

MN 1

Majjhima Nikāya

The Middle Length Discourses

Mūlapariyāya Vagga

The Section on The Root Pattern of Behavior of All Mind Objects

Mūlapariyāya Sutta

“The Root Pattern of Behavior of All Mind Objects”

Translated by Bhikkhu Candana

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I have personally heard this.

Once, while The Blessed One was living in the Ukkatthā region, within the Subhaga Grove, dwelling at the foot of a royal Sāla tree, He addressed the Bhikkhus and said:

“Bhikkhus,”

“Yes, Lord!” the Bhikkhus replied.

And The Blessed One continued by saying:

“Bhikkhus, I will now instruct you on the root source of all things. Now, pay close attention and listen carefully to what I’m about to teach you.”

“Yes, Bhante!” those Bhikkhus replied.

The Blessed One then said this:

A. Puthujjana: the untrained and dense person, being oblivious of The Dhamma

“Here, Bhikkhus, the *puthujjana*, being an untrained and dense person, who is oblivious of The Dhamma, neither seeks out the Noble Ones, nor respects them or even looks upon them with

true veneration. This, because such an untrained and dense person, who is oblivious of The Dhamma, has never truly recognized a genuinely Noble Person in his entire life, and by the same token, is both unskilled and undisciplined in The Dhamma taught by the Noble Ones.

1 p. Earth (Pathavi)

“For this reason, while looking at earth and all that has the solidity or material quality of the earth element, the untrained and dense person, being oblivious of The Dhamma, perceives it as nothing other than earth.

“Now, due to this rigid way of perceiving and objectifying earth, he imagines earth to be earth, through and through, and nothing else; he imagines himself existing in, and in relation to earth; he imagines himself being distinctly different and apart from earth; he imagines earth as something to be possessed, and thus considers it as ‘mine,’ to the extent that he even begins delighting in and *because* of earth, with its characteristic of solidity.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

2 p. Water (Āpo)

“Similarly, while looking at water and all that has the fluidity or cohesive quality of the water element, the untrained and dense person, being oblivious of The Dhamma, perceives it as nothing other than water.

“Now, due to this rigid way of perceiving and objectifying water, he imagines water to be water, through and through, and nothing else; he imagines himself existing in, and in relation to water; he imagines himself being distinctly different and apart from water; he imagines water as something to be possessed, and thus considers it as ‘mine,’ to the extent that he even begins delighting in and *because* of water, with its characteristic of liquidity.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

3 p. Fire (Tejo)

“Similarly, while looking at fire and all that has the heating or temperature quality of the fire element, the untrained and dense person, being oblivious of The Dhamma, perceives it as nothing other than fire.

“Now, due to this rigid way of perceiving and objectifying fire, he imagines fire to be fire, through and through, and nothing else; he imagines himself existing in, and in relation to fire; he imagines himself being distinctly different and apart from fire; he imagines fire as something to be possessed, and thus considers it as ‘mine,’ to the extent that he even begins delighting in and *because* of fire, with its characteristic of temperature changes.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

4 p. Air or Wind (Vāyo)

“Similarly, while looking at air and all that has the moving or pressuring quality of the air or wind element, the untrained and dense person, being oblivious of The Dhamma, perceives it as nothing other than air.

“Now, due to this rigid way of perceiving and objectifying air, he imagines air to be air, through and through, and nothing else; he imagines himself existing in, and in relation to air; he imagines himself being distinctly different and apart from air; he imagines air as something to be possessed, and thus considers it as ‘mine,’ to the extent that he even begins delighting in and *because* of air, with its characteristic of movement.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

5 p. Living Beings (Bhūtā)

“Similarly, while looking at living beings and all their diverse features and qualities, the untrained and dense person, being oblivious of The Dhamma, perceives them to be nothing other than living beings, possessing those distinct features and qualities.

“Now, due to this rigid way of perceiving and objectifying living beings, he imagines living beings to be just that: living beings, through and through, and nothing else; he imagines himself existing among, and in relation to other living beings; he imagines himself being distinctly different and apart from other living beings; he imagines living beings as things to be possessed, and thus considers living beings as ‘mine,’ to the extent that he even begins delighting in and *because* of living beings, with their distinct features.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

6 p. Devas or Divine Beings (Devā)

“Similarly, while looking at Devas and all their divine and heavenly features and qualities, the untrained and dense person, being oblivious of The Dhamma, perceives them to be nothing other than Devas.

“Now, due to this rigid way of perceiving and objectifying Devas, he imagines Devas to be just that: Divine Beings, through and through, and nothing else; he imagines himself existing in relation to Devas; he imagines himself being distinctly different and apart from Devas; he imagines Devas as things to be possessed, and thus considers Devas as ‘mine,’ to the extent that he even begins delighting in and *because* of Devas, with their distinct features.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

7 p. Progenitor / Predecessor to all Beings (Pajāpati)

“Similarly, while looking at Pajāpati, the Progenitor and Predecessor to all beings, the untrained and dense person, being oblivious of The Dhamma, perceives him to be nothing other than Pajāpati.

“Now, due to this rigid way of perceiving and objectifying Pajāpati, he imagines Pajāpati to be just that: Pajāpati, through and through, and nothing else; he imagines himself existing in relation to Pajāpati; he imagines himself being distinctly different and apart from Pajāpati; he imagines Pajāpati as something to be possessed, and thus considers Pajāpati as ‘mine,’ to the extent that he even begins delighting in and *because* of Pajāpati.

“And why is this the case?

“It is because such a person has neither fully understood it nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

8 p. Brahma (Brahmā)

“Similarly, while looking at Brahma, the untrained and dense person, being oblivious of The Dhamma, perceives him to be nothing other than Brahma.

“Now, due to this rigid way of perceiving and objectifying Brahma, he imagines Brahma to be just that: Brahma, through and through, and nothing else; he imagines himself existing in relation to Brahma; he imagines himself being distinctly different and apart from Brahma; he imagines Brahma as something to be possessed, and thus considers Brahma as ‘mine,’ to the extent that he even begins delighting in and *because* of Brahma.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

9 p. Devas of Streaming Radiance (Ābhassara Devā)

“Similarly, while looking at Devas of Streaming Radiance (Ābhassara Devas) and all their divine and heavenly qualities, the untrained and dense person, being oblivious of The Dhamma, perceives them to be nothing other than Devas of Streaming Radiance.

“Now, due to this rigid way of perceiving and objectifying the Ābhassara Devas, he imagines the Ābhassara Devas to be just that: Devas of Streaming Radiance, through and through, and nothing else; he imagines himself existing in relation to the Ābhassara Devas; he imagines himself being distinctly different and apart from the Ābhassara Devas; he imagines the Ābhassara Devas as things to be possessed, and thus considers the Ābhassara Devas as ‘mine,’ to the extent that he even begins delighting in and *because* of the Ābhassara Devas.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

10 p. Devas of Lustrous Beauty (Subhakinha Devā)

“Similarly, while looking at Devas of Lustrous Beauty (Subhakinha Devas) and all their divine and heavenly qualities, the untrained and dense person, being oblivious of The Dhamma, perceives them to be nothing other than Devas of Lustrous Beauty.

“Now, due to this rigid way of perceiving and objectifying the Subhakinha Devas, he imagines the Subhakinha Devas to be just that: Devas of Lustrous Beauty, through and through, and nothing else; he imagines himself existing in relation to the Subhakinha Devas; he imagines himself being distinctly different and apart from the Subhakinha Devas; he imagines the Subhakinha Devas as things to be possessed, and thus considers the Subhakinha Devas as ‘mine,’ to the extent that he even begins delighting in and *because* of the Subhakinha Devas.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

11 p. Devas of Limitless Fruit (Vehapphala Devā)

“Similarly, while looking at Devas of Limitless Fruit (Vehapphala Devas) and all their divine and heavenly qualities, the untrained and dense person, being oblivious of The Dhamma, perceives them to be nothing other than Devas of Limitless Fruit.

“Now, due to this rigid way of perceiving and objectifying the Vehapphala Devas, he imagines the Vehapphala Devas to be just that: Devas of Limitless Fruit, through and through, and nothing else; he imagines himself existing in relation to the Vehapphala Devas; he imagines himself being distinctly different and apart from the Vehapphala Devas; he imagines the Vehapphala Devas as things to be possessed, and thus considers the Vehapphala Devas as ‘mine,’ to the extent that he even begins delighting in and *because* of the Vehapphala Devas.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

12 p. Overlord or Mahā Brahmā (Abhibhūta)

“Similarly, while looking at the Overlord (Abhibhūta) and all his divine qualities, the untrained and dense person, being oblivious of The Dhamma, perceives them to be nothing other than the Overlord.

“Now, due to this rigid way of perceiving and objectifying the Overlord, he imagines the Overlord to be just that: the Overlord or Mahā Brahmā, through and through; he imagines himself existing in relation to the Overlord; he imagines himself being distinctly different and apart from the Overlord; he imagines the Overlord as something to be possessed, and thus considers the Overlord as ‘mine,’ to the extent that he even begins delighting in and *because* of the Overlord.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

13 p. Sphere of Infinity of Space (Ākāśānañcāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Space and its qualities, the untrained and dense person, being oblivious of The Dhamma, perceives it to be nothing other than the Sphere or Dimension of Infinity of Space.

“Now, due to this rigid way of perceiving and objectifying the Sphere or Dimension of Infinity of Space, he imagines the Sphere or Dimension of Infinity of Space to be just that: the Sphere or

Dimension of Infinity of Space, through and through; he imagines himself existing in relation to the Sphere or Dimension of Infinity of Space; he imagines himself being distinctly different and apart from the Sphere or Dimension of Infinity of Space; he imagines the Sphere or Dimension of Infinity of Space as something to be possessed, and thus considers the Sphere or Dimension of Infinity of Space as ‘mine,’ to the extent that he even begins delighting in and *because* of the Sphere or Dimension of Infinity of Space.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

14 p. Sphere of Infinity of Consciousness (Viññāṇāñcāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Consciousness and its qualities, the untrained and dense person, being oblivious of The Dhamma, perceives it to be nothing other than the Sphere of Infinity of Consciousness.

“Now, due to this rigid way of perceiving and objectifying the Sphere or Dimension of Infinity of Consciousness, he imagines the Sphere or Dimension of Infinity of Consciousness to be just that: the Sphere or Dimension of Infinity of Consciousness, through and through; he imagines himself existing in relation to the Sphere or Dimension of Infinity of Consciousness; he imagines himself being distinctly different and apart from the Sphere or Dimension of Infinity of Consciousness; he imagines the Sphere or Dimension of Infinity of Consciousness as something to be possessed, and thus considers the Sphere or Dimension of Infinity of Consciousness as ‘mine,’ to the extent that he even begins delighting in and *because* of the Sphere or Dimension of Infinity of Consciousness.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

15 p. Sphere of Nothingness (Ākiñcaññāyatana)

“Similarly, while looking at the Sphere or Dimension of Nothingness and its qualities, the untrained and dense person, being oblivious of The Dhamma, perceives it to be nothing other than the Sphere or Dimension of Nothingness.

“Now, due to this rigid way of perceiving and objectifying the Sphere or Dimension of Nothingness, he imagines the Sphere or Dimension of Nothingness to be just that: the Sphere or Dimension of Nothingness, through and through; he imagines himself existing in relation to the Sphere or Dimension of Nothingness; he imagines himself being distinctly different and apart from the Sphere or Dimension of Nothingness; he imagines the Sphere or Dimension of

Nothingness as something to be possessed, and thus considers the Sphere or Dimension of Nothingness as ‘mine,’ to the extent that he even begins delighting in and *because* of the Sphere or Dimension of Nothingness.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

16 p. Sphere of Neither Perception nor Non-Perception (Nevasaññānāsaññāyatana)

“Similarly, while looking at the Sphere or Dimension of Neither Perception nor Non-Perception and its qualities, the untrained and dense person, being oblivious of The Dhamma, perceives it to be nothing other than the Sphere or Dimension of Neither Perception nor Non-Perception.

“Now, due to this rigid way of perceiving and objectifying the Sphere or Dimension of Neither Perception nor Non-Perception, he imagines the Sphere or Dimension of Neither Perception nor Non-Perception to be just that: the Sphere or Dimension of Neither Perception nor Non-Perception, through and through; he imagines himself existing in relation to the Sphere or Dimension of Neither Perception nor Non-Perception; he imagines himself being distinctly different and apart from the Sphere or Dimension of Neither Perception nor Non-Perception; he imagines the Sphere or Dimension of Neither Perception nor Non-Perception as something to be possessed, and thus considers the Sphere or Dimension of Neither Perception nor Non-Perception as ‘mine,’ to the extent that he even begins delighting in and *because* of the Sphere or Dimension of Neither Perception nor Non-Perception.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

17 p. What is Seen (Ditṭhi)

“Similarly, while looking at what is seen and all that has the quality of being visible or seen and observed by the eyes, the untrained and dense person, being oblivious of The Dhamma, perceives it as nothing other than what is seen.

“Now, due to this rigid way of perceiving and objectifying what is seen, he imagines the thing being seen as ‘seen,’ through and through, and nothing else; he imagines himself existing in, and in relation to the ‘seen’; he imagines himself being distinctly different and apart from what is seen; he imagines the seen as something to be possessed, and thus considers it as ‘mine,’ to the extent that he even begins delighting in and *because* of what is seen.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

18 p. What is Heard (Suta)

“Similarly, while looking at what is heard and all that has the quality of being heard or listened to and observed by the ears, the untrained and dense person, being oblivious of The Dhamma, perceives it as nothing other than what is heard.

“Now, due to this rigid way of perceiving and objectifying what is heard, he imagines the thing being heard as ‘heard,’ through and through, and nothing else; he imagines himself existing in, and in relation to the ‘heard; he imagines himself being distinctly different and apart from what is heard; he imagines the heard as something to be possessed, and thus considers it as ‘mine,’ to the extent that he even begins delighting in and *because* of what is heard.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

19 p. What is Sensed (Muta)

“Similarly, while looking at what is sensed and all that has the quality of being sensed or picked up and observed by the nose, tongue, or the body, the untrained and dense person, being oblivious of The Dhamma, perceives it as nothing other than what is sensed.

“Now, due to this rigid way of perceiving and objectifying what is sensed, he imagines the thing being sensed as ‘sensed,’ through and through, and nothing else; he imagines himself existing in, and in relation to the ‘sensed; he imagines himself being distinctly different and apart from what is sensed; he imagines the sensed as something to be possessed, and thus considers it as ‘mine,’ to the extent that he even begins delighting in and *because* of what is sensed.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

20 p. What is Known or Cognized (Viññāta)

“Similarly, while looking at what is known or cognized and all that has the quality of being known or cognized and observed by the mind, the untrained and dense person, being oblivious of The Dhamma, perceives it as nothing other than what is known.

“Now, due to this rigid way of perceiving and objectifying what is known, he imagines the thing being known as ‘known,’ through and through, and nothing else; he imagines himself existing in, and in relation to the ‘known; he imagines himself being distinctly different and apart from what is known; he imagines the known as something to be possessed, and thus considers it as ‘mine,’ to the extent that he even begins delighting in and *because* of what is known.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

21 p. Unity or Oneness (Ekatta)

“Similarly, while looking at and seeing Unity in all things and all that has the quality of oneness, the untrained and dense person, being oblivious of The Dhamma, perceives it as nothing other than unity or oneness.

“Now, due to this rigid way of perceiving and objectifying that flavor of unity, he imagines it as indeed ‘one,’ through and through, and nothing else; he imagines himself existing in, and in relation to the ‘unity; he imagines himself being distinctly different and apart from that unity; he imagines the unity or oneness as something to be possessed, and thus considers it as ‘mine,’ to the extent that he even begins delighting in and *because* of that unity.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

22 p. Multiplicity or Not-One (Nānatta)

“Similarly, while looking at and seeing the multiplicity of all things and all that has the quality of variety, the untrained and dense person, being oblivious of The Dhamma, perceives it as nothing other than multiplicity or not-one.

“Now, due to this rigid way of perceiving and objectifying that flavor of multiplicity, he imagines it as indeed not-one or ‘multiple,’ through and through, and nothing else; he imagines himself existing in, and in relation to the ‘multiplicity;’ he imagines himself being distinctly different and apart from that multiplicity; he imagines the multiplicity or not-oneness as something to be possessed, and thus considers it as ‘mine,’ to the extent that he even begins delighting in and *because* of that multiplicity.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

23 p. The All (Sabba)

“Similarly, while looking at and seeing the ‘all’ or everything that is witnessed, the untrained and dense person, being oblivious of The Dhamma, perceives it as nothing other than the ‘all.’

“Now, due to this rigid way of perceiving and objectifying that sense of the ‘all’, he imagines it as indeed the ‘all,’ through and through, and nothing else; he imagines himself existing in, and in relation to the ‘all;’ he imagines himself being distinctly different and apart from that ‘all;’ he imagines the ‘all’ as something to be possessed, and thus considers it as ‘mine,’ to the extent that he even begins delighting in and *because* of the ‘all.’

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

24 p. Nibbāna

“Similarly, while looking at Nibbāna and what he thinks it to be, the untrained and dense person, being oblivious of The Dhamma, perceives it as ‘Nibbāna.’

“Now, due to this rigid way of perceiving and objectifying Nibbāna, he imagines it as a separate ‘thing’ called ‘Nibbāna,’ through and through, and nothing else; he imagines himself existing in, and in relation to Nibbāna; he imagines himself being distinctly different and apart from Nibbāna; he imagines Nibbāna as something to be possessed, and thus considers it as ‘mine,’ to the extent that he even begins delighting in and *because* of Nibbāna.

“And why is this the case?

“It is because such a person has neither fully understood nor comprehended that which must be thoroughly understood and comprehended. This, I declare.

B. Sekha: The Noble Disciple in Higher Training

“Here, Bhikkhus, the *Sekha*, who is a Noble Disciple in Higher Training, has not yet attained to his heart’s deep desire, and thus, day and night, he keeps aspiring for the Ultimate Freedom that is Release from being yoked, the True Safety, the Highest Refuge.

1 s. Earth (Pathavi)

“For this reason, when looking at earth and all that has the solidity or material quality of the earth element, the Noble Disciple in Higher Training should not engage in imagining or fancying it but instead observe and acknowledge it as being nothing other than just earth.

“Thus, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify earth, but simply look at earth as earth, and nothing else; he should not imagine himself existing in, nor in relation to earth; he should not imagine himself being distinctly different nor apart from earth; he should not imagine earth as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of earth.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend it. This, I declare.

2 s. Water (Āpo)

“Similarly, when looking at water and all that has the fluidity or cohesive quality of the water element, the Noble Disciple in Higher Training should not engage in imagining or fancying it but instead observe and acknowledge it as being nothing other than just water.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify water, but simply look at water as water, and nothing else; he should not imagine himself existing in, nor in relation to water; he should not imagine himself being distinctly different nor apart from water; he should not imagine water as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of water.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend it. This, I declare.

3 s. Fire (Tejo)

“Similarly, while looking at fire and all that has the heating or temperature quality of the fire element, the Noble Disciple in Higher Training should not engage in imagining or fancying it but instead observe and acknowledge it as being nothing other than just fire.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify fire, but simply look at fire as fire, and nothing else; he should not imagine himself existing in, nor in relation to fire; he should not imagine himself being distinctly different nor apart from fire; he should not imagine fire as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of fire.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend it. This, I declare.

4 s. Air or Wind (Vāyo)

“Similarly, while looking at water and all that has the moving or pressuring quality of the air or wind element, the Noble Disciple in Higher Training should not engage in imagining or fancying it but instead observe and acknowledge it as being nothing other than just air.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify air, but simply look at air as air, and nothing else; he should not imagine himself existing in, nor in relation to air; he should not imagine himself being distinctly different nor apart from air; he should not imagine air as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of air.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend it. This, I declare.

5 s. Living Beings (Bhūtā)

“Similarly, while looking at living beings and all the diverse qualities about them, the Noble Disciple in Higher Training should not engage in imagining or fancying them but instead observe and acknowledge them as being nothing other than just living beings.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify living beings, but simply look at living beings as living beings, and nothing else; he should not imagine himself existing in, nor in relation to living beings; he should not imagine himself being distinctly different nor apart from living beings; he should not imagine living beings as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of living beings.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend them. This, I declare.

6 s. Devas or Divine Beings (Devā)

“Similarly, while looking at Devas and all their divine and heavenly qualities, the Noble Disciple in Higher Training should not engage in imagining or fancying them but instead observe and acknowledge them as being nothing other than just Devas.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify Devas, but simply look at Devas as Devas, and nothing else; he should not imagine himself existing in, nor in relation to Devas; he should not imagine himself being distinctly different nor apart from Devas; he should not imagine Devas as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of Devas.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend them. This, I declare.

7 s. Progenitor / Predecessor to all Beings (Pajāpati)

“Similarly, while looking at Pajāpati, the Progenitor and Predecessor to all beings, the Noble Disciple in Higher Training should not engage in imagining or fancying him but instead observe and acknowledge him as being nothing other than just Pajāpati.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify Pajāpati, but simply look at Pajāpati as Pajāpati, and nothing else; he should not imagine himself existing in, nor in relation to Pajāpati; he should not imagine himself being distinctly different nor apart from Pajāpati; he should not imagine Pajāpati as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of Pajāpati.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend him. This, I declare.

8 s. Brahma (Brahmā)

“Similarly, while looking at Brahma, the Noble Disciple in Higher Training should not engage in imagining or fancying him but instead observe and acknowledge him as being nothing other than just Brahma.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify Brahma, but simply look at Brahma as Brahma, and nothing else; he should not imagine himself existing in, nor in relation to Brahma; he should not imagine himself being distinctly different nor apart from Brahma; he should not imagine Brahma as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of Brahma.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend him. This, I declare.

9 s. Devas of Streaming Radiance (Ābhassara Devā)

“Similarly, while looking at Devas of Streaming Radiance (Ābhassara Devas) and all their divine and heavenly qualities, the Noble Disciple in Higher Training should not engage in imagining or fancying them but instead observe and acknowledge them as being nothing other than just Devas of Streaming Radiance.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify the Ābhassara Devas, but simply look at the Ābhassara Devas as the Ābhassara Devas, and nothing else; he should not imagine himself existing in, nor in relation to the Ābhassara Devas; he should not imagine himself being distinctly different nor apart from the Ābhassara Devas; he should not imagine the Ābhassara Devas as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of the Ābhassara Devas.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend them. This, I declare.

10 s. Devas of Lustrous Beauty (Subhakinha Devā)

“Similarly, while looking at Devas of Lustrous Beauty (Subhakinha Devas) and all their divine and heavenly qualities, the Noble Disciple in Higher Training should not engage in imagining or fancying them but instead observe and acknowledge them as being nothing other than just Devas of Lustrous Beauty.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify the Subhakinha Devas, but simply look at the Subhakinha Devas as the Subhakinha Devas, and nothing else; he should not imagine himself existing in, nor in relation to the Subhakinha Devas; he should not imagine himself being distinctly different nor apart from the Subhakinha Devas; he should not imagine the Subhakinha Devas as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of the Subhakinha Devas.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend them. This, I declare.

11 s. Devas of Limitless Fruit (Vehapphala Devā)

“Similarly, while looking at Devas of Limitless Fruit (Vehapphala Devas) and all their divine and heavenly qualities, the Noble Disciple in Higher Training should not engage in imagining or fancying them but instead observe and acknowledge them as being nothing other than just Devas of Limitless Fruit.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify the Vehapphala Devas, but simply look at the Vehapphala Devas as the Vehapphala Devas, and nothing else; he should not imagine himself existing in, nor in relation to the Vehapphala Devas; he should not imagine himself being distinctly different nor apart from the Vehapphala Devas; he should not imagine the Vehapphala Devas as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of the Vehapphala Devas.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend them. This, I declare.

12 s. Overlord or Mahā Brahma (Abhibhūta)

“Similarly, while looking at the Overlord (Abhibhūta) and all his divine qualities, the Noble Disciple in Higher Training should not engage in imagining or fancying him, but instead observe and acknowledge him as being nothing other than just the Overlord.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify the Overlord, but simply look at the Overlord as the Overlord, and nothing else; he should not imagine himself existing in, nor in relation to the Overlord; he should not imagine himself being distinctly different nor apart from the Overlord; he should not imagine the Overlord as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of the Overlord.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend him. This, I declare.

13 s. Sphere/Dimension of Infinity of Space (Ākāśānañcāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Space, and its qualities, the Noble Disciple in Higher Training should not engage in imagining or fancying it but instead observe and acknowledge it as being nothing other than just the Sphere or Dimension of Infinity of Space.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify the Dimension of Infinity of Space, but simply look at the Dimension of Infinity of Space as the Dimension of Infinity of Space, and nothing else; he should not imagine himself existing in, nor in relation to the Dimension of Infinity of Space; he should not imagine himself being distinctly different nor apart from the Dimension of Infinity of Space; he should not imagine the Dimension of Infinity of Space as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of the Sphere or Dimension of Infinity of Space.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend it. This, I declare.

14 s. Sphere of Infinity of Consciousness (Viññāṇañcāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Consciousness and its qualities, the Noble Disciple in Higher Training should not engage in imagining or fancying it but instead observe and acknowledge it as being nothing other than just the Sphere of Infinity of Consciousness.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify the Dimension of Infinity of Consciousness, but simply look at the Dimension of Infinity of Consciousness as the Dimension of Infinity of Consciousness, and nothing else; he should not imagine himself existing in, nor in relation to the Dimension of Infinity of Consciousness; he should not imagine himself being distinctly different nor apart from the Dimension of Infinity of Consciousness; he should not imagine the Dimension of Infinity of Consciousness as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of the Dimension of Infinity of Consciousness.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend it. This, I declare.

15 s. Sphere of Nothingness (Ākiñcaññāyatana)

“Similarly, while looking at the Sphere or Dimension of Nothingness and its qualities, the Noble Disciple in Higher Training should not engage in imagining or fancying it but instead observe and acknowledge it as being nothing other than just the Sphere or Dimension of Nothingness.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify the Dimension of Nothingness, but simply look at the Dimension of Nothingness as the Dimension of Nothingness, and nothing else; he should not imagine himself existing in, nor in relation to the Dimension of Nothingness; he should not imagine himself being distinctly different nor apart from the Dimension of Nothingness; he should not imagine the Dimension of Nothingness as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of the Dimension or Sphere of Nothingness.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend it. This, I declare.

16 s. Sphere of Neither Perception nor Non-Perception (Nevasaññānāsaññāyatana)

“Similarly, while looking at the Dimension of Neither Perception nor Non-Perception and its qualities, the Noble Disciple in Higher Training should not engage in imagining or fancying it but instead observe and acknowledge it as being nothing other than just the Dimension of Neither Perception nor Non-Perception.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify the Dimension of Neither Perception nor Non-Perception, but simply look at the Dimension of Neither Perception nor Non-Perception as the Dimension of Neither Perception nor Non-Perception, and nothing else; he should not imagine himself existing in, nor in relation to the Dimension of Neither Perception nor Non-Perception; he should not imagine himself being distinctly different nor apart from the Dimension of Neither Perception nor Non-Perception; he should not imagine the Dimension of Neither Perception nor Non-Perception as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of the Dimension of Neither Perception nor Non-Perception.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend it. This, I declare.

17 s. What is Seen (Ditṭhi)

“Similarly, while looking at what is seen and all that has the quality of being visible or seen and observed by the eyes, the Noble Disciple in Higher Training should not engage in imagining or fancying it but instead observe and acknowledge it as being nothing other than just what is seen.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify what is seen, but simply look at what is seen as what is seen, and nothing else; he should not imagine himself existing in, nor in relation to what is seen; he should not imagine himself being distinctly different nor apart from what is seen; he should not imagine what is seen as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of what is seen.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend it. This, I declare.

18 s. What is Heard (Suta)

“Similarly, while looking at what is heard and all that has the quality of being heard or listened to and observed by the ears, the Noble Disciple in Higher Training should not engage in imagining or fancying it but instead observe and acknowledge it as nothing other than just what is heard.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify what is heard, but simply look at what is heard as what is heard, and nothing else; he should not imagine himself existing in, nor in relation to what is heard; he should not imagine himself being distinctly different nor apart from what is heard; he should not imagine what is heard as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of what is heard.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend it. This, I declare.

19 s. What is Sensed (Muta)

“Similarly, while looking at what is sensed and all that has the quality of being sensed or picked up and observed by the nose, tongue, or the body, the Noble Disciple in Higher Training should not engage in imagining or fancying it but instead observe and acknowledge it as being nothing other than just what is sensed.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify what is sensed, but simply look at what is sensed as what is sensed, and nothing else; he should not imagine himself existing in, nor in relation to what is sensed; he should not imagine himself being distinctly different nor apart from what is sensed; he should not imagine what is sensed as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of what is sensed.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend it. This, I declare.

20 s. What is Known or Cognized (Viññāta)

“Similarly, while looking at what is known or cognized and all that has the quality of being known or cognized and observed by the mind, the Noble Disciple in Higher Training should not

engage in imagining or fancying it but instead observe and acknowledge it as being nothing other than just what is known.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify what is known, but simply look at what is known as what is known, and nothing else; he should not imagine himself existing in, nor in relation to what is known; he should not imagine himself being distinctly different nor apart from what is known; he should not imagine what is known as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because of* what is known.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend it. This, I declare.

21 s. Unity or Oneness (Ekatta)

“Similarly, while looking at and seeing Unity in all things and all that has the quality of oneness, the Noble Disciple in Higher Training should not engage in imagining or fancying it but instead observe and acknowledge it as being nothing other than just unity or oneness.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify unity or oneness, but simply look at unity as unity, and nothing else; he should not imagine himself existing in, nor in relation to unity; he should not imagine himself being distinctly different nor apart from unity; he should not imagine unity as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because of* that sense of unity.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend it. This, I declare.

22 s. Multiplicity or Not-One (Nānatta)

“Similarly, while looking at and seeing the multiplicity of all things and all that has the quality of variety, the Noble Disciple in Higher Training should not engage in imagining or fancying it but instead observe and acknowledge it as being nothing other than just multiplicity or diversity.

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify multiplicity or diversity, but simply look at diversity as diversity, and nothing else; he should not imagine himself existing in, nor in relation to diversity; he should not imagine himself being distinctly different nor apart from diversity; he

should not imagine diversity as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of that sense of diversity or multiplicity.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend it. This, I declare.

23 s. The All (Sabba)

“Similarly, while looking at and seeing the ‘all’ or everything that is witnessed, the Noble Disciple in Higher Training should not engage in imagining or fancying it but instead observe and acknowledge it as being nothing other than just the ‘all.’

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not imagine nor objectify the ‘all’, but simply look at the ‘all’ as the ‘all’, and nothing else; he should not imagine himself existing in, nor in relation to the ‘all’; he should not imagine himself being distinctly different nor apart from the ‘all’; he should not imagine the ‘all’ as something to be possessed, and therefore not to be considered as ‘mine.’ In this way, he should not delight in nor *because* of that sense of the ‘all.’

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly comprehend it. This, I declare.

24 s. Nibbāna

“Similarly, on having already tasted and known Nibbāna directly, the Noble Disciple in Higher Training should not imagine nor view Nibbāna as being this ‘other.’

“Now, by seeing and understanding it through his Higher Knowledge, the Noble Disciple in Higher Training should not objectify Nibbāna, nor imagine it as a separate ‘thing’ called ‘Nibbāna,’ that is out there; he should not imagine himself existing in, nor in relation to Nibbāna; he should not imagine himself being distinctly different nor apart from Nibbāna; he should not imagine Nibbāna as something to be possessed, and therefore not to be considered as ‘mine.’ This he must do, so that he does not become restless, nor get intoxicated by his quest for Nibbāna.

“And why is this the case?

“It is because the Noble Disciple in Higher Training guards himself well, for he knows that he still has more work to do, in order to fully understand and directly experience it. This, I declare.

C. The Arahant (i) Who has Fully Understood

“Here, the Bhikkhu who is an *Arahant*, has already destroyed the heart’s contaminants, the āsavas. He has truly and finally done what had to be done, by completing his Task, and thus, has fulfilled The Goal of The Holy Life. In doing this, he has put down the heavy burden and thereby eradicated the very shackles of renewed becomings and is an Arahant who has released himself through Direct and Complete Understanding and thus attained Full Awakening.

1 A1. Earth (Pathavi)

“For this reason, when looking at earth and all that has the solidity or material quality of the earth element, The Arahant fully knows and directly comprehends earth as earth.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about earth; he does not imagine himself existing in, nor in relation to earth; he does not imagine himself being distinctly different nor apart from earth; he does not imagine earth as something to be possessed, and therefore, he does not consider it as ‘mine,’ for he neither delights in nor *because* of earth.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore he directly comprehends. This, I declare.

2 A1. Water (Āpo)

“Similarly, when looking at water and all that has the fluidity or cohesive quality of the water element, The Arahant fully knows and directly comprehends water as water.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about water; he does not imagine himself existing in, nor in relation to water; he does not imagine himself being distinctly different nor apart from water; he does not imagine water as something to be possessed, and therefore, he does not consider it as ‘mine,’ for he neither delights in nor *because* of water.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

3 A1. Fire (Tejo)

“Similarly, while looking at fire and all that has the heating or temperature quality of the fire element, The Arahant fully knows and directly comprehends fire as fire.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about fire; he does not imagine himself existing in, nor in relation to fire; he does not imagine himself being distinctly different nor apart from fire; he does not imagine fire as something to be possessed, and therefore, he does not consider it as ‘mine,’ for he neither delights in nor *because* of fire.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

4 A1. Air or Wind (Vāyo)

“Similarly, while looking at water and all that has the moving or pressuring quality of the air or wind element, The Arahant fully knows and directly comprehends air as air.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about air; he does not imagine himself existing in, nor in relation to air; he does not imagine himself being distinctly different nor apart from air; he does not imagine air as something to be possessed, and therefore, he does not consider it as ‘mine,’ for he neither delights in nor *because* of air.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

5 A1. Living Beings (Bhūtā)

“Similarly, while looking at living beings and all the diverse qualities about them, The Arahant fully knows and directly comprehends living beings as living beings.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about living beings; he does not imagine himself existing among, nor in relation to living beings; he does not imagine himself being distinctly different nor apart from living beings; he does not imagine living beings as things to be possessed, and therefore, he does not consider them as ‘mine,’ for he neither delights in nor *because* of living beings.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

6 A1. Devas or Divine Beings (Devā)

“Similarly, while looking at Devas and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends Devas as Devas.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Devas; he does not imagine himself existing among, nor in relation to Devas; he does not imagine himself being distinctly different nor apart from Devas; he does not imagine Devas as things to be possessed, and therefore, he does not consider them as ‘mine,’ for he neither delights in nor *because* of Devas.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

7 A1. Progenitor / Predecessor to all Beings (Pajāpati)

“Similarly, while looking at Pajāpati, the Progenitor and Predecessor to all beings, The Arahant fully knows and directly comprehends Pajāpati as Pajāpati.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about Pajāpati; he does not imagine himself existing in relation to Pajāpati; he does not imagine himself being distinctly different nor apart from Pajāpati; he does not imagine Pajāpati as something to be possessed, and therefore, he does not consider Pajāpati as ‘mine,’ for he neither delights in nor *because* of Pajāpati.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

8 A1. Brahma (Brahmā)

“Similarly, while looking at Brahma, The Arahant fully knows and directly comprehends Brahma as Brahma.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about Brahma; he does not imagine himself existing in relation to Brahma; he does not imagine himself being distinctly different nor apart from Brahma; he does not imagine Brahma as something to be possessed, and therefore, he does not consider Brahma as ‘mine,’ for he neither delights in nor *because* of Brahma.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

9 A1. Devas of Streaming Radiance (Ābhassara Devā)

“Similarly, while looking at Devas of Streaming Radiance (Ābhassara Devas) and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends the Devas of Streaming Radiance as Devas of Streaming Radiance.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Ābhassara Devas; he does not imagine himself existing among, nor in relation to the Ābhassara Devas; he does not imagine himself being distinctly different nor apart from the Ābhassara Devas; he does not imagine the Ābhassara Devas as things to be possessed, and therefore, he does not consider them as ‘mine,’ for he neither delights in nor *because* of the Ābhassara Devas.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

10 A1. Devas of Lustrous Beauty (Subhakinha Devā)

“Similarly, while looking at Devas of Lustrous Beauty (Subhakinha Devas) and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends the Devas of Lustrous Beauty as Devas of Lustrous Beauty.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Subhakinha Devas; he does not imagine himself existing among, nor in relation to the Subhakinha Devas; he does not imagine himself being distinctly different nor apart from the Subhakinha Devas; he does not imagine the Subhakinha Devas as things to be possessed, and therefore, he does not consider them as ‘mine,’ for he neither delights in nor *because* of the Subhakinha Devas.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

11 A1. Devas of Limitless Fruit (Vehapphala Devā)

“Similarly, while looking at Devas of Limitless Fruit (Vehapphala Devas) and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends the Devas of Limitless Fruit as Devas of Limitless Fruit.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Vehapphala Devas; he does not imagine himself existing among, nor in relation to the Vehapphala Devas; he does not imagine himself being distinctly different nor apart from the Vehapphala Devas; he does not imagine the Vehapphala Devas as things to be possessed, and therefore, he does not consider them as ‘mine,’ for he neither delights in nor *because* of the Vehapphala Devas.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

12 A1. Overlord or Mahā Brahma (Abhibhūta)

“Similarly, while looking at the Overlord (Abhibhūta) and all his divine qualities, The Arahant fully knows and directly comprehends the Overlord as the Overlord.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Overlord; he does not imagine himself existing in relation to the Overlord; he does not imagine himself being distinctly different nor apart from the Overlord; he does not imagine the Overlord as something to be possessed, and therefore, he does not consider the Overlord as mine,’ for he neither delights in nor *because* of the Overlord.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

13 A1. Sphere/Dimension of Infinity of Space (Ākāśāṇācāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Space and its qualities, The Arahant fully knows and directly comprehends the Sphere of Infinity of Space as the Sphere of Infinity of Space.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Infinity of Space; he does not imagine himself existing in relation to the Sphere of Infinity of Space; he does not imagine himself being distinctly different nor apart from the Sphere of Infinity of Space; he does not imagine the Sphere of Infinity of Space as something to be possessed, and therefore, he does not consider the Sphere of Infinity of Space as ‘mine,’ for he neither delights in nor *because* of the Sphere of Infinity of Space.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

14 A1. Sphere of Infinity of Consciousness (Viññāṇaṇcāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Consciousness and its qualities, The Arahant fully knows and directly comprehends the Sphere of Infinity of Consciousness as the Sphere of Infinity of Consciousness.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Infinity of Consciousness; he does not imagine himself existing in relation to the Sphere of Infinity of Consciousness; he does not imagine himself being distinctly different nor apart from the Sphere of Infinity of Consciousness; he does not imagine the Sphere of Infinity of Consciousness as something to be possessed, and therefore, he does not consider the Sphere of Infinity of Consciousness as ‘mine,’ for he neither delights in nor *because* of the Sphere of Infinity of Consciousness.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

15 A1. Sphere of Nothingness (Ākiñcaṇṇāyatana)

“Similarly, while looking at the Sphere or Dimension of Nothingness and its qualities, The Arahant fully knows and directly comprehends the Sphere or Dimension of Nothingness, as the Sphere of Nothingness.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Nothingness; he does not imagine himself existing in relation to the Sphere of Nothingness; he does not imagine himself being distinctly different nor apart from the Sphere of Nothingness; he does not imagine the Sphere of Nothingness as something to be possessed, and therefore, he does not consider the Sphere of Nothingness as ‘mine,’ for he neither delights in nor *because* of the Sphere of Nothingness.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

16 A1. Sphere of Neither Perception nor Non-Perception (Nevasaññānāsaññāyatana)

“Similarly, while looking at the Sphere or Dimension of Neither Perception nor Non-Perception and its qualities, The Arahant fully knows and directly comprehends the Sphere or Dimension of Neither Perception nor Non-Perception, as the Sphere of Neither Perception nor Non-Perception.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Neither Perception nor Non-Perception; he does not imagine himself existing in relation to the Sphere of Neither Perception nor Non-Perception; he does not imagine himself being distinctly different nor apart from the Sphere of Neither Perception nor Non-Perception; he does not imagine the Sphere of Neither Perception nor Non-Perception as something to be possessed, and therefore, he does not consider the Sphere of Neither Perception nor Non-Perception as ‘mine,’ for he neither delights in nor *because* of the Sphere of Neither Perception nor Non-Perception.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

17 A1. What is Seen (Ditṭhi)

“Similarly, while looking at what is seen and all that has the quality of being visible or seen and observed by the eyes, The Arahant fully knows and directly comprehends what is seen as that which is seen.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being seen, knowing it just as ‘seen,’ through and through, and nothing else; he does not imagine himself existing in relation to

the ‘seen’; he does not imagine himself being distinctly different nor apart from what is seen; he does not imagine the ‘seen’ as something to be possessed, and therefore, he does not consider the ‘seen’ as ‘mine,’ for he neither delights in nor *because* of what is seen.

“And why is this the case?”

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

18 A1. What is Heard (Suta)

“Similarly, while looking at what is heard and all that has the quality of being heard or listened to and observed by the ears, The Arahant fully knows and directly comprehends what is heard as that which is heard.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being heard, knowing it just as ‘heard,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘heard’; he does not imagine himself being distinctly different nor apart from what is heard; he does not imagine the ‘heard’ as something to be possessed, and therefore, he does not consider the ‘heard’ as ‘mine,’ for he neither delights in nor *because* of what is heard.

“And why is this the case?”

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

19 A1. What is Sensed (Muta)

“Similarly, while looking at what is sensed and all that has the quality of being sensed or picked up and observed by the nose, tongue, or the body, The Arahant fully knows and directly comprehends what is sensed as that which is sensed.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being sensed, knowing it just as ‘sensed,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘sensed’; he does not imagine himself being distinctly different nor apart from what is sensed; he does not imagine the ‘sensed’ as something to be possessed, and therefore, he does not consider the ‘sensed’ as ‘mine,’ for he neither delights in nor *because* of what is sensed.

“And why is this the case?”

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

20 A1. What is Known or Cognized (Viññāta)

“Similarly, while looking at what is known or cognized and all that has the quality of being known and observed by the mind, The Arahant fully knows and directly comprehends what is known as that which is known.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being cognized, knowing it just as ‘known,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘known;’ he does not imagine himself being distinctly different nor apart from what is known; he does not imagine the ‘known’ as something to be possessed, and therefore, he does not consider the ‘known’ as ‘mine,’ for he neither delights in nor *because* of what is known.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

21 A1. Unity or Oneness (Ekatta)

“Similarly, while looking at and seeing Unity in all things and all that has the quality of oneness, The Arahant fully knows and directly comprehends unity or oneness as unity or oneness.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about that flavor or sense of unity; he does not imagine himself existing in relation to the ‘unity’; he does not imagine himself being distinctly different nor apart from that unity; he does not imagine the ‘unity’ or ‘oneness’ as something to be possessed, and therefore, he does not consider the ‘unity’ as ‘mine,’ for he neither delights in nor *because* of that sense of unity.

“And why is this the case?

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

22 A1. Multiplicity or Not-One (Nānatta)

“Similarly, while looking at and seeing the multiplicity of all things and all that has the quality of variety, The Arahant fully knows and directly comprehends multiplicity as multiplicity.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about that sense of multiplicity or diversity; he does not imagine himself existing in relation to that ‘multiplicity’; he does not imagine himself

being distinctly different nor apart from that multiplicity; he does not imagine the ‘multiplicity’ or ‘not-oneness’ as something to be possessed, and therefore, he does not consider the ‘multiplicity’ as ‘mine,’ for he neither delights in nor *because* of that sense of multiplicity.

“And why is this the case?”

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

23 A1. The All (Sabba)

“Similarly, while looking at and seeing the ‘all’ or everything that is witnessed, The Arahant fully knows and directly comprehends the ‘all’ as the ‘all.’

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about ‘the All’; he does not imagine himself existing in relation to that ‘All’; he does not imagine himself being distinctly different nor apart from that ‘All’; he does not imagine the ‘All’ as something to be possessed, and therefore, he does not consider the ‘All’ as ‘mine,’ for he neither delights in nor *because* of that sense of the ‘All’.

“And why is this the case?”

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

24 A1. Nibbāna

“Similarly, on having already tasted and known Nibbāna directly, The Arahant fully knows and directly comprehends It as Nibbāna Itself.

“This, because he sees and understands It through his Higher Knowledge, and therefore does not perceive or objectify Nibbāna, nor imagines it as a separate ‘thing’ called “Nibbāna,” that is out there; he does not imagine himself existing in relation to Nibbāna; he does not imagine himself being distinctly different nor apart from Nibbāna; he does not imagine Nibbāna as something to be possessed, and therefore, he does not consider Nibbāna as ‘mine,’ and thus, he does not identify with it, nor becomes absorbed into some kind of intoxication for or because of Nibbāna.

“And why is this the case?”

“It is because The Arahant has come to fully know and understand, and therefore, he directly comprehends. This, I declare.

D. The Arahant (ii) Who has Destroyed Passion

“Here, Bhikkhus, the *Arahant*, who is a Bhikkhu, has already destroyed the heart’s contaminants, the āsavas. He has truly and finally done what had to be done, by completing his Task, and thus, has fulfilled The Gola of The Holy Life. In doing this, he has put down the heavy burden and thereby, eradicated the very shackles of renewed becomings, and is an Arahant who has released himself through Direct and Complete Understanding, and thus attained Full Awakening.

1 A2. Earth (Pathavi)

“For this reason, when looking at earth and all that has the solidity or material quality of the earth element, The Arahant fully knows and directly comprehends earth, as earth.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about earth; he does not imagine himself existing in, nor in relation to earth; he does not imagine himself being distinctly different nor apart from earth; he does not imagine earth as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of earth.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

2 A2. Water (Āpo)

“Similarly, when looking at water and all that has the fluidity or cohesive quality of the water element, The Arahant fully knows and directly comprehends water, as water.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about water; he does not imagine himself existing in, nor in relation to water; he does not imagine himself being distinctly different nor apart from water; he does not imagine water as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of water.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

3 A2. Fire (Tejo)

“Similarly, while looking at fire and all that has the heating or temperature quality of the fire element, The Arahant fully knows and directly comprehends fire, as fire.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about fire; he does not imagine himself existing in, nor in relation to fire; he does not imagine himself being distinctly different nor apart from fire; he does not imagine fire as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of fire.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

4 A2. Air or Wind (Vāyo)

“Similarly, while looking at water and all that has the moving or pressuring quality of the air or wind element, The Arahant fully knows and directly comprehends air, as air.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about air; he does not imagine himself existing in, nor in relation to air; he does not imagine himself being distinctly different nor apart from air; he does not imagine air as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of air.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

5 A2. Living Beings (Bhūtā)

“Similarly, while looking at living beings and all their diverse qualities about them, The Arahant fully knows and directly comprehends living beings, as living beings.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about living beings; he does not imagine himself existing among, nor in relation to living beings; he does not imagine himself being distinctly different nor apart from living beings; he does not imagine living beings as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of living beings.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

6 A2. Devas or Divine Beings (Devā)

“Similarly, while looking at Devas and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends Devas, as Devas.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Devas; he does not imagine himself existing among, nor in relation to Devas; he does not imagine himself being distinctly different nor apart from Devas; he does not imagine Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of Devas.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

7 A2. Progenitor / Predecessor to all Beings (Pajāpati)

“Similarly, while looking at Pajāpati, the Progenitor and Predecessor to all beings, The Arahant fully knows and directly comprehends Pajāpati, as Pajāpati.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about Pajāpati; he does not imagine himself existing in relation to Pajāpati; he does not imagine himself being distinctly different nor apart from Pajāpati; he does not imagine Pajāpati as something to be possessed, and therefore, he does not consider Pajāpati as “mine,” that is because he does not delight in nor *because* of Pajāpati.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

8 A2. Brahma (Brahmā)

“Similarly, while looking at Brahma, The Arahant fully knows and directly comprehends Brahma, as Brahma.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about Brahma; he does not imagine himself existing in relation to Brahma; he does not imagine himself being distinctly different nor apart from Brahma; he does not imagine Brahma as something to be possessed, and therefore, he does not consider Brahma as “mine,” that is because he does not delight in nor *because of* Brahma.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

9 A2. Devas of Streaming Radiance (Ābhassara Devā)

“Similarly, while looking at Devas of Streaming Radiance (Ābhassara Devas) and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends the Devas of Streaming Radiance, as Devas of Streaming Radiance.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Ābhassara Devas; he does not imagine himself existing among, nor in relation to the Ābhassara Devas; he does not imagine himself being distinctly different nor apart from the Ābhassara Devas; he does not imagine the Ābhassara Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because of* the Ābhassara Devas.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

10 A2. Devas of Lustrous Beauty (Subhakinha Devā)

“Similarly, while looking at Devas of Lustrous Beauty (Subhakinha Devas) and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends the Devas of Lustrous Beauty, as Devas of Lustrous Beauty.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Subhakinha Devas; he does not imagine himself existing among, nor in relation to the Subhakinha Devas; he does not imagine himself being distinctly different nor apart from the Subhakinha Devas; he does not

imagine the Subhakinha Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of the Subhakinha Devas.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

11 A2. Devas of Limitless Fruit (Vehapphala Devā)

“Similarly, while looking at Devas of Limitless Fruit (Vehapphala Devas) and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends the Devas of Limitless Fruit, as Devas of Limitless Fruit.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Vehapphala Devas; he does not imagine himself existing among, nor in relation to the Vehapphala Devas; he does not imagine himself being distinctly different nor apart from the Vehapphala Devas; he does not imagine the Vehapphala Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of the Vehapphala Devas.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

12 A2. Overlord or Mahā Brahma (Abhibhūta)

“Similarly, while looking at the Overlord (Abhibhūta) and all his divine qualities, The Arahant fully knows and directly comprehends the Overlord, as the Overlord.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Overlord; he does not imagine himself existing in relation to the Overlord; he does not imagine himself being distinctly different nor apart from the Overlord; he does not imagine the Overlord as something to be possessed, and therefore, he does not consider the Overlord as “mine,” that is because he does not delight in nor *because* of the Overlord.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

13 A2. Sphere/Dimension of Infinity of Space (Ākāśaṇāñcāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Space, and its qualities, The Arahant fully knows and directly comprehends the Sphere of Infinity of Space, as the Sphere of Infinity of Space.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Infinity of Space; he does not imagine himself existing in relation to the Sphere of Infinity of Space; he does not imagine himself being distinctly different nor apart from the Sphere of Infinity of Space; he does not imagine the Sphere of Infinity of Space as something to be possessed, and therefore, he does not consider the Sphere of Infinity of Space as “mine,” that is because he does not delight in nor *because* of the Sphere of Infinity of Space.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

14 A2. Sphere of Infinity of Consciousness (Viññāṇaṇcāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Consciousness, and its qualities, The Arahant fully knows and directly comprehends the Sphere of Infinity of Consciousness, as the Sphere of Infinity of Consciousness.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Infinity of Consciousness; he does not imagine himself existing in relation to the Sphere of Infinity of Consciousness; he does not imagine himself being distinctly different nor apart from the Sphere of Infinity of Consciousness; he does not imagine the Sphere of Infinity of Consciousness as something to be possessed, and therefore, he does not consider the Sphere of Infinity of Consciousness as “mine,” that is because he does not delight in nor *because* of the Sphere of Infinity of Consciousness.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

15 A2. Sphere of Nothingness (Ākiñcaṇṇāyatana)

“Similarly, while looking at the Sphere or Dimension of Nothingness, and its qualities, The Arahant fully knows and directly comprehends the Sphere or Dimension of Nothingness, as the Sphere of Nothingness.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Nothingness; he does not imagine himself existing in relation to the Sphere of Nothingness; he does not imagine himself being distinctly different nor apart from the Sphere of Nothingness; he does not imagine the Sphere of Nothingness as something to be possessed, and therefore, he does not consider the Sphere of Nothingness as “mine,” that is because he does not delight in nor *because* of the Sphere of Nothingness.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

16 A2. Sphere of Neither Perception nor Non-Perception (Nevasaññānāsaññāyatana)

“Similarly, while looking at the Sphere or Dimension of Neither Perception nor Non-Perception, and its qualities, The Arahant fully knows and directly comprehends the Sphere or Dimension of Neither Perception nor Non-Perception, as the Sphere of Neither Perception nor Non-Perception.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Neither Perception nor Non-Perception; he does not imagine himself existing in relation to the Sphere of Neither Perception nor Non-Perception; he does not imagine himself being distinctly different nor apart from the Sphere of Neither Perception nor Non-Perception; he does not imagine the Sphere of Neither Perception nor Non-Perception as something to be possessed, and therefore, he does not consider the Sphere of Neither Perception nor Non-Perception as “mine,” that is because he does not delight in nor *because* of the Sphere of Neither Perception nor Non-Perception.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

17 A2. What is Seen (Ditṭhi)

“Similarly, while looking at what is seen and all that has the quality of being visible or in being seen and observed by the eyes, The Arahant fully knows and directly comprehends what is seen, as that which is seen.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being seen, knowing it just as ‘seen,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘seen’; he does not imagine himself being distinctly different nor apart from what is seen; he does not imagine the ‘seen’ as something to be possessed, and therefore, he does not consider the ‘seen’ as “mine,” that is because he does not delight in nor *because* of what is seen.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

18 A2. What is Heard (Suta)

“Similarly, while looking at what is heard and all that has the quality of being heard or in being listened to and observed by the ears, The Arahant fully knows and directly comprehends what is heard, as that which is heard.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being heard, knowing it just as ‘heard,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘heard’; he does not imagine himself being distinctly different nor apart from what is heard; he does not imagine the ‘heard’ as something to be possessed, and therefore, he does not consider the ‘heard’ as “mine,” that is because he does not delight in nor *because* of what is heard.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

19 A2. What is Sensed (Muta)

“Similarly, while looking at what is sensed and all that has the quality of being sensed or in being picked up and observed by the nose, tongue, or the body, The Arahant fully knows and directly comprehends what is sensed, as that which is sensed.

“This, because he sees and understands this through his Higher Knowledge, , and therefore does not objectify nor imagines things pertaining to or about the thing being sensed, knowing it just as ‘sensed,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘sensed’; he does not imagine himself being distinctly different nor apart from what is sensed; he does not imagine the ‘sensed’ as something to be possessed, and therefore, he does

not consider the ‘sensed’ as “mine,” that is because he does not delight in nor *because* of what is sensed.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

20 A2. What is Known or Cognized (Viññāta)

“Similarly, while looking at what is known or cognized and all that has the quality of being known or cognized and observed by the mind, The Arahant fully knows and directly comprehends what is known, as that which is known.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being cognized, knowing it just as ‘known,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘known; he does not imagine himself being distinctly different nor apart from what is known; he does not imagine the ‘known’ as something to be possessed, and therefore, he does not consider the ‘known’ as “mine,” that is because he does not delight in nor *because* of what is known.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

21 A2. Unity or Oneness (Ekatta)

“Similarly, while looking at and seeing Unity in all things and all that has the quality of oneness, The Arahant fully knows and directly comprehends unity or oneness, as unity or oneness.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about that flavor or sense of unity; he does not imagine himself existing in relation to the ‘unity’; he does not imagine himself being distinctly different nor apart from that unity; he does not imagine the ‘unity’ or ‘oneness’ as something to be possessed, and therefore, he does not consider the ‘unity’ as “mine,” that is because he does not delight in nor *because* of that sense of unity.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

22 A2. Multiplicity or Not-One (Nānatta)

“Similarly, while looking at and seeing the multiplicity of all things and all that has the quality of variety, The Arahant fully knows and directly comprehends multiplicity, as multiplicity.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about that sense of multiplicity or diversity; he does not imagine himself existing in relation to that ‘multiplicity’; he does not imagine himself being distinctly different nor apart from that multiplicity; he does not imagine the ‘multiplicity’ or ‘not-oneness’ as something to be possessed, and therefore, he does not consider the ‘multiplicity’ as “mine,” that is because he does not delight in nor *because* of that sense of multiplicity.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

23 A2. The All (Sabba)

“Similarly, while looking at and seeing the ‘all’ or everything witnessed, The Arahant fully knows and directly comprehends the ‘all,’ as the ‘all.’

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about ‘the All’; he does not imagine himself existing in relation to that ‘All’; he does not imagine himself being distinctly different nor apart from that ‘All’; he does not imagine the ‘all’ as something to be possessed, and therefore, he does not consider the ‘All’ as “mine,” that is because he does not delight in nor *because* of that sense of the ‘All’.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

24 A2. Nibbāna

“Similarly, on having already tasted and known Nibbāna directly, The Arahant fully knows and directly comprehends It, as Nibbāna Itself.

“This, because he sees and understands it through his Higher Knowledge, therefore, he does not perceive nor objectifies Nibbāna, nor imagines it as a separate “thing” called: “Nibbāna,” that is out there; he does not imagine himself existing in relation to Nibbāna; he does not imagine himself being distinctly different nor apart from Nibbāna; he does not imagine Nibbāna as something to be possessed, and therefore, he does not consider Nibbāna as “mine,” and thus, he does not identified with it, nor becomes absorbed into some kind of an intoxication for or because of Nibbāna.

“And why is this the case?

“It is because The Arahant has destroyed passion, and thus, liberated himself from lusting after things. This, I declare.

E. The Arahant (iii) Who has Destroyed Hatred

“Here, Bhikkhus, the *Arahant*, who is a Bhikkhu, has already destroyed the heart’s contaminants, the āsavas. He has truly and finally done what had to be done, by completing his Task, and thus, has fulfilled The Gola of The Holy Life. In doing this, he has put down the heavy burden and thereby, eradicated the very shackles of renewed becomings, and is an Arahant who has released himself through Direct and Complete Understanding, and thus attained Full Awakening.

1 A3. Earth (Pathavi)

“For this reason, when looking at earth and all that has the solidity or material quality of the earth element, The Arahant fully knows and directly comprehends earth, as earth.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about earth; he does not imagine himself existing in, nor in relation to earth; he does not imagine himself being distinctly different nor apart from earth; he does not imagine earth as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of earth.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

2 A3. Water (Āpo)

“Similarly, when looking at water and all that has the fluidity or cohesive quality of the water element, The Arahant fully knows and directly comprehends water, as water.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about water; he does not imagine himself existing in, nor in relation to water; he does not imagine himself being distinctly different nor apart from water; he does not imagine water as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of water.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

3 A3. Fire (Tejo)

“Similarly, while looking at fire and all that has the heating or temperature quality of the fire element, The Arahant fully knows and directly comprehends fire, as fire.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about fire; he does not imagine himself existing in, nor in relation to fire; he does not imagine himself being distinctly different nor apart from fire; he does not imagine fire as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of fire.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

4 A3. Air or Wind (Vāyo)

“Similarly, while looking at water and all that has the moving or pressuring quality of the air or wind element, The Arahant fully knows and directly comprehends air, as air.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about air; he does not imagine himself existing in, nor in relation to air; he does not imagine himself being distinctly different nor apart from air; he does not imagine air as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of air.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

5 A3. Living Beings (Bhūtā)

“Similarly, while looking at living beings and all their diverse qualities about them, The Arahant fully knows and directly comprehends living beings, as living beings.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about living beings; he does not imagine himself existing among, nor in relation to living beings; he does not imagine himself being distinctly different nor apart from living beings; he does not imagine living beings as things to be

possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of living beings.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

6 A3. Devas or Divine Beings (Devā)

“Similarly, while looking at Devas and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends Devas, as Devas.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Devas; he does not imagine himself existing among, nor in relation to Devas; he does not imagine himself being distinctly different nor apart from Devas; he does not imagine Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of Devas.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

7 A3. Progenitor / Predecessor to all Beings (Pajāpati)

“Similarly, while looking at Pajāpati, the Progenitor and Predecessor to all beings, The Arahant fully knows and directly comprehends Pajāpati, as Pajāpati.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about Pajāpati; he does not imagine himself existing in relation to Pajāpati; he does not imagine himself being distinctly different nor apart from Pajāpati; he does not imagine Pajāpati as something to be possessed, and therefore, he does not consider Pajāpati as “mine,” that is because he does not delight in nor *because* of Pajāpati.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

8 A3. Brahma (Brahmā)

“Similarly, while looking at Brahma, The Arahant fully knows and directly comprehends Brahma, as Brahma.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about Brahma; he does not imagine himself existing in relation to Brahma; he does not imagine himself being distinctly different nor apart from Brahma; he does not imagine Brahma as something to be possessed, and therefore, he does not consider Brahma as “mine,” that is because he does not delight in nor *because of* Brahma.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

9 A3. Devas of Streaming Radiance (Ābhassara Devā)

“Similarly, while looking at Devas of Streaming Radiance (Ābhassara Devas) and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends the Devas of Streaming Radiance, as Devas of Streaming Radiance.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Ābhassara Devas; he does not imagine himself existing among, nor in relation to the Ābhassara Devas; he does not imagine himself being distinctly different nor apart from the Ābhassara Devas; he does not imagine the Ābhassara Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because of* the Ābhassara Devas.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

10 A3. Devas of Lustrous Beauty (Subhakinha Devā)

“Similarly, while looking at Devas of Lustrous Beauty (Subhakinha Devas) and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends the Devas of Lustrous Beauty, as Devas of Lustrous Beauty.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Subhakinha Devas; he does not imagine himself existing among, nor in relation to the Subhakinha Devas; he does not imagine himself being distinctly different nor apart from the Subhakinha Devas; he does not imagine the Subhakinha Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of the Subhakinha Devas.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

11 A3. Devas of Limitless Fruit (Vehapphala Devā)

“Similarly, while looking at Devas of Limitless Fruit (Vehapphala Devas) and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends the Devas of Limitless Fruit, as Devas of Limitless Fruit.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Vehapphala Devas; he does not imagine himself existing among, nor in relation to the Vehapphala Devas; he does not imagine himself being distinctly different nor apart from the Vehapphala Devas; he does not imagine the Vehapphala Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of the Vehapphala Devas.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

12 A3. Overlord or Mahā Brahma (Abhibhūta)

“Similarly, while looking at the Overlord (Abhibhūta) and all his divine qualities, The Arahant fully knows and directly comprehends the Overlord, as the Overlord.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Overlord; he does not imagine himself existing in relation to the Overlord; he does not imagine himself being distinctly different nor apart from the Overlord; he does not imagine the Overlord as something to be possessed, and therefore, he does not consider the Overlord as “mine,” that is because he does not delight in nor *because* of the Overlord.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

13 A3. Sphere/Dimension of Infinity of Space (Ākāśaṇāṇcāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Space, and its qualities, The Arahant fully knows and directly comprehends the Sphere of Infinity of Space, as the Sphere of Infinity of Space.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Infinity of Space; he does not imagine himself existing in relation to the Sphere of Infinity of Space; he does not imagine himself being distinctly different nor apart from the Sphere of Infinity of Space; he does not imagine the Sphere of Infinity of Space as something to be possessed, and therefore, he does not consider the Sphere of Infinity of Space as “mine,” that is because he does not delight in nor *because* of the Sphere of Infinity of Space.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

14 A3. Sphere of Infinity of Consciousness (Viññāṇaṇcāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Consciousness, and its qualities, The Arahant fully knows and directly comprehends the Sphere of Infinity of Consciousness, as the Sphere of Infinity of Consciousness.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Infinity of Consciousness; he does not imagine himself existing in relation to the Sphere of Infinity of Consciousness; he does not imagine himself being distinctly different nor apart from the Sphere of Infinity of Consciousness; he does not imagine the Sphere of Infinity of Consciousness as something to be possessed, and therefore, he does not consider the Sphere of Infinity of Consciousness as “mine,” that is because he does not delight in nor *because* of the Sphere of Infinity of Consciousness.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

15 A3. Sphere of Nothingness (Ākiñcaññāyatana)

“Similarly, while looking at the Sphere or Dimension of Nothingness, and its qualities, The Arahant fully knows and directly comprehends the Sphere or Dimension of Nothingness, as the Sphere of Nothingness.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Nothingness; he does not imagine himself existing in relation to the Sphere of Nothingness; he does not imagine himself being distinctly different nor apart from the Sphere of Nothingness; he does not imagine the Sphere of Nothingness as something to be possessed, and therefore, he does not consider the Sphere of Nothingness as “mine,” that is because he does not delight in nor *because* of the Sphere of Nothingness.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

16 A3. Sphere of Neither Perception nor Non-Perception (Nevasaññānāsaññāyatana)

“Similarly, while looking at the Sphere or Dimension of Neither Perception nor Non-Perception, and its qualities, The Arahant fully knows and directly comprehends the Sphere or Dimension of Neither Perception nor Non-Perception, as the Sphere of Neither Perception nor Non-Perception.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Neither Perception nor Non-Perception; he does not imagine himself existing in relation to the Sphere of Neither Perception nor Non-Perception; he does not imagine himself being distinctly different nor apart from the Sphere of Neither Perception nor Non-Perception; he does not imagine the Sphere of Neither Perception nor Non-Perception as something to be possessed, and therefore, he does not consider the Sphere of Neither Perception nor Non-Perception as “mine,” that is because he does not delight in nor *because* of the Sphere of Neither Perception nor Non-Perception.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

17 A3. What is Seen (Ditṭhi)

“Similarly, while looking at what is seen and all that has the quality of being visible or in being seen and observed by the eyes, The Arahant fully knows and directly comprehends what is seen, as that which is seen.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being seen, knowing it just as ‘seen,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘seen’; he does not imagine himself being distinctly different nor apart from what is seen; he does not imagine the ‘seen’ as something to be possessed, and therefore, he does not consider the ‘seen’ as “mine,” that is because he does not delight in nor *because* of what is seen.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

18 A3. What is Heard (Suta)

“Similarly, while looking at what is heard and all that has the quality of being heard or in being listened to and observed by the ears, The Arahant fully knows and directly comprehends what is heard, as that which is heard.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being heard, knowing it just as ‘heard,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘heard’; he does not imagine himself being distinctly different nor apart from what is heard; he does not imagine the ‘heard’ as something to be possessed, and therefore, he does not consider the ‘heard’ as “mine,” that is because he does not delight in nor *because* of what is heard.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

19 A3. What is Sensed (Muta)

“Similarly, while looking at what is sensed and all that has the quality of being sensed or in being picked up and observed by the nose, tongue, or the body, The Arahant fully knows and directly comprehends what is sensed, as that which is sensed.

“This, because he sees and understands this through his Higher Knowledge, , and therefore does not objectify nor imagines things pertaining to or about the thing being sensed, knowing it just as ‘sensed,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘sensed’; he does not imagine himself being distinctly different nor apart from what is sensed; he does not imagine the ‘sensed’ as something to be possessed, and therefore, he does not consider the ‘sensed’ as “mine,” that is because he does not delight in nor *because* of what is sensed.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

20 A3. What is Known or Cognized (Viññāta)

“Similarly, while looking at what is known or cognized and all that has the quality of being known or cognized and observed by the mind, The Arahant fully knows and directly comprehends what is known, as that which is known.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being cognized, knowing it just as ‘known,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘known; he does not imagine himself being distinctly different nor apart from what is known; he does not imagine the ‘known’ as something to be possessed, and therefore, he does not consider the ‘known’ as “mine,” that is because he does not delight in nor *because* of what is known.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

21 A3. Unity or Oneness (Ekatta)

“Similarly, while looking at and seeing Unity in all things and all that has the quality of oneness, The Arahant fully knows and directly comprehends unity or oneness, as unity or oneness.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about that flavor or sense of unity; he does not imagine himself existing in relation to the ‘unity’; he does not imagine himself being distinctly different nor apart from that unity; he does not imagine the ‘unity’ or ‘oneness’ as something to

be possessed, and therefore, he does not consider the ‘unity’ as “mine,” that is because he does not delight in nor *because* of that sense of unity.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

22 A3. Multiplicity or Not-One (Nānatta)

“Similarly, while looking at and seeing the multiplicity of all things and all that has the quality of variety, The Arahant fully knows and directly comprehends multiplicity, as multiplicity.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about that sense of multiplicity or diversity; he does not imagine himself existing in relation to that ‘multiplicity’; he does not imagine himself being distinctly different nor apart from that multiplicity; he does not imagine the ‘multiplicity’ or ‘not-oneness’ as something to be possessed, and therefore, he does not consider the ‘multiplicity’ as “mine,” that is because he does not delight in nor *because* of that sense of multiplicity.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

23 A3. The All (Sabba)

“Similarly, while looking at and seeing the ‘all’ or everything witnessed, The Arahant fully knows and directly comprehends the ‘all,’ as the ‘all.’

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about ‘the All’; he does not imagine himself existing in relation to that ‘All’; he does not imagine himself being distinctly different nor apart from that ‘All’; he does not imagine the ‘all’ as something to be possessed, and therefore, he does not consider the ‘All’ as “mine,” that is because he does not delight in nor *because* of that sense of the ‘All’.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

24 A3. Nibbāna

“Similarly, on having already tasted and known Nibbāna directly, The Arahant fully knows and directly comprehends It, as Nibbāna Itself.

“This, because he sees and understands it through his Higher Knowledge, therefore, he does not perceive nor objectifies Nibbāna, nor imagines it as a separate “thing” called: “Nibbāna,” that is out there; he does not imagine himself existing in relation to Nibbāna; he does not imagine himself being distinctly different nor apart from Nibbāna; he does not imagine Nibbāna as something to be possessed, and therefore, he does not consider Nibbāna as “mine,” and thus, he does not identified with it, nor becomes absorbed into some kind of an intoxication for or because of Nibbāna.

“And why is this the case?

“It is because The Arahant has destroyed hatred, and thus, liberated himself from ill-will. This, I declare.

F. The Arahant (iv) Who has Destroyed Delusion

“Here, Bhikkhus, the *Arahant*, who is a Bhikkhu, has already destroyed the heart’s contaminants, the āsavas. He has truly and finally done what had to be done, by completing his Task, and thus, has fulfilled The Gola of The Holy Life. In doing this, he has put down the heavy burden and thereby, eradicated the very shackles of renewed becomings, and is an Arahant who has released himself through Direct and Complete Understanding, and thus attained Full Awakening.

1 A4. Earth (Pathavi)

“For this reason, when looking at earth and all that has the solidity or material quality of the earth element, The Arahant fully knows and directly comprehends earth, as earth.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about earth; he does not imagine himself existing in, nor in relation to earth; he does not imagine himself being distinctly different nor apart from earth; he does not imagine earth as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of earth.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

2 A4. Water (Āpo)

“Similarly, when looking at water and all that has the fluidity or cohesive quality of the water element, The Arahant fully knows and directly comprehends water, as water.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about water; he does not imagine himself existing in, nor in relation to water; he does not imagine himself being distinctly different nor apart from water; he does not imagine water as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of water.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

3 A4. Fire (Tejo)

“Similarly, while looking at fire and all that has the heating or temperature quality of the fire element, The Arahant fully knows and directly comprehends fire, as fire.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about fire; he does not imagine himself existing in, nor in relation to fire; he does not imagine himself being distinctly different nor apart from fire; he does not imagine fire as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of fire.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

4 A4. Air or Wind (Vāyo)

“Similarly, while looking at water and all that has the moving or pressuring quality of the air or wind element, The Arahant fully knows and directly comprehends air, as air.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about air; he does not imagine himself existing in, nor in relation to air; he does not imagine himself being distinctly different nor apart from air; he does not imagine air as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of air.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

5 A4. Living Beings (Bhūtā)

“Similarly, while looking at living beings and all their diverse qualities about them, The Arahant fully knows and directly comprehends living beings, as living beings.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about living beings; he does not imagine himself existing among, nor in relation to living beings; he does not imagine himself being distinctly different nor apart from living beings; he does not imagine living beings as things to be

possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of living beings.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

6 A4. Devas or Divine Beings (Devā)

“Similarly, while looking at Devas and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends Devas, as Devas.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Devas; he does not imagine himself existing among, nor in relation to Devas; he does not imagine himself being distinctly different nor apart from Devas; he does not imagine Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of Devas.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

7 A4. Progenitor / Predecessor to all Beings (Pajāpati)

“Similarly, while looking at Pajāpati, the Progenitor and Predecessor to all beings, The Arahant fully knows and directly comprehends Pajāpati, as Pajāpati.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about Pajāpati; he does not imagine himself existing in relation to Pajāpati; he does not imagine himself being distinctly different nor apart from Pajāpati; he does not imagine Pajāpati as something to be possessed, and therefore, he does not consider Pajāpati as “mine,” that is because he does not delight in nor *because* of Pajāpati.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

8 A4. Brahma (Brahmā)

“Similarly, while looking at Brahma, The Arahant fully knows and directly comprehends Brahma, as Brahma.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about Brahma; he does not imagine himself existing in relation to Brahma; he does not imagine himself being distinctly different nor apart from Brahma; he does not imagine Brahma as something to be possessed, and therefore, he does not consider Brahma as “mine,” that is because he does not delight in nor *because of* Brahma.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

9 A4. Devas of Streaming Radiance (Ābhassara Devā)

“Similarly, while looking at Devas of Streaming Radiance (Ābhassara Devas) and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends the Devas of Streaming Radiance, as Devas of Streaming Radiance.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Ābhassara Devas; he does not imagine himself existing among, nor in relation to the Ābhassara Devas; he does not imagine himself being distinctly different nor apart from the Ābhassara Devas; he does not imagine the Ābhassara Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because of* the Ābhassara Devas.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

10 A4. Devas of Lustrous Beauty (Subhakinha Devā)

“Similarly, while looking at Devas of Lustrous Beauty (Subhakinha Devas) and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends the Devas of Lustrous Beauty, as Devas of Lustrous Beauty.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Subhakinha Devas; he does not imagine himself existing among, nor in relation to the Subhakinha Devas; he does not imagine himself being distinctly different nor apart from the Subhakinha Devas; he does not imagine the Subhakinha Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of the Subhakinha Devas.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

11 A4. Devas of Limitless Fruit (Vehapphala Devā)

“Similarly, while looking at Devas of Limitless Fruit (Vehapphala Devas) and all their divine and heavenly qualities, The Arahant fully knows and directly comprehends the Devas of Limitless Fruit, as Devas of Limitless Fruit.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Vehapphala Devas; he does not imagine himself existing among, nor in relation to the Vehapphala Devas; he does not imagine himself being distinctly different nor apart from the Vehapphala Devas; he does not imagine the Vehapphala Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of the Vehapphala Devas.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

12 A4. Overlord or Mahā Brahma (Abhibhūta)

“Similarly, while looking at the Overlord (Abhibhūta) and all his divine qualities, The Arahant fully knows and directly comprehends the Overlord, as the Overlord.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Overlord; he does not imagine himself existing in relation to the Overlord; he does not imagine himself being distinctly different nor apart from the Overlord; he does not imagine the Overlord as something to be possessed, and therefore, he does not consider the Overlord as “mine,” that is because he does not delight in nor *because* of the Overlord.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

13 A4. Sphere/Dimension of Infinity of Space (Ākāśaṇcāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Space, and its qualities, The Arahant fully knows and directly comprehends the Sphere of Infinity of Space, as the Sphere of Infinity of Space.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Infinity of Space; he does not imagine himself existing in relation to the Sphere of Infinity of Space; he does not imagine himself being distinctly different nor apart from the Sphere of Infinity of Space; he does not imagine the Sphere of Infinity of Space as something to be possessed, and therefore, he does not consider the Sphere of Infinity of Space as “mine,” that is because he does not delight in nor *because* of the Sphere of Infinity of Space.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

14 A4. Sphere of Infinity of Consciousness (Viññāṇaṇcāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Consciousness, and its qualities, The Arahant fully knows and directly comprehends the Sphere of Infinity of Consciousness, as the Sphere of Infinity of Consciousness.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Infinity of Consciousness; he does not imagine himself existing in relation to the Sphere of Infinity of Consciousness; he does not imagine himself being distinctly different nor apart from the Sphere of Infinity of Consciousness; he does not imagine the Sphere of Infinity of Consciousness as something to be possessed, and therefore, he does not consider the Sphere of Infinity of Consciousness as “mine,” that is because he does not delight in nor *because* of the Sphere of Infinity of Consciousness.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

15 A4. Sphere of Nothingness (Ākiñcaññāyatana)

“Similarly, while looking at the Sphere or Dimension of Nothingness, and its qualities, The Arahant fully knows and directly comprehends the Sphere or Dimension of Nothingness, as the Sphere of Nothingness.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Nothingness; he does not imagine himself existing in relation to the Sphere of Nothingness; he does not imagine himself being distinctly different nor apart from the Sphere of Nothingness; he does not imagine the Sphere of Nothingness as something to be possessed, and therefore, he does not consider the Sphere of Nothingness as “mine,” that is because he does not delight in nor *because* of the Sphere of Nothingness.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

16 A4. Sphere of Neither Perception nor Non-Perception (Nevasaññānāsaññāyatana)

“Similarly, while looking at the Sphere or Dimension of Neither Perception nor Non-Perception, and its qualities, The Arahant fully knows and directly comprehends the Sphere or Dimension of Neither Perception nor Non-Perception, as the Sphere of Neither Perception nor Non-Perception.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Neither Perception nor Non-Perception; he does not imagine himself existing in relation to the Sphere of Neither Perception nor Non-Perception; he does not imagine himself being distinctly different nor apart from the Sphere of Neither Perception nor Non-Perception; he does not imagine the Sphere of Neither Perception nor Non-Perception as something to be possessed, and therefore, he does not consider the Sphere of Neither Perception nor Non-Perception as “mine,” that is because he does not delight in nor *because* of the Sphere of Neither Perception nor Non-Perception.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

17 A4. What is Seen (Ditṭhi)

“Similarly, while looking at what is seen and all that has the quality of being visible or in being seen and observed by the eyes, The Arahant fully knows and directly comprehends what is seen, as that which is seen.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being seen, knowing it just as ‘seen,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘seen’; he does not imagine himself being distinctly different nor apart from what is seen; he does not imagine the ‘seen’ as something to be possessed, and therefore, he does not consider the ‘seen’ as “mine,” that is because he does not delight in nor *because* of what is seen.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

18 A4. What is Heard (Suta)

“Similarly, while looking at what is heard and all that has the quality of being heard or in being listened to and observed by the ears, The Arahant fully knows and directly comprehends what is heard, as that which is heard.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being heard, knowing it just as ‘heard,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘heard’; he does not imagine himself being distinctly different nor apart from what is heard; he does not imagine the ‘heard’ as something to be possessed, and therefore, he does not consider the ‘heard’ as “mine,” that is because he does not delight in nor *because* of what is heard.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

19 A4. What is Sensed (Muta)

“Similarly, while looking at what is sensed and all that has the quality of being sensed or in being picked up and observed by the nose, tongue, or the body, The Arahant fully knows and directly comprehends what is sensed, as that which is sensed.

“This, because he sees and understands this through his Higher Knowledge, , and therefore does not objectify nor imagines things pertaining to or about the thing being sensed, knowing it just as ‘sensed,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘sensed’; he does not imagine himself being distinctly different nor apart from what is sensed; he does not imagine the ‘sensed’ as something to be possessed, and therefore, he does not consider the ‘sensed’ as “mine,” that is because he does not delight in nor *because* of what is sensed.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

20 A4. What is Known or Cognized (Viññāta)

“Similarly, while looking at what is known or cognized and all that has the quality of being known or cognized and observed by the mind, The Arahant fully knows and directly comprehends what is known, as that which is known.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being cognized, knowing it just as ‘known,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘known; he does not imagine himself being distinctly different nor apart from what is known; he does not imagine the ‘known’ as something to be possessed, and therefore, he does not consider the ‘known’ as “mine,” that is because he does not delight in nor *because* of what is known.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

21 A4. Unity or Oneness (Ekatta)

“Similarly, while looking at and seeing Unity in all things and all that has the quality of oneness, The Arahant fully knows and directly comprehends unity or oneness, as unity or oneness.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about that flavor or sense of unity; he does not imagine himself existing in relation to the ‘unity’; he does not imagine himself being distinctly different nor apart from that unity; he does not imagine the ‘unity’ or ‘oneness’ as something to

be possessed, and therefore, he does not consider the ‘unity’ as “mine,” that is because he does not delight in nor *because* of that sense of unity.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

22 A4. Multiplicity or Not-One (Nānatta)

“Similarly, while looking at and seeing the multiplicity of all things and all that has the quality of variety, The Arahant fully knows and directly comprehends multiplicity, as multiplicity.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about that sense of multiplicity or diversity; he does not imagine himself existing in relation to that ‘multiplicity’; he does not imagine himself being distinctly different nor apart from that multiplicity; he does not imagine the ‘multiplicity’ or ‘not-oneness’ as something to be possessed, and therefore, he does not consider the ‘multiplicity’ as “mine,” that is because he does not delight in nor *because* of that sense of multiplicity.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

23 A4. The All (Sabba)

“Similarly, while looking at and seeing the ‘all’ or everything witnessed, The Arahant fully knows and directly comprehends the ‘all,’ as the ‘all.’

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about ‘the All’; he does not imagine himself existing in relation to that ‘All’; he does not imagine himself being distinctly different nor apart from that ‘All’; he does not imagine the ‘all’ as something to be possessed, and therefore, he does not consider the ‘All’ as “mine,” that is because he does not delight in nor *because* of that sense of the ‘All’.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

24 A4. Nibbāna

“Similarly, on having already tasted and known Nibbāna directly, The Arahant fully knows and directly comprehends It, as Nibbāna Itself.

“This, because he sees and understands it through his Higher Knowledge, therefore, he does not perceive nor objectifies Nibbāna, nor imagines it as a separate “thing” called: “Nibbāna,” that is out there; he does not imagine himself existing in relation to Nibbāna; he does not imagine himself being distinctly different nor apart from Nibbāna; he does not imagine Nibbāna as something to be possessed, and therefore, he does not consider Nibbāna as “mine,” and thus, he does not identified with it, nor becomes absorbed into some kind of an intoxication for or because of Nibbāna.

“And why is this the case?

“It is because The Arahant has destroyed delusion, and thus, liberated himself from ignorance. This, I declare.

- *End of Part 3* -

G. The Tathāgata (i)

“Here, Bhikkhus, the *Tathāgata*, who is The Self-Awakened Buddha, has also already destroyed the heart’s contaminants, the āsavas, and therefore, being An Arahant Himself, he too, has released Himself through Direct and Complete Understanding.

1 T. Earth (Pathavi)

“Thus, while looking at earth and all that has the solidity or material quality of the earth element, The Tathāgata fully knows and directly comprehends earth, as earth.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about earth; he does not imagine himself existing in, nor in relation to earth; he does not imagine himself being distinctly different nor apart from earth; he does not imagine earth as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of earth.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

2 T. Water (Āpo)

“Similarly, when looking at water and all that has the fluidity or cohesive quality of the water element, The Tathāgata fully knows and directly comprehends water, as water.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about water; he does not imagine himself existing in, nor in relation to water; he does not imagine himself being distinctly different nor apart from water; he does not imagine water as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of water.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

3 T. Fire (Tejo)

“Similarly, while looking at fire and all that has the heating or temperature quality of the fire element, The Tathāgata fully knows and directly comprehends fire, as fire.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about fire; he does not imagine himself existing in, nor in relation to fire; he does not imagine himself being distinctly different nor apart from fire; he does not imagine fire as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of fire.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

4 T. Air or Wind (Vāyo)

“Similarly, while looking at water and all that has the moving or pressuring quality of the air or wind element, The Tathāgata fully knows and directly comprehends air, as air.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about air; he does not imagine himself existing in, nor in relation to air; he does not imagine himself being distinctly different nor apart from air; he does not imagine air as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of air.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

5 T. Living Beings (Bhūtā)

“Similarly, while looking at living beings and all their diverse qualities about them, The Tathāgata fully knows and directly comprehends living beings, as living beings.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about living beings; he does not imagine himself existing among, nor in relation to living beings; he does not imagine himself being distinctly different nor apart from living beings; he does not imagine living beings as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of living beings.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

6 T. Devas or Divine Beings (Devā)

“Similarly, while looking at Devas and all their divine and heavenly qualities, The Tathāgata fully knows and directly comprehends Devas, as Devas.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Devas; he does not imagine himself existing among, nor in relation to Devas; he does not imagine himself being distinctly different nor apart from Devas; he does not imagine Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of Devas.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

7 T. Progenitor / Predecessor to all Beings (Pajāpati)

“Similarly, while looking at Pajāpati, the Progenitor and Predecessor to all beings, The Tathāgata fully knows and directly comprehends Pajāpati, as Pajāpati.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about Pajāpati; he does not imagine himself existing in relation to Pajāpati; he does not imagine himself being distinctly different nor apart from Pajāpati; he does not imagine Pajāpati as something to be possessed, and therefore, he does not consider Pajāpati as “mine,” that is because he does not delight in nor *because* of Pajāpati.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

8 T. Brahma (Brahmā)

“Similarly, while looking at Brahma, The Tathāgata fully knows and directly comprehends Brahma, as Brahma.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about Brahma; he does not imagine himself existing in relation to Brahma; he does not imagine himself being distinctly different nor apart from Brahma; he does not imagine Brahma as something to be possessed, and therefore, he does not consider Brahma as “mine,” that is because he does not delight in nor *because* of Brahma.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

9 T. Devas of Streaming Radiance (Ābhassara Devā)

“Similarly, while looking at Devas of Streaming Radiance (Ābhassara Devas) and all their divine and heavenly qualities, The Tathāgata fully knows and directly comprehends the Devas of Streaming Radiance, as Devas of Streaming Radiance.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Ābhassara Devas; he does not imagine himself existing among, nor in relation to the Ābhassara Devas; he does not imagine himself being distinctly different nor apart from the Ābhassara Devas; he does not imagine the Ābhassara Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of the Ābhassara Devas.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

10 T. Devas of Lustrous Beauty (Subhakinha Devā)

“Similarly, while looking at Devas of Lustrous Beauty (Subhakinha Devas) and all their divine and heavenly qualities, The Tathāgata fully knows and directly comprehends the Devas of Lustrous Beauty, as Devas of Lustrous Beauty.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Subhakinha Devas; he does not imagine himself existing among, nor in relation to the Subhakinha Devas; he does not imagine himself being distinctly different nor apart from the Subhakinha Devas; he does not imagine the Subhakinha Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of the Subhakinha Devas.

“And why is this the case?”

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

11 T. Devas of Limitless Fruit (Vehapphala Devā)

“Similarly, while looking at Devas of Limitless Fruit (Vehapphala Devas) and all their divine and heavenly qualities, The Tathāgata fully knows and directly comprehends the Devas of Limitless Fruit, as Devas of Limitless Fruit.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Vehapphala Devas; he does not imagine himself existing among, nor in relation to the Vehapphala Devas; he does not imagine himself being distinctly different nor apart from the Vehapphala Devas; he does not imagine the Vehapphala Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of the Vehapphala Devas.

“And why is this the case?”

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

12 T. Overlord or Mahā Brahma (Abhibhūta)

“Similarly, while looking at the Overlord (Abhibhūta) and all his divine qualities, The Tathāgata fully knows and directly comprehends the Overlord, as the Overlord.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Overlord; he does not imagine himself existing in relation to the Overlord; he does not imagine himself being distinctly different nor apart from the Overlord; he does not imagine the Overlord as something to be possessed, and therefore, he does not consider the Overlord as “mine,” that is because he does not delight in nor *because* of the Overlord.

“And why is this the case?”

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

13 T. Sphere/Dimension of Infinity of Space (Ākāśaṇaṇcāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Space, and its qualities, The Tathāgata fully knows and directly comprehends the Sphere of Infinity of Space, as the Sphere of Infinity of Space.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Infinity of Space; he does not imagine himself existing in relation to the Sphere of Infinity of Space; he does not imagine himself being distinctly different nor apart from the Sphere of Infinity of Space; he does not imagine the Sphere of Infinity of Space as something to be possessed, and therefore, he does not consider the Sphere of Infinity of Space as “mine,” that is because he does not delight in nor *because* of the Sphere of Infinity of Space.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

14 T. Sphere of Infinity of Consciousness (Viññāṇaṇcāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Consciousness, and its qualities, The Tathāgata fully knows and directly comprehends the Sphere of Infinity of Consciousness, as the Sphere of Infinity of Consciousness.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Infinity of Consciousness; he does not imagine himself existing in relation to the Sphere of Infinity of Consciousness; he does not imagine himself being distinctly different nor apart from the Sphere of Infinity of Consciousness; he does not imagine the Sphere of Infinity of Consciousness as something to be possessed, and therefore, he does not consider the Sphere of Infinity of Consciousness as “mine,” that is because he does not delight in nor *because* of the Sphere of Infinity of Consciousness.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

15 T. Sphere of Nothingness (Ākiñcaññāyatana)

“Similarly, while looking at the Sphere or Dimension of Nothingness, and its qualities, The Tathāgata fully knows and directly comprehends the Sphere or Dimension of Nothingness, as the Sphere of Nothingness.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Nothingness; he does not imagine himself existing in relation to the Sphere of Nothingness; he does not imagine himself being distinctly different nor apart from the Sphere of Nothingness; he does not imagine the Sphere of Nothingness as something to be possessed, and therefore, he does not consider the Sphere of Nothingness as “mine,” that is because he does not delight in nor *because* of the Sphere of Nothingness.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

16 T. Sphere of Neither Perception nor Non-Perception (Nevaśaṇṇānāsaṇṇāyatana)

“Similarly, while looking at the Sphere or Dimension of Neither Perception nor Non-Perception, and its qualities, The Tathāgata fully knows and directly comprehends the Sphere or Dimension of Neither Perception nor Non-Perception, as the Sphere of Neither Perception nor Non-Perception.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Neither Perception nor Non-Perception; he does not imagine himself existing in relation to the Sphere of Neither Perception nor Non-Perception; he does not imagine himself being distinctly different nor apart from the Sphere of Neither Perception nor Non-Perception; he does not imagine the Sphere of Neither Perception nor Non-Perception as something to be possessed, and therefore, he does not consider the Sphere of Neither Perception nor Non-Perception as “mine,” that is because he does not delight in nor *because* of the Sphere of Neither Perception nor Non-Perception.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

17 T. What is Seen (Dit̥ṭhi)

“Similarly, while looking at what is seen and all that has the quality of being visible or in being seen and observed by the eyes, The Tathāgata fully knows and directly comprehends what is seen, as that which is seen.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being seen, knowing it just as ‘seen,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘seen’; he does not imagine himself being distinctly different nor apart from what is seen; he does not imagine the ‘seen’ as something to be possessed, and therefore, he does not consider the ‘seen’ as “mine,” that is because he does not delight in nor *because* of what is seen.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

18 T. What is Heard (Suta)

“Similarly, while looking at what is heard and all that has the quality of being heard or in being listened to and observed by the ears, The Tathāgata fully knows and directly comprehends what is heard, as that which is heard.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being heard, knowing it just as ‘heard,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘heard’; he does not imagine himself being distinctly different nor apart from what is heard; he does not imagine the ‘heard’ as something to be possessed, and therefore, he does not consider the ‘heard’ as “mine,” that is because he does not delight in nor *because* of what is heard.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

19 T. What is Sensed (Muta)

“Similarly, while looking at what is sensed and all that has the quality of being sensed or in being picked up and observed by the nose, tongue, or the body, The Tathāgata fully knows and directly comprehends what is sensed, as that which is sensed.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being sensed, knowing it just as ‘sensed,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘sensed’; he does not imagine himself being distinctly different nor apart from what is sensed; he does not imagine the ‘sensed’ as something to be possessed, and therefore, he does not consider the ‘sensed’ as “mine,” that is because he does not delight in nor *because* of what is sensed.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

20 T. What is Known or Cognized (Viññāta)

“Similarly, while looking at what is known or cognized and all that has the quality of being known or cognized and observed by the mind, The Tathāgata fully knows and directly comprehends what is known, as that which is known.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being cognized, knowing it just as ‘known,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘known; he does not imagine himself being distinctly different nor apart from what is known; he does not imagine the ‘known’ as something to be possessed, and therefore, he does not consider the ‘known’ as “mine,” that is because he does not delight in nor *because* of what is known.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

21 T. Unity or Oneness (Ekatta)

“Similarly, while looking at and seeing Unity in all things and all that has the quality of oneness, The Tathāgata fully knows and directly comprehends unity or oneness, as unity or oneness.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about that flavor or sense of unity; he does not imagine himself existing in relation to the ‘unity’; he does not imagine himself being distinctly different nor apart from that unity; he does not imagine the ‘unity’ or ‘oneness’ as something to

be possessed, and therefore, he does not consider the ‘unity’ as “mine,” that is because he does not delight in nor *because* of that sense of unity.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

22 T. Multiplicity or Not-One (Nānatta)

“Similarly, while looking at and seeing the multiplicity of all things and all that has the quality of variety, The Tathāgata fully knows and directly comprehends multiplicity, as multiplicity.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about that sense of multiplicity or diversity; he does not imagine himself existing in relation to that ‘multiplicity’; he does not imagine himself being distinctly different nor apart from that multiplicity; he does not imagine the ‘multiplicity’ or ‘not-oneness’ as something to be possessed, and therefore, he does not consider the ‘multiplicity’ as “mine,” that is because he does not delight in nor *because* of that sense of multiplicity.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

23 T. The All (Sabba)

“Similarly, while looking at and seeing the ‘all’ or everything witnessed, The Tathāgata fully knows and directly comprehends the ‘all,’ as the ‘all.’

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about ‘the All’; he does not imagine himself existing in relation to that ‘All’; he does not imagine himself being distinctly different nor apart from that ‘All’; he does not imagine the ‘all’ as something to be possessed, and therefore, he does not consider the ‘All’ as “mine,” that is because he does not delight in nor *because* of that sense of the ‘All’.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

24 T. Nibbāna

“Similarly, on having already tasted and known Nibbāna directly, The Tathāgata fully knows and directly comprehends It, as Nibbāna Itself.

“This, because he sees and understands it through his Higher Knowledge, therefore, he does not perceive nor objectifies Nibbāna, nor imagines it as a separate “thing” called: “Nibbāna,” that is out there; he does not imagine himself existing in relation to Nibbāna; he does not imagine himself being distinctly different nor apart from Nibbāna; he does not imagine Nibbāna as something to be possessed, and therefore, he does not consider Nibbāna as “mine,” and thus, he does not identified with it, nor becomes absorbed into some kind of an intoxication for or because of Nibbāna.

“And why is this the case?

“It is because The Tathāgata has completely understood what there is to be understood, all the way to its end. This, I declare.

H. The Tathāgata (ii)

“Here, Bhikkhus, the *Tathāgata*, who is The Self-Awakened Buddha, has also already destroyed the heart’s contaminants, the āsavas, and therefore, being An Arahant Himself, he too, has released Himself through Direct and Complete Understanding.

1 TT. Earth (Pathavi)

“Thus, while looking at earth and all that has the solidity or material quality of the earth element, The Tathāgata fully knows and directly comprehends earth, as earth.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about earth; he does not imagine himself existing in, nor in relation to earth; he does not imagine himself being distinctly different nor apart from earth; he does not imagine earth as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of earth.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the cessation and destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

2 TT. Water (Āpo)

“Similarly, when looking at water and all that has the fluidity or cohesive quality of the water element, The Tathāgata fully knows and directly comprehends water, as water.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about water; he does not imagine himself existing in, nor in relation to water; he does not imagine himself being distinctly different nor apart from

water; he does not imagine water as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of water.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

3 TT. Fire (Tejo)

“Similarly, while looking at fire and all that has the heating or temperature quality of the fire element, The Tathāgata fully knows and directly comprehends fire, as fire.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about fire; he does not imagine himself existing in, nor in relation to fire; he does not imagine himself being distinctly different nor apart from fire; he does not imagine fire as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of fire.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

4 TT. Air or Wind (Vāyo)

“Similarly, while looking at water and all that has the moving or pressuring quality of the air or wind element, The Tathāgata fully knows and directly comprehends air, as air.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about air; he does not imagine himself existing in, nor in relation to air; he does not imagine himself being distinctly different nor apart from air; he does not imagine air as something to be possessed, and therefore, he does not consider it as “mine,” that is because he does not delight in nor *because* of air.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

5 TT. Living Beings (Bhūtā)

“Similarly, while looking at living beings and all their diverse qualities about them, The Tathāgata fully knows and directly comprehends living beings, as living beings.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about living beings; he does not imagine himself existing among, nor in relation to living beings; he does not imagine himself being distinctly different nor apart from living beings; he does not imagine living beings as things to be

possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of living beings.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

6 TT. Devas or Divine Beings (Devā)

“Similarly, while looking at Devas and all their divine and heavenly qualities, The Tathāgata fully knows and directly comprehends Devas, as Devas.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Devas; he does not imagine himself existing among, nor in relation to Devas; he does not imagine himself being distinctly different nor apart from Devas; he does not imagine Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of Devas.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

7 TT. Progenitor / Predecessor to all Beings (Pajāpati)

“Similarly, while looking at Pajāpati, the Progenitor and Predecessor to all beings, The Tathāgata fully knows and directly comprehends Pajāpati, as Pajāpati.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about Pajāpati; he does not imagine himself existing in relation to Pajāpati; he does not imagine himself being distinctly different nor apart from Pajāpati; he does not imagine Pajāpati as something to be possessed, and therefore, he does not consider Pajāpati as “mine,” that is because he does not delight in nor *because of* Pajāpati.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

8 TT. Brahma (Brahmā)

“Similarly, while looking at Brahma, The Tathāgata fully knows and directly comprehends Brahma, as Brahma.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about Brahma; he does not imagine himself existing in relation to Brahma; he does not imagine himself being distinctly different nor apart from Brahma; he does not imagine Brahma as something to be possessed, and therefore, he

does not consider Brahma as “mine,” that is because he does not delight in nor *because of* Brahma.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

9 TT. Devas of Streaming Radiance (Ābhassara Devā)

“Similarly, while looking at Devas of Streaming Radiance (Ābhassara Devas) and all their divine and heavenly qualities, The Tathāgata fully knows and directly comprehends the Devas of Streaming Radiance, as Devas of Streaming Radiance.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Ābhassara Devas; he does not imagine himself existing among, nor in relation to the Ābhassara Devas; he does not imagine himself being distinctly different nor apart from the Ābhassara Devas; he does not imagine the Ābhassara Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because of* the Ābhassara Devas.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

10 TT. Devas of Lustrous Beauty (Subhakinha Devā)

“Similarly, while looking at Devas of Lustrous Beauty (Subhakinha Devas) and all their divine and heavenly qualities, The Tathāgata fully knows and directly comprehends the Devas of Lustrous Beauty, as Devas of Lustrous Beauty.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Subhakinha Devas; he does not imagine himself existing among, nor in relation to the Subhakinha Devas; he does not imagine himself being distinctly different nor apart from the Subhakinha Devas; he does not imagine the Subhakinha Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of the Subhakinha Devas.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

11 TT. Devas of Limitless Fruit (Vehapphala Devā)

“Similarly, while looking at Devas of Limitless Fruit (Vehapphala Devas) and all their divine and heavenly qualities, The Tathāgata fully knows and directly comprehends the Devas of Limitless Fruit, as Devas of Limitless Fruit.

“This, because he sees and understands them through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Vehapphala Devas; he does not

imagine himself existing among, nor in relation to the Vehapphala Devas; he does not imagine himself being distinctly different nor apart from the Vehapphala Devas; he does not imagine the Vehapphala Devas as things to be possessed, and therefore, he does not consider them as “mine,” that is because he does not delight in nor *because* of the Vehapphala Devas.

“And why is this the case?”

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

12 TT. Overlord or Mahā Brahma (Abhibhūta)

“Similarly, while looking at the Overlord (Abhibhūta) and all his divine qualities, The Tathāgata fully knows and directly comprehends the Overlord, as the Overlord.

“This, because he sees and understands him through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Overlord; he does not imagine himself existing in relation to the Overlord; he does not imagine himself being distinctly different nor apart from the Overlord; he does not imagine the Overlord as something to be possessed, and therefore, he does not consider the Overlord as “mine,” that is because he does not delight in nor *because* of the Overlord.

“And why is this the case?”

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the

absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

13 TT. Sphere/Dimension of Infinity of Space (Ākāśānañcāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Space, and its qualities, The Tathāgata fully knows and directly comprehends the Sphere of Infinity of Space, as the Sphere of Infinity of Space.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Infinity of Space; he does not imagine himself existing in relation to the Sphere of Infinity of Space; he does not imagine himself being distinctly different nor apart from the Sphere of Infinity of Space; he does not imagine the Sphere of Infinity of Space as something to be possessed, and therefore, he does not consider the Sphere of Infinity of Space as “mine,” that is because he does not delight in nor *because* of the Sphere of Infinity of Space.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

14 TT. Sphere of Infinity of Consciousness (Viññāṇāñcāyatana)

“Similarly, while looking at the Sphere or Dimension of Infinity of Consciousness, and its qualities, The Tathāgata fully knows and directly comprehends the Sphere of Infinity of Consciousness, as the Sphere of Infinity of Consciousness.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Infinity of Consciousness; he does not imagine himself existing in relation to the Sphere of Infinity of Consciousness; he does not imagine himself being distinctly different nor apart from the Sphere of Infinity of Consciousness; he does not imagine the Sphere of Infinity of Consciousness as something to be possessed, and therefore, he does not consider the Sphere of Infinity of Consciousness as “mine,” that is because he does not delight in nor *because* of the Sphere of Infinity of Consciousness.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

15 TT. Sphere of Nothingness (Ākiñcaññāyatana)

“Similarly, while looking at the Sphere or Dimension of Nothingness, and its qualities, The Tathāgata fully knows and directly comprehends the Sphere or Dimension of Nothingness, as the Sphere of Nothingness.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Nothingness; he does not imagine himself existing in relation to the Sphere of Nothingness; he does not imagine himself being distinctly different nor apart from the Sphere of Nothingness; he does not imagine the

Sphere of Nothingness as something to be possessed, and therefore, he does not consider the Sphere of Nothingness as “mine,” that is because he does not delight in nor *because* of the Sphere of Nothingness.

“And why is this the case?”

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

16 TT. Sphere of Neither Perception nor Non-Perception (Nevasaññānāsaññāyatana)

“Similarly, while looking at the Sphere or Dimension of Neither Perception nor Non-Perception, and its qualities, The Tathāgata fully knows and directly comprehends the Sphere or Dimension of Neither Perception nor Non-Perception, as the Sphere of Neither Perception nor Non-Perception.

“This, because he sees and understands it through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the Sphere of Neither Perception nor Non-Perception; he does not imagine himself existing in relation to the Sphere of Neither Perception nor Non-Perception; he does not imagine himself being distinctly different nor apart from the Sphere of Neither Perception nor Non-Perception; he does not imagine the Sphere of Neither Perception nor Non-Perception as something to be possessed, and therefore, he does not consider the Sphere of Neither Perception nor Non-Perception as “mine,” that is because he does not delight in nor *because* of the Sphere of Neither Perception nor Non-Perception.

“And why is this the case?”

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is

reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

17 TT. What is Seen (Ditṭhi)

“Similarly, while looking at what is seen and all that has the quality of being visible or in being seen and observed by the eyes, The Tathāgata fully knows and directly comprehends what is seen, as that which is seen.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being seen, knowing it just as ‘seen,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘seen’; he does not imagine himself being distinctly different nor apart from what is seen; he does not imagine the ‘seen’ as something to be possessed, and therefore, he does not consider the ‘seen’ as “mine,” that is because he does not delight in nor *because* of what is seen.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

18 TT. What is Heard (Suta)

“Similarly, while looking at what is heard and all that has the quality of being heard or in being listened to and observed by the ears, The Tathāgata fully knows and directly comprehends what is heard, as that which is heard.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being heard, knowing it just as ‘heard,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘heard’; he does not imagine himself being distinctly different nor apart from what is heard; he does not imagine the ‘heard’ as something to be possessed, and therefore, he does not consider the ‘heard’ as “mine,” that is because he does not delight in nor *because* of what is heard.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

19 TT. What is Sensed (Muta)

“Similarly, while looking at what is sensed and all that has the quality of being sensed or in being picked up and observed by the nose, tongue, or the body, The Tathāgata fully knows and directly comprehends what is sensed, as that which is sensed.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being sensed, knowing it just as ‘sensed,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘sensed’; he does not imagine himself being distinctly different nor apart from what is sensed; he does not imagine the ‘sensed’ as something to be possessed, and therefore, he does not consider the ‘sensed’ as “mine,” that is because he does not delight in nor *because* of what is sensed.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

20 TT. What is Known or Cognized (Viññāta)

“Similarly, while looking at what is known or cognized and all that has the quality of being known or cognized and observed by the mind, The Tathāgata fully knows and directly comprehends what is known, as that which is known.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about the thing being cognized, knowing it just as ‘known,’ through and through, and nothing else; he does not imagine himself existing in relation to the ‘known; he does not imagine himself being distinctly different nor apart from what is known; he does not imagine the ‘known’ as something to be possessed, and therefore, he does not consider the ‘known’ as “mine,” that is because he does not delight in nor *because* of what is known.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

21 TT. Unity or Oneness (Ekatta)

“Similarly, while looking at and seeing Unity in all things and all that has the quality of oneness, The Tathāgata fully knows and directly comprehends unity or oneness, as unity or oneness.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about that flavor or sense of unity; he does not imagine himself existing in relation to the ‘unity’; he does not imagine himself being distinctly different nor apart from that unity; he does not imagine the ‘unity’ or ‘oneness’ as something to be possessed, and therefore, he does not consider the ‘unity’ as “mine,” that is because he does not delight in nor *because* of that sense of unity.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

22 TT. Multiplicity or Not-One (Nānatta)

“Similarly, while looking at and seeing the multiplicity of all things and all that has the quality of variety, The Tathāgata fully knows and directly comprehends multiplicity, as multiplicity.

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about that sense of multiplicity or diversity; he does not imagine himself existing in relation to that ‘multiplicity’; he does not imagine himself being distinctly different nor apart from that multiplicity; he does not imagine the ‘multiplicity’

or ‘not-oneness’ as something to be possessed, and therefore, he does not consider the ‘multiplicity’ as “mine,” that is because he does not delight in nor *because* of that sense of multiplicity.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

23 TT. The All (Sabba)

“Similarly, while looking at and seeing the ‘all’ or everything witnessed, The Tathāgata fully knows and directly comprehends the ‘all,’ as the ‘all.’

“This, because he sees and understands this through his Higher Knowledge, and therefore does not objectify nor imagines things pertaining to or about ‘the All’; he does not imagine himself existing in relation to that ‘All’; he does not imagine himself being distinctly different nor apart from that ‘All’; he does not imagine the ‘all’ as something to be possessed, and therefore, he does not consider the ‘All’ as “mine,” that is because he does not delight in nor *because* of that sense of the ‘All’.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.

24 TT. Nibbāna

“Similarly, on having already tasted and known Nibbāna directly, The Tathāgata fully knows and directly comprehends It, as Nibbāna Itself.

“This, because he sees and understands it through his Higher Knowledge, therefore, he does not perceive nor objectifies Nibbāna, nor imagines it as a separate “thing” called: “Nibbāna,” that is out there; he does not imagine himself existing in relation to Nibbāna; he does not imagine himself being distinctly different nor apart from Nibbāna; he does not imagine Nibbāna as something to be possessed, and therefore, he does not consider Nibbāna as “mine,” and thus, he does not identified with it, nor becomes absorbed into some kind of an intoxication for or because of Nibbāna.

“And why is this the case?

“It is because The Tathāgata has completely understood that the *very* root of all that is suffering is *itself* the delighting in, cherishing, and the looking forward to the experiencing of it. Thus, The Tathāgata has directly seen how it is through the longing and craving for rebecoming, that one is reborn; because of birth, then one inevitably has to undergo the inescapably painful processes of getting old, sickness, and of dying.

“For this reason, on witnessing the destruction of all kinds of cravings; the dispassion and fading away that resulted from that very understanding; the relinquishment of all those cravings, and the absolute abandonment by walking away from all that they promise, is how The Tathāgata has Self-Awakened.

“Thus, He is The Tathāgata, who has realized through His own efforts, the Supreme and Perfect Awakening, by personally and directly seeing the very truth about all these cravings. This, I declare.”

This is what The Blessed One said.

And those Bhikkhus, were delighted in having carefully listened to these words, spoken by The Blessed One.

- *End of the Mūlapariyāya Sutta* -

Sādhū Sādhū Sādhū