

0.0.1 Root Cause

0.0.1 mūlapariyāyasuttam

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ābhassare ābhassarato sañjānāti. ābhassare ābhassarato saññatvā ābhassare maññati ābhassaresu maññati ābhassarato maññati ābhassare me'ti maññati. ābhas-

sare abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

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

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

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

vehapphale vehapphalato sañjānāti. vehapphale vehapphalato saññatvā vehapphale maññati vehappa-

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

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

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

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

ākāsānañcāyatanam ākāsānañcāyatanato sañjānāti. ākā-

sānañcāyatanam ākāśānañcāyatanato saññatvā ākāśānañcāyatanam maññati ākāśānañcāyatanasmim maññati ākāśānañcāyatanato maññati ākāśānañcāyatanam me'ti maññati. ākāśānañcāyatanam abhinandati. tam kissa hetu? apariññātam tassā'ti vadāmi.

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

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

17. He perceives the domain of nothingness from the domain of nothingness. Having perceived the domain of nothingness from the domain of nothingness, he con-

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

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

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

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato sañjānāti. nevasaññānāsaññāyatanam nevasaññānā-

saññāyatanato saññatvā nevasaññānāsaññāyatanam
maññati nevasaññānāsaññāyatanasmim maññati ne-
vasaññānāsaññāyatanato maññati nevasaññānāsaññā-
yatanam me'ti maññati. nevasaññānāsaññāyatanam
abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti
vadāmi.

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

diṭṭhaṃ diṭṭhato sañjānāti. diṭṭhaṃ diṭṭhato saññatvā
diṭṭhaṃ maññati diṭṭhasmim maññati diṭṭhato mañ-
ñati diṭṭhaṃ me'ti maññati. diṭṭhaṃ abhinandati. taṃ
kissa hetu? apariññātaṃ tassā'ti vadāmi.

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

sutaṃ sutato sañjānāti. sutaṃ sutato saññatvā su-
taṃ maññati sutasmim maññati sutato maññati sutaṃ
me'ti maññati. sutaṃ abhinandati. taṃ kissa hetu?

apariññātaṃ tassā'ti vadāmi.

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

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

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

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.

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

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

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

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

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

I say.

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

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

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

Puthujjana section is finished.

assutavantaputhujjanaha vaseni paṭhamakabhūmi

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

yopi so bhikkhave bhikkhu sekho appattamānaso anuttaram yoggakkhemaṃ patthayamāno viharati, sopi paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ māmāññi paṭhaviyā māmāññi paṭhavito māmāññi paṭhaviṃ me'ti māmāññi. paṭhaviṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

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

āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya āpaṃ māmāññi āpasmiṃ māmāññi āpato māmāññi āpaṃ me'ti māmāññi. āpaṃ mābhinandi. taṃ kissa hetu? pariñ-

ñeyyaṃ tassā'ti vadāmi.

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

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

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

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

31. He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he must not conceive

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

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

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

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

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

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

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

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

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

35. He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he must not conceive Abhassara devas, he must not conceive in Abhassara devas, he must not conceive from Abhassara devas, he must not conceive “Abhassara devas is for me,” he must not delight in Ab-

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

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

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

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

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

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

vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale māmaññi vehapphalesu māmaññi vehapphalato māmaññi vehapphale me'ti māmaññi. vehapphale mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

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

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

39. He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he must not conceive the domain of infinite space, he must not conceive in the domain of infinite space, he

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

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

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

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam māmāññi viññāṇaṇcāyatanasmiṃ māmāññi viññāṇaṇcāyatanato māmāññi viññāṇaṇcāyatanam me'ti māmāññi. viññāṇaṇcāyatanam mābhinandi.

taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

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

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

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

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

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

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

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

44. He directly knows the heard from the heard. Having

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

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

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

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

46. He directly knows the cognized from the cognized. Having directly known the cognized from the cognized, he must not conceive the cognized, he must not conceive in the cognized, he must not conceive from the cognized,

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

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

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

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

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

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

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

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

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

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ māmaññi nibbānasmiṃ māmaññi

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

Sekha section is finished.

sekhaha vivaṭṭavaseni dutiyakabhūmi paricchedi

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

yo'pi so bhikkhave bhikkhu arahama khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavaṣaṃyojano sammadaññā vimutto so'pi paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati. paṭhaviyā na maññati. paṭhavito na maññati. paṭhaviṃ me'ti na mañ-

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

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

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

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

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

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

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

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

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

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

56. He directly knows devas from devas. Having directly known devas from devas, he does not conceive devas, he does not conceive in devas, he does not conceive from devas, he does not conceive “devas is for me,”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

viññāṇañcāyatanam viññāṇañcāyatanato abhijānāti. viññāṇañcāyatanam viññāṇañcāyatanato abhiññāya viññāṇañcāyatanam na maññati. viññāṇañcāyatanasmim na maññati. viññāṇañcāyatanato na maññati. viññāṇañcāyatanam me'ti na maññati. viññāṇañcāyatanam nābhinandati. tam kissa hetu? pariññātam tassā'ti vādāmi.

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

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

ñati. ākiñcaññāyatanato na maññati. ākiñcaññāyatanam me'ti na maññati. ākiñcaññāyatanam nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

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

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanam na maññati. nevasaññānāsaññāyatanasmim na maññati. nevasaññānāsaññāyatanato na maññati. nevasaññānāsaññāyatanam me'ti na maññati. nevasaññānāsaññāyatanam nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

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

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

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

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

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

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

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

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya
mutaṃ na maññati. mutasmim na maññati. mutato
na maññati. mutaṃ me'ti na maññati. mutaṃ nābhi-
nandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

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

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

71. He directly knows unity from unity. Having directly known unity from unity, he does not conceive unity, he does not conceive in unity, he does not conceive from unity, he does not conceive “unity is for me,” he does not delight in unity. What is the reason for that? He has

comprehensive knowledge of it, I say.

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

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

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

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

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

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

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

First arahant section is finished.

khīṇāsavaha paricchedi paṭhamakanaye tatiyakabhūmi

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

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

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

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

āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya āpaṃ

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

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

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

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

vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya vā-
 yaṃ na maññati vāyasmiṃ na maññati vāyato na mañ-
 ñati 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 in [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas is for me,” he does not delight in [earth bound] devas. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

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

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

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

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

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

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

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

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

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

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

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

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

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

85. He directly knows Vehapphala devas from Vehap-

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

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

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

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.

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

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

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

of lust.

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

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

ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti, ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya ākiñcaññāyatanam na maññati ākiñcaññāyatanasmiṃ na maññati ākiñcaññāyatanato na maññati ākiñcaññāyatanam me'ti na maññati. ākiñcaññāyatanam nābhinandati. taṃ kissa hetu? khayā rāgassa vītārāgattā.

90. He directly knows the domain of neither perception

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

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

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

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

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

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

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

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya

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

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

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

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

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

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

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

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

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

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

gattā.

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

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

Second arahant section is finished.

**khīṇāsavaha dutiyakanaye cataravanaka bhūmi
paricchedi**

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

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

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

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

āpam āpato abhijānāti. āpam āpato abhiññāya āpam na maññati āpasmiṃ na maññati āpato na maññati āpam me'ti na maññati. āpam nābhinandati. tam kissa hetu? khayā dosassa vītadosattā.

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

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

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

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

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

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

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

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

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

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

due to the destruction of hate.

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

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

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

107. He directly knows Abhassara devas from Abhassara devas. Having directly known Abhassara devas from Abhassara devas, he does not conceive Abhassara devas, he does not conceive in Abhassara devas, he does not conceive from Abhassara devas, he does not conceive “Abhassara devas is for me,” he does not delight in Abhassara devas. What is the reason for that? Because of

his liberation from hate due to the destruction of hate.

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

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

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

109. He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive in Vehapphala devas, he does not conceive from Vehapphala devas, he does

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

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

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

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

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

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

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

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

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viñ-

ñāṇañcāyatanam viññāṇañcāyatanato abhiññāya viññāṇañcāyatanam na maññati viññāṇañcāyatanasmim na maññati viññāṇañcāyatanato na maññati viññāṇañcāyatanam me'ti na maññati. viññāṇañcāyatanam nābhinandati. taṃ kissa hetu? khayā dosassa vītado-sattā.

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

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

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

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

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

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

diṭṭham diṭṭhato abhijānāti. diṭṭham diṭṭhato abhiññāya diṭṭham na maññati diṭṭhasmim na maññati diṭ-

ṭhato na maññati diṭṭhaṃ me'ti na maññati. diṭṭhaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītado-sattā.

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

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

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

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya mutaṃ na maññati mutasmiṃ na maññati mutato na maññati mutaṃ me'ti na maññati. mutaṃ nābhinan-

dati. taṃ kissa hetu? khayā dosassa vītadosattā.

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

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

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

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

sattā.

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

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

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

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

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

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

Third arahant section is finished.

**khīṇāsavaha tatiyakanaye pañcakavanaka paricchedi
bhūmi**

123. Also, O bhikkhus, the bhikkhu who is arahant with asavas destroyed, one who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely destroyed the fetters of being, one who is liberated by right final knowledge. He too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he

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

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

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

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

125. He directly knows fire from fire. Having directly

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

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

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

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

127. He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive [earth bound] devas, he does not conceive in [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas is for

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

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

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

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

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

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

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

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

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

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

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

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

133. He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive in Vehapphala devas, he does not conceive from Vehapphala devas, he does not conceive “Vehapphala devas is for me,” he does not delight in Vehapphala devas. What is the reason for

that? Because of his liberation from delusion due to the destruction of delusion.

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

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

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

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

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

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

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

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmiṃ

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

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

ākiñcaṇṇāyatanam ākiñcaṇṇāyatanato abhijānāti. ākiñcaṇṇāyatanam ākiñcaṇṇāyatanato abhiññāya ākiñcaṇṇāyatanam na maññati ākiñcaṇṇāyatanasmim na maññati ākiñcaṇṇāyatanato na maññati ākiñcaṇṇāyatanam me'ti na maññati. ākiñcaṇṇāyatanam nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

146. He directly knows nibbana from nibbana. Having

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

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

Fourth arahant section is finished.

khīṇāsavaha catutthakanaye javanaka bhūmi paricchedi

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

tathāgato'pi bhikkhave araham sammāsambuddho paṭṭhaviṃ paṭhavito abhijānāti. paṭthaviṃ paṭhavito abhiññāya paṭthaviṃ na maññati paṭthaviyā na maññati paṭṭhavitto na maññati paṭthaviṃ me'ti na maññati. paṭṭhaviṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

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

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

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

tejaṃ tejato abhijānāti. tejaṃ tejato abhiññāya tejaṃ

na maññati tejasmim na maññati tejato na maññati te-
jaṃ me'ti na maññati. tejaṃ nābhinandati. taṃ kissa
hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

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

vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya vā-
yaṃ na maññati vāyasmim na maññati vāyato na mañ-
ñati vāyaṃ me'ti na maññati. vāyaṃ nābhinandati.
taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti va-
dāmi.

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

bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya
bhūte na maññati bhūtesu na maññati bhūtato na mañ-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

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

ākāsānañcāyatanam ākāsānañcāyatanato abhijānāti. ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya ākāsānañcāyatanam na maññati ākāsānañcāyatanasmiṃ na maññati ākāsānañcāyatanato na maññati ākāsānañ-

cāyatanam me'ti na maññati. ākāśānañcāyatanam nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgataṃ tassā'ti vadāmi.

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

viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmiṃ na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇcāyatanam me'ti na maññati. viññāṇaṇcāyatanam nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgataṃ tassā'ti vadāmi.

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

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

ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya ākiñcaññāyatanam na maññati ākiñcaññāyatanasmim na maññati ākiñcaññāyatanato na maññati ākiñcaññāyatanam me'ti na maññati. ākiñcaññāyatanam nābhinandati. tam kissa hetu? pariññātam tam tathāgatassā'ti vadāmi.

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

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato

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

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

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

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

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

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

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

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

viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiñ-

ñāya viññātāṃ na maññati viññātasmiṃ na maññati viññātato na maññati viññātāṃ me'ti na maññati. viññātāṃ nābhinandati. taṃ kissa hetu? pariññātāṃ taṃ tathāgatassā'ti vadāmi.

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

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

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

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

ñati nānattato na maññati nānattaṃ me'ti na maññati.
nānattaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ
taṃ tathāgatassā'ti vadāmi.

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

sabbaṃ sabbato abhijānāti. sabbaṃ sabbato abhiñ-
ñāya sabbaṃ na maññati sabbasmiṃ na maññati sab-
bato na maññati sabbaṃ me'ti na maññati. sabbaṃ
nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathā-
gatassā'ti vadāmi.

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

nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato
abhiññāya nibbānaṃ na maññati nibbānasmiṃ na mañ-
ñati nibbānato na maññati nibbānaṃ me'ti na mañ-

ñati. nibbānaṃ nābhinandati. taṃ kissa hetu? pariñ-
ñātaṃ taṃ tathāgatassā'ti vadāmi.

First Tathagata section is finished.

**satthāraha paṭhamakanaye sattavanaka bhūmi
paricchedi**

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

tathāgato'pi bhikkhave arahamaṃ sammāsambuddho pa-
ṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiñ-
ñāya paṭhaviṃ na maññati paṭhaviyā na maññati pa-
ṭhavito na maññati paṭhaviṃ me'ti na maññati. paṭha-
viṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa

mūlanti iti viditvā bhavā jāti bhūtassa jarāmarañanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇissaggā anuttaraṃ sammā-sambodhiṃ abhisambuddho'ti vadāmi.

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

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

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

not conceive in fire, he does not conceive from fire, he does not conceive “fire is for 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 bhikkhu s, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

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

174. He directly knows air from air. Having directly known air from air, he does not conceive air, he does not conceive in air, he does not conceive from air, he does not conceive “air is for 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 bhikkhu s, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

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

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

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

buddho'ti vadāmi.

176. He directly knows devas from devas. Having directly known devas from devas, he does not conceive devas, he does not conceive in devas, he does not conceive from devas, he does not conceive “devas is for me,” he does not delight in 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 bhikkhu s, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

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

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

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

pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito abhiññāya pajāpatim na maññati pajāpatismim na maññati pajāpatito na maññati pajāpatim me'ti na maññati. pajāpatim nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtassa jarā-maraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anut-taraṃ sammāsambodhim abhisambuddho'ti vadāmi.

178. He directly knows Brahma from Brahma. Having directly known Brahma from Brahma, he does not conceive Brahma, he does not conceive in Brahma, he does not conceive from Brahma, he does not conceive “Brahma is for 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 bhikkhu s, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

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

brahmaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāma-
raṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇ-
hānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anut-
taraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

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

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

180. He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he does not conceive Subhakinna devas, he does not conceive in Subhakinna devas, he does not conceive from Subhakinna devas, he does not conceive “Subhakinna devas is for 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 bhikkhu s, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

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

181. He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive in Vehapphala devas, he does not conceive from Vehapphala devas, he does not conceive “Vehapphala devas is for 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 bhikkhu s, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale na maññati vehapphalesu na maññati vehapphalato na maññati vehapphale me'ti na maññati. vehapphale nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtaṃ jarāmaraṇanti. tasmātiha bhikkhave taṭhāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

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

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

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 in the domain of infinite space, he does not conceive from the domain of infinite space, he does not conceive “the domain of infinite space is for 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 bhikkhu s, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

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

bhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṃ jarāmaṇanti. tasmā-tiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsaṃbodhiṃ abhisambuddho'ti vadāmi.

184. He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he does not conceive the domain of infinite consciousness, he does not conceive in the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite consciousness is for 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 bhikkhu s, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

viññāṇaṇcāyatanaṃ viññāṇaṇcāyatanaṃ abhijānāti. viññāṇaṇcāyatanaṃ viññāṇaṇcāyatanaṃ abhiññāya viññāṇaṇcāyatanaṃ na maññati viññāṇaṇcāyatanaṃ na maññati viññāṇaṇcāyatanaṃ na maññati viññāṇaṇcāyatanaṃ me'ti na maññati. viññāṇaṇcāyatanaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṃ jarāmaṇanti. tasmā-

tiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsaṃbodhiṃ abhisambuddho'ti vadāmi.

185. He directly knows the domain of nothingness from the domain of nothingness. Having directly known the domain of nothingness from the domain of nothingness, he does not conceive the domain of nothingness, he does not conceive in the domain of nothingness, he does not conceive from the domain of nothingness, he does not conceive “the domain of nothingness is for 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 bhikkhu s, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

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

186. He directly knows the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having directly known the domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he does not conceive the domain of neither perception nor non-perception, he does not conceive in the domain of neither perception nor non-perception, he does not conceive from the domain of neither perception nor non-perception, he does not conceive “the domain of neither perception nor non-perception is for 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 bhikkhu s, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanam na maññati nevasaññānāsaññāyatanasmim na maññati nevasaññānāsaññāyatanato na maññati nevasaññānāsaññāyatanam me'ti na maññati. nevasaññānāsaññāyatanam nābhinandati. tam kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtassa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānam khayā virāgā nirodhā cāgā paṭinissaggā anut-

taraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

187. He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive in the seen, he does not conceive from the seen, he does not conceive “the seen is for 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 bhikkhu s, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

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

188. He directly knows the heard from the heard. Having directly known the heard from the heard, he does not conceive the heard, he does not conceive in the heard, he does not conceive from the heard, he does not conceive “the heard is for me,” he does not delight in the heard. What is the reason for that? Having known thus:

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

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

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

mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya

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

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

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

191. He directly knows unity from unity. Having directly known unity from unity, he does not conceive unity, he does not conceive in unity, he does not conceive from unity, he does not conceive “unity is for 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 bhikkhu s, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

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

192. He directly knows diversity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does not conceive in diversity, he does not conceive from diversity, he does not conceive “diversity is for 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 bhikkhu s, “from the destruction, fading away, cessation, giv-

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

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

193. He directly knows the all from the all. Having directly known the all from the all, he does not conceive the all, he does not conceive in the all, he does not conceive from the all, he does not conceive “the all is for 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 bhikkhu s, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

sabbam sabbato abhijānāti. sabbam sabbato abhiññāya sabbam na maññati sabbasmiṃ na maññati sabbato na maññati sabbam me'ti na maññati. sabbam nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṃ jarāmaṇanti. ta-

smātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammā-sambodhiṃ abhisambuddho'ti vadāmi.

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

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

Second Tathagata section is finished.

sattthāraha dutiyakanaye aṭṭhavānakabhūmi paricchedi.

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

idamavoca bhagavā¹. na te bhikkhū bhagavato bhāsitaṃ abhinanduntī².

¹nābhinanduntī (katthaci) ■

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

