

Āṅguttara Nikāya:
Duka-nipāta
The Book of the Twos
Selected from
The Numerical Discourses of the Buddha
A Translation of the Āṅguttara Nikāya
by Bhikkhu Bodhi
○ Wisdom Publications ● Boston ● 2012
© Bhikkhu Bodhi

This file is for exclusive use by students in the Sutta Study Class conducted by Ven. Bhikkhu Bodhi at Chuang Yen Monastery. Otherwise it is subject to all the conditions on the reverse of the title page in the original publication, namely:
“No part of this book may be reproduced in any form or by any means, electronic or mechanical, including photography, recording, or by any information storage and retrieval system or technologies now known or later developed, without permission in writing from the publisher.

[47] The Book of the Twos

Homage to the Blessed One, the Arahant,
the Perfectly Enlightened One

I. Entering upon the Rains

1 (1) Faults

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus:

"Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, there are these two faults. What two? The fault pertaining to the present life, and the fault pertaining to the future life.

"And what is the fault pertaining to the present life? Here, someone sees that when kings arrest a robber, a criminal, they subject him to various punishments: they have him flogged with whips, beaten with canes, beaten with clubs; they have his hands cut off, his feet cut off, his hands and feet cut off; his ears cut off, his nose cut off, his ears and nose cut off; they have him subjected to the 'porridge pot,' to the 'polished-shell shave,' to the 'Rāhu's mouth,' to the 'fiery wreath,' to the 'flaming hand,' to the 'blades of grass,' [48] to the 'bark dress,' to the 'antelope,' to the 'meat hooks,' to the 'coins,' to the 'lye pickling,' to the 'pivoting pin,' to the 'rolled-up palliasse'; and they

have him splashed with boiling oil, and they have him devoured by dogs, and they have him impaled alive on stakes, and they have his head cut off with a sword.¹

"It occurs to him: 'When kings have arrested a robber, a criminal, they subject him to various punishments because of his bad deeds: they have him flogged with whips ... they have his head cut off with a sword. Now if I were to commit such a bad deed, and if kings were to arrest me, they would subject me to the same punishments. They would have me flogged with whips ... they would have my head cut off with a sword.' Afraid of the fault pertaining to the present life, he does not plunder the belongings of others.² This is called the fault pertaining to the present life.

"And what is the fault pertaining to the future life? Here, someone reflects thus: 'Bodily misconduct has a bad painful result³ in the future life; verbal misconduct has a bad painful result in the future life; mental misconduct has a bad painful result in the future life. Now if I were to engage in misconduct by body, speech, and mind, then, with the breakup of the body, after death, I would be reborn in the plane of misery, in a bad destination, in the lower world, in hell!' [49] Afraid of the fault pertaining to the future

¹ Mp gives detailed explanations of all these punishments. I translate only the first few and leave the rest to the reader's imagination. (1) The *porridge pot* (*bilaṅgathālika*): they crack open his skull, take up a hot iron ball with tongs, put the ball inside, and boil his brains until they overflow. (2) The *polished-shell shave* (*saṅkhamuṇḍika*): they cut the skin [in the area] bounded by his upper lip, the roots of the ears, and gullet, bind all his head hairs into a knot, tie them around a stick, and pull it up, so that his skin together with his head hairs comes off; then they rub his skull with coarse sand and wash it, until it becomes the color of a conch shell. (3) *Rāhu's mouth* (*rāhumukha*): they force open his mouth with a spike and burn a lamp inside his mouth, or they dig into his mouth with a spade until the blood flows and fills his mouth. (4) The *fiery wreath* (*jotimālika*): they wind an oiled cloth around his entire body and ignite it. (5) The *flaming hand* (*hatthapajjotika*): they wind an oiled cloth around his hand and ignite it so that it burns like a lamp.

² Mp: "Even if a bundle of a thousand [gold pieces] had fallen along the road, he would not steal it thinking to support himself with it, but he would turn it over with his heel and go his way, thinking: 'What need do I have with this?'"

³ Both Ce and Be read *pāpako dukkho vipāko* here, as against Ee *pāpako vipāko*.

life, he abandons bodily misconduct and develops bodily good conduct; he abandons verbal misconduct and develops verbal good conduct; he abandons mental misconduct and develops mental good conduct; he maintains himself in purity. This is called the fault pertaining to the future life.

"These, bhikkhus, are the two faults. Therefore, bhikkhus, you should train yourselves thus: 'We will fear the fault pertaining to the present life; we will fear the fault pertaining to the future life. We will be fearful of faults and see peril in faults.' It is in such a way that you should train yourselves. It is to be expected that one who is fearful of faults and sees peril in faults will be freed from all faults."

2 (2) Striving

"Bhikkhus, there are these two strivings that are hard to achieve in the world. What two? The striving of lay people who dwell at home for the purpose of presenting [monastics with] robes, almsfood, lodgings, and medicines and provisions for the sick; and the striving of those who gone forth from the household life into homelessness for the relinquishment of all acquisitions. These are the two strivings that are hard to achieve in the world.

"Of these two strivings, bhikkhus, the foremost is the striving for the relinquishment of all acquisitions.⁴ Therefore, bhikkhus, you should train yourselves thus: 'We will strive for the relinquishment of all acquisitions.' It is in such a way that you should train yourselves."

⁴ *Sabbūpadhipaṭinissagga*. Mp specifies three types of "acquisitions" (*upadhi*): the five aggregates, the defilements, and volitional activities (*khandha*, *kilesa*, *abhisāṅkhārā*). The relinquishment of these is a synonym for nibbāna. The striving for this is the energy arisen along with insight and the path.

3 (3) Causing Torment

"Bhikkhus, there are these two things that cause torment. What two? Here, someone has engaged in bodily misconduct but failed to engage in bodily good conduct; engaged in verbal misconduct but failed to engage in verbal good conduct; engaged in mental misconduct but failed to engage in mental good conduct. He is tormented, [thinking]: 'I have engaged in bodily misconduct'; he is tormented [thinking]: 'I have failed to engage in bodily good conduct'; he is tormented, [thinking]: 'I have engaged in verbal misconduct'; he is tormented, [thinking]: 'I have failed to engage in verbal good conduct'; he is tormented, [thinking]: 'I have engaged in mental misconduct'; he is tormented [thinking]: 'I have failed to engage in mental good conduct.' These, bhikkhus, are the two things that cause torment."⁵

4 (4) Not Causing Torment

"Bhikkhus, there are these two things that do not cause torment. [50] What two? Here, someone has engaged in bodily good conduct and avoided engaging in bodily misconduct; engaged in verbal good conduct and avoided engaging in verbal misconduct; engaged in mental good conduct and avoided engaging in mental misconduct. He is not tormented, [knowing]: 'I have engaged in bodily good conduct'; he is not tormented, [knowing]: 'I have avoided engaging in bodily misconduct'; he is

⁵ The two things that cause torment (*dhammā tapanīyā*) are not expressly stated as such in the text, but it is clear that they are (1) engaging in misconduct, and (2) failing to engage in good conduct. The same applies, with appropriate changes, to the following sutta.

not tormented, [knowing]: 'I have engaged in verbal good conduct'; he is not tormented, [knowing]: 'I have avoided engaging in verbal misconduct'; he is not tormented, [knowing]: 'I have engaged in mental good conduct'; he is not tormented, [knowing]: 'I have avoided engaging in mental misconduct.' These, bhikkhus, are the two things that do not cause torment."

5 (5) Known

"Bhikkhus, I have personally known two things: non-contentment in regard to wholesome qualities and indefatigability in striving.⁶ I strove indefatigably, [resolved]: 'Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, energy, and exertion.'⁷ It was by heedfulness that I achieved enlightenment, bhikkhus; it was by heedfulness that I achieved the unsurpassed security from bondage.⁸

"If, bhikkhus, you too would strive indefatigably, [resolved]: 'Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly

⁶ Mp: "By non-contentment in regard to wholesome qualities (*asantuṭṭhitā kusalesu dhammesu*) he shows: 'Not being content merely with *jhāna* or the luminous mark [of concentration], I aroused the path of arahantship. Until that arose, I was not content. And being dissatisfied in striving, I strove on, standing firm without retreating.' 'Indefatigability' (*appaṭivānitā*) means not turning back, not retreating. By *I strove indefatigably*, what is meant is this: 'When I was a bodhisatta, I strove on, not retreating, aspiring for omniscience.'"

⁷ This determination is found elsewhere in the Nikāyas: in AN at 8:13, IV 190,8-12; MN 70.27, I 481,1-5; and SN 12:22, II 28,24-28.

⁸ Mp: "Heedfulness (*appamāda*) consists in non-separation from mindfulness. *Unsurpassed security from bondage* (*anuttara yogakkhema*): by heedfulness he attained not only enlightenment but also unsurpassed security from bondage, consisting in the fruit of arahantship and *nibbāna*."

strength, energy, and exertion,' you too will, in no long time, realize for yourselves with direct knowledge, in this very life, that unsurpassed consummation of the spiritual life for the sake of which clansmen rightly go forth from the household life into homelessness; and having entered upon it, you will dwell in it. Therefore, bhikkhus, you should train yourselves thus: 'We will strive indefatigably, [resolved]: "Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, energy, and exertion.'" It is in such a way that you should train yourselves."

6 (6) Fetter

"Bhikkhus, there are these two things. What two? Contemplation of gratification in things that can fetter, and contemplation of disenchantment in things that can fetter.⁹ One who dwells contemplating gratification in things that can fetter does [51] not abandon lust, hatred, and delusion. Not having abandoned lust, hatred, and delusion, one is not freed from birth, from old age and death, from sorrow, lamentation, pain, dejection, and anguish; one is not freed from suffering, I say. One who dwells contemplating disenchantment in things that can fetter abandons lust, hatred, and delusion. Having abandoned lust, hatred, and delusion, one is freed from birth, from old age and death, from sorrow, lamentation, pain, dejection, and anguish; one is freed from suffering, I say. These, bhikkhus, are the two things."

⁹ See SN 12:53, II 86; SN 12:54, II 87; SN 12:57–59, II 89–91.

7 (7) Dark

"Bhikkhus, there are these two dark qualities. What two? Moral shamelessness and moral recklessness. These are the two dark qualities."

8 (8) Bright

"Bhikkhus, there are these two bright qualities. What two? Moral shame and moral dread.¹⁰ These are the two bright qualities."

9 (9) Behavior

"Bhikkhus, these two bright qualities protect the world. What two? Moral shame and moral dread. If these two bright qualities did not protect the world, there would not be seen here [any restraint regarding] one's mother, aunts, or the wives of one's teachers and [other] respected people.¹¹ The world would become promiscuous, like goats and sheep, chickens and pigs, dogs and jackals. But because these two bright qualities protect the world, there is seen here [restraint regarding] one's mother, aunts, or the wives of one's teachers and [other] respected people."

¹⁰ Moral shame (*hiri*) is disgust at bodily and verbal misconduct; moral dread (*ottappa*) is moral dread over such misconduct. Moral shame is directed inwardly. It arises from self-respect and induces one to reject wrongdoing based on the sense of one's own inherent dignity. Moral dread has an outward direction. It arises from fear of blame and induces one to reject wrongdoing based on fear of the consequences. For more details, see [CMA 86, As 124–25, and Vism 464,31–465,4, Ppn 14.142.](#)

¹¹ *Mātucchā* is one's maternal aunt; *mātulāni*, the wife of one's mother's brother. For simplicity's sake I refer to them jointly as "aunts."

10 (10) Entering upon the Rains

"Bhikkhus, there are these two [occasions for] entering upon the rains.¹² What two? The earlier and the later. These are the two [occasions for] entering upon the rains." [52]

II. Disciplinary Issues

11 (1)

"Bhikkhus, there are these two powers. What two? The power of reflection and the power of development.

"And what is the power of reflection? Here, someone reflects thus: 'Bodily misconduct has a bad result¹³ in the present life and in the future life; verbal misconduct has a bad result in the present life and in the future life; mental misconduct has a bad result in the present life and in the future life.' Having reflected thus, he abandons bodily misconduct and develops bodily good conduct; he abandons verbal misconduct and develops verbal good conduct; he abandons mental misconduct and develops mental good conduct; he maintains himself in purity. This is called the power of reflection.

¹² *Vassūpanāyikā*. The three-month rains residence is observed by monastics during the Indian rainy season. During this period, bhikkhus and bhikkhunīs must remain for three months at their chosen place of residence, though they are permitted to leave for up to seven days if there is a suitable reason. The earlier three-month rains period extends from the day after the full moon of Āsāḷha (normally occurring in July or early August) to the full moon of Kattika (normally in October or early November). The later three-month rains period begins and ends one month after the earlier one.

¹³ Here, in contrast with 2:1, both Ce and Be read simply *pāpako vipāko*, without *dukkho*.

"And what is the power of development? The power of development is the power of trainees.¹⁴ For relying on the power of a trainee, one abandons lust, hatred, and delusion. Having abandoned lust, hatred, and delusion, one does not do anything unwholesome; one does not pursue anything bad. This is called the power of development.

"These, bhikkhus, are the two powers."

12 (2)

"Bhikkhus, there are these two powers. What two? The power of reflection and the power of development.

"And what is the power of reflection? Here, someone reflects thus: 'Bodily misconduct has a bad result in the present life and in the future life; verbal misconduct has a bad result in the present life and in the future life; mental misconduct has a bad result in the present life and in the future life.' Having reflected thus, he abandons bodily misconduct and develops bodily good conduct; he abandons verbal misconduct and develops verbal good conduct; he abandons mental misconduct and develops mental good conduct; he maintains himself in purity. This is called the power of reflection.

"And what is the power of development? Here, [53] a bhikkhu develops the enlightenment factor of mindfulness that is based upon seclusion, dispassion, and

¹⁴ Ce *sekhametaṃ balaṃ*; Be *sekhānametaṃ balaṃ*; Ee *sekhānaṃ etaṃ balaṃ*. Mp: "The power of knowledge of the seven kinds of trainees." The seven kinds of trainees extend from the person on the path of stream-entry through the person on the path of arahantship. Thus they include all the noble persons except the arahant, who is *asekha*, "one beyond training."

cessation, maturing in release. He develops the enlightenment factor of discrimination of phenomena ... the enlightenment factor of energy ... the enlightenment factor of rapture ... the enlightenment factor of tranquility ... the enlightenment factor of concentration ... the enlightenment factor of equanimity that is based upon seclusion, dispassion, and cessation, maturing in release. This is called the power of development.

"These, bhikkhus, are the two powers."

13 (3)

"Bhikkhus, there are these two powers. What two? The power of reflection and the power of development.

"And what is the power of reflection? Here, someone reflects thus: 'Bodily misconduct has a bad result in the present life and in the future life; verbal misconduct has a bad result in the present life and in the future life; mental misconduct has a bad result in the present life and in the future life.' Having reflected thus, he abandons bodily misconduct and develops bodily good conduct; he abandons verbal misconduct and develops verbal good conduct; he abandons mental misconduct and develops mental good conduct; he maintains himself in purity. This is called the power of reflection.

"And what is the power of development? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal placidity and unification of mind and consists of

rapture and pleasure born of concentration, without thought and examination. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, he enters and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity. This is called the power of development.

"These, bhikkhus, are the two powers."

14 (4)

"Bhikkhus, the Tathāgata has these two kinds of Dhamma teaching. What two? In brief and in detail.¹⁵ The Tathāgata has these two kinds of Dhamma teaching."

15 (5)

"Bhikkhus, if, in regard to a particular disciplinary issue,¹⁶ the bhikkhu who has committed an offense and the bhikkhu who reproves him do not each thoroughly

¹⁵ *Saṅkhittena ca vitthārena ca.* Mp: "A brief teaching is one expounded briefly by reciting the outline (*mātikā*). A detailed teaching is one expounded by elaborating and analyzing the outline (*mātikaṃ vitthārato vibhajitvā kathitā*). But whether or not an outline is set up, a teaching spoken with elaboration and analysis is called a detailed teaching. The brief teaching is spoken for a person with great wisdom, a detailed teaching for a person whose intellect is blunter.... Though the entire Tipiṭaka is a brief teaching, it is here considered a detailed teaching."

¹⁶ Mp mentions the four kinds of disciplinary issues: involving a dispute (*vivādādhikaraṇa*); involving an accusation (*anuvādādhikaraṇa*); involving an offense (*āpattādhikaraṇa*); and involving

reflect upon themselves, it can be expected that this disciplinary issue [54] will lead to acrimony and animosity for a long time and the bhikkhus will not dwell at ease. But if the bhikkhu who has committed an offense and the bhikkhu who reproves him each thoroughly reflect upon themselves, it can be expected that this disciplinary issue will not lead to acrimony and animosity for a long time and the bhikkhus will dwell at ease.

"And how does the bhikkhu who has committed an offense thoroughly reflect upon himself? Here, the bhikkhu who has committed an offense reflects thus: 'I have committed a particular unwholesome misdeed with the body.'¹⁷ That bhikkhu saw me doing so. If I had not committed a particular unwholesome misdeed with the body, he would not have seen me doing so. But because I committed a particular unwholesome misdeed with the body, he saw me doing so. When he saw me committing a particular unwholesome misdeed with the body, he became displeased. Being displeased, he expressed his displeasure to me. Because he expressed his displeasure to me, I became displeased. Being displeased, I informed others. Thus in this case I was the one who incurred a transgression, just as a traveler does when he evades the customs duty on his goods.¹⁸ It is in this way that the bhikkhu who has committed an offense thoroughly reflects upon himself.

procedure (*kiccādhikaraṇa*). These are dealt with in detail at Vin II 88–92. Briefly, an issue involving a dispute arises when monks or nuns dispute about the Dhamma and the Vinaya; an issue involving an accusation arises when they accuse another member of committing a transgression; an issue involving an offense arises when a monk or nun who has committed a transgression seeks rehabilitation; and an issue involving procedure deals with the collective procedures of the Saṅgha. Methods for settling disciplinary issues (*adhikaraṇasamatha*) are explained at MN 104.12–20, II 247–50. See too Ṭhānissaro 2007a:546–61.

¹⁷ *Ahaṃ kho akusalaṃ āpanno kañcideva desaṃ kāyena*. Mp: "Here, by 'what is unwholesome' (*akusalaṃ*), an offense (*āpatti*) is intended; the meaning is 'I have committed an offense.' 'A particular misdeed' (*kañcideva desaṃ*): not every offense, but a particular kind of offense; the meaning is 'a certain offense.'"

¹⁸ *Suñkadāyakaṃ va bhaṇḍasmiṃ*. I have elaborated slightly on the terse Pāli expression to bring out

"And how does the reproving bhikkhu thoroughly reflect upon himself? Here, the reproving bhikkhu reflects thus: 'This bhikkhu has committed a particular unwholesome misdeed with the body. I saw him doing so. If this bhikkhu had not committed a particular unwholesome misdeed with the body, I would not have seen him doing so. [55] But because he committed a particular unwholesome misdeed with the body, I saw him doing so. When I saw him committing a particular unwholesome misdeed with the body, I became displeased. Being displeased, I expressed my displeasure to him.¹⁹ Because I expressed my displeasure to him, he became displeased. Being displeased, he informed others. Thus in this case I was the one who incurred a transgression, just as a traveler does when he evades the customs duty on his goods.' It is in this way that the reproving bhikkhu thoroughly reflects upon himself.

"If, bhikkhus, in regard to a particular disciplinary issue, the bhikkhu who has committed an offense and the bhikkhu who reproves him do not each thoroughly reflect upon themselves, it can be expected that this disciplinary issue will lead to acrimony and animosity for a long time and the bhikkhus will not dwell at ease. But if the bhikkhu who has committed an offense and the bhikkhu who reproves him each thoroughly reflect upon themselves, it can be expected that this disciplinary issue will not lead to acrimony and animosity for a long time and the bhikkhus will dwell at ease."

16 (6)

the sense. Mp: "A crime is incurred by one importing taxable goods when he avoids the taxation station, and he is the criminal in this case, not the kings or their employees."

¹⁹ Mp explains that the two faults on the part of the reproving monk are being overcome by displeasure and reproving the other because of his displeasure. The three faults on the part of the monk being reproved are committing the offense, being displeased, and informing others.

Then a certain brahmin approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One: "Why is it, Master Gotama, that some beings here, with the breakup of the body, after death, are reborn in the plane of misery, in a bad destination, in the lower world, in hell?"

"It is, brahmin, because of conduct contrary to the Dhamma, unrighteous conduct, that some beings here, with the breakup of the body, after death, are reborn in the plane of misery, in a bad destination, in the lower world, in hell."²⁰

"But why is it, Master Gotama, that some beings here with the breakup of the body, after death, are reborn in a good destination, in a heavenly world?"

"It is, brahmin, because of conduct in accordance with the Dhamma, righteous conduct, [56] that some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world."

"Excellent, Master Gotama! Excellent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness so those with good eyesight can see forms. I now go for refuge to Master Gotama, to the Dhamma, and to the Saṅgha of bhikkhus. Let Master Gotama consider me a lay follower who from today has gone for refuge for life."

17 (7)

²⁰ Conduct contrary to the Dhamma (*adhammacariyā*) and conduct in accordance with the Dhamma (*dhammacariyā*) are explained briefly in the following sutta. At **10:220** and **10:217** they are respectively identified with the ten courses of unwholesome and wholesome kamma.

Then the brahmin Jāṇussoṇī approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One: "Why is it, Master Gotama, that some beings here, with the breakup of the body, after death, are reborn in the plane of misery, in a bad destination, in the lower world, in hell?"

"It is, brahmin, because of what has been done and what has not been done that some beings here, with the breakup of the body, after death, are reborn in the plane of misery, in a bad destination, in the lower world, in hell."

"Why is it, Master Gotama, that some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world?"

"It is, brahmin, because of what has been done and what has not been done that some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world."²¹

"I do not understand in detail the meaning of this statement that Master Gotama has spoken in brief without analyzing the meaning in detail. It would be good if Master Gotama would teach me the Dhamma so that I would understand in detail the meaning of this statement."

"Then, brahmin, listen and attend closely. I will speak." [57]

"Yes, sir," the brahmin Jāṇussoṇī replied. The Blessed One said this:

²¹ Mp explains that the brahmin had approached the Buddha out of pride, intending to find fault with the teaching. The Buddha knew this and understood that the brahmin would benefit more easily if he were prompted by an ambiguous reply to inquire further. Since the Buddha first stated the cause of rebirth in heaven in the same terms as he stated the cause of rebirth in hell, the brahmin had to admit his perplexity and ask for clarification. This humbled him, opening his mind to understanding.

"Here, brahmin, someone has done deeds of bodily misconduct, not deeds of bodily good conduct; he has done deeds of verbal misconduct, not deeds of verbal good conduct; he has done deeds of mental misconduct, not deeds of mental good conduct. Thus it is because of what has been done and what has not been done that some beings here, with the breakup of the body, after death, are reborn in the plane of misery, in a bad destination, in the lower world, in hell. But someone here has done deeds of bodily good conduct, not deeds of bodily misconduct; he has done deeds of verbal good conduct, not deeds of verbal misconduct; he has done deeds of mental good conduct, not deeds of mental misconduct. Thus it is because of what has been done and what has not been done that some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world."

"Excellent, Master Gotama! ... [as in 2:16] ... Let Master Gotama consider me a lay follower who from today has gone for refuge for life."

18 (8)

Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"I say definitively, Ānanda, that deeds of bodily misconduct, verbal misconduct, and mental misconduct are not to be done."

"Since, bhante, the Blessed One has declared definitively that deeds of bodily misconduct, verbal misconduct, and mental misconduct are not to be done, what danger is to be expected in acting thus?"

"Ānanda, I have declared definitively that deeds of bodily misconduct, verbal misconduct, and mental misconduct are not to be done because in acting thus this danger is to be expected: one blames oneself; the wise, having investigated, censure one; a bad report circulates about one; one dies confused; and with the breakup of the body, after death, one is reborn in the plane of misery, in a bad destination, in the lower world, in hell. I have declared definitively that deeds of bodily misconduct, verbal misconduct, and mental misconduct are not to be done because in acting thus this danger is to be expected."

"I say definitively, Ānanda, [58] that deeds of bodily good conduct, verbal good conduct, and mental good conduct are to be done."

"Since, bhante, the Blessed One has declared definitively that deeds of bodily good conduct, verbal good conduct, and mental good conduct are to be done, what benefit is to be expected in acting thus?"

"Ānanda, I have declared definitively that deeds of bodily good conduct, verbal good conduct, and mental good conduct are to be done because in acting thus this benefit is to be expected: one does not blame oneself; the wise, having investigated, praise one; one acquires a good reputation; one dies unconfused; and with the breakup of the body, after death, one is reborn in a good destination, in a heavenly world. I have declared definitively that deeds of bodily good conduct, verbal good conduct, and mental good conduct are to be done because in acting thus this benefit is to be expected."

"Bhikkhus, abandon the unwholesome! It is possible to abandon the unwholesome. If it were not possible to abandon the unwholesome, I would not say: 'Bhikkhus, abandon the unwholesome!' But because it is possible to abandon the unwholesome, I say: 'Bhikkhus, abandon the unwholesome!' If this abandoning of the unwholesome led to harm and suffering, I would not tell you to abandon it. But because the abandoning of the unwholesome leads to welfare and happiness, I say: 'Bhikkhus, abandon the unwholesome!'

"Bhikkhus, develop the wholesome! It is possible to develop the wholesome. If it were not possible to develop the wholesome, I would not say: 'Bhikkhus, develop the wholesome!' But because it is possible to develop the wholesome, I say: 'Bhikkhus, develop the wholesome!' If this developing of the wholesome led to harm and suffering, I would not tell you to develop it. But because the developing of the wholesome leads to welfare and happiness, I say: 'Bhikkhus, develop the wholesome!'"

20 (10)²²

"Bhikkhus, there are these two things that lead to the decline and disappearance of the good Dhamma. What two? [59] Badly set down words and phrases and badly interpreted meaning.²³ When the words and phrases are badly set down, the meaning is badly interpreted. These are the two things that lead to the decline and disappearance of the good Dhamma.

²² Be divides this sutta into two, whereas Ce and Ee, which I follow, treat the passages on the disappearance and the continuation of the Dhamma as contrasting parts of a single sutta.

²³ *Dunnikkhittaṅca padabyañjanaṃ attho ca dunnīto.*

"Bhikkhus, there are these two things that lead to the continuation, non-decline, and non-disappearance of the good Dhamma. What two? Well-set down words and phrases and well-interpreted meaning.²⁴ When the words and phrases are well set down, the meaning is well interpreted. These are the two things that lead to the continuation, non-decline, and non-disappearance of the good Dhamma."

III. Fools

21 (1)

"Bhikkhus, there are these two kinds of fools. What two? One who does not see his transgression as a transgression, and one who does not, in accordance with the Dhamma, accept the transgression of one who is confessing. These are the two kinds of fools.²⁵

"Bhikkhus, there are these two kinds of wise people. What two? One who sees his transgression as a transgression, and one who, in accordance with the Dhamma, accepts the transgression of one who is confessing. These are the two kinds of wise people."

22 (2)

"Bhikkhus, these two misrepresent the Tathāgata. Which two? One full of hate who harbors hatred, and one endowed with faith because of his misunderstanding.

²⁴ *Sunikkhittaṅca padabyañjanaṃ attho ca sunīto.*

²⁵ Also at SN 11:24, I 239,26–31, where it is embedded in a story and embellished with a verse.

These two misrepresent the Tathāgata."²⁶

23 (3)²⁷

"Bhikkhus, these two misrepresent the Tathāgata. Which two? [60] One who explains what has not been stated and uttered by the Tathāgata as having been stated and uttered by him, and one who explains what has been stated and uttered by the Tathāgata as not having been stated and uttered by him. These two misrepresent the Tathāgata.

"Bhikkhus, these two do not misrepresent the Tathāgata. Which two? One who explains what has not been stated and uttered by the Tathāgata as not having been stated and uttered by him, and one who explains what has been stated and uttered by the Tathāgata as having been stated and uttered by him. These two do not misrepresent the Tathāgata."

24 (4)

"Bhikkhus, these two misrepresent the Tathāgata. Which two? One who explains a discourse whose meaning requires interpretation as a discourse whose

²⁶ Mp: "The former is exemplified by Sunakkhatta, who said: 'The ascetic Gotama does not have any superhuman qualities' (at MN 12.2, I 68,9-10). The latter is exemplified by a devotee whose faith is destitute of understanding, such as one who misrepresents the Tathāgata by claiming: 'The Buddha is entirely world-transcending (*buddho nāma sabbalokuttaro*); all the parts of his body, such as the head hairs, are world-transcending.'" This latter comment seems directed against the Lokottaravādins, a subset of the Mahāsāṅghikas that held the Buddhas are entirely world-transcendent.

²⁷ Ee divides this into two separate suttas by way of the two paragraphs, whereas Ce and Be take it as one.

meaning is explicit, and one who explains a discourse whose meaning is explicit as a discourse whose meaning requires interpretation. These two misrepresent the Tathāgata."²⁸

25 (5)

"Bhikkhus, these two do not misrepresent the Tathāgata. Which two? One who explains a discourse whose meaning requires interpretation as a discourse whose meaning requires interpretation, and one who explains a discourse whose meaning is explicit as a discourse whose meaning is explicit. These two do not misrepresent the Tathāgata."

26 (6)

²⁸ The question of which discourses of the Buddha are of explicit meaning (*nītattha*) and which require interpretation (*neyyattha*) became one of the most intensely debated issues in Buddhist hermeneutics. Starting with the early Indian Buddhist schools, the debate continued in such later Mahāyāna sūtras as the Akṣayamatīrdeśa and the Saṃdhinirmocana. The controversy continued even beyond India, in Sri Lanka, China, and Tibet. The Pāli commentaries decide this issue on the basis of the Abhidhamma distinction between ultimate realities and conventional realities.

Mp: "Those suttas that speak of one person (*puggala*), two persons, etc., require interpretation, for their meaning has to be interpreted in the light of the fact that in the ultimate sense a person does not exist (*paramatthato pana puggalo nāma natthi*). One who misconceives the suttas that speak about a person, holding that the person exists in the ultimate sense, explains a discourse whose meaning requires interpretation as one whose meaning is explicit. A sutta whose meaning is explicit is one that explains impermanence, suffering, and non-self; for in this case the meaning is simply impermanence, suffering, and non-self. One who says, 'This discourse requires interpretation,' and interprets it in such a way as to affirm that 'there is the permanent, there is the pleasurable, there is a self,' explains a sutta of explicit meaning as one requiring interpretation." The first criticism here is probably directed against the Puggalavādins, who held the person to be ultimately existent. The latter might have been directed against an early form of the *tathāgatagarbha* theory, which (in the Mahāyāna Parinirvāṇa Sūtra) affirmed a permanent, blissful, pure self.

"Bhikkhus, for one with concealed actions one of two destinations is to be expected: hell or the animal realm.²⁹

"For one with unconcealed actions one of two destinations is to be expected: the deva realm or the human realm."

27 (7)³⁰

"Bhikkhus, for one who holds wrong view one of two destinations is to be expected: hell or the animal realm."

28 (8)

"Bhikkhus, for one who holds right view one of two destinations is to be expected: the deva realm or the human realm."

29 (9)

²⁹ Mp interprets "concealed action" (*paṭicchannakamma*) simply as a bad deed, explaining that even if a bad deed is not concealed, it is still called a concealed action. However, it seems that confessing one's bad deed and making amends for it would mitigate its negative force. See Dhp 173: "One who has committed a bad deed but covers it up with good illumines this world like the moon freed from a cloud."

³⁰ Ee combines this sutta and the next two into one, whereas Ce and Be keep them separate. I suspect that Ee rightly joins **2:27** and **2:28**, two complementary discourses, but errs in including **2:29**, which has a different theme. Still, I defer to Ce and Be. Note that **2:26** and **2:29** join into one sutta two contrasting statements about the two types of rebirth respectively resulting from bad and good conduct.

"Bhikkhus, for an immoral person there are two receptacles:³¹ hell or the animal realm. For a virtuous person, there are two receptacles: the deva realm or the human realm."

30 (10)

"Bhikkhus, seeing two advantages, I resort to remote lodgings in forests and jungle groves.³² What two? For myself I see a pleasant dwelling in this very life [61] and I have compassion for later generations.³³ Seeing these two advantages, I resort to remote lodgings in forests and jungle groves."

31 (11)

"Bhikkhus, these two things pertain to true knowledge.³⁴ What two? Serenity and insight. When serenity is developed, what benefit does one experience? The mind is developed. When the mind is developed, what benefit does one experience? Lust is abandoned. When insight is developed, what benefit does one experience? Wisdom is

³¹ *Paṭiggāhā*. An unusual use of this word. Mp says simply that these two states receive (*paṭiggaṅhanti*) the immoral person.

³² *Araññavanapatthāni pantāni senāsanāni*. I follow Mp, which explains *araññavanapatthāni* as a *dvanda* compound: *araññāni ca vanapatthāni ca*.

³³ *Pacchimañca janataṃ anukampamāno*. Ps I 129,4-12, commenting on the same expression at MN I 23,35, says: "How does he show compassion for later generations by dwelling in the forest? When young men who have gone forth out of faith see that even the Blessed One—who had nothing more to understand, abandon, develop, and realize—did not neglect dwelling in the forest, they will think that they, too, should dwell in the forest. Thus they will quickly make an end of suffering."

³⁴ *Vijjābhāgiyā*. See 1:575.

developed. When wisdom is developed, what benefit does one experience? Ignorance is abandoned.³⁵

"A mind defiled by lust is not liberated; and wisdom defiled by ignorance is not developed. Thus, bhikkhus, through the fading away of lust there is liberation of mind; and through the fading away of ignorance there is liberation by wisdom."³⁶

IV. Same-Minded

32 (1)

"Bhikkhus, I will teach you the plane of the bad person and the plane of the good person. Listen and attend closely. I will speak."

"Yes, bhante," those bhikkhus replied. The Blessed One said this:

"And what is the plane of the bad person? A bad person is ungrateful and unthankful. For ingratitude and unthankfulness are extolled by the bad. Ingratitude and unthankfulness belong entirely to the plane of the bad person.

"And what is the plane of the good person? A good person is grateful and thankful. For gratitude and thankfulness are extolled by the good. Gratitude and thankfulness belong entirely to the plane of the good person."

³⁵ For more on the relationship of serenity (*samatha*) and insight (*vipassanā*), see **4:92–94** and **4:170**.

³⁶ Mp interprets the mind being developed as the “mind of the path” (*maggacitta*) and the wisdom being developed as the “wisdom of the path” (*maggapaññā*). However, it seems to me that the text itself intends “mind” and “wisdom” generically, not specifically as the mind and wisdom of the noble path attainment. The development of the mind through *samatha* and of wisdom through *vipassanā*, however, culminate in the “taintless liberation of mind, liberation by wisdom” (*anāsavā cetovimutti paññāvimutti*), the final goal of the Dhamma. Here, *samatha* is the condition for liberation of mind and *vipassanā* for liberation by wisdom.

33 (2)

"Bhikkhus, there are two persons that cannot easily be repaid. What two? One's mother and father.

"Even if one should carry about one's mother on one shoulder [62] and one's father on the other, and [while doing so] should have a life span of a hundred years, live for a hundred years; and if one should attend to them by anointing them with balms, by massaging, bathing, and rubbing their limbs, and they even void their urine and excrement there, one still would not have done enough for one's parents, nor would one have repaid them. Even if one were to establish one's parents as the supreme lords and rulers over this great earth abounding in the seven treasures, one still would not have done enough for one's parents, nor would one have repaid them. For what reason? Parents are of great help to their children; they bring them up, feed them, and show them the world.

"But, bhikkhus, if, when one's parents lack faith, one encourages, settles, and establishes them in faith; if, when one's parents are immoral, one encourages, settles, and establishes them in virtuous behavior; if, when one's parents are miserly, one encourages, settles, and establishes them in generosity; if, when one's parents are unwise, one encourages, settles, and establishes them in wisdom: in such a way, one has done enough for one's parents, repaid them, and done more than enough for them."³⁷

34 (3)

³⁷ I read with Ce and Ee *katañca hoti patikatañca atikatañcā ti*. Be ends at *patikatañcā ti*.

Then a certain brahmin approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One: "What does Master Gotama assert, what does he declare?"

"Brahmin, I assert a doctrine of deeds and a doctrine of non-doing."³⁸

"But in what way does Master Gotama assert a doctrine of deeds and a doctrine of non-doing?"

"I assert non-doing with regard to bodily, verbal, and mental misconduct; I assert non-doing with regard to the numerous kinds of bad unwholesome qualities. I assert doing with regard to good bodily, verbal, and mental conduct; I assert doing with regard to the numerous kinds of wholesome qualities. It is in this way, brahmin, that I assert a doctrine of deeds and a doctrine of non-doing."

"Excellent, Master Gotama! Excellent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness so those with good eyesight can see forms. I now go for refuge to Master Gotama, to the Dhamma, and to the Saṅgha of bhikkhus. Let Master Gotama consider me a lay follower who from today has gone for refuge for life."

35 (4)

³⁸ The operative terms here are *kiriyavāda* and *akiriyavāda*. For the Buddhist critique of *akiriyavāda*, a doctrine that denied the validity of ethical distinctions, see MN 60.13, I 404,21-35; MN 76.10, I 516,3-17. The present sutta seems to be extracted from 8:12 §§1-2.

Then the householder Anāthapiṇḍika approached the Blessed One, [63] paid homage to him, sat down to one side, and said to him:

"Who in the world, bhante, is worthy of offerings, and where is a gift to be given?"

"There are, householder, two in the world worthy of offerings: the trainee and the one beyond training.³⁹ These are the two in the world worthy of offerings and a gift is to be given to them."

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

"In this world the trainee and one beyond training
are worthy of the gifts of those practicing charity;
upright in body, speech, and mind,
they are the field for those practicing charity;
what is given to them brings great fruit."

36 (5)

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the Venerable Sāriputta was

³⁹ Mp: "The 'trainee' (*sekha*) refers to the seven trainees [from the one on the path of stream-entry to the one on the path of arahantship]. But the virtuous worldling (*silavantaputhujana*) can also be included under the stream-enterer."

dwelling at Sāvattthī in Migāramātā's Mansion in the Eastern Park. There the Venerable Sāriputta addressed the bhikkhus: "Friends, bhikkhus!"⁴⁰

"Friend!" those bhikkhus replied. The Venerable Sāriputta said this:

"Friends, I will teach you about the person fettered internally and the person fettered externally.⁴¹ Listen and attend closely. I will speak."

"Yes, friend," those bhikkhus replied. The Venerable Sāriputta said this:

"And who, friends, is the person fettered internally? Here, a bhikkhu is virtuous; he dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them. With the breakup of the body, after death, he is reborn in a certain order of devas. Passing away from there, he is a returner, one who returns to this state of being. This is called

⁴⁰ Mp has a long preamble to its commentary on this sutta, explaining how throngs of lay devotees from Sāvattthī spontaneously assembled at the Eastern Park to hear Sāriputta speak. The devas, too, realizing that Sāriputta was about to deliver a momentous discourse, arrived from multiple celestial realms and from thousands of world systems to listen. Sāriputta exercised a feat of psychic power such that even those at the back of the crowd, and the devas at the far edge of the world system, could clearly see him and hear his voice.

⁴¹ Mp: "The *person fettered internally* (*ajjhattasamyojanaṃ puggalaṃ*): The 'internal' (*ajjhattaṃ*) is sense-sphere existence; the 'external' (*bahiddhā*) is form and formless existence. Desire and lust for 'the internal,' consisting in sense-sphere existence, is called the internal fetter. Desire and lust for 'the external,' consisting in form and formless existence, is called the external fetter. Or, alternatively, the five lower fetters are the internal fetter, and the five higher fetters are the external fetter. The persons being spoken of as internally fettered and externally fettered are not the multitude of ordinary worldly people still attached to the round of existence, but noble disciples—stream-enterers, once-returners, and non-returners—who are distinguished as twofold by way of their mode of existence."

It is striking that the Chinese parallel MĀ 21 (at T I 448c23-25) interprets these two persons in a way diametrically opposite to the Pāli version: "In this world there are two kinds of people. Which two? The person with an internal fetter, the non-returner, who does not come back to this world. And the person with an external fetter, one who is not a non-returner but comes back to this world" (有內結人阿那含。不還此間。有外結人非阿那含。還來此間). The explanations that follow in MĀ 21 are consistent with this opening statement.

the person fettered internally, who is a returner, one who returns to this state of being.⁴² [64]

"And who, friends, is the person fettered externally? Here, a bhikkhu is virtuous; he dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them. Having entered upon a certain peaceful liberation of mind, he dwells in it.⁴³ With the breakup of the body, after death, he is reborn in a certain order of devas. Passing away from there, he is a non-returner, one who does not return to this state of being. This is called the person fettered externally, who is a non-returner, one who does not return to this state of being.⁴⁴

"Again, friends, a bhikkhu is virtuous ... Having undertaken the training rules, he trains in them. He is practicing for disenchantment with sensual pleasures, dispassion toward them, and for their cessation.⁴⁵ He is practicing for disenchantment with states of existence, for dispassion toward them, and for their cessation.⁴⁶ He is practicing for

⁴² Mp: "Who returns to this state of being (*āgantā itthattaṃ*): He returns to this state of the human five aggregates. Or else, he is not reborn in that heavenly realm or in some higher realm, but he comes back to a lower realm. By this factor, what is discussed are the lower two paths and fruits [of stream-entry and once-returning] attained by a bhikkhu who is a dry-insight meditator using the elements as meditation subject (*sukkhavipassakassa dhātukammaṭṭhānikabhikkhuno*)."

⁴³ Mp: "A certain peaceful liberation of mind (*aññātaraṃ santaṃ cetovimuttiṃ*): the fourth jhāna among the eight meditative attainments; for that is peaceful because it stills the opposing defilements, and it is a liberation of mind because it is liberated from those defilements."

⁴⁴ Mp: "He is reborn in an order of devas among the pure abodes (*suddhāvāsa*). He does not return to this state of the human five aggregates, nor is he reborn in a lower realm. Either he is reborn in a higher realm or he attains final nibbāna right there. By this factor, what is discussed are the three paths and fruits [up to non-returning] of a bhikkhu working at concentration (*samādhikammikassa bhikkhuno*)."

⁴⁵ Mp: "At this point, what is discussed is the stream-enterer's and once-returner's insight [undertaken] to destroy lust for the five objects of sensual pleasure and [to reach] the path of non-returning (*anāgāmimaggaṃ vipassanā*)."

⁴⁶ Mp: "By this, what is discussed is the non-returner's insight [undertaken] to destroy lust for existence and [to reach] the path of arahantship (*arahattamaggaṃ vipassanā*)."

the destruction of craving. He is practicing for the destruction of greed.⁴⁷ With the breakup of the body, after death, he is reborn in a certain order of devas. Passing away from there, he is a non-returner, one who does not return to this state of being. This is called a person fettered externally, who is a non-returner, one who does not return to this state of being."⁴⁸

Then a number of same-minded deities⁴⁹ approached the Blessed One, paid homage to him, stood to one side, and said to him: "Bhante, at Migāramātā's Mansion in

⁴⁷ Mp sees the practice for the destruction of craving (*taṇhākkhaya*) as again referring to the stream-enterer's and once-returner's insight to reach the path of non-returning, and the practice for the destruction of greed (*lobhakkhaya*) as again referring to the non-returner's insight to reach the path of arahantship. It would be peculiar for such a distinction to be intended here. Since both craving (*taṇhā*) and greed (*lobha*) can refer to the desire for continued existence (*bhavataṇhā*, *bhavarāga*), and since it seems improbable that, after alluding to the highest realization, Sāriputta would then revert to a lower level, this sentence may simply be continuing the description of one practicing to attain arahantship.

⁴⁸ Mp: "[Sāriputta] has discussed insight under six headings: (1) the lower two paths and fruits of the dry-insight meditator who uses the elements as his meditation subject; (2) the three paths and fruits of one who works at concentration; (3) the stream-enterer's and once-returner's insight to destroy sensual lust [and reach] the path of non-returning; (4) the non-returner's insight to destroy lust for existence [and reach] the path of arahantship; (5) the stream-enterer's and once-returner's insight for 'the destruction of craving'—that is, craving for sensual pleasure—and to reach the path of non-returning; and (6) the non-returner's insight for 'the destruction of greed'—that is, greed for existence—and [to reach] the path of arahantship. At the conclusion of the discourse, deities numbering hundreds of thousand of *koṭis* (a *koṭi* = ten million) attained arahantship, and there was no counting the number of those who became stream-enterers and so forth."

⁴⁹ Mp explains *samacittā* to mean "with the same mind," thereby resolving an ambiguity in the Pāli term. Though in Skt the difference between *śama* = "peace," and *sama* = "same, equal," would have been clear, in most dialects of Middle Indo-Aryan (including Pāli) the two words would be indistinguishable and thus their meanings could be conflated. Mp construes *sama* as equivalent to Skt *sama*, "same, equal": "They are called 'same-minded' because of the similarity in the subtlety of their mind (*cittassa sukhumabhāvasamatāya samacittā*); for they had created their own bodies with minds of similar subtlety (*sukhume cittasarikkhake katvā*)." Mp gives other explanations of *samacittā*, but all assume the meaning is "with the same mind." The Chinese parallel (at **T I 449b1**) reads 等心天 = "same-minded deities," thus agreeing with Mp. This indicates that the original on which the Chinese translation was based either had *samacittā* in a language that made a distinction between *śama* and *sama*, or, if preserved in a language that did not make such a distinction, had been accompanied by an explanation of the term as meaning "same-minded." However, the expressions *santindriyā* and *santamānasā* toward the end of the sutta, suggest that the original meaning could have been "peaceful minded," unless ambivalence was deliberate.

the Eastern Park, Venerable Sāriputta is teaching the bhikkhus about the person fettered internally and the person fettered externally. The assembly is thrilled. It would be good, bhante, if the Blessed One would approach the Venerable Sāriputta out of compassion."⁵⁰ The Blessed One consented by silence.

Then, just as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared from Jeta's grove and reappeared at Migāramātā's Mansion in the Eastern Park in the presence of the Venerable Sāriputta. He sat down in the seat that was prepared. The Venerable Sāriputta [65] paid homage to the Blessed One and sat down to one side. The Blessed One then said to the Venerable Sāriputta:

"Here, Sāriputta, a number of same-minded deities approached me, paid homage to me, stood to one side, and said to me: 'Bhante, at Migāramātā's Mansion in the Eastern Park, Venerable Sāriputta is teaching the bhikkhus about the person fettered internally and the person fettered externally. The assembly is thrilled. It would be good, bhante, if the Blessed One would approach the Venerable Sāriputta out of compassion.'

"Those deities--ten, twenty, thirty, forty, fifty, and even sixty in number--stand in an area even as small as the tip of an awl yet do not encroach upon one another. It may be, Sāriputta, that you think: 'Surely, it was there that those deities developed

⁵⁰ *Anukampaṃ upādāya*. Mp: "Not out of compassion for Sāriputta, for on that occasion there was no need to show compassion for the elder [Sāriputta] ... who had already reached the perfection of a disciple's knowledge. Rather, they ask the Blessed One to go out of compassion for the other devas and humans who had assembled there." Despite the commentary, it may be the case that the devas actually wanted the Buddha to approach Sāriputta for his own sake. Sāriputta probably did not have the supernatural ability to see the hosts of devas that had assembled to hear him speak and thus the Buddha had to inform him of this. At **Ud 40,28-29**, Sāriputta says that he does not even see a mud sprite (*mayam pan'etarahi paṃsupisācakampi na passāma*).

their minds in such a way that ten ... and even sixty in number stand in an area even as small as the tip of an awl yet do not encroach upon one another.' But this should not be regarded in such a way. Rather, it was right here that those deities developed their minds in such a way that ten ... and even sixty in number stand in an area even as small as the tip of an awl yet do not encroach upon one another.⁵¹

"Therefore, Sāriputta, you should train yourselves thus: 'We will have peaceful sense faculties and peaceful minds.'⁵² It is in such a way that you should train yourselves. When you have peaceful sense faculties and peaceful minds, your bodily action will be peaceful; your verbal action will be peaceful; and your mental action will be peaceful. [Thinking:] 'We will offer only peaceful service to our fellow monks,' it is in such a way, Sāriputta, that you should train yourselves. Sāriputta, those wanderers of other sects are lost who did not get to hear this exposition of the Dhamma."

37 (6)

Thus have I heard. On one occasion the Venerable Mahākaccāna was dwelling at Varāṇā on a bank of the Kaddama Lake. [66] Then the brahmin Ārāmaḍaṇḍa approached the Venerable Mahākaccāna and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to

⁵¹ Mp: "It was right here (*idh'eva*): It was in this human world and under this teaching that those deities had developed their minds in such a way that they were reborn in a peaceful form-sphere existence. Having come from there, they have created subtle bodies. While those deities might have reached three paths and fruits in Buddha Kassapa's teaching, because all Buddhas have the same teaching, with the words 'right here' he refers to the teaching as one." The Chinese parallel is more explicit than the Pāli: "It was in the past when they were human beings that those same-minded deities developed such a wholesome mind, such an extremely vast and great mind."

⁵² *Santindriyā bhaviṣṣāma santamānasā*. As noted in n. 49 above, the repeated use of the word *santa* here and just below suggests that *samacittā*, in relation to the deities, could have meant "peaceful minded"—this despite the agreement between Mp and the Chinese translation on "same-minded."

him: "Why is it, Master Kaccāna, that khattiyas fight with khattiyas, brahmins with brahmins, and householders with householders?"

"It is, brahmin, because of adherence to lust for sensual pleasures, bondage [to it], fixation [on it], obsession [by it], holding firmly [to it],⁵³ that khattiyas fight with khattiyas, brahmins with brahmins, and householders with householders."

"Why is it, Master Kaccāna, that ascetics fight with ascetics?"

"It is, brahmin, because of adherence to lust for views, bondage [to it], fixation [on it], obsession [by it], holding firmly [to it], that ascetics fight with ascetics."

"Is there then anyone in the world who has overcome this adherence to lust for sensual pleasures ... holding firmly [to it], and this adherence to lust for views ... holding firmly [to it]?"

"There is."

"And who is that?"

"There is, brahmin, a town to the east called Sāvattthī. There the Blessed One, the Arahant, the Perfectly Enlightened One is now dwelling. The Blessed One has overcome this adherence to lust for sensual pleasures, bondage [to it], fixation [on it], obsession [by it], holding firmly [to it], [67] and he has overcome this adherence to lust for views, bondage [to it], fixation [on it], obsession [by it], holding firmly [to it]."

When this was said, the brahmin Ārāmaḍaṇḍa rose from his seat, arranged his upper robe over one shoulder, lowered his right knee to the ground, reverently saluted in the direction of the Blessed One, and uttered this inspired utterance three times:

"Homage to the Blessed One, the Arahant, the Perfectly Enlightened One. Homage to

⁵³ *Kāmarāgābhīnivesavinibandhapaligedhapariyuṭṭhānājjhosānahetu*. I render the compound following Mp's resolution: *kāmarāgābhīnivesahetu*, *kāmarāgavinibandhahetu*, *kāmarāgapaligedhahetu*, *kāmarāgapariyuṭṭhānahetu*, *kāmarāga-ajjhosānahetu*. The same applies to the long compound on *diṭṭhi*.

the Blessed One, the Arahant, the Perfectly Enlightened One. Homage to the Blessed One, the Arahant, the Perfectly Enlightened One. Indeed, that Blessed One has overcome this adherence to lust for sensual pleasures, bondage [to it], fixation [on it], obsession [by it], holding firmly [to it], and he has overcome this adherence to lust for views, bondage [to it], fixation [on it], obsession [by it], holding firmly [to it]."

"Excellent, Master Kaccāna! Excellent, Master Kaccāna! Master Kaccāna has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness so those with good eyesight can see forms. Master Kaccāna, I now go for refuge to Master Gotama, to the Dhamma, and to the Saṅgha of bhikkhus. Let Master Kaccāna consider me a lay follower who from today has gone for refuge for life."

38 (7)

On one occasion the Venerable Mahākaccāna was dwelling at Madhurā in Gundā's grove. Then the brahmin Kaṇḍarāyana approached the Venerable Mahākaccāna and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"I have heard, Master Kaccāna: 'The ascetic Kaccāna does not pay homage to brahmins who are old, aged, burdened with years, advanced in life, come to the last stage; nor does he stand up for them or offer them a seat.' This is indeed true, for Master Kaccāna does not pay homage to brahmins who are old, aged, burdened with

years, advanced in life, come to the last stage; nor does he stand up for them or offer them a seat. This is not proper, Master Kaccāna."⁵⁴

"Brahmin, the Blessed One, the Arahant, [68] the Perfectly Enlightened One, knowing and seeing, has proclaimed the stage of an elder and the stage of a youth. Even though someone is old—eighty, ninety, or a hundred years from birth—if he enjoys sensual pleasures, dwells in sensual pleasures,⁵⁵ burns with a fever for sensual pleasures, is consumed with thoughts of sensual pleasures, is eager in the quest for sensual pleasures, then he is reckoned as a foolish [childish] elder. But even though someone is young, a youth with dark black hair, endowed with the blessing of youth, in the prime of life, if he does not enjoy sensual pleasures, does not dwell in sensual pleasures, does not burn with a fever for sensual pleasures, is not consumed with thoughts of sensual pleasures, is not eager in the quest for sensual pleasures, then he is reckoned as a wise elder."

When this was said, the brahmin Kaṇḍarāyana rose from his seat, arranged his upper robe over one shoulder, and bowed down with his head at the feet of the young bhikkhus, [saying]: "You elders stand at the stage of an elder; we youths stand at the stage of a youth.

"Excellent, Master Kaccāna!... [as in 2:37] ... Let Master Kaccāna consider me a lay follower who from today has gone for refuge for life."

39 (8)

⁵⁴ The same charge is leveled against the Buddha himself at **8:11**.

⁵⁵ I follow Ce, Be *kāmamaññhāvasati* (= *kāmaṇññhāvasati*), as against Ee *kāmamaññhe vasati*.

"Bhikkhus, when robbers are strong, kings are weak. At that time the king is not at ease when re-entering [his capital], or when going out, or when touring the outlying provinces. At that time brahmins and householders, too, are not at ease when re-entering [their towns and villages], or when going out, or when attending to work outside.

"So too, when evil bhikkhus are strong, well-behaved bhikkhus are weak. At that time the well-behaved bhikkhus sit silently in the midst of the Saṅgha⁵⁶ or they resort to⁵⁷ the outlying provinces. This is for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings. [69]

"Bhikkhus, when kings are strong, robbers are weak. At that time the king is at ease when re-entering [his capital], and when going out, and when touring the outlying provinces. At that time brahmins and householders, too, are at ease when re-entering [their towns and villages], and when going out, and when attending to work outside.

"So too, when well-behaved bhikkhus are strong, evil bhikkhus are weak. At that time the evil bhikkhus sit silently in the midst of the Saṅgha or they depart for other regions.⁵⁸ This is for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings."

40 (9)⁵⁹

⁵⁶ *Tuṅhībhūtā tuṅhībhūtā va saṅghamajjhe saṅkasāyanti.* Mp: "Sitting silently in the midst of the Saṅgha, they are unable to open their mouths and utter even a single word, but just sit there as if brooding."

⁵⁷ Here and below reading with Ce, Ee *bhajanti*.

⁵⁸ Reading with Be *yena vā pana tena pakkamanti*. Ce, Ee read *papatanti*, which does not fit as well.

⁵⁹ See SN 45:24, V 18–19.

"Bhikkhus, I do not praise the wrong practice of two [kinds of people]: a layperson and one gone forth [into homelessness]. Whether it is a layperson or one gone forth who is practicing wrongly, because of wrong practice, they do not attain the true way, the Dhamma that is wholesome.⁶⁰

"Bhikkhus, I praise the right practice of two [kinds of people]: a layperson and one gone forth. Whether it is a layperson or one gone forth who is practicing rightly, because of right practice, they attain the true way, the Dhamma that is wholesome."

41 (10)

"Bhikkhus, those bhikkhus who exclude the meaning and the Dhamma by means of badly acquired discourses whose phrasing is a semblance [of the correct phrasing]⁶¹ are acting for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings. These bhikkhus generate much demerit and cause the good Dhamma to disappear.

"Bhikkhus, those bhikkhus who conform to the meaning and the Dhamma with well-acquired discourses whose phrasing is not [mere] semblance⁶² are acting for the

⁶⁰ *Ñāyaṃ dhammaṃ kusalaṃ*. Mp: "The path together with insight."

⁶¹ *Duggahitehi suttantehi byañjanappatirūpakehi*. For *-patirūpaka* as meaning "counterfeit, a semblance, of misleading appearance," see such expressions as *amitto mittapatirūpako* at DN III 185–86; *sakkapatirūpako* at SN I 230,16; *jātarūpappatirūpakaṃ* and *saddhammappatirūpakaṃ* at SN II 224,10–17. Here the compound probably means the same as *dunnikkhittaṃ padabyañjanaṃ* at 2:20 above. See too 4:160 (II 147,21) and 5:156 (III 178,26). Mp takes *dhamma* here to mean the text (*pāḷi*), commenting: "They exclude the meaning and text of well-acquired discourses and elevate above them the meaning and text of their badly acquired discourses."

⁶² Be reads here *suggahitehi suttantehi byañjanappatirūpakehi* (Ee *vyañjanapatirūpakehi*). Ce, however, which I follow, uses the negative: *suggahitehi suttantehi na byañjanapatirūpakehi*. Ce may have added *na* to

welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings. These bhikkhus generate much merit and sustain the good Dhamma." [70]

V. Assemblies

42 (1)

"Bhikkhus, there are these two kinds of assemblies. What two? The shallow assembly and the deep assembly.

"And what is the shallow assembly? The assembly in which the bhikkhus are restless, puffed up, vain, talkative, rambling in their talk, with muddled mindfulness, lacking in clear comprehension, unconcentrated, with wandering minds, with loose sense faculties, is called the shallow assembly.

"And what is the deep assembly? The assembly in which the bhikkhus are not restless, puffed up, vain, talkative, and rambling in their talk, but have established mindfulness, clearly comprehend, are concentrated, with one-pointed minds and restrained sense faculties, is called the deep assembly.

"These, bhikkhus, are the two kinds of assemblies. Of these two kinds of assemblies, the deep assembly is foremost."⁶³

43 (2)

convey the required sense, but without it the sentence seems self-contradictory.

⁶³ Here and in the following the text uses *etadaggam*.

"Bhikkhus, there are these two kinds of assemblies. What two? The divided assembly and the harmonious assembly.

"And what is the divided assembly? The assembly in which the bhikkhus take to arguing and quarreling and fall into disputes, stabbing each other with piercing words, is called the divided assembly.⁶⁴

"And what is the harmonious assembly? The assembly in which the bhikkhus dwell in concord, harmoniously, without disputes, blending like milk and water, viewing each other with eyes of affection, is called the harmonious assembly.

"These, bhikkhus, are the two kinds of assemblies. Of these two kinds of assemblies, the harmonious assembly is foremost."

44 (3)

"Bhikkhus, there are these two kinds of assemblies. What two? The assembly of the inferior and the assembly of the foremost. [71]

"And what is the assembly of the inferior? Here, in this kind of assembly the elder bhikkhus are luxurious and lax, leaders in backsliding, discarding the duty of solitude; they do not arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized.

[Those in] the next generation follow their example.⁶⁵ They too become luxurious and

⁶⁴ As PED notes, Pāli *vagga* represents two distinct Skt words: *varga*, meaning "group," such as a group of suttas; and *vyagra*, the opposite of *samagra*, "divided" as opposed to "harmonious." Here, the latter *vagga* is evidently meant.

⁶⁵ *Diṭṭhānugatiṃ āpajjati*. Lit., "follow in accord with what is seen (*diṭṭha*)." This does *not* mean "follow in accord with their view (*diṭṭhi*)." Mp: "Doing what was done by their preceptors and teachers, they follow in accord with the practice they have seen."

lax, leaders in backsliding, discarding the duty of solitude; they too do not arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. This is called the assembly of the inferior.

"And what is the assembly of the foremost? Here, in this kind of assembly the elder bhikkhus are not luxurious and lax but discard backsliding and take the lead in solitude; they arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. [Those in] the next generation follow their example. They too do not become luxurious and lax but discard backsliding and take the lead in solitude; they too arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. This is called the assembly of the foremost.

"These, bhikkhus, are the two kinds of assemblies. Of these two kinds of assemblies, the assembly of the foremost is foremost."⁶⁶

45 (4)

"Bhikkhus, there are these two kinds of assemblies. What two? The assembly of the noble and the assembly of the ignoble.

"And what is the assembly of the ignoble? The assembly in which the bhikkhus do not understand as it really is: 'This is suffering'; do not understand as it really is: 'This is the origin of suffering'; do not understand as it really is: 'This is the cessation of suffering'; do not understand as it really is: 'This is the way leading to the cessation of

⁶⁶ In Pāli the foremost of these (*etadaggaṃ*) is the assembly of the foremost (*aggavatī parisā*).

suffering,' is called the assembly of the ignoble.

"And what is the assembly of the noble? The assembly in which the bhikkhus understand as it really is: 'This is suffering'; understand as it really is: 'This is the origin of suffering'; [72] understand as it really is: 'This is the cessation of suffering'; understand as it really is: 'This is the way leading to the cessation of suffering,' is called the assembly of the noble.⁶⁷

"These, bhikkhus, are the two kinds of assemblies. Of these two kinds of assemblies, the assembly of the noble is foremost."

46 (5)

"Bhikkhus, there are these two kinds of assemblies. What two? The dregs of an assembly and the cream of an assembly.

"And what is the dregs of an assembly? The assembly in which the bhikkhus enter upon a wrong course on account of desire, hatred, delusion, or fear is called the dregs of an assembly.⁶⁸

"And what is the cream of an assembly? The assembly in which the bhikkhus do not enter upon a wrong course on account of desire, hatred, delusion, or fear is called the cream of an assembly.

"These, bhikkhus, are the two kinds of assemblies. Of these two kinds of assemblies, the cream of an assembly is foremost."

47 (6)

⁶⁷ Mp: "The four paths and four fruits are discussed by means of the four truths."

⁶⁸ These are the four wrong motives, mentioned as such at **4:17–20**.

"Bhikkhus, there are these two kinds of assemblies. What two? The assembly trained in vain talk, not in interrogation, and the assembly trained in interrogation, not in vain talk.⁶⁹

"And what is the assembly trained in vain talk, not in interrogation? Here, in this kind of assembly, when those discourses spoken by the Tathāgata are being recited that are deep, deep in meaning, world-transcending, connected with emptiness, the bhikkhus do not want to listen to them, do not lend an ear to them, or apply their minds to understand them; they do not think those teachings should be studied and learnt. But when those discourses are being recited that are mere poetry composed by poets, beautiful in words and phrases, created by outsiders, spoken by disciples, they want to listen to them, lend an ear to them, and apply their minds to understand them; they think those teachings should be studied and learnt.⁷⁰ And having learnt those teachings, they do not interrogate each other about them or examine them thoroughly, [73] [asking]: 'How is this? What is the meaning of this?' They do not disclose [to others] what is obscure and elucidate what is unclear, or dispel their perplexity about numerous perplexing points. This is called the assembly trained in vain talk, not in interrogation.

⁶⁹ For the meaning of *ukkācīta* I follow DOP, p. 387, which defines it as "boasting, empty talk," and *ukkācītavīnīta* as "trained in empty talk." I use "vain talk" rather than "empty talk," since the talk considered worthy here is precisely talk about emptiness. Vibh 352 (Be §862) includes *ukkācānā* in a definition of *lapanā*, which suggests that *ukkācānā* is a tool of persuasion. See too [Vism 27,19-22, Ppn 1.74](#). In the present sutta *ukkācīta* seems to have a different nuance, perhaps elegant but hollow talk.

⁷⁰ Also at [SN 20:7, II 267,6-15](#). For "connected with emptiness" (*suññatāpaṭisaṃyuttā*), Mp says: "Like the Connected Discourses on the Unconditioned, disclosing mere phenomena empty of a sentient being" (*sattasuññaṃ dhammamattameva pakāsakā asaṅkhatasaṃyuttasadisā*). Since the *Asaṅkhatasaṃyutta* (SN chap. 43) does not speak of "mere phenomena," perhaps Mp actually means the *Saḷāyatanaṃyutta* (esp. [SN 35:85, IV 54](#)).

"And what is the assembly trained in interrogation, not in vain talk? Here, in this kind of assembly, when those discourses are being recited that are mere poetry composed by poets, beautiful in words and phrases, created by outsiders, spoken by disciples, the bhikkhus do not want to listen to them, do not lend an ear to them, or apply their minds to understand them; they do not think those teachings should be studied and learnt. But when those discourses spoken by the Tathāgata are being recited that are deep, deep in meaning, world-transcending, connected with emptiness, the bhikkhus want to listen to them, lend an ear to them, and apply their minds to understand them; they think those teachings should be studied and learnt. And having learnt those teachings, they interrogate each other about them and examine them thoroughly, [asking]: 'How is this? What is the meaning of this?' [They] disclose to [others] what is obscure and elucidate what is unclear, and dispel their perplexity about numerous perplexing points. This is called the assembly trained in interrogation, not in vain talk.

"These, bhikkhus, are the two kinds of assemblies. Of these two kinds of assemblies, the assembly trained in interrogation, not in vain talk, is foremost."

48 (7)

"Bhikkhus, there are these two kinds of assemblies. What two? The assembly that values worldly things, not the good Dhamma, and the assembly that values the good Dhamma, not worldly things.⁷¹

⁷¹ Mp: "That values worldly things (*āmisagaru*): one that values the four requisites and regards the world-transcending Dhamma as inferior. *That values the good Dhamma (saddhammagaru)*: one that values the nine world-transcending *dhammas* (the four paths, four fruits, and nibbāna), and regards the four

"And what is the assembly that values worldly things, not the good Dhamma? Here, in this kind of assembly the bhikkhus speak one another's praises in the presence of householders clad in white, saying: 'The bhikkhu so-and-so is one liberated in both respects; so-and-so is one liberated by wisdom; [74] so-and-so is a body-witness; so-and-so is one attained to view; so-and-so is one liberated by faith; so-and-so is a Dhamma-follower; so-and-so is a faith-follower; so-and-so is virtuous and of good character; so-and-so is immoral and of bad character.'⁷² They thereby receive gains, which they use while being tied to them, infatuated with them, blindly absorbed in them, not seeing the danger in them, not understanding the escape. This is called the assembly that values worldly things, not the good Dhamma.

"And what is the assembly that values the good Dhamma, not worldly things? Here, in this kind of assembly the bhikkhus do not speak one another's praises in the presence of householders clad in white, saying: 'The bhikkhu so-and-so is one liberated in both respects ... so-and-so is immoral and of bad character.' They thereby receive gains, which they use without being tied to them, uninfatuated with them, not blindly absorbed in them, seeing the danger in them, understanding the escape. This is called the assembly that values the good Dhamma, not worldly things.

"These, bhikkhus, are the two kinds of assemblies. Of these two kinds of assemblies, the assembly that values the good Dhamma, not worldly things, is foremost."

requisites as inferior."

⁷² The first seven are disciples who have reached the world-transcending paths and fruits. For formal explanations, see [MN 70.14–21, I 477–79](#). The latter two are respectively the good person and the bad person who have not reached the path.

49 (8)

"Bhikkhus, there are these two kinds of assemblies. What two? The unrighteous assembly and the righteous assembly.

"And what is the unrighteous assembly? Here, in this assembly disciplinary acts contrary to the Dhamma are enacted and disciplinary acts in accordance with the Dhamma are not enacted; disciplinary acts contrary to the discipline are enacted and disciplinary acts in accordance with the discipline are not enacted. Disciplinary acts contrary to the Dhamma are explained and disciplinary acts in accordance with the Dhamma are not explained; disciplinary acts contrary to the discipline are explained and disciplinary acts in accordance with the discipline are not explained. This, bhikkhus, is called the unrighteous assembly. It is because it is unrighteous that in this assembly disciplinary acts contrary to the Dhamma are enacted ... [75] ... and disciplinary acts in accordance with the discipline are not explained.⁷³

"And what is the righteous assembly? Here, in this assembly disciplinary acts that accord with the Dhamma are enacted and disciplinary acts contrary to the Dhamma are not enacted; disciplinary acts that accord with the discipline are enacted and disciplinary acts contrary to the discipline are not enacted. Disciplinary acts that accord with the Dhamma are explained and disciplinary acts contrary to the Dhamma are not explained; disciplinary acts that accord with the discipline are explained and disciplinary acts contrary to the discipline are not explained. This, bhikkhus, is called the righteous assembly. It is because it is righteous that in this assembly disciplinary acts that accord with the Dhamma are enacted ... and disciplinary acts contrary to the

⁷³ Be lacks the two sentences beginning respectively, "It is because it is unrighteous" and (below) "It is because it is righteous." They occur in Ce and Ee.

discipline are not explained.

"These, bhikkhus, are the two kinds of assemblies. Of these two kinds of assemblies, the righteous assembly is foremost."

50 (9)

"Bhikkhus, there are these two kinds of assemblies. What two? The assembly that acts contrary to the Dhamma and the assembly that acts in accordance with the Dhamma.

... [as in 2:49] ...

"These, bhikkhus, are the two kinds of assemblies. Of these two kinds of assemblies, the assembly that acts in accordance with the Dhamma is foremost."

51 (10)

"Bhikkhus, there are these two kinds of assemblies. What two? The assembly that speaks non-Dhamma and the assembly that speaks Dhamma.

"And what is the assembly that speaks non-Dhamma? Here, in this kind of assembly the bhikkhus take up a disciplinary issue,⁷⁴ one that may accord with the Dhamma or be contrary to the Dhamma. Having taken up the issue, they do not persuade one another and do not allow themselves to be persuaded; they do not deliberate and do not welcome deliberation. Lacking the power of persuasion and the power of deliberation, [76] unwilling to relinquish their opinion, they wrongly grasp

⁷⁴ *Adhikaraṇaṃ*. Mp: "The four kinds of disciplinary issues, disputes and so forth." See <n.15> above.

that disciplinary issue even more tightly, and adhering to their position, they declare: 'This alone is true; anything else is wrong.' This is called the assembly that speaks non-Dhamma.

"And what is the assembly that speaks Dhamma? Here, in this kind of assembly the bhikkhus take up a disciplinary issue, one that may accord with the Dhamma or be contrary to the Dhamma. Having taken up the issue, they persuade one another and allow themselves to be persuaded; they deliberate and welcome deliberation.

Possessing the power of persuasion and the power of deliberation, willing to relinquish their opinion, they do not wrongly grasp that disciplinary issue even more tightly, nor, adhering to their position, do they declare: 'This alone is true; anything else is wrong.' This is called the assembly that speaks Dhamma.

"These, bhikkhus, are the two kinds of assemblies. Of these two kinds of assemblies, the assembly that speaks Dhamma is foremost."

VI. People

52 (1)

"Bhikkhus, there are these two people who arise in the world for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of devas and humans. What two? The Tathāgata, the Arahant, the Perfectly Enlightened One, and the wheel-turning monarch. These are the two people who arise in the world

for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of devas and humans."⁷⁵

53 (2)

"Bhikkhus, there are these two people arising in the world who are extraordinary humans. [77] What two? The Tathāgata, the Arahant, the Perfectly Enlightened One, and the wheel-turning monarch. These are the two people arising in the world who are extraordinary humans."

54 (3)

"Bhikkhus, there are these two people whose passing away is mourned by many people. What two? The Tathāgata, the Arahant, the Perfectly Enlightened One, and the wheel-turning monarch. These are the two people whose passing away is mourned by many people."

55 (4)

"Bhikkhus, there are these two who are worthy of a stupa.⁷⁶ What two? The Tathāgata, the Arahant, the Perfectly Enlightened One, and the wheel-turning monarch. These are the two who are worthy of a stupa."

⁷⁵ Mp: "Because the wheel-turning monarch is mentioned, the phrase, 'out of compassion for the world' (*lokānukampāya*) is not used." On the wheel-turning monarch (*rājā cakkavati*), see Ones, n. 140.

⁷⁶ Pāli *thupa*, a memorial mound.

56 (5)

"Bhikkhus, there are these two enlightened ones. What two? The Tathāgata, the Arahant, the Perfectly Enlightened One, and the paccekabuddha.⁷⁷ These are the two enlightened ones."

57 (6)

"Bhikkhus, there are these two that are not terrified by a bursting thunderbolt. What two? A bhikkhu whose taints are destroyed and a thoroughbred elephant. These are the two that are not terrified by a bursting thunderbolt."⁷⁸

58 (7)

"Bhikkhus, there are these two that are not terrified by a bursting thunderbolt. What two? A bhikkhu whose taints are destroyed and a thoroughbred horse. These are the two that are not terrified by a bursting thunderbolt."

⁷⁷ *Paccekasambuddha* is defined at Pp 14,16-20 (Be §23) as “a person who, in regard to things not heard before, awakens to the [four noble] truths by himself but does not attain all-knowledge regarding them or mastery over the powers” (*ekacco puggalo pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhati; na ca tattha sabbaññutaṃ pāpuṇāti, na ca balesu vasībhāvaṃ, ayaṃ vuccati puggalo paccekasambuddho*).

⁷⁸ Mp: “The arahant is not terrified because he has abandoned personal-existence view (*sakkāya-dit̥thiyā pahīnattā*); the thoroughbred elephant, because his personal-existence view is very strong (*sakkāyadit̥thiyā balavattā*).”

59 (8)

"Bhikkhus, there are these two that are not terrified by a bursting thunderbolt. What two? A bhikkhu whose taints are destroyed and a lion, king of the beasts. These are the two that are not terrified by a bursting thunderbolt."

60 (9)

"Bhikkhus, for two reasons fauns do not utter human speech.⁷⁹ What two? [Thinking:] 'May we not speak falsely, and may we not misrepresent another with what is contrary to fact.' For these two reasons fauns do not utter human speech." [78]

61 (10)

"Bhikkhus, women die unsatisfied and discontent in two things. What two? Sexual intercourse and giving birth. Women die unsatisfied and discontent in these two things."

62 (11)

"Bhikkhus, I will teach you about co-residency among the bad and about co-residency among the good. Listen and attend closely. I will speak."

"Yes, bhante," those bhikkhus replied. The Blessed One said this:

⁷⁹ *Kimpurisā*, a mythical class of beings in Indian folklore. Despite the reference to folk beliefs, the sutta clearly has a message for human beings.

"And how is there co-residency among the bad, and how do the bad live together? Here, it occurs to an elder bhikkhu: 'An elder [bhikkhu]—or one of middle standing or a junior [bhikkhu]—should not correct me.'⁸⁰ I should not correct an elder [bhikkhu], or one of middle standing or a junior [bhikkhu]. If an elder [bhikkhu] corrects me, he might do so without sympathy, not sympathetically. I would then say "No!" to him and would trouble him,⁸¹ and even seeing [my offense] I would not make amends for it. If [a bhikkhu] of middle standing corrects me ... If a junior [bhikkhu] corrects me, he might do so without sympathy, not sympathetically. I would then say "No!" to him and would trouble him, and even seeing [my offense] I would not make amends for it.'

"It occurs, too, to [a bhikkhu] of middle standing ... to a junior [bhikkhu]: 'An elder [bhikkhu]—or one of middle standing or a junior [bhikkhu]—should not correct me. I should not correct an elder [bhikkhu] ... [79] ... and even seeing [my offense] I would not make amends for it.' It is in this way that there is co-residency among the bad, and it is in this way that the bad live together.

"And how, bhikkhus, is there co-residency among the good, and how do the good live together? Here, it occurs to an elder bhikkhu: 'An elder [bhikkhu]—and one of middle standing and a junior [bhikkhu]—should correct me. I should correct an elder [bhikkhu], one of middle standing, and a junior [bhikkhu]. If an elder [bhikkhu] corrects me, he might do so sympathetically, not without sympathy. I would then say "Good!" to him and would not trouble him, and seeing [my offense] I would make amends for it. If

⁸⁰ Mp: "By 'should not correct me,' this is meant: 'He should not give me exhortation or instruction; he should not correct me.'"

⁸¹ *No ti naṃ vadeyyaṃ*. Mp: "I would then say to him, 'I will not do what you say,' and I would trouble him by not doing what he says."

[a bhikkhu] of middle standing speaks to me ... If a junior [bhikkhu] corrects me, he might do so sympathetically, not without sympathy, I would then say "Good!" to him and would not trouble him, and seeing [my offense] I would make amends for it.'

"It occurs, too, to [a bhikkhu] of middle standing ... to a junior [bhikkhu]: 'An elder [bhikkhu]—and one of middle standing and a junior [bhikkhu]—should correct me. I should correct an elder [bhikkhu] ... and seeing [my offense] I would make amends for it.' It is in this way that there is co-residency among the good, and it is in this way that the good live together."

63 (12)

"Bhikkhus, when, in regard to a disciplinary issue, the exchange of words between both parties,⁸² the insolence about views, and the resentment, bitterness, and exasperation [80] are not settled internally,⁸³ it can be expected that this disciplinary issue will lead to acrimony and animosity for a long time, and the bhikkhus will not dwell at ease.

"Bhikkhus, when, in regard to a disciplinary issue, the exchange of words between both parties, the insolence about views, and the resentment, bitterness, and exasperation are well settled internally, it can be expected that this disciplinary issue

⁸² *Ubhato vacīsaṃsāro*. The expression is unusual. Mp explains that on both sides the talk continues on (*saṃsaramānā*) as they verbally attack one another.

⁸³ Ce reads here *ajjhataṃ na avūpasantaṃ hoti*, "not unsettled internally," which means in effect that the disturbance is settled; that is precisely the opposite of what the sense requires. Older Sinhala-script editions, referred to in the notes to Ce, read *ajjhataṃ na suvūpasantaṃ hoti*, "not well settled internally," which makes better sense. Be, Ee read *ajjhataṃ avūpasantaṃ hoti*, supported by the lemma of Mp (Ce and Be). I thus translate on the basis of this reading. Similarly, in the following paragraph, Ce reads *ajjhataṃ avūpasantaṃ hoti*, again the opposite of what the context requires. I take as the basis for my rendering there Be, Ee *ajjhataṃ na suvūpasantaṃ hoti*.

will not lead to acrimony and animosity for a long time, and the bhikkhus will dwell at ease."⁸⁴

VII. Happiness

64 (1)

"Bhikkhus, there are these two kinds of happiness. What two? The happiness of a lay person and the happiness of one who has gone forth [into homelessness].⁸⁵ These are the two kinds of happiness. Of these two kinds of happiness, the happiness of one who has gone forth is foremost."

65 (2)

"Bhikkhus, there are these two kinds of happiness. What two? Sensual happiness and the happiness of renunciation. These are the two kinds of happiness. Of these two kinds of happiness, the happiness of renunciation is foremost."

66 (3)

"Bhikkhus, there are these two kinds of happiness. What two? The happiness

⁸⁴ Ce treats this paragraph as a separate sutta. Be and Ee, which I follow, treat the two paragraphs as a single sutta. Unless the two paragraphs are taken in this way, there is no dyad here justifying their inclusion in the Twos.

⁸⁵ I read with Be *pabbajitasukhaṃ*, as against Ce, Ee *pabbajāsukhaṃ*. The contrast between *gihī* and *pabbajita* seems more logical than that between *gihī* and *pabbajjā*.

bound up with acquisitions and the happiness without acquisitions. These are the two kinds of happiness. Of these two kinds of happiness, the happiness without acquisitions is foremost."⁸⁶

67 (4)

"Bhikkhus, there are these two kinds of happiness. What two? [81] The happiness with taints and the happiness without taints. These are the two kinds of happiness. Of these two kinds of happiness, the happiness without taints is foremost."

68 (5)

"Bhikkhus, there are these two kinds of happiness. What two? Worldly happiness and spiritual happiness.⁸⁷ These are the two kinds of happiness. Of these two kinds of happiness, spiritual happiness is foremost."

69 (6)

"Bhikkhus, there are these two kinds of happiness. What two? Noble happiness and ignoble happiness. These are the two kinds of happiness. Of these two kinds of happiness, noble happiness is foremost."

⁸⁶ *Upadhisukha* and *nirupadhisukha*. On *upadhi*, see above, <n. 4>. Mp glosses the former as the happiness of the three planes (sense-sphere, form, and formless planes). It glosses the latter as world-transcending happiness (*lokuttarasukha*).

⁸⁷ The contrast is between *sāmisam sukhaṃ*, which Mp defines as defiled happiness that leads back to the round [of existence]; and *nirāmisam sukhaṃ*, undefiled happiness that leads to the end of the round.

70 (7)

"Bhikkhus, there are these two kinds of happiness. What two? Bodily happiness and mental happiness. These are the two kinds of happiness. Of these two kinds of happiness, mental happiness is foremost."

71 (8)

"Bhikkhus, there are these two kinds of happiness. What two? The happiness accompanied by rapture and the happiness without rapture. These are the two kinds of happiness. Of these two kinds of happiness, the happiness without rapture is foremost."⁸⁸

72 (9)

"Bhikkhus, there are these two kinds of happiness. What two? Pleasurable happiness and the happiness of equanimity. These are the two kinds of happiness. Of these two kinds of happiness, the happiness of equanimity is foremost."⁸⁹

73 (10)

⁸⁸ Mp: "The happiness with rapture (*sappītikaṃ sukhaṃ*) is the happiness of the first and second jhānas. The happiness without rapture (*nippītikaṃ sukhaṃ*) is the happiness of the third and fourth jhānas."

⁸⁹ Mp: "Pleasurable happiness (*sātasukha*) is the happiness of the first three jhānas. The happiness of equanimity (*upekkhāsukha*) is the happiness of the fourth jhāna."

"Bhikkhus, there are these two kinds of happiness. What two? The happiness of concentration and the happiness without concentration. These are the two kinds of happiness. Of these two kinds of happiness, the happiness of concentration is foremost."

74 (11)

"Bhikkhus, there are these two kinds of happiness. What two? The happiness based on the presence of rapture and the happiness based on the absence of rapture. [82] These are the two kinds of happiness. Of these two kinds of happiness, the happiness based on the absence of rapture is foremost."⁹⁰

75 (12)

"Bhikkhus, there are these two kinds of happiness. What two? The happiness based on pleasure and the happiness based on equanimity. These are the two kinds of happiness. Of these two kinds of happiness, the happiness based on equanimity is foremost."

⁹⁰ *Sappītikārammaṇaṃ sukhaṃ* and *nippītikārammaṇaṃ sukhaṃ*. It is doubtful that, in the four Nikāyas, the word *ārammaṇa* ever means "object of consciousness" in the general sense it has in the Abhidhamma and the commentaries. Its original meaning is closer to "basis" or "support." Occasionally, as in SN 34:5, III 266, the word designates a "meditation object." Over time, the meaning of *ārammaṇa* must have broadened from "object of meditation" to "object of consciousness" in a general sense, but to my knowledge this development occurred after the period when the Nikāyas were compiled.

76 (13)

"Bhikkhus, there are these two kinds of happiness. What two? The happiness based on form and the happiness based on the formless. These are the two kinds of happiness. Of these two kinds of happiness, the happiness based on the formless is foremost."⁹¹

VIII. With a Basis

77 (1)

"Bhikkhus, bad unwholesome qualities arise with a basis, not without a basis. With the abandoning of this basis, these bad unwholesome qualities do not occur."⁹²

78 (2)

"Bhikkhus, bad unwholesome qualities arise through a source, not without a source. With the abandoning of this source, these bad unwholesome qualities do not occur."

⁹¹ Mp: "The happiness based on form (*rūpārammaṇaṃ sukhaṃ*) is that based on the fourth jhāna of the form sphere, or any that arises based on form. That based on the formless (*arūpārammaṇaṃ sukhaṃ*) is that based on a formless jhāna, or any that arises based on the formless."

⁹² Mp: "'With a basis' means 'with a reason.' The same method applies in the following suttas. For the words 'source,' 'cause,' 'causal activity,' 'condition,' and 'form' are all just synonyms for 'reason'" (*Sanimittā ti sakāraṇā.... Nidānaṃ hetu saṅkhāro paccayo rūpan ti sabbāni pi hi etāni kāraṇavevacanān'eva*).

79 (3)

"Bhikkhus, bad unwholesome qualities arise through a cause, not without a cause. With the abandoning of this cause, these bad unwholesome qualities do not occur."

80 (4)

"Bhikkhus, bad unwholesome qualities arise through causal activities, not without causal activities. With the abandoning of these causal activities, these bad unwholesome qualities do not occur."⁹³

81 (5)

"Bhikkhus, bad unwholesome qualities arise with a condition, not without a condition. With the abandoning of this condition, these bad unwholesome qualities do not occur." [83]

82 (6)

⁹³ I follow the arrangement in Be and Ee. Ce does not place this sutta here, but because the key word is *sasaṅkhārā*, inserts it below, as the fourth among the suttas on the five aggregates. It seems that the text available to the commentator corresponded with Be, for Mp (both Ce and Be) explains that *nimitta*, *nidāna*, *hetu*, *saṅkhāra*, and *paccaya* are synonymous.

"Bhikkhus, bad unwholesome qualities arise along with form, not without form. With the abandoning of this form, these bad unwholesome qualities do not occur."

83 (7)

"Bhikkhus, bad unwholesome qualities arise along with feeling, not without feeling. With the abandoning of this feeling, these bad unwholesome qualities do not occur."

84 (8)

"Bhikkhus, bad unwholesome qualities arise along with perception, not without perception. With the abandoning of this perception, these bad unwholesome qualities do not occur."

85 (9)

"Bhikkhus, bad unwholesome qualities arise along with consciousness, not without consciousness. With the abandoning of this consciousness, these bad unwholesome qualities do not occur."

86 (10)

"Bhikkhus, bad unwholesome qualities arise based on the conditioned, not without a basis in the conditioned. With the abandoning of the conditioned, these bad unwholesome qualities do not occur."

IX. Dhamma

87 (1)

"Bhikkhus, there are these two things. What two? Liberation of mind and liberation by wisdom. These are the two things."⁹⁴

88 (2)–97 (11)

"Bhikkhus, there are these two things. What two? (88) Exertion and non-distractedness ... (89) Name and form ... (90) True knowledge and liberation ... (91) The view of existence and the view of extermination ... (92) Moral shamelessness and moral recklessness ... (93) Moral shame and moral dread ... (94) Being difficult to correct and bad friendship ... (95) Being easy to correct and good friendship ... (96) Skillfulness in the elements and skillfulness in attention ... [84] ... (97) Skillfulness in regard to offenses and skillfulness in rehabilitation from offenses. These are the two things."

⁹⁴ Mp: "Liberation of mind (*cetovimutti*) is the concentration of the fruit [of arahantship], liberation by wisdom (*paññāvimutti*) is the wisdom of the fruit." This interpretation assumes that the two are conjoined, as in the expression *anāsavaṃ cetovimuttiṃ paññāvimuttiṃ*. It is possible, however, for mundane *cetovimutti* to be attained independently of *paññāvimutti*. For a discussion of the contrast between mundane and world-transcending types of *cetovimutti*, see MN 43.30–37, I 297–98, and SN 41.7, IV 295–97.

X. Fools

98 (1)

"Bhikkhus, there are these two kinds of fools. What two? One who takes responsibility for what does not befall him, and one who does not take responsibility for what befalls him. These are the two kinds of fools."

99 (2)

"Bhikkhus, there are these two kinds of wise people. What two? One who takes responsibility for what befalls him, and one who does not take responsibility for what does not befall him.⁹⁵ These are the two kinds of wise people."

100 (3)

"Bhikkhus, there are these two kinds of fools. What two? One who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable.⁹⁶ These are the two kinds of fools."

⁹⁵ Be has these inverted.

⁹⁶ *Yo ca akappiye kappiyasaññī, yo ca kappiye akappiyasaññī.* This refers to what is allowable and not allowable according to the rules of monastic discipline.

101 (4)

"Bhikkhus, there are these two kinds of wise people. What two? One who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable. These are the two kinds of wise people."

102 (5)

"Bhikkhus, there are these two kinds of fools. What two? One who perceives what is not an offense as an offense, and one who perceives what is an offense as no offense. These are the two kinds of fools."

103 (6)

"Bhikkhus, there are these two kinds of wise people. What two? One who perceives what is not an offense as no offense, and one who perceives what is an offense as an offense. These are the two kinds of wise people." [85]

104 (7)

"Bhikkhus, there are these two kinds of fools. What two? One who perceives what is non-Dhamma as Dhamma, and one who perceives what is Dhamma as non-Dhamma. These are the two kinds of fools."

105 (8)

"Bhikkhus, there are these two kinds of wise people. What two? One who perceives what is non-Dhamma as non-Dhamma, and one who perceives what is Dhamma as Dhamma. These are the two kinds of wise people."

106 (9)

"Bhikkhus, there are these two kinds of fools. What two? One who perceives what is non-discipline as discipline, and one who perceives what is discipline as non-discipline. These are the two kinds of fools."

107 (10)

"Bhikkhus, there are these two kinds of wise people. What two? One who perceives what is non-discipline as non-discipline, and one who perceives what is discipline as discipline. These are two kinds of wise people."

108 (11)

"Bhikkhus, the taints increase for two [kinds of persons]. What two? One who feels remorse about a matter over which one need not feel remorse, and one who does not feel remorse about a matter over which one should feel remorse. The taints increase for these two [kinds of persons]."

109 (12)

"Bhikkhus, the taints do not increase for two [kinds of persons]. What two? One who does not feel remorse for a matter over which one need not feel remorse, and one who feels remorse for a matter over which one should feel remorse. The taints do not increase for these two [kinds of persons]."

110 (13)

"Bhikkhus, the taints increase for two [kinds of persons]. What two? One who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable. The taints increase for these two [kinds of persons]."

111 (14)

"Bhikkhus, the taints do not increase for two [kinds of persons]. What two? One who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable. The taints do not increase for these two [kinds of persons]."

112 (15)

"Bhikkhus, the taints increase for two [kinds of persons]. What two? [86] One who perceives what is not an offense as an offense, and one who perceives what is an offense as no offense.⁹⁷ The taints increase for these two [kinds of persons]."

113 (16)

"Bhikkhus, the taints do not increase for two [kinds of persons]. What two? One who perceives what is not an offense as no offense, and one who perceives what is an offense as an offense.⁹⁸ The taints do not increase for these two [kinds of persons]."

114 (17)

"Bhikkhus, the taints increase for two [kinds of persons]. What two? One who perceives what is non-Dhamma as Dhamma, and one who perceives what is Dhamma as non-Dhamma. The taints increase for these two [kinds of persons]."

115 (18)

"Bhikkhus, the taints do not increase for two [kinds of persons]. What two? One who perceives what is non-Dhamma as non-Dhamma, and one who perceives what is Dhamma as Dhamma.⁹⁹ The taints do not increase for these two [kinds of persons]."

⁹⁷ I translate based on Ce and Ee. Be inverts the two clauses, reading: *Yo ca āpattiyā anāpattisaññī, yo ca anāpattiyā āpattisaññī.*

⁹⁸ Here, too, Be inverts the clauses, reading: *Yo ca āpattiyā āpattisaññī, yo ca anāpattiyā anāpattisaññī.*

⁹⁹ Here, again, I follow Ce and Ee over Be, which inverts the clauses.

116 (19)

"Bhikkhus, the taints increase for two [kinds of persons]. What two? One who perceives what is non-discipline as discipline, and one who perceives what is discipline as non-discipline. The taints increase for these two [kinds of persons]."

117 (20)

"Bhikkhus, the taints do not increase for two [kinds of persons]. What two? One who perceives what is non-discipline as non-discipline, and one who perceives what is discipline as discipline. The taints do not increase for these two [kinds of persons]."

XI. Desires

118 (1)

"Bhikkhus, these two desires are hard to abandon. What two? The desire for gain and the desire for life. These two desires are hard to abandon."¹⁰⁰ [87]

119 (2)

¹⁰⁰ Mp glosses *āsā* here with *taṇhā*.

"Bhikkhus, these two kinds of persons are rare in the world. What two? One who takes the initiative in helping others, and one who is grateful and thankful. These two kinds of persons are rare in the world."

120 (3)

"Bhikkhus, these two kinds of persons are rare in the world. What two? One who is satisfied and one who provides satisfaction. These two kinds of persons are rare in the world."

121 (4)

"Bhikkhus, these two kinds of persons are hard to satisfy. What two? One who amasses what he gains, and one who squanders what he gains.¹⁰¹ These two kinds of persons are hard to satisfy."

122 (5)

"Bhikkhus, these two kinds of persons are easy to satisfy. What two? One who does not amass what he gains, and one who does not squander what he gains. These two kinds of persons are easy to satisfy."

123 (6)

¹⁰¹ *Yo ca laddhaṃ laddhaṃ vissajjeti*. Mp glosses: "He gives to others" (*paraṃ deti*). However, I think what is indicated by *vissajjeti* is not generosity but profligacy.

"Bhikkhus, there are these two conditions for the arising of greed. What two? The mark of the attractive and careless attention. These are the two conditions for the arising of greed."¹⁰²

124 (7)

"Bhikkhus, there are these two conditions for the arising of hatred. What two? The mark of the repulsive and careless attention. These are the two conditions for the arising of hatred."

125 (8)

"Bhikkhus, there are these two conditions for the arising of wrong view. What two? The utterance of another [person] and careless attention. These are the two conditions for the arising of wrong view."

126 (9)

"Bhikkhus, there are these two conditions for the arising of right view. What two? The utterance of another [person] and careful attention. These are the two conditions for the arising of right view."

¹⁰² In relation to this and the following sutta, see **1:11, 1:12.**

127 (10)

"Bhikkhus, there are these two kinds of offenses. What two? [88] A light offense and a grave offense. These are the two kinds of offenses."¹⁰³

128 (11)

"Bhikkhus, there are these two kinds of offenses. What two? A coarse offense and an offense that is not coarse. These are the two kinds of offenses."

129 (12)

"Bhikkhus, there are these two kinds of offenses. What two? A remediable offense and an irreparable offense. These are the two kinds of offenses."

XII. Aspiring

130 (1)

"Bhikkhus, a bhikkhu endowed with faith, rightly aspiring, should aspire thus: 'May I become like Sāriputta and Moggallāna!' This is the standard and criterion¹⁰⁴ for my bhikkhu disciples, that is, Sāriputta and Moggallāna."

¹⁰³ For explanations of these types of offenses, here and just below, see **Ones <n, 50>**.

¹⁰⁴ *Esā bhikkhave tulā etaṃ pamāṇaṃ*. Mp: "Just as one weighing gold or grain uses a scale, taking that as the standard, the measure, or criterion, so this is the standard and criterion for my bhikkhu disciples,

131 (2)

"Bhikkhus, a bhikkhunī endowed with faith, rightly aspiring, should aspire thus: 'May I become like the bhikkhunīs Khemā and Uppalavaṇṇā!' This is the standard and criterion for my bhikkhunī disciples, that is, the bhikkhunīs Khemā and Uppalavaṇṇā."¹⁰⁵

132 (3)

"Bhikkhus, a male lay follower endowed with faith, rightly aspiring, should aspire thus: 'May I become like Citta the householder and Hatthaka of Āḷavī!' This is the standard and criterion for my male lay disciples, that is, Citta the householder and Hatthaka of Āḷavī."¹⁰⁶

133 (4)

"Bhikkhus, a female lay follower endowed with faith, rightly aspiring, should aspire thus: 'May I become like the female lay followers Khujjuttarā and Veḷukaṇṭakī

namely, Sāriputta and Moggallāna. It is possible to weigh or measure oneself by aspiring, 'May I be like them in regard to wisdom or psychic potency!' But not in any other way."

¹⁰⁵ The two chief bhikkhunī disciples respectively in regard to wisdom and psychic potency. See **1:236–37.**

¹⁰⁶ See **1:250, 1:251.**

Nandamātā!" [89] This is the standard and criterion for my female lay disciples, that is, the female lay followers Khujjuttarā and Veḷukaṇṭakī Nandamātā."¹⁰⁷

134 (5)¹⁰⁸

"Bhikkhus, possessing two qualities, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit. What two? Without investigating and scrutinizing, he speaks praise of one who deserves dispraise. Without investigating and scrutinizing, he speaks dispraise of one who deserves praise. Possessing these two qualities, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit.

"Bhikkhus, possessing two qualities, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach by the wise; and he generates much merit. What two? Having investigated and scrutinized, he speaks dispraise of one who deserves dispraise. Having investigated and scrutinized, he speaks praise of one who deserves praise. Possessing these two qualities, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach among the wise; and he generates much merit."

¹⁰⁷ See 1:260, 1:262. The latter's name is also spelled Veḷukaṇṭakiyā and Veḷukaṇḍakī.

¹⁰⁸ Ce divides each statement about the fool and the wise person in 2:134–37 into two suttas, whereas Be, Ee treat them as contrasting parts of a single sutta. Thus where Be, Ee count four suttas here, Ce counts eight. Parallels in later nipātas (3:9, 4:3, 10:225–28) even in Ce support Be and Ee, which I therefore follow.

135 (6)¹⁰⁹

"Bhikkhus, possessing two qualities, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit. What two? Without investigating and scrutinizing, he believes a matter that merits suspicion. Without investigating and scrutinizing, he is suspicious about a matter that merits belief. Possessing these two qualities, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit. [90]

"Bhikkhus, possessing two qualities, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach by the wise; and he generates much merit. What two? Having investigated and scrutinized, he is suspicious about a matter that merits suspicion. Having investigated and scrutinized, he believes a matter that merits belief. Possessing these two qualities, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach by the wise; and he generates much merit."

136 (7)

"Bhikkhus, behaving wrongly toward two persons, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and

¹⁰⁹ Ce mistakenly numbers the first paragraph of this sutta as 6 within the *vagga*, thus assigning 6 to two successive suttas. This should be corrected to 7, and the following sutta numbers in the *vagga* should all be increased by one.

subject to reproach by the wise; and he generates much demerit. What two? His mother and his father. Behaving wrongly toward these two persons, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit.

"Bhikkhus, behaving rightly toward two persons, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach among the wise; and he generates much merit. What two? His mother and his father. Behaving rightly toward these two persons, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach among the wise; and he generates much merit."

137 (8)

"Bhikkhus, behaving wrongly toward two persons, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit. What two? The Tathāgata and a disciple of the Tathāgata.¹¹⁰ Behaving wrongly toward these two persons, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit. [91]

"Bhikkhus, behaving rightly toward two persons, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond

¹¹⁰ Mp mentions Devadatta in relation to the Tathāgata and Kokālika in relation to the chief disciples (see 10:89; also SN 6:9–10, I 149–53; Sn 3:10, pp. 123–31; Vin II 196–200). On the positive side, Mp mentions respectively Ānanda, and the cowherd Nanda and the financier's son.

reproach among the wise; and he generates much merit. What two? The Tathāgata and a disciple of the Tathāgata. Behaving rightly toward these two persons, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach among the wise; and he generates much merit."

138 (9)

"Bhikkhus, there are these two things. What two? Cleansing one's own mind and one does not cling to anything in the world.¹¹¹ These are the two things."

139 (10)

"Bhikkhus, there are these two things. What two? Anger and hostility. These are the two things."

140 (11)

"Bhikkhus, there are these two things. What two? The removal of anger and the removal of hostility. These are the two things."

XIII. Gifts

141 (1)

¹¹¹ *Sacittavodānañca na ca kiñci loke upādiyati.* I mirror the text's dissonant mixture of grammatical forms.

"Bhikkhus, there are these two kinds of gifts. What two? The gift of material goods and the gift of the Dhamma. These are the two kinds of gifts. Of these two kinds of gifts, the gift of the Dhamma is foremost."

142 (2)

"Bhikkhus, there are these two kinds of offerings. What two? The offering of material goods and the offering of the Dhamma. These are the two kinds of offerings. Of these two kinds of offerings, the offering of the Dhamma is foremost." [92]

143 (3)

"Bhikkhus, there are these two kinds of generosity. What two? Generosity with material goods and generosity with the Dhamma. These are the two kinds of generosity. Of these two kinds of generosity, generosity with the Dhamma is foremost."

144 (4)

"Bhikkhus, there are these two kinds of relinquishment. What two? The relinquishment of material goods and relinquishment [by giving] the Dhamma. These are the two kinds of relinquishment. Of these two kinds of relinquishment, relinquishment [by giving] the Dhamma is foremost."

145 (5)

"Bhikkhus, there are these two kinds of wealth. What two? Material wealth and the wealth of the Dhamma. These are the two kinds of wealth. Of these two kinds of wealth, the wealth of the Dhamma is foremost."

146 (6)

"Bhikkhus, there are these two kinds of enjoyment. What two? The enjoyment of material goods and the enjoyment of the Dhamma. These are the two kinds of enjoyment. Of these two kinds of enjoyment, the enjoyment of the Dhamma is foremost."

147 (7)

"Bhikkhus, there are these two kinds of sharing. What two? Sharing material goods and sharing the Dhamma. These are the two kinds of sharing. Of these two kinds of sharing, sharing the Dhamma is foremost."

148 (8)

"Bhikkhus, there are these two ways of sustaining a favorable relationship.¹¹² What two? Sustaining a favorable relationship through material goods and sustaining a

¹¹² *Saṅgahā*. See **4:32** for the four means of sustaining a relationship.

favorable relationship through the Dhamma. These are the two ways of sustaining a favorable relationship. Of these two ways of sustaining a favorable relationship, sustaining a favorable relationship through the Dhamma is foremost."

149 (9)

"Bhikkhus, there are these two kinds of assistance. What two? Assistance with material goods and assistance with the Dhamma. These are the two kinds of assistance. Of these two kinds of assistance, assistance with the Dhamma is foremost."

150 (10)

"Bhikkhus, there are these two kinds of compassion.¹¹³ What two? Compassion shown with material goods and compassion shown with the Dhamma. These are the two kinds of compassion. Of these two kinds of compassion, compassion shown with the Dhamma is foremost." [93]

XIV. Munificence

151 (1)

"Bhikkhus, there are these two kinds of munificence.¹¹⁴ What two? Munificence

¹¹³ *Anukampā*. This is the word normally signifying active compassion or empathy, as contrasted with *karuṇā*, which usually signifies meditative compassion.

¹¹⁴ *Santhāra*. Mp explains this as if it meant "a covering" or "a spread," which it does in certain

with material goods and munificence with the Dhamma. These are the two kinds of munificence. Of these two kinds of munificence, munificence with the Dhamma is foremost."

152 (2)

"Bhikkhus, there are these two kinds of hospitality. What two? Hospitality with material goods and hospitality with the Dhamma. These are the two kinds of hospitality. Of these two kinds of hospitality, hospitality with the Dhamma is foremost."

153 (3)

"Bhikkhus, there are these two kinds of search. What two? The search for material goods and the search for the Dhamma. These are the two kinds of search. Of these two kinds of search, the search for the Dhamma is foremost."

154 (4)

"Bhikkhus, there are these two quests. What two? The quest for material goods and the quest for the Dhamma. These are the two kinds of quest. Of these two kinds of quest, the quest for the Dhamma is foremost."

contexts: "The covering with material goods is spreading out by covering [the space] between oneself and others with the four requisites." More likely, however, *santhāra* here is nearly synonymous with *paṭisanthāra*, which occurs in the next sutta. In fact, Mp says that the difference between the two words is a mere prefix.

155 (5)

"Bhikkhus, there are these two kinds of seeking. What two? Seeking for material goods and seeking for the Dhamma. These are the two kinds of seeking. Of these two kinds of seeking, seeking for the Dhamma is foremost."

156 (6)

"Bhikkhus, there are these two kinds of veneration. What two? Veneration with material goods and veneration with the Dhamma. These are the two kinds of veneration. Of these two kinds of veneration, veneration with the Dhamma is foremost."

157 (7)

"Bhikkhus, there are these two kinds of gifts to present to a guest.¹¹⁵ What two? The gift of material goods and the gift of the Dhamma. These are the two kinds of gifts to present to a guest. Of these two kinds of gifts to present to a guest, the gift of the Dhamma is foremost."

158 (8)

¹¹⁵ *Ātithēyyāni*. Mp glosses with *āgantukadānāni*, "gifts to a guest."

"Bhikkhus, there are these two kinds of success. What two? Success relating to material goods and success relating to the Dhamma. These are the two kinds of success. Of these two kinds of success, success relating to the Dhamma is foremost." [94]

159 (9)

"Bhikkhus, there are these two kinds of growth. What two? Growth in material goods and growth in the Dhamma. These are the two kinds of growth. Of these two kinds of growth, growth in the Dhamma is foremost."

160 (10)

"Bhikkhus, there are these two gems. What two? A material gem and the gem of the Dhamma. These are the two kinds of gems. Of these two kinds of gems, the gem of the Dhamma is foremost."

161 (11)

"Bhikkhus, there are these two kinds of accumulation. What two? The accumulation of material goods and the accumulation of the Dhamma. These are the two kinds of accumulation. Of these two kinds of accumulation, the accumulation of the Dhamma is foremost."

162 (12)

"Bhikkhus, there are these two kinds of expansion. What two? Expansion in material goods and expansion in the Dhamma. These are the two kinds of expansion. Of these two kinds of expansion, expansion in the Dhamma is foremost."

XV. Meditative Attainment

163 (1)

"Bhikkhus, there are these two qualities. What two? Skillfulness in [entering] a meditative attainment and skillfulness in emerging from a meditative attainment. These are the two qualities."¹¹⁶

164 (2)–179 (17)

"Bhikkhus, there are these two qualities. What two? (164) Rectitude and gentleness ... (165) Patience and mildness ... (166) Softness of speech and hospitality ... (167) Harmlessness and purity ... (168) Not guarding the doors of the sense faculties and immoderation in eating ... (169) Guarding the doors of the sense faculties and moderation in eating ... (170) The power of reflection and the power of development ... (171) The power of mindfulness and the power of concentration ... [95] ... (172) Serenity and insight ... (173) Failure in virtuous behavior and failure in view ... (174) Accomplishment of virtuous behavior and accomplishment of view ... (175) Purity of

¹¹⁶ Mp: "Skillfulness in [entering] a meditative attainment (*samāpattikusalatā*) is facility in entering the attainment after one has understood suitability in food and climate. Skillfulness in emerging from a meditative attainment (*samāpattivutthānakusalatā*) is skill in emerging at the predetermined time."

virtuous behavior and purity of view ... (176) Purity of view and striving in accordance with one's view ... (177) Non-contentment in regard to wholesome qualities and indefatigability in striving ... (178) Muddle-mindedness and lack of clear comprehension ... (179) Mindfulness and clear comprehension. These are the two qualities."

XVI. Anger

180 (1)–184 (5)¹¹⁷

"Bhikkhus, there are these two qualities. What two? (180) Anger and hostility ... (181) Denigration and insolence ... (182) Envy and miserliness ... (183) Deceitfulness and craftiness ... (184) Moral shamelessness and moral recklessness. These are the two qualities."

185 (6)–189 (10)

"Bhikkhus, there are these two qualities. What two? (185) Non-anger and non-hostility ... (186) Non-denigration and non-insolence ... (187) Non-envy and non-miserliness ... (188) Non-deceitfulness and non-craftiness ... (189) Moral shame and moral dread. These are the two qualities."

190 (11)–194 (15)

¹¹⁷ I here follow Ce and Ee, which count each of the five pairs as a separate sutta; Be counts each group as one sutta.

"Bhikkhus, possessing two qualities, one dwells in suffering. What two? (190) Anger and hostility ... (191) Denigration and insolence ... (192) Envy and miserliness ... (193) Deceitfulness and craftiness ... (194) Moral shamelessness and moral recklessness. [96] Possessing these two qualities, one dwells in suffering."

195 (16)–199 (20)

"Bhikkhus, possessing two qualities, one dwells happily. What two? (195) Non-anger and non-hostility ... (196) Non-denigration and non-insolence ... (197) Non-envy and non-miserliness ... (198) Non-deceitfulness and non-craftiness ... (199) Moral shame and moral dread. Possessing these two qualities, one dwells happily."

200 (21)–204 (25)

"Bhikkhus, these two qualities lead to the decline of a bhikkhu who is a trainee. What two? (200) Anger and hostility ... (201) Denigration and insolence ... (202) Envy and miserliness ... (203) Deceitfulness and craftiness ... (204) Moral shamelessness and moral recklessness. These two qualities lead to the decline of a bhikkhu who is a trainee."

205 (26)–209 (30)

"Bhikkhus, these two qualities lead to the non-decline of a bhikkhu who is a trainee. What two? (205) Non-anger and non-hostility ... (206) Non-denigration and non-insolence ... (207) Non-envy and non-miserliness ... (208) Non-deceitfulness and non-craftiness ... (209) Moral shame and moral dread. These two qualities lead to the non-decline of a bhikkhu who is a trainee."

210 (31)–214 (35)

"Bhikkhus, possessing two qualities, one is deposited in hell as if brought there. What two? (210) Anger and hostility ... (211) Denigration and insolence ... (212) Envy and miserliness ... (213) Deceitfulness and craftiness ... (214) Moral shamelessness and moral recklessness. Possessing these two qualities, one is deposited in hell as if brought there." [97]

215 (36)–219 (40)

"Bhikkhus, possessing two qualities, one is deposited in heaven as if brought there. What two? (215) Non-anger and non-hostility ... (216) Non-denigration and non-insolence ... (217) Non-envy and non-miserliness ... (218) Non-deceitfulness and non-craftiness ... (219) Moral shame and moral dread. Possessing these two qualities, one is deposited in heaven as if brought there."

220 (41)–224 (45)

"Bhikkhus, possessing two qualities, with the breakup of the body, after death, someone here is reborn in the plane of misery, in a bad destination, in the lower world, in hell. What two? (220) Anger and hostility ... (221) Denigration and insolence ... (222) Envy and miserliness ... (223) Deceitfulness and craftiness ... (224) Moral shamelessness and moral recklessness. Possessing these two qualities, with the breakup of the body, after death, someone here is reborn in the plane of misery, in a bad destination, in the lower world, in hell."

225 (46)–229 (50)

"Bhikkhus, possessing two qualities, with the breakup of the body, after death, someone here is reborn in a good destination, in a heavenly world. What two? (225) Non-anger and non-hostility ... (226) Non-denigration and non-insolence ... (227) Non-envy and non-miserliness ... (228) Non-deceitfulness and non-craftiness ... (229) Moral shame and moral dread. Possessing these two qualities, with the breakup of the body, after death, someone here is reborn in a good destination, in a heavenly world."

XVII. Unwholesome Repetition Series¹¹⁸

230 (1)–234 (5)¹¹⁹

¹¹⁸ Be and Ce count the following suttas as a separate *vagga*, but Ee treats them as a continuation of *Vagga XVI*.

¹¹⁹ Again, I follow Ce and Ee in counting each pair of unwholesome (and below, wholesome) qualities in this *vagga* as a separate sutta, whereas Be counts each group of unwholesome and wholesome qualities as one sutta.

"Bhikkhus, there are these two unwholesome qualities. What two? (230) Anger and hostility ... (231) Denigration and insolence ... (232) Envy and miserliness ... (233) Deceitfulness and craftiness ... (234) Moral shamelessness and moral recklessness. These are the two unwholesome qualities."

235 (6)–239 (10)

"Bhikkhus, there are these two wholesome qualities. What two? (235) Non-anger and non-hostility ... (236) Non-denigration and non-insolence ... (237) Non-envy and non-miserliness ... (238) Non-deceitfulness and non-craftiness ... (239) Moral shame and moral dread. These are the two wholesome qualities."

240 (11)–244 (15)

"Bhikkhus, there are these two blameworthy qualities. What two? (240) Anger and hostility ... (241) Denigration and insolence ... (242) Envy and miserliness ... (243) Deceitfulness and craftiness ... (244) Moral shamelessness and moral recklessness. These are the two blameworthy qualities."

245 (16)–249 (20)

"Bhikkhus, there are these two blameless qualities. What two? (245) Non-anger and non-hostility ... (246) Non-denigration and non-insolence ... (247) Non-envy and

non-miserliness ... (248) Non-deceitfulness and non-craftiness ... (249) Moral shame and moral dread. These are the two blameless qualities."

250 (21)–254 (25)

"Bhikkhus, there are these two qualities that have suffering as their outcome. What two? (250) Anger and hostility ... (251) Denigration and insolence ... (252) Envy and miserliness ... (253) Deceitfulness and craftiness ... (254) Moral shamelessness and moral recklessness. These are the two qualities that have suffering as their outcome."

255 (26)–259 (30)

"Bhikkhus, there are these two qualities that have happiness as their outcome. What two? (255) Non-anger and non-hostility ... (256) Non-denigration and non-insolence ... (257) Non-envy and non-miserliness ... (258) Non-deceitfulness and non-craftiness ... (259) Moral shame and moral dread. These are the two qualities that have happiness as their outcome."

260 (31)–264 (35)

"Bhikkhus, there are these two qualities that result in suffering. What two? (260) Anger and hostility ... (261) Denigration and insolence ... (262) Envy and miserliness ... (263) Deceitfulness and craftiness ... (264) Moral shamelessness and moral recklessness. These are the two qualities that result in suffering." [98]

265 (36)–269 (40)

"Bhikkhus, there are these two qualities that result in happiness. What two?
(265) Non-anger and non-hostility ... (266) Non-denigration and non-insolence ... (267)
Non-envy and non-miserliness ... (268) Non-deceitfulness and non-craftiness ... (269)
Moral shame and moral dread. These are the two qualities that result in happiness."

270 (41)–274 (45)

"Bhikkhus, there are these two afflictive qualities. What two? (270) Anger and
hostility ... (271) Denigration and insolence ... (272) Envy and miserliness ... (273)
Deceitfulness and craftiness ... (274) Moral shamelessness and moral recklessness. These
are the two afflictive qualities."

275 (46)–279 (50)

"Bhikkhus, there are these two non-afflictive qualities. What two? (275) Non-
anger and non-hostility ... (276) Non-denigration and non-insolence ... (277) Non-envy
and non-miserliness ... (278) Non-deceitfulness and non-craftiness ... (279) Moral shame
and moral dread. These are the two non-afflictive qualities."

XVIII. Discipline Repetition Series¹²⁰

¹²⁰ Ee counts this as Vagga XVII and names it "Reasons" (*Atthavasa*). Be also treats it as an

280 (1)¹²¹

"Bhikkhus, it is for these two reasons that the Tathāgata has prescribed the training rules for his disciples. What two? For the well-being of the Saṅgha and for the ease of the Saṅgha ... For keeping recalcitrant persons in check and so that well-behaved bhikkhus can dwell at ease ... For the restraint of taints pertaining to this present life and for the dispelling of taints pertaining to future lives ... For the restraint of enmities pertaining to this present life and for the dispelling of enmities pertaining to future lives ... For the restraint of faults pertaining to this present life and for the dispelling of faults pertaining to future lives ... For the restraint of perils pertaining to this present life and for the dispelling of perils pertaining to future lives ... For the restraint of unwholesome qualities pertaining to this present life and for the dispelling of unwholesome qualities pertaining to future lives ... Out of compassion for laypeople and to stop the faction of those with evil desires ... So that those without confidence might gain confidence and for increasing [the confidence] of those with confidence ... For the continuation of the good Dhamma and for promoting the discipline. It is for these two reasons that the Tathāgata has prescribed the training rules for his disciples."

281–309 (2–30)

independent *vagga*, but Ce takes it as the second sub-chapter of its *Vagga* XVII.

¹²¹ Ce counts ten separate suttas here, but I follow Be, Ee in taking them as one.

"Bhikkhus, it is for these two reasons that the Tathāgata (281) has prescribed the Pātimokkha for his disciples ... [this sutta and those to follow should be elaborated as above] ...¹²²

(282) "... has prescribed the recitation of the Pātimokkha ..." [99]

(283) "... has prescribed the suspension of the Pātimokkha ..."

(284) "... has prescribed the invitation ceremony ..."

(285) "... has prescribed the suspension of the invitation ceremony ..."

(286) "... has prescribed the legal act of censure ..."

(287) "... has prescribed the legal act of [placing under] dependence ..."

(288) "... has prescribed the legal act of banishment ..."

(289) "... has prescribed the legal act of reconciliation ..."

(290) "... has prescribed the legal act of suspension ..."

(291) "... has prescribed the imposition of probation ..."

(292) "... has prescribed sending back to the beginning ..."

(293) "... has prescribed the imposition of penance ..."

(294) "... has prescribed rehabilitation ..."

(295) "... has prescribed reinstatement ..."

(296) "... has prescribed removal ..."

(297) "... has prescribed full ordination ..."

(298) "... has prescribed a legal act that consists in a motion ..."

(299) "... has prescribed a legal act that includes a motion as the second [factor]

..."

¹²²

What follows here are all disciplinary regulations laid down in the Vinaya Piṭaka.

(300) "... has prescribed a legal act that includes a motion as the fourth [factor]
..."

(301) "... has prescribed [a training rule] when none had been prescribed before
..."

(302) "... has added an amendment [to a training rule already] prescribed ..."

(303) "... has prescribed removal by presence ..."

(304) "... has prescribed removal on account of recollection ..."

(305) "... has prescribed removal on account of [past] insanity ..."

(306) "... has prescribed the acknowledgement [of an offense] ..."

(307) "... has prescribed [the opinion of] the majority ..."

(308) "... has prescribed [the pronouncement of] aggravated misconduct ..."

(309) "... has prescribed covering over with grass. What two? For the well-being of the Saṅgha and for the ease of the Saṅgha ... [100] ... For the continuation of the good Dhamma and for promoting the discipline. It is for these two reasons that the Tathāgata has prescribed the training rules for his disciples."

XIX. Lust, Etc., Repetition Series¹²³

310 (1)

"Bhikkhus, for direct knowledge of lust, two things are to be developed. What two? Serenity and insight. For direct knowledge of lust, these two things are to be developed."

¹²³ Ee treats this as a continuation of Vagga XVII, Ce and Be as an independent *vagga* but without a number.

311 (2)–319 (10)

"Bhikkhus, for full understanding of lust ... for the utter destruction of lust ... for the abandoning of lust ... for the destruction of lust ... for the vanishing of lust ... for the fading away of lust ... for the cessation of lust ... for the giving up of lust ... for the relinquishment of lust, these two things are to be developed. What two? Serenity and insight. For the relinquishment of lust, these two things are to be developed."

320 (11)–479 (170)

"Bhikkhus, for direct knowledge ... for full understanding ... for the utter destruction ... for the abandoning ... for the destruction ... for the vanishing ... for the fading away ... for the cessation ... for the giving up ... for the relinquishment of hatred ... of delusion ... of anger ... of hostility ... of denigration ... of insolence ... of envy ... of miserliness ... of deceitfulness ... of craftiness ... of obstinacy ... of rivalry ... of conceit ... of arrogance ... of intoxication ... of heedlessness, these two things are to be developed. What two? Serenity and insight. For the relinquishment of heedlessness, these two things are to be developed."

The Book of the Twos is finished.