



Akuppasuttam

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 attha paṭisamhidāpatto hoti,
is one who has attained discrimination of principles ,		dhamma paṭisamhidāpatto hoti,
is one who as attained discrimination of language ,		nirutti paṭisamhidāpatto 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.

When endowed with these five qualities, monks, a monk in no long time penetrates and intuits the Unshakeable.		Imehi kho bhikkhave pañcahi dhammehi samannāgato bhikkhu na cirasseva akuppaṃ paṭivijjhatiti.
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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)