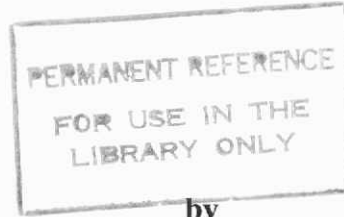


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**The Relation of 'Pajānāti'  
to Mind and Personality Development  
in Early Buddhism:  
A Textual Study of Sutta Piṭaka**

**A Thesis Submitted to the University of Peradeniya  
for the Degree of Doctor of Philosophy**



by

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## ABSTRACT

### The Relation of 'Pajānāti' to Mind and Personality Development in Early Buddhism: A Textual Study of Sutta Piṭaka

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This thesis examines early Pāli texts in order to bring out what they say on 'The development of systematic understanding (*pajānāti*).' The understanding-capacity, *paññā* is developed by an exercise of 'systematic understanding,' *pajānāti*, development of which is much related to the mind and personality development. This study of the systematic understanding is concerned with 'wholesome-mentalities' (*nibbidā*, *virāga*, *nirodha*, *vimutti*) and 'wholesome methods' (principally, 37 *bodhipakkhiyadhammas*) side by side. Whenever necessary the key terms were examined, placing them in their proper context paying more importance to their functional usage than to mere etymological meanings.

Chapter I is devoted to an examination of various patterns of *pajānāti*, which are summarized into four patterns, i.e. the formula of four *ariyasaccas*. Chapter II shows 'yathābhūtaṃ *pajānāti*,' and *yathābhūtaṃ sammappaññāya passati*, that are truthful understanding and proper consideration, based on the practice of systematic understanding of *dhamma* as shown by the Buddha. Chapters III and IV explain the four *ariyasaccas* dealing with *paṭiccasamuppāda*, *sammādiṭṭhi*, *ariya-aṭṭhaṅgika-magga*, and *sotāpanna* in a new light. Chapter V investigates the *samādhic* mental states, and the six *abhiññās* that are necessarily related to *pajānāti* and *sammāsamādhī*. Chapter VI examines what complete understanding (*parijānāti*) is. This involves a discussion of different levels of wholesome methods, the superior methods, *samatha-vipassanā*, different modes of *ñāṇa* and *vimutti*. Chapter VII endeavours to explore 'the process of sense perception' that provides a basis for the development of *pajānāti*-capacity, and to understand the *papañca* type thinking processes that are revolving around the *attā*-notion due to *avijjā* and *taṇhā*. Finally, Chapter VIII delineates two types of *sati* found in the different sets of wholesome methods, and discusses the process of *sati*-development in the light of three main *sati-suttas* i.e. (Mahā)satipaṭṭhāna-sutta, Ānāpānasati-sutta, and Kāyagātāsati-sutta.