

### 0.0.1 Root Cause

#### 0.0.1 mūlapariyāyasuttam

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

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

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

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

3. Here, O bhikkhus, the one to whom the hearing [of the Dhamma] does not come to be, the puthujjana; the one who does not possess the vision of the noble ones, not well-versed, not trained in the noble ones' Dhamma; the

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ābhassare ābhassarato sañjānāti. ābhassare ābhas-

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

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

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

vehapphale vehapphalato sañjānāti. vehapphale ve-

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

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

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

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

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

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

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

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



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

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

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

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato

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

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

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

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

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

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

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

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

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

viññātam viññātato sañjānāti. viññātam viññātato saññatvā viññātam maññati viññātasim maññati viññātato maññati viññātam me'ti maññati. viññātam abhinandati. tam kissa hetu? apariññātam tassā'ti vadāmi.

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

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

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

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

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

I say.

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

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

nibbānaṃ nibbānato sañjānāti. nibbānaṃ nibbānato  
saññatvā nibbānaṃ maññati nibbānasmiṃ maññati nib-  
bānato maññati nibbānaṃ me'ti maññati. nibbānaṃ  
abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti va-  
dāmi.

**Puthujjana section is finished.**

**assutavantaputhujjanaha vaseni paṭhamakabhūmi**

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

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

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

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

tejaṃ tejato abhijānāti. tejaṃ tejato abhiññāya tejaṃ

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

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

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

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

bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya  
bhūte māmaññi bhūtesu māmaññi bhūtato māmaññi  
bhūte me'ti māmaññi. bhūte mābhinandi. taṃ kissa

hetu? pariññeyyaṃ tassā'ti vadāmi.

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

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

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

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



vadāmi.

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

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

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

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

tassā'ti vadāmi.

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

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

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

vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale māmaññi vehapphalesu māmaññi vehapphalato māmaññi vehapphale me'ti

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

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

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

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

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti. ākā-

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

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

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

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

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

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

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

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato

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

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

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

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

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

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

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

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

viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiññāya viññātaṃ māmaññi viññātasmiṃ māmaññi viññātato māmaññi viññātaṃ me'ti māmaññi. viññātaṃ

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

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

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

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

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



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

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

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

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

**Sekha section is finished.**

**sekhaha vivatṭavaseni dutiyakabhūmi paricchedi**

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

yo'pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anupattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto so'pi paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati. paṭhaviyā na maññati. paṭhavito na maññati. paṭhaviṃ me'ti na maññati. paṭhaviṃ nābhinandati. tam kissa hetu? pariññātam tassā'ti vadāmi.

52. He directly knows water from water. Having di-

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

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

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

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

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

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

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

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

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

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

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

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

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

brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati. brahmato na mañ-

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

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

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

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

subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe su-

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

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

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

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

abhibhuṃ abhibhuto abhijānāti. abhibhuṃ abhibhuto

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

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

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

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



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

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

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

ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya ākiñcaññāyatanam na maññati. ākiñcaññāyatanasmim na maññati. ākiñcaññāyatanato na maññati. ākiñcaññāyata-

naṃ me'ti na maññati. ākiñcaññāyatanam nābhinan-  
dati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

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

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato  
abhijānāti. nevasaññānāsaññāyatanam nevasaññānā-  
saññāyatanato abhiññāya nevasaññānāsaññāyatanam  
na maññati. nevasaññānāsaññāyatanasmim na mañ-  
ñati. nevasaññānāsaññāyatanato na maññati. neva-  
saññānāsaññāyatanam me'ti na maññati. nevasaññā-  
nāsaññāyatanam nābhinandati. taṃ kissa hetu? pa-  
riññātaṃ tassā'ti vadāmi.

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

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

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

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

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

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya  
mutaṃ na maññati. mutasmim na maññati. mutato  
na maññati. mutaṃ me'ti na maññati. mutaṃ nābhi-  
nandati. 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 is by me,” he does not delight in the cognized. What is the reason for that? He has comprehensive knowledge of it, I say.

viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiñ-  
ñāya viññātaṃ na maññati. viññātasmiṃ na maññati.  
viññātato na maññati. viññātaṃ me'ti na maññati. viñ-  
ñātaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ  
tassā'ti vadāmi.

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

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

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

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

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

sabbaṃ sabbato abhijānāti. sabbaṃ sabbato abhiññāya sabbaṃ na maññati. sabbasmiṃ na maññati. sab-

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

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

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

**First arahant section is finished.**

**khīṇāsavaha paricchedi paṭhamakanaye tatiyakabhūmi**

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

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

yo'pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho 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? khayā rāgassa vītarāgattā.

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

āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya āpaṃ na maññati āpasmiṃ na maññati āpato na maññati āpaṃ me'ti na maññati. āpaṃ nābhinandati. taṃ kissa

hetu? khayā rāgassa vītarāgattā.

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

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

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

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

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



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

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

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

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

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

ceive Pajapati, he does not conceive at Pajapati, he does not conceive from Pajapati, he does not conceive “Pajapati is 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.

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

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

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

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

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

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

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

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

**85.** He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas

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

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

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

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

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

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

**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 is 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.

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

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

ākiñcaññāyatanaṃ ākiñcaññāyatanaato abhijānāti, ākiñcaññāyatanaṃ ākiñcaññāyatanaato abhiññāya ākiñcaññāyatanaṃ na maññati ākiñcaññāyatanaasmiṃ na maññati ākiñcaññāyatanaato na maññati ākiñcaññāyatanaṃ me'ti na maññati. ākiñcaññāyatanaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītārāgattā.

**90.** He directly knows the domain of neither perception

nor non-perception from the domain of neither perception nor non-perception. Having directly known the domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he does not conceive the domain of neither perception nor non-perception, he does not conceive at the domain of neither perception nor non-perception, he does not conceive from the domain of neither perception nor non-perception, he does not conceive “the domain of neither perception nor non-perception is 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.

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

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

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

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

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

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

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya



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

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

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

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

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ na maññati ekattasmiṃ na maññati ekattato na maññati ekattaṃ me'ti na maññati. ekattaṃ

nābhinandati. taṃ kissa hetu? khayā rāgassa vītarā-gattā.

**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 is 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.

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

**97.** 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 is 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.

sabbhaṃ sabbato abhijānāti. sabbhaṃ sabbato abhiññāya sabbhaṃ na maññati sabbasmiṃ na maññati sabbato na maññati sabbhaṃ me'ti na maññati. sabbhaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarā-

gattā.

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

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

**Second arahant section is finished.**

**khīṇāsavaha dutiyakanaye cataravanaka bhūmi  
paricchedi**

**99.** Also, O bhikkhus, the bhikkhu who is 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 is by me,” he does not delight in earth. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

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

**100.** 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 is 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.

āpam āpato abhijānāti. āpam āpato abhiññāya āpam na maññati āpasmiṃ na maññati āpato na maññati āpam me'ti na maññati. āpam nābhinandati. tam 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 is by me,” he does not delight in fire. What is the reason for that? Because of his liberation from hate due to the destruction of hate.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti. ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya ākāsānañcāyatanam na maññati ākāsānañcāyatanasmim na maññati ākāsānañcāyatanato na maññati ākāsānañcāyatanam me'ti na maññati. ākāsānañcāyatanam nābhinandati. taṃ kissa hetu? khayā dosassa vītado-sattā.

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

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmim na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇcāyatanam me'ti na maññati. viññāṇaṇcāyatanam nābhinandati. taṃ kissa hetu? khayā dosassa vītado-sattā.

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

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

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

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

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

**115.** He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive at the seen, he does not conceive from the seen, he does not conceive “the seen is 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.

diṭṭham diṭṭhato abhijānāti. diṭṭham diṭṭhato abhiñ-

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

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

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

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

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya mutaṃ na maññati mutasmiṃ na maññati mutato na

maññati mutaṃ me'ti na maññati. mutaṃ nābhinan-  
dati. taṃ kissa hetu? khayā dosassa vītadosattā.

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

viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiñ-  
ñāya viññātaṃ na maññati viññātaṃ na maññati  
viññātato na maññati viññātaṃ me'ti na maññati. viñ-  
ñātaṃ nābhinandati. taṃ kissa hetu? khayā dosassa  
vītadosattā.

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

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiñ-  
ñāya ekattaṃ na maññati ekattasmim na maññati ekat-  
tato na maññati ekattaṃ me'ti na maññati. ekattaṃ

nābhinandati. taṃ kissa hetu? khayā dosassa vītado-sattā.

**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 is 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.

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

**121.** 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 is 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.

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 dosassa vītado-

sattā.

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

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

**Third arahant section is finished.**

**khīṇāsavaha tatiyakanaye pañcakavanaka paricchedi  
bhūmi**

**123.** Also, O bhikkhus, the bhikkhu who is 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 is 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 paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati paṭhaviyā na maññati paṭhavito na maññati paṭhaviṃ me'ti na maññati. paṭhaviṃ nābhinandati. tam kissa hetu? khayā 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 is by me,” he does not delight in water. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

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

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

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

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

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

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

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

bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya  
bhūte na maññati bhūtesu na maññati bhūtato na mañ-  
ñati 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 is by me,” he does not delight in [sensual heaven] devas. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

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

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

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

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

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

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

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

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

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

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

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

**133.** He directly knows Vehapphala devas from Vehap-

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.

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

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

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

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

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

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

delusion.

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

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

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

**138.** He directly knows the domain of neither percep-



tion nor non-perception from the domain of neither perception nor non-perception. Having directly known the domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he 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 is 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.

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

**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 is by me,” he does not delight in the seen. What is the reason for that? Because of his liberation from

delusion due to the destruction of delusion.

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

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

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

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

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya  
mutaṃ na maññati mutasmaṃ na maññati mutato na  
maññati mutaṃ me'ti na maññati. mutaṃ nābhinan-  
dati. taṃ kissa hetu? khayā mohassa vītamohattā.

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

viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiñ-  
ñāya viññātaṃ na maññati viññātasmaṃ na maññati  
viññātato na maññati viññātaṃ me'ti na maññati. viñ-  
ñātaṃ nābhinandati. taṃ kissa hetu? khayā mohassa  
vītamohattā.

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

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiñ-

ñāya ekattaṃ na maññati ekattasmiṃ na maññati ekat-  
tato na maññati ekattaṃ me'ti na maññati. ekattaṃ  
nābhinandati. taṃ kissa hetu? khayā mohassa vīta-  
mohattā.

**144.** He directly knows diversity from diversity. Hav-  
ing 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 is 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.

nānattaṃ nānattato abhijānāti. nānattaṃ nānattato  
abhiññāya nānattaṃ na maññati nānattasmiṃ na mañ-  
ñati nānattato na maññati nānattaṃ me'ti na maññati.  
nānattaṃ nābhinandati. taṃ kissa hetu? khayā mo-  
hassa vītamohattā.

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

sabbaṃ sabbato abhijānāti. sabbaṃ sabbato abhiñ-  
ñāya sabbaṃ na maññati sabbasmiṃ na maññati sab-

bato na maññati sabbam me'ti na maññati. sabbam nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

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

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

**Fourth arahant section is finished.**

**khīṇāsavaha catutthakanaye javanaka bhūmi paricchedi**

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

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

tathāgato'pi bhikkhave araham sammāsambuddho paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati paṭhaviyā na maññati paṭhavito na maññati paṭhaviṃ me'ti na maññati. paṭhavim nābhinandati. tam kissa hetu? pariññātam tam tathāgatassā'ti vadāmi.

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

āpam āpato abhijānāti. āpam āpato abhiññāya āpam na maññati āpasmiṃ na maññati āpato na maññati āpam me'ti na maññati. āpam nābhinandati. tam kissa hetu? pariññātam tam tathāgatassā'ti vadāmi.

**149.** He directly knows fire from fire. Having directly known fire from fire, he does not conceive fire, he does not conceive at fire, he does not conceive from fire, he

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

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

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

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

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

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

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

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

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

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



knowledge of that, I say.

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

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

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

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

has comprehensive knowledge of that, I say.

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

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

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

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

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

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

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

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

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

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

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

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

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmiṃ

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

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

ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya ākiñcaññāyatanam na maññati ākiñcaññāyatanasmiṃ na maññati ākiñcaññāyatanato na maññati ākiñcaññāyatanam me'ti na maññati. ākiñcaññāyatanam nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

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

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

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

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

diṭṭham diṭṭhato abhijānāti. diṭṭham diṭṭhato abhiññāya diṭṭham na maññati diṭṭhasmim na maññati diṭṭhato na maññati diṭṭham me'ti na maññati. diṭṭham

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

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

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

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

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

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

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

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

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



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

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

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

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

**170.** He directly knows nibbana from nibbana. Hav-

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

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

**First Tathagata section is finished.**

**satthāraha paṭhamakanaye sattavanaka bhūmi  
paricchedi**

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

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

tathāgato'pi bhikkhave araham sammāsambuddho 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? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇinissaggā anuttaram sammā-sambodhim abhisambuddho'ti vadāmi.

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

āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya āpaṃ

na maññati āpasmiṃ na maññati āpato na maññati āpaṃ me'ti na maññati. āpaṃ nābhinandati. 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.

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

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

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

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

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

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

bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya  
bhūte na maññati bhūtesu na maññati bhūtato na mañ-  
ñati bhūte me'ti na maññati. bhūte nābhinandati. taṃ  
kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā  
jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave ta-  
thāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā  
paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisam-  
buddho'ti vadāmi.

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

deve devato abhijānāti. deve devato abhiññāya deve

na maññati devesu na maññati devato na maññati deve me'ti na maññati. deve nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhū-tassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭi-nissaggā anuttaraṃ sammāsambodhiṃ abhisambud-dho'ti vadāmi.

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

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

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

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

**179.** He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he does not conceive Abhassara devas, he does not conceive at Abhassara devas, he does not conceive from Abhassara devas, he does not conceive “Abhassara devas is 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.

ābhassare ābhassarato abhijānāti. ābhassare ābhassarato abhiññāya ābhassare na maññati ābhassaresu na maññati ābhassarato na maññati ābhassare me'ti na maññati. ābhassare nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhū-tassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭi-nissaggā anuttaraṃ sammāsambodhiṃ abhisambud-dho'ti vadāmi.

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

subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe su-

bhakiṇṇato abhiññāya subhakiṇṇe na maññati subhakiṇṇato na maññati subhakiṇṇesu na maññati subhakiṇṇe me'ti na maññati. subhakiṇṇe nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave ta-thāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

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

vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale na maññati vehapphalesu na maññati vehapphalato na maññati vehapphale me'ti na maññati. vehapphale nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave ta-thāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā

paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

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

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

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

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

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

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

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

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

**185.** He directly knows the domain of nothingness from the domain of nothingness. Having directly known the domain of nothingness from the domain of nothingness, he does not conceive the domain of nothingness, he does not conceive at the domain of nothingness, he does not conceive from the domain of nothingness, he does not conceive “the domain of nothingness is by me,” he does not delight in the domain of nothingness. What is the reason for that? Having known thus: “Delight is the root of suffering.” “Being is the coming into being of birth,

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

ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya ākiñcaññāyatanam na maññati ākiñcaññāyatanasmim na maññati ākiñcaññāyatanato na maññati ākiñcaññāyatanam me'ti na maññati. ākiñcaññāyatanam nābhinandati. tam kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtaṣṣa jarāmarāṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānam khayā virāgā nirodhā cāgā paṇissaggā anuttaram sammāsambodhim abhisambuddho'ti vadāmi.

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

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

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

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

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

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

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



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

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

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

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

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

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

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ na maññati ekattasmiṃ na maññati ekattato na maññati ekattaṃ me'ti na maññati. ekattaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mū-

lanti iti viditvā bhavā jāti bhūtaṣṣa jarāmaṇanti. ta-  
smātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā  
virāgā nirodhā cāgā paṇissaggā anuttaraṃ sammā-  
sambodhiṃ abhisambuddho'ti vadāmi.

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

nānattaṃ nānattato abhijānāti. nānattaṃ nānattato  
abhiññāya nānattaṃ na maññati nānattasmiṃ na mañ-  
ñati nānattato na maññati nānattaṃ me'ti na maññati.  
nānattaṃ nābhinandati. taṃ kissa hetu? nandi duk-  
khassa mūlanti iti viditvā bhavā jāti bhūtaṣṣa jarāma-  
ṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇ-  
hānaṃ khayā virāgā nirodhā cāgā paṇissaggā anut-  
taraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

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

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

sabbam sabbato abhijānāti. sabbam sabbato abhiññāya sabbam na maññati sabbasmim na maññati sabbato na maññati sabbam me'ti na maññati. sabbam nābhinandati. tam kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇinissaggā anuttaram sammā-sambodhiṃ abhisambuddho'ti vadāmi.

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

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati nibbānasmiṃ na maññati nibbānato na maññati nibbānaṃ me'ti na maññati. nibbānaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarā-maraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anut-taraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi'ti.

**Second Tathagata section is finished.**

**satthāraha dutiyakanaye aṭṭhavānakabhūmi paricchedi.**

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

idamavoca bhagavā<sup>1</sup>. na te bhikkhū bhagavato bhāsi-taṃ abhinandunti<sup>2</sup>.

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

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

