

round him and, saluting him at his feet, begged his pardon for all her offences and he, King Kusa, quite willingly pardoned her with all his heart.

Having listened to all what the Bhikkhunī Yaśodharā has to say, the Buddha states that there is no need of a pardoning between two persons who have realized the four Noble Truths and Nibbana. But in deference to a mundane custom he said, repeating it thrice, that he would pardon her. Then the Therī, took her final leave of the Buddha by walking thrice round him and walked out of the place without turning her back to him till she went out of his gaze. Knowing the wishes of the Buddha the monks present followed her up to the edge of the monastic premises. Therī Yaśodharā walked back to the nunnery followed by her one thousand nuns. Back in her nunnery she sat in meditation all through the night and, entering *jhānas* in succession she finally passed away into complete Nibbāna. The *Pūjāvālī* goes on to say that after her passing away people from all over Jambudīpa assembled there and with the attendance of the host of disciples and gods and men led by the Buddha the cremation of her body was conducted with great honour. After the cremation a stūpa named the Great Yaśodharā Stūpa enshrining the relics was built at Rajagaha on the instructions of the Buddha where daily offerings, as also instructed by him, were instituted bringing much merit to the people.

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YATHĀBHŪTĀÑĀṆADASSANA stands for "knowledge" and "vision" that is "in accordance with reality". To explore the import of this expression, the pre-sent article will begin by examining *yathābhūta* and *ñāṇadassana* individually, followed by surveying passages from the Pāli canon that are of relevance to *yathābhūta-ñāṇa-dassana* as part of the Buddha's awakening, to the development of *yathā-bhūta-ñāṇa-dassana* in general, and to its scope.

Yathābhūta

The qualification *yathābhūta* consists of *yathā*, "as", "like", or "accord-ing to"; and *bhūta*, which as a past participle of *bhavati* stands for what is "true" or "real", and also for what has "become" or "come to be". According to Kalupahana, the use of the past participle *bhūta* expresses a non-essentialist conception of truth in early Buddhism, in the sense that what is "true" is what "has come to be". He explains that the qualification *yathābhūtañāṇadassana* thus stands for knowledge and vision of things "as they have become", an expression that at the same time also stresses the empirical nature of such knowledge and vision.¹ Accord-ing to Jayatilke, *yathābhūtañāṇadassana* also points to a correspondence theory of truth in early Buddhism,² where the truth or reality of a statement depends on whether it accurately describes the world, whether it 'corresponds' to facts.

An example where *yathābhūta* conveys the sense of "as it has come to be" can be found in the *Bhayabherava Sutta*. This discourse describes how the Buddha, when living in solitary forests during the time before his awakening, would confront and overcome fear just there and then, in whatever way it may have manifested, *yathā-bhūtaṃ yathābhūtaṃ me taṃ bhayabheravaṃ āgac-chati, tathābhūtaṃ tathābhūto va taṃ bhayabheravaṃ paṭivineyyaṃ* (M. I, 21). That is, without changing his posture, he would confront the issue right away, just "as it had come to be".

A similar sense of *yathābhūta* recurs in a description of the eight worldly conditions (gain and loss, fame and obscurity, blame and praise, happiness and suffering). To encounter these eight worldly conditions is simply part of living in the world "as it has come to be", *tathābhūto ayaṃ lokasan-nivāso ... yathābhūte lokasannivāse ... aṭṭha lokadhammā lokaṃ anuparivat-tanti, loko c' aṭṭha lokadhamme*

anuparivattati (A. II, 188). Hence it is meaningless to contend with these conditions, which are but natural aspects of living in the world "as it has come to be".

Elsewhere in the discourses, *yathābhūta* can qualify how a monastic disciple discloses himself to his fellows disciples and teacher, *yathābhūtam attā-naṃ āvikattā* (D. III, 237). This passage occurs within a description of a disciple who is not fraudulent or deceitful, *asaṭho amāyāvī*, hence here *yathābhūta* would have the sense of being "according to reality" or "truthfully". Another occurrence of similar implications can be found in the context of a simile, which describes a pair of messengers approaching the ruler of a town via a particular route in order to deliver a *yathābhūta* message (S. IV, 194). In this simile, the messengers represent tranquillity and insight, the route they take is the noble eightfold path, and the ruler of the town corresponds to consciousness. The *yathābhūta* message that tranquillity and insight deliver to consciousness is *Nibbāna*. Since elsewhere *Nibbāna* is qualified as "true", in contrast to what is deceptive, *taṃ saccaṃ, yaṃ amosadhammaṃ Nibbānaṃ* (M. III, 245), in the context of the simile of the pair of messengers *yathābhūta* would convey a nuance of "true", in the sense of being "according to reality".

Yet another nuance appears to underlie some passages that speak of developing the awakening factors in a way that is *yathābhūta* (D. II, 83; D. III, 101; S. V, 161; A. V, 195). These occurrences are part of statements on what all Buddhas, or even all beings, have to undertake in order to reach awakening. Thus the sense that underlies *yathābhūta* here appears to be that the awakening factors have to be developed to their fullest potential, "as they really are", so to speak, in order to enable the attainment of full liberation.³

Ñāṇadassana

The expression "knowledge and vision" features in a range of contexts in the discourses, covering, for example, direct apperception of what happens in the mind of others (D. II, 216); meditative vision of light and forms (A. IV, 302); knowledge of past and future (D. III, 134); various supernormal powers (D. I, 76); and omniscience (e.g. M. I, 92). In such contexts, *das-sana* stands for a mental seeing of that which is known, in fact, most of these instances involve supernormal types of "knowledge" and "vision".

The concurrence of the two terms "knowledge" and "vision" in the expression *ñāṇadassana* seems to reflect two closely related nuances of the same mental apprehension. That is, the combination of these two apperceptive activities conveys the sense that experiential 'seeing' and cognitive 'knowing' coalesce in *ñāṇadassana*. Hence *ñāṇadassana* stands for a type of insightful understanding wherein knowledge and vision is knowledge, *yaṃ ñāṇaṃ taṃ dassanaṃ, yaṃ dassanaṃ taṃ ñāṇaṃ* (Vin. III, 91).

Another aspect of the same expression appears to be the experiential and comprehensive nature of such *ñāṇadassana*. This becomes evident when considering the Buddha's endowment with *ñāṇadassana*, which was such that he truly knew what he claimed to know and truly saw what he claimed to see, having realized it through direct knowledge, *abhiññā* (M. II, 9). Knowing he knew and seeing he saw, whereby he had 'become' vision (literally "the eye") and knowledge, as it were, *jānaṃ jānāti passaṃ passati cakkhubhūto ñāṇa-bhūto* (M. I, 111). That is, one who claims to 'know and see' thereby claims to have direct and full experience of the matter at hand.

Yathābhūtañāṇadassana and the Buddha's awakening

A rather axiomatic exposition of *yathābhūtañāṇadassana* can be found in the *Dhammacakkapavattana Sutta*, which describes the type of knowledge and vision according to reality that led to the Buddha's awakening. According to this discourse, the Buddha only claimed to have reached unsurpassable awakening when his *yathābhūtañāṇadassana* in regard to the four noble truths had been completely purified in altogether twelve modes, *dvādasākaraṃ yathābhūtaṃ ñāṇadas-sanaṃ suvisuddham ahosi* (S. V, 423). These twelve modes result from developing each noble truth in three successive steps, *ti-parivaṭṭa*. These three steps require knowledge and vision of the respective noble truth, knowledge and vision of what needs to be done in regard to this truth, and the retrospective knowledge and vision that what needed to be done has been accomplished. The *Dhammacakkapavattana Sutta* describes the knowledge and vision required in each of these cases with a whole string of terms, speaking of the "arising of vision, knowledge, wisdom, higher knowledge and clarity", *cak-khum udapādi ñāṇam udapādi paññā udapādi vijjā up-dapādi āloko udapādi*.

In regard to the first noble truth, the three successive steps are to know and see what is *dukkha*, to know and see that *dukkha* has to be fully understood, *pariññeyyaṃ*, and to know and see that *dukkha* has been fully understood, *pariññātaṃ*. Thus the first step is insight into the truth as such, the second step requires awareness that something needs to be done about it, and the third step represents the retrospective knowledge that this has been accomplished. For *yathābhūtañāḍassana* to be complete in regard to the second noble truth, insight into the arising of *dukkha* needs to lead to awareness that this arising of *dukkha* has to be abandoned, *paḥtabbaṃ*, and needs to culminate in the knowledge that this arising of *dukkha* has been abandoned, *paḥīnaṃ*. Similarly, knowledge and vision of the cessation of *dukkha* should lead to knowing and seeing that the cessation of *dukkha* needs to be realized, *sacchi-kātabba*, and that it has been realized, *sacchikataṃ*, just as knowledge and vision of the path leading to the cessation of *dukkha* should lead to knowing and seeing that this path needs to be developed, *bhāvetabbaṃ*, and that it has been developed, *bhāvitaṃ*. This presentation shows the compass of *yathā-bhūtañāḍassana*, which progresses from a decisive initial insight via a process of development to full realization.

This presentation clearly shows that *yathābhūtañāḍassana* is not merely an intellectual appreciation of the true nature of reality. Such an intellectual appreciation certainly has its place within the scope of development of *yathābhūtañāḍassana*, forming the basis for the first step to be taken in regard to each of the four noble truths. Yet, the full development of *yathā-bhūta-ñāḍassana* extends far beyond that. The potential of each noble truth is only fully appreciated when it becomes clear that something needs to be done about it. Here *yathābhūtañāḍassana* covers the whole range of practices that are part of the path to liberation from *dukkha*. *Yathābhūtañāḍassana* is of relevance even beyond the culmination of the path, as the presentation in the *Dhammacakkapavattana Sutta* shows, since the same term also covers retrospective knowledge of having reached the goal. Thus the treatment of *yathā-bhūta-ñāḍassana* in the *Dhammacakkapavattana Sutta* highlights the degree to which knowledge and vision need to be acted on, need to be put into practice in order to be fully actualised.

The *Dhammacakkapavattana Sutta* is not the only discourse that describes the *yathābhūtañāḍassana* that led to the Buddha's awakening. According to the *Mahāsaccaka Sutta*, on the night of his awakening the Buddha also directly knew according to reality, *yathābhūtaṃ abhaññāsiṃ*, the influxes (*āsava*), their arising, their cessation, and the path leading to their cessation (*M. I*, 249). The *Brahmajāla Sutta* records that the Buddha reached final liberation through having seen according to reality, *yathābhūtaṃ veditvā*, the arising and passing away of feelings, their advantage, their disadvantage, and the release from them (*D. I*, 17). Other discourses indicate that the Buddha claimed to have reached full awakening only when he directly knew according to reality, *yathābhūtaṃ abhaññāsiṃ*, a range of different insights. These cover direct knowledge according to reality of:

- the advantage, disadvantage, and release in regard to the four elements (*S. II*, 170 and *S. II*, 172);
- the advantage, disadvantage, and release in regard to the five aggregates of clinging (*S. III*, 28 and *S. III*, 29);
- the nature, the arising, the cessation, and the path leading to the cessation of the five aggregates of clinging (*S. III*, 59);
- the advantage, disadvantage, and release in regard to the six senses and their objects (*S. IV*, 7 and *S. IV*, 8; or *S. IV*, 9 and *S. IV*, 10; cf. also *S. V*, 206);
- the advantage, disadvantage, and release in regard to the five faculties (*S. V*, 204);
- and the advantage, disadvantage, and release in regard to the world, *loka* (*A. I*, 259).

In this way, these discourses work out in detail various aspects of the comprehensive direct knowledge in accordance with reality that the Buddha attained on the night of his awakening.

Had this knowledge and vision been only an intellectual appreciation, one might wonder how a single insight could cover such a range of different topics. As the treatment in the *Dhammacakkapavattana Sutta* shows, however, this was not the case, since the *yathā-bhūta-ñāḍassana* attained by the Buddha involved a progression from initial insight, via a process of development, to retrospective knowledge of having reached full realization. Such full realization, then, can be described from a variety of angles, be these the

noble truths, the elements, the aggregates, the senses, the faculties, or the world. All these would be but facets of the Buddha's comprehensive *yathābhūtañāṇadassana* perfected on the night of his awakening.

Another aspect of the same perfection of knowledge on the night of his awakening are the Buddha's endowment with the ten powers of a *Tathāgata* (cf. in more detail TATHĀGATA), which also involve forms of knowledge that are in accordance with reality. According to the *Mahāsīhanāda Sutta*, the Buddha knows according to reality, *yathābhūtaṃ pajānāti*, what is possible and what is impossible; karma and its result; the way to any [rebirth] destination; the various elements that make up the world; the different inclinations of beings; the faculties of beings; and various aspects related to the attainment of concentration and realization (*M. I*, 69). The remaining three knowledges out of the entire set of ten powers are elsewhere also qualified as forms of *yathābhūtañāṇa* (*A. III*, 420), so that the entire set of the ten powers of a *Tathāgata* can be seen as yet another pointer to the profundity of the *yathābhūtañāṇa-dassana* that resulted from the Buddha's awakening.

The development of *yathābhūtañāṇadassana*

The indication given in the *Dhammacakkapavattana Sutta* that there are different levels of *yathābhūtañāṇadassana* is echoed in other discourses, which similarly indicate that there are stages of growth in regard to knowledge that is in accordance with reality. Thus a discourse in the *Saṃyutta Nikāya* distinguishes between becoming one who has "mastered knowledge", *vedagū*, and one who has attained "total victory", *sabbajī* (*S. IV*, 83). Here "mastery of knowledge" comes through knowing according to reality the arising and passing away, as well as the advantage, disadvantage and release in regard to the six spheres of contact. But only one who through such knowledge has become liberated can be reckoned as one who has attained "total victory".

Similarly, by knowing according to reality, *yathābhūtaṃ pajānāti*, the arising and passing away, as well as the advantage, disadvantage and release in regard to the five faculties, one can become a stream-enterer. When the same type of knowing develops further until it has become a complete and full experience according to reality, *yathābhūtaṃ viditvā*,

total liberation will be attained (*S. V*, 194). That is, while the scope of insight and its truthfulness to reality remain the same, the deepening of such knowledge through continuous practice will lead from lower to higher stages of liberation.

In point of fact, even one who has clearly seen with right wisdom and according to reality that the cessation of becoming is *Nibbāna* need not be an *arahant*, but could have 'only' reached a lower level of awakening. He or she would then be in a situation similar to a thirsty man who sees water down below in a well but has neither rope nor bucket enabling him or her to reach the water and drink it (*S. II*, 118). This goes to show that *yathābhūtañāṇa-dassana* can stand for various levels of knowledge and vision. Even in the case of the Buddha, stages in the development of his *yathābhūtañāṇadassana* can be discerned. According to the autobiographic report about the time of his own struggle for awakening, although he had clearly seen with right wisdom and according to reality that sensual objects provide little satisfaction, he had not yet gone beyond their attraction (*M. I*, 92). This only happened when his insight into the lack of satisfaction of sensual objects was complemented by experiencing a form of happiness that is beyond the senses, such as can be gained through the development of deeper stages of concentration. This in turn, then, formed the basis for the *yathābhūtañāṇadassana* perfected on the occasion of his awakening, as described in the *Dhammacakkapavattana Sutta*.

The development of concentration is in fact an important requirement for *yathābhūtañāṇadassana* to grow to its full potential, together with the need to be endowed with mindfulness. The need for mindfulness is reflected in a discourse in the *Saṃyutta Nikāya*, which treats Anuruddha's possession of some of the powers of a *Tathāgata*. According to this discourse, Anuruddha's abilities in this respect were the outcome of his practice of the four *sati-paṭṭhānas* (*S. V*, 304). Since the ten powers involve forms of *yathābhūtañāṇa-dassana*, this discourse points to a central tool for arriving at knowledge and vision that accords with reality, namely the development of mindfulness. The instructions given in relation to contemplation of the four noble truths in the *Sati-paṭṭhāna Sutta* in fact explicitly speak of knowing in accordance with reality, *yathābhūtaṃ pajānāti*, (*M. I*, 62). Though in relation to the remaining contemplations the

Satipaṭṭhāna Sutta speaks only of "knowing", *pajānāti*, without explicitly employing the qualification *yathābhūta*, the chief task of de-veloping mindfulness is indeed to arrive at an awareness of things as they truly are (see in more detail SATI and SATIPAṬṬHĀNA). Another passage on *sati-paṭṭhāna* practice explic-itly uses the expression *yathābhūta* for contemplation of the body, *kāye kāyānu-vassino viharatha ... kyassa yathābhūtaṃ ñāṇāya* (S. V, 144), thereby con-firming that the aim of *satipaṭṭhāna* practice is the develop-ment of knowledge according to reality.

Besides the need for mindfulness, one needs to also dwell secluded, *paṭi--sallīna*, in order to be able to know things according to reality (S. III, 15; S. IV, 80; S. IV, 145; S. V, 414). Seclusion is closely related to the development of mental tranquillity, hence it comes as no surprise to find that concentration is often reckoned the requirement par excellence for *yathābhūtañāpadassana*. This is so simply because one who is concentrated will naturally see and know according to reality, *dhammatā esā, yaṃ samāhito yathābhūtaṃ jānāti passati* (A. V, 3). This is so much the case that concentration can be reckoned the proxi-mate cause for *yathā-bhūta-ñāpa-dassana* (S. II, 31).

A concentrated mind is free from the five hindrances, and it is this ab-sence that is of particular relevance for being able to know and see according to reality. A set of similes eloquently expresses this by comparing the effect of the hindrances on the mind to water in a bowl that is in such a con-dition as to make it impossible to see one's own reflection in the water. If the water is col-oured, boiling, overgrown with algae, rippling, or muddy, one would be unable to know and see according to reality, *yathābhūtaṃ na jāneyya na passeyya* (S. V, 123). The same is the case when a hindrance is present in the mind, where-fore only a concentrated mind can know and see ac-cording to reality. The arising of a hindrance in the mind is in turn closely re-lated to one's con-duct and virtue, hence only one endowed with virtuous con-duct will be able to see and know according to reality, *caraṇasampanno yathābhūtaṃ jānāti pas-sati* (A. II, 163).

The need for a strong base in concentration points to a difference be-tween *yathābhūtañāpadassana* and the otherwise closely related *yoniso ma-na-sikāra*, "attention" that is "wise" or "thorough" (see in more

detail YONISO MANASIKĀRA). Generally speaking, the two qualities of *yoniso manasikāra* and *yathābhūtañāpadassana* are closely related to each other, and the qualifi-cation *yoniso* has much in common with the import of *yathābhūta*. Thus, for example, to direct *yoniso manasikāra* to the aggregates of clinging or to the senses leads to contemplating their impermanence as it really is, *yoniso manasi karotha ... yathābhūtaṃ samanupassatha* (S. III, 52 and S. IV, 142). In such con-texts, *yoniso manasikāra* can stand for the deployment of attention during deeper stages of meditation. Elsewhere, however, *yoniso manasikāra* also cov-ers forms of attention that take place at a conceptual or reflective level of the mind, which are thus less in need of a firm basis of concentration. In fact *yo-ni-so manasikāra* serves as nutriment, in the sense of providing a foundation, for mindfulness and clear com-prehension, *sati-sampajañña*, and for the four *sati-paṭṭhānas* (A. V, 118), which in turn are the basis for developing *yathā-bhūta-ñāpadassana*. That is, *yoniso manasikāra* can provide the foundation for de-veloping the kind of mindful observation that, if supported by a concentrated mind, will issue in knowledge and vision accord-ing to reality. This to some degree qualitative difference can be seen in a pas-sage that describes how some--one comes to hear the teachings, estab-lishes *yoniso manasikāra* and there--on engages in practice according to the teachings. This then enables him or her to know according to reality what is wholesome and what is unwhole-some, *so ariyadhammasavanaṃ āgamma yoniso manasi-kāraṃ dhammānu-dhammapaṭipattiṃ, 'idaṃ kusalan'ti yathā-bhūtaṃ pajānāti* (D. II, 215).

Thus *yoniso manasikāra* appears to be somewhat broader in its scope, in that it also covers mental activities taking place at a comparatively less con-cen-trated level of the mind, which would not suffice for the development of *yathā-bhūta-ñāpadassana*. In fact, it is based on having devel-oped *yoniso mana-sikāra* that concentration arises, and such a concentrated mind then knows and sees in accordance with reality, *yoniso manasikaroto ... samādhīyati, samāhi-te-na cittena yathābhūtaṃ jānāti passati* (D. III, 288).

Such knowing and seeing in accordance with reality will in turn result in disen-chant-ment and dispassion, and thereby lead to liberation, *yathā-bhūtaṃ jānaṃ pas-saṃ nibbindati, nibbindaṃ virajjati, virāgā vimuccati*. With libera-tion at-tained, *ñāpadassana*

then turns into "knowledge and vision of liberation", *vimutti-ñāṇa-dassana* (A. V, 311).

Besides its potential of leading to liberation, the development of *yathā-bhūtañāṇadassana* also constitutes a source of joy in itself. Thus to see with right wisdom and in accordance with reality that sense-objects are impermanent and unable to provide lasting satisfaction, *yathābhūtaṃ sammapaññāya pas-sato*, will cause the joy of renunciation, *nekkhammasita soma-nassa* (M. III, 217). One who sees in accordance with reality the impermanent and unsatisfactory nature of the five aggregates of clinging will experience such happiness that he or she can be reckoned as appeared in this respect, *tadaṅganibbuta* (S. III, 43). When one knows and sees in accordance with reality, the very fading away of ignorance is a source of happiness and joy, *sukhaṃ sukhaṃ bhīy-yo so-manassaṃ* (D. II, 215).

The scope of *yathābhūtañāṇadassana*

The scope of *yathābhūtañāṇadassana* covers the true characteristics of reality and thus often stands for knowing something from the perspective of its arising, its passing away, its advantage, its disadvantage and the release from it. Insight into impermanence is one of the central aspects in the development of *yathābhūtañāṇadassana*, in fact to have clearly seen according to reality and with proper wisdom the changing nature of all conditioned phenomena, *anic-cato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti*, is one of the powers with which those who have destroyed the influxes are endowed (D. III, 283). To purify one's vision through awareness of impermanence could take place through knowledge that accords with reality of the arising and passing away of the six sense-spheres, of the five aggregates of clinging, of the four elements, or simply of the fact that whatever arises is of a nature to cease (S. IV, 192). One who thus knows according to reality the arising and passing away of all that is subject to *dukkha* will dwell free from desire and discontent (S. IV, 188).

Knowing, according to reality, the impermanent nature of the five aggregates of clinging naturally leads to knowing their unsatisfactory and selfless nature, their conditioned nature and their nature to pass away (S. III, 57). One who sees all aggregates according to reality will transcend future existence (*Thag.* 87); in fact even just seeing the nature of the body according

to reality will already lead beyond all sensual desire (*Thīg.* 90; cf. also *Thīg.* 85). Seeing with proper wisdom and according to reality the selfless nature of the five aggregates of clinging features prominently in the *Anattalakkhaṇa Sutta*, the occasion when the first five disciples of the Buddha reached full liberation (S. III, 68).

The central nuance conveyed by *yathābhūtañāṇadassana* is thus seeing whatever comes within the purview of the mind as it truly is or has come into being. A discourse in the *Aṅguttara Nikāya* gives a remarkable presentation of knowledge, *ñāṇa*, that can be reckoned as *yathābhūta*. According to this discourse, knowledge that accords with reality requires knowing that something is there when it is there, and knowing that something is not there when it is not there, *santaṃ vā 'atthīti' ñassati, asan-taṃ vā 'natthīti' ñassati* (A. V, 36). Or else one should be able to know what is inferior or superior, and what is surpassable or unsurpassable. As the same discourse quite emphatically points out, such *yathābhūtañāṇa* is supreme among all forms of knowledge, as no other type of knowledge could be more excellent or sublime (A. V, 37).

This discourse thus highlights a central feature of *yathābhūtañāṇadassana*, in that the type of knowledge and vision that in early Buddhism leads to the highest spiritual perfection does not involve a deeper intuition of a mystical and ineffable essence hidden behind reality, but rather a sober and clear apprehension of reality itself, of phenomena in the world as they truly are. As the above survey of the compass of *ñāṇadassana* shows, supernormal experiences gained through sustained meditative practice were certainly known and developed by the early disciples of the Buddha. Yet, the sober vision of everyday phenomena as they come into being and pass away – conditioned as they are and devoid of true satisfaction and a permanent core – is far superior to any such feat. Such *ñāṇadassana* is most excellent and sublime, since it is this type of knowledge and vision that will eventually result in the break-through to *Nibbāna*.

In spite of the rather simple appearance that such *yathābhūta* knowledge of phenomena may give at first sight, to be able to develop the type of knowledge that is indeed in accordance with reality can be quite a demanding task, since it requires cutting through self-deception. In fact, in a way, the scope of *yathābhūtañāṇadassana*

āṇadassana could be said to be "oneself". Whether the mode adopted for developing *yathābhūtañāṇadassana* is based on the five aggregates of clinging, or on the six sense-spheres etc., the real point of developing such knowledge is to know and see the true nature of oneself as it "has come to be" and "according to reality". To truly know and see oneself requires maintaining the perspective of impermanence, unsatisfactoriness and not-self throughout all aspects and moments of subjective experience, thereby withstanding the pressure of the affective investment inherent in one's self-image and in the way one's perceptions tend to construct an image of the 'world'. In the ordinary case, witnessing one's own shortcomings easily leads to unconscious attempts at reducing the resulting feeling of discomfort by avoiding or even altering the perceived information so as to make it more congruent to one's view of one-self. *Yathābhūtañāṇadassana*, however, requires seeing and knowing "according to reality", remaining aloof from the influence of projections and expectations.

The relevance of knowledge that accords with reality to self-inspection is reflected in the *Anāgāna Sutta*, which points out that one who does not know according to reality that a blemish is present within him or her will not strive to overcome it; and one who does not know according to reality that he or she is free from blemishes will not take the appropriate measures in order to protect this level of purity (*M. I*, 25). These two cases can be compared to a dirty bronze dish that is not being cleaned and to a clean bronze dish that, by not being cleaned or used, becomes dirty. Thus, from the perspective of the *Anāgāna Sutta*, the presence of knowledge according to reality is the crucial factor that gives self-inspection the power to recognize the presence or absence of mental blemishes "as they have come to be", forming the indispensable basis for adopting the appropriate type of conduct in regard to both situations.

In fact, overwhelmed by ignorance one does not know according to reality if a particular way of undertaking things will result in future suffering (*M. I*, 311). Again, those who do not know according to reality the nature of perception, failing to distinguish between the types of perception that lead downwards and those that uplift, will be unable to reach liberation (*A. II*, 167). Hence the development of at least some degree of knowledge and vision that is in accordance

with reality is of considerable importance for being able to avoid unwholesome conduct and for progress on the path to awakening.

To clearly see according to reality and with proper wisdom is also the means to go beyond views (*M. I*, 40), in fact speculative views about the future existence of a liberated being can only arise for those who do not know or see the five aggregates of clinging according to reality (*S. IV*, 386). By seeing according to reality and with proper wisdom dependent arising, *paṭicca samup-pāda*, one will leave behind all speculation about the existence of a self in past and future times (*S. II*, 26). Hence the wise, who see dependent arising, see karma as it has come to be and are knowledgeable in matters relating to its fruition (*Sn.* 653). The world by and large is entangled in affirming or denying existence, but those who have seen according to reality and with proper wisdom the arising and passing away of the world, have gone beyond these two extremes (*S. II*, 17). Being endowed with proper view, they stand on the threshold to the deathless (*S. II*, 80).

Those who have been quenched in the world,
Had insight in accordance with reality.

*ye cāpi nibbutā loke
yathābhūtaṃ vipassisuṃ* (*D. III*, 196).

Anālayo

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2. Jayatilleke: *Early Buddhist Theory of Knowledge*, Delhi 1963: 352.
3. *SA. III*, 211 (glossing the occurrence in *S. V*, 161) explains that in the present context *yathā-bhūta* intends *yathāsabhāvena bhāve-tvā*.

YAVANAS See INDO-GREEKS

YEBHUYASIKĀ See ADHIKARAṆASAMATHA

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