THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

2. The Book of Causation (2. Nidānavaggo)

3. Connected Discourses on Elements (3. Dhātusaṃyuttaṃ)

[SN 14.1-39, PTS 2.140-2.177]



3. The Collection of the Connected Discourses

2. The Book of Causation

3. Connected Discourses on Elements

1. The Chapter on Diversity

1. The Discourse on Diversity of Elements

85. He was dwelling at Sāvatthī, etc. "I will teach you, monks, the diversity of elements. Listen to that and attend closely, I will speak." "Yes, venerable sir!" those monks replied to the Blessed One. The Blessed One said this:

"And what, monks, is the diversity of elements? Eye element, visible form element, eye-consciousness element; ear element, sound element, ear-consciousness element; nose element, odour element, nose-consciousness element; tongue element, flavour element, tongue-consciousness element; body element, tangible element, body-consciousness element; mind element, mental-phenomena element, mind-consciousness element - this is called, monks, the diversity of elements." The first.

2. The Discourse on Diversity of Contact

86. He was dwelling at Sāvatthī, etc. "Dependent on diversity of elements, monks, diversity of contact arises. And what, monks, is the diversity of elements? Eye element, ear element, nose element, tongue element, body element, mind element - this is called, monks, the diversity of elements."

"And how, monks, does diversity of contact arise dependent on diversity of elements? Dependent on the eye element, monks, eye-contact arises. Dependent on the ear element... dependent on the nose element... dependent on the tongue element... dependent on the body element... dependent on the mind element, mind-contact arises. Thus, monks, dependent on diversity of elements, diversity of contact arises." The second.

3. The Discourse on Not from Diversity of Contact

87. He was dwelling at Sāvatthī, etc. "Dependent on diversity of elements, monks, diversity of contact arises; not dependent on diversity of contact does diversity of elements arise. And what, monks, is the diversity of elements? Eye element, etc. mind element - this is called, monks, the diversity of elements."

"And how, monks, does diversity of contact arise dependent on diversity of elements, and not diversity of elements arise dependent on diversity of contact? Dependent on the eye element, monks, eye-contact arises; not dependent on eye-contact does the eye element arise, etc. Dependent on the mind element, mind-contact arises; not dependent on mind-contact does the mind element arise. Thus, monks, dependent on diversity of elements, diversity of contact arises; not dependent on diversity of contact does diversity of elements arise." The third.

4. The Discourse on Diversity of Feeling

88. He was dwelling at Sāvatthī, etc. "Dependent on diversity of elements, monks, diversity of contact arises; dependent on diversity of contact, diversity of feeling arises. And what, monks, is the diversity of elements? Eye element, etc. mind element - this is called, monks, the diversity of elements."

"And how, monks, does diversity of contact arise dependent on diversity of elements, and diversity of feeling arise dependent on diversity of contact? Dependent on the eye element, monks, eye-contact arises; dependent on eye-contact, feeling born of eye-contact arises, etc. Dependent on the mind element, mind-contact arises; dependent on mind-contact, feeling born of mind-contact arises. Thus, monks, dependent on diversity of elements, diversity of contact arises; dependent on diversity of contact, diversity of feeling arises." The fourth.

5. The Second Discourse on Diversity of Feeling

89. He was dwelling at Sāvatthī, etc. "Dependent on diversity of elements, monks, diversity of contact arises; dependent on diversity of contact, diversity of feeling arises; not dependent on diversity of feeling does diversity of contact arise; not dependent on diversity of contact does diversity of elements arise. And what, monks, is the diversity of elements? Eye element, etc. mind element - this is called, monks, the diversity of elements."

"And how, monks, does diversity of contact arise dependent on diversity of elements, and diversity of feeling arise dependent on diversity of contact, and not dependent on diversity of feeling does diversity of contact arise, and not dependent on diversity of contact does diversity of elements arise? Dependent on the eye element, monks, eye-contact arises; dependent on eye-contact, feeling born of eye-contact arises; not dependent on feeling born of eye-contact does eye-contact arise; not dependent on eye-contact does the eye element arise, etc. Dependent on the mind element, mind-contact arises; dependent on mind-contact, feeling born of mind-contact arises; not dependent on feeling born of mind-contact does mind-contact arise; not dependent on mind-contact does the mind element arise. Thus, monks, dependent on diversity of elements, diversity of contact arises; dependent on diversity of contact, diversity of feeling arises; not dependent on diversity of feeling does diversity of contact arise; not dependent on diversity of contact does diversity of elements arise." The fifth.

6. The Discourse on the Diversity of External Elements

90. He was dwelling at Sāvatthī, etc. "I will teach you, monks, the diversity of elements. Listen to that, etc. And what, monks, is the diversity of elements? visible form element, sound element, odour element, flavour element, tangible element, mental-phenomena element - this is called, monks, the diversity of elements." The sixth.

7. The Discourse on the Diversity of Perception

91. He was dwelling at Sāvatthī, etc. “Venerable sir!" those monks replied to the Blessed One. The Blessed One said this: "Dependent on diversity of elements, monks, diversity of perception arises; dependent on diversity of perception, diversity of thought arises; dependent on diversity of thought, diversity of desire arises; dependent on diversity of desire, diversity of fever arises; dependent on diversity of

fever, diversity of quest arises. And what, monks, is the diversity of elements? visible form element, etc. mental-phenomena element - this is called, monks, the diversity of elements."

"And how, monks, does diversity of perception arise dependent on diversity of elements, diversity of thought arise dependent on diversity of perception, diversity of desire arise dependent on diversity of thought, diversity of fever arise dependent on diversity of desire, diversity of quest arise dependent on diversity of fever?

Dependent on the visible form element, monks, perception of visible forms arises; dependent on perception of visible forms, thought of visible forms arises; dependent on thought of visible forms, desire for visible form arises; dependent on desire for visible form, fever for visible form arises; dependent on fever for visible form, quest for visible form arises, etc. Dependent on the mental-phenomena element, perception of mental phenomena arises; dependent on perception of mental phenomena, thought of mental phenomena arises; dependent on thought of mental phenomena, desire for mental phenomena arises; dependent on desire for mental phenomena, fever for mental phenomena arises; dependent on fever for mental phenomena, quest for mental phenomena arises.

Thus, monks, dependent on diversity of elements, diversity of perception arises; dependent on diversity of perception, diversity of thought arises; dependent on diversity of thought, diversity of desire arises; dependent on diversity of desire, diversity of fever arises; dependent on diversity of fever, diversity of quest arises." The seventh.

8. The Discourse on the Non-Diversity of Quest

92. He was dwelling at Sāvatthī, etc. "Dependent on diversity of elements, monks, diversity of perception arises; dependent on diversity of perception, diversity of thought arises; dependent on diversity of thought, diversity of desire arises; dependent on diversity of desire, diversity of fever arises; dependent on diversity of fever, diversity of quest arises; not dependent on diversity of quest does diversity of fever arise, not dependent on diversity of fever does diversity of desire arise, not dependent on diversity of desire does diversity of thought arise, not dependent on diversity of thought does diversity of perception arise, not dependent on diversity of perception does diversity of elements arise. And what, monks, is the diversity of elements? visible form element, etc. mental-phenomena element - this is called, monks, the diversity of elements."

"And how, monks, does diversity of perception arise dependent on diversity of elements, does there arise dependent on diversity of perception, etc. diversity of quest; not dependent on diversity of quest does diversity of fever arise, not dependent on diversity of fever does diversity of desire arise, not dependent on diversity of desire does diversity of thought arise, not dependent on diversity of thought does diversity of perception arise, not dependent on diversity of perception does diversity of elements arise?

"Dependent on the visible form element, monks, perception of visible forms arises, etc. dependent on the mental-phenomena element, perception of mental phenomena arises; dependent on perception of mental phenomena, there arises, etc. quest for

mental phenomena; not dependent on quest for mental phenomena does fever for mental phenomena arise, not dependent on fever for mental phenomena does desire for mental phenomena arise, not dependent on desire for mental phenomena does thought of mental phenomena arise, not dependent on thought of mental phenomena does perception of mental phenomena arise, not dependent on perception of mental phenomena does the mental-phenomena element arise.

"Thus, monks, dependent on diversity of elements, diversity of perception arises; dependent on diversity of perception, there arises, etc. diversity of quest; not dependent on diversity of quest does diversity of fever arise, not dependent on diversity of fever does diversity of desire arise, not dependent on diversity of desire does diversity of thought arise, not dependent on diversity of thought does diversity of perception arise, not dependent on diversity of perception does diversity of elements arise." The eighth.

9. The Discourse on the Diversity of External Contact

93. He was dwelling at Sāvatthī, etc. "Dependent on diversity of elements, monks, diversity of perception arises; dependent on diversity of perception, diversity of thought arises; dependent on diversity of thought, diversity of contact arises; dependent on diversity of contact, diversity of feeling arises; dependent on diversity of feeling, diversity of desire arises; dependent on diversity of desire, diversity of fever arises; dependent on diversity of fever, diversity of quest arises; dependent on diversity of quest, diversity of gain arises. And what, monks, is the diversity of elements? visible form element, etc. mental-phenomena element - this is called, monks, the diversity of elements."

"And how, monks, does diversity of perception arise dependent on diversity of elements, does there arise dependent on diversity of perception, etc. diversity of gain?

"Dependent on the visible form element, monks, perception of visible forms arises; dependent on perception of visible forms, thought of visible forms arises; dependent on thought of visible forms, contact with visible forms arises; dependent on contact with visible forms, feeling born of contact with visible forms arises; dependent on feeling born of contact with visible forms, desire for visible form arises; dependent on desire for visible form, fever for visible form arises; dependent on fever for visible form, quest for visible form arises; dependent on quest for visible form, gain of visible forms arises, etc. Dependent on the mental-phenomena element, perception of mental phenomena arises; dependent on perception of mental phenomena, thought of mental phenomena arises; dependent on thought of mental phenomena, contact with mental phenomena arises; dependent on contact with mental phenomena, feeling born of contact with mental phenomena arises; dependent on feeling born of contact with mental phenomena, desire for mental phenomena arises; dependent on desire for mental phenomena, fever for mental phenomena arises; dependent on fever for mental phenomena, quest for mental phenomena arises; dependent on quest for mental phenomena, gain of mental phenomena arises.

"Thus, monks, dependent on diversity of elements, diversity of perception arises; dependent on diversity of perception, there arises, etc. diversity of quest; dependent on diversity of quest, diversity of gain arises." The ninth.

10. The Second Discourse on the Diversity of External Contact

94. He was dwelling at Sāvatthī, etc. "Dependent on diversity of elements, monks, diversity of perception arises; dependent on diversity of perception, diversity of thought arises; contact... feeling... desire... fever... dependent on diversity of quest, diversity of gain arises; not dependent on diversity of gain does diversity of quest arise, not dependent on diversity of quest does diversity of fever arise, not dependent on diversity of fever does there arise, etc. desire... feeling... contact... thought... diversity of perception, not dependent on diversity of perception does diversity of elements arise. And what, monks, is the diversity of elements? visible form element, etc. mental-phenomena element - this is called, monks, the diversity of elements."

"And how, monks, does diversity of perception arise dependent on diversity of elements, diversity of thought arise dependent on diversity of perception? Contact... feeling... desire... fever... quest... gain... not dependent on diversity of gain does diversity of quest arise, not dependent on diversity of quest does diversity of fever arise... desire... feeling... contact... not dependent on diversity of thought does diversity of perception arise, not dependent on diversity of perception does diversity of elements arise?

"Dependent on the visible form element, monks, perception of visible forms arises, etc. dependent on the mental-phenomena element, perception of mental phenomena arises; dependent on perception of mental phenomena, there arises, etc. quest for mental phenomena; dependent on quest for mental phenomena, gain of mental phenomena arises; not dependent on gain of mental phenomena does quest for mental phenomena arise, not dependent on quest for mental phenomena does fever for mental phenomena arise, not dependent on fever for mental phenomena does desire for mental phenomena arise, not dependent on desire for mental phenomena does feeling born of contact with mental phenomena arise, not dependent on feeling born of contact with mental phenomena does contact with mental phenomena arise, not dependent on contact with mental phenomena does thought of mental phenomena arise, not dependent on thought of mental phenomena does perception of mental phenomena arise, not dependent on perception of mental phenomena does the mental-phenomena element arise.

"Thus, monks, dependent on diversity of elements, diversity of perception arises; dependent on diversity of perception, there arises, etc. thought... contact... feeling... desire... fever... quest... gain... not dependent on diversity of gain does diversity of quest arise, not dependent on diversity of quest does diversity of fever arise, not dependent on diversity of fever does diversity of desire arise, not dependent on diversity of desire does diversity of feeling arise, not dependent on diversity of feeling does diversity of contact arise, not dependent on diversity of contact does diversity of thought arise, not dependent on diversity of thought does diversity of perception arise, not dependent on diversity of perception does diversity of elements arise." The tenth.

The Chapter on Diversity is first.

Its summary:

> Element, Contact, and Not This, Feeling, the other two;

This is the internal pentad; Element, Perception, and Not This;
Of Contact, the other two; this is the external pentad.

2. The Second Chapter

1. The Discourse on the Seven Elements

95. He was dwelling at Sāvatthī, etc. "There are, monks, these seven elements. Which are the seven? The element of radiance, the element of beauty, the element of the plane of infinite space, the element of the plane of infinite consciousness, the element of the plane of nothingness, the element of the plane of neither-perception-nor-non-perception, the element of the cessation of perception and feeling - these, monks, are the seven elements."

When this was said, a certain monk said this to the Blessed One:"This element of radiance, venerable sir, and the element of beauty, and the element of the plane of infinite space, and the element of the plane of infinite consciousness, and the element of the plane of nothingness, and the element of the plane of neither-perception-nor-non-perception, and the element of the cessation of perception and feeling - dependent on what, venerable sir, are these elements discerned?"

"This element of radiance, monk - this element is discerned dependent on darkness. This element of beauty, monk - this element is discerned dependent on foulness. This element of the plane of infinite space, monk - this element is discerned dependent on materiality. This element of the plane of infinite consciousness, monk - this element is discerned dependent on the plane of infinite space. This element of the plane of nothingness, monk - this element is discerned dependent on the plane of infinite consciousness. This element of the plane of neither-perception-nor-non-perception, monk - this element is discerned dependent on the plane of nothingness. This element of the cessation of perception and feeling, monk - this element is discerned dependent on cessation."

"This element of radiance, venerable sir, and the element of beauty, and the element of the plane of infinite space, and the element of the plane of infinite consciousness, and the element of the plane of nothingness, and the element of the plane of neither-perception-nor-non-perception, and the element of the cessation of perception and feeling - how, venerable sir, are these elements to be attained as attainments?"

"This element of radiance, monk, and the element of beauty, and the element of the plane of infinite space, and the element of the plane of infinite consciousness, and the element of the plane of nothingness - these elements are to be attained as attainments with perception. This element of the plane of neither-perception-nor-non-perception, monk - this element is to be attained as an attainment with a residue of activities. This element of the cessation of perception and feeling, monk - this element is to be attained as the attainment of cessation." The first.

2. The Discourse with Source

96. He was dwelling at Sāvatthī, etc. "With a source, monks, sensual thought arises, not without a source; with a source thought of anger arises, not without a source; with a source thought of violence arises, not without a source."

"And how, monks, does sensual thought arise with a source, not without a source; with a source thought of anger arises, not without a source;how does thought of violence arise with a source, not without a source? Dependent on the sensual element, monks, perception of sensuality arises; dependent on perception of sensuality, thought of sensuality arises; dependent on thought of sensuality, sensual desire arises; dependent on sensual desire, the fever of sensual passion arises; dependent on the fever of sensual passion, the quest for sensuality arises. Monks, an ignorant worldling seeking the quest for sensuality behaves wrongly in three ways - by body, by speech, by mind.

"Dependent on the element of anger, monks, perception of anger arises; dependent on perception of anger, thought of anger arises... etc. desire for anger... fever of anger... quest for anger... Monks, an ignorant worldling seeking the quest for anger behaves wrongly in three ways - by body, by speech, by mind.

"Dependent on the violence element, monks, perception of violence arises; dependent on perception of violence, thought of violence arises... etc.desire for violence... fever of violence... quest for violence... Monks, an ignorant worldling seeking the quest for violence behaves wrongly in three ways - by body, by speech, by mind.

"Just as, monks, a man might drop a blazing grass torch in a dry grass thicket;if he did not quickly extinguish it with his hands and feet. Thus indeed, monks, whatever creatures dependent on grass and wood, they would come to calamity and disaster. So too, monks, whatever ascetic or brahmin does not quickly abandon, dispel, put an end to, and bring to obliteration an arisen perception gone to unrighteousness, he dwells in suffering in this very life, with vexation, with anguish, with fever; and upon the body's collapse at death, an unfortunate realm is to be expected.

"With a source, monks, thought of renunciation arises, not without a source;with a source thought of non-anger arises, not without a source; with a source thought of non-violence arises, not without a source.

"And how, monks, does a thought of renunciation arise with a source, not without a source; with a source thought of non-anger arises, not without a source;a thought of non-violence arises with a source, not without a source? Dependent on the renunciation element, monks, perception of renunciation arises; dependent on perception of renunciation, thought of renunciation arises; dependent on thought of renunciation, desire for renunciation arises; dependent on desire for renunciation, fever of renunciation arises; dependent on fever of renunciation, quest for renunciation arises; monks, a learned noble disciple searching for the quest for renunciation behaves rightly in three ways - by body, by speech, by mind.

"Dependent on the non-anger element, monks, perception of non-anger arises; dependent on perception of non-anger, thought of non-anger arises... etc. desire for non-anger... fever of non-anger... quest for non-anger; monks, a learned noble disciple searching for the quest for non-anger behaves rightly in three ways - by body, by speech, by mind.

"Dependent on the non-violence element, monks, perception of non-violence arises; dependent on perception of non-violence, thought of non-violence arises; dependent on thought of non-violence, desire for non-violence arises; dependent on desire for non-violence, fever of non-violence arises; dependent on fever of non-violence, quest for non-violence arises; monks, a learned noble disciple searching for the quest for non-violence behaves rightly in three ways - by body, by speech, by mind.

"Just as, monks, a man might drop a blazing grass torch in a dry grass thicket;he would quickly extinguish it with his hands and feet. Thus indeed, monks, those creatures dependent on grass and wood would not come to calamity and disaster. So too, monks, whatever ascetic or brahmin quickly abandons, dispels, puts an end to, brings to obliteration an arisen perception gone to abnormality, he dwells happily in this very life, without vexation, without anguish, without fever; and upon the body's collapse at death, a fortunate realm is to be expected." The second.

3. The Discourse on the Brick House

97. On one occasion the Blessed One was dwelling at Ñātika in the brick house. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One. The Blessed One said this:

"Dependent on an element, monks, perception arises, view arises, applied thought arises." When this was said, the venerable Kaccāna said this to the Blessed One:"This view, venerable sir - 'They are Perfectly Enlightened Ones among those who are not Perfectly Enlightened Ones' - dependent on what, venerable sir, is this view discerned?"

"This is indeed a great element, Kaccāna, that is to say, the ignorance element. Dependent on an inferior element, Kaccāna, inferior perception arises, inferior view, inferior applied thought, inferior volition, inferior longing, inferior aspiration, inferior person, inferior speech; he tells what is inferior, teaches, makes known, establishes, reveals, analyses, makes clear; his rebirth is inferior, I say.

"Dependent on a middling element, Kaccāna, middling perception arises, middling view, middling applied thought, middling volition, middling longing, middling aspiration, middling person, middling speech; he tells what is middling, teaches, makes known, establishes, reveals, analyses, makes clear; his rebirth is middling, I say.

"Dependent on a superior element, Kaccāna, superior perception arises, superior view, superior applied thought, superior volition, superior longing, superior aspiration, superior person, superior speech; he tells what is superior, teaches, makes known, establishes, reveals, analyses, makes clear; his rebirth is superior, I say." The third.

4. The Discourse on Those of Inferior Disposition

98. He was dwelling at Sāvatthī, etc. "Monks, beings flow together and meet according to element. Those of inferior disposition flow together and meet with those of inferior disposition; those of good disposition flow together and meet with those of good disposition."

"In the past too, monks, beings flowed together and met according to element. Those of inferior disposition flowed together and met with those of inferior disposition; those of good disposition flowed together and met with those of good disposition.

"In the future too, monks, beings will flow together and meet according to element. Those of inferior disposition will flow together and meet with those of inferior disposition; those of good disposition will flow together and meet with those of good disposition.

"At present too, monks, in the present period of time, beings flow together and meet according to element. Those of inferior disposition flow together and meet with those of inferior disposition; those of good disposition flow together and meet with those of good disposition." The fourth.

5. The Discourse on the Walking Path

99. On one occasion the Blessed One was dwelling at Rājagaha on the Mount Vulture Peak. Now at that time the venerable Sāriputta together with several monks was walking up and down not far from the Blessed One; the venerable Mahāmoggallāna also together with several monks was walking up and down not far from the Blessed One; the venerable Mahākassapa also together with several monks was walking up and down not far from the Blessed One; the venerable Anuruddha also together with several monks was walking up and down not far from the Blessed One; the venerable Puṇṇa Mantāniputta also together with several monks was walking up and down not far from the Blessed One; the venerable Upāli also together with several monks was walking up and down not far from the Blessed One; the venerable Ānanda also together with several monks was walking up and down not far from the Blessed One; Devadatta also together with several monks was walking up and down not far from the Blessed One.

Then the Blessed One addressed the monks: "Do you see, monks, Sāriputta walking up and down together with several monks?" "Yes, venerable sir." "All those monks are of great wisdom. Do you see, monks, Moggallāna walking up and down together with several monks?" "Yes, venerable sir." "All those monks are of great supernormal power. Do you see, monks, Kassapa walking up and down together with several monks?" "Yes, venerable sir." "All those monks are ones who inculcate the ascetic practices. Do you see, monks, Anuruddha walking up and down together with several monks?" "Yes, venerable sir." "All those monks possess the divine eye. Do you see, monks, Puṇṇa Mantāniputta walking up and down together with several monks?" "Yes, venerable sir." "All those monks are speakers of the Teaching. Do you see, monks, Upāli walking up and down together with several monks?" "Yes, venerable sir." "All those monks are experts in monastic discipline. Do you see, monks, Ānanda walking up and down together with several monks?" "Yes, venerable sir." "All those monks are very learned. Do you see, monks, Devadatta walking up and down together with several monks?" "Yes, venerable sir." "All those monks have evil desires."

"Monks, beings flow together and meet according to element. Those of inferior disposition flow together and meet with those of inferior disposition; those of good disposition flow together and meet with those of good disposition. In the past too, monks, beings flowed together and met according to element. Those of inferior

disposition flowed together and met with those of inferior disposition; those of good disposition flowed together and met with those of good disposition.

"In the future too, monks, beings will flow together and meet according to element. Those of inferior disposition will flow together and meet with those of inferior disposition; those of good disposition will flow together and meet with those of good disposition.

"At present too, monks, in the present period of time, beings flow together and meet according to element. Those of inferior disposition flow together and meet with those of inferior disposition; those of good disposition flow together and meet with those of good disposition." The fifth.

6. The Discourse with Verses

100. He was dwelling at Sāvatthī, etc. "Monks, beings flow together and meet according to element. Those of inferior disposition flow together and meet with those of inferior disposition. In the past too, monks, beings flowed together and met according to element. Those of inferior disposition flowed together and met with those of inferior disposition."

"In the future too, monks, beings will flow together and meet according to element. Those of inferior disposition will flow together and meet with those of inferior disposition.

"At present too, monks, in the present period of time, beings flow together and meet according to element. Those of inferior disposition flow together and meet with those of inferior disposition.

"Just as, monks, excrement flows together and meets with excrement; urine flows together and meets with urine; spittle flows together and meets with spittle; pus flows together and meets with pus; blood flows together and meets with blood; so too, monks, beings flow together and meet according to element. Those of inferior disposition flow together and meet with those of inferior disposition. In the past too, etc. in the future too, etc. at present too, in the present period of time, beings flow together and meet according to element. Those of inferior disposition flow together and meet with those of inferior disposition.

"Monks, beings flow together and meet according to element. Those of good disposition flow together and meet with those of good disposition. In the past too, monks, beings flowed together and met according to element. Those of good disposition flowed together and met with those of good disposition.

"In the future too, monks, etc. at present too, monks, in the present period of time, beings flow together and meet according to element. Those of good disposition flow together and meet with those of good disposition.

"Just as, monks, milk flows together and meets with milk; oil flows together and meets with oil; ghee flows together and meets with ghee; honey flows together and meets with honey; molasses flows together and meets with molasses; so too, monks, beings flow together and meet according to element. Those of good disposition flow together and meet with those of good disposition. In the past too, in the future too, at present

too, in the present period of time, beings flow together and meet according to element. Those of good disposition flow together and meet with those of good disposition."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, said further:

> "From bonding, craving is born; by aloofness from society it is cut off;
> Just as one might sink in the great ocean, having climbed onto a small piece of wood.
>
> "Thus, having associated with the lazy, even one living well sinks;
> Therefore one should avoid him, the lazy one of inferior energy.
>
> "With the secluded noble ones, with the resolute meditators;
> With those constantly putting forth strenuous energy, with the wise ones, one should live together."

7. The Discourse on the Comparison of the Faithless

101. He was dwelling at Sāvatthī, etc. "Monks, beings flow together and meet according to element. The faithless flow together and meet with the faithless; the shameless flow together and meet with the shameless; those without moral fear flow together and meet with those without moral fear; those of little learning flow together and meet with those of little learning; the lazy flow together and meet with the lazy; the unmindful flow together and meet with the unmindful; the unwise flow together and meet with the unwise."

"In the past too, monks, beings flowed together and met according to element. The faithless flowed together and met with the faithless; the shameless flowed together and met with the shameless; those without moral fear flowed together and met with those without moral fear; those of little learning flowed together and met with those of little learning; the lazy flowed together and met with the lazy; the unmindful flowed together and met with the unmindful; the unwise flowed together and met with the unwise.

"In the future too, monks, beings will flow together and meet according to element. The faithless will flow together and meet with the faithless; the shameless will flow together and meet with the shameless; those without moral fear together with those without moral fear, etc. those of little learning together with those of little learning, etc. the lazy together with the lazy, etc. the unmindful together with the unmindful, etc. the unwise will flow together and meet with the unwise.

"At present too, monks, in the present period of time, beings flow together and meet according to element. The faithless flow together and meet with the faithless; the shameless together with the shameless, etc. those without moral fear together with those without moral fear, etc. those of little learning together with those of little learning, etc. the lazy together with the lazy, etc. the unmindful flow together and meet with the unmindful; the unwise flow together and meet with the unwise.

"Monks, beings flow together and meet according to element. Those with faith flow together and meet with those with faith; those with shame flow together and meet

with those with shame; those with moral fear flow together and meet with those with moral fear; those very learned flow together and meet with those very learned;those putting forth strenuous energy flow together and meet with those putting forth strenuous energy; those mindful flow together and meet with those mindful;those wise flow together and meet with those wise. In the past too, monks, etc. In the future too, monks, etc. at present too, monks, in the present period of time, beings flow together and meet according to element. Those with faith flow together and meet with those with faith; those wise flow together and meet with those wise."The seventh.

8. The Discourse on the Faithless as Root

102. He was dwelling at Sāvatthī, etc. "Monks, beings flow together and meet according to element. The faithless flow together and meet with the faithless;the shameless flow together and meet with the shameless; the unwise flow together and meet with the unwise; those with faith flow together and meet with those with faith; those with shame flow together and meet with those with shame;those wise flow together and meet with those wise. In the past too, monks, beings flowed together and met according to element, etc. In the future too, monks, beings will flow together and meet according to element, etc.

"At present too, monks, in the present period of time, beings flow together and meet according to element. The faithless flow together and meet with the faithless;the shameless flow together and meet with the shameless, the unwise flow together and meet with the unwise; those with faith flow together and meet with those with faith; those with shame flow together and meet with those with shame;the wise flow together and meet with the wise."

"Monks, beings flow together and meet according to element.The faithless flow together and meet with the faithless; those without moral fear flow together and meet with those without moral fear; the unwise flow together and meet with the unwise; those with faith flow together and meet with those with faith;those with moral fear flow together and meet with those with moral fear; the wise flow together and meet with the wise, etc. It should be expanded as in the first section.

"Monks, beings flow together and meet according to element, etc.The faithless flow together and meet with the faithless; those of little learning flow together and meet with those of little learning; the unwise flow together and meet with the unwise;those with faith flow together and meet with those with faith; those very learned flow together and meet with those very learned, the wise flow together and meet with the wise, etc.

"Monks, beings flow together and meet according to element, etc.The faithless flow together and meet with the faithless; the lazy flow together and meet with the lazy; the unwise flow together and meet with the unwise;those with faith flow together and meet with those with faith; those putting forth strenuous energy flow together and meet with those putting forth strenuous energy; the wise flow together and meet with the wise, etc.

"Monks, beings flow together and meet according to element, etc. The faithless flow together and meet with the faithless; the unmindful flow together and meet with the unmindful; the unwise flow together and meet with the unwise; those with faith flow together and meet with those with faith; those mindful flow together and meet with those mindful; the wise flow together and meet with the wise... etc. The eighth.

9. The Discourse on Shamelessness as Root

103. He was dwelling at Sāvatthī, etc. "According to element, etc. the shameless flow together and meet with the shameless, those without moral fear flow together and meet with those without moral fear, the unwise flow together and meet with the unwise; those with shame flow together and meet with those with shame, those with moral fear flow together and meet with those with moral fear, the wise flow together and meet with the wise, etc.

"The shameless flow together and meet with the shameless, those of little learning flow together and meet with those of little learning, the unwise flow together and meet with the unwise; those with shame flow together and meet with those with shame, those very learned flow together and meet with those very learned, the wise flow together and meet with the wise, etc.

"The shameless flow together and meet with the shameless, the lazy flow together and meet with the lazy, the unwise flow together and meet with the unwise; those with shame flow together and meet with those with shame, those putting forth strenuous energy flow together and meet with those putting forth strenuous energy, the wise flow together and meet with the wise, etc.

"The shameless flow together and meet with the shameless, the unmindful flow together and meet with the unmindful, the unwise flow together and meet with the unwise; those with shame flow together and meet with those with shame, those mindful flow together and meet with those mindful, the wise flow together and meet with the wise... etc. The ninth.

10. The Discourse on Moral Fearlessness as Root

104. He was dwelling at Sāvatthī, etc. "Monks, beings flow together and meet according to element. Those without moral fear flow together and meet with those without moral fear; those of little learning flow together and meet with those of little learning; the unwise flow together and meet with the unwise; those with moral fear flow together and meet with those with moral fear; those very learned flow together and meet with those very learned; the wise flow together and meet with the wise, etc.

"Those without moral fear flow together and meet with those without moral fear; the lazy flow together and meet with the lazy; the unwise flow together and meet with the unwise; those with moral fear flow together and meet with those with moral fear; those putting forth strenuous energy flow together and meet with those putting forth strenuous energy; the wise flow together and meet with the wise, etc.

"Those without moral fear flow together and meet with those without moral fear; the unmindful flow together and meet with the unmindful; the unwise flow together and meet with the unwise; those with moral fear flow together and meet with those with

moral fear; those mindful flow together and meet with those mindful;the wise flow together and meet with the wise... etc. The tenth.

11. The Discourse on Little Learning as Root

105. He was dwelling at Sāvatthī, etc. "Monks, beings flow together and meet according to element. Those of little learning flow together and meet with those of little learning; the lazy flow together and meet with the lazy;the unwise flow together and meet with the unwise; those very learned flow together and meet with those very learned; those putting forth strenuous energy flow together and meet with those putting forth strenuous energy; the wise flow together and meet with the wise, etc.

"Those of little learning flow together and meet with those of little learning;the unmindful flow together and meet with the unmindful; the unwise flow together and meet with the unwise; those very learned flow together and meet with those very learned; those mindful flow together and meet with those mindful;the wise flow together and meet with the wise... etc. The eleventh.

12. The Discourse on Laziness as Root

106. He was dwelling at Sāvatthī, etc. "Monks, beings flow together and meet according to element. The lazy flow together and meet with the lazy;the unmindful flow together and meet with the unmindful; the unwise flow together and meet with the unwise; those putting forth strenuous energy flow together and meet with those putting forth strenuous energy; those mindful flow together and meet with those mindful; the wise flow together and meet with the wise... etc.The twelfth.

The second chapter.

Its summary:

> Seven Elements and With Causality, and with the Brick House;
> Inferior Disposition, Walking Path, With Verses, Faithless as seventh.
>
> Five rooted in faithlessness, four rooted in shamelessness;
> Three rooted in moral fearlessness, and two with of little learning.
>
> One on laziness was spoken, three discourses in fives;
> Twenty-two discourses were spoken, the second chapter is called.

3. The Chapter on Courses of Action

1. The Discourse on the Unconcentrated

107. He was dwelling at Sāvatthī, etc. "Monks, beings flow together and meet according to element. The faithless flow together and meet with the faithless;the shameless flow together and meet with the shameless; those without moral fear flow together and meet with those without moral fear; the unconcentrated flow together and meet with the unconcentrated; the unwise flow together and meet with the unwise."

"Those with faith flow together and meet with those with faith;those with shame flow together and meet with those with shame; those with moral fear flow together and meet with those with moral fear; the concentrated flow together and meet with the concentrated; those wise flow together and meet with those wise."The first.

2. The Discourse on the Immoral

108. He was dwelling at Sāvatthī, etc. "Monks, beings flow together and meet according to element. The faithless flow together and meet with the faithless;the shameless flow together and meet with the shameless; those without moral fear flow together and meet with those without moral fear; the immoral flow together and meet with the immoral; the unwise flow together and meet with the unwise."

"Those with faith flow together and meet with those with faith;those with shame flow together and meet with those with shame; those with moral fear flow together and meet with those with moral fear; the virtuous flow together and meet with the virtuous; those wise flow together and meet with those wise."The second.

3. The Discourse on the Five Training Rules

109. He was dwelling at Sāvatthī, etc. "Monks, beings flow together and meet according to element. Those who kill living beings flow together and meet with those who kill living beings; those who take what is not given flow together and meet with those who take what is not given; those who engage in sexual misconduct flow together and meet with those who engage in sexual misconduct; liars flow together and meet with liars; those who indulge in spirits, liquor and intoxicants that cause negligence flow together and meet with those who indulge in spirits, liquor and intoxicants that cause negligence."

"Those who abstain from killing living beings flow together and meet with those who abstain from killing living beings; those who abstain from taking what is not given flow together and meet with those who abstain from taking what is not given; those who abstain from sexual misconduct flow together and meet with those who abstain from sexual misconduct; those who abstain from lying flow together and meet with those who abstain from lying; those who abstain from spirits, liquor and intoxicants that cause negligence flow together and meet with those who abstain from spirits, liquor and intoxicants that cause negligence." The third.

4. The Discourse on the Seven Courses of Action

110. He was dwelling at Sāvatthī, etc. "Monks, beings flow together and meet according to element. Those who kill living beings flow together and meet with those who kill living beings; those who take what is not given flow together and meet with those who take what is not given; those who engage in sexual misconduct flow together and meet with those who engage in sexual misconduct; liars flow together and meet with liars; those of divisive speech flow together and meet with those of divisive speech; those of harsh speech flow together and meet with those of harsh speech; those who engage in idle chatter flow together and meet with those who engage in idle chatter."

"Those who abstain from killing living beings, etc. those who abstain from taking what is not given, those who abstain from sexual misconduct, those who abstain from lying, those who abstain from divisive speech flow together and meet with those who abstain from divisive speech; those who abstain from harsh speech flow together and meet with those who abstain from harsh speech; those who abstain from idle chatter flow together and meet with those who abstain from idle chatter." The fourth.

5. The Discourse on the Ten Courses of Action

111. He was dwelling at Sāvatthī, etc. "Monks, beings flow together and meet according to element. Those who kill living beings flow together and meet with those who kill living beings; those who take what is not given, etc. those who engage in sexual misconduct, liars, those of divisive speech, those of harsh speech, those who engage in idle chatter flow together and meet with those who engage in idle chatter; the covetous flow together and meet with the covetous; those with corrupted minds flow together and meet with those with corrupted minds; those holding wrong views flow together and meet with those holding wrong views."

"Those who abstain from killing living beings flow together and meet with those who abstain from killing living beings; those who abstain from taking what is not given, etc. those who abstain from sexual misconduct, those who abstain from lying, from divisive speech, from harsh speech, those who abstain from idle chatter flow together and meet with those who abstain from idle chatter; the non-covetous flow together and meet with the non-covetous; those with uncorrupted minds flow together and meet with those with uncorrupted minds; those holding right views flow together and meet with those holding right views." The fifth.

6. The Discourse on the Eightfold

112. He was dwelling at Sāvatthī, etc. "Monks, beings flow together and meet according to element. Those holding wrong views flow together and meet with those holding wrong views; those having wrong thought, etc. those having wrong speech... those having wrong action... those having wrong livelihood... those having wrong effort... those having wrong mindfulness... those having wrong concentration flow together and meet with those having wrong concentration. Those holding right views flow together and meet with those holding right views; those having right thought, etc. those having right speech... those having right action... those having right livelihood... those having right effort... those having right mindfulness... those having right concentration flow together and meet with those having right concentration." The sixth.

7. The Discourse on the Ten Factors

113. He was dwelling at Sāvatthī, etc. "Monks, beings flow together and meet according to element. Those holding wrong views flow together and meet with those holding wrong views; those having wrong thought, etc. those having wrong speech... those having wrong action... those having wrong livelihood... those having wrong effort... those having wrong mindfulness... those having wrong concentration flow together and meet with those having wrong concentration; those having wrong knowledge flow together and meet with those having wrong knowledge; those having wrong liberation flow together and meet with those having wrong liberation."

"Those holding right views flow together and meet with those holding right views; those having right thought, etc. those having right speech... those having right action... those having right livelihood... those having right effort... those having right mindfulness... those having right concentration... those having right knowledge flow together and meet with those having right knowledge; those having right liberation flow together and meet with those having right liberation." The seventh.

The summary of the seven discourses -

> Unconcentrated, immoral, and the five training rules;
> Seven courses of action spoken, and with the ten courses of action;
> The sixth spoken with the eightfold, and the seventh with the tenfold.

The Chapter on Courses of Action is third.

4. The Fourth Chapter

1. The Discourse on the Four Elements

114. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park... etc. "There are, monks, these four elements. What are the four? The solid element, the liquid element, the heat element, the air element - these, monks, are the four elements." The first.

2. The Discourse on Before Enlightenment

115. He was dwelling at Sāvatthī, etc. "Monks, before my enlightenment, while I was still a Bodhisatta, not yet fully enlightened, it occurred to me: 'What indeed is the gratification in the solid element, what is the danger, what is the escape? What is the gratification in the liquid element, what is the danger, what is the escape? What is the gratification in the heat element, what is the danger, what is the escape? What is the gratification in the air element, what is the danger, what is the escape?'

"It occurred to me, monks: 'Whatever happiness and pleasure arises dependent on the solid element, this is the gratification in the solid element. That the solid element is impermanent, suffering, subject to change, this is the danger in the solid element. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding the solid element, this is the escape from the solid element. Whatever dependent on the liquid element... etc. Whatever dependent on the heat element... etc. Whatever happiness and pleasure arises dependent on the air element, this is the gratification in the air element. That the air element is impermanent, suffering, subject to change, this is the danger in the air element. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding the air element, this is the escape from the air element.'

"As long as I, monks, did not directly know as it really is the gratification of these four elements as gratification, the danger as danger, and the escape as escape, I did not acknowledge, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment.

"But when I, monks, directly knew as it really is the gratification of these four elements as gratification, the danger as danger, and the escape as escape, then I acknowledged, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. And knowledge and vision arose in me - 'Unshakable is my liberation, this is the last birth, there is now no more rebirth.' The second.

3. The Discourse on "I Practised"

116. He was dwelling at Sāvatthī, etc. "I, monks, pursued the quest for gratification in the solid element, whatever gratification there is in the solid element I attained, as far as there is gratification in the solid element that has been well seen by me through wisdom. I, monks, pursued the quest for danger in the solid element, whatever danger there is in the solid element I attained, as far as there is danger in the solid element that has been well seen by me through wisdom. I, monks, pursued the quest for escape from the solid element, whatever escape there is from the solid element I attained, as far as there is escape from the solid element that has been well seen by me through wisdom.

I, monks, regarding the liquid element, etc. I, monks, regarding the heat element... I, monks, pursued the quest for gratification in the air element, whatever gratification there is in the air element I attained, as far as there is gratification in the air element that has been well seen by me through wisdom. I, monks, pursued the quest for danger in the air element, whatever danger there is in the air element I attained, as far as there is danger in the air element that has been well seen by me through wisdom. I, monks, pursued the quest for escape from the air element, whatever escape there is from the air element I attained, as far as there is escape from the air element that has been well seen by me through wisdom.

"As long as I, monks, did not directly know as it really is the gratification of these four elements as gratification, the danger as danger, and the escape as escape, I did not acknowledge, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment.

"But when I, monks, directly knew as it really is the gratification of these four elements as gratification, the danger as danger, and the escape as escape, then I acknowledged, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. And knowledge and vision arose in me - 'Unshakable is my liberation, this is the last birth, there is now no more rebirth.' The third.

4. The Discourse on "If This Were Not"

117. He was dwelling at Sāvatthī, etc. "If, monks, there were no gratification in the solid element, beings would not become attached to the solid element. But because, monks, there is gratification in the solid element, therefore beings become attached to the solid element. If, monks, there were no danger in the solid element, beings would not become disenchanted with the solid element. But because, monks, there is

danger in the solid element, therefore beings become disenchanted with the solid element. If, monks, there were no escape from the solid element, beings would not escape from the solid element. But because, monks, there is escape from the solid element, therefore beings escape from the solid element."

"If, monks, there were no gratification in the liquid element, etc.If, monks, in the heat element, etc. If, monks, there were no gratification in the air element, beings would not become attached to the air element. But because, monks, there is gratification in the air element, therefore beings become attached to the air element. If, monks, there were no danger in the air element, beings would not become disenchanted with the air element. But because, monks, there is danger in the air element, therefore beings become disenchanted with the air element. If, monks, there were no escape from the air element, beings would not escape from the air element. But because, monks, there is escape from the air element, therefore beings escape from the air element.

"As long as, monks, beings did not directly know as it really is the gratification of these four elements as gratification, the danger as danger, and the escape as escape, for so long, monks, beings from the world with its gods, with its Māras, with its Brahmās, from the generation with its ascetics and brahmins, with its gods and humans, did not dwell escaped, unbound, free, with a mind rid of barriers.

"But when, monks, beings directly knew as it really is the gratification of these four elements as gratification, the danger as danger, and the escape as escape, then, monks, beings from the world with its gods, with its Māras, with its Brahmās, from the generation with its ascetics and brahmins, with its gods and humans, dwell escaped, unbound, free, with a mind rid of barriers." The fourth.

5. The Discourse on Exclusively Suffering

118. He was dwelling at Sāvatthī, etc. "If, monks, the solid element were exclusively painful, affected with pain, overwhelmed by pain, not touched by pleasure, beings would not become attached to the solid element. But because, monks, the solid element is pleasant, affected with pleasure, overwhelmed by pleasure, not touched by pain, therefore beings become attached to the solid element."

"If, monks, the liquid element... etc. If, monks, the heat element... If, monks, the air element were exclusively painful, affected with pain, overwhelmed by pain, not touched by pleasure, beings would not become attached to the air element. But because, monks, the air element is pleasant, affected with pleasure, overwhelmed by pleasure, not touched by pain, therefore beings become attached to the air element.

"If, monks, the solid element were exclusively pleasant, affected with pleasure, overwhelmed by pleasure, not touched by pain, beings would not become disenchanted with the solid element. But because, monks, the solid element is painful, affected with pain, overwhelmed by pain, not touched by pleasure, therefore beings become disenchanted with the solid element.

"If, monks, the liquid element... etc. If, monks, the heat element... If, monks, the air element were exclusively pleasant, affected with pleasure, overwhelmed by pleasure, not touched by pain, beings would not become disenchanted with the air element. But because, monks, the air element is painful, affected with pain, overwhelmed by

pain, not touched by pleasure, therefore beings become disenchanted with the air element." The fifth.

6. The Discourse on Delighting

119. He was dwelling at Sāvatthī, etc. "Whoever, monks, delights in the solid element, delights in suffering. Whoever delights in suffering, he is not released from suffering, I say. Whoever delights in the liquid element, etc. whoever the heat element... whoever delights in the air element, delights in suffering. Whoever delights in suffering, he is not released from suffering, I say."

"But whoever, monks, does not delight in the solid element, does not delight in suffering. Whoever does not delight in suffering, he is released from suffering, I say. Whoever the liquid element, etc. whoever the heat element... whoever does not delight in the air element, does not delight in suffering. Whoever does not delight in suffering, he is released from suffering, I say." The sixth.

7. The Discourse on Arising

120. He was dwelling at Sāvatthī, etc. "Whatever, monks, is the arising, presence, production, manifestation of the solid element, this is the arising of suffering, the presence of diseases, the manifestation of ageing and death. Whatever of the liquid element, etc. Whatever of the heat element... Whatever is the arising, presence, production, manifestation of the air element, this is the arising of suffering, the presence of diseases, the manifestation of ageing and death."

"But whatever, monks, is the cessation, appeasement, passing away of the solid element, this is the cessation of suffering, the appeasement of diseases, the passing away of ageing and death. Whatever of the liquid element, etc. Whatever of the heat element... Whatever is the cessation, appeasement, passing away of the air element, this is the cessation of suffering, the appeasement of diseases, the passing away of ageing and death." The seventh.

8. The Discourse on Ascetics and Brahmins

121. He was dwelling at Sāvatthī, etc. "There are, monks, these four elements. What are the four? The solid element, the liquid element, the heat element, the air element. Whatever ascetics or brahmins, monks, who do not understand as it really is the gratification, danger, and escape of these four elements, they are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of brahminhood in this very life, having realised by direct knowledge themselves."

"But whatever ascetics or brahmins, monks, who understand as it really is the gratification, danger, and escape of these four elements, they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of brahminhood in this very life, having realised by direct knowledge themselves." The eighth.

9. The Second Discourse on Ascetics and Brahmins

122. He was dwelling at Sāvatthī, etc. "There are, monks, these four elements. What are the four? The solid element, the liquid element, the heat element, the air element. Whatever ascetics or brahmins, monks, who do not understand as it really is the origin, passing away, gratification, danger, and escape of these four elements, etc. They understand, etc. Having realised by direct knowledge themselves, having attained, they dwell." The ninth.

10. The Third Discourse on Ascetics and Brahmins

123. He was dwelling at Sāvatthī, etc. "Whatever ascetics or brahmins, monks, who do not understand the solid element, do not understand the origin of the solid element, do not understand the cessation of the solid element, do not understand the practice leading to the cessation of the solid element, etc. do not understand the liquid element... do not understand the heat element... do not understand the air element, do not understand the origin of the air element, do not understand the cessation of the air element, do not understand the practice leading to the cessation of the air element, they are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of brahminhood in this very life, having realised by direct knowledge themselves."

"But whatever ascetics or brahmins, monks, who understand the solid element, understand the origin of the solid element, understand the cessation of the solid element, understand the practice leading to the cessation of the solid element... But whatever ascetics or brahmins, monks, etc. understand the liquid element... understand the heat element... understand the air element, understand the origin of the air element, understand the cessation of the air element, understand the practice leading to the cessation of the air element, they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of brahminhood in this very life, having realised by direct knowledge themselves." The tenth.

The fourth chapter.

Its summary:

> The four, formerly I practised, and if not this, and with suffering;
> And delighting in, arising, three on ascetics and brahmins.

The Connected Discourses on Elements is complete.

ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Ṭīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 28 November 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. 1. The Canon of Discourses. 3. The Collection of the Connected Discourses. 2. The Book of Causation. 3. Connected Discourses on Elements Retrieved from paliverse.org

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