



## ABHIÑÑĀ

(Direct knowledge)

*All the suttas cited below have parallels in Chinese, Sanskrit or Tibetan.*

*And what, bhikkhus, are the things to be developed by direct knowledge?*

*Serenity and insight.*

*These are the things to be developed by direct knowledge.*

*Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?*

***Samatho ca vipassanā***

*ca ime, bhikkhave, dhammā abhiññā bhāvetabbā.*

**MN 149**

“The Blessed One, friend, has declared: ‘This is suffering,’ and ‘This is the origin of suffering,’ and ‘This is the cessation of suffering,’ and ‘This is the way leading to the cessation of suffering.’”

“And why, friend, has the Blessed One declared this?”

“Because, friend, this is beneficial, relevant to the fundamentals of the holy life, and leads to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

Atha kiñcarahāvuso, byākatam bhagavatā”ti? “Idam ‘dukkhan’ti kho, āvuso, byākatam bhagavatā; ayam ‘dukkhasamudayo’ti byākatam bhagavatā; ayam ‘dukkhanirodho’ti byākatam bhagavatā; ayam ‘dukkhanirodhagāminī paṭipadā’ti byākatam bhagavatā”ti. “Kasmā cetam, āvuso, byākatam bhagavatā”ti? “Etañhi, āvuso, atthasaṃhitam etaṃ ādibrahmacariyakam etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

**SN 16.12**

So too, bhikkhus, the things I have directly known but have not taught you are numerous,

while the things I have taught you are few. And why, bhikkhus, have I not taught those many things? Because they are unbeneficial, irrelevant to the fundamentals of the holy life, and do not lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore I have not taught them.

“And what, bhikkhus, have I taught? I have taught: ‘This is suffering’; I have taught: ‘This is the origin of suffering’; I have taught: ‘This is the cessation of suffering’; I have taught: ‘This is the way leading to the cessation of suffering.’ And why, bhikkhus, have I taught this? Because this is beneficial, relevant to the fundamentals of the holy life, and leads to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore I have taught this.

“Evameva kho, bhikkhave, etadeva bahutaraṃ yaṃ vo mayā abhiññāya anakkhātāṃ. Kasmā cetāṃ, bhikkhave, mayā anakkhātāṃ? Na hetāṃ, bhikkhave, atthasaṃhitāṃ nādi brahmacariyakaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati; tasmā taṃ mayā anakkhātāṃ.

Kiñca, bhikkhave, mayā akkhātāṃ? ‘Idaṃ dukkhaṇ’ti, bhikkhave, mayā akkhātāṃ, ‘ayaṃ dukkhasamudayo’ti mayā akkhātāṃ, ‘ayaṃ dukkhanirodho’ti mayā akkhātāṃ, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti mayā akkhātāṃ.

Kasmā cetāṃ, bhikkhave, mayā akkhātāṃ? Etañhi, bhikkhave, atthasaṃhitāṃ etaṃ ādi brahmacariyakaṃ etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati; tasmā taṃ mayā akkhātāṃ.

### SN 56.31

See also **SN 56.41 - SN 56.7/8/9** (they tell what not to do, and instead think like the above).

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I followed that path and by doing so I have directly known aging-and-death, its origin, its cessation, and the way leading to its cessation. I have directly known birth ... existence ... clinging ... craving ... feeling ... contact ... the six sense bases .... name-and-form ... consciousness ... volitional formations, their origin, their cessation, and the way leading to their cessation. Having directly known them, I have explained them to the bhikkhus, the bhikkhunīs, the male lay followers, and the female lay followers.

Ayaṃ kho so, bhikkhave, purāṇamaggo purāṇañjaso pubbakehi sammāsambuddhehi anuyāto, tamanugacchiṃ; tamanugacchanto jarāmaṇaṃ abbhaññāsiṃ; jarāmaṇasamudayaṃ abbhaññāsiṃ; jarāmaṇanirodhaṃ abbhaññāsiṃ; jarāmaṇanirodhagāminiṃ paṭipadaṃ abbhaññāsiṃ. Tamanugacchiṃ; tamanugacchanto jātiṃ abbhaññāsiṃ ... pe ... bhavaṃ abbhaññāsiṃ ... upādānaṃ abbhaññāsiṃ ... taṇhaṃ abbhaññāsiṃ ... vedanaṃ abbhaññāsiṃ ... phassaṃ abbhaññāsiṃ ... saḷāyatanaṃ abbhaññāsiṃ ... nāmarūpaṃ abbhaññāsiṃ ... viññāṇaṃ abbhaññāsiṃ. Tamanugacchiṃ; tamanugacchanto saṅkhāre abbhaññāsiṃ; saṅkhārasamudayaṃ abbhaññāsiṃ; saṅkhāranirodhaṃ abbhaññāsiṃ; saṅkhāranirodhagāminiṃ paṭipadaṃ abbhaññāsiṃ.

Tadabhiññāya ācikkhiṃ bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Tayidaṃ, bhikkhave, brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ”ti.

**SN 12.65** (many parallels)

“Friend, Sāriputta (says Channa,) seeing the cessation of the eye, eye-consciousness, and things cognizable by eye-consciousness I realized, ‘eye, eye-consciousness, and things cognizable by eye-consciousness are not me, I’m not in them, and they are not self.’ Friend Sāriputta, seeing the cessation of ear, ... nose, ... taste, ... body, ... mind, mind-consciousness, and things cognizable by mind-consciousness I realized, mind, mind-consciousness, and things cognizable by mind-consciousness are not me, I’m not in them and they are not self.”

“Cakkhusmiṃ, āvuso sāriputta, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu nirodhaṃ disvā nirodhaṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassāmi. Sotasmim, āvuso sāriputta, sotaviññāṇe ... ghānasmim, āvuso sāriputta, ghānaviññāṇe ... jivhāya, āvuso sāriputta, jivhāviññāṇe ... kāyasmim, āvuso sāriputta, kāyaviññāṇe ... manasmim, āvuso sāriputta, manoviññāṇe manoviññāṇaviññātabbesu dhammesu nirodhaṃ disvā nirodhaṃ abhiññāya manam manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassāmi”ti.

When this was said, the venerable Mahā Cunda said this to the venerable Channa:

“Therefore, avuso Channa, this teaching of the Blessed One should be constantly considered: There is wavering in one who is dependent; there is no wavering in one who is independent.

When there is no wavering, there is tranquillity.

When there is tranquillity, there is no inclination.

When there is no inclination (habit, bias,) there is neither coming nor going.

When there is neither coming nor going, there is neither dying nor arising.

When there is neither dying nor arising, there is no here nor beyond nor in between.

—This is the end of suffering.”

Evaṃ vutte, āyasmā mahācundo āyasmantaṃ channaṃ etadavoca: “tasmātiha, āvuso channa, idampi tassa bhagavato sāsaṇaṃ, niccakappaṃ manasi kātabbaṃ: ‘nissitassa calitaṃ, anissitassa calitaṃ natthi. Calite asati passaddhi, passaddhiyā sati nati na hoti. Natiyā asati āgatigati na hoti. Āgatigatiyā asati cutūpapāto na hoti. Cutūpapāte asati nevidha na huraṃ na ubhayamantarena.

Esevanto dukkhassā”ti.

**MN 144**

See also **SN 35.87**

Note: What is "anatta" is what can't be considered the continuous and all pervading thing that is Atman (Atta). What ceases is not continuous and not pervading.

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Having directly known all the world—  
all in the world just as it is—  
he is detached from all the world,  
disengaged from all the world.

Sabbaṃ lokaṃ abhiññāya,  
sabbaṃ loke yathātathaṃ;  
Sabbaṃ lokaṃ viṣaṃyutto,  
sabbaloke anūpayo.

**AN 4.23**

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.  
Here, a Tathāgata arises in the world, an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, an Enlightened One, a Blessed One. He says thus: 'Come, this is the path, this is the way. Practicing in accordance with it, I have realized for myself with direct knowledge the unsurpassed culmination of the spiritual life and make it known to others...

Taṃ kiṃ maññasi, brāhmaṇa, idha tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So evamāha: 'ethāyaṃ maggo ayaṃ paṭipadā yathāpaṭipanno ahaṃ anuttaraṃ brahmacariyogadhamṃ sayaṃ abhiññā sacchikatvā pavedemi...

**AN 3.60**

see also **AN 5.30 - DN 2/3/4/5/6/10/12 - MN 27**

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The training with the two teachers Ālāra Kālāma & Uddaka Rāmaputta, and the return to the five bhikkhus.

**MN 85** - Entire sutta.

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.  
Bhāradvāja, you should know how I belong to the category of recluses and Brahmins, who acknowledge the attainment of knowledge and reaching the fundamentals through knowing things not heard before, realising them by myself in this manner.

Tadamināpetam, bhāradvāja, pariyāyena veditabbaṃ, yathā ye te samaṇabrāhmaṇā pubbe ananussutesu dhammesu sāmaṃyeva dhammaṃ abhiññāya

diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesāhamasmi.

## MN 100

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.  
Friends, the ascetic Gotama teaches the Dhamma to his disciples in such a way as this: 'Come, bhikkhus, directly know all phenomena. Dwell having directly known all phenomena.' We too teach the Dhamma to our disciples in such a way as this: 'Come, friends, directly know all phenomena.

Samaṇo, āvuso, gotamo sāvakānaṃ evaṃ dhammaṃ deseti: 'etha tumhe, bhikkhave, sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya viharathā'ti; mayampi kho, āvuso, sāvakānaṃ evaṃ dhammaṃ desema: 'etha tumhe, āvuso, sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya viharathā'ti.

## AN 10.27

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.  
Uttiya, having directly known it, I teach the Dhamma to my disciples for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of Unbinding.

Abhiññāya kho ahaṃ, uttiya, sāvakānaṃ dhammaṃ desemi sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyaṃ"ti

## AN 10.95

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.  
"Again, with the destruction of the taints, the Tathāgata has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by discernment, and having entered upon it, he dwells in it.

**AN 10.21 & AN 10.30** (both have many parallels)

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There are, bhikkhus, other dhammas, deep, difficult to see, difficult to understand, peaceful and sublime, beyond the sphere of reasoning, subtle, comprehensible only to the wise, which the Tathāgata, having realized for himself with direct knowledge, propounds to others; and it is concerning these that those who would rightly praise the Tathāgata in accordance with reality would speak.

Atthi, bhikkhave, aññeva dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayāṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

## DN 1

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He declares the Teaching to the world together with gods, Māra, Brahma and the community of recluses and Brahmins by himself known and realized.

So imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti.

**AN 4.198**

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[Having directly known earth, water, fire,...] - Having directly known the all as the all, and having directly known the extent of what has not been experienced through the allness of the all, I wasn't the all, I wasn't in the all, I wasn't coming forth from the all, I wasn't "The all is mine." I didn't affirm the all. Thus I am not your mere equal in terms of direct knowing, so how could I be inferior? I am actually superior to you.'

sabbaṃ kho ahaṃ, brahme, sabbato abhiññāya yāvatā sabbassa sabbattena ananubhūtaṃ tadabhiññāya sabbaṃ nāpahosiṃ sabbasmim nāpahosiṃ sabbato nāpahosiṃ sabbaṃ meti nāpahosiṃ, sabbaṃ nābhivadiṃ. Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ? Atha kho ahameva tayā bhiyyo'ti.

**MN 49**

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Bhikkhus, these four are the elements. What four? They are the element of earth, the element of water, the element of fire and the element of air. These are the four elements.

Catasso imā, bhikkhave, dhātuyo. Katamā catasso? Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.

...

Bhikkhus, the recluses and brahmins who know, as it really is the satisfaction, danger and the escape from the four elements are my recluses and brahmins. Among recluses they are recluses and among brahmins they are brahmins. And these venerable ones will by themselves realize and abide in the recluseship or will become brahmins in this life.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsam catunnam dhātūnam assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānanti, te ca kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammata brāhmaṇesu ca brāhmaṇasammata; te ca panāyasanto sāmāññatthañca brahmaññatthañca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantī'ti.

**SN 14.37**

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"Having conquered the army of the pleasant and agreeable, meditating alone, I discovered

bliss, the attainment of the goal, the peace of the heart.

Therefore I don't form intimate ties with people, nor does intimacy with anyone get a chance with me."

Atthassa pattiṃ hadayassa santiṃ, jetvāna senaṃ piyasātarūpaṃ; ekohaṃ jhāyaṃ sukhamanubodhiṃ,

Tasmā janena na karomi sakkihiṃ; sakkhī na sampajjati kenaci me'ti.

...

"Some ascetics and brahmins, sister, for whom the attainment of:

the earth kasiṇa ...

the fire kasiṇa ...

the water kasiṇa ...

the air kasiṇa ...

the blue kasiṇa ...

the yellow kasiṇa ...

the red kasiṇa ...

the white kasiṇa ...

the space kasiṇa ...

the consciousness kasiṇa

is supreme, generated it as their goal.

The Blessed One directly knew to what extent the attainment of the consciousness kasiṇa is supreme.

Having directly known this, he saw the beginning, the danger, and the escape, and he saw the knowledge and vision of the path and the non-path.

By seeing the beginning, the danger, and the escape, and by seeing the knowledge and vision of the path and the non-path, he knew the attainment of the goal, the peace of the heart.

Āpokasiṇasamāpattiparamā kho, bhagini ... pe ... tejokasiṇasamāpattiparamā kho, bhagini ...  
vāyokasiṇasamāpattiparamā kho, bhagini ... nīlakasiṇasamāpattiparamā kho, bhagini ...  
pītakasiṇasamāpattiparamā kho, bhagini ... lohita-kasiṇasamāpattiparamā kho, bhagini ...  
odātakasiṇasamāpattiparamā kho, bhagini ... ākāśakasiṇasamāpattiparamā kho, bhagini ...  
viññāṇakasiṇasamāpattiparamā kho, bhagini, eke samaṇabrāhmaṇā 'attho'ti abhinibbattesuṃ.  
Yāvatā kho, bhagini, viññāṇakasiṇasamāpattiparamatā, tadabhiññāsi bhagavā. Tadabhiññāya  
bhagavā assādamaddasa ... ādīnavamaddasa ... nissaraṇamaddasa ...  
maggāmaggañāṇadassanamaddasa ... tassa assādadassanahetu ādīnavadassanahetu  
nissaraṇadassanahetu maggāmaggañāṇadassanahetu atthassa patti hadayassa santi vidiṭā  
hoti.

**AN 10.26**

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The six unsurpassables:

- (1) the unsurpassable vision (dassan'ānuttariya),
- (2) the unsurpassable listening (savan'ānuttariya),
- (3) the unsurpassable gain (lābh'ānuttariya),
- (4) the unsurpassable training (sikkhānuttariya),
- (5) the unsurpassable service (pāricariy'ānuttariya), and
- (6) the unsurpassable recollection (anussat'ānuttariya).

This is not it, I say, it is not so; for that training, bhikshus, is low, vulgar, worldly, ignoble, not associated with the spiritual goal, and brings about no revulsion, no fading away (of lust), no ending (of suffering), no stilling (of defilements), no direct knowledge (of the four noble truths), no self-awakening, no nirvana.

Atthesā, bhikkhave, sikkhā; nesā natthīti vadāmi. Sā ca kho esā, bhikkhave, sikkhā hīnā gammā pothujjanikā anariyā anattasamhitā, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati.

But, bhikshus, when one, set in faith, set in love, single-minded, full of faith, trains in the Teaching and Discipline proclaimed by the Tathagata, or trains oneself in the higher moral virtue, or trains oneself in the higher mind, one trains oneself in the higher wisdom.

(see vision, listening, gain, service and recollection).

#### AN 6.30

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What do you think, Ānanda? These things that I have taught you after directly knowing them—that is, the four foundations of mindfulness, the four right kinds of striving, the four bases for spiritual power, the five faculties, the five powers, the seven enlightenment factors, the Noble Eightfold Path—do you see, Ānanda, even two bhikkhus who make differing assertions about these things?”

“No, venerable sir.

Taṃ kiṃ maññasi, ānanda, ye vo mayā dhammā abhiññā desitā, seyyathidaṃ cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, passasi no tvaṃ, ānanda, imesu dhammesu dvepi bhikkhū nānāvāde”ti?

#### MN 104

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These seven factors of enlightenment, venerable sir, have been rightly expounded by the Blessed One; when developed and cultivated, they lead to direct knowledge, to enlightenment, to Nibbāna.

Sattime, bhante, bojjhaṅgā bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya samvattanti.

#### SN 46.16

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...when that venerable one makes use of suitable resting places and associates with good friends and nurtures his spiritual faculties, he may by realising for himself with direct knowledge here and now enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness.

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṇoyassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃbrahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti.

## MN 70

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“A man should not pursue sensual desires which are low, vulgar, coarse, ignoble and connected with harm; and he should not pursue self-mortification, which is painful, ignoble and connected with harm.

The Middle Way avoiding both these extremes has been discovered by the Perfect One (Tathāgata) giving sight, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

Na kāmasukhamanuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitāṃ, na ca attakilamathānuyogamanuyuñjeyya dukkhaṃ anariyaṃ anattasaṃhitāṃ. Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

## MN 139

See also **SN 56.11** (many parallels)

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I know these five things are with results by realisation and declare them.

ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayaṃ abhiññā sacchikatvā vipākaṃ pavedemī”ti

## MN 99

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Sisters, there are these seven enlightenment factors through the development and cultivation of which a bhikkhu, by realising for himself with direct knowledge, here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

Satta kho panime, bhaginiyo, bojjaṅgā, yesaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā

upasampajja viharati.

## MN 146

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Friends, the evil within is greed and hate. There is a Middle Way for the abandoning of these sicknesses. This Middle Way gives vision and knowledge, which leads to peace, to direct knowledge, to enlightenment and Nibbána. What is that Middle Way? It is the Noble Eightfold Path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This the Middle Way giving vision, giving knowledge, which leads to peace, to direct realization, to enlightenment, to Nibbána.

Tatrāvuso, lobho ca pāpako doso ca pāpako. Lobhassa ca pahānāya dosassa ca pahānāya atthi majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati. Katamā ca sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ kho sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

## MN 3

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In the past, I have been asked, ‘What, friend, is the gross acquisition of a self for whose abandoning you teach the Dhamma such that, when you practice it, defiling mental qualities will be abandoned, bright mental qualities will grow, and you will enter & remain in the culmination & abundance of discernment, having known & realized it for yourself in the here & now?’ When asked this, I would answer, ‘This, friend, is that gross acquisition of a self for whose abandoning I teach the Dhamma ...’

(also: "I also teach the Dhamma for the abandoning of the mind-made acquisition of a self ... for the abandoning of the formless acquisition of a self".)

## DN 9

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Again, Udāyin, my disciples esteem me for my excellent knowledge and vision thus: ‘When the recluse Gotama says “I know,” he truly knows; when he says “I see,” he truly sees. The recluse Gotama teaches the Dhamma through direct knowledge, not without direct knowledge; he teaches the Dhamma with a sound basis, not without a sound basis; he teaches the Dhamma in a convincing manner, not in an unconvincing manner.’ This is the second quality because of which my disciples honour me...

Puna caparaṃ, udāyi, mamaṃ sāvaka abhikkante ñāṇadassane sambhāventi: ‘jānaṃyevāha samaṇo gotamojānāmīti, passaṃyevāha samaṇo gotamopassāmīti; abhiññāya samaṇo

gotamo dhammaṃ deseti no anabhiññāya; sanidānaṃ samaṇo gotamo dhammaṃ deseti no anidānaṃ; sappāṭihāriyaṃ samaṇo gotamo dhammaṃ deseti no appāṭihāriyaṃ'ti. Yampudāyi, mamaṃ sāvakaṃ abhikkante ñāṇadassane sambhāventi: 'jānaṃyevāha samaṇo gotamojānāmīti, passaṃyevāha samaṇo gotamopassāmīti; abhiññāya samaṇo gotamo dhammaṃ deseti no anabhiññāya; sanidānaṃ samaṇo gotamo dhammaṃ deseti no anidānaṃ; sappāṭihāriyaṃ samaṇo gotamo dhammaṃ deseti no appāṭihāriyaṃ'ti, ayaṃ kho, udāyi, dutiyo dhammo yena mamaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

**MN 77** (the all sutta is relevant)

Bhikkhus, a bhikkhu who is in higher training, whose mind has not yet reached the goal, and who is still aspiring to the supreme security from bondage, directly knows earth as earth. Having directly known earth as earth, he should not conceive himself as earth, he should not conceive himself in earth, he should not conceive himself apart from earth, he should not conceive earth to be 'mine,' he should not delight in earth. Why is that? Because he must fully understand it, I say. "He directly knows water as water...He directly knows all as all...

"He directly knows Nibbāna as Nibbāna. Having directly known Nibbāna as Nibbāna, he should not conceive himself as Nibbāna, he should not conceive himself in Nibbāna, he should not conceive himself apart from Nibbāna, he should not conceive Nibbāna to be 'mine,' he should not delight in Nibbāna. Why is that? Because he must fully understand it, I say.

Yopi so, bhikkhave, bhikkhu sekkho appattamānaso anuttaraṃ yogakkhemaṃ patthayamāno viharati, sopi pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ mā maññi, pathaviyā mā maññi, pathavito mā maññi, pathaviṃ meti mā maññi, pathaviṃ mābhinandi. Taṃ kissa hetu? 'Pariññeyyaṃ tassā'ti vadāmi.Āpaṃ ... pe ... tejaṃ ... vāyaṃ ... bhūte ... deve ... pajāpatiṃ ... brahmaṃ ... ābhassare ... subhakiṇhe ... vehapphale ... abhibhuṃ ... ākāsaṇcāyatanam ... viññāṇaṇcāyatanam ... ākiñcaṇñāyatanam ... neva-saññānāsaññāyatanam ... diṭṭhaṃ ... sutam ... mutam ... viññātam ... ekattam ... nānattam ... sabbam ... nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ mā maññi, nibbānaṃ meti mā maññi, nibbānato mā maññi, nibbānaṃ meti mā maññi, nibbānaṃ mābhinandi. Taṃ kissa hetu? 'Pariññeyyaṃ tassā'ti vadāmi.

**MN1**

The series on:

Then there is the disciple of the noble ones — thus consummate in virtue, thus consummate in concentration, thus consummate in discernment — who, through the ending of the mental fermentations, enters & remains in the fermentation-free mind-release & discernment-release, having known & made them manifest for himself right in the here & now.

Sa kho so, xxx, ariyasāvako evaṃ sīlasampanno evaṃ samādhisampanno evaṃ paññāsampanno āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

**AN 7.15** (many parallels) - **AN 3.73/74/86/87/88/90** - **AN 4.159** - **AN 6.2** - **AN 7.69**

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Good, Gotama, wait! Let alone bhikkhus. Is there a single bhikkhuni a disciple of Gotama, who has destroyed desires has released the mind from desires and released through wisdom, here and now, have realised?' `Vaccha, not one, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred. There are many, more bhikkhunis, disciples of mine, who have destroyed desires, the mind released from desires and released through wisdom, here and now realising abide'.

Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū. Atthi pana bhoto gotamassa ekā bhikkhunīpi sāvikā yā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī”ti? “Na kho, vaccha, ekamēva satāṃ na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā bhikkhuniyo mama sāvikā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī”ti.

**MN 73**

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Based upon that same supreme mindfulness whose purity is due to equanimity, by realising for himself with direct knowledge, this noble disciple here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaraṃ upekkhāsatipārisuddhiṃ āgamma āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

**MN 54**

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If a bhikkhu should wish: ‘May I, by realising for myself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints,’ let him fulfil the precepts, be devoted to internal serenity of mind, not neglect meditation, be possessed of insight, and dwell in empty huts.

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyan’ti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathanuyutto anirākatajjhāno vipassanāya

samannāgato brūhetā suññāgārānaṃ.

## MN 6

There is the case, Moggallāna, where a monk has heard, 'All phenomena are unworthy of attachment.' Having heard that all phenomena are unworthy of attachment, he fully knows all things. Fully knowing all things, he fully comprehends all things. Fully comprehending all things, then whatever feeling he experiences — pleasure, pain, neither pleasure nor pain — he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling.

Idha, moggallāna, bhikkhuno sutam hoti: 'sabbe dhammā nālaṃ abhinivesāyā'ti; evañcetaṃ, moggallāna, bhikkhuno sutam hoti: 'sabbe dhammā nālaṃ abhinivesāyā'ti. So sabbaṃ dhammaṃ abhijānāti, sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ parijānāti. Sabbaṃ dhammaṃ pariññāya yaṃ kiñci vedanaṃ vediyati sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.

## AN 7.61

By realising for himself with direct knowledge, he here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati.

## MN 108

(see also MN 12)

On the occasion when a monk, through the ending of the mental fermentations, enters & remains in the fermentation-free mind-release & discernment-release, having known & verified them for himself right in the here & now, then any affection of his that is born of affection is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Any aversion of his that is born of affection... any affection of his that is born of aversion... any aversion of his that is born of aversion is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Yasmiṃ, bhikkhave, samaye bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati,...

## AN 4.200

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If a monk would wish, 'May I — with the ending of mental fermentations — remain in the fermentation-free mind-release & discernment-release, having directly known & realized them for myself in the here-&now,' then he should be one who brings the precepts to perfection, who is committed to inner tranquillity of mind, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

Ākaṅkheyya ce, bhikkhave, bhikkhu ‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyan’ti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

**AN 10.71**

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“These I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

Te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā, brāhmaṇesu ca brāhmaṇasammatā. Te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti”ti.

**SN 12.13/4 - SN 12.71**

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Then, dwelling alone, secluded, heedful, ardent, & resolute, he in no long time reached & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus he became another one of the arahants.

Atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttarambrahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. “Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi. Aññataro ca pana so bhikkhu arahataṃ ahoṣīti.

**AN 8.63 - MN 75 - MN 82 (many parallels) - MN 86 (many parallels) - SN 12.17 - SN 35.64 - SN 35.95 - SN 41.9 - SN 47.15/16 - SN 7.1/2/10**

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Here, bhikkhus, the bhikkhu destroying desires and releasing the mind, and released through discernment, here now having realized abides.

Idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

**AN 3.142 - AN 9.22 - DN 6** - etc.

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.  
So after that, Ven. Sona determined the right pitch for his persistence, attuned the pitch of the [five] faculties [to that], and there picked up his theme. Dwelling alone, secluded, heedful, ardent, & resolute, he in no long time reached & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now.

Atha kho āyasmā soṇo aparena samayena vīriyasamathaṃ adhiṭṭhāsi, indriyānañca samataṃ paṭivijjhi, tattha ca nimittaṃ aggahesi. Atha kho āyasmā soṇo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirassevayassatthāya kulaputtā sammadeva agārasmā anāgāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi.

**AN 6.55** (many parallels)

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.  
Here, with the destruction of the taints, some person has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by discernment, and having entered upon it, he dwells in it.

Idha, bhikkhave, ekacco puggalo āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

**AN 4.5**

also **AN 4.88 - AN 5.110 - SN 16.9/10/11**

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.  
Now at that time Ven. Sariputta was sitting behind the Blessed One, fanning him. The thought occurred to him, "Indeed, it seems that the Blessed One speaks to us of the abandoning of each of these mental qualities through direct knowledge. Indeed, it seems that the One Well-gone speaks to us of the relinquishing of each of these mental qualities through direct knowledge." As Ven. Sariputta was reflecting thus, his mind was released from fermentations through not-clinging. While in LongNails the wanderer there arose the dustless, stainless Dhamma eye: "Whatever is subject to origination is all subject to cessation."

Tena kho pana samayena āyasmā sārīputto bhagavato piṭṭhito ṭhito hoti bhagavantaṃ bījayaṃāno. Atha kho āyasmato sārīputtassa etadahosi: "tesaṃ tesaṃ kira no bhagavā dhammānaṃ abhiññā pahānamāha, tesaṃ tesaṃ kira no sugato dhammānaṃ abhiññā paṭinissaggamāhā"ti. Iti hidaṃ āyasmato sārīputtassa paṭisañcikkhato anupādāya āsavehi cittaṃ vimucci. Dīghanakhassa pana paribbājakassa virajaṃ vītamalaṃ dhammacakkhūṃ

udapādi: “yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ”ti.

**MN 74** (many parallels - Releasing of Sariputta)

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.  
So long as I did not directly know as they really are the five aggregates subject to clinging in four phases, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mara, and Brahma, in this generation with its ascetics and brahmins, its devas and humans.

Yāvakīvañcāhaṃ, bhikkhave, ime pañcupādānakkhandhe catuparivaṭṭaṃ yathābhūtaṃ nābbhaññāsiṃ, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsiṃ.

...

And how, bhikkhus, are there four phases? I directly knew form, its origin, its cessation, and the way leading to its cessation. I directly knew feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation.

Kathañca catuparivaṭṭaṃ? Rūpaṃ abbhaññāsiṃ, rūpasamudayaṃ abbhaññāsiṃ, rūpanirodhaṃ abbhaññāsiṃ, rūpanirodhagāminiṃ paṭipadaṃ abbhaññāsiṃ; vedanaṃ ... saññāṃ ... saṅkhāre ... viññāṇaṃ abbhaññāsiṃ, viññāṇasamudayaṃ abbhaññāsiṃ, viññāṇa-nirodhaṃ abbhaññāsiṃ, viññāṇanirodhagāminiṃ paṭipadaṃ abbhaññāsiṃ.

**SN 22.56**

See also **SN 22.57**

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.  
Bhikkhus, for direct knowledge of lust, three things are to be developed. What three? Emptiness concentration, markless concentration, and wishless concentration. For direct knowledge of lust, these three things are to be developed.

Rāgassa, bhikkhave, abhiññāya tayo dhammā bhāvetabbā. Katame tayo? Suññato samādhi, animitto samādhi, appaṇihito samādhirāgassa, bhikkhave, abhiññāya ime tayo dhammā bhāvetabbā.

**AN 3.183**

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.  
... holds right view and has a correct perspective thus: ‘There is what is given ... there are in the world ascetics and brahmins of right conduct and right practice who, having realized this world and the other world for themselves by direct knowledge, make them known to others.’ He does not creep along by body, speech, and mind. His bodily kamma is straight ... His destination is straight; his rebirth is straight.... Thus a being is reborn from a being; one is reborn through one’s deeds. When one has been reborn, contacts affect one. It is in this way, I

say, that beings are the heirs of their kamma.

... sammādiṭṭhiko hoti aviparītadassano: 'atthi dinnam ... pe ... ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedentī'ti. So na saṃsappati kāyena, na saṃsappati vācāya, na saṃsappati manasā. Tassa uju kāyakammaṃ hoti, uju vacīkammaṃ, uju manokammaṃ, uju gati, ujupapatti.

**AN 10.216 - AN 3.118**

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Ānanda, that good cycle does not lead to turning away, detachment, cessation, appeasement, realisation, enlightenment and extinction. It leads up to birth in the world of brahma.

Tam kho panānanda, kalyāṇam vattaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva brahmalokūpapattiyā.

**MN 83** (many parallels)

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Cunda, what is the three ways of mental purity?

Does not covet. Seeing someone's belongings does not think they should be mine.

Is not angry, is without defiled thoughts. Thinks may these beings be well and happy, may they maintain themselves with mental health.

Is with right view without a reversed vision-'There is good in giving, in a sacrifice and in an offering. There are results for good or evil actions. There is this world and other world, mother, father. There are spontaneously arisen beings. In this world there are recluses and Brahmins, who have come to the right path have realized this world and the other world by themselves and declare it. Thus Cunda, there is purity of the mind in three ways.

Sammādiṭṭhiko hoti aviparītadassano: 'atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukaṭadukkaṭānam kammānam phalam vipāko, atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedentī'ti. Evaṃ kho, cunda, manasā tividham asoceyyam hoti.

**AN 10.176**

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Bhikkhus, there are these four modes of practice. What four? Practice that is painful with sluggish direct knowledge; practice that is painful with quick direct knowledge; practice that is pleasant with sluggish direct knowledge; and practice that is pleasant with quick direct knowledge. These are the four modes of practice. Of these four modes of practice, this is the foremost, namely, practice that is pleasant with quick direct knowledge.

Catasso imā, bhikkhave, paṭipadā. Katamā catasso? Dukkha paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññāimā kho,

bhikkhave, catasso paṭipadā. Etadaggaṃ, bhikkhave, imāsaṃ catunnaṃ paṭipadānaṃ yadidaṃ sukhā paṭipadā khippābhiññā.

#### AN 10.29

Bhikkhus, there are four actions by me known, realized and declared. What four?

Bhikkhus, there are dark actions with dark results, bright actions with bright results, there are dark and bright actions with dark and bright results and there are neither dark nor bright actions with neither dark nor bright results, which conduce to the destruction of actions.

Cattārimāni, bhikkhave, kammāni mayā sayamaṃ abhiññā sacchikatvā paveditāni. Katamāni cattāri? Atthi, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ; atthi, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ; atthi, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ; atthi, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati.

#### AN 4.233

At one time The Blessed One was abiding in the gabled hall in the Great Forest in Vesali with many well-known elder, disciple bhikkhus such as venerables Cala, Upacala, Kukkuta, Kalimbha, Nikata, Katissa and other well-known elder bhikkhus.

Ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ āyasmatā ca cālana, āyasmatā ca upacālana, āyasmatā ca kukkuṭena, āyasmatā ca kaḷimbhena, āyasmatā ca nikaṭena, āyasmatā ca kaṭissahena; aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.

#### AN 10.72

Sāriputta, these five hundred bhikkhus too have no blame for any bodily or verbal activity. Sixty of them are endowed with the threefold knowledge. Sixty of them with deep six fold knowledge. Sixty are released both ways. The others are released wisely seeing.

Imesañhi, sāriputta, pañcannaṃ bhikkhusatānaṃ saṭṭhi bhikkhū tevijjā, saṭṭhi bhikkhū chaḷabhiññā, saṭṭhi bhikkhū ubhatobhāgavimuttā, atha itare paññāvimuttā”ti.

#### SN 8.7

“Having known the origin of nothingness, and that enjoyment is called a fetter, knowing deeply that it is so, and then having insight into this: this is real knowledge for him, for the brahmin who is accomplished.”

Ākiñcaññasambhavaṃ ñatvā, Nandī saṃyojanaṃ iti;

Evametaṃ abhiññāya, Tato tattha vipassati;

Etam ñāṇaṃ tathaṃ tassa, Brāhmaṇassa vusīmato”ti.

### **Snp 5.15**

But there comes a time when his mind grows steady inwardly, settles down, grows unified & concentrated. His concentration is calm & refined, has attained serenity & unity, and is no longer kept in place by the fabrication of forceful restraint.

"And then whichever of the higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

Hoti so, bhikkhave, samayo yaṃ taṃ cittaṃ ajjhattaṃyeva santiṭṭhati sannisīdati ekodi hoti samādhīyati. So hoti samādhī santo paṇīto paṭipassaddhiladdho ekodibhāvādhigato na sasaṅkhāraniggayhavāritagato. Yassa yassa ca abhiññā sacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññā sacchikiriyāya tatra tatveva sakkebhābbaṭaṃ pāpuṇāti sati satīyātane.

### **AN 3.101/2**

At one time the Blessed One lived in the forest of Icchānakala near the village Icchānakala. At that time many well-known brahmin householders lived in Icchānakala, such as the brahmins Chanki, Tārukkha, Pokkharasāti, Jānussoṇi, Todeyya and other well-known brahmin householders.

ekaṃ samayaṃ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe. Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsālā icchānaṅgale paṭivasanti, seyyathidaṃcaṅkī brāhmaṇo, tārukkho brāhmaṇo, pokkharasāti brāhmaṇo, jānussoṇi brāhmaṇo, todeyyo brāhmaṇo, aññe ca abhiññātā abhiññātā brāhmaṇamahāsālā.

### **MN 98**

Wandering ascetics, these four are the truths of Brahmins by me realized and declared. What four?

Here, wandering ascetics the Brahmins said thus: All living things are not to be destroyed. These words of the Brahmins are true and real. By that one should not think, am a recluse, a Brahmin, or am superior, there is no compare to me, there is no inferior one to me. Yet realizing (tadabhiññāya) that truth he should fall to the method of showing loving kindness and compassion to living things.

Again, wandering ascetics the Brahmins said thus: All sensuality is impermanent, unpleasant, changing things. These words of the Brahmins are true and real. By that one should not think, am a recluse, a Brahmin, or am superior, there is no compare to me, there is no one inferior to

me. Yet realizing that truth he should fall to the method of turning away from, disenchantment from and cessation of sensuality.

Again, wandering ascetics the Brahmins said thus: All being is impermanent, unpleasant, changing things These words of the Brahmins are true and real. By that one should not think, am a recluse, a Brahmin, or am superior, there is no compare to me, there is no one inferior to me. Yet realizing that truth he should fall to the method of turning away from, disenchantment from and cessation of being.

Again, wandering ascetics the Brahmins said thus: I have no bonds towards anyone, and have no attachments to anything. These words of the Brahmins are true and real. By that one should not think, am a recluse, a Brahmin, or am superior, there is no compare to me, there is no inferior to me. Yet realizing that truth he should fall to the method there is nothing.

**AN 4.185** (many parallels)

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.  
Both this world and the world beyond  
Have been revealed by him who knows:  
What's within the reach of Mara,  
And also what's beyond his reach.  
Fully knowing all of the world,  
The wise one, by awakening,  
Has opened the door to non-death,  
Which safely reaches nibbana.

Ayaṃ loko paro loko,  
jānatā suppakāsito;  
Yañca mārena sampattaṃ,  
appattaṃ yañca maccunā.  
Sabbam lokaṃ abhiññāya,  
sambuddhena pajānatā;  
Vivaṭaṃ amatadvāraṃ,  
khemaṃ nibbānapattiyā.

**MN 34**

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.  
Why have I left that undeclared? Because it is unbeneficial, it does not belong to the fundamentals of the holy life, it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. That is why I have left it undeclared.

Kasmā cetaṃ, mālukyaputta, mayā abyākataṃ? Na hetam, mālukyaputta, atthasaṃhitam na ādibrahmacariyakam na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na

sambodhāya na nibbānāya saṃvattati.

**MN 63**

see also **MN 72**

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.

What's to be known is known;

What's to be developed is developed;

I've abandoned what's to be abandoned;

Therefore, brahmin, I am a Buddha.

Abhiññeyyaṃ abhiññātaṃ,

bhāvetabbañca bhāvitaṃ;

Pahātabbaṃ pahīnaṃ me,

tasmā buddhosmi brāhmaṇa.

**Thag 16.6**

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.

Virtue, concentration, discernment, full release;

These things [in men] were woken by famed Gotama.,

Thus enlightened (buddho) by knowledge, he told the doctrine to the monks.

He, who made an end of pain, the Seeing One, hath passed into Nirvāna."

Sīlaṃ samādhi paññā ca, vimutti ca anuttarā;

Anubuddhā ime dhammā, gotamena yasassinā.

Iti buddho abhiññāya, dhammamakkhāsi bhikkhunaṃ;

Dukkassantakaro satthā, cakkhumā parinibbuto”ti

**AN 7.66**

(Many parallels)

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