

0.0.1 Root Cause

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

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

3. Here, O bhikkhus, Dhamma-deaf puthujjana; the one who does not possess the vision of the noble ones, not an ex-

mūlapariyāyasuttam

evaṃ me sutam ekaṃ
samayaṃ bhagavā
ukkaṭṭhāyaṃ viha-
rati subhagavane
sālarājamūle. tatra
kho bhagavā bhik-
khū āmantesi bhik-
khavo'ti. bhadante'ti
te bhikkhū bhaga-
vato paccassosum.
bhagavā etadavoca.

sabbadhammamūla-
pariyāyaṃ vo bhik-
khave desessāmi
taṃ suṇātha sādhu-
kaṃ manasi karo-
tha bhāsissāmī'ti
evaṃ bhante'ti kho
te bhikkhū bhaga-
vato paccassosum.
bhagavā etadavoca.

idha bhikkhave assu-
tavā puthujjano ari-
yānaṃ adassāvī ari-
yadhammassa ako-
vido ariyadhamme

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

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

5. He perceives fire from

avinīto sappurisā-
naṃ adassāvī sap-
purisadhammassa
akovido sappurisa-
dhamme avinīto pa-
ṭhaviṃ paṭhavito
sañjānāti. paṭhaviṃ
paṭhavito saññatvā
paṭhaviṃ maññati
paṭhaviyā maññati
paṭhavito maññati
paṭhaviṃ me'ti mañ-
ñati. paṭhaviṃ abhi-
nandati. taṃ kissa
hetu? aparīññātaṃ
tassā'ti vadāmi.

āpaṃ āpato sañjā-
nāti. āpaṃ āpato
saññatvā āpaṃ mañ-
ñati āpasmim mañ-
ñati āpato maññati
āpaṃ me'ti maññati.
āpaṃ abhinandati.
taṃ kissa hetu? apa-
rīññātaṃ tassā'ti va-
dāmi.

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

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

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

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

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

bhūte bhūtato sañjānāti. bhūte bhūtato saññatvā bhūte maññāti bhūtesu maññāti bhūtato maññāti bhūte me'ti maññāti.

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

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

9. He perceives Pajapati from Pajapati. Having perceived Pajapati from Pajap-

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

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

pajāpatim pajāpatito sañjānāti. pajāpatim pajāpatito sañña-

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

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

11. He perceives Abhas-sara devas from Abhassara devas. Having perceived Abhassara devas from Abhassara devas, he conceives Abhassara devas, he conceives at Abhassara devas, he con-

tvā pajāpatim maññati pajāpatismim maññati pajāpatito maññati pajāpatim me'ti maññati. pajāpatim abhinandati. tam kissa hetu? aparīññātaṃ tassā'ti vadāmi.

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

ābhassare ābhassarato sañjānāti. ābhassare ābhassarato saññatvā ābhassare maññati ābhassaresu maññati ābhas-

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

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

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

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

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

vehapphale vehapphalato sañjānāti. vehapphale vehapphalato saññatvā vehapphale maññati vehapphalesu mañ-

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

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

15. He perceives the domain of infinite space from the domain of infinite space. Having perceived the domain of infinite space from the domain of infinite space, he con-

ñati vehapphalato maññati vehapphale me'ti maññati. vehapphale abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

abhibhuṃ abhibhuto sañjānāti. abhibhuṃ abhibhuto sañña-tvā 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 ākāsānañcāya-

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

16. He perceives the domain of infinite consciousness from the domain of infinite consciousness. Having perceived the domain of infinite consciousness from the domain of infinite consciousness, he conceives the domain of infinite consciousness, he conceives at the domain of infinite consciousness, he conceives from the domain of infinite consciousness, he conceives “the domain of infinite consciousness by me,” he delights in the domain of infinite conscious-

tanam maññati ākā-sānañcāyatanasmim maññati ākā-sānañcāyatanato maññati ākā-sānañcāyatanam me'ti maññati. ākā-sānañcāyatanam abhinandati. tam kissa hetu? aparīñātam tassā'ti vadāmi.

viññāṇaṇcāyatanam viññāṇaṇcāyatanato sañjānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato saññatvā viññāṇaṇcāyatanam maññati viññāṇaṇcāyatanasmim maññati viññāṇaṇcāyatanato maññati viññāṇaṇcāyatanam me'ti maññati. viññāṇaṇcāyatanam abhinandati. tam kissa hetu? aparīñātam tassā'ti va-

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

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

18. He perceives the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having perceived the domain of

dāmi.

ākiñcaññāyatanam
ākiñcaññāyatanato
sañjānāti. ākiñcañ-
ñāyatanam ākiñcañ-
ñāyatanato saññatvā
ākiñcaññāyatanam
maññati ākiñcaññā-
yatanasmim maññati
ākiñcaññāyatanato
maññati ākiñcaññā-
yatanam me'ti mañ-
ñati. ākiñcaññāya-
tanam abhinandati.
tam kissa hetu? apa-
riññātam tassā'ti va-
dāmi.

nevasaññānāsaññā-
yatanam nevasañ-
ñānāsaññāyatanato
sañjānāti. nevasañ-
ñānāsaññāyatanam

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

19. He perceives the seen from the seen. Having perceived the seen from the seen, he conceives the seen, he conceives at the seen, he conceives from the seen, he conceives “the seen by me,” he delights in the seen. What

nevasaññānāsaññāyatanato saññatvā nevasaññānāsaññāyatanam maññati nevasaññānāsaññāyatanasmim maññati nevasaññānāsaññāyatanato maññati nevasaññānāsaññāyatanam me'ti maññati. nevasaññānāsaññāyatanam abhinandati. tam kissa hetu? apariññātam tassā'ti vadāmi.

diṭṭham diṭṭhato sañjānāti. diṭṭham diṭṭhato saññatvā diṭṭham maññati diṭṭhasmim maññati diṭṭhato maññati diṭṭham me'ti maññati. diṭṭham abhinandati. tam kissa hetu? apa-

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

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

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

riññātaṃ tassā'ti va-
dāmi.

sutaṃ sutato sañjā-
nāti. sutaṃ sutato
saññatvā sutaṃ mañ-
ñati sutasmim mañ-
ñati sutato maññati
sutaṃ me'ti maññati.
sutaṃ abhinandati.
taṃ kissa hetu? apa-
riññātaṃ tassā'ti va-
dāmi.

mutaṃ mutato sañ-
jānāti. mutaṃ mu-
tato saññatvā mu-
taṃ maññati mutas-
mim maññati mu-
tato maññati mu-
taṃ me'ti maññati.
mutaṃ abhinandati.
taṃ kissa hetu? apa-
riññātaṃ tassā'ti va-
dāmi.

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

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

24. He perceives diversity from diversity. Having perceived diversity from diver-

viññātaṃ viññātato 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

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

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

26. He perceives nibbana from nibbana. Having perceived nibbana from nibbana, he conceives nibbana, he conceives at nibbana, he conceives from nibbana, he con-

nānattato saññatvā
nānattaṃ maññati
nānattasmiṃ mañ-
ñati nānattato mañ-
ñati nānattaṃ me'ti
maññati. nānattaṃ
abhinandati. taṃ
kissa hetu? aparīñ-
ñātaṃ tassā'ti va-
dāmi.

sabbaṃ sabbato sañ-
jānāti. sabbaṃ sab-
bato saññatvā sab-
baṃ maññati sabbas-
miṃ maññati sab-
bato maññati sab-
baṃ me'ti maññati.
sabbaṃ abhinandati.
taṃ kissa hetu? apa-
rīññātaṃ tassā'ti va-
dāmi.

nibbānaṃ nibbānato
sañjānāti. nibbānaṃ
nibbānato sañña-
tvā nibbānaṃ mañ-
ñati nibbānasmiṃ

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

Puthujjana section is finished.

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

maññati nibbānato
maññati nibbānaṃ
me'ti maññati. nib-
bānaṃ abhinandati.
taṃ kissa hetu? apa-
riññātaṃ tassā'ti va-
dāmi.

**assutavantaputhujja-
naha vaseni
paṭhamakabhūmi**

yopi so bhikkhave
bhikkhu sekho ap-
pattamānaso anutta-
raṃ yogakkhemaṃ
patthayaṃ viha-
rati, sopi paṭhaviṃ
paṭhavito abhijānāti.
paṭhaviṃ paṭhavito
abhiññāya paṭhaviṃ
māmaññi paṭhaviyā
māmaññi paṭhavito
māmaññi paṭhaviṃ
me'ti māmaññi. pa-
ṭhaviṃ mābhinandi.
taṃ kissa hetu? pa-
riññeyyaṃ tassā'ti

have comprehensive knowledge of it, I say.

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

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

vadāmi.

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

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

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

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

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

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

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

33. He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he must not conceive Pajapati, he must not conceive at Pajapati, he must not conceive from Pajapati, he must not conceive “Pajapati by me,” he must not delight in Pajapati. What is

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

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

the reason for that? He must have comprehensive knowledge of it, I say.

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

35. He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he must not conceive Abhassara devas, he must not conceive at Abhassara devas, he must not conceive from Abhassara devas, he must not conceive “Abhassara devas by me,” he

vadāmi.

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

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

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

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

ñeyyam tassā'ti vadāmi.

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

vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale māmāññi vehapphalesu mā-

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

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

39. He directly knows the domain of infinite space from the domain of infinite space.

maññi vehapphala-
lato māmaññi ve-
happhale me'ti mā-
maññi. vehapphale
mābhinandi. taṃ
kissa hetu? pariñ-
ñeyyaṃ tassā'ti va-
dāmi.

abhibhuṃ abhibhuto
abhijānāti. abhibhuṃ
abhibhuto abhiñ-
ñāya abhibhuṃ mā-
maññi abhibhusmiṃ
māmaññi abhibhuto
māmaññi abhibhuṃ
me'ti māmaññi. abhi-
bhuṃ mābhinandi.
taṃ kissa hetu? pa-
riññeyyaṃ tassā'ti
vadāmi.

ākāsānañcāyatanam
ākāsānañcāyatanato
abhijānāti. ākāsa-

Having directly known the domain of infinite space from the domain of infinite space, he must not conceive the domain of infinite space, he must not conceive at the domain of infinite space, he must not conceive from the domain of infinite space, he must not conceive “the domain of infinite space 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

nañcāyatanam ākā-
sānañcāyatanato
abhiññāya ākāsa-
nañcāyatanam mā-
maññi ākāsañ-
cāyatanasmim mā-
maññi ākāsañcā-
yatanato māmaññi
ākāsañcāyatanam
me'ti māmaññi. ākā-
sānañcāyatanam mā-
bhinandi. tam kissa
hetu? pariññeyyam
tassā'ti vadāmi.

viññāṇaṇcāyatanam
viññāṇaṇcāyatanato
abhijānāti. viññāṇaṇ-
cāyatanam viññāṇaṇ-
cāyatanato abhiñ-
ñāya viññāṇaṇcāya-
tanam māmaññi viñ-
ñāṇaṇcāyatanasmim
māmaññi viññāṇaṇ-
cāyatanato māmaññi
viññāṇaṇcāyatanam
me'ti māmaññi. viñ-
ñāṇaṇcāyatanam mā-

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

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

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

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

say.

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

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

it, I say.

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

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

diṭṭhaṃ diṭṭhato abhi-
jānāti. diṭṭhaṃ diṭ-
ṭhato abhiññāya diṭ-
ṭhaṃ māmaññi diṭ-
ṭhasmiṃ māmaññi
diṭṭhato māmaññi
diṭṭhaṃ me'ti mā-
maññi. diṭṭhaṃ mā-
bhinandi. taṃ kissa
hetu? pariññeyyaṃ
tassā'ti vadāmi.

sutaṃ sutato abhijā-
nāti. sutaṃ sutato
abhiññāya sutaṃ
māmaññi sutasmiṃ
māmaññi sutato mā-
maññi sutaṃ me'ti
māmaññi. sutaṃ mā-
bhinandi. taṃ kissa
hetu? pariññeyyaṃ
tassā'ti vadāmi.

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

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

mutaṃ mutato abhi-
jānāti. mutaṃ mu-
tato abhiññāya mu-
taṃ māmaññi mutas-
miṃ māmaññi mu-
tato māmaññi mu-
taṃ me'ti māmaññi.
mutaṃ mābhinandi.
taṃ kissa hetu? pa-
riññeyyaṃ tassā'ti
vadāmi.

viññātaṃ viññātato
abhijānāti. viññā-
taṃ viññātato abhiñ-
ñāya viññātaṃ mā-
maññi viññātasmiṃ
māmaññi viññātato
māmaññi viññātaṃ
me'ti māmaññi. viñ-
ñātaṃ mābhinandi.
taṃ kissa hetu? pa-
riññeyyaṃ 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 by me,” he must not delight in unity. What is the reason for that? He must have comprehensive knowledge of it, I say.

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

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

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

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

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

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

Sekha section is finished.

bato abhiññāya sabbaṃ māmāññi sabbaṃ māmāññi sabbato māmāññi sabbam me'ti māmāññi. sabbam mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

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

**sekhaha vivatṭavaseni
dutiya-kabhūmi
paricchedi**

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

52. He directly knows water

yo'pi so bhikkhave bhikkhu araham khī-
nāsavo vusitavā ka-
takaraṇīyo ohita-
bhāro anuppatta-
sadattho parikkhī-
ṇabhavasamyojano
sammadaññā vimutto
so'pi paṭhaviṃ pa-
ṭhavito abhijānāti.
paṭhaviṃ paṭhavito
abhiññāya paṭhaviṃ
na maññati. paṭha-
viyā na maññati. pa-
ṭhavito na maññati.
paṭhaviṃ me'ti na
maññati. paṭhaviṃ
nābhinandati. tam
kissa hetu? pariññā-
tam tassā'ti vadāmi.

āpam āpato abhijā-

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

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

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

nāti. āpaṃ āpato abhiññāya āpaṃ na maññati. āpasmiṃ na maññati. āpato na maññati. āpaṃ me'ti na maññati. āpaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vādāmi.

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

vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya vāyaṃ na maññati. vāyasmim na maññati. vāyato

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

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

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

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

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

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

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

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

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

pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito abhiññāya pajāpatim na maññati. pajāpatis-mim na maññati. pajāpatito na maññati. pajāpatim me'ti na maññati. pajāpatim 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 by me,” he does not delight in Brahma. What is the reason for that? He has comprehensive knowledge of it, I say.

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

abhiññāti. brahmaṃ
brahmato abhiññāya
brahmaṃ na mañ-
ñati. brahmato na
maññati. brahmani
na maññati. brah-
maṃ me'ti na mañ-
ñati. brahmaṃ nā-
bhinandati. taṃ kissa
hetu? pariññātaṃ
tassā'ti vadāmi.

ābhassare ābhas-
sarato abhiññāti.
ābhassare ābhas-
sarato abhiññāya
ābhassare na mañ-
ñati. ābhassaresu
na maññati. ābhas-
sarato na maññati.
ābhassare me'ti na
maññati. ābhassare
nābhinandati. taṃ
kissa hetu? pariññā-
taṃ tassā'ti vadāmi.

subhakiṇṇe subha-

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

kiṇṇato abhijānāti.
subhakiṇṇe subhakiṇṇato abhiññāya
subhakiṇṇe na maññāti.
subhakiṇṇato na maññāti.
subhakiṇṇesu na maññāti.
subhakiṇṇe me'ti na maññāti.
subhakiṇṇe nābhinandati.
taṃ kissa hetu? pariññātaṃ tassā'ti va-
dāmi.

vehapphale vehapphalato abhijānāti.
vehapphale vehapphalato abhiññāya
vehapphale na maññāti.
vehapphalesu na maññāti.
vehapphalato na maññāti.
vehapphale me'ti na maññāti.
vehapphale nābhinandati.
taṃ kissa hetu? pariññātaṃ tassā'ti va-

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

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

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

dāmi.

abhibhum abhibhuto
abhijānāti. abhibhum
abhibhuto abhiñ-
ñāya abhibhum na
maññati. abhibhus-
miṃ na maññati. abhi-
bhuto na maññati.
abhibhum me'ti na
maññati. abhibhum
nābhinandati. taṃ
kissa hetu? pariññā-
taṃ tassā'ti vadāmi.

ākāsānañcāyatanam
ākāsānañcāyatanato
abhijānāti. ākāsā-
nañcāyatanam ākā-
sānañcāyatanato
abhiññāya ākāsānañ-
cāyatanam na mañ-
ñati. ākāsānañcāya-
tanasmim na mañ-

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

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

ñati. ākāsānañcāyatanato na maññati. ākāsānañcāyatanaṃ me'ti na maññati. ākāsānañcāyatanaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

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

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

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

ākiñcaññāyatanam
ākiñcaññāyatanato
abhijānāti. ākiñcañ-
ñāyatanam ākiñcañ-
ñāyatanato abhiñ-
ñāya ākiñcaññāya-
tanam na maññati.
ākiñcaññāyatanas-
miṃ na maññati. ākiñ-
caññāyatanato na
maññati. ākiñcañ-
ñāyatanam me'ti na
maññati. ākiñcaññā-
yatanam nābhinan-
dati. taṃ kissa hetu?
pariññātāṃ tassā'ti
vadāmi.

nevasaññānāsaññā-
yatanam nevasañ-
ñānāsaññāyatanato
abhijānāti. nevasañ-
ñānāsaññāyatanam

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

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

nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanam na maññati. nevasaññānāsaññāyatanasmim na maññati. nevasaññānāsaññāyatanato na maññati. nevasaññānāsaññāyatanam me'ti na maññati. nevasaññānāsaññāyatanam nābhindati. tam kissa hetu? pariññātam tassā'ti vadāmi.

diṭṭham diṭṭhato abhi-jānāti. diṭṭham diṭṭhato abhiññāya diṭṭham na maññati. diṭṭhasmim na maññati. diṭṭhato na mañ-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

First arahant section is finished.

75. Also, O bhikkhus, the bhikkhu who is an arahant with asavas obliterated, one

ñati. sabbam nābhinandati. tam kissa hetu? pariññātam 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. tam kissa hetu? pariññātam tassā'ti vadāmi.

**khīṇāsavaha paricchedi
paṭhamakanaye
tatiyakabhūmi**

yo'pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā ka-

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

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

takaraṇīyo ohita-
bhāro anuppatta-
sadattho parikkhī-
ṇabhavasamyojano
sammadaññā vimutto
so'pi paṭhaviṃ pa-
ṭhavito abhijānāti.
paṭhaviṃ paṭhavito
abhiññāya paṭhaviṃ
na maññati paṭha-
viyā na maññati pa-
ṭhavito na maññati
paṭhaviṃ me'ti na
maññati. paṭhaviṃ
nābhinandati. taṃ
kissa hetu? khayā
rāgassa vītarāgattā.

āpaṃ āpato abhijā-
nāti. āpaṃ āpato
abhiññāya āpaṃ na
maññati āpasmiṃ
na maññati āpato na
maññati āpaṃ me'ti
na maññati. āpaṃ
nābhinandati. taṃ

reason for that? Because of his liberation from lust due to the obliteration of lust.

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

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

kissa hetu? khayā rāgassa vītarāgattā.

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

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

79. He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive [earth bound] devas, he does not conceive at [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas 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 obliteration of lust.

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

bhūte bhūtato abhi-
jānāti. bhūte bhū-
tato abhiññāya bhūte
na maññati bhūtesu
na maññati bhūtato
na maññati bhūte
me'ti na maññati.
bhūte nābhinandati.
taṃ kissa hetu? khayā
rāgassa vītarāgattā.

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

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

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

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

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

brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati brahmato na maññati brahmani na maññati brah-

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

84. He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas,

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

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

subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na mañ-

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 obliteration of lust.

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

ñāti subhakiṇṇato
na maññāti subha-
kiṇṇesu na maññāti
subhakiṇṇe me'ti
na maññāti. subha-
kiṇṇe nābhinandati.
taṃ kissa hetu? khayā
rāgassa vītarāgattā.

vehapphale vehap-
phalato abhijānāti.
vehapphale vehap-
phalato abhiññāya
vehapphale na mañ-
ñāti vehapphalesu
na maññāti vehap-
phalato na maññāti
vehapphale me'ti
na maññāti. vehap-
phale nābhinandati.
taṃ kissa hetu? khayā
rāgassa vītarāgattā.

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

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

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

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti. ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya ākāsānañcāyatanam na maññati ākāsānañcāyatanasmim na maññati ākāsānañcāyatanato na maññati ākāsānañcāyatanam me'ti na maññati. ākāsānañcāyatanam

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

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

nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmiṃ na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇcāyatanam me'ti na maññati. viññāṇaṇcāyatanam nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

lust due to the obliteration of lust.

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

ākiñcaññāyatanam
ākiñcaññāyatanato
abhijānāti, ākiñcañ-
ñāyatanam ākiñcañ-
ñāyatanato abhiñ-
ñāya ākiñcaññāya-
tanam na maññati
ākiñcaññāyatanas-
miṃ na maññati ākiñ-
caññāyatanato na
maññati ākiñcañ-
ñāyatanam me'ti na
maññati. ākiñcaññā-
yatanam nābhinan-
dati. taṃ kissa hetu?
khayā rāgassa vīta-
rāgattā.

nevasaññānāsaññā-
yatanam nevasañ-
ñānāsaññāyatanato
abhijānāti. nevasañ-
ñānāsaññāyatanam
nevasaññānāsaññā-

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

yatanato abhiññāya
nevasaññānāsaññā-
yatanam na maññati
nevasaññānāsaññā-
yatanasmim na mañ-
ñati nevasaññānā-
saññāyatanato na
maññati nevasañ-
ñānāsaññāyatanam
me'ti na maññati.
nevasaññānāsaññā-
yatanam nābhinan-
dati. tam kissa hetu?
khayā rāgassa vīta-
rāgattā.

diṭṭham diṭṭhato abhi-
jānāti. diṭṭham diṭ-
ṭhato abhiññāya diṭ-
ṭham na maññati
diṭṭhasmim na mañ-
ñati diṭṭhato na mañ-
ñati diṭṭham me'ti

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

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

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

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

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

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

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

95. He directly knows unity from unity. Having directly known unity from unity, he

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

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

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya

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

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

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

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

sabbhaṃ sabbato abhijānāti. sabbhaṃ sabbato abhiññāya sabbhaṃ na maññati sabbasmiṃ na maññati

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

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

Second arahant section is finished.

99. Also, O bhikkhus, the

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

nibbānaṃ nibbānato
abhiñānāti. nibbānaṃ
nibbānato abhiññāya
nibbānaṃ na maññati
nibbānas-miṃ na maññati
nibbānato na maññati
nibbānaṃ me'ti na maññati.
nibbānaṃ nābhinandati.
taṃ kissa hetu? khayā
rāgassa vītarāgattā.

**khīṇāsavaha
dutiyaṇaṇa
cataravanaka bhūmi
paricchedi**

yo'pi so bhikkhave

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

bhikkhu araham khī-
ṇāsavo vusitavā ka-
takaraṇīyo ohita-
bhāro anuppatta-
sadattho parikkhī-
ṇabhavasamyojano
sammadaññā vimutto
so'pi paṭhaviṃ pa-
ṭhavito abhijānāti.
paṭhaviṃ paṭhavito
abhiññāya paṭhaviṃ
na maññati paṭha-
viyā na maññati pa-
ṭhavito na maññati
paṭhaviṃ me'ti na
maññati. paṭhaviṃ
nābhinandati. tam
kissa hetu? khayā
dosassa vītadosattā.

āpaṃ āpato abhijā-
nāti. āpaṃ āpato
abhiññāya āpaṃ na
maññati āpasmim
na maññati āpato na
maññati āpaṃ me'ti
na maññati. āpaṃ

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

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

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

nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

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

vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya vāyaṃ na maññati vāyasmiṃ na maññati vāyato na maññati vāyaṃ me'ti na maññati. vāyaṃ nābhi-

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

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

nandati. taṃ kissa hetu? khayā dosassa vītadosattā.

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

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

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

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

106. He directly knows Brahma from Brahma. Hav-

na maññati. deve nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

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

brahmaṃ brahmato abhijānāti. brahmaṃ

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

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

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

ābhassare ābhas-
sarato abhijānāti.
ābhassare ābhas-
sarato abhiññāya
ābhassare na mañ-
ñati ābhassaresu
na maññati ābhas-
sarato na maññati
ābhassare me'ti na
maññati. ābhassare
nābhinandati. taṃ
kissa hetu? khayā
dosassa vītadosattā.

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

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.

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

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 obliteration of hate.

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

dosassa vītadosattā.

abhibhum abhibhuto
abhijānāti. abhibhum
abhibhuto abhiñ-
ñāya abhibhum na
maññati abhibhus-
mim na maññati abhi-
bhuto na maññati
abhibhum me'ti na
maññati. abhibhum
nābhinandati. tam
kissa hetu? khayā
dosassa vītadosattā.

ākāsānañcāyatanam
ākāsānañcāyatanato
abhijānāti. ākāsā-
nañcāyatanam ākā-
sānañcāyatanato
abhiññāya ākāsā-

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

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

nañcāyatanam na maññati ākāsānañcāyatanasmim na maññati ākāsānañcāyatanato na maññati ākāsānañcāyatanam me'ti na maññati. ākāsānañcāyatanam nābhinandati. tam kissa hetu? khayā dosassa vītadosattā.

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmim na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇcāyatanam me'ti na maññati. viññāṇaṇcāyatanam nābhinandati. tam kissa

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

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

hetu? khayā dosassa vītadosattā.

ākiñcaññāyatanam
ākiñcaññāyatanato
abhijānāti. ākiñcañ-
ñāyatanam ākiñcañ-
ñāyatanato abhiñ-
ñāya ākiñcaññāya-
tanam na maññati
ākiñcaññāyatanas-
mim na maññati ākiñ-
caññāyatanato na
maññati ākiñcañ-
ñāyatanam me'ti na
maññati. ākiñcaññā-
yatanam nābhinan-
dati. tam kissa hetu?
khayā dosassa vīta-
dosattā.

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

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanam na maññati nevasaññānāsaññāyatanasmim na maññati nevasaññānāsaññāyatanato na maññati nevasaññānāsaññāyatanam me'ti na maññati. nevasaññānāsaññāyatanam nābhinandati. taṃ kissa hetu? khayā dosassa vīta-dosattā.

diṭṭham diṭṭhato abhi-

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

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

jānāti. 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.

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

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

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

mutaṃ mutato abhi-
jānāti. mutaṃ mu-
tato abhiññāya mu-
taṃ na maññati mu-
tasmiṃ na maññati
mutato na maññati
mutaṃ me'ti na mañ-
ñati. mutaṃ nābhi-
nandati. taṃ kissa
hetu? khayā dosassa
vītadosattā.

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

hate due to the obliteration of hate.

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

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

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.

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

hate due to the obliteration of hate.

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

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

sabbaṃ sabbato abhi-jānāti. sabbaṃ sabbato abhiññāya sabbaṃ na maññati sabasmim na maññati sabbato na maññati sabbaṃ me'ti na maññati. sabbaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

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

to the obliteration of hate.

Third arahant section is finished.

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

**khīṇāsavaha
tatiyakānaye
pañcakavanaka
paricchedi bhūmi**

yo'pi so bhikkhave
bhikkhu araham khī-
ṇāsavo vusitavā ka-
takaraṇīyo ohita-
bhāro anuppatta-
sadattho parikkhī-
ṇabhavasamyojano
sammadaññā vimutto
so'pi paṭhavim pa-
ṭhavito abhijānāti.
paṭhavim paṭhavito
abhiññāya paṭhavim
na maññati paṭha-
viyā na maññati pa-
ṭhavito na maññati
paṭhavim me'ti na
maññati. paṭhavim
nābhinandati. tam
kissa hetu? khayā
mohassa vītamohattā.

sion due to the obliteration of delusion.

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

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

āpaṃ āpato abhijā-
nāti. āpaṃ āpato
abhiññāya āpaṃ na
maññati āpasmim
na maññati āpato na
maññati āpaṃ me'ti
na maññati. āpaṃ
nābhinandati. taṃ
kissa hetu? khayā
mohassa vītamohattā.

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

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

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

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

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

due to the obliteration of delusion.

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

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

pajāpatiṃ pajāpatito abhijānāti. pajāpatiṃ pajāpatito abhiññāya pajāpatiṃ na maññati pajāpatismiṃ na mañ-

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

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

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

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

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

ābhassare ābhassarato abhijānāti. ābhassare ābhassarato abhiññāya ābhassare na mañ-

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

ñati ābhassaresu
na maññati ābhas-
sarato na maññati
ābhassare me'ti na
maññati. ābhassare
nābhinandati. taṃ
kissa hetu? khayā
mohassa vītamohattā.

subhakiṇṇe subha-
kiṇṇato abhijānāti.
subhakiṇṇe subha-
kiṇṇato abhiññāya
subhakiṇṇe na mañ-
ñati subhakiṇṇato
na maññati subha-
kiṇṇesu na maññati
subhakiṇṇe me'ti
na maññati. subha-
kiṇṇe nābhinandati.
taṃ kissa hetu? khayā
mohassa vītamohattā.

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

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

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

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

is the reason for that? Because of his liberation from delusion due to the obliteration of delusion.

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

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

ākāsānañcāyatanam
ākāsānañcāyatanato
abhijānāti. ākāsā-
nañcāyatanam ākā-
sānañcāyatanato
abhiññāya ākāsā-
nañcāyatanam na
maññati ākāsānañ-
cāyatanasmim na
maññati ākāsānañ-
cāyatanato na mañ-
ñati ākāsānañcāyata-
nam me'ti na mañ-
ñati. ākāsānañcā-
yatanam nābhinan-
dati. tam kissa hetu?
khayā mohassa vīta-
mohattā.

viññāṇaṇcāyatanam
viññāṇaṇcāyatanato
abhijānāti. viññā-

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

ṇañcāyatanam viññāṇañcāyatanato abhiññāya viññāṇañcāyatanam na maññati viññāṇañcāyatanasmim na maññati viññāṇañcāyatanato na maññati viññāṇañcāyatanam me'ti na maññati. viññāṇañcāyatanam nābhindati. taṃ kissa hetu? khayā mohassa vītamohattā.

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

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

caññāyatanato na maññati ākiñcaññāyatanam me'ti na maññati. ākiñcaññāyatanam nābhinanti. taṃ kissa hetu? khayā mohassa vītamohattā.

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanam na maññati nevasaññānāsaññāyatanasmim na maññati nevasaññānāsaññāyatanato na maññati nevasaññānāsaññāyatanam me'ti na maññati. nevasaññānāsaññāyatanam nābhinanti.

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

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

140. He directly knows the

dati. taṃ kissa hetu? khayā mohassa vīta-mohattā.

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

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

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

nāti. sutam sutato abhiññāya sutam na maññati sutasmiṃ na maññati sutato na maññati sutam me'ti na maññati. sutam nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

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

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

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

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

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

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

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

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 mohassa vītamohattā.

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 mohassa vītamohattā.

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

Fourth arahant section is finished.

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

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

**khīṇāsavaḥa
catutthakanaye
javanaka bhūmi
paricchedi**

tathāgato'pi bhikkhave araham sam-māsambuddho paṭhavim paṭhavito abhijānāti. paṭhavim paṭhavito abhiññāya paṭhavim na maññati paṭhaviyā

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

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

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

na maññati paṭha-
vito na maññati pa-
ṭhaviṃ me'ti na mañ-
ñati. paṭhaviṃ nā-
bhinandati. taṃ kissa
hetu? pariññātaṃ
taṃ tathāgatassā'ti
vadāmi.

āpaṃ āpato abhijā-
nāti. āpaṃ āpato
abhiññāya āpaṃ na
maññati āpasmim
na maññati āpato na
maññati āpaṃ me'ti
na maññati. āpaṃ
nābhinandati. taṃ
kissa hetu? pariñ-
ñātaṃ taṃ tathāga-
tassā'ti vadāmi.

tejaṃ tejato abhijā-
nāti. tejaṃ tejato
abhiññāya tejaṃ na
maññati tejasmim
na maññati tejato na

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

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

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

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

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

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

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

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

153. He directly knows Pajapati from Pajapati. Having

gatassā'ti vadāmi.

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

pajāpatim pajāpatito abhijānāti. pajāpa-

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

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

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

tiṃ pajāpatito abhiññāya pajāpatim na maññati pajāpatis-mim na maññati pajāpatito na maññati pajāpatim me'ti na maññati. pajāpatim nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

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

ābhassare ābhasarato abhijānāti. ābhassare ābhas-

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

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

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

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

hensive 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 Vanquisher from Vanquisher. Having directly known Vanquisher from Vanquisher, he does not conceive Vanquisher, he does not conceive at Vanquisher, he does not conceive from Vanquisher, he does not conceive “Van-

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

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

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

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

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

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

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

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇ-

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

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

cāyatanam viññāṇaṇ-
cāyatanato abhiñ-
ñāya viññāṇaṇcāya-
tanam na maññati
viññāṇaṇcāyatanas-
miṃ na maññati viñ-
ñāṇaṇcāyatanato na
maññati viññāṇaṇ-
cāyatanam me'ti na
maññati. viññāṇaṇ-
cāyatanam nābhi-
nandati. taṃ kissa
hetu? pariññātaṃ
taṃ tathāgatassā'ti
vadāmi.

ākiñcaññāyatanam
ākiñcaññāyatanato
abhijānāti. ākiñcañ-
ñāyatanam ākiñcañ-
ñāyatanato abhiñ-
ñāya ākiñcaññāya-
tanam na maññati
ākiñcaññāyatanas-
miṃ na maññati ākiñ-
caññāyatanato na

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

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

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

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanam na maññati nevasaññānāsaññāyatanasmim na maññati nevasaññānāsaññāyatanato na maññati nevasaññānāsaññāyatanam me'ti na maññati. nevasaññānāsaññāyatanam nābhinandati. taṃ kissa

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

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

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

hetu? pariññātaṃ
taṃ tathāgatassā'ti
vadāmi.

diṭṭhaṃ diṭṭhato abhi-
jānāti. diṭṭhaṃ diṭ-
ṭhato abhiññāya diṭ-
ṭhaṃ na maññati
diṭṭhasmiṃ na mañ-
ñati diṭṭhato na mañ-
ñati diṭṭhaṃ me'ti
na maññati. diṭṭhaṃ
nābhinandati. taṃ
kissa hetu? pariñ-
ñātaṃ taṃ tathāga-
tassā'ti vadāmi.

sutaṃ sutato abhijā-
nāti. sutaṃ sutato
abhiññāya sutaṃ na
maññati sutasmiṃ

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

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

166. He directly knows the cognized from the cognized. Having directly known the

na maññati sutato
na maññati sutam
me'ti na maññati. su-
tam nābhinandati.
tam kissa hetu? pa-
riññātam tam tathā-
gatassā'ti vadāmi.

mutam mutato abhi-
jānāti. mutam mu-
tato abhiññāya mu-
tam na maññati mu-
tasmim na maññati
mutato na maññati
mutam me'ti na mañ-
ñati. mutam nābhi-
nandati. tam kissa
hetu? pariññātam
tam tathāgatassā'ti
vadāmi.

viññātam viññātato
abhijānāti. viññā-
tam viññātato abhiñ-

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

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

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

ñāya viññātaṃ na maññati viññāta-smiṃ na maññati viññātaṃ 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 ekattasmim na maññati ekattato na maññati ekattaṃ me'ti na maññati. ekattaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

nānattaṃ nānattato abhijānāti. nānattaṃ nānattato abhiññāya nānattaṃ na

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

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

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

maññati nānattas-
miṃ na maññati nā-
nattato na maññati
nānattaṃ me'ti na
maññati. nānattaṃ
nābhinandati. taṃ
kissa hetu? pariñ-
ñātaṃ taṃ tathāga-
tassā'ti vadāmi.

sabbaṃ sabbato abhi-
jānāti. sabbaṃ sab-
bato abhiññāya sab-
baṃ na maññati sab-
basmiṃ na maññati
sabbato na maññati
sabbaṃ me'ti na mañ-
ñati. sabbaṃ nābhi-
nandati. taṃ kissa
hetu? pariññātaṃ
taṃ tathāgatassā'ti
vadāmi.

nibbānaṃ nibbānato
abhijānāti. nibbā-
naṃ nibbānato abhiñ-
ñāya nibbānaṃ na
maññati nibbānas-

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

First Tathagata section is finished.

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

mim na maññati nibbānato na maññati nibbānaṃ me'ti na maññati. nibbānaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgataṃ vadāmi.

**satthāraha
paṭhamakanaye
sattavanaka bhūmi
paricchedi**

tathāgato'pi bhikkhave arahamaṃ sammasambuddho paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati paṭhaviyā na maññati paṭhavito na maññati paṭhaviṃ me'ti na maññati. paṭhaviṃ nābhinandati. taṃ kissa hetu? nandi duk-

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

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

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

āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya āpaṃ na maññati āpasmim na maññati āpato na maññati āpaṃ me'ti na maññati. āpaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā niro-

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

174. He directly knows air

dhā cāgā paṭinis-
saggā anuttaram
sammāsambodhiṃ
abhisambuddho'ti
vadāmi.

tejaṃ tejato abhijā-
nāti. 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 jarāma-
raṇanti. tasmātiha
bhikkhave tathāgato
sabbaso taṇhānaṃ
khayā virāgā niro-
dhā cāgā paṭinis-
saggā anuttaram
sammāsambodhiṃ
abhisambuddho'ti
vadāmi.

vāyaṃ vāyato abhijā-
nāti. vāyaṃ vāyato

from air. Having directly known air from air, he does not conceive air, he does not conceive at air, he does not conceive from air, he does not conceive “air by me,” he does not delight in air. What is the reason for that? 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 obliteration, fading away, cessation, giving up, letting go of all thirsting, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

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

abhiññāya vāyaṃ na maññati vāyasmiṃ na maññati vāyato na maññati vāyaṃ me'ti na maññati. vāyaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtaṃ jarāmaṇanti. tas-mātiha bhikkhave ta-thāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

bhūte bhūtato abhi-jānāti. bhūte bhūtato abhiññāya bhūte na maññati bhūtesu na maññati bhūtato na maññati bhūte me'ti na maññati. bhūte nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti

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

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

iti viditvā bhavā jāti bhūtaṣṣa jarāma-
raṇanti. tasmātiha
bhikkhave tathāgato
sabbaso taṇhānaṃ
khayā virāgā niro-
dhā cāgā paṭinis-
saggā anuttaraṃ
sammāsambodhiṃ
abhisambuddho'ti
vadāmi.

deve devato abhijā-
nāti. deve devato
abhiññāya deve na
maññati devesu na
maññati devato na
maññati deve me'ti
na maññati. deve
nābhinandati. taṃ
kissa hetu? nandi
dukkhaṣṣa mūlanti
iti viditvā bhavā jāti
bhūtaṣṣa jarāma-

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

177. He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not conceive Pajapati, he does not conceive at Pajapati, he does not conceive from Pajapati, he does not conceive “Pajapati by me,” he does not delight in Pajapati. What is the reason for that? Having known thus: “Delight is

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

pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito abhiññāya pajāpatim na maññati pajāpatisim na maññati pajāpatito na maññati pajāpatim me'ti na maññati. pajāpatim nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti

the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the obliteration, fading away, cessation, giving up, letting go of all thirsting, 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 by me,” he does not delight in Brahma. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the obliteration, fading away, cessation, giving up, letting

bhūtassa jarāma-
raṇanti. tasmātiha
bhikkhave tathāgato
sabbaso taṇhānaṃ
khayā virāgā niro-
dhā cāgā paṭinis-
saggā anuttaraṃ
sammāsambodhiṃ
abhisambuddho'ti
vadāmi.

brahmaṃ brahmato
abhijānāti. brahmaṃ
brahmato abhiññāya
brahmaṃ na mañ-
ñati brahmato na
maññati brahmani
na maññati brah-
maṃ me'ti na mañ-
ñati. brahmaṃ nā-
bhinandati. taṃ kissa
hetu? nandi duk-
khassa mūlanti iti vi-
ditvā bhavā jāti bhū-
tassa jarāmarāṇanti.
tasmātiha bhikkhave
tathāgato sabbaso
taṇhānaṃ khayā vi-
rāgā nirodhā cāgā
paṭinissaggā anutta-

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

raṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

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

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

181. He directly knows Ve-

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

vehapphale vehap-

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

182. He directly knows Vanquisher from Vanquisher. Having directly known Vanquisher from Vanquisher,

phalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale na maññāti vehapphalesu na maññāti vehapphalato na maññāti vehapphale me'ti na maññāti. vehapphale nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmarāṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

abhibhuṃ abhibhūto abhijānāti. abhibhuṃ abhibhuto abhiññāya abhibhuṃ na maññāti abhibhus-

he does not conceive Vanquisher, he does not conceive at Vanquisher, he does not conceive from Vanquisher, he does not conceive “Vanquisher by me,” he does not delight in Vanquisher. What is the reason for that? 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 obliteration, fading away, cessation, giving up, letting go of all thirsting, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

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

mim na maññati abhi-
bhūto na maññati
abhibhum me'ti na
maññati. abhibhum
nābhinandati. tam
kissa hetu? nandi
dukkhassa mūlanti
iti viditvā bhavā jāti
bhūtassa jarāma-
raṇanti. tasmātiha
bhikkhave tathāgato
sabbaso taṇhānaṃ
khayā virāgā niro-
dhā cāgā paṭinis-
saggā anuttaraṃ
sammāsambodhiṃ
abhisambuddho'ti
vadāmi.

ākāsānañcāyatanam
ākāsānañcāyatanato
abhijānāti. ākāsā-
nañcāyatanam ākā-
sānañcāyatanato
abhiññāya ākāsā-
nañcāyatanam na
maññati ākāsānañ-
cāyatanasmim na
maññati ākāsānañ-

main of infinite space, he does not conceive from the domain of infinite space, he does not conceive “the domain of infinite space by me,” he does not delight in the domain of infinite space. What is the reason for that? 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 obliteration, fading away, cessation, giving up, letting go of all thirsting, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

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

cāyatanato na maññati ākāśānañcāyatanam me'ti na maññati. ākāśānañcāyatanam nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṃ jarāmaraṇanti. tas-mātiha bhikkhave ta-thāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammasambodhiṃ abhisambuddho'ti vadāmi.

viññāṇaṃcāyatanam viññāṇaṃcāyatanato abhijānāti. viññāṇaṃcāyatanam viññāṇaṃcāyatanato abhiññāya viññāṇaṃcāyatanam na maññati viññāṇaṃcāyatanasmiṃ na maññati viññāṇaṃcāyatanato na

consciousness, he does not conceive at the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite consciousness by me,” he does not delight in the domain of infinite consciousness. What is the reason for that? 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 obliteration, fading away, cessation, giving up, letting go of all thirsting, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

185. He directly knows the domain of nothingness from the domain of nothingness. Having directly known the domain of nothingness from the domain of nothingness,

maññati viññāṇaṇ-
cāyatanaṃ me'ti na
maññati. viññāṇaṇ-
cāyatanaṃ nābhi-
nandati. taṃ kissa
hetu? nandi duk-
khassa mūlanti iti vi-
ditvā bhavā jāti bhū-
tassa jarāmaraṇanti.
tasmātiha bhikkhave
tathāgato sabbaso
taṇhānaṃ khayā vi-
rāgā nirodhā cāgā
paṭinissaggā anutta-
raṃ sammāsambo-
dhiṃ abhisambud-
dho'ti vadāmi.

ākiñcaññāyatanaṃ
ākiñcaññāyatanato
abhijānāti. ākiñcañ-
ñāyatanaṃ ākiñcañ-
ñāyatanato abhiñ-
ñāya ākiñcaññāya-
tanaṃ na maññati

he does not conceive the domain of nothingness, he does not conceive at the domain of nothingness, he does not conceive from the domain of nothingness, he does not conceive “the domain of nothingness by me,” he does not delight in the domain of nothingness. What is the reason for that? 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 obliteration, fading away, cessation, giving up, letting go of all thirsting, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

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

ākiñcaññāyatanas-
miṃ na maññati ākiñ-
caññāyatanato na
maññati ākiñcañ-
ñāyatanam me'ti na
maññati. ākiñcaññā-
yatanam nābhinan-
dati. taṃ kissa hetu?
nandi dukkhassa
mūlanti iti viditvā
bhavā jāti bhūtassa
jarāmaraṇanti. tas-
mātiha bhikkhave ta-
thāgato sabbaso taṇ-
hānam khayā virāgā
nirodhā cāgā paṭi-
nissaggā anuttaram
sammāsambodhiṃ
abhisambuddho'ti
vadāmi.

nevasaññānāsaññā-
yatanam nevasañ-
ñānāsaññāyatanato
abhijānāti. nevasañ-
ñānāsaññāyatanam
nevasaññānāsaññā-
yatanato abhiññāya

domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he does not conceive the domain of neither perception nor non-perception, he does not conceive at the domain of neither perception nor non-perception, he does not conceive from the domain of neither perception nor non-perception, he does not conceive “the domain of neither perception nor non-perception by me,” he does not delight in the domain of neither perception nor non-perception. What is the reason for that? 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 obliteration, fading away, cessation, giving up, letting go of all thirsting, the Tathagata has fully awakened to the unsurpassed right self-awakening,”

nevasaññānāsaññāyatanam na maññati nevasaññānāsaññāyatanasmim na maññati nevasaññānāsaññāyatanato na maññati nevasaññānāsaññāyatanam me'ti na maññati. nevasaññānāsaññāyatanam nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṃ jarāmaṇanti. tas-mātiha bhikkhave ta-thāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

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

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

diṭṭhaṃ diṭṭhato abhi-
jānāti. diṭṭhaṃ diṭ-
ṭhato abhiññāya diṭ-
ṭhaṃ na maññati
diṭṭhasmiṃ na mañ-
ñati diṭṭhato na mañ-
ñati diṭṭhaṃ me'ti
na maññati. diṭṭhaṃ
nābhinandati. taṃ
kissa hetu? nandi
dukkhassa mūlanti
iti veditvā bhavā jāti
bhūtaṃ jarāma-
raṇanti. tasmātiha
bhikkhave tathāgato
sabbaso taṇhānaṃ
khayā virāgā niro-
dhā cāgā paṇi-
saggā anuttaraṃ
sammāsambodhiṃ
abhisambuddho'ti
vadāmi.

sutaṃ sutato abhi-
jānāti. sutaṃ sutato
abhiññāya sutaṃ
na maññati suta-

conceive the heard, he does not conceive at the heard, he does not conceive from the heard, he does not conceive “the heard by me,” he does not delight in the heard. What is the reason for that? 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 obliteration, fading away, cessation, giving up, letting go of all thirsting, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

189. He directly knows the thought from the thought. Having directly known the thought from the thought, he does not conceive the thought, he does not conceive at the thought, he does not conceive from the thought, he does not conceive “the thought by me,” he does not

mim na maññati sutato na maññati sutam me'ti na maññati. sutam nābhinandati. tam kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhim abhisambuddho'ti vadāmi.

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? nandi dukkhassa mūlanti iti vi-

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

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

ditvā bhavā jāti bhū-
tassa jarāmarañanti.
tasmātiha bhikkhave
tathāgato sabbaso
taṇhānaṃ khayā vi-
rāgā nirodhā cāgā
paṭinissaggā anutta-
raṃ sammāsambo-
dhiṃ abhisambud-
dho'ti vadāmi.

viññātaṃ viññātato
abhijānāti. viññā-
taṃ viññātato abhiñ-
ñāya viññātaṃ na
maññati viññātas-
miṃ na maññati viñ-
ñātato na maññati
viññātaṃ me'ti na
maññati. viññātaṃ
nābhinandati. taṃ
kissa hetu? nandi
dukkhassa mūlanti
iti veditvā bhavā jāti
bhūtassa jarāma-
raṇanti. tasmātiha
bhikkhave tathāgato

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

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

ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ na maññāti ekattasmiṃ na maññāti ekattato na maññāti ekattaṃ me'ti na maññāti. ekattaṃ nābhinaṇdati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṃ jarāmaṇanti. tas-mātiha bhikkhave ta-thāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti

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

193. He directly knows the all from the all. Having directly known the all from the

vadāmi.

nānattam nānattato abhijānāti. nānattam nānattato abhiññāya nānattam na maññati nānattas-mim na maññati nānattato na maññati nānattam me'ti na maññati. nānattam nābhinandati. tam kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāma-
raṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

sabbam sabbato abhijānāti. sabbam sabbato abhiññāya sabbam na maññati sab-

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

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

basmim na maññati sabbato na maññati sabbam me'ti na maññati. sabbam nābhinandati. tam kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhim abhisambuddho'ti vadāmi.

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati nibbānas-mim na maññati nibbānato na maññati nibbānaṃ me'ti na maññati. nibbānaṃ nābhinandati. tam kissa hetu? nandi

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

Second Tathagata section is finished.

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

dukkhassa mūlanti
iti viditvā bhavā jāti
bhūtaṣṣa jarāma-
raṇanti. tasmātiha
bhikkhave tathāgato
sabbaso taṇhānaṃ
khayā virāgā niro-
dhā cāgā paṭinis-
saggā anuttaraṃ
sammāsambodhiṃ
abhisambuddho’ti
vadāmi’ti.

**satthāraha dutiyakanaye
aṭṭhavānakabhūmi
paricchedi.**

idamavoca bhagavā¹.
na te bhikkhū bhaga-
vato bhāsitāṃ abhi-
nanduntī².

¹nābhinanduntī (katthaci) ■

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

