



BHŪTA

(What have become)

and

BHAVA

(Becoming - Existence)

—

And what, bhikkhus, is existence? There are these three kinds of existence: sense-sphere existence, form-sphere existence, formless-sphere existence. This is called existence.

Katamo ca, bhikkhave, bhavo? Tayome, bhikkhave, bhavā—kāma**b**havo, rūpa**b**havo, arūpa**b**havo. Aya**ṃ** vuccati, bhikkhave, bhavo.

SN 12.2

Ananda, if there were no kamma ripening in the sensuality-property (kāmadhātu), would sensuality-becoming be discerned?"

"No, lord."

Thus kamma is the field, consciousness the seed, and craving the moisture.

Iti kho, ānanda, kamma**ṃ** khetta**ṃ**, viññā**ṇa****ṃ** bīja**ṃ**, taṇhā sneho.

The consciousness of living beings hindered by ignorance & fettered by craving is established in/tuned to a lower property. Thus there is the production of renewed becoming in the future.

Avijjānīvara**ṇa****ṃ** sattāna**ṃ** taṇhāsa**ṃ**yojana**ṃ** majjhimāya dhātuyā viññā**ṇa****ṃ** patit**ṭ**hita**ṃ** eva**ṃ** āyati**ṃ** punabbhavābhini**b**batti hoti.

AN 3.76

Note:

kamma ripening in the form-property => middling property

kamma ripening in the formless-property => refined property

The Noble Eightfold Path is to be developed for direct knowledge of these three kinds of existence, for the full understanding of them, for their utter destruction, for their abandoning.

SN 45.164 (no parallel)

.....
Bhūtamidanti

This has come to be

.....

“Bhikkhus, do you see: ‘This has come to be’?”

“Yes, venerable sir.”

“Bhikkhus, do you see: ‘Its origination occurs with that as nutriment’?”

“Yes, venerable sir.”

“Bhikkhus, do you see: ‘With the cessation of that nutriment, what has come to be is subject to cessation’?”

“Yes, venerable sir.”

“Bhūtamidanti, bhikkhave, passathā”ti?

“Evaṃ, bhante”.

“Tadāhārasambhavanti, bhikkhave, passathā”ti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, passathā”ti?

“Evaṃ, bhante”.

...

“Bhikkhus, purified and bright as this view is, if you do not adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the Dhamma has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?”

“Yes, venerable sir.”

MN 38

.....

Pātubhūta

.....

And what, bhikkhus, is birth? The birth of the various beings into the various orders of beings, their being born, descent into the womb, production, the manifestation of the aggregates, the obtaining of the sense bases. This is called birth.

Katamā ca, bhikkhave, jāti? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho. Ayaṃ vuccati, bhikkhave, jāti.

SN 12.2 (EA 49.5)

“Bhikkhus, the arising, continuation, production, and manifestation of (khandhas - form, etc.) is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

Yo, bhikkhave, rūpassa, etc. uppādo ñhiti abhinibbatti pātubhāvo, dukkhasseso uppādo rogānaṃ ñhiti jarāmaṇassa pātubhāvo.

SN 22.30

Monks, the arising, prevailing, rebirth, and manifestation of the eye is the arising of unpleasantness, prevalence of ailments, and the manifestation of decay and death.

Idem with ear, nose, etc.

Yo kho, bhikkhave, cakkhussa uppādo ñhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṃ ñhiti, jarāmaṇassa pātubhāvo.

Also

- arising, prevailing, rebirth, and manifestation of forms...

- arising, prevalence, rebirth, and manifestation of eye-consciousness ... ear-consciousness ... etc.

- arising, prevalence, rebirth, and manifestation of eye-contact ... ear-contact ... etc.

- the arising, prevalence, rebirth, and manifestation of feelings born from eye-contact, ear-contact ... etc.

- the arising, prevalence, rebirth, and manifestation of perception of forms ... sounds ... scents ... tastes ... touches ... ideas...

- the arising, prevalence, rebirth, and manifestation of intentions (cetanā,) born from ... sounds ... scents ... etc.

- arising, prevalence, rebirth, and manifestation of craving for forms ... sounds ... scents ... etc.

- arising, prevalence, rebirth, and manifestation of the earth element (expression) ... water element ... fire element ... air element ... the space element and the consciousness element

- arising, prevalence, rebirth, and manifestation of matter ... feelings ... perceptions ... intentions ... consciousness is the arising of unpleasantness, prevalence of ailments, and the manifestation of decay and death.

SN 26.1-10

With the manifestation of a Tathagata, bhikkhus, an Arahant, a Perfectly Enlightened One, comes the manifestation of the seven gems of the factors of enlightenment. What seven? There comes the manifestation of the gem of the enlightenment factor of mindfulness ... the gem of the enlightenment factor of equanimity. With the manifestation of a Tathagata, an Arahant, a Perfectly Enlightened One, comes the manifestation of these seven gems of the factors of enlightenment.”

Tathāgatassa, bhikkhave, pātubhāvā arahato sammāsambuddhassa sattannaṃ

bojjhaṅgaratanānaṃ pātubhāvo hoti. Katamesaṃ sattanaṃ? Satisambojjhaṅgassa ratanassa pātubhāvo hoti ... pe ... upekkhāsambojjhaṅgassa ratanassa pātubhāvo hoti. Tathāgatassa, bhikkhave, pātubhāvā arahato sammāsambuddhassa imesaṃ sattanaṃ bojjhaṅgaratanānaṃ pātubhāvo hoti”ti.

SN 46.42

.
Furthermore, the disciple of the noble ones is endowed with verified confidence in the Dhamma... verified confidence in the Sangha... virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration. Not content with those virtues pleasing to the noble ones, he exerts himself further in solitude by day or seclusion by night. For him, living thus heedfully, joy arises. In one who has joy, rapture arises. In one who has rapture, the body becomes serene. When the body is serene, one feels pleasure. Feeling pleasure, the mind becomes centered. When the mind is centered, phenomena **become manifest**. When phenomena are manifest, he is reckoned as one who dwells heedfully.

Puna caparaṃ, nandiya, ariyasāvako dhamme ... pe ... saṅghe ... pe ... ariyakantehi sīlehi samannāgato hoti akhaṇḍehi ... pe ... samādhisaṃvattanikehi. So tehi ariyakantehi sīlehi asantuṭṭho uttari vāyamati divā pavivekāya rattiṃ paṭisallānāya. Tassa evaṃ appamattassa viharato pāmojjaṃ jāyati. Pamuditassa pīti jāyati. Pītimanassa kāyo passambhati. Passaddhakāyo sukhaṃ vediyati. Sukhino cittaṃ samādhiyati. Samāhite citte dhammā **pātubhavanti**. Dhammānaṃ pātubhāvā appamādavihārīteva saṅkhyāṃ gacchati. Evaṃ kho, nandiya, ariyasāvako appamādavihārī hoti”ti.

SN 55.40

.
So too, bhikkhus, so long as a Tathagata has not arisen in the world, an Arahant, a Perfectly Enlightened One, for just so long there is no manifestation of great light and radiance, but then blinding darkness prevails, a dense mass of darkness; for just so long there is no explaining, teaching, proclaiming, establishing, disclosing, analysing, or elucidating of the Four Noble Truths.

Evameva kho, bhikkhave, yāvakīvañca tathāgato loke nuppajjati arahaṃ sammāsambuddho, neva tāva mahato ālokassa pātubhāvo hoti mahato obhāsassa. Andhatamaṃ tadā hoti andhakāratimisā. Neva tāva catunnaṃ ariyasaccānaṃ ācikkhaṇā hoti desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

SN 56.38

.
I am one of those whose appearance

Is always hard to find in this world;
I am a Buddha, brahman,
The unexcelled remover of darts.
Yesam ve dullabho loke,
pātubhāvo abhiṇhaso;
Sohaṃ brāhmaṇa buddhosmi,
sallakatto anuttaro.

Thag16.6

Friends, with form that has been born, that has become manifest, an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. With feeling ... perception ... volitional formations ... consciousness that has been born, that has become manifest, an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned.

Yaṃ kho, āvuso, rūpaṃ jātaṃ pātubhūtaṃ; tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Yā vedanā jātā pātubhūtā ... pe ... yā saññā ... ye saṅkhārā jātā pātubhūtā; tesam uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Yaṃ viññāṇaṃ jātaṃ pātubhūtaṃ tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati.

SN 22.38 (no parallel)

"I don't envision a single thing that, when undeveloped & unapparent (unmanifested), leads to such great harm as the mind. The mind, when undeveloped & unapparent leads to great harm."

“Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāviṭtaṃ apātubhūtaṃ mahato anattāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.
Cittaṃ, bhikkhave, abhāviṭtaṃ apātubhūtaṃ mahato anattāya saṃvattatī”ti.

AN 1.25 (no parallel)

“Whatever form, bhikkhus, has been born, has become manifest: the term, label, and description ‘is’ applies to it, not the term ‘was’ or the term ‘will be.’

Yaṃ, bhikkhave, rūpaṃ jātaṃ pātubhūtaṃ, ‘atthī’ti tassa saṅkhā, ‘atthī’ti tassa samaññā, ‘atthī’ti tassa paññatti; na tassa saṅkhā ‘ahosi’ti, na tassa saṅkhā ‘bhavissatī’ti.

(idem for feeling ... perception ... volitional formations ... consciousness)

“These, bhikkhus, are the three pathways of language, pathways of designation, pathways of description, that are unmixed, that were never mixed, that are not being mixed, that will not be

mixed, that are not rejected by wise ascetics and brahmins.

Ime kho, bhikkhave, tayo niruttipathā adhivacanapathā paññattipathā asaṃkiṇṇā
asaṃkiṇṇapubbā, na saṅkīyanti, na saṅkīyissanti, appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi.

SN 22.62 (no parallel)

‘Good man, didn’t you see the first divine messenger that appeared among human beings?’

"ambho, purisa, na tvaṃ addasa manussesu paṭhamam devadūtam pātubhūtan’ti?"

AN 3.36

.....

Pabhavā

.....

“And this craving has what as its source, what as its origin, from what is it born and produced
(*pahoti/pabhavati-proceed from, rise, originate*)?

This craving has feeling as its source, feeling as its origin; it is born and produced from feeling.

Taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

Taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā.

Idem for: feeling ... contact ... six sense bases ... name-and-form ... consciousness ...
volitional

formations ... ignorance.

SN 12.11

.....

yathābhūtañāṇadassana

Insight, from knowledge according to what have become.

.....

"Thus Ānanda,

clever virtues (kusalāni sīlāni) are for the reason and benefit of non-remorse.

Non-remorse is for the reason and benefit of delight.

Delight is for the reason and benefit of joy.

Joy is for the reason and benefit of tranquillity.

Tranquillity is for the reason and benefit of pleasantness.

Pleasantness is for the reason and benefit of concentration.

Concentration is for the reason and benefit of insight, from knowledge according to what have
become (yathābhūtañāṇadassana).

Insight, from knowledge according to what have become, is for the reason and benefit of turning away.

Turning away is for the reason and benefit of disenchantment.

Disenchantment is for the reason and benefit of knowledge and vision of release.

Thus, Ānanda, clever virtues lead to the highest."

AN 11.1 (parallel in Nikayas)

When there is no insight, from knowledge according to what have become, gone wrong in the insight, from knowledge according to what have become, the cause for turning away is destroyed.

AN 11.3 (parallel in Nikayas)

When virtues are not present, gone wrong in virtues, the cause for right concentration is destroyed. When right concentration is not present, gone wrong in right concentration, the cause for insight, from knowledge according to what have become (yathābhūtañāṇadassana), is destroyed. When seeing it as it really is, is not present, gone wrong in seeing it as it really is, the cause for disgust and disenchantment is destroyed. When disgust and disenchantment is not present, gone wrong in disgust and disenchantment, the cause for knowledge and vision of release is destroyed.

AN 8.81 (partial parallel in Nikayas)

see also AN 5.168

Bhikkhus, when there is control of the faculties, endowed with control of the faculties and its causes, there are virtues. Endowed with virtues and its causes, there is right concentration. Endowed with right concentration and its causes, there is insight, from knowledge according to what have become. Endowed with insight, from knowledge according to what have become and its causes, there is turning away and disenchantment. Endowed with turning away and disenchantment and its causes, there is knowledge and vision of release...

Indriyaṣaṃvare, bhikkhave, sati indriyaṣaṃvarasampannassa upanisasampannaṃ hoti sīlaṃ; sīle sati sīlasampannassa upanisasampanno hoti sammāsamādhi; sammāsamādhimhi sati sammāsamādisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ; yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo, ...

AN 6.50 (partial parallel in Nikayas)

When virtues are present, not gone wrong in virtues, concentration is not deceptive. When concentration is present, not gone wrong in concentration, insight from knowledge according to what have become, is not deceptive...

AN 7.65

“Thus, monks, ignorance is associated with determinations, determinations with consciousness, consciousness with name and matter, name and matter with the six spheres, the six spheres with contact, contact with feelings, feelings with craving, craving with holding, holding with being, being with birth. Birth is associated with unpleasantness, unpleasantness with faith, faith with joy, joy with delight, delight with emotions of delight, emotions of delight with pleasantness, pleasantness with concentration, concentration with the insight, from knowledge according to what have become (yathābhūtañāṇadassana), the insight, from knowledge according to what have become, with turning away, turning away with fading, fading with release and release is associated with the knowledge of destruction.

SN 12.23 (no parallel)

.....

yathābhūtaṃ pajānāti

(understand/discern as it has become)

Note: and not "as it really is", as it is often mistranslated.

.....

The four bonds:

"someone does not understand as they really are (yathābhūtaṃ nappajānāti) the origin and the passing away, the gratification, the danger, and the escape in regard to states of..."

- sensual pleasures
- existence
- views
- ignorance

When one does not understand these things as they really are, then

- lust for ...,
- delight in ...,
- affection for ...,
- infatuation with ...,
- thirst for ...,
- passion for ...,
- attachment to ..., and
- craving for ...,

sensual pleasures, existence, views.

+

Ignorance and unknowing lie deep within one in regard to the six bases for contact.

AN 4.10

“Bhikkhus, if a bhikkhu does not understand as they really are the origin and the passing away, the gratification, the danger, and the escape, in the case of these six bases for contact, then he has not lived the holy life; he is far away from this Dhamma and Discipline.”

..you should clearly see the eye as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ This itself is the end of suffering.

(idem for ear, nose, tongue, body, mind)

SN 35.71 (no parallel)

“And what does he understand as they really are? He understands as it really is: ‘The eye is impermanent.’ He understands as it really is: ‘Forms are impermanent.’... ‘Eye-consciousness is impermanent.’... ‘Eye-contact is impermanent.’... ‘Whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is impermanent.’...

(idem for ear, nose, tongue, body, mind)

“Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.”

SN 35.99

Brahmin, at a time when your mind is not overwhelmed with sensual desires and you know and see the escape from arisen sensual desires as it really is, you know your own good, the good of others and the good of either as it really is. At such times you remember to recite scriptures not recited, there is nothing to talk of those recited.

Brahmin, like a water surface not mixed with lacquer and dye of colours red, yellow, blue and brown, in which a man wanting to see his face, would know his face or see it. In the same manner Brahmin, at a time when your mind is not overwhelmed with sensual desires, and know or see the escape from arisen sensual desires as it really is, you know your own good, the good of others and the good of either as it really is. At such times you remember to recite scriptures not recited, there is nothing to talk of those recited.

(idem with hate, sloth and torpor, restlessness and worry, doubts).

AN 5.193

Bhikkhus, it is possible for the bhikkhu to be the eye-witness, with mindfulness in this and other mental sphere, endowed with these six things. What six?

Chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo tatra tatreva sakkehihhabbatam pāpuṇitum sati sati āyatane. Katamehi chahi?

Here, bhikkhus, the bhikkhu knows as it really is, these are the things conducive to relinquishing, to enduring, to distinction and to penetrating insight. He does the possible and the beneficial.

Idha, bhikkhave, bhikkhu ‘ime hānabhāgiyā dhammā’ti yathābhūtam pajānāti, ‘ime tthitibhāgiyā dhammā’ti yathābhūtam pajānāti, ‘ime visesabhāgiyā dhammā’ti yathābhūtam pajānāti, ‘ime nibbedhabhāgiyā dhammā’ti yathābhūtam pajānāti, sakkaccakārī ca hoti, sappāyakārī ca.

Bhikkhus, it is possible for the bhikkhu to be the eye-witness, with mindfulness in this and other mental sphere, endowed with these six things.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo tatra tatreva sakkehihhabbatam pāpuṇitum sati sati āyatane”ti.

AN 6.71 (no parallel)

He dwells with his awareness overcome by sensual passion, obsessed with sensual passion. He does not discern the escape, as it actually is present, from sensual passion once it has arisen (uppannassa ca kāmarāgassa nissaraṇam yathābhūtam nappajānāti).

(idem with ill will... sloth & drowsiness... restlessness & anxiety... uncertainty)

Making that sensual passion the focal point, he absorbs himself with it, besorbs, resorbs, & supersorbs himself with it.

AN 11.9

When, bhikkhus, a bhikkhu understands as they really are the origin and passing away of the six bases of contact, their satisfaction, unsatisfactoriness, and the escape from them, then he understands what transcends all (these) views.

Yato kho, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃca yathābhūtam pajānāti, ayaṃ imehi sabbeheva uttaritaraṃ pajānāti.

DN 1

... he understood as it really is: ‘This is suffering,’ and ‘This is the origin of suffering,’ and ‘This

is the cessation of suffering,’ and ‘This is the way leading to the cessation of suffering.’

He understands as it really is: ‘These are the taints’; he understands as it really is: ‘This is the origin of the taints’; he understands as it really is: ‘This is the cessation of the taints’; he understands as it really is: ‘This is the way leading to the cessation of the taints.’

idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

Note: This is called the training in heightened discernment.

AN 3.12 (no parallel)

The Thus Gone One knows the higher states of the mind, the releases, the concentrations and attainments with their defilements, purities and the risings from them as it really is.

Tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti.

AN 6.64

Bhikkhus, the bhikkhu knows as it really is, here my mind is sticky; when the mind is internally concentrated knows as it really is, here my mind is concentrated. When the mind is externally distracted knows as it really is, here my mind is externally distracted.

Idha, bhikkhave, bhikkhu ‘idaṃ me cetaso līnattaṇ’ti yathābhūtaṃ pajānāti; ajjhattaṃ saṅkhittaṃ vā cittaṃ ‘ajjhattaṃ me saṅkhittaṃ cittaṇ’ti yathābhūtaṃ pajānāti; bahiddhā vikkhittaṃ vā cittaṃ ‘bahiddhā me vikkhittaṃ cittaṇ’ti yathābhūtaṃ pajānāti

AN 7.38 (no parallel)

He on a certain occasion hears the Aryan Truth, studies it and acquires the main and subsidiary doctrines. Having arrived at this hearing, study and acquisition, he now really knows that ‘This is good,’ he really knows that ‘This is bad,’ ‘This is wrong,’ ‘This is not wrong,’ ‘This is to be followed,’ ‘This is to be avoided,’ ‘This is base,’ ‘This is excellent,’ ‘This is of mixed dark and bright quality.’

So ariyadhammassavanaṃ āgamma yonisomanasikāraṃ dhammānudhammapaṭipattiṃ, ‘idaṃ kusalaṇ’ti yathābhūtaṃ pajānāti, ‘idaṃ akusalaṇ’ti yathābhūtaṃ pajānāti. ‘Idaṃ sāvajjaṃ idaṃ anavajjaṃ, idaṃ sevitabbaṃ idaṃ na sevitabbaṃ, idaṃ hīnaṃ idaṃ paṇītaṃ, idaṃ

kaṇhasukkasappaṭibhāgan'ti yathābhūtaṃ pajānāti.

DN 18

Here, a certain person with blemish does not know, as it really is, there is blemish in me. A certain person with blemish knows, as it really is, there is blemish in me. A certain person without blemish does not know as it really is, there is no blemish in me. A certain person without blemish knows as it really is, there is no blemish in me.

Idha panāvuso, ekacco puggalo sāṅgaṇova samāno 'atthi me ajjhattaṃ aṅgaṇan'ti yathābhūtaṃ pajānāti. Idhāvuso, ekacco puggalo anaṅgaṇova samāno 'natthi me ajjhattaṃ aṅgaṇan'ti yathābhūtaṃ nappajānāti. Idha panāvuso, ekacco puggalo anaṅgaṇova samāno 'natthi me ajjhattaṃ aṅgaṇan'ti yathābhūtaṃ pajānāti.

MN 5

The Tathāgata understands as it actually is the possible as possible and the impossible as impossible.

Tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti.

...

The Tathāgata understands as it actually is the results of actions undertaken, past, future, and present, by way of possibilities and causes.

Tathāgato atītānāgatapaccuppannānaṃ kammāsamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti.

...

The Tathāgata understands as it actually is the ways leading to all destinations.

Tathāgato sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti.

...

The Tathāgata understands as it actually is the world with its many and different elements.

Tathāgato anekadhātunānādhātulokaṃ yathābhūtaṃ pajānāti.

...

The Tathāgata understands as it actually is how beings have different inclinations.

Tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti.

...

The Tathāgata understands as it actually is the disposition of the faculties of other beings, other persons.

Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti.

...

The Tathāgata understands as it actually is the defilement, the cleansing, and the emergence in regard to the jhānas, liberations, concentrations, and attainments.

Tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti.

MN 12

There is the case where a monk discerns, as it actually is, the noble eightfold path.

Idha, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ pajānāti.

...

There is the case where a monk discerns, as they actually are, the four frames of reference.

Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ pajānāti.

MN 33

On seeing a form with the eye, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing. He abides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it. As he does not do so, delight in feelings ceases in him. With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.

MN 38

- This way of undertaking things is painful now and ripens in the future as pain.' Knowing it, understanding it as it actually is, the wise one does not cultivate it but avoids it.

- This way of undertaking things is pleasant now and ripens in the future as pain.' Knowing it, understanding it as it actually is, the wise one does not cultivate it but avoids it.

- This way of undertaking things is painful now and ripens in the future as pleasure.' Knowing it, understanding it as it actually is, the wise one does not avoid it but cultivates it.

- This way of undertaking things is pleasant now and ripens in the future as pleasure.' Knowing it, understanding it as it actually is, the wise one does not avoid it but cultivates it.

MN 46

(He) abides with a mind obsessed and enslaved by identity view, and he does not understand as it actually is the escape from the arisen identity view; and when that identity view has

become habitual and is uneradicated in him, it is a lower fetter. He abides with a mind obsessed and enslaved by doubt...by adherence to rules and observances ...by sensual lust ...by ill will, and he does not understand as it actually is the escape from arisen ill will; and when that ill will has become habitual and is uneradicated in him, it is a lower fetter.

MN 64

When one is touched by a neither-painful-nor-pleasant feeling, if one does not understand as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that feeling, then the underlying tendency to ignorance lies within one.

MN 148

“Bhikkhus, when a noble disciple thus understands as they really are the origin and the passing away of the world, he is then called a noble disciple who is accomplished in view, accomplished in vision, who has arrived at this true Dhamma, who sees this true Dhamma, who possesses a trainee’s knowledge, a trainee’s true knowledge, who has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the Deathless.”

Yato kho, bhikkhave, ariyasāvako evaṃ lokassa samudayañca atthaṅgamañca yathābhūtaṃ pajānāti, ayaṃ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṃ saddhammaṃ itipi, passati imaṃ saddhammaṃ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṃ samāpanno itipi, ariyo nibbedhikapañño itipi, amatadvāraṃ āhacca tiṭṭhati itipi”ti.

SN 12.49 (no parallel)

“Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are (according to what have become).

“And what does he understand as it really is?

The origin and passing away of form; the origin and passing away of feeling; the origin and passing away of perception; the origin and passing away of volitional formations; the origin and passing away of consciousness.

“And what, bhikkhus, is the origin of form? What is the origin of feeling? What is the origin of perception? What is the origin of volitional formations? What is the origin of consciousness?

“Here, bhikkhus, one seeks delight (nandī), one welcomes, one remains holding. And what is it that one seeks delight in, what does one welcome, to what does one remain holding? One seeks delight in form, welcomes it, and remains holding to it. As a consequence of this, delight arises. Delight in form is clinging. With one’s clinging as condition, existence comes to be; with

existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

“One seeks delight in feeling ... in perception ... in volitional formations ... in consciousness, welcomes it, and remains holding to it. As a consequence of this, delight arises.... Such is the origin of this whole mass of suffering.

“This, bhikkhus, is the origin of form; this is the origin of feeling; this is the origin of perception; this is the origin of volitional formations; this is the origin of consciousness.

“And what, bhikkhus, is the passing away of form? What is the passing away of feeling? What is the passing away of perception? What is the passing away of volitional formations? What is the passing away of consciousness?

“Here, bhikkhus, one does not seek delight, one does not welcome, one does not remain holding. And what is it that one does not seek delight in? What doesn't one welcome? To what doesn't one remain holding? One does not seek delight in form, does not welcome it, does not remain holding to it. As a consequence of this, delight in form ceases. With the cessation of delight comes cessation of clinging; with cessation of clinging, cessation of existence.... Such is the cessation of this whole mass of suffering.

“One does not seek delight in feeling ... in perception ... in volitional formations ... in consciousness, does not welcome it, does not remain holding to it. As a consequence of this, delight in consciousness ceases.... Such is the cessation of this whole mass of suffering.

“This, bhikkhus, is the passing away of form; this is the passing away of feeling; this is the passing away of perception; this is the passing away of volitional formations; this is the passing away of consciousness.”

SN 22.5

“He understands as it really is impermanent form as ‘impermanent form’ ... (feeling, perception, formations,) impermanent consciousness as ‘impermanent consciousness.’

“He understands as it really is painful form as ‘painful form’ ... painful consciousness as ‘painful consciousness.’

“He understands as it really is selfless form as ‘selfless form’ ... selfless consciousness as ‘selfless consciousness.’

“He understands as it really is conditioned form as ‘conditioned form’ ... conditioned consciousness as ‘conditioned consciousness.’

[“He understands as it really is murderous (vadhakam) form as ‘murderous form’ ... murderous consciousness as ‘murderous consciousness.’ SN 22.85]

(idem for feeling, perception, volitional formations (intentions), and consciousness.)

“He understands as it really is: ‘Form will be exterminated’ ... ‘Feeling will be exterminated’ ... ‘Perception will be exterminated’ ... ‘Volitional formations will be exterminated’ ...

‘Consciousness will be exterminated.’

SN 22.55

“But, bhikkhus, the instructed noble disciple understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of form, feeling, perception, volitional formations (intentions), and consciousness.”

SN 22.74 (no parallel)

He knows as it really is the arising nature (samudayadhammaṃ) of feelings as the arising nature of feelings, the fading nature of feelings as the fading nature of feelings, and the arising and fading nature of feelings as the arising and fading nature of feelings.

(idem for form, perception, volitional formations (intentions), and consciousness.)

SN 22.128 (no parallel)

“Friend Sāriputta, it is said ignorance, what is ignorance and of what is someone ignorant?”

"The not learned ordinary man does not know as it really is the arising nature of matter as the arising nature of matter, the fading nature of matter as the fading nature of matter, and the arising and fading nature of matter as the arising and fading nature of matter."

(idem for form, perception, volitional formations (intentions), and consciousness.)

SN 21.132

“Friend Koṭṭhita, it is said ‘Knowledge.’ What is knowledge and of what does someone know?”

“Here, friend, the learned noble disciple knows the arising, fading, satisfaction, danger, and the escape from matter as it really is.”

(idem for form, perception, volitional formations (intentions), and consciousness.)

“Idhāvuso, sutavā ariyasāvako rūpassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti.

(Vedanāya ... pe ... saññāya ... saṅkhārānaṃ ... viññāṇassa assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti.)

SN 21.133

“Rādha, when the noble disciple knows the arising, fading, satisfaction, danger, and the escape from these five holding masses as it really should be, he enters the stream of the

Teaching, would not fall from there, and would only aim extinction.”

SN 23.7 (no parallel)

When a bhikkhu understands as they really are the origin, the passing away, the gratification, the danger, and the escape in regard to the six bases for contact, such a bhikkhu is a knowledge-master.

ato kho, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ pajānāti; evaṃ kho, bhikkhave, bhikkhu vedagū hoti.

SN 35.103

“Here, brahmin, having seen a form with the eye, someone is not intent upon a pleasing form and not repelled by a displeasing form. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder.”

“Idha, brāhmaṇa, bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe nādhimuccati, appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyassati ca viharati, appamāṇacetaso tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

SN 35.132

“Bhikkhus, when a bhikkhu understands as they really are the origin and the passing away of all states whatsoever that entail suffering, then sensual pleasures have been seen by him in such a way that as he looks at them sensual desire, sensual affection, sensual infatuation, and sensual passion do not lie latent within him in regard to sensual pleasures; then he has comprehended a mode of conduct and manner of dwelling in such a way that as he conducts himself thus and as he dwells thus, evil unwholesome states of covetousness and displeasure do not flow in upon him.

SN 35.244

“When, friend, a bhikkhu understands as they really are the origin and the passing away of the four great elements, in this way his vision is well purified.”

“When, friend, a bhikkhu understands as it really is: ‘Whatever is subject to origination is all subject to cessation,’ in this way his vision is well purified.”

SN 35.245

.....
.....
yathābhūtaṃ sammappaññāya

- One sees with right discernment one sees with right discernment as it actually is (paññā) (Thanissaro)
- One sees this, as it really is with right wisdom (with right insight as it really is) (upalavanna)
- Clearly seen as they really are (Bodhi)

Note: or "as they have come to be".

.....
.....

“And how, venerable sir, has one comprehended the Dhamma? Venerable sir, one sees as it really is with correct wisdom: ‘This has come to be.’ Having seen as it really is with correct wisdom: ‘This has come to be,’ through revulsion towards what has come to be, through its fading away and cessation, one is liberated by nonclinging. One sees as it really is with correct wisdom: ‘Its origination occurs with that as nutriment.’ Having seen as it really is with correct wisdom: ‘Its origination occurs with that as nutriment,’ through revulsion towards its origination through nutriment, through its fading away and cessation, one is liberated by nonclinging. One sees as it really is with correct wisdom: ‘With the cessation of that nutriment, what has come to be is subject to cessation.’ Having seen as it really is with correct wisdom: ‘With the cessation of that nutriment, what has come to be is subject to cessation,’ through revulsion towards what is subject to cessation, through its fading away and cessation, one is liberated by nonclinging. It is in such a way that one has comprehended the Dhamma.

SN 12.31 (no parallel)

"Venerable sirs, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. Having seen this well with right discernment as it actually is present, I also discern the higher escape from it as it actually is present."

Yaṃ kho, bhante, kiñci bhūtaṃ saṅkhataṃ cetayitaṃ paṭiccasamuppannaṃ tadaniccaṃ. Yadaniccaṃ taṃ dukkhaṃ. ‘Yaṃ dukkhaṃ taṃ netāṃ mama, nesohamasmi, nameso attā’ti—evameva yathābhūtaṃ sammappaññāya sudiṭṭhaṃ. Tassa ca uttari nissaraṇaṃ yathābhūtaṃ pajānāmi”ti.

AN 10.93

Having seen this thus as it actually is with proper wisdom, he avoids the equanimity that is

diversified, based on diversity, and develops the equanimity that is unified, based on unity, where clinging to the material things of the world utterly ceases without remainder.

Evametam yathābhūtam sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā, yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti tamevūpekkhaṃ bhāveti.

MN 54

Here, bhikkhus, whatever form, in the past, future or present, internal or external, rough or fine, unexalted or exalted, at a distance or in close proximity, all that matter 'is not mine, am not in it, it is not my self.' He sees this, as it really is with right wisdom.

(idem with feeling, perception, intention, consciousness)

AN 3.133 (no parallel)

Rāhula, all that is hard, internal or external, is earth element. It is not mine, am not in it. It is not my self. This should be seen with right wisdom as it really is, and the mind should be disenchanted and turned away from the earth element.

(idem with fire, water, air).

AN 4.177 (partial parallel)

Bhikkhus, without giving up six things it is not possible to abide in the first higher state of the mind. What six?

Sensual interest, anger, sloth and torpor, restlessness and worry, doubts and not wisely seeing the dangers of sensuality, as it really is.

“Cha, bhikkhave, dhamme appahāya abhabbo paṭhamam jhānam upasampajja viharitum. Katame cha? Kāmacchandaṃ, byāpādaṃ, thinamiddhaṃ, uddhaccakukkuccaṃ, vicikicchā. Kāmesu kho panassa ādīnava na yathābhūtam sammappaññāya sudiṭṭho hoti.

AN 6.73 (no parallel)

“This world, Kaccana, for the most part depends upon a duality—upon the notion of existence and the notion of nonexistence. But for one who sees the origin of the world as it really is with correct wisdom, there is no notion of nonexistence in regard to the world. And for one who sees the cessation of the world as it really is with correct wisdom, there is no notion of existence in regard to the world.

“Dvayanissito khvāyaṃ, kaccāna, loko yebhuyyena—atthitañceva natthitañca. Lokasamudayaṃ kho, kaccāna, yathābhūtam sammappaññāya passato yā loke natthitā sā na

hoti. Lokanirodham kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loke atthitā sā na hoti.

SN 12.15

“When, bhikkhus, a noble disciple has clearly seen with correct wisdom as it really is this dependent origination and these dependently arisen phenomena, it is impossible that he will run back into the past, thinking: ‘Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? Having been what, what did I become in the past?’ Or that he will run forward into the future, thinking: ‘Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? Having been what, what will I become in the future?’ Or that he will now be inwardly confused about the present thus: ‘Do I exist? Do I not exist? What am I? How am I? This being—where has it come from, and where will it go?’

SN 12.20

"Friend, though I have clearly seen as it really is with correct wisdom, ‘Nibbāna is the cessation of existence,’ I am not an arahant, one whose taints are destroyed."

"Bhavanirodho nibbānan’ti kho me, āvuso, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ, na camhi arahaṃ khīṇāsavo."

SN 12.68

.....

yathābhūtaṃ nābbhaññāsim

directly know as they have come to be (aññā).

.....

Bhikkhus, when I was not yet enlightened, it occurred to me: In this world what is the satisfaction, what is the danger and what is the escape? Then I occurred to me: The arising of pleasure and pleasantness in the world on account of something, is the satisfaction in this world. That there is impermanence, unpleasantness and change in the world, that is the danger. The driving out, interest and greed in the world, the dispelling of interest and greed is the escape from the world. Bhikkhus, until I knew as it really is (yathābhūtaṃ nābbhaññāsim), the satisfaction as the satisfaction, the danger as the danger and the escape as the escape, I did not announce to the world together with its gods, Maras, Brahmas, the community of recluses and brahmins, my rightful enlightenment. Knowledge arose to me about my vision.

The release of my mind is unshakeable. This is my last birth, there will be no more rebirths.

AN 3.103 (no parallel)

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world..."

SN 22.26 & 27

(idem for the six internal and external sense bases (SN 35.15 & 16))

(idem with the five faculties (indriya) - conviction, persistence, mindfulness, concentration, discernment - (SN 48.21))

(idem with the six faculties (indriya) - eye, ear, nose, tongue, body, intellect - (SN 48.28))

"So long as I did not directly know as they really are the five aggregates subject to clinging in four phases, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world ..."

"And how, bhikkhus, are there four phases? I directly knew form, its origin, its cessation, and the way leading to its cessation. I directly knew feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation."

SN 22.56

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OTHER RELATED

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NOTE:

All the above and the following are derived from Bhū. (Sanskrit: become, exist, be).

Bhavati (to become, to be, exist)

bhavitvā (ger.)

bhaveti (caus.)

bhavitum (inf.)

bhavissati (fut.)

būtha (pp.)

hotu (imp.)

.....
Sambhavanti (come to be/come [together] into play)
.....

Thus it is that many evil, unskillful qualities/events — born of greed, caused by greed, originated through greed (lobha), conditioned by greed — come into play.

Itissame lobhajā lobhanidānā lobhasamudayā lobhapaccayā aneke pāpakā akusalā dhammā sambhavanti.

(Idem with aversion (dosa) and delusion (moha))

AN 3.69

The many evil, unskillful mental qualities that come into play in dependence on wrong view are purged away as well, while the many skillful mental qualities that depend on right view go to the culmination of their development.

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa niddhotā honti; sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

AN 10.109-116 (parallel?)

On account of xxxx (frivolous talk, coveting, etc), various, useless, evil, demeritorious things come into play, they are useless.

ye ca xxxxpaccayā, aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto.

AN 10.172 (no parallel)

From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness ... pe ... From becoming (existence) as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.

Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, ... pe ... bhavapaccayā jāti - jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

AN 3.61 (parallel in MA)

.....

sambhava - (origin of)

.....

Having known this danger—
that craving is the origin of suffering
Evamādīnaṃ ñatvā,
Taṇhaṃ dukkhassa sambhavaṃ

AN 4.9

Having known the exquisiteness of form,
the origination of feelings,
how perception arises,
and where it disappears.
Rūpasokhummatam ñatvā,
vedanānañca sambhavaṃ;
Saññā yato samudeti,
atthaṃ gacchati yattha ca.

AN 4.16 (no parallel)

The cessation of identity
And the origin of identity
Sakkāyañca nirodhañca,
sakkāyassa ca sambhavaṃ

SN 22.78 (no parallel)

.....

bhaveti - develop

.....

Here, monks, the monk develops right view to drive out greed, hate, and delusion to the end
...pe...

The monk develops right concentration to drive out greed, hate, and delusion to the end.

sammādiṭṭhiṃ bhāveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ

...pe...

sammāsamādhiṃ bhaveti rāgavinayapariyosānaṃ dosavinayapariyosānaṃ
mohavinayapariyosānaṃ.

Note: bhāveti & bhaveti are used.

SN 45.62 (no parallel)

.....

bhavissati

.....

Will take place:

My good chariot maker, in six months time from now a battle will take place.

Ito me, samma rathakāra, channaṃ māsānaṃ accayena saṅgāmo bhavissati.

AN 3.15 (no parallel)

Will require:

If this item is bought at such a price and sold at such a price, it will require this much capital and bring this much profit.

Idaṃ paṇiyaṃ evaṃ kītaṃ, evaṃ vikkayaṃ mānaṃ, ettakaṃ mūlaṃ bhavissati, ettako udayo'ti.

AN 3.20 (no parallel)

Will be aroused:

My persistence will be aroused & not lax

Me vīriyaṃ bhavissati asallīnaṃ

AN 3.40

Will follow:

Consciousness would follow the drift of signs.

nimittānusāri viññāṇaṃ bhavissati

AN 6.13 (no parallel)

Will be:

As form has originated from what is nonself, how could it be (how will it be) self?

Anattasambhūtaṃ, bhikkhave, rūpaṃ kuto attā bhavissati.

SN 22.20 (no parallel)

So that our designation will be true and our claim accurate

evaṃ no ayaṃ amhākaṃ samaññā ca saccā bhavissati paṭiññā ca bhūtā.

MN 39

