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# Knowing

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blue	slate	sky	navy
indigo	cobalt	teal	ocean
peacock	azure	cerulean	lapis
spruce	stone	aegean	berry
denim	admiral	sapphire	arctic



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1. “Breathing in long, one **knows**: ‘I am breathing in long.’  
Breathing out long, one **knows**: ‘I am breathing out long.’

*pajānāti* “to know” (*pa-√ñā* “forward-knowing” “pro-  
gnosis”)

*paññā* “wisdom” “understanding”

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2. “Breathing in, I **sense** the whole body.’  
One trains: ‘Breathing out, I **sense** the whole body.’

*paṭisaṃvedeti* “to sense” “to feel” “to experience”

*paṭi-saṃ-√vid* (directly-completely-experience)

*vijjā* (*vid-yā*) “wisdom” “knowledge”

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[pa]jānāti “to know”  
{ontological: what is}

[sam-paṭi]vedeti “to experience”  
{phenomenological: what manifests}

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3. 'Breathing in, **I calm** the bodily construct.'

One trains: 'Breathing out, **I calm** the bodily construct.'

*passambhati* “to calm down” “to become still” “to be allayed” [Bodhi “tranquilising”]

*pa-√sambh* “to actively trust” (this is just a literal trans.)

*passaddhi* “calmness” “serenity”

leads to > confidence, faith

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4. When going forward and coming back, one acts with **clear comprehension**.

*sati-sampajañña*

*sati*: mental presence, awareness, attention, mindfulness, memory

*sampajañña*: understanding completely, understanding clearly  
(*saṃ*+*pa*+√*ñā*)

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# Observing sensations

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1. *vedanā* > √*vid* (> *vedeti* “to experience”)

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1. *vedanā* > √*vid* (> *vedeti* “to experience”)

*sukha*  
pleasure  
happiness



*dukkha*  
pain  
suffering



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2. *sāmisa* and *nirāmisa*: “surface and deep [sensations]”

*sa*- “with”; *nir*- “without”

*āmisa* n. [S., BHS *āmiṣa*], 1. flesh; food; bait, lure, reward

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3. *kāyānupassī viharati* ... “Abide observing the body... [sensations ... etc.]”

*kāya* “body” / *anu-passī* “watching repeatedly”  
“observing continuously”

*viharati* “to abide” “to walk or roam about”  
(see *vihāra* “monastery”)

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[pa]jānāti “to know”  
{ontological: what is}

[sam-paṭi]vedeti “to experience”  
{phenomenological: what manifests}

passati “to see”  
{contemplative: what one actively observes}

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“Am I afraid of this happiness?”

**Gokulikas:** Pessimists “the world is a cinderheap”, all is suffering.

Theravādins correct: there exists a form of sublime happiness.

*(Kathāvatthu 2.8)*





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[pa]jānāti “to know”  
{ontological: what is}

> paññā

[sam-paṭi]vedeti “to experience”  
{phenomenological: what manifests}

> vijjā

passati “to see”  
{contemplative: what one actively observes}

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3rd and 4th *satipaṭṭhānas*

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3rd Foundation:

*citta* “mind” “cognitive activity”

Mind is not “something”,  
it is “what is going on at a  
cognitive level”

It’s a flow, a stream.





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saṃkhittaṃ vā cittaṃ ‘saṃkhittaṃ cittaṇ’ ti pajānāti,  
vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṇ’ ti pajānāti;  
mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṇ’ ti pajānāti,  
amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṇ’ ti pajānāti;  
sauttaraṃ vā cittaṃ ‘sauttaraṃ cittaṇ’ ti pajānāti,  
anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṇ’ ti pajānāti;  
saṃāhitaṃ vā cittaṃ ‘saṃāhitaṃ cittaṇ’ ti pajānāti,  
asaṃāhitaṃ vā cittaṃ ‘asaṃāhitaṃ cittaṇ’ ti pajānāti;

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One knows a mind collected as a ‘**collected mind.**’

One knows a mind scattered as a ‘**scattered mind.**’<sup>9</sup>

One knows an expanded mind as an ‘**expanded mind.**’

One knows a not expanded mind as a ‘**not expanded mind.**’

One knows a surpassable mind as a ‘**surpassable mind.**’

One knows an unsurpassable mind as an ‘**unsurpassable mind.**’

One knows a steadied mind as a ‘**steadied<sup>m</sup>ind.**’

One knows an unsteady mind as an ‘**unsteadied mind.**’

*saṃkhitta/vikkhitta*

*mahaggata/amahaggata*

*sauttara/anuttara*

*samhāhita/asamāhita*



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4th Foundation:

Observing the ***dharmas***

“dharma” “elements” “ideas”  
“constituents” “phenomena”  
“things” ...

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4th Foundation:

aggregates (Gil Fronsdal: bundles)

***khandha-s***





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4th Foundation:

attachment, fetter or knot

***saṃyojana*** [saṃ+√yuj] {*yoga* “union”, *yutta* “connected” “attached”}



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4th Foundation:

attachment, fetter or knot

***saṃyojana*** [saṃ+√yuj] {*yoga* “union”, *yutta* “connected” “attached”}

*cakkhu*

*rūpe*

*saṃyojanaṃ*

“Here, monastics, one knows the **eye**; one knows **sight objects**; one knows the **attachment** that arises in **dependence** on these two.

One knows the arising of an attachment that has not yet arisen.

One knows, once it has arisen, the abandonment of attachment.

One knows how an abandoned attachment does not arise in the future.

*paṭicca*

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*saññā, nāma-rūpa...*

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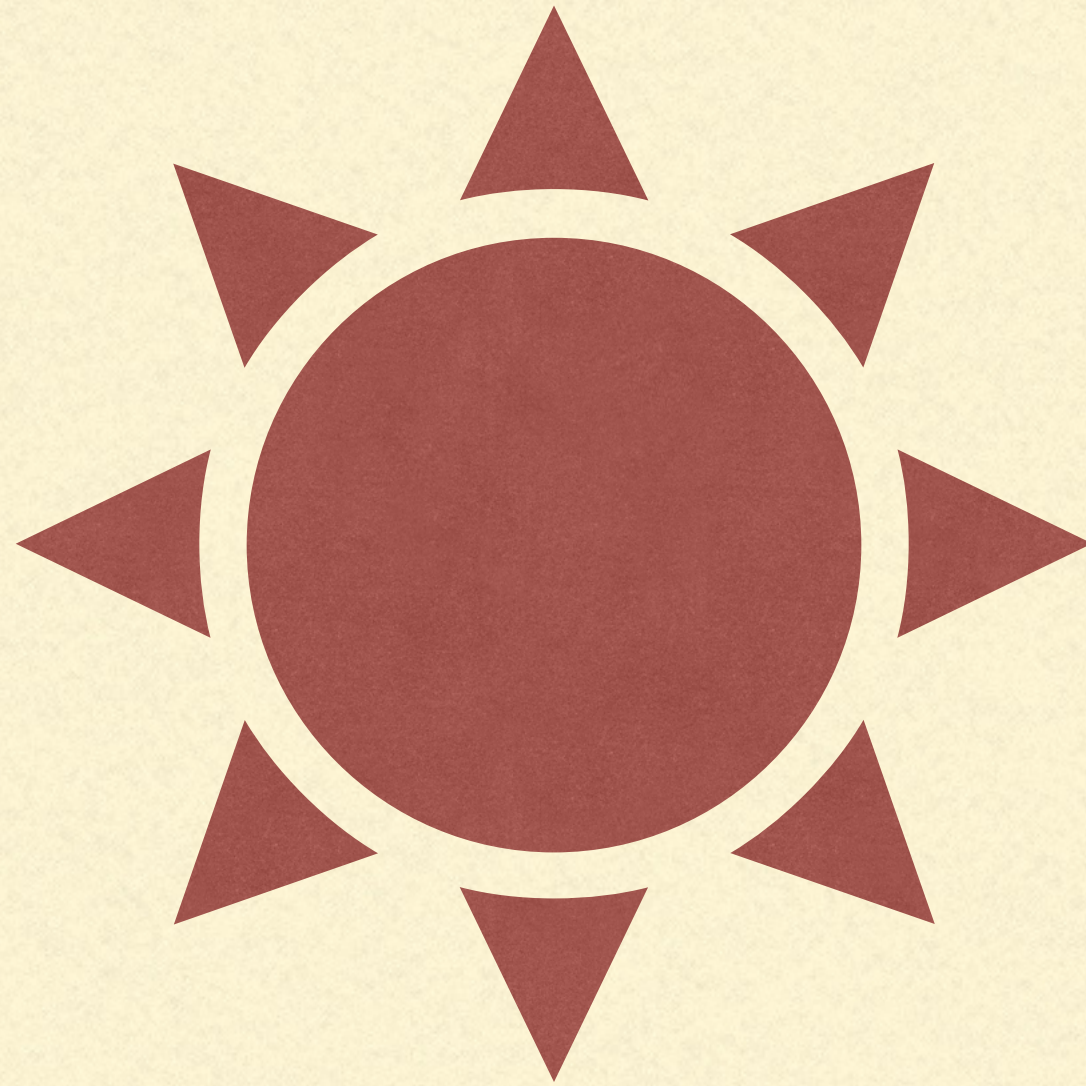
**saññā saṃjñā** “knowing together” “recognizing”

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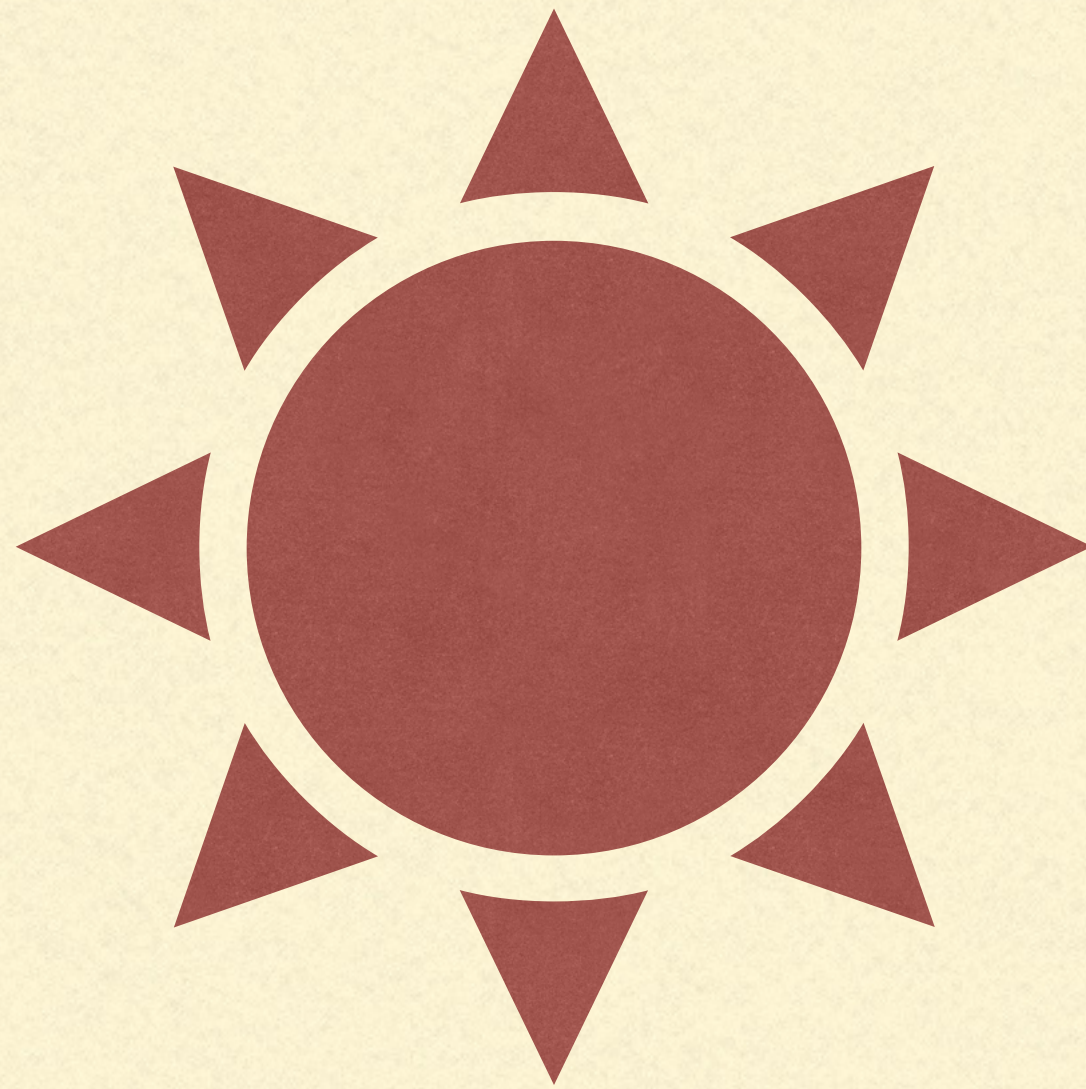
**saññā saṃjñā** “knowing together” “recognizing”





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**saññā saṃjñā** “knowing together” “recognizing”  
“naming”, “conceiving”... etc.



SUN





«Even the tree without a name is known as “the nameless tree”...»

Atthasālinī



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***nāmarūpa*** “name and form” “mind and matter”  
“name and appearances”

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***nāmarūpa*** “name and form” “mind and matter”  
“name and appearances”

- ***nāma*** : name, mental recognition
- ***rūpa*** : form, what appears, what is named



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*yoniso manasikarotha ... yathābhūtaṃ samanupassatha*

(Saṃyutta Nikāya III 52 and IV 142)

***yoniso*** adv. “correctly” “carefully”

***manasikaroti*** vb. to set the mind in, to pay attention to

***yathābhūtaṃ*** adv. “as (*yathā*) is (*bhūta*)”

***samanupassati*** vb. to completely-continuously see, to  
contemplate continuously

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*nimitta/animitta*





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## ***nimitta/animitta***

*A Dictionary of Pāli.* s.v. **nimitta** 3. (i) what one notes or marks; an object of thought or meditation or concentration; an image

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## ***nimitta/animitta***

*A Dictionary of Pāli.* s.v. **nimitta** 3. (i) what one notes or marks; an object of thought or meditation or concentration; an image

*ni+√mā* : “to measure (*√mā*) down/in (*ni*)”

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