

0.0.1 Root Cause

1. textenglish 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. textenglish “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. textenglish 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-

textpalimūlapariyāyasut-
taṃ
textpali evaṃ me su-
taṃ ekaṃ samayaṃ
bhagavā ukkaṭṭhāyaṃ
viharati subhagavane
sālarājamūle. tatra
kho bhagavā bhikkhū
āmantesi bhikkhavo’ti.
bhadante’ti te bhikkhū
bhagavato paccassosum.
bhagavā etadavoca.

textpali sabbadham-
mamūlapariyāyaṃ vo
bhikkhave desessāmi
taṃ suṇātha sādhukaṃ
manasi karotha bhāsis-
sāmi’ti evaṃ bhante’ti
kho te bhikkhū bha-
gavato paccassosum.
bhagavā etadavoca.
textpali idha bhikkhave
assutavā puthujjano
ariyānaṃ adassāvī ariya-
dhammassa akovido
ariyadhamme avinīto
sappurisaṇaṃ adassāvī
sappurisdhammassa
akovido sappurisa-

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

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

5. textenglish He perceives fire from fire. Having perceived fire from fire, he con-

hamme avinīto paṭhaviṃ
paṭhavito sañjānāti.
paṭhaviṃ paṭhavito
saññatvā paṭhaviṃ
maññati paṭhaviyā
maññati paṭhavito maññati
paṭhaviṃ me'ti maññati.
paṭhaviṃ abhinandati.
taṃ kissa hetu? apariññā-
taṃ tassā'ti vadāmi.

textpali āpaṃ āpato
sañjānāti. āpaṃ āpato
saññatvā āpaṃ maññati
āpasmiṃ maññati āpato
maññati āpaṃ me'ti
maññati. āpaṃ abhinan-
dati. taṃ kissa hetu?
apariññātaṃ tassā'ti
vadāmi.

textpali tejaṃ tejato
sañjānāti. tejaṃ tejato

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

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

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

saññatvā tejaṃ maññati tejasmiṃ maññati tejaṃ me’ti maññati. tejaṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā’ti vadāmi.

textpali 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.

textpali 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.

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

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

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

textpali 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.

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

sive knowledge of it, I say.

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

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

12. textenglish He perceives Subhakinna devas from Subhakinna devas. Having per-

vadāmi.

textpali 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.

textpali 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.

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

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

14. textenglish He perceives Vanquisher from Vanquisher.

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

textpali vehapphale vehapphalato sañjānāti. vehapphale vehapphalato saññatvā vehapphale maññati vehapphalesu maññati vehapphalato maññati vehapphale me’ti maññati. vehapphale abhinandati. taṃ kissa hetu? aparīññātaṃ tassā’ti vadāmi.

textpali abhibbhuṃ abhibhuto sañjānāti. ab-

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

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

hibhum abhibhuto
saññatvā abhibhum
maññati abhibhusmiṃ
maññati abhibhuto
maññati abhibhum
me’ti maññati. abhib-
hum abhinandati. taṃ
kissa hetu? apariññā-
taṃ tassā’ti vadāmi.

textpali ākāśānañcāy-
atanam ākāśānañcāy-
atanato sañjānāti. ākāśā-
nañcāyatanam ākāśā-
nañcāyatanato saññatvā
ākāśānañcāyatanam
maññati ākāśānañcāy-
atanasmim maññati
ākāśānañcāyatanato
maññati ākāśānañcāy-
atanam me’ti maññati.
ākāśānañcāyatanam ab-
hinandati. taṃ kissa
hetu? apariññātaṃ
tassā’ti vadāmi.

16. textenglish He perceives the domain of infinite consciousness from the domain of infinite consciousness.

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

17. textenglish 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

textpali viññāṇaṇcāy-
atanam viññāṇaṇcāy-
atanato sañjānāti. viññāṇaṇcāy-
atanam viññāṇaṇcāy-
atanato saññatvā viññāṇaṇcāy-
atanam maññati viññāṇaṇcāy-
atanasmim maññati
viññāṇaṇcāyatanato
maññati viññāṇaṇcāy-
atanam me’ti maññati.
viññāṇaṇcāyatanam ab-
hinandati. tam kissa
hetu? apariññātam
tassā’ti vadāmi.

textpali ākiñcaññāy-
atanam ākiñcaññāy-
atanato sañjānāti. āk-
iñcaññāyatanam ākiñ-
caññāyatanato saññatvā
ākiñcaññāyatanam
maññati ākiñcaññāy-

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

18. textenglish He perceives the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having perceived the domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he conceives the domain of neither perception nor non-perception, he conceives at the domain of neither perception nor non-perception, he conceives from the domain of neither perception nor non-perception, he conceives from the domain of neither perception nor non-perception, he conceives “the domain of neither perception nor

atanasmim maññati
ākiñcaññāyatanato
maññati ākiñcaññāy-
atanaṃ me’ti maññati.
ākiñcaññāyatanaṃ abhi-
nandati. taṃ kissa hetu?
apariññātaṃ tassā’ti
vadāmi.

textpali nevasaññānāsaññāy-
atanaṃ nevasaññānāsaññāy-
atanato sañjānāti. nevasaññānāsaññāy-
atanaṃ nevasaññānāsaññāy-
atanato saññatvā nevasaññānāsaññāy-
atanaṃ maññati nevasaññānāsaññāy-
atanasmim maññati
nevasaññānāsaññāy-
atanato maññati nevasaññānāsaññāy-
atanaṃ me’ti maññati.
nevasaññānāsaññāy-
atanaṃ abhinandati.
taṃ kissa hetu? apariññā-
taṃ tassā’ti vadāmi.

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

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

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

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

textpali sutāṃ sutato sañjānāti. sutāṃ sutato saññatvā sutāṃ maññati sutasmiṃ maññati sutato maññati sutāṃ me’ti maññati. sutāṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā’ti vadāmi.

comprehensive knowledge of it, I say.

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

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

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

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

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

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

25. textenglish He perceives the all from the all. Having perceived the all from the all, he conceives the all, he conceives at the all, he conceives from the all, he conceives “the all by me,” he delights in the all. What is the reason

textpali ekattaṃ ekat-tato sañjānāti. ekattaṃ ekattato saññatvā ekattaṃ maññati ekattas-miṃ maññati ekattato maññati ekattaṃ me’ti maññati. ekattaṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā’ti vadāmi.

textpali nānattaṃ nānat-tato sañjānāti. nānattaṃ nānattato saññatvā nānattaṃ maññati nānat-tasmiṃ maññati nānat-tato maññati nānattaṃ me’ti maññati. nānattaṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā’ti vadāmi.

textpali sabbhaṃ sabbato sañjānāti. sabbhaṃ sabbato saññatvā sabbhaṃ maññati sabbas-miṃ maññati sabbato maññati sabbhaṃ me’ti maññati. sabbhaṃ abhinandati. taṃ kissa hetu?

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

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

textenglish

Puthujjana section is finished.

27. textenglish 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

apariññātaṃ tassā’ti vadāmi.

textpali nibbānaṃ nibbānato sañjānāti. nibbānaṃ nibbānato saññatvā nibbānaṃ maññati nibbānaṃ maññati nibbānato maññati nibbānaṃ me’ti maññati. nibbānaṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā’ti vadāmi.

textpali

assutavantaputhujjanaha vaseni paṭhamakabhūmi

textpali yopi so bhikkhave bhikkhu sekho appatamānaso anuttaraṃ yogakkhemaṃ patthayamāno viharati, sopi paṭhaviṃ paṭhavito abhijānāti.

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

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

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

paṭhaviṃ paṭhavitto
abhiññāya paṭhaviṃ
māmaññi paṭhaviyā
māmaññi paṭhavitto mā-
maññi paṭhaviṃ me’ti
māmaññi. paṭhaviṃ
mābhinandi. taṃ kissa
hetu? pariññeyyaṃ
tassā’ti vadāmi.

textpali āpaṃ āpato ab-
hijānāti. āpaṃ āpato ab-
hiññāya āpaṃ māmaññi
āpasmiṃ māmaññi
āpato māmaññi āpaṃ
me’ti māmaññi. āpaṃ
mābhinandi. taṃ kissa
hetu? pariññeyyaṃ
tassā’ti vadāmi.

textpali tejaṃ tejato ab-
hijānāti. tejaṃ tejato ab-
hiññāya tejaṃ māmaññi
tejasmiṃ māmaññi te-

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

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

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

jato māmaññi tejaṃ
me’ti māmaññi. tejaṃ
mābhinandi. taṃ kissa
hetu? pariññeyyaṃ
tassā’ti vadāmi.

textpali vāyaṃ vāyato
abhiññāti. vāyaṃ vāy-
ato abhiññāya vāyaṃ
māmaññi vāyasmim
māmaññi vāyato mā-
maññi vāyaṃ me’ti mā-
maññi. vāyaṃ mābhi-
nandi. taṃ kissa hetu?
pariññeyyaṃ tassā’ti
vadāmi.

textpali bhūte bhūtato
abhiññāti. bhūte bhū-
tato abhiññāya bhūte
māmaññi bhūtesu mā-
maññi bhūtato mā-
maññi bhūte me’ti mā-
maññi. bhūte mābhi-
nandi. taṃ kissa hetu?
pariññeyyaṃ tassā’ti
vadāmi.

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

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

33. textenglish He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he must not

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

textpali pajāpatim pajāpatito abhijānāti. pajāpatim pajāpatito abhiññāya pajāpatim mā-

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

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

35. textenglish 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

maññi pajāpatismiṃ māmaññi pajāpatito māmaññi pajāpatiṃ me’ti māmaññi. pajāpatiṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā’ti vadāmi.

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

textpali ābhassare ābhassarato abhijānāti. ābhassare ābhassarato abhiññāya ābhassare māmaññi ābhassaresu māmaññi ābhassarato māmaññi ābhassare me’ti

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

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

37. textenglish He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehap-

māmaññi. ābhassare mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā’ti vadāmi.

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

textpali vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehap-

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

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

phale māmaññi vehapphalesu māmaññi vehapphalato māmaññi vehapphale me’ti māmaññi. vehapphale mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā’ti vadāmi.

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

textpali ākāsaṇaṇcāyatanaṃ ākāsaṇaṇcāy-

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

40. textenglish 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 do-

atanato abhijānāti. ākāśānañcāyatanam ākāśānañcāyatanato abhiññāya ākāśānañcāyatanam māmāññi ākāśānañcāyatanasmim māmāññi ākāśānañcāyatanato māmāññi ākāśānañcāyatanam me’ti māmāññi. ākāśānañcāyatanam mābhinandī. tam kissa hetu? parīññeyyam tassā’ti vadāmi.

textpali viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam māmāññi viññāṇaṇcāyatanasmim māmāññi viññāṇaṇcāyatanato māmāññi viññāṇaṇcāy-

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

41. textenglish He directly knows the domain of nothingness from the domain of nothingness. Having directly known the domain of nothingness from the domain of nothingness, he must not conceive the domain of nothingness, he must not conceive at the domain of nothingness, he must not conceive from the domain of nothingness, he must not conceive “the domain of nothingness by me,” he must not delight in

atanam me’ti māmāññi.
viññāṇañcāyatanam
mābhinandi. taṃ kissa
hetu? pariññeyyam
tassā’ti vadāmi.

textpali ākiñcaññāy-
atanam ākiñcaññāy-
atanato abhijānāti. āk-
iñcaññāyatanam āk-
iñcaññāyatanato ab-
hiññāya ākiñcaññāy-
atanam māmāññi āk-
iñcaññāyatanasmim
māmāññi ākiñcaññāy-
atanato māmāññi āk-
iñcaññāyatanam me’ti
māmāññi. ākiñcaññāy-
atanam mābhinandi.
taṃ kissa hetu? par-
iññeyyam tassā’ti vadāmi.

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

42. textenglish He directly
knows the domain of nei-
ther perception nor non-
perception from the domain
of neither perception nor
non-perception. Having di-
rectly known the domain
of neither perception nor
non-perception from the
domain of neither percep-
tion nor non-perception, he
must not conceive the do-
main of neither perception
nor non-perception, he must
not conceive at the domain
of neither perception nor
non-perception, he must
not conceive from the do-
main of neither perception
nor non-perception, he must
not conceive “the domain of
neither perception nor non-
perception by me,” he must
not delight in the domain of
neither perception nor non-

textpali nevasaññānāsaññāy-
atanaṃ nevasaññānāsaññāy-
atanato abhijānāti. nevasaññānāsa-
atanaṃ nevasaññānāsaññāy-
atanato abhiññāya
nevasaññānāsaññāy-
atanaṃ māmaññi nevasaññānāsañ-
atanasmiṃ māmaññi
nevasaññānāsaññāy-
atanato māmaññi nevasaññānāsañ-
atanaṃ me’ti māmaññi.
nevasaññānāsaññāy-
atanaṃ mābhinandi.
taṃ kissa hetu? par-
iññeyyaṃ tassā’ti vadāmi.

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

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

44. textenglish He directly knows the heard from the heard. Having directly known the heard from the heard, he must not conceive the heard, he must not conceive at the heard, he must not conceive from the heard, he must not conceive “the heard by me,” he must not delight in the heard. What is the reason for that? He must have compre-

textpali diṭṭhaṃ diṭṭhato abhijānāti. diṭṭhaṃ diṭṭhato abhiññāya diṭṭhaṃ māmaññi diṭṭhasmiṃ māmaññi diṭṭhato māmaññi diṭṭhaṃ me’ti māmaññi. diṭṭhaṃ mābhinandi. taṃ kissa hetu? parinñeyyaṃ tassā’ti vadāmi.

textpali sutāṃ sutato abhijānāti. sutāṃ sutato abhiññāya sutāṃ māmaññi sutasmiṃ māmaññi sutato māmaññi sutāṃ me’ti māmaññi. sutāṃ mābhinandi. taṃ kissa hetu? parinñeyyaṃ tassā’ti vadāmi.

hensive knowledge of it, I say.

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

46. textenglish He directly knows the cognized from the cognized. Having directly known the cognized from the cognized, he must not conceive the cognized, he must not conceive at the cognized, he must not conceive from the cognized, he must not conceive “the cognized by me,” he must not delight in the cognized. What is the rea-

textpali mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya mutaṃ māmaññi mutasmim māmaññi mutato māmaññi mutaṃ me’ti māmaññi. mutaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā’ti vadāmi.

textpali 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.

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

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

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

textpali ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ māmaññi ekattasmimāmaññi ekattato māmaññi ekattaṃ me’ti māmaññi. ekattaṃ mābhinandi. taṃ kissa hetu? parīññeyyaṃ tassā’ti vadāmi.

textpali nānattaṃ nānattato abhijānāti. nānattaṃ nānattato abhiññāya nānattaṃ māmaññi nānattasmimāmaññi nānattato māmaññi nānattaṃ me’ti māmaññi. nānattaṃ mābhinandi. taṃ kissa hetu? parīññeyyaṃ tassā’ti vadāmi.

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

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

textpali sabbaṃ sabbato abhiññāti. sabbaṃ sabbato abhiññāya sabbaṃ māmāññi sabbasmim māmāññi sabbato māmāññi sabbaṃ me’ti māmāññi. sabbaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā’ti vadāmi.

textpali nibbānaṃ nibbānato abhiññāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ māmāññi nibbānasmim māmāññi nibbānato māmāññi nibbānaṃ me’ti māmāññi. nibbānaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā’ti vadāmi.

textpali

Sekha section is finished.

**sekhaha vivaṭṭavaseni
dutiyaabhūmi
paricchedi**

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

52. textenglish He directly knows water from water. Having directly known wa-

textpali yo’pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppat-tasadattho parikkhīṇabhavasamyojano sam-madaññā 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? pariññā-taṃ tassā’ti vadāmi.

textpali āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya āpaṃ na

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

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

54. textenglish He directly knows air from air. Having directly known air from air, he does not conceive air, he does not conceive at air, he does not conceive from air, he does not conceive “air by me,” he does not delight in air. What is the reason for

maññati. āpasmiṃ
na maññati. āpato na
maññati. āpaṃ me’ti na
maññati. āpaṃ nābhi-
nandati. taṃ kissa hetu?
pariññātaṃ tassā’ti
vadāmi.

textpali tejaṃ tejato
abhijānāti. tejaṃ te-
jato abhiññāya tejaṃ
na maññati. tejasmiṃ
na maññati. tejato na
maññati. tejaṃ me’ti na
maññati. tejaṃ nābhi-
nandati. taṃ kissa hetu?
pariññātaṃ tassā’ti
vadāmi.

textpali vāyaṃ vāyato
abhijānāti. vāyaṃ vāy-
ato abhiññāya vāyaṃ
na maññati. vāyasmiṃ
na maññati. vāyato na
maññati. vāyaṃ me’ti
na maññati. vāyaṃ
nābhinandati. taṃ
kissa hetu? pariññātaṃ

that? He has comprehensive knowledge of it, I say.

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

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

tassā’ti vadāmi.

textpali bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya bhūte na maññati. bhūtesu na maññati. bhūtato na maññati. bhūte me’ti na maññati. bhūte nābhīnandati. taṃ kissa hetu? pariññātaṃ tassā’ti vadāmi.

textpali deve devato abhijānāti. deve devato abhiññāya deve na maññati. devesu na maññati. devato na maññati. deve me’ti na maññati. deve nābhīnandati. taṃ kissa hetu? pariññātaṃ tassā’ti vadāmi.

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

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

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

textpali 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.

textpali brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati. brahmato na maññati. brahmani na maññati. brahmaṃ me’ti na maññati. brah-

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

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

60. textenglish He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he does not conceive Subhakinna devas, he does not conceive at Subhakinna devas,

maṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā’ti vadāmi.

textpali 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.

textpali subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na maññati. subhakiṇṇato na maññati. subhakiṇṇesu na maññati. subhakiṇṇe me’ti na

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

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

62. textenglish He directly knows Vanquisher from Vanquisher. Having directly known Vanquisher from

maññati. subhakiñṇe nābhinandati. taṃ kissa hetu? pariññātaṃ tassā’ti vadāmi.

textpali 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.

textpali abhibhuṃ abhibhuto abhijānāti. abhibhuṃ abhibhuto abhiññāya abhibhuṃ na

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

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

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

textpali ākāśānañcāyatanaṃ ākāśānañcāyatanaṃ abhiñānāti. ākāśānañcāyatanaṃ ākāśānañcāyatanaṃ abhiññāya ākāśānañcāyatanaṃ na maññati. ākāśānañcāyatanaṃ na maññati. ākāśānañcāyatanaṃ me’ti na maññati. ākāśānañcāyatanaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā’ti vadāmi.

say.

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

65. textenglish He directly knows the domain of nothingness from the domain of nothingness. Having directly known the domain of nothingness from the domain of

textpali viññāṇañcāyatanam viññāṇañcāyatanato abhijānāti. viññāṇañcāyatanam viññāṇañcāyatanato abhiññāya viññāṇañcāyatanam na maññati. viññāṇañcāyatanasmim na maññati. viññāṇañcāyatanato na maññati. viññāṇañcāyatanam me’ti na maññati. viññāṇañcāyatanam nābhinandati. tam kissa hetu? pariññātam tassā’ti vadāmi.

textpali ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya ākiñcaññāy-

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

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

atanam na maññati. āk-
iñcaññāyatanaṃ na
maññati. ākiñcaññāy-
atanato na maññati.
ākiñcaññāyatanaṃ
me’ti na maññati. āk-
iñcaññāyatanaṃ nābhi-
nandati. taṃ kissa hetu?
pariññātaṃ tassā’ti
vadāmi.

textpali nevasaññānāsaññāy-
atanam nevasaññānāsaññāy-
atanato abhijānāti. nevasaññānāsaññāy-
atanam nevasaññānāsaññāy-
atanato abhiññāya
nevasaññānāsaññāy-
atanam na maññati.
nevasaññānāsaññāy-
atanasmim na maññati.
nevasaññānāsaññāy-
atanato na maññati.
nevasaññānāsaññāy-
atanam me’ti na maññati.
nevasaññānāsaññāy-
atanam nābhinandati.
taṃ kissa hetu? pariññā-
taṃ tassā’ti vadāmi.

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

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

68. textenglish He directly knows the heard from the heard. Having directly known

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

textpali sutāṃ sutato abhijānāti. sutāṃ sutato abhiññāya sutāṃ

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

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

70. textenglish He directly knows the cognized from the cognized. Having directly known the cognized from the cognized, he does not

na maññati. sutasmim
na maññati. sutato na
maññati. sutam me’ti na
maññati. sutam nābhi-
nandati. tam kissa hetu?
pariññātaṃ tassā’ti
vadāmi.

textpali mutam mutato
abhiñānāti. mutam mu-
tato abhiññāya mutam
na maññati. mutasmim
na maññati. mutato
na maññati. mutam
me’ti na maññati. mu-
tam nābhinandati. tam
kissa hetu? pariññātaṃ
tassā’ti vadāmi.

textpali viññātaṃ viññā-
tato abhiñānāti. viññā-
taṃ viññātato abhiññāya
viññātaṃ na maññati.
viññātaṃ na maññati.

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

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

72. textenglish He directly knows diversity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does not conceive at diversity, he does not conceive

viññātato na maññati.
viññātaṃ me’ti na maññati.
viññātaṃ nābhinandati.
taṃ kissa hetu? pariññā-
taṃ tassā’ti vadāmi.

textpali ekattaṃ ekat-
tato abhijānāti. ekat-
taṃ ekattato abhiññāya
ekattaṃ na maññati.
ekattasmim na maññati.
ekattato na maññati.
ekattaṃ me’ti na maññati.
ekattaṃ nābhinandati.
taṃ kissa hetu? pariññā-
taṃ tassā’ti vadāmi.

textpali nānattaṃ nā-
nattato abhijānāti. nā-
nattaṃ nānattato ab-
hiññāya nānattaṃ na
maññati. nānattasmim
na maññati. nānattato
na maññati. nānattaṃ

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

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

74. textenglish He directly knows nibbana from nibbana. Having directly known nibbana from nibbana, he does not conceive nibbana, he does not conceive at nibbana, he does not conceive from nibbana, he does not conceive “nibbana by me,” he does not delight in nibbana. What is the reason for that?

me’ti na maññati. nānat-
taṃ nābhinandati. taṃ
kissa hetu? pariññātaṃ
tassā’ti vadāmi.

textpali sabbam sabbato
abhijānāti. sabbam sab-
bato abhiññāya sabbam
na maññati. sabbasmim
na maññati. sabbato
na maññati. sabbam
me’ti na maññati. sab-
bam nābhinandati. taṃ
kissa hetu? pariññātaṃ
tassā’ti vadāmi.

textpali nibbānaṃ nib-
bānato abhijānāti. nib-
bānaṃ nibbānato ab-
hiññāya nibbānaṃ na
maññati. nibbānasmim
na maññati. nibbānato
na maññati. nibbānaṃ
me’ti na maññati. nibbā-
naṃ nābhinandati. taṃ
kissa hetu? pariññātaṃ
tassā’ti vadāmi.

He has comprehensive knowl-
edge of it, I say.
textenglish

**First arahant section is
finished.**

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

textpali

**khīṇāsavaha paricchedi
paṭhamakanaye
tatiyakabhūmi**

textpali yo’pi so bhikkhave
bhikkhu araham khīṇāsavo
vusitavā katakaraṇīyo
ohitabhāro anuppat-
tasadattho parikkhīṇab-
havasamyojano sam-
madaññā vimutto so’pi
paṭhaviṃ paṭhavito
abhiñānāti. paṭhaviṃ
paṭhavito abhiññāya
paṭhaviṃ na maññati
paṭhaviyā na maññati
paṭhavito na maññati
paṭhaviṃ me’ti na maññati.
taṃ kissa hetu? khayā
rāgassa vītarāgattā.

lust due to the destruction of lust.

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

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

78. textenglish He directly knows air from air. Having

textpali āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya āpaṃ na maññati āpasmiṃ na maññati āpato na maññati. āpaṃ me’ti na maññati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

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

textpali vāyaṃ vāyato abhijānāti. vāyaṃ vāy-

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

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

80. textenglish He directly knows [sensual heaven]

ato abhiññāya vāyaṃ
na maññati vāyasmim
na maññati vāyato na
maññati vāyaṃ me’ti
na maññati. vāyaṃ nābhi-
hinandati. taṃ kissa
hetu? khayā rāgassa
vītarāgattā.

textpali bhūte bhūtato
abhijānāti. bhūte bhū-
tato abhiññāya bhūte
na maññati bhūtesu
na maññati bhūtato na
maññati bhūte me’ti na
maññati. bhūte nābhi-
nandati. taṃ kissa hetu?
khayā rāgassa vītarā-
gattā.

textpali deve devato
abhijānāti, deve de-

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

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

vato abhiññāya deve na maññati devesu na maññati devato na maññati deve me’ti na maññati. deve nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

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

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

textpali brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati brahmato na maññati brahmani na maññati brahmaṃ me’ti na maññati. brahmaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītārāgattā.

textpali 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 vītārāgattā.

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

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

textpali 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.

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

does not delight in Vehaphala devas. What is the reason for that? Because of his liberation from lust due to the destruction of lust.

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

87. textenglish 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

textpali abhibbhum abhibhuto abhijānāti. abhibbhum abhibhuto abhiññāya abhibbhum na maññati abhibbusmiṃ na maññati abhibhuto na maññati abhibbhum me'ti na maññati. abhibbhum nābhinandati. tam kissa hetu? khayā rāgassa vītarāgattā.

textpali ākāśānañcāyatanaṃ ākāśānañcāyatanaṃ abhijānāti. ākāśānañcāyatanaṃ ākāśānañcāyatanaṃ abhiññāya ākāśānañcāyatanaṃ na maññati ākāśānañcāyatanaṃ na maññati ākāśānañcāyatanaṃ na

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

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

maññati ākāśāṇcāyatanam me’ti na maññati. ākāśāṇcāyatanam nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

textpali viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhijānāti. viññāṇaṇcāyatanam viññāṇaṇcāyatanato abhiññāya viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmim na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇcāyatanam me’ti na maññati. viññāṇaṇcāyatanam nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

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

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

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

textpali ākiñcaññāy-
atanam ākiñcaññāy-
atanato abhijānāti, āk-
iñcaññāyatanam āk-
iñcaññāyatanato ab-
hiññāya ākiñcaññāy-
atanam na maññati āk-
iñcaññāyatanasmim na
maññati ākiñcaññāy-
atanato na maññati
ākiñcaññāyatanam
me’ti na maññati. āk-
iñcaññāyatanam nāb-
hinandati. tam kissa
hetu? khayā rāgassa
vītarāgattā.

textpali nevasaññānāsaññāy-
atanam nevasaññānāsaññāy-
atanato abhijānāti. nevasaññānāsa-
nāyatanam nevasaññānāsaññāy-
atanato abhiññāya

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

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

nevasaññānāsaññāy-
atanaṃ na maññati
nevasaññānāsaññāy-
atanasmim na maññati
nevasaññānāsaññāy-
atanato na maññati
nevasaññānāsaññāy-
atanaṃ me’ti na maññati.
nevasaññānāsaññāy-
atanaṃ nābhinandati.
taṃ kissa hetu? khayā
rāgassa vītarāgattā.

textpali diṭṭhaṃ diṭṭhato
abhijānāti. diṭṭhaṃ
diṭṭhato abhiññāya
diṭṭhaṃ na maññati
diṭṭhasmim na maññati
diṭṭhato na maññati

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

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

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

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

textpali 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? khayā rāgassa vītarāgattā.

textpali mutam mutato abhijānāti. mutam mutato abhiññāya mutam na maññati mutasmim na maññati mutato na maññati mutam me’ti

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

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

95. textenglish He directly knows unity from unity. Having directly known unity from unity, he does not conceive unity, he does not con-

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

textpali viññātaṃ viññā-tato abhijānāti. viññā-taṃ viññātato abhiññāya viññātaṃ na maññati viññātaṃ na maññati viññātato na maññati viññātaṃ me’ti na maññati. viññātaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

textpali ekattaṃ ekat-tato abhijānāti. ekattaṃ ekattato abhiññāya ekat-taṃ na maññati ekattas-miṃ na maññati ekat-

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

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

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

tato na maññati ekattaṃ me’ti na maññati. ekattaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

textpali 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.

textpali sabbam sabbato abhijānāti. sabbam sabbato abhiññāya sabbam na maññati sabbasmiṃ na maññati sabbato na maññati sabbam me’ti na maññati. sabbam

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

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

textenglish

Second arahant section is finished.

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

nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

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

textpali

**khīṇāsavaha
dutiyaṇaṇa
cataravanaka bhūmi
paricchedi**

textpali yo’pi so bhikkhave bhikkhu arahāṃ khīṇāsavo

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

100. textenglish He directly knows water from water. Having directly known water from water, he does not conceive water, he does not conceive at water, he does not conceive from water, he does not conceive “water by

vusitavā katakaraṇīyo
ohitabhāro anuppat-
tasadattho parikkhīṇa-
havasamaṃyojano sam-
maddaññā vimutto so’pi
paṭhaviṃ paṭhavito
abhiñānāti. paṭhaviṃ
paṭhavito abhiññāya
paṭhaviṃ na maññati
paṭhaviyā na maññati
paṭhavito na maññati
paṭhaviṃ me’ti na maññati.
paṭhaviṃ nābhinandati.
taṃ kissa hetu? khayā
dosassa vītadosattā.

textpali āpaṃ āpato ab-
hiñānāti. 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.

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

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

textpali 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.

textpali 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? khayā dosassa vītadosattā.

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

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

textpali 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.

textpali 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.

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

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

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

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

textpali brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati brahmato na maññati brahmani na maññati brahmaṃ me’ti

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

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

108. textenglish He directly knows Subhakinna devas from Subhakinna devas. Having directly known Subhakinna devas from Subhakinna devas, he does not

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

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

textpali subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na maññati subhakiṇṇato na maññati

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

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

subhakiññesu na maññati
subhakiññe me’ti na
maññati. subhakiññe
nābhinandati. taṃ kissa
hetu? khayā dosassa
vītadosattā.

textpali vehapphale ve-
happhalato abhiññāti.
vehapphale vehappha-
lato abhiññāya vehap-
phalesu na maññati vehap-
happhalato na maññati
vehapphale me’ti na
maññati. vehapphale
nābhinandati. taṃ kissa
hetu? khayā dosassa
vītadosattā.

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

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

textpali abhibbhum abhibhuto abhijānāti. abhibbhum abhibhuto abhiññāya abhibbhum na maññati abhibbusmiṃ na maññati abhibhuto na maññati abhibbhum me’ti na maññati. abhibbhum nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

textpali ākāśānañcāyatanaṃ ākāśānañcāyatanaṃ abhijānāti. ākāśānañcāyatanaṃ ākāśānañcāyatanaṃ abhiññāya ākāśānañcāyatanaṃ na maññati ākāśānañcāyatanaṃ na maññati ākāśānañcāyatanaṃ me’ti na maññati. ākāśānañcāyatanaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

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

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

textpali viññāṇañcāy-
 atanaṃ viññāṇañcāy-
 atanato abhijānāti. viññāṇañcāy-
 atanaṃ viññāṇañcāy-
 atanato abhiññāya
 viññāṇañcāyatanaṃ na
 maññati viññāṇañcāy-
 atanasmiṃ na maññati
 viññāṇañcāyatanaato na
 maññati viññāṇañcāy-
 atanaṃ me’ti na maññati.
 viññāṇañcāyatanaṃ
 nābhinandati. taṃ kissa
 hetu? khayā dosassa
 vītadosattā.

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

114. textenglish 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

textpali ākiñcaññāy-
atanam ākiñcaññāy-
atanato abhijānāti. āk-
iñcaññāyatanam āk-
iñcaññāyatanato ab-
hiññāya ākiñcaññāy-
atanam na maññati āk-
iñcaññāyatanasmim na
maññati ākiñcaññāy-
atanato na maññati
ākiñcaññāyatanam
me’ti na maññati. āk-
iñcaññāyatanam nāb-
hinandati. tam kissa
hetu? khayā dosassa
vītadosattā.

textpali nevasaññānāsaññāy-
atanam nevasaññānāsaññāy-
atanato abhijānāti. nevasaññānāsa-
atanam nevasaññānāsaññāy-
atanato abhiññāya
nevasaññānāsaññāy-
atanam na maññati
nevasaññānāsaññāy-
atanasmim na maññati
nevasaññānāsaññāy-

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

115. textenglish He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive at the seen, he does not conceive from the seen, he does not conceive “the seen by me,” he

atanato na maññati
nevasaññānāsaññāy-
atanaṃ me’ti na maññati.
nevasaññānāsaññāy-
atanaṃ nābhinandati.
taṃ kissa hetu? khayā
dosassa vītadosattā.

textpali diṭṭhaṃ diṭṭhato
abhiñānāti. diṭṭhaṃ
diṭṭhato abhiññāya
diṭṭhaṃ na maññati
diṭṭhasmiṃ na maññati
diṭṭhato na maññati
diṭṭhaṃ me’ti na maññati.
diṭṭhaṃ nābhinandati.
taṃ kissa hetu? khayā
dosassa vītadosattā.

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

117. textenglish He directly knows the thought from the thought. Having directly known the thought from the thought, he does not conceive the thought, he does not conceive at the thought, he does not conceive from the thought, he does not con-

textpali 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.

textpali 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

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

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

119. textenglish He directly knows unity from unity. Having directly known unity from unity, he does not conceive unity, he does not conceive at unity, he does not conceive from unity, he does not conceive “unity by me,”

vīṭadosattā.

textpali viññātaṃ viññā-
tato abhijānāti. viññā-
taṃ viññātato abhiññāya
viññātaṃ na maññati
viññātaṃ na maññati
viññātato na maññati
viññātaṃ me’ti na maññati.
viññātaṃ nābhinandati.
taṃ kissa hetu? khayā
dosassa vīṭadosattā.

textpali ekattaṃ ekat-
tato abhijānāti. ekattaṃ
ekattato abhiññāya ekat-
taṃ na maññati ekattas-
saṃ na maññati ekat-
tato na maññati ekat-
taṃ me’ti na maññati.
ekattaṃ nābhinandati.

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

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

121. textenglish He directly knows the all from the all. Having directly known the all from the all, he does not conceive the all, he does not conceive at the all, he does not conceive from the all, he does not conceive “the all by me,” he does not delight in the all. What is the reason

taṃ kissa hetu? khayā dosassa vītadosattā.

textpali nānattaṃ nānattato abhijānāti. nānattaṃ nānattato abhiññāya nānattaṃ na maññati nānattasmim na maññati nānattato na maññati nānattaṃ me’ti na maññati. nānattaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

textpali sabbhaṃ sabbato abhijānāti. sabbhaṃ sabbato abhiññāya sabbhaṃ na maññati sabbasmim na maññati sabbato na maññati sabbhaṃ me’ti na maññati. sabbhaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

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

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

Third arahant section is finished.

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

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

textpali

**khīṇāsavaha
tatiyakanaye
pañcakavanaka
paricchedi bhūmi**

textpali yo’pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppat-tasadattho parikkhīṇab-

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

124. textenglish He directly knows water from water. Having directly known water from water, he does not conceive water, he does not conceive at water, he does not conceive from water, he does not conceive “water by me,” he does not delight in water. What is the reason for that? Because of his libera-

havasamaṃyojano sam-madaññā vimutto so’pi paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati paṭhaviyā na maññati paṭhavito na maññati paṭhaviṃ me’ti na maññati. paṭhaviṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

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

tion from delusion due to the destruction of delusion.

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

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

127. textenglish He directly knows [earth bound] devas from [earth bound]

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

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

textpali bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya bhūte

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

128. textenglish He directly knows [sensual heaven] devas from [sensual heaven] devas. Having directly known [sensual heaven] devas from [sensual heaven] devas, he does not conceive [sensual heaven] devas, he does not conceive at [sensual heaven] devas, he does not conceive from [sensual heaven] devas, he does not conceive “[sensual heaven] devas by me,”

na maññati bhūtesu
na maññati bhūtato na
maññati bhūte me’ti na
maññati. bhūte nābhi-
nandati. taṃ kissa hetu?
khayā mohassa vīta-
hattā.

textpali deve devato
abhiñānāti. deve de-
vato abhiññāya deve
na maññati devesu
na maññati devato na
maññati deve me’ti na
maññati. deve nābhi-
nandati. taṃ kissa hetu?
khayā mohassa vīta-
hattā.

he does not delight in [sensual heaven] devas. What is the reason for that? Because of his liberation from delusion due to the destruction of delusion.

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

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

textpali 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.

textpali brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati brahmato na maññati brahmani na maññati brahmaṃ me’ti na maññati. brahmaṃ nābhinandati. taṃ kissa

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

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

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

hetu? khayā mohassa vītamohattā.

textpali 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.

textpali subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na maññati subhakiṇṇato na maññati subhakiṇṇesu na maññati

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

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

subhakiṇṇe me’ti na maññati. subhakiṇṇe nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

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

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

textpali abhibbhum abhibhuto abhijānāti. abhibbhum abhibhuto abhiññāya abhibbhum na maññati abhibbusmiṃ na maññati abhibhuto na maññati abhibbhum me’ti na maññati. abhibbhum nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

textpali ākāśānañcāyatanaṃ ākāśānañcāyatanaṃ abhijānāti. ākāśānañcāyatanaṃ ākāśānañcāyatanaṃ abhiññāya ākāśānañcāyatanaṃ na maññati ākāśānañcāyatanaṃ na maññati ākāśānañcāyatanaṃ na maññati ākāśānañcāyatanaṃ me’ti na maññati. ākāśānañcāyatanaṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

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

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

textpali 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? khayā mohassa vītamohattā.

destruction of delusion.

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

138. textenglish 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

textpali ākiñcaññāy-
atanam ākiñcaññāy-
atanato abhijānāti. āk-
iñcaññāyatanam āk-
iñcaññāyatanato ab-
hiññāya ākiñcaññāy-
atanam na maññati āk-
iñcaññāyatanasmim na
maññati ākiñcaññāy-
atanato na maññati
ākiñcaññāyatanam
me’ti na maññati. āk-
iñcaññāyatanam nāb-
hinandati. tam kissa
hetu? khayā mohassa
vītamohattā.

textpali nevasaññānāsaññāy-
atanam nevasaññānāsaññāy-
atanato abhijānāti. nevasaññānāsa-
atanam nevasaññānāsaññāy-
atanato abhiññāya
nevasaññānāsaññāy-
atanam na maññati
nevasaññānāsaññāy-

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

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

atanasmim na maññati
nevasaññānāsaññāy-
atanato na maññati
nevasaññānāsaññāy-
atanaṃ me’ti na maññati.
nevasaññānāsaññāy-
atanaṃ nābhinandati.
taṃ kissa hetu? khayā
mohassa vītamohattā.

textpali diṭṭhaṃ diṭṭhato
abhiñānāti. diṭṭhaṃ
diṭṭhato abhiññāya
diṭṭhaṃ na maññati
diṭṭhasmim na maññati
diṭṭhato na maññati
diṭṭhaṃ me’ti na maññati.
diṭṭhaṃ nābhinandati.

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

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

141. textenglish He directly knows the thought from the thought. Having directly known the thought from the thought, he does not conceive the thought, he does not conceive at the thought,

taṃ kissa hetu? khayā mohassa vītamohattā.

textpali 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? khayā mohassa vītamohattā.

textpali mutam mutato abhijānāti. mutam mutato abhiññāya mutam na maññati mutasmim na maññati mutato na maññati mutam me’ti na maññati. mutam

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

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

143. textenglish He directly knows unity from unity. Having directly known unity from unity, he does not conceive unity, he does not con-

nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

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

textpali ekattaṃ ekattato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ na maññati ekattaṃ na maññati ekat-

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

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

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

tato na maññati ekattaṃ me’ti na maññati. ekattaṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

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

textpali sabbhaṃ sabbato abhijānāti. sabbhaṃ sabbato abhiññāya sabbhaṃ na maññati sabbasmiṃ na maññati sabbato na maññati sabbhaṃ me’ti na maññati. sabbhaṃ

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

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

Fourth arahant section is finished.

147. textenglish Also, O bhikkhus, the Tathagata, the

nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

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

textpali

**khīṇāsavaha
catutthakanaye
javanaka bhūmi
paricchedi**

textpali tathāgato’pi bhikkhave arahamaṃ

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

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

149. textenglish He directly knows fire from fire. Having

sammāsambuddho
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? pariññā-
taṃ taṃ tathāgatassā’ti
vadāmi.

textpali āpaṃ āpato ab-
hijānāti. āpaṃ āpato
abhiññāya āpaṃ na
maññati āpasmiṃ na
maññati āpato na maññati
āpaṃ me’ti na maññati.
āpaṃ nābhinandati.
taṃ kissa hetu? pariññā-
taṃ taṃ tathāgatassā’ti
vadāmi.

textpali tejaṃ tejato
abhijānāti. tejaṃ te-

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

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

151. textenglish 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

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

textpali 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.

textpali bhūte bhūtato abhijānāti. bhūte bhūtato abhiññāya bhūte na maññati bhūtesu na maññati bhūtato na maññati bhūte me’ti na maññati. bhūte nābhi-

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

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

nandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā’ti vadāmi.

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

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

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

textpali 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.

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

textpali ābhassare ābhassarato abhijānāti. ābhassare ābhassarato

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

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

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.

textpali 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.

knowledge of that, I say.

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

158. textenglish He directly knows Vanquisher from Vanquisher. Having directly known Vanquisher from Vanquisher, he does not conceive Vanquisher, he does not conceive at Vanquisher, he does not conceive from Vanquisher, he does not conceive “Vanquisher by me,” he does not delight in Van-

textpali 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.

textpali 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

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

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

160. textenglish He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known

vadāmi.

textpali ākāśānañcāy-
atanam ākāśānañcāy-
atanato abhijānāti. ākāśā-
nañcāyatanam ākāśā-
nañcāyatanato abhiññāya
ākāśānañcāyatanam na
maññati ākāśānañcāy-
atanasmiṃ na maññati
ākāśānañcāyatanato na
maññati ākāśānañcāy-
atanam me’ti na maññati.
ākāśānañcāyatanam
nābhinandati. taṃ kissa
hetu? parīññātaṃ taṃ
tathāgatassā’ti vadāmi.

textpali viññāṇaṃcāy-
atanam viññāṇaṃcāy-
atanato abhijānāti. viññāṇaṃcāy-
atanam viññāṇaṃcāy-
atanato abhiññāya

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

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

viññāṇaṇcāyatanam na maññati viññāṇaṇcāyatanasmim na maññati viññāṇaṇcāyatanato na maññati viññāṇaṇcāyatanam me’ti na maññati. viññāṇaṇcāyatanam nābhinandati. tam kissa hetu? pariññātam tam tathāgatassā’ti vadāmi.

textpali ākiñcaññāyatanam ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya ākiñcaññāyatanam na maññati ākiñcaññāyatanasmim na maññati ākiñcaññāyatanato na maññati ākiñcaññāyatanam me’ti na maññati. āk-

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

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

iñcaññāyatanaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā’ti vadāmi.

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

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

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

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

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

textpali suttaṃ sutato abhijānāti. suttaṃ sutato abhiññāya suttaṃ na maññati sutasmiṃ na maññati sutato na maññati suttaṃ me’ti na maññati. suttaṃ nāb-

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

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

166. textenglish He directly knows the cognized from the cognized. Having directly known the cognized from the cognized, he does not conceive the cognized, he does not conceive at the cognized,

hinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā’ti vadāmi.

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

textpali viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiññāya viññātaṃ na maññati viññātasmiṃ na maññati viññātato na maññati viññātaṃ me’ti na maññati.

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

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

168. textenglish He directly knows diversity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does not conceive at diversity, he does not conceive from diversity, he does not

viññātaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā’ti vadāmi.

textpali ekattaṃ ekat-tato abhijānāti. ekattaṃ ekattato abhiññāya ekat-taṃ na maññati ekattas-miṃ na maññati ekat-tato na maññati ekat-taṃ me’ti na maññati. ekattaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā’ti vadāmi.

textpali nānattaṃ nā-nattato abhijānāti. nā-nattaṃ nānattato abhiññāya nānattaṃ na maññati nānattasmiṃ na maññati nānattato na maññati nānattaṃ me’ti na maññati. nā-

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

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

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

nattam nābhinandati.
tam kissa hetu? pariññā-
tam tam tathāgatassā’ti
vadāmi.

textpali sabbam sabbato
abhiñānāti. sabbam sab-
bato abhiññāya sabbam
na maññati sabbasmim
na maññati sabbato na
maññati sabbam me’ti
na maññati. sabbam
nābhinandati. tam kissa
hetu? pariññātam tam
tathāgatassā’ti vadāmi.

textpali nibbānam nib-
bānato abhiñānāti. nib-
bānam nibbānato ab-
hiññāya nibbānam na
maññati nibbānasmim
na maññati nibbānato
na maññati nibbānam
me’ti na maññati. nib-
bānam nābhinandati.
tam kissa hetu? pariññā-

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

textenglish

First Tathagata section is finished.

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

taṃ taṃ tathāgatassā’ti vadāmi.

textpali

**sattthāraha
paṭhamakanaye
sattavanaka bhūmi
paricchedi**

textpali tathāgato’pi bhikkhave araham sammāsambuddho paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati paṭhaviyā na maññati paṭhavito na maññati paṭhaviṃ me’ti na maññati. paṭhaviṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhū-tassa jarāmaṇanti. tas-mātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā

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

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

cāgā paṭinissaggā anut-taraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

textpali āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya āpaṃ na maññati āpasmiṃ na maññati āpato na maññati āpaṃ me’ti na maññati. āpaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhū-tassa jarāmaraṇanti. tas-mātiha bhikkhave tathā-gato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anut-taraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

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

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

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

textpali 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? nandi dukkhassa

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

175. textenglish He directly knows [earth bound] devas from [earth bound] devas. Having directly known [earth bound] devas from [earth bound] devas, he does not conceive [earth bound] devas, he does not conceive at [earth bound] devas, he does not conceive from [earth bound] devas, he does not conceive “[earth bound] devas by me,” he does not delight in [earth bound] devas. What is the reason for that? Having

mūlanti iti viditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṃ abhisambuddho’ti vadāmi.

textpali 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 paṭinissaggā anuttaram sammāsambodhiṃ abhisambuddho’ti

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

176. textenglish He directly knows [sensual heaven] devas from [sensual heaven] devas. Having directly known [sensual heaven] devas from [sensual heaven] devas, he does not conceive [sensual heaven] devas, he does not conceive at [sensual heaven] devas, he does not conceive from [sensual heaven] devas, he does not conceive “[sensual heaven] devas by me,” he does not delight in [sensual heaven] devas. What is the reason for that? Having known thus: “Delight is the root of suffering,” “be-

vadāmi.

textpali 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 bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṃ abhisambuddho’ti vadāmi.

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

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

textpali 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? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtassa jarāmaraṇanti. tas-mātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhim abhisambuddho’ti vadāmi.

the unsurpassed right self-awakening,” I say.

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

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

textpali brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati brahmato na maññati brahmani na maññati brahmaṃ me’ti na maññati. brahmaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtassa jarāmarañanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammasambodhiṃ abhisambuddho’ti vadāmi.

textpali ābhassare ābhassarato abhijānāti. ābhassare ābhassarato abhiññāya ābhassare na maññati ābhassaresu

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

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

na maññati ābhassarato na maññati ābhassare me’ti na maññati. ābhassare nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaraṇanti. tas-mātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anutaram sammāsambodhiṃ abhisambuddho’ti vadāmi.

textpali subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na maññati subhakiṇṇato na maññati subhakiṇṇesu na maññati subhakiṇṇe me’ti na maññati. subhakiṇṇe nābhinandati. taṃ kissa

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

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

hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṣṣa jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaramaṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

textpali vehapphale vehapphalato abhiññāti. vehapphale vehapphalato abhiññāya vehapphale na maññati vehapphalesu na maññati vehapphalato na maññati vehapphale me’ti na maññati. vehapphale nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṣṣa jarāmaṇanti.

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

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

tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṃ abhisambuddho’ti vadāmi.

textpali abhibbhuṃ abhibbhūto abhijānāti. abhibbhuṃ abhibbhuto abhiññāya abhibbhuṃ na maññati abhibbhusmiṃ na maññati abhibbhūto na maññati abhibbhuṃ me’ti na maññati. abhibbhuṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā

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

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

cāgā paṭinissaggā anutaram sammāsambodhiṃ abhisambuddho’ti vadāmi.

textpali ākāśānañcāyatanaṃ ākāśānañcāyatanaṃ abhiñānāti. ākāśānañcāyatanaṃ ākāśānañcāyatanaṃ abhiññāya ākāśānañcāyatanaṃ na maññati ākāśānañcāyatanaṃ na maññati ākāśānañcāyatanaṃ na maññati ākāśānañcāyatanaṃ me’ti na maññati. ākāśānañcāyatanaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṃ jarāmaṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anutaram sammāsambodhiṃ abhisambuddho’ti

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

184. textenglish He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he does not conceive the domain of infinite consciousness, he does not conceive at the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive “the domain of infinite consciousness by me,” he does not delight in the domain of infinite consciousness. What is the reason for that? Having known thus:

vadāmi.

textpali 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? nandi dukkhassa mūlanti iti viditvā bhavā jāti bhūtaṣṣa jarāmaraṇanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhim abhisambuddho’ti

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

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

vadāmi.

textpali ākiñcaññāy-
atanam ākiñcaññāy-
atanato abhijānāti. āk-
iñcaññāyatanam āk-
iñcaññāyatanato ab-
hiññāya ākiñcaññāy-
atanam na maññati āk-
iñcaññāyatanasmim na
maññati ākiñcaññāy-
atanato na maññati
ākiñcaññāyatanam
me’ti na maññati. āk-
iñcaññāyatanam nāb-
hinandati. tam kissa
hetu? nandi dukkhassa
mūlanti iti viditvā bhavā
jāti bhūtaṃ jarāmaraṇanti.
tasmātiha bhikkhave
tathāgato sabbaso taṇhā-

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

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

naṃ khayā virāgā nirodhā
cāgā paṭinissaggā anu-
taraṃ sammāsambodhiṃ
abhisambuddho’ti
vadāmi.

textpali nevasaññānāsaññāy-
atanāṃ nevasaññānāsaññāy-
atanato abhijānāti. nevasaññānāsa-
nāṃ nevasaññānāsaññāy-
atanato abhiññāya
nevasaññānāsaññāy-
atanāṃ na maññati
nevasaññānāsaññāy-
atanasmīṃ na maññati
nevasaññānāsaññāy-
atanato na maññati
nevasaññānāsaññāy-
atanāṃ me’ti na maññati.
nevasaññānāsaññāy-
atanāṃ nābhinandati.
taṃ kissa hetu? nandi
dukkhassa mūlanti iti
viditvā bhavā jāti bhū-
tassa jarāmaraṇanti. tas-
mātiha bhikkhave tathā-

nor non-perception, he does not conceive “the domain of neither perception nor non-perception by me,” he does not delight in the domain of neither perception nor non-perception. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from the destruction, fading away, cessation, giving up, letting go of all thirsts, the Tathagata has fully awakened to the unsurpassed right self-awakening,” I say.

187. textenglish He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive at the seen, he does not conceive from the seen, he does not conceive “the seen by me,” he does not delight in the seen.

gato sabbaso taṇhānaṃ
khayā virāgā nirodhā
cāgā paṭinissaggā anu-
taraṃ sammāsambod-
hiṃ abhisambuddho’ti
vadāmi.

textpali diṭṭhaṃ diṭṭhato
abhiñānāti. diṭṭhaṃ
diṭṭhato abhiññāya
diṭṭhaṃ na maññati
diṭṭhasmiṃ na maññati
diṭṭhato na maññati
diṭṭhaṃ me’ti na maññati.
diṭṭhaṃ nābhinandati.
taṃ kissa hetu? nandi
dukkhassa mūlanti iti
viditvā bhavā jāti bhū-

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

188. textenglish He directly knows the heard from the heard. Having directly known the heard from the heard, he does not conceive the heard, he does not conceive at the heard, he does not conceive from the heard, he does not conceive “the heard by me,” he does not delight in the heard. What is the reason for that? Having known thus: “Delight is the root of suffering,” “being is the coming into being of birth, old age and death.” Therefore, O bhikkhus, “from

tassa jarāmarañanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṃ abhisambuddho’ti vadāmi.

textpali 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? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmarañanti. tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṃ abhisambuddho’ti vadāmi.

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

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

textpali mutam mutato abhijānāti. mutam mutato abhiññāya mutam na maññati mutasmim na maññati mutato na maññati mutam me’ti na maññati. mutam nābhinandati. tam kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaṇanti. tas-mātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṃ abhisambuddho’ti vadāmi.

I say.

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

191. textenglish He directly knows unity from unity. Having directly known unity from unity, he does not con-

textpali viññātaṃ viññā-tato abhijānāti. viññā-taṃ viññātato abhiññāya viññātaṃ na maññati viññātasmiṃ na maññati viññātato na maññati viññātaṃ me’ti na maññati. viññātaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhū-tassa jarāmaraṇanti. tas-mātiha bhikkhave tathā-gato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anut-taraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

textpali ekattaṃ ekat-tato abhijānāti. ekattaṃ ekattato abhiññāya ekattaṃ na maññati ekattas-

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

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

mim na maññati ekat-
tato na maññati ekat-
taṃ me’ti na maññati.
ekattaṃ nābhinandati.
taṃ kissa hetu? nandi
dukkhassa mūlanti iti
viditvā bhavā jāti bhū-
tassa jarāmaṇanti. tas-
mātiha bhikkhave tathā-
gato sabbaso taṇhānaṃ
khayā virāgā nirodhā
cāgā paṇissaggā anut-
taraṃ sammāsambodhi-
ṃ abhisambuddho’ti
vadāmi.

textpali nānattaṃ nā-
nattato abhijānāti. nā-
nattaṃ nānattato ab-
hiññāya nānattaṃ na
maññati nānattasmim
na maññati nānattato
na maññati nānattaṃ
me’ti na maññati. nā-
nattaṃ nābhinandati.
taṃ kissa hetu? nandi
dukkhassa mūlanti iti
viditvā bhavā jāti bhū-
tassa jarāmaṇanti. tas-

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

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

mātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṃ abhisambuddho’ti vadāmi.

textpali sabbam sabbato abhiñānāti. sabbam sabbato abhiññāya sabbam na maññati sabbasmim na maññati sabbato na maññati sabbam me’ti na maññati. sabbam nābhinandati. tam kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaraṇanti. tas-mātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṃ abhisambuddho’ti vadāmi.

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

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

textpali nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati nibbānaṃ na maññati nibbānato na maññati nibbānaṃ me’ti na maññati. nibbānaṃ nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti veditvā bhavā jāti bhūtassa jarāmaraṇanti. tasamātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṃ abhisambuddho’ti vadāmi’ti.

textpali

Second Tathagata section is finished.

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

**satthāraha dutiyakanaye
aṭṭhavānakabhūmi
paricchedi.**

textpali idamavoca bhagavā¹. na te bhikkhū bhagavato bhāsitaṃ abhinanduntī².

¹nābhinanduntī (katthaci)■

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