

### 0.0.1 Root Cause

mūlapariyāyasuttaṃ

1. Thus was heard by me. At one time the Auspicious One was dwelling in the Subhaga Grove at the root of a royal sal tree. At that place, the Auspicious One addressed the bhikkhus: “Bhikkhus.” “Bhante,” those bhikkhus replied to the Auspicious One. The Auspicious One said this.

evaṃ me suttaṃ ekaṃ samayaṃ bhagavā ukkaṭṭhāyaṃ viharati subhagavane sālarājamūle. tatra kho bhagavā bhikkhū āmantesi bhikkhavo'ti. bhadante'ti te bhikkhū bhagavato paccassosum. bhagavā etadavoca.

2. “The root cause of all dhammas, O bhikkhus, I will expound for you. Listen to that and do mind it well, I will speak.” “Yes Bhante.” Those bhikkhus replied to the Auspicious One. The Auspicious One said this.

sabbadhammamūlapariyāyaṃ vo bhikkhave desessāmi taṃ suṇātha sādhukaṃ manasi karotha bhāsissāmī'ti evaṃ bhante'ti kho te bhikkhū bhagavato paccassosum. bhagavā etadavoca.

3. Here, O bhikkhus, Dhamma-deaf puthujjana; the one who does not possess the vision of the noble ones, not an expert, not trained in the noble ones' Dhamma; the

one who does not possess the vision of true men, not an expert, not trained in true men's Dhamma. He perceives earth from earth. Having perceived earth from earth, he conceives earth, he conceives at earth, he conceives from earth, he conceives "earth by me," he delights in earth. What is the reason for that? He does not have comprehensive knowledge of it, I say.

idha bhikkhave assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto paṭhaviṃ paṭhavito sañjānāti. paṭhaviṃ paṭhavito saññatvā paṭhaviṃ maññati paṭhaviyā maññati paṭhavito maññati paṭhaviṃ me'ti maññati. paṭhaviṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

4. He perceives water from water. Having perceived water from water, he conceives water, he conceives at water, he conceives from water, he conceives "water by me," he delights in water. What is the reason for that? He does not have comprehensive knowledge of it, I say.

āpaṃ āpato sañjānāti. āpaṃ āpato saññatvā āpaṃ maññati āpasmiṃ maññati āpato maññati āpaṃ me'ti maññati. āpaṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

5. He perceives fire from fire. Having perceived fire from fire, he conceives fire, he conceives at fire, he conceives from fire, he conceives “fire is by me,” he delights in fire. What is the reason for that? He does not have comprehensive knowledge of it, I say.

tejaṃ tejato sañjānāti. tejaṃ tejato saññatvā tejaṃ maññati tejasmiṃ maññati tejato maññati tejaṃ me'ti maññati. tejaṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

6. He perceives air from air. Having perceived air from air, he conceives air, he conceives at air, he conceives from air, he conceives “air by me,” he delights in air. What is the reason for that? He does not have comprehensive knowledge of it, I say.

vāyaṃ vāyato sañjānāti. vāyaṃ vāyato saññatvā vāyaṃ maññati vāyasmiṃ maññati vāyato maññati vāyaṃ me'ti maññati. vāyaṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

7. He perceives [earth bound] devas from [earth bound] devas. Having perceived [earth bound] devas from [earth bound] devas, he conceives [earth bound] devas, he conceives at [earth bound] devas, he conceives from [earth bound] devas, he conceives “[earth bound] devas by me,” he delights in [earth bound] devas. What is the reason

for that? He does not have comprehensive knowledge of it, I say.

bhūte bhūtato sañjānāti. bhūte bhūtato saññatvā  
bhūte maññati bhūtesu maññati bhūtato maññati  
bhūte me'ti maññati. bhūte abhinandati. taṃ  
kissa hetu? apariññātaṃ tassā'ti vadāmi.

8. He perceives [sensual heaven] devas from [sensual heaven] devas. Having perceived [sensual heaven] devas from [sensual heaven] devas, he conceives [sensual heaven] devas, he conceives at [sensual heaven] devas, he conceives from [sensual heaven] devas, he conceives “[sensual heaven] devas by me,” he delights in [sensual heaven] devas. What is the reason for that? He does not have comprehensive knowledge of it, I say.

deve devato sañjānāti. deve devato saññatvā deve  
maññati devesu maññati devato maññati deve me'ti  
maññati. deve abhinandati. taṃ kissa hetu? apariññātaṃ  
tassā'ti vadāmi.

9. He perceives Pajapati from Pajapati. Having perceived Pajapati from Pajapati, he conceives Pajapati, he conceives at Pajapati, he conceives from Pajapati, he conceives “Pajapati by me,” he delights in Pajapati. What is the reason for that? He does not have comprehensive knowledge of it, I say.

pajāpatim pajāpatito sañjānāti. pajāpatim pajāpatito  
saññatvā pajāpatim maññati pajāpatismim maññati  
pajāpatito maññati pajāpatim me'ti maññati. pajāpatim  
abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti  
vadāmi.

10. He perceives Brahma from Brahma. Having perceived Brahma from Brahma, he conceives Brahma, he conceives at Brahma, he conceives from Brahma, he conceives “Brahma by me,” he delights in Brahma. What is the reason for that? He does not have comprehensive knowledge of it, I say.

brahmaṃ brahmato sañjānāti. brahmaṃ brahmato  
saññatvā brahmaṃ maññati brahmani maññati  
brahmato maññati brahmaṃ me'ti maññati. brahmaṃ  
abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti  
vadāmi.

11. He perceives Abhassara devas from Abhassara devas. Having perceived Abhassara devas from Abhassara devas, he conceives Abhassara devas, he conceives at Abhassara devas, he conceives from Abhassara devas, he conceives “Abhassara devas by me,” he delights in Abhassara devas. What is the reason for that? He does not have comprehensive knowledge of it, I say.

ābhassare ābhassarato sañjānāti. ābhassare ābhassarato

saññatvā ābhassare maññati ābhassaresu maññati  
 ābhassarato maññati ābhassare me'ti maññati. ābhassare  
 abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti  
 vadāmi.

**12.** He perceives Subhakinna devas from Subhakinna devas. Having perceived Subhakinna devas from Subhakinna devas, he conceives Subhakinna devas, he conceives at Subhakinna devas, he conceives from Subhakinna devas, he conceives “Subhakinna devas by me,” he delights in Subhakinna devas. What is the reason for that? He does not have comprehensive knowledge of it, I say.

subhakiṇṇe subhakiṇṇato sañjānāti. subhakiṇṇe  
 subhakiṇṇato saññatvā subhakiṇṇe maññati subhakiṇṇes  
 maññati subhakiṇṇato maññati subhakiṇṇe me'ti  
 maññati. subhakiṇṇe abhinandati. taṃ kissa hetu?  
 apariññātaṃ tassā'ti vadāmi.

**13.** He perceives Vehapphala devas from Vehapphala devas. Having perceived Vehapphala devas from Vehapphala devas, he conceives Vehapphala devas, he conceives at Vehapphala devas, he conceives from Vehapphala devas, he conceives “Vehapphala devas by me,” he delights in Vehapphala devas. What is the reason for that? He does not have comprehensive knowledge of it, I say.

vehapphale vehapphalato sañjānāti. vehapphale

vehapphalato saññatvā vehapphale maññati vehapphalesu  
maññati vehapphalato maññati vehapphale me'ti  
maññati. vehapphale abhinandati. taṃ kissa hetu?  
apariññātaṃ tassā'ti vadāmi.

14. He perceives Vanquisher from Vanquisher. Having  
perceived Vanquisher from Vanquisher, he conceives  
Vanquisher, he conceives at Vanquisher, he conceives  
from Vanquisher, he conceives “Vanquisher by me,” he  
delights in Vanquisher. What is the reason for that? He  
does not have comprehensive knowledge of it, I say.

abhibhuṃ abhibhuto sañjānāti. abhibhuṃ abhibhuto  
saññatvā abhibhuṃ maññati abhibhusmiṃ maññati  
abhibhuto maññati abhibhuṃ me'ti maññati. abhibhuṃ  
abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti  
vadāmi.

15. He perceives the domain of infinite space from the  
domain of infinite space. Having perceived the domain  
of infinite space from the domain of infinite space, he  
conceives the domain of infinite space, he conceives  
at the domain of infinite space, he conceives from the  
domain of infinite space, he conceives “the domain of  
infinite space by me,” he delights in the domain of infinite  
space. What is the reason for that? He does not have  
comprehensive knowledge of it, I say.

ākāsānañcāyatanam ākāsānañcāyatanato sañjānāti.

ākāsānañcāyatanam ākāsānañcāyatanato saññatvā  
 ākāsānañcāyatanam maññati ākāsānañcāyatanasmim  
 maññati ākāsānañcāyatanato maññati ākāsānañcāyatanan  
 me'ti maññati. ākāsānañcāyatanam abhinandati.  
 tam kissa hetu? apariññātam tassā'ti vadāmi.

**16.** He perceives the domain of infinite consciousness from the domain of infinite consciousness. Having perceived the domain of infinite consciousness from the domain of infinite consciousness, he conceives the domain of infinite consciousness, he conceives at the domain of infinite consciousness, he conceives from the domain of infinite consciousness, he conceives “the domain of infinite consciousness by me,” he delights in the domain of infinite consciousness. What is the reason for that? He does not have comprehensive knowledge of it, I say.

viññāṇaṇcāyatanam viññāṇaṇcāyatanato sañjānāti.  
 viññāṇaṇcāyatanam viññāṇaṇcāyatanato saññatvā  
 viññāṇaṇcāyatanam maññati viññāṇaṇcāyatanasmim  
 maññati viññāṇaṇcāyatanato maññati viññāṇaṇcāyatanan  
 me'ti maññati. viññāṇaṇcāyatanam abhinandati.  
 tam kissa hetu? apariññātam tassā'ti vadāmi.

**17.** He perceives the domain of nothingness from the domain of nothingness. Having perceived the domain of nothingness from the domain of nothingness, he con-



ceives the domain of nothingness, he conceives at the domain of nothingness, he conceives from the domain of nothingness, he conceives “the domain of nothingness by me,” he delights in the domain of nothingness. What is the reason for that? He does not have comprehensive knowledge of it, I say.

ākiñcaññāyatanam ākiñcaññāyatanato sañjānāti.  
 ākiñcaññāyatanam ākiñcaññāyatanato sañnatvā  
 ākiñcaññāyatanam maññati ākiñcaññāyatanasmim  
 maññati ākiñcaññāyatanato maññati ākiñcaññāyatanam  
 me'ti maññati. ākiñcaññāyatanam abhinandati.  
 tam kissa hetu? apariññātam tassā'ti vadāmi.

18. He perceives the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having perceived the domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he conceives the domain of neither perception nor non-perception, he conceives at the domain of neither perception nor non-perception, he conceives from the domain of neither perception nor non-perception, he conceives “the domain of neither perception nor non-perception by me,” he delights in the domain of neither perception nor non-perception. What is the reason for that? He does not have comprehensive knowledge of it, I say.

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato

sañjānāti. nevasaññānāsaññāyatanam nevasaññānāsaññā  
 saññatvā nevasaññānāsaññāyatanam maññati nevasaññā  
 maññati nevasaññānāsaññāyatanato maññati nevasaññā  
 me'ti maññati. nevasaññānāsaññāyatanam abhinandati.  
 tam kissa hetu? apariññātam tassā'ti vadāmi.

**19.** He perceives the seen from the seen. Having perceived the seen from the seen, he conceives the seen, he conceives at the seen, he conceives from the seen, he conceives “the seen by me,” he delights in the seen. What is the reason for that? He does not have comprehensive knowledge of it, I say.

diṭṭham diṭṭhato sañjānāti. diṭṭham diṭṭhato saññatvā  
 diṭṭham maññati diṭṭhasmiṃ maññati diṭṭhato maññati  
 diṭṭham me'ti maññati. diṭṭham abhinandati. tam  
 kissa hetu? apariññātam tassā'ti vadāmi.

**20.** He perceives the heard from the heard. Having perceived the heard from the heard, he conceives the heard, he conceives at the heard, he conceives from the heard, he conceives “the heard by me,” he delights in the heard. What is the reason for that? He does not have comprehensive knowledge of it, I say.

sutam sutato sañjānāti. sutam sutato saññatvā  
 sutam maññati sutasmiṃ maññati sutato maññati  
 sutam me'ti maññati. sutam abhinandati. tam  
 kissa hetu? apariññātam tassā'ti vadāmi.

21. He perceives the thought from the thought. Having perceived the thought from the thought, he conceives the thought, he conceives at the thought, he conceives from the thought, he conceives “the thought by me,” he delights in the thought. What is the reason for that? He does not have comprehensive knowledge of it, I say.

mutaṃ mutato sañjānāti. mutaṃ mutato saññatvā  
mutaṃ maññati mutasmaṃ maññati mutato maññati  
mutaṃ me'ti maññati. mutaṃ abhinandati. taṃ  
kissa hetu? apariññātaṃ tassā'ti vadāmi.

22. He perceives the cognized from the cognized. Having perceived the cognized from the cognized, he conceives the cognized, he conceives at the cognized, he conceives from the cognized, he conceives “the cognized by me,” he delights in the cognized. What is the reason for that? He does not have comprehensive knowledge of it, I say.

viññātaṃ viññātato sañjānāti. viññātaṃ viññātato  
saññatvā viññātaṃ maññati viññātasmiṃ maññati  
viññātato maññati viññātaṃ me'ti maññati. viññātaṃ  
abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti  
vadāmi.

23. He perceives unity from unity. Having perceived unity from unity, he conceives unity, he conceives at

unity, he conceives from unity, he conceives “unity by me,” he delights in unity. What is the reason for that? He does not have comprehensive knowledge of it, I say.

ekattaṃ ekattato sañjānāti. ekattaṃ ekattato saññatvā  
ekattaṃ maññati ekattasmiṃ maññati ekattato  
maññati ekattaṃ me'ti maññati. ekattaṃ abhinandati.  
taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

24. He perceives diversity from diversity. Having perceived diversity from diversity, he conceives diversity, he conceives at diversity, he conceives from diversity, he conceives “diversity by me,” he delights in diversity. What is the reason for that? He does not have comprehensive knowledge of it, I say.

nānattaṃ nānattato sañjānāti. nānattaṃ nānattato  
saññatvā nānattaṃ maññati nānattasmiṃ maññati  
nānattato maññati nānattaṃ me'ti maññati. nānattaṃ  
abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti  
vadāmi.

25. He perceives the all from the all. Having perceived the all from the all, he conceives the all, he conceives at the all, he conceives from the all, he conceives “the all by me,” he delights in the all. What is the reason for that? He does not have comprehensive knowledge of it, I say.

sabbam sabbato sañjānāti. sabbam sabbato saññatvā  
sabbam maññati sabbasmim maññati sabbato maññati  
sabbam me'ti maññati. sabbam abhinandati. tam  
kissa hetu? apariññātam tassā'ti vadāmi.

26. He perceives nibbana from nibbana. Having perceived nibbana from nibbana, he conceives nibbana, he conceives at nibbana, he conceives from nibbana, he conceives “nibbana by me,” he delights in nibbana. What is the reason for that? He does not have comprehensive knowledge of it, I say.

nibbānaṃ nibbānato sañjānāti. nibbānaṃ nibbānato  
saññatvā nibbānaṃ maññati nibbānasmim maññati  
nibbānato maññati nibbānaṃ me'ti maññati. nibbānaṃ  
abhinandati. tam kissa hetu? apariññātam tassā'ti  
vadāmi.

**Puthujjana section is finished.**

**assutavantaputhujjanaha vaseni paṭhamakabhūmi**

27. Also, O bhikkhus, the bhikkhu who is in higher training, the one of unattained mind, the one who dwells

ever aspiring for the unsurpassed security from bondage, he too directly knows earth from earth. Having directly known earth from earth, he must not conceive earth, he must not conceive at earth, he must not conceive from earth, he must not conceive “earth by me,” he must not delight in earth. What is the reason for that? He must have comprehensive knowledge of it, I say.

yopi so bhikkhave bhikkhu sekho appattamānaso anuttaraṃ yogakkhemaṃ patthayamāno viharati, sopi paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ māmāññi paṭhaviyā māmāññi paṭhavito māmāññi paṭhaviṃ me'ti māmāññi. paṭhaviṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

28. He directly knows water from water. Having directly known water from water, he must not conceive water, he must not conceive at water, he must not conceive from water, he must not conceive “water by me,” he must not delight in water. What is the reason for that? He must have comprehensive knowledge of it, I say.

āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya āpaṃ māmāññi āpasmiṃ māmāññi āpato māmāññi āpaṃ me'ti māmāññi. āpaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

29. He directly knows fire from fire. Having directly known fire from fire, he must not conceive fire, he must not conceive at fire, he must not conceive from fire, he must not conceive “fire by me,” he must not delight in fire. What is the reason for that? He must have comprehensive knowledge of it, I say.

tejaṃ tejato abhijānāti. tejaṃ tejato abhiññāya  
tejaṃ māmaññi tejasmiṃ māmaññi tejato māmaññi  
tejaṃ me'ti māmaññi. tejaṃ mābhinandi. taṃ  
kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

30. He directly knows air from air. Having directly known air from air, he must not conceive air, he must not conceive at air, he must not conceive from air, he must not conceive “air by me,” he must not delight in air. What is the reason for that? He must have comprehensive knowledge of it, I say.

vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya  
vāyaṃ māmaññi vāyasmiṃ māmaññi vāyato māmaññi  
vāyaṃ me'ti māmaññi. vāyaṃ mābhinandi. taṃ  
kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

31. He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he must not conceive [earth bound] devas, he must not conceive at [earth bound] devas, he must not conceive from [earth bound]

devas, he must not conceive “[earth bound] devas by me,” he must not delight in [earth bound] devas. What is the reason for that? He must have comprehensive knowledge of it, I say.

bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya  
bhūte māmaññi bhūtesu māmaññi bhūtato māmaññi  
bhūte me'ti māmaññi. bhūte mābhinandi. taṃ  
kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

32. He directly knows [sensual heaven] devas from [sensual heaven] devas. Having directly known [sensual heaven] devas from [sensual heaven] devas, he must not conceive [sensual heaven] devas, he must not conceive at [sensual heaven] devas, he must not conceive from [sensual heaven] devas, he must not conceive “[sensual heaven] devas by me,” he must not delight in [sensual heaven] devas. What is the reason for that? He must have comprehensive knowledge of it, I say.

deve devato abhijānāti. deve devato abhiññāya  
deve māmaññi devesu māmaññi devato māmaññi  
deve me'ti māmaññi. deve mābhinandi. taṃ kissa  
hetu? pariññeyyaṃ tassā'ti vadāmi.

33. He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he must not conceive Pajapati, he must not conceive at Pajapati, he must not conceive from Pajapati, he must not conceive “Pajap-



ati by me,” he must not delight in Pajapati. What is the reason for that? He must have comprehensive knowledge of it, I say.

pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito abhiññāya pajāpatim māmāññi pajāpatismim māmāññi pajāpatito māmāññi pajāpatim me'ti māmāññi. pajāpatim mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

34. He directly knows Brahma from Brahma. Having directly known Brahma from Brahma, he must not conceive Brahma, he must not conceive at Brahma, he must not conceive from Brahma, he must not conceive “Brahma by me,” he must not delight in Brahma. What is the reason for that? He must have comprehensive knowledge of it, I say.

brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ māmāññi brahmani māmāññi brahmato māmāññi brahmaṃ me'ti māmāññi. brahmaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

35. He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he must not conceive Abhassara devas, he must not conceive at Abhassara devas, he must not conceive from Abhassara devas, he must not conceive

“Abhassara devas by me,” he must not delight in Abhassara devas. What is the reason for that? He must have comprehensive knowledge of it, I say.

ābhassare ābhassarato abhijānāti. ābhassare ābhassarato abhiññāya ābhassare māmaññi ābhassaresu māmaññi ābhassarato māmaññi ābhassare me'ti māmaññi. ābhassare mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

36. He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he must not conceive Subhakinna devas, he must not conceive at Subhakinna devas, he must not conceive from Subhakinna devas, he must not conceive “Subhakinna devas is by me,” he must not delight in Subhakinna devas. What is the reason for that? He must have comprehensive knowledge of it, I say.

subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe māmaññi subhakiṇṇe māmaññi subhakiṇṇato māmaññi subhakiṇṇe me'ti māmaññi. subhakiṇṇe mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

37. He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he must not conceive Vehapphala devas, he must not conceive at Vehapphala devas,

he must not conceive from Vehapphala devas, he must not conceive “Vehapphala devas is by me,” he must not delight in Vehapphala devas. What is the reason for that? He must have comprehensive knowledge of it, I say.

vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale māmaññi vehapphalesu māmaññi vehapphalato māmaññi vehapphale me'ti māmaññi. vehapphale mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

**38.** He directly knows Vanquisher from Vanquisher. Having directly known Vanquisher from Vanquisher, he must not conceive Vanquisher, he must not conceive at Vanquisher, he must not conceive from Vanquisher, he must not conceive “Vanquisher by me,” he must not delight in Vanquisher. What is the reason for that? He must have comprehensive knowledge of it, I say.

abhibhuṃ abhibhuto abhijānāti. abhibhuṃ abhibhuto abhiññāya abhibhuṃ māmaññi abhibhusmiṃ māmaññi abhibhuto māmaññi abhibhuṃ me'ti māmaññi. abhibhuṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

**39.** He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he must not conceive the domain of infinite space,

he must not conceive at the domain of infinite space, he must not conceive from the domain of infinite space, he must not conceive “the domain of infinite space by me,” he must not delight in the domain of infinite space. What is the reason for that? He must have comprehensive knowledge of it, I say.

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti.  
 ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya  
 ākāsānañcāyatanam māmaññi ākāsānañcāyatanasmim  
 māmaññi ākāsānañcāyatanato māmaññi ākāsānañcāyatanato  
 me'ti māmaññi. ākāsānañcāyatanam mābhinandi.  
 tam kissa hetu? pariññeyyam tassā'ti vadāmi.

40. He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he must not conceive the domain of infinite consciousness, he must not conceive at the domain of infinite consciousness, he must not conceive from the domain of infinite consciousness, he must not conceive “the domain of infinite consciousness by me,” he must not delight in the domain of infinite consciousness. What is the reason for that? He must have comprehensive knowledge of it, I say.

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti.  
 viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya  
 viññāṇaṇcāyatanam māmaññi viññāṇaṇcāyatanasmim

māmaññi viññāṇaṇcāyatanato māmaññi viññāṇaṇcāyatanam  
me'ti māmaññi. viññāṇaṇcāyatanam mābhinandi.  
taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

41. He directly knows the domain of nothingness from the domain of nothingness. Having directly known the domain of nothingness from the domain of nothingness, he must not conceive the domain of nothingness, he must not conceive at the domain of nothingness, he must not conceive from the domain of nothingness, he must not conceive “the domain of nothingness by me,” he must not delight in the domain of nothingness. What is the reason for that? He must have comprehensive knowledge of it, I say.

ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti.  
ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya  
ākiñcaññāyatanam māmaññi ākiñcaññāyatanasmim  
māmaññi ākiñcaññāyatanato māmaññi ākiñcaññāyatanam  
me'ti māmaññi. ākiñcaññāyatanam mābhinandi.  
taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

42. He directly knows the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having directly known the domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he must not conceive the domain of neither perception nor non-perception, he must not conceive at the domain

of neither perception nor non-perception, he must not conceive from the domain of neither perception nor non-perception, he must not conceive “the domain of neither perception nor non-perception by me,” he must not delight in the domain of neither perception nor non-perception. What is the reason for that? He must have comprehensive knowledge of it, I say.

nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ  
 abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññā  
 abhiññāya nevasaññānāsaññāyatanaṃ māmaññi  
 nevasaññānāsaññāyatanaṃ māmaññi nevasaññānāsaññā  
 māmaññi nevasaññānāsaññāyatanaṃ me'ti māmaññi.  
 nevasaññānāsaññāyatanaṃ mābhinandi. taṃ kissa  
 hetu? pariññeyyaṃ tassā'ti vadāmi.

43. He directly knows the seen from the seen. Having directly known the seen from the seen, he must not conceive the seen, he must not conceive at the seen, he must not conceive from the seen, he must not conceive “the seen by me,” he must not delight in the seen. What is the reason for that? He must have comprehensive knowledge of it, I say.

diṭṭhaṃ diṭṭhato abhijānāti. diṭṭhaṃ diṭṭhato abhiññāya  
 diṭṭhaṃ māmaññi diṭṭhasmiṃ māmaññi diṭṭhato  
 māmaññi diṭṭhaṃ me'ti māmaññi. diṭṭhaṃ mābhinandi.  
 taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

44. He directly knows the heard from the heard. Having directly known the heard from the heard, he must not conceive the heard, he must not conceive at the heard, he must not conceive from the heard, he must not conceive “the heard by me,” he must not delight in the heard. What is the reason for that? He must have comprehensive knowledge of it, I say.

sutaṃ sutato abhijānāti. sutaṃ sutato abhiññāya  
sutaṃ māmaññi sutasmiṃ māmaññi sutato māmaññi  
sutaṃ me'ti māmaññi. sutaṃ mābhinandi. taṃ  
kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

45. He directly knows the thought from the thought. Having directly known the thought from the thought, he must not conceive the thought, he must not conceive at the thought, he must not conceive from the thought, he must not conceive “the thought by me,” he must not delight in the thought. What is the reason for that? He must have comprehensive knowledge of it, I say.

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya  
mutaṃ māmaññi mutasmiṃ māmaññi mutato māmaññi  
mutaṃ me'ti māmaññi. mutaṃ mābhinandi. taṃ  
kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

46. He directly knows the cognized from the cognized. Having directly known the cognized from the cognized, he must not conceive the cognized, he must not conceive

at the cognized, he must not conceive from the cognized, he must not conceive “the cognized by me,” he must not delight in the cognized. What is the reason for that? He must have comprehensive knowledge of it, I say.

viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiññāya viññātaṃ māmaññi viññātasmiṃ māmaññi viññātato māmaññi viññātaṃ me'ti māmaññi. viññātaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

47. He directly knows unity from unity. Having directly known unity from unity, he must not conceive unity, he must not conceive at unity, he must not conceive from unity, he must not conceive “unity by me,” he must not delight in unity. What is the reason for that? He must have comprehensive knowledge of it, I say.

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ māmaññi ekattasmiṃ māmaññi ekattato māmaññi ekattaṃ me'ti māmaññi. ekattaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

48. He directly knows diversity from diversity. Having directly known diversity from diversity, he must not conceive diversity, he must not conceive at diversity, he must not conceive from diversity, he must not conceive “diversity by me,” he must not delight in diversity. What



is the reason for that? He must have comprehensive knowledge of it, I say.

nānattam nānattato abhijānāti. nānattam nānattato abhiññāya nānattam māmaññi nānattasmiṃ māmaññi nānattato māmaññi nānattam me'ti māmaññi. nānattam mābhinandi. taṃ kissa hetu? pariññeyyam tassā'ti vadāmi.

49. He directly knows the all from the all. Having directly known the all from the all, he must not conceive the all, he must not conceive at the all, he must not conceive from the all, he must not conceive “the all by me,” he must not delight in the all. What is the reason for that? He must have comprehensive knowledge of it, I say.

sabbam sabbato abhijānāti. sabbam sabbato abhiññāya sabbam māmaññi sabbasmiṃ māmaññi sabbato māmaññi sabbam me'ti māmaññi. sabbam mābhinandi. taṃ kissa hetu? pariññeyyam tassā'ti vadāmi.

50. He directly knows nibbana from nibbana. Having directly known nibbana from nibbana, he must not conceive nibbana, he must not conceive at nibbana, he must not conceive from nibbana, he must not conceive “nibbana by me,” he must not delight in nibbana. What is the reason for that? He must have comprehensive knowledge of it, I say.

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ māmaññi nibbānasmiṃ māmaññi nibbānato māmaññi nibbānaṃ me'ti māmaññi. nibbānaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

**Sekha section is finished.**

**sekhaha vivaṭṭavaseni dutiyakabhūmi paricchedi**

51. Also, O bhikkhus, the bhikkhu who is an arahant with asavas destroyed, one who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely destroyed the fetters of being, one who is liberated by right final knowledge. He too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive at earth, he does not conceive from earth, he does not conceive “earth by me,” he does not delight in earth. What is the reason for that? He has comprehensive knowledge of it, I say.

yo'pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavaṃ sammadaññā vimutto so'pi paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati.

paṭhaviyā na maññati. paṭhavito na maññati. paṭhaviṃ me'ti na maññati. paṭhaviṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

52. He directly knows water from water. Having directly known water from water, he does not conceive water, he does not conceive at water, he does not conceive from water, he does not conceive “water by me,” he does not delight in water. What is the reason for that? He has comprehensive knowledge of it, I say.

āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya āpaṃ na maññati. āpasmiṃ na maññati. āpato na maññati. āpaṃ me'ti na maññati. āpaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

53. He directly knows fire from fire. Having directly known fire from fire, he does not conceive fire, he does not conceive at fire, he does not conceive from fire, he does not conceive “fire by me,” he does not delight in fire. What is the reason for that? He has comprehensive knowledge of it, I say.

tejaṃ tejato abhijānāti. tejaṃ tejato abhiññāya tejaṃ na maññati. tejasmiṃ na maññati. tejato na maññati. tejaṃ me'ti na maññati. tejaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

54. He directly knows air from air. Having directly

known air from air, he does not conceive air, he does not conceive at air, he does not conceive from air, he does not conceive “air by me,” he does not delight in air. What is the reason for that? He has comprehensive knowledge of it, I say.

vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya vāyaṃ na maññati. vāyasmiṃ na maññati. vāyato na maññati. vāyaṃ me'ti na maññati. vāyaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

55. He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive [earth bound] devas, he does not conceive at [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas by me,” he does not delight in [earth bound] devas. What is the reason for that? He has comprehensive knowledge of it, I say.

bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya bhūte na maññati. bhūtesu na maññati. bhūtato na maññati. bhūte me'ti na maññati. bhūte nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

56. He directly knows [sensual heaven] devas from [sensual heaven] devas. Having directly known [sensual

heaven] devas from [sensual heaven] devas, he does not conceive [sensual heaven] devas, he does not conceive at [sensual heaven] devas, he does not conceive from [sensual heaven] devas, he does not conceive “[sensual heaven] devas by me,” he does not delight in [sensual heaven] devas. What is the reason for that? He has comprehensive knowledge of it, I say.

deve devato abhijānāti. deve devato abhiññāya deve na maññati. devesu na maññati. devato na maññati. deve me'ti na maññati. deve nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

57. He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not conceive Pajapati, he does not conceive at Pajapati, he does not conceive from Pajapati, he does not conceive “Pajapati by me,” he does not delight in Pajapati. What is the reason for that? He has comprehensive knowledge of it, I say.

pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito abhiññāya pajāpatim na maññati. pajāpatismim na maññati. pajāpatito na maññati. pajāpatim me'ti na maññati. pajāpatim nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

58. He directly knows Brahma from Brahma. Having directly known Brahma from Brahma, he does not conceive

Brahma, he does not conceive at Brahma, he does not conceive from Brahma, he does not conceive “Brahma by me,” he does not delight in Brahma. What is the reason for that? He has comprehensive knowledge of it, I say.

brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati. brahmato na maññati. brahmani na maññati. brahmaṃ me'ti na maññati. brahmaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

59. He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he does not conceive Abhassara devas, he does not conceive at Abhassara devas, he does not conceive from Abhassara devas, he does not conceive “Abhassara devas by me,” he does not delight in Abhassara devas. What is the reason for that? He has comprehensive knowledge of it, I say.

ābhassare ābhassarato abhijānāti. ābhassare ābhassarato abhiññāya ābhassare na maññati. ābhassaresu na maññati. ābhassarato na maññati. ābhassare me'ti na maññati. ābhassare nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

60. He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he does not conceive Subhakinna

devas, he does not conceive at Subhakinna devas, he does not conceive from Subhakinna devas, he does not conceive “Subhakinna devas is by me,” he does not delight in Subhakinna devas. What is the reason for that? He has comprehensive knowledge of it, I say.

subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na maññati. subhakiṇṇato na maññati. subhakiṇṇesu na maññati. subhakiṇṇe me'ti na maññati. subhakiṇṇe nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

61. He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive at Vehapphala devas, he does not conceive from Vehapphala devas, he does not conceive “Vehapphala devas is by me,” he does not delight in Vehapphala devas. What is the reason for that? He has comprehensive knowledge of it, I say.

vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale na maññati. vehapphalesu na maññati. vehapphalato na maññati. vehapphale me'ti na maññati. vehapphale nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

62. He directly knows Vanquisher from Vanquisher. Having directly known Vanquisher from Vanquisher, he

does not conceive Vanquisher, he does not conceive at Vanquisher, he does not conceive from Vanquisher, he does not conceive “Vanquisher by me,” he does not delight in Vanquisher. What is the reason for that? He has comprehensive knowledge of it, I say.

abhibhuṃ abhibhuto abhijānāti. abhibhuṃ abhibhuto abhiññāya abhibhuṃ na maññati. abhibhusmiṃ na maññati. abhibhuto na maññati. abhibhuṃ me'ti na maññati. abhibhuṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

63. He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he does not conceive the domain of infinite space, he does not conceive at the domain of infinite space, he does not conceive from the domain of infinite space, he does not conceive “the domain of infinite space by me,” he does not delight in the domain of infinite space. What is the reason for that? He has comprehensive knowledge of it, I say.

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti. ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya ākāsānañcāyatanam na maññati. ākāsānañcāyatanasmim na maññati. ākāsānañcāyatanato na maññati. ākāsānañc me'ti na maññati. ākāsānañcāyatanam nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.



64. He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he does not conceive the domain of infinite consciousness, he does not conceive at the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite consciousness by me,” he does not delight in the domain of infinite consciousness. What is the reason for that? He has comprehensive knowledge of it, I say.

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti.  
 viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya  
 viññāṇaṇcāyatanam na maññati. viññāṇaṇcāyatanasmiṃ  
 na maññati. viññāṇaṇcāyatanato na maññati. viññāṇaṇcāyata  
 me'ti na maññati. viññāṇaṇcāyatanam nābhinandati.  
 taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

65. He directly knows the domain of nothingness from the domain of nothingness. Having directly known the domain of nothingness from the domain of nothingness, he does not conceive the domain of nothingness, he does not conceive at the domain of nothingness, he does not conceive from the domain of nothingness, he does not conceive “the domain of nothingness by me,” he does not delight in the domain of nothingness. What is the reason for that? He has comprehensive knowledge of it, I say.

ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti.  
 ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya  
 ākiñcaññāyatanam na maññati. ākiñcaññāyatanasmim  
 na maññati. ākiñcaññāyatanato na maññati. ākiñcaññāya  
 me'ti na maññati. ākiñcaññāyatanam nābhinandati.  
 tam kissa hetu? pariññātam tassā'ti vadāmi.

66. He directly knows the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having directly known the domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he does not conceive the domain of neither perception nor non-perception, he does not conceive at the domain of neither perception nor non-perception, he does not conceive from the domain of neither perception nor non-perception, he does not conceive “the domain of neither perception nor non-perception by me,” he does not delight in the domain of neither perception nor non-perception. What is the reason for that? He has comprehensive knowledge of it, I say.

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato  
 abhijānāti. nevasaññānāsaññāyatanam nevasaññānāsaññā  
 abhiññāya nevasaññānāsaññāyatanam na maññati.  
 nevasaññānāsaññāyatanasmim na maññati. nevasaññānā  
 na maññati. nevasaññānāsaññāyatanam me'ti na  
 maññati. nevasaññānāsaññāyatanam nābhinandati.  
 tam kissa hetu? pariññātam tassā'ti vadāmi.

67. He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive at the seen, he does not conceive from the seen, he does not conceive “the seen by me,” he does not delight in the seen. What is the reason for that? He has comprehensive knowledge of it, I say.

diṭṭhaṃ diṭṭhato abhijānāti. diṭṭhaṃ diṭṭhato abhiññāya diṭṭhaṃ na maññati. diṭṭhasmiṃ na maññati. diṭṭhato na maññati. diṭṭhaṃ me'ti na maññati. diṭṭhaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

68. He directly knows the heard from the heard. Having directly known the heard from the heard, he does not conceive the heard, he does not conceive at the heard, he does not conceive from the heard, he does not conceive “the heard by me,” he does not delight in the heard. What is the reason for that? He has comprehensive knowledge of it, I say.

sutaṃ sutato abhijānāti. sutaṃ sutato abhiññāya sutaṃ na maññati. sutasmiṃ na maññati. sutato na maññati. sutaṃ me'ti na maññati. sutaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

69. He directly knows the thought from the thought. Having directly known the thought from the thought,

he does not conceive the thought, he does not conceive at the thought, he does not conceive from the thought, he does not conceive “the thought by me,” he does not delight in the thought. What is the reason for that? He has comprehensive knowledge of it, I say.

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya mutaṃ na maññati. mutasmimṃ na maññati. mutato na maññati. mutaṃ me'ti na maññati. mutaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

70. He directly knows the cognized from the cognized. Having directly known the cognized from the cognized, he does not conceive the cognized, he does not conceive at the cognized, he does not conceive from the cognized, he does not conceive “the cognized by me,” he does not delight in the cognized. What is the reason for that? He has comprehensive knowledge of it, I say.

viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiññāya viññātaṃ na maññati. viññātaṃ na maññati. viññātato na maññati. viññātaṃ me'ti na maññati. viññātaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

71. He directly knows unity from unity. Having directly known unity from unity, he does not conceive unity, he does not conceive at unity, he does not conceive from

unity, he does not conceive “unity by me,” he does not delight in unity. What is the reason for that? He has comprehensive knowledge of it, I say.

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ na maññati. ekattasmiṃ na maññati. ekattato na maññati. ekattaṃ me'ti na maññati. ekattaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

72. He directly knows diversity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does not conceive at diversity, he does not conceive from diversity, he does not conceive “diversity by me,” he does not delight in diversity. What is the reason for that? He has comprehensive knowledge of it, I say.

nānattaṃ nānattato abhijānāti. nānattaṃ nānattato abhiññāya nānattaṃ na maññati. nānattasmiṃ na maññati. nānattato na maññati. nānattaṃ me'ti na maññati. nānattaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

73. He directly knows the all from the all. Having directly known the all from the all, he does not conceive the all, he does not conceive at the all, he does not conceive from the all, he does not conceive “the all by me,” he does not delight in the all. What is the reason

for that? He has comprehensive knowledge of it, I say.

sabbaṃ sabbato abhijānāti. sabbaṃ sabbato abhiññāya  
sabbaṃ na maññati. sabbasmiṃ na maññati. sabbato  
na maññati. sabbaṃ me'ti na maññati. sabbaṃ  
nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti  
vadāmi.

74. He directly knows nibbana from nibbana. Having  
directly known nibbana from nibbana, he does not con-  
ceive nibbana, he does not conceive at nibbana, he does  
not conceive from nibbana, he does not conceive “nib-  
bana by me,” he does not delight in nibbana. What is  
the reason for that? He has comprehensive knowledge  
of it, I say.

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato  
abhiññāya nibbānaṃ na maññati. nibbānasmiṃ  
na maññati. nibbānato na maññati. nibbānaṃ  
me'ti na maññati. nibbānaṃ nābhinandati. taṃ  
kissa hetu? pariññātaṃ tassā'ti vadāmi.

**First arahant section is finished.**

**khīṇāsavaha paricchedi paṭhamakanaye tatiyakabhūmi**

75. Also, O bhikkhus, the bhikkhu who is an arahant with asavas destroyed, one who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely destroyed the fetters of being, one who is liberated by right final knowledge. He too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive at earth, he does not conceive from earth, he does not conceive “earth by me,” he does not delight in earth. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

yo'pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā  
 katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhava  
 sammadañña vimutto so'pi paṭhaviṃ paṭhavito abhijānāti.  
 paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati  
 paṭhaviyā na maññati paṭhavito na maññati paṭhaviṃ  
 me'ti na maññati. paṭhaviṃ nābhinandati. taṃ  
 kissa hetu? khayā rāgassa vītarāgattā.

76. He directly knows water from water. Having directly known water from water, he does not conceive water, he does not conceive at water, he does not conceive from water, he does not conceive “water by me,” he does not delight in water. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya  
 āpaṃ na maññati āpasmiṃ na maññati āpato na  
 maññati āpaṃ me'ti na maññati. āpaṃ nābhinandati.  
 taṃ kissa hetu? khayā rāgassa vītarāgattā.

**77.** He directly knows fire from fire. Having directly known fire from fire, he does not conceive fire, he does not conceive at fire, he does not conceive from fire, he does not conceive “fire by me,” he does not delight in fire. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

tejaṃ tejato abhijānāti. tejaṃ tejato abhiññāya  
 tejaṃ na maññati tejasmīṃ na maññati tejato na  
 maññati tejaṃ me'ti na maññati. tejaṃ nābhinandati.  
 taṃ kissa hetu? khayā rāgassa vītarāgattā.

**78.** He directly knows air from air. Having directly known air from air, he does not conceive air, he does not conceive at air, he does not conceive from air, he does not conceive “air by me,” he does not delight in air. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya  
 vāyaṃ na maññati vāyasmīṃ na maññati vāyato  
 na maññati vāyaṃ me'ti na maññati. vāyaṃ nābhinandati.  
 taṃ kissa hetu? khayā rāgassa vītarāgattā.



79. He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive [earth bound] devas, he does not conceive at [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas by me,” he does not delight in [earth bound] devas. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya  
bhūte na maññati bhūtesu na maññati bhūtato na  
maññati bhūte me'ti na maññati. bhūte nābhinandati.  
taṃ kissa hetu? khayā rāgassa vītarāgattā.

80. He directly knows [sensual heaven] devas from [sensual heaven] devas. Having directly known [sensual heaven] devas from [sensual heaven] devas, he does not conceive [sensual heaven] devas, he does not conceive at [sensual heaven] devas, he does not conceive from [sensual heaven] devas, he does not conceive “[sensual heaven] devas by me,” he does not delight in [sensual heaven] devas. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

deve devato abhijānāti, deve devato abhiññāya  
deve na maññati devesu na maññati devato na  
maññati deve me'ti na maññati. deve nābhinandati.  
taṃ kissa hetu? khayā rāgassa vītarāgattā.

**81.** He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not conceive Pajapati, he does not conceive at Pajapati, he does not conceive from Pajapati, he does not conceive “Pajapati by me,” he does not delight in Pajapati. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

pajāpatiṃ pajāpatito abhijānāti. pajāpatiṃ pajāpatito abhiññāya pajāpatiṃ na maññati pajāpatismiṃ na maññati pajāpatito na maññati pajāpatiṃ me'ti na maññati. pajāpatiṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

**82.** He directly knows Brahma from Brahma. Having directly known Brahma from Brahma, he does not conceive Brahma, he does not conceive at Brahma, he does not conceive from Brahma, he does not conceive “Brahma by me,” he does not delight in Brahma. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati brahmato na maññati brahmani na maññati brahmaṃ me'ti na maññati. brahmaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

**83.** He directly knows Abhassara devas from Abhassara

devas. Having directly known Abhassara devas from Abhassara devas, he does not conceive Abhassara devas, he does not conceive at Abhassara devas, he does not conceive from Abhassara devas, he does not conceive “Abhassara devas by me,” he does not delight in Abhassara devas. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

ābhassare ābhassarato abhijānāti. ābhassare ābhassarato abhiññāya ābhassare na maññati ābhassaresu na maññati ābhassarato na maññati ābhassare me'ti na maññati. ābhassare nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

**84.** He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he does not conceive Subhakinna devas, he does not conceive at Subhakinna devas, he does not conceive from Subhakinna devas, he does not conceive “Subhakinna devas is by me,” he does not delight in Subhakinna devas. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na maññati subhakiṇṇato na maññati subhakiṇṇesu na maññati subhakiṇṇe me'ti na maññati. subhakiṇṇe nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

**85.** He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive at Vehapphala devas, he does not conceive from Vehapphala devas, he does not conceive “Vehapphala devas is by me,” he does not delight in Vehapphala devas. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale na maññati vehapphalesu na maññati vehapphalato na maññati vehapphale me'ti na maññati. vehapphale nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

**86.** He directly knows Vanquisher from Vanquisher. Having directly known Vanquisher from Vanquisher, he does not conceive Vanquisher, he does not conceive at Vanquisher, he does not conceive from Vanquisher, he does not conceive “Vanquisher by me,” he does not delight in Vanquisher. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

abhibhuṃ abhibhuto abhijānāti. abhibhuṃ abhibhuto abhiññāya abhibhuṃ na maññati abhibhusmiṃ na maññati abhibhuto na maññati abhibhuṃ me'ti na maññati. abhibhuṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

87. He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he does not conceive the domain of infinite space, he does not conceive at the domain of infinite space, he does not conceive from the domain of infinite space, he does not conceive “the domain of infinite space by me,” he does not delight in the domain of infinite space. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti.  
 ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya  
 ākāsānañcāyatanam na maññati ākāsānañcāyatanasmim  
 na maññati ākāsānañcāyatanato na maññati ākāsānañcāyatan  
 me'ti na maññati. ākāsānañcāyatanam nābhinandati.  
 tam kissa hetu? khayā rāgassa vītarāgattā.

88. He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he does not conceive the domain of infinite consciousness, he does not conceive at the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite consciousness by me,” he does not delight in the domain of infinite consciousness. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti.  
 viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya  
 viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmim  
 na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇcāya  
 me'ti na maññati. viññāṇaṇcāyatanam nābhinandati.  
 taṃ kissa hetu? khayā rāgassa vītarāgattā.

**89.** He directly knows the domain of nothingness from the domain of nothingness. Having directly known the domain of nothingness from the domain of nothingness, he does not conceive the domain of nothingness, he does not conceive at the domain of nothingness, he does not conceive from the domain of nothingness, he does not conceive “the domain of nothingness by me,” he does not delight in the domain of nothingness. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti,  
 ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya  
 ākiñcaññāyatanam na maññati ākiñcaññāyatanasmim  
 na maññati ākiñcaññāyatanato na maññati ākiñcaññāyata  
 me'ti na maññati. ākiñcaññāyatanam nābhinandati.  
 taṃ kissa hetu? khayā rāgassa vītarāgattā.

**90.** He directly knows the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having directly known the domain of neither perception nor non-perception from

the domain of neither perception nor non-perception, he does not conceive the domain of neither perception nor non-perception, he does not conceive at the domain of neither perception nor non-perception, he does not conceive from the domain of neither perception nor non-perception, he does not conceive “the domain of neither perception nor non-perception by me,” he does not delight in the domain of neither perception nor non-perception. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ  
 abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāya  
 abhiññāya nevasaññānāsaññāyatanaṃ na maññati  
 nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññā  
 na maññati nevasaññānāsaññāyatanaṃ me'ti na  
 maññati. nevasaññānāsaññāyatanaṃ nābhinandati.  
 taṃ kissa hetu? khayā rāgassa vītarāgattā.

91. He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive at the seen, he does not conceive from the seen, he does not conceive “the seen by me,” he does not delight in the seen. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

diṭṭhaṃ diṭṭhato abhijānāti. diṭṭhaṃ diṭṭhato abhiññāya  
 diṭṭhaṃ na maññati diṭṭhasmiṃ na maññati diṭṭhato

na maññati diṭṭhaṃ me'ti na maññati. diṭṭhaṃ  
nābhinandati. taṃ kissa hetu? khayā rāgassa  
vītarāgattā.

92. He directly knows the heard from the heard. Having directly known the heard from the heard, he does not conceive the heard, he does not conceive at the heard, he does not conceive from the heard, he does not conceive “the heard by me,” he does not delight in the heard. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

sutaṃ sutato abhijānāti. sutaṃ sutato abhiññāya  
sutaṃ na maññati sutasmiṃ na maññati sutato  
na maññati sutaṃ me'ti na maññati. sutaṃ nābhinandati.  
taṃ kissa hetu? khayā rāgassa vītarāgattā.

93. He directly knows the thought from the thought. Having directly known the thought from the thought, he does not conceive the thought, he does not conceive at the thought, he does not conceive from the thought, he does not conceive “the thought by me,” he does not delight in the thought. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya  
mutaṃ na maññati mutasmiṃ na maññati mutato  
na maññati mutaṃ me'ti na maññati. mutaṃ nābhinandat



taṃ kissa hetu? khayā rāgassa vītarāgattā.

94. He directly knows the cognized from the cognized. Having directly known the cognized from the cognized, he does not conceive the cognized, he does not conceive at the cognized, he does not conceive from the cognized, he does not conceive “the cognized by me,” he does not delight in the cognized. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiññāya viññātaṃ na maññati viññātasmiṃ na maññati viññātato na maññati viññātaṃ me'ti na maññati. viññātaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

95. He directly knows unity from unity. Having directly known unity from unity, he does not conceive unity, he does not conceive at unity, he does not conceive from unity, he does not conceive “unity by me,” he does not delight in unity. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ na maññati ekattasmiṃ na maññati ekattato na maññati ekattaṃ me'ti na maññati. ekattaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

96. He directly knows diversity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does not conceive at diversity, he does not conceive from diversity, he does not conceive “diversity by me,” he does not delight in diversity. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

nānattam nānattato abhijānāti. nānattam nānattato abhiññāya nānattam na maññati nānattasmiṃ na maññati nānattato na maññati nānattam me'ti na maññati. nānattam nābhinandati. tam kissa hetu? khayā rāgassa vītarāgattā.

97. He directly knows the all from the all. Having directly known the all from the all, he does not conceive the all, he does not conceive at the all, he does not conceive from the all, he does not conceive “the all by me,” he does not delight in the all. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

sabbam sabbato abhijānāti. sabbam sabbato abhiññāya sabbam na maññati sabbasmiṃ na maññati sabbato na maññati sabbam me'ti na maññati. sabbam nābhinandati. tam kissa hetu? khayā rāgassa vītarāgattā.

98. He directly knows nibbana from nibbana. Having

directly known nibbana from nibbana, he does not conceive nibbana, he does not conceive at nibbana, he does not conceive from nibbana, he does not conceive “nibbana by me,” he does not delight in nibbana. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati nibbānaṃ na maññati nibbānato na maññati nibbānaṃ me'ti na maññati. nibbānaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

**Second arahant section is finished.**

**khīṇāsavaha dutiyakanaye cataravanaka bhūmi  
paricchedi**

99. Also, O bhikkhus, the bhikkhu who is an arahant with asavas destroyed, one who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely destroyed the fetters of being, one who is liberated by right final knowledge. He too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive at earth, he does not conceive

from earth, he does not conceive “earth by me,” he does not delight in earth. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

yo'pi so bhikkhave bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhīṇa sammadañña vimutto so'pi paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati paṭhaviyā na maññati paṭhavito na maññati paṭhaviṃ me'ti na maññati. paṭhaviṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

**100.** He directly knows water from water. Having directly known water from water, he does not conceive water, he does not conceive at water, he does not conceive from water, he does not conceive “water by me,” he does not delight in water. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya āpaṃ na maññati āpasmim na maññati āpato na maññati āpaṃ me'ti na maññati. āpaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

**101.** He directly knows fire from fire. Having directly known fire from fire, he does not conceive fire, he does not conceive at fire, he does not conceive from fire, he does not conceive “fire by me,” he does not delight in fire.

What is the reason for that? Because of his liberation from hate due to the destruction of hate.

tejaṃ tejato abhijānāti. tejaṃ tejato abhiññāya  
tejaṃ na maññati tejasmiṃ na maññati tejato na  
maññati tejaṃ me'ti na maññati. tejaṃ nābhinandati.  
taṃ kissa hetu? khayā dosassa vītadosattā.

**102.** He directly knows air from air. Having directly known air from air, he does not conceive air, he does not conceive at air, he does not conceive from air, he does not conceive “air by me,” he does not delight in air. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya  
vāyaṃ na maññati vāyasmīṃ na maññati vāyato  
na maññati vāyaṃ me'ti na maññati. vāyaṃ nābhinandati.  
taṃ kissa hetu? khayā dosassa vītadosattā.

**103.** He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive [earth bound] devas, he does not conceive at [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas by me,” he does not delight in [earth bound] devas. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya  
 bhūte na maññati bhūtesu na maññati bhūtato na  
 maññati bhūte me'ti na maññati. bhūte nābhinandati.  
 taṃ kissa hetu? khayā dosassa vītadosattā.

**104.** He directly knows [sensual heaven] devas from  
 [sensual heaven] devas. Having directly known [sensual  
 heaven] devas from [sensual heaven] devas, he does not  
 conceive [sensual heaven] devas, he does not conceive  
 at [sensual heaven] devas, he does not conceive from  
 [sensual heaven] devas, he does not conceive “[sensual  
 heaven] devas by me,” he does not delight in [sensual  
 heaven] devas. What is the reason for that? Because of  
 his liberation from hate due to the destruction of hate.

deve devato abhijānāti. deve devato abhiññāya  
 deve na maññati devesu na maññati devato na  
 maññati deve me'ti na maññati. deve nābhinandati.  
 taṃ kissa hetu? khayā dosassa vītadosattā.

**105.** He directly knows Pajapati from Pajapati. Hav-  
 ing directly known Pajapati from Pajapati, he does not  
 conceive Pajapati, he does not conceive at Pajapati, he  
 does not conceive from Pajapati, he does not conceive  
 “Pajapati by me,” he does not delight in Pajapati. What  
 is the reason for that? Because of his liberation from  
 hate due to the destruction of hate.

pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito

abhiññāya pajāpatim na maññati pajāpatismim  
 na maññati pajāpatito na maññati pajāpatim me'ti  
 na maññati. pajāpatim nābhinandati. taṃ kissa  
 hetu? khayā dosassa vītadosattā.

**106.** He directly knows Brahma from Brahma. Having directly known Brahma from Brahma, he does not conceive Brahma, he does not conceive at Brahma, he does not conceive from Brahma, he does not conceive “Brahma by me,” he does not delight in Brahma. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

brahmaṃ brahmato abhijānāti. brahmaṃ brahmato  
 abhiññāya brahmaṃ na maññati brahmato na maññati  
 brahmani na maññati brahmaṃ me'ti na maññati.  
 brahmaṃ nābhinandati. taṃ kissa hetu? khayā  
 dosassa vītadosattā.

**107.** He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he does not conceive Abhassara devas, he does not conceive at Abhassara devas, he does not conceive from Abhassara devas, he does not conceive “Abhassara devas by me,” he does not delight in Abhassara devas. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

ābhassare ābhassarato abhijānāti. ābhassare ābhassarato

abhiññāya ābhassare na maññati ābhassaresu na maññati ābhassarato na maññati ābhassare me'ti na maññati. ābhassare nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

**108.** He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he does not conceive Subhakinna devas, he does not conceive at Subhakinna devas, he does not conceive from Subhakinna devas, he does not conceive “Subhakinna devas is by me,” he does not delight in Subhakinna devas. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na maññati subhakiṇṇato na maññati subhakiṇṇesu na maññati subhakiṇṇe me'ti na maññati. subhakiṇṇe nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

**109.** He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive at Vehapphala devas, he does not conceive from Vehapphala devas, he does not conceive “Vehapphala devas is by me,” he does not delight in Vehapphala devas. What is the reason for that? Because of his liberation from hate due to the destruction of hate.



vehapphale vehapphalato abhijānāti. vehapphale  
 vehapphalato abhiññāya vehapphale na maññati  
 vehapphalesu na maññati vehapphalato na maññati  
 vehapphale me'ti na maññati. vehapphale nābhinandati.  
 taṃ kissa hetu? khayā dosassa vītadosattā.

**110.** He directly knows Vanquisher from Vanquisher. Having directly known Vanquisher from Vanquisher, he does not conceive Vanquisher, he does not conceive at Vanquisher, he does not conceive from Vanquisher, he does not conceive “Vanquisher by me,” he does not delight in Vanquisher. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

abhibhuṃ abhibhuto abhijānāti. abhibhuṃ abhibhuto  
 abhiññāya abhibhuṃ na maññati abhibhusmiṃ  
 na maññati abhibhuto na maññati abhibhuṃ me'ti  
 na maññati. abhibhuṃ nābhinandati. taṃ kissa  
 hetu? khayā dosassa vītadosattā.

**111.** He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he does not conceive the domain of infinite space, he does not conceive at the domain of infinite space, he does not conceive from the domain of infinite space, he does not conceive “the domain of infinite space by me,” he does not delight in the domain of infinite space. What is the reason for that? Because of his liberation from

hate due to the destruction of hate.

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti.  
 ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya  
 ākāsānañcāyatanam na maññati ākāsānañcāyatanasmim  
 na maññati ākāsānañcāyatanato na maññati ākāsānañcāy  
 me'ti na maññati. ākāsānañcāyatanam nābhinandati.  
 tam kissa hetu? khayā dosassa vītadosattā.

**112.** He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he does not conceive the domain of infinite consciousness, he does not conceive at the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite consciousness by me,” he does not delight in the domain of infinite consciousness. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti.  
 viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya  
 viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmim  
 na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇcāy  
 me'ti na maññati. viññāṇaṇcāyatanam nābhinandati.  
 tam kissa hetu? khayā dosassa vītadosattā.

**113.** He directly knows the domain of nothingness from

the domain of nothingness. Having directly known the domain of nothingness from the domain of nothingness, he does not conceive the domain of nothingness, he does not conceive at the domain of nothingness, he does not conceive from the domain of nothingness, he does not conceive “the domain of nothingness by me,” he does not delight in the domain of nothingness. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti.  
 ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya  
 ākiñcaññāyatanam na maññati ākiñcaññāyatanasmim  
 na maññati ākiñcaññāyatanato na maññati ākiñcaññāyatanam  
 me'ti na maññati. ākiñcaññāyatanam nābhinandati.  
 tam kissa hetu? khayā dosassa vītadosattā.

**114.** He directly knows the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having directly known the domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he does not conceive the domain of neither perception nor non-perception, he does not conceive at the domain of neither perception nor non-perception, he does not conceive from the domain of neither perception nor non-perception, he does not conceive “the domain of neither perception nor non-perception by me,” he does not delight in the domain of neither perception nor non-

perception. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ  
 abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññā  
 abhiññāya nevasaññānāsaññāyatanaṃ na maññati  
 nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññā  
 na maññati nevasaññānāsaññāyatanaṃ me'ti na  
 maññati. nevasaññānāsaññāyatanaṃ nābhinandati.  
 taṃ kissa hetu? khayā dosassa vītadosattā.

115. He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive at the seen, he does not conceive from the seen, he does not conceive “the seen by me,” he does not delight in the seen. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

diṭṭhaṃ diṭṭhato abhijānāti. diṭṭhaṃ diṭṭhato abhiññāya  
 diṭṭhaṃ na maññati diṭṭhasmiṃ na maññati diṭṭhato  
 na maññati diṭṭhaṃ me'ti na maññati. diṭṭhaṃ  
 nābhinandati. taṃ kissa hetu? khayā dosassa  
 vītadosattā.

116. He directly knows the heard from the heard. Having directly known the heard from the heard, he does not conceive the heard, he does not conceive at the heard, he does not conceive from the heard, he does not con-

ceive “the heard by me,” he does not delight in the heard. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

sutaṃ sutato abhijānāti. sutaṃ sutato abhiññāya  
sutaṃ na maññati sutasmim na maññati sutato  
na maññati sutaṃ me'ti na maññati. sutaṃ nābhinandati.  
taṃ kissa hetu? khayā dosassa vītadosattā.

117. He directly knows the thought from the thought. Having directly known the thought from the thought, he does not conceive the thought, he does not conceive at the thought, he does not conceive from the thought, he does not conceive “the thought by me,” he does not delight in the thought. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya  
mutaṃ na maññati mutasmim na maññati mutato  
na maññati mutaṃ me'ti na maññati. mutaṃ nābhinandati.  
taṃ kissa hetu? khayā dosassa vītadosattā.

118. He directly knows the cognized from the cognized. Having directly known the cognized from the cognized, he does not conceive the cognized, he does not conceive at the cognized, he does not conceive from the cognized, he does not conceive “the cognized by me,” he does not delight in the cognized. What is the reason for that?

Because of his liberation from hate due to the destruction of hate.

viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiññāya viññātaṃ na maññati viññātasmiṃ na maññati viññātato na maññati viññātaṃ me'ti na maññati. viññātaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

**119.** He directly knows unity from unity. Having directly known unity from unity, he does not conceive unity, he does not conceive at unity, he does not conceive from unity, he does not conceive “unity by me,” he does not delight in unity. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ na maññati ekattasmiṃ na maññati ekattato na maññati ekattaṃ me'ti na maññati. ekattaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

**120.** He directly knows diversity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does not conceive at diversity, he does not conceive from diversity, he does not conceive “diversity by me,” he does not delight in diversity. What is the reason for that? Because of his liberation from

hate due to the destruction of hate.

nānattam nānattato abhijānāti. nānattam nānattato abhiññāya nānattam na maññati nānattasmim na maññati nānattato na maññati nānattam me'ti na maññati. nānattam nābhinandati. tam kissa hetu? khayā dosassa vītadosattā.

**121.** He directly knows the all from the all. Having directly known the all from the all, he does not conceive the all, he does not conceive at the all, he does not conceive from the all, he does not conceive “the all by me,” he does not delight in the all. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

sabbam sabbato abhijānāti. sabbam sabbato abhiññāya sabbam na maññati sabbasmim na maññati sabbato na maññati sabbam me'ti na maññati. sabbam nābhinandati. tam kissa hetu? khayā dosassa vītadosattā.

**122.** He directly knows nibbana from nibbana. Having directly known nibbana from nibbana, he does not conceive nibbana, he does not conceive at nibbana, he does not conceive from nibbana, he does not conceive “nibbana by me,” he does not delight in nibbana. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati nibbānaṃ na maññati nibbānato na maññati nibbānaṃ me'ti na maññati. nibbānaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

**Third arahant section is finished.**

**khīṇāsavaha tatiyakanaye pañcakavanaka paricchedi  
bhūmi**

123. Also, O bhikkhus, the bhikkhu who is an arahant with asavas destroyed, one who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely destroyed the fetters of being, one who is liberated by right final knowledge. He too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive at earth, he does not conceive from earth, he does not conceive “earth by me,” he does not delight in earth. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

yo'pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabh



sammadaññā vimutto so'pi paṭhaviṃ paṭhavito abhijānāti.  
 paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati  
 paṭhaviyā na maññati paṭhavito na maññati paṭhaviṃ  
 me'ti na maññati. paṭhaviṃ nābhinandati. taṃ  
 kissa hetu? khayā mohassa vītamohattā.

124. He directly knows water from water. Having directly known water from water, he does not conceive water, he does not conceive at water, he does not conceive from water, he does not conceive “water by me,” he does not delight in water. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya  
 āpaṃ na maññati āpasmim na maññati āpato na  
 maññati āpaṃ me'ti na maññati. āpaṃ nābhinandati.  
 taṃ kissa hetu? khayā mohassa vītamohattā.

125. He directly knows fire from fire. Having directly known fire from fire, he does not conceive fire, he does not conceive at fire, he does not conceive from fire, he does not conceive “fire by me,” he does not delight in fire. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

tejaṃ tejato abhijānāti. tejaṃ tejato abhiññāya  
 tejaṃ na maññati tejasim na maññati tejato na  
 maññati tejaṃ me'ti na maññati. tejaṃ nābhinandati.

taṃ kissa hetu? khayā mohassa vītamohattā.

**126.** He directly knows air from air. Having directly known air from air, he does not conceive air, he does not conceive at air, he does not conceive from air, he does not conceive “air by me,” he does not delight in air. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya vāyaṃ na maññati vāyasmim na maññati vāyato na maññati vāyaṃ me'ti na maññati. vāyaṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

**127.** He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive [earth bound] devas, he does not conceive at [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas by me,” he does not delight in [earth bound] devas. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya bhūte na maññati bhūtesu na maññati bhūtato na maññati bhūte me'ti na maññati. bhūte nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

**128.** He directly knows [sensual heaven] devas from [sensual heaven] devas. Having directly known [sensual heaven] devas from [sensual heaven] devas, he does not conceive [sensual heaven] devas, he does not conceive at [sensual heaven] devas, he does not conceive from [sensual heaven] devas, he does not conceive “[sensual heaven] devas by me,” he does not delight in [sensual heaven] devas. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

deve devato abhijānāti. deve devato abhiññāya  
deve na maññati devesu na maññati devato na  
maññati deve me'ti na maññati. deve nābhinandati.  
taṃ kissa hetu? khayā mohassa vītamohattā.

**129.** He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not conceive Pajapati, he does not conceive at Pajapati, he does not conceive from Pajapati, he does not conceive “Pajapati by me,” he does not delight in Pajapati. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito  
abhiññāya pajāpatim na maññati pajāpatismim  
na maññati pajāpatito na maññati pajāpatim me'ti  
na maññati. pajāpatim nābhinandati. taṃ kissa  
hetu? khayā mohassa vītamohattā.

**130.** He directly knows Brahma from Brahma. Having directly known Brahma from Brahma, he does not conceive Brahma, he does not conceive at Brahma, he does not conceive from Brahma, he does not conceive “Brahma by me,” he does not delight in Brahma. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati brahmato na maññati brahmani na maññati brahmaṃ me'ti na maññati. brahmaṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

**131.** He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he does not conceive Abhassara devas, he does not conceive at Abhassara devas, he does not conceive from Abhassara devas, he does not conceive “Abhassara devas by me,” he does not delight in Abhassara devas. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

ābhassare ābhassarato abhijānāti. ābhassare ābhassarato abhiññāya ābhassare na maññati ābhassaresu na maññati ābhassarato na maññati ābhassare me'ti na maññati. ābhassare nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

**132.** He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he does not conceive Subhakinna devas, he does not conceive at Subhakinna devas, he does not conceive from Subhakinna devas, he does not conceive “Subhakinna devas is by me,” he does not delight in Subhakinna devas. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na maññati subhakiṇṇato na maññati subhakiṇṇesu na maññati subhakiṇṇe me'ti na maññati. subhakiṇṇe nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

**133.** He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive at Vehapphala devas, he does not conceive from Vehapphala devas, he does not conceive “Vehapphala devas is by me,” he does not delight in Vehapphala devas. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale na maññati vehapphalesu na maññati vehapphalato na maññati

vehapphale me'ti na maññati. vehapphale nābhinandati.  
taṃ kissa hetu? khayā mohassa vītamohattā.

**134.** He directly knows Vanquisher from Vanquisher. Having directly known Vanquisher from Vanquisher, he does not conceive Vanquisher, he does not conceive at Vanquisher, he does not conceive from Vanquisher, he does not conceive “Vanquisher by me,” he does not delight in Vanquisher. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

abhibhuṃ abhibhuto abhijānāti. abhibhuṃ abhibhuto  
abhiññāya abhibhuṃ na maññati abhibhusmiṃ  
na maññati abhibhuto na maññati abhibhuṃ me'ti  
na maññati. abhibhuṃ nābhinandati. taṃ kissa  
hetu? khayā mohassa vītamohattā.

**135.** He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he does not conceive the domain of infinite space, he does not conceive at the domain of infinite space, he does not conceive from the domain of infinite space, he does not conceive “the domain of infinite space by me,” he does not delight in the domain of infinite space. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti.  
 ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya  
 ākāsānañcāyatanam na maññati ākāsānañcāyatanasmim  
 na maññati ākāsānañcāyatanato na maññati ākāsānañcāyatan  
 me'ti na maññati. ākāsānañcāyatanam nābhinandati.  
 taṃ kissa hetu? khayā mohassa vītamohattā.

**136.** He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he does not conceive the domain of infinite consciousness, he does not conceive at the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite consciousness by me,” he does not delight in the domain of infinite consciousness. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

viññāṇañcāyatanam viññāṇañcāyatanato abhijānāti.  
 viññāṇañcāyatanam viññāṇañcāyatanato abhiññāya  
 viññāṇañcāyatanam na maññati viññāṇañcāyatanasmim  
 na maññati viññāṇañcāyatanato na maññati viññāṇañcāyatan  
 me'ti na maññati. viññāṇañcāyatanam nābhinandati.  
 taṃ kissa hetu? khayā mohassa vītamohattā.

**137.** He directly knows the domain of nothingness from the domain of nothingness. Having directly known the

domain of nothingness from the domain of nothingness, he does not conceive the domain of nothingness, he does not conceive at the domain of nothingness, he does not conceive from the domain of nothingness, he does not conceive “the domain of nothingness by me,” he does not delight in the domain of nothingness. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

ākiñcaññāyatanaṃ ākiñcaññāyatanato abhijānāti.  
 ākiñcaññāyatanaṃ ākiñcaññāyatanato abhiññāya  
 ākiñcaññāyatanaṃ na maññati ākiñcaññāyatanasmiṃ  
 na maññati ākiñcaññāyatanato na maññati ākiñcaññāyata  
 me'ti na maññati. ākiñcaññāyatanaṃ nābhinandati.  
 taṃ kissa hetu? khayā mohassa vītamohattā.

**138.** He directly knows the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having directly known the domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he does not conceive the domain of neither perception nor non-perception, he does not conceive at the domain of neither perception nor non-perception, he does not conceive from the domain of neither perception nor non-perception, he does not conceive “the domain of neither perception nor non-perception by me,” he does not delight in the domain of neither perception nor non-perception. What is the reason for that? Because of



his liberation from delusion due to the destruction of delusion.

nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaato  
 abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāya  
 abhiññāya nevasaññānāsaññāyatanaṃ na maññati  
 nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññā  
 na maññati nevasaññānāsaññāyatanaṃ me'ti na  
 maññati. nevasaññānāsaññāyatanaṃ nābhinandati.  
 taṃ kissa hetu? khayā mohassa vītamohattā.

139. He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive at the seen, he does not conceive from the seen, he does not conceive “the seen by me,” he does not delight in the seen. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

diṭṭhaṃ diṭṭhato abhijānāti. diṭṭhaṃ diṭṭhato abhiññāya  
 diṭṭhaṃ na maññati diṭṭhasmiṃ na maññati diṭṭhato  
 na maññati diṭṭhaṃ me'ti na maññati. diṭṭhaṃ  
 nābhinandati. taṃ kissa hetu? khayā mohassa  
 vītamohattā.

140. He directly knows the heard from the heard. Having directly known the heard from the heard, he does not conceive the heard, he does not conceive at the heard, he does not conceive from the heard, he does not con-

ceive “the heard by me,” he does not delight in the heard. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

sutaṃ sutato abhijānāti. sutaṃ sutato abhiññāya  
sutaṃ na maññati sutasmiṃ na maññati sutato  
na maññati sutaṃ me'ti na maññati. sutaṃ nābhinandati.  
taṃ kissa hetu? khayā mohassa vītamohattā.

**141.** He directly knows the thought from the thought. Having directly known the thought from the thought, he does not conceive the thought, he does not conceive at the thought, he does not conceive from the thought, he does not conceive “the thought by me,” he does not delight in the thought. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya  
mutaṃ na maññati mutasmiṃ na maññati mutato  
na maññati mutaṃ me'ti na maññati. mutaṃ nābhinandat.  
taṃ kissa hetu? khayā mohassa vītamohattā.

**142.** He directly knows the cognized from the cognized. Having directly known the cognized from the cognized, he does not conceive the cognized, he does not conceive at the cognized, he does not conceive from the cognized, he does not conceive “the cognized by me,” he does not delight in the cognized. What is the reason for that?

Because of his liberation from delusion due to the destruction of delusion.

viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiññāya viññātaṃ na maññati viññātasmiṃ na maññati viññātato na maññati viññātaṃ me'ti na maññati. viññātaṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

143. He directly knows unity from unity. Having directly known unity from unity, he does not conceive unity, he does not conceive at unity, he does not conceive from unity, he does not conceive “unity by me,” he does not delight in unity. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ na maññati ekattasmiṃ na maññati ekattato na maññati ekattaṃ me'ti na maññati. ekattaṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

144. He directly knows diversity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does not conceive at diversity, he does not conceive from diversity, he does not conceive “diversity by me,” he does not delight in diversity. What is the reason for that? Because of his liberation from

delusion due to the destruction of delusion.

nānattam nānattato abhijānāti. nānattam nānattato abhiññāya nānattam na maññati nānattasmim na maññati nānattato na maññati nānattam me'ti na maññati. nānattam nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

**145.** He directly knows the all from the all. Having directly known the all from the all, he does not conceive the all, he does not conceive at the all, he does not conceive from the all, he does not conceive “the all by me,” he does not delight in the all. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

sabbam sabbato abhijānāti. sabbam sabbato abhiññāya sabbam na maññati sabbasmim na maññati sabbato na maññati sabbam me'ti na maññati. sabbam nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

**146.** He directly knows nibbana from nibbana. Having directly known nibbana from nibbana, he does not conceive nibbana, he does not conceive at nibbana, he does not conceive from nibbana, he does not conceive “nibbana by me,” he does not delight in nibbana. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati nibbānaṃ na maññati nibbānato na maññati nibbānaṃ me'ti na maññati. nibbānaṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

**Fourth arahant section is finished.**

**khiṇāsavaha catutthakanaye javanaka bhūmi paricchedi**

147. Also, O bhikkhus, the Tathagata, the Arahant, the rightly self-awakened one, he too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive at earth, he does not conceive from earth, he does not conceive “earth by me,” he does not delight in earth. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

tathāgato'pi bhikkhave arahāṃ sammāsambuddho paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati paṭhaviyā na maññati paṭhavito na maññati paṭhaviṃ me'ti na maññati. paṭhaviṃ nābhinandati. taṃ kissa hetu? pariññātaṃ

taṃ tathāgatassā'ti vadāmi.

**148.** He directly knows water from water. Having directly known water from water, he does not conceive water, he does not conceive at water, he does not conceive from water, he does not conceive “water by me,” he does not delight in water. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya āpaṃ na maññati āpasmiṃ na maññati āpato na maññati āpaṃ me'ti na maññati. āpaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

**149.** He directly knows fire from fire. Having directly known fire from fire, he does not conceive fire, he does not conceive at fire, he does not conceive from fire, he does not conceive “fire by me,” he does not delight in fire. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

tejaṃ tejato abhijānāti. tejaṃ tejato abhiññāya tejaṃ na maññati tejasmīṃ na maññati tejato na maññati tejaṃ me'ti na maññati. tejaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

**150.** He directly knows air from air. Having directly known air from air, he does not conceive air, he does not conceive at air, he does not conceive from air, he does not conceive “air by me,” he does not delight in air. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya vāyaṃ na maññati vāyasmim na maññati vāyato na maññati vāyaṃ me'ti na maññati. vāyaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

**151.** He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive [earth bound] devas, he does not conceive at [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas by me,” he does not delight in [earth bound] devas. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya bhūte na maññati bhūtesu na maññati bhūtato na maññati bhūte me'ti na maññati. bhūte nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

**152.** He directly knows [sensual heaven] devas from [sensual heaven] devas. Having directly known [sensual heaven] devas from [sensual heaven] devas, he does not conceive [sensual heaven] devas, he does not conceive at [sensual heaven] devas, he does not conceive from [sensual heaven] devas, he does not conceive “[sensual heaven] devas by me,” he does not delight in [sensual heaven] devas. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

deve devato abhijānāti. deve devato abhiññāya deve na maññati devesu na maññati devato na maññati deve me'ti na maññati. deve nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

**153.** He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not conceive Pajapati, he does not conceive at Pajapati, he does not conceive from Pajapati, he does not conceive “Pajapati by me,” he does not delight in Pajapati. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito abhiññāya pajāpatim na maññati pajāpatismim na maññati pajāpatito na maññati pajāpatim me'ti na maññati. pajāpatim nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.



154. He directly knows Brahma from Brahma. Having directly known Brahma from Brahma, he does not conceive Brahma, he does not conceive at Brahma, he does not conceive from Brahma, he does not conceive “Brahma by me,” he does not delight in Brahma. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati brahmani na maññati brahmato na maññati brahmaṃ me'ti na maññati. brahmaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

155. He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he does not conceive Abhassara devas, he does not conceive at Abhassara devas, he does not conceive from Abhassara devas, he does not conceive “Abhassara devas by me,” he does not delight in Abhassara devas. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

ābhassare ābhassarato abhijānāti. ābhassare ābhassarato abhiññāya ābhassare na maññati ābhassaresu na maññati ābhassarato na maññati ābhassare me'ti na maññati. ābhassare nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

**156.** He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he does not conceive Subhakinna devas, he does not conceive at Subhakinna devas, he does not conceive from Subhakinna devas, he does not conceive “Subhakinna devas is by me,” he does not delight in Subhakinna devas. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na maññati subhakiṇṇesu na maññati subhakiṇṇato na maññati subhakiṇṇe me'ti na maññati. subhakiṇṇe nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

**157.** He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive at Vehapphala devas, he does not conceive from Vehapphala devas, he does not conceive “Vehapphala devas is by me,” he does not delight in Vehapphala devas. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale na maññati vehapphalesu na maññati vehapphalato na maññati

vehapphale me'ti na maññati. vehapphale nābhinandati.  
taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti  
vadāmi.

**158.** He directly knows Vanquisher from Vanquisher. Having directly known Vanquisher from Vanquisher, he does not conceive Vanquisher, he does not conceive at Vanquisher, he does not conceive from Vanquisher, he does not conceive “Vanquisher by me,” he does not delight in Vanquisher. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

abhibhuṃ abhibhuto abhijānāti. abhibhuṃ abhibhuto  
abhiññāya abhibhuṃ na maññati abhibhusmiṃ  
na maññati abhibhuto na maññati abhibhuṃ me'ti  
na maññati. abhibhuṃ nābhinandati. taṃ kissa  
hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

**159.** He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he does not conceive the domain of infinite space, he does not conceive at the domain of infinite space, he does not conceive from the domain of infinite space, he does not conceive “the domain of infinite space by me,” he does not delight in the domain of infinite space. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti.  
 ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya  
 ākāsānañcāyatanam na maññati ākāsānañcāyatanasmim  
 na maññati ākāsānañcāyatanato na maññati ākāsānañcāy  
 me'ti na maññati. ākāsānañcāyatanam nābhinandati.  
 tam kissa hetu? pariññātam tam tathāgatassā'ti  
 vadāmi.

**160.** He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he does not conceive the domain of infinite consciousness, he does not conceive at the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite consciousness by me,” he does not delight in the domain of infinite consciousness. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti.  
 viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya  
 viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmim  
 na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇcāya  
 me'ti na maññati. viññāṇaṇcāyatanam nābhinandati.  
 tam kissa hetu? pariññātam tam tathāgatassā'ti  
 vadāmi.

**161.** He directly knows the domain of nothingness from

the domain of nothingness. Having directly known the domain of nothingness from the domain of nothingness, he does not conceive the domain of nothingness, he does not conceive at the domain of nothingness, he does not conceive from the domain of nothingness, he does not conceive “the domain of nothingness by me,” he does not delight in the domain of nothingness. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

ākiñcaññāyatanaṃ ākiñcaññāyatanaato abhijānāti.  
 ākiñcaññāyatanaṃ ākiñcaññāyatanaato abhiññāya  
 ākiñcaññāyatanaṃ na maññati ākiñcaññāyatanaasmim  
 na maññati ākiñcaññāyatanaato na maññati ākiñcaññāyatanaṃ  
 me'ti na maññati. ākiñcaññāyatanaṃ nābhinandati.  
 taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti  
 vadāmi.

**162.** He directly knows the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having directly known the domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he does not conceive the domain of neither perception nor non-perception, he does not conceive at the domain of neither perception nor non-perception, he does not conceive from the domain of neither perception nor non-perception, he does not conceive “the domain of neither perception nor non-perception by me,” he does not

delight in the domain of neither perception nor non-perception. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ  
abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññā  
abhiññāya nevasaññānāsaññāyatanaṃ na maññati  
nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññā  
na maññati nevasaññānāsaññāyatanaṃ me'ti na  
maññati. nevasaññānāsaññāyatanaṃ nābhinandati.  
taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti  
vadāmi.

**163.** He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive at the seen, he does not conceive from the seen, he does not conceive “the seen by me,” he does not delight in the seen. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

diṭṭhaṃ diṭṭhato abhijānāti. diṭṭhaṃ diṭṭhato abhiññāya  
diṭṭhaṃ na maññati diṭṭhasmiṃ na maññati diṭṭhato  
na maññati diṭṭhaṃ me'ti na maññati. diṭṭhaṃ  
nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ  
tathāgatassā'ti vadāmi.

**164.** He directly knows the heard from the heard. Having directly known the heard from the heard, he does not

conceive the heard, he does not conceive at the heard, he does not conceive from the heard, he does not conceive “the heard by me,” he does not delight in the heard. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

sutaṃ sutato abhijānāti. sutaṃ sutato abhiññāya sutaṃ na maññati sutasmim na maññati sutato na maññati sutaṃ me'ti na maññati. sutaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

**165.** He directly knows the thought from the thought. Having directly known the thought from the thought, he does not conceive the thought, he does not conceive at the thought, he does not conceive from the thought, he does not conceive “the thought by me,” he does not delight in the thought. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya mutaṃ na maññati mutasmim na maññati mutato na maññati mutaṃ me'ti na maññati. mutaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

**166.** He directly knows the cognized from the cognized. Having directly known the cognized from the cognized, he does not conceive the cognized, he does not conceive

at the cognized, he does not conceive from the cognized, he does not conceive “the cognized by me,” he does not delight in the cognized. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiññāya viññātaṃ na maññati viññātasmiṃ na maññati viññātato na maññati viññātaṃ me'ti na maññati. viññātaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

**167.** He directly knows unity from unity. Having directly known unity from unity, he does not conceive unity, he does not conceive at unity, he does not conceive from unity, he does not conceive “unity by me,” he does not delight in unity. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ na maññati ekattasmiṃ na maññati ekattato na maññati ekattaṃ me'ti na maññati. ekattaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

**168.** He directly knows diversity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does not conceive at diversity, he does not conceive from diversity, he does not conceive



“diversity by me,” he does not delight in diversity. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

nānattam nānattato abhijānāti. nānattam nānattato abhiññāya nānattam na maññati nānattasmiṃ na maññati nānattato na maññati nānattam me'ti na maññati. nānattam nābhinandati. tam kissa hetu? pariññātam tam tathāgatassā'ti vadāmi.

**169.** He directly knows the all from the all. Having directly known the all from the all, he does not conceive the all, he does not conceive at the all, he does not conceive from the all, he does not conceive “the all by me,” he does not delight in the all. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

sabbam sabbato abhijānāti. sabbam sabbato abhiññāya sabbam na maññati sabbasmiṃ na maññati sabbato na maññati sabbam me'ti na maññati. sabbam nābhinandati. tam kissa hetu? pariññātam tam tathāgatassā'ti vadāmi.

**170.** He directly knows nibbana from nibbana. Having directly known nibbana from nibbana, he does not conceive nibbana, he does not conceive at nibbana, he does not conceive from nibbana, he does not conceive “nibbana by me,” he does not delight in nibbana. What

is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati nibbānasmiṃ na maññati nibbānato na maññati nibbānaṃ me'ti na maññati. nibbānaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

**First Tathagata section is finished.**

**satthāraha paṭhamakanaye sattavanaka bhūmi  
paricchedi**

171. Also, O bhikkhus, the Tathagata, the Arahant, the rightly self-awakened one, he too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive at earth, he does not conceive from earth, he does not conceive “earth by me,” he does not delight in earth. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

tathāgato'pi bhikkhave araham sammāsambuddho  
 paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito  
 abhiññāya paṭhaviṃ na maññati paṭhaviyā na maññati  
 paṭhavito na maññati paṭhaviṃ me'ti na maññati.  
 paṭhaviṃ nābhinandati. tam kissa hetu? nandi  
 dukkhassa mūlanti iti veditvā bhavā jāti bhūta  
 jarāmarañanti. tasmātiha bhikkhave tathāgato  
 sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā  
 anuttaraṃ sammāsambodhiṃ abhisambuddho'ti  
 vadāmi.

**172.** He directly knows water from water. Having directly known water from water, he does not conceive water, he does not conceive at water, he does not conceive from water, he does not conceive “water by me,” he does not delight in water. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya  
 āpaṃ na maññati āpasmiṃ na maññati āpato na  
 maññati āpaṃ me'ti na maññati. āpaṃ nābhinandati.  
 tam kissa hetu? nandi dukkhassa mūlanti iti veditvā  
 bhavā jāti bhūta jarāmarañanti. tasmātiha bhikkhave

tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā  
cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ  
abhisambuddho'ti vadāmi.

**173.** He directly knows fire from fire. Having directly known fire from fire, he does not conceive fire, he does not conceive at fire, he does not conceive from fire, he does not conceive “fire by me,” he does not delight in fire. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

tejaṃ tejato abhijānāti. tejaṃ tejato abhiññāya  
tejaṃ na maññati tejasmiṃ na maññati tejaṃ na  
maññati tejaṃ me'ti na maññati. tejaṃ nābhinandati.  
taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā  
bhavā jāti bhūtassa jarāmarañanti. tasmātiha bhikkhave  
tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā  
cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ  
abhisambuddho'ti vadāmi.

**174.** He directly knows air from air. Having directly known air from air, he does not conceive air, he does not conceive at air, he does not conceive from air, he does not conceive “air by me,” he does not delight in

air. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya  
vāyaṃ na maññati vāyasmim na maññati vāyato  
na maññati vāyaṃ me'ti na maññati. vāyaṃ nābhinandati.  
taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā  
bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave  
tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā  
cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ  
abhisambuddho'ti vadāmi.

175. He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive [earth bound] devas, he does not conceive at [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas by me,” he does not delight in [earth bound] devas. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the

unsurpassed right self-awakening,” I say.

bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya  
 bhūte na maññati bhūtesu na maññati bhūtato na  
 maññati bhūte me'ti na maññati. bhūte nābhinandati.  
 taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā  
 bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave  
 tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā  
 cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ  
 abhisambuddho'ti vadāmi.

**176.** He directly knows [sensual heaven] devas from [sensual heaven] devas. Having directly known [sensual heaven] devas from [sensual heaven] devas, he does not conceive [sensual heaven] devas, he does not conceive at [sensual heaven] devas, he does not conceive from [sensual heaven] devas, he does not conceive “[sensual heaven] devas by me,” he does not delight in [sensual heaven] devas. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

deve devato abhijānāti. deve devato abhiññāya  
 deve na maññati devesu na maññati devato na  
 maññati deve me'ti na maññati. deve nābhinandati.

taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

177. He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not conceive Pajapati, he does not conceive at Pajapati, he does not conceive from Pajapati, he does not conceive “Pajapati by me,” he does not delight in Pajapati. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito abhiññāya pajāpatim na maññati pajāpatismim na maññati pajāpatito na maññati pajāpatim me'ti na maññati. pajāpatim nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

178. He directly knows Brahma from Brahma. Hav-

ing directly known Brahma from Brahma, he does not conceive Brahma, he does not conceive at Brahma, he does not conceive from Brahma, he does not conceive “Brahma by me,” he does not delight in Brahma. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati brahmato na maññati brahmani na maññati brahmaṃ me'ti na maññati. brahmaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggaṃ anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

**179.** He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he does not conceive Abhassara devas, he does not conceive at Abhassara devas, he does not conceive from Abhassara devas, he does not conceive “Abhassara devas by me,” he does not delight in Abhassara devas. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the com-



ing into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

ābhassare ābhassarato abhijānāti. ābhassare ābhassarato abhiññāya ābhassare na maññati ābhassaresu na maññati ābhassarato na maññati ābhassare me'ti na maññati. ābhassare nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

**180.** He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he does not conceive Subhakinna devas, he does not conceive at Subhakinna devas, he does not conceive from Subhakinna devas, he does not conceive “Subhakinna devas is by me,” he does not delight in Subhakinna devas. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na maññati subhakiṇṇato na maññati subhakiṇṇesu na maññati subhakiṇṇe me'ti na maññati. subhakiṇṇe nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

181. He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive at Vehapphala devas, he does not conceive from Vehapphala devas, he does not conceive “Vehapphala devas is by me,” he does not delight in Vehapphala devas. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale na maññati vehapphalesu na maññati vehapphalato na maññati vehapphale me'ti na maññati. vehapphale nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā

bhavā jāti bhūtassa jarāmarañanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

**182.** He directly knows Vanquisher from Vanquisher. Having directly known Vanquisher from Vanquisher, he does not conceive Vanquisher, he does not conceive at Vanquisher, he does not conceive from Vanquisher, he does not conceive “Vanquisher by me,” he does not delight in Vanquisher. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

abhibhuṃ abhibhūto abhijānāti. abhibhuṃ abhibhuto abhiññāya abhibhuṃ na maññati abhibhusmiṃ na maññati abhibhūto na maññati abhibhuṃ me'ti na maññati. abhibhuṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmarañanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

**183.** He directly knows the domain of infinite space

from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he does not conceive the domain of infinite space, he does not conceive at the domain of infinite space, he does not conceive from the domain of infinite space, he does not conceive “the domain of infinite space by me,” he does not delight in the domain of infinite space. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti.  
 ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya  
 ākāsānañcāyatanam na maññati ākāsānañcāyatanasmim  
 na maññati ākāsānañcāyatanato na maññati ākāsānañcāy  
 me'ti na maññati. ākāsānañcāyatanam nābhinandati.  
 tam kissa hetu? nandi dukkhassa mūlanti iti veditvā  
 bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave  
 tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā  
 cāgā paṭinissaggā anuttaram sammāsambodhiṃ  
 abhisambuddho'ti vadāmi.

**184.** He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he does not con-

ceive the domain of infinite consciousness, he does not conceive at the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite consciousness by me,” he does not delight in the domain of infinite consciousness. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

viññāṇañcāyatanam viññāṇañcāyatanato abhijānāti.  
 viññāṇañcāyatanam viññāṇañcāyatanato abhiññāya  
 viññāṇañcāyatanam na maññati viññāṇañcāyatanasmim  
 na maññati viññāṇañcāyatanato na maññati viññāṇañcāyatana  
 me'ti na maññati. viññāṇañcāyatanam nābhinandati.  
 tam kissa hetu? nandi dukkhassa mūlanti iti veditvā  
 bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave  
 tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā  
 cāgā paṭinissaggā anuttaram sammāsambodhiṃ  
 abhisambuddho'ti vadāmi.

**185.** He directly knows the domain of nothingness from the domain of nothingness. Having directly known the domain of nothingness from the domain of nothingness, he does not conceive the domain of nothingness, he does not conceive at the domain of nothingness, he does not

conceive from the domain of nothingness, he does not conceive “the domain of nothingness by me,” he does not delight in the domain of nothingness. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

ākiñcaññāyatanaṃ ākiñcaññāyatanaato abhijānāti.  
 ākiñcaññāyatanaṃ ākiñcaññāyatanaato abhiññāya  
 ākiñcaññāyatanaṃ na maññati ākiñcaññāyatanaasmim  
 na maññati ākiñcaññāyatanaato na maññati ākiñcaññāyata  
 me'ti na maññati. ākiñcaññāyatanaṃ nābhinandati.  
 taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā  
 bhavā jāti bhūtassa jarāmarañanti. tasmātiha bhikkhave  
 tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā  
 cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ  
 abhisambuddho'ti vadāmi.

**186.** He directly knows the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having directly known the domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he does not conceive the domain of neither perception nor non-perception, he does not conceive at the domain of neither perception nor non-perception, he does not

conceive from the domain of neither perception nor non-perception, he does not conceive “the domain of neither perception nor non-perception by me,” he does not delight in the domain of neither perception nor non-perception. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ  
 abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ  
 abhiññāya nevasaññānāsaññāyatanaṃ na maññati  
 nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanaṃ  
 na maññati nevasaññānāsaññāyatanaṃ me'ti na  
 maññati. nevasaññānāsaññāyatanaṃ nābhinandati.  
 taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā  
 bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave  
 tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā  
 cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ  
 abhisambuddho'ti vadāmi.

**187.** He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive at the seen, he does not conceive from the seen, he does not conceive “the seen by me,” he does not delight in the seen. What is the

reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

diṭṭhaṃ diṭṭhato abhijānāti. diṭṭhaṃ diṭṭhato abhiññāya diṭṭhaṃ na maññati diṭṭhasmiṃ na maññati diṭṭhato na maññati diṭṭhaṃ me'ti na maññati. diṭṭhaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

**188.** He directly knows the heard from the heard. Having directly known the heard from the heard, he does not conceive the heard, he does not conceive at the heard, he does not conceive from the heard, he does not conceive “the heard by me,” he does not delight in the heard. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

sutaṃ sutato abhijānāti. sutaṃ sutato abhiññāya



sutaṃ na maññati sutasmiṃ na maññati sutato  
 na maññati sutaṃ me'ti na maññati. sutaṃ nābhinandati.  
 taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā  
 bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave  
 tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā  
 cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ  
 abhisambuddho'ti vadāmi.

**189.** He directly knows the thought from the thought. Having directly known the thought from the thought, he does not conceive the thought, he does not conceive at the thought, he does not conceive from the thought, he does not conceive “the thought by me,” he does not delight in the thought. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya  
 mutaṃ na maññati mutasmiṃ na maññati mutato  
 na maññati mutaṃ me'ti na maññati. mutaṃ nābhinandati.  
 taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā  
 bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave  
 tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā  
 cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ  
 abhisambuddho'ti vadāmi.

**190.** He directly knows the cognized from the cognized. Having directly known the cognized from the cognized, he does not conceive the cognized, he does not conceive at the cognized, he does not conceive from the cognized, he does not conceive “the cognized by me,” he does not delight in the cognized. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiññāya viññātaṃ na maññati viññātasmiṃ na maññati viññātato na maññati viññātaṃ me'ti na maññati. viññātaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtaṃ jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggaṃ anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

**191.** He directly knows unity from unity. Having directly known unity from unity, he does not conceive unity, he does not conceive at unity, he does not conceive from unity, he does not conceive “unity by me,” he does not delight in unity. What is the reason for that? Having known thus: “Delight is the root of suffering,”

“being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ na maññati ekattasmim na maññati ekattato na maññati ekattaṃ me'ti na maññati. ekattaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtaṃ jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

**192.** He directly knows diversity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does not conceive at diversity, he does not conceive from diversity, he does not conceive “diversity by me,” he does not delight in diversity. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

nānattaṃ nānattato abhijānāti. nānattaṃ nānattato

abhiññāya nānattaṃ na maññati nānattasmiṃ na  
 maññati nānattato na maññati nānattaṃ me'ti na  
 maññati. nānattaṃ nābhinandati. taṃ kissa hetu?  
 nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtaṃ  
 jarāmaṇanti. tasmātiha bhikkhave tathāgato  
 sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggaṃ  
 anuttaraṃ sammāsambodhiṃ abhisambuddho'ti  
 vadāmi.

**193.** He directly knows the all from the all. Having  
 directly known the all from the all, he does not conceive  
 the all, he does not conceive at the all, he does not con-  
 ceive from the all, he does not conceive “the all by me,”  
 he does not delight in the all. What is the reason for that?  
 Having known thus: “Delight is the root of suffering,”  
 “being is the coming into being of birth, old age and  
 death.” Therefore, O bhikkhus, “from the destruction,  
 fading away, cessation, giving up, letting go of all thirsts,  
 the Tathagata has fully awakened to the unsurpassed  
 right self-awakening,” I say.

sabbaṃ sabbato abhijānāti. sabbaṃ sabbato abhiññāya  
 sabbaṃ na maññati sabbasmiṃ na maññati sabbato  
 na maññati sabbaṃ me'ti na maññati. sabbaṃ  
 nābhinandati. taṃ kissa hetu? nandi dukkhassa  
 mūlanti iti veditvā bhavā jāti bhūtaṃ jarāmaṇanti.  
 tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ  
 khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ  
 sammāsambodhiṃ abhisambuddho'ti vadāmi.

194. He directly knows nibbana from nibbana. Having directly known nibbana from nibbana, he does not conceive nibbana, he does not conceive at nibbana, he does not conceive from nibbana, he does not conceive “nibbana by me,” he does not delight in nibbana. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati nibbānaṃ na maññati nibbānato na maññati nibbānaṃ me'ti na maññati. nibbānaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi'ti.

**Second Tathagata section is finished.**

**sattthāraha dutiyakanaye aṭṭhavānakabhūmi paricchedi.**

**195.** This is what the Auspicious One said. Those bhikkhus did not delight in the Auspicious One's words.

idamavoca bhagavā<sup>1</sup>. na te bhikkhū bhagavato  
bhāsitam abhinanduntī<sup>2</sup>.

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<sup>1</sup>nābhinanduntī (katthaci)■

<sup>2</sup>na attamanā te bhikkhū (syā); attamanā te bhikkhū (pts)■