

A Comparative Study of Buddha's Omniscience (Sabbāññutaññāṇam) in the Patisambhidamagga and Abhidhamma

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Abstract:

This research has three objectives: 1) to study the Concept of Omniscience in General, 2) to analyze the Buddha's Omniscience as it appears in Buddhist philosophy, 3) to compare the Omniscience in Patisambhidāmagga and Abhidhamma. To enhance the credibility of the study, the data have been analyzed through four methods: thematic, interpretive, comparative, and contextual analysis. It reveals the origin and contextual evolution of the concept of omniscience throughout the history of philosophy, religion, and theology in a broader landscape, such as Western and Eastern traditions. The primary concern of this research is the comparison of Patisambhidamagga and Abhidhamma. The study finds that Patisambhidāmagga demonstrates its omniscience in a step-by-step, progressive manner, presenting experiential and insight-based knowledge through meditation. On the other hand, Abhidhamma presents its depiction of omniscient expertise through the systematic and analytical description of the realities of the phenomenal world. This study provides a comprehensive understanding of the vast and multifaceted dimensions of the Buddha's omniscient knowledge, as little work has been done on the Theravada perspective of omniscience, particularly in the context of the Patisambhidamagga and Abhidhamma.

Keywords: Omniscience; Phenomena; Noumena; Sabbāññutaññāṇam

Introduction:

Omniscience has been a widely debated concept throughout human civilization. A great deal has been discussed in religious, theological, and philosophical treatises. To be popular and impactful in society, many religious sects and their founders or teachers have attempted to declare themselves as omniscient authorities or omniscient teachers, such as Mahavira of Jainism in the east one of the examples of that and in the West, especially under the influence of Christian thought, it has become a critical subject in theological discussions. With the passage of time, the concept of Omniscience has become an inseparable attribute of the God of the Abrahamic religions, which has left no possibility of human attainment of Omniscience in Western culture. On the other hand, in Eastern thought, we see numerous options and figures representing human attainment of omniscient knowledge. The problem we encounter here is that we rarely get the general concept of omniscience and how it evolves over time. How the Buddhist Philosophy has defined it. As Patisambhidamagga and Abhidhamma have so insightful knowledge in Theravada literature, but still lack the encounter in intellectual scholarship to highlight their vast knowledge in Showing Buddha's omniscience. This research has examined how such varieties and evolution have occurred throughout the history of philosophical thought, including the influence of Buddhism.

However, some of the work, like that of Lakshman Pandey, has been done in the area of the Indian Concept of omniscience, which has discussed the Vijnanavada Buddhism and the Theravada Buddhist concept of omniscience, but it lacks the depth of scholarship in the area of Abhidhamma and Paṭisambhidāmagga (Pandey, 1972). Paul Griffiths' (1990) research article focused solely on the Mahāyānasūtrālaṅkāra and its Commentaries, which examines the variety of terms of Omniscience related to Buddha's omniscience mentioned in the Mahāyānasūtrālaṅkāra and its Commentaries. Sara McClintock's (2010) work on Buddhist Omniscience primarily concerns the rhetorical explanation and discussion. Toshiichi Endo (2002), Buddha in Theravada Buddhism, has discussed the Buddha's attainments and apotheosis with the Theravada Conical Literature and its commentaries. Shinya Moriyama (2014) studied Prajñākaragupta's work on omniscience; her discussion mainly remains in Mahayana's interpretation of Buddha's Omniscience.

In Western ideas, the Omniscience theory evolved alongside the Abrahamic concept of God, where it was theorized that omniscience is an attribute of God, alongside the characteristics of omnipotence and omnipresence. It is a non-separable attribute of God. In Eastern ideas, we encounter two kinds of Omniscience: divine omniscience and Human attainment of omniscience. Under these two, we come across a lot of variations and theories of Omniscience. However, the most encountered terms are 'ātmajñāna', 'brahmajñāna', 'sarvajñāna' in the Indian philosophical tradition, which have given glimpses of the meaning of omniscience.

The reason to study this subject is to bring forth the evolution and impact of the concept of omniscience throughout the philosophical and cultural implications of this concept on Western and Eastern traditions in general outlook. Although in Western tradition a theological discussion had taken place on the idea of omniscience, most of these were sectarian explanations, there is a lack in the study of the origin and evolution of the omniscient concept in general, which could highlight the general conception of omniscience in overall philosophies of the West and the East that how passing pre-decedents discussion and myth have directed their impression on their upcoming generation of viewpoints. Even in Buddhist Philosophy, the overall view of the Buddhist approach to omniscience has been discussed so little, which could shed light on all existing interpretations of the various Buddhist Schools, such as Mahayana, Theravada, Vijnanavada, etc. Besides this, in Theravada literature, Abhidhamma and Paṭisambhidāmagga seem to be unexamined in showing the Buddha's attribute of all-knowing omniscience knowledge and its horizons. That is why this study is undermined in this direction.

Objectives

- 1.To study the Concept of Omniscience in General
- 2.To analyse the Buddha's Omniscience as it appears in Buddhist philosophy
- 3.To a comparative understanding of the Buddha's Omniscience as it appears in Paṭisambhidāmagga and Abhidhamma.

Research Methodology

This research methodology, "A Comparative Study of Buddha's Omniscience (Sabbāññutaññāṇaṃ) in the Paṭisambhidāmagga and Abhidhamma", is qualitative documentary research. The methods are divided into the following steps:

Step 1: The data has been collected from various sources, such as primary and secondary sources like Scholarly articles, theses, and Books, where the subject of omniscience has been discussed to examine and understand the Concept of omniscience.

Step 2: The gathered data have been analyzed through thematic analysis, interpretive textual analysis, and context analysis.

Step 3: Organizing and refining gathered material to ensure clarity. Categorizing ideas and definitions for coherent analysis.

Step 4: To ensure credibility, the data has been gathered from reliable sources, including primary and secondary sources, as well as comparative traditions.

Step 5: Developing an overall framework linking the historical, philosophical, and textual perspectives. Interpreting texts comparatively while staying faithful to their doctrinal context.

Step 6: Identifying challenges in defining and measuring the extent of Buddha's omniscience. Addressing gaps in existing research, especially regarding Abhidhamma's contribution. The examined data has been organized according to the mentioned objectives.

Step 7: Summarised the research findings and discussed information based on the issues assigned.

Research Result

This Result is as follow:

Objective 1: The Concept of Omniscience in General. In research, findings indicate that Greek mythology does not mention an omniscient figure, as no single God, deity, or human possesses omniscient characteristics in any of the Greek mythical stories. However, glimpses of stepping stone ideas of omniscience can be seen in the theories of ancient Greek philosophers, such as Socrates, Plato, Aristotal, who describe 'true knowledge', the 'realm of ideas', and 'pure intellect', respectively. These ideas have been passed down to the upcoming generation, offering the possibility of all-knowing knowledge, and have become the foundation for theological discussions in the Abrahamic religions. However, the Abrahamic religion didn't remain limited to omniscience, but also combined it with the omnipresence and omnipotent concept to show the superiority of God over everything, whether animate or inanimate. On the other hand, Indian Philosophies have discussed this issue on two levels: divine omniscience and human omniscience. Divine consciousness in Indian philosophies is considered an attribute of God, and Human omniscience is viewed as an ability or potential that humans can attain through yogic practice, meditation, and liberation, as mentioned in their respective sects or religions.

Objective 2: The Buddha's Omniscience as it appears in Buddhist philosophy. In the Conical Theravada Tipiṭaka, Buddha's Omniscience clearly and profoundly appear in the Patisambhidamagga, where it is shown that Buddha's Omniscience ability is together with the ability of unbounded knowledge, which means Buddha can know about anything without any obstruction. However, Buddhist Philosophy states it clearly that Buddha's ability of omniscience functions as one of his intentions of knowing, which means whenever he wants to know about anything, whether it is an animate or inanimate phenomenon or noumena, only then and there he comes to know about it, subject he wants to understand by his ability. This ability is not like that he is constantly knowing about everything twenty-four by seven or all at once in a single moment of consciousness. Sara McClintock (2010) notes, however, that the Mahāsāṃghika sect argues that the Buddha knows everything in a single moment of consciousness, whereas the Theravada does not acknowledge this.

Objective 3 Buddha's Omniscience as it appears in Paṭisambhidāmagga and Abhidhamma. In Paṭisambhidāmagga, Buddha's Omniscience is one of the knowledge areas from his Seventy-Three kinds of Knowledge attributed to him. Here, it must be noted that Buddha's omniscient knowledge in Paṭisambhidāmagga is shown together with his unobstructed knowledge. In Paṭisambhidāmagga, it is explained that both the Knowledge of Buddha are interconnected and function together, simultaneously. On the other hand, in the Commentary of Dhammasaṅgaṇī that is Atthasālinī, it is clearly stated that Abhidhamma is one of the best treatises to show Buddha's unobstructed omniscient authority because Abhidhamma dwells on the topic of the fundamentals of reality, which is explained in four categories: concreteness, mental factor, and Nibbana. The similarity in Paṭisambhidāmagga and Abhidhamma is that both texts shed light on the Buddha's omniscient knowledge of conditioned and unconditioned phenomena of the past, present and future. Comparatively, Paṭisambhidāmagga unfold the penetrative and gradual insight of vipassanā and meditation for the practitioner, and on the other hand, Abhidhamma explains the dhammas in the ultimate reality of phenomena.

Discussion of Research Result

1. Generally, the concept of omniscience has evolved in tandem With the advancement of human scholarship, various societies have developed diverse interpretations and applications of this concept. In Western mythology, we rarely encounter the concept of Omniscience; however, we came across some almighty figures such as Eurynome (goddess of all things), the serpent Ophion, Gaia (goddess of the Earth), Uranus (personification of the heavens), Cronus (king of the gods), and Zeus (second-generation king of the gods) (Graves, 2017). Still, we did not encounter the idea of an omniscient God or Knower. These are some powerful gods depicted in Western mythology who have been cheated and deceived. How could an omniscient being who is a foreknowing being be cheated or betrayed? It seems that in Ancient Greek, at the time of creation of these myths, they didn't have such intellectual scholarship to imagine such a foreknower-all-knower being, as we could see in ancient Greek mythology, most of the gods shown in affairs of war, lust, aversion, and alcohol, as well as human traits and tendencies. It seems Ancient Greeks were more interested in the fantasies rather than metaphysical discussion, as the omniscient concept is a fruit of intellectual scholarship, which is why we rarely got an appearance of such an entity in Greek mythology. From the pre-Socratic era, the philosophers began their speculation with metaphysical analysis, such as exploring the fundamental cause or underlying substance of existence such as Thales, Anaximander, Anaximenes, Pythagoras, Heraclitus, Parmenides, Zeno, Empedocles, Anaxagoras, and Democritus. Thales, the inaugural Western philosopher and forerunner of a non-mythological worldview, posited that water was the fundamental ingredient from which all things are derived (Moore, 2005). For Anaximenes, "air" is the basic principle of things (Moore, 2005). Pythagoras argues that the world is composed of numbers and enumerability (Moore, 2005). For Heraclitus, the world is a changing phenomenon. (Moore, 2005). For Parmenides and Zeno, the appearance of motion is merely an illusion. (Moore, 2005). Empedocles stated that change happens at the macro level, but fundamental particles remain unchanged (Moore, 2005). Anaxagoras distinguished and explored the role of mind and matter. Democritus theorized the collision of atoms and their function (Moore, 2005). These pre-Socratic philosophers laid the groundwork for the study of the universe's mechanism, which was the stepping stone for the upcoming generation of philosophers. Socrates, Plato, and Aristotle, this trio has brought some unique ideas for their generation, like Socrates considered that True knowledge starts with recognizing one's ignorance (Moore, 2005). Plato argues for the Real form theory, which is closer to the idea of

perfect knowledge. Aristotle's categories of thought, reasoning to understand the whole world, and God as a pure intellect have given ground to the Abrahamic philosophy of God, and from there, the Concept of God's omniscience has been popularized, and theological debates have arisen too (Moore, 2005). However, in the Socratic-Platonic era, there is no systematic concept of an all-knowing entity; instead, their arguments for reasoning, higher intellect, and the world of ideas have given way to the concept of an all-knowing entity.

In the Abrahamic religions, Christianity is one of the key religions that popularized the concept of God's omniscience, as numerous theological discussions and debates have taken place to explain and address the idea of God's omniscience in Western tradition. The notion of omniscience is mostly common in all the Abrahamic religions. Here is the Bible's illustration of God's omniscience as follow:

"He knoweth what is in the darkness (Dan 2:22)". (Pink, 1993).

"Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do (Heb 4:13)". (Pink, 1993).

"For I know the things that come into your mind, every one of them" (Eze 11:5)". (Pink, 1993).

"But He knoweth the way that I take (23:10)". (Pink, 1993).

"Great is our Lord, and of great power: His understanding is infinite (Psa 147:5)". (Pink, 1993).

"Known unto God are all His works from the beginning" (Acts 15:18)". (Pink, 1993).

"Delivered by the determinate counsel and foreknowledge of God,

"The eyes of the LORD are in every place, beholding the evil and the good (Pro 15:3)". (Pink, 1993).

Willington (2017) in his research paper, he has beautifully classified God's omniscience, that is, how God's omniscience encompasses knowledge of all universal realms, including the angelic realm, the natural realm, and the human realm. In the universal sphere, cosmological, astronomical, and geological events must be considered; in the Angelic realm, God's authority over supernatural and paranormal phenomena must be considered; in the natural realm, consider as knowledge of varieties of existence and beings; in human realm, God has a complete, micro to macro understanding of every human being and about their action and of appearance too. In Islamic theological discussions, the concept is similar, except that they view God as having seven heavens that oversee everyone and possessing all knowledge and foreknowledge (Anawati, 2005). In Indian tradition, we not only see the idea of God's omniscience but also a variety of variations with a lot of different interpretations, definitions and explanations such as 'eternal omniscience,' 'divine omniscience,' 'total omniscience,' 'infinite omniscience,' 'human omniscience,' 'God's omniscience,' 'partial omniscience,' 'temporary omniscience,' and 'permanent omniscience', etc. All this because in Indian tradition omniscience is seen chiefly as potential that can be attain through yogic efforts or meditative practices. In Indian philosophies, the attainment of ātmajñāna, brahmajñāna, or Nirvāṇa is conceived as the attainment of omniscience. The terms ātmajñāna, brahmajñāna, and Nirvāṇa are primarily used as synonyms for sarvajñāna in the Indian context. These all represent the knowledge and realisation of realities and truths, with their respective prefixes. In Indian spiritual practices and religions, it is believed that one cannot understand the world and its reality without knowing and comprehending oneself. Since individuals are seen as fabrications of the world, composed of the same elements as the universe, understanding oneself means understanding the universe.

In early philosophical treatises such as the Vedas, we came across terms such as “Viśvavit,” “Viśva-Vedas,” “Viśva-Vidvāna,” “Viśva-Chakshu,” and “Visva Drastā,” these are the words used to describe the divine omniscience of certain gods in the Vedas such as Varuna, Agni, Soma, Surya, Dyaus, Vayu, and Indra (Pandey, 1972). But these terms rarely grasp the meaning of Omniscience, although not absolutely. According to Lakshman Pandey, “in the Vedas, the concept of omniscience is a faculty of knowing which brings the intellect into intimate contact with everything sensuous and super sensuous, the super sensuous realities. Omniscience is not an attribute of all Vedic gods in general, but is especially an attribute of the sky gods and the gods who are connected with the heavenly realms of light. The Vedic gods are omniscient because their nature is self-luminous” (Pandey, 1972).

The term, which absolutely consists of the meaning of Omniscience, is “sarvajñāna” in Sanskrit and “Sabbaññutaññāṇaṃ” in Pali. However, in Sanskrit literature, we mostly encounter the words “ātmajñāna” and “brahmajñāna.” These words are mainly considered in reference to the Enlightenment, that is, liberation. In Indian tradition, enlightened beings are regarded as omniscient; this is one of the reasons we find various interpretations of the concept of omniscience. As it starts from the Vedas, but we found indirectly evolution and shifts of the concept of omniscience when Upanishadic interpretation starts to emerge. It is the Upanishad period, during which one mostly encounters these terms and shifts in the interpretation of “ātmajñāna” and “brahmajñāna,” as the Ātman and Brahman are central themes of Upanishadic philosophy. According to Roy W. Perrett, “Upanishadic monists assert that the knower of Brahman knows all and becomes all” (Perrett, 1989). It must not be forgotten that the Upanishads do not represent a homogeneous philosophical system, but rather an attempt to harmonies dualistic and evolutionary doctrines. In Advaita Vedanta, two types of omniscience are mentioned: Human omniscience and divine omniscience. Human omniscience, which can be attained by yogic practice, but is not equal to divine omniscience because divine omniscience is pure consciousness (Pandey, 1972). In Dvaita Vedanta, Brahman and Jiva (the individual soul) are fundamentally different, as the Jiva attains liberation, it achieves a form of omniscience, but this is equal to divine omniscience (Pandey, 1972). It should be noted that in all schools of Vedanta, the ongoing discussion is whether Brahman is sagun (with attributes) or nirgun (without attributes). Those schools that consider Brahman to be sagun accept that even after liberation, the jiva holds the attribute of omniscience, and those who consider Brahman to be nirgun (without attributes) do not consider that jiva holds the attribute of omniscience after liberation. Sankya Philosophy does not accept the idea of divine omniscience but agrees with the idea of attaining human omniscience. In this philosophy, Purusha is pure consciousness, and Prakriti is the unintelligent. Due to the bondage of Purusha with Prakriti, ignorance arises. However, with the liberation, it became pure knowledge. (Sharma, 1962). In the Yoga system of Patanjali, omniscience is attained gradually by meditative practice, and it also accepts God as an omniscient, omnipresent, and omnipotent entity (Sharma, 1962). " Mīmāṃsā, accept the possibility of “knower of Everything” but do not accept the possibility of knowing “religious truth” “Dharmajñāna” because it is believed that only the Vedas can reveal that. In Jaina Philosophy attainment of omniscience can be happen through eradication of three bondages that are “Mithya-darshan: Wrong view” “Mithya-jnana: Wrong knowledge” and “Mithya-carita: Wrong conduct.” This eradication consists of attaining fourteen stages of spiritual progress, where in the last stage, the person attains “kevalin” knowledge, and they become an omniscient being for their lifetime (Pandey, 1972).

2. There has been a good discussion of the Buddha's omniscience from the Mahayana perspective compared to the Theravada perspective. In Mahayana, Nagarjuna and Dharmakīrti regarded Buddha as omniscient in their scholarly work. Dharmakīrti used the word "Svopajnavrti", and on the other hand, Nagarjuna used the phrase "sarva drsti", praising Buddha, considering it as Buddha's attribute. Śāntarakṣita and Kamalaśīla's work significantly contributed to the evolution of the concept of omniscience in Mahayana literature. Their work has been a milestone in the refutation of Mīmāṃsā's philosophical critiques (Pandey, 1972). In Saddharmapuṇḍarīka Sūtra, it is highlighted that, to be an omniscient being, an Arhant must practice the Bodhisattva vows (Pandey, 1972). In Abhisamayālaṅkāra, three types of Omniscience are mentioned: first, "Śrāvaka," which is the eradication of veil affliction; second, "Pratyekabuddha," which is the partial eradication of veil affliction and cognition; and third, "Buddha", the perfect eradication of both veil affliction and cognition. Aśvaghōṣa, one of the well-known poets of Buddhism, has accepted the possibility of the attainment of human omniscience through the path of bodhisattva, where he has to accomplish in ten stages bhūmis). The early stages of Mahayana, that are Mahāśāṅghika and Yogācāra schools, which are also the stepping stones in the evolution of the omniscience concept, have theorized that Buddha know whatever he wants to know, in a single cognition, as it's a self-illuminating like a "instantaneous omniscience" (McClintock, 2010). On the other hand, Schools such as Sarvāstivāda, Vaibhāṣika, and the Pudgalavādins argue for the 'gradual model of omniscience,' which means omniscience requires multiple moments of cognition. (McClintock, 2010). In Mahayana literature, a variety of terms covering the meaning of Buddha's omniscience are mentioned. According to Paul Griffiths' research, he encountered more than thirty-seven terms similar to omniscience alone in Mahāyānasūtrālaṅkāra and its commentaries (Griffiths, 1990).

In the Theravada sect, there is a greater emphasis on the Buddha's omniscience in the Commentarial literature than in the Tipitaka. In the Majjhima Nikāya, Anguttara Nikāya, and Patisambhidamagga from the Sutta Pitaka, we gain some insights into the Buddha's omniscience. In Pāsādikasutta from Dighanikaya and the Kāḷaka Sutta from Anguttara Nikaya, it is clearly mentioned that whatever is seen, heard, felt, discerned, accomplished, striven for, or devised in the mind of deities, Māras, God's (Brahmās) and all entities is all understood by the Buddha. According to the Buddha's Ten Powers, known as "tathāgatabalāni", he possesses all knowledge of possibilities and probabilities; he can comprehend the results of past, present, and future actions (AN.V.32-36). In an encounter with Ājīvika Upaka, Buddha introduced himself as an omniscient being, as mentioned below:

"Sabbābhibhū sabbavidūhamasmi,

Sabbesu dhammesu anūpalitto;

Sabbañjaho taṇhākkhaye vimutto,

Sayaṃ abhiññāya kamuddiseyyaṃ" (MN.I.171).

"Victorious over all, omniscient am I,

Among all things undefiled,

Leaving all, through the death of craving freed,

By knowing for myself, who should I point to?" (Horner, 2007)

Here, the word "sabbavidū" is translated as Omniscient by I.B. Horner. However, we can find instances where the Buddha has refuted specific explanations of omniscience. Buddha directly stated that no one in this world can simultaneously know and see all at once. "There is neither a recluse nor a brahman who, all-knowing, all-seeing, can claim all-embracing knowledge-and-vision, this situation does not exist." (Horner, 2002). Buddha has not accepted the all-knowing at once theory of Omniscience when asked by King Pasenadi. On the other hand, Buddha said, because of the three knowledges I could be perceived as an omniscient being that are Pubbe-nivāsanussati: The ability to recall former abodes (past lives), second Dibba-cakkhū: Clairvoyance or the divine eye and third is Āsavakkhaya: The extinction of

cankers (mental defilements) (MN. I. 482). Buddha has stated that if some perceive an omniscient being based on these three kinds of knowledge, then he is not misinterpreting me. “If someone says, ‘The recluse Gotama is a man of threefold knowledge,’ they would be speaking in accordance with what I have said, they would not be misrepresenting me, they would be explaining per the Dhamma, and no follower of the Dhamma could rightfully criticize them” (Horner, 2002).

3. In Paṭisambhidāmagga, in the chapter on knowledge treatises, the Buddha considers having omniscient knowledge (sabbaññitāññāṇaṃ) and unobstructed knowledge (anāvaraṇaṇñāṇaṃ). Both kinds of knowledge have been explained as interconnected, which function together. Besides this, seventy-one types of knowledge and 201 idea that are as follow, “5 aggregates; 6 sense faculties; 6 sense objects; 6 sense consciousnesses; 6 sense contacts; 6 forms of contact-derived feeling; forms of identification related to the 6 senses; forms of volition related to the 6 sense objects; cravings for the 6 sense objects; initial thoughts applied to the 6 sense objects, and thoughts sustained on them; the 6 elements (e.g., earth, water, etc., including consciousness); 10 symbolic meditative devices; 32 body parts/ products; 12 bases; 18 elements; 22 faculties; 3 realms; 9 forms of being; 4 meditative states, 4 liberations; 4 meditative attainments; 12 links of dependent origination” has been explained in Paṭisambhidāmagga.

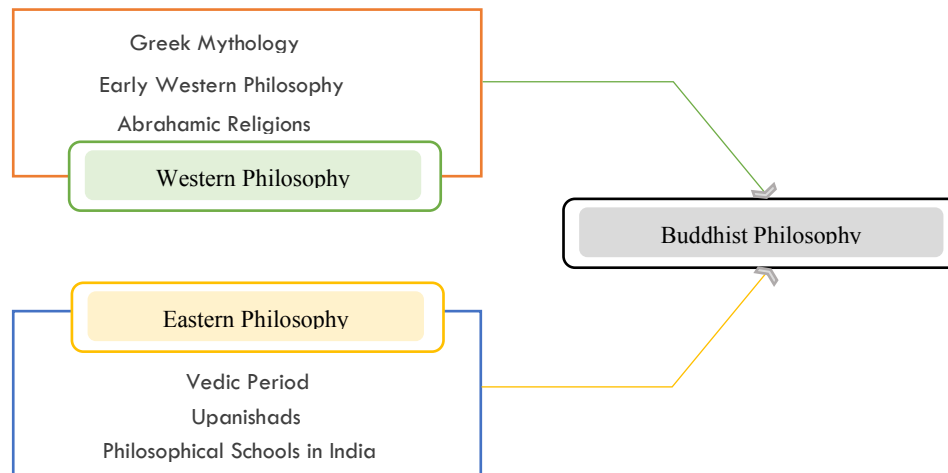
This knowledge has arranged in the way of its realization while practicing Buddha’s threefold teaching. This list of knowledges starts with Knowledge acquired through listening whereas sixteen kinds of Knowledge is discussed that are directly known dhamma, fully understood dhamma, abandoned dhamma, developed dhamma, realized dhamma, partake of diminution dhamma, partake of stagnation dhamma, partake of distinction dhamma, partake of penetration dhamma, All formations are impermanent, All formations are painful, All dhamma are not self, ‘noble truth of suffering, noble truth of the origin of suffering, noble truth of the cessation of suffering, noble truth of the way leading to the cessation of suffering,” this sixteen understanding gain by listening; With further efforts, practitioners attain knowledge of virtue by restraint, knowledge of development of concentration through understanding concentration; knowledge of causal relation through understanding embracing conditions; knowledge of comprehension through understanding past, present, future dhammas; knowledge of contemplation of arise and fall through understanding of contemplating presently-arisen dhammas; knowledge of insight through understanding of contemplating dissolution after reflection on object; knowledge of danger through understanding of appearance as terror; knowledge of kinds of equanimity about formation through understanding of desire for deliverance, of reflection, and of composure; change of lineage knowledge acquired through understanding of emergence and turning away from external; knowledge of path through understanding of emergence and turning away from both external and internal; knowledge of deliverances through understanding of contemplating what is cut off; knowledge of reviewing through understanding of insight into dhammas then arrived at; knowledge of difference in domains through understanding of defining externally; knowledge of differences in behaviors through understanding of defining behavior; knowledge of plane through understanding of defining four dhammas (4 mindfulness foundations, 4 right efforts, 4 bases of success, 4 jhanas, measureless states, 4 immaterial-sphere attainments, 4 discriminations, 4 kinds of progress, 4 supporting objects, 4 Noble Ones' Heritages, 4 instances of help, 4 blessings, 4 steps in the True Idea); knowledge of difference in dhammas through understanding of defining nine dhammas; knowledge of meaning what is known, investigation, in the sense of giving up, in the sense of single function, in the sense of sounding through understanding as direct knowledge, as full understanding, as abandoning, as developing, as realizing respectively; knowledge of discrimination of meaning, dhammas, language, perspicuity through understanding of differences in meaning, dhammas, language, perspicuity respectively;

knowledge of the meaning of abiding, attainment and both through understanding of difference in abiding, attainment and both respectively; knowledge of concentration with immediate result; knowledge of abiding without conflict, knowledge of attainment of cessation; knowledge of extinguishment; knowledge of meaning of same-headedness; knowledge of effacement; knowledge of application of energy; knowledge of demonstrating meaning; knowledge of purity in seeing; knowledge as choice; knowledge of fathoming; knowledge of abiding in parts; knowledge of turning away by perception, by will; knowledge of turning away of cognizance; knowledge of turning away of knowledge; knowledge of turning away by liberation through understanding of relinquishment; knowledge of turning away in the actualities; knowledge of kinds of supernormal powers; knowledge of purification of ear principle; knowledge of penetration of wills (hearts); knowledge of recollection of past life's; knowledge of the divine eye; knowledge of exhaustion of cankers through understanding as mastery over three faculties in sixty four ways; knowledge of suffering, its origin, its cessation, and its path through understanding the meaning of full understanding, abandoning, realizing and of developing respectively; knowledge of four Noble truths; penetration of other faculties; knowledge of knowledge of four discrimination; knowledge of being biases and underlying tendencies; knowledge of twin metamorphosis; knowledge of Great compassion; omniscient knowledge and unobstructed knowledge. These seventy-three knowledges are the range of the Buddha's knowledge, as expounded in the Paṭisambhidāmagga, which highlights how Buddha has a systematic, organized, and experiential knowledge.

In Abhidhamma, the knowledge is classified into the fundamentals of reality or the building blocks of reality. Mind, Mental factors, Matter, and Nibbana are considered the units of reality; through this, the whole working phenomena is explained. Mind, Mental factors and Matter are described under the conditioned reality, and Nibbana is the unconditioned reality. The mind is of 121 sorts, mental factors are of 52 types, and matter is of 28 sorts that have been explained (Bodhi, 2007). Besides this, Abhidhamma commences with mātikā, which is at the beginning of Dhammasaṅgaṇī. Mātikā consists of 122 modes of classification that sort out the complex manifold experience, embrace the totality of phenomena, and elucidate the variety of philosophical, psychological and ethical angles in nature (Bodhi, 2007). Paṭṭhāna, a gigantic treatise of Abhidhamma, has a four-division structure that explains in four ways: origination according to the positive way, the negative way, the positive-negative way and the negative-positive way. Each of these has turned into six subdivisions. The complete pattern is welded into systematic processes. Due to such a vast treasury of classification of realities and detailed knowledge that we came across in Abhidhamma, that's the reason in Abhidhamma and its Commentary, we do not get any explanation of Buddha's Sabbaññutaññāṇaṃ; instead, the existence of Abhidhamma knowledge itself shows the attribute of Buddha's omniscient knowledge. Abhidhamma's Commentary brings forth Abhidhamma as evident in such way that it proves the Buddha's omniscience (Sabbaññutaññāṇaṃ) is an epithet of Buddha, because he disclosed, uncovered, and put forth such unheard, undiscovered Abhidhamma knowledge in a highly intellectual elucidation, explanation, illustration, and simplification, even as the Atthasālinī has stated that those who do not accept the teaching of Abhidhamma are also rejecting the omniscience of Buddha. As Bhikkhu Bodhi (2007) quotes, "it is the most eloquent testimony to the Buddha's unimpeded knowledge of omniscience".

New Knowledge

This research has demonstrated how the concept of omniscience has evolved and varied across different traditions. It brings forth the idea of Omniscience in Buddhist Schools and sects, which is how they have sectarian differences in interpreting Buddha's omniscience. Besides this, it is research that has analyzed the Abhidhamma and Paṭisambhidāmagga collectively, which showcases how structurally and functionally different, yet both texts give glimpses of the Buddha's superiority over knowledge, which is his Omniscient Knowledge.



Conclusion

This research has explored the concept of omniscience in both Western and Eastern traditions, presenting it in the present. In Western tradition, omniscience has been primarily associated with God due to the influence of Abrahamic theology; however, in ancient Western thought, we rarely encounter precise descriptions of omniscience as a being or a form of knowledge. In the Indian philosophical tradition, we encounter numerous explanations and variants of the concept of omniscience from the early periods of Indian philosophical thought. However, the most precise interpretation originates from the Buddha's timeline and from the Upanishad period. From Buddha's explanation, we found numerous refutations and possibilities for human attainments of omniscience. On the other hand, Paṭisambhidāmagga and the Abhidhamma together highlight the scope and depth of Buddha's knowledge. The Paṭisambhidāmagga presents the Buddha's omniscience in experiential and practical dimensions as a gradual process outlining both the Buddha's omniscient knowledge and unstructured knowledge. Abhidhamma highlights the Buddha's omniscient knowledge in a metaphysical sense, as it delves into the fundamentals of reality. Each text affirms that Buddha's omniscience is unbounded and all-encompassing.

Suggestion

Based on the results of this research, the researcher offers the following recommendations.

1. Suggestions for utilisation according to the following issues:

1.1 An academic researcher could use this knowledge to understand that omniscience is a pretty subjective attribute and depends upon the traditional understanding so that any

authoritarian treaties could be examined based on the kind of omniscience attributed to the idol of that particular sect or tradition.

2. Suggestions for future research:

For the following research issue, research should be done on the following topics:

- 2.1 The research should be on the theological debates in Buddhist defense and refutation of Buddha's Omniscience authority in Philosophy.
- 2.2 How does cognition take place and its process in Omniscient beings?
- 2.3 The criteria to judge the validity and authenticity of understanding someone's omniscient authority.

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