

Akuppasuttaṃ

AN 5.95

When endowed with five qualities, monks, in no long time a monk penetrates and intuits the Unshakeable/Unprovokable . Which five?		Pañcahi bhikkhave dhammehi samannāgato bhikkhu na cirasseva akuppaṃ paṭivijjhati. Katamehi pañcahi:
Here, monks, a monk is one who has attained discrimination of meanings ,		Idha bhikkhave bhikkhu atthapaṭisamhidāpatto hoti,
is one who has attained discrimination of principles ,		dhammapaṭisamhidāpatto hoti,
is one who as attained discrimination of language ,		niruttipaṭisamhidāpatto hoti,
is one who has attained discrimination of the illuminating qualities (of knowledge),		paṭibhāna paṭisamhidāpatto hoti,
and he reflects upon the mind as liberated.		yathā vimuttaṃ cittaṃ paccavekkhati.

<p>When endowed with these five qualities, monks, a monk in no long time penetrates and intuits the Unshakeable.</p>		<p>Imehi kho bhikkhave pañcahi dhammehi samannāgato bhikkhu na cirasseva akuppaṃ paṭivijjhatiti.</p>
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Paṭibhāna: 'understanding, illumination, intelligence, readiness or confidence of speech, promptitude, wit' (Rhys Davids and Stede, PED, p. 397.2). Cf. the Sanskrit *pratibhāna*, from *prati-* + *√bhā*, *pratibhāti*, 'to shine upon, to appear to the mind (used also with *manasi*, 'in the mind'), to become clear or manifest' (cf. Monier-Williams, SED, p. 668.2-3); thus *pratibhāna*, 'becoming clear or visible; obviousness; intelligence; eloquence; brilliancy; boldness, audacity' (*ibid.*).

We might also cite here the definition from *Vibhaṅga* with which Buddhaghosa opens his discussion of the four *paṭisambhidā* (see [note 3](#) above):

Knowledge with respect to meaning is discrimination (*paṭisambhidā*) of meaning, knowledge with respect to *dhamma* is discrimination of *dhamma*, knowledge with respect to the linguistic expression of *dhamma* is discrimination of language, and knowledge with respect to kinds of knowledge is discrimination of *paṭibhāna*.

atthe ñāṇaṃ atthapaṭisambhidā, dhamme ñāṇaṃ dhammapaṭisambhidā, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā. (PTS Vibh 293)

Ñāṇamoli, in his translation of this passage as cited within Buddhaghosa's text, renders *paṭibhāna* as 'perspicuity' (see *Path of Purification*, XIV.21, p. 440)

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