

### 0.0.1 Root Cause

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

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

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

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

### 0.0.1 mūlapariyāyasuttam

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

2. sabbadhammamūlapariyāyaṃ vo bhikkhave deses-sāmi taṃ suṇātha sādhu kaṃ manasi karotha bhāsis-sāmī'ti evaṃ bhante'ti kho te bhikkhū bhagavato pac-cassosum. bhagavā etadavoca.

3. idha bhikkhave assutavā puthujjano ariyānaṃ adas-sāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto paṭhaviṃ paṭhavito sañjā-nāti. paṭhaviṃ paṭhavito saññatvā paṭhaviṃ maññati paṭhaviyā maññati paṭhavito maññati paṭhaviṃ me'ti maññati. paṭhaviṃ abhinandati. taṃ kissa hetu? apa-riññātaṃ tassā'ti vadāmi.

4. āpaṃ āpato sañjānāti. āpaṃ āpato saññatvā āpaṃ maññati āpasmiṃ maññati āpato maññati āpaṃ me'ti maññati. āpaṃ abhinandati. taṃ kissa hetu? apa-riññātaṃ tassā'ti vadāmi.

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

5. He perceives fire from fire. Having perceived fire from fire, he conceives fire, he conceives 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.

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.

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.

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

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

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

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

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

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.

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.

12. He perceives Subhakinna devas from Subhakinna devas. Having perceived Subhakinna devas from Sub-

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

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

**14.** abhibhuṃ abhibhuto sañjānāti. abhibhuṃ abhibhuto saññatvā abhibhuṃ maññati abhibhusmiṃ maññati abhibhuto maññati abhibhuṃ me'ti maññati. abhi-

hakinna 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.

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.

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.

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

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

**15.** ākāsānañcāyatanam ākāsānañcāyatanato sañjānāti. ākāsānañcāyatanam ākāsānañcāyatanato saññatvā ākāsānañcāyatanam maññati ākāsānañcāyatana-smiṃ maññati ākāsānañcāyatanato maññati ākāsānañcāyatanam me'ti maññati. ākāsānañcāyatanam abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

**16.** viññāṇañcāyatanam viññāṇañcāyatanato sañjānāti. viññāṇañcāyatanam viññāṇañcāyatanato saññatvā viññāṇañcāyatanam maññati viññāṇañcāyatana-smiṃ maññati viññāṇañcāyatanato maññati viññāṇañcāyatanam me'ti maññati. viññāṇañcāyatanam abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

**17.** ākiñcaññāyatanam ākiñcaññāyatanato sañjānāti. ākiñcaññāyatanam ākiñcaññāyatanato saññatvā ākiñcaññāyatanam maññati ākiñcaññāyatana-smiṃ maññati ākiñcaññāyatanato maññati ākiñcaññāyatanam me'ti maññati. ākiñcaññāyatanam abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

**18.** nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato sañjānāti. nevasaññānāsaññāyatanam nevasañ-



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.

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.

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

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

ñānāsaññāyatanato saññatvā nevasaññānāsaññāyatanam maññati nevasaññānāsaññāyatanasmim maññati nevasaññānāsaññāyatanato maññati nevasaññānāsaññāyatanam me'ti maññati. nevasaññānāsaññāyatanam abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

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

**20.** sutam sutato sañjānāti. sutam sutato saññatvā sutam maññati sutasmim maññati sutato maññati sutam me'ti maññati. sutam abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

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

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

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.

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.

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.

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,”

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

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

### **assutavantaputhujjanaha vaseni paṭhamakabhūmi**

**27.** yopi so bhikkhave bhikkhu sekho appattamānaso anuttaraṃ yogakkhemaṃ patthayamāno viharati, sopi

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

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

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.

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.

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

paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ māmaññi paṭhaviyā māmaññi paṭhavito māmaññi paṭhaviṃ me'ti māmaññi. paṭhaviṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

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

**29.** 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.** 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.** 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.** deve devato abhijānāti. deve devato abhiññāya deve māmaññi devesu māmaññi devato māmaññi deve

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

**26.** He perceives nibbana from nibbana. Having perceived nibbana from nibbana, he conceives nibbana, he conceives 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.

**Puthujjana section is finished.**

**27.** Also, O bhikkhus, the bhikkhu who is in higher training, the one of unattained mind, the one who dwells ever aspiring for the unsurpassed security from bondage, he too directly knows earth from earth. Having directly known earth from earth, he must not conceive earth, he must not conceive 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.

**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?

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

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

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

**37.** vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale māmāññi vehap-



He must have comprehensive knowledge of it, I say.

29. He directly knows fire from fire. Having directly known fire from fire, he must not conceive fire, he must not conceive 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.

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.

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.

32. He directly knows devas from devas. Having directly known devas from devas, he must not conceive

phalesu māmāññi vehapphalato māmāññi vehapphale me'ti māmāññi. vehapphale mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

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

**39.** ākāsaññāyatanam ākāsaññāyatanato abhijānāti. ākāsaññāyatanam ākāsaññāyatanato abhiññāya ākāsaññāyatanam māmāññi ākāsaññāyatanasmim māmāññi ākāsaññāyatanato māmāññi ākāsaññāyatanam me'ti māmāññi. ākāsaññāyatanam mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

**40.** viññāṇaññāyatanam viññāṇaññāyatanato abhijānāti. viññāṇaññāyatanam viññāṇaññāyatanato abhiññāya viññāṇaññāyatanam māmāññi viññāṇaññāyatanasmim māmāññi viññāṇaññāyatanato māmāññi viññāṇaññāyatanam me'ti māmāññi. viññāṇaññāyatanam mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

**41.** ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya ākiñcaññāyatanam māmāññi ākiñcaññāyatanasmim māmāññi

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.

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.

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.

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

ākiñcaññāyatanato māmaññi ākiñcaññāyatanam me'ti māmaññi. ākiñcaññāyatanam mābhinandi. taṃ kissa hetu? pariññeyyam tassā'ti vadāmi.

42. 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. 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. sutam sutato abhijānāti. sutam sutato abhiññāya sutam māmaññi sutasmiṃ māmaññi sutato māmaññi sutam me'ti māmaññi. sutam mābhinandi. taṃ kissa hetu? pariññeyyam tassā'ti vadāmi.

45. mutam mutato abhijānāti. mutam mutato abhiññāya mutam māmaññi mutasmiṃ māmaññi mutato māmaññi mutam me'ti māmaññi. mutam mābhinandi. taṃ kissa hetu? pariññeyyam 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.

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.

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.

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.

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

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

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.

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.

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

**sekhaha vivaṭṭavaseni dutiyakabhūmi paricchedi**

**51.** 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? pariññātaṃ tassā'ti vadāmi.

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

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

**54.** vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya vāyaṃ na maññati. vāyasmīṃ na maññati. vāyato na maññati. vāyaṃ me'ti na maññati. vāyaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.



of it, I say.

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

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.

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

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

56. 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. 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. 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. 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.

“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.

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.

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.

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.

48. He directly knows diversity from diversity. Having directly known diversity from diversity, he must not

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

**64.** viññāṇañcāyatanam viññāṇañcāyatanato abhijānāti. viññāṇañcāyatanam viññāṇañcāyatanato abhiññāya viññāṇañcāyatanam na maññati. viññāṇañcāya-

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.

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.

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.

**Sekha section is finished.**

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

tanasmim na maññati. viññāṇaṇcāyatanato na maññati. viññāṇaṇcāyatanam me'ti na maññati. viññāṇaṇcāyatanam nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

**65.** 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? pariññātaṃ tassā'ti vadāmi.

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

**68.** sutam sutato abhijānāti. sutam sutato abhiññāya sutam na maññati. sutasmim na maññati. sutato na

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.

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.

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.

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.

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

**69.** mutam mutato abhijānāti. mutam mutato abhiññāya mutam na maññati. mutasmim na maññati. mutato na maññati. mutam me'ti na maññati. mutam nābhinandati. tam kissa hetu? pariññātam tassā'ti vadāmi.

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

**71.** ekattam ekattato abhijānāti. ekattam ekattato abhiññāya ekattam na maññati. ekattasim na maññati. ekattato na maññati. ekattam me'ti na maññati. ekattam nābhinandati. tam kissa hetu? pariññātam tassā'ti vadāmi.

**72.** nānattam nānattato abhijānāti. nānattam nānattato abhiññāya nānattam na maññati. nānattasim na maññati. nānattato na maññati. nānattam me'ti na maññati. nānattam nābhinandati. tam kissa hetu? pariññātam tassā'ti vadāmi.

**73.** sabbam sabbato abhijānāti. sabbam sabbato abhiññāya sabbam na maññati. sabbasim na maññati. sab-



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.

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.

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.

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

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

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

### **khīṇāsavaha paricchedi paṭhamakanaye tatiyakabhūmi**

**75.** yo'pi so bhikkhave bhikkhu arahaṃ 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.** āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya āpaṃ na maññati āpasmiṃ na maññati āpato na maññati āpaṃ me'ti na maññati. āpaṃ nābhinandati. tam kissa hetu? khayā rāgassa vītarāgattā.

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

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

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.

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

77. 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 rāgassa vītarāgattā.

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

79. 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. 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. 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. brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati brahmato na

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

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

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.

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

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

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

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.

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.

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 compre-

**87.** 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 vītarāgattā.

**88.** 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? khayā rāgassa vītarāgattā.

**89.** 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? khayā rāgassa vītarāgattā.

**90.** nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanam na maññati nevasaññānāsaññāyatanasmim na maññati nevasaññānāsaññāyatanato na maññati nevasaññānāsaññāyatanam me'ti na maññati. nevasañ-



hensive knowledge of it, I say.

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

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.

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.

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

ñānāsaññāyatanam nābhinandati. tam kissa hetu? khayā rāgassa vītarāgattā.

**91.** diṭṭham diṭṭhato abhijānāti. diṭṭham diṭṭhato abhiññāya diṭṭham na maññati diṭṭhasmiṃ na maññati diṭṭhato na maññati diṭṭham me'ti na maññati. diṭṭham nābhinandati. tam kissa hetu? khayā rāgassa vītarāgattā.

**92.** sutam sutato abhijānāti. sutam sutato abhiññāya sutam na maññati sutasmiṃ na maññati sutato na maññati sutam me'ti na maññati. sutam nābhinandati. tam kissa hetu? khayā rāgassa vītarāgattā.

**93.** mutam mutato abhijānāti. mutam mutato abhiññāya mutam na maññati mutasmiṃ na maññati mutato na maññati mutam me'ti na maññati. mutam nābhinandati. tam kissa hetu? khayā rāgassa vītarāgattā.

**94.** viññātam viññātato abhijānāti. viññātam viññātato abhiññāya viññātam na maññati viññātasmiṃ na maññati viññātato na maññati viññātam me'ti na maññati. viññātam nābhinandati. tam kissa hetu? khayā rāgassa vītarāgattā.

**95.** ekattam ekattato abhijānāti. ekattam ekattato abhiññāya ekattam na maññati ekattasmiṃ na maññati ekattato na maññati ekattam me'ti na maññati.

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.

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.

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.

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.

ekattaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

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

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

### **khīṇāsavaha dutiyakanaye cataravanaka bhūmi paricchedi**

**99.** yo'pi so bhikkhave bhikkhu aramaṃ khīṇāsavo vusitavā katakaraṇiyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto so'pi paṭhavim paṭhavito abhijānāti. paṭhavim paṭhavito

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.

**First arahant section is finished.**

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.

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

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

**100.** 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 dosassa vītadosattā.

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

**104.** 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.

of lust.

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.

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.

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.

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

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

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

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

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

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



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.

**81.** 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 lust due to the destruction of lust.

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

**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

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

**111.** ākāsānañcāyatanam̐ ākāsānañcāyatanato abhijānāti. ākāsānañcāyatanam̐ ākāsānañcāyatanato abhiññāya ākāsānañcāyatanam̐ na maññati ākāsānañcāyatanasmim̐ na maññati ākāsānañcāyatanato na maññati ākāsānañcāyatanam̐ me'ti na maññati. ākāsānañcāyatanam̐ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

**112.** viññāṇaṇcāyatanam̐ viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam̐ viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam̐ na maññati viññāṇaṇcāyatanasmim̐ na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇcāyatanam̐ me'ti na maññati. viññāṇaṇcāyatanam̐ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

**113.** ākiñcaññāyatanam̐ ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanam̐ ākiñcaññāyatanato abhiññāya ākiñcaññāyatanam̐ na maññati ākiñcaññāyatanasmim̐ na maññati ākiñcaññāyatanato na maññati ākiñcaññāyatanam̐ me'ti na maññati. ākiñcaññāyatanam̐ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

his liberation from lust due to the destruction of lust.

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

**85.** He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive 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.

**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?

**114.** 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.** diṭṭham diṭṭhato abhijānāti. diṭṭham diṭṭhato abhiññāya diṭṭham na maññati diṭṭhasmim na maññati diṭṭhato na maññati diṭṭham me'ti na maññati. diṭṭham nābhinandati. tam kissa hetu? khayā dosassa vītadosattā.

**116.** sutam sutato abhijānāti. sutam sutato abhiññāya sutam na maññati sutasmim na maññati sutato na maññati sutam me'ti na maññati. sutam nābhinandati. tam kissa hetu? khayā dosassa vītadosattā.

**117.** mutam mutato abhijānāti. mutam mutato abhiññāya mutam na maññati mutasmim na maññati mutato na maññati mutam me'ti na maññati. mutam nābhinandati. tam kissa hetu? khayā dosassa vītadosattā.

**118.** viññātam viññātato abhijānāti. viññātam viññātato abhiññāya viññātam na maññati viññātasim na

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

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

**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.

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

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

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

**120.** 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.** 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 dosassa vītadosattā.

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

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.

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.

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

**khīṇāsavaha tatiyakānaye pañcakāvanaka paricchedi  
bhūmi**

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

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

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

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



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

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

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.

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.

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

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

**130.** 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.** 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.

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.

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.

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.

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

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

**136.** viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanato

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

**Second arahant section is finished.**

99. Also, O bhikkhus, the bhikkhu who is 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.

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.

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

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

**137.** ākiñcaññāyatanaṃ ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanaṃ ākiñcaññāyatanato abhiññāya ākiñcaññāyatanaṃ na maññati ākiñcaññāyatanaṃ na maññati ākiñcaññāyatanato na maññati ākiñcaññāyatanaṃ me'ti na maññati. ākiñcaññāyatanaṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

**138.** nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanato na maññati nevasaññānāsaññāyatanaṃ me'ti na maññati. nevasaññānāsaññāyatanaṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

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

**140.** sutam sutato abhijānāti. sutam sutato abhiññāya sutam na maññati sutasmim na maññati sutato

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.

**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.

**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.

**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.

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

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

**142.** viññātam viññātato abhijānāti. viññātam viññātato abhiññāya viññātam na maññati viññātasmiṃ na maññati viññātato na maññati viññātam me'ti na maññati. viññātam nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

**143.** ekattam ekattato abhijānāti. ekattam ekattato abhiññāya ekattam na maññati ekattasmiṃ na maññati ekattato na maññati ekattam me'ti na maññati. ekattam nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

**144.** nānattam nānattato abhijānāti. nānattam nānattato abhiññāya nānattam na maññati nānattasmiṃ na maññati nānattato na maññati nānattam me'ti na maññati. nānattam nābhinandati. tam kissa hetu? khayā mohassa vītamohattā.

**145.** sabbam sabbato abhijānāti. sabbam sabbato abhiññāya sabbam na maññati sabbasmiṃ na maññati sab-



**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.

**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.

**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.

**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

bato na maññati sabbam me'ti na maññati. sabbam nābhinandati. tam kissa hetu? khayā mohassa vīta-mohattā.

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

### **khīṇāsavaha catutthakanaye javanaka bhūmi paricchedi**

**147.** tathāgato'pi bhikkhave arahaṃ sammāsambudho paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati paṭhaviyā na maññati paṭhavito na maññati paṭhaviṃ me'ti na maññati. paṭhaviṃ nābhinandati. tam kissa hetu? pariññātam tam tathāgatassā'ti vadāmi.

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

**149.** tejaṃ tejato abhijānāti. tejaṃ tejato abhiññāya tejaṃ na maññati tejasmiṃ na maññati tejato na mañ-

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.

**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.

**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.

**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,

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

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

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

**152.** 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.** 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.** brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati brahmani na

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.

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.

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

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

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

to the destruction of hate.

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

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.

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

**159.** 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? pariññātam tam tathāgatassā'ti vadāmi.

**160.** 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 tam tathāgatassā'ti vadāmi.

**161.** 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.** nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanam na maññati nevasaññānāsaññāyatanasmim na maññati nevasaññānāsaññāyatanato na maññati nevasaññānāsaññāyatanam me'ti na maññati. nevasañ-



“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.

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.

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.

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.

ñānāsaññāyatanam nābhinandati. tam kissa hetu? pariññātam tam tathāgatassā'ti vadāmi.

**163.** diṭṭham diṭṭhato abhijānāti. diṭṭham diṭṭhato abhiññāya diṭṭham na maññati diṭṭhasmiṃ na maññati diṭṭhato na maññati diṭṭham me'ti na maññati. diṭṭham nābhinandati. tam kissa hetu? pariññātam tam tathāgatassā'ti vadāmi.

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

**165.** mutam mutato abhijānāti. mutam mutato abhiññāya mutam na maññati mutasmiṃ na maññati mutato na maññati mutam me'ti na maññati. mutam nābhinandati. tam kissa hetu? pariññātam tam tathāgatassā'ti vadāmi.

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

**167.** ekattam ekattato abhijānāti. ekattam ekattato abhiññāya ekattam na maññati ekattasmiṃ na mañ-

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.

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.

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.

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

**168.** nānattaṃ nānattato abhijānāti. nānattaṃ nā-  
nattato abhiññāya nānattaṃ na maññati nānattasmiṃ  
na maññati nānattato na maññati nānattaṃ me'ti na  
maññati. nānattaṃ nābhinandati. taṃ kissa hetu? pa-  
riññātaṃ taṃ tathāgatassā'ti vadāmi.

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

**170.** nibbānaṃ nibbānato abhijānāti. nibbānaṃ nib-  
bānato abhiññāya nibbānaṃ na maññati nibbānasmiṃ  
na maññati nibbānato na maññati nibbānaṃ me'ti na  
maññati. nibbānaṃ nābhinandati. taṃ kissa hetu?  
pariññātaṃ taṃ tathāgatassā'ti vadāmi.

**satthāraha paṭhamakanaye sattavanaka bhūmi  
paricchedi**

**171.** tathāgato'pi bhikkhave araham sammāsambud-  
dho paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭha-  
vito abhiññāya paṭhaviṃ na maññati paṭhaviyā na mañ-

**Third arahant section is finished.**

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

**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.

**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

ñati paṭhavito na maññati paṭhaviṃ me'ti na maññati.  
paṭhaviṃ nābhinandati. taṃ kissa hetu? nandi duk-  
khassa mūlanti iti viditvā bhavā jāti bhūtassa jarāma-  
raṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇ-  
hānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anut-  
taraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

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

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

**174.** vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiñ-  
ñāya vāyaṃ na maññati vāyasmiṃ na maññati vāyato

from delusion due to the destruction of delusion.

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

**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.

**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.

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

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

**175.** 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 viditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

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

**177.** 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?



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 delusion due to the destruction of delusion.

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

**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.

**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

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

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

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

**180.** 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

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.

**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.

**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.

**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,

bhavā jāti bhūtaṣṣa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

**181.** 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 bhūtaṣṣa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

**182.** abhibhuṃ abhibhūto abhijānāti. abhibhuṃ abhibhuto abhiññāya abhibhuṃ na maññati abhibhusmiṃ na maññati abhibhūto na maññati abhibhuṃ me'ti na maññati. abhibhuṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtaṣṣa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi.

**183.** ākāsaṇācāyatanam ākāsaṇācāyatanato abhijānāti. ākāsaṇācāyatanam ākāsaṇācāyatanato abhiññāya ākāsaṇācāyatanam na maññati ākāsaṇācāyatanasmim na maññati ākāsaṇācāyatanato na maññati

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.

**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.

**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

ākāsānañcāyatanam me'ti na maññati. ākāsānañcāyatanam nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhim abhisambuddho'ti vadāmi.

**184.** viññāṇañcāyatanam viññāṇañcāyatanato abhijānāti. viññāṇañcāyatanam viññāṇañcāyatanato abhiññāya viññāṇañcāyatanam na maññati viññāṇañcāyatanasmim na maññati viññāṇañcāyatanato na maññati viññāṇañcāyatanam me'ti na maññati. viññāṇañcāyatanam nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhim abhisambuddho'ti vadāmi.

**185.** 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? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhim abhisambuddho'ti vadāmi.

due to the destruction of delusion.

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

**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.

**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

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

**187.** diṭṭhaṃ diṭṭhato abhijānāti. diṭṭhaṃ diṭṭhato abhiññāya diṭṭhaṃ na maññati diṭṭhasmim na maññati diṭṭhato na maññati diṭṭhaṃ me'ti na maññati. diṭṭhaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammasambodhim abhisambuddho'ti vadāmi.

**188.** sutam sutato abhijānāti. sutam sutato abhiññāya sutam na maññati sutasmim na maññati sutato na maññati sutam me'ti na maññati. sutam nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammasambodhim abhisambuddho'ti vadāmi.



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.

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.

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.

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

**189.** mutam mutato abhijānāti. mutam mutato abhiññāya mutam na maññati mutasmiṃ na maññati mutato na maññati mutam me'ti na maññati. mutam nābhinandati. tam kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmarañanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammasambodhiṃ abhisambuddho'ti vadāmi.

**190.** viññātam viññātato abhijānāti. viññātam viññātato abhiññāya viññātam na maññati viññātasmiṃ na maññati viññātato na maññati viññātam me'ti na maññati. viññātam nābhinandati. tam kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmarañanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammasambodhiṃ abhisambuddho'ti vadāmi.

**191.** ekattam ekattato abhijānāti. ekattam ekattato abhiññāya ekattam na maññati ekattasmiṃ na maññati ekattato na maññati ekattam me'ti na maññati. ekattam nābhinandati. tam kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmarañanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammasambodhiṃ abhisambuddho'ti vadāmi.

**192.** nānattam nānattato abhijānāti. nānattam nānattato abhiññāya nānattam na maññati nānattasmiṃ

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

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.

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.

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.

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

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

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

**Fourth arahant section is finished.**

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

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.

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.

**satthāraha dutiyakanaye aṭṭhavānakabhūmi paricchedi.**

**195.** idamavoca bhagavā<sup>1</sup>. na te bhikkhū bhagavato  
bhāsitam abhinanduntī<sup>2</sup>.

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<sup>1</sup>nābhinanduntī (katthaci)■

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

**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.

**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.

**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.

**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.

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.

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.

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.



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.

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.

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.































































