

0.0.1 Root Cause

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

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

3. Here, O bhikkhus, the one to whom the hearing [of the Dhamma] does not come to be, the puthujjana; the one who does not possess the vision of the noble ones, not well-versed, not trained in the noble ones’ Dhamma; the one who does not possess the vision of true men, not well-versed, not trained in true men’s Dhamma. He perceives earth from earth. Having perceived earth from earth, he conceives earth, he conceives in earth, he conceives from earth, he conceives “earth is for me,” he delights in earth. What is the reason for that? He does not have comprehensive knowledge of it, I say.

4. He perceives water from water. Having perceived water from water, he conceives water, he conceives in water, he conceives from water, he conceives “water is

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

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

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

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

8. He perceives devas from devas. Having perceived devas from devas, he conceives devas, he conceives in devas, he conceives from devas, he conceives “devas is

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

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

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

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

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

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

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

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

15. He perceives the domain of infinite space from the domain of infinite space. Having perceived the domain of infinite space from the domain of infinite space, he conceives the domain of infinite space, he conceives in the domain of infinite space, he conceives from the

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

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

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

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

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

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

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

21. He perceives the thought from the thought. Having perceived the thought from the thought, he conceives the thought, he conceives in the thought, he conceives from the thought, he conceives “the thought is for me,”

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

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

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

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

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

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

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

Puthujjana section is finished.

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

28. He directly knows water from water. Having directly known water from water, he must not conceive water, he must not conceive in water, he must not conceive from water, he must not conceive “water is for me,” he must not delight in water. What is the reason for that?

He must have comprehensive knowledge of it, I say.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

of it, I say.

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

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

44. He directly knows the heard from the heard. Having directly known the heard from the heard, he must not conceive the heard, he must not conceive in the heard, he must not conceive from the heard, he must not conceive

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

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

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

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

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

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

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

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

Sekha section is finished.

51. Also, O bhikkhus, the bhikkhu who is arahant with asavas destroyed, one who has lived [the life of purity], done what must be done, laid down the burden, attained

the true advantage, completely destroyed the fetters of being, one who is liberated by right final knowledge. He too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive in earth, he does not conceive from earth, he does not conceive “earth is for me,” he does not delight in earth. What is the reason for that? He has comprehensive knowledge of it, I say.

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

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

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

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

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

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

58. He directly knows Brahma from Brahma. Having directly known Brahma from Brahma, he does not conceive Brahma, he does not conceive in Brahma, he does not conceive from Brahma, he does not conceive “Brahma

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

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

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

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

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

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

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

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

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

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

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

hensive knowledge of it, I say.

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

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

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

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

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

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

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

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

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

First arahant section is finished.

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

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

of lust.

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

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

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

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

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

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

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

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

his liberation from lust due to the destruction of lust.

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

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

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

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

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

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

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

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

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

91. He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive in the seen, he does not conceive from the seen, he does not conceive “the seen is for me,” he does not delight in the seen. What is

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

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

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

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

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

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

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

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

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

Second arahant section is finished.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

to the destruction of hate.

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

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

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

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

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

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

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

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

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

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

Third arahant section is finished.

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

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

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

from delusion due to the destruction of delusion.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

due to the destruction of delusion.

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

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

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

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

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

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

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

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

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

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

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

Fourth arahant section is finished.

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

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

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

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

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

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

153. He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not conceive Pajapati, he does not conceive in Pajapati, he does not conceive from Pajapati, he does not conceive

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

First Tathagata section is finished.

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

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

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

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

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

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

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

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

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

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

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

unsurpassed right self-awakening,” I say.

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

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

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

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

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

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

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

self-awakening,” I say.

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

186. He directly knows the domain of neither perception nor non-perception from the domain of neither perception nor non-perception. Having directly known the domain of neither perception nor non-perception from the domain of neither perception nor non-perception, he does not conceive the domain of neither perception nor non-perception, he does not conceive in the domain of neither perception nor non-perception, he does not conceive from the domain of neither perception nor non-perception, he does not conceive “the domain of neither perception nor non-perception is for me,” he does not delight in the domain of neither perception nor non-

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

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

188. He directly knows the heard from the heard. Having directly known the heard from the heard, he does not conceive the heard, he does not conceive in the heard, he does not conceive from the heard, he does not conceive “the heard is for me,” he does not delight in the heard. What is the reason for that? Having known thus: “Delight is the root of suffering.” “Being is the coming into being of birth, old age and death.” Therefore, O bhikkhu s, “from the destruction, fading away, cessation,

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

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

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

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

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

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

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

Second Tathagata section is finished.

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