

AṄGUTTARA NIKĀYA

# The Book of the Twos

**Selected Suttas**

Translated from the Pāli by Michael. M. Olds



**BuddhaDust Publications**

Los Altos

2021



No copyright

This work is intentionally being placed in the Public Domain.

June 10, 2021

§

## **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!**



**May all beings be well and happy  
May I act with friendliness in thought, word, and deed  
towards all living beings  
in whatsoever of the ten directions they may abide  
whether far or near  
May I sympathize with their pains and sorrows  
Empathize with their situations  
and be at all times objectively detached.**

**Āṅguttara Nikāya**

**The Book of the Twos**

**Selected Suttas**

Translated from the Pāḷi by Michael. M. Olds



**BuddhaDust Publications**  
**Los Altos**  
**2021**

*Namo tassa bhagavato arahato sammā sambuddhassa*

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

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

To My Teachers  
in the order encountered  
H.C. Warren, Buddhism in Translations,  
The Pali Text Society translators  
T.W. and C.A.F. Rhys Davids, F.L. Woodward,  
E.M. Hare, I.B. Horner,  
and all those too little sung heros  
that came before  
and laid the foundations of today's Dhamma resources.  
Ven. Jinamurti  
Ven. Mew Fung Chen  
Ven. M. Puṇṇaji  
Carlos Castaneda

## Sutta 9

# Carrying On

**"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'."**

## Sutta 14

# Explanations

**"The Tathāgata, beggars, explains things two ways.**

**What two?**

**Concisely and at length.**

**These, beggars, are the two ways The Tathāgata explains things."**

## Skillful

**"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.'"**

**Sutta 20**

## **The Good Word**

**"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."**

## Sutta 21

**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.**

## Sutta 22

**Two, beggars, distort the instruction  
of the Tathāgata.**

**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 Tathāgata.**

## Sutta 23

**Two, beggars, distort the instruction  
of the Tathāgata.**

**What two?**

**He who explains as spoken or uttered  
by the Tathāgata  
what was not spoken or uttered**



**by the Tathāgata  
and he who explains as not spoken or uttered  
by the Tathāgata  
what was spoken or uttered  
by the Tathāgata.**

**These, beggars, are the two  
that distort the instruction  
of the Tathāgata.**

#### **Sutta 24**

**Two, beggars, do not distort the instruction  
of the Tathāgata.**

**What two?**

**He who explains as not spoken or uttered  
by the Tathāgata  
what was not spoken or uttered  
by the Tathāgata  
and he who explains as spoken or uttered  
by the Tathāgata  
what was spoken or uttered  
by the Tathāgata**

**These, beggars, are the two  
that do not distort  
the instruction of the Tathāgata.**

#### **Sutta 25**

**Two, beggars, distort the instruction  
of the Tathāgata.**

**What two?**

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

**These, beggars, are the two that distort the instruction  
of the Tathāgata.**

## Sutta 26

**Two, beggars, do not distort the instruction  
of the Tathāgata.**

**What two?**

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

**These, beggars, are the two that distort the instruction  
of the Tathāgata.**

## Sutta 27

**He who is of underhanded works, beggars,  
gets one or the other of two ends:  
Niraya 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.**

## Sutta 28

**One of contrary views, beggars,  
gets one or the other of two ends:  
Niraya or the womb of an animal.**

**One of high 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:  
Niraya or the womb of an animal.**

**There are two receptions  
for the ethical, beggars:  
as a deity or as a man.**

## Sutta 29

**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 empathy 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.**

### **Sutta 30**

**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.**

### **Sutta 32**

# Mother and Father

**"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 unetical 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.**

**Sutta 40**

## The Good Thing

**"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 dieties 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 dieties and men.**

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

### **Sutta 63**

**"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."**

### **Sutta 64**

**"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."**

### **Sutta 65**

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

**Which two?**

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

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

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

### **Sutta 66**

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

**Which two?**

**The pleasure associated with the no-good  
and the pleasure disassociated from the no-good.**

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

**Of these two pleasures, beggars,  
this is the superior,  
that is, the pleasure disassociated from the no-good."**

### **Sutta 67**

**"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."**

### **Sutta 68**

**"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."**

**Sutta 69**

**"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."**

**Sutta 70**

**"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."**

**Sutta 71**

**"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."**

### **Sutta 72**

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

**Which two?**

**The pleasure of high-getting and the pleasure without high-getting.**

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

**Of these two pleasures, beggars,**

**this is the superior,**

**that is, the pleasure of high-getting."**

### **Sutta 73**

**"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."**

### **Sutta 74**

**"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."**

### **Sutta 75**

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



**Which two?**

**The pleasure of interest in the material  
and the pleasure of interest in the immaterial.**

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

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

**Sutta 76**

## **With Indications**

**"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."**

**Sutta 77**

## **With Dependancies**

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

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

**Sutta 78**

## **With Driving**

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

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

## Sutta 79

### With Own-Making

**"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."**

## Sutta 80

### With Percussing

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

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

## Sutta 81

### With Substance

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

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

## Sutta 82

### With Sense Experience

**"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."**

**Sutta 83**

## **With Perception**

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

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

**Sutta 84**

## **With Consciousness**

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

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

**Sutta 85**

## **Interest in the Own-made**

**"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."**

**Sutta 86**

**"Two, beggars, have a 'thing.'**

**What two?**

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

**Indeed, beggars, these two have a 'thing',  
say I."**

**Sutta 87**

**"Two, beggars, have a 'thing'.**

**What two?**

**Exertion and Equanimity.**

**Indeed, beggars, these two have a 'thing',  
say I."**

**Sutta 88**

**"Two, beggars, have a 'thing'.**

**What two?**

**Name and Form.**

**Indeed, beggars, these two have a 'thing',  
say I."**

**Sutta 89**

**"Two, beggars, have a 'thing'.**

**What two?**

**Vision and Freedom.**

**Indeed, beggars, these two have a 'thing',  
say I."**

**Sutta 90**

**"Two, beggars, have a 'thing'.**

**What two?**

**The becoming view  
and the ending view.**

**Indeed, beggars, these two have a 'thing',  
say I."**

**Sutta 91**

"Two, beggars, have a 'thing'.

What two?

No sense of shame  
and no fear of blame.

Indeed, beggars, these two have a 'thing',  
say I."

Sutta 92

"Two, beggars, have a 'thing'.

What two?

Sense of shame  
and fear of blame.

Indeed, beggars, these two have a 'thing',  
say I."

Sutta 93

"Two, beggars, have a 'thing'.

What two?

Harshness and bad friends.

Indeed, beggars, these two have a 'thing',  
say I."

Sutta 94

"Two, beggars, have a 'thing'.

What two?

Gentility and lovely friends.

Indeed, beggars, these two have a 'thing',  
say I."

Sutta 95

"Two, beggars, have a 'thing'.

What two?

Skill with the elements  
and skill in examining things mentally.

Indeed, beggars, these two have a 'thing',  
say I."

Sutta 96

"Two, beggars, have a 'thing'.

What two?

Skill concerning errors  
and skill at recouperating from errors.

Indeed, beggars, these two have a 'thing',  
I say."

Sutta 97

"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."

Sutta 98

"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."

Sutta 99

"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."

Sutta 100

"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."

#### Sutta 101

"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."

#### Sutta 102

"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."

#### Sutta 103

"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."

#### Sutta 104

"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."

### Sutta 105

"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."

### Sutta 106

"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."

### Sutta 107

"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."

### Sutta 108

"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."

### Sutta 109

---



**"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."**

### **Sutta 110**

**"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."**

### **Sutta 111**

**"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."**

### **Sutta 112**

**"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."**

### **Sutta 113**

**"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."**

### Sutta 114

"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."

### Sutta 115

"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."

### Sutta 116

"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."

### Sutta 117

"Two beggars are desires.

What two?

For gain  
and for life.

These beggars are the two desires."

### Sutta 118

"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."

#### Sutta 119

"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."

#### Sutta 120

"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."

#### Sutta 121

"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."

#### Sutta 122

"Two beggars give rise to lust.

What two?

Pleasing features  
and lack of studious examination.

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

Sutta 123

"Two beggars give rise to anger.

What two?

Disgusting features  
and lack of studious examination.

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

Sutta 124

"Two beggars give rise to contrary views.

What two?

The utterance of another  
and lack of studious examination.

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

Sutta 125

"Two beggars give rise to high views.

What two?

The utterance of another  
and studious examination.

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

Sutta 126

"Two, beggars, are breaches.

What two?

The slight breach  
and the significant breach.

These, beggars, are the two breaches."

Sutta 127

"Two, beggars, are breaches.

What two?

The corrupt breach  
and the uncorrupt breach.

These, beggars, are the two breaches."

Sutta 128

"Two, beggars, are breaches.

What two?

The complete breach  
and the incomplete breach.

These, beggars, are the two breaches."

Sutta 129

"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."

Sutta 130

"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."

Sutta 131

"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."

### Sutta 132

"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 female lay followers Khujjuttarā and  
Velukaṇṭakiyā Nandamātā.'

This, beggars, is a scale  
whereby to measure my students who are bhikkhunīs,  
that is to say, the female female lay followers Khujjuttarā and  
Velukaṇṭakiyā Nandamātā."

### Sutta 133

"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.**

**Possessed of two things, beggars,  
the wise,  
experienced,  
good man  
does not goe around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in high 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 goe around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in high repute by the learned,**

**and engenders much good kamma."**

### **Sutta 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 goe around like an uprooted,  
injured,  
unprotected  
blameworthy thing**



**and furthermore  
is held in high 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 high repute by the learned,  
and engenders much good kamma."**

### **Sutta 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?**

**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 goe around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in high 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 goe around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in high repute by the learned,  
and engenders much good kamma."**

### **Sutta 136**

**"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 Tathāgata and the Tathāgata'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 goe around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore  
is held in high repute by the learned,  
and engenders much good kamma.

What two?

The Tathāgata and the Tathāgata's student.

By taking up the consummate attitude towards these two, beggars,  
the wise,  
experienced,  
good man  
does not goe around like an uprooted,  
injured,  
unprotected  
blameworthy thing  
and furthermore

**is held in high repute by the learned,  
and engenders much good kamma."**

**Sutta 137**

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

**What two?**

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

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

**Sutta 138**

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

**What two?**

**Anger and  
bearing grudges.**

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

**Sutta 139**

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

**What two?**

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

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

**Sutta 140**

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

**What two?**

**The carnal gift and the Dhamma gift.**

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

**Of these two gifts, beggars,  
this is the superior,  
that is, the Dhamma-gift."**

**Sutta 141**

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

**What two?**

**The carnal offering and the Dhamma offering.**

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

**Of these two offerings, beggars,  
this is the superior,  
that is, the Dhamma-offering."**

**Sutta 142**

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

**What two?**

**The carnal generosity and the Dhamma generosity.**

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

**Of these two generosities, beggars,  
this is the superior,  
that is, the Dhamma-generosity."**

**Sutta 143**

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

**What two?**

**The carnal munificence and the Dhamma munificence.**

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

**Of these two munificences, beggars,  
this is the superior,  
that is, the Dhamma-munificence."**

**Sutta 144**

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

**What two?**

**The carnal wealth and the Dhamma wealth.**

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

**Of these two wealths, beggars,  
this is the superior,  
that is, the Dhamma-wealth."**

### **Sutta 145**

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

**What two?**

**The carnal wealth-sharing and the Dhamma wealth-sharing.**

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

**Of these two wealth-sharings, beggars,  
this is the superior,  
that is, the Dhamma-wealth-sharing."**

### **Sutta 146**

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

**What two?**

**The carnal portion-sharing and the Dhamma portion-sharing.**

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

**Of these two portion-sharings, beggars,  
this is the superior,  
that is, the Dhamma-portion-sharing."**

### **Sutta 147**

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

**What two?**

**The carnal taking-in and the Dhamma taking-in.**

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

**Of these two taking-ins, beggars,  
this is the superior,  
that is, the Dhamma-taking-in."**

### **Sutta 148**

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

**What two?**

**The taking on of the carnal and the taking on of the Dhamma.**

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

**Of these two taking-ons, beggars,**

**this is the superior,  
that is, the Dhamma-taking-on."**

#### **Sutta 149**

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

**What two?**

**The compassion of the carnal  
and the compassion of the Dhamma.**

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

**Of these two compassions, beggars,  
this is the superior,  
that is, the Dhamma-compassion.**

#### **Sutta 150**

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

**What two?**

**The carnal welcome mat and the Dhamma welcome mat.**

**These, beggars, are those two welcome mats.**

**Of these two welcome mats, beggars,  
this is the superior,  
that is, the Dhamma-welcome mat."**

#### **Sutta 151**

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

**What two?**

**The carnal rolling-out the welcome mat  
and the Dhamma rolling-out the welcome mat.**

**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 Dhamma-rolling-out the welcome mat."**

#### **Sutta 152**

**"Two, beggars, are carings.**

**What two?**

**The carnal caring and the Dhamma caring.**

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

**Of these two carings, beggars,  
this is the superior,  
that is, the Dhamma-caring."**

### **Sutta 153**

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

**What two?**

**The carnal curiosity and the Dhamma curiosity.**

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

**Of these two curiosities, beggars,  
this is the superior,  
that is, the Dhamma-curiosity."**

### **Sutta 154**

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

**What two?**

**The carnal searching-around and the Dhamma searching-around.**

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

**Of these two searchings-around, beggars,  
this is the superior,  
that is, the Dhamma-searching-around."**

### **Sutta 155**

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

**What two?**

**The carnal exalting and the Dhamma exalting.**

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

**Of these two exaltings, beggars,  
this is the superior,  
that is, the Dhamma-exalting."**



## Sutta 156

**"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."**

## Sutta 157

**"Two, beggars, are powers.**

**What two?**

**The power of the carnal and the power of the Dhamma.**

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

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

## Sutta 158

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

**What two?**

**The carnal sowing and the Dhamma sowing.**

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

**Of these two sowings, beggars,  
this is the superior,  
that is, the Dhamma-sowing according to Dhamma."**

## Sutta 159

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

**What two?**

**The carnal jewel and the Dhamma jewel.**

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

**Of these two jewels, beggars,**

**this is the superior,  
that is, the Dhamma jewel of Dhamma."**

### **Sutta 160**

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

**What two?**

**The carnal accumulation and the Dhamma accumulation.**

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

**Of these two accumulations, beggars,  
this is the superior,  
that is, the accumulation of Dhamma according to Dhamma."**

### **Sutta 161**

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

**What two?**

**The carnal satisfaction and the Dhamma satisfaction.**

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

**Of these two satisfactions, beggars,  
this is the superior,  
that is, the satisfaction of Dhamma according to Dhamma."**

### **Sutta 162**

**"Two, beggars have a 'thing'.**

**What two?**

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

**Indeed, beggars, these two have a 'thing',  
I say."**

### **Sutta 163**

**"Two, beggars have a 'thing'.**

**What two?**

**Uprightness and pliability.**

**Indeed, beggars, these two have a 'thing',**

**I say."**

**Sutta 164**

**"Two, beggars have a 'thing'.**

**What two?**

**Forebearance and being sweet-natured.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 165**

**"Two, beggars have a 'thing'.**

**What two?**

**Friendliness and welcome reception.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 166**

**"Two, beggars have a 'thing'.**

**What two?**

**Harmlessness and being washed clean.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 167**

**"Two, beggars have a 'thing'.**

**What two?**

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

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 168**

**"Two, beggars have a 'thing'.**

**What two?**

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

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 169**

**"Two, beggars have a 'thing'.**

**What two?**

**The ability to reconsider and the ability to evolve.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 170**

**"Two, beggars have a 'thing'.**

**What two?**

**The ability to remember and the ability to focus.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 171**

**"Two, beggars have a 'thing'.**

**What two?**

**Calm and review.**

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 172**

**"Two, beggars have a 'thing'.**

**What two?**

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

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 173**

**"Two, beggars have a 'thing'.**

**What two?**

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

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 174**

**"Two, beggars have a 'thing'.**

**What two?**

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

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 175**

**"Two, beggars have a 'thing'.**

**What two?**

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

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 176**

**"Two, beggars have a 'thing'.**

**What two?**

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

**Indeed, beggars, these two have a 'thing',  
I say."**

**Sutta 177**

**"Two, beggars have a 'thing'.**

**What two?**

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

**Indeed, beggars, these two have a 'thing',  
I say."**

### **Sutta 178**

**"Two, beggars have a 'thing'.**

**What two?**

**Memory and self-knowledge.**

**Indeed, beggars, these two have a 'thing',  
I say."**

### **Sutta 179**

**"Two, beggars have a 'thing'.**

**What two?**

**Anger and  
grudge-bearing.**

**Indeed, beggars, these two have a 'thing'."**

### **Sutta 180**

**"Two, beggars have a 'thing'.**

**What two?**

**Hypocrisy and  
ruthlessness.**

**Indeed, beggars, these two have a 'thing'."**

### **Sutta 181**

**"Two, beggars have a 'thing'.**

**What two?**

**Ire and  
selfishness.**

**Indeed, beggars, these two have a 'thing'."**

### **Sutta 182**

**"Two, beggars have a 'thing'.**

**What two?**

**Deception and  
craftiness.**

**Indeed, beggars, these two have a 'thing'."**

**Sutta 183**

**"Two, beggars have a 'thing'.**

**What two?**

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

**Indeed, beggars, these two have a 'thing'."**

**Sutta 184**

**"Two, beggars have a 'thing'.**

**What two?**

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

**Indeed, beggars, these two have a 'thing'."**

**Sutta 185**

**"Two, beggars have a 'thing'.**

**What two?**

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

**Indeed, beggars, these two have a 'thing'."**

**Sutta 186**

**"Two, beggars have a 'thing'.**

**What two?**

**Non-ire and  
unselfishness.**

**Indeed, beggars, these two have a 'thing'."**

**Sutta 187**

**"Two, beggars have a 'thing'.**

**What two?**

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

**Indeed, beggars, these two have a 'thing'."**

**Sutta 188**

**"Two, beggars have a 'thing'.**

**What two?**

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

**Indeed, beggars, these two have a 'thing'."**

**Sutta 189**

**"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."**

**Sutta 190**

**"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."**

**Sutta 191**

**"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."**

**Sutta 192**



**"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."**

### **Sutta 193**

**"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."**

### **Sutta 194**

**"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."**

### **Sutta 195**

**"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."**

### **Sutta 196**

**"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."**

### **Sutta 197**

**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."**

### **Sutta 198**

**"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."**

### **Sutta 199**

**"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."**

### **Sutta 200**

**"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."**

### **Sutta 201**

**"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."**

### **Sutta 202**

**"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."**

### **Sutta 203**

**"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."**

### **Sutta 204**

**"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 grieflessness for the beggar who is a seeker."**

### **Sutta 205**

**"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 grieflessness for the beggar who is a seeker."**

### **Sutta 206**

**"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 grieflessness for the beggar who is a seeker."**

### **Sutta 207**

**"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 grieflessness for the beggar who is a seeker."**

### **Sutta 208**

**"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 grieflessness for the beggar who is**

**a seeker."**

### **Sutta 209**

**"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."**

### **Sutta 210**

**"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."**

### **Sutta 211**

**"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."**

### **Sutta 212**

**"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."**

### **Sutta 213**

**"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."**

#### **Sutta 214**

**"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."**

#### **Sutta 215**

**"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."**

#### **Sutta 216**

**"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."**

#### **Sutta 217**

**"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."**

#### **Sutta 218**

**"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."**

#### **Sutta 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?**

**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."**

#### **Sutta 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?**

**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."**

#### **Sutta 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?**

**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."**

### **Sutta 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?**

**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."**

### **Sutta 223**

**"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."**

#### **Sutta 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-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."**

#### **Sutta 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-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."**

#### **Sutta 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-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."**

**Sutta 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?**

**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."**

**Sutta 228**

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

**What two?**

**Katame dvīhi?**

**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."**

**Sutta 229**

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

**What two?**

**Anger and  
grudge-bearing.**

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

**Sutta 230**

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

**What two?**

**Hypocrisy and  
ruthlessness.**

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

**Sutta 231**

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

**What two?**

**Ire and  
selfishness.**

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

**Sutta 232**

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

**What two?**

**Deception and  
craftiness.**

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

**Sutta 233**

**"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" ti.**

**Sutta 234**

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

**What two?**

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

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

### **Sutta 235**

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

**What two?**

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

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

### **Sutta 236**

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

**What two?**

**Non-ire and  
unselfishness.**

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

### **Sutta 237**

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

**What two?**

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

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

### **Sutta 238**

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

**What two?**

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

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

### **Sutta 239**

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

**What two?**

**Anger and  
grudge-bearing.**

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

**Sutta 240**

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

**What two?**

**Hypocrisy and  
ruthlessness.**

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

**Sutta 241**

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

**What two?**

**Ire and  
selfishness.**

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

**Sutta 242**

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

**What two?**

**Deception and  
craftiness.**

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

**Sutta 243**

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

**What two?**

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

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

**Sutta 244**

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

**What two?**

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

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

**Sutta 245**

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

**What two?**

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

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

**Sutta 246**

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

**What two?**

**Non-ire and  
unselfishness.**

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

**Sutta 247**

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

**What two?**

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

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

**Sutta 248**

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

**What two?**

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

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

**Sutta 249**

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

**What two?**

**Anger and  
grudge-bearing.**

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

**Sutta 250**

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

**What two?**

**Hypocrisy and  
ruthlessness.**

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

**Sutta 251**

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

**What two?**

**Ire and  
selfishness.**

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

**Sutta 252**

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

**What two?**

**Deception and  
craftiness.**

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

**Sutta 253**

**"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."**

### **Sutta 254**

**"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."**

### **Sutta 255**

**"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."**

### **Sutta 256**

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

**What two?**

**Non-ire and  
unselfishness.**

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

### **Sutta 257**

**"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."**

### **Sutta 258**

**"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."**

**Sutta 259**

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

**What two?**

**Anger and  
grudge-bearing.**

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

**Sutta 260**

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

**What two?**

**Hypocrisy and  
ruthlessness.**

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

**Sutta 261**

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

**What two?**

**Ire and  
selfishness.**

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

**Sutta 262**

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

**What two?**

**Deception and  
craftiness.**

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

**Sutta 263**

**"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."**

**Sutta 264**

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

**What two?**

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

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

**Sutta 265**

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

**What two?**

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

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

**Sutta 266**

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

**What two?**

**Non-ire and  
unselfishness.**

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

**Sutta 267**

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

**What two?**

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

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

**Sutta 268**

**"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."**

#### **Sutta 269**

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

**What two?**

**Anger and  
grudge-bearing.**

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

#### **Sutta 270**

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

**What two?**

**Hypocrisy and  
ruthlessness.**

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

#### **Sutta 271**

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

**What two?**

**Ire and  
selfishness.**

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

#### **Sutta 272**

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

**What two?**

**Deception and  
craftiness.**

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

### **Sutta 273**

**"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."**

### **Sutta 274**

**"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."**

### **Sutta 275**

**"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."**

### **Sutta 276**

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

**What two?**

**Non-ire and  
unselfishness.**

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

### **Sutta 277**

**"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."**

**Sutta 278**

**"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."**

**HERE ENDS THE BOOK OF THE TWOS**