

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

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

5. He perceives fire from

sappurisānaṃ adas-  
sāvī sappurisa-dham-  
massa akovido sappu-  
risadhamme 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 at fire, he conceives from fire, he conceives “fire is by me,” he delights in fire. What is the reason for that? He does not have comprehensive knowledge of it, I say.

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

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

9. He perceives Pajapati from Pajapati. Having perceived Pajapati from Pajapati, he conceives Pajapati, he conceives at Pajapati, he

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

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

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

11. He perceives Abhas-sara devas from Abhassara devas. Having perceived Abhassara devas from Abhassara devas, he conceives Abhassara devas, he conceives at Abhassara devas, he conceives from Abhassara devas, he conceives “Abhassara devas by me,” he delights

pajāpatito maññati pajāpatiṃ me'ti maññati. pajāpatiṃ abhinandati. taṃ kissa hetu? aparīññātaṃ tassā'ti vadāmi.

brahmaṃ brahmato sañjānāti. brahmaṃ brahmato saññatvā brahmaṃ maññati brahmani 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

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

13. He perceives Vehapphala devas from Vehapphala devas. Having perceived Vehapphala devas from Vehapphala devas, he conceives Vehapphala devas, he conceives at Vehapphala devas, he conceives from Vehapphala devas, he conceives

hetu? apariññātaṃ tassā'ti vadāmi.

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

vehapphale vehapphalaṭo sañjānāti. vehapphale vehapphalaṭo saññatvā vehapphale maññati vehapphalesu maññati vehapphalaṭo maññati vehapphale me'ti maññati. vehapphale abhinandati. taṃ kissa hetu?

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

apariññātaṃ tassā'ti vadāmi.

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

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

15. He perceives the domain of infinite space from the domain of infinite space. Having perceived the domain of infinite space from the domain of infinite space, he conceives the domain of infinite space, he conceives at the domain of infinite space, he

ākāsānañcāyatanam ākāsānañcāyatanato sañjānāti. ākāsānañcāyatanam ākāsānañcāyatanato saññatvā ākāsānañcāyatanam maññati ākāsānañcāyatanasmim maññati ākāsānañcāyatanato maññati ākāsānañcā-

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

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

yatanam me'ti maññati. ākāśānañcāyatanam abhinandati. taṃ kissa hetu? apariññātam tassā'ti vadāmi.

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



say.

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

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-

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

nevasaññānāsaññāya-  
tanam nevasaññānā-  
saññāyatanato sañjā-  
nāti. nevasaññānāsañ-  
ñāyatanam nevasaññā-  
nāsaññāyatanato sañ-  
ñatvā nevasaññānāsañ-  
ñāyatanam maññati  
nevasaññānāsaññā-  
yatanasmiṃ maññati

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

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

nevasaññānāsaññāyatana-  
tanato maññati neva-  
saññānāsaññāyatanaṃ  
me'ti maññati. neva-  
saññānāsaññāyatanaṃ  
abhinandati. taṃ kissa  
hetu? aparīññātaṃ  
tassā'ti vadāmi.

diṭṭhaṃ diṭṭhato sañjā-  
nāti. diṭṭhaṃ diṭṭhato  
saññatvā diṭṭhaṃ mañ-  
ñati diṭṭhasmiṃ mañ-  
ñati diṭṭhato maññati  
diṭṭhaṃ me'ti maññati.  
diṭṭhaṃ abhinandati.  
taṃ kissa hetu? apa-  
rīññātaṃ tassā'ti va-  
dāmi.

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

sutaṃ sutato sañjānāti.  
sutaṃ sutato saññatvā  
sutaṃ maññati suta-  
smiṃ maññati sutato  
maññati sutaṃ me'ti  
maññati. sutaṃ abhi-  
nandati. taṃ kissa  
hetu? apariññātaṃ  
tassā'ti vadāmi.

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

mutaṃ mutato sañjā-  
nāti. mutaṃ mutato  
saññatvā mutaṃ mañ-  
ñati mutasmim mañ-  
ñati mutato maññati  
mutaṃ me'ti maññati.  
mutaṃ abhinandati.  
taṃ kissa hetu? apa-  
riññātaṃ tassā'ti va-  
dāmi.

22. He perceives the cognized from the cognized. Having perceived the cognized from the cognized, he

viññātaṃ viññātato  
sañjānāti. viññātaṃ  
viññātato saññatvā viñ-  
ñātaṃ maññati viññā-

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

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

24. He perceives diversity from diversity. Having perceived diversity from diversity, he conceives diversity, he conceives at diversity, he conceives from diversity, he conceives “diversity by me,” he delights in diversity. What

tasmim maññati viññā-tato maññati viññātaṃ me'ti maññati. viññā-taṃ abhinandati. taṃ kissa hetu? apariññā-taṃ tassā'ti vadāmi.

ekattaṃ ekattato sañ-jānāti. ekattaṃ ekat-tato saññatvā ekat-taṃ maññati ekatta-smim maññati ekat-tato maññati ekattaṃ me'ti maññati. ekat-taṃ abhinandati. taṃ kissa hetu? apariññā-taṃ tassā'ti vadāmi.

nānattaṃ nānattato sañjānāti. nānattaṃ nānattato saññatvā nā-nattaṃ maññati nānat-tasmim maññati nānat-tato maññati nānattaṃ me'ti maññati. nānat-

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

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

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

taṃ abhinandati. taṃ kissa hetu? aparīññā-taṃ tassā'ti vadāmi.

sabbaṃ sabbato sañjā-nāti. sabbaṃ sabbato saññatvā sabbaṃ maññati sabbasmiṃ maññati sabbato maññati sabbaṃ me'ti maññati. sabbaṃ abhinandati. taṃ kissa hetu? aparīññātaṃ tassā'ti vadāmi.

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

**Puthujjana section is  
finished.**

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

28. He directly knows water

**assutavantaputhujja-  
naha vaseni  
paṭhamakabhūmi**

yopi so bhikkhave bhikkhu sekho appattamānaso anuttaraṃ yogakkhemaṃ paṭṭhaya 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 at water, he must not conceive from water, he must not conceive “water by me,” he must not delight in water. What is the reason for that? He must have comprehensive knowledge of it, I say.

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

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

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

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

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

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

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



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

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

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

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

brahmaṃ brahmato

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

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

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

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

say.

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

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

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

vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale māmāññi vehapphalesu māmāññi vehapphalato māmāññi vehapphale me'ti māmāññi. vehapphale mābhinandi. taṃ kissa hetu? pariññeyyaṃ

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

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

**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 do-

tassā'ti vadāmi.

abhibhum abhibhuto  
abhiñānāti. abhibhum  
abhibhuto abhiññāya  
abhibhum māmaññi  
abhibhusmiṃ māmaññi  
abhibhuto māmaññi  
abhibhum me'ti mā-  
maññi. abhibhum mā-  
bhinandi. taṃ kissa  
hetu? pariññeyyaṃ  
tassā'ti vadāmi.

ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhiñānāti. ākāsānañ-  
cāyatanam ākāsānañ-  
cāyatanato abhiññāya  
ākāsānañcāyatanam  
māmaññi ākāsānañcā-  
yatanasmiṃ māmaññi

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

40. He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he must not conceive the domain of infinite consciousness, he must not conceive at the domain of infinite consciousness, he must not conceive from the domain of infinite consciousness, he must not conceive “the domain of infinite con-

ākāsānañcāyatanato māmaññi ākāsānañcāyatanam me'ti māmaññi. ākāsānañcāyatanam mābhinandi. taṃ kissa hetu? pariññeyyam tassā'ti vadāmi.

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam māmaññi viññāṇaṇcāyatanasmim māmaññi viññāṇaṇcāyatanato māmaññi viññāṇaṇcāyatanam me'ti māmaññi. viññāṇaṇcāyatanam mābhinandi. taṃ kissa hetu? pariññeyyam tassā'ti vadāmi.

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

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

42. He directly knows the domain of neither percep-

ākiñcaññāyatanam  
ākiñcaññāyatanato  
abhiññāti. 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-

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

43. He directly knows the seen from the seen. Having

saññāyatanaato abhi-  
jānāti. nevasaññānā-  
saññāyatanaṃ neva-  
saññānāsaññāyatanaato  
abhiññāya nevasañ-  
ñānāsaññāyatanaṃ  
māmaññi nevasaññā-  
nāsaññāyatanaṃ  
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-

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

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

45. He directly knows the thought from the thought. Having directly known the

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

sutaṃ sutato abhijā-  
nāti. sutaṃ sutato  
abhiññāya sutaṃ mā-  
maññi sutasmiṃ mā-  
maññi sutato māmaññi  
sutaṃ me'ti māmaññi.  
sutaṃ mābhinandi.  
taṃ kissa hetu? pa-  
riññeyyaṃ tassā'ti va-  
dāmi.

mutaṃ mutato abhi-  
jānāti. mutaṃ mu-  
tato abhiññāya mutaṃ



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

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

47. He directly knows unity from unity. Having directly

māmaññi mutasmiṃ  
māmaññi mutato mā-  
maññi mutaṃ me'ti  
māmaññi. mutaṃ mā-  
bhinandi. taṃ kissa  
hetu? pariññeyyaṃ  
tassā'ti vadāmi.

viññātaṃ viññātato  
abhijānāti. viññātaṃ  
viññātato abhiññāya  
viññātaṃ māmaññi  
viññātasmiṃ māmaññi  
viññātato māmaññi  
viññātaṃ me'ti mā-  
maññi. viññātaṃ mā-  
bhinandi. taṃ kissa  
hetu? pariññeyyaṃ  
tassā'ti vadāmi.

ekattaṃ ekattato abhi-  
jānāti. ekattaṃ ekat-

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

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

49. He directly knows the all from the all. Having directly known the all from the all, he must not conceive

tato abhiññāya ekatta-  
taṃ māmaññi ekatta-  
smiṃ māmaññi ekatta-  
tato māmaññi ekatta-  
me'ti māmaññi. ekatta-  
taṃ mābhinandi. taṃ  
kissa hetu? pariññey-  
yaṃ tassā'ti vadāmi.

nānattaṃ nānattato  
abhiññāti. nānattaṃ  
nānattato abhiññāya  
nānattaṃ māmaññi nā-  
nattasmiṃ māmaññi  
nānattato māmaññi nā-  
nattaṃ me'ti māmaññi.  
nānattaṃ mābhinandi.  
taṃ kissa hetu? pa-  
riññeyyaṃ tassā'ti va-  
dāmi.

sabbaṃ sabbaṃ abhi-  
ññāti. sabbaṃ sab-  
bato abhiññāya sab-  
baṃ māmaññi sabba-

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

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

**Sekha section is finished.**

smiṃ māmaññi sab-  
bato māmaññi sabbaṃ  
me'ti māmaññi. sab-  
baṃ mābhinandi. taṃ  
kissa hetu? pariññey-  
yaṃ tassā'ti vadāmi.

nibbānaṃ nibbānato  
abhijānāti. nibbānaṃ  
nibbānato abhiññāya  
nibbānaṃ māmaññi  
nibbānasmiṃ māmaññi  
nibbānato māmaññi  
nibbānaṃ me'ti mā-  
maññi. nibbānaṃ mā-  
bhinandi. taṃ kissa  
hetu? pariññeyyaṃ  
tassā'ti vadāmi.

**sekhaha vivaṭṭavaseni  
dutiya-kabhūmi  
paricchedi**

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 burden, attained the true advantage, completely destroyed the fetters of being, one who is liberated by right final knowledge. He too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive at earth, he does not conceive from earth, he does not conceive “earth by me,” he does not delight in earth. What is the reason for that? He has comprehensive knowledge of it, I say.

52. He directly knows water from water. Having directly

yo'pi so bhikkhave  
bhikkhu araham khī-  
ṇāsavo vusitavā kata-  
karaṇīyo ohitabhāro  
anuppattasadattho pa-  
rikkhīṇabhavasamyo-  
jano sammadaññā vi-  
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-

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

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

54. He directly knows air from air. Having directly known air from air, he does not conceive air, he does not conceive at air, he does not conceive from air, he does

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

vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya vāyaṃ na maññati. vāyasmīṃ na maññati. vāyato na maññati. vāyaṃ me'ti

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

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

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

na maññati. vāyaṃ nābhinandati. taṃ kissa hetu? pariññā-taṃ 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? pariññā-taṃ tassā'ti vadāmi.

deve devato abhijānāti. deve devato abhiññāya deve na maññati. devesu na maññati. devato na maññati. deve

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

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

58. He directly knows Brahma

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

brahmaṃ brahmato

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

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

**60.** He directly knows Sub-

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

subhakiṇṇe subhakiṇ-



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

61. He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive at Vehapphala devas, he does not conceive from Vehapphala devas, he does not conceive “Vehapphala devas is by me,” he does not delight in Vehapphala devas. What

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

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.

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

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

**63.** He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he does not conceive the domain of infinite space, he does not conceive at the domain of infinite space, he

abhibhum abhibhuto  
abhijānāti. abhibhum  
abhibhuto abhiññāya  
abhibhum na maññati.  
abhibhusmiṃ na mañ-  
ñati. abhibhuto na  
maññati. abhibhum  
me'ti na maññati. abhi-  
bhum nābhinandati.  
taṃ kissa hetu? pariñ-  
ñātaṃ tassā'ti vadāmi.

ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhijānāti. ākāsānañ-  
cāyatanam ākāsānañ-  
cāyatanato abhiññāya  
ākāsānañcāyatanam  
na maññati. ākāsānañ-  
cāyatanasmiṃ na mañ-  
ñati. ākāsānañcāyata-  
nato na maññati. ākā-  
sānañcāyatanam me'ti

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

64. He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he does not conceive the domain of infinite consciousness, he does not conceive at the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite consciousness by me,” he does not delight in the domain of infinite consciousness. What

na maññati. ākāśānañ-  
cāyatanam nābhinan-  
dati. tam kissa hetu?  
pariññātam tassā'ti va-  
dāmi.

viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
abhiñānāti. 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.

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

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

ākiñcaññāyatanam  
ākiñcaññāyatanato  
abhijānāti. 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? pariñ-  
ñātam tassā'ti vadāmi.

nevasaññānāsaññāya-  
tanam nevasaññānā-  
saññāyatanato abhi-  
jānāti. nevasaññānā-  
saññāyatanam neva-  
saññānāsaññāyatanato

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

67. He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive at the seen, he does

abhiññāya nevasaññā-  
nāsaññāyatanaṃ na  
maññati. nevasaññā-  
nāsaññāyatanaṃ  
na maññati. nevasañ-  
ñānāsaññāyatanaṃ na  
maññati. nevasaññā-  
nāsaññāyatanaṃ me'ti  
na maññati. nevasañ-  
ñānāsaññāyatanaṃ  
nābhinandati. taṃ  
kissa hetu? pariññā-  
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-

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

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

**69.** He directly knows the thought from the thought. Having directly known the thought from the thought, he does not conceive the thought, he does not conceive at the thought, he does not

ñati. diṭṭhaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

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

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

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

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

kissa hetu? pariññā-  
taṃ tassā'ti vadāmi.

viññātaṃ viññātato  
abhiññāti. viññātaṃ  
viññātato abhiññāya  
viññātaṃ na maññati.  
viññātasmiṃ na mañ-  
ñati. viññātato na mañ-  
ñati. viññātaṃ me'ti  
na maññati. viññātaṃ  
nābhinandati. taṃ  
kissa hetu? pariññā-  
taṃ tassā'ti vadāmi.

ekattaṃ ekattato abhi-  
jānāti. ekattaṃ ekat-  
tato abhiññāya ekat-  
taṃ na maññati. ekat-  
tasmiṃ na maññati.  
ekattato na maññati.

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

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

**73.** He directly knows the all from the all. Having directly known the all from the all, he does not conceive the all, he does not conceive at the all, he does not conceive from the all, he does not conceive “the all by me,” he does

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

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

sabbaṃ sabbato abhijānāti. sabbaṃ sabbato abhiññāya sabbaṃ na maññati. sabbasmiṃ na maññati. sabbato na maññati. sabbaṃ me'ti na maññati. sabbaṃ nābhinandati. taṃ kissa



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

**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],

hetu? pariññātaṃ tassā'ti vadāmi.

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

**khīṇāsavaha paricchedi paṭhamakanaye tatiyakabhūmi**

yo'pi so bhikkhave bhikkhu arahama khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho pa-

done what must be done, laid down the burden, attained the true advantage, completely destroyed the fetters of being, one who is liberated by right final knowledge. He too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive at earth, he does not conceive from earth, he does not conceive “earth by me,” he does not delight in earth. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

76. He directly knows water from water. Having directly known water from water, he does not conceive water, he does not conceive at water, he does not conceive from

rikkhīṇabhavasamaṃyo-  
jano sammadaññā vi-  
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? khayā  
rāgassa vītarāgattā.

āpaṃ āpato abhijānāti.  
āpaṃ āpato abhiñ-  
ñāya āpaṃ na mañ-  
ñati āpasmim na mañ-  
ñati āpato na maññati

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

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

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

āpaṃ me'ti na maññati. āpaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītārāgattā.

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

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

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

**80.** He directly knows [sensual heaven] devas from [sensual heaven] devas. Having directly known [sensual heaven] devas from [sensual heaven] devas, he does not conceive [sensual heaven]

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

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 rā-

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

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

**82.** He directly knows Brahma from Brahma. Having directly known Brahma from

gassa vītarāgattā.

pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito abhiññāya pajāpatim na maññati pajāpatismim na maññati pajāpatito na maññati pajāpatim me'ti na maññati. pajāpatim nābhinandati. tam kissa hetu? khayā rāgassa vītarāgattā.

brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya

Brahma, he does not conceive  
 Brahma, he does not conceive  
 at Brahma, he does not con-  
 ceive from Brahma, he does  
 not conceive “Brahma by  
 me,” he does not delight in  
 Brahma. What is the reason  
 for that? Because of his lib-  
 eration from lust due to the  
 destruction of lust.

**83.** He directly knows Ab-  
 hassara devas from Abhassara  
 devas. Having directly known  
 Abhassara devas from Ab-  
 hassara devas, he does not  
 conceive Abhassara devas,  
 he does not conceive at Ab-  
 hassara devas, he does not  
 conceive from Abhassara  
 devas, he does not conceive  
 “Abhassara devas by me,” he  
 does not delight in Abhassara  
 devas. What is the reason  
 for that? Because of his lib-  
 eration from lust due to the  
 destruction of lust.

**84.** He directly knows Sub-

brahmaṃ na maññati  
 brahmato na maññati  
 brahmani na maññati  
 brahmaṃ me'ti na  
 maññati. brahmaṃ nā-  
 bhinandati. taṃ kissa  
 hetu? khayā rāgassa  
 vītarāgattā.

ābhassare ābhassarato  
 abhijānāti. ābhassare  
 ābhassarato abhiñ-  
 ñāya ābhassare na  
 maññati ābhassaresu  
 na maññati ābhassa-  
 rato na maññati ābhas-  
 sare me'ti na maññati.  
 ābhassare nābhinan-  
 dati. taṃ kissa hetu?  
 khayā rāgassa vītarā-  
 gattā.

subhakiṇṇe subhakiṇ-

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

85. He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive at Vehapphala devas, he does not conceive from Vehapphala devas, he does not conceive “Vehapphala devas is by me,” he does not delight

ṇato abhijānāti. subhakinṇe subhakinṇato abhiññāya subhakinṇe na maññati subhakinṇato na maññati subhakinṇesu na maññati subhakinṇe me'ti na maññati. subhakinṇe nābhinandati. taṃ kissa hetu? khayā rāgassa vītārāgattā.

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 vītārāgattā.

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

**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

abhibhum abhibhuto  
abhijānāti. abhibhum  
abhibhuto abhiññāya  
abhibhum na maññati  
abhibhusmiṃ na mañ-  
ñati abhibhuto na mañ-  
ñati abhibhum me'ti  
na maññati. abhibhum  
nābhinandati. taṃ  
kissa hetu? khayā rā-  
gassa vītarāgattā.

ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhijānāti. ākāsānañ-  
cāyatanam ākāsānañ-  
cāyatanato abhiññāya  
ākāsānañcāyatanam  
na maññati ākāsānañ-  
cāyatanasmim na mañ-  
ñati ākāsānañcāyata-



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

**88.** He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he does not conceive the domain of infinite consciousness, he does not conceive at the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite con-

nato na maññati ākā-sānañcāyatanaṃ me'ti na maññati. ākā-sānañcāyatanaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītārāgattā.

viññāṇaṃcāyatanaṃ viññāṇaṃcāyatanaṃ abhijānāti. viññāṇaṃcāyatanaṃ viññāṇaṃcāyatanaṃ abhiññāya viññāṇaṃcāyatanaṃ na maññati viññāṇaṃcāyatanaṃ na maññati viññāṇaṃcāyatanaṃ na maññati viññāṇaṃcāyatanaṃ me'ti na maññati. viññāṇaṃcāyatanaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītārāgattā.

sciousness by me,” he does not delight in the domain of infinite consciousness. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

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

**90.** He directly knows the

ākiñcaññāyatanam  
ākiñcaññāyatanato  
abhijānāti, 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  
rāgassa vītarāgattā.

nevasaññānāsaññāya-

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

91. He directly knows the

tanam nevasaññānāsaññāyatanato abhi-jānāti. nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanam na maññati nevasaññānāsaññāyatanasmim na maññati nevasaññānāsaññāyatanato na maññati nevasaññānāsaññāyatanam me'ti na maññati. nevasaññānāsaññāyatanam nābhinandati. tam kissa hetu? khayā rāgassa vitarāgattā.

diṭṭham diṭṭhato abhi-jānāti. diṭṭham diṭ-

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

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

93. He directly knows the

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

mutaṃ mutato abhijā-

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

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

nāti. mutam mutato abhiññāya mutam na maññati mutasmim na maññati mutato na maññati mutam me'ti na maññati. mutam nābhinandati. tam kissa hetu? khayā rāgassa vītarāgattā.

viññātam viññātato abhijānāti. viññātam viññātato abhiññāya viññātam na maññati viññātasim na maññati viññātato na maññati viññātam me'ti na maññati. viññātam nābhinandati. tam kissa hetu? khayā rāgassa vītarāgattā.

lust.

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

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

ekattaṃ ekattato abhi-  
jānāti. ekattaṃ ekat-  
tato abhiññāya ekat-  
taṃ na maññati ekatta-  
smiṃ na maññati ekat-  
tato na maññati ekat-  
taṃ me'ti na maññati.  
ekattaṃ nābhinandati.  
taṃ kissa hetu? khayā  
rāgassa vītarāgattā.

nānattaṃ nānattato  
abhiññāti. nānattaṃ  
nānattato abhiññāya  
nānattaṃ na maññati  
nānattasmiṃ na mañ-  
ñati nānattato na mañ-  
ñati nānattaṃ me'ti na  
maññati. nānattaṃ nā-  
bhinandati. taṃ kissa  
hetu? khayā rāgassa  
vītarāgattā.

sabbaṃ sabbato abhi-

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

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

jānāti. sabbam sab-  
bato abhiññāya sab-  
bam na maññati sabba-  
smiṃ na maññati sab-  
bato na maññati sab-  
bam me'ti na maññati.  
sabbam nābhinandati.  
taṃ kissa hetu? khayā  
rāgassa vītarāgattā.

nibbānaṃ nibbānato  
abhijānāti. nibbānaṃ  
nibbānato abhiññāya  
nibbānaṃ na maññati  
nibbānasmiṃ na mañ-  
ñati nibbānato na mañ-  
ñati nibbānaṃ me'ti  
na maññati. nibbānaṃ  
nābhinandati. taṃ  
kissa hetu? khayā rā-  
gassa vītarāgattā.

**khīṇāsavaha  
dutiyaṇaṇa  
cataravanaka bhūmi  
paricchedi**

**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 liberated by right final knowledge. He too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive at earth, he does not conceive from earth, he does not conceive “earth by me,” he does not delight in earth. What is the reason for that? Because of his lib-

yo'pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto so'pi paṭhavim paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati paṭhaviyā na maññati paṭhavito na maññati paṭhaviṃ me'ti na maññati. paṭhaviṃ nābhinandati. tam kissa hetu? khayā dosassa vītadosattā.



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

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

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?  
khayā dosassa vītado-  
sattā.

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.

hate.

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

**103.** He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive [earth bound] devas, he does not conceive at [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas by me,” he does not delight in [earth bound] devas. What is the

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 dosassa  
vītadosattā.

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 dosassa  
vītadosattā.

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

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

**105.** He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not conceive Pajapati, he does not conceive at Pajapati, he does

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 do-  
sassa vītadosattā.

pajāpatim pajāpatito  
abhijānāti. pajāpatim  
pajāpatito abhiññāya  
pajāpatim na maññati  
pajāpatismim na mañ-  
ñati pajāpatito na mañ-

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

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

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

ñati pajāpatim me'ti  
na maññati. pajāpa-  
tim nābhinandati. tam  
kissa hetu? khayā do-  
sassa vītadosattā.

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

ābhassare ābhassarato  
abhiñānāti. ābhassare  
ābhassarato abhiñ-  
ñāya ābhassare na  
maññati ābhassaresu  
na maññati ābhassa-

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

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

rato na maññati ābhassare me'ti na maññati. ābhassare nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

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

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

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

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.

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

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

112. 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 dosassa vītado-  
sattā.

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

**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

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.

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



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

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

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

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 dosassa

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

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

**116.** He directly knows the heard from the heard. Having directly known the heard

vītadosattā.

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 dosassa  
vītadosattā.

sutaṃ sutato abhijā-  
nāti. sutaṃ sutato  
abhiññāya sutaṃ na

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

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

118. He directly knows the

maññati sutasmim  
na maññati sutato na  
maññati sutam me'ti  
na maññati. sutam nā-  
bhinandati. tam kissa  
hetu? khayā dosassa  
vītadosattā.

mutam mutato abhijā-  
nāti. mutam mutato  
abhiññāya mutam na  
maññati mutasmim  
na maññati mutato na  
maññati mutam me'ti  
na maññati. mutam  
nābhinandati. tam  
kissa hetu? khayā do-  
sassa vītadosattā.

viññātam viññātato

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

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

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

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

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

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? khayā dosassa vītadosattā.

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

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

**Third arahant section is finished.**

**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

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

**khīṇāsavaha  
tatiyakanaye  
pañcakavanaka  
paricchedi bhūmi**

yo'pi so bhikkhave bhikkhu arahama khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto so'pi paṭhavim paṭhavito abhijānāti.

destroyed the fetters of being, one who is liberated by right final knowledge. He too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive at earth, he does not conceive from earth, he does not conceive “earth by me,” he does not delight in earth. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

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

paṭhaviṃ paṭhavito  
abhiññāya paṭhaviṃ  
na maññati paṭhaviyā  
na maññati paṭhavito  
na maññati paṭhaviṃ  
me'ti na maññati. pa-  
ṭhaviṃ nābhinandati.  
taṃ kissa hetu? khayā  
mohassa vītamohattā.

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?  
khayā mohassa vītamo-  
hattā.

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

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

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



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

**128.** He directly knows [sensual heaven] devas from [sensual heaven] devas. Having directly known [sensual heaven] devas from [sensual heaven] devas, he does not conceive [sensual heaven] devas, he does not conceive

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

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

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

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

**130.** He directly knows Brahma from Brahma. Hav-

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

brahman brahmato abhijānāti. brahman

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

brahmato abhiññāya  
brahmaṃ na maññati  
brahmato na maññati  
brahmani na maññati  
brahmaṃ me'ti na  
maññati. brahmaṃ nā-  
bhinandati. taṃ kissa  
hetu? khayā mohassa  
vītamohattā.

ābhassare ābhassarato  
abhiññāti. ābhassare  
ābhassarato abhiñ-  
ñāya ābhassare na  
maññati ābhassaresu  
na maññati ābhassa-  
rato na maññati ābhas-  
sare me'ti na maññati.  
ābhassare nābhinan-  
dati. taṃ kissa hetu?  
khayā mohassa vītamo-  
hattā.

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

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

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. vehapphale nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

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

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

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

abhibhum abhibhuto  
abhiñānāti. abhibhum  
abhibhuto abhiññāya  
abhibhum na mañ-  
ñati abhibhusmiṃ na  
maññati abhibhuto  
na maññati abhibhum  
me'ti na maññati. abhi-  
bhum nābhinandati.  
taṃ kissa hetu? khayā  
mohassa vītamohattā.

ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhiñānāti. ākāsānañ-  
cāyatanam ākāsānañ-  
cāyatanato abhiññāya  
ākāsānañcāyatanam

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

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

na maññati ākāśānañcāyatanasmim na maññati ākāśānañcāyatanato na maññati ākāśānañcāyatanam me'ti na maññati. ākāśānañcāyatanam nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmim na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇcāyatanam me'ti na maññati. viññāṇaṇcāyatanam nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

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

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

ākiñcaññāyatanam  
 ākiñcaññāyatanato  
 abhijānāti. 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  
 mohassa vītamohattā.

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

nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ abhi-jānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ abhiññāya nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanaṃ me'ti na maññati. nevasaññānāsaññāyatanaṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.



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

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

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  
vītamohattā.

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

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

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

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

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

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

nānattaṃ nānattato  
abhijānāti. nānattaṃ  
nānattato abhiññāya  
nānattaṃ na maññati  
nānattasmiṃ na mañ-  
ñati nānattato na mañ-  
ñati nānattaṃ me'ti na  
maññati. nānattaṃ nā-  
bhinandati. taṃ kissa  
hetu? khayā mohassa  
vītamohattā.

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

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

sabbaṃ sabbato abhi-  
jānāti. sabbaṃ sab-  
bato abhiññāya sab-  
baṃ na maññati sabba-  
smiṃ na maññati sab-  
bato na maññati sab-  
baṃ me'ti na maññati.  
sabbaṃ nābhinandati.  
taṃ kissa hetu? khayā  
mohassa vītamohattā.

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

sion due to the destruction of delusion.

**Fourth arahant section is finished.**

**khīṇāsavaha  
catutthakanaye  
javanaka bhūmi  
paricchedi**

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

tathāgato'pi bhikkhave  
arahaṃ sammāsambuddho paṭhavim pa-  
ṭhavito abhijānāti. pa-  
ṭhavim paṭhavito abhiñ-  
ñāya paṭhavim na mañ-  
ñati paṭhaviyā na mañ-  
ñati paṭhavito na mañ-  
ñati paṭhavim me'ti na  
maññati. paṭhavim nā-  
bhinandati. taṃ kissa  
hetu? pariññātaṃ taṃ  
tathāgatassā'ti vadāmi.

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

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

**150.** He directly knows air from air. Having directly known air from air, he does

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-  
jasmiṃ na maññati  
tejato na maññati te-  
jaṃ me'ti na maññati.  
tejaṃ nābhinandati.  
taṃ kissa hetu? pariñ-  
ñātaṃ taṃ tathāga-  
tassā'ti vadāmi.

vāyaṃ vāyato abhijā-  
nāti. vāyaṃ vāyato  
abhiññāya vāyaṃ na

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

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

152. He directly knows [sensual heaven] devas from

maññati vāyasmim  
na maññati vāyato  
na maññati vāyam  
me'ti na maññati. vā-  
yam nābhinandati.  
taṃ kissa hetu? pa-  
riññātaṃ taṃ tathāga-  
tassā'ti vadāmi.

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? pariññātaṃ taṃ  
tathāgatassā'ti vadāmi.

deve devato abhijānāti.  
deve devato abhiñ-

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

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

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  
abhiñānāti. pajāpatim  
pajāpatito abhiññāya  
pajāpatim na mañ-  
ñati pajāpatismim na  
maññati pajāpatito  
na maññati pajāpa-  
tim me'ti na maññati.  
pajāpatim nābhinan-  
dati. taṃ kissa hetu?  
pariññātaṃ taṃ tathā-  
gatassā'ti vadāmi.



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

**155.** He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he does not conceive Abhassara devas, he does not conceive at Abhassara devas, he does not conceive from Abhassara devas, he does not conceive “Abhassara devas by me,” he does not delight in Abhassara devas. What is the reason for

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? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

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

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

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 tathāgataṃ tadāmi.

vehapphale vehapphalaṃ abhijānāti. vehapphale vehapphalaṃ abhiññāya vehapphale na maññati vehapphalesu na maññati vehapphalaṃ na maññati vehapphale me'ti

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

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

**159.** He directly knows the domain of infinite space from the domain of infinite space. Having directly known the

na maññati. vehap-phale nābhinandati. taṃ kissa hetu? pariñ-ñātaṃ taṃ tathāga-tassā'ti vadāmi.

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

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti. ākāsānañ-cāyatanam ākāsānañ-

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

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

cāyatanato abhiññāya ākāśānañcāyatanam na maññati ākāśānañcāyatanasmim na maññati ākāśānañcāyatanato na maññati ākāśānañcāyatanam me'ti na maññati. ākāśānañcāyatanam nābhinandati. tam kissa hetu? pariññātam tam tathāgatassā'ti vadāmi.

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmim na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇcāyatanam me'ti na maññati. viññāṇaṇcāyatanam nābhinandati. tam kissa hetu? pariñ-

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

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

ñātaṃ taṃ tathāga-  
tassā'ti vadāmi.

ākiñcaññāyatanaṃ  
ākiñcaññāyatana-  
to abhijānāti. ākiñcañ-  
ñāyatanaṃ ākiñcañ-  
ñāyatana- to abhiññāya  
ākiñcaññāyatanaṃ na  
maññati ākiñcaññāya-  
tanasmim na maññati  
ākiñcaññāyatana-  
to na maññati ākiñcañ-  
ñāyatanaṃ me'ti na  
maññati. ākiñcaññāya-  
tanaṃ nābhinandati.  
taṃ kissa hetu? pariñ-  
ñātaṃ taṃ tathāga-  
tassā'ti vadāmi.

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

nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ abhi-jānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ abhiññāya nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanaṃ me'ti na maññati. nevasaññānāsaññāyatanaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgataṃ vadāmi.

diṭṭhaṃ diṭṭhato abhi-

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

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

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

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

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

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

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-  
ñati viññātato na mañ-  
ñati viññātaṃ me'ti na  
maññati. viññātaṃ nā-  
bhinandati. taṃ kissa  
hetu? pariññātaṃ taṃ  
tathāgatassā'ti vadāmi.



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

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

**169.** He directly knows the all from the all. Having di-

ekattaṃ ekattato abhi-  
jānāti. ekattaṃ ekat-  
tato abhiññāya ekat-  
taṃ na maññati ekatta-  
smiṃ na maññati ekat-  
tato na maññati ekat-  
taṃ me'ti na maññati.  
ekattaṃ nābhinandati.  
taṃ kissa hetu? pariñ-  
ñātaṃ taṃ tathāga-  
tassā'ti vadāmi.

nānattaṃ nānattato  
abhiññāti. nānattaṃ  
nānattato abhiññāya  
nānattaṃ na maññati  
nānattasmiṃ na mañ-  
ñati nānattato na mañ-  
ñati nānattaṃ me'ti na  
maññati. nānattaṃ nā-  
bhinandati. taṃ kissa  
hetu? pariññātaṃ taṃ  
tathāgatassā'ti vadāmi.

sabbhaṃ sabbato abhi-  
jānāti. sabbhaṃ sab-

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

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

**First Tathagata section is finished.**

bato abhiññāya sabbaṃ na maññati sabba-smiṃ na maññati sabato na maññati sabbaṃ me'ti na maññati. sabbaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgata-sassā'ti vadāmi.

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati nibbānasmim na maññati nibbānato na maññati nibbānaṃ me'ti na maññati. nibbānaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgata-sassā'ti vadāmi.

**satthāraha  
paṭhamakanaye  
sattavanaka bhūmi  
paricchedi**

171. Also, O bhikkhus, the Tathagata, the Arahant, the rightly self-awakened one, he too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive at earth, he does not conceive from earth, he does not conceive “earth by me,” he does not delight in earth. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading

tathāgato'pi bhikkhave araham sammāsam-buddho paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññāti paṭhaviyā na maññāti paṭhavito na maññāti paṭhaviṃ me'ti na maññati. paṭhaviṃ nābhinandati. tam kissa hetu? nandi dukkhassa mūlanti iti vidditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsam-bodhiṃ abhisambuddho'ti vadāmi.

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

āpaṃ āpato abhijānāti.  
 āpaṃ āpato 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?  
 nandi dukkhassa mū-  
 lanti iti viditvā bhavā  
 jāti bhūtassa jarāmara-  
 ṇanti. tasmātiha bhik-  
 khave tathāgato sab-  
 baso taṇhānaṃ khayā  
 virāgā nirodhā cāgā  
 paṭinissaggā anutta-  
 raṃ sammāsambo-  
 dhiṃ abhisambud-  
 dho'ti vadāmi.

tejaṃ tejato abhijānāti.

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

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

tejaṃ tejato abhiññāya  
tejaṃ na maññati te-  
jasmim na maññati  
tejato na maññati te-  
jaṃ me'ti na maññati.  
tejaṃ nābhinandati.  
taṃ kissa hetu? nandi  
dukkhassa mūlanti iti  
viditvā bhavā jāti bhū-  
tassa jarāmaṇanti.  
tasmātiha bhikkhave  
tathāgato sabbaso taṇ-  
hānaṃ khayā virāgā  
nirodhā cāgā paṇi-  
saggā anuttaraṃ sam-  
māsambodhiṃ abhi-  
sambuddho'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? nandi duk-

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 at [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas by me,” he does not delight in [earth bound] devas. What is the reason for that? Having known thus: “Delight is the

khassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammasambodhiṃ 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 dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sam-

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 [sensual heaven] devas from [sensual heaven] devas. Having directly known [sensual heaven] devas from [sensual heaven] devas, he does not conceive [sensual heaven] devas, he does not conceive at [sensual heaven] devas, he does not conceive from [sensual heaven] devas, he does not conceive “[sensual heaven] devas by me,” he does not delight in [sensual heaven] devas. What is the reason for that? Having known thus: “Delight is the root of suffering,” “be-

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

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.

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

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



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

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

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 paṭinisaṃsaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

ābhassare ābhassarato abhijānāti. ābhassare

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

**180.** He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas,

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

subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na maññati subhakiṇṇato na maññati su-

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

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

bhakiṇṇesu na maññati subhakiṇṇe me'ti na maññati. subhakiṇṇe nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhū-tassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sam-māsambodhiṃ abhisambuddho'ti vadāmi.

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

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

phale nābhinandati. taṃ 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.

abhibhuṃ abhibhūto abhijānāti. abhibhuṃ abhibhuto abhiññāya abhibhuṃ na maññati abhibhusmiṃ na maññati abhibhūto na maññati abhibhuṃ me'ti na maññati. abhibhuṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhū-

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.

**183.** He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he does not conceive the domain of infinite space, he does not conceive at the domain of infinite space, he does not conceive from the domain of infinite space, he does not conceive “the domain of infinite space by me,” he does not delight in the domain of infinite space. What

tassa jarāmaṇanti.  
tasmātiha bhikkhave  
tathāgato sabbaso taṇ-  
hānaṃ khayā virāgā  
nirodhā cāgā paṭinis-  
saggā anuttaraṃ sam-  
māsambodhiṃ abhi-  
sambuddho'ti vadāmi.

ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhijānāti. 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?  
nandi dukkhassa mū-  
lanti iti viditvā bhavā  
jāti bhūtassa jarāmaṇa-

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 at the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite con-

ṇanti. 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 dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaraṇanti.

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

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

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

ākiñcaññāyatanaṃ ākiñcaññāyatanaato abhijānāti. ākiñcaññāyatanaṃ ākiñcaññāyatanaato abhiññāya ākiñcaññāyatanaṃ na maññati ākiñcaññāyatanaṃ na maññati ākiñcaññāyatanaato na maññati ākiñcaññāyatanaṃ me’ti na maññati. ākiñcaññāyatanaṃ nābhinandati. taṃ kissa hetu? nandi

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

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

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

nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ abhiññāya nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanaṃ



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

**187.** He directly knows the seen from the seen. Having directly known the seen from the seen, he does not con-

me'ti na maññati. ne-vasaññānāsaññāya-tanaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇinissaggā anuttaraṃ sammasambodhiṃ abhisambuddho'ti vadāmi.

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

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

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

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

sutaṃ sutato abhijānāti. sutaṃ sutato abhiññāya sutaṃ na maññati sutasmim na maññati sutato na maññati sutaṃ me'ti na maññati. sutaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhū-

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.

**189.** He directly knows the thought from the thought. Having directly known the thought from the thought, he does not conceive the thought, he does not conceive at the thought, he does not conceive from the thought, he does not conceive “the thought by me,” he does not delight in the thought. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.”

tassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammasambodhiṃ 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 kassa hetu? nandi dukkhassa mūlanti iti vidditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sam-

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

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

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

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

ekattaṃ ekattato abhi-  
jānāti. ekattaṃ ekat-  
tato abhiññāya ekat-  
taṃ na maññati ekatta-  
smiṃ na maññati ekat-  
tato na maññati ekat-  
taṃ me'ti na maññati.  
ekattaṃ nābhinandati.  
taṃ kissa hetu? nandi  
dukkhassa mūlanti iti  
viditvā bhavā jāti bhū-  
tassa jarāmaraṇanti.  
tasmātiha bhikkhave  
tathāgato sabbaso taṇ-  
hānaṃ khayā virāgā  
nirodhā cāgā paṭinis-  
saggā anuttaraṃ sam-  
māsambodhiṃ abhi-  
sambuddho'ti vadāmi.

nānattaṃ nānattato  
abhijānāti. nānattaṃ  
nānattato abhiññāya  
nānattaṃ na maññati

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

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

nānattasmiṃ na maññati nānattato na maññati nānattaṃ me'ti na maññati. nānattaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇinissaggā anuttaraṃ sammasambodhiṃ abhisambuddho'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? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhū-

ing 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 at nibbana, he does not conceive from nibbana, he does not conceive “nibbana by me,” he does not delight in nibbana. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away,

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

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

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.

sammāsambodhiṃ  
abhisambuddho'ti va-  
dāmi'ti.

**satthāraha  
dutiyaṇaṇe  
aṭṭhavaṇakabhūmi  
paricchedi.**

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

<sup>1</sup>nābhinanduntī (katthaci)■

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



