

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

4. The Collection of the Numerical Discourses (4. Aṅguttara Nikāya)

02. The Book of the Twos (02. Dukanipātapāḷi)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)

[AN 2.1-2.51, PTS 1.47.1-1.76.1]



PaliVerse

4. The Collection of the Numerical Discourses

02. The Book of the Twos

The Collection of the Numerical Discourses

The Book of the Twos

1. The First Fifty

1. The Chapter on Punishments

1. The Discourse on Fault

1. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"There are, monks, these two faults. Which two? A fault pertaining to the present life and a fault pertaining to the future life. And what, monks, is a fault pertaining to the present life? Here, monks, someone sees kings, having seized a thief, a criminal, inflicting various bodily punishments; flogging with whips, flogging with canes, flogging with half-clubs, cutting off his hand, cutting off his foot, cutting off his hand and foot, cutting off his ear, cutting off his nose, cutting off his ear and nose, inflicting the "gruel pot" torture, inflicting the "shell-tonsure" torture, inflicting the "Rāhu's mouth" torture, inflicting the "fire garland" torture, inflicting the "hand torch" torture, inflicting the "grass-strip" torture, inflicting the "bark-dress" torture, inflicting the "antelope" torture, inflicting the "flesh-hook" torture, inflicting the "coin-cutting" torture, inflicting the "lye-pickling" torture, inflicting the "pivot-turning" torture, inflicting the "straw-chair" torture, pouring boiling oil on him, having him eaten by dogs, impaling him alive on a stake, cutting off his head with a sword.

He thinks thus - 'Because of whatever kind of evil deeds, kings, having seized a thief, a criminal, inflict various bodily punishments; they flog him with whips, they flog him with canes, they flog him with half-clubs, they cut off his hand, they cut off his foot, they cut off his hand and foot, they cut off his ear, they cut off his nose, they cut off his ear and nose, they inflict the "gruel pot" torture, they inflict the "shell-tonsure" torture, they inflict the "Rāhu's mouth" torture, they inflict the "fire garland" torture, they inflict the "hand torch" torture, they inflict the "grass-strip" torture, they inflict the "bark-dress" torture, they inflict the "antelope" torture, they inflict the "flesh-hook" torture, they inflict the "coin-cutting" torture, they inflict the "lye-pickling" torture, they inflict the "pivot-turning" torture, they inflict the "straw-chair" torture, they pour boiling oil on him, they have him eaten by dogs, they impale him alive on a stake, they cut off his head with a sword. If I were to do such an evil deed, kings,

having seized me too, would inflict such various bodily punishments; they would flog me with whips, etc. they would cut off my head with a sword.' He, being afraid of the fault pertaining to the present life, does not go about plundering others' property. This is called, monks, a fault pertaining to the present life.

"And what, monks, is a fault pertaining to the future life? Here, monks, someone considers thus - 'Bodily misconduct indeed has an evil, painful result in the future life, verbal misconduct has an evil, painful result in the future life, mental misconduct has an evil, painful result in the future life. If I were to practise misconduct by body, practise misconduct by speech, practise misconduct by mind, what reason would there be that I would not, upon the body's collapse at death, be reborn in a realm of misery, an unfortunate realm, a nether world, in hell?' He, being afraid of the fault pertaining to the future life, having abandoned bodily misconduct, develops bodily good conduct; having abandoned verbal misconduct, develops good verbal conduct; having abandoned mental misconduct, develops good mental conduct; he maintains himself pure. This is called, monks, a fault pertaining to the future life." These, monks, are the two faults. Therefore, monks, you should train thus - 'We will fear the fault pertaining to the present life, we will fear the fault pertaining to the future life, we will be those who fear faults, those who see the danger in faults.' Thus indeed, monks, should you train. For one who fears faults, monks, for one who sees the danger in faults, this is to be expected - that he will be freed from all faults." The first.

2. The Discourse on Striving

2. "There are, monks, these two strivings that are difficult to endure in the world. Which two? The striving of laypeople dwelling in a house for the purpose of providing the requisites of robes, almsfood, lodging and medicine for the sick, and the striving of those gone forth from home into homelessness for the purpose of relinquishing all clinging. These, monks, are the two strivings that are difficult to endure in the world.

"This is the foremost of these two strivings, monks, namely the striving for the purpose of relinquishing all clinging. Therefore, monks, you should train thus - 'We will strive the striving for the purpose of relinquishing all clinging.' Thus indeed, monks, should you train." The second.

3. The Discourse on Causing Remorse

3. "There are these two things, monks, that cause remorse. Which two? Here, monks, a certain person has done bodily misconduct, has not done bodily good conduct; has done verbal misconduct; has not done good verbal conduct; has done mental misconduct, has not done good mental conduct. He is tormented thinking 'bodily misconduct was done by me', he is tormented thinking 'bodily good conduct was not done by me'; he is tormented thinking 'verbal misconduct was done by me', he is tormented thinking 'good verbal conduct was not done by me'; he is tormented thinking 'mental misconduct was done by me', he is tormented thinking 'good mental conduct was not done by me'. These, monks, are the two things that cause remorse." The third.

4. The Discourse on Not Causing Remorse

4. "There are these two things, monks, that do not cause remorse. Which two? Here, monks, a certain person has done bodily good conduct, has not done bodily

misconduct; has done good verbal conduct, has not done verbal misconduct; has done good mental conduct, has not done mental misconduct. He is not tormented thinking 'bodily good conduct was done by me', he is not tormented thinking 'bodily misconduct was not done by me'; he is not tormented thinking 'good verbal conduct was done by me', he is not tormented thinking 'verbal misconduct was not done by me'; he is not tormented thinking 'good mental conduct was done by me', he is not tormented thinking 'mental misconduct was not done by me'. These, monks, are the two things that do not cause remorse." The fourth.

5. The Discourse on What is Known

5. "I have come to understand two qualities, monks - non-contentment in regard to wholesome mental states, and unremittingness in striving. Unremitting indeed, monks, I strived - 'Let only skin and sinews and bones remain, let the flesh and blood in the body dry up, but what is to be attained by manly strength, by manly energy, by manly effort - without attaining that, there will be no cessation of energy.' For me, monks, highest enlightenment was attained through diligence, unsurpassed freedom from bondage was attained through diligence. If you too, monks, were to strive unremittingly - 'Let only skin and sinews and bones remain, let the flesh and blood in the body dry up, but what is to be attained by manly strength, by manly energy, by manly effort - without attaining that, there will be no cessation of energy' - you too, monks, will soon realise for yourselves, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, you will dwell in it. Therefore, monks, you should train thus - 'We will strive unremittingly. Let only skin and sinews and bones remain, let the flesh and blood in the body dry up, but what is to be attained by manly strength, by manly energy, by manly effort - without attaining that, there will be no cessation of energy.' Thus indeed, monks, should you train." The fifth.

6. The Discourse on Mental Fetters

6. "There are these two things, monks. Which two? Observing gratification in phenomena subject to mental fetters, and observing disenchantment in phenomena subject to mental fetters. Monks, one dwelling observing gratification in phenomena subject to mental fetters does not abandon lust, does not abandon hate, does not abandon delusion. Not having abandoned lust, not having abandoned hate, not having abandoned delusion, he is not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. He is not released from suffering, I say.

Monks, one dwelling observing disenchantment in phenomena subject to mental fetters abandons lust, abandons hate, abandons delusion. Having abandoned lust, having abandoned hate, having abandoned delusion, he is released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. He is released from suffering, I say. These, monks, are the two things." The sixth.

7. The Discourse on the Dark

7. "There are these two things, monks, that are dark. Which two? Shamelessness and moral fearlessness. These, monks, are the two things that are dark." The seventh.

8. The Discourse on the Bright

8. "There are these two things, monks, that are bright. Which two? Shame and moral fear. These, monks, are the two things that are bright." The eighth.

9. The Discourse on Conduct

9. "There are these two bright qualities, monks, that protect the world. Which two? Shame and moral fear. If these two bright qualities, monks, did not protect the world, there would be no recognition here of 'mother' or 'mother's sister' or 'maternal uncle's wife' or 'teacher's wife' or 'wives of elders.' The world would fall into confusion like goats and sheep, chickens and pigs, dogs and jackals. But because, monks, these two bright qualities protect the world, therefore there is recognition of 'mother' or 'mother's sister' or 'maternal uncle's wife' or 'teacher's wife' or 'wives of elders.'" The ninth.

10. The Discourse on Entering the Rains Retreat

10. "Monks, there are these two periods for entering the rains retreat. Which two? The first period and the latter period. These, monks, are the two periods for entering the rains retreat." The tenth.

The Chapter on Working is the first.

Its summary:

Faults, Strivings, two Causing Remorse, with Known the fifth;
Mental Fetter and Dark, Bright, Conduct, with Entering the Rains Retreat is the chapter.

2. The Chapter on Legal Cases

11. "There are, monks, these two powers. Which two? Power of reflection and power of meditative development. And what, monks, is the power of reflection? Here, monks, someone considers thus - 'Bodily misconduct indeed has an evil result both in this present life and in the future life, verbal misconduct has an evil result both in this present life and in the future life, mental misconduct has an evil result both in this present life and in the future life.' He, having thus reflected, having abandoned bodily misconduct, develops bodily good conduct; having abandoned verbal misconduct, develops good verbal conduct; having abandoned mental misconduct, develops good mental conduct; he maintains himself pure. This is called, monks, the power of reflection.

"And what, monks, is the power of meditative development? Therein, monks, this power of meditative development is the power of learners. For, monks, based on that power of learners, he abandons lust, abandons hate, abandons delusion. Having abandoned lust, having abandoned hate, having abandoned delusion, whatever is unwholesome he does not do, whatever is evil he does not practise. This is called, monks, the power of meditative development. These, monks, are the two powers."

12. "There are, monks, these two powers. Which two? Power of reflection and power of meditative development. And what, monks, is the power of reflection? Here, monks, someone considers thus - 'Bodily misconduct indeed has an evil result both in this present life and in the future life, verbal misconduct has an evil result both in this present life and in the future life, mental misconduct has an evil result both in this present life and in the future life.' He, having thus reflected, having abandoned bodily misconduct, develops bodily good conduct; having abandoned verbal misconduct, develops good verbal conduct; having abandoned mental misconduct, develops good mental conduct; he maintains himself pure. This is called, monks, the power of reflection.

"And what, monks, is the power of meditative development? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; he develops the enlightenment factor of investigation of phenomena... He develops the enlightenment factor of energy... He develops the enlightenment factor of rapture... He develops the enlightenment factor of tranquillity... He develops the enlightenment factor of concentration... He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. This is called, monks, the power of meditative development. These, monks, are the two powers."

13. "There are, monks, these two powers. Which two? Power of reflection and power of meditative development. And what, monks, is the power of reflection? Here, monks, someone considers thus - 'Bodily misconduct indeed has an evil result both in this present life and in the future life, verbal misconduct indeed has an evil result both in this present life and in the future life, mental misconduct indeed has an evil result both in this present life and in the future life.' He, having thus reflected, having abandoned bodily misconduct, develops bodily good conduct; having abandoned verbal misconduct, develops good verbal conduct; having abandoned mental misconduct, develops good mental conduct; he maintains himself pure. This is called, monks, the power of reflection.

"And what, monks, is the power of meditative development? Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. With the fading away of rapture, he dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. With the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. This is called, monks, the power of meditative development. These, monks, are the two powers."

14. "Monks, there are these two teachings of the Teaching by the Truth-finder. Which two? In brief and in detail. These, monks, are the two teachings of the Teaching by the Truth-finder."

15. "In whatever legal case, monks, the monk who has committed an offence and the accusing monk do not thoroughly review themselves, in that legal case, monks, it is to be expected that it will lead to length, roughness, and fierceness, and the monks will not dwell in comfort. But in whatever legal case, monks, the monk who has committed an offence and the accusing monk thoroughly review themselves, in that legal case, monks, it is to be expected that it will not lead to length, roughness, and fierceness, and the monks will dwell in comfort."

"And how, monks, does a monk who has committed an offence thoroughly review himself? Here, monks, a monk who has committed an offence considers thus - 'I indeed have committed an unwholesome act in a certain respect by body. That monk saw me committing an unwholesome act in a certain respect by body. If I had not committed an unwholesome act in a certain respect by body, that monk would not have seen me committing an unwholesome act in a certain respect by body. But because I have committed an unwholesome act in a certain respect by body, therefore that monk saw me committing an unwholesome act in a certain respect by body. And having seen me committing an unwholesome act in a certain respect by body, that monk was displeased. Being displeased, that monk spoke to me with displeased words. Having been spoken to with displeased words by that monk, I was displeased. Being displeased, I reported to others. Thus the transgression overcame me alone in this matter, like goods evading the toll collector.' Thus, monks, a monk who has committed an offence thoroughly reviews himself."

"And how, monks, does an accusing monk thoroughly review himself? Here, monks, an accusing monk considers thus - 'This monk has committed an unwholesome act in a certain respect by body. I saw this monk committing an unwholesome act in a certain respect by body. If this monk had not committed an unwholesome act in a certain respect by body, I would not have seen this monk committing an unwholesome act in a certain respect by body. But because this monk has committed an unwholesome act in a certain respect by body, therefore I saw this monk committing an unwholesome act in a certain respect by body. And having seen this monk committing an unwholesome act in a certain respect by body, I was displeased. Being displeased, I spoke to this monk with displeased words. Having been spoken to with displeased words by me, this monk was displeased. Being displeased, he reported to others. Thus the transgression overcame me alone in this matter, like goods evading the toll collector.' Thus, monks, an accusing monk thoroughly reviews himself."

"In whatever legal case, monks, the monk who has committed an offence and the accusing monk do not thoroughly review themselves, in that legal case, monks, it is to be expected that it will lead to length, roughness, and fierceness, and the monks will not dwell in comfort. But in whatever legal case, monks, the monk who has committed an offence and the accusing monk thoroughly review themselves, in that legal case, monks, it is to be expected that it will not lead to length, roughness, and fierceness, and the monks will dwell in comfort."

16. Then a certain brahmin approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, that brahmin said this to the Blessed One - "What now, Master Gotama, is the cause, what is the condition, whereby some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell?" "Because of unrighteous conduct and uneven conduct, brahmin, some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell."

"What now, Master Gotama, is the cause, what is the condition, whereby some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world?" "Because of righteous conduct and even conduct, brahmin, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

"Excellent, Master Gotama! Excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - 'so that those with eyes might see forms'; just so, the Teaching has been made clear by Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

17. Then the brahmin Jāṇussoṇi approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Jāṇussoṇi said this to the Blessed One - "What now, Master Gotama, is the cause, what is the condition, whereby some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell?"

"Because of what has been done and what has not been done, brahmin. Thus some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell." "And what, Master Gotama, is the cause, what is the condition, whereby some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world?" "Because of what has been done and what has not been done, brahmin. Thus some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world." "I do not understand in detail the meaning of what Master Gotama has spoken in brief, the meaning not explained in detail. It would be good if Master Gotama would expound to me the Teaching in such a way that I might understand in detail the meaning of what Master Gotama has spoken in brief, the meaning not explained in detail." "Well then, brahmin, listen, pay close attention; I will speak." "Yes, sir," the brahmin Jāṇussoṇi assented to the Blessed One. The Blessed One said this -

"Here, brahmin, a certain person has done bodily misconduct, has not done bodily good conduct; has done verbal misconduct, has not done good verbal conduct; has done mental misconduct, has not done good mental conduct. Thus, brahmin, because of what has been done and what has not been done, some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Here again, brahmin, a certain person has done bodily good

conduct, has not done bodily misconduct; has done good verbal conduct, has not done verbal misconduct; has done good mental conduct, has not done mental misconduct. Thus, brahmin, because of what has been done and what has not been done, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

"Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

18. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Ānanda seated to one side, the Blessed One said this - "Absolutely, Ānanda, I say that bodily misconduct, verbal misconduct, mental misconduct is not to be done." "Venerable sir, this bodily misconduct, verbal misconduct, mental misconduct that has been declared absolutely by the Blessed One as not to be done - when that which is not to be done is being done, what danger is to be expected?" "Ānanda, this bodily misconduct, verbal misconduct, mental misconduct that has been declared absolutely by me as not to be done - when that which is not to be done is being done, this danger is to be expected - one blames oneself, the wise having investigated censure one, a bad reputation arises, one dies deluded, upon the body's collapse at death one is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Ānanda, this bodily misconduct, verbal misconduct, mental misconduct that has been declared absolutely by me as not to be done - when that which is not to be done is being done, this danger is to be expected."

"Absolutely, Ānanda, I say that bodily good conduct, good verbal conduct, good mental conduct is to be done." "Venerable sir, this bodily good conduct, good verbal conduct, good mental conduct that has been declared absolutely by the Blessed One as to be done - when that which is to be done is being done, what benefit is to be expected?" "Ānanda, this bodily good conduct, good verbal conduct, good mental conduct that has been declared absolutely by me as to be done - when that which is to be done is being done, this benefit is to be expected - one does not blame oneself, the wise having investigated praise one, a good reputation arises, one dies undeluded, upon the body's collapse at death one is reborn in a fortunate realm, in a heavenly world. Ānanda, this bodily good conduct, good verbal conduct, good mental conduct that has been declared absolutely by me as to be done - when that which is to be done is being done, this benefit is to be expected."

19. "Monks, abandon the unwholesome. It is possible, monks, to abandon the unwholesome. If, monks, it were not possible to abandon the unwholesome, I would not say thus - 'Monks, abandon the unwholesome.' But because, monks, it is possible to abandon the unwholesome, therefore I say thus - 'Monks, abandon the unwholesome.' And if, monks, the unwholesome when abandoned were to lead to harm and suffering, I would not say thus - 'Monks, abandon the unwholesome.' But because, monks, the unwholesome when abandoned leads to welfare and happiness, therefore I say thus - 'Monks, abandon the unwholesome.'"

"Monks, develop the wholesome. It is possible, monks, to develop the wholesome. If, monks, it were not possible to develop the wholesome, I would not say thus - 'Monks, develop the wholesome.' But because, monks, it is possible to develop the

wholesome, therefore I say thus - 'Monks, develop the wholesome.' And if, monks, the wholesome when developed were to lead to harm and suffering, I would not say thus - 'Monks, develop the wholesome.' But because, monks, the wholesome when developed leads to welfare and happiness, therefore I say thus - 'Monks, develop the wholesome.'"

20. "There are these two things, monks, that lead to the decay and disappearance of the Good Teaching. Which two? Wrongly placed phrasing and wrongly applied meaning. For wrongly placed phrasing, monks, the meaning too is wrongly inferred. These, monks, are the two things that lead to the decay and disappearance of the Good Teaching."

21. "There are these two things, monks, that lead to the presence, non-decay, and non-disappearance of the Good Teaching. Which two? Rightly placed phrasing and rightly applied meaning. For rightly placed phrasing, monks, the meaning too is rightly inferred. These, monks, are the two things that lead to the presence, non-decay, and non-disappearance of the Good Teaching."

The Chapter on Legal Cases is the second.

3. The Chapter on Fools

22. "There are these two fools, monks. Which two? One who does not see a transgression as a transgression, and one who does not accept according to the rule when another is confessing a transgression. These, monks, are the two fools." "There are these two wise persons, monks. Which two? One who sees a transgression as a transgression, and one who accepts according to the rule when another is confessing a transgression. These, monks, are the two wise persons."

23. "There are these two, monks, who misrepresent the Truth-finder. Which two? One who is hateful with hate within, or one with faith through misapprehension. These, monks, are the two who misrepresent the Truth-finder."

24. "There are these two, monks, who misrepresent the Truth-finder. Which two? One who explains what was not said, not spoken by the Truth-finder as 'said, spoken by the Truth-finder', and one who explains what was said, spoken by the Truth-finder as 'not said, not spoken by the Truth-finder'. These, monks, are the two who misrepresent the Truth-finder." "There are these two, monks, who do not misrepresent the Truth-finder. Which two? One who explains what was not said, not spoken by the Truth-finder as 'not said, not spoken by the Truth-finder', and one who explains what was said, spoken by the Truth-finder as 'said, spoken by the Truth-finder'. These, monks, are the two who do not misrepresent the Truth-finder."

25. "There are these two, monks, who misrepresent the Truth-finder. Which two? One who explains a discourse whose meaning needs to be inferred as 'a discourse whose meaning has been drawn out', and one who explains a discourse whose meaning has been drawn out as 'a discourse whose meaning needs to be inferred'. These, monks, are the two who misrepresent the Truth-finder."

26. "There are these two, monks, who do not misrepresent the Truth-finder. Which two? One who explains a discourse whose meaning needs to be inferred as 'a discourse whose meaning needs to be inferred', and one who explains a discourse whose meaning has been drawn out as 'a discourse whose meaning has been drawn out'. These, monks, are the two who do not misrepresent the Truth-finder."

27. "For one whose actions are concealed, monks, one of two destinations is to be expected - hell or the animal realm. For one whose actions are not concealed, monks, one of two destinations is to be expected - gods or human beings."

28. "For one of wrong view, monks, one of two destinations is to be expected -hell or the animal realm."

29. "For one of right view, monks, one of two destinations is to be expected -gods or human beings."

30. "Monks, there are two receptacles for the immoral -hell or the animal realm. Monks, there are two receptacles for the moral -gods or human beings."

31. "Seeing two reasons, monks, I resort to remote forest and woodland lodgings. Which two? Seeing my own pleasant abiding in the present life, and having compassion for future generations. Seeing these two reasons, monks, I resort to remote forest and woodland lodgings."

32. "There are these two mental states, monks, that are conducive to true knowledge. Which two? Serenity and insight. Serenity, monks, when developed, what purpose does it serve? The mind is developed. The mind when developed, what purpose does it serve? Whatever lust there is, that is abandoned. Insight, monks, when developed, what purpose does it serve? Wisdom is developed. Wisdom when developed, what purpose does it serve? Whatever ignorance there is, that is abandoned. A mind defiled by lust, monks, is not liberated, or wisdom defiled by ignorance is not developed. Thus indeed, monks, through the fading away of lust there is liberation of mind, through the fading away of ignorance there is liberation by wisdom."

The Chapter on the Fool is the third.

4. The Chapter on Same-Minded

33. "I will teach you, monks, the plane of the bad person and the plane of the good person. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, is the plane of the bad person? A bad person, monks, is ungrateful and unthankful. For this, monks, is known by the unvirtuous, that is to say, ingratitude and unthankfulness. This, monks, is the entire plane of the bad person, that is to say, ingratitude and unthankfulness. But a good person, monks, is grateful and thankful. For this, monks, is known by the virtuous, that is to say, gratitude and thankfulness. This, monks, is the entire plane of the good person, that is to say, gratitude and thankfulness."

34. "I say, monks, there is no easy repayment for two. Which two? Mother and father. If, monks, one were to carry one's mother on one shoulder, and one's father on the other shoulder, with a lifespan of a hundred years, living for a hundred years, and attending to them with rubbing, massaging, bathing, and shampooing. And they were to release urine and faeces right there. Even so, monks, what has been done for mother and father would not be repaid. And if, monks, one were to establish one's mother and father in sovereign lordship over this great earth abounding in the seven treasures, even so, monks, what has been done for mother and father would not be repaid. What is the reason for this? Monks, mother and father are of great service to their children, they are their nurturers, nourishers, and those who show them this world. But whoever, monks, encourages, settles, and establishes faithless parents in the accomplishment of faith, encourages, settles, and establishes immoral parents in the accomplishment of morality, encourages, settles, and establishes stingy parents in the accomplishment of generosity, encourages, settles, and establishes unwise parents in the accomplishment of wisdom - to this extent, monks, what has been done for mother and father is repaid."

35. Then a certain brahmin approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Pleasant talk, etc. Seated to one side, that brahmin said this to the Blessed One - "What does Master Gotama assert, what does he proclaim?" "I am one who teaches the efficacy of action, brahmin, and one who teaches the inefficacy of action." "In what way, then, is Master Gotama one who teaches the efficacy of action and one who teaches the inefficacy of action?"

"I teach the non-doing, brahmin, of bodily misconduct, verbal misconduct, mental misconduct; I teach the non-doing of various evil unwholesome mental states. And I teach the doing, brahmin, of bodily good conduct, good verbal conduct, good mental conduct; I teach the doing of various wholesome mental states. Thus, brahmin, I am one who teaches the efficacy of action and one who teaches the inefficacy of action."

"Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

36. Then the householder Anāthapiṇḍika approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the householder Anāthapiṇḍika said this to the Blessed One - "How many, venerable sir, are worthy of offerings in the world, and where should a gift be given?" "There are two, householder, worthy of offerings in the world - the trainee and the one beyond training. These, householder, are the two worthy of offerings in the world, and here a gift should be given."

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

"The trainee and the one beyond training in this world,
Are worthy of offerings for those who sacrifice;
They are upright in body, in speech, or in mind;
They are the field for those who sacrifice, what is given here is of great fruit."

37. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Sāriputta was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion. There the Venerable Sāriputta addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this - "I will teach you, friends, the person with internal fetters and the person with external fetters. Listen to that, pay close attention; I will speak." "Yes, friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"And what, friends, is the person with internal fetters? Here, friends, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. He, upon the body's collapse at death, is reborn in a certain order of gods. He, having passed away from there, is one who returns, one who comes back to this state of being. This is called, friends, the person with internal fetters who is one who returns, one who comes back to this state of being.

"And what, friends, is the person with external fetters? Here, friends, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. He, having attained a certain peaceful liberation of mind, dwells in it. He, upon the body's collapse at death, is reborn in a certain order of gods. He, having passed away from there, is a non-returner, one who does not come back to this state of being. This is called, friends, the person with external fetters who is a non-returner, one who does not come back to this state of being.

"Furthermore, friends, a monk is virtuous, etc. having accepted the training rules he trains in them. He is practising for disenchantment, dispassion, and cessation towards sensual pleasures only. He is practising for disenchantment, dispassion, and cessation towards existences only. He is practising for the elimination of craving. He is practising for the elimination of greed. He, upon the body's collapse at death, is reborn in a certain order of gods. He, having passed away from there, is a non-returner, one who does not come back to this state of being. This is called, friends, the person with external fetters who is a non-returner, one who does not come back to this state of being."

Then several deities of equal mind approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. Standing to one side, those deities said this to the Blessed One - "This, venerable sir, the Venerable Sāriputta in the Eastern Park, in Migāramātā's mansion, is teaching the monks about the person with internal fetters and the person with external fetters. The assembly is delighted, venerable sir. It would be good, venerable sir, if the Blessed One would approach the Venerable Sāriputta, out of compassion." The Blessed One consented by silence. Then the Blessed One - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from Jeta's Grove, appeared before the Venerable Sāriputta in the Eastern Park, in Migāramātā's mansion. The Blessed One sat down on the prepared seat. The Venerable Sāriputta also, having paid respect to the Blessed One, sat down to one side. To the Venerable Sāriputta seated to one side, the Blessed One said this:

"Here, Sāriputta, several deities of equal mind approached me; having approached, they paid respect to me and stood to one side. Standing to one side, Sāriputta, those deities said this to me - 'This, venerable sir, the Venerable Sāriputta in the Eastern Park, in Migāramāṭā's mansion, is teaching the monks about the person with internal fetters and the person with external fetters. The assembly is delighted, venerable sir. It would be good, venerable sir, if the Blessed One would approach the Venerable Sāriputta, out of compassion.' Now those deities, Sāriputta, being ten, being twenty, being thirty, being forty, being fifty, being sixty, stand on a space the size of the pricking of a needle-point, and they do not harm one another. Now, Sāriputta, it might occur thus - 'Surely there the mind of those deities was developed in such a way that those deities, being ten, being twenty, being thirty, being forty, being fifty, being sixty, stand on a space the size of the pricking of a needle-point and do not harm one another.' But this, Sāriputta, should not be seen thus. Right here, Sāriputta, the mind of those deities was developed in such a way that those deities, being ten, etc. do not harm one another. Therefore, Sāriputta, you should train thus - 'We will be with peaceful faculties, with peaceful mind.' Thus indeed, Sāriputta, should you train. 'For you, Sāriputta, with peaceful faculties, with peaceful mind, there will be only peaceful bodily action, peaceful verbal action, peaceful mental action. We will offer only a peaceful offering to our fellow practitioners in the holy life.' Thus indeed, Sāriputta, should you train. Lost indeed, Sāriputta, are the heterodox wandering ascetics who did not hear this exposition of the Teaching."

38. Thus have I heard - On one occasion the Venerable Mahākaccāna was dwelling at Varāṇā on the bank of the Bhaddasārī. Then the brahmin Ārāmaṇḍa approached the Venerable Mahākaccāna; having approached, he exchanged friendly greetings with the Venerable Mahākaccāna. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Ārāmaṇḍa said this to the Venerable Mahākaccāna - "What now, dear Kaccāna, is the cause, what is the condition, whereby those of the warrior caste quarrel with those of the warrior caste, brahmins quarrel with brahmins, householders quarrel with householders?" "Because of adherence to sensual lust, shackle, greed, prepossession, and holding, brahmin, those of the warrior caste quarrel with those of the warrior caste, brahmins quarrel with brahmins, householders quarrel with householders."

"And what, dear Kaccāna, is the cause, what is the condition, whereby ascetics quarrel with ascetics?" "Because of adherence to lust for views, shackle, greed, prepossession, and holding, brahmin, ascetics quarrel with ascetics."

"But is there, dear Kaccāna, anyone in the world who has transcended this adherence to sensual lust, shackle, greed, prepossession, and holding, and has transcended this adherence to lust for views, shackle, greed, prepossession, and holding?" "There is, brahmin, in the world one who has transcended this adherence to sensual lust, shackle, greed, prepossession, and holding, and has transcended this adherence to lust for views, shackle, greed, prepossession, and holding."

"But who is that, dear Kaccāna, in the world who has transcended this adherence to sensual lust, shackle, greed, prepossession, and holding, and has transcended this adherence to lust for views, shackle, greed, prepossession, and holding?" "There is, brahmin, in the eastern districts a city named Sāvattihī. There that Blessed One is dwelling now, the Worthy One, the Perfectly Enlightened One. For, brahmin, that

Blessed One has transcended this adherence to sensual lust, shackle, greed, prepossession, and holding, and has transcended this adherence to lust for views, shackle, greed, prepossession, and holding."

When this was said, the brahmin Ārāmaḍaṇḍa, having risen from his seat, having arranged his upper robe on one shoulder, having placed his right knee on the ground, having extended joined palms in salutation towards the Blessed One, uttered an inspired utterance three times -

"Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One, homage to that Blessed One, the Worthy One, the Perfectly Enlightened One, homage to that Blessed One, the Worthy One, the Perfectly Enlightened One. For that Blessed One has transcended this adherence to sensual lust, shackle, greed, prepossession, and holding, and has transcended this adherence to lust for views, shackle, greed, prepossession, and holding."

"Excellent, dear Kaccāna, excellent, dear Kaccāna! Just as, dear Kaccāna, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - 'so that those with eyes might see forms'; just so, the Teaching has been made clear by the Venerable Kaccāna in many ways. I, dear Kaccāna, go for refuge to that Master Gotama, to the Teaching, and to the Community of monks. May the Venerable Kaccāna remember me as a lay follower who has gone for refuge from this day forth for life."

39. On one occasion the Venerable Mahākaccāna was dwelling at Madhurā in the Gundā Grove. Then the brahmin Kandarāyana approached the Venerable Mahākaccāna; having approached, together with the Venerable Mahākaccāna, etc. Seated to one side, the brahmin Kandarāyana said this to the Venerable Mahākaccāna - "I have heard this, dear Kaccāna, 'The ascetic Kaccāna does not pay respect to brahmins who are old, aged, elderly, who have traversed the span of life, who have reached advanced years, or rise up for them or invite them with a seat.' Is this true, dear Kaccāna? For indeed the Venerable Kaccāna does not pay respect to brahmins who are old, aged, elderly, who have traversed the span of life, who have reached advanced years, or rise up for them or invite them with a seat. This, dear Kaccāna, is not proper."

"There is, brahmin, the ground of the senior and the ground of the junior declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. Even if, brahmin, one is old, eighty or ninety or a hundred years old by birth, and he consumes sensual pleasures, dwells in the midst of sensual pleasures, is burnt by the fever of sensual passion, is consumed by sensual thoughts, is zealous in the quest for sensual pleasures. Then he, being foolish, goes by the term 'not an elder.' Even if, brahmin, one is young, a youth with jet-black hair, endowed with the blessing of youth, in the first stage of life. And he does not consume sensual pleasures, does not dwell in the midst of sensual pleasures, is not burnt by the fever of sensual passion, is not consumed by sensual thoughts, is not zealous in the quest for sensual pleasures. Then he, being wise, goes by the term 'an elder.'"

When this was said, the brahmin Kandarāyana, having risen from his seat, having arranged his upper robe on one shoulder, paid respect with his head at the feet of the hundred young monks - "The sirs are seniors, established on the ground of the senior. We are juniors, established on the ground of the junior."

"Excellent, dear Kaccāna, etc. May the Venerable Kaccāna remember me as a lay follower who has gone for refuge from this day forth for life."

40. "At the time, monks, when thieves are powerful, kings at that time are weak. At that time, monks, it is not comfortable for the king to go out or to go forth or to make arrangements in the border regions. For brahmins and householders too, at that time it is not comfortable to go out or to go forth or to examine external activities. Just so, monks, at the time when evil monks are powerful, well-behaved monks at that time are weak. At that time, monks, well-behaved monks, having become silent, remain silent in the midst of the Community, keeping still, or they dwell in the border regions. This, monks, is for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans.

"At the time, monks, when kings are powerful, thieves at that time are weak. At that time, monks, it is comfortable for the king to go out or to go forth or to make arrangements in the border regions. For brahmins and householders too, at that time it is comfortable to go out or to go forth or to examine external activities. Just so, monks, at the time when well-behaved monks are powerful, evil monks at that time are weak. At that time, monks, evil monks, having become silent, remain silent in the midst of the Community, keeping still, or else they depart to wherever. This, monks, is for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of gods and humans."

41. "I do not praise wrong practice of two, monks, whether of a householder or of one gone forth. Whether a householder, monks, or one gone forth, one who has practised wrongly, because of wrong practice, is not one who fulfils the true method, the wholesome teaching.

"I praise right practice of two, monks, whether of a householder or of one gone forth. Whether a householder, monks, or one gone forth, one who has practised rightly, because of right practice, is one who fulfils the true method, the wholesome teaching."

42. "Those monks, monks, who through misapprehended discourses with phrasing that resembles the original, obstruct the meaning and the Teaching - those monks, monks, are practising for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans. And those monks, monks, generate much demerit, and they cause this Good Teaching to disappear.

"Those monks, monks, who through rightly apprehended discourses with phrasing that resembles the original, are in accordance with the meaning and the Teaching - those monks, monks, are practising for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of gods and humans. And those monks, monks, generate much merit, and they establish this Good Teaching."

The Chapter on Even Mind is the fourth.

5. The Chapter on Assemblies

43. "Monks, there are these two assemblies. Which two? The shallow assembly and the deep assembly. And what, monks, is the shallow assembly? Here, monks, in whatever assembly the monks are agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully aware, unconcentrated, with wandering minds, with uncontrolled faculties. This is called, monks, the shallow assembly.

"And what, monks, is the deep assembly? Here, monks, in whatever assembly the monks are not agitated, not arrogant, not fickle, not garrulous, not of loose speech, mindful, fully aware, concentrated, with unified minds, with controlled faculties. This is called, monks, the deep assembly. These, monks, are the two assemblies. This is the foremost of these two assemblies, monks, namely the deep assembly."

44. "Monks, there are these two assemblies. Which two? The incomplete assembly and the complete assembly. And what, monks, is the incomplete assembly? Here, monks, in whatever assembly the monks are quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, they dwell thus. This is called, monks, the incomplete assembly.

"And what, monks, is the complete assembly? Here, monks, in whatever assembly the monks dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection. This is called, monks, the complete assembly. These, monks, are the two assemblies. This is the foremost of these two assemblies, monks, namely the complete assembly."

45. "Monks, there are these two assemblies. Which two? The assembly without excellence and the assembly with excellence. And what, monks, is the assembly without excellence? Here, monks, in whatever assembly the elder monks are luxurious, lax, forerunners in falling away, having laid down the responsibility for solitude, they do not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. Their later generation follows the example of what they have seen. They too are luxurious, lax, forerunners in falling away, having laid down the responsibility for solitude, they do not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This is called, monks, the assembly without excellence.

"And what, monks, is the assembly with excellence? Here, monks, in whatever assembly the elder monks are not luxurious, not lax, having laid down the responsibility for falling away, forerunners in solitude, they arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. Their later generation follows the example of what they have seen. They too are not luxurious, not lax, having laid down the responsibility for falling away, forerunners in solitude, they arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This is called, monks, the assembly with excellence. These, monks, are the two assemblies. This is the foremost of these two assemblies, monks, namely the assembly with excellence."

46. "Monks, there are these two assemblies. Which two? The ignoble assembly and the noble assembly. And what, monks, is the ignoble assembly? Here, monks, in whatever assembly the monks do not understand as it really is 'This is suffering', do not understand as it really is 'This is the origin of suffering', do not understand as it really is 'This is the cessation of suffering', do not understand as it really is 'This is the practice leading to the cessation of suffering'. This is called, monks, the ignoble assembly.

"And what, monks, is the noble assembly? Here, monks, in whatever assembly the monks understand as it really is 'This is suffering', understand as it really is 'This is the origin of suffering', understand as it really is 'This is the cessation of suffering', understand as it really is 'This is the practice leading to the cessation of suffering'. This is called, monks, the noble assembly. These, monks, are the two assemblies. This is the foremost of these two assemblies, monks, namely the noble assembly."

47. "Monks, there are these two assemblies. Which two? The refuse assembly and the cream assembly. And what, monks, is the refuse assembly? Here, monks, in whatever assembly the monks go to bias through desire, go to bias through hatred, go to bias through delusion, go to bias through fear. This is called, monks, the refuse assembly.

"And what, monks, is the cream assembly? Here, monks, in whatever assembly the monks do not go to bias through desire, do not go to bias through hatred, do not go to bias through delusion, do not go to bias through fear. This is called, monks, the cream assembly. These, monks, are the two assemblies. This is the foremost of these two assemblies, monks, namely the cream assembly."

48. "Monks, there are these two assemblies. Which two? An assembly disciplined by rote, not disciplined by counter-questioning, and an assembly disciplined by counter-questioning, not disciplined by rote. And what, monks, is an assembly disciplined by rote, not disciplined by counter-questioning? Here, monks, in whatever assembly the monks, when those discourses spoken by the Truth-finder that are deep, deep in meaning, supramundane, connected with emptiness, are being recited, do not listen, do not lend an ear, do not apply their minds to final knowledge, and do not think those teachings worth learning and mastering. But when those discourses that are composed by poets, poetic, with elaborate syllables, with elaborate phrases, external, spoken by disciples, are being recited, they listen, lend an ear, apply their minds to final knowledge, and think those teachings worth learning and mastering; and having learnt that Teaching thoroughly, they neither question one another nor investigate - "How is this? What is the meaning of this?" They do not open up what is not opened up, do not make clear what is not made clear, and do not dispel doubt regarding the various phenomena that are grounds for doubt. This is called, monks, an assembly disciplined by rote, not disciplined by counter-questioning.

"And what, monks, is an assembly disciplined by counter-questioning, not disciplined by rote? Here, monks, in whatever assembly the monks, when those discourses that are composed by poets, poetic, with elaborate syllables, with elaborate phrases, external, spoken by disciples, are being recited, do not listen, do not lend an ear, do not apply their minds to final knowledge, and do not think those teachings worth learning and mastering. But when those discourses spoken by the Truth-finder that

are deep, deep in meaning, supramundane, connected with emptiness, are being recited, they listen, lend an ear, apply their minds to final knowledge, and think those teachings worth learning and mastering. Having learnt that Teaching thoroughly, they question one another and investigate - "How is this? What is the meaning of this?" They open up what is not opened up, make clear what is not made clear, and dispel doubt regarding the various phenomena that are grounds for doubt. This is called, monks, an assembly disciplined by counter-questioning, not disciplined by rote. These, monks, are the two assemblies. This is the foremost of these two assemblies, monks, namely the assembly disciplined by counter-questioning, not disciplined by rote."

49. "Monks, there are these two assemblies. Which two? An assembly interested in worldly gain but not in the Good Teaching, and an assembly interested in the Good Teaching but not in worldly gain. And what, monks, is an assembly interested in worldly gain but not in the Good Teaching? Here, monks, in whatever assembly monks, in the presence of laypeople clad in white, speak praise of one another - 'Such and such a monk is liberated in both ways, such and such is liberated by wisdom, such and such is a body-witness, such and such is one attained to right view, such and such is liberated by faith, such and such is a follower of the Teaching, such and such is a faith-follower, such and such is moral and of good character, such and such is immoral and of bad character.' They obtain material gain by that. Having obtained that gain, they consume it bound by greed, infatuated, immersed, not seeing the danger, without wisdom of escape. This is called, monks, an assembly interested in worldly gain but not in the Good Teaching.

And what, monks, is an assembly interested in the Good Teaching but not in worldly gain? Here, monks, in whatever assembly monks, in the presence of laypeople clad in white, do not speak praise of one another - 'Such and such a monk is liberated in both ways, such and such is liberated by wisdom, such and such is a body-witness, such and such is one attained to right view, such and such is liberated by faith, such and such is a follower of the Teaching, such and such is a faith-follower, such and such is moral and of good character, such and such is immoral and of bad character.' They obtain material gain by that. Having obtained that gain, they consume it not bound by greed, not infatuated, not immersed, seeing the danger, with wisdom of escape. This is called, monks, an assembly interested in the Good Teaching but not in worldly gain. These, monks, are the two assemblies. This is the foremost of these two assemblies, monks, namely the assembly interested in the Good Teaching but not in worldly gain."

50. "Monks, there are these two assemblies. Which two? The unrighteous assembly and the righteous assembly. And what, monks, is the unrighteous assembly? Here, monks, in whatever assembly acts that are not legally valid proceed and legally valid acts do not proceed, non-disciplinary legal acts proceed and disciplinary legal acts do not proceed, acts that are not legally valid shine and legally valid acts do not shine, non-disciplinary legal acts shine and disciplinary legal acts do not shine. This is called, monks, the unrighteous assembly.

"And what, monks, is the righteous assembly? Here, monks, in whatever assembly legally valid acts proceed and acts that are not legally valid do not proceed, disciplinary legal acts proceed and non-disciplinary legal acts do not proceed, legally

valid acts shine and acts that are not legally valid do not shine, disciplinary legal acts shine and non-disciplinary legal acts do not shine. This is called, monks, the righteous assembly. These, monks, are the two assemblies. This is the foremost of these two assemblies, monks, namely the righteous assembly."

51. "Monks, there are these two assemblies. Which two? The unrighteous assembly and the righteous assembly, etc. These, monks, are the two assemblies. This is the foremost of these two assemblies, monks, namely the righteous assembly."

52. "Monks, there are these two assemblies. Which two? The assembly that speaks what is not according to the Teaching and the assembly that speaks what is the Teaching. And what, monks, is the assembly that speaks what is not according to the Teaching? Here, monks, in whatever assembly the monks take up a legal case, whether legally valid or not legally valid. Having taken up that legal case, they neither convince each other nor accept conviction, they neither persuade each other nor accept persuasion. They, having non-conviction as their power, having non-persuasion as their power, being counsellors of non-relinquishment, hold onto with tenacity and adherence, having clung to that very legal case, and declare - 'Only this is the truth, anything else is vain.' This is called, monks, the assembly that speaks what is not according to the Teaching.

"And what, monks, is the assembly that speaks what is the Teaching? Here, monks, in whatever assembly the monks take up a legal case, whether legally valid or not legally valid. Having taken up that legal case, they convince each other and accept conviction, they persuade each other and accept persuasion. They, having conviction as their power, having persuasion as their power, being counsellors of relinquishment, do not hold onto with tenacity and adherence, having clung to that very legal case, and declare - 'Only this is the truth, anything else is vain.' This is called, monks, the assembly that speaks what is the Teaching. These, monks, are the two assemblies. This is the foremost of these two assemblies, monks, namely the assembly that speaks what is the Teaching."

The Chapter on Assembly is the fifth.

Its summary:

Shallow, Chapter, With Excellence, Noble, and Dregs the fifth;
Heaped Up and Material, Unrighteous, and by Not-Teaching-Teaching.

The first fifty is complete.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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