

0.0.1 Root Cause

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

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

3. Here, O bhikkhus, the one to whom the hearing [of the Dhamma] does not come to be, the puthujjana; the one who does not possess the vi-

0.0.1 mūlapariyāya-suttaṃ

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

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

idha bhikkhave assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto

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

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

5. He perceives fire from

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

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

tejaṃ tejato sañjānāti.

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

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

7. He perceives [earth bound] devas from [earth bound] devas. Having perceived [earth bound] devas from [earth bound] devas, he conceives [earth bound] devas, he conceives at [earth bound] devas, he conceives from [earth bound] devas, he

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

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

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

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.

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.

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

tassā'ti vadāmi.

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

pajāpatim pajāpatito
sañjānāti. pajāpatim
pajāpatito saññatvā
pajāpatim maññati pa-
jāpatismim maññati

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

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

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

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

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

ābhassare ābhassarato sañjānāti. ābhassare ābhassarato saññatvā ābhassare maññati ābhassaresu maññati ābhassarato maññati ābhassare me'ti maññati. ābhassare abhinandati. taṃ kissa

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

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

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

hetu? apariññātaṃ tassā'ti vadāmi.

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

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

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

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.

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

apariññātaṃ tassā'ti vadāmi.

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

ākāsānañcāyatanam ākāsānañcāyatanato sañjānāti. ākāsānañcāyatanam ākāsānañcāyatanato saññatvā ākāsānañcāyatanam maññati ākāsānañcāyatanasmiṃ maññati ākāsānañcāyatanato

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.

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

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

viññāṇaṃcāyatanam viññāṇaṃcāyatanato sañjānāti. viññāṇaṃcāyatanam viññāṇaṃcāyatanato saññatvā viññāṇaṃcāyatanam maññati viññāṇaṃcāyatanasmim maññati viññāṇaṃcāyatanato maññati viññāṇaṃcāyatanam me'ti maññati. viññāṇaṃcāyatanam abhinandati. taṃ kissa hetu? aparīññātaṃ tassā'ti vadāmi.

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

17. He perceives the domain of nothingness from the domain of nothingness. Having perceived the domain of nothingness from the domain of nothingness, he conceives the domain of nothingness, he conceives at the domain of nothingness, he conceives from the domain of nothingness, he conceives “the domain of nothingness 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.

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-

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

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

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.

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

nevasaññānāsaññāyatanasmim maññati nevasaññānāsaññāyatano maññati nevasaññānāsaññāyatanaṃ me'ti maññati. nevasaññānāsaññāyatanaṃ abhinandati. taṃ kissa hetu? aparīññātaṃ tassā'ti vadāmi.

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

does not have comprehensive knowledge of it, I say.

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

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.

22. He perceives the cog-

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

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

viññātaṃ viññātato

nized 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.

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.

24. He perceives diversity from diversity. Having perceived diversity from diversity, he conceives diversity, he conceives at diversity, he

sañjānāti. viññātaṃ viññātato saññatvā viññātaṃ maññati viññātasmiṃ maññati viññātato maññati viññātaṃ me'ti maññati. viññātaṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

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

nānattaṃ nānattato sañjānāti. nānattaṃ nānattato saññatvā nānattaṃ maññati nānat-

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.

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.

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

tasmiṃ maññati nānat-tato maññati nānattam me'ti maññati. nānat-tam abhinandati. tam kissa hetu? aparīññā-tam tassā'ti vadāmi.

sabbam sabbato sañjā-nāti. sabbam sabbato saññatvā sabbam maññati sabbasmim maññati sabbato maññati sabbam me'ti maññati. sabbam abhinandati. tam kissa hetu? aparīññātam tassā'ti vadāmi.

nibbānam nibbānato sañjānāti. nibbānam nibbānato saññatvā nibbānam maññati nibbānasmim maññati nibbānato maññati nibbānam me'ti maññati. nibbānam abhinandati. tam kissa hetu? apa-

knowledge of it, I say.

**Puthujjana section is
finished.**

28. He directly knows water from water. Having directly known water from water, he must

riññātaṃ tassā'ti va-
dāmi.

**assutavantaputhujja-
naha vaseni
paṭhamakabhūmi**

27. yopi so bhikkhave
bhikkhu sekho appat-
tamānaso anuttaraṃ
yogakkhemaṃ pattha-
yamāno viharati, sopi
paṭhaviṃ paṭhavito
abhijānāti. paṭhaviṃ
paṭhavito abhiññāya
paṭhaviṃ māmāññi
paṭhaviyā māmāññi
paṭhavito māmāññi pa-
ṭhaviṃ me'ti māmāññi.
paṭhaviṃ mābhinandi.
taṃ kissa hetu? pa-
riññeyyaṃ tassā'ti va-
dāmi.

āpaṃ āpato abhijānāti.
āpaṃ āpato abhiññāya
āpaṃ māmāññi āpa-

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.

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.

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

smiṃ māmaññi āpato māmaññi āpaṃ me'ti māmaññi. āpaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

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

vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya vāyaṃ māmaññi vāyasmīṃ māmaññi vāyato māmaññi

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.

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.

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

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

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

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

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.

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.

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

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

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.

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

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

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

say.

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

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

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

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

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

38. He directly knows 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.

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,

tassā'ti vadāmi.

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

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

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.

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

māmaññi ākāśānañcāyatanasmiṃ māmaññi ākāśānañcāyatanato māmaññi ākāśānañcāyatanam me'ti māmaññi. ākāśānañcāyatanam mābhinandi. taṃ kissa hetu? pariññeyyam tassā'ti vadāmi.

viññāṇaṃcāyatanam viññāṇaṃcāyatanato abhijānāti. viññāṇaṃcāyatanam viññāṇaṃcāyatanato abhiññāya viññāṇaṃcāyatanam māmaññi viññāṇaṃcāyatanasmiṃ māmaññi viññāṇaṃcāyatanato māmaññi viññāṇaṃcāyatanam me'ti māmaññi. viññāṇaṃcāyatanam mābhinandi. taṃ kissa hetu? pariññeyyam tassā'ti vadāmi.

“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.

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.

42. He directly knows the

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

nevasaññānāsaññāya-

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

43. He directly knows the

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

diṭṭham diṭṭhato abhijānāti. diṭṭham diṭ-

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.

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.

45. He directly knows the

ṭhato abhiññāya diṭṭhaṃ māmaññi diṭṭhasmiṃ māmaññi diṭṭhato māmaññi diṭṭhaṃ me'ti māmaññi. diṭṭhaṃ mābhinandi. taṃ kissa hetu? pa-riññeyyaṃ tassā'ti va-dāmi.

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

mutaṃ mutato abhi-

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.

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.

jānāti. mutam mutato abhiññāya mutam māmāññi mutasmiṃ māmāññi mutato māmāññi mutam me'ti māmāññi. mutam mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

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

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.

49. He directly knows the all from the all. Having di-

ekattaṃ ekattato abhi-
jānāti. ekattaṃ ekat-
tato abhiññāya ekat-
taṃ māmaññi ekatta-
smiṃ māmaññi ekat-
tato māmaññi ekattaṃ
me'ti māmaññi. ekat-
taṃ mābhinandi. taṃ
kissa hetu? pariññey-
yaṃ tassā'ti vadāmi.

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

sabbaṃ sabbato abhi-
jānāti. sabbaṃ sab-

rectly 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.

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.

Sekha section is finished.

bato abhiññāya sabbaṃ māmaññi sabba-smiṃ māmaññi sabato māmaññi sabbaṃ me'ti māmaññi. sabbaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

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.

**sekhaha vivaṭṭavaseni
dutiya-kabhūmi
paricchedi**

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

52. He directly knows water

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

āpaṃ āpato abhijānāti. āpaṃ āpato abhiñ-

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? He has comprehensive knowledge of it, I say.

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

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

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

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

vāyaṃ vāyato abhijā-
nāti. vāyaṃ vāyato
abhiññāya vāyaṃ na
maññati. vāyasmiṃ
na maññati. vāyato na

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.

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.

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

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

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

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

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.

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.

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

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

brahmaṃ brahmato

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.

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.

abhiñānāti. brahmaṃ
brahmato abhiññāya
brahmaṃ na maññati.
brahmato na maññati.
brahmani na maññati.
brahmaṃ me'ti na
maññati. brahmaṃ
nābhinandati. taṃ
kissa hetu? pariññā-
taṃ tassā'ti vadāmi.

ābhassare ābhassarato
abhiñānāti. ābhassare
ābhassarato abhiñ-
ñāya ābhassare na
maññati. ābhassaresu
na maññati. ābhas-
sarato na maññati.
ābhassare me'ti na
maññati. ābhassare
nābhinandati. taṃ
kissa hetu? pariññā-
taṃ tassā'ti vadāmi.

subhakiṇṇe subhakiṇ-

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.

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

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

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

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

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

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 do-

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

ākāsānañcāyatanam
ākāsānañcāyatanato
abhijānāti. ākāsānañ-
cāyatanam ākāsānañ-
cāyatanato abhiññāya
ākāsānañcāyatanam
na maññati. ākāsānañ-
cāyatanasmīṃ na mañ-
ñati. ākāsānañcāyata-
nato na maññati. ākā-

main 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.

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

sānañcāyatanaṃ me'ti na maññati. ākāśānañcāyatanaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vaddāmi.

viññāṇaṃcāyatanaṃ viññāṇaṃcāyatanaṃ abhijānāti. viññāṇaṃcāyatanaṃ viññāṇaṃcāyatanaṃ abhiññāya viññāṇaṃcāyatanaṃ na maññati. viññāṇaṃcāyatanaṃ na maññati. viññāṇaṃcāyatanaṃ na maññati. viññāṇaṃcāyatanaṃ me'ti na maññati. viññāṇaṃcāyatanaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vaddāmi.

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

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

66. He directly knows the domain of neither perception nor non-perception from the domain of neither per-

ākiñcaññāyatanam
ākiñcaññāyatanato
abhijānāti. ākiñcañ-
ñāyatanam ākiñcañ-
ñāyatanato abhiññāya
ākiñcaññāyatanam na
maññati. ākiñcaññāya-
tanasmim na maññati.
ākiñcaññāyatanato
na maññati. ākiñcañ-
ñāyatanam me'ti na
maññati. ākiñcaññāya-
tanam nābhinandati.
tam kissa hetu? pariñ-
ñātam tassā'ti vadāmi.

nevasaññānāsaññāya-
tanam nevasaññānā-
saññāyatanato abhi-
jānāti. nevasaññānā-

ception 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.

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

saññāyatanaṃ nevasaññānāsaññāyatanaṃ abhiññāya nevasaññānāsaññāyatanaṃ na maññati. nevasaññānāsaññāyatanaṃ na maññati. nevasaññānāsaññāyatanaṃ me'ti na maññati. nevasaññānāsaññāyatanaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

diṭṭhaṃ diṭṭhato abhi-jānāti. diṭṭhaṃ diṭṭhato abhiññāya diṭṭhaṃ na maññati. diṭṭhasmiṃ na maññati.

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

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

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

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

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

mutaṃ mutato abhijānāti.
mutaṃ mutato abhiññāya mutaṃ na maññati.
mutasmim na maññati.
mutato

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.

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.

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

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

viññātam viññātato abhijānāti. viññātam viññātato abhiññāya viññātam na maññati. viññātasmiṃ na maññati. viññātato na maññati. viññātam me'ti na maññati. viññātam nābhinandati. tam kissa hetu? pariññātam tassā'ti vadāmi.

ekattam ekattato abhijānāti. ekattam ekattato abhiññāya ekattam na maññati. ekat-

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.

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.

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 con-

tasmim na maññati.
ekattato na maññati.
ekattaṃ me'ti na mañ-
ñati. ekattaṃ nābhi-
nandati. taṃ kissa
hetu? pariññātaṃ tassā'ti
vadāmi.

nānattaṃ nānattato
abhijānāti. nānattaṃ
nānattato abhiññāya
nānattaṃ na maññati.
nānattasmim na mañ-
ñati. nānattato na mañ-
ñati. nānattaṃ me'ti
na maññati. nānat-
taṃ nābhinandati. taṃ
kissa hetu? pariññā-
taṃ tassā'ti vadāmi.

sabbaṃ sabbato abhi-
jānāti. sabbaṃ sab-
bato abhiññāya sab-
baṃ na maññati. sab-
basim na maññati.
sabbato na maññati.

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? He has comprehensive knowledge of it, I say.

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

First arahant section is finished.

75. Also, O bhikkhus, the bhikkhu who is ara-

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

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

**khīṇāsavaha paricchedi
paṭhamakanaye
tatiyakabhūmi**

yo'pi so bhikkhave bhikkhu arahaṃ khī-

hant 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.

76. He directly knows water from water. Having directly

ṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamṃyojano sammadaññā vimutto so'pi paṭhavim paṭhavito abhijānāti. paṭhavim paṭhavito abhiññāya paṭhavim na maññati paṭhaviyā na maññati paṭhavito na maññati paṭhavim me'ti na maññati. paṭhavim nābhinandati. tam kissa hetu? khayā rāgassa vitarāgattā.

āpaṃ āpato abhijānāti.

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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.

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.

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

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

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

vāyaṃ vāyato abhijā-
nāti. vāyaṃ vāyato
abhiññāya vāyaṃ na
maññati vāyasmiṃ
na maññati vāyato na

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.

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.

80. He directly knows [sensual heaven] devas from [sensual heaven] devas. Hav-

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

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

deve devato abhijānāti, deve devato abhiññāya deve na maññati de-

ing 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.

81. He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not conceive Pajapati, he does not conceive at Pajapati, he does not conceive from Pajapati, he does not conceive “Pajapati 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.

vesu na maññati devato na maññati deve me'ti na maññati. deve nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito abhiññāya pajāpatim na maññati 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.

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

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

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

the destruction of lust.

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

85. He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive at Vehapphala devas, he does not conceive from Ve-

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 vitarāgattā.

vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale na maññati vehapphalesu na maññati vehapphalato na maññati vehapphale me'ti na maññati. vehapphale nābhinandati. taṃ

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

86. He directly knows 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.

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

kissa hetu? khayā rā-gassa vītarāgattā.

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

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti. ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya

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.

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

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

viññāṇaṃcāyatanam
viññāṇaṃcāyatanato
abhiññāti. viññāṇaṃ-
cāyatanam viññāṇaṃ-
cāyatanato abhiññāya
viññāṇaṃcāyatanam na
maññati viññāṇaṃcāya-
tanasmiṃ na maññati
viññāṇaṃcāyatanato
na maññati viññāṇaṃ-
cāyatanam me'ti na
maññati. viññāṇaṃcā-
yatanam nābhinandati.
taṃ kissa hetu? khayā

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.

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

rāgassa vītarāgattā.

ākiñcaññāyatanam
 ākiñcaññāyatanato
 abhijānāti, ākiñcañ-
 ñāyatanam ākiñcañ-
 ñāyatanato abhiññāya
 ākiñcaññāyatanam na
 maññati ākiñcaññāya-
 tanasmim na maññati
 ākiñcaññāyatanato
 na maññati ākiñcañ-
 ñāyatanam me'ti na
 maññati. ākiñcaññāya-
 tanam nābhinandati.
 tam kissa hetu? khayā
 rāgassa vītarāgattā.

the destruction of lust.

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

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 vītarāgattā.

the destruction of lust.

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

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

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

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

destruction of lust.

93. He directly knows the thought from the thought. Having directly known the thought from the thought, he does not conceive the thought, he does not conceive at the thought, he does not conceive from the thought, he does not conceive “the thought 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.

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.

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

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

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

95. He directly knows unity
from unity. Having directly
known unity from unity, he
does not conceive unity, he
does not conceive at unity,
he does not conceive from
unity, he does not conceive
“unity 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.

96. He directly knows diver-
sity from diversity. Having
directly known diversity from
diversity, he does not con-
ceive diversity, he does not
conceive at diversity, he does
not conceive from diversity,
he does not conceive “diver-
sity is by me,” he does not
delight in diversity. What is
the reason for that? Because

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

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

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

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

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

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

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

to the destruction of lust.

Second arahant section is finished.

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

**khīṇāsavaha
dutiayakanaye
cataravanaka bhūmi
paricchedi**

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

ceive “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.

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.

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,”

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

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

he does not delight in fire.
What is the reason for that?
Because of his liberation from
hate due to the destruction of
hate.

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

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,

dosassa vītadosattā.

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

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

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.

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.

105. He directly knows Pajapati from Pajapati. Having

deve devato abhijānāti.
deve devato abhiññāya
deve na maññati de-
vesu na maññati de-
vato na maññati deve
me'ti na maññati. deve
nābhinandati. taṃ
kissa hetu? khayā do-
sassa vītadosattā.

pajāpatim pajāpatito
abhijānāti. pajāpatim

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.

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.

107. He directly knows Abhassara devas from Abhassara

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

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

ābhassare ābhassarato abhijānāti. ābhassare

devas. Having directly known Abhassara devas from Abhassara devas, he does not conceive Abhassara devas, he does not conceive at Abhassara devas, he does not conceive from Abhassara devas, he does not conceive “Abhassara devas 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.

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?

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

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

Because of his liberation from hate due to the destruction of hate.

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

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

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

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

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.

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.

bhum nābhinandati.
taṃ kissa hetu? khayā
dosassa vītadosattā.

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

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.

113. He directly knows the domain of nothingness from the domain of nothingness. Having directly known the domain of nothingness from

viññāṇaṅcāyatanam
viññāṇaṅcāyatanato
abhiññāti. viññāṇaṅ-
cāyatanam viññāṇaṅ-
cāyatanato abhiññāya
viññāṇaṅcāyatanam na
maññati viññāṇaṅcāya-
tanasmim na maññati
viññāṇaṅcāyatanato
na maññati viññāṇaṅ-
cāyatanam me'ti na
maññati. viññāṇaṅcā-
yatanam nābhinandati.
taṃ kissa hetu? khayā
dosassa vītadosattā.

ākiñcaṇṇāyatanam
ākiñcaṇṇāyatanato
abhiññāti. ākiñcaṇ-
ṇāyatanam ākiñcaṇ-
ṇāyatanato abhiññāya
ākiñcaṇṇāyatanam na

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.

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 do-

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

nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanaṃ abhiññāya nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanaṃ me'ti na maññati. nevasañ-

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

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.

ñānāsaññāyatanaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

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

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

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

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

hate.

118. He directly knows the cognized from the cognized. Having directly known the cognized from the cognized, he does not conceive the cognized, he does not conceive at the cognized, he does not conceive from the cognized, he does not conceive “the cognized 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.

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

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

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

hate due to the destruction of hate.

120. He directly knows diversity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does not conceive at diversity, he does not conceive from diversity, he does not conceive “diversity 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.

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

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? khayā dosassa vītadosattā.

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

hate due to the destruction of hate.

122. He directly knows nibbana from nibbana. Having directly known nibbana from nibbana, he does not conceive nibbana, he does not conceive at nibbana, he does not conceive from nibbana, he does not conceive “nibbana 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.

Third arahant section is finished.

123. Also, O bhikkhus, the bhikkhu who is arahant with asavas destroyed, one who has lived [the life of purity],

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

**khīṇāsavaha
tatiyakanaye
pañcakavanaka
paricchedi bhūmi**

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

done what must be done, laid down the burden, attained the true advantage, completely destroyed the fetters of being, one who is liberated by right final knowledge. He too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive at earth, he does not conceive from earth, he does not conceive “earth 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.

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

rikkhīṇabhavasamyo-
jano sammadaññā vi-
mutto so'pi paṭhaviṃ
paṭhavito abhijānāti.
paṭhaviṃ paṭhavito
abhiññāya paṭhaviṃ
na maññati paṭhaviyā
na maññati paṭhavito
na maññati paṭhaviṃ
me'ti na maññati. pa-
ṭhaviṃ nābhinandati.
taṃ kissa hetu? khayā
mohassa vītamohattā.

āpaṃ āpato abhijānāti.
āpaṃ āpato abhiñ-
ñāya āpaṃ na mañ-
ñati āpasmiṃ na mañ-
ñati āpato na maññati
āpaṃ me'ti na mañ-

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.

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.

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,”

ñati. āpaṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

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

vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya vāyaṃ na maññati vāyasmiṃ na maññati vāyato na maññati vāyaṃ me'ti na maññati. vāyaṃ nābhinandati. taṃ kissa

he does not delight in air.
What is the reason for that?
Because of his liberation from
delusion due to the destruc-
tion of delusion.

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

128. He directly knows
[sensual heaven] devas from
[sensual heaven] devas. Hav-
ing directly known [sensual

hetu? khayā mohassa
vītamohattā.

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

deve devato abhijānāti.
deve devato abhiññāya
deve na maññati de-
vesu na maññati de-

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.

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

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

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

delusion.

130. He directly knows Brahma from Brahma. Having directly known Brahma from Brahma, he does not conceive Brahma, he does not conceive at Brahma, he does not conceive from Brahma, he does not conceive “Brahma 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.

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

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

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

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

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

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

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

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

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 delusion due to the destruction of delusion.

134. He directly knows Vanquishers from Vanquishers. Having directly known Vanquishers from Vanquishers, he does not conceive Vanquishers, he does not conceive 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.

135. He directly knows the

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

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.

ākāsānañcāyatanam

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.

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

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

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmim na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇ-

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.

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

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

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

not delight in the domain of nothingness. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

138. He directly knows the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having directly known the domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he does not conceive the domain of neither perception nor non-perception, he does not conceive at the domain of neither perception nor non-perception, he does not conceive from the domain of neither perception nor non-perception, he does not conceive “the domain of neither perception nor non-perception is by me,” he

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

does not delight in the domain of neither perception nor non-perception. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

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

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,

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

sutaṃ sutato abhijā-
nāti. sutaṃ sutato
abhiññāya sutaṃ na
maññati sutasmiṃ
na maññati sutato na
maññati sutaṃ me'ti

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.

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.

142. He directly knows the cognized from the cognized. Having directly known the cognized from the cognized,

na maññati. sutam nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

mutam mutato abhijānāti. mutam mutato abhiññāya mutam na maññati mutasmim na maññati mutato na maññati mutam me'ti na maññati. mutam nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

viññātam viññātato abhijānāti. viññātam viññātato abhiññāya viññātam na maññati

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.

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.

144. He directly knows diversity from diversity. Having directly known diversity

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

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

nānattaṃ nānattato abhijānāti. nānattaṃ nānattato abhiññāya

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.

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.

146. He directly knows nibbana from nibbana. Having directly known nibbana from

nānattam na maññati
nānattasmiṃ na maññati
nānattato na maññati
nānattam me'ti na maññati.
nānattam nābhinandati.
taṃ kissa hetu? khayā mohassa
vītamohattā.

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

nibbānam nibbānato
abhijānāti. nibbānam
nibbānato abhiññāya

nibbana, he does not conceive nibbana, he does not conceive at nibbana, he does not conceive from nibbana, he does not conceive “nibbana 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.

Fourth arahant section is finished.

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

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

**khīṇāsavaha
catutthakanaye
javanaka bhūmi
paricchedi**

tathāgato'pi bhikkhave arahaṃ sammāsam-buddho paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati paṭhaviyā na maññati paṭhavito na maññati paṭhaviṃ me'ti na maññati. paṭhaviṃ nābhinandati. taṃ kissa

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.

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.

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

hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

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

tejaṃ tejato abhijānāti.
tejaṃ tejato abhiññāya
tejaṃ na maññati te-
jasmiṃ na maññati
tejato na maññati te-

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.

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.

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

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

vāyaṃ vāyato abhijā-
nāti. vāyaṃ vāyato
abhiññāya vāyaṃ na
maññati vāyasmiṃ
na maññati vāyato
na maññati vāyaṃ
me'ti na maññati. vā-
yaṃ nābhinandati.
taṃ kissa hetu? pa-
riññātaṃ taṃ tathāga-
tassā'ti vadāmi.

bhūte bhūtato abhijā-
nāti. bhūte bhūtato
abhiññāya bhūte na
maññati bhūtesu na
maññati bhūtato na
maññati bhūte me'ti
na maññati. bhūte nā-
bhinandati. taṃ kissa
hetu? pariññātaṃ taṃ
tathāgatassā'ti vadāmi.

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.

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.

153. He directly knows Pa-

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

pajāpatim pajāpatito

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

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

155. He directly knows Abhassara devas from Abhassara

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

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

ābhassare ābhassarato abhijānāti. ābhassare

devas. Having directly known Abhassara devas from Abhassara devas, he does not conceive Abhassara devas, he does not conceive at Abhassara devas, he does not conceive from Abhassara devas, he does not conceive “Abhassara devas 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.

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?

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

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

The Tathagata has comprehensive knowledge of that, I say.

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

158. He directly knows 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 Vanquish-

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

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

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

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

taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti. ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya ākāsānañcāyatanam na maññati ākāsānañcāyatanasmiṃ na maññati ākāsānañcāyatanato na maññati ākāsānañcāyatanam me'ti na maññati. ākāsānañcāyatanam nābhinaṇdati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'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. viññāṇaṇ-
cāyatanam viññāṇaṇ-
cāyatanato abhiññāya
viññāṇaṇcāyatanam na
maññati viññāṇaṇcāya-
tanasmim na maññati
viññāṇaṇcāyatanato
na maññati viññāṇaṇ-
cāyatanam me'ti na
maññati. viññāṇaṇcā-
yatanam nābhinandati.
taṃ kissa hetu? pariñ-
ñātaṃ taṃ tathāga-
tassā'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,

ākāṅkhaṇṇāyatanam
ākāṅkhaṇṇāyatanato
abhijānāti. ākāṅkaṇ-
ṇāyatanam ākāṅkaṇ-
ṇāyatanato abhiññāya
ākāṅkhaṇṇāyatanam na
maññati ākāṅkhaṇṇāya-

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.

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

tanasmim na maññati
ākiñcaññāyatanato
na maññati ākiñcañ-
ñāyatanam me'ti na
maññati. ākiñcaññāya-
tanam nābhinandati.
taṃ kissa hetu? pariñ-
ñātaṃ taṃ tathāga-
tassā'ti vadāmi.

nevasaññānāsaññāya-
tanam nevasaññānā-
saññāyatanato abhi-
jānāti. nevasaññānā-
saññāyatanam neva-
saññānāsaññāyatanato
abhiññāya nevasaññā-
nāsaññāyatanam na
maññati nevasaññā-
nāsaññāyatanasmim
na maññati nevasañ-
ñānāsaññāyatanato
na maññati nevasañ-
ñānāsaññāyatanam
me'ti na maññati. ne-
vasaññānāsaññāya-

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.

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.

164. He directly knows the

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

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

sutaṃ sutato abhijā-

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.

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.

nāti. sutam sutato abhiññāya sutam na maññati sutasmiṃ na maññati sutato na maññati sutam me'ti na maññati. sutam nābhinandati. tam kissa hetu? pariññātam tam tathāgatassā'ti vadāmi.

mutam mutato abhi-jānāti. mutam mutato abhiññāya mutam na maññati mutasmiṃ na maññati mutato na maññati mutam me'ti na maññati. mutam nābhinandati. tam kissa hetu? pariññātam tam 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.

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.

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.

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.

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.

170. He directly knows nibb-

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

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

nibbānam nibbānato

bana 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? The Tathagata has comprehensive knowledge of that, I say.

First Tathagata section is finished.

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

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

**sattārāha
paṭhamakanāya
sattavanaka bhūmi
paricchedi**

tathāgato'pi bhikkhave arahāṃ sammāsambuddho paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati paṭhaviyā na maññati paṭhavito na maññati paṭhaviṃ me'ti na maññati. paṭha-

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.

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.

viṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti vidditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinisaṃsaṃ anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya āpaṃ na maññati āpasmiṃ na maññati āpato na maññati āpaṃ me'ti na maññati. āpaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mū-

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

173. He directly knows fire 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

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

tejaṃ tejato abhijānāti. tejaṃ tejato abhiññāya tejaṃ na maññati tejasmiṃ na maññati tejato na maññati tejaṃ me'ti na maññati. tejaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhi-

go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

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

175. He directly knows [earth bound] devas from [earth bound] devas. Having

sambuddho'ti vadāmi.

vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya vāyaṃ na maññati vāyasmim na maññati vāyato na maññati vāyaṃ me'ti na maññati. vāyaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sam-māsambodhiṃ abhisambuddho'ti vadāmi.

bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya bhūte na

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.

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

maññati bhūtesu na maññati bhūtato na maññati bhūte me'ti na maññati. bhūte nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viddtvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinisaṃsāraṃ anuttaraṃ sammasambodhiṃ abhisambuddho'ti vadāmi.

deve devato abhijānāti. deve devato abhiññāya deve na maññati devesu na maññati devato na maññati deve me'ti na maññati. deve

heaven] devas, he does not conceive [sensual heaven] devas, he does not conceive at [sensual heaven] devas, he does not conceive from [sensual heaven] devas, he does not conceive “[sensual heaven] devas 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.

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

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

pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito abhiññāya pajāpatim na maññati pajāpatismim na maññati pajāpatito na maññati pajāpatim me'ti

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.

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

na maññati. pajāpa-
tiṃ nābhinandati. taṃ
kissa hetu? nandi duk-
khassa mūlanti iti vi-
ditvā bhavā jāti bhū-
tassa jarāmaṇanti.
tasmātiha bhikkhave
tathāgato sabbaso taṇ-
hānaṃ khayā virāgā
nirodhā cāgā paṇi-
saggā anuttaraṃ sam-
māsambodhiṃ abhi-
sambuddho'ti vadāmi.

brahmaṃ brahmato
abhiñānāti. brahmaṃ
brahmato abhiññāya
brahmaṃ na maññati
brahmato na maññati
brahmani na maññati
brahmaṃ me'ti na
maññati. brahmaṃ
nābhinandati. taṃ
kissa hetu? nandi duk-
khassa mūlanti iti vi-
ditvā bhavā jāti bhū-
tassa jarāmaṇanti.

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

179. He directly knows Abhassara devas from Abhassara devas. Having directly known 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

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

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

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

180. He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he does not conceive 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

dhim abhisambuddho'ti vadāmi.

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

go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

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

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

awakening,” I say.

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

183. He directly knows the domain of infinite space from

abhibhum abhibhūto
abhiñānāti. abhibhum
abhibhuto abhiññāya
abhibhum na mañ-
ñati abhibhusmiṃ na
maññati abhibhūto
na maññati abhibhum
me'ti na maññati. abhi-
bhum nābhinandati.
taṃ kissa hetu? nandi
dukkhassa mūlanti iti
viditvā bhavā jāti bhū-
tassa jarāmaṇanti.
tasmātiha bhikkhave
tathāgato sabbaso taṇ-
hānaṃ khayā virāgā
nirodhā cāgā paṭinisa-
saggā anuttaraṃ sam-
māsambodhiṃ abhi-
sambuddho'ti vadāmi.

ākāsānañcāyatanam
ākāsānañcāyatanato

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.

184. He directly knows the domain of infinite conscious-

abhiññāti. ākāśānañcāyatanam ākāśānañcāyatanato abhiññāya ākāśānañcāyatanam na maññati ākāśānañcāyatanasmim na maññati ākāśānañcāyatanato na maññati ākāśānañcāyatanam me'ti na maññati. ākāśānañcāyatanam nābhinandi. tam kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṣṣa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambo-dhim abhisambuddho'ti vadāmi.

viññāṇaṃcāyatanam viññāṇaṃcāyatanato abhiññāti. viññāṇa-

ness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he does not conceive the domain of infinite consciousness, he does not conceive 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? 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.

cāyatanam viññāṇaṇ-
cāyatanato abhiññāya
viññāṇaṇcāyatanam na
maññati viññāṇaṇcāya-
tanasmim na maññati
viññāṇaṇcāyatanato
na maññati viññāṇaṇ-
cāyatanam me'ti na
maññati. viññāṇaṇcā-
yatanam nābhinandati.
taṃ kissa hetu? nandi
dukkhassa mūlanti iti
viditvā bhavā jāti bhū-
tassa jarāmaraṇanti.
tasmātiha bhikkhave
tathāgato sabbaso taṇ-
hānaṃ khayā virāgā
nirodhā cāgā paṭinī-
saggā anuttaram sam-
māsambodhim abhi-
sambuddho'ti vadāmi.

ākiñcaṇṇāyatanam

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.

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 bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammasambodhim abhisambuddho'ti vadāmi.

nevasaññānāsaññāya-

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 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 coming into being of birth, old age and death.” Therefore, O

tanam nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanam na maññati nevasaññānāsaññāyatanasmim na maññati nevasaññānāsaññāyatanato na maññati nevasaññānāsaññāyatanam me'ti na maññati. nevasaññānāsaññāyatanam nābhinandati. tam kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammasambodhim abhisambuddho'ti vadāmi.

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

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

diṭṭhaṃ diṭṭhato abhi-
jānāti. diṭṭhaṃ diṭ-
ṭhato abhiññāya diṭ-
ṭhaṃ na maññati diṭ-
ṭhasmiṃ na maññati
diṭṭhato na maññati
diṭṭhaṃ me'ti na mañ-
ñati. diṭṭhaṃ nābhi-
nandati. taṃ kissa
hetu? nandi dukkhassa
mūlanti iti viditvā bhavā
jāti bhūtaṃ jarāmara-
ṇanti. tasmātiha bhik-
khava tathāgato sab-
baso taṇhānaṃ khayā
virāgā nirodhā cāgā
paṭinissaggā anutta-
raṃ sammāsambodhiṃ
abhisambuddho'ti vadāmi.

awakening,” I say.

188. He directly knows the heard from the heard. Having directly known the heard from the heard, he does not conceive the heard, he does not conceive at the heard, he does not conceive from the heard, he does not conceive “the heard 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.

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

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 vidditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇinissaggā anuttaraṃ sammasambodhiṃ abhisambuddho'ti vadāmi.

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya mutaṃ na

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.

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,

maññati mutasmim
na maññati mutato na
maññati mutam me'ti
na maññati. mutam
nābhinandati. tam
kissa hetu? nandi duk-
khassa mūlanti iti vi-
ditvā bhavā jāti bhū-
tassa jarāmaraṇanti.
tasmātiha bhikkhave
tathāgato sabbaso taṇ-
hānaṃ khayā virāgā
nīrodhā cāgā paṭinis-
saggā anuttaram sam-
māsambodhiṃ abhi-
sambuddho'ti vadāmi.

viññātaṃ viññātato
abhijānāti. viññātaṃ
viññātato abhiññāya
viññātaṃ na maññati
viññātasmiṃ na mañ-
ñati viññātato na mañ-
ñati viññātaṃ me'ti
na maññati. viññā-
taṃ nābhinandati. tam

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.

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

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

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ na maññati ekattaṃ na maññati ekattato na maññati ekattaṃ me'ti na maññati. ekattaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇ-

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

192. He directly knows diversity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does 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: “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

hānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammasambodhiṃ abhisambuddho'ti vadāmi.

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

the unsurpassed right self-awakening,” I say.

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

194. He directly knows nibbana from nibbana. Having directly known nibbana from nibbana, he does not con-

sabbaṃ sabbato abhi-jānāti. sabbaṃ sabbato abhiññāya sabbaṃ na maññati sabba-smiṃ na maññati sabbato na maññati sabbaṃ me'ti na maññati. sabbaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammasambodhiṃ abhisambuddho'ti vadāmi.

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na mañ-

ceive 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.

Second Tathagata section is finished.

195. This is what the Auspicious One said. Those bhikkhus did not delight in the Auspi-

ñati nibbānasmim̐ na maññati nibbānato na maññati nibbānaṃ me'ti na maññati. nibbānaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhū-tassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā vi-rāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi'ti.

**satthāraha
dutiyaṇaṇaye
aṭṭhavāṇakabhūmi
paricchedi.**

idamavoca bhagavā
¹. na te bhikkhū bha-

¹nābhinandunti (katthaci) ■

cious One's words.

gavato bhāsitam abhi-
nanduntī².

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

