

aṅguttara nikāya 2
Numbered Discourses 2

1. kammakaraṇavagga
1. Punishments

1. vajjasutta
1. Faults

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti,
“Mendicants!”

“bhadante”ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“dvemāni, bhikkhave, vajjāni.
“There are, mendicants, these two faults.

katamāni dve?
What two?

ditṭhadhammikaṇca vajjam samparāyikaṇca vajjam.
The fault apparent in the present life, and the fault to do with lives to come.

katamaṇca, bhikkhave, ditṭhadhammikaṃ vajjam?
What is the fault apparent in the present life?

idha, bhikkhave, ekacco passati coraṃ āgucāriṃ rājāno gahetvā vividhā
kammakāraṇā kārenti;
It's when someone sees that kings have arrested a bandit, a criminal, and subjected them to various punishments—

kasāhipi tālente, vettehipi tālente, addhadandaṇḍakehipi tālente, hatthampi chindante,
pādampi chindante, hatthapādampi chindante, kaṇṇampi chindante, nāsampi
chindante, kaṇṇanāsampi chindante, bilaṅgathālikampi karonte, saṅkhamuṇḍikampi
karonte, rāhumukhampi karonte, jotimālikampi karonte, hatthapajjotikampi karonte,
erakavattikampi karonte, cīrakavāsikampi karonte, eṇeyyakampi karonte,
balisamaṃsikampi karonte, kahāpanikampi karonte, khārāpatacchikampi karonte,
palighaparivattikampi karonte, palālapīthakampi karonte, tattenapi telena osiṅcante,
sunakhehipi khādāpente, jīvantampi sūle uttāsente, asināpi sīsaṃ chindante.
whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'demon's mouth', the 'garland of fire', the 'burning hand', the 'grass blades', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'acid pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

tassa evaṃ hoti:
It occurs to them:

‘yathārūpānaṃ kho pāpakānaṃ kammānaṃ hetu coraṃ āgucāriṃ rājāno gahetvā
vividhā kammakāraṇā kārenti;
‘If I were to commit the kinds of bad deeds for which the kings arrested that bandit, that criminal,

kasāhipi tālenti, vettehipi tālenti, addhaddakehipi tālenti, hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti, bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, balisamaṃsikampi karonti, kahāpanikampi karonti, khārāpatacchikampi karonti, paḷighaparivattikampi karonti, palālapīthakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsenti, asināpi sīsaṃ chindanti.

ahañceva kho pana evarūpaṃ pāpakammaṃ kareyyaṃ, mampi rājāno gahetvā evarūpā vividhā kammakāraṇā kareyyuṃ;

the rulers would arrest me and subject me to the same punishments.

kasāhipi tāleyyūṃ ... pe ... asināpi sīsaṃ chindeyyun'ti.

so diṭṭhadhammikassa vajjassa bhīto na paresaṃ pābhataṃ vilumpanto carati.

Afraid of the fault apparent in the present life, they do not steal the belongings of others.

idaṃ vuccati, bhikkhave, diṭṭhadhammikaṃ vajjaṃ.

This is called the fault apparent in the present life.

katamañca, bhikkhave, samparāyikaṃ vajjaṃ?

What is the fault to do with lives to come?

idha, bhikkhave, ekacco iti paṭisañcikkhati:

It's when someone reflects:

‘kāyaduccaritassa kho pana pāpako dukkho vipāko abhisamparāyaṃ, vacīduccaritassa pāpako dukkho vipāko abhisamparāyaṃ, manoduccaritassa pāpako dukkho vipāko abhisamparāyaṃ.

‘Bad conduct of body, speech, or mind has a bad, painful result in the next life.

ahañceva kho pana kāyena duccaritaṃ careyyaṃ, vācāya duccaritaṃ careyyaṃ, manasā duccaritaṃ careyyaṃ.

If I conduct myself badly,

kiñca taṃ yāhaṃ na kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyan'ti.

then, when my body breaks up, after death, won't I be reborn in a place of loss, a bad place, the underworld, hell?’

so samparāyikassa vajjassa bhīto kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, suddhaṃ attānaṃ pariharati.

Afraid of the fault to do with lives to come, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure.

idaṃ vuccati, bhikkhave, samparāyikaṃ vajjaṃ.

This is called the fault to do with lives to come.

imāni kho, bhikkhave, dve vajjāni.

These are the two faults.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘diṭṭhadhammikassa vajjassa bhāyissāma, samparāyikassa vajjassa bhāyissāma, vajjabhīruno bhavissāma vajjabhayadassāvino'ti.

‘We will fear the fault apparent in the present life, and we will fear the fault to do with lives to come. We will fear faults, seeing the danger in faults.’

evañhi vo, bhikkhave, sikkhitabbaṃ.

That's how you should train.

vajjabhīruno, bhikkhave, vajjabhayadassāvino etaṃ pāṭikaṅkhaṃ yaṃ
parimuccissati sabbavajjehī”ti.
If you fear faults, seeing the danger in faults, you can expect to be freed from all faults.”
paṭhamam.

2. padhānasutta
2. Endeavor

“dvemāni, bhikkhave, padhānāni durabhisambhavāni lokasmiṃ.
“These two endeavors are challenging in the world.

katamāni dve?
What two?

yañca gihīnaṃ agāraṃ ajjhāvasataṃ
civarapiṇḍapātasenaṣanagilānapaccayabhesajjaparikkhārānuppadānatthaṃ
padhānaṃ, yañca agāraṃ anagāriyaṃ pabbajitānaṃ sabbūpadhipaṭinissaggatthaṃ
padhānaṃ.
The endeavor of laypeople staying in a home to provide robes, alms-food, lodgings, and medicines and supplies for the sick. And the endeavor of those gone forth from the lay life to homelessness to let go of all attachments.

imāni kho, bhikkhave, dve padhānāni durabhisambhavāni lokasmiṃ.
These are the two endeavors that are challenging in the world.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ padhānaṃ yadidaṃ
sabbūpadhipaṭinissaggatthaṃ padhānaṃ.
The better of these two endeavors is the effort to let go of all attachments.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:
So you should train like this:

‘sabbūpadhipaṭinissaggatthaṃ padhānaṃ padahissāmā’ti.
‘We shall endeavor to let go of all attachments.’

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.
That’s how you should train.”

duṭṭiyaṃ.

3. tapanīyasutta
3. Mortifying

“dveme, bhikkhave, dhammā tapanīyā.
“These two things, mendicants, are mortifying.

katame dve?
What two?

idha, bhikkhave, ekaccassa kāyaduccaritaṃ kataṃ hoti, akataṃ hoti kāyasucaritaṃ;
It’s when someone has done bad things and not done good things, by way of body, speech, and mind.

vacīduccaritaṃ kataṃ hoti, akataṃ hoti vacīsucaritaṃ;

manoduccaritaṃ kataṃ hoti, akataṃ hoti manosucaritaṃ.

so ‘kāyaduccaritaṃ me katan’ti tappati, ‘akataṃ me kāyasucaritaṃ’ti tappati;
Thinking, ‘I’ve done bad things by way of body, speech, and mind’, they’re mortified. Thinking, ‘I haven’t done good things by way of body, speech, and mind’, they’re mortified.

‘vacīduccaritaṃ me katan’ti tappati, ‘akataṃ me vacīsucaritaṃ’ti tappati;

‘manoduccaritaṃ me katan’ti tappati, ‘akataṃ me manosucaritaṃ’ti tappati.

ime kho, bhikkhave, dve dhammā tapanīyā”ti.

These are the two things that are mortifying.”

tatiyaṃ.

4. atapanīyasutta

4. Not Mortifying

“dveme, bhikkhave, dhammā atapanīyā.

“These two things, mendicants, are not mortifying.

katame dve?

What two?

idha, bhikkhave, ekaccassa kāyasucaritaṃ kataṃ hoti, akataṃ hoti kāyaduccaritaṃ;
It’s when someone has done good things and not done bad things, by way of body, speech, and mind.

vacīsucaritaṃ kataṃ hoti, akataṃ hoti vacīduccaritaṃ;

manosucaritaṃ kataṃ hoti, akataṃ hoti manoduccaritaṃ.

so ‘kāyasucaritaṃ me katan’ti na tappati, ‘akataṃ me kāyaduccaritaṃ’ti na tappati;

Thinking, ‘I’ve done good things by way of body, speech, and mind’, they’re not mortified.

Thinking, ‘I haven’t done bad things by way of body, speech, and mind’, they’re not mortified.

‘vacīsucaritaṃ me katan’ti na tappati, ‘akataṃ me vacīduccaritaṃ’ti na tappati;

‘manosucaritaṃ me katan’ti na tappati, ‘akataṃ me manoduccaritaṃ’ti na tappati.

ime kho, bhikkhave, dve dhammā atapanīyā”ti.

These are the two things that are not mortifying.”

catuttham.

5. upaṇṇātasutta

5. Learned for Myself

“dvinnāhaṃ, bhikkhave, dhammānaṃ upaṇṇāsim—

“Mendicants, I have learned these two things for myself—

yā ca asantutṭhitā kusalesu dhammesu, yā ca appaṭivānitā padhānasmim.

to never be content with skillful qualities, and to never stop trying.

appaṭivānī sudāhaṃ, bhikkhave, padahāmi:

I never stopped trying, thinking:

‘kāmaṃ taco ca nhāru ca atṭhi ca avasissatu, sarīre upassussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā viriyassa saṇṭhānaṃ bhavissati’ti.

‘Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.’

tassa mayhaṃ, bhikkhave, appamādādhigatā sambodhi, appamādādhigato anuttaro yogakkhemo.

It was by diligence that I achieved awakening, and by diligence that I achieved the supreme sanctuary.

tumhe ceṇi, bhikkhave, appaṭivānaṃ padaheyyātha:

If you too never stop trying, thinking:

‘kāmaṃ taco ca nhāru ca atthi ca avasissatu, sarīre upassussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā viriyassa saṇṭhānaṃ bhavissatī’ti, tumhepi, bhikkhave, nacirasseva—

‘Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.’

yassathāya kulaputtā sammadeva agāraṃsā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissatha.

You will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘appativānaṃ padahissāma.

‘We will never stop trying, thinking:

kāmaṃ taco ca nhāru ca atthi ca avasissatu, sarīre upassussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā viriyassa saṇṭhānaṃ bhavissatī’ti.

“Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.”

evañhi vo, bhikkhave, sikkhitabbaṃ’ti.

That’s how you should train.”

pañcamaṃ.

6. saṃyojanasutta

6. Fetters

“dveme, bhikkhave, dhammā.

“There are, mendicants, these two things.

katame dve?

What two?

yā ca saṃyojaniyesu dhammesu assādānupassitā, yā ca saṃyojaniyesu dhammesu nibbidānupassitā.

Seeing things that are prone to being fettered as gratifying, and seeing things that are prone to being fettered as boring.

saṃyojaniyesu, bhikkhave, dhammesu assādānupassī viharanto rāgaṃ na pajahati, dosaṃ na pajahati, mohaṃ na pajahati.

When you keep seeing things that are prone to being fettered as gratifying, you don’t give up greed, hate, and delusion.

rāgaṃ appahāya, dosaṃ appahāya, mohaṃ appahāya na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.

When these are not given up, you’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

na parimuccati dukkhasmāti vadāmi.

You’re not freed from suffering, I say.

saṃyojaniyesu, bhikkhave, dhammesu nibbidānupassī viharanto rāgaṃ pajahati, dosaṃ pajahati, mohaṃ pajahati.

When you keep seeing things that are prone to being fettered as boring, you give up greed, hate, and delusion.

rāgaṃ pahāya, dosaṃ pahāya, mohaṃ pahāya, parimuccati jātiyā jarāya maraṇena
sokehi paridevehi dukkhehi domanassehi upāyāsehi.

*When these are given up, you're freed from rebirth, old age, and death, from sorrow,
lamentation, pain, sadness, and distress.*

parimuccati dukkhasmāti vadāmi.

You're freed from suffering, I say.

ime kho, bhikkhave, dve dhammā"ti.

These are the two things."

catṭhaṃ.

7. kaṇhasutta

7. Dark

"dveme, bhikkhave, dhammā kaṇhā.

"These two things, mendicants, are dark.

katame dve?

What two?

ahirikaṇca anottappaṇca.

Lack of conscience and prudence.

ime kho, bhikkhave, dve dhammā kaṇhā"ti.

These are the two things that are dark."

sattamaṃ.

8. sukkaṣutta

8. Bright

"dveme, bhikkhave, dhammā sukkā.

"These two things, mendicants, are bright.

katame dve?

What two?

hirī ca ottappaṇca.

Conscience and prudence.

ime kho, bhikkhave, dve dhammā sukkā"ti.

These are the two things that are bright."

aṭṭhaṃ.

9. cariyasutta

9. Conduct

"dveme, bhikkhave, dhammā sukkā lokaṃ pāleti.

"These two bright things, mendicants, protect the world.

katame dve?

What two?

hirī ca ottappaṇca.

Conscience and prudence.

ime kho, bhikkhave, dve sukkā dhammā lokaṃ na pāleyyumaṃ, nayidha paññāyetha
mātāti vā mātucchāti vā mātulanīti vā ācariyabharīyāti vā garūṇaṃ dārāti vā.

*If these two bright things did not protect the world, there would be no recognition of the status
of mother, aunts, or wives and partners of teachers and respected people.*

sambhedam loko agamissa, yathā ajeḷakā kukkuṭasūkaraṃ soṇasiṅgālā.

*The world would become promiscuous, like goats and sheep, chickens and pigs, and dogs and
jackals.*

yasmā ca kho, bhikkhave, ime dve sukkā dhammā lokam pārenti tasmā paññāyati
mātāti vā mātucchāti vā mātulānīti vā ācariyabhariyāti vā garūṇaṃ dārāti vā”ti.

*But because the two bright things protect the world, there is recognition of the status of mother,
aunts, and wives and partners of teachers and respected people.”*

navamaṃ.

10. vassūpanāyikasutta

10. Entering the Rainy Season

“dvemā, bhikkhave, vassūpanāyikā.

“There are, mendicants, these two entries to the rainy season.

katamā dve?

What two?

purimikā ca pacchimikā ca.

Earlier and later.

imā kho, bhikkhave, dve vassūpanāyikā”ti.

These are the two entries to the rainy season.”

dasamaṃ.

kammakaraṇavaggo paṭhamo.

vajjā padhānā dve tapanīyā,

upaññātena pañcamaṃ;

saṃyojanañca kaṇhañca,

sukkaṃ cariyā vassūpanāyikena vaggo.

2. adhikaraṇavagga
2. Issues

11
11

“dvemāni, bhikkhave, balāni.
“There are, mendicants, these two powers.

katamāni dve?
What two?

paṭisaṅkhānabalaṇca bhāvanābalaṇca.
The power of reflection and the power of development.

katamaṇca, bhikkhave, paṭisaṅkhānabalaṃ?
And what, mendicants, is the power of reflection?

idha, bhikkhave, ekacco iti paṭisaṅcikkhati:
It's when someone reflects:

‘kāyaduccaritassa kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyaṇca, vacīduccaritassa pāpako vipāko diṭṭhe ceva dhamme abhisamparāyaṇca, manoduccaritassa pāpako vipāko diṭṭhe ceva dhamme abhisamparāyaṇcā’ ti.
‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’

so iti paṭisaṅkhāya kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, suddhaṃ attānaṃ pariharati.
Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure.

idaṃ vuccati, bhikkhave, paṭisaṅkhānabalaṃ.
This is called the power of reflection.

katamaṇca, bhikkhave, bhāvanābalaṃ.
And what, mendicants, is the power of development?

tatra, bhikkhave, yamidaṃ bhāvanābalaṃ sekhānametaṃ balaṃ.
In this context, the power of development is the power of the trainees.

sekhañhi so, bhikkhave, balaṃ āgamma rāgaṃ pajahati, dosaṃ pajahati, mohaṃ pajahati.
For when you rely on the power of a trainee, you give up greed, hate, and delusion.

rāgaṃ pahāya, dosaṃ pahāya, mohaṃ pahāya yaṃ akusalaṃ na taṃ karoti, yaṃ pāpaṃ na taṃ sevati.
Then you don't do anything unskillful, or practice anything bad.

idaṃ vuccati, bhikkhave, bhāvanābalaṃ.
This is called the power of development.

imāni kho, bhikkhave, dve balāni” ti.
These are the two powers.”

12
12

“dvemāni, bhikkhave, balāni.
“There are, mendicants, these two powers.

katamāni dve?
What two?

paṭisaṅkhānabalaṇca bhāvanābalaṇca.
The power of reflection and the power of development.

katamañca, bhikkhave, paṭisaṅkhānabalaṃ?

And what, mendicants, is the power of reflection?

idha, bhikkhave, ekacco iti paṭisaṅcikkhati:

It's when someone reflects:

‘kāyaduccaritassa kho pāpako vipāko dīṭṭhe ceva dhamme abhisamparāyaṇa, vacīduccaritassa pāpako vipāko dīṭṭhe ceva dhamme abhisamparāyaṇa, manoduccaritassa pāpako vipāko dīṭṭhe ceva dhamme abhisamparāyaṇā’ti.

‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’

so iti paṭisaṅkhāya kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, suddhaṃ attānaṃ pariharati.

Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure.

idaṃ vuccati, bhikkhave, paṭisaṅkhānabalaṃ.

This is called the power of reflection.

katamañca, bhikkhave, bhāvanābalaṃ?

And what, mendicants, is the power of development?

idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggapariṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti ... viriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggapariṇāmiṃ.

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

idaṃ vuccati, bhikkhave, bhāvanābalaṃ.

This is called the power of development.

imāni kho, bhikkhave, dve balāni”ti.

These are the two powers.”

13

13

“dvemāni, bhikkhave, balāni.

“There are, mendicants, these two powers.

katamāni dve?

What two?

paṭisaṅkhānabalaṃ bhāvanābalaṃ.

The power of reflection and the power of development.

katamañca, bhikkhave, paṭisaṅkhānabalaṃ?

And what, mendicants, is the power of reflection?

idha, bhikkhave, ekacco iti paṭisaṅcikkhati:

It's when someone reflects:

‘kāyaduccaritassa kho pāpako vipāko dīṭṭhe ceva dhamme abhisamparāyaṇa, vacīduccaritassa kho pāpako vipāko dīṭṭhe ceva dhamme abhisamparāyaṇa, manoduccaritassa kho pāpako vipāko dīṭṭhe ceva dhamme abhisamparāyaṇā’ti.

‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’

so iti paṭisaṅkhāya kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, suddhaṃ attānaṃ pariharati.

Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure.

idaṃ vuccati, bhikkhave, paṭisaṅkhānabalaṃ.

This is called the power of reflection.

katamañca, bhikkhave, bhāvanābalaṃ?

And what, mendicants, is the power of development?

idha, bhikkhave, bhikkhu vivicca kāmehi, vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgaṃ adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

idaṃ vuccati, bhikkhave, bhāvanābalaṃ.

This is called the power of development.

imāni kho, bhikkhave, dve balāni” ti.

These are the two powers.”

14

14

“dvemā, bhikkhave, tathāgatassa dhammadesanā.

“There are, mendicants, these two ways of teaching the Dhamma.

katamā dve?

What two?

saṅkhittena ca vitthārena ca.

In brief and in detail.

imā kho, bhikkhave, dve tathāgatassa dhammadesanā” ti.

These are two ways of teaching the Dhamma.”

15

15

“yasmim, bhikkhave, adhikaraṇe āpanno ca bhikkhu codako ca bhikkhu na sādhu kaṃ attanāva attanaṃ paccavekkhati tasma taṃ, bhikkhave, adhikaraṇe pātikaṅkhaṃ:

“Mendicants, in a disciplinary issue, if neither the offending mendicant nor the accusing mendicant carefully checks themselves, you can expect that issue

‘dighattāya kharattāya vāḷattāya saṃvattissati, bhikkhū ca na phāsum viharissanti’ ti.

will lead to lasting acrimony and enmity, and the mendicants won't live comfortably.

yasmiñca kho, bhikkhave, adhikaraṇe āpanno ca bhikkhu codako ca bhikkhu sādhukaṃ attanāva attānaṃ paccavekkhati tasmetaṃ, bhikkhave, adhikaraṇe pātikañkham:

But in a disciplinary issue, if both the offending mendicant and the accusing mendicant carefully check themselves, you can expect that issue

‘na dīghattāya kharattāya vāḷattāya saṃvattissati, bhikkhū ca phāsum viharissanti’ti.
won’t lead to lasting acrimony and enmity, and the mendicants will live comfortably.

kathañca, bhikkhave, āpanno bhikkhu sādhukaṃ attanāva attānaṃ paccavekkhati?
And how, mendicants, does an offending mendicant carefully check themselves?

idha, bhikkhave, āpanno bhikkhu iti paṭisañcikkhati:
An offending mendicant reflects:

‘ahaṃ kho akusalaṃ āpanno kañcideva desaṃ kāyena.
I have committed a certain unskillful offense with the body.

maṃ so bhikkhu addasa akusalaṃ āpajjamānaṃ kañcideva desaṃ kāyena.
That mendicant saw me do this.

no ce ahaṃ akusalaṃ āpajjeyyaṃ kañcideva desaṃ kāyena, na maṃ so bhikkhu passeyya akusalaṃ āpajjamānaṃ kañcideva desaṃ kāyena.
If I hadn’t committed that offense, they wouldn’t have seen me.

yasmā ca kho, ahaṃ akusalaṃ āpanno kañcideva desaṃ kāyena, tasmā maṃ so bhikkhu addasa akusalaṃ āpajjamānaṃ kañcideva desaṃ kāyena.
But since I did commit that offense, they did see me.

disvā ca pana maṃ so bhikkhu akusalaṃ āpajjamānaṃ kañcideva desaṃ kāyena anattamano ahoṣi.
When they saw me, they were upset,

anattamano samāno anattamanavacanaṃ maṃ so bhikkhu avaca.
and they voiced their unhappiness to me.

anattamanavacanāhaṃ tena bhikkhunā vutto samāno anattamano ahoṣiṃ.
Then I also got upset,

anattamano samāno paresaṃ ārocesiṃ.
so I told others.

iti mameva tattha accayo accagamā suñkadāyakaṃva bhaṇḍasmin’ti.
So the mistake is mine alone, like someone who owes customs duty on their goods.’

evaṃ kho, bhikkhave, āpanno bhikkhu sādhukaṃ attanāva attānaṃ paccavekkhati.
That’s how, mendicants, an offending mendicant carefully checks themselves.

kathañca, bhikkhave, codako bhikkhu sādhukaṃ attanāva attānaṃ paccavekkhati?
And how, mendicants, does an accusing mendicant carefully check themselves?

idha, bhikkhave, codako bhikkhu iti paṭisañcikkhati:
An accusing mendicant reflects:

‘ayaṃ kho bhikkhu akusalaṃ āpanno kañcideva desaṃ kāyena.
This mendicant has committed a certain unskillful offense with the body.

ahaṃ imaṃ bhikkhuṃ addasaṃ akusalaṃ āpajjamānaṃ kañcideva desaṃ kāyena.
I saw them do that.

no ce ayaṃ bhikkhu akusalaṃ āpajjeyya kañcideva desaṃ kāyena, nāhaṃ imaṃ bhikkhuṃ passeyyaṃ akusalaṃ āpajjamānaṃ kañcideva desaṃ kāyena.
If they hadn’t committed that offense, I wouldn’t have seen them.

yasmā ca kho, ayaṃ bhikkhu akusalaṃ āpanno kañcideva desaṃ kāyena, tasmā ahaṃ imaṃ bhikkhuṃ addasaṃ akusalaṃ āpajjamānaṃ kañcideva desaṃ kāyena.
But since they did commit that offense, I did see them.

disvā ca panāhaṃ imaṃ bhikkhuṃ akusalaṃ āpajjamānaṃ kañcideva desaṃ kāyena anattamano ahoṣiṃ.

When I saw them, I was upset,

anattamano samāno anattamanavacanāhaṃ imaṃ bhikkhuṃ avacaṃ.
and I voiced my unhappiness to them.

anattamanavacanāyaṃ bhikkhu mayā vutto samāno anattamano ahoṣi.
Then they also got upset,

anattamano samāno paresaṃ ārocesi.
so they told others.

iti mameva tattha accayo accagamā suñkadāyakaṃva bhaṇḍasmin'ti.
So the mistake is mine alone, like someone who owes customs duty on their goods.'

evaṃ kho, bhikkhave, codako bhikkhu sādhuṃ attanāva attānaṃ paccavekkhati.
That's how, mendicants, an accusing mendicant carefully checks themselves.

yasmiṃ, bhikkhave, adhikaraṇe āpanno ca bhikkhu codako ca bhikkhu na sādhuṃ attanāva attānaṃ paccavekkhati tasmetā, bhikkhave, adhikaraṇe pāṭikaṅkhaṃ dīghattāya kharattāya vāḷattāya saṃvattissati, bhikkhū ca na phāsum viharissantīti.
In a disciplinary issue, if neither the offending mendicant nor the accusing mendicant carefully checks themselves, you can expect that issue will lead to lasting acrimony and enmity, and the mendicants won't live comfortably.

yasmiñca kho, bhikkhave, adhikaraṇe āpanno ca bhikkhu codako ca bhikkhu sādhuṃ attanāva attānaṃ paccavekkhati tasmetā, bhikkhave, adhikaraṇe pāṭikaṅkhaṃ na dīghattāya kharattāya vāḷattāya saṃvattissati, bhikkhū ca phāsum viharissantī'ti.
But in a disciplinary issue, if both the offending mendicant and the accusing mendicant carefully checks themselves, you can expect that issue won't lead to lasting acrimony and enmity, and the mendicants will live comfortably."

16
16

atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.
Then a certain brahmin went up to the Buddha and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“ko nu kho, bho gotama, hetu ko paccayo yena m' idhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjantī'ti?”

“What is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?”

“adhammacariyāvisamacariyāhetu kho, brāhmaṇa, evaṃ' idhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjantī'ti.
“Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

“ko nu kho, bho gotama, hetu ko paccayo yena m' idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajjantī'ti?”
“What is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?”

“dhammacariyāsamacariyāhetu kho, brāhmaṇa, evaṃ' idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajjantī'ti.
“Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.
“Excellent, Master Gotama! Excellent!

seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapaṇṇajotitaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsita.

As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṃghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

17

17

atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“ko nu kho, bho gotama, hetu ko paccayo yena m’idhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti”ti?

“What is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?”

“katattā ca, brāhmaṇa, akatattā ca.

“What they’ve done and what they’ve not done.

evam’idhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti”ti.

That’s why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

“ko pana, bho gotama, hetu ko paccayo yena m’idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokam upapajjanti”ti?

“But what is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?”

“katattā ca, brāhmaṇa, akatattā ca.

“What they’ve done and what they’ve not done.

evam’idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokam upapajjanti”ti.

That’s why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“na kho ahaṃ imassa bhoto gotamassa saṃkhittena bhāsitaṃ vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāmi.

“I don’t understand the meaning of what Master Gotama has said in brief, without explaining the details.

sādhū me bhavaṃ gotamo tathā dhammaṃ desetu yathā ahaṃ imassa bhoto gotamassa saṃkhittena bhāsitaṃ vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājāneyyaṃ”ti.

Master Gotama, please teach me this matter in detail so I can understand the meaning.”

“tena hi, brāhmaṇa, suṇāhi, sādhukaṃ manasi karoḥi; bhāsissāmi”ti.

“Well then, brahmin, listen and pay close attention, I will speak.”

“evaṃ, bho”ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi.

“Yes sir,” Jāṇussoṇi replied.

bhagavā etadavoca:

The Buddha said this:

“idha, brāhmaṇa, ekaccassa kāyaduccaritaṃ kataṃ hoti, akataṃ hoti kāyasucaritaṃ;

“Firstly, brahmin, someone has done bad things and not done good things by way of body, speech, and mind.

vacīduccaritaṃ kataṃ hoti, akataṃ hoti vacīsucaritaṃ;

manoduccaritaṃ kataṃ hoti, akataṃ hoti manosucaritaṃ.

evaṃ kho, brāhmaṇa, katattā ca akatattā ca evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

So what they’ve done and what they’ve not done is why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

idha pana, brāhmaṇa, ekaccassa kāyasucaritaṃ kataṃ hoti, akataṃ hoti kāyaduccaritaṃ;

Furthermore, brahmin, someone has done good things and not done bad things by way of body, speech, and mind.

vacīsucaritaṃ kataṃ hoti, akataṃ hoti vacīduccaritaṃ;

manosucaritaṃ kataṃ hoti, akataṃ hoti manoduccaritaṃ.

evaṃ kho, brāhmaṇa, katattā ca akatattā ca evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjanti”ti.

So what they’ve done and what they’ve not done is why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“abhikkantaṃ, bho gotama ... pe ... upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatangge paṇupetaṃ saraṇaṃ gataṃ”ti.

“Excellent, Master Gotama! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

18

18

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca:

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“ekaṃsenāhaṃ, ānanda, akaraṇīyaṃ vadāmi kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ”ti.

“Ānanda, I absolutely say that you should not do bad things by way of body, speech, and mind.”

“yamidaṃ, bhante, bhagavatā ekaṃsena akaraṇīyaṃ akkhātaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ tasmim akaraṇīye kayiramāne ko ādinavo pātikaṅkho”ti?

“But, sir, if someone does these things that should not be done, what drawbacks should they expect?”

“yamidaṃ, ānanda, mayā ekaṃsena akaraṇīyaṃ akkhātaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ tasmim akaraṇīye kayiramāne ayaṃ ādinavo pātikaṅkho—

“They should expect these drawbacks.

attāpi attānaṃ upavadati,

They blame themselves.

anuvicca viññū garahanti,
After examination, sensible people criticize them.

pāpako kittisaddo abbhuggacchati,
They get a bad reputation.

sammūlho kālaṃ karoti,
They feel lost when they die.

kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.
And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

yamidaṃ, ānanda, mayā ekaṃsena karaṇīyaṃ akkhātaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ tasmaṃ karaṇīye kayiramāne ayaṃ ādinavo pātikaṅkho”ti.
These are the drawbacks they should expect.”

“ekaṃsenāhaṃ, ānanda, karaṇīyaṃ vadāmi kāyasucaritaṃ vacīsucaritaṃ maṇosucaritaṃ”ti.
“Ānanda, I absolutely say that you should do good things by way of body, speech, and mind.”

“yamidaṃ, bhante, bhagavatā ekaṃsena karaṇīyaṃ akkhātaṃ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ tasmaṃ karaṇīye kayiramāne ko ānisaṃso pātikaṅkho”ti?
“But, sir, if someone does these things that should be done, what benefits should they expect?”

“yamidaṃ, ānanda, mayā ekaṃsena karaṇīyaṃ akkhātaṃ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ tasmaṃ karaṇīye kayiramāne ayaṃ ānisaṃso pātikaṅkho—
“They should expect these benefits.

attāpi attānaṃ na upavadati,
They don’t blame themselves.

anuvicca viññū pasamsanti,
After examination, sensible people praise them.

kalyāṇo kittisaddo abbhuggacchati,
They get a good reputation.

asammūlho kālaṃ karoti,
They don’t feel lost when they die.

kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.
And when the body breaks up, after death, they are reborn in a good place, a heavenly realm.

yamidaṃ, ānanda, mayā ekaṃsena karaṇīyaṃ akkhātaṃ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ tasmaṃ karaṇīye kayiramāne ayaṃ ānisaṃso pātikaṅkho”ti.
These are the benefits they should expect.”

19
19

“akusalaṃ, bhikkhave, pajahatha.
“Mendicants, give up the unskillful.

sakkā, bhikkhave, akusalaṃ pajahituṃ.
It is possible to give up the unskillful.

no cedāṃ, bhikkhave, sakkā abhavissa akusalaṃ pajahituṃ, nāhaṃ evaṃ vadeyyaṃ:
If it wasn’t possible, I wouldn’t say:

‘akusalaṃ, bhikkhave, pajahathā’ti.
‘Give up the unskillful.’

yasmā ca kho, bhikkhave, sakkā akusalaṃ pajahituṃ tasmāhaṃ evaṃ vadāmi:
But it is possible, and so I say:

‘akusalaṃ, bhikkhave, pajahathā’ti.
‘Give up the unskillful.’

akusalañca hidaṃ, bhikkhave, pahīnaṃ ahitāya dukkhāya saṃvatteyya nāhaṃ evaṃ vadeyyaṃ:
And if giving up the unskillful led to harm and suffering, I would not say:

‘akusalaṃ, bhikkhave, pajahathā’ti.
‘Give up the unskillful.’

yasmā ca kho, bhikkhave, akusalaṃ pahīnaṃ hitāya sukhāya saṃvattati tasmāhaṃ evaṃ vadāmi:
But giving up the unskillful leads to welfare and happiness, so I say:

‘akusalaṃ, bhikkhave, pajahathā’”ti.
‘Give up the unskillful.’

“kusalaṃ, bhikkhave, bhāvētha.
Mendicants, develop the skillful.

sakkā, bhikkhave, kusalaṃ bhāvetuṃ.
It is possible to develop the skillful.

no ce daṃ, bhikkhave, sakkā abhaviṣsa kusalaṃ bhāvetuṃ, nāhaṃ evaṃ vadeyyaṃ:
If it wasn’t possible, I wouldn’t say:

‘kusalaṃ, bhikkhave, bhāvēthā’ti.
‘Develop the skillful.’

yasmā ca kho, bhikkhave, sakkā kusalaṃ bhāvetuṃ tasmāhaṃ evaṃ vadāmi:
But it is possible, and so I say:

‘kusalaṃ, bhikkhave, bhāvēthā’ti.
‘Develop the skillful.’

kusalañca hidaṃ, bhikkhave, bhāvitaṃ ahitāya dukkhāya saṃvatteyya, nāhaṃ evaṃ vadeyyaṃ:
If developing the skillful led to harm and suffering I wouldn’t say:

‘kusalaṃ, bhikkhave, bhāvēthā’ti.
‘Develop the skillful.’

yasmā ca kho, bhikkhave, kusalaṃ bhāvitaṃ hitāya sukhāya saṃvattati tasmāhaṃ evaṃ vadāmi:
But developing the skillful leads to welfare and happiness, so I say:

‘kusalaṃ, bhikkhave, bhāvēthā’”ti.
‘Develop the skillful.’”

20
20

“dveme, bhikkhave, dhammā saddhammassa sammosāya antaradhānāya saṃvattanti.
“These two things, mendicants, lead to the decline and disappearance of the true teaching.

katame dve?
What two?

dunnikkhittaṇṇa padabyañjanaṃ attho ca dunnīto.
The words and phrases are misplaced, and the meaning is misinterpreted.

dunnikkhittassa, bhikkhave, padabyañjanassa atthopi dunnayo hoti.
When the words and phrases are misplaced, the meaning is misinterpreted.

ime kho, bhikkhave, dve dhammā saddhammassa sammosāya antaradhānāya samvattantī”ti.

These two things lead to the decline and disappearance of the true teaching.

“dveme, bhikkhave, dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya samvattanti.

These two things lead to the continuation, persistence, and enduring of the true teaching.

katame dve?

What two?

sunikkhittaṇca padabyañjanam attho ca sunīto.

The words and phrases are well organized, and the meaning is correctly interpreted.

sunikkhittassa, bhikkhave, padabyañjanassa atthopi sunayo hoti.

When the words and phrases are well organized, the meaning is correctly interpreted.

ime kho, bhikkhave, dve dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya samvattantī”ti.

These two things lead to the continuation, persistence, and enduring of the true teaching.”

adhikaraṇavaggo dutiyo.

aṅguttara nikāya 2
Numbered Discourses 2

3. bālavagga
3. Fools

21
21

“dveme, bhikkhave, bālā.
“Mendicants, there are two fools.

katame dve?
What two?

yo ca accayaṃ accayato na passati, yo ca accayaṃ desentassa yathāddhammaṃ
nappaṭiggaṇhāti.

*One who doesn't recognize when they've made a mistake. And one who doesn't properly
accept the confession of someone who's made a mistake.*

ime kho, bhikkhave, dve bālāti.
These are the two fools.

dveme, bhikkhave, paṇḍitā.
There are two who are astute.

katame dve?
What two?

yo ca accayaṃ accayato passati, yo ca accayaṃ desentassa yathāddhammaṃ
paṭiggaṇhāti.

*One who recognizes when they've made a mistake. And one who properly accepts the
confession of someone who's made a mistake.*

ime kho, bhikkhave, dve paṇḍitā”ti.
These are the two who are astute.”

22
22

“dveme, bhikkhave, tathāgataṃ abbhācikkhanti.
“Mendicants, these two misrepresent the Realized One.

katame dve?
What two?

duṭṭho vā dosantaro, saddho vā duggahitena.
One who is hateful and hides it, and one whose faith is mistaken.

ime kho, bhikkhave, dve tathāgataṃ abbhācikkhantī”ti.
These two misrepresent the Realized One.”

23
23

“dveme, bhikkhave, tathāgataṃ abbhācikkhanti.
“Mendicants, these two misrepresent the Realized One.

katame dve?
What two?

yo ca abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpeti, yo ca
bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpeti.

*One who explains what was not spoken by the Realized One as spoken by him. And one who
explains what was spoken by the Realized One as not spoken by him.*

ime kho, bhikkhave, dve tathāgataṃ abbhācikkhantīti.
These two misrepresent the Realized One.

dveme, bhikkhave, tathāgataṃ nābbhācikkhanti.
These two don't misrepresent the Realized One.

katame dve?

What two?

yo ca abhāsitaṃ alapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpeti, yo ca bhāsitaṃ lapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpeti.

One who explains what was not spoken by the Realized One as not spoken by him. And one who explains what was spoken by the Realized One as spoken by him.

ime kho, bhikkhave, dve tathāgataṃ nābbhācikkhantī”ti.

These two don't misrepresent the Realized One.”

24

24

“dveme, bhikkhave, tathāgataṃ abbhācikkhanti.

“Mendicants, these two misrepresent the Realized One.

katame dve?

What two?

yo ca neyyatthaṃ suttantaṃ nītattho suttantoti dīpeti, yo ca nītatthaṃ suttantaṃ neyyattho suttantoti dīpeti.

One who explains a discourse in need of interpretation as a discourse whose meaning is explicit. And one who explains a discourse whose meaning is explicit as a discourse in need of interpretation.

ime kho, bhikkhave, dve tathāgataṃ abbhācikkhantī”ti.

These two misrepresent the Realized One.”

25

25

“dveme, bhikkhave, tathāgataṃ nābbhācikkhanti.

“These two don't misrepresent the Realized One.

katame dve?

What two?

yo ca neyyatthaṃ suttantaṃ neyyattho suttantoti dīpeti, yo ca nītatthaṃ suttantaṃ nītattho suttantoti dīpeti.

One who explains a discourse in need of interpretation as a discourse in need of interpretation. And one who explains a discourse whose meaning is explicit as a discourse whose meaning is explicit.

ime kho, bhikkhave, dve tathāgataṃ nābbhācikkhantī”ti.

These two don't misrepresent the Realized One.”

26

26

“paṭicchannakammantassa, bhikkhave, dvinnaṃ gatīnaṃ aññatarā gati pāṭikaṅkhā—

“Mendicants, when you hide your misdeeds, you can expect one of two destinies:

nirayo vā tiracchānayoni vāti.

hell or the animal realm.

appaṭicchannakammantassa, bhikkhave, dvinnaṃ gatīnaṃ aññatarā gati pāṭikaṅkhā—

When you don't hide your misdeeds, you can expect one of two destinies:

devā vā manussā vā”ti.

as a god or a human.”

27

27

“micchādiṭṭhikassa, bhikkhave, dvinnaṃ gatīnaṃ aññatarā gati pāṭikaṅkhā—

“Mendicants, when you have wrong view, you can expect one of two destinies:

nirayo vā tiracchānayoni vā”ti.

hell or the animal realm.”

28
28

“sammādiṭṭhikassa, bhikkhave, dvinnam gatīnam aññatarā gati pāṭikaṅkhā—
“Mendicants, when you have right view, you can expect one of two destinies:

devā vā manussā vā”ti.
as a god or a human.”

29
29

“dussīlassa, bhikkhave, dve paṭiggāhā—
“There are two places waiting to receive an unethical person:

nirayo vā tiracchānayoni vā.
hell and the animal realm.

sīlavato, bhikkhave, dve paṭiggāhā—
There are two places waiting to receive an ethical person:

devā vā manussā vā”ti.
the realms of gods and humans.”

30
30

“dvāhaṃ, bhikkhave, atthavase sampassamāno araññavanapathhāni pantāni
senāsanāni paṭisevāmi.
“Mendicants, I see two reasons to frequent remote lodgings in the wilderness and the forest.

katame dve?
What two?

attano ca diṭṭhadhammasukhavihāraṃ sampassamāno, pacchimañca janataṃ
anukampamāno.
Seeing a happy life for oneself in the present, and having compassion for future generations.

ime kho ahaṃ, bhikkhave, dve atthavase sampassamāno araññavanapathhāni pantāni
senāsanāni paṭisevāmi”ti.
I see two reasons to frequent remote lodgings in the wilderness and the forest.”

31
31

“dve me, bhikkhave, dhammā vijjābhāgiyā.
“These two things play a part in realization.

katame dve?
What two?

samatho ca vipassanā ca.
Serenity and discernment.

samatho, bhikkhave, bhāvito kamatthamanubhoti?
What is the benefit of developing serenity?

cittaṃ bhāvīyati.
The mind is developed.

cittaṃ bhāvitam kamatthamanubhoti?
What is the benefit of developing the mind?

yo rāgo so pahīyati.
Greed is given up.

vipassanā, bhikkhave, bhāvitā kamatthamanubhoti?
What is the benefit of developing discernment?

paññā bhāvīyati.
Wisdom is developed.

pañña bhāvitā kamatthamanubhoti?

What is the benefit of developing wisdom?

yā avijjā sā pahīyati.

Ignorance is given up.

rāgupakkiliṭṭhaṃ vā, bhikkhave, cittaṃ na vimuccati, avijjupakkiliṭṭhā vā pañña na bhāvīyati.

The mind contaminated by greed is not free; and wisdom contaminated by ignorance does not grow.

iti kho, bhikkhave, rāgavirāgā cetovimutti, avijjāvirāgā paññāvimutti”ti.

In this way, freedom of heart comes from the fading away of greed, while freedom by wisdom comes from the fading away of ignorance.”

bālavaggo tatiyo.

-

4. samacittavagga
4. Peaceful Mind

32
32

“asappurisabhūmiṇca vo, bhikkhave, desessāmi sappurisabhūmiṇca.
“Mendicants, I will teach you the level of the bad person and the level of the good person.

taṃ suṇātha, sādhukam manasi karotha. bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“katamā ca, bhikkhave, asappurisabhūmi?
“What is the level of the bad person?

asappuriso, bhikkhave, akataññū hoti akatavedī.
The bad person is ungrateful and thankless,

asabbhi hetam, bhikkhave, upaṇñātaṃ yadidaṃ akataññutā akataveditā.
for the wicked only know how to be ungrateful and thankless.

kevalā eṣā, bhikkhave, asappurisabhūmi yadidaṃ akataññutā akataveditā. ()
It is totally the level of a bad person to be ungrateful and thankless.

sappuriso ca kho, bhikkhave, kataññū hoti katavedī.
The good person is grateful and thankful,

sabbhi hetam, bhikkhave, upaṇñātaṃ yadidaṃ kataññutā kataveditā.
for the virtuous only know how to be grateful and thankful.

kevalā eṣā, bhikkhave, sappurisabhūmi yadidaṃ kataññutā kataveditā”ti.
It is totally the level of a good person to be grateful and thankful.”

33
33

“dvinnāhaṃ, bhikkhave, na suppatikāraṃ vadāmi.
“Mendicants, I say that these two people cannot easily be repaid.

katamesaṃ dvinnaṃ?
What two?

mātu ca pitu ca.
Mother and father.

ekena, bhikkhave, aṃsena mātaraṃ parihareyya, ekena aṃsena pitaraṃ parihareyya
vassasatāyuko vassasatajīvī so ca nesaṃ
ucchādanaparimaddananhāpanasambāhanena.

You would not have done enough to repay your mother and father even if you were to carry your mother around on one shoulder, and your father on the other, and if you lived like this for a hundred years, and if you were to anoint, massage, bathe, and rub them;

te ca tattheva muttakarīsaṃ cajeyyumuṃ, na tveva, bhikkhave, mātāpitūnaṃ kataṃ vā
hoti paṭikataṃ vā.

and even if they were to defecate and urinate right there.

imissā ca, bhikkhave, mahāpathaviyā pahūtarattaratanāya mātāpitaro issarādhipacce
raje patiṭṭhāpeyya, na tveva, bhikkhave, mātāpitūnaṃ kataṃ vā hoti paṭikataṃ vā.

Even if you were to establish your mother and father as supreme monarchs of this great earth, abounding in the seven treasures, you would still not have done enough to repay them.

taṃ kissa hetu?

Why is that?

bahukārā, bhikkhave, mātāpitāro puttānaṃ āpādakā posakā imassa lokassa dassetāro.

Parents are very helpful to their children, they raise them, nurture them, and show them the world.

yo ca kho, bhikkhave, mātāpitāro assaddhe saddhāsampadāya samādapeti niveseti patitthāpeti, dussīle sīlasampadāya samādapeti niveseti patitthāpeti, maccharī cāgasampadāya samādapeti niveseti patitthāpeti, duppaññe paññāsampadāya samādapeti niveseti patitthāpeti, ettāvataṃ kho, bhikkhave, mātāpitūnaṃ kataṇṇha hoti patikataṇṇhā”ti.

But you have done enough, more than enough, to repay them if you encourage, settle, and ground unfaithful parents in faith, unethical parents in ethical conduct, stingy parents in generosity, or ignorant parents in wisdom.”

34

34

atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammōdi. sammodanīyaṃ kathaṃ ... pe ... ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca:

Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“kiṃvādī bhavaṃ gotamo kimakkhāy”ti?

“What does Master Gotama teach? What does he explain?”

“kiriyaṇvādī cāhaṃ, brāhmaṇa, akiriyaṇvādī cā”ti.

“Brahmin, I teach action and inaction.”

“yathākathaṃ pana bhavaṃ gotamo kiriyaṇvādī ca akiriyaṇvādī cā”ti?

“But in what way does Master Gotama teach action and inaction?”

“akiriyaṃ kho ahaṃ, brāhmaṇa, vadāmi kāyaduccaritassa vacīduccaritassa manoduccaritassa, anekavihiṭṭānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ akiriyaṃ vadāmi.

“I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things.

kiriyaṇca kho ahaṃ, brāhmaṇa, vadāmi kāyasucaritassa vacīsucaritassa manosucaritassa, anekavihiṭṭānaṃ kusālānaṃ dhammānaṃ kiriyaṃ vadāmi.

I teach action regarding good bodily, verbal, and mental conduct, and the many kinds of skillful things.

evaṃ kho ahaṃ, brāhmaṇa, kiriyaṇvādī ca akiriyaṇvādī cā”ti.

This is the kind of action and inaction that I teach.”

“abhikkantaṃ, bho gotama ... pe ... upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.

“Excellent, Master Gotama! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

35

35

atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho anāthapiṇḍiko gahapati bhagavantaṃ etadavoca:

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, sat down to one side, and said to the Buddha,

“kati nu kho, bhante, loke dakkhiṇeyyā, kattha ca dānaṃ dātabban”ti?

“How many kinds of people in the world are worthy of a religious donation? And where should a gift be given?”

“dve kho, gahapati, loke dakkhineyyā—

“Householder, there are two kinds of people in the world who are worthy of a religious donation:

sekho ca asekho ca.

the trainee and the master.

ime kho, gahapati, dve loke dakkhineyyā, ettha ca dānaṃ dātābbaṃ”ti.

These are two kinds of people in the world who are worthy of a religious donation, and that’s where you should give a gift.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“sekho asekho ca imasmim loke,

“In this world, the trainee and the master,

āhuneyyā yajamānānaṃ honti;

are worthy of the offerings of those who sponsor sacrifices.

te ujjubhūtā kāyena,

They are upright in body,

vācāya uda cetasā;

speech, and mind.

khettaṃ taṃ yajamānānaṃ,

This is the field for sponsors of sacrifice—

ettha dinnam mahapphalan”ti.

what’s given here is very fruitful.”

36

36

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

tena kho pana samayena āyasmā sāriputto sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.

Now at that time Venerable Sāriputta was staying near Sāvattihī in the Eastern Monastery, the stilt longhouse of Migāra’s mother.

tatra kho āyasmā sāriputto bhikkhū āmantesi:

There Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum.

“Reverend,” they replied.

āyasmā sāriputto etadavoca:

Sāriputta said this:

“ajjhattasamyojanañca, āvuso, puggalaṃ desessāmi bahiddhāsamyojanañca.

“I will teach you about a person fettered internally and one fettered externally.

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“evamāvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum.

“Yes, reverend,” they replied.

āyasmā sāriputto etadavoca:

Sāriputta said this:

“katamo cāvuso, ajjhattasaṃyojano puggalo?

“Who is a person fettered internally?

idhāvuso, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati
ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati
sikkhāpadesu.

It's a mendicant who is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

so kāyassa bhedā paraṃ maraṇā aññataraṃ devanikāyaṃ upapajjati.

When their body breaks up, after death, they're reborn in one of the orders of gods.

so tato cuto āgāmī hoti, āgantā itthattaṃ.

When they pass away from there, they're a returner, who comes back to this state of existence.

ayaṃ vuccati, āvuso, ajjhattasaṃyojano puggalo āgāmī hoti, āgantā itthattaṃ.

This is called a person who is fettered internally, a returner, who comes back to this state of existence.

katamo cāvuso, bahiddhāsaṃyojano puggalo?

Who is a person fettered externally?

idhāvuso, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati
ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati
sikkhāpadesu.

It's a mendicant who is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

so aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati.

They enter and remain in a certain peaceful state of freed mind.

so kāyassa bhedā paraṃ maraṇā aññataraṃ devanikāyaṃ upapajjati.

When their body breaks up, after death, they're reborn in one of the orders of gods.

so tato cuto anāgāmī hoti, anāgantā itthattaṃ.

When they pass away from there, they're a non-returner, not coming back to this state of existence.

ayaṃ vuccatāvuso, bahiddhāsaṃyojano puggalo anāgāmī hoti, anāgantā itthattaṃ.

This is called a person who is fettered externally, a non-returner, who does not come back to this state of existence.

puna caparaṃ, āvuso, bhikkhu sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu.

Furthermore, a mendicant is ethical ... they keep the rules they've undertaken.

so kāmānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

They simply practice for disillusionment, dispassion, and cessation regarding sensual pleasures.

so bhavānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

They simply practice for disillusionment, dispassion, and cessation regarding future lives.

so taṇhākkhayāya paṭipanno hoti.

They practice for the ending of craving.

so lobhakkhayāya paṭipanno hoti.

They practice for the ending of greed.

so kāyassa bhedā paraṃ maraṇā aññataraṃ devanikāyaṃ upapajjati.

When their body breaks up, after death, they are reborn in one of the orders of gods.

so tato cuto anāgāmī hoti, anāgantā itthattaṃ.

When they pass away from there, they are non-returners, not coming back to this state of existence.

ayaṃ vuccatāvuso, bahiddhāsaṃyojano puggalo anāgāmī hoti, anāgantā itthattan”ti.
This is called a person who is fettered externally, a non-returner, who does not come back to this state of existence.”

atha kho sambahulā samacittā devatā yena bhagavā tenupasaṅkamimsu;
upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhaṃsu. ekamantaṃ ʈhitā
kho tā devatā bhagavantam etadavocum:

Then several peaceful-minded deities went up to the Buddha, bowed, stood to one side, and said to the Buddha,

“eso, bhante, āyasmā sārīputto pubbārāme migāramātupāsāde bhikkhūnaṃ
ajjhattasaṃyojanaṇa puggalaṃ deseti bahiddhāsaṃyojanaṇa.

“Sir, Venerable Sāriputta is in the Eastern Monastery, the stilt longhouse of Migāra’s mother, where he is teaching the mendicants about a person with internal fetters and one with external fetters.

haṭṭhā, bhante, parisā.

The assembly is overjoyed!

sādhū, bhante, bhagavā yenāyasmā sārīputto tenupasaṅkamatu anukampaṃ
upādāyā”ti.

Sir, please go to Venerable Sāriputta out of compassion.”

adhivāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

atha kho bhagavā—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya,
pasāritaṃ vā bāhaṃ samīñjeyya; evamevaṃ—jetavane antarahito pubbārāme
migāramātupāsāde āyasmato sārīputtassa sammukhe pāturahosi.

Then the Buddha, as easily as a strong person would extend or contract their arm, vanished from Jeta’s Grove and reappeared in the Eastern Monastery, the stilt longhouse of Migāra’s mother, in front of Sāriputta.

nisīdi bhagavā paññatte āsane.

He sat on the seat spread out.

āyasmāpi kho sārīputto bhagavantam abhivādetvā ekamantaṃ nisīdi.

Sāriputta bowed to the Buddha and sat down to one side.

ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ bhagavā etadavoca:

The Buddha said to him:

“idha, sārīputta, sambahulā samacittā devatā yenāhaṃ tenupasaṅkamimsu;
upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. ekamantaṃ ʈhitā kho,
sārīputta, tā devatā maṃ etadavocum:

“Just now, Sāriputta, several peaceful-minded deities came up to me, bowed, and stood to one side. Those deities said to me:

‘eso, bhante, āyasmā sārīputto pubbārāme migāramātupāsāde bhikkhūnaṃ
ajjhattasaṃyojanaṇa puggalaṃ deseti bahiddhāsaṃyojanaṇa.

‘Sir, Venerable Sāriputta is in the Eastern Monastery, the stilt longhouse of Migāra’s mother, where he is teaching the mendicants about a person with internal fetters and one with external fetters.

haṭṭhā, bhante, parisā.

The assembly is overjoyed!

sādhū, bhante, bhagavā yena āyasmā sārīputto tenupasaṅkamatu anukampaṃ
upādāyā”ti.

Sir, please go to Venerable Sāriputta out of compassion.”

tā kho pana, sārīputta, devatā dasapi hutvā vīsampi hutvā timsampi hutvā
cattālīsampi hutvā paññāsampi hutvā satṭhipi hutvā āraggaakoṭīnitudanamattepi
tiṭṭhanti, na ca aññamaññaṃ byābādhenti.

Those deities, though they number ten, twenty, thirty, forty, fifty, or sixty, can stand on the point of a needle without bumping up against each other.

siyā kho pana, sārīputta, evamassa:

Sārīputta, you might think:

‘tattha nūna tāsam devatānaṃ tathā cittaṃ bhāvitaṃ yena tā devatā dasapi hutvā vīsampi hutvā tiṃsampi hutvā cattālīsampi hutvā paññāsampi hutvā satṭhipi hutvā āraggakoṭīnitudanamattepi tiṭṭhanti na ca aññamaññaṃ byābādhenti’^{ti}.

‘Surely those deities, since so many of them can stand on the point of a needle without bumping up against each other, must have developed their minds in that place.’

na kho panetaṃ, sārīputta, evaṃ datṭhabbaṃ.

But you should not see it like this.

idheva kho, sārīputta, tāsam devatānaṃ tathā cittaṃ bhāvitaṃ, yena tā devatā dasapi hutvā ... pe ... na ca aññamaññaṃ byābādhenti.

It was right here that those deities developed their minds.

tasmātiha, sārīputta, evaṃ sikkhitabbaṃ:

So you should train like this:

‘santindriyā bhavissāma santamānasā’^{ti}.

‘We shall have peaceful faculties and peaceful minds.’

evañhi vo, sārīputta, sikkhitabbaṃ.

That’s how you should train.

‘santindriyānañhi vo, sārīputta, santamānasānaṃ santaṃyeva kāyakammaṃ bhavissati santaṃ vacīkammaṃ santaṃ manokammaṃ.

When your faculties and mind are peaceful, your acts of body, speech, and mind will be peaceful, thinking:

santaṃyeva upahāraṃ upaharissāma sabrahmacārīsū’^{ti}.

‘We shall present the gift of peace to our spiritual companions.’

‘evañhi vo, sārīputta, sikkhitabbaṃ.

That’s how you should train.

anassuṃ kho, sārīputta, aññatitthiyā paribbājakā ye imaṃ dhammapariyāyaṃ nāssosun’^{ti}.

Those wanderers who follow other paths, Sārīputta, who have not heard this exposition of the teaching are lost.”

37

37

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ āyasmā mahākaccāno varaṇāyaṃ viharati bhaddasārītīre.

At one time Venerable Mahākaccāna was staying at Varaṇā, on the bank of the Kaddama Lake.

atha kho ārāmaḍaṇḍo brāhmaṇo yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyaśmatā mahākaccānena saddhiṃ sammodi.

Then the brahmin Ārāmaḍaṇḍa went up to Mahākaccāna, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho ārāmaḍaṇḍo brāhmaṇo āyasmantaṃ mahākaccānaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to Mahākaccāna:

“ko nu kho, bho kaccāna, hetu ko paccayo yena khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatikāpi gahapatikehi vivadanti”^{ti}?

“What is the cause, Master Kaccāna, what is the reason why aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders?”

“kāmarāgābhinivesavinibandhapaligedhapariyutṭhānājḥosānahetu kho, brāhmaṇa, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatikāpi gahapatikehi vivadanti”ti.

“It is because of their insistence on sensual desire, their shackles, avarice, and attachment, that aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders.”

“ko pana, bho kaccāna, hetu ko paccayo yena samaṇāpi samaṇehi vivadanti”ti?

“What is the cause, Master Kaccāna, what is the reason why ascetics fight with ascetics?”

“diṭṭhirāgābhinivesavinibandhapaligedhapariyutṭhānājḥosānahetu kho, brāhmaṇa, samaṇāpi samaṇehi vivadanti”ti.

“It is because of their insistence on views, their shackles, avarice, and attachment, that ascetics fight with ascetics.”

“atthi pana, bho kaccāna, koci lokasmim yo imaṇceva kāmarāgābhinivesavinibandhapaligedhapariyutṭhānājḥosānaṃ samatikkanto, imaṇca diṭṭhirāgābhinivesavinibandhapaligedhapariyutṭhānājḥosānaṃ samatikkanto”ti?

“Master Kaccāna, is there anyone in the world who has gone beyond the insistence on sensual desire and the insistence on views?”

“atthi, brāhmaṇa, lokasmim yo imaṇceva kāmarāgābhinivesavinibandhapaligedhapariyutṭhānājḥosānaṃ samatikkanto, imaṇca diṭṭhirāgābhinivesavinibandhapaligedhapariyutṭhānājḥosānaṃ samatikkanto”ti.

“There is, brahmin.”

“ko pana so, bho kaccāna, lokasmim yo imaṇceva kāmarāgābhinivesavinibandhapaligedhapariyutṭhānājḥosānaṃ samatikkanto, imaṇca diṭṭhirāgābhinivesavinibandhapaligedhapariyutṭhānājḥosānaṃ samatikkanto”ti?

“Who in the world has gone beyond the insistence on sensual desire and the insistence on views?”

“atthi, brāhmaṇa, puratthimesu janapadesu sāvatthī nāma nagaraṃ.

“In the eastern lands there is a city called Sāvattihī.

tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho.

There the Blessed One is now staying, the perfected one, the fully awakened Buddha.

so hi, brāhmaṇa, bhagavā imaṇceva kāmarāgābhinivesavinibandhapaligedhapariyutṭhānājḥosānaṃ samatikkanto, imaṇca diṭṭhirāgābhinivesavinibandhapaligedhapariyutṭhānājḥosānaṃ samatikkanto”ti.

He, brahmin, has gone beyond the insistence on sensual desire and the insistence on views.”

evam vutte, ārāmaḍaṇḍo brāhmaṇo utṭhāyāsaṇā ekamsaṃ uttarāsaṅgaṃ karitvā dakkhiṇaṃ jānumaṇḍalaṃ pathaviyaṃ nihaṇtvā yena bhagavā tenaṇjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi:

When this was said, the brahmin Ārāmaḍaṇḍa got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and was inspired to exclaim three times:

“namo tassa bhagavato arahato sammāsambuddhassa.

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

namo tassa bhagavato arahato sammāsambuddhassa.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

namo tassa bhagavato arahato sammāsambuddhassa.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

yo hi so bhagavā imañceva
kāmarāgābhīnivesavinibandhapaligedhāpariyuṭṭhānājhosānaṃ samatikkanto,
imañca diṭṭhirāgābhīnivesavinibandhapaligedhāpariyuṭṭhānājhosānaṃ
samatikkanto”ti.

He who has gone beyond the insistence on sensual desire and the insistence on views.

“abhikkantaṃ, bho kaccāna, abhikkantaṃ, bho kaccāna.

Excellent, Master Kaccāna! Excellent!

seyyathāpi, bho kaccāna, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,
mūlhassa vā maggaṃ ācikkheyya; andhakāre vā telapajjotaṃ dhāreyya:
‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhotā kaccānena anekapariyāyena
dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Kaccāna has made the teaching clear in many ways.

esāhaṃ, bho kaccāna, taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca
bhikkhusaṅghaṇca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life.”

38

38

ekaṃ samayaṃ āyasmā mahākaccāno madhurāyaṃ viharati gundāvane.

At one time Venerable Mahākaccāna was staying near Madhurā, in Gunda’s Grove.

atha kho kandarāyano brāhmaṇo yenāyasmā mahākaccāno tenupasaṅkami;
upasaṅkamitvā āyasmatā mahākaccānena saddhiṃ ... pe ... ekamantaṃ nisinno kho
kandarāyano brāhmaṇo āyasmantaṃ mahākaccānaṃ etadavoca:

Then the brahmin Kandarāyana went up to Mahākaccāna, and exchanged greetings with him ... He sat down to one side and said to Mahākaccāna:

“sutaṃ metaṃ, bho kaccāna, ‘na samaṇo kaccāno brāhmaṇe jiṇṇe vuddhe mahallake
addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti”ti.

“I have heard, Master Kaccāna, that the ascetic Kaccāna doesn’t bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat.

tayidaṃ, bho kaccāna, tatheva?

And this is indeed the case,

na hi bhavaṃ kaccāno brāhmaṇe jiṇṇe vuddhe mahallake addhagate vayoanuppatte
abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti.

for the ascetic Kaccāna does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat.

tayidaṃ, bho kaccāna, na sampannamevā”ti.

This is not appropriate, Master Kaccāna.”

“atthi, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena
vuddhabhūmi ca akkhātā daharabhūmi ca.

“There is the stage of an elder and the stage of youth as explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

vuddho cepi, brāhmaṇa, hoti āsītiko vā nāvutiko vā vassasatiko vā jātiyā, so ca kāme
paribhuñjati kāmamajjhāvasati kāmapiṇḍhena pariḍayhati kāmavitakkehi khajjati
kāmapariyesanāya ussuko.

If an elder, though eighty, ninety, or a hundred years old, still dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more,

atha kho so bālo na therotveva saṅkhyam gacchati.

they are reckoned as a child, not a senior.

daharo cepi, brāhmaṇa, hoti yuvā susukāḷakeso bhadrena yobbanena samannāgato pathamena vayasā.

If a youth, young, black-haired, blessed with youth, in the prime of life,

so ca na kāme paribhuñjati na kāmamajjhāvasati, na kāmaparilāhena pariḍayhāti, na kāmavitakkehi khajjati, na kāmapiyesanāya ussuko.

does not dwell in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more,

atha kho so paṇḍito therotveva saṅkhyam gacchati”ti.

they are reckoned as astute, a senior.”

evam vutte, kandarāyano brāhmaṇo utthāyāsanaṁ ekamsam uttarāsaṅgam karitvā daharānam satam bhikkhūnam pāde sirasā vandati:

When this was said, the brahmin Kandarāyana got up from his seat, placed his robe over one shoulder, and bowed with his head at the feet of the young mendicants, saying,

“vuddhā bhavanto, vuddhabhūmiyam ʾtītā.

“The masters are elders, at the stage of the elder;

daharā mayam, daharabhūmiyam ʾtītā”ti.

we are youths, at the stage of youth.

“abhikkantaṁ, bho kaccāna ... pe ... upāsakaṁ maṁ bhavaṁ kaccāno dhāretu ajjatagge pānupetaṁ saraṇaṁ gatan”ti.

Excellent, Master Kaccāna! ... From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life.”

39

39

“yasmim, bhikkhave, samaye corā balavanto honti, rājāno tasmim samaye dubbalā honti.

“At a time when bandits are strong, kings are weak.

tasmim, bhikkhave, samaye rañño na phāsu hoti atiyātuṁ vā niyyātuṁ vā paccantime vā janapade anusaññātuṁ.

Then the king is not at ease when going out or coming back or when touring the provinces.

brāhmaṇagahapatikānampi tasmim samaye na phāsu hoti atiyātuṁ vā niyyātuṁ vā bāhirāni vā kammantāni paṭivekkhituṁ.

The brahmins and householders, likewise, are not at ease when going out or coming back, or when inspecting their business activities.

evamevaṁ kho, bhikkhave, yasmim samaye pāpabhikkhū balavanto honti, pesalā bhikkhū tasmim samaye dubbalā honti.

In the same way, at a time when bad mendicants are strong, good-hearted mendicants are weak.

tasmim, bhikkhave, samaye pesalā bhikkhū tuṇhībhūtā tuṇhībhūtāva saṅghamajjhe saṅkasāyanti paccantime vā janapade acchanti.

Then the good-hearted mendicants continually adhere to silence in the midst of the Saṅgha, or they stay in the borderlands.

tayidaṁ, bhikkhave, hoti bahujaṇāhitāya bahujaṇāsukhāya, bahunō janassa anathāya ahitāya dukkhāya devamanussanaṁ.

This is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of many people, of gods and humans.

yasmim, bhikkhave, samaye rājāno balavanto honti, corā tasmim samaye dubbalā honti.

At a time when kings are strong, bandits are weak.

tasmiṃ, bhikkhave, samaye rañño phāsu hoti atiyātuṃ vā niyyātuṃ vā paccantime vā janapade anusaññātuṃ.

Then the king is at ease when going out or coming back or when inspecting the provinces.

brāhmaṇagahapatikānampi tasmiṃ samaye phāsu hoti atiyātuṃ vā niyyātuṃ vā bāhirāṇi vā kammantāni paṭivekkhituṃ.

The brahmins and householders, likewise, are at ease when going out or coming back, or when inspecting their business activities.

evamevaṃ kho, bhikkhave, yasmim samaye pesalā bhikkhū balavanto honti, pāpabhikkhū tasmiṃ samaye dubbalā honti.

In the same way, at a time when good-hearted mendicants are strong, bad mendicants are weak.

tasmiṃ, bhikkhave, samaye pāpabhikkhū tuṇhībhūtā tuṇhībhūtāva saṃghamajjhe sañkaṣāyanti, yena vā pana tena pakkamanti.

Then the bad mendicants continually adhere to silence in the midst of the Saṅgha, or they leave for some place or other.

tayidaṃ, bhikkhave, hoti bahujaṇahitāya bahujaṇasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ”ti.

This is for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

40

40

“dvinnāhaṃ, bhikkhave, micchāpaṭipattiṃ na vaṇṇemi, gihissa vā pabbajitassa vā.

“Mendicants, I don’t praise wrong practice for these two, for laypeople and renunciates.

giḥi vā, bhikkhave, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu na ārādhako hoti nāyaṃ dhammaṃ kusalaṃ.

Because of wrong practice, neither laypeople nor renunciates succeed in completing the procedure of the skillful teaching.

dvinnāhaṃ, bhikkhave, sammāpaṭipattiṃ vaṇṇemi, gihissa vā pabbajitassa vā.

I praise right practice for these two, for laypeople and renunciates.

giḥi vā, bhikkhave, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti nāyaṃ dhammaṃ kusalaṃ”ti.

Because of right practice, both laypeople and renunciates succeed in completing the procedure of the skillful teaching.”

41

41

“ye te, bhikkhave, bhikkhū duggahitehi suttantehi byañjanappatirūpakehi atthañca dhammañca paṭibāhanti te, bhikkhave, bhikkhū bahujaṇahitāya paṭipannā bahujaṇasukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

“Mendicants, by memorizing the discourses incorrectly, taking only a semblance of the phrasing, some mendicants shut out the meaning and the teaching. They act for the hurt and unhappiness of the people, for the harm, hurt, and suffering of many people, of gods and humans.

bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpenti.

They make much bad karma and make the true teaching disappear.

ye te, bhikkhave, bhikkhū suggahitehi suttantehi byañjanappatirūpakehi atthañca dhammañca anulomenti te, bhikkhave, bhikkhū bahujaṇahitāya paṭipannā bahujaṇasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

But by memorizing the discourses well, not taking only a semblance of the phrasing, some mendicants reinforce the meaning and the teaching. They act for the welfare and happiness of the people, for the benefit, welfare, and happiness of the people, of gods and humans.

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ
thapenti”ti.

They make much merit and make the true teaching continue.”

samacittavaggo catuttho.

5. parisavagga
5. Assemblies

42
42

“dvemā, bhikkhave, parisā.
“There are, mendicants, these two assemblies.

katamā dve?
What two?

uttānā ca parisā gambhīrā ca parisā.
A shallow assembly and a deep assembly.

katamā ca, bhikkhave, uttānā parisā?
And what is a shallow assembly?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū uddhatā honti unnaḷā capalā mukharā
vikiṇṇavācā muṭṭhassatī asampajānā asamāhitā vibbhantacittā pākatiṇḍriyā.
An assembly where the mendicants are restless, insolent, fickle, gossipy, loose-tongued,
unmindful, lacking situational awareness and immersion, with straying minds and
undisciplined faculties.

ayaṃ vuccati, bhikkhave, uttānā parisā.
This is called a shallow assembly.

katamā ca, bhikkhave, gambhīrā parisā?
And what is a deep assembly?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū anuddhatā honti anunnaḷā acapalā
amukharā avikiṇṇavācā upaṭṭhitassatī sampajānā samāhitā ekaggacittā
saṃvutindriyā.
An assembly where the mendicants are not restless, insolent, fickle, gossipy, or loose-tongued,
but have established mindfulness, situational awareness, immersion, unified minds, and
restrained faculties.

ayaṃ vuccati, bhikkhave, gambhīrā parisā.
This is called a deep assembly.

imā kho, bhikkhave, dve parisā.
These are the two assemblies.

etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ parisānaṃ yadidaṃ gambhīrā parisā”ti.
The better of these two assemblies is the deep assembly.”

43
43

“dvemā, bhikkhave, parisā.
“There are, mendicants, these two assemblies.

katamā dve?
What two?

vaggā ca parisā samaggā ca parisā.
A divided assembly and a harmonious assembly.

katamā ca, bhikkhave, vaggā parisā?
And what is a divided assembly?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā
aññamaññaṃ mukhasattūhi vitudantā viharanti.
An assembly where the mendicants argue, quarrel, and fight, continually wounding each other
with barbed words.

ayaṃ vuccati, bhikkhave, vaggā parisā.

This is called a divided assembly.

katamā ca, bhikkhave, samaggā parisā?

And what is a harmonious assembly?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññaṃaññaṃ piyacakkhūhi sampassantā viharanti.

An assembly where the mendicants live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

ayaṃ vuccati, bhikkhave, samaggā parisā.

This is called a harmonious assembly.

imā kho, bhikkhave, dve parisā.

These are the two assemblies.

etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ parisānaṃ yadidaṃ samaggā parisā”ti.

The better of these two assemblies is the harmonious assembly.”

44

44

“dvemā, bhikkhave, parisā.

“There are, mendicants, these two assemblies.

katamā dve?

What two?

anaggavatī ca parisā aggavatī ca parisā.

An assembly of the worst and an assembly of the best.

katamā ca, bhikkhave, anaggavatī parisā?

And what is an assembly of the worst?

idha, bhikkhave, yassaṃ parisāyaṃ therā bhikkhū bāhulikā honti sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā, na vīriyaṃ ārabhanti appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

An assembly where the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

tesaṃ pacchimā janatā dīṭṭhānugatiṃ āpajjati.

Those who come after follow their example.

sāpi hoti bāhulikā sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā, na vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

They too become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

ayaṃ vuccati, bhikkhave, anaggavatī parisā.

This is called an assembly of the worst.

katamā ca, bhikkhave, aggavatī parisā?

And what is an assembly of the best?

idha, bhikkhave, yassaṃ parisāyaṃ therā bhikkhū na bāhulikā honti na sāthalikā, okkamane nikkhattadhurā, paviveke pubbaṅgamā, vīriyaṃ ārabhanti appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

An assembly where the senior mendicants are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

tesaṃ pacchimā janatā dīṭṭhānugatiṃ āpajjati.

Those who come after follow their example.

sāpi hoti na bāhulikā na sāthalikā, okkamane nikkhattadhurā, paviveke pubbaṅgamā, vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

They too are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

ayaṃ vuccati, bhikkhave, aggavatī parisā.

This is called an assembly of the best.

imā kho, bhikkhave, dve parisā.

These are the two assemblies.

etadaggaṃ, bhikkhave, imāsaṃ dvinnāṃ parisānaṃ yadidaṃ aggavatī parisā”ti.

The better of these two assemblies is the assembly of the best.”

45

45

“dvemā, bhikkhave, parisā.

“There are, mendicants, these two assemblies.

katamā dve?

What two?

anariyā ca parisā ariyā ca parisā.

An ignoble assembly and a noble assembly.

katamā ca, bhikkhave, anariyā parisā?

And what is an ignoble assembly?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū ‘idaṃ dukkhaṇ’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ nappajānanti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti.

An assembly where the mendicants don’t truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

ayaṃ vuccati, bhikkhave, anariyā parisā.

This is called an ignoble assembly.

katamā ca, bhikkhave, ariyā parisā?

And what is a noble assembly?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānanti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānanti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānanti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānanti.

An assembly where the mendicants truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

ayaṃ vuccati, bhikkhave, ariyā parisā.

This is called a noble assembly.

imā kho, bhikkhave, dve parisā.

These are the two assemblies.

etadaggaṃ, bhikkhave, imāsaṃ dvinnāṃ parisānaṃ yadidaṃ ariyā parisā”ti.

The better of these two assemblies is the noble assembly.”

46

46

“dvemā, bhikkhave, parisā.

“There are, mendicants, these two assemblies.

katamā dve?

What two?

parisākasato ca parisāmaṇḍo ca.

An assembly of the dregs and an assembly of the cream.

katamo ca, bhikkhave, parisākasato?

And what is an assembly of the dregs?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū chandāgaṭiṃ gacchanti, dosāgaṭiṃ gacchanti, mohāgaṭiṃ gacchanti, bhayāgaṭiṃ gacchanti.

An assembly where the mendicants make decisions prejudiced by favoritism, hostility, stupidity, and cowardice.

ayaṃ vuccati, bhikkhave, parisākaṣaṭo.

This is called an assembly of the dregs.

katamo ca, bhikkhave, parisāmaṇḍo?

And what is an assembly of the cream?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū na chandāgaṭiṃ gacchanti, na dosāgaṭiṃ gacchanti, na mohāgaṭiṃ gacchanti, na bhayāgaṭiṃ gacchanti.

An assembly where the mendicants make decisions unprejudiced by favoritism, hostility, stupidity, and cowardice.

ayaṃ vuccati, bhikkhave, parisāmaṇḍo.

This is called an assembly of the cream.

imā kho, bhikkhave, dve parisā.

These are the two assemblies.

etadaggaṃ, bhikkhave, imāsaṃ dvinnāṃ parisānaṃ yadidaṃ parisāmaṇḍo”ti.

The better of these two assemblies is the assembly of the cream.”

47

47

“dvemā, bhikkhave, parisā.

“There are, mendicants, these two assemblies.

katamā dve?

What two?

okkācitavinītā parisā nopaṭipucchāvinītā, paṭipucchāvinītā parisā nookkācitavinītā.

An assembly educated in fancy talk, not in questioning, and an assembly educated in questioning, not in fancy talk.

katamā ca, bhikkhave, okkācitavinītā parisā nopaṭipucchāvinītā?

And what is an assembly educated in fancy talk, not in questioning?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū ye te suttantā tathāgatabhāsītā gambhīrā gambhīratthā lokuttarā suññatāpaṭisaṃyuttā tesu bhaññaṃānesu na sussūsanti na sotaṃ odahanti na aññā cittaṃ upaṭṭhapenti na ca te dhamme uggahetabbaṃ pariyāpunitabbaṃ maññanti.

It is an assembly where, when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited the mendicants do not want to listen. They don’t pay attention or apply their minds to understand them, nor do they think those teachings are worth learning and memorizing.

ye pana te suttantā kavītā kāveyyā cittakkharā cittabyañjanā bāhirakā sāvakabhāsītā tesu bhaññaṃānesu sussūsanti sotaṃ odahanti aññā cittaṃ upaṭṭhapenti, te dhamme uggahetabbaṃ pariyāpunitabbaṃ maññanti, te ca taṃ dhammaṃ pariyāpunitvā na ceva aññamaññaṃ paṭipucchanti na ca paṭivacaranti.

But when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited the mendicants do want to listen. They pay attention and apply their minds to understand them, and they think those teachings are worth learning and memorizing. But when they’ve learned those teachings they don’t question or examine each other, saying:

‘idaṃ kathañ, imassa ko attho’ti?

‘Why does it say this? What does that mean?’

te avivatañceva na vivaranti, anuttāṇīkakañca na uttāṇīkaronti, anekavihitesu ca kaṅkhañhāṇīyesu dhammesu kaṅkhaṃ na paṭivinodenti.

So they don’t clarify what is unclear, or reveal what is obscure, or dispel doubt regarding the many doubtful matters.

ayaṃ vuccati, bhikkhave, okkācitavinītā parisā no paṭipucchāvinītā.

This is called an assembly educated in fancy talk, not in questioning.

katamā ca, bhikkhave, paṭipucchāvinītā parisā nokkācitavinītā?

And what is an assembly educated in questioning, not in fancy talk?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū ye te suttantā kavita kāveyyā cittakkharā cittabyañjanā bāhirakā sāvakabhāsita tesu bhaññamānesu na sussūsanti na sotaṃ odahanti na aññā cittaṃ upaṭṭhapenti, na ca te dhamme uggaḥetabbaṃ pariyāpunitabbaṃ maññanti.

It is an assembly where, when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited the mendicants do not want to listen. They don’t pay attention or apply their minds to understand them, nor do they think those teachings are worth learning and memorizing.

ye pana te suttantā tathāgatabhāsita gambhīrā gambhīratthā lokuttarā suññatāpaṭisaṃyutta tesu bhaññamānesu sussūsanti sotaṃ odahanti aññā cittaṃ upaṭṭhapenti, te ca dhamme uggaḥetabbaṃ pariyāpunitabbaṃ maññanti.

But when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited the mendicants do want to listen. They pay attention and apply their minds to understand them, and they think those teachings are worth learning and memorizing.

te taṃ dhammaṃ pariyāpunitvā aññamaññaṃ paṭipucchanti paṭivīcaranti:

And when they’ve learned those teachings they question and examine each other, saying:

‘idaṃ kathañ, imassa ko attho’ti?

‘Why does it say this? What does that mean?’

te avivatañceva vivaranti, anuttāṇīkakañca uttāṇīkaronti, anekavihitesu ca kaṅkhañhāṇīyesu dhammesu kaṅkhaṃ paṭivinodenti.

So they clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

ayaṃ vuccati, bhikkhave, paṭipucchāvinītā parisā nokkācitavinītā.

This is called an assembly educated in questioning, not in fancy talk.

imā kho, bhikkhave, dve parisā.

These are the two assemblies.

etaḍḍagaṃ, bhikkhave, imāsaṃ dvinnaṃ parisānaṃ yadidaṃ paṭipucchāvinītā parisā nokkācitavinītā”ti.

The better of these two assemblies is the assembly educated in questioning, not in fancy talk.”

48

48

“dvemā, bhikkhave, parisā.

“There are, mendicants, these two assemblies.

katamā dve?

What two?

āmisagaru parisā no saddhammagaru, saddhammagaru parisā no āmisagaru.

An assembly that values material things, not the true teaching, and an assembly that values the true teaching, not material things.

katamā ca, bhikkhave, āmisagaru parisā no saddhammagaru?

And what is an assembly that values material things, not the true teaching?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū gihīnaṃ odātavaśānaṃ sammukhā aññamaññaṃsa vaṇṇaṃ bhāsanti:

It is an assembly where the mendicants praise each other in front of the white-clothed laypeople, saying:

‘asuko bhikkhu ubhatobhāgavimutto, asuko paññāvimutto, asuko kāyasakkhī, asuko ditthipatto, asuko saddhāvimutto, asuko dhammānusārī, asuko saddhānusārī, asuko sīlavā kalyāṇadhammo, asuko dussīlo pāpadhammo’ti.

‘The mendicant so-and-so is freed both ways; so-and-so is freed by wisdom; so-and-so is a personal witness; so-and-so is attained to view; so-and-so is freed by faith; so-and-so is a follower of the teachings; so-and-so is a follower by faith; so-and-so is ethical, of good character; so-and-so is unethical, of bad character.’

te tena lābhaṃ labhanti.

In this way they get material things.

te taṃ lābhaṃ labhitvā gathitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññaṃ paribhuñjanti.

And when they get these things, they use them tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

ayaṃ vuccati, bhikkhave, āmisagaru parisā no saddhammagaru.

This is called an assembly that values material things, not the true teaching.

katamā ca, bhikkhave, saddhammagaru parisā noāmisagaru?

And what is an assembly that values the true teaching, not material things?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū gihīnaṃ odātavaśānaṃ sammukhā aññamaññaṃsa vaṇṇaṃ na bhāsanti:

It is an assembly where the mendicants don’t praise each other in front of the white-clothed laypeople, saying:

‘asuko bhikkhu ubhatobhāgavimutto, asuko paññāvimutto, asuko kāyasakkhī, asuko ditthipatto, asuko saddhāvimutto, asuko dhammānusārī, asuko saddhānusārī, asuko sīlavā kalyāṇadhammo, asuko dussīlo pāpadhammo’ti.

‘The mendicant so-and-so is freed both ways; so-and-so is freed by wisdom; so-and-so is a personal witness; so-and-so is attained to view; so-and-so is freed by faith; so-and-so is a follower of the teachings; so-and-so is a follower by faith; so-and-so is ethical, of good character; so-and-so is unethical, of bad character.’

te tena lābhaṃ labhanti.

In this way they get material things.

te taṃ lābhaṃ labhitvā agathitā amucchitā anajjhosannā ādīnavadassāvino nissaraṇapaññaṃ paribhuñjanti.

And when they get these things, they use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

ayaṃ vuccati, bhikkhave, saddhammagaru parisā noāmisagaru.

This is called an assembly that values the true teaching, not material things.

imā kho, bhikkhave, dve parisā.

These are the two assemblies.

etadaggaṃ, bhikkhave, imāsaṃ dvinnāṃ parisānaṃ yadidaṃ saddhammagaru parisā noāmisagarū”ti.

The better of these two assemblies is the assembly that values the true teaching, not material things.”

49

49

“dvemā, bhikkhave, parisā.

“There are, mendicants, these two assemblies.

katamā dve?

What two?

visamā ca parisā samā ca parisā.
An unjust assembly and a just assembly.

katamā ca, bhikkhave, visamā parisā?
And what is an unjust assembly?

idha, bhikkhave, yassaṃ parisāyaṃ adhammakammāni pavattanti dhammakammāni nappavattanti, avinayakammāni pavattanti vinayakammāni nappavattanti, adhammakammāni dippanti dhammakammāni na dippanti, avinayakammāni dippanti vinayakammāni na dippanti.

An assembly where legal acts against the teaching proceed, while legal acts in line with the teaching don't proceed. Legal acts against the training proceed, while legal acts in line with the training don't proceed. Legal acts against the teaching are explained, while legal acts in line with the teaching aren't explained. Legal acts against the training are explained, while legal acts in line with the training aren't explained.

ayaṃ vuccati, bhikkhave, visamā parisā. ()
This is called an unjust assembly.

katamā ca, bhikkhave, samā parisā?
And what is a just assembly?

idha, bhikkhave, yassaṃ parisāyaṃ dhammakammāni pavattanti adhammakammāni nappavattanti, vinayakammāni pavattanti avinayakammāni nappavattanti, dhammakammāni dippanti adhammakammāni na dippanti, vinayakammāni dippanti avinayakammāni na dippanti.

An assembly where legal acts in line with the teaching proceed, while legal acts against the teaching don't proceed. Legal acts in line with the training proceed, while legal acts against the training don't proceed. Legal acts in line with the teaching are explained, while legal acts against the teaching aren't explained. Legal acts in line with the training are explained, while legal acts against the training aren't explained.

ayaṃ vuccati, bhikkhave, samā parisā. ()
This is called a just assembly.

imā kho, bhikkhave, dve parisā.
These are the two assemblies.

etadaggaṃ, bhikkhave, imāsaṃ dvinnāṃ parisānaṃ yadidaṃ samā parisā"ti.
The better of these two assemblies is the just assembly."

50
50

"dvemā, bhikkhave, parisā.
"There are, mendicants, these two assemblies.

katamā dve?
What two?

adhammikā ca parisā dhammikā ca parisā ... pe ... imā kho, bhikkhave, dve parisā.
An unprincipled assembly and a principled assembly ...

etadaggaṃ, bhikkhave, imāsaṃ dvinnāṃ parisānaṃ yadidaṃ dhammikā parisā"ti.
The better of these two assemblies is the principled assembly."

51
51

"dvemā, bhikkhave, parisā.
"There are, mendicants, these two assemblies.

katamā dve?
What two?

adhammavādinī ca parisā dhammavādinī ca parisā.
An assembly with unprincipled speech, and an assembly with principled speech.

katamā ca, bhikkhave, adhammavādinī parisā?

And what is an assembly with unprincipled speech?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū adhikaraṇaṃ ādiyanti dhammikaṃ vā adhammikaṃ vā.

It is an assembly where the mendicants take up disciplinary issues, whether legitimate or not.

te taṃ adhikaraṇaṃ ādiyitvā na ceva aññamaññaṃ saññāpentī na ca saññattim upagacchanti, na ca nijjhāpentī na ca nijjhattim upagacchanti.

But they don't persuade each other or allow themselves to be persuaded, nor do they convince each other or allow themselves to be convinced.

te asaññattibalā anijjhattibalā appaṭinissaggamantino tameva adhikaraṇaṃ thāmasā parāmāsā abhinivissa voharanti:

Unable to persuade or convince each other, they can't let go of their opinions. They obstinately stick to that disciplinary issue, insisting that:

‘idameva saccaṃ moghamaññaṃ’ti.

‘This is the only truth, other ideas are silly.’

ayaṃ vuccati, bhikkhave, adhammavādinī parisā.

This is called an assembly with unprincipled speech.

katamā ca, bhikkhave, dhammavādinī parisā?

And what is an assembly with principled speech?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū adhikaraṇaṃ ādiyanti dhammikaṃ vā adhammikaṃ vā.

It is an assembly where the mendicants take up disciplinary issues, whether legitimate or not.

te taṃ adhikaraṇaṃ ādiyitvā aññamaññaṃ saññāpentī ceva saññattiṇca upagacchanti, nijjhāpentī ceva nijjhattiṇca upagacchanti.

Then they persuade each other or allow themselves to be persuaded, and they convince each other or allow themselves to be convinced.

te saññattibalā nijjhattibalā patinissaggamantino, na tameva adhikaraṇaṃ thāmasā parāmāsā abhinivissa voharanti:

Since they are able to persuade and convince each other, they let go of their opinions. They don't obstinately stick to that disciplinary issue or insist that:

‘idameva saccaṃ moghamaññaṃ’ti.

‘This is the only truth, other ideas are silly.’

ayaṃ vuccati, bhikkhave, dhammavādinī parisā.

This is called an assembly with principled speech.

imā kho, bhikkhave, dve parisā.

These are the two assemblies.

etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ parisānaṃ yadidaṃ dhammavādinī parisā’ti.

The better of these two assemblies is the assembly with principled speech.”

parisavaggo pañcamo.

uttānā vaggā aggavatī,

ariyā kasaṭṭha ca pañcamo;

okkācītāmisāñceva,

visamā adhammādhhammiyena cāti.

paṭhamo paṇṇāsako samatto.

6. puggalavagga
6. Persons

52
52

“dveme, bhikkhave, puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.
“Two people, mendicants, arise in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

katame dve?
What two?

tathāgato ca araham sammāsambuddho, rājā ca cakkavattī.
The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch.

ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ”ti.
These two people arise in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

53
53

“dveme, bhikkhave, puggalā loke uppajjamānā uppajjanti acchariyamanussā.
“Two people, mendicants, arise in the world who are incredible human beings.”

katame dve?
What two?

tathāgato ca araham sammāsambuddho, rājā ca cakkavattī.
The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch.

ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti acchariyamanussā”ti.
These are the two people who arise in the world who are incredible human beings.”

54
54

“dvinnam, bhikkhave, puggalānaṃ kālakiriyaṃ bahuno janassa anutappā hoti.
“There are two people, mendicants, whose death is regretted by many people.”

katamesaṃ dvinnam?
What two?

tathāgatassa ca arahato sammāsambuddhassa, rañño ca cakkavattissa.
The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch.

imesaṃ kho, bhikkhave, dvinnam puggalānaṃ kālakiriyaṃ bahuno janassa anutappā hoti”ti.
These are the two people, mendicants, whose death is regretted by many people.”

55
55

“dveme, bhikkhave, thūpārahā.
“Mendicants, these two are worthy of a monument.”

katame dve?
What two?

tathāgato ca araham sammāsambuddho, rājā ca cakkavattī.
The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch.

ime kho, bhikkhave, dve thūpārahā”ti.
These are the two who are worthy of a monument.”

56
56

“dveme, bhikkhave, buddhā.
“Mendicants, there are two kinds of Buddhas.

katame dve?
What two?

tathāgato ca araham sammāsambuddho, paccekabuddho ca.
The Realized One, the perfected one, the fully awakened Buddha; and the Buddha awakened for themselves.

ime kho, bhikkhave, dve buddhā”ti.
These are the two kinds of Buddhas.”

57
57

“dveme, bhikkhave, asaniyā phalantiyā na santasanti.
“These two, mendicants, are not startled by a crack of thunder.

katame dve?
What two?

bhikkhu ca khīṇāsavo, hatthājānīyo ca.
A mendicant who has ended defilements; and a thoroughbred elephant.

ime kho, bhikkhave, dve asaniyā phalantiyā na santasanti”ti.
These are the two who are not startled by a crack of thunder.”

58
58

“dveme, bhikkhave, asaniyā phalantiyā na santasanti.
“These two, mendicants, are not startled by a crack of thunder.

katame dve?
What two?

bhikkhu ca khīṇāsavo, assājānīyo ca.
A mendicant who has ended defilements; and a thoroughbred horse.

ime kho, bhikkhave, dve asaniyā phalantiyā na santasanti”ti.
These are the two who are not startled by a crack of thunder.”

59
59

“dveme, bhikkhave, asaniyā phalantiyā na santasanti.
“These two, mendicants, are not startled by a crack of thunder.

katame dve?
What two?

bhikkhu ca khīṇāsavo, sīho ca migarājā.
A mendicant who has ended defilements; and a lion, king of beasts.

ime kho, bhikkhave, dve asaniyā phalantiyā na santasanti”ti.
These are the two who are not startled by a crack of thunder.”

60
60

“dveme, bhikkhave, atthavase sampassamānā kiṃpurisā mānusiṃ vācam na bhāsanti.
“Fauns see two reasons not to use human speech.

katame dve?

What two?

mā ca musā bhaṇimhā, mā ca paraṃ abhūtena abbhācikkhimhāti.

Thinking: 'May we not lie, and may we not misrepresent others with falsehoods.'

ime kho, bhikkhave, dve atthavase sampassamānā kimpurisā mānusiṃ vācaṃ na bhāsanti”ti.

Fauns see two reasons not to use human speech.”

61

61

“dvinnam dhammānaṃ, bhikkhave, atitto appaṭivāno mātugāmo kālaṃ karoti.

“Mendicants, females die without getting enough of two things.

katamesaṃ dvinnam?

What two?

methunasamāpattiyaṃ ca vijāyanassa ca.

Sexual intercourse and giving birth.

imesaṃ kho, bhikkhave, dvinnam dhammānaṃ atitto appaṭivāno mātugāmo kālaṃ karoti”ti.

Females die without getting enough of these two things.”

62

62

“asantasannivāsaṇa vo, bhikkhave, desessāmi santasannivāsaṇa.

“Mendicants, I will teach you about living with bad people and living with good people.

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“kathaṇa, bhikkhave, asantasannivāso hoti, kathaṇa asanto sannivasanti?

“What is it like living with bad people? How do bad people live together?

idha, bhikkhave, therassa bhikkhuno evaṃ hoti:

It's when a senior mendicant thinks:

‘theropi maṃ na vadeyya, majjhimopi maṃ na vadeyya, navopi maṃ na vadeyya;

‘No mendicant, whether senior, middle, or junior, should admonish me;

therampāhaṃ na vadeyyaṃ, majjhimampāhaṃ na vadeyyaṃ, navampāhaṃ na vadeyyaṃ.

and I shouldn't admonish any mendicant, whether senior, middle, or junior.

thero cepi maṃ vadeyya ahitānukampī maṃ vadeyya no hitānukampī, noti naṃ vadeyyaṃ viheṭṭheyyaṃ passampissa nappaṭikareyyaṃ.

If a mendicant—whether senior, middle, or junior—were to admonish me, they wouldn't be sympathetic, and I'd bother them by saying “No!” And anyway I wouldn't deal with it even if I saw what I did wrong.’

majjhimo cepi maṃ vadeyya ... pe ... navo cepi maṃ vadeyya, ahitānukampī maṃ vadeyya no hitānukampī, noti naṃ vadeyyaṃ viheṭṭheyyaṃ passampissa nappaṭikareyyaṃ’.

majjhimassapi bhikkhuno evaṃ hoti ... pe ... navassapi bhikkhuno evaṃ hoti:

And a middle or a junior mendicant also thinks:

‘theropi maṃ na vadeyya, majjhimopi maṃ na vadeyya, navopi maṃ na vadeyya;

‘No mendicant, whether senior, middle, or junior, should admonish me;

therampāhaṃ na vadeyyaṃ, majjhimampāhaṃ na vadeyyaṃ, navampāhaṃ na vadeyyaṃ.

and I shouldn't admonish any mendicant, whether senior, middle, or junior.

thero cepi maṃ vadeyya ahitānukampī maṃ vadeyya no hitānukampī noti maṃ vadeyyaṃ viheṭṭheyyaṃ passampissa nappaṭikareyyaṃ.

If a mendicant—whether senior, middle, or junior—were to admonish me, they wouldn't be sympathetic, and I'd bother them by saying "No!" And anyway I wouldn't deal with it even if I saw what I did wrong.'

majjhimo cepi maṃ vadeyya ... navo cepi maṃ vadeyya ahitānukampī maṃ vadeyya no hitānukampī, noti maṃ vadeyyaṃ viheṭṭheyyaṃ passampissa nappaṭikareyyaṃ'.

evaṃ kho, bhikkhave, asantasannivāso hoti, evañca asanto sannivasanti.

That's what it's like living with bad people; that's how bad people live together.

kathañca, bhikkhave, santasannivāso hoti, kathañca santo sannivasanti?

What is it like living with good people? How do good people live together?

idha, bhikkhave, therassa bhikkhuno evaṃ hoti:

It's when a senior mendicant thinks:

'theropi maṃ vadeyya, majjhimopi maṃ vadeyya, navopi maṃ vadeyya;

'Any mendicant, whether senior, middle, or junior, should admonish me;

therampāhaṃ vadeyyaṃ, majjhimampāhaṃ vadeyyaṃ, navampāhaṃ vadeyyaṃ.

and I should admonish any mendicant, whether senior, middle, or junior.

thero cepi maṃ vadeyya hitānukampī maṃ vadeyya no ahitānukampī, sād'hūti maṃ vadeyyaṃ na maṃ viheṭṭheyyaṃ passampissa paṭikareyyaṃ.

If a mendicant—whether senior, middle, or junior—were to admonish me, they'd be sympathetic, so I wouldn't bother them, but say "Thank you!" And I'd deal with it when I saw what I did wrong.'

majjhimo cepi maṃ vadeyya ... pe ... navo cepi maṃ vadeyya hitānukampī maṃ vadeyya no ahitānukampī, sād'hūti maṃ vadeyyaṃ na maṃ viheṭṭheyyaṃ passampissa paṭikareyyaṃ'.

majjhimassapi bhikkhuno evaṃ hoti ... pe ... navassapi bhikkhuno evaṃ hoti:

And a middle or a junior mendicant also thinks:

'theropi maṃ vadeyya, majjhimopi maṃ vadeyya, navopi maṃ vadeyya;

'Any mendicant, whether senior, middle, or junior, may admonish me;

therampāhaṃ vadeyyaṃ, majjhimampāhaṃ vadeyyaṃ, navampāhaṃ vadeyyaṃ.

and I'll admonish any mendicant, whether senior, middle, or junior.

thero cepi maṃ vadeyya hitānukampī maṃ vadeyya no ahitānukampī, sād'hūti maṃ vadeyyaṃ na maṃ viheṭṭheyyaṃ passampissa paṭikareyyaṃ.

If a mendicant—whether senior, middle, or junior—were to admonish me, they'd be sympathetic, so I wouldn't bother them, but say "Thank you!" And I'd deal with it when I saw what I did wrong.'

majjhimo cepi maṃ vadeyya ... pe ... navo cepi maṃ vadeyya hitānukampī maṃ vadeyya no ahitānukampī, sād'hūti maṃ vadeyyaṃ na maṃ viheṭṭheyyaṃ passampissa paṭikareyyaṃ'.

evaṃ kho, bhikkhave, santasannivāso hoti, evañca santo sannivasanti'ti.

That's what it's like living with good people; that's how good people live together."

“yasmim, bhikkhave, adhikaraṇe ubhato vacīsaṃsāro diṭṭhipalāso cetaso āghāto appaccayo anabhiraddhi ajjhataṃ avūpasantaṃ hoti, tasmetam, bhikkhave, adhikaraṇe pāṭikaṅkham:

“In a disciplinary issue, when the tale-bearing on both sides—with contempt for each other’s views, resentful, bitter, and exasperated—is not settled internally, you can expect that this disciplinary issue will be

‘dīghattāya kharattāya vāḷattāya saṃvattissati, bhikkhū ca na phāsuṃ viharissanti’.
long, fractious, and troublesome, and the mendicants won’t live comfortably.

yasmiṃ kho, bhikkhave, adhikaraṇe ubhato vacīsaṃsāro diṭṭhipalāso cetaso āghāto appaccayo anabhiraddhi ajjhataṃ suvūpasantaṃ hoti, tasmetam, bhikkhave, adhikaraṇe pāṭikaṅkham:

In a disciplinary issue, when the tale-bearing on both sides—with contempt for each other’s views, resentful, bitter, and exasperated—is well settled internally, you can expect that this disciplinary issue

‘na dīghattāya kharattāya vāḷattāya saṃvattissati, bhikkhū ca phāsuṃ viharissanti’”ti.

won’t lead to lasting acrimony and enmity, and the mendicants will live comfortably.”

puggalavaggo paṭhamo.

aṅguttara nikāya 2
Numbered Discourses 2

7. sukhavagga
7. Happiness

64
64

“dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

katamāni dve?
What two?

gihisukhañca pabbajitasukhañca.
The happiness of laypeople, and the happiness of renunciates.

imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

etadaggaṃ, bhikkhave, imesaṃ dvinnāṃ sukhānaṃ yadidaṃ pabbajitasukhaṃ”ti.
The better of these two kinds of happiness is the happiness of renunciates.”

65
65

“dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

katamāni dve?
What two?

kāmasukhañca nekkhammasukhañca.
Sensual happiness and the happiness of renunciation.

imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

etadaggaṃ, bhikkhave, imesaṃ dvinnāṃ sukhānaṃ yadidaṃ nekkhammasukhaṃ”ti.
The better of these two kinds of happiness is the happiness of renunciation.”

66
66

“dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

katamāni dve?
What two?

upadhisukhañca nirupadhisukhañca.
The happiness of attachments, and the happiness of no attachments.

imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

etadaggaṃ, bhikkhave, imesaṃ dvinnāṃ sukhānaṃ yadidaṃ nirupadhisukhaṃ”ti.
The better of these two kinds of happiness is the happiness of no attachments.”

67
67

“dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

katamāni dve?
What two?

sāsavasukhañca anāsavasukhañca.
Defiled happiness and undefiled happiness.

imāni kho, bhikkhave, dve sukhāni.

These are the two kinds of happiness.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ anāsavasukhaṃ”ti.

The better of these two kinds of happiness is the happiness of no defilements.”

68

68

“dvemāni, bhikkhave, sukhāni.

“There are, mendicants, these two kinds of happiness.

katamāni dve?

What two?

sāmisañca sukhaṃ nirāmisañca sukhaṃ.

Material happiness and spiritual happiness.

imāni kho, bhikkhave, dve sukhāni.

These are the two kinds of happiness.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nirāmisaṃ sukhaṃ”ti.

The better of these two kinds of happiness is spiritual happiness.”

69

69

“dvemāni, bhikkhave, sukhāni.

“There are, mendicants, these two kinds of happiness.

katamāni dve?

What two?

ariyasukhañca anariyasukhañca.

Noble happiness and ignoble happiness.

imāni kho, bhikkhave, dve sukhāni.

These are the two kinds of happiness.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ ariyasukhaṃ”ti.

The better of these two kinds of happiness is noble happiness.”

70

70

“dvemāni, bhikkhave, sukhāni.

“There are, mendicants, these two kinds of happiness.

katamāni dve?

What two?

kāyikañca sukhaṃ cetasikañca sukhaṃ.

Physical happiness and mental happiness.

imāni kho, bhikkhave, dve sukhāni.

These are the two kinds of happiness.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ cetasikaṃ sukhaṃ”ti.

The better of these two kinds of happiness is mental happiness.”

71

71

“dvemāni, bhikkhave, sukhāni.

“There are, mendicants, these two kinds of happiness.

katamāni dve?

What two?

sappītikañca sukhaṃ nippītikañca sukhaṃ.

Happiness with rapture and happiness free of rapture.

imāni kho, bhikkhave, dve sukhāni.

These are the two kinds of happiness.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nippītikaṃ sukhan”ti.

The better of these two kinds of happiness is happiness free of rapture.”

72

72

“dvemāni, bhikkhave, sukhāni.

“There are, mendicants, these two kinds of happiness.

katamāni dve?

What two?

sātasukhañca upekkhāsukhañca.

The happiness of pleasure and the happiness of equanimity.

imāni kho, bhikkhave, dve sukhāni.

These are the two kinds of happiness.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ upekkhāsukhan”ti.

The better of these two kinds of happiness is the happiness of equanimity.”

73

73

“dvemāni, bhikkhave, sukhāni.

“There are, mendicants, these two kinds of happiness.

katamāni dve?

What two?

samādhisukhañca asamādhisukhañca.

The happiness of immersion and the happiness without immersion.

imāni kho, bhikkhave, dve sukhāni.

These are the two kinds of happiness.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ samādhisukhan”ti.

The better of these two kinds of happiness is the happiness of immersion.”

74

74

“dvemāni, bhikkhave, sukhāni.

“There are, mendicants, these two kinds of happiness.

katamāni dve?

What two?

sappītikārammaṇaṇca sukhaṃ nippītikārammaṇaṇca sukhaṃ.

Happiness that relies on rapture and happiness that relies on freedom from rapture.

imāni kho, bhikkhave, dve sukhāni.

These are the two kinds of happiness.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nippītikārammaṇaṃ sukhan”ti.

The better of these two kinds of happiness is happiness that relies on freedom from rapture.”

75

75

“dvemāni, bhikkhave, sukhāni.

“There are, mendicants, these two kinds of happiness.

katamāni dve?

What two?

sātārammaṇaṇca sukhaṃ upekkhārammaṇaṇca sukhaṃ.

Happiness that relies on pleasure and happiness that relies on equanimity.

imāni kho, bhikkhave, dve sukhāni.

These are the two kinds of happiness.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ upekkhārammaṇaṃ sukhān'ti.

The better of these two kinds of happiness is happiness that relies on equanimity."

76

76

“dvemāni, bhikkhave, sukhāni.

“There are, mendicants, these two kinds of happiness.

katamāni dve?

What two?

rūpārammaṇaṇca sukhaṃ arūpārammaṇaṇca sukhaṃ.

Happiness that relies on form and happiness that relies on the formless.

imāni kho, bhikkhave, dve sukhāni.

These are the two kinds of happiness.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ arūpārammaṇaṃ sukhān'ti.

The better of these two kinds of happiness is happiness that relies on the formless."

sukhavaggo dutiyo.

-

8. sanimittavagga
8. With a Foundation

77
77

“sanimittā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no animittā.
“Bad, unskillful qualities, mendicants, arise with a foundation, not without a foundation.
tasseva nimittassa pahānā evaṃ te pāpakā akusalā dhammā na hontī”ti.
By giving up that foundation, those bad, unskillful qualities do not occur.”

78
78

“sanidānā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no anidānā.
“Bad, unskillful qualities, mendicants, arise with a source, not without a source.
tasseva nidānassa pahānā evaṃ te pāpakā akusalā dhammā na hontī”ti.
By giving up that source, those bad, unskillful qualities do not occur.”

79
79

“sahetukā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no ahetukā.
“Bad, unskillful qualities, mendicants, arise with a cause, not without a cause.
tasseva hetussa pahānā evaṃ te pāpakā akusalā dhammā na hontī”ti.
By giving up that cause, those bad, unskillful qualities do not occur.”

80
80

“sasaṅkhārā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no asaṅkhārā.
“Bad, unskillful qualities, mendicants, arise with conditions, not without conditions.
tesaṃyeva saṅkhārānaṃ pahānā evaṃ te pāpakā akusalā dhammā na hontī”ti.
By giving up those conditions, those bad, unskillful qualities do not occur.”

81
81

“sappaccayā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no appaccayā.
“Bad, unskillful qualities, mendicants, arise with a reason, not without a reason.
tasseva paccayassa pahānā evaṃ te pāpakā akusalā dhammā na hontī”ti.
By giving up that reason, those bad, unskillful qualities do not occur.”

82
82

“sarūpā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no arūpā.
“Bad, unskillful qualities, mendicants, arise with form, not without form.
tasseva rūpassa pahānā evaṃ te pāpakā akusalā dhammā na hontī”ti.
By giving up that form, those bad, unskillful qualities do not occur.”

83
83

“savedanā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no avedanā.
“Bad, unskillful qualities, mendicants, arise with feeling, not without feeling.
tassāyeva vedanāya pahānā evaṃ te pāpakā akusalā dhammā na hontī”ti.
By giving up that feeling, those bad, unskillful qualities do not occur.”

84
84

“sasaññā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no asaññā.
“Bad, unskillful qualities, mendicants, arise with perception, not without perception.

tassāyeva saññāya pahānā evaṃ te pāpakā akusalā dhammā na hontī”ti.
By giving up that perception, those bad, unskillful qualities do not occur.”

85
85

“saviññāṇā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no aviññāṇā.
“Bad, unskillful qualities, mendicants, arise with consciousness, not without consciousness.

tasseva viññāṇassa pahānā evaṃ te pāpakā akusalā dhammā na hontī”ti.
By giving up that consciousness, those bad, unskillful qualities do not occur.”

86
86

“saṅkhatārammaṇā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no
asaṅkhatārammaṇā.
*“Bad, unskillful qualities, mendicants, arise with a conditioned basis, not without a
conditioned basis.*

tasseva saṅkhatassa pahānā evaṃ te pāpakā akusalā dhammā na hontī”ti.
By giving up that conditioned basis, those bad, unskillful qualities do not occur.”

sanimittavaggo tatiyo.

aṅguttara nikāya 2
Numbered Discourses 2

9. dhammavagga
9. Things

87
87

“dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

katame dve?
What two?

cetovimutti ca paññāvimutti ca.
Freedom of heart and freedom by wisdom.

ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

88
88

“dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

katame dve?
What two?

paggāho ca avikkhepo ca.
Exertion, and not being distracted.

ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

89
89

“dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

katame dve?
What two?

nāmañca rūpañca.
Name and form.

ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

90
90

“dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

katame dve?
What two?

vijjā ca vimutti ca.
Knowledge and freedom.

ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

91
91

“dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

katame dve?

What two?

bhavadiṭṭhi ca vibhavadiṭṭhi ca.

Views favoring continued existence and views favoring ending existence.

ime kho, bhikkhave, dve dhammā”ti.

These are the two things.”

92

92

“dveme, bhikkhave, dhammā.

“There are, mendicants, these two things.

katame dve?

What two?

ahirikañca anottappañca.

Lack of conscience and prudence.

ime kho, bhikkhave, dve dhammā”ti.

These are the two things.”

93

93

“dveme, bhikkhave, dhammā.

“There are, mendicants, these two things.

katame dve?

What two?

hirī ca ottappañca.

Conscience and prudence.

ime kho, bhikkhave, dve dhammā”ti.

These are the two things.”

94

94

“dveme, bhikkhave, dhammā.

“There are, mendicants, these two things.

katame dve?

What two?

dovacassatā ca pāpamittatā ca.

Being hard to admonish and having bad friends.

ime kho, bhikkhave, dve dhammā”ti.

These are the two things.”

95

95

“dveme, bhikkhave, dhammā.

“There are, mendicants, these two things.

katame dve?

What two?

sovacassatā ca kalyāṇamittatā ca.

Being easy to admonish and having good friends.

ime kho, bhikkhave, dve dhammā”ti.

These are the two things.”

96

96

“dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

katame dve?
What two?

dhātukusalatā ca manasikāra-kusalatā ca.
Skill in the elements and skill in attention.

ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

97
97

“dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

katame dve?
What two?

āpattikusalatā ca āpattivuṭṭhānakusalatā ca.
Skill in offenses and skill in rehabilitation from offenses.

ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

dharmavaggo catuttho.

10. bālavagga
10. Fools

98
98

“dveme, bhikkhave, bālā.
“Mendicants, there are two fools.

katame dve?
What two?

yo ca anāgataṃ bhāraṃ vahati, yo ca āgataṃ bhāraṃ na vahati.
One who takes responsibility for what has not come to pass, and one who doesn't take responsibility for what has come to pass.

ime kho, bhikkhave, dve bālā”ti.
These are the two fools.”

99
99

“dveme, bhikkhave, paṇḍitā.
“There are two who are astute.

katame dve?
What two?

yo ca anāgataṃ bhāraṃ na vahati, yo ca āgataṃ bhāraṃ vahati.
One who doesn't take responsibility for what has not come to pass, and one who does take responsibility for what has come to pass.

ime kho, bhikkhave, dve paṇḍitā”ti.
These are the two who are astute.”

100
100

“dveme, bhikkhave, bālā.
“Mendicants, there are two fools.

katame dve?
What two?

yo ca akappiye kappiyasaññī, yo ca kappiye akappiyasaññī.
One who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable.

ime kho, bhikkhave, dve bālā”ti.
These are the two fools.”

101
101

“dveme, bhikkhave, paṇḍitā.
“There are two who are astute.

katame dve?
What two?

yo ca akappiye akappiyasaññī, yo ca kappiye kappiyasaññī.
One who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable.

ime kho, bhikkhave, dve paṇḍitā”ti.
These are the two who are astute.”

102
102

“dveme, bhikkhave, bālā.
“Mendicants, there are two fools.

katame dve?
What two?

yo ca anāpattiya āpattisaññī, yo ca āpattiya anāpattisaññī.
One who perceives a non-offense as an offense, and one who perceives an offense as a non-offense.

ime kho, bhikkhave, dve bālā”ti.
These are the two fools.”

103
103

“dveme, bhikkhave, paṇḍitā.
“There are two who are astute.

katame dve?
What two?

yo ca anāpattiya anāpattisaññī, yo ca āpattiya āpattisaññī.
One who perceives a non-offense as a non-offense, and one who perceives an offense as an offense.

ime kho, bhikkhave, dve paṇḍitā”ti.
These are the two who are astute.”

104
104

“dveme, bhikkhave, bālā.
“Mendicants, there are two fools.

katame dve?
What two?

yo ca adhamme dhammasaññī, yo ca dhamme adhammasaññī.
One who perceives what is not the teaching as the teaching, and one who perceives the teaching as not the teaching.

ime kho, bhikkhave, dve bālā”ti.
These are the two fools.”

105
105

“dveme, bhikkhave, paṇḍitā.
“There are two who are astute.

katame dve?
What two?

yo ca dhamme dhammasaññī, yo ca adhamme adhammasaññī.
One who perceives the teaching as the teaching, and one who perceives what is not the teaching as not the teaching.

ime kho, bhikkhave, dve paṇḍitā”ti.
These are the two who are astute.”

106
106

“dveme, bhikkhave, bālā.
“Mendicants, there are two fools.

katame dve?
What two?

yo ca avinaye vinayasaññī, yo ca vinaye avinayasaññī.

One who perceives what is not the training as the training, and one who perceives what is the training as not the training.

ime kho, bhikkhave, dve bālā”ti.

These are the two fools.”

107

107

“dveme, bhikkhave, paṇḍitā.

“There are two who are astute.

katame dve?

What two?

yo ca avinaye avinayasaññī, yo ca vinaye vinayasaññī.

One who perceives what is not the training as not the training, and one who perceives what is the training as the training.

ime kho, bhikkhave, dve paṇḍitā”ti.

These are the two who are astute.”

108

108

“dvinnam, bhikkhave, āsavā vaḍḍhanti.

“For these two, defilements grow.

katamesam dvinnam?

What two?

yo ca na kukkuccāyitabbaṃ kukkuccāyati, yo ca kukkuccāyitabbaṃ na kukkuccāyati.

One who is remorseful over something they shouldn’t be, and one who isn’t remorseful over something they should be.

imesam kho, bhikkhave, dvinnam āsavā vaḍḍhanti”ti.

These are the two whose defilements grow.”

109

109

“dvinnam, bhikkhave, āsavā na vaḍḍhanti.

“For these two, defilements don’t grow.

katamesam dvinnam?

What two?

yo ca na kukkuccāyitabbaṃ na kukkuccāyati, yo ca kukkuccāyitabbaṃ kukkuccāyati.

One who isn’t remorseful over something they shouldn’t be, and one who is remorseful over something they should be.

imesam kho, bhikkhave, dvinnam āsavā na vaḍḍhanti”ti.

These are the two whose defilements don’t grow.”

110

110

“dvinnam, bhikkhave, āsavā vaḍḍhanti.

“For these two, defilements grow.

katamesam dvinnam?

What two?

yo ca akappiye kappiyasaññī, yo ca kappiye akappiyasaññī.

One who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable.

imesaṃ kho, bhikkhave, dvinnaṃ āsavā vaḍḍhanti”ti.

These are the two whose defilements grow.”

111

111

“dvinnaṃ, bhikkhave, āsavā na vaḍḍhanti.

“For these two, defilements don’t grow.

katamesaṃ dvinnaṃ?

What two?

yo ca akappiye akappiyasaññī, yo ca kappiye kappiyasaññī.

One who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable.

imesaṃ kho, bhikkhave, dvinnaṃ āsavā na vaḍḍhanti”ti.

These are the two whose defilements don’t grow.”

112

112

“dvinnaṃ, bhikkhave, āsavā vaḍḍhanti.

“For these two, defilements grow.

katamesaṃ dvinnaṃ?

What two?

yo ca āpattiya anāpattisaññī, yo ca anāpattiya āpattisaññī.

One who perceives an offense as a non-offense, and one who perceives a non-offense as an offense.

imesaṃ kho, bhikkhave, dvinnaṃ āsavā vaḍḍhanti”ti.

These are the two whose defilements grow.”

113

113

“dvinnaṃ, bhikkhave, āsavā na vaḍḍhanti.

“For these two, defilements don’t grow.

katamesaṃ dvinnaṃ?

What two?

yo ca āpattiya āpattisaññī, yo ca anāpattiya anāpattisaññī.

One who perceives an offense as an offense, and one who perceives a non-offense as a non-offense.

imesaṃ kho, bhikkhave, dvinnaṃ āsavā na vaḍḍhanti”ti.

These are the two whose defilements don’t grow.”

114

114

“dvinnaṃ, bhikkhave, āsavā vaḍḍhanti.

“For these two, defilements grow.

katamesaṃ dvinnaṃ?

What two?

yo ca adhamme dhammasaññī, yo ca dhamme adhammasaññī.

One who perceives what is not the teaching as the teaching, and one who perceives the teaching as not the teaching.

imesaṃ kho, bhikkhave, dvinnaṃ āsavā vaḍḍhanti”ti.

These are the two whose defilements grow.”

115

115

“dvinnam, bhikkhave, āsavā na vaḍḍhanti.

“For these two, defilements don’t grow.

katamesaṃ dvinnam?

What two?

yo ca dhamme dhammasaññī, yo ca adhamme adhammasaññī.

One who perceives the teaching as the teaching, and one who perceives what is not the teaching as not the teaching.

imesaṃ kho, bhikkhave, dvinnam āsavā na vaḍḍhantī”ti.

These are the two whose defilements don’t grow.”

116
116

“dvinnam, bhikkhave, āsavā vaḍḍhanti.

“For these two, defilements grow.

katamesaṃ dvinnam?

What two?

yo ca avinaye vinayasaññī, yo ca vinaye avinayasaññī.

One who perceives what is not the training as the training, and one who perceives what is the training as not the training.

imesaṃ kho, bhikkhave, dvinnam āsavā vaḍḍhantī”ti.

These are the two whose defilements grow.”

117
117

“dvinnam, bhikkhave, āsavā na vaḍḍhanti.

“For these two, defilements don’t grow.

katamesaṃ dvinnam?

What two?

yo ca avinaye avinayasaññī, yo ca vinaye vinayasaññī.

One who perceives what is not the training as not the training, and one who perceives what is the training as the training.

imesaṃ kho, bhikkhave, dvinnam āsavā na vaḍḍhantī”ti.

These are the two whose defilements don’t grow.”

bālavaggo pañcamo.

dutiyo paṇṇāsako samatto.

aṅguttara nikāya 2
Numbered Discourses 2

11. āsāduppajahavagga
11. Hopes That Are Hard to Give Up

118
118

“dvemā, bhikkhave, āsā duppajahā.
“These two hopes are hard to give up.

katamā dve?
What two?

lābhāsā ca jīvītāsā ca.
The hope for wealth and the hope for long life.

imā kho, bhikkhave, dve āsā duppajahā”ti.
These are two hopes that are hard to give up.”

119
119

“dveme, bhikkhave, puggalā dullabhā lokasmiṃ.
“These two people are rare in the world.

katame dve?
What two?

yo ca pubbakārī, yo ca kataññū katavedī.
One who takes the initiative, and one who is grateful and thankful.

ime kho, bhikkhave, dve puggalā dullabhā lokasmin”ti.
These are the two people who are rare in the world.”

120
120

“dveme, bhikkhave, puggalā dullabhā lokasmiṃ.
“These two people are rare in the world.

katame dve?
What two?

titto ca tappetā ca.
One who is satisfied, and one who satisfies others.

ime kho, bhikkhave, dve puggalā dullabhā lokasmin”ti.
These are the two people who are rare in the world.”

121
121

“dveme, bhikkhave, puggalā duttappayā.
“These two people are hard to satisfy in the world.

katame dve?
What two?

yo ca laddhaṃ laddhaṃ nikkhipati, yo ca laddhaṃ laddhaṃ vissajjeti.
One who continually hoards wealth, and one who continually wastes wealth.

ime kho, bhikkhave, dve puggalā duttappayā”ti.
These are the two people who are hard to satisfy in the world.”

122
122

“dveme, bhikkhave, puggalā sutappayā.
“These two people are easy to satisfy in the world.

katame dve?

What two?

yo ca laddham laddham na nikkhipati, yo ca laddham laddham na vissajjeti.
One who does not continually hoard wealth, and one who does not continually waste wealth.

ime kho, bhikkhave, dve puggalā sutappayā”ti.
These are the two people who are easy to satisfy in the world.”

123
123

“dveme, bhikkhave, paccayā rāgassa uppādāya.
“There are two conditions for the arising of greed.

katame dve?
What two?

subhanimittaṇca ayoniso ca manasikāro.
The feature of beauty and improper attention.

ime kho, bhikkhave, dve paccayā rāgassa uppādāyā”ti.
These are the two conditions for the arising of greed.”

124
124

“dveme, bhikkhave, paccayā dosassa uppādāya.
“There are two conditions for the arising of hate.

katame dve?
What two?

paṭighanimittaṇca ayoniso ca manasikāro.
The feature of harshness and improper attention.

ime kho, bhikkhave, dve paccayā dosassa uppādāyā”ti.
These are the two conditions for the arising of hate.”

125
125

“dveme, bhikkhave, paccayā micchādiṭṭhiyā uppādāya.
“There are two conditions for the arising of wrong view.

katame dve?
What two?

parato ca ghoso ayoniso ca manasikāro.
The words of another and improper attention.

ime kho, bhikkhave, dve paccayā micchādiṭṭhiyā uppādāyā”ti.
These are the two conditions for the arising of wrong view.”

126
126

“dveme, bhikkhave, paccayā sammādiṭṭhiyā uppādāya.
“There are two conditions for the arising of right view.

katame dve?
What two?

parato ca ghoso, yoniso ca manasikāro.
The words of another and proper attention.

ime kho, bhikkhave, dve paccayā sammādiṭṭhiyā uppādāyā”ti.
These are the two conditions for the arising of right view.”

127
127

“dvemā, bhikkhave, āpattiyo.

“There are these two offenses.

katamā dve?

What two?

lahukā ca āpatti, garukā ca āpatti.

A light offense and a serious offense.

imā kho, bhikkhave, dve āpattiyo”ti.

These are the two offenses.”

128

128

“dvemā, bhikkhave, āpattiyo.

“There are these two offenses.

katamā dve?

What two?

duṭṭhullā ca āpatti, aduṭṭhullā ca āpatti.

An offense with corrupt intention and an offense without corrupt intention.

imā kho, bhikkhave, dve āpattiyo”ti.

These are the two offenses.”

129

129

“dvemā, bhikkhave, āpattiyo.

“There are these two offenses.

katamā dve?

What two?

sāvasesā ca āpatti, anavasesā ca āpatti.

An offense requiring rehabilitation and an offense not requiring rehabilitation.

imā kho, bhikkhave, dve āpattiyo”ti.

These are the two offenses.”

āsāduppajahavaggo paṭhamo.

12. āyācanavagga
12. Aspiration

130
130

“saddho, bhikkhave, bhikkhu evaṃ sammā āyācamāno āyāceyya:
“A faithful monk would rightly aspire:

‘tādiso homi yādisā sārīputtamoggallānā’ti.
‘May I be like Sārīputta and Moggallāna!’

esā, bhikkhave, tuḷā etaṃ pamāṇaṃ mama sāvakānaṃ bhikkhūnaṃ yadidaṃ
sārīputtamoggallānā”ti.
These are a standard and a measure for my monk disciples, that is, Sārīputta and Moggallāna.”

131
131

“saddhā, bhikkhave, bhikkhunī evaṃ sammā āyācamānā āyāceyya:
“A faithful nun would rightly aspire:

‘tādisī homi yādisī khemā ca bhikkhunī uppalavaṇṇā cā’ti.
‘May I be like the nuns Khemā and Uppalavaṇṇā!’

esā, bhikkhave, tuḷā etaṃ pamāṇaṃ mama sāvikānaṃ bhikkhunīnaṃ yadidaṃ
khemā ca bhikkhunī uppalavaṇṇā cā”ti.
These are a standard and a measure for my nun disciples, that is, the nuns Khemā and
Uppalavaṇṇā.”

132
132

“saddho, bhikkhave, upāsako evaṃ sammā āyācamāno āyāceyya:
“A faithful layman would rightly aspire:

‘tādiso homi yādiso citto ca gahapati hatthako ca ālavako’ti.
‘May I be like the householder Citta and Hatthaka of Ālavī!’

esā, bhikkhave, tuḷā etaṃ pamāṇaṃ mama sāvakānaṃ upāsakānaṃ yadidaṃ citto ca
gahapati hatthako ca ālavako”ti.
These are a standard and a measure for my male lay followers, that is, the householder Citta
and Hatthaka of Ālavī.”

133
133

“saddhā, bhikkhave, upāsikā evaṃ sammā āyācamānā āyāceyya:
“A faithful laywoman would rightly aspire:

‘tādisī homi yādisī khujjuttarā ca upāsikā veḷukaṇḍakiyā ca nandamātā’ti.
‘May I be like the laywomen Khujjuttarā and Veḷukaṇḍakī, Nanda’s mother!’

esā, bhikkhave, tuḷā etaṃ pamāṇaṃ mama sāvikānaṃ upāsikānaṃ yadidaṃ
khujjuttarā ca upāsikā veḷukaṇḍakiyā ca nandamātā”ti.
These are a standard and a measure for my female lay disciples, that is, the laywomen
Khujjuttarā and Veḷukaṇḍakī, Nanda’s mother.”

134
134

“dvīhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khaṭaṃ
upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca
apuññaṃ pasavati.
“When a foolish, incompetent bad person has two qualities they keep themselves broken and
damaged. They deserve to be blamed and criticized by sensible people, and they make much
bad karma.

katamehi dvīhi?

What two?

ananuvicca अपariyogāhetvā avaṇṇārahassa vaṇṇaṃ bhāsati,
Without examining or scrutinizing, they praise those deserving of criticism

ananuvicca अपariyogāhetvā vaṇṇārahassa avaṇṇaṃ bhāsati.
and they criticize those deserving of praise.

imehi kho, bhikkhave, dvīhi dhammehi samannāgato bālo abyatto asappuriso khatam upahatam attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavatīti.

When a foolish, incompetent bad person has these two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

dvīhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhatam anupahatam attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati.

When an astute, competent good person has two qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.

katamehi dvīhi?

What two?

anuvicca pariyoḡāhetvā avaṇṇārahassa avaṇṇaṃ bhāsati,
After examining and scrutinizing, they criticize those deserving of criticism

anuvicca pariyoḡāhetvā vaṇṇārahassa vaṇṇaṃ bhāsati.
and they praise those deserving of praise.

imehi kho, bhikkhave, dvīhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhatam anupahatam attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavatīti.

When an astute, competent good person has these two qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit."

135
135

“dvīhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khatam upahatam attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

“When a foolish, incompetent bad person has two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

katamehi dvīhi?

What two?

ananuvicca अपariyogāhetvā appasādanīye thāne pasādaṃ upadaṃseti,
Without examining or scrutinizing, they arouse faith in things that are dubious,

ananuvicca अपariyogāhetvā pasādanīye thāne appasādaṃ upadaṃseti.
and they don't arouse faith in things that are inspiring.

imehi kho, bhikkhave, dvīhi dhammehi samannāgato bālo abyatto asappuriso khatam upahatam attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavatīti.

When a foolish, incompetent bad person has these two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

dvīhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhaṭaṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati.

When an astute, competent good person has two qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.

katamehi dvīhi?

What two?

anuvicca pariyoḡāhetvā appasādanīye thāne appasādaṃ upadaṃseti,

After examining or scrutinizing, they don't arouse faith in things that are dubious,

anuvicca pariyoḡāhetvā pasādanīye thāne pasādaṃ upadaṃseti.

and they do arouse faith in things that are inspiring.

imehi kho, bhikkhave, dvīhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhaṭaṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati”ti.

When an astute, competent good person has these two qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.”

136

136

“dvīsu, bhikkhave, micchāpaṭipajjamāno bālo abyatto asappuriso khaṭaṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

“When a foolish, incompetent bad person acts wrongly toward two people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

katamesu dvīsu?

What two?

mātari ca pitari ca.

Mother and father.

imesu kho, bhikkhave, dvīsu micchāpaṭipajjamāno bālo abyatto asappuriso khaṭaṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati”ti.

When a foolish, incompetent bad person acts wrongly toward these two people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

dvīsu, bhikkhave, sammāpaṭipajjamāno paṇḍito viyatto sappuriso akkhaṭaṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati.

When an astute, competent good person acts rightly toward two people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.

katamesu dvīsu?

What two?

mātari ca pitari ca.

Mother and father.

imesu kho, bhikkhave, dvīsu sammāpaṭipajjamāno paṇḍito viyatto sappuriso akkhaṭaṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati”ti.

When an astute, competent good person acts rightly toward these two people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.”

137

137

“dvīsu, bhikkhave, micchāpaṭipajjamāno bālo abyatto asappuriso khatam upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

“When a foolish, incompetent bad person acts wrongly toward two people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

katamesu dvīsu?

What two?

tathāgate ca tathāgatasāvake ca.

The Realized One and a disciple of the Realized One.

imesu kho, bhikkhave, micchāpaṭipajjamāno bālo abyatto asappuriso khatam upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

When a foolish, incompetent bad person acts wrongly toward these people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

dvīsu, bhikkhave, sammāpaṭipajjamāno paṇḍito viyatto sappuriso akkhatam anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati.

When an astute, competent good person acts rightly toward two people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.

katamesu dvīsu?

What two?

tathāgate ca tathāgatasāvake ca.

The Realized One and a disciple of the Realized One.

imesu kho, bhikkhave, dvīsu sammāpaṭipajjamāno paṇḍito viyatto sappuriso akkhatam anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati”ti.

When an astute, competent good person acts rightly toward these two people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.”

138

138

“dveme, bhikkhave, dhammā.

“There are these two things.

katame dve?

What two?

sacittavodānañca na ca kiñci loke upādiyati.

Cleaning your own mind, and not grasping at anything in the world.

ime kho, bhikkhave, dve dhammā”ti.

These are the two things.”

139

139

“dveme, bhikkhave, dhammā.

“There are these two things.

katame dve?

What two?

kodho ca upanāho ca.

Anger and hostility.

ime kho, bhikkhave, dve dhammā”ti.

These are the two things.”

“dveme, bhikkhave, dhammā.
“There are these two things.

katame dve?
What two?

kodhavinayo ca upanāhavinayo ca.
Dispelling anger and dispelling hostility.

ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

āyācanavaggo dutiyo.

aṅguttara nikāya 2
Numbered Discourses 2

13. dānavagga
13. Giving

141
141

“dvemāni, bhikkhave, dānāni.
“There are these two gifts.

katamāni dve?
What two?

āmisadānañca dhammadānañca.
A gift of material things and a gift of the teaching.

imāni kho, bhikkhave, dve dānāni.
These are the two gifts.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ dānānaṃ yadidaṃ dhammadānaṃ”ti.
The better of these two gifts is the gift of the teaching.”

142
142

“dveme, bhikkhave, yāgā.
“There are these two offerings.

katame dve?
What two?

āmisayāgo ca dhammayāgo ca.
An offering of material things and an offering of the teaching.

ime kho, bhikkhave, dve yāgā.
These are the two offerings.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ yāgānaṃ yadidaṃ dhammayāgo”ti.
The better of these two offerings is an offering of the teaching.”

143
143

“dveme, bhikkhave, cāgā.
“There are these two acts of generosity.

katame dve?
What two?

āmisacāgo ca dhammacāgo ca.
Generosity with material things and generosity with the teaching.

ime kho, bhikkhave, dve cāgā.
These are the two acts of generosity.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ cāgānaṃ yadidaṃ dhammacāgo”ti.
The better of these two acts of generosity is generosity with the teaching.”

144
144

“dveme, bhikkhave, pariccāgā.
“There are these two kinds of charity.

katame dve?
What two?

āmisapariccāgo ca dhammapariccāgo ca.
Charity in material things and charity in the teaching.

ime kho, bhikkhave, dve pariccāgā.

These are the two kinds of charity.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ pariccāgānaṃ yadidaṃ dhammapariccāgo”ti.

The better of these two kinds of charity is a charity in the teaching.”

145

145

“dveme, bhikkhave, bhogā.

“There are these two riches.

katame dve?

What two?

āmisabhogo ca dhammabhogo ca.

Riches in material things and riches in the teaching.

ime kho, bhikkhave, dve bhogā.

These are the two riches.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ bhogānaṃ yadidaṃ dhammabhogo”ti.

The better of these two riches is riches in the teaching.”

146

146

“dveme, bhikkhave, sambhogā.

“There are these two kinds of enjoyment.

katame dve?

What two?

āmisasambhogo ca dhammasambhogo ca.

Enjoyment of material things and enjoyment of the teaching.

ime kho, bhikkhave, dve sambhogā.

These are the two kinds of enjoyment.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sambhogānaṃ yadidaṃ dhammasambhogo”ti.

The better of these two kinds of enjoyment is the enjoyment of the teaching.”

147

147

“dveme, bhikkhave, saṃvibhāgā.

“There are these two kinds of sharing.

katame dve?

What two?

āmisasaṃvibhāgo ca dhammasaṃvibhāgo ca.

Sharing material things and sharing the teaching.

ime kho, bhikkhave, dve saṃvibhāgā.

These are the two kinds of sharing.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ saṃvibhāgānaṃ yadidaṃ dhammasaṃvibhāgo”ti.

The better of these two kinds of sharing is sharing the teaching.”

148

148

“dveme, bhikkhave, saṅgahā.

“There are these two kinds of inclusion.

katame dve?

What two?

āmisasaṅgaho ca dhammasaṅgaho ca.

Inclusion in material things and inclusion in the teaching.

ime kho, bhikkhave, dve saṅgahā.

These are the two kinds of inclusion.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ saṅgahānaṃ yadidaṃ dhammasaṅgaho”ti.

The better of these two kinds of inclusion is inclusion in the teaching.”

149

149

“dveme, bhikkhave, anuggahā.

“There are these two kinds of support.

katame dve?

What two?

āmisānuggaho ca dhammānuggaho ca.

Support in material things and support in the teaching.

ime kho, bhikkhave, dve anuggahā.

These are the two kinds of support.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ anuggahānaṃ yadidaṃ dhammānuggaho”ti.

The better of these two kinds of support is support in the teaching.”

150

150

“dvemā, bhikkhave, anukampā.

“There are these two kinds of sympathy.

katamā dve?

What two?

āmisānukampā ca dhammānukampā ca.

Sympathy in material things and sympathy in the teaching.

imā kho, bhikkhave, dve anukampā.

These are the two kinds of sympathy.

etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ anukampānaṃ yadidaṃ dhammānukampā”ti.

The better of these two kinds of sympathy is sympathy in the teaching.”

dānavaggo tatiyo.

-

aṅguttara nikāya 2
Numbered Discourses 2

14. santhāravagga
14. Welcome

151
151

“dveme, bhikkhave, santhārā.
“There are these two kinds of welcome.

katame dve?
What two?

āmisasanthāro ca dhammasanthāro ca.
Welcome in material things and welcome in the teaching.

ime kho, bhikkhave, dve santhārā.
These are the two kinds of welcome.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ santhārānaṃ yadidaṃ dhammasanthāro”ti.
The better of these two kinds of welcome is the welcome in the teaching.”

152
152

“dveme, bhikkhave, paṭisanthārā.
“There are these two kinds of hospitality.

katame dve?
What two?

āmisaṃpaṭisanthāro ca dhammapaṭisanthāro ca.
Hospitality in material things and hospitality in the teaching.

ime kho, bhikkhave, dve paṭisanthārā.
These are the two kinds of hospitality.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ paṭisanthārānaṃ yadidaṃ dhammapaṭisanthāro”ti.
The better of these two kinds of hospitality is hospitality in the teaching.”

153
153

“dvemā, bhikkhave, esanā.
“There are these two quests.

katamā dve?
What two?

āmisesanā ca dhammesanā ca.
The quest for material things and the quest for the teaching.

imā kho, bhikkhave, dve esanā.
These are the two quests.

etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ esanānaṃ yadidaṃ dhammesanā”ti.
The better of these two quests is the quest for the teaching.”

154
154

“dvemā, bhikkhave, pariyesanā.
“There are these two searches.

katamā dve?
What two?

āmisapariyesanā ca dhammapariyesanā ca.
The search for material things and the search for the teaching.

imā kho, bhikkhave, dve pariyesanā.

These are the two searches.

etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ pariyesanānaṃ yadidaṃ dhammapariyesanā”ti.

The better of these two searches is the search for the teaching.”

155

155

“dvemā, bhikkhave, pariyetthiyo.

“There are these two kinds of seeking.

katamā dve?

What two?

āmisapariyetthi ca dhammapariyetthi ca.

Seeking for material things and seeking for the teaching.

imā kho, bhikkhave, dve pariyetthiyo.

These are the two kinds of seeking.

etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ pariyetthīnaṃ yadidaṃ dhammapariyetthi”ti.

The better of these two kinds of seeking is seeking for the teaching.”

156

156

“dvemā, bhikkhave, pūjā.

“There are these two kinds of worship.

katamā dve?

What two?

āmisapūjā ca dhammapūjā ca.

Worship of material things and worship of the teaching.

imā kho, bhikkhave, dve pūjā.

These are the two kinds of worship.

etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ pūjānaṃ yadidaṃ dhammapūjā”ti.

The better of these two kinds of worship is worship of the teaching.”

157

157

“dvemāni, bhikkhave, ātithēyyāni.

“There are these two ways of serving guests.

katamāni dve?

What two?

āmisātithēyyaṇca dhammātithēyyaṇca.

Serving guests with material things and serving guests with the teaching.

imāni kho, bhikkhave, dve ātithēyyāni.

These are the two ways of serving guests.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ ātithēyyānaṃ yadidaṃ dhammātithēyyan”ti.

The better of these two ways of serving guests is to serve them with the teaching.”

158

158

“dvemā, bhikkhave, iddhiyo.

“There are, mendicants, these two successes.

katamā dve?

What two?

āmisiddhi ca dhammiddhi ca.
Success in material things and success in the teaching.

imā kho, bhikkhave, dve iddhiyo.
These are the two successes.

etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ iddhīnaṃ yadidaṃ dhammiddhī”ti.
The better of these two successes is success in the teaching.”

159
159

“dvemā, bhikkhave, vuddhiyo.
“There are, mendicants, these two kinds of growth.

katamā dve?
What two?

āmisavuddhi ca dhammavuddhi ca.
Growth in material things and growth in the teaching.

imā kho, bhikkhave, dve vuddhiyo.
These are the two kinds of growth.

etadaggaṃ, bhikkhave, imāsaṃ dvinnaṃ vuddhīnaṃ yadidaṃ dhammavuddhī”ti.
The better of these two kinds of growth is growth in the teaching.”

160
160

“dvemāni, bhikkhave, ratanāni.
“There are these two treasures.

katamāni dve?
What two?

āmisaratanañca dhammaratanañca.
The treasure of material things and the treasure of the teaching.

imāni kho, bhikkhave, dve ratanāni.
These are the two treasures.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ ratanānaṃ yadidaṃ dhammaratanan”ti.
The better of these two treasures is the treasure of the teaching.”

161
161

“dveme, bhikkhave, sannicayā.
“There are these two kinds of accumulation.

katame dve?
What two?

āmisasannicayo ca dhammasannicayo ca.
Accumulation of material things and accumulation of the teaching.

ime kho, bhikkhave, dve sannicayā.
These are the two kinds of accumulation.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sannicayānaṃ yadidaṃ dhammasannicayo”ti.
The better of these two kinds of accumulation is the accumulation of the teaching.”

162
162

“dvemāni, bhikkhave, vepullāni.
“There are, mendicants, these two kinds of increase.

katamāni dve?
What two?

āmisavepullañca dhammavepullañca.

Increase in material things and increase in the teaching.

imāni kho, bhikkhave, dve vepullāni.

These are the two kinds of increase.

etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ vepullānaṃ yadidaṃ dhammavepullan”ti.

The better of these two kinds of increase is increase in the teaching.”

santhāravaggo catuttho.

-

aṅguttara nikāya 2
Numbered Discourses 2

15. samāpattivagga
15. Attainment

163
163

“dveme, bhikkhave, dhammā.
“There are these two things.

katame dve?
What two?

samāpattikusalatā ca samāpattivutthānakusalatā ca.
Skill in meditative attainments and skill in emerging from those attainments.

ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

164
164

“dveme, bhikkhave, dhammā.
“There are these two things.

katame dve?
What two?

ajjavañca maddavañca.
Integrity and gentleness.

ime kho, bhikkhave, dve dhammā”.
These are the two things.”

165
165

“dveme, bhikkhave, dhammā.
“There are these two things.

katame dve?
What two?

khanti ca soraccañca.
Patience and gentleness.

ime kho, bhikkhave, dve dhammā”.
These are the two things.”

166
166

“dveme, bhikkhave, dhammā.
“There are these two things.

katame dve?
What two?

sākhalyaṇca paṭisanthāro ca.
Friendliness and hospitality.

ime kho, bhikkhave, dve dhammā”.
These are the two things.”

167
167

“dveme, bhikkhave, dhammā.
“There are these two things.

katame dve?

What two?

avihimsā ca soceyyaṇca.

Harmlessness and purity.

ime kho, bhikkhave, dve dhammā”.

These are the two things.”

168

168

“dveme, bhikkhave, dhammā.

“There are these two things.

katame dve?

What two?

indriyesu aguttadvāratā ca bhojane amattaññutā ca.

Not guarding the sense doors and eating too much.

ime kho, bhikkhave, dve dhammā”.

These are the two things.”

169

169

“dveme, bhikkhave, dhammā.

“There are these two things.

katame dve?

What two?

indriyesu guttadvāratā ca bhojane mattaññutā ca.

Guarding the sense doors and moderation in eating.

ime kho, bhikkhave, dve dhammā”.

These are the two things.”

170

170

“dveme, bhikkhave, dhammā.

“There are these two things.

katame dve?

What two?

paṭisaṅkhānabalaṇca bhāvanābalaṇca.

The power of reflection and the power of development.

ime kho, bhikkhave, dve dhammā”.

These are the two things.”

171

171

“dveme, bhikkhave, dhammā.

“There are these two things.

katame dve?

What two?

satibalaṇca samādhibalaṇca.

The power of mindfulness and the power of immersion.

ime kho, bhikkhave, dve dhammā”.

These are the two things.”

172

172

“dveme, bhikkhave, dhammā.

“There are these two things.

katame dve?

What two?

samatho ca vipassanā ca.

Serenity and discernment.

ime kho, bhikkhave, dve dhammā”.

These are the two things.”

173

173

“dveme, bhikkhave, dhammā.

“There are these two things.

katame dve?

What two?

sīlavipatti ca diṭṭhivipatti ca.

Failure in ethical conduct and failure in view.

ime kho, bhikkhave, dve dhammā”.

These are the two things.”

174

174

“dveme, bhikkhave, dhammā.

“There are these two things.

katame dve?

What two?

sīlasampadā ca diṭṭhisampadā ca.

Accomplishment in ethical conduct and accomplishment in view.

ime kho, bhikkhave, dve dhammā”.

These are the two things.”

175

175

“dveme, bhikkhave, dhammā.

“There are these two things.

katame dve?

What two?

sīlavisuddhi ca diṭṭhivisuddhi ca.

Purification of ethics and purification of view.

ime kho, bhikkhave, dve dhammā”.

These are the two things.”

176

176

“dveme, bhikkhave, dhammā.

“There are these two things.

katame dve?

What two?

diṭṭhivisuddhi ca yathādiṭṭhissa ca padhānaṃ.

Purification of view and making an effort in line with that view.

ime kho, bhikkhave, dve dhammā”.

These are the two things.”

177
177

“dveme, bhikkhave, dhammā.
“There are these two things.

katame dve?
What two?

asantutṭhitā ca kusalesu dhammesu, appaṭivānitā ca padhānasmiṃ.
To never be content with skillful qualities, and to never stop trying.

ime kho, bhikkhave, dve dhammā”.
These are the two things.”

178
178

“dveme, bhikkhave, dhammā.
“There are these two things.

katame dve?
What two?

mutṭhassaccañca asampajaññañca.
Lack of mindfulness and lack of situational awareness.

ime kho, bhikkhave, dve dhammā”.
These are the two things.”

179
179

“dveme, bhikkhave, dhammā.
“There are these two things.

katame dve?
What two?

sati ca sampajaññañca.
Mindfulness and situational awareness.

ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

samāpattivaggo pañcamo.

tatiyo paṇṇāsako samatto.

16. kodhapeyyāla
16. Abbreviated Texts Beginning with Anger

180
180

“dveme, bhikkhave, dhammā.
“There are these two things.

katame dve?
What two?

kodho ca upanāho ca ... makkho ca paḷāso ca ... issā ca macchariyaṇa ... māyā ca
sātheyyaṇa ... ahirikaṇa anottappaṇa.

*Anger and hostility ... offensiveness and contempt ... jealousy and stinginess ... deceit and
deviousness ... lack of conscience and prudence.*

ime kho, bhikkhave, dve dhammā”.
These are the two things.”

181–185
181–185

“dveme, bhikkhave, dhammā.
“There are these two things.

katame dve?
What two?

akkodho ca anupanāho ca ... amakkho ca apaḷāso ca ... anissā ca amacchariyaṇa
... amāyā ca asātheyyaṇa ... hirī ca ottappaṇa.

*Freedom from anger and hostility ... freedom from offensiveness and contempt ... freedom from
jealousy and stinginess ... freedom from deceit and deviousness ... conscience and prudence.*

ime kho, bhikkhave, dve dhammā”.
These are the two things.”

186–190
186–190

“dvīhi, bhikkhave, dhammehi samannāgato dukkhaṃ viharati.
“Anyone who has two things lives in suffering.

katamehi dvīhi?
What two?

kodhena ca upanāhena ca ... makkhena ca paḷāsenā ca ... issāya ca macchariyena ca
... māyāya ca sātheyyena ca ... ahirikena ca anottappena ca.

*Anger and hostility ... offensiveness and contempt ... jealousy and stinginess ... deceit and
deviousness ... lack of conscience and prudence.*

imehi kho, bhikkhave, dvīhi dhammehi samannāgato dukkhaṃ viharati”.
Anyone who has these two things lives in suffering.”

191–195
191–195

“dvīhi, bhikkhave, dhammehi samannāgato sukhaṃ viharati.
“Anyone who has these two things lives happily.

katamehi dvīhi?
What two?

akkodhena ca anupanāhena ca ... amakkhena ca apaḷāsenā ca ... anissāya ca
amacchariyena ca ... amāyāya ca asātheyyena ca ... hiriyā ca ottappena ca.

*Freedom from anger and hostility ... freedom from offensiveness and contempt ... freedom from
jealousy and stinginess ... freedom from deceit and deviousness ... conscience and prudence.*

imehi kho, bhikkhave, dvīhi dhammehi samannāgato sukhaṃ viharatī”.

Anyone who has these two things lives happily.”

196–200
196–200

“dveme, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṃvattanti.

“These two things lead to the decline of a mendicant trainee.

katame dve?
What two?

kodho ca upanāho ca ... makkho ca paḷāso ca ... issā ca macchariyaṇa ... māyā ca sātheyyaṇa ... ahirikaṇa anottappaṇa.

Anger and hostility ... offensiveness and contempt ... jealousy and stinginess ... deceit and deviousness ... lack of conscience and prudence.

ime kho, bhikkhave, dve dhammā sekhassa bhikkhuno parihānāya saṃvattanti”.

These two things lead to the decline of a mendicant trainee.”

201–205
201–205

“dveme, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṃvattanti.

“These two things don’t lead to the decline of a mendicant trainee.

katame dve?
What two?

akkodho ca anupanāho ca ... amakkho ca apaḷāso ca ... anissā ca amacchariyaṇa ... amāyā ca asātheyyaṇa ... hirī ca ottappaṇa.

Freedom from anger and hostility ... freedom from offensiveness and contempt ... freedom from jealousy and stinginess ... freedom from deceit and deviousness ... conscience and prudence.

ime kho, bhikkhave, dve dhammā sekhassa bhikkhuno aparihānāya saṃvattanti”.

These two things don’t lead to the decline of a mendicant trainee.”

206–210
206–210

“dvīhi, bhikkhave, dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ niraye.

“Anyone who has two things is cast down to hell.

katamehi dvīhi?
What two?

kodhena ca upanāhena ca ... makkhena ca paḷāsenā ca ... issāya ca macchariyena ca ... māyāya ca sātheyyena ca ... ahirikena ca anottappena ca.

Anger and hostility ... offensiveness and contempt ... jealousy and stinginess ... deceit and deviousness ... lack of conscience and prudence.

imehi kho, bhikkhave, dvīhi dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ niraye”.

Anyone who has these two things is cast down to hell.”

211–215
211–215

“dvīhi, bhikkhave, dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ sagge.

“Anyone who has two things is raised up to heaven.

katamehi dvīhi?
What two?

akkodhena ca anupanāhena ca ... amakkhena ca apaḷāsenā ca ... anissāya ca amacchariyena ca ... amāyāya ca asātheyyena ca ... hiriyā ca ottappena ca.

Freedom from anger and hostility ... freedom from offensiveness and contempt ... freedom from jealousy and stinginess ... freedom from deceit and deviousness ... conscience and prudence.

imehi kho, bhikkhave, dvīhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge”.

Anyone who has these two things is raised up to heaven.”

216–220
216–220

“dvīhi, bhikkhave, dhammehi samannāgato idhekacco kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

“When they have two things, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

katamehi dvīhi?

What two?

kodhena ca upanāhena ca ... makkhena ca paḷāsaṇa ca ... issāya ca macchariyena ca ... māyāya ca sātheyyena ca ... ahirikena ca anottappena ca.

Anger and hostility ... offensiveness and contempt ... jealousy and stinginess ... deceit and deviousness ... lack of conscience and prudence.

imehi kho, bhikkhave, dvīhi dhammehi samannāgato idhekacco kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati”.

When they have two things, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

221–229
221–229

“dvīhi, bhikkhave, dhammehi samannāgato idhekacco kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

“When they have two things, some people—when their body breaks up, after death—are reborn in a good place, a heavenly realm.

katamehi dvīhi?

What two?

akkodhena ca anupanāhena ca ... amakkhena ca apaḷāsaṇa ca ... anissāya ca amacchariyena ca ... amāyāya ca asātheyyena ca ... hiriyaṃ ca ottappena ca.

Freedom from anger and hostility ... freedom from offensiveness and contempt ... freedom from jealousy and stinginess ... freedom from deceit and deviousness ... conscience and prudence.

imehi kho, bhikkhave, dvīhi dhammehi samannāgato idhekacco kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati”.

When they have these two things, some people—when their body breaks up, after death—are reborn in a good place, a heavenly realm.

kodhapeyyālaṃ nitṭhitaṃ.

aṅguttara nikāya 2
Numbered Discourses 2

17. akusalapeyyāla

17. Abbreviated Texts Beginning with the Unskillful

230–279
230–279

“dveme, bhikkhave, dhammā akusalā ... dveme, bhikkhave, dhammā kusalā ...
dveme, bhikkhave, dhammā sāvajjā ... dveme, bhikkhave, dhammā anavajjā ...
dveme, bhikkhave, dhammā dukkhudrayā ... dveme, bhikkhave, dhammā
sukhudrayā ... dveme, bhikkhave, dhammā dukkhavipākā ... dveme, bhikkhave,
dhammā sukhavipākā ... dveme, bhikkhave, dhammā sabyābajjhā ... dveme,
bhikkhave, dhammā abyābajjhā.

*“These two things are unskillful ... are skillful ... are blameworthy ... are blameless ... have
suffering as outcome ... have happiness as outcome ... result in suffering ... result in happiness
... are hurtful ... are not hurtful.*

katame dve?
What two?

akkodho ca anupanāho ca ... amakkho ca apaḷāso ca ... anissā ca amacchariyaṇa
... amāyā ca asātheyyaṇa ... hirī ca ottappaṇa.

*Freedom from anger and hostility ... freedom from offensiveness and contempt ... freedom from
jealousy and stinginess ... freedom from deceit and deviousness ... conscience and prudence.*

ime kho, bhikkhave, dve dhammā abyābajjhā”ti. (1–50.)

These are the two things that are not hurtful.”

akusalapeyyālaṃ niṭṭhitam.

18. vinayaṭṭhāyāla

18. Abbreviated Texts Beginning with the Training

280
280

“dveme, bhikkhave, atthavase paṭicca tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ.

“For two reasons the Realized One laid down training rules for his disciples.

katame dve?
What two?

saṃghasutṭhātāya saṃghaphāsutāya ... dumaṅkūnaṃ puggalānaṃ niggaḥāya, pesalānaṃ bhikkhūnaṃ phāsuvihārāya ... dīṭṭhadhammikānaṃ āsavānaṃ saṃvarāya, samparāyikānaṃ āsavānaṃ paṭighātāya ... dīṭṭhadhammikānaṃ verānaṃ saṃvarāya, samparāyikānaṃ verānaṃ paṭighātāya ... dīṭṭhadhammikānaṃ vajjanaṃ saṃvarāya, samparāyikānaṃ vajjanaṃ paṭighātāya ... dīṭṭhadhammikānaṃ bhayānaṃ saṃvarāya, samparāyikānaṃ bhayānaṃ paṭighātāya ... dīṭṭhadhammikānaṃ akusalānaṃ dhammānaṃ saṃvarāya, samparāyikānaṃ akusalānaṃ dhammānaṃ paṭighātāya ... gihīnaṃ anukampāya, pāpicchānaṃ bhikkhūnaṃ pakkhupacchedāya ... appasannānaṃ pasādāya, pasannānaṃ bhiyyobhāvāya ... saddhammatṭhitiyā vinayānuggahāya.

For the well-being and comfort of the Saṅgha ... For keeping difficult persons in check and for the comfort of good-hearted mendicants ... For restraining defilements that affect the present life and protecting against defilements that affect lives to come ... For restraining threats to the present life and protecting against threats to lives to come ... For restraining faults that affect the present life and protecting against faults that affect lives to come ... For restraining hazards that affect the present life and protecting against hazards that affect lives to come ... For restraining unskillful qualities that affect the present life and protecting against unskillful qualities that affect lives to come ... Out of sympathy for laypeople and for breaking up factions of mendicants with wicked desires ... For inspiring confidence in those without it, and increasing confidence in those who have it ... For the continuation of the true teaching and the support of the training.

ime kho, bhikkhave, dve atthavase paṭicca tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ”ti.

These are the two reasons why the Realized One laid down training rules for his disciples.”

281–309
281–309

“dveme, bhikkhave, atthavase paticca tathāgatena sāvakānaṃ pātimokkhaṃ paññattaṃ ... pe ... pātimokkhuddeso paññatto ... pātimokkhatthapanāṃ paññattaṃ ... pavāraṇā paññattā ... pavāraṇatthapanāṃ paññattaṃ ... tajjaṇīyakammaṃ paññattaṃ ... niyassakammaṃ paññattaṃ ... pabbājaṇīyakammaṃ paññattaṃ ... paṭisaṇāṇīyakammaṃ paññattaṃ ... ukkhepaṇīyakammaṃ paññattaṃ ... parivāsadānaṃ paññattaṃ ... mūlāyapaṭikassanaṃ paññattaṃ ... mānattadānaṃ paññattaṃ ... abbhānaṃ paññattaṃ ... osāraṇīyaṃ paññattaṃ ... nissāraṇīyaṃ paññattaṃ ... upasampadā paññattā ... ñattikammaṃ paññattaṃ ... ñattidutiyakammaṃ paññattaṃ ... ñatticatutthakammaṃ paññattaṃ ... apaññatte paññattaṃ ... paññatte anupaññattaṃ ... sammukhāvinayo paññatto ... sativinayo paññatto ... amūlavinayo paññatto ... paṭiññātakaraṇaṃ paññattaṃ ... yebhuyyasikā paññattā ... tassapāpiyasikā paññattā ... tiṇavatthārako paññatto.

“For two reasons the Realized One laid down for his disciples the monastic code ... the recitation of the monastic code ... the suspension of the recitation of the monastic code ... the invitation to admonish ... the setting aside of the invitation to admonish ... the disciplinary act of censure ... placing under dependence ... banishment ... reconciliation ... debarment ... probation ... being sent back to the beginning ... penance ... reinstatement ... restoration ... removal ... ordination ... an act with a motion ... an act with a motion and one announcement ... an act with a motion and three announcements ... laying down what was not previously laid down ... amending what was laid down ... the settling of a disciplinary matter in the presence of those concerned ... the settling of a disciplinary matter by accurate recollection ... the settling of a disciplinary matter due to recovery from madness ... the settling of a disciplinary matter due to the acknowledgement of the offense ... the settling of a disciplinary matter by the decision of a majority ... the settling of a disciplinary matter by a verdict of aggravated misconduct ... the settling of a disciplinary matter by covering over with grass.

katame dve?

What two?

saṅghasutthutāya, saṅghaphāsutāya ... dummaṅkūnaṃ puggalānaṃ niggaḥāya, pesalānaṃ bhikkhūnaṃ phāsuvihārāya ... diṭṭhadhammikaṇaṃ āsavānaṃ saṃvarāya, samparāyikaṇaṃ āsavānaṃ paṭighātāya ... diṭṭhadhammikaṇaṃ verānaṃ saṃvarāya, samparāyikaṇaṃ verānaṃ paṭighātāya ... diṭṭhadhammikaṇaṃ vajjānaṃ saṃvarāya, samparāyikaṇaṃ vajjānaṃ paṭighātāya ... diṭṭhadhammikaṇaṃ bhayānaṃ saṃvarāya, samparāyikaṇaṃ bhayānaṃ paṭighātāya ... diṭṭhadhammikaṇaṃ akusalānaṃ dhammānaṃ saṃvarāya, samparāyikaṇaṃ akusalānaṃ dhammānaṃ paṭighātāya ... gihīnaṃ anukampāya, pāpicchānaṃ bhikkhūnaṃ pakkhupacchedāya ... appasannānaṃ pasādāya, pasannānaṃ bhīyyobhāvāya ... saddhammatthitīyā, vinayānuggahāya.

For the well-being and comfort of the Saṅgha ... For keeping difficult persons in check and for the comfort of good-hearted mendicants ... For restraining defilements that affect the present life and protecting against defilements that affect lives to come ... For restraining threats to the present life and protecting against threats to lives to come ... For restraining faults that affect the present life and protecting against faults that affect lives to come ... For restraining hazards that affect the present life and protecting against hazards that affect lives to come ... For restraining unskillful qualities that affect the present life and protecting against unskillful qualities that affect lives to come ... Out of sympathy for laypeople and for breaking up factions of mendicants with wicked desires ... For inspiring confidence in those without it, and increasing confidence in those who have it ... For the continuation of the true teaching and the support of the training.

ime kho, bhikkhave, dve atthavase paṭicca tathāgatena sāvakānaṃ tiṇavatthārako paññatto”ti. (11–300.)

These are the two reasons why the Realized One laid down the settlement of a disciplinary matter by covering over with grass for his disciples.”

vinayapeyyālaṃ niṭṭhitaṃ.

aṅguttara nikāya 2
Numbered Discourses 2

19. rāgaḥpeyyāla
19. Abbreviated Texts Beginning with Greed

310–321
310–321

“rāgassa, bhikkhave, abhiññāya dve dhammā bhāvetabbā.
“For insight into greed, two things should be developed.

katame dve?
What two?

samatho ca vipassanā ca.
Serenity and discernment.

rāgassa, bhikkhave, abhiññāya ime dve dhammā bhāvetabbā”ti. (1)
For insight into greed, these two things should be developed.”

“rāgassa, bhikkhave, pariññāya ... parikkhayāya ... pahānāya ... khayāya ... vayāya ... virāgāya ... nirodhāya ... cāgāya ... paṭinissaggāya dve dhammā bhāvetabbā ...
pe ... (2–10.)
“For the complete understanding ... finishing ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go of greed, two things should be developed.”

322–479
322–479

“dosassa ... pe ... mohassa ... kodhassa ... upanāhassa ... makkhassa ... paḷāsassa ... issāya ... macchariyassa ... māyāya ... sāṭheyyassa ... thambhassa ...
sārambhassa ... mānassa ... atimānassa ... madassa ... pamādassa ... abhiññāya ...
pariññāya ... parikkhayāya ... pahānāya ... khayāya ... vayāya ... virāgāya ...
nirodhāya ... cāgāya ... paṭinissaggāya dve dhammā bhāvetabbā.
“Of hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... jealousy ... stinginess ... deceit ... deviousness ... obstinacy ... aggression ... conceit ... arrogance ... vanity ... negligence ... for insight ... complete understanding ... finishing ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go ... two things should be developed.

katame dve?
What two?

samatho ca vipassanā ca.
Serenity and discernment.

pamādassa, bhikkhave, paṭinissaggāya ime dve dhammā bhāvetabbā”ti.
For the letting go of negligence, these two things should be developed.”

idamavoca bhagavā.
That is what the Buddha said.

attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

rāgaḥpeyyālaṃ niṭṭhitaṃ.

dukanipātāpāli niṭṭhitā.
The Book of the Twos is finished.