

ṢŪLAPARIYĀYASUTTA

Mūlapariyāya Sutta The Root of All Things

Thus have I heard. On one occasion the Blessed One was living in Ukkaṭṭhā in the Subhaga Grove at the root of a royal sāla tree.

There he addressed the bhikkhus thus: “Bhikkhus.” — “Venerable sir,” they replied.

The Blessed One said this: “Bhikkhus, I shall teach you a discourse on the root of all things. Listen and attend closely to what I shall say.”

“Yes, venerable sir,” the bhikkhus replied.

The Blessed One said this: “Here, bhikkhus, an untaught ordinary person, who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma,

“He perceives earth as earth.

Having perceived earth as earth, he conceives [himself as] earth,
he conceives [himself] in earth, he conceives [himself apart] from earth,
he conceives earth to be ‘mine,’ he delights in earth.

Why is that? Because he has not fully understood it, I say.

“He perceives water as water.

Having perceived water as water, he conceives [himself as] water,
he conceives [himself] in water, he conceives [himself apart] from water,
he conceives water to be ‘mine,’ he delights in water.

Why is that? Because he has not fully understood it, I say.

“He perceives fire as fire.

Having perceived fire as fire, he conceives [himself as] fire,
he conceives [himself] in fire, he conceives [himself apart] from fire,
he conceives fire to be ‘mine,’ he delights in fire.

Why is that? Because he has not fully understood it, I say.

He perceives air as air.

Having perceived air as air, he conceives [himself as] air,
he conceives [himself] in air, he conceives [himself apart] from air,
he conceives air to be ‘mine,’ he delights in air.

Why is that? Because he has not fully understood it, I say.

He perceives beings as beings.

Having perceived beings as beings, he conceives beings,
he conceives [himself] in beings, he conceives [himself apart] from beings,
he conceives beings to be ‘mine,’ he delights in beings.

Why is that? Because he has not fully understood it, I say.

“He perceives gods as gods.

Having perceived gods as gods, he conceives gods,
he conceives [himself] in gods, he conceives [himself apart] from gods,
he conceives gods to be ‘mine,’ he delights in gods.

Why is that? Because he has not fully understood it, I say.

Majjhima Nikāya, mūlapaṇṇāsapāḷi, 1. mūlapariyāyavaggo, 1. mūlapariyāyasuttaṃ (MN 1)

evaṃ me sutāṃ. ekaṃ samayaṃ bhagavā ukkaṭṭhāyaṃ viharati subhagavane sālarājamūle.

tatra kho bhagavā bhikkhū āmantesi, “bhikkhavo”ti. “bhadante”ti te bhikkhū bhagavato paccassosūṃ.

bhagavā etadavoca, “sabbadhammamūlapariyāyaṃ vo, bhikkhave, desessāmi. taṃ suṇātha, sādhu kaṃ manasi karotha, bhāsissāmi”ti.

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosūṃ.

bhagavā etadavoca — “idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto

pathaviṃ pathavito sañjānāti;

pathaviṃ pathavito saññatvā pathaviṃ maññati,

pathaviyā maññati, pathavito maññati,

pathaviṃ meti maññati, pathaviṃ abhinandati.

taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“āpaṃ āpato sañjānāti;

āpaṃ āpato saññatvā āpaṃ maññati,

āpasmim maññati, āpato maññati,

āpaṃ meti maññati, āpaṃ abhinandati.

taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“tejaṃ tejato sañjānāti;

tejaṃ tejato saññatvā tejaṃ maññati,

tejasmiṃ maññati, tejato maññati,

tejaṃ meti maññati, tejaṃ abhinandati.

taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“vāyaṃ vāyato sañjānāti;

vāyaṃ vāyato saññatvā vāyaṃ maññati,

vāyasmiṃ maññati, vāyato maññati,

vāyaṃ meti maññati, vāyaṃ abhinandati.

taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“bhūte bhūtato sañjānāti;

bhūte bhūtato saññatvā bhūte maññati,

bhūtesu maññati, bhūtato maññati,

bhūte meti maññati, bhūte abhinandati.

taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“deve devato sañjānāti;

deve devato saññatvā deve maññati,

devesu maññati, devato maññati,

deve meti maññati, deve abhinandati.

taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“He perceives Pajāpati as Pajāpati.

Having perceived Pajāpati as Pajāpati, he conceives Pajāpati,
he conceives [himself] in Pajāpati, he conceives [himself apart] from Pajāpati,
he conceives Pajāpati to be ‘mine,’ he delights in Pajāpati.
Why is that? Because he has not fully understood it, I say.

“He perceives Brahmā as Brahmā.

Having perceived Brahmā as Brahmā, he conceives Brahmā,
he conceives [himself] in Brahmā, he conceives [himself apart] from Brahmā,
he conceives Brahmā to be ‘mine,’ he delights in Brahmā.
Why is that? Because he has not fully understood it, I say.

(SR - Streaming Radiance)

“He perceives the Gods of SR as the Gods of SR.

Having perceived the Gods of SR as the Gods of SR, he conceives the Gods of SR,
he conceives [himself] in the Gods of SR, he conceives [himself apart] from the Gods of SR,
he conceives the Gods of SR to be ‘mine,’ he delights in the Gods of SR.
Why is that? Because he has not fully understood it, I say.

(RG - Refulgent Glory)

“He perceives the Gods of RG as the Gods of RG.

Having perceived the Gods of RG as the Gods of RG, he conceives the Gods of RG,
he conceives [himself] in the Gods of RG, he conceives [himself apart] from the Gods of RG,
he conceives the Gods of RG to be ‘mine,’ he delights in the Gods of RG.
Why is that? Because he has not fully understood it, I say.

(GF - Great Fruit)

“He perceives the Gods of GF as the Gods of GF.

Having perceived the Gods of GF as the Gods of GF, he conceives the Gods of GF,
he conceives [himself] in the Gods of GF, he conceives [himself apart] from the Gods of GF,
he conceives the Gods of GF to be ‘mine,’ he delights in the Gods of GF.
Why is that? Because he has not fully understood it, I say.

“He perceives the Overlord as the Overlord.

Having perceived the Overlord as the Overlord, he conceives the Overlord,
he conceives [himself] in the Overlord, he conceives [himself apart] from the Overlord,
he conceives the Overlord to be ‘mine,’ he delights in the Overlord.
Why is that? Because he has not fully understood it, I say.

(US - unbound space)

“He perceives the base of US as the base of US.

Having perceived the base of US as the base of US, he conceives [himself as] the base of US,
he conceives [himself] in the base of US, he conceives [himself apart] from the base of US,
he conceives the base of US to be ‘mine,’ he delights in the base of US.
Why is that? Because he has not fully understood it, I say.

(UC - unbound consciousness)

“He perceives the base of UC as the base of UC.

Having perceived the base of UC as the base of UC, he conceives [himself as] the base of UC,
he conceives [himself] in the base of UC, he conceives [himself apart] from the base of UC,
he conceives the base of UC to be ‘mine,’ he delights in the base of UC.

“pajāpatim pajāpatito sañjānāti;
pajāpatim pajāpatito saññatvā pajāpatim maññati,
pajāpatismim maññati, pajāpatito maññati,
pajāpatim meti maññati, pajāpatim abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“brahmaṃ brahmato sañjānāti;
brahmaṃ brahmato saññatvā brahmaṃ maññati,
brahmasmim maññati, brahmato maññati,
brahmaṃ meti maññati, brahmaṃ abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“ābhassare ābhassarato sañjānāti;
ābhassare ābhassarato saññatvā ābhassare maññati,
ābhassaresu maññati, ābhassarato maññati,
ābhassare meti maññati, ābhassare abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“subhakiṇhe subhakiṇhato sañjānāti;
subhakiṇhe subhakiṇhato saññatvā subhakiṇhe maññati,
subhakiṇhesu maññati, subhakiṇhato maññati,
subhakiṇhe meti maññati, subhakiṇhe abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“vehapphale vehapphalato sañjānāti;
vehapphale vehapphalato saññatvā vehapphale maññati,
vehapphalesu maññati, vehapphalato maññati,
vehapphale meti maññati, vehapphale abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“abhibhum abhibhūto sañjānāti;
abhibhum abhibhūto saññatvā abhibhum maññati,
abhibhusmim maññati, abhibhūto maññati,
abhibhum meti maññati, abhibhum abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“ākāsānañcāyatanam ākāsānañcāyatanato sañjānāti;
ākāsānañcāyatanam ākāsānañcāyatanato saññatvā ākāsānañcāyatanam maññati,
ākāsānañcāyatanasmim maññati, ākāsānañcāyatanato maññati,
ākāsānañcāyatanam meti maññati, ākāsānañcāyatanam abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“viññāṇaṇcāyatanam viññāṇaṇcāyatanato sañjānāti;
viññāṇaṇcāyatanam viññāṇaṇcāyatanato saññatvā viññāṇaṇcāyatanam maññati,
viññāṇaṇcāyatanasmim maññati, viññāṇaṇcāyatanato maññati,
viññāṇaṇcāyatanam meti maññati, viññāṇaṇcāyatanam abhinandati.

Why is that? Because he has not fully understood it, I say.

(NT - no-thingness)

“He perceives the base of NT as the base of NT.

Having perceived the base of NT as the base of NT, he conceives [himself as] the base of NT, he conceives [himself] in the base of NT, he conceives [himself apart] from the base of NT, he conceives the base of NT to be ‘mine,’ he delights in the base of NT.

Why is that? Because he has not fully understood it, I say.

(NPnNP - neither-perception-nor-non-perception)

“He perceives the base of NPnNP as the base of NPnNP.

Having perceived the base of NPnNP as the base of NPnNP, he conceives [himself as] the base of NPnNP,

he conceives [himself] in the base of NPnNP, he conceives [himself apart] from the base of NPnNP, he conceives the base of NPnNP to be ‘mine,’ he delights in the base of NPnNP.

Why is that? Because he has not fully understood it, I say.

“He perceives the seen as the seen.

Having perceived the seen as the seen, he conceives [himself as] the seen,

he conceives [himself] in the seen, he conceives [himself apart] from the seen, he conceives the seen to be ‘mine,’ he delights in the seen.

Why is that? Because he has not fully understood it, I say.

“He perceives the heard as the heard.

Having perceived the heard as the heard, he conceives [himself as] the heard,

he conceives [himself] in the heard, he conceives [himself apart] from the heard, he conceives the heard to be ‘mine,’ he delights in the heard.

Why is that? Because he has not fully understood it, I say.

“He perceives the sensed as the sensed.

Having perceived the sensed as the sensed, he conceives [himself as] the sensed,

he conceives [himself] in the sensed, he conceives [himself apart] from the sensed, he conceives the sensed to be ‘mine,’ he delights in the sensed.

Why is that? Because he has not fully understood it, I say.

“He perceives the cognized as the cognized.

Having perceived the cognized as the cognized, he conceives [himself as] the cognized,

he conceives [himself] in the cognized, he conceives [himself apart] from the cognized, he conceives the cognized to be ‘mine,’ he delights in the cognized.

Why is that? Because he has not fully understood it, I say.

“He perceives unity as unity.

Having perceived unity as unity, he conceives [himself as] unity,

he conceives [himself] in unity, he conceives [himself apart] from unity, he conceives unity to be ‘mine,’ he delights in unity.

Why is that? Because he has not fully understood it, I say.

taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“ākiñcaññāyatanam ākiñcaññāyatanato sañjānāti;
ākiñcaññāyatanam ākiñcaññāyatanato saññatvā ākiñcaññāyatanam maññati,
ākiñcaññāyatanasmim maññati, ākiñcaññāyatanato maññati,
ākiñcaññāyatanam meti maññati, ākiñcaññāyatanam abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato sañjānāti;
nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato saññatvā nevasaññānāsaññāyatanam
maññati,
nevasaññānāsaññāyatanasmim maññati, nevasaññānāsaññāyatanato maññati,
nevasaññānāsaññāyatanam meti maññati, nevasaññānāsaññāyatanam abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“diṭṭhaṃ diṭṭhato sañjānāti;
diṭṭhaṃ diṭṭhato saññatvā diṭṭhaṃ maññati,
diṭṭhasmim maññati, diṭṭhato maññati,
diṭṭhaṃ meti maññati, diṭṭhaṃ abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“sutaṃ sutato sañjānāti;
sutaṃ sutato saññatvā sutaṃ maññati,
sutasmim maññati, sutato maññati,
sutaṃ meti maññati, sutaṃ abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“mutaṃ mutato sañjānāti;
mutaṃ mutato saññatvā mutaṃ maññati,
mutasmim maññati, mutato maññati,
mutaṃ meti maññati, mutaṃ abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“viññātaṃ viññātato sañjānāti;
viññātaṃ viññātato saññatvā viññātaṃ maññati,
viññātasim maññati, viññātato maññati,
viññātaṃ meti maññati, viññātaṃ abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“ekattaṃ ekattato sañjānāti;
ekattaṃ ekattato saññatvā ekattaṃ maññati,
ekattasmim maññati, ekattato maññati,
ekattaṃ meti maññati, ekattaṃ abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“He perceives diversity as diversity.

having perceived diversity as diversity, he conceives [himself as] diversity,
he conceives [himself] in diversity, he conceives [himself apart] from diversity,
he conceives diversity to be ‘mine,’ he delights in diversity.
why is that? because he has not fully understood it, i say.

“He perceives all as all.

having perceived all as all, he conceives [himself as] all,
he conceives [himself] in all, he conceives [himself apart] from all,
he conceives all to be ‘mine,’ he delights in all.
why is that? because he has not fully understood it, I say.

“He perceives Nibbāna as Nibbāna.

Having perceived Nibbāna as Nibbāna, he conceives [himself as] Nibbāna,
he conceives [himself] in Nibbāna, he conceives [himself apart] from Nibbāna,
he conceives Nibbāna to be ‘mine,’ he delights in Nibbāna.
Why is that? Because he has not fully understood it, I say.

“Bhikkhus, a bhikkhu who is in higher training, whose mind has not yet reached the goal, and who is still aspiring to the supreme security from bondage,

directly knows earth as earth.

Having directly known earth as earth, he should not conceive [himself as] earth,
he should not conceive [himself] in earth, he should not conceive [himself apart] from earth,
he should not conceive earth to be ‘mine,’ he should not delight in earth.
Why is that? Because he must fully understand it, I say.

“He directly knows water as water.

Having directly known water as water, he should not conceive [himself as] water,
he should not conceive [himself] in water, he should not conceive [himself apart] from water,
he should not conceive water to be ‘mine,’ he should not delight in water.
Why is that? Because he must fully understand it, I say.

“He directly knows fire as fire.

Having directly known fire as fire, he should not conceive [himself as] fire,
he should not conceive [himself] in fire, he should not conceive [himself apart] from fire,
he should not conceive fire to be ‘mine,’ he should not delight in fire.
Why is that? Because he must fully understand it, I say.

“He directly knows air as air.

Having directly known air as air, he should not conceive [himself as] air,
he should not conceive [himself] in air, he should not conceive [himself apart] from air,
he should not conceive air to be ‘mine,’ he should not delight in air.
Why is that? Because he must fully understand it, I say.

“nānattam nānattato sañjānāti;
nānattam nānattato saññatvā nānattam maññati,
nānattasmiṃ maññati, nānattato maññati,
nānattam meti maññati, nānattam abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“sabbam sabbato sañjānāti;
sabbam sabbato saññatvā sabbam maññati,
sabbasmiṃ maññati, sabbato maññati,
sabbam meti maññati, sabbam abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“nibbānam nibbānato sañjānāti;
nibbānam nibbānato saññatvā nibbānam maññati,
nibbānasmiṃ maññati, nibbānato maññati,
nibbānam meti maññati, nibbānam abhinandati.
taṃ kissa hetu? ‘apariññātaṃ tassā’ti vadāmi.

“yopi so, bhikkhave, bhikkhu sekkho appattamānaso anuttaram yogakkhemam
pathayamāno viharati,
sopi pathaviṃ pathavito abhijānāti;
pathaviṃ pathavito abhiññāya pathaviṃ mā maññi,
pathaviyā mā maññi, pathavito mā maññi,
pathaviṃ meti mā maññi, pathaviṃ mābhinandi.
taṃ kissa hetu? ‘pariññeyyam tassā’ti vadāmi.

”āpaṃ āpato abhijānāti;
āpaṃ āpato abhiññāya āpaṃ mā maññi,
āpasmiṃ mā maññi, āpato mā maññi,
āpaṃ meti mā maññi, āpaṃ mābhinandi.
taṃ kissa hetu? ‘pariññeyyam tassā’ti vadāmi.

”tejaṃ tejato abhijānāti;
tejaṃ tejato abhiññāya tejaṃ mā maññi,
tejasmiṃ mā maññi, tejato mā maññi,
tejaṃ meti mā maññi, tejaṃ mābhinandi.
taṃ kissa hetu? ‘pariññeyyam tassā’ti vadāmi.

”vāyaṃ vāyato abhijānāti;
vāyaṃ vāyato abhiññāya vāyaṃ mā maññi,
vāyasmiṃ mā maññi, vāyato mā maññi,
vāyaṃ meti mā maññi, vāyaṃ mābhinandi.
taṃ kissa hetu? ‘pariññeyyam tassā’ti vadāmi.

“He directly knows beings as beings.

Having directly known beings as beings, he should not conceive [himself as] beings, he should not conceive [himself] in beings, he should not conceive [himself apart] from beings, he should not conceive beings to be ‘mine,’ he should not delight in beings.

Why is that? Because he must fully understand it, I say.

“He directly knows gods as gods.

Having directly known gods as gods, he should not conceive [himself as] gods, he should not conceive [himself] in gods, he should not conceive [himself apart] from gods, he should not conceive gods to be ‘mine,’ he should not delight in gods.

Why is that? Because he must fully understand it, I say.

“He directly knows Pajāpati as Pajāpati.

Having directly known Pajāpati as Pajāpati, he should not conceive [himself as] Pajāpati, he should not conceive [himself] in Pajāpati, he should not conceive [himself apart] from Pajāpati, he should not conceive Pajāpati to be ‘mine,’ he should not delight in Pajāpati.

Why is that? Because he must fully understand it, I say.

“He directly knows Brahmā as Brahmā.

Having directly known Brahmā as Brahmā, he should not conceive [himself as] Brahmā, he should not conceive [himself] in Brahmā, he should not conceive [himself apart] from Brahmā, he should not conceive Brahmā to be ‘mine,’ he should not delight in Brahmā.

Why is that? Because he must fully understand it, I say.

(SR - Streaming Radiance)

“He directly knows the Gods of SR as the Gods of SR.

Having directly known the Gods of SR as the Gods of SR, he should not conceive [himself as] the Gods of SR,

he should not conceive [himself] in the Gods of SR, he should not conceive [himself apart] from the Gods of SR,

he should not conceive the Gods of SR to be ‘mine,’ he should not delight in the Gods of SR.

Why is that? Because he must fully understand it, I say.

(RG - Refulgent Glory)

“He directly knows the Gods of RG as the Gods of RG.

Having directly known the Gods of RG as the Gods of RG, he should not conceive [himself as] the Gods of RG,

he should not conceive [himself] in the Gods of RG, he should not conceive [himself apart] from the Gods of RG,

he should not conceive the Gods of RG to be ‘mine,’ he should not delight in the Gods of RG.

Why is that? Because he must fully understand it, I say.

(GF - Great Fruit)

“He directly knows the Gods of GF as the Gods of GF.

Having directly known the Gods of GF as the Gods of GF, he should not conceive [himself as] the Gods of GF,

he should not conceive [himself] in the Gods of GF, he should not conceive [himself apart] from the Gods of GF,

he should not conceive the Gods of GF to be ‘mine,’ he should not delight in the Gods of GF.

Why is that? Because he must fully understand it, I say.

”bhūte bhūtato abhijānāti;
bhūte bhūtato abhiññāya bhūte mā maññi,
bhūtesu mā maññi, bhūtato mā maññi,
bhūte meti mā maññi, bhūte mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”deve devato abhijānāti;
deve devato abhiññāya deve mā maññi,
devesu mā maññi, devato mā maññi,
deve meti mā maññi, deve mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”pajāpatim pajāpatito abhijānāti;
pajāpatim pajāpatito abhiññāya pajāpatim mā maññi,
pajāpatismim mā maññi, pajāpatito mā maññi,
pajāpatim meti mā maññi, pajāpatim mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”brahmaṃ brahmato abhijānāti;
brahmaṃ brahmato abhiññāya brahmaṃ mā maññi,
brahmasmim mā maññi, brahmato mā maññi,
brahmaṃ meti mā maññi, brahmaṃ mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”ābhassare ābhassarato abhijānāti;
ābhassare ābhassarato abhiññāya ābhassare mā maññi,
ābhassaresu mā maññi, ābhassarato mā maññi,
ābhassare meti mā maññi, ābhassare mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”subhakiṇhe subhakiṇhato abhijānāti;
subhakiṇhe subhakiṇhato abhiññāya subhakiṇhe mā maññi,
subhakiṇhesu mā maññi, subhakiṇhato mā maññi,
subhakiṇhe meti mā maññi, subhakiṇhe mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”vehapphale vehapphalato abhijānāti;
vehapphale vehapphalato abhiññāya vehapphale mā maññi,
vehapphalesu mā maññi, vehapphalato mā maññi,
vehapphale meti mā maññi, vehapphale mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

“He directly knows the Overlord as the Overlord.

Having directly known the Overlord as the Overlord, he should not conceive [himself as] the Overlord, he should not conceive [himself] in the Overlord, he should not conceive [himself apart] from the Overlord,

he should not conceive the Overlord to be ‘mine,’ he should not delight in the Overlord.

Why is that? Because he must fully understand it, I say.

(US - unbound space)

“He directly knows the base of US as the base of US.

Having directly known the base of US as the base of US, he should not conceive [himself as] the base of US,

he should not conceive [himself] in the base of US, he should not conceive [himself apart] from the base of US,

he should not conceive the base of US to be ‘mine,’ he should not delight in the base of US.

Why is that? Because he must fully understand it, I say.

(UC - unbound consciousness)

“He directly knows the base of UC as the base of UC.

Having directly known the base of UC as the base of UC, he should not conceive [himself as] the base of UC,

he should not conceive [himself] in the base of UC, he should not conceive [himself apart] from the base of UC,

he should not conceive the base of UC to be ‘mine,’ he should not delight in the base of UC.

Why is that? Because he must fully understand it, I say.

(NT - no-thingness)

“He directly knows the base of NT as the base of NT.

Having directly known the base of NT as the base of NT, he should not conceive [himself as] the base of NT,

he should not conceive [himself] in the base of NT, he should not conceive [himself apart] from the base of NT,

he should not conceive the base of NT to be ‘mine,’ he should not delight in the base of NT.

Why is that? Because he must fully understand it, I say.

(NPnNP - neither-perception-nor-non-perception)

“He directly knows the base of NPnNP as the base of NPnNP.

Having directly known the base of NPnNP as the base of NPnNP, he should not conceive [himself as] the base of NPnNP,

he should not conceive [himself] in the base of NPnNP, he should not conceive [himself apart] from the base of NPnNP,

he should not conceive the base of NPnNP to be ‘mine,’ he should not delight in the base of NPnNP.

Why is that? Because he must fully understand it, I say.

“He directly knows the seen as the seen.

Having directly known the seen as the seen, he should not conceive [himself as] the seen,

he should not conceive [himself] in the seen, he should not conceive [himself apart] from the seen,

he should not conceive the seen to be ‘mine,’ he should not delight in the seen.

Why is that? Because he must fully understand it, I say.

“He directly knows the heard as the heard.

Having directly known the heard as the heard, he should not conceive [himself as] the heard,

he should not conceive [himself] in the heard, he should not conceive [himself apart] from the heard,

he should not conceive the heard to be ‘mine,’ he should not delight in the heard.

Why is that? Because he must fully understand it, I say.

”abhibhum̐ abhibhūto abhijānāti;
abhibhum̐ abhibhūto abhiññāya abhibhum̐ mā maññi,
abhibhusmiṃ mā maññi, abhibhūto mā maññi,
abhibhum̐ meti mā maññi, abhibhum̐ mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”ākāsānañcāyatanam̐ ākāsānañcāyatanato abhijānāti;
ākāsānañcāyatanam̐ ākāsānañcāyatanato abhiññāya ākāsānañcāyatanam̐ mā maññi,
ākāsānañcāyatanasmim̐ mā maññi, ākāsānañcāyatanato mā maññi,
ākāsānañcāyatanam̐ meti mā maññi, ākāsānañcāyatanam̐ mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”viññāṇañcāyatanam̐ viññāṇañcāyatanato abhijānāti;
viññāṇañcāyatanam̐ viññāṇañcāyatanato abhiññāya viññāṇañcāyatanam̐ mā maññi,
viññāṇañcāyatanasmim̐ mā maññi, viññāṇañcāyatanato mā maññi,
viññāṇañcāyatanam̐ meti mā maññi, viññāṇañcāyatanam̐ mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”ākīṇcaññāyatanam̐ ākīṇcaññāyatanato abhijānāti;
ākīṇcaññāyatanam̐ ākīṇcaññāyatanato abhiññāya ākīṇcaññāyatanam̐ mā maññi,
ākīṇcaññāyatanasmim̐ mā maññi, ākīṇcaññāyatanato mā maññi,
ākīṇcaññāyatanam̐ meti mā maññi, ākīṇcaññāyatanam̐ mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”nevasaññānāsaññāyatanam̐ nevasaññānāsaññāyatanato abhijānāti;
nevasaññānāsaññāyatanam̐ nevasaññānāsaññāyatanato abhiññāya
nevasaññānāsaññāyatanam̐ mā maññi,
nevasaññānāsaññāyatanasmim̐ mā maññi, nevasaññānāsaññāyatanato mā maññi,
nevasaññānāsaññāyatanam̐ meti mā maññi, nevasaññānāsaññāyatanam̐ mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”diṭṭham̐ diṭṭhato abhijānāti;
diṭṭham̐ diṭṭhato abhiññāya diṭṭham̐ mā maññi,
diṭṭhasmiṃ mā maññi, diṭṭhato mā maññi,
diṭṭham̐ meti mā maññi, diṭṭham̐ mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”sutaṃ sutato abhijānāti;
sutaṃ sutato abhiññāya sutaṃ mā maññi,
sutasmim̐ mā maññi, sutato mā maññi,
sutaṃ meti mā maññi, sutaṃ mābhinandi.

“He directly knows the sensed as the sensed.

Having directly known the sensed as the sensed, he should not conceive [himself as] the sensed, he should not conceive [himself] in the sensed, he should not conceive [himself apart] from the sensed, he should not conceive the sensed to be ‘mine,’ he should not delight in the sensed.

Why is that? Because he must fully understand it, I say.

“He directly knows the cognized as the cognized.

Having directly known the cognized as the cognized, he should not conceive [himself as] the cognized, he should not conceive [himself] in the cognized, he should not conceive [himself apart] from the cognized,

he should not conceive the cognized to be ‘mine,’ he should not delight in the cognized.

Why is that? Because he must fully understand it, I say.

“He directly knows unity as unity.

Having directly known unity as unity, he should not conceive [himself as] unity,

he should not conceive [himself] in unity, he should not conceive [himself apart] from unity,

he should not conceive unity to be ‘mine,’ he should not delight in unity.

Why is that? Because he must fully understand it, I say.

“He directly knows diversity as diversity.

Having directly known diversity as diversity, he should not conceive [himself as] diversity,

he should not conceive [himself] in diversity, he should not conceive [himself apart] from diversity,

he should not conceive diversity to be ‘mine,’ he should not delight in diversity.

Why is that? Because he must fully understand it, I say.

“He directly knows all as all.

Having directly known all as all, he should not conceive [himself as] all,

he should not conceive [himself] in all, he should not conceive [himself apart] from all,

he should not conceive all to be ‘mine,’ he should not delight in all.

Why is that? Because he must fully understand it, I say.

“He directly knows Nibbāna as Nibbāna.

Having directly known Nibbāna as Nibbāna, he should not conceive [himself as] Nibbāna,

he should not conceive [himself] in Nibbāna, he should not conceive [himself apart] from Nibbāna,

he should not conceive Nibbāna to be ‘mine,’ he should not delight in Nibbāna.

Why is that? Because he must fully understand it, I say.

(THE ARAHANT — 1 to 4)

“Bhikkhus, a bhikkhu who is an arahant with taints destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, destroyed the fetters of being, and is completely liberated through final knowledge,

He too directly knows earth as earth.

having directly known earth as earth, he does not conceive [himself as] earth,

he does not conceive [himself] in earth, he does not conceive [himself apart] from earth,

he does not conceive earth to be ‘mine,’ he does not delight in earth.

Why is that?

(1) Because he has fully understood it, I say.

(2) Because he is free from lust through the destruction of lust.

taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”mutaṃ mutato abhijānāti;
mutaṃ mutato abhiññāya mutaṃ mā maññi,
mutasmiṃ mā maññi, mutato mā maññi,
mutaṃ meti mā maññi, mutaṃ mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”viññātaṃ viññātato abhijānāti;
viññātaṃ viññātato abhiññāya viññātaṃ mā maññi,
viññātasmiṃ mā maññi, viññātato mā maññi,
viññātaṃ meti mā maññi, viññātaṃ mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”ekattaṃ ekattato abhijānāti;
ekattaṃ ekattato abhiññāya ekattaṃ mā maññi,
ekattasmiṃ mā maññi, ekattato mā maññi,
ekattaṃ meti mā maññi, ekattaṃ mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”nānattaṃ nānattato abhijānāti;
nānattaṃ nānattato abhiññāya nānattaṃ mā maññi,
nānattasmiṃ mā maññi, nānattato mā maññi,
nānattaṃ meti mā maññi, nānattaṃ mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”sabbāṃ sabbato abhijānāti;
sabbāṃ sabbato abhiññāya sabbāṃ mā maññi,
sabbasmiṃ mā maññi, sabbato mā maññi,
sabbāṃ meti mā maññi, sabbāṃ mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

”nibbānaṃ nibbānato abhijānāti;
nibbānaṃ nibbānato abhiññāya nibbānaṃ mā maññi,
nibbānasmiṃ mā maññi, nibbānato mā maññi,
nibbānaṃ meti mā maññi, nibbānaṃ mābhinandi.
taṃ kissa hetu? ‘pariññeyyaṃ tassā’ti vadāmi.

(ARAHAM - 1 to 4)

“yopi so, bhikkhave, bhikkhu arahāṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro
anupattasadattho parikkhīṇabhavasāṃyojano sammadaññā vimutto,

sopi pathaviṃ pathavito abhijānāti;
pathaviṃ pathavito abhiññāya pathaviṃ na maññati,
pathaviyā na maññati, pathavito na maññati,
pathaviṃ meti na maññati, pathaviṃ nābhinandati.
taṃ kissa hetu?

(1) ‘pariññātaṃ tassā’ti vadāmi.

- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

"He too directly knows water as water.

having directly known water as water, he does not conceive [himself as] water,
he does not conceive [himself] in water, he does not conceive [himself apart] from water,
he does not conceive water to be 'mine,' he does not delight in water.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

"He too directly knows fire as fire.

having directly known fire as fire, he does not conceive [himself as] fire,
he does not conceive [himself] in fire, he does not conceive [himself apart] from fire,
he does not conceive fire to be 'mine,' he does not delight in fire.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

"He too directly knows air as air.

having directly known air as air, he does not conceive [himself as] air,
he does not conceive [himself] in air, he does not conceive [himself apart] from air,
he does not conceive air to be 'mine,' he does not delight in air.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

"He too directly knows beings as beings.

having directly known beings as beings, he does not conceive [himself as] beings,
he does not conceive [himself] in beings, he does not conceive [himself apart] from beings,
he does not conceive beings to be 'mine,' he does not delight in beings.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

- (2) khayā rāgassa, vītarāgattā.
(3) khayā dosassa, vītadosattā.
(4) khayā mohassa, vītamohattā.

”āpaṃ āpato abhijānāti;
āpaṃ āpato abhiññāya āpaṃ na maññati,
āpasmiṃ na maññati, āpato na maññati,
āpaṃ meti na maññati, āpaṃ nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
(2) khayā rāgassa, vītarāgattā.
(3) khayā dosassa, vītadosattā.
(4) khayā mohassa, vītamohattā.

”tejaṃ tejato abhijānāti;
tejaṃ tejato abhiññāya tejaṃ na maññati,
tejasmiṃ na maññati, tejato na maññati,
tejaṃ meti na maññati, tejaṃ nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
(2) khayā rāgassa, vītarāgattā.
(3) khayā dosassa, vītadosattā.
(4) khayā mohassa, vītamohattā.

”vāyaṃ vāyato abhijānāti;
vāyaṃ vāyato abhiññāya vāyaṃ na maññati,
vāyasmiṃ na maññati, vāyato na maññati,
vāyaṃ meti na maññati, vāyaṃ nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
(2) khayā rāgassa, vītarāgattā.
(3) khayā dosassa, vītadosattā.
(4) khayā mohassa, vītamohattā.

”bhūte bhūtato abhijānāti;
bhūte bhūtato abhiññāya bhūte na maññati,
bhūtesu na maññati, bhūtato na maññati,
bhūte meti na maññati, bhūte nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
(2) khayā rāgassa, vītarāgattā.
(3) khayā dosassa, vītadosattā.
(4) khayā mohassa, vītamohattā.

”He too directly knows gods as gods.

having directly known gods as gods, he does not conceive [himself as] gods,
he does not conceive [himself] in gods, he does not conceive [himself apart] from gods,
he does not conceive gods to be ‘mine,’ he does not delight in gods.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

”He too directly knows Pajāpati as Pajāpati.

having directly known Pajāpati as Pajāpati, he does not conceive [himself as] Pajāpati,
he does not conceive [himself] in Pajāpati, he does not conceive [himself apart] from Pajāpati,
he does not conceive Pajāpati to be ‘mine,’ he does not delight in Pajāpati.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

”He too directly knows Brahmā as Brahmā.

having directly known Brahmā as Brahmā, he does not conceive [himself as] Brahmā,
he does not conceive [himself] in Brahmā, he does not conceive [himself apart] from Brahmā,
he does not conceive Brahmā to be ‘mine,’ he does not delight in Brahmā.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

(SR - Streaming Radiance)

”He too directly knows the Gods of SR as the Gods of SR.

having directly known the Gods of SR as the Gods of SR, he does not conceive [himself as] the Gods
of SR,

he does not conceive [himself] in the Gods of SR, he does not conceive [himself apart] from the Gods
of SR,

he does not conceive the Gods of SR to be ‘mine,’ he does not delight in the Gods of SR.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

(RG - Refulgent Glory)

”He too directly knows the Gods of RG as the Gods of RG.

having directly known the Gods of RG as the Gods of RG, he does not conceive [himself as] the Gods
of RG,

he does not conceive [himself] in the Gods of RG, he does not conceive [himself apart] from the Gods
of RG,

he does not conceive the Gods of RG to be ‘mine,’ he does not delight in the Gods of RG.

”deve devato abhijānāti;
deve devato abhiññāya deve na maññati,
devesu na maññati, devato na maññati,
deve meti na maññati, deve nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
- (2) khayā rāgassa, vītārāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

”pajāpatim pajāpatito abhijānāti;
pajāpatim pajāpatito abhiññāya pajāpatim na maññati,
pajāpatismiṃ na maññati, pajāpatito na maññati,
pajāpatim meti na maññati, pajāpatim nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
- (2) khayā rāgassa, vītārāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

”brahmaṃ brahmato abhijānāti;
brahmaṃ brahmato abhiññāya brahmaṃ na maññati,
brahmasmiṃ na maññati, brahmato na maññati,
brahmaṃ meti na maññati, brahmaṃ nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
- (2) khayā rāgassa, vītārāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

”ābhassare ābhassarato abhijānāti;
ābhassare ābhassarato abhiññāya ābhassare na maññati,
ābhassaresu na maññati, ābhassarato na maññati,
ābhassare meti na maññati, ābhassare nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
- (2) khayā rāgassa, vītārāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

”subhakiṇhe subhakiṇhato abhijānāti;
subhakiṇhe subhakiṇhato abhiññāya subhakiṇhe na maññati,
subhakiṇhesu na maññati, subhakiṇhato na maññati,
subhakiṇhe meti na maññati, subhakiṇhe nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

(GF - Great Fruit)

"He too directly knows the Gods of GF as the Gods of GF.

having directly known the Gods of GF as the Gods of GF, he does not conceive [himself as] the Gods of GF,

he does not conceive [himself] in the Gods of GF, he does not conceive [himself apart] from the Gods of GF,

he does not conceive the Gods of GF to be 'mine,' he does not delight in the Gods of GF.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

"He too directly knows the Overlord as the Overlord.

having directly known the Overlord as the Overlord, he does not conceive [himself as] the Overlord, he does not conceive [himself] in the Overlord, he does not conceive [himself apart] from the Overlord,

he does not conceive the Overlord to be 'mine,' he does not delight in the Overlord.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

(US - unbound space)

"He too directly knows the base of US as the base of US.

having directly known the base of US as the base of US, he does not conceive [himself as] the base of US,

he does not conceive [himself] in the base of US, he does not conceive [himself apart] from the base of US,

he does not conceive the base of US to be 'mine,' he does not delight in the base of US.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

(UC - unbound consciousness)

"He too directly knows the base of UC as the base of UC.

having directly known the base of UC as the base of UC, he does not conceive [himself as] the base of UC,

he does not conceive [himself] in the base of UC, he does not conceive [himself apart] from the base of UC,

he does not conceive the base of UC to be 'mine,' he does not delight in the base of UC.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.

- (2) khayā rāgassa, vītarāgattā.
(3) khayā dosassa, vītadosattā.
(4) khayā mohassa, vītamohattā.

”vehapphale vehapphalato abhijānāti;
vehapphale vehapphalato abhiññāya vehapphale na maññati,
vehapphalesu na maññati, vehapphalato na maññati,
vehapphale meti na maññati, vehapphale nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
(2) khayā rāgassa, vītarāgattā.
(3) khayā dosassa, vītadosattā.
(4) khayā mohassa, vītamohattā.

”abhibhuṃ abhibhūto abhijānāti;
abhibhuṃ abhibhūto abhiññāya abhibhuṃ na maññati,
abhibhusmiṃ na maññati, abhibhūto na maññati,
abhibhuṃ meti na maññati, abhibhuṃ nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
(2) khayā rāgassa, vītarāgattā.
(3) khayā dosassa, vītadosattā.
(4) khayā mohassa, vītamohattā.

”ākāsānañcāyatanāṃ ākāsānañcāyatanato abhijānāti;
ākāsānañcāyatanāṃ ākāsānañcāyatanato abhiññāya ākāsānañcāyatanāṃ na maññati,
ākāsānañcāyatanasmiṃ na maññati, ākāsānañcāyatanato na maññati,
ākāsānañcāyatanāṃ meti na maññati, ākāsānañcāyatanāṃ nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
(2) khayā rāgassa, vītarāgattā.
(3) khayā dosassa, vītadosattā.
(4) khayā mohassa, vītamohattā.

”viññāṇañcāyatanāṃ viññāṇañcāyatanato abhijānāti;
viññāṇañcāyatanāṃ viññāṇañcāyatanato abhiññāya viññāṇañcāyatanāṃ na maññati,
viññāṇañcāyatanasmiṃ na maññati, viññāṇañcāyatanato na maññati,
viññāṇañcāyatanāṃ meti na maññati, viññāṇañcāyatanāṃ nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
(2) khayā rāgassa, vītarāgattā.
(3) khayā dosassa, vītadosattā.
(4) khayā mohassa, vītamohattā.

(4) Because he is free from delusion through the destruction of delusion.

(NT - no-thingness)

"He too directly knows the base of NT as the base of NT.

having directly known the base of NT as the base of NT, he does not conceive [himself as] the base of NT,

he does not conceive [himself] in the base of NT, he does not conceive [himself apart] from the base of NT,

he does not conceive the base of NT to be 'mine,' he does not delight in the base of NT.

Why is that?

(1) Because he has fully understood it, I say.

(2) Because he is free from lust through the destruction of lust.

(3) Because he is free from hate through the destruction of hate.

(4) Because he is free from delusion through the destruction of delusion.

(NPnNP - neither-perception-nor-non-perception)

"He too directly knows the base of NPnNP as the base of NPnNP.

having directly known the base of NPnNP as the base of NPnNP, he does not conceive [himself as] the base of NPnNP,

he does not conceive [himself] in the base of NPnNP, he does not conceive [himself apart] from the base of NPnNP,

he does not conceive the base of NPnNP to be 'mine,' he does not delight in the base of NPnNP.

Why is that?

(1) Because he has fully understood it, I say.

(2) Because he is free from lust through the destruction of lust.

(3) Because he is free from hate through the destruction of hate.

(4) Because he is free from delusion through the destruction of delusion.

"He too directly knows the seen as the seen.

having directly known the seen as the seen, he does not conceive [himself as] the seen,

he does not conceive [himself] in the seen, he does not conceive [himself apart] from the seen,

he does not conceive the seen to be 'mine,' he does not delight in the seen.

Why is that?

(1) Because he has fully understood it, I say.

(2) Because he is free from lust through the destruction of lust.

(3) Because he is free from hate through the destruction of hate.

(4) Because he is free from delusion through the destruction of delusion.

"He too directly knows the heard as the heard.

having directly known the heard as the heard, he does not conceive [himself as] the heard,

he does not conceive [himself] in the heard, he does not conceive [himself apart] from the heard,

he does not conceive the heard to be 'mine,' he does not delight in the heard.

Why is that?

(1) Because he has fully understood it, I say.

(2) Because he is free from lust through the destruction of lust.

(3) Because he is free from hate through the destruction of hate.

(4) Because he is free from delusion through the destruction of delusion.

”ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti;
ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya ākiñcaññāyatanam na maññati,
ākiñcaññāyatanasmim na maññati, ākiñcaññāyatanato na maññati,
ākiñcaññāyatanam meti na maññati, ākiñcaññāyatanam nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ ti vadāmi.
- (2) khayā rāgassa, vītarāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

”nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhijānāti;
nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāya
nevasaññānāsaññāyatanam na maññati,
nevasaññānāsaññāyatanasmim na maññati, nevasaññānāsaññāyatanato na maññati,
nevasaññānāsaññāyatanam meti na maññati, nevasaññānāsaññāyatanam nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ ti vadāmi.
- (2) khayā rāgassa, vītarāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

”diṭṭhaṃ diṭṭhato abhijānāti;
diṭṭhaṃ diṭṭhato abhiññāya diṭṭhaṃ na maññati,
diṭṭhasmim na maññati, diṭṭhato na maññati,
diṭṭhaṃ meti na maññati, diṭṭhaṃ nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ ti vadāmi.
- (2) khayā rāgassa, vītarāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

”sutaṃ sutato abhijānāti;
sutaṃ sutato abhiññāya sutaṃ na maññati,
sutasmim na maññati, sutato na maññati,
sutaṃ meti na maññati, sutaṃ nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ ti vadāmi.
- (2) khayā rāgassa, vītarāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

"He too directly knows the sensed as the sensed.

having directly known the sensed as the sensed, he does not conceive [himself as] the sensed, he does not conceive [himself] in the sensed, he does not conceive [himself apart] from the sensed, he does not conceive the sensed to be 'mine,' he does not delight in the sensed.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

"He too directly knows the cognized as the cognized.

having directly known the cognized as the cognized, he does not conceive [himself as] the cognized, he does not conceive [himself] in the cognized, he does not conceive [himself apart] from the cognized,

he does not conceive the cognized to be 'mine,' he does not delight in the cognized.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

"He too directly knows unity as unity.

having directly known unity as unity, he does not conceive [himself as] unity, he does not conceive [himself] in unity, he does not conceive [himself apart] from unity, he does not conceive unity to be 'mine,' he does not delight in unity.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

"He too directly knows diversity as diversity.

having directly known diversity as diversity, he does not conceive [himself as] diversity, he does not conceive [himself] in diversity, he does not conceive [himself apart] from diversity, he does not conceive diversity to be 'mine,' he does not delight in diversity.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

"He too directly knows all as all.

having directly known all as all, he does not conceive [himself as] all, he does not conceive [himself] in all, he does not conceive [himself apart] from all, he does not conceive all to be 'mine,' he does not delight in all.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.

”mutaṃ mutato abhijānāti;
mutaṃ mutato abhiññāya mutaṃ na maññati,
mutasmiṃ na maññati, mutato na maññati,
mutaṃ meti na maññati, mutaṃ nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
- (2) khayā rāgassa, vītarāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

”viññātaṃ viññātato abhijānāti;
viññātaṃ viññātato abhiññāya viññātaṃ na maññati,
viññātasmiṃ na maññati, viññātato na maññati,
viññātaṃ meti na maññati, viññātaṃ nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
- (2) khayā rāgassa, vītarāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

”ekattaṃ ekattato abhijānāti;
ekattaṃ ekattato abhiññāya ekattaṃ na maññati,
ekattasmiṃ na maññati, ekattato na maññati,
ekattaṃ meti na maññati, ekattaṃ nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
- (2) khayā rāgassa, vītarāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

”nānattaṃ nānattato abhijānāti;
nānattaṃ nānattato abhiññāya nānattaṃ na maññati,
nānattasmiṃ na maññati, nānattato na maññati,
nānattaṃ meti na maññati, nānattaṃ nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
- (2) khayā rāgassa, vītarāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

”sabbāṃ sabbato abhijānāti;
sabbāṃ sabbato abhiññāya sabbāṃ na maññati,
sabbasmiṃ na maññati, sabbato na maññati,
sabbāṃ meti na maññati, sabbāṃ nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaṃ tassā’ti vadāmi.
- (2) khayā rāgassa, vītarāgattā.

(4) Because he is free from delusion through the destruction of delusion.

”He too directly knows Nibbāna as Nibbāna.

having directly known Nibbāna as Nibbāna, he does not conceive [himself as] Nibbāna, he does not conceive [himself] in Nibbāna, he does not conceive [himself apart] from Nibbāna, he does not conceive Nibbāna to be ‘mine,’ he does not delight in Nibbāna.

Why is that?

- (1) Because he has fully understood it, I say.
- (2) Because he is free from lust through the destruction of lust.
- (3) Because he is free from hate through the destruction of hate.
- (4) Because he is free from delusion through the destruction of delusion.

(THE TATHĀGATA — 1 & 2)

147. “Bhikkhus, the Tathāgata, too, accomplished and fully enlightened, directly knows earth as earth.

Having directly known earth as earth, he does not conceive [himself as] earth, he does not conceive [himself] in earth, he does not conceive [himself apart] from earth, he does not conceive earth to be ‘mine,’ he does not delight in earth.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

”He too directly knows water as water.

Having directly known water as water, he does not conceive [himself as] water, he does not conceive [himself] in water, he does not conceive [himself apart] from water, he does not conceive water to be ‘mine,’ he does not delight in water.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

”He too directly knows fire as fire.

Having directly known fire as fire, he does not conceive [himself as] fire, he does not conceive [himself] in fire, he does not conceive [himself apart] from fire, he does not conceive fire to be ‘mine,’ he does not delight in fire.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

”He too directly knows air as air.

Having directly known air as air, he does not conceive [himself as] air, he does not conceive [himself] in air, he does not conceive [himself apart] from air, he does not conceive air to be ‘mine,’ he does not delight in air.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

- (3) khayā dosassa, vīṭadosattā.
(4) khayā mohassa, vīṭamohattā.

”nibbānaṃ nibbānato abhijānāti
nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati,
nibbānasmiṃ na maññati, nibbānato na maññati,
nibbānaṃ meti na maññati, nibbānaṃ nābhinandati.
taṃ kissa hetu?

- (1) ‘pariññātaraṃ tassā’ti vadāmi.
(2) khayā rāgassa, vīṭarāgattā.
(3) khayā dosassa, vīṭadosattā.
(4) khayā mohassa, vīṭamohattā.

(TATHĀGATO- 1 & 2)

12. “tathāgatopi, bhikkhave, araham sammāsambuddho
pathaviṃ pathavito abhijānāti;
pathaviṃ pathavito abhiññāya pathaviṃ na maññati,
pathaviyā na maññati, pathavito na maññati,
pathaviṃ meti na maññati, pathaviṃ nābhinandati.
taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti viditvā ‘bhavā jāti bhūṭassa jarāmaraṇaṃ’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

āpaṃ āpato abhijānāti;
āpaṃ āpato abhiññāya āpaṃ na maññati,
āpasmiṃ na maññati, āpato na maññati,
āpaṃ meti na maññati, āpaṃ nābhinandati.
taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti viditvā ‘bhavā jāti bhūṭassa jarāmaraṇaṃ’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

tejaṃ tejato abhijānāti;
tejaṃ tejato abhiññāya tejaṃ na maññati,
tejasmiṃ na maññati, tejato na maññati,
tejaṃ meti na maññati, tejaṃ nābhinandati.
taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti viditvā ‘bhavā jāti bhūṭassa jarāmaraṇaṃ’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

vāyaṃ vāyato abhijānāti;
vāyaṃ vāyato abhiññāya vāyaṃ na maññati,
vāyasmiṃ na maññati, vāyato na maññati,
vāyaṃ meti na maññati, vāyaṃ nābhinandati.
taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

”He too directly knows beings as beings.

Having directly known beings as beings, he does not conceive [himself as] beings, he does not conceive [himself] in beings, he does not conceive [himself apart] from beings, he does not conceive beings to be ‘mine,’ he does not delight in beings.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

”He too directly knows gods as gods.

Having directly known gods as gods, he does not conceive [himself as] gods, he does not conceive [himself] in gods, he does not conceive [himself apart] from gods, he does not conceive gods to be ‘mine,’ he does not delight in gods.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

”He too directly knows Pajāpati as Pajāpati.

Having directly known Pajāpati as Pajāpati, he does not conceive [himself as] Pajāpati, he does not conceive [himself] in Pajāpati, he does not conceive [himself apart] from Pajāpati, he does not conceive Pajāpati to be ‘mine,’ he does not delight in Pajāpati.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

”He too directly knows Brahmā as Brahmā.

Having directly known Brahmā as Brahmā, he does not conceive [himself as] Brahmā, he does not conceive [himself] in Brahmā, he does not conceive [himself apart] from Brahmā, he does not conceive Brahmā to be ‘mine,’ he does not delight in Brahmā.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

(SR - Streaming Radiance)

”He too directly knows the Gods of SR as the Gods of SR.

Having directly known the Gods of SR as the Gods of SR, he does not conceive [himself as] the Gods of SR,

he does not conceive [himself] in the Gods of SR, he does not conceive [himself apart] from the Gods of SR,

he does not conceive the Gods of SR to be ‘mine,’ he does not delight in the Gods of SR.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) ‘nandī dukkhassa mūlan’ti — iti viditvā ‘bhavā jāti bhūtassa jarāmarañan’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

bhūte bhūtato abhijānāti;

bhūte bhūtato abhiññāya bhūte na maññati,

bhūtesu na maññati, bhūtato na maññati,

bhūte meti na maññati, bhūte nābhinandati.

taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti viditvā ‘bhavā jāti bhūtassa jarāmarañan’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

deve devato abhijānāti;

deve devato abhiññāya deve na maññati,

devesu na maññati, devato na maññati,

deve meti na maññati, deve nābhinandati.

taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti viditvā ‘bhavā jāti bhūtassa jarāmarañan’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

pajāpatim pajāpatito abhijānāti;

pajāpatim pajāpatito abhiññāya pajāpatim na maññati,

pajāpatismiṃ na maññati, pajāpatito na maññati,

pajāpatim meti na maññati, pajāpatim nābhinandati.

taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti viditvā ‘bhavā jāti bhūtassa jarāmarañan’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

brahmaṃ brahmato abhijānāti;

brahmaṃ brahmato abhiññāya brahmaṃ na maññati,

brahmasmiṃ na maññati, brahmato na maññati,

brahmaṃ meti na maññati, brahmaṃ nābhinandati.

taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti viditvā ‘bhavā jāti bhūtassa jarāmarañan’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

ābhassare ābhasarato abhijānāti;

ābhassare ābhasarato abhiññāya ābhassare na maññati,

ābhassaresu na maññati, ābhasarato na maññati,

ābhassare meti na maññati, ābhassare nābhinandati.

taṃ kissa hetu? (1) ‘nandī dukkhassa mūlan’ti — iti viditvā ‘bhavā jāti bhūtassa jarāmarañan’ti. ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

(RG - Refulgent Glory)

”He too directly knows the Gods of RG as the Gods of RG.

Having directly known the Gods of RG as the Gods of RG, he does not conceive [himself as] the Gods of RG,

he does not conceive [himself] in the Gods of RG, he does not conceive [himself apart] from the Gods of RG,

he does not conceive the Gods of RG to be ‘mine,’ he does not delight in the Gods of RG.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

(GF - Great Fruit)

”He too directly knows the Gods of GF as the Gods of GF.

Having directly known the Gods of GF as the Gods of GF, he does not conceive [himself as] the Gods of GF,

he does not conceive [himself] in the Gods of GF, he does not conceive [himself apart] from the Gods of GF,

he does not conceive the Gods of GF to be ‘mine,’ he does not delight in the Gods of GF.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

”He too directly knows the Overlord as the Overlord.

Having directly known the Overlord as the Overlord, he does not conceive [himself as] the Overlord, he does not conceive [himself] in the Overlord, he does not conceive [himself apart] from the Overlord,

he does not conceive the Overlord to be ‘mine,’ he does not delight in the Overlord.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

(US - unbound space)

”He too directly knows the base of US as the base of US.

Having directly known the base of US as the base of US, he does not conceive [himself as] the base of US,

he does not conceive [himself] in the base of US, he does not conceive [himself apart] from the base of US,

he does not conceive the base of US to be ‘mine,’ he does not delight in the base of US.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

(2) tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

subhakiṇhe subhakiṇhato abhijānāti;

subhakiṇhe subhakiṇhato abhiññāya subhakiṇhe na maññati,

subhakiṇhesu na maññati, subhakiṇhato na maññati,

subhakiṇhe meti na maññati, subhakiṇhe nābhinandati.

taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti viditvā ‘bhavā jāti bhūtaṃ jarāmaraṇaṃ’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

vehapphale vehapphalato abhijānāti;

vehapphale vehapphalato abhiññāya vehapphale na maññati,

vehapphalesu na maññati, vehapphalato na maññati,

vehapphale meti na maññati, vehapphale nābhinandati.

taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti viditvā ‘bhavā jāti bhūtaṃ jarāmaraṇaṃ’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

abhibhuṃ abhibhūto abhijānāti;

abhibhuṃ abhibhūto abhiññāya abhibhuṃ na maññati,

abhibhusmiṃ na maññati, abhibhūto na maññati,

abhibhuṃ meti na maññati, abhibhuṃ nābhinandati.

taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti viditvā ‘bhavā jāti bhūtaṃ jarāmaraṇaṃ’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti;

ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya ākāsānañcāyatanam na maññati,

ākāsānañcāyatanasmiṃ na maññati, ākāsānañcāyatanato na maññati,

ākāsānañcāyatanam meti na maññati, ākāsānañcāyatanam nābhinandati.

taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti viditvā ‘bhavā jāti bhūtaṃ jarāmaraṇaṃ’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

(UC - unbound consciousness)

"He too directly knows the base of UC as the base of UC.

Having directly known the base of UC as the base of UC, he does not conceive [himself as] the base of UC,

he does not conceive [himself] in the base of UC, he does not conceive [himself apart] from the base of UC,

he does not conceive the base of UC to be 'mine,' he does not delight in the base of UC.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say."

(NT - no-thingness)

"He too directly knows the base of NT as the base of NT.

Having directly known the base of NT as the base of NT, he does not conceive [himself as] the base of NT,

he does not conceive [himself] in the base of NT, he does not conceive [himself apart] from the base of NT,

he does not conceive the base of NT to be 'mine,' he does not delight in the base of NT.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say."

(NPnNP - neither-perception-nor-non-perception)

"He too directly knows the base of NPnNP as the base of NPnNP.

Having directly known the base of NPnNP as the base of NPnNP, he does not conceive [himself as] the base of NPnNP,

he does not conceive [himself] in the base of NPnNP, he does not conceive [himself apart] from the base of NPnNP,

he does not conceive the base of NPnNP to be 'mine,' he does not delight in the base of NPnNP.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say."

"He too directly knows the seen as the seen.

Having directly known the seen as the seen, he does not conceive [himself as] the seen,

he does not conceive [himself] in the seen, he does not conceive [himself apart] from the seen,

he does not conceive the seen to be 'mine,' he does not delight in the seen.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say."

"He too directly knows the heard as the heard.

Having directly known the heard as the heard, he does not conceive [himself as] the heard,

he does not conceive [himself] in the heard, he does not conceive [himself apart] from the heard,

he does not conceive the heard to be 'mine,' he does not delight in the heard.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti;
viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam na maññati,
viññāṇaṇcāyatanasmim na maññati, viññāṇaṇcāyatanato na maññati,
viññāṇaṇcāyatanam meti na maññati, viññāṇaṇcāyatanam nābhinandati.
taṁ kissa hetu? (1) ‘pariññātantaṁ tathāgatassā’ti vadāmi.
(2) ‘nandī dukkhassa mūlan’ti — iti veditvā ‘bhavā jāti bhūtassa jarāmaraṇan’ti. tasmātiha,
bhikkhave, ‘tathāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram
sammāsambodhiṁ abhisambuddho’ti vadāmi.

ākīṇcaññāyatanam ākīṇcaññāyatanato abhijānāti;
ākīṇcaññāyatanam ākīṇcaññāyatanato abhiññāya ākīṇcaññāyatanam na maññati,
ākīṇcaññāyatanasmim na maññati, ākīṇcaññāyatanato na maññati,
ākīṇcaññāyatanam meti na maññati, ākīṇcaññāyatanam nābhinandati.
taṁ kissa hetu? (1) ‘pariññātantaṁ tathāgatassā’ti vadāmi.
(2) ‘nandī dukkhassa mūlan’ti — iti veditvā ‘bhavā jāti bhūtassa jarāmaraṇan’ti. tasmātiha,
bhikkhave, ‘tathāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram
sammāsambodhiṁ abhisambuddho’ti vadāmi.

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhijānāti;
nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāya
nevasaññānāsaññāyatanam na maññati,
nevasaññānāsaññāyatanasmim na maññati, nevasaññānāsaññāyatanato na maññati,
nevasaññānāsaññāyatanam meti na maññati, nevasaññānāsaññāyatanam nābhinandati.
taṁ kissa hetu? (1) ‘pariññātantaṁ tathāgatassā’ti vadāmi.
(2) ‘nandī dukkhassa mūlan’ti — iti veditvā ‘bhavā jāti bhūtassa jarāmaraṇan’ti. tasmātiha,
bhikkhave, ‘tathāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram
sammāsambodhiṁ abhisambuddho’ti vadāmi.

diṭṭhaṁ diṭṭhato abhijānāti;
diṭṭhaṁ diṭṭhato abhiññāya diṭṭhaṁ na maññati,
diṭṭhasmim na maññati, diṭṭhato na maññati,
diṭṭhaṁ meti na maññati, diṭṭhaṁ nābhinandati.
taṁ kissa hetu? (1) ‘pariññātantaṁ tathāgatassā’ti vadāmi.
(2) ‘nandī dukkhassa mūlan’ti — iti veditvā ‘bhavā jāti bhūtassa jarāmaraṇan’ti. tasmātiha,
bhikkhave, ‘tathāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram
sammāsambodhiṁ abhisambuddho’ti vadāmi.

sutaṁ sutato abhijānāti;
sutaṁ sutato abhiññāya sutaṁ na maññati,
sutasmim na maññati, sutato na maññati,
sutaṁ meti na maññati, sutaṁ nābhinandati.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

”He too directly knows the sensed as the sensed.

Having directly known the sensed as the sensed, he does not conceive [himself as] the sensed, he does not conceive [himself] in the sensed, he does not conceive [himself apart] from the sensed, he does not conceive the sensed to be ‘mine,’ he does not delight in the sensed.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

”He too directly knows the cognized as the cognized.

Having directly known the cognized as the cognized, he does not conceive [himself as] the cognized, he does not conceive [himself] in the cognized, he does not conceive [himself apart] from the cognized,

he does not conceive the cognized to be ‘mine,’ he does not delight in the cognized.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

”He too directly knows unity as unity.

Having directly known unity as unity, he does not conceive [himself as] unity, he does not conceive [himself] in unity, he does not conceive [himself apart] from unity, he does not conceive unity to be ‘mine,’ he does not delight in unity.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

”He too directly knows diversity as diversity.

Having directly known diversity as diversity, he does not conceive [himself as] diversity, he does not conceive [himself] in diversity, he does not conceive [himself apart] from diversity, he does not conceive diversity to be ‘mine,’ he does not delight in diversity.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

”He too directly knows all as all.

Having directly known all as all, he does not conceive [himself as] all, he does not conceive [himself] in all, he does not conceive [himself apart] from all, he does not conceive all to be ‘mine,’ he does not delight in all.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti veditvā ‘bhavā jāti bhūtaṃ jarāmaṇaṇ’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

mutaṃ mutato abhijānāti;

mutaṃ mutato abhiññāya mutaṃ na maññāti,
mutasmiṃ na maññāti, mutato na maññāti,
mutaṃ meti na maññāti, mutaṃ nābhinandati.

taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti veditvā ‘bhavā jāti bhūtaṃ jarāmaṇaṇ’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

viññātaṃ viññātato abhijānāti;

viññātaṃ viññātato abhiññāya viññātaṃ na maññāti,
viññātasmiṃ na maññāti, viññātato na maññāti,
viññātaṃ meti na maññāti, viññātaṃ nābhinandati.

taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti veditvā ‘bhavā jāti bhūtaṃ jarāmaṇaṇ’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

ekattaṃ ekattato abhijānāti;

ekattaṃ ekattato abhiññāya ekattaṃ na maññāti,
ekattasmiṃ na maññāti, ekattato na maññāti,
ekattaṃ meti na maññāti, ekattaṃ nābhinandati.

taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti veditvā ‘bhavā jāti bhūtaṃ jarāmaṇaṇ’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

nānattaṃ nānattato abhijānāti;

nānattaṃ nānattato abhiññāya nānattaṃ na maññāti,
nānattasmiṃ na maññāti, nānattato na maññāti,
nānattaṃ meti na maññāti, vānattaṃ nābhinandati.

taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti veditvā ‘bhavā jāti bhūtaṃ jarāmaṇaṇ’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

sabbaṃ sabbato abhijānāti;

sabbaṃ sabbato abhiññāya sabbaṃ na maññāti,
sabbasmiṃ na maññāti, sabbato na maññāti,
sabbaṃ meti na maññāti, sabbaṃ nābhinandati.

taṃ kissa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

”He too directly knows Nibbāna as Nibbāna.

Having directly known Nibbāna as Nibbāna, he does not conceive [himself as] Nibbāna, he does not conceive [himself] in Nibbāna, he does not conceive [himself apart] from Nibbāna, he does not conceive Nibbāna to be ‘mine,’ he does not delight in Nibbāna.

Why is that? (1) Because the Tathāgata has fully understood it to the end, I say.

(2) Because he has understood that delight is the root of suffering, and that with being [as condition] there is birth, and that for whatever has come to be there is ageing and death. Therefore, bhikkhus, through the complete destruction, fading away, cessation, giving up, and relinquishing of cravings, the Tathāgata has awakened to supreme full enlightenment, I say.”

That is what the Blessed One said. But those bhikkhus did not delight in the Blessed One’s words.

(2) ‘nandī dukkhassa mūlan’ti — iti veditvā ‘bhavā jāti bhūtaṣṣa jarāmarañan’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

nibbānaṃ nibbānato abhijānāti;
nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati,
nibbānaṃ na maññati, nibbānato na maññati,
nibbānaṃ meti na maññati, nibbānaṃ nābhinandati.
taṃ kiṃssa hetu? (1) ‘pariññātantaṃ tathāgatassā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti veditvā ‘bhavā jāti bhūtaṣṣa jarāmarañan’ti. tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

idamavoca bhagavā. na te bhikkhū bhagavato bhāsitaṃ abhinandunti.

mūlapariyāyasuttaṃ niṭṭhitaṃ paṭhamāṃ.