0.0.1 Root Cause

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

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

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

4. He perceives water from water. Having perceived water from water, he conceives water, he conceives at water, he conceives from water, he conceives "water by

0.0.1 mūlapariyāyasuttaṃ

1. evaṃ me sutaṃ ekaṃ samayaṃ bhagavā ukkaṭṭhāyaṃ viharati subhagavane sālarājamūle. tatra kho bhagavā bhikkhū āmantesi bhikkhavo'ti. bhadante'ti te bhikkhū bhagavato paccassosuṃ. bhagavā etadavoca.

2. sabbadhammamūlapariyāyaṃ vo bhikkhave desessāmi taṃ suṇātha sādhukaṃ manasi karotha bhāsissāmī'ti evaṃ bhante'ti kho te bhikkhū bhagavato paccassosuṃ. bhagavā etadavoca.

3. idha bhikkhave assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto paṭhaviṃ paṭhavito sañjānāti. paṭhaviṃ paṭhavito saññatvā paṭhaviṃ maññati paṭhaviyā maññati paṭhavito maññati paṭhaviṃ me'ti maññati. paṭhaviṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

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

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

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

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

8. He perceives [sensual heaven] devas from [sensual heaven] devas. Having perceived [sensual heaven] devas from [sensual heaven] devas, he conceives [sensual heaven] devas, he conceives at [sensual heaven] devas, he con-

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

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

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

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

9. pajāpatiṃ pajāpatito sañjānāti. pajāpatiṃ pajāpatito saññatvā pajāpatiṃ maññati pajāpatismiṃ maññati pajāpatito maññati pajāpatiṃ me'ti maññati. pajāpatiṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

---

ceives from [sensual heaven] devas, he conceives "[sensual heaven] devas by me," he delights in [sensual heaven] devas. What is the reason for that? He does not have comprehensive knowledge of it, I say.

9. He perceives Pajapati from Pajapati. Having perceived Pajapati from 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 knowledge of it, I say.

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

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

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

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

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

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

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

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

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

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

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

15. ākāsānañcāyatanaṃ ākāsānañcāyatanato sañjānāti. ākāsānañcāyatanaṃ ākāsānañcāyatanato saññatvā ākāsānañcāyatanaṃ maññati ākāsānañcāyatanasmiṃ maññati ākāsānañcāyatanato maññati ākāsānañcāyatanaṃ me'ti maññati. ākāsānañcāyatanaṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

16. viññāṇañcāyatanaṃ viññāṇañcāyatanato sañjānāti. viññāṇañcāyatanaṃ viññāṇañcāyatanato saññatvā viññāṇañcāyatanaṃ maññati viññāṇañcāyatanasmiṃ maññati viññāṇañcāyatanato maññati viññāṇañcāyatanaṃ me'ti maññati. viññāṇañcāyatanaṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

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

18. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanato sañjānāti. nevasaññānāsaññāyatanaṃ nevasañ-

---

pts page 003
bjt page 008

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

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

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

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

19. 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.

20. sutaṃ sutato sañjānāti. sutaṃ sutato saññatvā sutaṃ maññati sutasmiṃ maññati sutato maññati sutaṃ me'ti maññati. sutaṃ abhinandati. taṃ kissa hetu? apariññātaṃ tassā'ti vadāmi.

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

22. 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.

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

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

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

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

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

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

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

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

assutavantaputhujjanaha vaseni paṭhamakabhūmi

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

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

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

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

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

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

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

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

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

32. deve devato abhijānāti. deve devato abhiññāya deve māmañña devesu māmañña devato māmañña deve

26. 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.

Puthujjana section is finished.

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

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

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

33. pajāpatiṃ pajāpatito abhijānāti. pajāpatiṃ pajāpatito abhiññāya pajāpatiṃ māmañña pajāpatismiṃ māmañña pajāpatito māmañña pajāpatiṃ me'ti māmañña. pajāpatiṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

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

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

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

37. vehapphale vehapphalato abhijānāti. vehapphale vehapphalato abhiññāya vehapphale māmañña vehap-

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

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

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

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

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

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

39. ākāsānañcāyatanaṃ ākāsānañcāyatanato abhijānāti. ākāsānañcāyatanaṃ ākāsānañcāyatanato abhiññāya ākāsānañcāyatanaṃ māmañña ākāsānañcāyatanasmiṃ māmañña ākāsānañcāyatanato māmañña ākāsānañcāyatanaṃ me'ti māmañña. ākāsānañcāyatanaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

40. viññāṇañcāyatanaṃ viññāṇañcāyatanato abhijānāti. viññāṇañcāyatanaṃ viññāṇañcāyatanato abhiññāya viññāṇañcāyatanaṃ māmañña viññāṇañcāyatanasmiṃ māmañña viññāṇañcāyatanato māmañña viññāṇañcāyatanaṃ me'ti māmañña. viññāṇañcāyatanaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

41. ākiñcaññāyatanaṃ ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanaṃ ākiñcaññāyatanato abhiññāya ākiñcaññāyatanaṃ māmañña ākiñcaññāyatanasmiṃ māmañña

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

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

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

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

ākiñcaññāyatanato māmaññi ākiñcaññāyatanaṃ me'ti māmaññi. ākiñcaññāyatanaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

42. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanaṃ māmaññi nevasaññānāsaññāyatanasmiṃ māmaññi nevasaññānāsaññāyatanato māmaññi nevasaññānāsaññāyatanaṃ me'ti māmaññi. nevasaññānāsaññāyatanaṃ mābhinandi. taṃ kissa hetu? pariññeyyaṃ tassā'ti vadāmi.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

sekhaha vivaṭṭavaseni dutiyakabhūmi paricchedi

51. yo'pi so bhikkhave bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto so'pi paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati. paṭhaviyā na maññati. paṭhavito na maññati. paṭhaviṃ me'ti na maññati. paṭhaviṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

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

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

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

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

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

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

55. bhūte bhūtato abhijānāti. bhūte bhūtato abhiñ-ñāya bhūte na maññati. bhūtesu na maññati. bhūtato na maññati. bhūte me'ti na maññati. bhūte nābhinan-dati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

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

57. pajāpatiṃ pajāpatito abhijānāti. pajāpatiṃ pa-jāpatito abhiññāya pajāpatiṃ na maññati. pajāpati-smiṃ na maññati. pajāpatito na maññati. pajāpatiṃ me'ti na maññati. pajāpatiṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

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

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

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

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

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

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

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

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

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

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

64. viññāṇañcāyatanaṃ viññāṇañcāyatanato abhijānāti. viññāṇañcāyatanaṃ viññāṇañcāyatanato abhiññāya viññāṇañcāyatanaṃ na maññati. viññāṇañcāya-

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

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

Sekha section is finished.

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

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

65. ākiñcaññāyatanaṃ ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanaṃ ākiñcaññāyatanato abhiññāya ākiñcaññāyatanaṃ na maññati. ākiñcaññāyatanasmiṃ na maññati. ākiñcaññāyatanato na maññati. ākiñcaññāyatanaṃ me'ti na maññati. ākiñcaññāyatanaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

66. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanaṃ na maññati. nevasaññānāsaññāyatanasmiṃ na maññati. nevasaññānāsaññāyatanato na maññati. nevasaññānāsaññāyatanaṃ me'ti na maññati. nevasaññānāsaññāyatanaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

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

68. sutaṃ sutato abhijānāti. sutaṃ sutato abhiññāya sutaṃ na maññati. sutasmiṃ na maññati. sutato na

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

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

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

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

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

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

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

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

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

73. sabbaṃ sabbato abhijānāti. sabbaṃ sabbato abhiññāya sabbaṃ na maññati. sabbasmiṃ na maññati. sab-

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

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

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

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

74. nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati. nibbānasmiṃ na maññati. nibbānato na maññati. nibbānaṃ me'ti na maññati. nibbānaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ tassā'ti vadāmi.

khīṇāsavaha paricchedi paṭhamakanaye tatiyakabhūmi

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

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

---

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

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

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

61. He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive at Vehapphala devas,

77. 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.

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

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

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

81. pajāpatiṃ pajāpatito abhijānāti. pajāpatiṃ pajāpatito abhiññāya pajāpatiṃ na maññati pajāpatismiṃ na maññati pajāpatito na maññati pajāpatiṃ me'ti na maññati. pajāpatiṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

82. brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati brahmato na

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

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

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

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

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

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

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

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

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

87. ākāsānañcāyatanaṃ ākāsānañcāyatanato abhijānāti. ākāsānañcāyatanaṃ ākāsānañcāyatanato abhiññāya ākāsānañcāyatanaṃ na maññati ākāsānañcāyatanasmiṃ na maññati ākāsānañcāyatanato na maññati ākāsānañcāyatanaṃ me'ti na maññati. ākāsānañcāyatanaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

88. viññāṇañcāyatanaṃ viññāṇañcāyatanato abhijānāti. viññāṇañcāyatanaṃ viññāṇañcāyatanato abhiññāya viññāṇañcāyatanaṃ na maññati viññāṇañcāyatanasmiṃ na maññati viññāṇañcāyatanato na maññati viññāṇañcāyatanaṃ me'ti na maññati. viññāṇañcāyatanaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

89. ākiñcaññāyatanaṃ ākiñcaññāyatanato abhijānāti, ākiñcaññāyatanaṃ ākiñcaññāyatanato abhiññāya ākiñcaññāyatanaṃ na maññati ākiñcaññāyatanasmiṃ na maññati ākiñcaññāyatanato na maññati ākiñcaññāyatanaṃ me'ti na maññati. ākiñcaññāyatanaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

90. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanasmiṃ na maññati nevasaññānāsaññāyatanato na maññati nevasaññānāsaññāyatanaṃ me'ti na maññati. nevasañ-

delight in the domain of neither perception nor non-perception. What is the reason for that? He has comprehensive knowledge of it, I say.

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

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

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

ñānāsaññāyatanaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

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

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

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

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

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

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

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

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

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

ekattaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

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

97. sabbaṃ sabbato abhijānāti. sabbaṃ sabbato abhiññāya sabbaṃ na maññati sabbasmiṃ na maññati sabbato na maññati sabbaṃ me'ti na maññati. sabbaṃ nābhinandati. taṃ kissa hetu? khayā rāgassa vītarāgattā.

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

khīṇāsavaha dutiyakanaye cataravanaka bhūmi paricchedi

99. yo'pi so bhikkhave bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto so'pi paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito

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

First arahant section is finished.

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

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

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

100. āpaṃ āpato abhijānāti. āpaṃ āpato abhiññāya āpaṃ na maññati āpasmiṃ na maññati āpato na maññati āpaṃ me'ti na maññati. āpaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

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

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

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

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

of lust.

77. He directly knows fire from fire. Having directly known fire from fire, he does not conceive fire, he does not conceive 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 extinction of lust.

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

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

105. pajāpatiṃ pajāpatito abhijānāti. pajāpatiṃ pajāpatito abhiññāya pajāpatiṃ na maññati pajāpatismiṃ na maññati pajāpatito na maññati pajāpatiṃ me'ti na maññati. pajāpatiṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

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

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

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

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

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 extinction of lust.

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

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

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

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

111. ākāsānañcāyatanaṃ ākāsānañcāyatanato abhijānāti. ākāsānañcāyatanaṃ ākāsānañcāyatanato abhiññāya ākāsānañcāyatanaṃ na maññati ākāsānañcāyatanasmiṃ na maññati ākāsānañcāyatanato na maññati ākāsānañcāyatanaṃ me'ti na maññati. ākāsānañcāyatanaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

112. viññāṇañcāyatanaṃ viññāṇañcāyatanato abhijānāti. viññāṇañcāyatanaṃ viññāṇañcāyatanato abhiññāya viññāṇañcāyatanaṃ na maññati viññāṇañcāyatanasmiṃ na maññati viññāṇañcāyatanato na maññati viññāṇañcāyatanaṃ me'ti na maññati. viññāṇañcāyatanaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

113. ākiñcaññāyatanaṃ ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanaṃ ākiñcaññāyatanato abhiññāya ākiñcaññāyatanaṃ na maññati ākiñcaññāyatanasmiṃ na maññati ākiñcaññāyatanato na maññati ākiñcaññāyatanaṃ me'ti na maññati. ākiñcaññāyatanaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

"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 extinction 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 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 extinction of lust.

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

86. He directly knows Vanquisher from Vanquisher. Having directly known Vanquisher from Vanquisher, he does not conceive Vanquisher, he does not conceive at Vanquisher, he does not conceive from Vanquisher, he does not conceive "Vanquisher by me," he does not delight in Vanquisher. What is the reason for that? Because

114. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanasmiṃ na maññati nevasaññānāsaññāyatanato na maññati nevasaññānāsaññāyatanaṃ me'ti na maññati. nevasaññānāsaññāyatanaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

115. diṭṭhaṃ diṭṭhato abhijānāti. diṭṭhaṃ diṭṭhato abhiññāya diṭṭhaṃ na maññati diṭṭhasmiṃ na maññati diṭṭhato na maññati diṭṭhaṃ me'ti na maññati. diṭṭhaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

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

117. mutaṃ mutato abhijānāti. mutaṃ mutato abhiññāya mutaṃ na maññati mutasmiṃ na maññati mutato na maññati mutaṃ me'ti na maññati. mutaṃ nābhinandati. taṃ kissa hetu? khayā dosassa vītadosattā.

118. viññātaṃ viññātato abhijānāti. viññātaṃ viññātato abhiññāya viññātaṃ na maññati viññātasmiṃ na

of his liberation from lust due to the extinction of lust.

87. He directly knows the domain of infinite space from the domain of infinite space. Having directly known the domain of infinite space from the domain of infinite space, he does not conceive the domain of infinite space, he does not conceive at the domain of infinite space, he does not conceive from the domain of infinite space, he does not conceive "the 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 extinction of lust.

88. He directly knows the domain of infinite consciousness from the domain of infinite consciousness. Having directly known the domain of infinite consciousness from the domain of infinite consciousness, he does not conceive the domain of infinite consciousness, he does not conceive at the domain of infinite consciousness, he does not conceive from the domain of infinite consciousness, he does not conceive "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 lust due to the extinction 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

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

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

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

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

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

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 extinction 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 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 extinction of lust.

91. He directly knows the seen from the seen. Having directly known the seen from the seen, he does not conceive the seen, he does not conceive at the seen, he does 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 extinction of lust.

khīṇāsavaha tatiyakanaye pañcakavanaka paricchedi bhūmi

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

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

125. 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 mohassa vītamohattā.

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

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

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

95. 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

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

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

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

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

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

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 extinction of lust.

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

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

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

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

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

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

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

136. viññāṇañcāyatanaṃ viññāṇañcāyatanato abhijānāti. viññāṇañcāyatanaṃ viññāṇañcāyatanato abhiññāya viññāṇañcāyatanaṃ na maññati viññāṇañcāya-

Second arahant section is finished.

99. Also, O bhikkhus, the bhikkhu who is an arahant with asavas extincted, one who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely extincted 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 extinction of hate.

100. He directly knows water from water. Having directly known water from water, he does not conceive water, he does not conceive at water, he does not 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 hate due to the extinction of hate.

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

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

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

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

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

140. sutaṃ sutato abhijānāti. sutaṃ sutato abhiññāya sutaṃ na maññati sutasmiṃ na maññati sutato

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

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

104. He directly knows [sensual heaven] devas from [sensual heaven] devas. Having directly known [sensual heaven] devas from [sensual heaven] devas, he does not conceive [sensual heaven] devas, he does not conceive at [sensual heaven] devas, he does not conceive from [sensual heaven] devas, he does not conceive "[sensual heaven] devas by me," he does not delight in [sensual heaven] devas. What is the reason for that? Because of his liberation from hate due to the extinction of hate.

105. He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not

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

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

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

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

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

145. sabbaṃ sabbato abhijānāti. sabbaṃ sabbato abhiññāya sabbaṃ na maññati sabbasmiṃ na maññ-

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 extinction of hate.

106. 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 hate due to the extinction of hate.

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

ñati sabbato na maññati sabbaṃ me'ti na maññati. sabbaṃ nābhinandati. taṃ kissa hetu? khayā mohassa vītamohattā.

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

khīṇāsavaha catutthakanaye javanaka bhūmi paricchedi

147. tathāgato'pi bhikkhave arahaṃ 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? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

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

149. tejaṃ tejato abhijānāti. tejaṃ tejato abhiññāya tejaṃ na maññati tejasmiṃ na maññati tejato na maññ-

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

109. He directly knows Vehapphala devas from Vehapphala devas. Having directly known Vehapphala devas from Vehapphala devas, he does not conceive Vehapphala devas, he does not conceive at Vehapphala devas, he does not conceive from Vehapphala devas, he does not conceive "Vehapphala 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 extinction of hate.

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

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

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

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

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

153. pajāpatiṃ pajāpatito abhijānāti. pajāpatiṃ pajāpatito abhiññāya pajāpatiṃ na maññati pajāpatismiṃ na maññati pajāpatito na maññati pajāpatiṃ me'ti na maññati. pajāpatiṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

154. brahmaṃ brahmato abhijānāti. brahmaṃ brahmato abhiññāya brahmaṃ na maññati brahmani na

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

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

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

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

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

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

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

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

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

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

159. ākāsānañcāyatanaṃ ākāsānañcāyatanato abhijānāti. ākāsānañcāyatanaṃ ākāsānañcāyatanato abhiññāya ākāsānañcāyatanaṃ na maññati ākāsānañcāyatanasmiṃ na maññati ākāsānañcāyatanato na maññati ākāsānañcāyatanaṃ me'ti na maññati. ākāsānañcāyatanaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

160. viññāṇañcāyatanaṃ viññāṇañcāyatanato abhijānāti. viññāṇañcāyatanaṃ viññāṇañcāyatanato abhiññāya viññāṇañcāyatanaṃ na maññati viññāṇañcāyatanasmiṃ na maññati viññāṇañcāyatanato na maññati viññāṇañcāyatanaṃ me'ti na maññati. viññāṇañcāyatanaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

161. ākiñcaññāyatanaṃ ākiñcaññāyatanato abhijānāti. ākiñcaññāyatanaṃ ākiñcaññāyatanato abhiññāya ākiñcaññāyatanaṃ na maññati ākiñcaññāyatanasmiṃ na maññati ākiñcaññāyatanato na maññati ākiñcaññāyatanaṃ me'ti na maññati. ākiñcaññāyatanaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

162. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanato abhijānāti. nevasaññānāsaññāyatanaṃ nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanaṃ na maññati nevasaññānāsaññāyatanasmiṃ na maññati nevasaññānāsaññāyatanato na maññati nevasaññānāsaññāyatanaṃ me'ti na maññati. nevasañ-

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

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

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

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

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

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

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

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

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

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

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 extinction of hate.

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

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

Third arahant section is finished.

123. Also, O bhikkhus, the bhikkhu who is an arahant with asavas extincted, one who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely extincted the

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

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

169. sabbaṃ sabbato abhijānāti. sabbaṃ sabbato abhiññāya sabbaṃ na maññati sabbasmiṃ na maññati sabbato na maññati sabbaṃ me'ti na maññati. sabbaṃ nābhinandati. taṃ kissa hetu? pariññātaṃ taṃ tathāgatassā'ti vadāmi.

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

satthāraha paṭhamakanaye sattavanaka bhūmi paricchedi

171. tathāgato'pi bhikkhave arahaṃ sammāsambuddho paṭhaviṃ paṭhavito abhijānāti. paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati paṭhaviyā na maññ-

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 extinction of delusion.

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

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

126. He directly knows air from air. Having directly known air from air, he does not conceive air, he does not conceive at air, he does not conceive from air, he does not conceive "air by me," he does not delight in air.

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

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

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

174. vāyaṃ vāyato abhijānāti. vāyaṃ vāyato abhiññāya vāyaṃ na maññati vāyasmiṃ na maññati vāyato

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

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

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

129. He directly knows Pajapati from Pajapati. Having directly known Pajapati from Pajapati, he does not conceive Pajapati, he does not conceive at Pajapati, he does not conceive from Pajapati, he does not conceive "Pajapati by me," he does not delight in Pajapati. What

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

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

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

177. pajāpatiṃ pajāpatito abhijānāti. pajāpatiṃ pajāpatito abhiññāya pajāpatiṃ na maññati pajāpatismiṃ na maññati pajāpatito na maññati pajāpatiṃ me'ti na maññati. pajāpatiṃ nābhinandati. taṃ kissa hetu?

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

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

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

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

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

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

180. subhakiṇṇe subhakiṇṇato abhijānāti. subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na maññati subhakiṇṇato na maññati subhakiṇṇesu na maññati subhakiṇṇe me'ti na maññati. subhakiṇṇe nābhinandati. taṃ kissa hetu? nandi dukkhassa mūlanti iti viditvā

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

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

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

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

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

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

183. ākāsānañcāyatanaṃ ākāsānañcāyatanato abhijānāti. ākāsānañcāyatanaṃ ākāsānañcāyatanato abhiññāya ākāsānañcāyatanaṃ na maññati ākāsānañcāyatanasmiṃ na maññati ākāsānañcāyatanato na maññati

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 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 extinction 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 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 extinction 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,

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

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

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

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 extinction of delusion.

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

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

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

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

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

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

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

144. He directly knows diversity from diversity. Having directly known diversity from diversity, he does not conceive diversity, he does not conceive at diversity, he does not conceive from diversity, he does not conceive "diversity by me," he does not delight in diversity. What

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

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

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

192. nānattaṃ nānattato abhijānāti. nānattaṃ nānattato abhiññāya nānattaṃ na maññati nānattasmiṃ

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

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

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

Fourth arahant section is finished.

147. Also, O bhikkhus, the Tathagata, the Arahant, the rightly self-awakened one, he too directly knows earth from earth. Having directly known earth from earth, he does not conceive earth, he does not conceive at earth, he does not conceive from earth, he does not conceive "earth by me," he does not delight in earth. What is

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

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

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

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

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

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

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

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

satthāraha dutiyakanaye aṭṭhavānakabhūmi paricchedi.

195. idamavoca bhagavā[1]. na te bhikkhū bhagavato bhāsitaṃ abhinandunti[2].

[1] nābhinandunti (katthaci)
[2] na attamanā te bhikkhū (syā); attamanā te bhikkhū (pts)

[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? The Tathagata has comprehensive knowledge of that, I say.

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

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

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

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

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

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

The Tathagata has comprehensive knowledge of that, I say.

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

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

160. He directly knows the domain of infinite consciousness from the domain of 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,