

**Anguttara Nikāya
Duka-Nipātā**

The Book of Twos

Selected Suttas

**Translated from the Pāli
by
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Namo tassa arahato, sammā sambuddhassa

In the name of The Aristocrat, Consummately Self-Awakened One

For my Mother and Father,
in gratitude for giving me this life.

To the Bhikkhus Sāriputta, Mahā Moggallān, Mahā Kassapa and Ānanda,
and all those unnamed Bhikkhus
that carried the *Dhamma* in mind before it was written down
and those who wrote it down.

To my book-learn'n teachers
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Ven. Jinamurti,
Ven. Mew Fung Chen,
Ven. M. Puṇṇaji

And to all those others,
too numerous to mention
that added to my understanding in small and large ways,
but among them especially must be mentioned
that of Carlos Castaneda.

Buddha Dust

**Bits and scraps, crumbs, fine
Particles that drift down to
Walkers of The Walk.
Then: Thanks for that, Far-Seer!
Great 'Getter-of-the-Get'n!**

Anguttara Nikāya
Duka-Nipātā

The Book of Twos

Selected Suttas

Namo tassa arahato, sammā sambuddhassa

In the name of The Aristocrat, Consummately Self-Awakened One

Evam Me Sutaṃ

I Hear Tell

Once Upon a Time, The Consummately Self-Awakened,
Sāvattthī-town
Anāthapiṇḍika's Jeta Grove,
came-a revisiting.

There, to the beggars gathered round,
he said:

"Beggars!"

And "Venerable!"
was their response.

"Two good things, beggars,
protect the world.

What two?

Sense of shame and
fear of blame.

If, beggars,
these two good things
did not protect the world,
there would be no notion here
of 'this is a mother',
'this is a maternal aunt',
'this is a maternal uncle's wife',
'this is a teacher's wife',
'these are the women of a powerful man'.

The world would become confusion
giving us such as sheep-rams,
pig-roosters,
jackal-dogs.

But since, beggars,
there are these two good things
protecting the world
there is the notion here
of 'this is a mother',
'this is a maternal aunt',
'this is a maternal uncle's wife',
'this is a teacher's wife',
'these are the women of a powerful man'."

AN 2.009

"The *One-who-has-got-it*, beggars,
explains things two ways.

What two?

Concisely and
at length.

These, beggars,
are the two ways
the *One-who-has-got-it* explains things."

AN 2.014

"The unskillful, beggars,
let that go.

It is possible, beggars,
to let go of the unskillful.

If it were not, beggars,
possible
to let go of,
to not do
the unskillful,

I would not speak thus:

'The unskillful, beggars,
let that go.'

Since, however, beggars,

it is possible
to let go of
the unskillful
therefore I speak thus:
'The unskillful, beggars,
let that go.'

Now if, beggars,
letting go of
the unskillful
conduced here
to the useless,
the painful,
I would not speak thus:
'The unskillful, beggars,
let that go.'

Since, however, beggars,
letting go of
the unskillful
conduces
to the pleasant,
the useful,
therefore I speak thus:
'The unskillful, beggars,
let that go.'"

"The skillful, beggars,
beget that.

It is possible, beggars,
to beget the skillful.

If it were not, beggars,
possible
to beget the skillful,
I would not speak thus:
'The skillful, beggars,
beget that.'

Since, however, beggars,
it is possible
to beget the skillful
therefore I speak thus:

**'The skillful, beggars,
beget that.'**

**Now if, beggars,
begetting the skillful
conduced to
the useless,
the painful,
I would not speak thus:**

**'The skillful, beggars,
beget that.'**

**Since, however, beggars,
begetting the skillful
conduces to
the pleasant,
the useful,
therefore I speak thus:**

**'The skillful, beggars,
beget that.'"**

AN 2.019

**"Two, beggars,
conduce to
the confusion of,
the disappearance of
the good Word.**

What two?

**Badly laid-down phrase and syllable and
badly-derived spirit.**

**Badly laid-down phrase and syllable, beggars,
drives poorly-practiced spirit.**

**Thus it is, beggars,
that these two
conduce to
the confusion of,
the disappearance of
the good Word.**

**Two, beggars,
conduce to**

**the non-confusion of,
the non-disappearance of
the good Word.**

What two?

**Well laid-down phrase and syllable and
well-derived spirit.**

**Well laid-down phrase and syllable, beggars,
drives well-practiced spirit.**

**Thus it is, beggars,
that these two
conduce to
the non-confusion of,
the non-disappearance of
the good Word."**

AN 2.020

**"Two, beggars,
are fools.**

What two?

**He who does not see
what is going too far
as going too far and
he who does not accept
the pointing out
of whatever thing
is going too far.**

**These, beggars,
are the two fools.**

Two, beggars, are sages.

What two?

**He who sees
what is going too far
as going too far and
he who accepts
the pointing out
of whatever thing
is going too far."**

AN 2.021

**"Two, beggars,
distort the instruction
of the *One-who-has-got-it*.**

What two?

**The evil
with evil ends,
the faithful
with poor grasp of the way.**

**These, beggars,
are the two
that distort the instruction
of the *One-who-has-got-it*."**

AN 2.022

**"Two, beggars,
distort the instruction
of the *One-who-has-got-it*.**

What two?

**He who explains
as spoken or uttered
by the *One-who-has-got-it*
what was not spoken or uttered
by the *One-who-has-got-it* and
he who explains
as not spoken or uttered
by the *One-who-has-got-it*
what was spoken or uttered
by the *One-who-has-got-it*.**

**These, beggars,
are the two
that distort the instruction
of the *One-who-has-got-it*."**

AN 2.023

**"Two, beggars,
do not distort the instruction
of the *One-who-has-got-it*.**

What two?

**He who explains
as not spoken or uttered
by the *One-who-has-got-it*
what was not spoken or uttered
by the *One-who-has-got-it* and
he who explains
as spoken or uttered
by the *One-who-has-got-it*
what was spoken or uttered
by the *One-who-has-got-it*.**

**These, beggars,
are the two
that do not distort the instruction
of the *One-who-has-got-it*."**

AN 2.24

**"Two, beggars,
distort the instruction
of the *One-who-has-got-it*.**

What two?

**He who explains
a sutta with inferred meaning
as a sutta without inferred meaning and
he who explains
a sutta without inferred meaning
as a sutta with inferred meaning.**

**These, beggars,
are the two
that distort the instruction
of the *One-who-has-got-it*."**

AN 2.025

**"Two, beggars,
do not distort the instruction
of the *One-who-has-got-it*.**

What two?

He who explains

**a sutta without inferred meaning
as a sutta without inferred meaning and
he who explains
a sutta with inferred meaning
as a sutta with inferred meaning.**

**These, beggars,
are the two
that do not distort the instruction
of the *One-who-has-got-it*."**

AN 2.026

**"He who is of underhanded works, beggars,
gets one or the other
of two ends:
Hell or
the womb of an animal.**

**He whose works are not underhanded, beggars,
gets one or the other
of two ends:
as a deity or
as a man."**

AN 2.027

**"One of misguided views, beggars,
gets one or the other
of two ends:
Hell or
the womb of an animal.**

**One of consummate views, beggars,
gets one or the other
of two ends:
as a deity or
as a man.**

**There are two receptions
for one of poor ethics, beggars:
Hell or
the womb of an animal.**

**There are two receptions
for the ethical, beggars:**

**as a deity or
as a man."**

AN 2.028

**"Two, beggars,
are the reasons I see
for the practice of
sitting and sleeping
in remote forest and
jungle thicket.**

What two?

**Attainment of pleasant living
for myself
in the here and now, and
sympathy
for the generations that follow.**

**It is because I see
these two reasons, beggars,
that I practice
sitting and sleeping
in remote forest and
jungle thicket."**

AN 2.029

**"Two, beggars,
are things partaking of vision.**

What two?

**Calm and
review.**

**In developing calm, beggars,
what result is attained?**

The heart is developed.

**In developing the heart,
what result is attained?**

Lust is let go.

**In developing review, beggars,
what result is attained?**

Wisdom is developed.

**In developing wisdom,
what result is attained?**

Blindness is let go.

**Messed up by lust, beggars,
the heart is not released;
messed up by blindness
wisdom does not develop.**

**It is the eradication of lust, beggars,
that is the hearts release,
the eradication of blindness
is wisdom-release."**

AN 2.030

**"Two, beggars,
are not easy to repay, say I.**

What two?

Mother and Father.

**Carry around Mother
on one shoulder, beggars,
carry around Father
on one shoulder,
for a period of a hundred rains,
for a life of a hundred rains ...**

**Add to that
bathing,
scrubbing, and
giving massage with scented oils,
them shi'n-n-pis'n as usual ...
not even then, beggars,
would one have made repayment
to Mother and Father.**

**And this, beggars:
Even establishing sovereignty of
Mother and Father
over the lords
of the kingdoms of this great earth
together with the seven treasures ...**

**not even then, beggars,
would one have made repayment
to Mother and Father.**

How come?

**Mother and Father
do much for their child:
— protecting,
nourishing,
they raise him to sight of this world.**

**But, beggars,
whoever,
with regard to his Mother and Father,
rouses,
establishes,
settles
the faithless in faith,
rouses,
establishes,
settles
the unethical in the ethical,
rouses,
establishes,
settles
the stingy in generosity,
rouses,
establishes,
settles
the stupid in wisdom,
with even just this then, beggars,
would one have made repayment and
payment
to Mother and Father."**

AN 2.032

**"Whatever beggar, beggars,
deviates from
a teaching that fits
spirit and letter
badly grasps that teaching.**

Such a beggar, beggars,
produces great unhappiness
in many beings.

And loss,
disservice,
and pain
is brought to deities and men.

Furthermore beggars,
such a beggar
creates great bad *kamma* and
leads to the disappearance
of the good teaching.

Whatever beggar, beggars,
adheres to
a teaching that fits
spirit and letter
grasps a teaching well.

Such a beggar, beggars,
produces
great happiness in many beings.

And profit,
service,
and happiness
is brought to deities and men.

Furthermore beggars,
such a beggar
creates great good *kamma* and
leads to the preservation
of the good Teaching."

AN 2.040

"These two are pleasures, beggars.

Which two?

The pleasure of
home-owning and
the pleasure of
entering into homelessness.

These, beggars,

are those two pleasures.

**Of these two pleasures, beggars,
this is the superior,
that is, the pleasure of
entering into homelessness."**

AN 2.063

"These two are pleasures, beggars.

Which two?

**The pleasure of
the sensual and
the pleasure of
renunciation.**

**These, beggars,
are those two pleasures.**

**Of these two pleasures, beggars,
this is the superior,
that is,
the pleasure of renunciation."**

AN 2.064

"These two are pleasures, beggars.

Which two?

**The pleasure of
involvement and
the pleasure of
uninvolvement.**

**These, beggars,
are those two pleasures.**

**Of these two pleasures, beggars,
this is the superior,
that is,
the pleasure of
uninvolvement."**

AN 2.065

"These two are pleasures, beggars.

Which two?

**The pleasure
associated with
corrupting influences and
the pleasure
disassociated from
corrupting influences.**

**These, beggars,
are those two pleasures.**

**Of these two pleasures, beggars,
this is the superior,
that is,
the pleasure
disassociated from
corrupting influences."**

AN 2.066

"These two are pleasures, beggars.

Which two?

**The pleasure
associated with
the carnal and
the pleasure
disassociated from
the carnal.**

**These, beggars,
are those two pleasures.**

**Of these two pleasures, beggars,
this is the superior,
that is,
the pleasure
disassociated from
the carnal."**

AN 2.067

"These two are pleasures, beggars.

Which two?

**The pleasure
that is aristocratic and**

**the pleasure
that is not aristocratic.**

These, beggars, are those two pleasures.

**Of these two pleasures, beggars,
this is the superior,
that is,
the pleasure
that is aristocratic."**

AN 2.068

"These two are pleasures, beggars.

Which two?

**The pleasure of
the body and
the pleasure of
the mind.**

**These, beggars,
are those two pleasures.**

**Of these two pleasures, beggars,
this is the superior,
that is,
the pleasure of
the mind."**

AN 2.069

"These two are pleasures, beggars.

Which two?

**The pleasures
accompanied by
excitement and
the pleasures
disassociated from
excitement.**

**These, beggars,
are those two pleasures.**

**Of these two pleasures, beggars,
this is the superior,
that is,**

**the pleasure
disassociated from
excitement."**

AN 2.070

"These two are pleasures, beggars.

Which two?

**The pleasure of
enjoyment and
the pleasure of
detachment.**

**These, beggars,
are those two pleasures.**

**Of these two pleasures, beggars,
this is the superior,
that is,
the pleasure of
detachment."**

AN 2.071

"These two are pleasures, beggars.

Which two?

**The pleasure of
serenity and
the pleasure
without serenity.**

**These, beggars,
are those two pleasures.**

**Of these two pleasures, beggars,
this is the superior,
that is,
the pleasure of serenity."**

AN 2.072

"These two are pleasures, beggars.

Which two?

**The pleasure of
interest associated with**

**excitement and
the pleasure of interest
disassociated from
excitement.**

**These, beggars,
are those two pleasures.**

**Of these two pleasures, beggars,
this is the superior,
that is,
the pleasure of interest
disassociated from
excitement."**

AN 2.073

"These two are pleasures, beggars.

Which two?

**The pleasure of
the interest
which is enjoyed and
the pleasure of
the interest
which is detached.**

**These, beggars,
are those two pleasures.**

**Of these two pleasures, beggars,
this is the superior,
that is,
the pleasure of the interest
which is detached."**

AN 2.074

"These two are pleasures, beggars.

Which two?

**The pleasure of interest
in forms and
the pleasure of interest
in the formless.**

These, beggars,

are those two pleasures.

**Of these two pleasures, beggars,
this is the superior,
that is,
the pleasure of interest
in the formless."**

AN 2.075

**"With signs, beggars,
are born bad,
unskillful things,
not without signs.**

**It is by letting go
at these signs
that bad,
unskillful things
are prevented."**

AN 2.076

**With dependencies, beggars,
are born bad,
unskillful things,
not without dependencies.**

**It is by letting go
of dependencies
that bad,
unskillful things
are prevented."**

AN 2.077

**"It is driven, beggars,
that bad,
unskillful things
are born,
not without being driven.**

**It is by letting go
of driving forces
that bad,
unskillful things**

are prevented."

AN 2.078

**"With own-making, beggars,
are born bad,
unskillful things,
not without own-making.**

**It is by letting go of
own-making
that bad,
unskillful things
are prevented."**

AN 2.079

**"To bring about results beggars,
are born bad,
unskillful things,
not to not bring about results.**

**It is by letting go of
results
that bad,
unskillful things
are prevented."**

AN 2.080

**"With forms beggars,
are born bad,
unskillful things,
not without forms.**

**It is by letting go of
form
that bad,
unskillful things
are prevented."**

AN 2.081

**"With sense experience beggars,
are born bad,
unskillful things,**

not without sense experience.

**It is by letting go of
sense experience
that bad,
unskillful things
are prevented."**

AN 2.082

**"With sense-perception, beggars,
are born bad,
unskillful things,
not without sense-perception.**

**It is by letting go of
sense-perception
that bad,
unskillful things
are prevented."**

AN 2.083

**"With sense-consciousness, beggars,
are born bad,
unskillful things,
not without sense-consciousness.**

**It is by letting go of
sense-consciousness
that bad,
unskillful things
are prevented."**

AN 2.084

**"Interest in the own-made, beggars,
not no interest in the own-made,
gives birth
to bad,
unskillful things.**

**It is by letting go of
interest in the own-made
that those bad,
unskillful things**

are prevented."

AN 2.085

**"Two, beggars,
are formed together.**

What two?

**The heart's release and
release through wisdom.**

**Indeed, beggars,
these two are formed together,
say I."**

AN 2.086

**"Two, beggars,
are formed together.**

What two?

**Exertion and
equanimity.**

**Indeed, beggars,
these two are formed together,
say I."**

AN 2.087

**"Two, beggars,
are formed together.**

What two?

**Name and
form.**

**Indeed, beggars,
these two are formed together,
say I."**

AN 2.088

**"Two, beggars,
are formed together.**

What two?

Vision and

freedom.

**Indeed, beggars,
these two are formed together,
say I."**

AN 2.089

**"Two, beggars,
are formed together.**

What two?

**The existence view and
the ending view.**

**Indeed, beggars,
these two are formed together,
say I."**

AN 2.090

**"Two, beggars,
are formed together.**

What two?

**Lack of sense of shame and
lack of fear of blame.**

**Indeed, beggars,
these two are formed together,
say I."**

AN 2.091

**"Two, beggars,
are formed together.**

What two?

**Sense of shame and
fear of blame.**

**Indeed, beggars,
these two are formed together,
say I."**

AN 2.092

**"Two, beggars,
are formed together.**

What two?

**Harshness and
bad friends.**

**Indeed, beggars,
these two are formed together,
say I."**

AN 2.093

**"Two, beggars,
are formed together.**

What two?

**Gentility and
lovely friends.**

**Indeed, beggars,
these two are formed together,
say I."**

AN 2.094

**"Two, beggars,
are formed together.**

What two?

**Skill with data and
skill in examining things mentally.**

**Indeed, beggars,
these two are formed together,
say I."**

AN 2.095

**"Two, beggars,
are formed together.**

What two?

**Skill concerning errors and
skill at recuperating from errors.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.096

**"Two, beggars,
are fools.**

What two?

**He who carries a load
that has not come to him, and
he who does not carry a load
that has come to him.**

**Indeed, beggars,
these are two fools."**

AN 2.097

**"Two, beggars,
are sages.**

What two?

**He who carries a load
that has come to him, and
he who does not carry a load
that has not come to him.**

**Indeed, beggars,
these are two sages."**

AN 2.098

**"Two, beggars,
are fools.**

What two?

**He who perceives
the improper as proper, and
he who perceives
the proper as improper.**

**Indeed, beggars,
these are two fools."**

AN 2.099

**"Two, beggars,
are sages.**

What two?

**He who perceives
the improper as improper, and
he who perceives
the proper as proper.**

**Indeed, beggars,
these are two sages."**

AN 2.100

**"Two, beggars,
are fools.**

What two?

**He who perceives
an error as not an error, and
he who perceives
what is not an error as an error.**

**Indeed, beggars,
these are two fools."**

AN 2.101

**"Two, beggars,
are sages.**

What two?

**He who perceives
an error as an error, and
he who perceives
what is not an error as not an error.**

**Indeed, beggars,
these are two sages."**

AN 2.102

**"Two, beggars,
are fools.**

What two?

**He who perceives
what is not *Dhamma* as *Dhamma*, and
he who perceives
what is *Dhamma* as not *Dhamma*.**

Indeed, beggars,

these are two fools."

AN 2.103

**"Two, beggars,
are sages.**

What two?

**He who perceives
what is not *Dhamma* as not *Dhamma*, and
he who perceives
what is *Dhamma* as *Dhamma*.**

**Indeed, beggars,
these are two sages."**

AN 2.104

**"Two, beggars,
are fools.**

What two?

**He who perceives
what is not discipline as discipline, and
he who perceives
what is discipline as not discipline.**

**Indeed, beggars,
these are two fools."**

AN 2.105

**"Two, beggars,
are sages.**

What two?

**He who perceives
what is not discipline as not discipline, and
he who perceives
what is discipline as discipline.**

**Indeed, beggars,
these are two sages."**

AN 2.106

**"In two, beggars,
the corrupting influences prosper.**

In which two?

**In he who is not disturbed
by what should disturb, and
in he who is disturbed
by what should not disturb.**

**Indeed, beggars,
in these two
the corrupting influences prosper."**

AN 2.107

**"In two, beggars,
the corrupting influences do not prosper.**

In which two?

**In he who is not disturbed
by what should not disturb, and
in he who is disturbed
by what should disturb.**

**Indeed, beggars,
in these two
the corrupting influences do not prosper."**

AN 2.108

**"In two, beggars,
the corrupting influences prosper.**

In which two?

**In he who perceives
the improper as proper, and
in he who perceives
the proper as improper.**

**Indeed, beggars,
in these two
the corrupting influences prosper."**

AN 2.109

**"In two, beggars,
the corrupting influences do not prosper.**

In which two?

**In he who perceives
the improper as improper, and
in he who perceives
the proper as proper.**

**Indeed, beggars,
in these two
the corrupting influences do not prosper."**

AN 2.110

**"In two, beggars,
the corrupting influences prosper.**

In which two?

**In he who perceives
an error as not an error, and
in he who perceives
what is not an error as an error.**

**Indeed, beggars,
in these two
the corrupting influences prosper."**

AN 2.111

**"In two, beggars,
the corrupting influences do not prosper.**

In which two?

**In he who perceives
an error as an error, and
in he who perceives
what is not an error as not an error.**

**Indeed, beggars,
in these two
the corrupting influences do not prosper."**

AN 2.112

**"In two, beggars,
the corrupting influences prosper.**

In which two?

**In he who perceives
what is not *Dhamma* as *Dhamma*, and**

**in he who perceives
what is *Dhamma* as not *Dhamma*.**

**Indeed, beggars,
in these two
the corrupting influences prosper."**

AN 2.113

**"In two, beggars,
the corrupting influences do not prosper.**

In which two?

**In he who perceives
what is not *Dhamma* as not *Dhamma*, and
in he who perceives
what is *Dhamma* as *Dhamma*.**

**Indeed, beggars,
in these two
the corrupting influences do not prosper."**

AN 2.114

**"In two, beggars,
the corrupting influences prosper.**

In which two?

**In he who perceives
what is not discipline as discipline, and
in he who perceives
what is discipline as not discipline.**

**Indeed, beggars,
in these two
the corrupting influences prosper."**

AN 2.115

**"In two, beggars,
the corrupting influences do not prosper.**

In which two?

**In he who perceives
what is not discipline as not discipline, and
in he who perceives
what is discipline as discipline.**

**Indeed, beggars,
in these two
the corrupting influences do not prosper."**

AN 2.116

**"Two beggars
are desires.**

What two?

**For gain and
for life.**

**These beggars
are the two desires."**

AN 2.117

**"Two beggars
are men
hard to find
in the world.**

What two?

**One who volunteers and
one who is grateful and
appreciative.**

**These, beggars,
are the two men
hard to find
in the world."**

AN 2.118

**"Two beggars
are men
hard to find
in the world.**

What two?

**One who is content and
one who is satisfied.**

**These, beggars,
are the two men
hard to find**

in the world."

AN 2.119

**"Two beggars
are men
who are hard to satisfy.**

What two?

**One who hoards
gain upon gain and
one who dissipates
gain after gain.**

**These two, beggars,
are the two men
who are hard to satisfy."**

AN 2.120

**"Two beggars are men
who are easy to satisfy.**

What two?

**One who does not hoard
gain upon gain and
one who does not dissipate
gain after gain.**

**These two, beggars,
are the two men
who are easily satisfied."**

AN 2.121

**"Two beggars
give rise to lust.**

What two?

**Signs of the pleasing and
lack of studious examination.**

**These, beggars,
are the two
that give rise to lust."**

AN 2.122

**"Two beggars
give rise to anger.**

What two?

**Signs of the disgusting and
lack of tracing things back to their point of origin.**

**These, beggars,
are the two
that give rise to anger."**

AN 2.123

**"Two beggars
give rise to misguided views.**

What two?

**The utterance of another and
lack of tracing things back to their point of origin.**

**These, beggars,
are the two
that give rise to misguided views."**

AN 2.124

**"Two beggars
give rise to consummate views.**

What two?

**The utterance of another and
tracing things back to their point of origin.**

**These, beggars,
are the two
that give rise to consummate views."**

AN 2.125

**"Two, beggars,
are breaches.**

What two?

**The slight breach and
the significant breach.**

**These, beggars,
are the two breaches."**

**"Two, beggars,
are breaches.**

What two?

**The corrupt breach and
the uncorrupt breach.**

**These, beggars,
are the two breaches."**

**"Two, beggars,
are breaches.**

What two?

**The complete breach and
the incomplete breach.**

**These, beggars,
are the two breaches."**

**"The *bhikkhu* with faith, beggars,
thus resolving,
resolves in the best of ways:**

**'Let me be such as
such as is like
Sāriputta and Moggallānā.'**

**This, beggars,
is a scale
whereby to measure
my students who are *bhikkhus*,
that is to say,
Sāriputta and Moggallānā."**

**"The *bhikkhunī* with faith, beggars,
thus resolving,
resolves in the best of ways:**

'Let me be such as

such as is like

bhikkhunīs Khemā and Uppalavaṇṇā.'

This, beggars,

is a scale

whereby to measure

my students who are *bhikkhunīs*,

that is to say,

bhikkhunīs Khemā and Uppalavaṇṇā."

AN 2.130

"The lay follower with faith, beggars,

thus resolving,

resolves in the best of ways:

'Let me be such as

such as is like

the lay followers

Citto and Hatthako Ālavako.'

This, beggars,

is a scale

whereby to measure

my students who are lay followers,

that is to say,

the lay followers

Citto and Hatthako Ālavako."

AN 2.131

"The female lay follower with faith, beggars,

thus resolving,

resolves in the best of ways:

'Let me be such as

such as is like

the female lay followers

Khujjuttarā and Velukaṇṭakiyā Nandamātā.'

This, beggars,

is a scale

whereby to measure

my students who are female lay followers,

that is to say,

the female lay followers

Khujjuttarā and Velukaṇṭakiyā Nandamātā."

AN 2.132

**"Possessed of two things, beggars,
the foolish,
inexperienced,
not-so-good man
goes around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore
is held in great disrepute by the learned, and
engenders much bad *kamma*.**

What two?

**Without test or investigation;
without penetrating scrutiny;
he speaks in praise
of those unworthy of praise.**

**Without test or investigation;
without penetrating scrutiny;
he speaks in dispraise
of those worthy of praise.**

**Possessed of these two things, beggars,
the foolish,
inexperienced,
not-so-good man
goes around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore
is held in great disrepute by the learned, and
engenders much bad *kamma*.**

AN 2.133

**Possessed of two things, beggars,
the wise,
experienced,**

good man
does not go around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore
is held in consummate repute by the learned, and
engenders much good *kamma*.

What two?

After test and investigation;
with penetrating scrutiny;
he speaks in praise
of those worthy of praise.

After test and investigation;
with penetrating scrutiny;
he speaks in dispraise
of those worthy of dispraise.

Possessed of these two things, beggars,
the wise,
experienced,
good man
does not go around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore
is held in consummate repute by the learned, and
engenders much good *kamma*."

AN 2.134

"Possessed of two things, beggars,
the foolish,
inexperienced,
not-so-good man
goes around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore

is held in great disrepute by the learned, and engenders much bad *kamma*.

What two?

Without test or investigation;
without penetrating scrutiny;
he places confidence
in those unworthy of confidence.

Without test or investigation;
without penetrating scrutiny;
he has no confidence
in those worthy of confidence.

Possessed of these two things, beggars,
the foolish,
inexperienced,
not-so-good man
goes around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore
is held in great disrepute by the learned, and
engenders much bad *kamma*.

Possessed of two things, beggars,
the wise,
experienced,
good man
does not go around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore
is held in consummate repute by the learned, and
engenders much good *kamma*.

What two?

After test and investigation;
with penetrating scrutiny;
he places confidence
in those worthy of confidence.

**After test and investigation;
with penetrating scrutiny;
he places no confidence
in those unworthy of confidence.**

**Possessed of these two things, beggars,
the wise,
experienced,
good man
does not go around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore
is held in consummate repute by the learned, and
engenders much good *kamma*."**

**"By taking up a misguided attitude towards two, beggars,
the foolish,
inexperienced,
not-so-good man
goes around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore
is held in great disrepute by the learned, and
engenders much bad *kamma*.**

What two?

Mother and Father.

**By taking up a misguided attitude towards these two, beggars,
the foolish,
inexperienced,
not-so-good man
goes around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore
is held in great disrepute by the learned, and**

engenders much bad *kamma*.

By taking up the consummate attitude towards two, beggars,
the wise,
experienced,
good man
does not go around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore
is held in consummate repute by the learned, and
engenders much good *kamma*.

What two?

Mother and Father.

By taking up the consummate attitude towards these two, beggars,
the wise,
experienced,
good man
does not go around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore
is held in consummate repute by the learned, and
engenders much good *kamma*."

AN 2.135

"By taking up a misguided attitude towards two, beggars,
the foolish,
inexperienced,
not-so-good man
goes around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore
is held in great disrepute by the learned, and
engenders much bad *kamma*.

What two?

**The *One-who-has-got-it* and
the *One-who-has-got-it's* student.**

**By taking up a misguided attitude towards these two, beggars,
the foolish,
inexperienced,
not-so-good man
goes around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore
is held in great disrepute by the learned, and
engenders much bad *kamma*.**

**By taking up the consummate attitude towards two, beggars,,
the wise,
experienced,
good man
does not go around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore
is held in consummate repute by the learned, and
engenders much good *kamma*.**

What two?

The *One-who-has-got-it* and the *One-who-has-got-it's* student.

**By taking up the consummate attitude towards these two, beggars,
the wise,
experienced,
good man
does not go around like an uprooted,
injured,
unprotected
blameworthy thing and
furthermore
is held in consummate repute by the learned, and
engenders much good *kamma*."**

**"These two, beggars,
are patterns.**

What two?

**Having purity of heart and
grasping after nothing at all in the world.**

**These two, beggars,
are patterns."**

AN 2.137

**"These two, beggars,
are patterns.**

What two?

**Anger and
bearing grudges.**

**These two, beggars,
are patterns."**

AN 2.138

**"These two, beggars,
are patterns.**

What two?

**Disciplining anger and
disciplining grudge-bearing.**

**These two, beggars,
are patterns."**

AN 2.139

**"Two, beggars,
are gifts.**

What two?

**The carnal gift and
the gift made
in accordance with good form.**

**These, beggars,
are those two gifts.**

**Of these two gifts, beggars,
this is the superior,**

**that is,
the gift made
in accordance with good form."**

AN 2.140

**"Two, beggars,
are offerings.**

What two?

**The carnal offering and
the offering
made in accordance with good form.**

**These, beggars,
are those two offerings.**

**Of these two offerings, beggars,
this is the superior,
that is,
the offering
made in accordance with good form."**

AN 2.141

**"Two, beggars,
are generosities.**

What two?

**The carnal generosity and
the generosity
made in accordance with good form.**

**These, beggars,
are those two generosities.**

**Of these two generosities, beggars,
this is the superior,
that is,
the generosity made
in accordance with good form."**

AN 2.142

**"Two, beggars,
are munificences.**

What two?

**The carnal munificence and
the munificence
made in accordance with good form.**

**These, beggars,
are those two munificences.**

**Of these two munificences, beggars,
this is the superior,
that is,
the munificence
made in accordance with good form."**

AN 2.143

**"Two, beggars,
are wealths.**

What two?

**The carnal wealth and
the wealth
made in accordance with good form.**

**These, beggars,
are those two wealths.**

**Of these two wealths, beggars,
this is the superior,
that is,
the wealth
made in accordance with good form."**

AN 2.144

**"Two, beggars,
are wealth-sharings.**

What two?

**The carnal wealth-sharing and
the wealth-sharing
made in accordance with good form.**

**These, beggars,
are those two wealth-sharings.**

**Of these two wealth-sharings, beggars,
this is the superior,
that is,**

**the wealth-sharing
made in accordance with good form."**

AN 2.145

**"Two, beggars,
are portion-sharings.**

What two?

**The carnal portion-sharing and
the portion-sharing
made in accordance with good form.**

**These, beggars,
are those two portion-sharings.**

**Of these two portion-sharings, beggars,
this is the superior,
that is,
the portion-sharing
made in accordance with good form."**

AN 2.146

**"Two, beggars,
are taking-ins.**

What two?

**The carnal taking-in and
the taking-in
made in accordance with good form.**

**These, beggars,
are those two taking-ins.**

**Of these two taking-ins, beggars,
this is the superior,
that is,
the taking-in
made in accordance with good form."**

AN 2.147

**"Two, beggars,
are taking-ons.**

What two?

**The taking on of the carnal and
the taking on of good form.**

**These, beggars,
are those two taking-ons.**

**Of these two taking-ons, beggars,
this is the superior,
that is,
the taking-on
made in accordance with good form."**

AN 2.148

**"Two, beggars,
are compassions.**

What two?

**The compassion of the carnal and
the compassion
made in accordance with good form.**

**These, beggars,
are those two compassions.**

**Of these two compassions, beggars,
this is the superior,
that is,
the compassion
made in accordance with good form.**

AN 2.149

**"Two, beggars,
are welcome mats.**

What two?

**The carnal welcome mat and
the welcome mat
made in accordance with good form.**

These, beggars, are those two welcome mats.

**Of these two welcome mats, beggars,
this is the superior,
that is,
the welcome mat
made in accordance with good form."**

**"Two, beggars,
are rollings-out
of the welcome mat.**

What two?

**The carnal rolling-out the welcome mat and
the rolling-out the welcome mat
made in accordance with good form.**

**These, beggars,
are those two rollings-out
of the welcome mat.**

**Of these two rollings-out
of the welcome mat, beggars,
this is the superior,
that is,
the rolling-out the welcome mat
made in accordance with good form."**

"Two, beggars, are carings.

What two?

**The carnal caring and
the caring
made in accordance with good form.**

**These, beggars,
are those two carings.**

**Of these two carings, beggars,
this is the superior,
that is,
the caring
made in accordance with good form."**

**"Two, beggars,
are curiosities.**

What two?

The carnal curiosity and

**the curiosity
in accordance with good form.**

**These, beggars,
are those two curiosities.**

**Of these two curiosities, beggars,
this is the superior,
that is,
the curiosity
in accordance with good form."**

AN 2.153

**"Two, beggars,
are searchings-around.**

What two?

**The carnal searching-around and
the searching-around
in accordance with good form.**

**These, beggars,
are those two searchings-around.**

**Of these two searchings-around, beggars,
this is the superior,
that is,
the searching-around
in accordance with good form."**

AN 2.154

**"Two, beggars,
are exaltings.**

What two?

**The carnal exalting and
the exalting
in accordance with good form.**

**These, beggars,
are those two exaltings.**

**Of these two exaltings, beggars,
this is the superior,
that is,**

**the exalting
in accordance with good form."**

AN 2.155

**"Two, beggars,
are high crimes.**

What two?

**The carnal high crime and
the *Dhamma* high crime.**

**These, beggars,
are those two high crimes.**

**Of these two high crimes, beggars,
this is the more serious,
that is,
the high crime of *Dhamma*-theft."**

AN 2.156

"Two, beggars, are powers.

What two?

**The power of the carnal and
the power of good form.**

**These, beggars,
are those two powers.**

**Of these two powers, beggars,
this is the superior,
that is,
the power of good form."**

AN 2.157

**"Two, beggars,
are sowings.**

What two?

**The carnal sowing and
the sowing
in accordance with good form.**

**These, beggars,
are those two sowings.**

**Of these two sowings, beggars,
this is the superior,
that is,
the sowing
in accordance with good form."**

AN 2.158

**"Two, beggars,
are jewels.**

What two?

**The carnal jewel and
the good form jewel.**

**These, beggars,
are those two jewels.**

**Of these two jewels, beggars,
this is the superior,
that is,
jewel of good form."**

AN 2.159

**"Two, beggars,
are accumulations.**

What two?

**The carnal accumulation and
the accumulation
made in accordance with good form.**

**These, beggars,
are those two accumulations.**

**Of these two accumulations, beggars,
this is the superior,
that is,
the accumulation
made in accordance with good form."**

AN 2.160

**"Two, beggars,
are satisfactions.**

What two?

**The carnal satisfaction and
the satisfaction
got in accordance with good form .**

**These, beggars,
are those two satisfactions.**

**Of these two satisfactions, beggars,
this is the superior,
that is,
the satisfaction
got in accordance with good form."**

AN 2.161

**"Two, beggars
are formed together.**

What two?

**Skill at staying on course and
skill at rising up from the course.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.162

**"Two, beggars
are formed together.**

What two?

**Uprightness and
pliability.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.163

**"Two, beggars
are formed together.**

What two?

**Forebearance and
being sweet-natured.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.164

**"Two, beggars
are formed together.**

What two?

**Friendliness and
welcome reception.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.165

**"Two, beggars
are formed together.**

What two?

**Harmlessness and
being washed clean.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.166

**"Two, beggars
are formed together.**

What two?

**Not guarding the senses and
eating without measure.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.167

**"Two, beggars
are formed together.**

What two?

**Guarding the senses and
eating with measure.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.168

**"Two, beggars
are formed together.**

What two?

**The power of reconsideration and
the power of evolution.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.169

**"Two, beggars
are formed together.**

What two?

**The power of mind and
the power of focus.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.170

**"Two, beggars
are formed together.**

What two?

**Calm and
review.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.171

**"Two, beggars
are formed together.**

What two?

**Deviant ethics and
deviant point of view.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.172

**"Two, beggars
are formed together.**

What two?

**Ethics
that are on track and
point of view
that is on track.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.173

**"Two, beggars
are formed together.**

What two?

**Purity of ethics and
purity of point of view.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.174

**"Two, beggars
are formed together.**

What two?

**Purity of view and
exertion according to view.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.175

**"Two, beggars
are formed together.**

What two?

**Discontent with skillful things and
unwavering exertion.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.176

**"Two, beggars
are formed together.**

What two?

**Misremembering reality and
lack of self-knowledge.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.177

**"Two, beggars
are formed together.**

What two?

**Memory of reality and
self-knowledge.**

**Indeed, beggars,
these two are formed together,
I say."**

AN 2.178

**"Two, beggars
are formed together.**

What two?

**Anger and
grudge-bearing.**

**Indeed, beggars,
these two are formed together"**

AN 2.179

**"Two, beggars
are formed together.**

What two?

**Hypocrisy and
ruthlessness.**

**Indeed, beggars,
these two are formed together"**

AN 2.180

**"Two, beggars
are formed together.**

What two?

**Ire and
selfishness.**

**Indeed, beggars,
these two are formed together"**

AN 2.181

**"Two, beggars
are formed together.**

What two?

**Deception and
craftiness.**

**Indeed, beggars,
these two are formed together"**

AN 2.182

**"Two, beggars
are formed together.**

What two?

Having no sense of shame and

having no fear of blame.

**Indeed, beggars,
these two are formed together"**

AN 2.183

**"Two, beggars
are formed together.**

What two?

**Non-anger and
not holding grudges.**

**Indeed, beggars,
these two are formed together"**

AN 2.184

**"Two, beggars
are formed together.**

What two?

**Non-hypocrisy and
non-ruthlessness.**

**Indeed, beggars,
these two are formed together"**

AN 2.185

**"Two, beggars
are formed together.**

What two?

**Non-ire and
unselfishness.**

**Indeed, beggars,
these two are formed together"**

AN 2.186

**"Two, beggars
are formed together.**

What two?

**Non-deception and
non-craftiness.**

**Indeed, beggars,
these two are formed together"**

AN 2.187

**"Two, beggars
are formed together.**

What two?

**Sense of shame and
fear of blame.**

**Indeed, beggars,
these two are formed together"**

AN 2.188

**"Possessed of two things, beggars,
one lives in pain.**

What two?

**Anger and
grudge-bearing.**

**These are the two things
possessed of which
one lives in pain."**

AN 2.189

**"Possessed of two things, beggars,
one lives in pain.**

What two?

**Hypocrisy and
ruthlessness.**

**These are the two things
possessed of which
one lives in pain."**

AN 2.190

**"Possessed of two things, beggars,
one lives in pain.**

What two?

Ire and

selfishness.

**These are the two things
possessed of which
one lives in pain."**

AN 2.191

**"Possessed of two things, beggars,
one lives in pain.**

What two?

**Deception and
craftiness.**

**These are the two things
possessed of which
one lives in pain."**

AN 2.192

**"Possessed of two things, beggars,
one lives in pain.**

What two?

**Having no sense of shame and
having no fear of blame.**

**These are the two things
possessed of which
one lives in pain."**

AN 2.193

**"Possessed of two things, beggars,
one lives pleasantly.**

What two?

**Non-anger and
not holding grudges.**

**These are the two things
possessed of which
one lives pleasantly."**

AN 2.194

**"Possessed of two things, beggars,
one lives pleasantly.**

What two?

**Non-hypocrisy and
non-ruthlessness.**

**These are the two things
possessed of which
one lives pleasantly."**

AN 2.195

**"Possessed of two things, beggars,
one lives pleasantly.**

What two?

**Non-ire and
unselfishness.**

**These are the two things
possessed of which
one lives pleasantly."**

AN 2.196

**"Possessed of two things, beggars,
one lives pleasantly.**

What two?

**Non-deception and
non-craftiness.**

**These are the two things
possessed of which
one lives pleasantly."**

AN 2.197

**"Possessed of two things, beggars,
one lives pleasantly.**

What two?

**Sense of shame and
fear of blame.**

**These are the two things
possessed of which
one lives pleasantly."**

AN 2.198

**"In a beggar that is a seeker, beggars,
these two things
roll on to his ultimate grief.**

What two?

**Anger and
grudge-bearing.**

**These two things, beggars,
roll on to the ultimate grief
of the beggar who is a seeker."**

AN 2.199

**"In a beggar that is a seeker, beggars,
these two things
roll on to his ultimate grief.**

What two?

**Hypocrisy and
ruthlessness.**

**These two things, beggars,
roll on to the ultimate grief
of the beggar who is a seeker."**

AN 2.200

**"In a beggar that is a seeker, beggars,
these two things
roll on to his ultimate grief.**

What two?

**Ire and
selfishness.**

**These two things, beggars,
roll on to the ultimate grief
of the beggar who is a seeker."**

AN 2.201

**"In a beggar that is a seeker, beggars,
these two things
roll on to his ultimate grief.**

What two?

**Deception and
craftiness.**

**These two things, beggars,
roll on to the ultimate grief
of the beggar who is a seeker."**

AN 2.202

**"In a beggar that is a seeker, beggars,
these two things
roll on to his ultimate grief.**

What two?

**Having no sense of shame and
having no fear of blame.**

**These two things, beggars,
roll on to the ultimate grief
of the beggar who is a seeker."**

AN 2.203

**"In a beggar that is a seeker, beggars,
these two things
roll on to his grieflessness.**

What two?

**Non-anger and
not holding grudges.**

**These two things, beggars,
roll on to the griefless
for the beggar who is a seeker."**

AN 2.204

**"In a beggar that is a seeker, beggars,
these two things
roll on to his grieflessness.**

What two?

**Non-hypocrisy and
non-ruthlessness.**

**These two things, beggars,
roll on to the griefless**

for the beggar who is a seeker."

AN 2.205

**"In a beggar that is a seeker, beggars,
these two things
roll on to his grieflessness.**

What two?

**Non-ire and
unselfishness.**

**These two things, beggars,
roll on to the griefless
for the beggar who is a seeker."**

AN 2.206

**"In a beggar that is a seeker, beggars,
these two things
roll on to his grieflessness.**

What two?

**Non-deception and
non-craftiness.**

**These two things, beggars,
roll on to the griefless
for the beggar who is a seeker."**

AN 2.207

**"In a beggar that is a seeker, beggars,
these two things roll on
to his grieflessness.**

What two?

**Sense of shame and
fear of blame.**

**These two things, beggars,
roll on to the griefless
for the beggar who is a seeker."**

AN 2.208

**"Possessed of these two things, beggars,
one is delivered into Hell.**

What two?

**Anger and
grudge-bearing.**

**Possessed of these two things, beggars,
one is delivered into Hell."**

AN 2.209

**"Possessed of these two things, beggars,
one is delivered into Hell.**

What two?

**Hypocrisy and
ruthlessness.**

**Possessed of these two things, beggars,
one is delivered into Hell."**

AN 2.210

**"Possessed of these two things, beggars,
one is delivered into Hell.**

What two?

**Ire and
selfishness.**

**Possessed of these two things, beggars,
one is delivered into Hell."**

AN 2.211

**"Possessed of these two things, beggars,
one is delivered into Hell.**

What two?

**Deception and
craftiness.**

**Possessed of these two things, beggars,
one is delivered into Hell."**

AN 2.212

**"Possessed of these two things, beggars,
one is delivered into Hell.**

What two?

**Having no sense of shame and
having no fear of blame.**

**Possessed of these two things, beggars,
one is delivered into Hell."**

AN 2.213

**"Possessed of these two things, beggars,
one is delivered into Heaven.**

What two?

**Non-anger and
not holding grudges.**

**Possessed of these two things, beggars,
one is delivered into Heaven."**

AN 2.214

"Possessed of these two things, beggars, one is delivered into Heaven.

What two?

**Non-hypocrisy and
non-ruthlessness.**

**Possessed of these two things, beggars,
one is delivered into Heaven."**

AN 2.215

**"Possessed of these two things, beggars,
one is delivered into Heaven.**

What two?

**Non-ire and
unselfishness.**

**Possessed of these two things, beggars,
one is delivered into Heaven."**

AN 2.216

**"Possessed of these two things, beggars,
one is delivered into Heaven.**

What two?

**Non-deception and
non-craftiness.**

**Possessed of these two things, beggars,
one is delivered into Heaven."**

AN 2.217

**"Possessed of these two things, beggars,
one is delivered into Heaven.**

What two?

**Sense of shame and
fear of blame.**

**Possessed of these two things, beggars,
one is delivered into Heaven."**

AN 2.218

**"Possessed of two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in the abyss,
the painful ruination,
Hell.**

What two?

**Anger and
grudge-bearing.**

**Possessed of these two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in the abyss,
the painful ruination,
Hell."**

AN 2.219

**"Possessed of two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in the abyss,
the painful ruination,
Hell.**

What two?

Hypocrisy and

ruthlessness.

**Possessed of these two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in the abyss,
the painful ruination,
Hell."**

AN 2.220

**"Possessed of two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in the abyss,
the painful ruination,
Hell.**

What two?

**Ire and
selfishness.**

**Possessed of these two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in the abyss,
the painful ruination,
Hell."**

AN 2.221

**"Possessed of two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in the abyss,
the painful ruination,
Hell.**

What two?

**Deception and
craftiness.**

**Possessed of these two things, beggars,
one here
at the break-up of the body at death,**

**finds rebirth in the abyss,
the painful ruination,
Hell."**

AN 2.222

**"Possessed of two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in the abyss,
the painful ruination,
Hell.**

What two?

**Having no sense of shame and
having no fear of blame.**

**Possessed of these two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in the abyss,
the painful ruination,
Hell."**

AN 2.223

**"Possessed of two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in a heavenly world.**

What two?

**Non-anger and
not holding grudges.**

**Possessed of these two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in a heavenly world."**

AN 2.224

**"Possessed of two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in a heavenly world.**

What two?

**Non-hypocrisy and
non-ruthlessness.**

**Possessed of these two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in a heavenly world."**

AN 2.225

**"Possessed of two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in a heavenly world.**

What two?

**Non-ire and
unselfishness.**

**Possessed of these two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in a heavenly world."**

AN 2.226

**"Possessed of two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in a heavenly world.**

What two?

**Non-deception and
non-craftiness.**

**Possessed of these two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in a heavenly world."**

AN 2.227

**"Possessed of two things, beggars,
one here
at the break-up of the body at death,**

finds rebirth in a heavenly world.

What two?

**Sense of shame and
fear of blame.**

**Possessed of these two things, beggars,
one here
at the break-up of the body at death,
finds rebirth in a heavenly world."**

AN 2.228

**"These two, beggars,
are unskillful things.**

What two?

**Anger and
grudge-bearing.**

**These, beggars,
are two unskillful things".**

AN 2.229

**"These two, beggars,
are unskillful things.**

What two?

**Hypocrisy and
ruthlessness.**

**These, beggars,
are two unskillful things".**

AN 2.230

**"These two, beggars,
are unskillful things.**

What two?

**Ire and
selfishness.**

**These, beggars,
are two unskillful things".**

AN 2.231

**"These two, beggars,
are unskillful things.**

What two?

**Deception and
craftiness.**

**These, beggars,
are two unskillful things".**

AN 2.232

**"These two, beggars,
are unskillful things.**

What two?

**Having no sense of shame and
having no fear of blame.**

**These, beggars,
are two unskillful things".**

AN 2.233

**"These two, beggars,
are skillful things.**

What two?

**Non-anger and
not holding grudges.**

**These, beggars,
are two skillful things".**

AN.2.234

**"These two, beggars,
are skillful things.**

What two?

**Non-hypocrisy and
non-ruthlessness.**

**These, beggars,
are two skillful things".**

AN 2.235

"These two, beggars,

are skillful things.

What two?

**Non-ire and
unselfishness.**

**These, beggars,
are two skillful things".**

AN 2.236

**"These two, beggars,
are skillful things.**

What two?

**Non-deception and
non-craftiness.**

**These, beggars,
are two skillful things".**

AN 2.237

**"These two, beggars,
are skillful things.**

What two?

**Sense of shame and
fear of blame.**

**These, beggars,
are two skillful things".**

AN 2.238

**"These two, beggars,
are blameable.**

What two?

**Anger and
grudge-bearing.**

**These, beggars,
are two blameable things."**

AN 2.239

**"These two, beggars,
are blameable.**

What two?

**Hypocrisy and
ruthlessness.**

**These, beggars,
are two blameable things."**

AN 2.240

**"These two, beggars,
are blameable.**

What two?

**Ire and
selfishness.**

**These, beggars,
are two blameable things."**

AN 2.241

**"These two, beggars,
are blameable.**

What two?

**Deception and
craftiness.**

**These, beggars,
are two blameable things."**

AN 2.242

**"These two, beggars,
are blameable.**

What two?

**Having no sense of shame and
having no fear of blame.**

**These, beggars,
are two blameable things."**

AN 2.243

**"These two, beggars,
are blameless.**

What two?

**Non-anger and
not holding grudges.**

**These, beggars,
are two blameless things."**

AN 2.244

**"These two, beggars,
are blameless.**

What two?

**Non-hypocrisy and
non-ruthlessness.**

**These, beggars,
are two blameless things."**

AN 2.245

**"These two, beggars,
are blameless.**

What two?

**Non-ire and
unselfishness.**

**These, beggars,
are two blameless things."**

AN 2.246

**"These two, beggars,
are blameless.**

What two?

**Non-deception and
non-craftiness.**

**These, beggars,
are two blameless things."**

AN 2.247

**"These two, beggars,
are blameless.**

What two?

Sense of shame and

fear of blame.

**These, beggars,
are two blameless things."**

AN 2.248

**"These two things, beggars,
give rise to pain.**

What two?

**Anger and
grudge-bearing.**

**These beggars,
are two things
that give rise to pain."**

AN 2.249

**"These two things, beggars,
give rise to pain.**

What two?

**Hypocrisy and
ruthlessness.**

**These beggars,
are two things
that give rise to pain."**

AN 2.250

**"These two things, beggars,
give rise to pain.**

What two?

**Ire and
selfishness.**

**These beggars,
are two things
that give rise to pain."**

AN 2.251

**"These two things, beggars,
give rise to pain.**

What two?

**Deception and
craftiness.**

**These beggars,
are two things
that give rise to pain."**

AN 2.252

**"These two things, beggars,
give rise to pain.**

What two?

**Having no sense of shame and
having no fear of blame.**

**These beggars,
are two things
that give rise to pain."**

AN 2.253

**"These two things, beggars,
give rise to pleasure.**

What two?

**Non-anger and
not holding grudges.**

**These beggars,
are two things
that give rise to pleasure."**

AN 2.254

**"These two things, beggars,
give rise to pleasure.**

What two?

**Non-hypocrisy and
non-ruthlessness.**

**These beggars,
are two things
that give rise to pleasure."**

AN 2.255

**"These two things, beggars,
give rise to pleasure.**

What two?

**Non-ire and
unselfishness.**

**These beggars,
are two things
that give rise to pleasure."**

AN 2.256

**"These two things, beggars,
give rise to pleasure.**

What two?

**Non-deception and
non-craftiness.**

**These beggars,
are two things
that give rise to pleasure."**

AN 2.257

**"These two things, beggars,
give rise to pleasure.**

What two?

**Sense of shame and
fear of blame.**

**These beggars,
are two things
that give rise to pleasure."**

AN 2.258

**"These two things, beggars,
result in pain.**

What two?

**Anger and
grudge-bearing.**

These beggars,

**are two things
that result in pain."**

AN 2.259

**"These two things, beggars,
result in pain.**

What two?

**Hypocrisy and
ruthlessness.**

**These beggars,
are two things
that result in pain."**

AN 2.260

**"These two things, beggars,
result in pain.**

What two?

**Ire and
selfishness.**

**These beggars,
are two things
that result in pain."**

AN 2.261

**"These two things, beggars,
result in pain.**

What two?

**Deception and
craftiness.**

**These beggars,
are two things
that result in pain."**

AN 2.262

**"These two things, beggars,
result in pain.**

What two?

**Having no sense of shame and
having no fear of blame.**

**These beggars,
are two things
that result in pain."**

AN 2.263

**"These two things, beggars,
result in pleasure.**

What two?

**Non-anger and
not holding grudges.**

**These beggars,
are two things
that result in pleasure."**

AN 2.264

**"These two things, beggars,
result in pleasure.**

What two?

**Non-hypocrisy and
non-ruthlessness.**

**These beggars,
are two things
that result in pleasure."**

AN 2.265

**"These two things, beggars,
result in pleasure.**

What two?

**Non-ire and
unselfishness.**

**These beggars,
are two things
that result in pleasure."**

AN 2.266

"These two things, beggars,

result in pleasure.

What two?

**Non-deception and
non-craftiness.**

**These beggars,
are two things
that result in pleasure."**

AN 2.267

**"These two things, beggars,
result in pleasure.**

What two?

**Sense of shame and
fear of blame.**

**These beggars,
are two things
that result in pleasure."**

AN 2.268

**"These two things, beggars,
are associated with trouble.**

What two?

**Anger and
grudge-bearing.**

**These, beggars,
are two things
associated with trouble."**

AN 2.269

**"These two things, beggars,
are associated with trouble.**

What two?

**Hypocrisy and
ruthlessness.**

**These, beggars,
are two things
associated with trouble."**

**"These two things, beggars,
are associated with trouble.**

What two?

**Ire and
selfishness.**

**These, beggars,
are two things
associated with trouble."**

**"These two things, beggars,
are associated with trouble.**

What two?

**Deception and
craftiness.**

**These, beggars,
are two things
associated with trouble."**

**"These two things, beggars,
are associated with trouble.**

What two?

**Having no sense of shame and
having no fear of blame.**

**These, beggars,
are two things
associated with trouble."**

**"These two things, beggars,
are not associated with trouble.**

What two?

**Non-anger and
not holding grudges.**

**These, beggars,
are two things
not associated with trouble."**

AN 2.274

**"These two things, beggars,
are not associated with trouble.**

What two?

**Non-hypocrisy and
non-ruthlessness.**

**These, beggars,
are two things
not associated with trouble."**

AN 2.275

**"These two things, beggars,
are not associated with trouble.**

What two?

**Non-ire and
unselfishness.**

**These, beggars,
are two things
not associated with trouble."**

AN 2.276

**"These two things, beggars,
are not associated with trouble.**

What two?

**Non-deception and
non-craftiness.**

**These, beggars,
are two things
not associated with trouble."**

AN 2.277

**"These two things, beggars,
are not associated with trouble.**

What two?

**Sense of shame and
fear of blame.**

**These, beggars,
are two things
not associated with trouble."**

AN 2.278



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