

### 0.0.1 Root Cause

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

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

3. 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 vi-

### 0.0.1 mūlapariyāya-suttaṃ

evaṃ me sutam ekaṃ samayaṃ bhagavā ukkaṭṭhāyaṃ viharati subhagavane sālārājamūle. tatra kho bhagavā bhikkhū āmanatesi bhikkhavo'ti. bhadante'ti te bhikkhū bhagavato paccassosum. bhagavā etadavoca.

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

idha bhikkhave assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto

sion of the noble 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 in earth, he conceives from earth, he conceives "earth is for me," he delights in earth. What is the reason for that? He does not have comprehensive knowledge of it, I say.

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

5. He perceives fire from

sappurisānaṃ adas-  
sāvī sappurisaḍḍham-  
massa akovido sappu-  
risaḍḍhamme avinīto  
paṭhavim paṭhavito  
sañjānāti. paṭhavim  
paṭhavito saññatvā pa-  
ṭhavim maññati paṭha-  
viyā maññati paṭha-  
vito maññati paṭhavim  
me'ti maññati. paṭha-  
vim abhinandati. taṃ  
kissa hetu? apariññā-  
taṃ tassā'ti vadāmi.

āpaṃ āpato sañjānāti.  
āpaṃ āpato saññatvā  
āpaṃ maññati āpa-  
smim maññati āpato  
maññati āpaṃ me'ti  
maññati. āpaṃ abhi-  
nandati. taṃ kissa  
hetu? apariññātaṃ  
tassā'ti vadāmi.

tejaṃ tejato sañjānāti.

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

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

7. He perceives [earth bound] devas from [earth bound] devas. Having perceived [earth bound] devas from [earth bound] devas, he conceives [earth bound] devas, he conceives in [earth bound] devas, he conceives from [earth bound] devas, he con-

tejaṃ tejato saññatvā  
tejaṃ maññati teja-  
smiṃ maññati tejato  
maññati tejaṃ me'ti  
maññati. tejaṃ abhi-  
nandati. taṃ kissa  
hetu? aparīññātaṃ  
tassā'ti vadāmi.

vāyaṃ vāyato sañjā-  
nāti. vāyaṃ vāyato  
saññatvā vāyaṃ mañ-  
ñati vāyasmiṃ mañ-  
ñati vāyato maññati  
vāyaṃ me'ti maññati.  
vāyaṃ abhinandati.  
taṃ kissa hetu? apa-  
rīññātaṃ tassā'ti va-  
dāmi.

bhūte bhūtato sañjā-  
nāti. bhūte bhūtato  
saññatvā bhūte mañ-  
ñati bhūtesu maññati  
bhūtato maññati bhūte  
me'ti maññati. bhūte  
abhinandati. taṃ kissa  
hetu? aparīññātaṃ

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

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

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

tassā'ti vadāmi.

deve devato sañjānāti.  
deve devato saññatvā  
deve maññati devesu  
maññati devato mañ-  
ñati deve me'ti mañ-  
ñati. deve abhinandati.  
taṃ kissa hetu? apa-  
riññātaṃ tassā'ti va-  
dāmi.

pajāpatim pajāpatito  
sañjānāti. pajāpatim  
pajāpatito saññatvā  
pajāpatim maññati pa-  
jāpatismim maññati  
pajāpatito maññati pa-  
jāpatim me'ti maññati.  
pajāpatim abhinandati.  
taṃ kissa hetu? apa-  
riññātaṃ tassā'ti va-  
dāmi.

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

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

12. He perceives Subhakinna devas from Subhakinna devas.

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

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

subhakiṇṇe subhakiṇ-

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

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

ṇato sañjānāti. subhakinṇe subhakinṇato saññatvā subhakinṇe maññati subhakinṇesu maññati subhakinṇato maññati subhakinṇe me'ti maññati. subhakinṇe abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

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

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

15. He perceives the domain of infinite space from the domain of infinite space. Having perceived the domain of infinite space from the domain of infinite space, he conceives the domain of infinite space, he conceives in the domain of infinite space, he conceives from the domain of infinite space, he conceives “the domain of infinite space is for me,” he delights in the domain of infinite space. What is the

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

ākāsānañcāyatanam ākāsānañcāyatanato sañjānāti. ākāsānañcāyatanam ākāsānañcāyatanato saññatvā ākāsānañcāyatanam maññati ākāsānañcāyatanasmiṃ maññati ākāsānañcāyatanato maññati ākāsānañcāyatanam me'ti maññati. ākāsānañcāyatanam abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

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

16. He perceives the domain of infinite consciousness from the domain of infinite consciousness. Having perceived the domain of infinite consciousness from the domain of infinite consciousness, he conceives the domain of infinite consciousness, he conceives in the domain of infinite consciousness, he conceives from the domain of infinite consciousness, he conceives “the domain of infinite consciousness is for 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.

17. He perceives the domain of nothingness from the domain of nothingness. Hav-

viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
sañjānāti. viññāṇaṇ-  
cāyatanam viññāṇaṇ-  
cāyatanato saññatvā  
viññāṇaṇcāyatanam  
maññati viññāṇaṇcā-  
yatanasmiṃ maññati  
viññāṇaṇcāyatanato  
maññati viññāṇaṇcāya-  
tanam me'ti maññati.  
viññāṇaṇcāyatanam  
abhinandati. taṃ kissa  
hetu? aparīññātaṃ  
tassā'ti vadāmi.

ākīṇcaññāyatanam  
ākīṇcaññāyatanato



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

18. He perceives the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having perceived the domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he conceives the domain of neither perception nor non-perception, he conceives in the domain of neither perception nor non-

sañjānāti. ākiñcañ-  
ñāyatanam ākiñcañ-  
ñāyatanato saññatvā  
ākiñcaññāyatanam  
maññati ākiñcaññā-  
yatanasmim maññati  
ākiñcaññāyatanato  
maññati ākiñcaññā-  
yatanam me'ti mañ-  
ñati. ākiñcaññāyata-  
nam abhinandati. tam  
kissa hetu? apariññā-  
tam tassā'ti vadāmi.

nevasaññānāsaññāya-  
tanam nevasaññānā-  
saññāyatanato sañjā-  
nāti. nevasaññānāsañ-  
ñāyatanam nevasaññā-  
nāsaññāyatanato sañ-  
ñatvā nevasaññānāsañ-  
ñāyatanam maññati  
nevasaññānāsaññā-  
yatanasmim maññati  
nevasaññānāsaññāya-  
tanato maññati neva-  
saññānāsaññāyatanam  
me'ti maññati. neva-  
saññānāsaññāyatanam

perception, he conceives from the domain of neither perception nor non-perception, he conceives “the domain of neither perception nor non-perception is for 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.

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

20. He perceives the heard from the heard. Having perceived the heard from the heard, he conceives the heard,

abhinandati. taṃ kissa hetu? aparīññātaṃ tassā'ti vadāmi.

diṭṭhaṃ diṭṭhato sañjānāti. diṭṭhaṃ diṭṭhato saññatvā diṭṭhaṃ maññāti diṭṭhasmiṃ maññāti diṭṭhato maññāti diṭṭhaṃ me'ti maññāti. diṭṭhaṃ abhinandati. taṃ kissa hetu? aparīññātaṃ tassā'ti vadāmi.

sutaṃ sutato sañjānāti. sutaṃ sutato saññatvā sutaṃ maññāti sutasmiṃ maññāti sutato

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

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

22. He perceives the cognized from the cognized. Having perceived the cognized from the cognized, he conceives the cognized, he conceives in the cognized, he conceives from the cognized, he conceives “the cognized

maññati sutam me'ti maññati. sutam abhinandati. tam kissa hetu? apariññātam tassā'ti vadāmi.

mutam mutato sañjānāti. mutam mutato saññatvā mutam maññati mutasmim maññati mutato maññati mutam me'ti maññati. mutam abhinandati. tam kissa hetu? apariññātam tassā'ti vadāmi.

viññātam viññātato sañjānāti. viññātam viññātato saññatvā viññātam maññati viññātasim maññati viññātato maññati viññātam me'ti maññati. viññātam abhinandati. tam kissa hetu? apariññā-

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

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

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

taṃ tassā'ti vadāmi.

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.

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

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

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

**Puthujjana section is finished.**

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

nibbānaṃ nibbānato sañjānāti. nibbānaṃ nibbānato saññatvā nibbānaṃ maññati nibbānasmiṃ maññati nibbānato maññati nibbānaṃ me'ti maññati. nibbānaṃ abhinandati. taṃ kissa hetu? aparīññātaṃ tassā'ti vaddāmi.

27. Also, O bhikkhus, the bhikkhu who is in higher training, the one of unattained mind, the one who dwells ever aspiring for the unsurpassed security from bondage, he too directly knows earth from earth. Having directly known earth from earth, he must not conceive earth, he must not conceive in earth, he must not conceive from earth, he must not conceive “earth is for me,” he must not delight in earth. What is the reason for that? He must have comprehensive knowledge of it, I say.

28. He directly knows water

**assutavantaputhujja-  
naha vaseni  
paṭhamakabhūmi**

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

āpaṃ āpato abhijānāti.

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

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

30. He directly knows air from air. Having directly known air from air, he must not conceive air, he must not conceive in air, he must not

āpaṃ āpato abhiññāya  
āpaṃ māmaññi āpa-  
smiṃ māmaññi āpato  
māmaññi āpaṃ me'ti  
māmaññi. āpaṃ mā-  
bhinandi. taṃ kissa  
hetu? pariññeyyaṃ  
tassā'ti vadāmi.

tejaṃ tejato abhijānāti.  
tejaṃ tejato abhiññāya  
tejaṃ māmaññi teja-  
smiṃ māmaññi tejato  
māmaññi tejaṃ me'ti  
māmaññi. tejaṃ mā-  
bhinandi. taṃ kissa  
hetu? pariññeyyaṃ  
tassā'ti vadāmi.

vāyaṃ vāyato abhijā-  
nāti. vāyaṃ vāyato  
abhiññāya vāyaṃ mā-  
maññi vāyasmīṃ mā-  
maññi vāyato māmaññi

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

**31.** He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he must not conceive [earth bound] devas, he must not conceive in [earth bound] devas, he must not conceive from [earth bound] devas, he must not conceive “[earth bound] devas is for me,” he must not delight in [earth bound] devas. What is the reason for that? He must have comprehensive knowledge of it, I say.

**32.** He directly knows devas from devas. Having directly known devas from devas, he must not conceive devas, he

vāyaṃ me'ti māmāññi.  
vāyaṃ mābhinandi.  
taṃ kissa hetu? pa-  
riññeyyaṃ tassā'ti va-  
dāmi.

bhūte bhūtato abhijā-  
nāti. bhūte bhūtato  
abhiññāya bhūte mā-  
maññi bhūtesu mā-  
maññi bhūtato mā-  
maññi bhūte me'ti mā-  
maññi. bhūte mābhi-  
nandi. taṃ kissa hetu?  
pariññeyyaṃ tassā'ti  
vadāmi.

deve devato abhijānāti.  
deve devato abhiññāya  
deve māmāññi devesu  
māmāññi devato mā-



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

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

34. He directly knows Brahma from Brahma. Having directly known Brahma from Brahma, he must not conceive Brahma, he must not conceive in Brahma, he must

maññi deve me'ti māmaññi. deve mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

pajāpatiṃ pajāpatito abhijānāti. pajāpatiṃ pajāpatito abhiññāya pajāpatiṃ māmaññi pajāpatismiṃ māmaññi pajāpatito māmaññi pajāpatiṃ me'ti māmaññi. pajāpatiṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ māmaññi brahmani māmaññi brahmato māmaññi

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

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

36. He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna

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

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.

subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe

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

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

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

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

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

39. He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he must not conceive the domain of infinite space, he must not conceive in the domain of infinite space, he must not conceive from the domain of infinite space, he must not conceive “the do-

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

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti. ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya ākāsānañcāyatanam māmaññi ākāsānañcāyatanasmim māmaññi ākāsānañcāyatanato māmaññi ākāsānañcāyatanam me'ti māmaññi. ākāsānañcāyatanam mābhinandi. taṃ kissa hetu? pa-

main of infinite space is for 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.

40. He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he must not conceive the domain of infinite consciousness, he must not conceive in the domain of infinite consciousness, he must not conceive from the domain of infinite consciousness, he must not conceive “the domain of infinite consciousness is for 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.

riññeyyaṃ tassā'ti vaddāmi.

viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
abhijānāti. viññāṇaṇ-  
cāyatanam viññāṇaṇ-  
cāyatanato abhiññāya  
viññāṇaṇcāyatanam  
māmaññi viññāṇaṇcā-  
yatanasmim māmaññi  
viññāṇaṇcāyatanato  
māmaññi viññāṇaṇ-  
cāyatanam me'ti mā-  
maññi. viññāṇaṇcā-  
yatanam mābhinandi.  
taṃ kissa hetu? pa-  
riññeyyaṃ tassā'ti va-  
dāmi.

41. He directly knows the domain of nothingness from the domain of nothingness. Having directly known the domain of nothingness from the domain of nothingness, he must not conceive the domain of nothingness, he must not conceive in the domain of nothingness, he must not conceive from the domain of nothingness, he must not conceive “the domain of nothingness is for 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.

42. He directly knows the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having directly known the domain of neither perception nor non-perception from the domain of neither per-

ākiñcaññāyatanam  
ākiñcaññāyatanato  
abhiñāti. ākiñcañ-  
ñāyatanam ākiñcaññā-  
yatanato abhiññāya  
ākiñcaññāyatanam  
māmaññi ākiñcaññā-  
yatanasmim māmaññi  
ākiñcaññāyatanato mā-  
maññi ākiñcaññāyata-  
nam me'ti māmaññi.  
ākiñcaññāyatanam mā-  
bhinandi. taṃ kissa  
hetu? pariññeyyaṃ  
tassā'ti vadāmi.

nevasaññānāsaññāya-  
tanam nevasaññānā-  
saññāyatanato abhi-  
jānāti. nevasaññānā-  
saññāyatanam neva-  
saññānāsaññāyatanato  
abhiññāya nevasañ-  
ñānāsaññāyatanam  
māmaññi nevasaññā-  
nāsaññāyatanasmim

ception nor non-perception, he must not conceive the domain of neither perception nor non-perception, he must not conceive in 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 is for 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.

43. He directly knows the seen from the seen. Having directly known the seen from the seen, he must not conceive the seen, he must not conceive in the seen, he must not conceive from the seen, he must not conceive “the seen is for me,” he must not

māmaññi nevasaññā-  
nāsaññāyatanaato mā-  
maññi nevasaññānā-  
saññāyatanaṃ me'ti  
māmaññi. nevasaññā-  
nāsaññāyatanaṃ mā-  
bhinandi. taṃ kissa  
hetu? pariññeyyaṃ  
tassā'ti vadāmi.

diṭṭhaṃ diṭṭhato abhi-  
jānāti. diṭṭhaṃ diṭ-  
ṭhato abhiññāya diṭ-  
ṭhaṃ māmaññi diṭ-  
ṭhasmiṃ māmaññi  
diṭṭhato māmaññi diṭ-  
ṭhaṃ me'ti māmaññi.  
diṭṭhaṃ mābhinandi.  
taṃ kissa hetu? pa-  
riññeyyaṃ tassā'ti va-

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

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

45. He directly knows the thought from the thought. Having directly known the thought from the thought, he must not conceive the thought, he must not conceive in the thought, he must not conceive from the thought, he must not conceive “the

dāmi.

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

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



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

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

47. He directly knows unity from unity. Having directly known unity from unity, he must not conceive unity, he must not conceive in unity, he must not conceive from unity, he must not conceive “unity is for me,” he must

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.

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ māmaññi ekattasmiṃ māmaññi ekattato māmaññi ekattaṃ me'ti māmaññi. ekattaṃ mābhinandi. taṃ kissa hetu? pariññey-

not delight in unity. What is the reason for that? He must have comprehensive knowledge of it, I say.

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

49. He directly knows the all from the all. Having directly known the all from the all, he must not conceive the all, he must not conceive in the all, he must not conceive from the all, he must not conceive “the all is for me,” he must not delight in the all. What is the reason for that?

yaṃ tassā'ti vadāmi.

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

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

He must have comprehensive knowledge of it, I say.

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

**Sekha section is finished.**

51. Also, O bhikkhus, the bhikkhu who is arahant with asavas destroyed, one who has lived [the life of purity], done what must be done, laid down the bur-

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

**sekhaḥa vivaṭṭavaseni  
dutiya-kabhūmi  
paricchedi**

yo'pi so bhikkhave bhikkhu arahama khīṇāsava vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vi-

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

52. He directly knows water from water. Having directly known water from water, he does not conceive water, he does not conceive in water, he does not conceive from water, he does not conceive “water is for me,” he does

mutto so'pi paṭhaviṃ  
paṭhavito abhijānāti.  
paṭhaviṃ paṭhavito  
abhiññāya paṭhaviṃ  
na maññati. paṭhaviyā  
na maññati. paṭhavito  
na maññati. paṭhaviṃ  
me'ti na maññati. pa-  
ṭhaviṃ nābhinandati.  
taṃ kissa hetu? pariñ-  
ñātaṃ tassā'ti vadāmi.

āpaṃ āpato abhijānāti.  
āpaṃ āpato abhiñ-  
ñāya āpaṃ na mañ-  
ñati. āpasmim na mañ-  
ñati. āpato na maññati.  
āpaṃ me'ti na mañ-  
ñati. āpaṃ nābhinan-  
dati. taṃ kissa hetu?  
pariññātaṃ tassā'ti va-

not delight in water. What is the reason for that? He has comprehensive knowledge of it, I say.

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

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

dāmi.

tejaṃ tejato abhijānāti.  
tejaṃ tejato abhiññāya  
tejaṃ na maññati. te-  
jasmim na maññati. te-  
jato na maññati. tejaṃ  
me'ti na maññati. te-  
jaṃ nābhinandati. taṃ  
kissa hetu? pariññā-  
taṃ tassā'ti vadāmi.

vāyaṃ vāyato abhijā-  
nāti. vāyaṃ vāyato  
abhiññāya vāyaṃ na  
maññati. vāyasmim  
na maññati. vāyato na  
maññati. vāyaṃ me'ti  
na maññati. vāyaṃ  
nābhinandati. taṃ  
kissa hetu? pariññā-  
taṃ tassā'ti vadāmi.

bhūte bhūtato abhijā-

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

56. He directly knows devas from devas. Having directly known devas from devas, he does not conceive devas, he does not conceive in devas, he does not conceive from devas, he does not conceive “devas is for me,” he does not delight in devas. What is the reason for that? He has comprehensive knowledge of

nāti. bhūte bhūtato abhiññāya bhūte na maññati. bhūtesu na maññati. bhūtato na maññati. bhūte me'ti na maññati. bhūte nābhinandati. taṃ kissa hetu? pariññā-taṃ tassā'ti vadāmi.

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? pariññā-taṃ tassā'ti vadāmi.

it, I say.

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

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

pajāpatim pajāpatito  
abhijānāti. pajāpatim  
pajāpatito abhiññāya  
pajāpatim na maññati.  
pajāpatismim na mañ-  
ñati. pajāpatito na  
maññati. pajāpatim  
me'ti na maññati. pa-  
jāpatim nābhinandati.  
taṃ kissa hetu? pariñ-  
ñātaṃ tassā'ti vadāmi.

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? pariññā-  
taṃ tassā'ti vadāmi.

ābhassare ābhassarato

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

60. He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he does not conceive Subhakinna devas, he does not conceive in Subhakinna devas, he does not conceive from Subhakinna devas, he does not conceive “Subhakinna devas is for me,” he does not delight in Subhakinna devas.

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.

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.



What is the reason for that?  
He has comprehensive knowl-  
edge of it, I say.

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

62. He directly knows Vanquishers from Vanquishers. Having directly known Vanquishers from Vanquishers, he does not conceive Vanquishers, he does not conceive in Vanquishers, he does not conceive from Vanquish-

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.

abhibhuṃ abhibhuto abhijānāti. abhibhuṃ abhibhuto abhiññāya abhibhuṃ na maññati. abhibhusmiṃ na maññati. abhibhuto na maññati. abhibhuṃ me'ti na maññati. abhibhuṃ nābhinandati.

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

**63.** He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he does not conceive the domain of infinite space, he does not conceive in the domain of infinite space, he does not conceive from the domain of infinite space, he does not conceive “the domain of infinite space is for 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.

**64.** He directly knows the domain of infinite conscious-

taṃ kissa hetu? pariñ-  
ñātaṃ tassā'ti vadāmi.

ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhiñānāti. ākāsānañ-  
cāyatanam ākāsānañ-  
cāyatanato abhiññāya  
ākāsānañcāyatanam  
na maññati. ākāsānañ-  
cāyatanasmim na mañ-  
ñati. ākāsānañcāyata-  
nato na maññati. ākā-  
sānañcāyatanam me'ti  
na maññati. ākāsānañ-  
cāyatanam nābhinan-  
dati. taṃ kissa hetu?  
pariññātaṃ tassā'ti va-  
dāmi.

viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato

ness 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 in the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite consciousness is for 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.

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

abhijānāti. viññāṇaṇ-  
cāyatanam viññāṇaṇ-  
cāyatanato abhiññāya  
viññāṇaṇcāyatanam na  
maññati. viññāṇaṇcā-  
yatanasmim na mañ-  
ñati. viññāṇaṇcāyata-  
nato na maññati. viñ-  
ñāṇaṇcāyatanam me'ti  
na maññati. viññāṇaṇ-  
cāyatanam nābhinan-  
dati. tam kissa hetu?  
pariññātam tassā'ti va-  
dāmi.

ākiñcaññāyatanam  
ākiñcaññāyatanato  
abhijānāti. ākiñcañ-  
ñāyatanam ākiñcañ-  
ñāyatanato abhiññāya  
ākiñcaññāyatanam na  
maññati. ākiñcaññāya-  
tanasim na maññati.  
ākiñcaññāyatanato

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

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

na maññati. ākiñcaññāyatanam me'ti na maññati. ākiñcaññāyatanam nābhinandati. tam kissa hetu? pariññātam tassā'ti vadāmi.

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāti. nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanam na maññati. nevasaññānāsaññāyatanasmim na maññati. nevasaññānāsaññāyatanato na maññati. nevasaññānāsaññāyatanam me'ti na maññati. nevasaññānāsaññāyatanam nābhinandati. tam kissa hetu? pariññā-

main of neither perception nor non-perception, he does not conceive “the domain of neither perception nor non-perception is for 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.

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

68. He directly knows the heard from the heard. Having directly known the heard

taṃ tassā'ti vadāmi.

diṭṭhaṃ diṭṭhato abhi-  
jānāti. diṭṭhaṃ diṭ-  
ṭhato abhiññāya diṭ-  
ṭhaṃ na maññati. diṭ-  
ṭhasmiṃ na maññati.  
diṭṭhato na maññati.  
diṭṭhaṃ me'ti na mañ-  
ñati. diṭṭhaṃ nābhi-  
nandati. taṃ kissa  
hetu? pariññātaṃ tassā'ti  
vadāmi.

sutaṃ sutato abhijā-  
nāti. sutaṃ sutato  
abhiññāya sutaṃ na

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

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

**70.** He directly knows the cognized from the cognized. Having directly known the

maññati. sutasmim  
na maññati. sutato  
na maññati. sutam  
me'ti na maññati. su-  
tam nābhinandati. tam  
kissa hetu? pariññā-  
tam tassā'ti vadāmi.

mutam mutato abhijā-  
nāti. mutam mutato  
abhiññāya mutam na  
maññati. mutasmim  
na maññati. mutato  
na maññati. mutam  
me'ti na maññati. mu-  
tam nābhinandati. tam  
kissa hetu? pariññā-  
tam tassā'ti vadāmi.

viññātātam viññātato  
abhijānāti. viññātātam  
viññātato abhiññāya

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

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

72. He directly knows diversity from diversity. Having directly known diversity from diversity, he does not con-

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

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

nānattaṃ nānattato abhijānāti.  
nānattaṃ nānattato abhiññāya nānattaṃ na maññati.

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

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

74. He directly knows nibbana from nibbana. Having directly known nibbana from nibbana, he does not conceive nibbana, he does not conceive in nibbana, he does

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

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.

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati. nibbānasmiṃ na maññati. nibbānato na



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

**First arahant section is finished.**

75. Also, O bhikkhus, the bhikkhu who is 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

maññati. nibbānaṃ me'ti na maññati. nibbānaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

**khīṇāsavaha paricchedi  
paṭhamakanaye  
tatiyakabhūmi**

yo'pi so bhikkhave bhikkhu arahama 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.

earth, he does not conceive earth, he does not conceive in earth, he does not conceive from earth, he does not conceive “earth is for 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.

76. He directly knows water from water. Having directly known water from water, he does not conceive water, he does not conceive in water, he does not conceive from water, he does not conceive “water is for 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.

77. He directly knows fire from fire. Having directly known fire from fire, he does

taṃ kissa hetu? khayā  
rāgassa vītarāgattā.

āpaṃ āpato abhijānāti.  
āpaṃ āpato abhiñ-  
ñāya āpaṃ na mañ-  
ñati āpasmim na mañ-  
ñati āpato na maññati  
āpaṃ me'ti na mañ-  
ñati. āpaṃ nābhinan-  
dati. taṃ kissa hetu?  
khayā rāgassa vītarā-  
gattā.

tejaṃ tejato abhijānāti.  
tejaṃ tejato abhiññāya

not conceive fire, he does not conceive in fire, he does not conceive from fire, he does not conceive “fire is for 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.

**78.** He directly knows air from air. Having directly known air from air, he does not conceive air, he does not conceive in air, he does not conceive from air, he does not conceive “air is for 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.

**79.** He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive

tejaṃ na maññati te-  
jasmim na maññati  
tejato na maññati te-  
jaṃ me'ti na maññati.  
tejaṃ nābhinandati.  
taṃ kissa hetu? khayā  
rāgassa vītarāgattā.

vāyaṃ vāyato abhijā-  
nāti. vāyaṃ vāyato  
abhiññāya vāyaṃ na  
maññati vāyasmim  
na maññati vāyato na  
maññati vāyaṃ me'ti  
na maññati. vāyaṃ nā-  
bhinandati. taṃ kissa  
hetu? khayā rāgassa  
vītarāgattā.

bhūte bhūtato abhijā-  
nāti. bhūte bhūtato  
abhiññāya bhūte na  
maññati bhūtesu na  
maññati bhūtato na  
maññati bhūte me'ti

[earth bound] devas, he does not conceive in [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas is for 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.

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

**81.** He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not con-

na maññati. bhūte nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

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.

pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito abhiññāya pajāpatim na maññati

ceive Pajapati, he does not conceive in Pajapati, he does not conceive from Pajapati, he does not conceive “Pajapati is for 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.

**82.** He directly knows Brahma from Brahma. Having directly known Brahma from Brahma, he does not conceive Brahma, he does not conceive in Brahma, he does not conceive from Brahma, he does not conceive “Brahma is for 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.

**83.** He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he does not

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

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.

ābhassare ābhassarato abhijānāti. ābhassare ābhassarato abhiññāya ābhassare na maññati ābhassaresu

conceive Abhassara devas, he does not conceive in Abhassara devas, he does not conceive from Abhassara devas, he does not conceive “Abhassara devas is for 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.

**84.** He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he does not conceive Subhakinna devas, he does not conceive in Subhakinna devas, he does not conceive from Subhakinna devas, he does not conceive “Subhakinna devas is for 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.

na maññati ābhassara-  
rato na maññati ābhas-  
sare me'ti na maññati.  
ābhassare nābhinan-  
dati. taṃ kissa hetu?  
khayā rāgassa vītarā-  
gattā.

subhakiṇṇe subhakiṇ-  
ṇato abhijānāti. subha-  
kiṇṇe subhakiṇṇato  
abhiññāya subhakiṇṇe  
na maññati subhakiṇ-  
ṇato na maññati su-  
bhakiṇṇesu na mañ-  
ñati subhakiṇṇe me'ti  
na maññati. subha-  
kiṇṇe nābhinandati.  
taṃ kissa hetu? khayā  
rāgassa vītarāgattā.

85. He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive in Vehapphala devas, he does not conceive from Vehapphala devas, he does not conceive “Vehapphala devas is for 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.

86. He directly knows Vanquishers from Vanquishers. Having directly known Vanquishers from Vanquishers, he does not conceive Vanquishers, he does not conceive in Vanquishers, he does not conceive from Vanquishers, he does not conceive “Vanquishers is for me,” he does not delight in Vanquish-

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.

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.

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

**87.** He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he does not conceive the domain of infinite space, he does not conceive in the domain of infinite space, he does not conceive from the domain of infinite space, he does not conceive “the domain of infinite space is for 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.

**88.** He directly knows the domain of infinite consciousness from the domain of in-

ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhijānāti. ākāsānañ-  
cāyatanam ākāsānañ-  
cāyatanato abhiññāya  
ākāsānañcāyatanam  
na maññati ākāsānañ-  
cāyatanasmiṃ na mañ-  
ñati ākāsānañcāyata-  
nato na maññati ākā-  
sānañcāyatanam me'ti  
na maññati. ākāsānañ-  
cāyatanam nābhinan-  
dati. taṃ kissa hetu?  
khayā rāgassa vītara-  
gattā.

viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
abhijānāti. viññāṇaṇ-



finite 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 in the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite consciousness is for 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.

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

cāyatanam viññāṇaṇ-  
cāyatanato abhiññāya  
viññāṇaṇcāyatanam na  
maññati viññāṇaṇcāya-  
tanasmim na maññati  
viññāṇaṇcāyatanato  
na maññati viññāṇaṇ-  
cāyatanam me'ti na  
maññati. viññāṇaṇcā-  
yatanam nābhinandati.  
taṃ kissa hetu? khayā  
rāgassa vītarāgattā.

ākiñcaññāyatanam  
ākiñcaññāyatanato  
abhijānāti, ākiñcañ-  
ñāyatanam ākiñcañ-  
ñāyatanato abhiññāya  
ākiñcaññāyatanam na  
maññati ākiñcaññāya-  
tanasmim na maññati  
ākiñcaññāyatanato

not conceive in the domain of nothingness, he does not conceive from the domain of nothingness, he does not conceive “the domain of nothingness is for 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.

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

na maññati ākiñcañ-  
ñāyatanam me'ti na  
maññati. ākiñcaññāya-  
tanam nābhinandati.  
taṃ kissa hetu? khayā  
rāgassa vītarāgattā.

nevasaññānāsaññāya-  
tanam nevasaññānā-  
saññāyatanato abhi-  
jānāti. nevasaññānā-  
saññāyatanam neva-  
saññānāsaññāyatanato  
abhiññāya nevasaññā-  
nāsaññāyatanam na  
maññati nevasaññānā-  
saññāyatanasmim na  
maññati nevasaññā-  
nāsaññāyatanato na  
maññati nevasaññānā-  
saññāyatanam me'ti  
na maññati. nevasañ-  
ñānāsaññāyatanam nā-  
bhinandati. taṃ kissa  
hetu? khayā rāgassa

main of neither perception nor non-perception, he does not conceive “the domain of neither perception nor non-perception is for 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.

91. He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive in the seen, he does not conceive from the seen, he does not conceive “the seen is for 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.

92. He directly knows the heard from the heard. Having directly known the heard

vītarāgattā.

diṭṭhaṃ diṭṭhato abhi-jānāti. 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.

sutaṃ sutato abhijānāti. sutaṃ sutato abhiññāya sutaṃ na

from the heard, he does not conceive the heard, he does not conceive in the heard, he does not conceive from the heard, he does not conceive “the heard is for 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.

**93.** He directly knows the thought from the thought. Having directly known the thought from the thought, he does not conceive the thought, he does not conceive in the thought, he does not conceive from the thought, he does not conceive “the thought is for 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.

**94.** He directly knows the

maññati sutasmiṃ  
na maññati sutato na  
maññati sutam me'ti  
na maññati. sutam nā-  
bhinandati. taṃ kissa  
hetu? khayā rāgassa  
vītarāgattā.

mutam mutato abhijā-  
nāti. mutam mutato  
abhiññāya mutam na  
maññati mutasmiṃ  
na maññati mutato na  
maññati mutam me'ti  
na maññati. mutam  
nābhinandati. taṃ  
kissa hetu? khayā rā-  
gassa vītarāgattā.

viññātam viññātato

cognized from the cognized. Having directly known the cognized from the cognized, he does not conceive the cognized, he does not conceive in the cognized, he does not conceive from the cognized, he does not conceive “the cognized is for 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.

95. He directly knows unity from unity. Having directly known unity from unity, he does not conceive unity, he does not conceive in unity, he does not conceive from unity, he does not conceive “unity is for 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.

96. He directly knows diver-

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.

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.

nānattaṃ nānattato

sity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does not conceive in diversity, he does not conceive from diversity, he does not conceive “diversity is for 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.

**97.** He directly knows the all from the all. Having directly known the all from the all, he does not conceive the all, he does not conceive in the all, he does not conceive from the all, he does not conceive “the all is for 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.

**98.** He directly knows nibbana from nibbana. Having

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.

sabbaṃ sabbato abhijānāti. sabbaṃ sabbato abhiññāya sabbaṃ na maññati sabba-smiṃ na maññati sabbato na maññati sabbaṃ me'ti na maññati. sabbaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

nibbānaṃ nibbānato abhijānāti. nibbānaṃ

directly known nibbana from nibbana, he does not conceive nibbana, he does not conceive in nibbana, he does not conceive from nibbana, he does not conceive “nibbana is for 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.

**Second arahant section is finished.**

99. Also, O bhikkhus, the bhikkhu who is 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

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

**khīṇāsavaha  
dutiayakanaye  
cataravanaka bhūmi  
paricchedi**

yo'pi so bhikkhave  
bhikkhu arahaṃ khī-  
ṇāsavo vusitavā kata-  
karaṇīyo ohitabhāro  
anuppattasadattho pa-  
rikkhīṇabhavasamyo-  
jano sammadaññā vi-  
mutto so'pi paṭhaviṃ  
paṭhavito abhijānāti.  
paṭhaviṃ paṭhavito  
abhiññāya paṭhaviṃ

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 in earth, he does not conceive from earth, he does not conceive “earth is for 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.

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

na maññati paṭhaviyā  
na maññati paṭhavito  
na maññati paṭhaviṃ  
me'ti na maññati. pa-  
ṭhaviṃ nābhinandati.  
taṃ kissa hetu? khayā  
dosassa vītadosattā.

āpaṃ āpato abhijānāti.  
āpaṃ āpato abhiñ-  
ñāya āpaṃ na mañ-  
ñati āpasmim na mañ-  
ñati āpato na maññati  
āpaṃ me'ti na mañ-  
ñati. āpaṃ nābhinan-  
dati. taṃ kissa hetu?  
khayā dosassa vītado-  
sattā.



hate due to the destruction of hate.

**101.** He directly knows fire from fire. Having directly known fire from fire, he does not conceive fire, he does not conceive in fire, he does not conceive from fire, he does not conceive “fire is for 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.

**102.** He directly knows air from air. Having directly known air from air, he does not conceive air, he does not conceive in air, he does not conceive from air, he does not conceive “air is for 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.

tejaṃ tejato abhijānāti.  
tejaṃ tejato abhiññāya  
tejaṃ na maññati te-  
jasmiṃ na maññati  
tejato na maññati te-  
jaṃ me'ti na maññati.  
tejaṃ nābhinandati.  
taṃ kissa hetu? khayā  
dosassa vītadosattā.

vāyaṃ vāyato abhijā-  
nāti. vāyaṃ vāyato  
abhiññāya vāyaṃ na  
maññati vāyasmiṃ  
na maññati vāyato na  
maññati vāyaṃ me'ti  
na maññati. vāyaṃ nā-  
bhinandati. taṃ kissa  
hetu? khayā dosassa  
vītadosattā.

bhūte bhūtato abhijā-

**103.** He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive [earth bound] devas, he does not conceive in [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas is for 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.

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

nāti. bhūte bhūtato abhiññāya bhūte na maññati bhūtesu na maññati bhūtato na maññati bhūte me'ti na maññati. bhūte nā-bhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

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.

hate due to the destruction of hate.

**105.** He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not conceive Pajapati, he does not conceive in Pajapati, he does not conceive from Pajapati, he does not conceive “Pajapati is for 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.

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

pajāpatiṃ pajāpatito  
abhiññāti. pajāpatiṃ  
pajāpatito abhiññāya  
pajāpatiṃ na maññati  
pajāpatismiṃ na mañ-  
ñati pajāpatito na mañ-  
ñati pajāpatiṃ me'ti  
na maññati. pajāpa-  
tiṃ nābhinandati. taṃ  
kissa hetu? khayā do-  
sassa vītadosattā.

brahmaṃ brahmato  
abhiññāti. brahmaṃ  
brahmato abhiññāya  
brahmaṃ na maññati  
brahmato na maññati  
brahmani na maññati  
brahmaṃ me'ti na  
maññati. brahmaṃ nā-  
bhinandati. taṃ kissa  
hetu? khayā dosassa  
vītadosattā.

hate due to the destruction of hate.

**107.** He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he does not conceive Abhassara devas, he does not conceive in Abhassara devas, he does not conceive from Abhassara devas, he does not conceive “Abhassara devas is for 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.

**108.** He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he does not conceive Subhakinna devas, he does not conceive in Subhakinna devas, he does not conceive from

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 vītado-sattā.

subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na maññati subhakiṇṇato na maññati subhakiṇṇesu na maññati subhakiṇṇe me'ti na maññati. subhakiṇṇe nābhinandati.

Subhakinna devas, he does not conceive “Subhakinna devas is for 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.

**109.** He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive in Vehapphala devas, he does not conceive from Vehapphala devas, he does not conceive “Vehapphala devas is for 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.

**110.** He directly knows Vanquishers from Vanquishers.

taṃ kissa hetu? khayā dosassa vītadosattā.

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.

abhibhuṃ abhibhuto abhijānāti. abhibhuṃ

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

111. He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he does not conceive the domain of infinite space, he does not conceive in the domain of infinite space, he does not conceive from the domain of infinite space, he does not conceive “the domain of infinite space is for me,” he does not delight in

abhibhuto abhiññāya  
abhibhuṃ na mañ-  
ñati abhibhusmiṃ na  
maññati abhibhuto  
na maññati abhibhuṃ  
me'ti na maññati. abhi-  
bhuṃ nābhinandati.  
taṃ kissa hetu? khayā  
dosassa vītadosattā.

ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhijānāti. ākāsānañ-  
cāyatanam ākāsānañ-  
cāyatanato abhiññāya  
ākāsānañcāyatanam  
na maññati ākāsānañ-  
cāyatanasmiṃ na mañ-  
ñati ākāsānañcāyata-  
nato na maññati ākā-  
sānañcāyatanam me'ti  
na maññati. ākāsānañ-  
cāyatanam nābhinan-  
dati. taṃ kissa hetu?  
khayā dosassa vītado-  
sattā.

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

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

viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
abhijānāti. viññāṇaṇ-  
cāyatanam viññāṇaṇ-  
cāyatanato abhiññāya  
viññāṇaṇcāyatanam na  
maññati viññāṇaṇcāya-  
tanasmim na maññati  
viññāṇaṇcāyatanato  
na maññati viññāṇaṇ-  
cāyatanam me'ti na  
maññati. viññāṇaṇcā-  
yatanam nābhinandati.  
taṃ kissa hetu? khayā  
dosassa vītadosattā.

113. He directly knows the domain of nothingness from the domain of nothingness. Having directly known the domain of nothingness from the domain of nothingness, he does not conceive the domain of nothingness, he does not conceive in the domain of nothingness, he does not conceive from the domain of nothingness, he does not conceive “the domain of nothingness is for 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.

114. He directly knows the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having directly known the domain of neither perception nor non-perception from the domain of neither per-

ākiñcaññāyatanam  
ākiñcaññāyatanato  
abhiñāti. ākiñcañ-  
ñāyatanam ākiñcañ-  
ñāyatanato abhiññāya  
ākiñcaññāyatanam na  
maññati ākiñcaññāya-  
tanasmim na maññati  
ākiñcaññāyatanato  
na maññati ākiñcañ-  
ñāyatanam me'ti na  
maññati. ākiñcaññāya-  
tanam nābhinandati.  
tam kissa hetu? khayā  
dosassa vītadosattā.

nevasaññānāsaññāya-  
tanam nevasaññānā-  
saññāyatanato abhi-  
jānāti. nevasaññānā-  
saññāyatanam neva-  
saññānāsaññāyatanato  
abhiññāya nevasaññā-  
nāsaññāyatanam na  
maññati nevasaññānā-  
saññāyatanasmim na



ception nor non-perception, he does not conceive the domain of neither perception nor non-perception, he does not conceive in 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 is for 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.

115. He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive in the seen, he does not conceive from the seen, he does not conceive “the seen is for me,” he does not

maññati nevasaññā-  
nāsaññāyatanato na  
maññati nevasaññānā-  
saññāyatanam me'ti  
na maññati. nevasañ-  
ñānāsaññāyatanam nā-  
bhinandati. tam kissa  
hetu? khayā dosassa  
vītadosattā.

diṭṭham diṭṭhato abhi-  
jānāti. diṭṭham diṭ-  
ṭhato abhiññāya diṭ-  
ṭham na maññati diṭ-  
ṭhasmiṃ na maññati  
diṭṭhato na maññati  
diṭṭham me'ti na mañ-  
ñati. diṭṭham nābhi-  
nandati. tam kissa  
hetu? khayā dosassa

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

116. He directly knows the heard from the heard. Having directly known the heard from the heard, he does not conceive the heard, he does not conceive in the heard, he does not conceive from the heard, he does not conceive “the heard is for 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.

117. He directly knows the thought from the thought. Having directly known the thought from the thought, he does not conceive the thought, he does not conceive in the thought, he does not conceive from the thought,

vītadosattā.

sutaṃ sutato abhijā-  
nāti. sutaṃ sutato  
abhiññāya sutaṃ na  
maññati sutasmiṃ  
na maññati sutato na  
maññati sutaṃ me'ti  
na maññati. sutaṃ nā-  
bhinandati. taṃ kissa  
hetu? khayā dosassa  
vītadosattā.

mutaṃ mutato abhijā-  
nāti. mutaṃ mutato  
abhiññāya mutaṃ na  
maññati mutasmiṃ  
na maññati mutato na  
maññati mutaṃ me'ti  
na maññati. mutaṃ  
nābhinandati. taṃ  
kissa hetu? khayā do-

he does not conceive “the thought is for 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.

**118.** He directly knows the cognized from the cognized. Having directly known the cognized from the cognized, he does not conceive the cognized, he does not conceive in the cognized, he does not conceive from the cognized, he does not conceive “the cognized is for 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.

**119.** He directly knows unity from unity. Having directly known unity from unity, he does not conceive unity, he does not conceive

sassa vītadosattā.

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.

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ na maññati ekattasmiṃ na maññati ekat-

in unity, he does not conceive from unity, he does not conceive “unity is for 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.

**120.** He directly knows diversity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does not conceive in diversity, he does not conceive from diversity, he does not conceive “diversity is for 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.

**121.** He directly knows the all from the all. Having directly known the all from the all, he does not conceive the all, he does not conceive in

tato na maññati ekattaṃ me'ti na maññati. ekattaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

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.

sabbaṃ sabbato abhijānāti. sabbaṃ sabbato abhiññāya sabbaṃ na maññati sabba-smiṃ na maññati sab-

the all, he does not conceive from the all, he does not conceive “the all is for 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.

122. He directly knows nibbana from nibbana. Having directly known nibbana from nibbana, he does not conceive nibbana, he does not conceive in nibbana, he does not conceive from nibbana, he does not conceive “nibbana is for 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.

**Third arahant section is finished.**

bato na maññati sabbaṃ me'ti na maññati. sabbaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

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? khayā dosassa vītadosattā.

**khīṇāsavaha  
tatiyakanaye  
pañcakavanaka  
paricchedi bhūmi**

123. Also, O bhikkhus, the bhikkhu who is 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 in earth, he does not conceive from earth, he does not conceive “earth is for me,” he does not delight in earth. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

yo'pi so bhikkhave  
bhikkhu araham khī-  
ṇāsavo vusitavā kata-  
karaṇīyo ohitabhāro  
anuppattasadattho pa-  
rikkhīṇabhavasamyo-  
jano sammadaññā vi-  
mutto so'pi paṭhavim  
paṭhavito abhijānāti.  
paṭhavim paṭhavito  
abhiññāya paṭhavim  
na maññati paṭhaviyā  
na maññati paṭhavito  
na maññati paṭhavim  
me'ti na maññati. pa-  
ṭhavim nābhinandati.  
taṃ kissa hetu? khayā  
mohassa vītamohattā.

āpaṃ āpato abhijānāti.

124. He directly knows water from water. Having directly known water from water, he does not conceive water, he does not conceive in water, he does not conceive from water, he does not conceive “water is for 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.

125. He directly knows fire from fire. Having directly known fire from fire, he does not conceive fire, he does not conceive in fire, he does not conceive from fire, he does not conceive “fire is for 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.

126. He directly knows air from air. Having directly

āpaṃ āpato abhiñ-  
ñāya āpaṃ na mañ-  
ñati āpasmiṃ na mañ-  
ñati āpato na maññati  
āpaṃ me'ti na mañ-  
ñati. āpaṃ nābhinan-  
dati. taṃ kissa hetu?  
khayā mohassa vīta-  
hattā.

tejaṃ tejato abhijānāti.  
tejaṃ tejato abhiññāya  
tejaṃ na maññati te-  
jasmiṃ na maññati  
tejato na maññati te-  
jaṃ me'ti na maññati.  
tejaṃ nābhinandati.  
taṃ kissa hetu? khayā  
mohassa vītamohattā.

vāyaṃ vāyato abhijā-  
nāti. vāyaṃ vāyato

known air from air, he does not conceive air, he does not conceive in air, he does not conceive from air, he does not conceive “air is for 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.

**127.** He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive [earth bound] devas, he does not conceive in [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas is for 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.

abhiññāya vāyaṃ na maññati vāyasmim  
na maññati vāyato na  
maññati vāyaṃ me'ti  
na maññati. vāyaṃ nā-  
bhinandati. taṃ kissa  
hetu? khayā mohassa  
vītamohattā.

bhūte bhūtato abhijā-  
nāti. bhūte bhūtato  
abhiññāya bhūte na  
maññati bhūtesu na  
maññati bhūtato na  
maññati bhūte me'ti  
na maññati. bhūte nā-  
bhinandati. taṃ kissa  
hetu? khayā mohassa  
vītamohattā.



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

129. He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not conceive Pajapati, he does not conceive in Pajapati, he does not conceive from Pajapati, he does not conceive “Pajapati is for 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.

deve devato abhijānāti.  
deve devato abhiññāya  
deve na maññati de-  
vesu na maññati de-  
vato na maññati deve  
me'ti na maññati. deve  
nābhinandati. taṃ  
kissa hetu? khayā mo-  
hassa vītamohattā.

pajāpatim pajāpatito  
abhijānāti. pajāpatim  
pajāpatito abhiññāya  
pajāpatim na maññati  
pajāpatismim na mañ-  
ñati pajāpatito na mañ-  
ñati pajāpatim me'ti  
na maññati. pajāpa-  
tim nābhinandati. taṃ  
kissa hetu? khayā mo-  
hassa vītamohattā.

**130.** He directly knows Brahma from Brahma. Having directly known Brahma from Brahma, he does not conceive Brahma, he does not conceive in Brahma, he does not conceive from Brahma, he does not conceive “Brahma is for 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.

**131.** He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he does not conceive Abhassara devas, he does not conceive in Abhassara devas, he does not conceive from Abhassara devas, he does not conceive “Abhassara devas is for me,” he does not delight in Abhassara devas. What is the reason for that? Because of his libera-

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

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.

tion from delusion due to the destruction of delusion.

**132.** He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he does not conceive Subhakinna devas, he does not conceive in Subhakinna devas, he does not conceive from Subhakinna devas, he does not conceive “Subhakinna devas is for 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.

**133.** He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive in Vehapphala devas,

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

vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale na maññati vehapphalesu na maññati vehapphalato na maññati vehapphale me'ti na maññati. vehap-

he does not conceive from Vehapphala devas, he does not conceive “Vehapphala devas is for 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.

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

**135.** He directly knows the domain of infinite space from the domain of infinite space.

phale nābhinandati.  
taṃ kissa hetu? khayā  
mohassa vītamohattā.

abhibhuṃ abhibhuto  
abhijānāti. abhibhuṃ  
abhibhuto abhiññāya  
abhibhuṃ na mañ-  
ñati abhibhusmiṃ na  
maññati abhibhuto  
na maññati abhibhuṃ  
me'ti na maññati. abhi-  
bhuṃ nābhinandati.  
taṃ kissa hetu? khayā  
mohassa vītamohattā.

ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhijānāti. ākāsānañ-

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 in the domain of infinite space, he does not conceive from the domain of infinite space, he does not conceive “the domain of infinite space is for 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.

**136.** He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he does not conceive the domain of infinite consciousness, he does not conceive in the domain of

cāyatanam ākāsānañ-  
cāyatanato abhiññāya  
ākāsānañcāyatanam  
na maññati ākāsānañ-  
cāyatanasmim na mañ-  
ñati ākāsānañcāyata-  
nato na maññati ākā-  
sānañcāyatanam me'ti  
na maññati. ākāsānañ-  
cāyatanam nābhinan-  
dati. tam kissa hetu?  
khayā mohassa vītamohattā.

viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
abhijānāti. viññāṇaṇ-  
cāyatanam viññāṇaṇ-  
cāyatanato abhiññāya  
viññāṇaṇcāyatanam na  
maññati viññāṇaṇcāya-  
tanasmim na maññati  
viññāṇaṇcāyatanato  
na maññati viññāṇaṇ-  
cāyatanam me'ti na  
maññati. viññāṇaṇcā-

infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite consciousness is for 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.

137. He directly knows the domain of nothingness from the domain of nothingness. Having directly known the domain of nothingness from the domain of nothingness, he does not conceive the domain of nothingness, he does not conceive in the domain of nothingness, he does not conceive from the domain of nothingness, he does not conceive “the domain of nothingness is for me,” he does not delight in the domain of nothingness. What is the rea-

yatanam nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

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.

son for that? Because of his liberation from delusion due to the destruction of delusion.

**138.** He directly knows the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having directly known the domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he does not conceive the domain of neither perception nor non-perception, he does not conceive in 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 is for me,” he does not delight in the domain of neither perception

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanam na maññati nevasaññānāsaññāyatanasmim na maññati nevasaññānāsaññāyatanato na maññati nevasaññānāsaññāyatanam me'ti na maññati. nevasaññānāsaññāyatanam nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

nor non-perception. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

**139.** He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive in the seen, he does not conceive from the seen, he does not conceive “the seen is for 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.

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

diṭṭhaṃ diṭṭhato abhi-  
jānāti. diṭṭhaṃ diṭ-  
ṭhato abhiññāya diṭ-  
ṭhaṃ na maññati diṭ-  
ṭhasmiṃ na maññati  
diṭṭhato na maññati  
diṭṭhaṃ me'ti na mañ-  
ñati. diṭṭhaṃ nābhi-  
nandati. taṃ kissa  
hetu? khayā mohassa  
vītamohattā.

sutaṃ sutato abhijā-  
nāti. sutaṃ sutato  
abhiññāya sutaṃ na  
maññati sutasmiṃ  
na maññati sutato na  
maññati sutaṃ me'ti  
na maññati. sutaṃ nā-  
bhinandati. taṃ kissa  
hetu? khayā mohassa



ceive “the heard is for 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.

141. He directly knows the thought from the thought. Having directly known the thought from the thought, he does not conceive the thought, he does not conceive in the thought, he does not conceive from the thought, he does not conceive “the thought is for 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.

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

vītamohattā.

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.

viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiññāya viññātaṃ na maññati viññātasmiṃ na maññati viññātato na mañ-

in the cognized, he does not conceive from the cognized, he does not conceive “the cognized is for 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.

143. He directly knows unity from unity. Having directly known unity from unity, he does not conceive unity, he does not conceive in unity, he does not conceive from unity, he does not conceive “unity is for 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.

144. He directly knows diversity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does

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

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

nānattaṃ nānattato abhijānāti. nānattaṃ nānattato abhiññāya nānattaṃ na maññati nānattasmiṃ na mañ-

not conceive in diversity, he does not conceive from diversity, he does not conceive “diversity is for 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.

145. He directly knows the all from the all. Having directly known the all from the all, he does not conceive the all, he does not conceive in the all, he does not conceive from the all, he does not conceive “the all is for 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.

146. He directly knows nibbana from nibbana. Having directly known nibbana from nibbana, he does not conceive nibbana, he does not

ñāti nānattato na maññāti nānattaṃ me'ti na maññāti. nānattaṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

sabbaṃ sabbato abhijānāti. sabbaṃ sabbato abhiññāya sabbaṃ na maññāti sabba-smiṃ na maññāti sabbato na maññāti sabbaṃ me'ti na maññāti. sabbaṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññāti nibbānasmiṃ na

conceive in nibbana, he does not conceive from nibbana, he does not conceive “nibbana is for 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.

**Fourth arahant section is finished.**

**147.** Also, O bhikkhus, the Tathagata, the Arahant, the rightly self-awakened one, he too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive in earth, he does not conceive from earth, he does not conceive “earth is for

maññati nibbānato  
na maññati nibbānaṃ  
me'ti na maññati. nib-  
bānaṃ nābhinandati.  
taṃ kissa hetu? khayā  
mohassa vītamohattā.

**khīṇāsavaḥa  
catutthakanaye  
javanaka bhūmi  
paricchedi**

tathāgato'pi bhikkhave  
araḥaṃ sammāsa-  
buddho paṭhaviṃ pa-  
ṭhavito abhijānāti. pa-  
ṭhaviṃ paṭhavito abhiñ-  
ñāya paṭhaviṃ na mañ-  
ñati paṭhaviyā na mañ-  
ñati paṭhavito na mañ-  
ñati paṭhaviṃ me'ti na  
maññati. paṭhaviṃ nā-  
bhinandati. taṃ kissa  
hetu? pariññātaṃ taṃ

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

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

**149.** He directly knows fire from fire. Having directly known fire from fire, he does not conceive fire, he does not conceive in fire, he does not conceive from fire, he does not conceive “fire is for me,” he does not delight

tathāgatassā'ti vadāmi.

āpaṃ āpato abhijānāti.  
āpaṃ āpato abhiñ-  
ñāya āpaṃ na mañ-  
ñati āpasmiṃ na mañ-  
ñati āpato na maññati  
āpaṃ me'ti na mañ-  
ñati. āpaṃ nābhinan-  
dati. taṃ kissa hetu?  
pariññātaṃ taṃ tathā-  
gatassā'ti vadāmi.

tejaṃ tejato abhijānāti.  
tejaṃ tejato abhiññāya  
tejaṃ na maññati te-  
jasmīṃ na maññati  
tejato na maññati te-  
jaṃ me'ti na maññati.  
tejaṃ nābhinandati.

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

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

**151.** He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive [earth bound] devas, he does not conceive in [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive

taṃ kissa hetu? pariññātaṃ taṃ tathāga-tassā'ti vadāmi.

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

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.

“[earth bound] devas is for me,” he does not delight in [earth bound] devas. What is the reason for that? The Tathagata has comprehensive knowledge of that, I say.

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

153. He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not conceive Pajapati, he does not conceive in Pajapati, he does not conceive from Pajapati, he does not conceive

deve devato abhijānāti.  
deve devato abhiñ-  
ñāya deve na maññati  
devesu na maññati  
devato na maññati  
deve me'ti na mañ-  
ñati. deve nābhinan-  
dati. taṃ kissa hetu?  
pariññātaṃ taṃ tathā-  
gatassā'ti vadāmi.

pajāpatim pajāpatito  
abhijānāti. pajāpatim  
pajāpatito abhiññāya  
pajāpatim na mañ-  
ñati pajāpatismim na  
maññati pajāpatito  
na maññati pajāpa-  
tim me'ti na maññati.  
pajāpatim nābhinan-

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

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

**155.** He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he does not conceive Abhassara devas, he does not conceive in Abhassara devas, he does not conceive from Abhassara devas,

dati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

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.

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?



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

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

**157.** He directly knows Vehapphala devas from Vehapphala devas. Having directly

pariññātaṃ taṃ tathāgatassā'ti vadāmi.

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.

vehapphale vehapphalato abhijānāti. vehapphale vehapphalato

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

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

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

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

I say.

**159.** He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he does not conceive the domain of infinite space, he does not conceive in the domain of infinite space, he does not conceive from the domain of infinite space, he does not conceive “the domain of infinite space is for 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.

**160.** He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from

ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhijānāti. ākāsānañ-  
cāyatanam ākāsānañ-  
cāyatanato abhiññāya  
ākāsānañcāyatanam  
na maññati ākāsānañ-  
cāyatanasmiṃ na mañ-  
ñati ākāsānañcāyata-  
nato na maññati ākā-  
sānañcāyatanam me'ti  
na maññati. ākāsānañ-  
cāyatanam nābhinan-  
dati. taṃ kissa hetu?  
pariññātaṃ taṃ tathā-  
gatassā'ti vadāmi.

viññāṇañcāyatanam  
viññāṇañcāyatanato  
abhijānāti. viññāṇañ-  
cāyatanam viññāṇañ-  
cāyatanato abhiññāya  
viññāṇañcāyatanam na

the domain of infinite consciousness, he does not conceive the domain of infinite consciousness, he does not conceive in the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite consciousness is for 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.

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

maññati viññāṇañcāyatanasmim na maññati viññāṇañcāyatanato na maññati viññāṇañcāyatanam me'ti na maññati. viññāṇañcāyatanam nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgataṃ vadāmi.

ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya ākiñcaññāyatanam na maññati ākiñcaññāyatanasmim na maññati ākiñcaññāyatanato na maññati ākiñcaññāyatanam me'ti na maññati. ākiñcaññāyatanam nābhinandati.

conceive “the domain of nothingness is for 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.

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

taṃ kissa hetu? pariñ-  
ñātaṃ taṃ tathāga-  
tassā'ti vadāmi.

nevasaññānāsaññāya-  
tanam nevasaññānā-  
saññāyatanato abhi-  
jānāti. nevasaññānā-  
saññāyatanam neva-  
saññānāsaññāyatanato  
abhiññāya nevasaññā-  
nāsaññāyatanam na  
maññati nevasaññā-  
nāsaññāyatanasmim  
na maññati nevasañ-  
ñānāsaññāyatanato  
na maññati nevasañ-  
ñānāsaññāyatanam  
me'ti na maññati. ne-  
vasaññānāsaññāya-  
tanam nābhinandati.  
taṃ kissa hetu? pariñ-  
ñātaṃ taṃ tathāga-  
tassā'ti vadāmi.

non-perception is for 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.

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

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

diṭṭhaṃ diṭṭhato abhi-  
jānāti. diṭṭhaṃ diṭ-  
ṭhato abhiññāya diṭ-  
ṭhaṃ na maññati diṭ-  
ṭhasmiṃ na maññati  
diṭṭhato na maññati  
diṭṭhaṃ me'ti na mañ-  
ñati. diṭṭhaṃ nābhi-  
nandati. taṃ kissa  
hetu? pariññātaṃ taṃ  
tathāgatassā'ti vadāmi.

sutaṃ sutato abhijā-  
nāti. sutaṃ sutato  
abhiññāya sutaṃ na  
maññati sutasmiṃ  
na maññati sutato na  
maññati sutaṃ me'ti  
na maññati. sutaṃ nā-  
bhinandati. taṃ kissa

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

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

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

hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

mutaṃ mutato abhi-  
jānāti. mutaṃ mu-  
tato abhiññāya mu-  
taṃ na maññati mu-  
tasmiṃ na maññati  
mutato na maññati mu-  
taṃ me'ti na maññati.  
mutaṃ nābhinandati.  
taṃ kissa hetu? pariñ-  
ñātaṃ taṃ tathāga-  
tassā'ti vadāmi.

viññātaṃ viññātato  
abhijānāti. viññātaṃ  
viññātato abhiññāya  
viññātaṃ na maññati  
viññātasmiṃ na mañ-

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

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

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

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

ekattaṃ ekattato abhi-jānāti. ekattaṃ ekattato abhiññāya ekattaṃ na maññati ekatta-smiṃ na maññati ekattato na maññati ekattaṃ me'ti na maññati. ekattaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

nānattaṃ nānattato abhijānāti. nānattaṃ nānattato abhiññāya nānattaṃ na maññati



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

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

**170.** He directly knows nibbana from nibbana. Having directly known nibbana from nibbana, he does not conceive nibbana, he does not

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

sabbaṃ sabbato abhijānāti. sabbaṃ sabbato abhiññāya sabbaṃ na maññati sabba-smiṃ na maññati sabbato na maññati sabbaṃ me'ti na maññati. sabbaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati nibbānasmiṃ na

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

**First Tathagata section is finished.**

**171.** Also, O bhikkhus, the Tathagata, the Arahant, the rightly self-awakened one, he too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive in earth, he does not conceive from earth, he does not conceive “earth is for me,” he does not delight in

maññati nibbānato na maññati nibbānaṃ me'ti na maññati. nibbānaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāga-tassā'ti vadāmi.

**satthāraha  
paṭhamakanaye  
sattavanaka bhūmi  
paricchedi**

tathāgato'pi bhikkhave arahāṃ sammāsam-buddho 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 vidditvā bhavā jāti bhū-

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 bhikkhu s, “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.

172. He directly knows water from water. Having directly known water from water, he does not conceive water, he does not conceive in water, he does not conceive from water, he does not conceive “water is for 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

tassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammasambodhiṃ abhisambuddho'ti vadāmi.

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 mulanti iti viditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sab-

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.

**173.** He directly knows fire from fire. Having directly known fire from fire, he does not conceive fire, he does not conceive in fire, he does not conceive from fire, he does not conceive “fire is for 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.

baso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṃ abhisambudho'ti vadāmi.

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

174. He directly knows air from air. Having directly known air from air, he does not conceive air, he does not conceive in air, he does not conceive from air, he does not conceive “air is for 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.

175. He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive [earth bound] devas, he does not conceive in [earth

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

bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya bhūte na maññati bhūtesu na maññati bhūtato na maññati bhūte me'ti na maññati. bhūte nābhinandati. taṃ kissa hetu? nandi duk-

bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas is for 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.

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

khassa mūlanti iti vidditvā bhavā jāti bhū-tassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sam-māsambodhiṃ abhisambuddho'ti vadāmi.

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 vidditvā bhavā jāti bhū-tassa jarāmaṇanti.

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.

177. He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not conceive Pajapati, he does not conceive in Pajapati, he does not conceive from Pajapati, he does not conceive “Pajapati is for 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

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

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? nandi dukkhaṃ mūlanti iti veditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sam-

ing away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

**178.** He directly knows Brahma from Brahma. Having directly known Brahma from Brahma, he does not conceive Brahma, he does not conceive in Brahma, he does not conceive from Brahma, he does not conceive “Brahma is for 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.

māsambodhiṃ abhisambuddho'ti vadāmi.

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 vidditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sam-māsambodhiṃ abhisambuddho'ti vadāmi.



**179.** He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he does not conceive Abhassara devas, he does not conceive in Abhassara devas, he does not conceive from Abhassara devas, he does not conceive “Abhassara devas is for 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 bhikkhu s, “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.

**180.** He directly knows Subhakinna devas from Subhakinna devas. Having di-

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

subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe

rectly known Subhakinna devas from Subhakinna devas, he does not conceive Subhakinna devas, he does not conceive in Subhakinna devas, he does not conceive from Subhakinna devas, he does not conceive “Subhakinna devas is for 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.

**181.** He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehap-

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

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

phala devas, he does not conceive in Vehapphala devas, he does not conceive from Vehapphala devas, he does not conceive “Vehapphala devas is for 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.

**182.** He directly knows Vanquishers from Vanquishers. Having directly known Vanquishers from Vanquishers, he does not conceive Vanquishers, he does not conceive in Vanquishers, he does not conceive from Vanquishers, he does not conceive

ñati vehapphale me'ti na maññati. vehapphale nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇis-saggā anuttaraṃ sam-māsambodhiṃ abhisambuddho'ti vadāmi.

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

“Vanquishers is for me,” he does not delight in Vanquishers. 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 bhikkhu s, “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.

**183.** He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he does not conceive the domain of infinite space, he does not conceive in the domain of infinite space, he does not conceive from the domain of infinite space, he does not conceive “the do-

dukkhassa mūlanti iti viditvā bhavā jāti bhū-tassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sam-māsambodhiṃ abhisambuddho'ti vadāmi.

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

main of infinite space is for 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.

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

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

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmim na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇcāyatanam me'ti na maññati. viññāṇaṇcāyatanam nābhinandati. taṃ kissa hetu? nandi

domain of infinite consciousness, he does not conceive “the domain of infinite consciousness is for 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.

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

dukkhassa mūlanti iti viditvā bhavā jāti bhū-tassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sam-māsambodhiṃ abhisambuddho'ti vadāmi.

ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya ākiñcaññāyatanam na maññati ākiñcaññāyatanasmim na maññati ākiñcaññāyatanato na maññati ākiñcaññāyatanam me'ti na

conceive from the domain of nothingness, he does not conceive “the domain of nothingness is for 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 bhikkhu s, “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.

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

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

nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ abhiññāya nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanaṃ na maññati nevasañ-

he does not conceive the domain of neither perception nor non-perception, he does not conceive in 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 is for 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 bhikkhu s, “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.

187. He directly knows the

ñānāsaññāyatanato  
na maññati nevasa-  
ññānāsaññāyatanam  
me'ti na maññati. ne-  
vasaññānāsaññāya-  
tanam nābhinandati.  
taṃ kissa hetu? nandi  
dukkhassa mūlanti iti  
viditvā bhavā jāti bhū-  
tassa jarāmaraṇanti.  
tasmātiha bhikkhave  
tathāgato sabbaso taṇ-  
hānam khayā virāgā  
nirodhā cāgā paṭinis-  
saggā anuttaram sam-  
māsambodhiṃ abhi-  
sambuddho'ti vadāmi.

diṭṭhaṃ diṭṭhato abhi-  
jānāti. diṭṭhaṃ diṭ-



seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive in the seen, he does not conceive from the seen, he does not conceive “the seen is for 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.

**188.** He directly knows the heard from the heard. Having directly known the heard from the heard, he does not conceive the heard, he does not conceive in the heard, he does not conceive from

ṭhato abhiññāya diṭṭhaṃ na maññati diṭṭhasmiṃ na maññati diṭṭhato na maññati diṭṭhaṃ me'ti na maññati. diṭṭhaṃ 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.

sutaṃ sutato abhijānāti. sutaṃ sutato abhiññāya sutaṃ na maññati sutasmiṃ na maññati sutato na maññati sutaṃ me'ti na maññati. sutaṃ nābhinandati. taṃ

the heard, he does not conceive “the heard is for 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 bhikkhu s, “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.

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

kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhū-tassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sam-māsambodhiṃ abhisambuddho'ti vadāmi.

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 bhū-tassa jarāmaraṇanti. tasmātiha bhikkhave

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.

190. He directly knows the cognized from the cognized. Having directly known the cognized from the cognized, he does not conceive the cognized, he does not conceive in the cognized, he does not conceive from the cognized, he does not conceive “the cognized is for 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

tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinisaṃsaggā anuttaraṃ sammasambodhiṃ abhisambuddho'ti vadāmi.

viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiññāya viññātaṃ na maññati viññātasmiṃ na maññati viññātato na maññati viññātaṃ me'ti na maññati. viññātaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinisaṃsaggā anuttaraṃ sam-

s, “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.

**191.** He directly knows unity from unity. Having directly known unity from unity, he does not conceive unity, he does not conceive in unity, he does not conceive from unity, he does not conceive “unity is for 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.

māsambodhiṃ abhisambuddho'ti vadāmi.

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

**192.** He directly knows diversity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does not conceive in diversity, he does not conceive from diversity, he does not conceive “diversity is for 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.

**193.** He directly knows the all from the all. Having directly known the all from the all, he does not conceive the all, he does not conceive in the all, he does not conceive

nānattam nānattato abhijānāti. nānattam nānattato abhiññāya nānattam na maññati nānattasmiṃ na maññati nānattato na maññati nānattam me'ti na maññati. nānattam nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti vidditvā bhavā jātī bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammasambodhiṃ abhisambuddho'ti vadāmi.

sabbaṃ sabbato abhijānāti. sabbaṃ sabbato abhiññāya sabbaṃ na maññati sabbasmiṃ na maññati sabbato na maññati sabbaṃ me'ti na maññati.

from the all, he does not conceive “the all is for 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.

**194.** He directly knows nibbana from nibbana. Having directly known nibbana from nibbana, he does not conceive nibbana, he does not conceive in nibbana, he does not conceive from nibbana, he does not conceive “nibbana is for me,” he does not delight in nibbana. What is the reason for that? Having known thus: “Delight is the root of suffering.” “Be-

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

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati nibbānaṃ na maññati nibbānato na maññati nibbānaṃ me'ti na maññati. nibbānaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave

ing 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.

**Second Tathagata section is finished.**

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

tathāgato sabbaso  
taṇhānaṃ khayā vi-  
rāgā nirodhā cāgā pa-  
ṭinissaggā anuttaraṃ  
sammāsambodhiṃ  
abhisambuddho’ti va-  
dāmi’ti.

**satthāraha  
dutiyaṇaṇe  
aṭṭhavaṇakabhūmi  
paricchedi.**

idamavoca bhagavā  
<sup>1</sup>. na te bhikkhū bha-  
gavato bhāsitāṃ abhi-  
nanduntī<sup>2</sup>.

<sup>1</sup>nābhinanduntī (katthaci) ■

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

