

### 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, Dhamma-deaf puthujjana; the one who does not possess the vision of the noble ones, not an expert, not trained in the noble ones’ Dhamma; the one who does not possess the

mūlapariyāyasuttam

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

sabbadhammamūlapariyāyaṃ  
vo bhikkhave desessāmi  
taṃ suṇātha 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 sappurisānaṃ  
adassāvī sappurisdhammassa  
akovido sappurisdhamme

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

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 fire. Having perceived fire from fire, he conceives fire, he conceives at fire, he conceives from fire, he conceives

avinīto paṭhavim  
paṭhavito sañjānāti.  
paṭhavim paṭhavito  
saññatvā paṭhavim  
maññati paṭhaviyā  
maññati paṭhavito  
maññati paṭhavim  
me'ti maññati. paṭhavim  
abhinandati. taṃ  
kissa hetu? apariññātaṃ  
tassā'ti vadāmi.

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

tejaṃ tejato sañjānāti.  
tejaṃ tejato saññatvā  
tejaṃ maññati tejasmim  
maññati tejato maññati

“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 conceives “[earth bound] devas by me,” he delights in [earth bound] devas. What is the reason for that? He does not

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

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

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

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 conceives from Pajapati, he conceives “Pajapati by me,” he delights in Pajapati. What is the reason for that? He

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

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

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

tassā'ti vadāmi.

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

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

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

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

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

say.

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.

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

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.

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

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 say.

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

viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
sañjānāti. viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
saññatvā viññāṇaṇcāyatanam  
maññati viññāṇaṇcāyatanasm  
maññati viññāṇaṇcāyatanato  
maññati viññāṇaṇcāyatanam  
me'ti maññati. viññāṇaṇcāyat  
abhinandati. taṃ  
kissa hetu? apariññātaṃ  
tassā'ti vadāmi.

ākiñcaññāyatanam  
ākiñcaññāyatanato



ing 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-perception, he conceives the domain of neither perception nor non-perception, he conceives at the domain of neither perception nor non-

sañjānāti. ākiñcaññāyatanam  
ākiñcaññāyatanato  
saññatvā ākiñcaññāyatanam  
maññati ākiñcaññāyatanasmim  
maññati ākiñcaññāyatanato  
maññati ākiñcaññāyatanam  
me'ti maññati. ākiñcaññāyatanam  
abhinandati. taṃ  
kissa hetu? aperiññātaṃ  
tassā'ti vadāmi.

nevasaññānāsaññāyatanam  
nevasaññānāsaññāyatanato  
sañjānāti. nevasaññānāsaññāyatanato  
nevasaññānāsaññāyatanato  
saññatvā nevasaññānāsaññāyatanato  
maññati nevasaññānāsaññāyatanato  
maññati nevasaññānāsaññāyatanato  
maññati nevasaññānāsaññāyatanato  
me'ti maññati. nevasaññānāsaññāyatanato  
abhinandati. taṃ  
kissa hetu? aperiññātaṃ  
tassā'ti vadāmi.

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.

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

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

sutaṃ sutato sañjānāti.  
sutaṃ sutato saññatvā  
sutaṃ maññati sutasmiṃ  
maññati sutato maññati

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.

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.

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

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

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

viññātaṃ viññātato  
sañjānāti. viññātaṃ  
viññātato saññatvā  
viññātaṃ maññati  
viññātasim maññati  
viññātato maññati  
viññātaṃ me'ti maññati.  
viññātaṃ abhinandati.

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

taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

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

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

25. He perceives the all from the all. Having perceived the all from the all, he conceives the all, he conceives 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.

**Puthujjana section is finished.**

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

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

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 from water. Having directly known water from water, he must not conceive water, he must not conceive at water,

assutavantaputhujjanaha  
vaseni paṭhamakabhūmi

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

āpaṃ āpato abhijānāti.  
āpaṃ āpato abhiññāya  
āpaṃ māmāññi āpasmiṃ  
māmāññi āpato māmāññi

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 conceive from air, he must not conceive “air by me,” he must not delight in air. What is the reason for that? He

āpaṃ me'ti māmāññi.  
āpaṃ mābhinandi.  
taṃ kissa hetu? pariññeyyaṃ  
tassā'ti vadāmi.

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

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

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 heaven] devas from [sensual heaven] devas, he must not conceive [sensual heaven] devas, he must not conceive

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

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



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.

34. He directly knows Brahma from Brahma. Having directly known Brahma from Brahma, he must not con-

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

brahmaṃ brahmato  
abhiññāti. brahmaṃ  
brahmato abhiññāya  
brahmaṃ māmāññi

ceive 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 say.

36. He directly knows Subhakinna devas from Sub-

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

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

subhakiṇṇe subhakiṇṇato  
abhijānāti. subhakiṇṇe

hakinna 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 not conceive “Vehapphala devas is by me,” he must not delight in Vehapphala devas. What is the reason for that?

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  
tassā'ti vadāmi.

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 domain of infinite space, he must not conceive at the domain of infinite space, he must not conceive from the

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

ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhijānāti. ākāsānañcāyatana  
ākāsānañcāyatanato  
abhiññāya ākāsānañcāyatana  
māmāññi ākāsānañcāyatanas  
māmāññi ākāsānañcāyatanato  
māmāññi ākāsānañcāyatanam  
me'ti māmāññi. ākāsānañcāy  
mābhinandi. taṃ  
kissa hetu? pariññeyyaṃ

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 consciousness by me,” he must not delight in the domain of infinite consciousness. What is the reason for that? He

tassā'ti vadāmi.

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

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 perception nor non-perception from the domain of neither perception nor non-perception. Having directly known the

ākiñcaññāyatanam  
ākiñcaññāyatanato  
abhijānāti. ākiñcaññāyatanam  
ākiñcaññāyatanato  
abhiññāya ākiñcaññāyatanam  
māmaññi ākiñcaññāyatanasm  
māmaññi ākiñcaññāyatanato  
māmaññi ākiñcaññāyatanam  
me'ti māmaññi. ākiñcaññāyat  
mābhinandi. tam  
kissa hetu? pariññeyyam  
tassā'ti vadāmi.

nevasaññānāsaññāyatanam  
nevasaññānāsaññāyatanato  
abhijānāti. nevasaññānāsaññ  
nevasaññānāsaññāyatanato  
abhiññāya nevasaññānāsaññā  
māmaññi nevasaññānāsaññāy

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 directly known the seen from the seen, he must not conceive the seen, he must not conceive at the seen, he must

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

diṭṭhaṃ diṭṭhato abhijānāti.  
diṭṭhaṃ diṭṭhato abhiññāya  
diṭṭhaṃ māmaññi  
diṭṭhasmiṃ māmaññi  
diṭṭhato māmaññi  
diṭṭhaṃ me'ti māmaññi.  
diṭṭhaṃ mābhinandi.

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 thought from the thought, he must not conceive the thought, he must not conceive at the thought, he must

taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

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

mutaṃ mutato abhijānāti.  
mutaṃ mutato abhiññāya  
mutaṃ māmaññi  
mutasmim māmaññi  
mutato māmaññi  
mutaṃ me'ti māmaññi.  
mutaṃ mābhinandi.



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 known unity from unity, he must not conceive unity, he must not conceive at unity, he must not conceive from

taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

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

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ māmaññi ekattasmiṃ māmaññi ekattato māmaññi

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 the all, he must not conceive at the all, he must not conceive from the all, he must not conceive “the all by me,”

ekattaṃ me'ti māmāññi.  
ekattaṃ mābhinandi.  
taṃ kissa hetu? pariññeyyaṃ  
tassā'ti vadāmi.

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

sabbaṃ sabbato abhijānāti.  
sabbaṃ sabbato abhiññāya  
sabbaṃ māmāññi  
sabbasmiṃ māmāññi  
sabbato māmāññi  
sabbaṃ me'ti māmāññi.  
sabbaṃ mābhinandi.  
taṃ kissa hetu? pariññeyyaṃ

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.**

51. Also, O bhikkhus, the bhikkhu who is an arahant with asavas destroyed, one who has lived [the life of

tassā'ti vadāmi.

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

**sekhaha vivaṭṭavaseni  
dutiyaabhūmi  
paricchedi**

yo'pi so bhikkhave  
bhikkhu arahāṃ khīṇāsavo  
vusitavā katakaraṇīyo  
ohitabhāro anuppattasadattho

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 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

parikkhīṇabhavasamyojano  
sammadaññā vimutto  
so'pi paṭhaviṃ paṭhavito  
abhijānāti. paṭhaviṃ  
paṭhavito abhiññāya  
paṭhaviṃ na maññati.  
paṭhaviyā na maññati.  
paṭhavito na maññati.  
paṭhaviṃ me'ti na  
maññati. paṭhaviṃ  
nābhinandati. taṃ  
kissa hetu? pariññātaṃ  
tassā'ti vadāmi.

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

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 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

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

bhūte bhūtato abhijānāti.  
bhūte bhūtato abhiññāya

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 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

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

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

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 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

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

brahmaṃ brahmato  
abhijānāti. brahmaṃ  
brahmato abhiññāya  
brahmaṃ na maññati.  
brahmato na maññati.  
brahmani na maññati.  
brahmaṃ me'ti na  
maññati. brahmaṃ  
nābhinandati. taṃ

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 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

kissa hetu? pariññātaṃ 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? pariññātaṃ tassā'ti vadāmi.

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



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

taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

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

abhibhuṃ abhibhuto abhiññāti. abhibhuṃ abhibhuto abhiññāya abhibhuṃ na maññati.

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 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

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

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

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 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

viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
abhijānāti. viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
abhiññāya viññāṇaṇcāyatanam  
na maññati. viññāṇaṇcāyatanasm  
na maññati. viññāṇaṇcāyatanato  
na maññati. viññāṇaṇcāyatanam  
me'ti na maññati.  
viññāṇaṇcāyatanam  
nābhinandati. tam  
kissa hetu? pariññātam  
tassā'ti vadāmi.

ākīṇcaññāyatanam  
ākīṇcaññāyatanato  
abhijānāti. ākīṇcaññāyatanam  
ākīṇcaññāyatanato

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 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 do-

abhiññāya ākiñcaññāyatanaṃ  
na maññati. ākiñcaññāyatana  
na maññati. ākiñcaññāyatana  
na maññati. ākiñcaññāyatana  
me'ti na maññati.  
ākiñcaññāyatanaṃ  
nābhinandati. taṃ  
kissa hetu? pariññātaṃ  
tassā'ti vadāmi.

nevasaññānāsaññāyatanaṃ  
nevasaññānāsaññāyatana  
abhijānāti. nevasaññānāsaññ  
nevasaññānāsaññāyatana  
abhiññāya nevasaññānāsaññā  
na maññati. nevasaññānāsañ  
na maññati. nevasaññānāsañ  
na maññati. nevasaññānāsañ  
me'ti na maññati.  
nevasaññānāsaññāyatanaṃ  
nābhinandati. taṃ  
kissa hetu? pariññātaṃ  
tassā'ti vadāmi.

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

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

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

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

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 kissa hetu? pariññātaṃ  
tassā'ti vadāmi.

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

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

72. He directly knows di-

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

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

nānattaṃ nānattato

versity 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 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

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 hetu? pariññātaṃ tassā'ti vadāmi.

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya



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 an arahant with asavas destroyed, one who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely destroyed the fetters of being, one who is liberated by right final knowledge. He too directly knows earth from earth. Having directly known earth from

nibbānaṃ na maññati.  
nibbānaṃ 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 arahāṃ khīṇāsavo  
vusitavā katakaraṇīyo  
ohitabhāro anuppattasadattho  
parikkhīṇabhavasamyojano  
sammadaññā vimutto  
so'pi paṭhaviṃ paṭhavito  
abhijānāti. paṭhaviṃ  
paṭhavito abhiññāya  
paṭhaviṃ na maññati  
paṭhaviyā na maññati  
paṭhavito na maññati  
paṭhaviṃ me'ti na

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 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

maññati. paṭhavim  
nābhinandati. taṃ  
kissa hetu? khayā  
rāgassa vītarāgattā.

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

tejaṃ tejato abhijānāti.  
tejaṃ tejato abhiññāya  
tejaṃ na maññati  
tejasim na maññati  
tejato na maññati

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?  
Because of his liberation from  
lust due to the destruction of  
lust.

79. He directly knows [earth  
bound] devas from [earth  
bound] devas. Having di-  
rectly 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

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

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

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.

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] 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 Pa-

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

pajāpatim pajāpatito

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

83. He directly knows Abhassara devas from Abhassara

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

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? Because of his liberation from lust due to the destruction of lust.

**84.** He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he does not conceive Subhakinna devas, he does not conceive 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?

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

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

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 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,

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

abhibhum abhibhuto abhijānāti. abhibhum abhibhuto abhiññāya abhibhum na maññati abhibhusmiṃ na maññati abhibhuto na maññati abhibhum me'ti na maññati.

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 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.

abhibhuṃ nābhinandati.  
taṃ kissa hetu? khayā  
rāgassa vītarāgattā.

ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhijānāti. ākāsānañcāyatana  
ākāsānañcāyatanato  
abhiññāya ākāsānañcāyatana  
na maññati ākāsānañcāyatana  
na maññati ākāsānañcāyatana  
na maññati ākāsānañcāyatana  
me'ti na maññati.  
ākāsānañcāyatanam  
nābhinandati. taṃ  
kissa hetu? khayā  
rāgassa vītarāgattā.

viññāṇaṇcāyatanam



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

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

viññāṇaṇcāyatanato  
abhiññāti. viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
abhiññāya viññāṇaṇcāyatanam  
na maññati viññāṇaṇcāyatanasmi  
na maññati viññāṇaṇcāyatanato  
na maññati viññāṇaṇcāyatanam  
me'ti na maññati.  
viññāṇaṇcāyatanam  
nābhinandati. tam  
kissa hetu? khayā  
rāgassa vītarāgattā.

ākīṇcaññāyatanam  
ākīṇcaññāyatanato  
abhiññāti, ākīṇcaññāyatanam  
ākīṇcaññāyatanato  
abhiññāya ākīṇcaññāyatanam  
na maññati ākīṇcaññāyatanasmin

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 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 do-

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

nevasaññānāsaññāyatanam  
nevasaññānāsaññāyatanato  
abhijānāti. nevasaññānāsaññā  
nevasaññānāsaññāyatanato  
abhiññāya nevasaññānāsaññā  
na maññati nevasaññānāsaññā  
na maññati nevasaññānāsaññā  
na maññati nevasaññānāsaññā  
me'ti na maññati.  
nevasaññānāsaññāyatanam  
nābhinandati. tam  
kissa hetu? khayā  
rāgassa vītarāgattā.

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

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

sutaṃ sutato abhijānāti.

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 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

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

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

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 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

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

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

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.

**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.

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

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

nibbānaṃ nibbānato

**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.

**Second arahant section is finished.**

**99.** Also, O bhikkhus, the bhikkhu who is an arahant with asavas destroyed, one who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely destroyed the fetters of being, one who is

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

**khīṇāsava  
dutiyaṇa  
cataravanaka bhūmi  
paricchedi**

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

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

**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.

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

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



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

**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

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

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

bhūte bhūtato abhijānāti.  
bhūte bhūtato abhiññāya  
bhūte na maññati

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

**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

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

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

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 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.

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

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

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

**107.** 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 hate due to the  
destruction of hate.

**108.** He directly knows  
Subhakinna devas from Sub-  
hakinna devas. Having di-  
rectly known Subhakinna  
devas from Subhakinna devas,  
he does not conceive Sub-  
hakinna devas, he does not

dosassa vītadosattā.

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

subhakiṇṇe subhakiṇṇato  
abhijānāti. subhakiṇṇe  
subhakiṇṇato abhiññāya  
subhakiṇṇe na maññati  
subhakiṇṇato na  
maññati subhakiṇṇesu  
na maññati subhakiṇṇe

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.

**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.

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

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

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

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 do-

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.

ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhijānāti. ākāsānañcāyatana  
ākāsānañcāyatanato  
abhiññāya ākāsānañcāyatana  
na maññati ākāsānañcāyatana  
na maññati ākāsānañcāyatana  
na maññati ākāsānañcāyatana  
me'ti na maññati.  
ākāsānañcāyatanam  
nābhinandati. taṃ  
kissa hetu? khayā  
dosassa vītadosattā.

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

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

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 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

ākiñcaññāyatanam  
ākiñcaññāyatanato  
abhijānāti. ākiñcaññāyatanam  
ākiñcaññāyatanato  
abhiññāya ākiñcaññāyatanam  
na maññati ākiñcaññāyatanas  
na maññati ākiñcaññāyatanat  
na maññati ākiñcaññāyatanar  
me'ti na maññati.  
ākiñcaññāyatanam  
nābhinandati. tam  
kissa hetu? khayā  
dosassa vitadosattā.

nevasaññānāsaññāyatanam  
nevasaññānāsaññāyatanato  
abhijānāti. nevasaññānāsaññ  
nevasaññānāsaññāyatanato  
abhiññāya nevasaññānāsaññā  
na maññati nevasaññānāsaññ



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

**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

na maññati nevasaññānāsaññāyat  
na maññati nevasaññānāsaññāyat  
me'ti na maññati.  
nevasaññānāsaññāyatanaṃ  
nābhinandati. taṃ  
kissa hetu? khayā  
dosassa vītadosattā.

diṭṭhaṃ diṭṭhato abhijānāti.  
diṭṭhaṃ diṭṭhato abhiññāya  
diṭṭhaṃ na maññati  
diṭṭhasmiṃ na maññati  
diṭṭhato na maññati  
diṭṭhaṃ me'ti na maññati.  
diṭṭhaṃ nābhinandati.

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 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

taṃ kissa hetu? khayā  
dosassa vītadosattā.

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

mutaṃ mutato abhijānāti.  
mutaṃ mutato abhiññāya  
mutaṃ na maññati  
mutasmim na maññati  
mutato na maññati  
mutaṃ me'ti na maññati.

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 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

mutaṃ nābhinandati.  
taṃ kissa hetu? khayā  
dosassa vītadosattā.

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

ekattaṃ ekattato  
abhijānāti. ekattaṃ  
ekattato abhiññāya

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.

**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

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

nānattaṃ nānattato  
abhijānāti. nānattaṃ  
nānattato abhiññāya  
nānattaṃ na maññati  
nānattasmiṃ na maññati  
nānattato na maññati  
nānattaṃ me'ti na  
maññati. nānattaṃ  
nābhinandati. taṃ  
kissa hetu? khayā  
dosassa vītadosattā.

sabbaṃ sabbaṃ abhijānāti.  
sabbaṃ sabbaṃ abhiññāya  
sabbaṃ na maññati

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.

**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.**

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

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

khīṇāsavaha  
tatiyakanaye  
pañcakavanaka  
paricchedi bhūmi

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

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

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

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

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

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

vāyaṃ vāyato abhijānāti.  
 vāyaṃ vāyato abhiññāya

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

**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.

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

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



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

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

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.

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

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

**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

mohassa vītamohattā.

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

ābhassare ābhassarato abhijānāti. ābhassare ābhassarato abhiññāya ābhassare na maññati ābhassaresu na maññati ābhassarato na maññati ābhassare me'ti na maññati. ābhassare

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.

**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 Vehap-

nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

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

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

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

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

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  
mohassa vītamohattā.

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, 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

ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhijānāti. ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhiññāya ākāsānañcāyatanam  
na maññati ākāsānañcāyatanasmi  
na maññati ākāsānañcāyatanato  
na maññati ākāsānañcāyatanam  
me'ti na maññati.  
ākāsānañcāyatanam  
nābhinandati. tam  
kissa hetu? khayā  
mohassa vītamohattā.

viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
abhijānāti. viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
abhiññāya viññāṇaṇcāyatanam

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

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

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

ākiñcaññāyatanaṃ  
ākiñcaññāyatanaṃ  
abhiññāti. ākiñcaññāyatanaṃ  
ākiñcaññāyatanaṃ  
abhiññāya ākiñcaññāyatanaṃ  
na maññati ākiñcaññāyatanaṃ  
na maññati ākiñcaññāyatanaṃ  
na maññati ākiñcaññāyatanaṃ  
me'ti na maññati.  
ākiñcaññāyatanaṃ  
nābhinandati. taṃ

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.

**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

kissa hetu? khayā  
mohassa vītamohattā.

nevasaññānāsaññāyatanaṃ  
nevasaññānāsaññāyatanaato  
abhiññāti. nevasaññānāsaññāyatana  
nevasaññānāsaññāyatanaato  
abhiññāya nevasaññānāsaññāyatana  
na maññati nevasaññānāsaññāyatana  
na maññati nevasaññānāsaññāyatana  
na maññati nevasaññānāsaññāyatana  
me'ti na maññati.  
nevasaññānāsaññāyatanaṃ  
nābhinandati. taṃ  
kissa hetu? khayā  
mohassa vītamohattā.

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.

**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

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

sutaṃ sutato abhijānāti.  
sutaṃ sutato abhiññāya  
sutaṃ na maññati



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.

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

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

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

viññātaṃ 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 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.

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.

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

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

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.

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 mohassa vītamohattā.

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 mohassa vītamohattā.

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

**Fourth arahant section is finished.**

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

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

**khīṇāsavaha  
catutthakanaye  
javanaka bhūmi  
paricchedi**

tathāgato'pi bhikkhave araham sammāsambuddho paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati paṭhaviyā na maññati paṭhavito na maññati

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.

**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

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

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

tejaṃ tejato abhijānāti. tejaṃ tejato abhiññāya tejaṃ na maññati tejasmim na maññati tejato na maññati tejaṃ me'ti na maññati.

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 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

tejaṃ nābhinandati.  
taṃ kissa hetu? pariññātaṃ  
taṃ tathāgatassā'ti  
vadāmi.

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

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

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 [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 con-

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

pajāpatim pajāpatito  
 abhijānāti. pajāpatim  
 pajāpatito abhiññāya  
 pajāpatim na maññati

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

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

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

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

ābhassare ābhassarato abhijānāti. ābhassare ābhassarato abhiññāya ābhassare na maññati ābhassaresu na maññati



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

**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.

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

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

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

**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

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

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

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 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

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

viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
abhijānāti. viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
abhiññāya viññāṇaṇcāyatanam  
na maññati viññāṇaṇcāyatanasmi

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

**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

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

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

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.

**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

vadāmi.

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

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.

**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

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

sutaṃ sutato abhijānāti.  
sutaṃ sutato abhiññāya  
sutaṃ na maññati  
sutasmīṃ na maññati  
sutato na maññati  
sutaṃ me'ti na maññati.  
sutaṃ nābhinandati.

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.

**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

taṃ kissa hetu? pariññātaṃ  
taṃ tathāgatassā'ti  
vadāmi.

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

viññātaṃ viññātato  
abhijānāti. viññātaṃ  
viññātato abhiññāya  
viññātaṃ na maññati  
viññātasim na maññati  
viññātato na maññati

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.

**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 di-

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

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

nānattaṃ nānattato abhijānāti. nānattaṃ nānattato abhiññāya nānattaṃ na maññati nānattasmiṃ na maññati nānattato na maññati nānattaṃ me'ti na



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

**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

maññati. nānattaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

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

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati nibbānasmim na maññati nibbānato na maññati nibbānaṃ me'ti na maññati. nibbānaṃ nābhinandati. taṃ

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

**First Tathagata section is finished.**

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

kissa hetu? pariññātaṃ taṃ tathāgataṃ sã'ti vadāmi.

**sattāhāraha  
paṭhamakanaye  
sattavanaka bhūmi  
paricchedi**

tathāgato'pi bhikkhave araham sammāsambuddho paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati paṭhaviyā na maññati paṭhavito na maññati paṭhaviṃ me'ti na maññati. paṭhaviṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā

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.

**173.** He directly knows fire

virāgā nirodhā cāgā  
paṭinissaggā anuttaram  
sammāsambodhiṃ  
abhisambuddho'ti  
vadāmi.

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

tejaṃ tejato abhijānāti.

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 is the reason for that? Hav-

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

vāyaṃ vāyato abhijānāti.  
vāyaṃ vāyato abhiññāya  
vāyaṃ na maññati  
vāyasmiṃ na maññati  
vāyato na maññati  
vāyaṃ me'ti na maññati.  
vāyaṃ nābhinandati.  
taṃ kissa hetu? nandi  
dukkhassa mūlanti  
iti veditvā bhavā jāti

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.

**175.** He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive [earth bound] devas, he does not conceive at [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas by me,” he does not delight in [earth bound] devas. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being

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

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

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,” “being is the coming into being

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

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 Tathagata has fully awakened to

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

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 devas. Having directly known

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

ābhassare ābhassarato abhijānāti. ābhassare ābhassarato abhiññāya



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, he does not conceive Sub-

ābhassare na maññati  
 ābhassaresu na maññati  
 ābhassarato na maññati  
 ābhassare me'ti na  
 maññati. ābhassare  
 nābhinandati. taṃ  
 kissa hetu? nandi  
 dukkhassa mūlanti  
 iti veditvā bhavā jāti  
 bhūtassa 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 subhakiṇṇesu  
 na maññati subhakiṇṇe

hakinna 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, he does not conceive from

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

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

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 is the reason for that? Hav-

dukkhassa mūlanti  
iti veditvā bhavā jāti  
bhūtaṣṣa jarāmaṇanti.  
tasmātiha bhikkhave  
tathāgato sabbaso  
taṇhānaṃ khayā  
virāgā nirodhā cāgā  
paṭinissaggā anuttaraṃ  
sammāsambodhiṃ  
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  
bhūtaṣṣa jarāmaṇanti.

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.

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

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

ākāsānañcāyatanam  
ākāsānañcāyatanato  
abhijānāti. ākāsānañcāyatana  
ākāsānañcāyatanato  
abhiññāya ākāsānañcāyatana  
na maññati ākāsānañcāyatana  
na maññati ākāsānañcāyatana  
na maññati ākāsānañcāyatana  
me'ti na maññati.  
ākāsānañcāyatanam  
nābhinandati. taṃ  
kissa hetu? nandi  
dukkhassa mūlanti  
iti viditvā bhavā jāti  
bhūtassa jarāmaraṇanti.  
tasmātiha bhikkhave  
tathāgato sabbaso  
taṇhānaṃ khayā

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.

**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 consciousness by me,” he does

virāgā nirodhā cāgā  
paṭinissaggā anuttaram  
sammāsambodhiṃ  
abhisambuddho'ti  
vadāmi.

viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
abhijānāti. viññāṇaṇcāyatanam  
viññāṇaṇcāyatanato  
abhiññāya viññāṇaṇcāyatanam  
na maññati viññāṇaṇcāyatanasmi  
na maññati viññāṇaṇcāyatanato  
na maññati viññāṇaṇcāyatanam  
me'ti na maññati.  
viññāṇaṇcāyatanam  
nābhinandati. taṃ  
kissa hetu? nandi  
dukkhassa mūlanti  
iti veditvā bhavā jāti  
bhūtaṃ jarāmaṇanti.  
tasmātiha bhikkhave  
tathāgato sabbaso  
taṇhānaṃ khayā

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 nothingness by me,” he does

virāgā nirodhā cāgā  
paṭinissaggā anuttaram  
sammāsambodhiṃ  
abhisambuddho'ti  
vadāmi.

ākiñcaññāyatanam  
ākiñcaññāyatanato  
abhijānāti. ākiñcaññāyatanam  
ākiñcaññāyatanato  
abhiññāya ākiñcaññāyatanam  
na maññati ākiñcaññāyatanas  
na maññati ākiñcaññāyatanat  
na maññati ākiñcaññāyatanar  
me'ti na maññati.  
ākiñcaññāyatanam  
nābhinandati. taṃ  
kissa hetu? nandi  
dukkhassa mūlanti  
iti viditvā bhavā jāti  
bhūtassa jarāmarañanti.

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 does not conceive at the do-

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

nevasaññānāsaññāyatanaṃ  
nevasaññānāsaññāyatanaato  
abhijānāti. nevasaññānāsaññāyatana  
nevasaññānāsaññāyatanaato  
abhiññāya nevasaññānāsaññāyatana  
na maññati nevasaññānāsaññāyatana  
na maññati nevasaññānāsaññāyatana  
na maññati nevasaññānāsaññāyatana  
me'ti na maññati.  
nevasaññānāsaññāyatanaṃ  
nābhinandati. taṃ  
kissa hetu? nandi  
dukkhassa mūlanti  
iti veditvā bhavā jāti  
bhūtaṃ jarāmaṇanti.

main 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 conceive the seen, he does not

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

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



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. What is the reason for that?

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

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 veditvā bhavā jāti  
bhūtaṃ jarāmaṇanti.  
tasmātiha bhikkhave

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

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

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

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

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 the unsurpassed right self-

vadāmi.

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

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 conceive diversity, he does

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

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

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? Having known thus: “Delight is

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  
paṭinissaggā anuttaraṃ  
sammāsambodhiṃ  
abhisambuddho'ti  
vadāmi.

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

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, cessation, giving up, letting

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

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

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.

abhisambuddho'ti  
vadāmi'ti.

**satthāraha dutiyakanaye  
aṭṭhavānakabhūmi  
paricchedi.**

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

<sup>1</sup>nābhinandunti (katthaci)■

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