

**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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To the face-to-face 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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