THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

2. The Collection of the Middle Length Discourses (2. Majjhima Nikāya)

3. The Final Fifty Discourses (3. Uparipaṇṇāsapāḷi)

4. The Chapter on Analysis (4. Vibhaṅgavaggo)

[MN 131-142, PTS 3.188-3.257]



2. The Collection of the Middle Length Discourses

3. The Final Fifty Discourses

4. The Chapter on Analysis

1. The Discourse on a Single Excellent Night

272. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One.The Blessed One said this: "I will teach you, monks, the synopsis and analysis of one who has an auspicious night. Listen to that and attend closely, I will speak." "Yes, venerable sir!" those monks replied to the Blessed One. The Blessed One said this:

> "One should not pursue the past, nor long for the future;
> What is past has been abandoned, and the future has not yet arrived.
>
> "And whoever sees with insight the present phenomenon, there and there;
> Unshakable, unagitated, knowing that, one should develop it.
>
> "Today itself the effort should be made, who knows death tomorrow;
> For there is no bargaining with that one, Death with his great army.
>
> "One who dwells thus, ardent, unwearied day and night;
> That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

273. "And how, monks, does one follow after the past?'I was of such matter in the past,' therein one pursues delight; 'I was of such feeling in the past,' therein one pursues delight; 'I was of such perception in the past,' therein one pursues delight; 'I was of such activities in the past,' therein one pursues delight; 'I was of such consciousness in the past,' therein one pursues delight - Thus, monks, one follows after the past.

"And how, monks, does one not follow after the past?'I was of such matter in the past,' therein one does not pursue delight; 'I was of such feeling in the past,' therein one does not pursue delight; 'I was of such perception in the past,' therein one does not pursue delight; 'I was of such activities in the past,' therein one does not pursue delight; 'I was of such consciousness in the past,' therein one does not pursue delight - Thus, monks, one does not follow after the past.

274. "And how, monks, does one long for the future?'May I be of such matter in the future,' therein one pursues delight; 'May I be of such feeling,' etc. 'May I be of such perception,' 'May I be of such activities,' 'May I be of such consciousness in the future,' therein one pursues delight - thus, monks, one longs for the future.

"And how, monks, does one not long for the future? 'May I be of such matter in the future,' therein one does not pursue delight; 'May I be of such feeling,' 'May I be of such perception,' 'May I be of such activities,' 'May I be of such consciousness in the future,' therein one does not pursue delight - thus, monks, one does not long for the future.

275. "And how, monks, is one drawn away regarding present phenomena? Here, monks, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter, or matter as in self, or self as in matter; feeling... etc. perception... activities... he regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness - thus, monks, one is drawn away regarding present phenomena.

"And how, monks, is one not drawn away regarding present phenomena? Here, monks, a learned noble disciple, who sees the noble ones, who is skilled in the noble teaching, who is well disciplined in the noble teaching, who sees good persons, who is skilled in the teaching of good persons, who is well disciplined in the teaching of good persons, does not regard matter as self, nor self as possessing matter, nor matter as in self, nor self as in matter; not feeling... not perception... not activities... he does not regard consciousness as self, nor self as possessing consciousness, nor consciousness as in self, nor self as in consciousness - thus, monks, one is not drawn away regarding present phenomena.

> "One should not pursue the past, nor long for the future;
> What is past has been abandoned, and the future has not yet arrived.
>
> "And whoever sees with insight the present phenomenon, there and there;
> Unshakable, unagitated, knowing that, one should develop it.
>
> "Today itself the effort should be made, who knows death tomorrow;
> For there is no bargaining with that one, Death with his great army.
>
> "One who dwells thus, ardent, unwearied day and night;
> That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

"'I will teach you, monks, the synopsis and analysis of one who has an auspicious night' - thus what was said, it was said with reference to that."

This is what the Blessed One said. Pleased, those monks delighted in the Blessed One’s words.

The Discourse on a Single Excellent Night is concluded as first.

2. The Discourse on Ānanda and a Single Excellent Night

276. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the venerable Ānanda was instructing, encouraging, inspiring, and gladdening the monks in the assembly hall

with a talk on the Teaching, speaking the synopsis and analysis of one who has an auspicious night.

Then the Blessed One, in the evening, having emerged from seclusion, went to the assembly hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "Who now, monks, in the assembly hall instructed, encouraged, inspired, and gladdened the monks with a talk on the Teaching, and spoke the synopsis and analysis of one who has an auspicious night?" "The venerable Ānanda, venerable sir, in the assembly hall instructed, encouraged, inspired, and gladdened the monks with a talk on the Teaching, and spoke the synopsis and analysis of one who has an auspicious night."

Then the Blessed One addressed the venerable Ānanda -"In what way, then, Ānanda, did you instruct, encourage, inspire, and gladden the monks with a talk on the Teaching, and speak the synopsis and analysis of one who has an auspicious night?" "Thus, venerable sir, I instructed, encouraged, inspired, and gladdened the monks with a talk on the Teaching, and spoke the synopsis and analysis of one who has an auspicious night -

> "One should not pursue the past, nor long for the future;
> What is past has been abandoned, and the future has not yet arrived.
>
> "And whoever sees with insight the present phenomenon, there and there;
> Unshakable, unagitated, knowing that, one should develop it.
>
> "Today itself the effort should be made, who knows death tomorrow;
> For there is no bargaining with that one, Death with his great army.
>
> "One who dwells thus, ardent, unwearied day and night;
> That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

277. "And how, friends, does one follow after the past?'I was of such matter in the past,' therein one pursues delight; 'I was of such feeling in the past,' therein one pursues delight; 'I was of such perception in the past,' therein one pursues delight; 'I was of such activities in the past,' therein one pursues delight; 'I was of such consciousness in the past,' therein one pursues delight - thus, friends, one follows after the past.

"And how, friends, does one not follow after the past?'I was of such matter in the past,' therein one does not pursue delight; 'I was of such feeling in the past,' therein one does not pursue delight; 'I was of such perception in the past,' therein one does not pursue delight; 'I was of such activities in the past,' therein one does not pursue delight; 'I was of such consciousness in the past,' therein one does not pursue delight - thus, friends, one does not follow after the past.

"And how, friends, does one long for the future?'May I be of such matter in the future,' therein one pursues delight; 'May I be of such feeling,' etc. 'May I be of such perception,' 'May I be of such activities,' 'May I be of such consciousness in the future,' therein one pursues delight - thus, friends, one longs for the future.

"And how, friends, does one not long for the future? 'May I be of such matter in the future,' therein one does not pursue delight; 'May I be of such feeling,' etc. 'May I be of such perception,' 'May I be of such activities,' 'May I be of such consciousness in the future,' therein one does not pursue delight - thus, friends, one does not long for the future.

"And how, friends, is one drawn away regarding present phenomena? Here, friends, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter, or matter as in self, or self as in matter; feeling... perception... activities... he regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness - thus, friends, one is drawn away regarding present phenomena.

"And how, friends, is one not drawn away regarding present phenomena? Here, friends, a learned noble disciple, who sees the noble ones, who is skilled in the noble teaching, who is well disciplined in the noble teaching, who sees good persons, who is skilled in the teaching of good persons, who is well disciplined in the teaching of good persons, does not regard matter as self, nor self as possessing matter, nor matter as in self, nor self as in matter; not feeling... not perception... not activities... he does not regard consciousness as self, nor self as possessing consciousness, nor consciousness as in self, nor self as in consciousness - thus, friends, one is not drawn away regarding present phenomena.

> "One should not pursue the past, nor long for the future;
> What is past has been abandoned, and the future has not yet arrived.
>
> "And whoever sees with insight the present phenomenon, there and there;
> Unshakable, unagitated, knowing that, one should develop it.
>
> "Today itself the effort should be made, who knows death tomorrow;
> For there is no bargaining with that one, Death with his great army.
>
> "One who dwells thus, ardent, unwearied day and night;
> That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

"Thus, venerable sir, I instructed, encouraged, inspired, and gladdened the monks with a talk on the Teaching, and spoke the synopsis and analysis of one who has an auspicious night."

278. "Good, good, Ānanda! Good indeed have you, Ānanda, instructed, encouraged, inspired, and gladdened the monks with a talk on the Teaching, and spoken the synopsis and analysis of one who has an auspicious night -

> "One should not pursue the past... etc...
> That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

"And how, Ānanda, does one follow after the past?... etc...Thus indeed, Ānanda, one follows after the past. And how, Ānanda, does one not follow after the past?... etc... Thus indeed, Ānanda, one does not follow after the past.And how, Ānanda, does one long for the future?... etc... Thus indeed, Ānanda, one longs for the future. And how, Ānanda, does one not long for the future?... etc... Thus indeed, Ānanda, one does not long for the future. And how, Ānanda, is one drawn away regarding present phenomena?... etc... Thus indeed, Ānanda, one is drawn away regarding present phenomena. And how, Ānanda, is one not drawn away regarding present phenomena?... etc... Thus indeed, Ānanda, one is not drawn away regarding present phenomena.

> "One should not pursue the past... etc...
> That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

This is what the Blessed One said. Pleased, the venerable Ānanda delighted in the Blessed One’s words.

The Discourse on Ānanda and a Single Excellent Night is concluded as second.

3. The Discourse on Mahākaccāna and a Single Excellent Night

279. Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Tapoda Monastery. Then the venerable Samiddhi, having risen towards dawn, approached the hot springs to bathe his limbs. Having bathed his limbs at the hot springs, having come out, he stood wearing a single robe, drying his limbs. Then a certain deity, when the night was far advanced, with surpassing beauty, having illuminated almost the entire hot springs, approached the venerable Samiddhi; having approached, he stood to one side. Standing to one side, that deity said this to the venerable Samiddhi - "Do you remember, monk, the synopsis and analysis of one who has an auspicious night?" "No indeed, friend, I do not remember the synopsis and analysis of one who has an auspicious night. But do you, friend, remember the synopsis and analysis of one who has an auspicious night?" "I too, monk, do not remember the synopsis and analysis of one who has an auspicious night. But do you remember, monk, the verses on one who has an auspicious night?" "No indeed, friend, I do not remember the verses on one who has an auspicious night. But do you, friend, remember the verses on one who has an auspicious night?" "I too, monk, do not remember the verses on one who has an auspicious night. Learn, monk, the synopsis and analysis of one who has an auspicious night; master, monk, the synopsis and analysis of one who has an auspicious night; remember, monk, the synopsis and analysis of one who has an auspicious night. The synopsis and analysis of one who has an auspicious night is beneficial, monk, and is fundamental to the holy life." This is what that deity said. Having said this, she disappeared right there.

280. Then the venerable Samiddhi, after that night had passed, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Samiddhi said this to the Blessed One:

"Here I, venerable sir, having risen towards dawn, approached the hot springs to bathe my limbs. Having bathed my limbs at the hot springs, having come out, I stood wearing a single robe, drying my limbs. Then, venerable sir, a certain deity, when the

night was far advanced, with surpassing beauty, having illuminated almost the entire hot springs, approached me; having approached, he stood to one side. Standing to one side, that deity said this to me - 'Do you remember, monk, the synopsis and analysis of one who has an auspicious night?'

When this was said, I, venerable sir, said this to that deity -'No indeed, friend, I do not remember the synopsis and analysis of one who has an auspicious night. But do you, friend, remember the synopsis and analysis of one who has an auspicious night?' 'I too, monk, do not remember the synopsis and analysis of one who has an auspicious night. But do you remember, monk, the verses on one who has an auspicious night?' 'No indeed, friend, I do not remember the verses on one who has an auspicious night. But do you, friend, remember the verses on one who has an auspicious night?' 'I too, monk, do not remember the verses on one who has an auspicious night. Learn, monk, the synopsis and analysis of one who has an auspicious night; master, monk, the synopsis and analysis of one who has an auspicious night; remember, monk, the synopsis and analysis of one who has an auspicious night. The synopsis and analysis of one who has an auspicious night is beneficial, monk, and is fundamental to the holy life.' This, venerable sir, is what that deity said. Having said this, she disappeared right there. It would be good, venerable sir, if the Blessed One would teach me the synopsis and analysis of one who has an auspicious night." "Well then, monk, listen and attend closely, I will speak." "Yes, venerable sir!" the venerable Samiddhi replied to the Blessed One. The Blessed One said this:

> "One should not pursue the past, nor long for the future;
> What is past has been abandoned, and the future has not yet arrived.
>
> "And whoever sees with insight the present phenomenon, there and there;
> Unshakable, unagitated, knowing that, one should develop it.
>
> "Today itself the effort should be made, who knows death tomorrow;
> For there is no bargaining with that one, Death with his great army.
>
> "One who dwells thus, ardent, unwearied day and night;
> That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

This is what the Blessed One said. Having said this, the Fortunate One rose from his seat and entered the dwelling. Then, not long after the Blessed One had departed, this occurred to those monks - "Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling -

> "One should not pursue the past, nor long for the future;
> What is past has been abandoned, and the future has not yet arrived.
>
> "And whoever sees with insight the present phenomenon, there and there;
> Unshakable, unagitated, knowing that, one should develop it.
>
> "Today itself the effort should be made, who knows death tomorrow;

For there is no bargaining with that one, Death with his great army.

"One who dwells thus, ardent, unwearied day and night;
That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

"Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?"

Then those monks had this thought: "This venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the venerable Mahākaccāna; having approached, we should ask the venerable Mahākaccāna about this matter."

281. Then those monks approached the venerable Mahākaccāna; having approached, they exchanged friendly greetings with the venerable Mahākaccāna. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those monks said this to the venerable Mahākaccāna -"Friend Kaccāna, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling -

"One should not pursue the past... etc...
That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

Then, friend Kaccāna, not long after the Blessed One had departed, this occurred to us - 'Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling -

"One should not pursue the past... etc...
That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?' Then, friend Kaccāna, this occurred to us - 'This venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the venerable Mahākaccāna; having approached, we should ask the venerable Mahākaccāna about this matter.' Let the venerable Mahākaccāna explain."

"Just as, friends, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the root, having passed over the trunk, might think the substance should be sought in the branches and leaves; thus it is with the venerable ones, when the Teacher is present before you, having passed over that Blessed One, you think this matter should be asked of us. For, friends, the Blessed One is one who knows what is to be known, one who sees what is to be seen, become vision, become knowledge,

become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder. And that was the time when you should have asked the Blessed One himself about this matter. As the Blessed One would have answered you, so you should have remembered it."

"Certainly, friend Kaccāna, the Blessed One is one who knows what is to be known, one who sees what is to be seen, become vision, become knowledge, become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder. And that was the time when we should have asked the Blessed One himself about this matter; as the Blessed One would have answered us, so we should have remembered it. But the venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life; The venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. Let the venerable Mahākaccāna explain, without finding it troublesome."

"Well then, friends, listen and attend closely, I will speak." "Yes, friend!" those monks replied to the venerable Mahākaccāna. The venerable Mahākaccāna said:

"Friends, that which the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling -

> "One should not pursue the past... etc...
> That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

I, friends, understand in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail, thus -

282. "And how, friends, does one follow after the past?Thus my eye was in the past, thus visible forms - there consciousness is bound by desire and lust, because consciousness is bound by desire and lust one delights in that, delighting in that one follows after the past. Thus my ear was in the past, thus sounds - etc.thus my nose was in the past, thus odours - thus my tongue was in the past, thus flavours -thus my body was in the past, thus tangibles - thus my mind was in the past, thus mental phenomena - there consciousness is bound by desire and lust, because consciousness is bound by desire and lust one delights in that, delighting in that one follows after the past - thus, friends, one follows after the past.

"And how, friends, does one not follow after the past?Thus my eye was in the past, thus visible forms - there consciousness is not bound by desire and lust, because consciousness is not bound by desire and lust one does not delight in that, not delighting in that one does not follow after the past. Thus my ear was in the past, thus sounds - etc. thus my nose was in the past, thus odours -thus my tongue was in the past, thus flavours - thus my body was in the past, thus tangibles -thus my mind was in the past, thus mental phenomena - there consciousness is not bound by desire and lust, because consciousness is not bound by desire and lust, one does not delight in that, not delighting in that one does not follow after the past - thus, friends, one does not follow after the past.

283. "And how, friends, does one long for the future? Thus my eye may be in the future, thus visible forms - one directs the mind towards the attainment of what has not been attained, by reason of the mind's aspiration one delights in that, delighting in that one longs for the future. Thus my ear may be in the future, thus sounds - etc. thus my nose may be in the future, thus odours -thus my tongue may be in the future, thus flavours - thus my body may be in the future, thus tangibles -thus my mind may be in the future, thus mental phenomena - one directs the mind towards the attainment of what has not been attained, by reason of the mind's aspiration one delights in that, delighting in that one longs for the future - thus, friends, one longs for the future.

"And how, friends, does one not long for the future? Thus my eye may be in the future, thus visible forms - one does not direct the mind towards the attainment of what has not been attained, by reason of the mind's non-aspiration one does not delight in that, not delighting in that one does not long for the future. Thus my ear may be in the future, thus sounds - etc. thus my nose may be in the future, thus odours - thus my tongue may be in the future, thus flavours -thus my body may be in the future, thus tangibles - thus my mind may be in the future, thus mental phenomena - one does not direct the mind towards the attainment of what has not been attained, by reason of the mind's non-aspiration one does not delight in that, not delighting in that one does not long for the future - thus, friends, one does not long for the future.

284. "And how, friends, is one drawn away regarding present phenomena? Friend, the eye and visible forms - both of these are present. If regarding that present consciousness is bound by desire and lust, because consciousness is bound by desire and lust one delights in that, delighting in that one is drawn away regarding present phenomena. Friend, the ear and sounds... etc. friend, the nose and odours... friend, the tongue and flavours... friend, the body and tangibles... friend, the mind and mental phenomena - both of these are present. If regarding that present consciousness is bound by desire and lust, because consciousness is bound by desire and lust one delights in that, delighting in that one is drawn away regarding present phenomena - thus, friends, one is drawn away regarding present phenomena.

"And how, friends, is one not drawn away regarding present phenomena? Friend, the eye and visible forms - both of these are present. If regarding that present consciousness is not bound by desire and lust, because consciousness is not bound by desire and lust one does not delight in that, not delighting in that one is not drawn away regarding present phenomena. Friend, the ear and sounds... etc. friend, the nose and odours... friend, the tongue and flavours... friend, the body and tangibles... friend, the mind and mental phenomena - both of these are present. If regarding that present consciousness is not bound by desire and lust, because consciousness is not bound by desire and lust one does not delight in that, not delighting in that one is not drawn away regarding present phenomena - thus, friends, one is not drawn away regarding present phenomena.

285. "Friends, that which the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling -

"One should not pursue the past... etc...

That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

"I, friends, understand in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail, thus. But if you wish, venerable ones, you may approach the Blessed One himself and ask about this matter. As the Blessed One answers you, so you should remember it."

Then those monks, having delighted and rejoiced in the venerable Mahākaccāna's words, rose from their seats and approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One: "Venerable sir, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling -

"One should not pursue the past... etc...
That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

Then, venerable sir, not long after the Blessed One had departed, this occurred to us - "Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling -

"One should not pursue the past, nor long for the future;
What is past has been abandoned, and the future has not yet arrived.

"And whoever sees with insight the present phenomenon, there and there;
Unshakable, unagitated, knowing that, one should develop it.

"Today itself the effort should be made, who knows death tomorrow;
For there is no bargaining with that one, Death with his great army.

"One who dwells thus, ardent, unwearied day and night;
That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

"Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?" Then this occurred to us, venerable sir - 'This venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the venerable Mahākaccāna; having approached, we should ask the venerable Mahākaccāna about this matter.' Then we, venerable sir, approached the venerable Mahākaccāna; having approached, we asked the venerable Mahākaccāna about this matter. For us, venerable sir, the venerable Mahākaccāna explained the meaning with these characteristics, with these terms, with these phrases."

"Monks, Mahākaccāna is wise; monks, Mahākaccāna is of great wisdom. Monks, if you had asked me about this matter, I too would have answered it in exactly the same way as it was answered by Mahākaccāna. This indeed is its meaning. And thus you

should remember it."

This is what the Blessed One said. Pleased, those monks delighted in the Blessed One’s words.

The Discourse on Mahākaccāna and a Single Excellent Night is concluded as third.

4. The Discourse on Lomasakaṅgiya and a Single Excellent Night

286. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the venerable Lomasakaṅgiya was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Candana, the young god, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Nigrodha Monastery, approached the venerable Lomasakaṅgiya; having approached, he stood to one side. Standing to one side, Candana the young god said this to the venerable Lomasakaṅgiya - "Do you remember, monk, the synopsis and analysis of one who has an auspicious night?" "No indeed, friend, I do not remember the synopsis and analysis of one who has an auspicious night. But do you, friend, remember the synopsis and analysis of one who has an auspicious night?" "I too, monk, do not remember the synopsis and analysis of one who has an auspicious night. But do you remember, monk, the verses on one who has an auspicious night?" "No indeed, friend, I do not remember the verses on one who has an auspicious night. But do you, friend, remember the verses on one who has an auspicious night?" "I do indeed remember, monk, the verses on one who has an auspicious night." "In what way, then, friend, do you remember the verses on one who has an auspicious night?" "On one occasion, monk, the Blessed One was dwelling among the gods of the Thirty-three at the foot of the Pāricchattaka tree on the Paṇḍukambala stone. There the Blessed One spoke to the gods of the Thirty-three the synopsis and analysis of one who has an auspicious night -

> "One should not pursue the past, nor long for the future;
> What is past has been abandoned, and the future has not yet arrived.
>
> "And whoever sees with insight the present phenomenon, there and there;
> Unshakable, unagitated, knowing that, one should develop it.
>
> "Today itself the effort should be made, who knows death tomorrow;
> For there is no bargaining with that one, Death with his great army.
>
> "One who dwells thus, ardent, unwearied day and night;
> That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

"Thus, monk, I remember the verses on one who has an auspicious night. Learn, monk, the synopsis and analysis of one who has an auspicious night; master, monk, the synopsis and analysis of one who has an auspicious night; remember, monk, the synopsis and analysis of one who has an auspicious night. The synopsis and analysis of one who has an auspicious night is beneficial, monk, and is fundamental to the holy life." This is what Candana the young god said. Having said this, he disappeared right there.

287. Then the venerable Lomasakaṅgiya, after that night had passed, having set in order his lodging, taking his bowl and robe, set out on a journey towards Sāvatthī. Wandering on a journey gradually, he approached Sāvatthī, Jeta's Grove, Anāthapiṇḍika's park, where the Blessed One was; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Lomasakaṅgiya said this to the Blessed One:

"On one occasion, venerable sir, I was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then, venerable sir, a certain young god, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Nigrodha Monastery, approached me; having approached, he stood to one side. Standing to one side, venerable sir, that young god said this to me -'Do you remember, monk, the synopsis and analysis of one who has an auspicious night?' When this was said, I, venerable sir, said this to that young god -'No indeed, friend, I do not remember the synopsis and analysis of one who has an auspicious night. But do you, friend, remember the synopsis and analysis of one who has an auspicious night?' 'I too, monk, do not remember the synopsis and analysis of one who has an auspicious night. But do you remember, monk, the verses on one who has an auspicious night?' 'No indeed, friend, I do not remember the verses on one who has an auspicious night. But do you, friend, remember the verses on one who has an auspicious night?' 'I do indeed remember, monk, the verses on one who has an auspicious night.' 'In what way, then, friend, do you remember the verses on one who has an auspicious night?' On one occasion, monk, the Blessed One was dwelling among the gods of the Thirty-three at the foot of the Pāricchattaka tree on the Paṇḍukambala stone. There the Blessed One spoke to the gods of the Thirty-three the synopsis and analysis of one who has an auspicious night -

> "One should not pursue the past... etc...
> That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

"Thus, monk, I remember the verses on one who has an auspicious night. Learn, monk, the synopsis and analysis of one who has an auspicious night; master, monk, the synopsis and analysis of one who has an auspicious night; remember, monk, the synopsis and analysis of one who has an auspicious night. The synopsis and analysis of one who has an auspicious night is beneficial, monk, and is fundamental to the holy life.' This, venerable sir, is what that young god said. Having said this, he disappeared right there. It would be good, venerable sir, if the Blessed One would teach me the synopsis and analysis of one who has an auspicious night."

288. "But do you know, monk, that young god?" "No indeed, venerable sir, I do not know that young god." "That young god, monk, is named Candana. Candana, monk, the young god, having given attention, having reflected, having collected together with the whole mind, listens to the Teaching, lending an ear. Well then, monk, listen and attend closely, I will speak." "Yes, venerable sir!" the venerable Lomasakaṅgiya replied to the Blessed One. The Blessed One said this:

> "One should not pursue the past, nor long for the future;
> What is past has been abandoned, and the future has not yet arrived.

"And whoever sees with insight the present phenomenon, there and there;
Unshakable, unagitated, knowing that, one should develop it.

"Today itself the effort should be made, who knows death tomorrow;
For there is no bargaining with that one, Death with his great army.

"One who dwells thus, ardent, unwearied day and night;
That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

"And how, monk, does one follow after the past? Etc.Thus, monk, one follows after the past. And how, monk, does one not follow after the past? Etc.Thus, monk, one does not follow after the past. And how, monk, does one long for the future? Etc. Thus, monk, one longs for the future. And how, monk, does one not long for the future? Etc. Thus, monk, one does not long for the future. And how, monk, is one drawn away regarding present phenomena? Etc. Thus, monk, one is drawn away regarding present phenomena. And how, monk, is one not drawn away regarding present phenomena? Etc. Thus, monk, one is not drawn away regarding present phenomena.

"One should not pursue the past, nor long for the future;
What is past has been abandoned, and the future has not yet arrived.

"And whoever sees with insight the present phenomenon, there and there;
Unshakable, unagitated, knowing that, one should develop it.

"Today itself the effort should be made, who knows death tomorrow;
For there is no bargaining with that one, Death with his great army.

"One who dwells thus, ardent, unwearied day and night;
That one indeed is called 'one who has an auspicious night,' the peaceful sage declares."

This is what the Blessed One said. Pleased, the venerable Lomasakaṅgiya delighted in the Blessed One’s words.

The Discourse on Lomasakaṅgiya and a Single Excellent Night is concluded as fourth.

5. The Shorter Discourse on the Analysis of Action

289. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. Then the young brahmin Subha, son of Todeyya, approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the young brahmin Subha, son of Todeyya, said this to the Blessed One:

"What, Master Gotama, is the cause, what is the condition, by which among human beings themselves, among those who have become human, there are seen the inferior and the superior? For there are seen, Master Gotama, human beings who are short-lived, there are seen those who are long-lived; there are seen those with many

illnesses, there are seen those with few illnesses; there are seen those who are ugly, there are seen those who are beautiful; there are seen those of little influence, there are seen those of great influence; there are seen those of little wealth, there are seen those of great wealth; there are seen those born in low families, there are seen those born in high families; there are seen those who are unwise, there are seen those who are wise. What, Master Gotama, is the cause, what is the condition, by which among human beings themselves, among those who have become human, there are seen the inferior and the superior?"

"Beings are owners of their actions, young man, heirs to their actions, they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that divides beings, that is to say - into the inferior and the superior." I do not understand in detail the meaning of what Master Gotama has spoken in brief, the meaning not explained in detail. It would be good if Master Gotama would expound to me the Teaching in such a way that I might understand in detail the meaning of what Master Gotama has spoken in brief, the meaning not explained in detail."

290. "Well then, young man, listen and attend closely, I will speak." "Yes, sir!" the young brahmin Subha, son of Todeyya, replied to the Blessed One. The Blessed One said this:

"Here, young man, a certain woman or man is a killer of living beings, cruel, with bloody hands, devoted to striking and killing, without compassion for living beings. He, by that action thus complete, thus undertaken, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But if upon the body's collapse at death he is not reborn in a realm of misery, an unfortunate realm, a nether world, in hell, if he attains human existence, wherever he is reborn he is short-lived. This is the practice conducive to short life, young man, that is to say - one is a killer of living beings, cruel, with bloody hands, devoted to striking and killing, without compassion for living beings.

"Here again, young man, a certain woman or man, having abandoned the killing of living beings, abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, dwells concerned for the welfare of all living beings. He, by that action thus complete, thus undertaken, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. But if upon the body's collapse at death he is not reborn in a fortunate realm, in a heavenly world, if he attains human existence, wherever he is reborn he is long-lived. This is the practice conducive to long life, young man, that is to say - having abandoned the killing of living beings, one abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, dwells concerned for the welfare of all living beings.

291. "Here, young man, a certain woman or man is one having the habit of harassing beings, with the hand, or with a clod, or with a stick, or with a knife. He, by that action thus complete, thus undertaken, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But if upon the body's collapse at death he is not reborn in a realm of misery, an unfortunate realm, a nether world, in hell, if he attains human existence, wherever he is reborn

he is full of illness. This is the practice conducive to much illness, young man, that is to say - one is having the habit of harassing beings with the hand, or with a clod, or with a stick, or with a knife.

"Here again, young man, a certain woman or man is one not having the habit of harassing beings with the hand, or with a clod, or with a stick, or with a knife. He, by that action thus complete, thus undertaken, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. But if upon the body's collapse at death he is not reborn in a fortunate realm, in a heavenly world, if he attains human existence, wherever he is reborn he is free from illness. This is the practice conducive to freedom from illness, young man, that is to say - one is not having the habit of harassing beings with the hand, or with a clod, or with a stick, or with a knife.

292. "Here, young man, a certain woman or man is prone to wrath, abundantly given to anguish. Even when spoken to a little, he becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. He, by that action thus complete, thus undertaken, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But if upon the body's collapse at death he is not reborn in a realm of misery, an unfortunate realm, a nether world, in hell, if he attains human existence, wherever he is reborn he is ugly. This is the practice conducive to ugliness, young man, that is to say -one is prone to wrath, abundantly given to anguish; even when spoken to a little, he becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure.

"Here again, young man, a certain woman or man is without wrath, abundantly serene; even when spoken to much, he does not become attached, does not become angry, is not repelled, does not become obstinate, and does not manifest irritation, hate, and displeasure. He, by that action thus complete, thus undertaken, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. But if upon the body's collapse at death he is not reborn in a fortunate realm, in a heavenly world, if he attains human existence, wherever he is reborn he is pleasing. This is the practice conducive to being pleasing, young man, that is to say - one is without wrath, abundantly serene; even when spoken to much, he does not become attached, does not become angry, is not repelled, does not become obstinate, and does not manifest irritation, hate, and displeasure.

293. "Here, young man, a certain woman or man is jealous;regarding others' material gains, honour, respect, reverence, salutation, and veneration, one envies, resents, and binds envy. He, by that action thus complete, thus undertaken, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But if upon the body's collapse at death he is not reborn in a realm of misery, an unfortunate realm, a nether world, in hell, if he attains human existence, wherever he is reborn he is of little influence. This is the practice conducive to being of little influence, young man, that is to say - one is jealous; regarding others' material gains, honour, respect, reverence, salutation, and veneration, one envies, resents, and binds envy.

"Here again, young man, a certain woman or man is not jealous;regarding others' material gains, honour, respect, reverence, salutation, and veneration, one does not envy, does not resent, does not bind envy. He, by that action thus complete, thus undertaken, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. But if upon the body's collapse at death he is not reborn in a fortunate realm, in a heavenly world, if he attains human existence, wherever he is reborn he is influential. This is the practice conducive to being influential, young man, that is to say - one is not jealous; regarding others' material gains, honour, respect, reverence, salutation, and veneration, one does not envy, does not resent, does not bind envy.

294. "Here, young man, a certain woman or man is not a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. He, by that action thus complete, thus undertaken, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But if upon the body's collapse at death he is not reborn in a realm of misery, an unfortunate realm, a nether world, in hell, if he attains human existence, wherever he is reborn he has little wealth. This is the practice conducive to little wealth, young man, that is to say - one is not a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting.

"Here again, young man, a certain woman or man is a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. He, by that action thus complete, thus undertaken, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. But if upon the body's collapse at death he is not reborn in a fortunate realm, in a heavenly world, if he attains human existence, wherever he is reborn he has great wealth. This is the practice conducive to great wealth, young man, that is to say - one is a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting.

295. "Here, young man, a certain woman or man is obstinate and arrogant -does not pay respect to one who should be paid respect, does not rise up in respect for one who should be risen up for, does not give a seat to one worthy of a seat, does not give way to one worthy of way, does not honour one who should be honoured, does not respect one who should be respected, does not revere one who should be revered, does not venerate one who should be venerated. He, by that action thus complete, thus undertaken, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But if upon the body's collapse at death he is not reborn in a realm of misery, an unfortunate realm, a nether world, in hell, if he attains human existence, wherever he is reborn he is born in low families. This is the practice conducive to birth in low families, young man, that is to say -he is obstinate and arrogant; does not pay respect to one who should be paid respect, does not rise up in respect for one who should be risen up for, does not give a seat to one worthy of a seat, does not give way to one worthy of way, does not honour one who should be honoured, does not respect one who should be respected, does not revere one who should be revered, does not venerate one who should be venerated.

"Here again, young man, a certain woman or man is not obstinate and not arrogant; pays respect to one who should be paid respect, rises up in respect for one who should be risen up for, gives a seat to one worthy of a seat, gives way to one worthy of way, honours one who should be honoured, respects one who should be respected, reveres one who should be revered, venerates one who should be venerated. He, by that action thus complete, thus undertaken, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. But if upon the body's collapse at death he is not reborn in a fortunate realm, in a heavenly world, if he attains human existence, wherever he is reborn he is born in high families. This is the practice conducive to birth in high families, young man, that is to say - he is not obstinate and not arrogant; pays respect to one who should be paid respect, rises up in respect for one who should be risen up for, gives a seat to one worthy of a seat, gives way to one worthy of way, honours one who should be honoured, respects one who should be respected, reveres one who should be revered, venerates one who should be venerated.

296. "Here, young man, a certain woman or man, having approached an ascetic or a brahmin, is not one who inquires - 'What, venerable sir, is wholesome, what is unwholesome; what is blameworthy, what is blameless; what should be cultivated, what should not be cultivated; what action done by me would be for my harm and suffering for a long time, or what action done by me would be for my welfare and happiness for a long time?' He, by that action thus complete, thus undertaken, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But if upon the body's collapse at death he is not reborn in a realm of misery, an unfortunate realm, a nether world, in hell, if he attains human existence, wherever he is reborn he is unwise. This is the practice conducive to lack of wisdom, young man, that is to say - having approached an ascetic or a brahmin, one is not one who inquires - 'What, venerable sir, is wholesome, what is unwholesome; what is blameworthy, what is blameless; what should be cultivated, what should not be cultivated; what action done by me would be for my harm and suffering for a long time, or what action done by me would be for my welfare and happiness for a long time?'"

"Here again, young man, a certain woman or man, having approached an ascetic or a brahmin, is one who inquires - 'What, venerable sir, is wholesome, what is unwholesome; what is blameworthy, what is blameless; what should be cultivated, what should not be cultivated; what action done by me would be for my harm and suffering for a long time, or what action done by me would be for my welfare and happiness for a long time?' He, by that action thus complete, thus undertaken, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. But if upon the body's collapse at death he is not reborn in a fortunate realm, in a heavenly world, if he attains human existence, wherever he is reborn he is of great wisdom. This is the practice conducive to great wisdom, young man, that is to say -having approached an ascetic or a brahmin, one is one who inquires - 'What, venerable sir, is wholesome, what is unwholesome; what is blameworthy, what is blameless; what should be cultivated, what should not be cultivated; what action done by me would be for my harm and suffering for a long time, or what action done by me would be for my welfare and happiness for a long time?'"

297. "Thus indeed, young man, the practice conducive to short life leads to short life, the practice conducive to long life leads to long life; the practice conducive to much illness leads to much illness, the practice conducive to freedom from illness leads to freedom from illness; the practice conducive to ugliness leads to ugliness, the practice conducive to being pleasing leads to being pleasing; the practice conducive to being of little influence leads to being of little influence, the practice conducive to being influential leads to being influential; the practice conducive to little wealth leads to little wealth, the practice conducive to great wealth leads to great wealth; the practice conducive to birth in low families leads to birth in low families, the practice conducive to birth in high families leads to birth in high families; the practice conducive to lack of wisdom leads to lack of wisdom, the practice conducive to great wisdom leads to great wisdom. Beings are owners of their actions, young man, heirs to their actions, they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that divides beings, that is to say -into the inferior and the superior."

When this was said, the young brahmin Subha, son of Todeyya, said this to the Blessed One: "Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - 'so that those with good eyesight might see visible forms';so too, the Teaching has been made clear by Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

The Shorter Discourse on the Analysis of Action is concluded as fifth.

6. The Greater Discourse on the Analysis of Action

298. Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the venerable Samiddhi was dwelling in a forest hut. Then Potaliputta the wandering ascetic, walking up and down for leg exercise, wandering about, approached the venerable Samiddhi; having approached, he exchanged friendly greetings with the venerable Samiddhi. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, Potaliputta the wandering ascetic said this to the venerable Samiddhi - "Face to face with the ascetic Gotama I heard this, friend Samiddhi, face to face I received it - 'Bodily action is vain, verbal action is vain, only mental action is truth.' And there is that attainment, having attained which attainment one feels nothing?" "Do not say so, friend Potaliputta; do not misrepresent the Blessed One. For it is not good to slander the Blessed One. For the Blessed One would not say thus - 'Bodily action is vain, verbal action is vain, only mental action is truth.'But there is indeed, friend, that attainment, having attained which attainment one feels nothing." "How long have you been gone forth, friend Samiddhi?""Not long, friend! Three rains retreats." "What then shall we say to the elder monks, when indeed such a junior monk thinks the Teacher should be protected. Having done an intentional action, friend Samiddhi, by body, speech and mind, what does one feel?" "Having done an intentional action, friend Samiddhi, by body, speech and mind, what does one feel?"

"Having done an intentional action, friend Potaliputta, by body, speech and mind, one feels suffering." Then Potaliputta the wandering ascetic neither approved nor rejected what the venerable Samiddhi had said; without approving or rejecting, he rose from his seat and departed.

299. Then the venerable Samiddhi, soon after Potaliputta the wandering ascetic had departed, approached the venerable Ānanda; having approached, he exchanged friendly greetings with the venerable Ānanda. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the venerable Samiddhi reported to the venerable Ānanda all the friendly conversation he had with Potaliputta the wandering ascetic.

When this was said, the venerable Ānanda said this to the venerable Samiddhi - "There is indeed, friend Samiddhi, a subject for discussion to see the Blessed One. Come, friend Samiddhi, let us go to where the Blessed One is; having approached, we will report this matter to the Blessed One. As the Blessed One answers us, so we will remember it." "Yes, friend!" the venerable Samiddhi replied to the venerable Ānanda.

Then the venerable Ānanda and the venerable Samiddhi approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Ānanda reported to the Blessed One all the friendly conversation that the venerable Samiddhi had with Potaliputta the wandering ascetic. When this was said, the Blessed One said this to the venerable Ānanda -"I do not even know of seeing Potaliputta the wandering ascetic, Ānanda, so from where such a friendly conversation? And by this Samiddhi, a foolish man, Ānanda, a question that should be answered analytically was answered definitively to Potaliputta the wandering ascetic." When this was said, the venerable Udāyī said this to the Blessed One: "But if, venerable sir, the venerable Samiddhi spoke with reference to this - whatever is felt, that is in suffering."

300. Then the Blessed One addressed the venerable Ānanda -"Do you see, Ānanda, this foolish man Udāyī's way of questioning? I knew, Ānanda - 'Now this foolish man Udāyī, emerging, will emerge unwisely.' From the very beginning, Ānanda, three feelings were asked about by Potaliputta the wandering ascetic. If, Ānanda, this foolish man Samiddhi, thus asked by Potaliputta the wandering ascetic, had answered thus - 'Having done an intentional action, friend Potaliputta, by body, speech and mind, to be experienced as pleasant, he experiences pleasure; having done an intentional action, friend Potaliputta, by body, speech and mind, to be experienced as unpleasant, he experiences suffering; having done an intentional action, friend Potaliputta, by body, speech and mind, to be experienced as neither-unpleasant-nor-pleasant, he experiences neither-unpleasant-nor-pleasant feeling.' Answering thus, Ānanda, the foolish man Samiddhi would have answered Potaliputta the wandering ascetic rightly. But, Ānanda, who are the heterodox wandering ascetics, foolish and inexperienced, who will know the Truth-finder's great analysis of action? If you, Ānanda, were to hear the Truth-finder analysing the great analysis of action."

"This is the time, Blessed One, this is the time, Fortunate One, that the Blessed One would analyse the great analysis of action. Having heard from the Blessed One, the monks will remember it." "Well then, Ānanda, listen and attend closely, I will speak."

"Yes, venerable sir!" the venerable Ānanda replied to the Blessed One. The Blessed One said this:

"There are these four persons, Ānanda, found existing in the world. Which four? Here, Ānanda, a certain person here is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, and holds wrong view. He, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

"But here, Ānanda, a certain person here is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, and holds wrong view. Upon the body's collapse at death, he is reborn in a fortunate realm, in a heavenly world.

"Here, Ānanda, a certain person here abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, and holds right view. Upon the body's collapse at death, he is reborn in a fortunate realm, in a heavenly world.

"But here, Ānanda, a certain person here abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, and holds right view. He, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

301. "Here, Ānanda, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, with the divine eye, which is pure and surpasses the human, he sees such and such a person - here one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, and holds wrong view, upon the body's collapse at death, he sees arisen in a realm of misery, an unfortunate realm, a nether world, in hell. He speaks thus: 'There are indeed, friend, evil actions, there is result of misconduct. I saw that person here who kills living beings, takes what is not given, etc. with wrong view, upon the body's collapse at death, I see arisen in a realm of misery, an unfortunate realm, a nether world, in hell.' He speaks thus: 'Whoever indeed, friend, kills living beings, takes what is not given, etc. has wrong view, every such one, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Those who know thus, they know rightly; those who know otherwise, their knowledge is wrong.' Thus he, regarding just what he himself has known, himself has seen, himself has understood, declares that very thing there with tenacity and adherence, having clung to it: 'Only this is the truth, anything else is vain.'"

"But here, Ānanda, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, with the divine eye, which is pure and surpasses the human, he

sees such and such a person - here one who kills living beings, takes what is not given, etc. with wrong view, upon the body's collapse at death, he sees arisen in a fortunate realm, in a heavenly world. He speaks thus: 'There are not indeed, friend, evil actions, there is no result of misconduct. I saw that person - here one who kills living beings, takes what is not given, etc. with wrong view, upon the body's collapse at death, I see arisen in a fortunate realm, in a heavenly world.' He speaks thus: 'Whoever indeed, friend, kills living beings, takes what is not given, etc. has wrong view, every such one, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Those who know thus, they know rightly; those who know otherwise, their knowledge is wrong.' Thus he, regarding just what he himself has known, himself has seen, himself has understood, declares that very thing there with tenacity and adherence, having clung to it: 'Only this is the truth, anything else is vain.'"

"Here, Ānanda, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, with the divine eye, which is pure and surpasses the human, he sees such and such a person - here one who abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, and holds right view, upon the body's collapse at death, he sees arisen in a fortunate realm, in a heavenly world. He speaks thus: 'There are indeed, friend, good actions, there is result of good conduct.I saw that person - here one who abstains from killing living beings, abstains from taking what is not given, etc. with right view, upon the body's collapse at death, I see arisen in a fortunate realm, in a heavenly world.' He speaks thus: 'Whoever indeed, friend, abstains from killing living beings, abstains from taking what is not given, etc. has right view, every such one, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Those who know thus, they know rightly; those who know otherwise, their knowledge is wrong.' Thus he, regarding just what he himself has known, himself has seen, himself has understood, declares that very thing there with tenacity and adherence, having clung to it: 'Only this is the truth, anything else is vain.'"

"But here, Ānanda, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, with the divine eye, which is pure and surpasses the human, he sees such and such a person - here one who abstains from killing living beings, etc. one of right view, upon the body's collapse at death, he sees arisen in a realm of misery, an unfortunate realm, a nether world, in hell. He speaks thus: 'There are indeed, friend, no good actions, there is no result of good conduct. I saw that person - here one who abstains from killing living beings, abstains from taking what is not given, etc. one of right view, upon the body's collapse at death, I see arisen in a realm of misery, an unfortunate realm, a nether world, in hell.' He speaks thus: 'Whoever indeed, friend, abstains from killing living beings, abstains from taking what is not given, etc. one of right view, every such one, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Those who know thus, they know rightly; those who know otherwise, their knowledge is wrong.' Thus he, regarding just what he himself has known, himself has seen, himself

has understood, declares that very thing there with tenacity and adherence, having clung to it: 'Only this is the truth, anything else is vain.'"

302. "Therein, Ānanda, whatever ascetic or brahmin speaks thus - 'There are indeed, friend, evil actions, there is result of misconduct' - that I allow of his; Since he says thus - 'I saw such and such a person - here one who kills living beings, takes what is not given, etc. with wrong view, upon the body's collapse at death, I see arisen in a realm of misery, an unfortunate realm, a nether world, in hell' - that too I allow of his; But since he says thus - 'Whoever indeed, friend, kills living beings, takes what is not given, etc. has wrong view, every such one, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell' - that I do not allow of his; Since he says thus - 'Those who know thus, they know rightly; those who know otherwise, their knowledge is wrong' - that too I do not allow of his; Since he, regarding just what he himself has known, himself has seen, himself has understood, declares that very thing there with tenacity and adherence, having clung to it - 'Only this is the truth, anything else is vain' - that too I do not allow of his.What is the reason for this? For otherwise, Ānanda, is the Truth-finder's knowledge regarding the great analysis of action.

"Therein, Ānanda, whatever ascetic or brahmin speaks thus - 'There are not indeed, friend, evil actions, there is no result of misconduct' - that I do not allow of his; But since he says thus - 'I saw such and such a person - here one who kills living beings, takes what is not given, etc. with wrong view, upon the body's collapse at death, I see arisen in a fortunate realm, in a heavenly world' - that I allow of his; But since he says thus - 'Whoever indeed, friend, kills living beings, takes what is not given, etc. has wrong view, every such one, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world' - that I do not allow of his; Since he says thus - 'Those who know thus, they know rightly; those who know otherwise, their knowledge is wrong' - that too I do not allow of his; Since he, regarding just what he himself has known, himself has seen, himself has understood, declares that very thing there with tenacity and adherence, having clung to it - 'Only this is the truth, anything else is vain' - that too I do not allow of his. What is the reason for this? For otherwise, Ānanda, is the Truth-finder's knowledge regarding the great analysis of action.

"Therein, Ānanda, whatever ascetic or brahmin speaks thus - 'There are indeed, friend, good actions, there is result of good conduct' - that I allow of his; Since he says thus - 'I saw such and such a person - here one who abstains from killing living beings, abstains from taking what is not given, etc. one of right view, upon the body's collapse at death, I see arisen in a fortunate realm, in a heavenly world' - that too I allow of his; But since he says thus - 'Whoever indeed, friend, abstains from killing living beings, abstains from taking what is not given, etc. has right view, every such one, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world' - that I do not allow of his; Since he says thus - 'Those who know thus, they know rightly; those who know otherwise, their knowledge is wrong' - that too I do not allow of his; Since he, regarding just what he himself has known, himself has seen, himself has understood, declares that very thing there with tenacity and adherence, having clung to it - 'Only this is the truth, anything else is vain' - that too I do not allow of his. What is the reason for this? For otherwise, Ānanda, is the Truth-finder's knowledge regarding the great analysis of action.

"Therein, Ānanda, whatever ascetic or brahmin speaks thus -'There are indeed, friend, no good actions, there is no result of good conduct' - that I do not allow of his; But since he says thus -'I saw such and such a person -here one who abstains from killing living beings, abstains from taking what is not given, etc. one of right view, upon the body's collapse at death, I see arisen in a realm of misery, an unfortunate realm, a nether world, in hell' - that I allow of his; But since he says thus -'Whoever indeed, friend, abstains from killing living beings, abstains from taking what is not given, etc. has right view, every such one, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell' - that I do not allow of his; But since he says thus -'Those who know thus, they know rightly; those who know otherwise, their knowledge is wrong' - that too I do not allow of his; Since he, regarding just what he himself has known, himself has seen, himself has understood, declares that very thing there with tenacity and adherence, having clung to it - 'Only this is the truth, anything else is vain' - that too I do not allow of his.What is the reason for this? For otherwise, Ānanda, is the Truth-finder's knowledge regarding the great analysis of action.

303. "Therein, Ānanda, that person who here is one who kills living beings, takes what is not given, etc. holds wrong view, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - either formerly he had done an evil deed to be experienced as unpleasant, or afterwards he had done an evil deed to be experienced as unpleasant, or at the time of death he had wrong view complete and taken upon himself. Because of that, upon the body's collapse at death, he is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But since he here is one who kills living beings, takes what is not given, etc. holds wrong view, he experiences the result of that in this very life, or upon rebirth, or in some other subsequent existence.

"Therein, Ānanda, that person who here is one who kills living beings, takes what is not given, etc. holds wrong view, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world - either formerly he had done a good deed to be experienced as pleasant, or afterwards he had done a good deed to be experienced as pleasant, or at the time of death he had right view complete and taken upon himself. Because of that, upon the body's collapse at death, he is reborn in a fortunate realm, in a heavenly world. But since he here is one who kills living beings, takes what is not given, etc. holds wrong view, he experiences the result of that in this very life, or upon rebirth, or in some other subsequent existence.

"Therein, Ānanda, that person who here abstains from killing living beings, abstains from taking what is not given, etc. holds right view, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world - either formerly he had done a good deed to be experienced as pleasant, or afterwards he had done a good deed to be experienced as pleasant, or at the time of death he had right view complete and taken upon himself. Because of that, upon the body's collapse at death, he is reborn in a fortunate realm, in a heavenly world. But since he here abstains from killing living beings, abstains from taking what is not given, etc. holds right view, he experiences the result of that in this very life, or upon rebirth, or in some other subsequent existence.

"Therein, Ānanda, that person who here abstains from killing living beings, abstains

from taking what is not given, etc. holds right view, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - either formerly he had done an evil deed to be experienced as unpleasant, or afterwards he had done an evil deed to be experienced as unpleasant, or at the time of death he had wrong view complete and taken upon himself. Because of that, upon the body's collapse at death, he is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But since he here abstains from killing living beings, abstains from taking what is not given, etc. holds right view, he experiences the result of that in this very life, or upon rebirth, or in some other subsequent existence.

"Thus indeed, Ānanda, there is action that is incapable and appears incapable, there is action that is incapable but appears capable, there is action that is capable and also appears capable, there is action that is capable but appears incapable."

This is what the Blessed One said. Pleased, the venerable Ānanda delighted in the Blessed One’s words.

The Greater Discourse on the Analysis of Action is concluded as sixth.

7. The Discourse on the Analysis of the Six Sense Bases

304. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One. The Blessed One said this: "I will teach you, monks, the analysis of the six sense bases. Listen to that and attend closely, I will speak." "Yes, venerable sir!" those monks replied to the Blessed One. The Blessed One said this:

"'Six internal sense bases should be known, six external sense bases should be known, six classes of consciousness should be known, six classes of contact should be known, eighteen mental examinations should be known, thirty-six positions of beings should be known, therein in dependence on this abandon this, three establishments of mindfulness which a noble one practises, which a noble one practising is worthy to instruct a group as a Teacher, he is called the unsurpassed trainer of persons to be tamed among trainers' - this is the synopsis of the analysis of the six sense bases.

305. "'Six internal sense bases should be known' -thus indeed this was said. With reference to what was this said? 'The eye sense base, the ear sense base, the nose sense base, the tongue sense base, the body sense base, the mind sense base - six internal sense bases should be known' - thus what was said, it was said with reference to that.

"'Six external sense bases should be known' -thus indeed this was said. With reference to what was this said? 'The visible form sense base, the sound sense base, the odour sense base, the flavour sense base, the tangible sense base, the mental-phenomena sense base - six external sense bases should be known' -thus what was said, it was said with reference to that.

"'Six classes of consciousness should be known' -thus indeed this was said. With reference to what was this said? 'Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness - six

classes of consciousness should be known' - thus what was said, it was said with reference to that.

"'Six classes of contact should be known' -thus indeed this was said. With reference to what was this said? 'Eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact - six classes of contact should be known' -thus what was said, it was said with reference to that.

"'Eighteen mental examinations should be known' - thus indeed this was said. With reference to what was this said? 'Having seen a visible form with the eye, one explores a visible form that is a basis for pleasure, one explores a visible form that is a basis for displeasure, one explores a visible form that is a basis for equanimity. Having heard a sound with the ear. Etc. Having smelled an odour with the nose. Having tasted a flavour with the tongue. having touched a tangible object with the body... Having cognised a mental phenomenon with the mind, one explores a mental phenomenon that is a basis for pleasure, one explores a mental phenomenon that is a basis for displeasure, one explores a mental phenomenon that is a basis for equanimity. Thus six explorations with pleasure, six explorations with displeasure, six explorations with equanimity, eighteen mental examinations should be known' - thus what was said, it was said with reference to that.

306. "'Thirty-six positions of beings should be known' -thus indeed this was said. With reference to what was this said? Six pleasures connected with the household life, six pleasures connected with renunciation, six displeasures connected with the household life, six displeasures connected with renunciation, six equanimities connected with the household life, six equanimities connected with renunciation. Therein, what are the six pleasures connected with the household life? When one regards as obtaining or recollects as having previously obtained visible forms cognisable by the eye that are desirable, lovely, agreeable, delightful, connected with worldly gains - whether obtaining them or recollecting what was previously obtained, past, ceased, changed - pleasure arises. Whatever such pleasure, this is called pleasure connected with the household life. Sounds cognisable by the ear... Odours cognisable by the nose... Flavours cognisable by the tongue... Tangibles cognisable by the body... Mental phenomena cognisable by the mind that are desirable, lovely, agreeable... etc. pleasure. Whatever such pleasure, this is called pleasure connected with the household life. These are the six pleasures connected with the household life.

"Therein, what are the six pleasures connected with renunciation? Having understood the impermanence of visible forms, their change, fading away and cessation, seeing as it really is with right wisdom thus: 'Both formerly and now, all those visible forms are impermanent, suffering, subject to change' - pleasure arises. Whatever such pleasure, this is called pleasure connected with renunciation. Of sounds indeed... Of odours indeed... Of flavours indeed... Of tangibles indeed... Having understood the impermanence of mental phenomena, their change, fading away and cessation, seeing as it really is with right wisdom thus: 'Both formerly and now, all those mental phenomena are impermanent, suffering, subject to change' - pleasure arises. Whatever such pleasure, this is called pleasure connected with renunciation. These are the six pleasures connected with renunciation.

307. "Therein, what are the six displeasures connected with the household life? Visible forms cognisable by the eye... etc. Sounds cognisable by the ear... Odours cognisable by the nose... Flavours cognisable by the tongue... Tangibles cognisable by the body... When one regards as not obtaining mental phenomena cognisable by the mind that are desirable, lovely, agreeable, delightful, connected with worldly gains, or recollects what was previously not obtained, past, ceased, changed - displeasure arises. Whatever such displeasure, this is called displeasure connected with the household life. These are the six displeasures connected with the household life.

"Therein, what are the six displeasures connected with renunciation? Having understood the impermanence of visible forms, their change, fading away and cessation, seeing as it really is with right wisdom thus: 'Both formerly and now, all those visible forms are impermanent, suffering, subject to change' - one sets up longing for the unsurpassed deliverances - 'When indeed shall I enter and dwell in that plane which the noble ones now enter and dwell in?' Thus for one who sets up longing for the unsurpassed deliverances, displeasure arises conditioned by that longing. Whatever such displeasure, this is called displeasure connected with renunciation. Of sounds indeed... etc. Of odours indeed... Of flavours indeed... Of tangibles indeed... Having understood the impermanence of mental phenomena, their change, fading away and cessation, seeing as it really is with right wisdom thus: 'Both formerly and now, all those mental phenomena are impermanent, suffering, subject to change' - one sets up longing for the unsurpassed deliverances - 'When indeed shall I enter and dwell in that plane which the noble ones now enter and dwell in?' Thus for one who sets up longing for the unsurpassed deliverances, displeasure arises conditioned by that longing. Whatever such displeasure, this is called displeasure connected with renunciation. These are the six displeasures connected with renunciation.

308. "There, what are the six equanimities connected with the household life? Having seen a visible form with the eye, equanimity arises for a foolish, confused worldling who has not conquered the limit, who has not conquered the result, who does not see the danger, an uninstructed worldling. Whatever equanimity is of such a kind, it does not go beyond visible form. Therefore that equanimity is called 'connected with the household life'. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. having touched a tangible object with the body... Having cognised a mental phenomenon with the mind, equanimity arises for a foolish, confused worldling who has not conquered the limit, who has not conquered the result, who does not see the danger, an uninstructed worldling. Whatever equanimity is of such a kind, it does not go beyond the mental phenomenon. Therefore that equanimity is called 'connected with the household life'. These are the six equanimities connected with the household life.

"There, what are the six equanimities connected with renunciation? Having understood the impermanence of visible forms, their change, fading away and cessation, seeing as it really is with right wisdom thus: 'Both formerly and now, all those visible forms are impermanent, suffering, subject to change' - equanimity arises. Whatever equanimity is of such a kind, it goes beyond form. Therefore that equanimity is called 'connected with renunciation'. Of sounds indeed... Of odours indeed... Of flavours indeed... Of tangibles indeed... Having understood the

impermanence of mental phenomena, their change, fading away and cessation, seeing as it really is with right wisdom thus: 'Both formerly and now, all those mental phenomena are impermanent, suffering, subject to change' - equanimity arises. Whatever equanimity is of such a kind, it goes beyond the mental phenomenon. Therefore that equanimity is called 'connected with renunciation'. These are the six equanimities connected with renunciation. 'Thirty-six positions of beings should be known' - thus what was said, it was said with reference to that.

309. "Therein in dependence on this abandon this" -thus indeed this was said; dependent on what was this said? Therein, monks, whatever six pleasures connected with renunciation there are, in dependence on those, having come to those, whatever six pleasures connected with the household life there are, abandon those, transcend those. Thus there is the abandoning of those, thus there is the transcendence of those.

"Therein, monks, whatever six displeasures connected with renunciation there are, in dependence on those, having come to those, whatever six displeasures connected with the household life there are, abandon those, transcend those. Thus there is the abandoning of those, thus there is the transcendence of those.

"Therein, monks, whatever six equanimities connected with renunciation there are, in dependence on those, having come to those, whatever six equanimities connected with the household life there are, abandon those, transcend those. Thus there is the abandoning of those, thus there is the transcendence of those.

"Therein, monks, whatever six pleasures connected with renunciation there are, in dependence on those, having come to those, whatever six displeasures connected with renunciation there are, abandon those, transcend those. Thus there is the abandoning of those, thus there is the transcendence of those.

"Therein, monks, whatever six equanimities connected with renunciation there are, in dependence on those, having come to those, whatever six pleasures connected with renunciation there are, abandon those, transcend those. Thus there is the abandoning of those, thus there is the transcendence of those.

310. "There is, monks, equanimity of diversity, based on diversity; there is equanimity of unity, based on unity. And what, monks, is equanimity of diversity, based on diversity? There is, monks, equanimity regarding visible forms, there is regarding sounds, there is regarding odours, there is regarding flavours, there is regarding tangibles - this, monks, is equanimity of diversity, based on diversity. And what, monks, is equanimity of unity, based on unity? There is, monks, equanimity based upon the plane of infinite space, there is based upon the plane of infinite consciousness, there is based upon the plane of nothingness, there is based upon the plane of neither-perception-nor-non-perception - this, monks, is equanimity of unity, based on unity.

"Therein, monks, that equanimity which is of unity, based on unity - in dependence on that, having come to that, that equanimity which is of diversity, based on diversity, abandon that, transcend that. Thus there is the abandoning of this, thus there is the transcendence of this.

"In dependence on non-identification, monks, having come to non-identification, that

equanimity which is of unity, based on unity, abandon that, transcend that. Thus there is the abandoning of this, thus there is the transcendence of this. 'Therein in dependence on this abandon this' - thus what was said, it was said with reference to that.

311. "'Three establishments of mindfulness which a noble one practises, which a noble one practising is worthy to instruct a group as a Teacher' - thus indeed this was said; dependent on what was this said? Here, monks, the Teacher expounds the Teaching to his disciples, compassionate, seeking their welfare, out of compassion - 'This is for your welfare, this is for your happiness.'His disciples do not listen, do not lend an ear, do not apply their minds to final knowledge, and having turned aside, they conduct themselves contrary to the Teacher's instruction. There, monks, the Truth-finder is neither displeased nor does he experience displeasure, and he dwells without being affected by defilements, mindful and fully aware. This, monks, is the first establishment of mindfulness which a noble one practises, which a noble one practising is worthy to instruct a group as a Teacher.

"Furthermore, monks, the Teacher expounds the Teaching to his disciples, compassionate, seeking their welfare, out of compassion - 'This is for your welfare, this is for your happiness.' Some of his disciples do not listen, do not lend an ear, do not apply their minds to final knowledge, and having turned aside, they conduct themselves contrary to the Teacher's instruction; some disciples listen, lend an ear, apply their minds to final knowledge, and do not conduct themselves having turned aside from the Teacher's instruction. There, monks, the Truth-finder is neither displeased nor does he experience displeasure; nor is he pleased nor does he experience pleasure. Displeasure and pleasure - having avoided both of these, he dwells equanimous, mindful and fully aware. This is called, monks, the second establishment of mindfulness which a noble one practises, which a noble one practising is worthy to instruct a group as a Teacher.

"Furthermore, monks, the Teacher expounds the Teaching to his disciples, compassionate, seeking their welfare, out of compassion - 'This is for your welfare, this is for your happiness.' His disciples listen, lend an ear, apply their minds to final knowledge, and do not conduct themselves having turned aside from the Teacher's instruction. There, monks, the Truth-finder is pleased and experiences pleasure, and he dwells without being affected by defilements, mindful and fully aware. This is called, monks, the third establishment of mindfulness which a noble one practises, which a noble one practising is worthy to instruct a group as a Teacher. 'Three establishments of mindfulness which a noble one practises, which a noble one practising is worthy to instruct a group as a Teacher' - thus what was said, it was said with reference to that.

312. "'He is called the unsurpassed trainer of persons to be tamed among trainers' - thus indeed this was said. With reference to what was this said? By an elephant tamer, monks, an elephant in training when driven runs in only one direction - eastern or western or northern or southern. By a horse trainer, monks, a horse in training when driven runs in only one direction - eastern or western or northern or southern. By an ox trainer, monks, an ox in training when driven runs in only one direction - eastern or western or northern or southern. But by the Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, a person to be trained when driven runs

through eight directions. One possesing fine-material form sees fine-material forms - this is the first direction; Not perceiving fine-material forms internally, one sees fine-material forms externally - this is the second direction; One is intent only upon the beautiful - this is the third direction; With the complete transcendence of perceptions of fine-material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' one enters upon and dwells in the plane of infinite space - this is the fourth direction; With the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' one enters upon and dwells in the plane of infinite consciousness - this is the fifth direction; With the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' one enters upon and dwells in the plane of nothingness - this is the sixth direction; With the complete transcendence of the plane of nothingness, one enters upon and dwells in the plane of neither-perception-nor-non-perception - this is the seventh direction; With the complete transcendence of the plane of neither-perception-nor-non-perception, one enters upon and dwells in the cessation of perception and feeling - this is the eighth direction. By the Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, a person to be trained when driven runs through these eight directions. 'He is called the unsurpassed trainer of persons to be tamed among trainers' - thus what was said, it was said with reference to that."

This is what the Blessed One said. Pleased, those monks delighted in the Blessed One’s words.

The Discourse on the Analysis of the Six Sense Bases is concluded as seventh.

8. The Discourse on the Analysis of a Summary

313. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One. The Blessed One said this: "I will teach you, monks, the synopsis and analysis. Listen to that and attend closely, I will speak." "Yes, venerable sir!" those monks replied to the Blessed One. The Blessed One said this:

"In such a way, monks, a monk should investigate so that as he investigates, his consciousness externally would be undistracted, undispersed, internally unsettled, and by non-clinging he would not be agitated. When consciousness is externally undistracted, undispersed, internally unsettled, for one who is not agitated by non-clinging, there is no origination of the arising of birth, ageing, death, and suffering in the future." This is what the Blessed One said. Having said this, the Fortunate One rose from his seat and entered the dwelling.

314. Then, not long after the Blessed One had departed, this occurred to those monks - "Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'In such a way, monks, a monk should investigate so that as he investigates, his consciousness externally would be undistracted, undispersed, internally unsettled, and by non-clinging he would not be agitated. When consciousness is externally undistracted, undispersed, internally unsettled, for one who is not agitated by non-

clinging, there is no origination of the arising of birth, ageing, death, and suffering in the future.' Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?" Then those monks had this thought: "This venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the venerable Mahākaccāna; having approached, we should ask the venerable Mahākaccāna about this matter."

Then those monks approached the venerable Mahākaccāna; having approached, they exchanged friendly greetings with the venerable Mahākaccāna. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those monks said this to the venerable Mahākaccāna -

"Friend Kaccāna, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'In such a way, monks, a monk should investigate so that as he investigates, his consciousness externally would be undistracted, undispersed, internally unsettled, and by non-clinging he would not be agitated. When consciousness is externally undistracted, undispersed, internally unsettled, for one who is not agitated by non-clinging, there is no origination of the arising of birth, ageing, death, and suffering in the future.' Then, friend Kaccāna, not long after the Blessed One had departed, this occurred to us - 'Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - In such a way, monks, a monk should investigate so that as he investigates, his consciousness externally would be undistracted, undispersed, internally unsettled, and by non-clinging he would not be agitated. When consciousness is externally undistracted, undispersed, internally unsettled, for one who is not agitated by non-clinging, there is no origination of the arising of birth, ageing, death, and suffering in the future.' Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?" "Then, friend Kaccāna, this occurred to us - 'This venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the venerable Mahākaccāna; having approached, we should ask the venerable Mahākaccāna about this matter.' - Let the venerable Mahākaccāna explain."

315. "Just as, friends, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the root, having passed over the trunk, might think the substance should be sought in the branches and leaves; thus it is with the venerable ones, when the Teacher is present before you, having passed over that Blessed One, you think this matter should be asked of us. For, friends, the Blessed One is one who knows what is to be known, one who sees what is to be seen, become vision, become knowledge, become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder. And that was the time when you should have asked the

Blessed One himself about this matter; as the Blessed One would have answered you, so you should have remembered it." "Certainly, friend Kaccāna, the Blessed One is one who knows what is to be known, one who sees what is to be seen, become vision, become knowledge, become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder. And that was the time when we should have asked the Blessed One himself about this matter; as the Blessed One would have answered us, so we should have remembered it. But the venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. Let the venerable Mahākaccāna explain, without finding it troublesome." "Well then, friends, listen and attend closely, I will speak." "Yes, friend!" those monks replied to the venerable Mahākaccāna. The venerable Mahākaccāna said:

"Friends, that which the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'In such a way, monks, a monk should investigate so that as he investigates, his consciousness externally would be undistracted, undispersed, internally unsettled, and by non-clinging he would not be agitated. When consciousness is externally undistracted, undispersed, internally unsettled, for one who is not agitated by non-clinging, there is no origination of the arising of birth, ageing, death, and suffering in the future.' I, friends, understand in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail, thus -

316. "And how, friends, is consciousness said to be distracted and diffused externally? Here, friends, when a monk, having seen a visible form with the eye, has consciousness that follows after the sign of visible forms, that is bound to the gratification of the sign of visible forms, that is shackled to the gratification of the sign of visible forms, that is connected with the fetter of the gratification of the sign of visible forms, this is said to be consciousness distracted and diffused externally. Having heard a sound with the ear. Etc. Having smelled an odour with the nose. Having tasted a flavour with the tongue. having touched a tangible object with the body... Having cognised a mental phenomenon with the mind, consciousness follows after the sign of mental phenomena; that is bound to the gratification of the sign of mental phenomena, that is shackled to the gratification of the sign of mental phenomena, that is connected with the fetter of the gratification of the sign of mental phenomena, this is said to be consciousness distracted and diffused externally. Thus, friends, consciousness is said to be distracted and diffused externally.

317. "And how, friends, is consciousness said to be undistracted and undiffused externally? Here, friends, when a monk, having seen a visible form with the eye, has consciousness that does not follow after the sign of visible forms, that is not bound to the gratification of the sign of visible forms, that is not shackled to the gratification of the sign of visible forms, that is not connected with the fetter of the gratification of the sign of visible forms, this is said to be consciousness undistracted and undiffused externally. Having heard a sound with the ear. Etc. Having smelled an odour with the nose. Having tasted a flavour with the tongue. having touched a tangible object with the body... Having cognised a mental phenomenon with the mind, consciousness

does not follow after the sign of mental phenomena, is not bound to the gratification of the sign of mental phenomena, is not shackled to the gratification of the sign of mental phenomena, is not connected with the fetter of the gratification of the sign of mental phenomena, this is said to be consciousness undistracted and undiffused externally. Thus, friends, consciousness is said to be undistracted and undiffused externally.

318. "And how, friends, is one said to be internally settled? Here, friends, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters upon and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and bliss born of seclusion. His consciousness follows after the rapture and bliss born of seclusion, is bound to the gratification of the rapture and bliss born of seclusion, is shackled to the gratification of the rapture and bliss born of seclusion, is connected with the fetter of the gratification of the rapture and bliss born of seclusion - this is said to be the mind internally settled.

"Furthermore, friends, with the subsiding of applied and sustained thought, a monk enters upon and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and bliss born of concentration. His consciousness follows after the rapture and bliss born of concentration, is bound to the gratification of the rapture and bliss born of concentration, is shackled to the gratification of the rapture and bliss born of concentration, is connected with the fetter of the gratification of the rapture and bliss born of concentration - this is said to be the mind internally settled.

"Furthermore, friends, with the fading away of rapture, a monk dwells equanimous, mindful and fully aware, and experiences bliss with the body - that which the noble ones declare: 'He who is equanimous and mindful dwells in bliss' - he enters upon and dwells in the third meditative absorption. His consciousness follows after equanimity, is bound to the gratification of equanimity and happiness, is shackled to the gratification of equanimity and happiness, is connected with the fetter of the gratification of equanimity and happiness - this is said to be the mind internally settled.

"Furthermore, friends, with the abandoning of bliss and pain, and with the prior disappearance of pleasure and displeasure, a monk enters upon and dwells in the fourth meditative absorption, which has neither-pain-nor-bliss and purity of mindfulness due to equanimity. His consciousness follows after neither-unpleasant-nor-pleasant, is bound to the gratification of neither-unpleasant-nor-pleasant, is shackled to the gratification of neither-unpleasant-nor-pleasant, is connected with the fetter of the gratification of neither-unpleasant-nor-pleasant - this is said to be the mind internally settled. Thus, friends, one is said to be internally settled.

319. "And how, friends, is one said to be internally unsettled? Here, friends, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states... etc. he enters upon and dwells in the first meditative absorption. His consciousness does not follow after the rapture and bliss born of seclusion, is not bound to the gratification of the rapture and bliss born of seclusion, is not shackled to the

gratification of the rapture and bliss born of seclusion, is not connected with the fetter of the gratification of the rapture and bliss born of seclusion - this is said to be the mind internally unsettled.

"Furthermore, friends, with the subsiding of applied and sustained thought, a monk... etc. he enters upon and dwells in the second meditative absorption.His consciousness does not follow after the rapture and bliss born of concentration, is not bound to the gratification of the rapture and bliss born of concentration, is not shackled to the gratification of the rapture and bliss born of concentration, is not connected with the fetter of the gratification of the rapture and bliss born of concentration - this is said to be the mind internally unsettled.

"Furthermore, friends, with the fading away of rapture, a monk... etc.he enters upon and dwells in the third meditative absorption. His consciousness does not follow after equanimity, is not bound to the gratification of equanimity and happiness, is not shackled to the gratification of equanimity and happiness, is not connected with the fetter of the gratification of equanimity and happiness - this is said to be the mind internally unsettled.

"Furthermore, friends, with the abandoning of bliss and pain, and with the prior disappearance of pleasure and displeasure, a monk enters upon and dwells in the fourth meditative absorption, which has neither-pain-nor-bliss and purity of mindfulness due to equanimity. His consciousness does not follow after neither-unpleasant-nor-pleasant, is not bound to the gratification of neither-unpleasant-nor-pleasant, is not shackled to the gratification of neither-unpleasant-nor-pleasant, is not connected with the fetter of the gratification of neither-unpleasant-nor-pleasant - this is said to be the mind internally unsettled. Thus, friends, one is said to be internally unsettled.

320. "And how, friends, is there agitation by non-clinging? Here, friends, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter, or matter as in self, or self as in matter. That matter of his changes, becomes otherwise. Due to the change and alteration of matter, his consciousness follows the change of matter. Agitation and arising of mental states born from following the change of matter remain obsessing his mind. Through the exhaustion of mind, he is with fright and with vexation and with expectation, and is agitated by non-clinging. Feeling etc. perception... activities... he regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That consciousness of his changes, becomes otherwise. Due to the change and alteration of consciousness, his consciousness follows the change of consciousness. Agitation and arising of mental states born from following the change of consciousness remain obsessing his mind. Through the exhaustion of mind, he is with fright and with vexation and with expectation, and is agitated by non-clinging. Thus, friends, there is agitation by non-clinging.

321. "And how, friends, is there non-agitation by non-clinging? Here, friends, a learned noble disciple, who sees the noble ones, who is skilled in the noble teaching, who is well disciplined in the noble teaching, who sees good persons, who is skilled in the teaching of good persons, who is well disciplined in the teaching of good persons, does not regard matter as self, nor self as possessing matter, nor matter as in self, nor self as in matter. That matter of his changes, becomes otherwise. Due to the change and alteration of matter, his consciousness does not follow the change of matter. For him, agitation and arising of mental states born from following the change of matter do not remain obsessing his mind. Through the exhaustion of mind, he is neither with fright nor with vexation nor with expectation, and is not agitated by non-clinging. Not feeling... not perception... not activities... he does not regard consciousness as self, nor self as possessing consciousness, nor consciousness as in self, nor self as in consciousness. That consciousness of his changes, becomes otherwise. Due to the change and alteration of consciousness, his consciousness does not follow the change of consciousness. For him, agitation and arising of mental states born from following the change of consciousness do not remain obsessing his mind. Through the exhaustion of mind, he is neither with fright nor with vexation nor with expectation, and is not agitated by non-clinging. Thus, friends, there is non-agitation by non-clinging.

"Friends, that which the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'In such a way, monks, a monk should investigate so that as he investigates, his consciousness externally would be undistracted, undispersed, internally unsettled, and by non-clinging he would not be agitated. When consciousness is externally undistracted, undispersed, internally unsettled, for one who is not agitated by non-clinging, there is no origination of the arising of birth, ageing, death, and suffering in the future.' I, friends, understand in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail, thus - But if you wish, venerable ones, you may approach the Blessed One himself and ask about this matter; as the Blessed One answers you, so you should remember it."

322. Then those monks, having delighted and rejoiced in the venerable Mahākaccāna's words, rose from their seats and approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One:

"Venerable sir, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'In such a way, monks, a monk should investigate so that as he investigates, his consciousness externally would be undistracted, undispersed, internally unsettled, and by non-clinging he would not be agitated. When consciousness is externally undistracted, undispersed, internally unsettled, for one who is not agitated by non-clinging, there is no origination of the arising of birth, ageing, death, and suffering in the future.'

Then, venerable sir, not long after the Blessed One had departed, this occurred to us - 'Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - In such a way, monks, a monk should investigate so that as he investigates, his consciousness externally would be undistracted, undispersed, internally unsettled, and by non-

clinging he would not be agitated. When consciousness is externally undistracted, undispersed, internally unsettled, for one who is not agitated by non-clinging, there is no origination of the arising of birth, ageing, death, and suffering in the future. Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?' Then this occurred to us, venerable sir - 'This venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the venerable Mahākaccāna; having approached, we should ask the venerable Mahākaccāna about this matter.'

Then we, venerable sir, approached the venerable Mahākaccāna; having approached, we asked the venerable Mahākaccāna about this matter. For us, venerable sir, the venerable Mahākaccāna explained the meaning with these characteristics, with these terms, with these phrases."

"Monks, Mahākaccāna is wise; monks, Mahākaccāna is of great wisdom. Monks, if you had asked me about this matter, I too would have answered it in exactly the same way as it was answered by Mahākaccāna. This indeed is its meaning. And thus you should remember it."

This is what the Blessed One said. Pleased, those monks delighted in the Blessed One’s words.

The Discourse on the Analysis of a Summary is concluded as eighth.

9. The Discourse on the Analysis of Non-Conflict

323. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One. The Blessed One said this: "I will teach you, monks, the analysis of non-conflict. Listen to that and attend closely, I will speak." "Yes, venerable sir!" those monks replied to the Blessed One. The Blessed One said this:

"One should not pursue sensual happiness, which is low, vulgar, belonging to ordinary people, ignoble, unbeneficial; nor should one pursue the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Not approaching these two extremes, monks, the middle practice has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna. One should know exalting, and one should know disparaging; having known exalting and having known disparaging, one should neither exalt nor disparage, but should teach only the Teaching. One should know the judgment of happiness; having known the judgment of happiness, one should pursue internal happiness. One should not speak talk behind one's back, one should not speak sharply face to face. One should speak unhurriedly, not hurriedly. One should not insist on local language, one should not override common usage - this is the synopsis of the analysis of non-conflict.

324. "'One should not pursue sensual happiness, which is low, vulgar, belonging to ordinary people, ignoble, unbeneficial; nor should one pursue the pursuit of self-mortification, which is painful, ignoble, unbeneficial' - thus indeed this was said; dependent on what was this said? Whatever pursuit of pleasure for one delighting in happiness connected with sensual rebirth is low, vulgar, belonging to ordinary people, ignoble, unbeneficial, this is a state with suffering, with injury, with anguish, with fever; it is wrong practice. Whatever non-pursuit of the pursuit of pleasure for one delighting in happiness connected with sensual rebirth, which is low, vulgar, belonging to ordinary people, ignoble, unbeneficial, this is a state without suffering, without injury, without anguish, without fever; it is right practice. Whatever pursuit of self-mortification is painful, ignoble, unbeneficial, this is a state with suffering, with injury, with anguish, with fever; it is wrong practice. Whatever non-pursuit of the pursuit of self-mortification, which is painful, ignoble, unbeneficial, this is a state without suffering, without injury, without anguish, without fever; it is right practice. 'One should not pursue sensual happiness, which is low, vulgar, belonging to ordinary people, ignoble, unbeneficial; nor should one pursue the pursuit of self-mortification, which is painful, ignoble, unbeneficial' - thus what was said, it was said with reference to that.

325. "'Not approaching these two extremes, the middle practice has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna' - thus indeed this was said. With reference to what was this said? It is just this noble eightfold path, as follows -right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. 'Not approaching these two extremes, the middle practice has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna' - thus what was said, it was said with reference to that.

326. "'One should know exalting, and one should know disparaging; having known exalting and having known disparaging, one should neither exalt nor disparage, but should teach only the Teaching' - thus indeed this was said. With reference to what was this said? And how, monks, is there exalting and disparaging, but not expounding the Teaching? 'Those who delight in happiness connected with sensual rebirth, devoted to the pursuit of pleasure, which is low, vulgar, belonging to ordinary people, ignoble, unbeneficial, all of them are with suffering, with injury, with anguish, with fever, wrongly practiced' - thus speaking, one disparages some.

"'Those who delight in happiness connected with sensual rebirth, not devoted to the pursuit of pleasure, which is low, vulgar, belonging to ordinary people, ignoble, unbeneficial, all of them are without suffering, without injury, without anguish, without fever, rightly practiced' - thus speaking, one exalts some.

"'Those who are devoted to the pursuit of self-mortification, which is painful, ignoble, unbeneficial, all of them are with suffering, with injury, with anguish, with fever, wrongly practiced' - thus speaking, one disparages some.

"'Those who are not devoted to the pursuit of self-mortification, which is painful, ignoble, unbeneficial, all of them are without suffering, without injury, without anguish, without fever, rightly practiced' - thus speaking, one exalts some.

"'For whomsoever the fetter of existence has not been abandoned, all of them are with suffering, with injury, with anguish, with fever, wrongly practiced' - thus speaking, one disparages some.

"'For whomsoever the fetter of existence has been abandoned, all of them are without suffering, without injury, without anguish, without fever, rightly practiced' - thus speaking, one exalts some. Thus, monks, there is exalting and disparaging, but not expounding the Teaching.

327. "And how, monks, is there neither exalting nor disparaging, but expounding the Teaching? 'Those who delight in happiness connected with sensual rebirth, devoted to the pursuit of pleasure, which is low, vulgar, belonging to ordinary people, ignoble, unbeneficial, all of them are with suffering, with injury, with anguish, with fever, wrongly practiced' - he does not speak thus. 'Pursuit indeed is a state with suffering, with injury, with anguish, with fever; it is wrong practice' - thus speaking, he teaches only the Teaching.

"'Those who delight in happiness connected with sensual rebirth, not devoted to the pursuit of pleasure, which is low, vulgar, belonging to ordinary people, ignoble, unbeneficial, all of them are without suffering, without injury, without anguish, without fever, rightly practiced' - he does not speak thus. 'Non-pursuit indeed is a state without suffering, without injury, without anguish, without fever; it is right practice' - thus speaking, he teaches only the Teaching.

"'Those who are devoted to the pursuit of self-mortification, which is painful, ignoble, unbeneficial, all of them are with suffering, with injury, with anguish, with fever, wrongly practiced' - he does not speak thus. 'Pursuit indeed is a state with suffering, with injury, with anguish, with fever; it is wrong practice' - thus speaking, he teaches only the Teaching.

"'Those who are not devoted to the pursuit of self-mortification, which is painful, ignoble, unbeneficial, all of them are without suffering, without injury, without anguish, without fever, rightly practiced' - he does not speak thus. 'Non-pursuit indeed is a state without suffering, without injury, without anguish, without fever; it is right practice' - thus speaking, he teaches only the Teaching.

"'For whomsoever the fetter of existence has not been abandoned, all of them are with suffering, with injury, with anguish, with fever, wrongly practiced' - he does not speak thus. 'When the fetter of existence has not been abandoned, existence too has not been abandoned' - thus speaking, he teaches only the Teaching.

"'For whomsoever the fetter of existence has been abandoned, all of them are without suffering, without injury, without anguish, without fever, rightly practiced' - he does not speak thus. 'When the fetter of existence has been abandoned, existence too has been abandoned' - thus speaking, he teaches only the Teaching. Thus, monks, there is neither exalting nor disparaging, but expounding the Teaching. 'One should know exalting, and one should know disparaging; having known exalting and having known disparaging, one should neither exalt nor disparage, but should teach only the Teaching' - thus what was said, it was said with reference to that.

328. "'One should know the judgment of happiness; having known the judgment of happiness, one should pursue internal happiness' - thus indeed this was said. With reference to what was this said? These are the five types of sensual pleasure, monks. Which five? Visible forms cognisable by the eye that are desirable, pleasing, agreeable, lovely, sensually arousing, and enticing; sounds cognisable by the ear... odours cognisable by the nose... flavours cognisable by the tongue... tangibles cognisable by the body that are desirable, pleasing, agreeable, lovely, sensually arousing, and enticing - these, monks, are the five types of sensual pleasure. Whatever happiness and pleasure arises dependent on these five types of sensual pleasure, monks, this is called sensual happiness, filthy happiness, worldling's happiness, ignoble happiness. 'It should not be cultivated, should not be developed, should not be made much of; this happiness should be feared' - I say. Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters upon and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and bliss born of seclusion. With the subsiding of applied and sustained thought, he enters upon and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and bliss born of concentration. With the fading away of rapture, he dwells equanimous... etc. the third meditative absorption... he enters upon and dwells in the fourth meditative absorption. This is called the happiness of renunciation, the happiness of solitude, the happiness of peace, the happiness of highest enlightenment. 'It should be cultivated, should be developed, should be made much of; this happiness should not be feared' - I say. 'One should know the judgment of happiness; having known the judgment of happiness, one should pursue internal happiness' - thus what was said, it was said with reference to that.

329. "'One should not speak talk behind one's back, one should not speak sharply face to face' - thus indeed this was said. With reference to what was this said? There, monks, whatever talk behind one's back one would know to be not factual, untrue, unbeneficial, that talk behind one's back one should certainly not speak. Whatever talk behind one's back too one would know to be factual, true, but unbeneficial, for that too one should train in not speaking. But whatever talk behind one's back one would know to be factual, true, beneficial, there one should know the proper time for speaking that talk behind one's back. There, monks, whatever sharp speech face to face one would know to be not factual, untrue, unbeneficial, that sharp speech face to face one should certainly not speak. Whatever sharp speech face to face too one would know to be factual, true, but unbeneficial, for that too one should train in not speaking. But whatever sharp speech face to face one would know to be factual, true, beneficial, there one should know the proper time for speaking that sharp speech face to face. 'One should not speak talk behind one's back, one should not speak sharply face to face' - thus what was said, it was said with reference to that.

330. "'One should speak unhurriedly, not hurriedly' - thus indeed this was said. With reference to what was this said? There, monks, for one speaking hurriedly the body is wearied, the mind is injured, the voice is injured, the throat becomes afflicted, and the speech of one speaking hurriedly is unclear and not cognisable. There, monks, for one speaking unhurriedly the body is not wearied, the mind is not injured, the voice is not injured, the throat does not become afflicted, and the speech of one speaking

unhurriedly is clear and cognisable. 'One should speak unhurriedly, not hurriedly' - thus what was said, it was said with reference to that.

331. "'One should not insist on local language, one should not override common usage' - thus indeed this was said. With reference to what was this said? And how, monks, is there adherence to local language and overstepping of common usage? Here, monks, that same thing in some districts they perceive as 'pātī', they perceive as 'patta', they perceive as 'vitta', they perceive as 'sarāva', they perceive as 'dhāropa', they perceive as 'poṇa', they perceive as 'pisīlava'. Thus in whatever way they perceive it in those various districts, in that way one declares with tenacity and adherence, having clung to it - 'Only this is the truth, anything else is vain.' Thus, monks, there is adherence to local language and overstepping of common usage.

332. "And how, monks, is there non-adherence to local language and non-overstepping of common usage? Here, monks, that same thing in some districts they perceive as 'pātī', they perceive as 'patta', they perceive as 'vitta', they perceive as 'sarāva', they perceive as 'dhāropa', they perceive as 'poṇa', they perceive as 'pisīlava'. Thus in whatever way they perceive it in those various districts, thinking 'The venerable ones are truly speaking with reference to this', in that way one speaks without adhering to it. Thus, monks, there is non-adherence to local language and non-overstepping of common usage. 'One should not insist on local language, one should not override common usage' - thus what was said, it was said with reference to that.

333. "There, monks, whatever pursuit of pleasure for one delighting in happiness connected with sensual rebirth is low, vulgar, belonging to ordinary people, ignoble, unbeneficial, this is a state with suffering, with injury, with anguish, with fever; it is wrong practice. Therefore this state is with conflict. There, monks, whatever non-pursuit of the pursuit of pleasure for one delighting in happiness connected with sensual rebirth, which is low, vulgar, belonging to ordinary people, ignoble, unbeneficial, this is a state without suffering, without injury, without anguish, without fever; it is right practice. Therefore this state is without conflict.

334. "There, monks, whatever pursuit of self-mortification is painful, ignoble, unbeneficial, this is a state with suffering, with injury, with anguish, with fever; it is wrong practice. Therefore this state is with conflict. There, monks, whatever non-pursuit of the pursuit of self-mortification, which is painful, ignoble, unbeneficial, this is a state without suffering, without injury, without anguish, without fever; it is right practice. Therefore this state is without conflict.

335. "Therein, monks, this middle practice that has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna, this is a state without suffering, without injury, without anguish, without fever; it is right practice. Therefore this state is without conflict.

336. "There, monks, whatever exalting and disparaging, but not expounding the Teaching, this is a state with suffering, with injury, with anguish, with fever; it is wrong practice. Therefore this state is with conflict. There, monks, whatever neither exalting nor disparaging, but expounding the Teaching, this is a state without suffering, without injury, without anguish, without fever; it is right practice. Therefore this state is without conflict.

337. "There, monks, this sensual happiness, filthy happiness, worldling's happiness, ignoble happiness, this is a state with suffering, with injury, with anguish, with fever; it is wrong practice. Therefore this state is with conflict. There, monks, this happiness of renunciation, happiness of solitude, happiness of peace, happiness of highest enlightenment, this is a state without suffering, without injury, without anguish, without fever; it is right practice. Therefore this state is without conflict.

338. "There, monks, whatever secret talk is not factual, false, unbeneficial, this is a state with suffering, with injury, with anguish, with fever; it is wrong practice. Therefore this state is with conflict. There, monks, whatever secret talk is factual, true, unbeneficial, this is a state with suffering, with injury, with anguish, with fever; it is wrong practice. Therefore this state is with conflict. There, monks, whatever secret talk is factual, true, beneficial, this is a state without suffering, without injury, without anguish, without fever; it is right practice. Therefore this state is without conflict.

339. "There, monks, whatever sharp talk face to face is not factual, false, unbeneficial, this is a state with suffering, with injury, with anguish, with fever; it is wrong practice. Therefore this state is with conflict. There, monks, whatever sharp talk face to face is factual, true, unbeneficial, this is a state with suffering, with injury, with anguish, with fever; it is wrong practice. Therefore this state is with conflict. There, monks, whatever sharp talk face to face is factual, true, beneficial, this is a state without suffering, without injury, without anguish, without fever; it is right practice. Therefore this state is without conflict.

340. "There, monks, this that is spoken by one speaking hurriedly, this is a state with suffering, with injury, with anguish, with fever; it is wrong practice. Therefore this state is with conflict. There, monks, this that is spoken by one speaking unhurriedly, this is a state without suffering, without injury, without anguish, without fever; it is right practice. Therefore this state is without conflict.

341. "There, monks, whatever adherence to local language and overstepping of common usage, this is a state with suffering, with injury, with anguish, with fever; it is wrong practice. Therefore this state is with conflict. There, monks, whatever non-adherence to local language and non-overstepping of common usage, this is a state without suffering, without injury, without anguish, without fever; it is right practice. Therefore this state is without conflict.

"Therefore, monks, 'We will know the state with conflict, we will know the state without conflict; having known the state with conflict and having known the state without conflict, we will proceed with the practice without conflict' - thus indeed, monks, should you train. And the son of good family Subhūti is practising the practice without conflict."

This is what the Blessed One said. Pleased, those monks delighted in the Blessed One’s words.

The Discourse on the Analysis of Non-Conflict is concluded as ninth.

10. The Discourse on the Analysis of Elements

342. Thus have I heard. On one occasion the Blessed One, wandering on a journey among the Magadhans, arrived at Rājagaha; he approached Bhaggava the potter; having approached, he said this to Bhaggava the potter -"If it is not troublesome for you, Bhaggava, I would stay in the workshop for one night." "It is not troublesome for me, venerable sir. But there is here a gone forth one who has already taken up residence. If he allows, stay, venerable sir, as you please."

Now at that time a son of good family named Pukkusāti had gone forth from the home life into homelessness with faith with reference to the Blessed One. He had already taken up residence in that potter's workshop. Then the Blessed One approached the venerable Pukkusāti; having approached, he said this to the venerable Pukkusāti -"If it is not troublesome for you, monk, I would stay in the workshop for one night." "The potter's workshop is spacious, friend. Let the venerable one stay as he pleases."

Then the Blessed One, having entered the potter's workshop, having prepared a grass mat to one side, sat down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. Then the Blessed One spent much of the night sitting. The venerable Pukkusāti also spent much of the night sitting.

Then this occurred to the Blessed One: "This son of good family conducts himself in an inspiring manner. What if I were to ask him?" Then the Blessed One said this to the venerable Pukkusāti - "With reference to whom have you gone forth, monk? Or who is your Teacher? Or whose Teaching do you approve of?" "There is, friend, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan. And concerning that Blessed One Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' With reference to that Blessed One I have gone forth. And that Blessed One is my Teacher. And I approve of the Teaching of that Blessed One." "But where, monk, is that Blessed One now dwelling, the Worthy One, the Perfectly Enlightened One?" "There is, friend, in the northern districts a city named Sāvatthī. There that Blessed One is dwelling now, the Worthy One, the Perfectly Enlightened One." "But have you, monk, seen that Blessed One before; and having seen him, would you recognise him?" "I have not, friend, seen that Blessed One before; and having seen him, I would not recognise him."

Then this occurred to the Blessed One: "This son of good family has gone forth with reference to me. What if I were to expound the Teaching to him." Then the Blessed One addressed the venerable Pukkusāti: "I will expound to you the Teaching, monk. Listen to that and attend closely, I will speak." "Yes, friend!" the venerable Pukkusāti replied to the Blessed One. The Blessed One said this:

343. "'This person, monk, has six elements, six bases of contact, eighteen mental examinations, and four determinations; wherein one established, the outflows of conceit do not occur, and when the outflows of conceit do not occur, he is called a peaceful sage. He should not neglect wisdom, he should guard truth, he should cultivate generosity, he should train only in peace' - this is the synopsis of the Analysis of the Elements.

344. "'This person, monk, has six elements' - thus indeed this was said. With reference to what was this said? - the solid element, the liquid element, the heat element, the air element, the space element, the consciousness element. 'This person, monk, has six elements' - thus what was said, it was said with reference to that.

345. "'This person, monk, has six sense bases of contact' -thus indeed this was said. With reference to what was this said? The eye-contact sense base, the ear-contact sense base, the nose-contact sense base, the tongue-contact sense base, the body-contact sense base, the mind-contact sense base. 'This person, monk, has six sense bases of contact' - thus what was said, it was said with reference to that.

346. "'This person, monk, has eighteen mental examinations' - thus indeed this was said. With reference to what was this said? Having seen a visible form with the eye, one explores a visible form that is a basis for pleasure, one explores a visible form that is a basis for displeasure, one explores a visible form that is a basis for equanimity. Having heard a sound with the ear... etc... Having smelled an odour with the nose. Having tasted a flavour with the tongue. having touched a tangible object with the body... Having cognised a mental phenomenon with the mind, one explores a mental phenomenon that is a basis for pleasure, one explores a mental phenomenon that is a basis for displeasure, one explores a mental phenomenon that is a basis for equanimity - thus six explorations with pleasure, six explorations with displeasure, six explorations with equanimity. "'This person, monk, has eighteen mental examinations' - thus what was said, it was said with reference to that.

347. "'This person, monk, has four determinations' - thus indeed this was said. With reference to what was this said? One with wisdom as determination, one with truth as determination, one with generosity as determination, one with peace as determination. 'This person, monk, has four determinations' - thus what was said, it was said with reference to that.

348. "'He should not neglect wisdom, he should guard truth, he should cultivate generosity, he should train only in peace' - thus indeed this was said. With reference to what was this said? And how, monk, does one not neglect wisdom? There are these six elements, monk - the solid element, the liquid element, the heat element, the air element, the space element, the consciousness element.

349. "And what, monk, is the solid element? The solid element may be internal, may be external. And what, monk, is the internal solid element? Whatever internally, individually, is hard, solidified, grasped, as follows - head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, or whatever else internally, individually, is hard, solidified, grasped - this is called, monk, the internal solid element. Now both the internal solid element and the external solid element are just the solid element. That should be seen as it really is with right wisdom thus: 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the solid element, one makes the mind dispassionate towards the solid element.

350. "And what, monk, is the liquid element? The liquid element may be internal, may be external. And what, monk, is the internal liquid element? Whatever internally, individually, is liquid, having the nature of liquid, grasped, as follows - bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, synovic fluid, urine, or whatever else internally, individually, is liquid, having the nature of liquid, grasped - this is called, monk, the internal liquid element. Now both the internal liquid element and the external liquid element are just the liquid element. 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the liquid element, one makes the mind dispassionate towards the liquid element.

351. "And what, monk, is the heat element? The heat element may be internal, may be external. And what, monk, is the internal heat element? Whatever internally, individually, is heat, having the nature of heat, grasped, as follows - that by which one is warmed, that by which one ages, that by which one is consumed, that by which what is eaten, drunk, chewed, and tasted is properly digested, or whatever else internally, individually, is heat, having the nature of heat, grasped - this is called, monk, the internal heat element. Now both the internal heat element and the external heat element are just the heat element. 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the heat element, one makes the mind dispassionate towards the heat element.

352. "And what, monk, is the air element? The air element may be internal, may be external. And what, monk, is the internal air element? Whatever internally, individually, is air, having the nature of air, grasped, as follows - upward-moving winds, downward-moving winds, winds in the belly, winds in the abdomen, winds that course through the limbs, in-breath and out-breath, or whatever else internally, individually, is air, having the nature of air, grasped - this is called, monk, the internal air element. Now both the internal air element and the external air element are just the air element. 'This is not mine, this I am not, this is not my self' -thus this should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the air element, one makes the mind dispassionate towards the air element.

353. "And what, monk, is the space element? The space element may be internal, may be external. And what, monk, is the internal space element? Whatever internally, individually, is space, having the nature of space, grasped, as follows - the ear-hole, the nose-hole, the mouth opening, that by which what is eaten, drunk, chewed, and tasted is swallowed, where what is eaten, drunk, chewed, and tasted remains, that by which what is eaten, drunk, chewed, and tasted passes out below, or whatever else internally, individually, is space, having the nature of space, open, having the nature of openness, hollow, having the nature of hollowness, not touched by flesh and blood, grasped - this is called, monk, the internal space element. Now both the internal space element and the external space element are just the space element. 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the space element, one makes the mind dispassionate towards the space element.

354. "Then further, only consciousness remains, pure and bright. And with that consciousness, what does one cognise? One cognises 'pleasure,' one cognises 'pain,' one cognises 'neither-unpleasant-nor-pleasant.' Dependent on contact experienced as pleasant, monk, a pleasant feeling arises. Feeling a pleasant feeling, he understands: 'I feel a pleasant feeling.' He understands: 'With the cessation of that very contact experienced as pleasant, whatever feeling arising from that, the pleasant feeling that arose dependent on contact experienced as pleasant, that ceases, that is appeased.'

355. "Dependent on contact experienced as unpleasant, monk, an unpleasant feeling arises. Feeling an unpleasant feeling, he understands: 'I feel an unpleasant feeling.' He understands: 'With the cessation of that very contact experienced as unpleasant, whatever feeling arising from that, the unpleasant feeling that arose dependent on contact experienced as unpleasant, that ceases, that is appeased.'

356. "Dependent on contact experienced as neither-unpleasant-nor-pleasant, monk, a neither-unpleasant-nor-pleasant feeling arises. Feeling a neither-unpleasant-nor-pleasant feeling, he understands: 'I feel a neither-unpleasant-nor-pleasant feeling.' He understands: 'With the cessation of that very contact experienced as neither-unpleasant-nor-pleasant, whatever feeling arising from that, the neither-unpleasant-nor-pleasant feeling that arose dependent on contact experienced as neither-unpleasant-nor-pleasant, that ceases, that is appeased.'

357. "Just as, monk, from the friction and combination of two sticks, heat is produced, fire is generated, and from the separation and dispersal of those very two sticks, whatever heat arising from that ceases, that is appeased; so too, monk, dependent on contact experienced as pleasant, a pleasant feeling arises. Feeling a pleasant feeling, he understands: 'I feel a pleasant feeling.' He understands: 'With the cessation of that very contact experienced as pleasant, whatever feeling arising from that, the pleasant feeling that arose dependent on contact experienced as pleasant, that ceases, that is appeased.'

358. "Dependent on contact experienced as unpleasant, monk, an unpleasant feeling arises. Feeling an unpleasant feeling, he understands: 'I feel an unpleasant feeling.' He understands: 'With the cessation of that very contact experienced as unpleasant, whatever feeling arising from that, the unpleasant feeling that arose dependent on contact experienced as unpleasant, that ceases, that is appeased.'

359. "Dependent on contact experienced as neither-unpleasant-nor-pleasant, monk, a neither-unpleasant-nor-pleasant feeling arises. Feeling a neither-unpleasant-nor-pleasant feeling, he understands: 'I feel a neither-unpleasant-nor-pleasant feeling.' He understands: 'With the cessation of that very contact experienced as neither-unpleasant-nor-pleasant, whatever feeling arising from that, the neither-unpleasant-nor-pleasant feeling that arose dependent on contact experienced as neither-unpleasant-nor-pleasant, that ceases, that is appeased.'

360. "Then further, only equanimity remains, pure and bright, soft and wieldy and luminous. Just as, monk, a skilled goldsmith or a goldsmith's apprentice might prepare a forge, having prepared the forge might light the mouth of the forge, having lit the mouth of the forge might take gold with tongs and place it in the mouth of the forge, and from time to time he might blow on it, from time to time he might sprinkle

it with water, from time to time he might examine it; that gold becomes well-blown, thoroughly blown, with faults removed, with impurities removed, soft and wieldy and luminous, and whatever kind of ornament he wishes for - whether a band, whether an earring, whether a necklace, whether a golden garland - it serves that purpose for him; so too, monk, then further, only equanimity remains, pure and bright, soft and wieldy and luminous.

361. "He thus understands: 'If I were to focus this equanimity, so pure and so bright, on the plane of infinite space, and were to develop the mind in conformity with that, thus this equanimity of mine, dependent on that, clinging to that, would remain for a long time, for a long duration. If I were to focus this equanimity, so pure and so bright, on the plane of infinite consciousness, and were to develop the mind in conformity with that, thus this equanimity of mine, dependent on that, clinging to that, would remain for a long time, for a long duration. If I were to focus this equanimity, so pure and so bright, on the plane of nothingness, and were to develop the mind in conformity with that, thus this equanimity of mine, dependent on that, clinging to that, would remain for a long time, for a long duration. If I were to focus this equanimity, so pure and so bright, on the plane of neither-perception-nor-non-perception, and were to develop the mind in conformity with that, thus this equanimity of mine, dependent on that, clinging to that, would remain for a long time, for a long duration.'"

362. "He thus understands: 'If I were to focus this equanimity, so pure and so bright, on the plane of infinite space, and were to develop the mind in conformity with that, this is conditioned. If I were to focus this equanimity, so pure and so bright, on the plane of infinite consciousness, and were to develop the mind in conformity with that, this is conditioned. If I were to focus this equanimity, so pure and so bright, on the plane of nothingness, and were to develop the mind in conformity with that, this is conditioned. If I were to focus this equanimity, so pure and so bright, on the plane of neither-perception-nor-non-perception, and were to develop the mind in conformity with that, this is conditioned.'

"He neither generates nor constructs for the sake of existence or non-existence.Not generating, not constructing for the sake of existence or non-existence, he does not cling to anything in the world; not clinging, he is not agitated; not being agitated, he personally attains final nibbāna. He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'

363. If he feels a pleasant feeling, he understands: 'It is impermanent'; he understands: 'It is not clung to'; he understands: 'It is not delighted in'. If he feels a painful feeling, he understands: 'It is impermanent'; he understands: 'It is not clung to'; he understands: 'It is not delighted in'. If he feels a neither-unpleasant-nor-pleasant feeling, he understands: 'It is impermanent'; he understands: 'It is not clung to'; he understands: 'It is not delighted in'.

364. If he feels a pleasant feeling, he feels it unbound;if he feels a painful feeling, he feels it unbound; if he feels a neither-unpleasant-nor-pleasant feeling, he feels it unbound. Feeling a feeling bounded by the body, he understands: 'I feel a feeling

bounded by the body'; feeling a feeling bounded by life, he understands: 'I feel a feeling bounded by life'; he understands: 'Upon the body's collapse at death, beyond the exhaustion of life, right here all that is felt, not delighted in, will become cool.'

365. "Just as, monk, an oil lamp burns dependent on oil and dependent on a wick; through the exhaustion of that very oil and wick, and through the non-supply of other fuel, being without nutriment, it is extinguished; so too, monk, feeling a feeling bounded by the body, he understands: 'I feel a feeling bounded by the body'; feeling a feeling bounded by life, he understands: 'I feel a feeling bounded by life'; he understands: 'Upon the body's collapse at death, beyond the exhaustion of life, right here all that is felt, not delighted in, will become cool.' Therefore a monk thus endowed is endowed with this supreme foundation of wisdom. For this, monk, is the supreme noble wisdom, that is to say - knowledge of the elimination of all suffering.

366. "That liberation of his, established in truth, is unshakable.For, monk, that is false which is subject to deception; that is truth which is not subject to deception - Nibbāna. Therefore a monk thus endowed is endowed with this supreme foundation of truth. For this, monk, is the supreme noble truth, that is to say -Nibbāna, not subject to deception.

367. But for that very one who formerly was a fool, there were clingings complete and taken upon himself. Those have been abandoned by him, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore a monk thus endowed is endowed with this supreme foundation of generosity. For this, monk, is the supreme noble generosity, that is to say -the relinquishment of all clinging.

368. But for that very one who formerly was a fool, there is covetousness, desire, and lust. That has been abandoned by him, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. But for that very one who formerly was a fool, there is resentment, anger, and wickedness. That has been abandoned by him, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. But for that very one who formerly was a fool, there is ignorance and confusion. That has been abandoned by him, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore a monk thus endowed is endowed with this supreme foundation of peace. For this, monk, is the supreme noble peace, that is to say -the peace of lust, hate, and delusion. 'He should not neglect wisdom, he should guard truth, he should cultivate generosity, he should train only in peace' - thus what was said, it was said with reference to that.

369. "'Wherein one established, the outflows of conceit do not occur, and when the outflows of conceit do not occur, he is called a peaceful sage' - thus indeed this was said. With reference to what was this said? 'I am', monk, this is imagining, 'I am this' is imagining, 'I shall be' is imagining, 'I shall not be' is imagining, 'I shall be material' is imagining, 'I shall be immaterial' is imagining, 'I shall be percipient' is imagining, 'I shall be non-percipient' is imagining, 'I shall be neither percipient nor non-percipient' is imagining. Imagining, monk, is a disease, imagining is a boil, imagining is a dart.By the transcendence of all imagining, monk, he is called a peaceful sage. But the sage, monk, who is peaceful, is not born, does not age, does not die, is not agitated, does

not long. For him, monk, there is nothing by which he would be born; not being born, how will he age? Not ageing, how will he die? Not dying, how will he be agitated? Not being agitated, for what will he long? 'Wherein one established, the outflows of conceit do not occur, and when the outflows of conceit do not occur, he is called a peaceful sage' - thus what was said, it was said with reference to that. Remember this analysis of the six elements in brief from me, monk."

370. Then the venerable Pukkusāti - "The Teacher has truly arrived for me, the Fortunate One has truly arrived for me, the Perfectly Enlightened One has truly arrived for me" - having risen from his seat, having arranged his robe on one shoulder, having fallen at the Blessed One's feet with his head, said this to the Blessed One: "A transgression overcame me, venerable sir, as one who was foolish, as one who was confused, as one who was unwholesome, in that I thought the Blessed One should be addressed as 'friend'. May the Blessed One accept my transgression as a transgression for the sake of restraint in the future." "Truly, monk, a transgression overcame you as one who was foolish, as one who was confused, as one who was unwholesome, in that you thought I should be addressed as 'friend'. But since you, monk, having seen the transgression as a transgression, make amends according to the Teaching, we accept it from you. For this is growth, monk, in the Noble One's discipline: whoever, having seen a transgression as a transgression, makes amends according to the Teaching, and commits to restraint in the future." "May I, venerable sir, receive full ordination under the Blessed One." "But is your bowl and robes complete, monk?" "My bowl and robes are not complete, venerable sir." "Monk, Truth-finders do not give full ordination to one whose bowl and robes are incomplete."

Then the venerable Pukkusāti, having delighted and rejoiced in the Blessed One’s words, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed in search of a bowl and robes. Then a stray cow deprived the venerable Pukkusāti of life while he was wandering in search of a bowl and robes. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One: "Venerable sir, the son of good family named Pukkusāti who was exhorted by the Blessed One with a brief exhortation has died. What is his destination, what is his future life?" "Monks, the son of good family Pukkusāti was wise; he practised in conformity with the Teaching, and he did not vex me on account of the Teaching. Monks, the son of good family Pukkusāti, with the utter elimination of the five lower mental fetters, is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world."

This is what the Blessed One said. Pleased, those monks delighted in the Blessed One’s words.

The Discourse on the Analysis of Elements is concluded as tenth.

11. The Discourse on the Analysis of the Truths

371. Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One.The Blessed One said this:

"By the Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, at Bārāṇasī in the Deer Park at Isipatana, the unsurpassed wheel of the Teaching has been set in motion, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world, that is to say - the declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the four noble truths. Which four? The declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the noble truth of suffering; the declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the noble truth of the origin of suffering; the declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the noble truth of the cessation of suffering; the declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the noble truth of the practice leading to the cessation of suffering. By the Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, at Bārāṇasī in the Deer Park at Isipatana, the unsurpassed wheel of the Teaching has been set in motion, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world, that is to say - the declaring, teaching, describing, establishing, revealing, analysing, and making manifest of these four noble truths.

"Associate, monks, with Sāriputta and Moggallāna; keep company, monks, with Sāriputta and Moggallāna. They are wise monks, helpers of their fellows in the holy life. Just as, monks, one who gives birth, so is Sāriputta; just as a nurse of one who is born, so is Moggallāna. Sāriputta, monks, trains in the fruition of stream-entry, Moggallāna in the highest goal. Sāriputta, monks, is able to declare, teach, describe, establish, reveal, analyse, and make manifest the four noble truths in detail." This is what the Blessed One said. Having said this, the Fortunate One rose from his seat and entered the dwelling.

372. There the venerable Sāriputta, not long after the Blessed One had departed, addressed the monks: "Friends, monks!" "Friend," those monks replied to the venerable Sāriputta. The venerable Sāriputta said:

"By the Truth-finder, friends, the Worthy One, the Perfectly Enlightened One, at Bārāṇasī in the Deer Park at Isipatana, the unsurpassed wheel of the Teaching has been set in motion, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world, that is to say - the declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the four noble truths. Which four? The declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the noble truth of suffering; the declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the noble truth of the origin of suffering; the declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the noble truth of the cessation of suffering; the declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the noble truth of the practice leading to the cessation of suffering.

373. "And what, friends, is the noble truth of suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, suffering, displeasure and anguish are suffering, not getting what one wishes for is also suffering; in brief, the five aggregates of clinging are suffering.

"And what, friends, is birth? Whatever birth, coming into being, descent, production, manifestation of the aggregates, acquisition of the sense bases of those various beings in those various orders of beings, this is called, friends - 'birth.'

"And what, friends, is ageing? Whatever ageing, decaying, broken teeth, grey hair, wrinkled skin, deterioration of life span, maturing of the faculties of those various beings in those various orders of beings, this is called, friends - 'ageing.'

"And what, friends, is death? Whatever passing away, decease, breaking up, disappearance, death, dying, making of time, breaking up of the aggregates, discarding of the body, arrest of the life faculty of those various beings from those various orders of beings, this is called, friends - 'death.'

"And what, friends, is sorrow? Whatever sorrow, sorrowing, state of sorrowing, inner sorrow, inner deep sorrow of one possessed of some disaster or other, of one touched by some painful phenomenon or other, this is called, friends - 'sorrow.'

"And what, friends, is lamentation? Whatever lamenting, lamentation, act of lamenting, act of lamentation, state of lamenting, state of lamentation of one possessed of some disaster or other, of one touched by some painful phenomenon or other, this is called, friends - 'lamentation.'

"And what, friends, is suffering? Whatever bodily pain, bodily discomfort, painful and uncomfortable feeling born of body-contact, this is called, friends - 'suffering.'

"And what, friends, is displeasure? Whatever mental pain, mental discomfort, painful and uncomfortable feeling born of mind-contact, this is called, friends - 'displeasure.'

"And what, friends, is anguish? Whatever trouble, anguish, state of being troubled, state of being anguished of one possessed of some disaster or other, of one touched by some painful phenomenon or other, this is called, friends - 'anguish.'

"And what, friends, is not getting what one wishes for is also suffering? For beings subject to birth, friends, such a wish arises - 'Oh, may we not be subject to birth; and may birth not come to us.' But this is not to be attained by wishing. This too - 'not getting what one wishes for is also suffering.' For beings subject to ageing, friends, etc. For beings subject to disease, friends, For beings subject to death, friends, For beings subject to sorrow, lamentation, suffering, displeasure and anguish, friends, such a wish arises - 'Oh, may we not be subject to sorrow, lamentation, suffering, displeasure and anguish; and may sorrow, lamentation, suffering, displeasure and anguish not come to us.' But this is not to be attained by wishing. This too - 'not getting what one wishes for is also suffering.'

"And what, friends, are in brief the five aggregates of clinging that are suffering? That is: the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the

aggregate of clinging to consciousness. These, friends, are called 'in brief, the five aggregates of clinging are suffering'. This, friends, is called 'the noble truth of suffering'."

374. "And what, friends, is the noble truth of the origin of suffering?It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, as follows - sensual craving, craving for existence, craving for non-existence, this is called, friends - 'the noble truth of the origin of suffering'."

"And what, friends, is the noble truth of the cessation of suffering?That which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment, this is called, friends - 'the noble truth of the cessation of suffering'."

375. "And what, friends, is the noble truth of the practice leading to the cessation of suffering? It is just this noble eightfold path, as follows -right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"And what, friends, is right view? Whatever, friends, is knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the practice leading to the cessation of suffering, this is called, friends - 'right view.'

"And what, friends, is right thought? Thought of renunciation, thought of non-anger, thought of non-violence, this is called, friends - 'right thought.'

"And what, friends, is right speech? Abstention from lying, abstention from divisive speech, abstention from harsh speech, abstention from idle chatter, this is called, friends - 'right speech.'

"And what, friends, is right action? Abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct, this is called, friends - 'right action.'

"And what, friends, is right livelihood? Here, friends, a noble disciple, having abandoned wrong livelihood, earns his living by right livelihood, this is called, friends - 'right livelihood.'

"And what, friends, is right effort? Here, friends, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the arising of unarisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives, this is called, friends - 'right effort.'

"And what, friends, is right mindfulness? Here, friends, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells observing feelings in feelings... etc. he dwells observing mind in mind... he dwells observing mental phenomena in mental

phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world, this is called, friends - 'right mindfulness.'

"And what, friends, is right concentration? Here, friends, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters upon and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and bliss born of seclusion; with the subsiding of applied and sustained thought, he enters upon and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and bliss born of concentration; with the fading away of rapture, he dwells equanimous... etc. the third meditative absorption... he dwells, this is called, friends - 'right concentration.' This, friends, is called 'the noble truth of the practice leading to the cessation of suffering.'"

"Friends, by the Truth-finder, the Worthy One, the Perfectly Enlightened One, at Bārāṇasī in the Deer Park at Isipatana, the unsurpassed wheel of the Teaching has been set in motion, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world, that is to say - the declaring, teaching, describing, establishing, revealing, analysing, and making manifest of these four noble truths."

This is what the venerable Sāriputta said. Pleased, those monks delighted in the venerable Sāriputta’s words.

The Discourse on the Analysis of the Truths is concluded as eleventh.

12. The Discourse on the Analysis of Offerings

376. Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Mahāpajāpati Gotamī, having taken a new suit of cloth, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahāpajāpati Gotamī said this to the Blessed One: "This new suit of cloth of mine, venerable sir, has been spun by myself and woven by myself for the Blessed One. May the Blessed One, venerable sir, accept it from me out of compassion."When this was said, the Blessed One said this to Mahāpajāpati Gotamī - "Give it to the monastic community, Gotamī. When you have given it to the monastic community, both I shall be venerated and the monastic community as well." For the second time Mahāpajāpati Gotamī said this to the Blessed One: "This new suit of cloth of mine, venerable sir, has been spun by myself and woven by myself for the Blessed One. May the Blessed One, venerable sir, accept it from me out of compassion."For the second time the Blessed One said this to Mahāpajāpati Gotamī - "Give it to the monastic community, Gotamī. When you have given it to the monastic community, both I shall be venerated and the monastic community as well." For the third time Mahāpajāpati Gotamī said this to the Blessed One: "This new suit of cloth of mine, venerable sir, has been spun by myself and woven by myself for the Blessed One. May the Blessed One, venerable sir, accept it from me out of compassion."For the third time the Blessed One said this to Mahāpajāpati Gotamī - "Give it to the monastic community, Gotamī. When you have given it to the monastic community, both I shall be venerated and the monastic community as well."

377. When this was said, the venerable Ānanda said this to the Blessed One:"May the Blessed One, venerable sir, accept the new suit of cloth from Mahāpajāpati Gotamī. Mahāpajāpati Gotamī, venerable sir, has been very helpful to the Blessed One - she is his maternal aunt, his foster-mother, his nurse, the giver of milk; when the Blessed One's mother had died, she gave him her breast milk. The Blessed One too, venerable sir, has been very helpful to Mahāpajāpati Gotamī. Thanks to the Blessed One, venerable sir, Mahāpajāpati Gotamī has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community. Thanks to the Blessed One, venerable sir, Mahāpajāpati Gotamī abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence. Thanks to the Blessed One, venerable sir, Mahāpajāpati Gotamī is endowed with unwavering confidence in the Buddha, endowed with unwavering confidence in the Teaching, endowed with unwavering confidence in the Community, endowed with morality pleasing to the noble ones. Thanks to the Blessed One, venerable sir, Mahāpajāpati Gotamī is without uncertainty about suffering, without uncertainty about the origin of suffering, without uncertainty about the cessation of suffering, without uncertainty about the practice leading to the cessation of suffering. The Blessed One too, venerable sir, has been very helpful to Mahāpajāpati Gotamī."

378. "So it is, Ānanda. Ānanda, when a person, thanks to another, has gone for refuge to the Buddha, has gone for refuge to the Teaching, and has gone for refuge to the Community, I say that it is not easy, Ānanda, for the former to repay the latter by paying homage to him, rising up in respect, salutating with joined palms, doing the proper duties, and by providing robes, almsfood, lodging, and medicinal requisites for the sick.

"Ānanda, when a person, thanks to another, abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence, I say that it is not easy, Ānanda, for the former to repay the latter by paying homage to him, rising up in respect, salutating with joined palms, doing the proper duties, and by providing robes, almsfood, lodging, and medicinal requisites for the sick.

"Ānanda, when a person, thanks to another, is endowed with unwavering confidence in the Buddha, in the Teaching... and in the Community... is endowed with morality pleasing to the noble ones, I say that it is not easy, Ānanda, for the former to repay the latter by paying homage to him, rising up in respect, salutating with joined palms, doing the proper duties, and by providing robes, almsfood, lodging, and medicinal requisites for the sick.

"Ānanda, when a person, thanks to another, is without uncertainty about suffering, is without uncertainty about the origin of suffering, is without uncertainty about the cessation of suffering, is without uncertainty about the practice leading to the cessation of suffering, I say that it is not easy, Ānanda, for the former to repay the latter by paying homage to him, rising up in respect, salutating with joined palms, doing the proper duties, and by providing robes, almsfood, lodging, and medicinal requisites for the sick.

379. "Now, Ānanda, there are fourteen personal offerings. What are the fourteen? One gives a gift to a Truth-finder, a Worthy One, a Perfectly Enlightened One -this is the first personal offering. One gives a gift to a Paccekabuddha -this is the second personal offering. One gives a gift to a Worthy One who is a disciple of the Truth-finder - this is the third personal offering. One gives a gift to one practising for realising the fruition of arahantship - this is the fourth personal offering. One gives a gift to a non-returner - this is the fifth personal offering. One gives a gift to one practising for realising the fruition of non-returning - this is the sixth personal offering. One gives a gift to a once-returner -this is the seventh personal offering. One gives a gift to one practising for realising the fruition of once-returning - this is the eighth personal offering. One gives a gift to a stream-enterer -this is the ninth personal offering. One gives a gift to one practising for realising the fruition of stream-entry - this is the tenth personal offering. One gives a gift to an outsider who is free from lust for sensual pleasures - this is the eleventh personal offering. One gives a gift to a virtuous worldling - this is the twelfth personal offering. One gives a gift to an immoral worldling - this is the thirteenth personal offering. One gives a gift to an animal - this is the fourteenth personal offering.

"Therein, Ānanda, having given a gift to an animal, an offering of a hundredfold is to be expected; having given a gift to an immoral worldling, an offering of a thousandfold is to be expected; having given a gift to a moral worldling, an offering of a hundred thousandfold is to be expected; having given a gift to an outsider without lust for sensual pleasures, an offering of ten million hundred thousandfold is to be expected; having given a gift to one practising for realising the fruition of stream-entry, an incalculable, immeasurable offering is to be expected; what then to say of a stream-enterer, what then to say of one practising for realising the fruition of once-returning, what then to say of a once-returner, what then to say of one practising for realising the fruition of non-returning, what then to say of a non-returner, what then to say of one practising for realising the fruition of arahantship, what then to say of a Worthy One, what then to say of a Solitary Buddha, what then to say of a Truth-finder, a Worthy One, a Perfectly Enlightened One!

380. "Now, Ānanda, there are seven offerings given to the Community. Which are the seven? One gives a gift to both communities headed by the Buddha -this is the first offering given to the Community. One gives a gift to both communities when the Truth-finder has attained final Nibbāna - this is the second offering given to the Community. One gives a gift to the community of monks -this is the third offering given to the Community. One gives a gift to the community of nuns -this is the fourth offering given to the Community. One gives a gift thinking 'Let this many monks and nuns be designated for me from the Community' - this is the fifth offering given to the Community. One gives a gift thinking 'Let this many monks be designated for me from the Community' - this is the sixth offering given to the Community. One gives a gift thinking 'Let this many nuns be designated for me from the Community' - this is the seventh offering given to the Community.

"In the future period of time, Ānanda, there will be those of mere clan-name, wearing the orange robe around their necks, immoral, of bad character. They will give gifts with reference to the Community among those immoral ones. Even then, Ānanda, I

say that an offering given to the Community is incalculable, immeasurable. But I do not say, Ānanda, that by any method a personal gift has more great results than an offering given to the Community.

381. "Ānanda, there are these four purifications of offerings.What are the four? There is, Ānanda, an offering that becomes pure on account of the donor, not on account of the recipient. There is, Ānanda, an offering that becomes pure on account of the recipient, not on account of the donor. There is, Ānanda, an offering that becomes pure neither on account of the donor nor on account of the recipient. There is, Ānanda, an offering that becomes pure both on account of the donor and on account of the recipient.

"And how, Ānanda, does an offering become pure on account of the donor, not on account of the recipient? Here, Ānanda, the donor is moral, of good character, but the recipients are immoral, of bad character - thus indeed, Ānanda, an offering becomes pure on account of the donor, not on account of the recipient.

"And how, Ānanda, does an offering become pure on account of the recipient, not on account of the donor? Here, Ānanda, the donor is immoral, of bad character, but the recipients are moral, of good character - thus indeed, Ānanda, an offering becomes pure on account of the recipient, not on account of the donor.

"And how, Ānanda, does an offering become pure neither on account of the donor nor on account of the recipient? Here, Ānanda, the donor is immoral, of bad character, and the recipients are immoral, of bad character - thus indeed, Ānanda, an offering becomes pure neither on account of the donor nor on account of the recipient.

"And how, Ānanda, does an offering become pure both on account of the donor and on account of the recipient? Here, Ānanda, the donor is moral, of good character, and the recipients are moral, of good character - thus indeed, Ānanda, an offering becomes pure both on account of the donor and on account of the recipient. These, Ānanda, are the four purifications of offerings."

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

382. "Whoever, being moral, gives a gift to the immoral,
Obtained by the Teaching, with a well-pleased mind;
Believing in the lofty fruit of action,
That offering becomes pure on account of the donor.

"Whoever, being immoral, gives a gift to the moral,
Obtained not by rule, with a displeased mind;
Not believing in the lofty fruit of action,
That offering becomes pure on account of the recipient.

"Whoever, being immoral, gives a gift to the immoral,
Obtained not by rule, with a displeased mind;
Not believing in the lofty fruit of action,
I say that gift is not of abundant fruit.

"Whoever, being moral, gives a gift to the moral,

Obtained by the Teaching, with a well-pleased mind;
Believing in the lofty fruit of action,
I say that gift indeed is of abundant fruit.

"Whoever, being without lust, gives a gift to those without lust,
Obtained by the Teaching, with a well-pleased mind;
Believing in the lofty fruit of action,
That gift indeed is the foremost of material gifts."

The Discourse on the Analysis of Offerings is concluded as twelfth.

The Chapter on Analysis is concluded as fourth.

Its summary:
Bhadda, Eka, Ānanda, Kaccāna, Lomasa, Kaṅgiya, Foulness;
Great Action, Six Sense Bases Analysis, Synopsis, Non-conflict, Element, Truth.

Thus ends the Discourse on the Analysis of Offerings.

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.

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