

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)

01. The Book of the Ones (01. Ekakanipātapāḷi)

10. The Second Chapter on Heedlessness and So Forth
(10. Dutiyapamāḍādivaggo)

[AN 1.98-139, PTS 1.17.1-1.19.1]



PaliVerse

4. The Collection of the Numerical Discourses

01. The Book of the Ones

10. The Second Chapter on Heedlessness and So Forth

98. "Taking an internal factor into account, monks, I do not perceive any other single factor that thus leads to great harm as this, monks, negligence. Negligence, monks, leads to great harm." The first.

99. "Taking an internal factor into account, monks, I do not perceive any other single factor that thus leads to great benefit as this, monks, diligence. Diligence, monks, leads to great benefit." The second.

100. "Taking an internal factor into account, monks, I do not perceive any other single factor that thus leads to great harm as this, monks, idleness. Idleness, monks, leads to great harm." The third.

101. "Taking an internal factor into account, monks, I do not perceive any other single factor that thus leads to great benefit as this, monks, arousal of energy. Arousal of energy, monks, leads to great benefit." The fourth.

102-109. "Taking an internal factor into account, monks, I do not perceive any other single factor that thus leads to great harm as this, monks, great desire... etc. fewness of wishes... discontent... contentment... unwise attention... wise attention... lack of full awareness... full awareness... The twelfth.

110. "Taking an external factor into account, monks, I do not perceive any other single factor that thus leads to great harm as this, monks, evil friendship. Evil friendship, monks, leads to great harm." The thirteenth.

111. "Taking an external factor into account, monks, I do not perceive any other single factor that thus leads to great benefit as this, monks, good friendship. Good friendship, monks, leads to great benefit." The fourteenth.

112. "Taking an internal factor into account, monks, I do not perceive any other single factor that thus leads to great harm as this, monks, pursuit of unwholesome mental states, non-pursuit of wholesome mental states. Pursuit of unwholesome mental states, monks, non-pursuit of wholesome mental states leads to great harm." The fifteenth.

113. "Taking an internal factor into account, monks, I do not perceive any other single factor that thus leads to great benefit as this, monks, pursuit of wholesome mental states, non-pursuit of unwholesome mental states. Pursuit of wholesome mental states, monks, non-pursuit of unwholesome mental states leads to great benefit." The sixteenth.

114. "I do not, monks, perceive any other single phenomenon that thus leads to the decay and disappearance of the Good Teaching as this, monks, negligence. Negligence, monks, leads to the decay and disappearance of the Good Teaching." The

seventeenth.

115. "I do not, monks, perceive any other single phenomenon that thus leads to the presence, non-decay, and non-disappearance of the Good Teaching as this, monks, diligence. Diligence, monks, leads to the presence, non-decay, and non-disappearance of the Good Teaching." The eighteenth.

116. "I do not, monks, perceive any other single phenomenon that thus leads to the decay and disappearance of the Good Teaching as this, monks, idleness. Idleness, monks, leads to the decay and disappearance of the Good Teaching." The nineteenth.

117. "I do not, monks, perceive any other single phenomenon that thus leads to the presence, non-decay, and non-disappearance of the Good Teaching as this, monks, arousal of energy. Arousal of energy, monks, leads to the presence, non-decay, and non-disappearance of the Good Teaching." The twentieth.

118-128. "I do not, monks, perceive any other single phenomenon that thus leads to the decay and disappearance of the Good Teaching as this, monks, great desire... etc. fewness of wishes... discontent... contentment... unwise attention... wise attention... lack of full awareness... full awareness... evil friendship... good friendship... pursuit of unwholesome mental states, non-pursuit of wholesome mental states. Pursuit of unwholesome mental states, monks, non-pursuit of wholesome mental states leads to the decay and disappearance of the Good Teaching." The thirty-first.

129. "I do not, monks, perceive any other single phenomenon that thus leads to the presence, non-decay, and non-disappearance of the Good Teaching as this, monks, pursuit of wholesome mental states, non-pursuit of unwholesome mental states. Pursuit of wholesome mental states, monks, non-pursuit of unwholesome mental states leads to the presence, non-decay, and non-disappearance of the Good Teaching." The Fourfold Section is concluded. The thirty-second.

130. "Those monks, monks, who explain what is not the Teaching as '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 many people, of gods and humans. And those monks, monks, generate much demerit, and they cause this Good Teaching to disappear." The thirty-third.

131. "Those monks, monks, who explain the Teaching as 'not 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 many people, of gods and humans. And those monks, monks, generate much demerit, and they cause this Good Teaching to disappear." The thirty-fourth.

132-139. "Those monks, monks, who explain what is not monastic discipline as 'monastic discipline', etc. who explain monastic discipline as 'not monastic discipline', etc. who explain what was not said, not spoken by the Truth-finder as 'said, spoken by the Truth-finder', etc. who explain what was said, spoken by the Truth-finder as 'not said, not spoken by the Truth-finder', etc. who explain what was not practised by the Truth-finder as 'practised by the Truth-finder', etc. who explain what was practised by the Truth-finder as 'not practised by the Truth-finder', etc. who explain what was not laid down by the Truth-finder as 'laid down by the Truth-finder', etc. who explain what was laid down by the Truth-finder as 'not laid down by the Truth-finder' - 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 many people, of gods and humans. And those monks, monks, generate much demerit, and they cause this Good Teaching to disappear." The forty-second.

The Second Chapter on Negligence and so on is the tenth.



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.

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 4. The Collection of the Numerical Discourses. 01. The Book of the Ones. 10. The Second Chapter on Heedlessness and So Forth
Retrieved from paliverse.org

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