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 Bhikkhuni Yasodharā 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 Nibbāna. 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 Yasodharā 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 Paññāñuṇāsi 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 Yasodharā 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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YATHĀBHŪTAŅĀṆADASSANA stands for "knowledge" and "vision" that is "in accordance with reality". To explore the import of this expression, the present article will begin by examining yathābhūta and āpadassana indivi-ually, followed by surveying passages from the Pāli canon that are of relevance to yathābhūta-āāva-dassana as part of the Buddha's awakening, to the development of yathā-bhūta-ā āva-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 con-ception of truth in early Buddhism, in the sense that what is "true" is what "has come to be". He explains that the qualification yathābhūta-āpaññadassana thus stands for knowledge and vision of things "as they have become", an ex-pression that at the same time also stresses the empirical nature of such knowl-edge and vision.1 Ac-cord-ing to Jaya-villeke, yathābhūta-āpaññadassana also points to a correspondence theory of truth in early Buddhism, where the truth or ta-l-sit 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, yathābhūta yathābhūtassam launched bhayabheravatī agac-chāti, tathābhūtaṃ tathābhūto va tām bhayabheravam pañcvinovīyam (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, hap-piness and suffering). To encounter these eight worldly conditions is simply part of living in the world "as it has come to be", tathābhūto ayāṃ lokasan-nivāsa... yathābhūte lokasannivāsa... atta lokadhamma lokān anuparivatt-tanti, loko c'atta lokadhamme
The concurrence of the two terms "knowledge" and "vision" in the expression  hvaḍādassana seems to reflect two closely related nuances of the same mental apprehension. That is, the combination of these two apperceptive ac-tivi-ties conveys the sense that experiential 'seeing' and cognitive 'knowing' coa-lesce in hvaḍādassana. Hence hvaḍādassana stands for a type of insightful un-derstanding wherein knowledge is vision and vision is knowledge, yam ṣāt-a ṭam dassanām, yam dassanāṃ ṭam āpaṃ (Vin. III, 91).

Another aspect of the same expression appears to be the experiential and comprehensive nature of such hvaḍādassana. This becomes evident when considering the Buddha's endowment with hvaḍādassana, 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, abhiñāṇa (M. II, 9). Knowing he knew and seeing he saw, whereby he had 'be-com' vision (literally "the eye") and knowledge, as it were, ānājñānāti paccaya paccatti cakkhubbhāto āpa-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 Dhammacakkavattavatana 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, dvādasākaram ya-thā-bhūtaṃ hvaḍādassanaṃ swisuddham ahosi (S. V, 423). These twelve modes result from developing each noble truth in three successive steps, ti-parivāra. These three steps require knowledge and vision of the respective noble truths, 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 ac-complished. The Dhammacakkavattavatana 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 know-edge and clarity", cañ-khum udpapādī, nāṇam udpapādī paññākudapādī viñā up-dapādī ukkaro udapādī.
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 under-stood, *parinibbaya*, and to know and see that *dukkha* has been fully under-stood, *parinibbaya*. Thus the first step is insight into the truth as such, the sec-on-od step requires awareness that something needs to be done about it, and the third step represents the retrospectice knowledge that this has been ac-com-plished. For *yathābhūta-nāṇaḍassana* to be complete in regard to the sec-on-od noble truth, insight into the arising of *dukkha* needs to lead to awareness that this arising of *dukkha* has to be abandoned, *paṭṭabbam*, and needs to culmi-nate in the knowledge that this arising of *dukkha* has been abandoned, *pahīṇam*. Similarly, knowledge and vision of the cessation of *dukkha* should lead to knowing and seeing that the cessation of *dukkha* needs to be realized, *sac-cī-kāṭabba*, and that is has been realized, *sacchikattam*, just as knowledge and vision of the path leading to the cessation of *dukkha* should lead to know-ing and seeing that this path needs to be developed, *bhāvata-bbham*, and that it has been developed, *bāvitaṃ*. This presentation shows the compass of *yathā-bhūta-nāṇaḍassana*, which progresses from a decisive initial insight via a pro-cess of development to full realiza-tion.

This presentation clearly shows that *yathābhūta-nāṇaḍassana* is not mere-ly an intellectual appreciation of the true nature of reality. Such an intel-lectual appreciation certainly has its place within the scope of develop-ment of *yathābhūta-nāṇaḍassana*, forming the basis for the first step to be taken in re-gard to each of the four noble truths. Yet, the full development of *yathā-bhūta-nāṇaḍassana* 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 *yathābhūta-nāṇaḍassana* covers the whole range of practices that are part of the path to liberation from *dukkha*. *Yathābhūta-nāṇaḍassana* is of rele-vance even beyond the culmina-tion of the path, as the presentation in the *Dhammacakkapavattana Sutta* shows, since the same term also covers retro-spec-tive knowledge of having reached the goal. Thus the treatment of *yathā-bhūta-nāṇaḍassana* in the *Dhammacakkapavattana Sutta* highlights the de-gree to which knowledge and vision need to be acted on, need to be put into prac-tice in order to be fully actualised.

The *Dhammacakkapavattana Sutta* is not the only discourse that de-scribes the *yathābhūta-nāṇaḍassana* that led to the Buddha's awakening. Ac-cording to the *Mahāsaccaka Sutta*, on the night of his awakening the Buddha also directly knew according to reality, *yathābhūtaṃ abhaññāsiṃ*, the influxes (*āsāvā*), their arising, their cessation, and the path leading to their cessation (*M. I, 249*). The *Dhammacakkapavattana Sutta* records that the Buddha reached final liberation through having seen according to reality, *yathābhūtaṃ viditvā*, the arising and passing away of feelings, their advantage, their disadvantage, and the release from them (*D. 1, 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 Bud-dha 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 *Dhamma-cakkapavattana Sutta* shows, however, this was not the case, since the *yathā-bhūta-nāṇaḍassana* attained by the Buddha involved a progression from initial in-sight, via a process of development, to retrospective knowledge of having reached full realization. Such full realiza-tion, then, can be described from a va-riety of angles, be these the
noble truths, the elements, the aggre-gates, the senses, the faculties, or the world. All these would be but facets of the Bud-dha’s com-pre-hen-sive yathābhūta
āpādassana 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 Mahāsthānānada Sutta, the Buddha
knows according to reality, yathābhūtaṃ pājānāti; what
is possible and what is impossible; karma and its result;
the way to any return destina-tion; 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 reali-zation (M. I, 69). The remaining three
to knowledges out of the entire set of ten powers
are elsewhere also qualified as forms of yathābhūta
āpā pada-sa-na can be seen as yet an-other
to the profundity of the yathābhūta
āpā-da-sa-na that resulted from the Buddha’s
awakening.

The development of yathābhūtaņāpādassana

The indication given in the
Dhammacakkapavattana Sutta that there are different
levels of yathābhūtaņāpādassana is echoed in other
discourses, which similarly indicate that there are
tages of growth in regard to knowledge that is in
accordance with reality. Thus a discourse in the
Saṃyutta Nikāya dis-tin-guishes between becoming
one who has “mastered knowledge,” vedago, and one who has attained “total victory”, sabbajī (S. IV, 83).
Here “master 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 be-come liberated can be reckoned
as one who has attained “total victory”.

Similarly, by knowing according to reality,
yathābhūtaṃ pājānāti, 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
ex-periencing according to reality, yathābhūta-nāpādassana, total liberation will be at-tained (S. V, 194). That is,
while the scope of insight and its truthfulness to
re-ality remain the same, the deep-enings 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 isNibbāna need not be an
arahnat, 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 be-low
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 yathābhūta-nāpā-das-sa-na can
stand for various levels of knowledge and vision. Even
in the case of the Buddha, stages in the development
of his yathābhūta-nāpādassana can be discerned.
According to the autobiographic re-port 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 satis-faction,
he had not yet gone be-yond their attraction (M. I,
92). This only happened when his in-sight into the
lack of satisfaction of sen-sual objects was
complemented by ex-periencing 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 yathābhūta
nāpādassana perfected on the occasion of his
awakening, as described in the
Dhammacakkavattana Sutta.

The development of concentration is in fact an
important require-ment for yathābhūta-nāpādassana 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-pāṭhānas (S. V, 304).
Since the ten powers involve forms of yathābhūta
āpā-da-sa-na, this discourse points to a central tool
for arriving at knowledge and vi-sion that ac-cords
with reality, namely the development of mindfulness.
The in-structions given in re-lation to contemplation of
the four noble truths in the Sati-pāṭhāna Sutta in
fact explicitly speak of knowing in accordance with
reality, yathābhūtaṃ pājānāti, (M. I, 62). Though in
relation to the remaining con-temp-la-tions the
Satipatthana Sutta speaks only of "knowing", pajâvâti, without explicit employing the qualification yathâbhinâta, 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 SATIPATTHANA). Another passage on sati-patthana practice explicitly uses the expression yathâbhinâta for contemplation of the body, kâye kâsino viharatha ... kyassa yathâbhinâta ñâñâya (S.V, 144), thereby con-firming that the aim of satipatthana practice is the develop-ment of knowledge according to reality.

Besides the need for mindfulness, one needs to also dwell secluded, pàtisallána, 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 tranquility, hence it comes as no surprise to find that concentration is often reckoned the requirement for excellence for yathâbhinâta ñâñadassana. This is so simply because one who is concentrated will naturally see and know according to reality, dharmattâ esâ, yam samâhitto yathâbhinâta jinâtì pasatti (A.V, 3). This is so much the case that concentration can be reckoned the proximate cause for yathâ-bhinâta-ñâna-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, yathâbhinâta na jînayya 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, caru pasampanno yathâbhinâta jinâtì pas-satti (A.II, 163).

The need for a strong base in concentration points to a difference between yathâbhinâta-ñâna-dassana and the otherwise closely related yoniso ma-nsa-sikâra, "attention" that is "wise" or "thorough" (see in more detail YONISO MANASIKÂRA). Generally speaking, the two qualities of yoniso manasikâra and yathâbhinâta-ñâna-dassana are closely related to each other, and the qualifi-cation yoniso has much in common with the import of yathâbhinâta. Thus, for example, to direct yoniso manasikâra to the aggregates of clinging or to the senses leads to contemplating their impermanence as it really is, yoniso manasi karoha ... yathâbhinâta samanupassatha (S.III, 52 and S.IV, 142). In such con-texts, yoniso manasikâra can stand for the deployment of attention during deeper stages of meditation. Elsewhere, however, yoniso manasikâra also covers 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 yoniso manasikâra serves as a nourishment, in the sense of providing a foundation, for mindfulness and clear con-prehension, sati-sampajañña, and for the four sati-patthanas (A.V, 118), which in turn are the basis for developing yathâ-bhinâta-ñâna-dassana. That is, yoniso manasikâra 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 according 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, estabhises yoniso manasikâra 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 unwholesome, so ariyadhhammasavañña ñâgama yoniso manasi-karana dhammûpan-panna-passattiyà, idaññi kusalann': yathâ-bhinâta pajâjani (D.I, 215).

Thus yoniso manasikâra 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 yathâ-bhinâta-ñâna-dassana. In fact, it is based on having de-veloped yoniso manasikâra that concentration arises, and such a concentrated mind then knows and sees in accordance with reality, yoniso manasikaro so samâdhhiyati, samâdhi-te na cittiya yathâbhûta jinâtì passatti (D.II, 288).

Such knowing and seeing in accordance with reality will in turn result in disen-chant-ment and dispassion, and thereby lead to liberation, yathâ-bhinâta jînâtì pas-sattam nibbindati, nibbindati virajjati, virâgà vimuuccati. With liberation at-tained, ñâñadassana
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-bhūta-ñāṇadassana also constitutes a source of joy in itself. Thus to see with right wisdom and in accordance with reality that sense-objects are impermanently and unable to provide lasting satisfaction, yathābhūtaṃ sammap-paṭaṭṭha pas-sato, will cause the joy of renunciation, nekkhammasita soma-nassa (M. III, 217). One who sees in accordance with reality the impermanent and un-satisfactory nature of the five aggregates of clinging will experience such happy-ness that he or she can be reckoned as appeased in this respect, tadānāganibhuta (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, sukkhaṃ sukkha bhīty-yo so-manassā (D. II, 215).

The scope of yathābhūta-ñāṇadassana

The scope of yathābhūta-ñāṇadassana 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 yathābhūta-ñāṇadassana, in fact to have clearly seen according to real-ity and with proper wisdom the changing nature of all conditioned phenomena, anic-ceto sabbe satkārā yathābhūtaṃ sammappati ąya sullāṭṭha 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 aggregate-gates 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 (Thig. 90; cf. also Thig. 85). Seeing with proper wisdom and according to reality the selfless nature of the five aggregate-gates of clinging features prominently in the Anattalakkhaṇa Sutta, the occa-sion when the five first disciples of the Buddha reached full lib-eration (S. III, 68).

The central nuance conveyed by yathābhūta-ñāṇadassana is thus seeing whatever comes within the purview of the mind as it truly is or has come into being. A dis-course in the Āguttara Nikāya gives a remarkable presentation of knowledge, ānān, that can be reckoned as yathābhūta. According to this dis-course, 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, santanam vā 'atthi tassati, asan-tanam vā 'atthi tassati (A. V, 36). Or else one should be able to know what is inferior or superior, and what is sur-passable or unsurpassable. As the same discourse quite emphatically points out, such yathābhūta-ñāṇa is su-preme among all forms of knowledge, as no other type of knowledge could be more excellent or sublime (A. V, 37).

This dis-course thus highlights a central feature of yathābhūta-ñāṇadassana, in that the type of knowledge and vision that in early Bud-dhism 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 ap-perception of reality itself, of phenomena in the world as they truly are. As the above survey of the compass of āṇapadassana shows, supernormal ex-periences gained through sustained meditative practice were certainly known and develope by the early disciples of the Buddha. Yet, the sober vision of everyday phenom-en as they come into being and pass away — conditioned as they are and de-void of true satisfaction and a per-manent core — is far superior to any such feat. Such āṇapadassana is most excellent and sub-lime, 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 yathā-bhūta 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 yathābhūta-
\textit{āpadassana} could be said to be "oneself". Whether the mode adopted for developing \textit{yathābhūtaśī ṣ \\textit{āpadassana} 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, unsatisfactory 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 re-ducing 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 oneself. \textit{Yathābhūtaśī ṣ āpadassana}, however, requires seeing and knowing "ac-cording 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 \textit{Añāgāna 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 \textit{Añāgāna 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 indis-pensable 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 down-wards 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 ac-cording to reality and with proper wisdom dependent arising, \textit{patīćca samut-pīka}, 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 frui-tion (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 ex-tremes (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,\newline
Had insight in accordance with reality.
\newline
\textit{ye cāpi nibbutā loke} \newline
\textit{yathābhūtaṃ vippassisvat} (D. III, 196).

\textbf{Anālayo}

References

3. S.III, 211 (glossing the occurrence in S. V, 161) explains that in the present context \textit{yathā-bhūta} intends \textit{yathā-abhāvena bhāve-tvā}.

\textbf{YAVANAS} See \textbf{INDO-GREEKS}

\textbf{YEBHUYASIKĀ} See \textbf{ADHIKARANASAMATHA}

\textbf{YIN-SHUN} (pŚ), 1906-2005. Born in Mainland China, the eminent scholar monk Yin-shun ordained in 1930 and came to Taiwan in 1952. Based on his extensive readings in the Chinese Tripitaka and his detailed study of the history of Buddhism, Yin-shun