

0.0.1 Root Cause

textpalimūlapariyāyasuttam

1. textenglish 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.

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

2. textenglish “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.

textpali sabbadhammamūlapariyāyaṃ vo bhikkhave de-sessāmi taṃ suṇātha sādhukaṃ manasi karotha bhāsis-sāmi’ti evaṃ bhante’ti kho te bhikkhū bhagavato paccas-sosum. bhagavā etadavoca.

3. textenglish Here, O bhikkhus, the one to whom the hearing [of the Dhamma] does not come to be, the puthujjana; the one who does not possess the vision of the no-

ble ones, not well-versed, not trained in the noble ones' Dhamma; the one who does not possess the vision of true men, not well-versed, 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.

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

4. textenglish 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.

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

5. textenglish 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.

textpali 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. textenglish 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.

textpali vāyaṃ vāyato sañjānāti. vāyaṃ vāyato saññatvā vāyaṃ maññati vāyasmīṃ maññati vāyato maññati vāyaṃ me’ti maññati. vāyaṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā’ti vadāmi.

7. textenglish 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.

textpali 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. textenglish He perceives [sensual heaven] devas from
[sensual heaven] devas. Having perceived [sensual heaven]
devas from [sensual heaven] devas, he conceives [sen-
sual 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.

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

9. textenglish He perceives Pajapati from Pajapati. Hav-
ing perceived Pajapati from Pajapati, he conceives Pajap-
ati, 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 compre-
hensive knowledge of it, I say.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali ābhassare ābhassarato sañjānāti. ābhassare ābhassarato saññatvā ābhassare maññati ābhassaresu maññati ābhassarato maññati ābhassare me'ti maññati. ābhas-

sare abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

12. textenglish 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.

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

13. textenglish 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.

textpali 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. textenglish He perceives Vanquisher from Vanquisher.
Having perceived Vanquisher from Vanquisher, he con-
ceives Vanquisher, he conceives at Vanquisher, he con-
ceives 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.

textpali abhibhuṃ abhibhuto sañjānāti. abhibhuṃ abhib-
huto saññatvā abhibhuṃ maññati abhibhusmiṃ maññati
abhibhuto maññati abhibhuṃ me'ti maññati. abhib-
huṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti
vadāmi.

15. textenglish He perceives the domain of infinite
space from the domain of infinite space. Having per-
ceived 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 do-
main 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.

textpali ākāsaṇācāyatanam ākāsaṇācāyatanato sañjānāti.

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

16. textenglish 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.

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

17. textenglish He perceives the domain of nothingness from the domain of nothingness. Having perceived the

domain of nothingness from the domain of nothingness, he conceives 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.

textpali ākiñcaññāyatanam ākiñcaññāyatanato sañjānāti.
 ākiñcaññāyatanam ākiñcaññāyatanato saññatvā ākiñ-
 caññāyatanam maññati ākiñcaññāyatanasmim maññati
 ākiñcaññāyatanato maññati ākiñcaññāyatanam me’ti maññati.
 ākiñcaññāyatanam abhinandati. tam kissa hetu? apariññā-
 tam tassā’ti vadāmi.

18. textenglish 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.

textpali nevasaññānāsaññāyatanaṃ nevasaññānāsaññāy-
 atanato sañjānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāy-
 atanato saññatvā nevasaññānāsaññāyatanaṃ maññati
 nevasaññānāsaññāyatanaṃ maññati nevasaññānāsaññāy-
 atanato maññati nevasaññānāsaññāyatanaṃ me'ti maññati.
 nevasaññānāsaññāyatanaṃ abhinandati. taṃ kissa hetu?
 apariññātaṃ tassā'ti vadāmi.

19. textenglish 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.

textpali diṭṭhaṃ diṭṭhato sañjānāti. diṭṭhaṃ diṭṭhato
 saññatvā diṭṭhaṃ maññati diṭṭhasmiṃ maññati diṭṭhato
 maññati diṭṭhaṃ me'ti maññati. diṭṭhaṃ abhinandati.
 taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

20. textenglish 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.

textpali sutamaṃ sutato sañjānāti. sutamaṃ sutato saññatvā
 sutamaṃ maññati sutasmiṃ maññati sutato maññati su-

taṃ me'ti maññati. suṭaṃ abhinandati. taṃ kissa hetu?
apariññātaṃ tassā'ti vadāmi.

21. textenglish 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.

textpali mutaṃ mutato sañjānāti. mutaṃ mutato saññatvā
mutaṃ maññati mutasmim̐ maññati mutato maññati mu-
taṃ me'ti maññati. mutaṃ abhinandati. taṃ kissa hetu?
apariññātaṃ tassā'ti vadāmi.

22. textenglish 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.

textpali viññātaṃ viññātato sañjānāti. viññātaṃ viññā-
tato saññatvā viññātaṃ maññati viññātasim̐ maññati
viññātato maññati viññātaṃ me'ti maññati. viññātaṃ ab-
hinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

23. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali sabbaṃ sabbato sañjānāti. sabbaṃ sabbato saññatvā
sabbāṃ maññati sabbasmiṃ maññati sabbato maññati
sabbāṃ me'ti maññati. sabbaṃ abhinandati. taṃ kissa
hetu? aparīññātaṃ tassā'ti vadāmi.

26. textenglish 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.

textpali nibbānaṃ nibbānato sañjānāti. nibbānaṃ nibbā-
nato saññatvā nibbānaṃ maññati nibbānasmiṃ maññati
nibbānato maññati nibbānaṃ me'ti maññati. nibbā-
naṃ abhinandati. taṃ kissa hetu? aparīññātaṃ tassā'ti
vadāmi.

textenglish

Puthujjana section is finished.

textpali

assutavantaputhujjanaha vaseni paṭhamakabhūmi

27. textenglish 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.

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

28. textenglish 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.

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

29. textenglish 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.

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

30. textenglish 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 de-
light in air. What is the reason for that? He must have
comprehensive knowledge of it, I say.

textpali vāyaṃ vāyato abhijānāti. vāyaṃ vāyato ab-
hiññāya vāyaṃ māmaññi vāyasmiṃ māmaññi vāyato
māmaññi vāyaṃ me'ti māmaññi. vāyaṃ mābhinandi.

taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

31. textenglish 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.

textpali 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. textenglish 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.

textpali deve devato abhijānāti. deve devato abhiññāya

deve māmāññi devesu māmāññi devato māmāññi deve me’ti māmāññi. deve mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā’ti vadāmi.

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

textpali 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. textenglish 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.

textpali brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ māmāññi brahmani māmāññi brahmato māmāññi brahmaṃ me’ti māmāññi. brah-

maṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

35. textenglish 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.

textpali 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. textenglish 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.

textpali subhakiṇṇe subhakiṇṇato abhijānāti. subhak-

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

37. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali ākāśānañcāyatanaṃ ākāśānañcāyatanato abhijānāti. ākāśānañcāyatanaṃ ākāśānañcāyatanato abhiññāya ākāśānañcāyatanaṃ māmaññi ākāśānañcāyatanasmiṃ māmaññi ākāśānañcāyatanato māmaññi ākāśānañcāyatanaṃ me'ti māmaññi. ākāśānañcāyatanaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

40. textenglish 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.

textpali viññāṇañcāyatanam viññāṇañcāyatanato abhijānāti. viññāṇañcāyatanam viññāṇañcāyatanato abhiññāya viññāṇañcāyatanam māmāññi viññāṇañcāyatanasmim māmāññi viññāṇañcāyatanato māmāññi viññāṇañcāyatanam me’ti māmāññi. viññāṇañcāyatanam mābhinandi. taṃ kissa hetu? pariññeyyam tassā’ti vadāmi.

41. textenglish 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.

textpali ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya ākiñcaññāyatanam māmāññi ākiñcaññāyatanasmim māmāññi

ākiñcaññāyatanato māmaññi ākiñcaññāyatanam me'ti māmaññi. ākiñcaññāyatanam mābhinandi. taṃ kissa hetu? pariññeyyam tassā'ti vadāmi.

42. textenglish 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.

textpali nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanam māmaññi nevasaññānāsaññāyatanasmim māmaññi nevasaññānāsaññāyatanato māmaññi nevasaññānāsaññāyatanam me'ti māmaññi. nevasaññānāsaññāyatanam mābhinandi. taṃ kissa hetu? pariññeyyam tassā'ti vadāmi.

43. textenglish 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.

textpali 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. textenglish 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.

textpali sutāṃ sutato abhijānāti. sutāṃ sutato abhiññāya sutāṃ māmaññi sutasmiṃ māmaññi sutato māmaññi sutāṃ me’ti māmaññi. sutāṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā’ti vadāmi.

45. textenglish 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.

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

46. textenglish 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.

textpali 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. textenglish 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.

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

48. textenglish 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.

textpali nānattaṃ nānattato abhijānāti. nānattaṃ nānattato abhiññāya nānattaṃ māmaññi nānattasmim māmaññi nānattato māmaññi nānattaṃ me'ti māmaññi. nānattaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

49. textenglish 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.

textpali sabbam sabbato abhijānāti. sabbam sabbato abhiññāya sabbam māmaññi sabbasmim māmaññi sabbato māmaññi sabbam me'ti māmaññi. sabbam mābhinandi. tam kissa hetu? pariññeyyam tassā'ti vadāmi.

50. textenglish 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.

textpali nibbānam nibbānato abhijānāti. nibbānam nibbānato abhiññāya nibbānam māmaññi nibbānasmim māmaññi nibbānato māmaññi nibbānam me'ti māmaññi. nibbānam mābhinandi. tam kissa hetu? pariññeyyam tassā'ti vadāmi.

textenglish

Sekha section is finished.

textpali

sekhaha vivaṭṭavaseni dutiyakabhūmi paricchedi

51. textenglish 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.

textpali yo’pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhava saṃyojano 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali ākāsañācāyatanam ākāsañācāyatanato abhi-jānāti. ākāsañācāyatanam ākāsañācāyatanato abhiññāya ākāsañācāyatanam na maññati. ākāsañācāyatanas-mim na maññati. ākāsañācāyatanato na maññati. ākāsa-ñācāyatanam me'ti na maññati. ākāsañācāyatanam nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

64. textenglish 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.

textpali viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhi-
jānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya
viññāṇaṇcāyatanam na maññati. viññāṇaṇcāyatanas-
miṃ na maññati. viññāṇaṇcāyatanato na maññati. viññāṇaṇcāy-
atanam me'ti na maññati. viññāṇaṇcāyatanam nābhi-
nandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

65. textenglish He directly knows the domain of noth-
ingness from the domain of nothingness. Having directly
known the domain of nothingness from the domain of
nothingness, he does not conceive the domain of nothing-
ness, 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.

textpali ākiñcaṇṇāyatanam ākiñcaṇṇāyatanato abhijānāti.
ākiñcaṇṇāyatanam ākiñcaṇṇāyatanato abhiññāya ākiñ-
caṇṇāyatanam na maññati. ākiñcaṇṇāyatanasmiṃ na
maññati. ākiñcaṇṇāyatanato na maññati. ākiñcaṇṇāy-
atanam me'ti na maññati. ākiñcaṇṇāyatanam nābhinan-
dati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

66. textenglish 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.

textpali 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? pariññātaṃ tassā’ti vadāmi.

67. textenglish 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.

textpali 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. textenglish 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.

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

69. textenglish 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.

textpali mutaṃ mutato abhijānāti. mutaṃ mutato ab-

hiññāya mutaṃ na maññati. mutasmim̐ na maññati. mutato na maññati. mutaṃ me'ti na maññati. mutaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

70. textenglish 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.

textpali 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 tassā'ti vadāmi.

71. textenglish 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.

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

vadāmi.

72. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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? He has comprehensive knowledge of it, I say.

textpali 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? pariññātaṃ tassā’ti vadāmi.

textenglish

First arahant section is finished.

textpali

khīṇāsavaḥ paricchedi paṭhamakanaye tatiyakabhūmi

75. textenglish 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 de-

stroyed 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.

textpali yo’pi so bhikkhave bhikkhu araham khīṇāsavo
vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇa-
havasamyojano 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 nābhi-
nandati. tam kissa hetu? khayā rāgassa vītarāgattā.

76. textenglish 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.

textpali āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya
āpaṃ na maññati āpasmim na maññati āpato na maññati
āpaṃ me’ti na maññati. āpaṃ nābhinandati. tam kissa

hetu? khayā rāgassa vītarāgattā.

77. textenglish 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.

textpali 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 rāgassa vītarāgattā.

78. textenglish 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.

textpali 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? khayā rāgassa vītarāgattā.

79. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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 rāgassa vītarāgattā.

82. textenglish 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.

textpali 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. textenglish 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.

textpali 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 vītārāgattā.

84. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali ākāśānañcāyatanam ākāśānañcāyatanato abhi-jānāti. ākāśānañcāyatanam ākāśānañcāyatanato abhiññāya ākāśānañcāyatanam na maññati ākāśānañcāyatanasmim na maññati ākāśānañcāyatanato na maññati ākāśānañcāyatanam me'ti na maññati. ākāśānañcāyatanam nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

88. textenglish 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 con-

sciousness, 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.

textpali viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhi-
jānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya
viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmim
na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇcāy-
atanam me’ti na maññati. viññāṇaṇcāyatanam nābhi-
nandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

89. textenglish 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.

textpali ākiñcaṇṇāyatanam ākiñcaṇṇāyatanato abhijānāti,
ākiñcaṇṇāyatanam ākiñcaṇṇāyatanato abhiññāya ākiñ-
caṇṇāyatanam na maññati ākiñcaṇṇāyatanasmim na maññati
ākiñcaṇṇāyatanato na maññati ākiñcaṇṇāyatanam me’ti
na maññati. ākiñcaṇṇāyatanam nābhinandati. taṃ kissa

hetu? khayā rāgassa vītarāgattā.

90. textenglish 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.

textpali nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ abhiññāya nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanaṃ me’ti na maññati. nevasaññānāsaññāyatanaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

91. textenglish 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.

textpali 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. textenglish 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.

textpali sutāṃ sutato abhijānāti. sutāṃ sutato abhiññāya sutāṃ na maññati sutasmiṃ na maññati sutato na maññati sutāṃ me’ti na maññati. sutāṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

93. textenglish 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.

textpali 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 rāgassa vītarāgattā.

94. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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? khayā rāgassa vītarāgattā.

97. textenglish 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.

textpali sabbhaṃ sabbato abhijānāti. sabbhaṃ sabbato abhiññāya sabbhaṃ na maññati sabbasmiṃ na maññati

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

98. textenglish 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.

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

textenglish

Second arahant section is finished.

textpali

**khīṇāsavaha dutiyakanaye cataravanaka bhūmi
paricchedi**

99. textenglish 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.

textpali yo’pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano 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. tam kissa hetu? khayā dosassa vītadosattā.

100. textenglish 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.

textpali 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 dosassa vītadosattā.

101. textenglish 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.

textpali 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. textenglish 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.

textpali vāyaṃ vāyato abhijānāti. vāyaṃ vāyato ab-
 hiññāya vāyaṃ na maññati vāyasmiṃ na maññati vāyato
 na maññati vāyaṃ me'ti na maññati. vāyaṃ nābhinan-
 dati. taṃ kissa hetu? khayā dosassa vītadosattā.

103. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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 hate due to the destruction of hate.

textpali pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito abhiññāya pajāpatim na maññati pajāpatismim na maññati pajāpatito na maññati pajāpatim me’ti na maññati. pajāpatim nābhinandati. tam kissa hetu? khayā dosassa vītadosattā.

106. textenglish 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.

textpali brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati brahmato na maññati brahmani na maññati brahmaṃ me’ti na maññati. brahmaṃ nābhinandati. tam kissa hetu? khayā dosassa vītadosattā.

107. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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 vītaḍḍattā.

111. textenglish 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.

textpali ākāśānañcāyatanam ākāśānañcāyatanato abhijānāti. ākāśānañcāyatanam ākāśānañcāyatanato abhiññāya ākāśānañcāyatanam na maññati ākāśānañcāyatanasmim na maññati ākāśānañcāyatanato na maññati ākāśānañcāyatanam me'ti na maññati. ākāśānañcāyatanam nābhinandati. taṃ kissa hetu? khayā dosassa vītaḍḍattā.

112. textenglish 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.

textpali viññāṇañcāyatanam viññāṇañcāyatanato abhi-jānāti. viññāṇañcāyatanam viññāṇañcāyatanato abhiññāya viññāṇañcāyatanam na maññati viññāṇañcāyatanasmim na maññati viññāṇañcāyatanato na maññati viññāṇañcāyatanam me’ti na maññati. viññāṇañcāyatanam nābhinandati. tam kissa hetu? khayā dosassa vītadosattā.

113. textenglish 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.

textpali 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. textenglish 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.

textpali 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? khayā dosassa vītadosattā.

115. textenglish 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.

textpali 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. textenglish 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 hate due to the destruction of hate.

textpali sutāṃ sutato abhijānāti. sutāṃ sutato abhiññāya sutāṃ na maññati sutasmiṃ na maññati sutato na maññati sutāṃ me’ti na maññati. sutāṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

117. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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? khayā dosassa vītadosattā.

121. textenglish 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.

textpali sabbhaṃ sabbato abhijānāti. sabbhaṃ sabbato ab-

hiññāya sabbam na maññati sabbasmiṃ na maññati sab-
bato na maññati sabbam me'ti na maññati. sabbam nāb-
hinandati. tam kissa hetu? khayā dosassa vītadosattā.

122. textenglish He directly knows nibbana from nib-
bana. 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.

textpali nibbānaṃ nibbānato abhijānāti. nibbānaṃ nib-
bānato abhiññāya nibbānaṃ na maññati nibbānasmiṃ
na maññati nibbānato na maññati nibbānaṃ me'ti na
maññati. nibbānaṃ nābhinandati. tam kissa hetu? khayā
dosassa vītadosattā.

textenglish

Third arahant section is finished.

textpali

**khīṇāsavaha tatiyakanaye pañcakavanaka paricchedi
bhūmi**

123. textenglish 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.

textpali yo’pi so bhikkhave bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhava-saṃyojano 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. textenglish 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.

textpali 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 mohassa vītamohattā.

125. textenglish 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.

textpali 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 mohassa vītamohattā.

126. textenglish 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.

textpali vāyaṃ vāyato abhijānāti. vāyaṃ vāyato ab-
 hiññāya vāyaṃ na maññati vāyasmiṃ na maññati vāyato
 na maññati vāyaṃ me'ti na maññati. vāyaṃ nābhinan-
 dati. taṃ kissa hetu? khayā mohassa vītamohattā.

127. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito abhiññāya pajāpatim na maññati pajāpatismim na maññati pajāpatito na maññati pajāpatim me’ti na maññati. pajāpatim nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

130. textenglish 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.

textpali brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati brahmato na maññati brahmani na maññati brahmaṃ me’ti na maññati. brahmaṃ nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

131. textenglish 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.

textpali 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. textenglish 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.

textpali subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na maññati subhakiṇṇato na maññati subhakiṇṇesu na maññati sub-

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

133. textenglish 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.

textpali 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. textenglish 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.

textpali abhibhum abhibhuto abhijānāti. abhibhum ab-

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

135. textenglish 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.

textpali ākāśānañcāyatanam ākāśānañcāyatanato abhi-
 jānāti. ākāśānañcāyatanam ākāśānañcāyatanato abhiññāya
 ākāśānañcāyatanam na maññati ākāśānañcāyatanasmim
 na maññati ākāśānañcāyatanato na maññati ākāśānañcāy-
 atanam me'ti na maññati. ākāśānañcāyatanam nābhi-
 nandati. taṃ kissa hetu? khayā mohassa vītamohattā.

136. textenglish 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.

textpali viññāṇañcāyatanam viññāṇañcāyatanato abhijānāti. viññāṇañcāyatanam viññāṇañcāyatanato abhiññāya viññāṇañcāyatanam na maññati viññāṇañcāyatanasmim na maññati viññāṇañcāyatanato na maññati viññāṇañcāyatanam me’ti na maññati. viññāṇañcāyatanam nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

137. textenglish 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.

textpali 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 mohassa vītamohattā.

138. textenglish He directly knows the domain of nei-
ther perception nor non-perception from the domain
of neither perception nor non-perception. Having di-
rectly 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 nei-
ther 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 per-
ception 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.

textpali nevasaññānāsaññāyatanam nevasaññānāsaññāy-
atanato abhijānāti. nevasaññānāsaññāyatanam nevasaññānāsaññāy-
atanato abhiññāya nevasaññānāsaññāyatanam na maññati
nevasaññānāsaññāyatanasmim na maññati nevasaññānāsaññāy-
atanato na maññati nevasaññānāsaññāyatanam me'ti na
maññati. nevasaññānāsaññāyatanam nābhinandati. tam
kissa hetu? khayā mohassa vītamohattā.

139. textenglish 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.

textpali 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. textenglish 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 delusion due to the destruction of delusion.

textpali sutāṃ sutato abhijānāti. sutāṃ sutato abhiññāya sutāṃ na maññati sutasmiṃ na maññati sutato na maññati sutāṃ me’ti na maññati. sutāṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

141. textenglish 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.

textpali 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 mohassa vītamohattā.

142. textenglish 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.

textpali viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiññāya viññātaṃ na maññati viññātasim na maññati viññātato na maññati viññātaṃ me’ti na maññati. viññātaṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

143. textenglish 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.

textpali 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. textenglish 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.

textpali 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? khayā mohassa vītamohattā.

145. textenglish 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.

textpali 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 mohassa vītamohattā.

146. textenglish 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.

textpali nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati nibbānasmiṃ na maññati nibbānato na maññati nibbānaṃ me’ti na maññati. nibbānaṃ nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

textenglish

Fourth arahant section is finished.

textpali

khīṇāsavaha catutthakanaye javanaka bhūmi paricchedi

147. textenglish 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.

textpali tathāgato’pi bhikkhave araham sammāsambud-
dho 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 tathā-
gatassā’ti vadāmi.

148. textenglish 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.

textpali 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. textenglish 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.

textpali tejaṃ tejato abhijānāti. tejaṃ tejato abhiññāya tejaṃ na maññati tejasmimṃ na maññati tejato na maññati tejaṃ me’ti na maññati. tejaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā’ti vadāmi.

150. textenglish 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.

textpali 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 taṃ tathāgatassā'ti vadāmi.

151. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

154. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali 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. textenglish 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.

textpali abhibbhuṃ abhibhuto abhijānāti. abhibbhuṃ abhibhuto abhiññāya abhibbhuṃ na maññati abhibbusmiṃ na maññati abhibhuto na maññati abhibbhuṃ me'ti na maññati. abhibbhuṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

159. textenglish 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.

textpali ākāśānañcāyatanam ākāśānañcāyatanato abhijānāti. ākāśānañcāyatanam ākāśānañcāyatanato abhiññāya ākāśānañcāyatanam na maññati ākāśānañcāyatanasmim na maññati ākāśānañcāyatanato na maññati ākāśānañcāyatanam me'ti na maññati. ākāśānañcāyatanam nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

160. textenglish 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.

textpali viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhi-jānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmim na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇcāyatanam me’ti na maññati. viññāṇaṇcāyatanam nābhinandati. tam kissa hetu? pariññātam tam tathāgatassā’ti vadāmi.

161. textenglish 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.

textpali ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti.
 ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya ākiñ-
 caññāyatanam na maññati ākiñcaññāyatanasmim na maññati
 ākiñcaññāyatanato na maññati ākiñcaññāyatanam me'ti
 na maññati. ākiñcaññāyatanam nābhinandati. tam kissa
 hetu? pariññātam tam tathāgatassā'ti vadāmi.

162. textenglish He directly knows the domain of nei-
 ther perception nor non-perception from the domain
 of neither perception nor non-perception. Having di-
 rectly 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 nei-
 ther 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 per-
 ception 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.

textpali nevasaññānāsaññāyatanam nevasaññānāsaññāy-
 atanato abhijānāti. nevasaññānāsaññāyatanam nevasaññānāsaññāy-
 atanato abhiññāya nevasaññānāsaññāyatanam na maññati
 nevasaññānāsaññāyatanasmim na maññati nevasaññānāsaññāy-

atanato na maññati nevasaññānāsaññāyatanam me'ti na maññati. nevasaññānāsaññāyatanam nābhinandati. tam kissa hetu? pariññātam tam tathāgatassā'ti vadāmi.

163. textenglish 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.

textpali diṭṭham diṭṭhato abhijānāti. diṭṭham diṭṭhato abhiññāya diṭṭham na maññati diṭṭhasmiṃ na maññati diṭṭhato na maññati diṭṭham me'ti na maññati. diṭṭham nābhinandati. tam kissa hetu? pariññātam tam tathāgatassā'ti vadāmi.

164. textenglish 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.

textpali sutam sutato abhijānāti. sutam sutato abhiññāya sutam na maññati sutasmiṃ na maññati sutato na maññati sutam me'ti na maññati. sutam nābhinandati. tam kissa

hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

165. textenglish 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.

textpali 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. textenglish 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.

textpali viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiññāya viññātaṃ na maññati viññātasmiṃ na maññati viññātato na maññati viññātaṃ me'ti na maññati.

viññātāṃ nābhinandati. taṃ kissa hetu? pariññātāṃ taṃ tathāgatassā'ti vadāmi.

167. textenglish 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.

textpali 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? pariññātāṃ taṃ tathāgatassā'ti vadāmi.

168. textenglish 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.

textpali nānattaṃ nānattato abhijānāti. nānattaṃ nānattato abhiññāya nānattaṃ na maññati nānattasmim na maññati nānattato na maññati nānattaṃ me'ti na maññati. nānattaṃ nābhinandati. taṃ kissa hetu? par-

iññātaṃ taṃ tathāgatassā'ti vadāmi.

169. textenglish 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.

textpali sabbam sabbato abhijānāti. sabbam sabbato abhiññāya sabbam na maññati sabbasmim na maññati sabbato na maññati sabbam me'ti na maññati. sabbam nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

170. textenglish 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.

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

textenglish

First Tathagata section is finished.

textpali

**satthāraha paṭhamakanaye sattavanaka bhūmi
paricchedi**

171. textenglish 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.

textpali tathāgato’pi bhikkhave araham sammāsambud-
dho 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? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

172. textenglish 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.

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

173. textenglish 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.

textpali 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? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

174. textenglish 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.

textpali vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya vāyaṃ na maññati vāyasmim na maññati vāyato na maññati vāyaṃ me’ti na maññati. vāyaṃ nābhinandi. 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.

175. textenglish 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.

textpali 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 viditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambudho'ti vadāmi.

176. textenglish 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.

textpali 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 viditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti

vadāmi.

177. textenglish 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.

textpali pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito abhiññāya pajāpatim na maññati pajāpatismim na maññati pajāpatito na maññati pajāpatim me’ti na maññati. pajāpatim nābhinandati. tam kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtassa jarāmarañanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

178. textenglish 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? 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.

textpali 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 viditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsaṃbodhiṃ abhisambuddho’ti vadāmi.

179. textenglish 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 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.

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

180. textenglish 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.

textpali 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 jarāmarañanti. tasmātiha bhikkhave

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

181. textenglish 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.

textpali 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 viditvā bhavā jāti bhūtaṃ jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambudho'ti vadāmi.

182. textenglish 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.

textpali 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 jarā-maraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

183. textenglish 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.

textpali ākāsānañcāyatanam ākāsānañcāyatanato abhi-
jānāti. ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya
ākāsānañcāyatanam na maññati ākāsānañcāyatanasmim
na maññati ākāsānañcāyatanato na maññati ākāsānañcāy-
atanam me’ti na maññati. ākāsānañcāyatanam nābhi-
nandati. tam kissa hetu? nandi dukkhassa mūlanti iti
viditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha
bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā
nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṃ
abhisambuddho’ti vadāmi.

184. textenglish 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? 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.

textpali viññāṇañcāyatanam viññāṇañcāyatanato abhijānāti. viññāṇañcāyatanam viññāṇañcāyatanato abhiññāya viññāṇañcāyatanam na maññati viññāṇañcāyatanasmim na maññati viññāṇañcāyatanato na maññati viññāṇañcāyatanam me’ti na maññati. viññāṇañcāyatanam 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.

185. textenglish 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.

textpali ākiñcaññāyatanaṃ ākiñcaññāyatanaato abhijānāti. ākiñcaññāyatanaṃ ākiñcaññāyatanaato abhiññāya ākiñcaññāyatanaṃ na maññati ākiñcaññāyatanaasmim̐ na maññati ākiñcaññāyatanaato na maññati ākiñcaññāyatanaṃ me’ti na maññati. ākiñcaññāyatanaṃ 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.

186. textenglish 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.

textpali 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 viditvā bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

187. textenglish 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.

textpali 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 jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

188. textenglish 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.

textpali sutāṃ sutato abhijānāti. sutāṃ sutato abhiññāya sutāṃ na maññati sutasmiṃ na maññati sutato na maññati sutāṃ me’ti na maññati. sutāṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti

bhūtaṣṣa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

189. textenglish 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.

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

190. textenglish 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.

textpali 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 viditvā bhavā jāti bhūtassa jarāmaraṇanti. tas-mātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

191. textenglish 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.

textpali ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ na maññati ekattasmim̐ na maññati ekattato na maññati ekattaṃ me’ti na maññati. ekattaṃ 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.

192. textenglish 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.

textpali nānattaṃ nānattato abhijānāti. nānattaṃ nānattato abhiññāya nānattaṃ na maññati nānattasmim̐ na maññati nānattato na maññati nānattaṃ me’ti na maññati. nānattaṃ nābhinandati. taṃ kissa hetu? nandi

dukkhassa mūlanti iti veditvā bhavā jāti bhūtaṣṣa jarā-maraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

193. textenglish 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? 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.

textpali 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? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtaṣṣa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

194. textenglish 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.

textpali 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? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṃ jarā-maraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi’ti.

textenglish

Second Tathagata section is finished.

textpali

sattḥārāha dutiyakanaye aṭṭhavānakabhūmi paricchedi.

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

textpali idamavoca bhagavā¹. na te bhikkhū bhagavato bhāsitam abhinanduntī².

¹nābhinanduntī (katthaci)■

²na attamanā te bhikkhū (syā); attamanā te bhikkhū (pts)■

