

MŪLAPARIYĀYASUTTA

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, mūlapariyāyavaggo, 1. mūlapariyāyavaggo, 1. mūlapariyāyasuttam (MN 1)

evam me sutam. ekam samayaṃ bhagavā ukkaṭṭhayaṃ viharati subhagavane sālārājamūle.

tatra kho bhagavā bhikkhū ānantesi, “bhikkhavo”ti. “bhadante”ti te bhikkhū bhagavato paccassosunī.

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

“evam, bhante”ti kho te bhikkhū bhagavato paccassosunī.

bhagavā etadavoca — “idha, bhikkhave, assutavā puṭhujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī

sappurisasadhammassa akovido sappurisasadhamme 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,

āpasmiṃ 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 Pañāpati as Pañāpati.

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

(2) ‘nandī dukkhassa mūlan’ti — iti viditvā ‘bhavā jātī bhūtaṣṣa jarāmaraṇan’ti. tasmātha, bhikkhave, ‘tathagato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇissagga’ anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

nibbānaṃ nibbānato abhiññāti;

nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati,
nibbānaṃ na maññati, nibbānato na maññati,
nibbānaṃ meti na maññati, nibbānaṃ nābhinandati.

taṃ kissa hetu? (1) ‘pariñātaṇaṃ tathāgataṣṣā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — iti viditvā ‘bhavā jātī bhūtaṣṣa jarāmaraṇan’ti. tasmātha, bhikkhave, ‘tathagato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇissagga’ anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

idamavoca bhagavā. na te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

mūlapariyāyasuttaṃ niṭṭhitaṃ paṭhamam.

(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.

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

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

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

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

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

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

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

“viññāṇañcāyatanam viññāṇañcāyatanato sañjānāti;
viññāṇañcāyatanam viññāṇañcāyatanato saññatvā viññāṇañcāyatanam maññati,
viññāṇañcāyatanasmim maññati, viññāṇañcāyatanato maññati,
viññāṇañcāyatanam meti maññati, viññāṇañcāyatanam abhinandati.

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

(NT - no-thingsness)

“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.

tañ kissa hetu? (1) ‘pariñātañtañ tañhāgatassā’ ti vadāmi.

(2) ‘nañd’ dukkhassa mūlañ ti — iñ vidiṭvā ‘bhavā’ jāt’ bhūtaṣṣa jarāmarañañ ti. tasmāñha, bhikkhave, ‘tañhāgato sabbaso tañhāñañ khayā virāgā nirodhā cāgā paṭinissaggā’ anuttarañ sammasāmbodhiñ abhisambuddho’ ti vadāmi.

mutaṇ mutaṭo abhiññānāti;

mutaṇ mutaṭo abhiññāya mutaṇ na maññati, mutaṇ mutaṭo na maññati, mutaṇ meṭi na maññati, mutaṇ nābhinaṇdati.

tañ kissa hetu? (1) ‘pariñātañtañ tañhāgatassā’ ti vadāmi.

(2) ‘nañd’ dukkhassa mūlañ ti — iñ vidiṭvā ‘bhavā’ jāt’ bhūtaṣṣa jarāmarañañ ti. tasmāñha, bhikkhave, ‘tañhāgato sabbaso tañhāñañ khayā virāgā nirodhā cāgā paṭinissaggā’ anuttarañ sammasāmbodhiñ abhisambuddho’ ti vadāmi.

viññātañ viññātaṭo abhiññānāti;

viññātañ viññātaṭo abhiññāya viññātañ na maññati, viññātañ na maññati, viññātasmiñ na maññati, ekattaṭo na maññati, viññātañ meṭi na maññati, viññātañ nābhinaṇdati.

tañ kissa hetu? (1) ‘pariñātañtañ tañhāgatassā’ ti vadāmi.

(2) ‘nañd’ dukkhassa mūlañ ti — iñ vidiṭvā ‘bhavā’ jāt’ bhūtaṣṣa jarāmarañañ ti. tasmāñha, bhikkhave, ‘tañhāgato sabbaso tañhāñañ khayā virāgā nirodhā cāgā paṭinissaggā’ anuttarañ sammasāmbodhiñ abhisambuddho’ ti vadāmi.

ekattañ ekattaṭo abhiññānāti;

ekattañ ekattaṭo abhiññāya ekattañ na maññati, ekattañ na maññati, ekattasmiñ na maññati, ekattaṭo na maññati, ekattañ meṭi na maññati, ekattañ nābhinaṇdati.

tañ kissa hetu? (1) ‘pariñātañtañ tañhāgatassā’ ti vadāmi.

(2) ‘nañd’ dukkhassa mūlañ ti — iñ vidiṭvā ‘bhavā’ jāt’ bhūtaṣṣa jarāmarañañ ti. tasmāñha, bhikkhave, ‘tañhāgato sabbaso tañhāñañ khayā virāgā nirodhā cāgā paṭinissaggā’ anuttarañ sammasāmbodhiñ abhisambuddho’ ti vadāmi.

nāñattañ nāñattaṭo abhiññānāti;

nāñattañ nāñattaṭo abhiññāya nāñattañ na maññati, nāñattañ na maññati, nāñattasmiñ na maññati, nāñattaṭo na maññati, nāñattañ meṭi na maññati, nāñattañ nābhinaṇdati.

tañ kissa hetu? (1) ‘pariñātañtañ tañhāgatassā’ ti vadāmi.

(2) ‘nañd’ dukkhassa mūlañ ti — iñ vidiṭvā ‘bhavā’ jāt’ bhūtaṣṣa jarāmarañañ ti. tasmāñha, bhikkhave, ‘tañhāgato sabbaso tañhāñañ khayā virāgā nirodhā cāgā paṭinissaggā’ anuttarañ sammasāmbodhiñ abhisambuddho’ ti vadāmi.

sabbañ sabbaṭo abhiññānāti;

sabbañ sabbaṭo abhiññāya sabbañ na maññati, sabbañ sabbaṭo na maññati, sabbasmiñ na maññati, sabbaṭo na maññati, sabbañ meṭi na maññati, sabbañ nābhinaṇdati.

tañ kissa hetu? (1) ‘pariñātañtañ tañhāgatassā’ 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 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.

tam kissa hetu? ‘aparinnātaṃ tassā’ ti vadāmi.

“ākiñcaññāyatanaṃ ākiñcaññāyatanaṃ sañjānāti;

ākiñcaññāyatanaṃ ākiñcaññāyatanaṃ saññatvā ākiñcaññāyatanaṃ maññati,
ākiñcaññāyatanaṃ maññati, ākiñcaññāyatanaṃ saññatvā ākiñcaññāyatanaṃ maññati,

ākiñcaññāyatanaṃ meti maññati, ākiñcaññāyatanaṃ abhinandati.

tam kissa hetu? ‘aparinnātaṃ tassā’ ti vadāmi.

“nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ sañjānāti;

nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ saññatvā nevasaññānāsaññāyatanaṃ maññati,
nevasaññānāsaññāyatanaṃ maññati,

nevasaññānāsaññāyatanaṃ meti maññati, nevasaññānāsaññāyatanaṃ abhinandati.

tam kissa hetu? ‘aparinnātaṃ tassā’ ti vadāmi.

“diṭṭhaṃ diṭṭhato sañjānāti;

diṭṭhaṃ diṭṭhato saññatvā diṭṭhaṃ maññati,

diṭṭhasmiṃ maññati, diṭṭhato maññati,

diṭṭhaṃ meti maññati, diṭṭhaṃ abhinandati.

tam kissa hetu? ‘aparinnātaṃ tassā’ ti vadāmi.

“sutaṃ sutato sañjānāti;

sutaṃ sutato saññatvā sutaṃ maññati,

sutasmiṃ maññati, sutato maññati,

sutaṃ meti maññati, sutaṃ abhinandati.

tam kissa hetu? ‘aparinnātaṃ tassā’ ti vadāmi.

“mutaṃ mutato sañjānāti;

mutaṃ mutato saññatvā mutaṃ maññati,

mutasmiṃ maññati, mutato maññati,

mutaṃ meti maññati, mutaṃ abhinandati.

tam kissa hetu? ‘aparinnātaṃ tassā’ ti vadāmi.

“viññātaṃ viññātato sañjānāti;

viññātaṃ viññātato saññatvā viññātaṃ maññati,

viññātasmiṃ maññati, viññātato maññati,

viññātaṃ meti maññati, viññātaṃ abhinandati.

tam kissa hetu? ‘aparinnātaṃ tassā’ ti vadāmi.

“ekattaṃ ekattato sañjānāti;

ekattaṃ ekattato saññatvā ekattaṃ maññati,

ekattasmiṃ maññati, ekattato maññati,

ekattaṃ meti maññati, ekattaṃ abhinandati.

tam kissa hetu? ‘aparinnātaṃ 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.

vinñāṇaṇcāyatanaṁ vinñāṇaṇcāyatanaṁ abhijānāti;

vinñāṇaṇcāyatanaṁ vinñāṇaṇcāyatanaṁ abhinñāya vinñāṇaṇcāyatanaṁ na maññati, vinñāṇaṇcāyatanaṁ na maññati, vinñāṇaṇcāyatanaṁ na maññati,

vinñāṇaṇcāyatanaṁ meti na maññati, vinñāṇaṇcāyatanaṁ nābhinandaṭi.

taṁ kissa hetu? (1) ‘pariñātaṇtaṁ taṭhāgatassā’ ti vadāmi.

(2) ‘naṇḍi dukkhassa mūlaṁ’ ti — iti viditvā ‘bhavā’ jāti bhūtaṁsa jarāmaraṇaṁ’ ti. tasmātha, bhikkhave, ‘taṭhāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammasambodhiṁ abhisambuddho’ ti vadāmi.

ākīṇcaṇṇāyatanaṁ ākīṇcaṇṇāyatanaṁ abhijānāti;

ākīṇcaṇṇāyatanaṁ ākīṇcaṇṇāyatanaṁ abhinñāya ākīṇcaṇṇāyatanaṁ na maññati, ākīṇcaṇṇāyatanaṁ na maññati, ākīṇcaṇṇāyatanaṁ na maññati,

ākīṇcaṇṇāyatanaṁ meti na maññati, ākīṇcaṇṇāyatanaṁ nābhinandaṭi.

taṁ kissa hetu? (1) ‘pariñātaṇtaṁ taṭhāgatassā’ ti vadāmi.

(2) ‘naṇḍi dukkhassa mūlaṁ’ ti — iti viditvā ‘bhavā’ jāti bhūtaṁsa jarāmaraṇaṁ’ ti. tasmātha, bhikkhave, ‘taṭhāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammasambodhiṁ abhisambuddho’ ti vadāmi.

nevasaññānāsaṇṇāyatanaṁ nevasaññānāsaṇṇāyatanaṁ abhijānāti;

nevasaññānāsaṇṇāyatanaṁ nevasaññānāsaṇṇāyatanaṁ abhinñāya

nevasaññānāsaṇṇāyatanaṁ na maññati,

nevasaññānāsaṇṇāyatanaṁ na maññati, nevasaññānāsaṇṇāyatanaṁ nābhinandaṭi.

taṁ kissa hetu? (1) ‘pariñātaṇtaṁ taṭhāgatassā’ ti vadāmi.

(2) ‘naṇḍi dukkhassa mūlaṁ’ ti — iti viditvā ‘bhavā’ jāti bhūtaṁsa jarāmaraṇaṁ’ ti. tasmātha, bhikkhave, ‘taṭhāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammasambodhiṁ abhisambuddho’ ti vadāmi.

diṭṭhaṁ diṭṭhato abhijānāti;

diṭṭhaṁ diṭṭhato abhinñāya diṭṭhaṁ na maññati,

diṭṭhasmiṁ na maññati, diṭṭhato na maññati,

diṭṭhaṁ meti na maññati, diṭṭhaṁ nābhinandaṭi.

taṁ kissa hetu? (1) ‘pariñātaṇtaṁ taṭhāgatassā’ ti vadāmi.

(2) ‘naṇḍi dukkhassa mūlaṁ’ ti — iti viditvā ‘bhavā’ jāti bhūtaṁsa jarāmaraṇaṁ’ ti. tasmātha, bhikkhave, ‘taṭhāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammasambodhiṁ abhisambuddho’ ti vadāmi.

sutaṁ sutato abhijānāti;

sutaṁ sutato abhinñāya sutaṁ na maññati,

sutasmiṁ na maññati, sutato na maññati,

sutaṁ meti na maññati, sutaṁ nābhinandaṭi.

(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.

"nānattam nānattato sañjānāti;

nānattam nānattato saññatvā nānattam maññati,

nānattasmiṃ maññati, nānattato maññati,

nānattam meti maññati. nānattam abhinandati.

taṃ kissa hetu? 'aparīṇātam tassā'ti vadāmi.

"sabbam sabbato sañjānāti;

sabbam sabbato saññatvā sabbam maññati,

sabbasmiṃ maññati, sabbato maññati,

sabbam meti maññati. sabbam abhinandati.

taṃ kissa hetu? 'aparīṇātam tassā'ti vadāmi.

"nibbānam nibbānato sañjānāti;

nibbānam nibbānato saññatvā nibbānam maññati,

nibbānasmiṃ maññati, nibbānato maññati,

nibbānam meti maññati. nibbānam abhinandati.

taṃ kissa hetu? 'aparīṇātam 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 mābhinandī.

taṃ kissa hetu? 'pariñneyyam tassā'ti vadāmi.

"āpaṃ āpato abhijānāti;

āpaṃ āpato abhiññāya āpaṃ mā maññi,

āpasmiṃ mā maññi, āpato mā maññi,

āpaṃ meti mā maññi, āpaṃ mābhinandī.

taṃ kissa hetu? 'pariñneyyam tassā'ti vadāmi.

"tejaṃ tejato abhijānāti;

tejaṃ tejato abhiññāya tejaṃ mā maññi,

tejasmiṃ mā maññi, tejato mā maññi,

tejaṃ meti mā maññi, tejaṃ mābhinandī.

taṃ kissa hetu? 'pariñneyyam tassā'ti vadāmi.

"vāyam vāyato abhijānāti;

vāyam vāyato abhiññāya vāyam mā maññi,

vāyasmiṃ mā maññi, vāyato mā maññi,

vāyam meti mā maññi, vāyam mābhinandī.

taṃ kissa hetu? 'pariñneyyam 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.

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

subhakiṇhe subhakiṇhato abhiñānāti;

subhakiṇhe subhakiṇhato abhiññāya subhakiṇhe na maññati,

subhakiṇhesu na maññati, subhakiṇhato na maññati,

subhakiṇhe meti na maññati, subhakiṇhe nābhinandati.

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

(2) ‘*naṃd* *dukkhassa mūlaṃ*’ *ti — iti viditvā* ‘*bhavā* *jāti bhūta*ssa *jarāmaraṇaṃ*’ *ti*. *tasmāṭha*, bhikkhave, ‘*tathāgato* sabbaso *taṇhānaṃ* *khayā* *virāgā* *nirodhā* *cāgā* *paṭinissaggā* *anuttaraṃ sammāsambodhiṃ* *abhisambuddho*’ *ti vadāmi*.

vehapphale vehapphalato abhiñānāti;

vehapphale vehapphalato abhiññāya vehapphale na maññati,

vehapphalesu na maññati, vehapphalato na maññati,

vehapphale meti na maññati, vehapphale nābhinandati.

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

(2) ‘*naṃd* *dukkhassa mūlaṃ*’ *ti — iti viditvā* ‘*bhavā* *jāti bhūta*ssa *jarāmaraṇaṃ*’ *ti*. *tasmāṭha*, bhikkhave, ‘*tathāgato* sabbaso *taṇhānaṃ* *khayā* *virāgā* *nirodhā* *cāgā* *paṭinissaggā* *anuttaraṃ sammāsambodhiṃ* *abhisambuddho*’ *ti vadāmi*.

abhihhuṃ abhihhiṇto abhiñānāti;

abhihhuṃ abhihhiṇto abhiññāya abhihhuṃ na maññati,

abhihhuṃnaṃ na maññati, abhihhiṇto na maññati,

abhihhuṃ meti na maññati, abhihhuṃ nābhinandati.

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

(2) ‘*naṃd* *dukkhassa mūlaṃ*’ *ti — iti viditvā* ‘*bhavā* *jāti bhūta*ssa *jarāmaraṇaṃ*’ *ti*. *tasmāṭha*, bhikkhave, ‘*tathāgato* sabbaso *taṇhānaṃ* *khayā* *virāgā* *nirodhā* *cāgā* *paṭinissaggā* *anuttaraṃ sammāsambodhiṃ* *abhisambuddho*’ *ti vadāmi*.

ākāśānaṇcāyatanaṃ ākāśānaṇcāyatano abhiñānāti;

ākāśānaṇcāyatanaṃ ākāśānaṇcāyatano abhiññāya ākāśānaṇcāyatanaṃ na maññati,

ākāśānaṇcāyatanaṃnaṃ na maññati, ākāśānaṇcāyatano na maññati,

ākāśānaṇcāyatanaṃ meti na maññati, ākāśānaṇcāyatanaṃ nābhinandati.

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

(2) ‘*naṃd* *dukkhassa mūlaṃ*’ *ti — iti viditvā* ‘*bhavā* *jāti bhūta*ssa *jarāmaraṇaṃ*’ *ti*. *tasmāṭha*, bhikkhave, ‘*tathāgato* sabbaso *taṇhānaṃ* *khayā* *virāgā* *nirodhā* *cāgā* *paṭinissaggā* *anuttaraṃ sammāsambodhiṃ* *abhisambuddho*’ *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.”

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

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

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

”brahmañ brahmato abhijānāti;
brahmañ brahmato abhiññāya brahmañ mā maññi,
brahmasmim mā maññi, brahmato mā maññi,
brahmañ meti mā maññi, brahmañ mābhinandi.
tañ kissa hetu? ‘pariññeyyam tassā’ ti vadāmi.

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

”subhakinhe subhakinḥato abhijānāti;
subhakinhe subhakinḥato abhiññāya subhakinhe mā maññi,
subhakinhesu mā maññi, subhakinḥato mā maññi,
subhakinhe meti mā maññi, subhakinhe mābhinandi.
tañ kissa hetu? ‘pariññeyyam tassā’ ti vadāmi.

”vehapphale vehapphalato abhijānāti;
vehapphale vehapphalato abhiññāya vehapphale mā maññi,
vehapphalesu mā maññi, vehapphalato mā maññi,
vehapphale meti mā maññi, vehapphale mābhinandi.
tañ kissa hetu? ‘pariññeyyam 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.

(2) ‘nandī dukkhassa mūlan’ti — itī viditvā ‘bhavā jātī bhūtaṣsa jarāmaraṇan’ti. tasmātha, bhikkhave, ‘tathāgato sabbaso tanhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhinī abhisambuddho’ti vadāmi.

bhūte bhūtato abhiññānāti;

bhūte bhūtato abhiññāya bhūte na maññati,

bhūtesu na maññati, bhūtato na maññati,

bhūte meṭṭi na maññati, bhūte nābhinandati.

taṃ kissa hetu? (1) ‘pariñātaṇaṃ tathāgataṣṣā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — itī viditvā ‘bhavā jātī bhūtaṣsa jarāmaraṇan’ti. tasmātha, bhikkhave, ‘tathāgato sabbaso tanhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhinī abhisambuddho’ti vadāmi.

deve devato abhiññānāti;

deve devato abhiññāya deve na maññati,

devesu na maññati, devato na maññati,

deve meṭṭi na maññati, deve nābhinandati.

taṃ kissa hetu? (1) ‘pariñātaṇaṃ tathāgataṣṣā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — itī viditvā ‘bhavā jātī bhūtaṣsa jarāmaraṇan’ti. tasmātha, bhikkhave, ‘tathāgato sabbaso tanhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhinī abhisambuddho’ti vadāmi.

pañjāpatinī pañjāpatito abhiññānāti;

pañjāpatinī pañjāpatito abhiññāya pañjāpatinī na maññati,

pañjāpatismiṇi na maññati, pañjāpatito na maññati,

pañjāpatinī meṭṭi na maññati, pañjāpatinī nābhinandati.

taṃ kissa hetu? (1) ‘pariñātaṇaṃ tathāgataṣṣā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — itī viditvā ‘bhavā jātī bhūtaṣsa jarāmaraṇan’ti. tasmātha, bhikkhave, ‘tathāgato sabbaso tanhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhinī abhisambuddho’ti vadāmi.

brahmanī brahmato abhiññānāti;

brahmanī brahmato abhiññāya brahmanī na maññati,

brahmasmiṇi na maññati, brahmato na maññati,

brahmanī meṭṭi na maññati, brahmanī nābhinandati.

taṃ kissa hetu? (1) ‘pariñātaṇaṃ tathāgataṣṣā’ti vadāmi.

(2) ‘nandī dukkhassa mūlan’ti — itī viditvā ‘bhavā jātī bhūtaṣsa jarāmaraṇan’ti. tasmātha, bhikkhave, ‘tathāgato sabbaso tanhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhinī abhisambuddho’ti vadāmi.

ābhassare ābhassarato abhiññānāti;

ābhassare ābhassarato abhiññāya ābhassare na maññati,

ābhassaresu na maññati, ābhassarato na maññati,

ābhassare meṭṭi na maññati, ābhassare nābhinandati.

taṃ kissa hetu? (1) ‘nandī dukkhassa mūlan’ti — itī viditvā ‘bhavā jātī bhūtaṣsa jarāmaraṇan’ti. ‘pariñātaṇaṃ tathāgataṣṣā’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.

”abhibhum abhibhūto abhijānāti;

abhibhum abhibhūto abhiññāya abhibhum mā maññi,

abhibhusmim mā maññi, abhibhūto mā maññi,

abhibhum meti mā maññi, abhibhum mābhinandi.

taṃ kissa hetu? ‘pariññeyyaṃ tassā’ ti vadāmi.

”ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti;

ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya ākāsānañcāyatanam mā maññi,

ākāsānañcāyatanasmim mā maññi, ākāsānañcāyatanato mā maññi,

ākāsānañcāyatanam meti mā maññi, ākāsānañcāyatanam mābhinandi.

taṃ kissa hetu? ‘pariññeyyaṃ tassā’ ti vadāmi.

”viññāṇañcāyatanam viññāṇañcāyatanato abhijānāti;

viññāṇañcāyatanam viññāṇañcāyatanato abhiññāya viññāṇañcāyatanam mā maññi,

viññāṇañcāyatanasmim mā maññi, viññāṇañcāyatanato mā maññi,

viññāṇañcāyatanam meti mā maññi, viññāṇañcāyatanam mābhinandi.

taṃ kissa hetu? ‘pariññeyyaṃ tassā’ ti vadāmi.

”ākīṇcaññāyatanam ākīṇcaññāyatanato abhijānāti;

ākīṇcaññāyatanam ākīṇcaññāyatanato abhiññāya ākīṇcaññāyatanam mā maññi,

ākīṇcaññāyatanasmim mā maññi, ākīṇcaññāyatanato mā maññi,

ākīṇcaññāyatanam meti mā maññi, ākīṇcaññāyatanam mābhinandi.

taṃ kissa hetu? ‘pariññeyyaṃ tassā’ ti vadāmi.

”nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhijānāti;

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāya

nevasaññānāsaññāyatanam mā maññi,

nevasaññānāsaññāyatanasmim mā maññi, nevasaññānāsaññāyatanato mā maññi,

nevasaññānāsaññāyatanam meti mā maññi, nevasaññānāsaññāyatanam mābhinandi.

taṃ kissa hetu? ‘pariññeyyaṃ tassā’ ti vadāmi.

”diṭṭhaṃ diṭṭhato abhijānāti;

diṭṭhaṃ diṭṭhato abhiññāya diṭṭhaṃ mā maññi,

diṭṭhasmim mā maññi, diṭṭhato mā maññi,

diṭṭhaṃ meti mā maññi, diṭṭhaṃ mābhinandi.

taṃ kissa hetu? ‘pariññeyyaṃ tassā’ ti vadāmi.

”sutaṃ sutato abhijānāti;

sutaṃ sutato abhiññāya sutaṃ mā maññi,

sutasmim 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.

(3) khayā dosassa, vīṭadosatā.

(4) khayā mohassa, vīṭamohatā.

“nibbānaṃ nibbānato abhiññānā

nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati,
nibbānasmiṃ na maññati, nibbānato na maññati,
nibbānaṃ meṭi na maññati, nibbānaṃ nābhinandati.

taṃ kissa hetu?

(1) ‘pariññātaṃ tassā’ti vadāmi.

(2) khayā rāgassa, vīṭarāgatā.

(3) khayā dosassa, vīṭadosatā.

(4) khayā mohassa, vīṭamohatā.

(TATHĀGATO- 1 & 2)

12. “tathāgato, bhikkhave, arahāṇaṃ sammāsambuddho
pathaviṃ pathavīto abhiññānā;

pathaviṃ pathavīto abhiññāya pathaviṃ na maññati,
pathaviyā na maññati, pathavīto na maññati,
pathaviṃ meṭi na maññati, pathaviṃ nābhinandati.

taṃ kissa hetu? (1) ‘pariññātaṃ tathāgataṃ’ti vadāmi.

(2) ‘naṃ dukkhassa mūlaṃ ti — itī viditvā ‘bhavā jātī bhūtaṃsa jarāmaraṇaṃ’ti. tasmātha,
bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā vīrāgā nirodhā cāgā paṭiṇissaggā’ anuttaraṃ
sammāsambodhiṃ abhisambuddho’ti vadāmi.

āpaṇā āpato abhiññānā;

āpaṇā āpato abhiññāya āpaṇā na maññati,

āpasmiṃ na maññati, āpato na maññati,

āpaṇā meṭi na maññati, āpaṇā nābhinandati.

taṃ kissa hetu? (1) ‘pariññātaṃ tathāgataṃ’ti vadāmi.

(2) ‘naṃ dukkhassa mūlaṃ ti — itī viditvā ‘bhavā jātī bhūtaṃsa jarāmaraṇaṃ’ti. tasmātha,
bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā vīrāgā nirodhā cāgā paṭiṇissaggā’ anuttaraṃ
sammāsambodhiṃ abhisambuddho’ti vadāmi.

tejaṇā tejaṭo abhiññānā;

tejaṇā tejaṭo abhiññāya tejaṇā na maññati,

tejasmiṃ na maññati, tejaṭo na maññati,

tejaṇā meṭi na maññati, tejaṇā nābhinandati.

taṃ kissa hetu? (1) ‘pariññātaṃ tathāgataṃ’ti vadāmi.

(2) ‘naṃ dukkhassa mūlaṃ ti — itī viditvā ‘bhavā jātī bhūtaṃsa jarāmaraṇaṃ’ti. tasmātha,
bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā vīrāgā nirodhā cāgā paṭiṇissaggā’ anuttaraṃ
sammāsambodhiṃ abhisambuddho’ti vadāmi.

vāyaṇā vāyaṭo abhiññānā;

vāyaṇā vāyaṭo abhiññāya vāyaṇā na maññati,

vāyasmiṃ na maññati, vāyaṭo na maññati,

vāyaṇā meṭi na maññati, vāyaṇā nābhinandati.

taṃ kissa hetu? (1) ‘pariññātaṃ tathāgataṃ’ti vadāmi.

(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.

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 araham khmāsavo vusitavā katakaraṇīyo ohitabhāro
anuppattasadattho parikkhābhavasamīyojano 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.

"mutaṃ mutato abhiñānāti;

mutaṃ mutato abhiññāya mutaṃ na maññati,
mutasmiṃ na maññati, mutato na maññati,
mutaṃ meṭi na maññati, mutaṃ nābhinaṇdati.

taṃ kiṃssa hetu?

- (1) 'pariññātaṃ taṃsā'ti vadāmi.
- (2) khayā rāgassa, vītarāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

"viññātaṃ viññātaṭo abhiñānāti;

viññātaṃ viññātaṭo abhiññāya viññātaṃ na maññati,
viññātasmiṃ na maññati, viññātaṭo na maññati,
viññātaṃ meṭi na maññati, viññātaṃ nābhinaṇdati.

taṃ kiṃssa hetu?

- (1) 'pariññātaṃ taṃsā'ti vadāmi.
- (2) khayā rāgassa, vītarāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

"ekattaṃ ekattaṭo abhiñānāti;

ekattaṃ ekattaṭo abhiññāya ekattaṃ na maññati,
ekattasmiṃ na maññati, ekattaṭo na maññati,
ekattaṃ meṭi na maññati, ekattaṃ nābhinaṇdati.

taṃ kiṃssa hetu?

- (1) 'pariññātaṃ taṃsā'ti vadāmi.
- (2) khayā rāgassa, vītarāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

"nānattaṃ nānattaṭo abhiñānāti;

nānattaṃ nānattaṭo abhiññāya nānattaṃ na maññati,
nānattasmiṃ na maññati, nānattaṭo na maññati,
nānattaṃ meṭi na maññati, nānattaṃ nābhinaṇdati.

taṃ kiṃssa hetu?

- (1) 'pariññātaṃ taṃsā'ti vadāmi.
- (2) khayā rāgassa, vītarāgattā.
- (3) khayā dosassa, vītadosattā.
- (4) khayā mohassa, vītamohattā.

"sabbhaṃ sabbato abhiñānāti;

sabbhaṃ sabbato abhiññāya sabbhaṃ na maññati,
sabbhasmiṃ na maññati, sabbato na maññati,
sabbhaṃ meṭi na maññati, sabbhaṃ nābhinaṇdati.

taṃ kiṃssa hetu?

- (1) 'pariññātaṃ taṃsā'ti vadāmi.
- (2) khayā rāgassa, vītarāgattā.

"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.

- (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 bhūato abhijānāti;

bhūte bhūato abhiññāya bhūte na maññati, bhūtesu na maññati, bhūato 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 Paṭipati as Paṭipati.

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

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.

"ākīṇcaññāyatanaṃ ākīṇcaññāyatanaṃ abhijānāti;

ākīṇcaññāyatanaṃ ākīṇcaññāyatanaṃ abhijānāti, ākīṇcaññāyatanaṃ na maññāti,
ākīṇcaññāyatanaṃ na maññāti, ākīṇcaññāyatanaṃ na maññāti,
ākīṇcaññāyatanaṃ meṭi na maññāti, ākīṇcaññāyatanaṃ nābhinandati.

taṃ kissa hetu?

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

"nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ abhijānāti;

nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ abhijānāti,
nevasaññānāsaññāyatanaṃ na maññāti,

nevasaññānāsaññāyatanaṃ na maññāti, nevasaññānāsaññāyatanaṃ na maññāti,
nevasaññānāsaññāyatanaṃ meṭi na maññāti, nevasaññānāsaññāyatanaṃ 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 abhijānāti, diṭṭhaṃ na maññāti,
diṭṭhasmiṃ na maññāti, diṭṭhato na maññāti,
diṭṭhaṃ meṭi na maññāti, 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 abhijānāti, sutatā na maññāti,
sutasmim̐ na maññāti, sutato na maññāti,
sutatā meṭi na maññāti, sutatā 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.

"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, vītarāgattā.

(3) khayā dosassa, vītadosattā.

(4) khayā mohassa, vītamohattā.

"pajāpatim pajāpatito abhijānāti;

pajāpatim pajāpatito abhiññāya pajāpatim na maññati,

pajāpatismim na maññati, pajāpatito na maññati,

pajāpatim meti na maññati, pajāpatim nābhinandati.

taṃ kissa hetu?

(1) 'pariññātaṃ tassā' ti vadāmi.

(2) khayā rāgassa, vītarāgattā.

(3) khayā dosassa, vītadosattā.

(4) khayā mohassa, vītamohattā.

"brahmaṃ brahmato abhijānāti;

brahmaṃ brahmato abhiññāya brahmaṃ na maññati,

brahmasmim na maññati, brahmato na maññati,

brahmaṃ meti na maññati, brahmaṃ nābhinandati.

taṃ kissa hetu?

(1) 'pariññātaṃ tassā' ti vadāmi.

(2) khayā rāgassa, vītarāgattā.

(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, vītarāgattā.

(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 abhiññānāti;

vehapphale vehapphalato abhiññāya vehapphale na maññati,

vehapphalesu na maññati, vehapphalato na maññati,

vehapphale meti na maññati, vehapphale nābhinandati.

tañ kissa hetu?

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

“abhibhuñ abhibhūto abhiññānāti;

abhibhuñ abhibhūto abhiññāya abhibhuñ na maññati,

abhibhusmīñ na maññati, abhibhūto na maññati,

abhibhuñ meti na maññati, abhibhuñ nābhinandati.

tañ kissa hetu?

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

“ākāsānañcāyatanañ ākāsānañcāyatana to abhiññānāti;

ākāsānañcāyatanañ ākāsānañcāyatana to abhiññāya ākāsānañcāyatanañ na maññati,

ākāsānañcāyatanañ na maññati, ākāsānañcāyatana to na maññati,

ākāsānañcāyatanañ meti na maññati, ākāsānañcāyatanañ nābhinandati.

tañ kissa hetu?

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

“viññāṇañcāyatanañ viññāṇañcāyatana to abhiññānāti;

viññāṇañcāyatanañ viññāṇañcāyatana to abhiññāya viññāṇañcāyatanañ na maññati,

viññāṇañcāyatanañ na maññati, viññāṇañcāyatana to na maññati,

viññāṇañcāyatanañ meti na maññati, viññāṇañcāyatanañ nābhinandati.

tañ kissa hetu?

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