

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

04. Sayings of the Buddha (04. Itivuttakapāḷi)

2. The Book of the Twos (2. Dukanipāto)

[Iti 28-49, PTS 23-45]



PaliVerse

5. The Collection of Minor Texts

04. Sayings of the Buddha

2. The Book of the Twos

1. The First Chapter

1. The Discourse on Painful Abiding

28. (Two Qualities Discourse) This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, a monk possessed of two qualities dwells in suffering in this very life, with vexation, with anguish, with fever; upon the body's collapse at death, an unfortunate realm is to be expected. Which two? Not guarding the doors of the sense faculties and immoderation in eating. Monks, a monk possessed of these two qualities dwells in suffering in this very life, with vexation, with anguish, with fever; upon the body's collapse at death, an unfortunate realm is to be expected." The Blessed One said this meaning. Therein this is said:

"Eye and ear and nose, tongue, body, and likewise mind;
For whichever monk these doors are unguarded here.

"Immoderate in food, unrestrained in the sense faculties;
Bodily suffering and mental suffering, he attains suffering.

"With burning body, with burning mind;
By day or by night, such a one dwells in suffering."

This meaning too was spoken by the Blessed One, thus have I heard. The first.

2. The Discourse on Pleasant Abiding

29. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, a monk possessed of two qualities dwells happily in this very life, without vexation, without anguish, without fever; upon the body's collapse at death, a fortunate realm is to be expected. Which two? Guarding the doors of the sense faculties and moderation in eating. Monks, a monk possessed of these two qualities dwells happily in this very life, without vexation, without anguish, without fever; upon the body's collapse at death, a fortunate realm is to be expected." The Blessed One said this meaning. Therein this is said:

"Eye and ear and nose, tongue, body, and likewise mind;
For whichever monk these doors are well guarded here.

"Moderate in food and restrained in the sense faculties;
Bodily happiness and mental happiness, he attains happiness.

"With unburning body, with unburning mind;
By day or by night, such a one dwells in happiness."

This meaning too was spoken by the Blessed One, thus have I heard. The second.

3. The Discourse on Causing Remorse

30. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these two things, monks, that cause remorse. Which two? Here, monks, a certain person has not done good, has not done what is wholesome, has not made a shelter for the fearful, has done evil, has done what is cruel, has done what is wrong. He is tormented thinking 'good was not done by me', he is tormented thinking 'evil was done by me'. These, monks, are the two things that cause remorse." The Blessed One said this meaning. Therein this is said:

Having done bodily misconduct, and verbal misconducts;
Having done mental misconduct, and whatever else is connected with hate.

Not having done wholesome action, having done much unwholesome;
Upon the collapse of the body, the unwise one is reborn in hell."

This meaning too was spoken by the Blessed One, thus have I heard. The third.

4. The Discourse on Not Causing Remorse

31. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these two things, monks, that do not cause remorse. Which two? Here, monks, a certain person has done good, has done what is wholesome, has made a shelter for the fearful, has not done evil, has not done what is cruel, has not done what is wrong. He is not tormented thinking 'good was done by me', he is not tormented thinking 'evil was not done by me'. These, monks, are the two things that do not cause remorse." The Blessed One said this meaning. Therein this is said:

"Having abandoned bodily misconduct, and verbal misconducts;
Having abandoned mental misconduct, and whatever else is connected with hate.

Not having done unwholesome action, having done much wholesome;
Upon the collapse of the body, the wise one is reborn in heaven."

This meaning too was spoken by the Blessed One, thus have I heard. The fourth.

5. The First Discourse on Morality

32. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, a person possessed of two qualities is deposited in hell as if carried there. Which two? Evil morality and evil view. Monks, a person possessed of these two qualities is deposited in hell as if carried there." The Blessed One said this meaning. Therein this is said:

"With evil morality and with evil view;

Whatever man is possessed of these two qualities;
Upon the collapse of the body, the unwise one is reborn in hell."

This meaning too was spoken by the Blessed One, thus have I heard. The fifth.

6. The Second Discourse on Morality

33. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, a person possessed of two qualities is deposited in heaven as if carried there. Which two? With good morality and with good view. Monks, a person possessed of these two qualities is deposited in heaven as if carried there." The Blessed One said this meaning. Therein this is said:

"With good morality and with good view;
Whatever man is possessed of these two qualities;
Upon the collapse of the body, the wise one is reborn in heaven."

This meaning too was spoken by the Blessed One, thus have I heard. The sixth.

7. The Discourse on the Ardent

34. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"A monk who is not ardent, monks, who has no moral fear, is incapable of highest enlightenment, incapable of Nibbāna, incapable of the achievement of the unsurpassed freedom from bondage. But a monk who is ardent, monks, who has moral fear, is capable of highest enlightenment, capable of Nibbāna, capable of the achievement of the unsurpassed freedom from bondage." The Blessed One said this meaning. Therein this is said:

"Not ardent, having no moral fear, lazy, lacking in energy;
Whoever is full of sloth and torpor, shameless, disrespectful;
Such a monk is incapable of touching the highest enlightenment.

"But whoever is mindful, prudent, a meditator, ardent, having moral fear, and diligent;
Having cut the fetter of birth and ageing, right here one may touch the unsurpassed highest enlightenment."

This meaning too was spoken by the Blessed One, thus have I heard. The seventh.

8. The First Discourse on Non-Scheming

35. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"This holy life, monks, is not lived for the purpose of deceiving people, nor for the purpose of flattering people, nor for the benefit of material gain, honour and fame, nor thinking 'Thus may people know me.' Rather, monks, this holy life is lived for the purpose of restraint and for the purpose of abandoning." The Blessed One said this meaning. Therein this is said:

"For the purpose of restraint, for the purpose of abandoning, the holy life not based on hearsay;

That Blessed One taught, leading to what is grounded in Nibbāna.

"This is the path followed by the great ones, by the great sages;
Whoever proceeds along it, as taught by the Buddha;
They will make an end of suffering, those who act according to the Teacher's instruction."

This meaning too was spoken by the Blessed One, thus have I heard. The eighth.

9. The Second Discourse on Non-Scheming

36. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"This holy life, monks, is not lived for the purpose of deceiving people, nor for the purpose of flattering people, nor for the benefit of material gain, honour and fame, nor thinking 'Thus may people know me.' Rather, monks, this holy life is lived for the purpose of direct knowledge and for the purpose of full understanding." The Blessed One said this meaning. Therein this is said:

"For the purpose of direct knowledge, for the purpose of full understanding,
the holy life not based on hearsay;
That Blessed One taught, leading to what is grounded in Nibbāna.

"This is the path followed by the great ones, by the great sages;
Whoever proceeds along it, as taught by the Buddha;
They will make an end of suffering, those who act according to the Teacher's instruction."

This meaning too was spoken by the Blessed One, thus have I heard. The ninth.

10. The Discourse on Joy

37. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, a monk endowed with two qualities dwells in this very life with abundant happiness and joy, and has laid the groundwork for the elimination of the mental corruptions. With which two? With spiritual urgency in situations that inspire spiritual urgency, and with wise striving for one inspired with spiritual urgency. Monks, a monk endowed with these two qualities dwells in this very life with abundant happiness and joy, and has laid the groundwork for the elimination of the mental corruptions. The Blessed One said this meaning. Therein this is said:

"In situations that inspire spiritual urgency, the wise one should indeed be spiritually inspired;
An ardent and prudent monk, having examined through wisdom.

"Thus dwelling, ardent, of peaceful conduct, unagitated;
Devoted to serenity of mind, may he reach the elimination of suffering."

This meaning too was spoken by the Blessed One, thus have I heard. The tenth.

The first chapter is concluded.

Its summary:

Two and Monks, Causing Remorse, Causing Remorse with Others' Welfare;
Ardent, Not Scheming two, With Joy - these are ten.

2. The Second Chapter

1. The Discourse on Applied Thought

38. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, two applied thoughts frequently occur to the Truth-finder, the Worthy One, the Perfectly Enlightened One - the applied thought of security and of solitude. Monks, the Truth-finder delights in non-affliction, is devoted to non-affliction. For that Truth-finder, monks, who delights in non-affliction, who is devoted to non-affliction, this very applied thought frequently occurs - 'By this conduct I do not harm anything, whether moving or still.'

"Monks, the Truth-finder delights in solitude, is devoted to solitude. For that Truth-finder, monks, who delights in solitude, who is devoted to solitude, this very applied thought frequently occurs - 'Whatever was unwholesome, that has been abandoned.'

"Therefore, monks, you too should dwell delighting in non-affliction, devoted to non-affliction. For you, monks, dwelling delighting in non-affliction, devoted to non-affliction, this very applied thought will frequently occur - 'By this conduct we do not harm anything, whether moving or still.'

"Monks, dwell delighting in solitude, devoted to solitude. For you, monks, dwelling delighting in solitude, devoted to solitude, this very applied thought will frequently occur - 'What is unwholesome, what is not abandoned, what should we abandon?'"
The Blessed One said this meaning. Therein this is said:

"Two applied thoughts occur to the Truth-finder, the Buddha, who bears the unbearable;
The applied thought of security was first uttered, then seclusion was proclaimed as the second.

"The dispeller of darkness, gone to the far shore, the great sage, who has attained what should be attained, the master, without mental corruptions;
Who has crossed over poison, liberated through the elimination of craving, him indeed, the sage, bearing his final body;
I call him who has abandoned Māra, who has gone beyond ageing.

"Just as one standing on a rocky mountain peak might see the populace all around;
So too, the wise one, having ascended the palace made of the Teaching, the all-seeing one;
Free from sorrow, looks upon the populace sunk in sorrow, overcome by birth and ageing."

This meaning too was spoken by the Blessed One, thus have I heard. The first.

2. The Discourse on the Teaching

39. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"For the Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, there are two teachings of the Teaching by method. Which two? 'See evil as evil' - this is the first proclamation of the Teaching; 'having seen evil as evil, become disenchanted there, become dispassionate, become liberated' - this is the second proclamation of the Teaching. For the Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, these are the two teachings of the Teaching by method." The Blessed One said this meaning. Therein this is said:

"For the Truth-finder, the Buddha, compassionate towards all beings;
See the teaching by method, and two teachings have been proclaimed.

"See this evil, and there too become dispassionate;
Then with dispassionate minds, you will make an end of suffering."

This meaning too was spoken by the Blessed One, thus have I heard. The second.

3. The Discourse on True Knowledge

40. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Ignorance, monks, is the forerunner for the attainment of unwholesome mental states, followed right behind by shamelessness and moral fearlessness; True knowledge, monks, is the forerunner for the attainment of wholesome mental states, followed right behind by shame and moral fear." The Blessed One said this meaning. Therein this is said:

"Whatever unfortunate realms there are, in this world and the next;
All are rooted in ignorance, accumulated by desire and greed.

"But when one has evil desires, is shameless and disrespectful;
From that one produces evil, by that one goes to a realm of misery.

"Therefore, becoming dispassionate towards desire and greed, and ignorance;
A monk arousing true knowledge, should give up all unfortunate realms."

This meaning too was spoken by the Blessed One, thus have I heard. The third.

4. The Discourse on One Declined in Wisdom

41. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Those beings, monks, are thoroughly declined who have declined from noble wisdom. They dwell in suffering in this very life, with vexation, with anguish, with fever; upon the body's collapse at death, an unfortunate realm is to be expected. Those beings, monks, have not declined who have not declined from noble wisdom. They dwell happily in this very life, without vexation, without anguish, without fever; upon the body's collapse at death, a fortunate realm is to be expected." The Blessed One said this meaning. Therein this is said:

"Through decline from wisdom, see the world with its gods;
Settled in mentality-materiality, one imagines 'this is truth'.

"For wisdom is foremost in the world, that which leads to penetration;
By which one rightly understands the utter elimination of birth and existence.

"Gods and humans envy them, the mindful Perfectly Enlightened Ones;
Those of joyful wisdom, bearing their final bodies."

This meaning too was spoken by the Blessed One, thus have I heard. The fourth.

5. The Discourse on Bright Qualities

42. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"These two bright qualities, monks, 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 Blessed One said this meaning. Therein this is said:

"For those in whom shame and moral fear are never found at all;
They have deviated from the bright root, going to birth and death.

But those in whom shame and moral fear are always rightly established;
They have grown in the holy life, peaceful, with rebirth eliminated."

This meaning too was spoken by the Blessed One, thus have I heard. The fifth.

6. The Discourse on the Unborn

43. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There is, monks, the unborn, the not become, the unmade, the unconditioned. If, monks, there were not this unborn, not become, unmade, unconditioned, no escape from what is born, become, made, conditioned would be evident here. But because, monks, there is the unborn, the not become, the unmade, the unconditioned, therefore escape from what is born, become, made, conditioned is evident." The Blessed One said this meaning. Therein this is said:

"What is born, become, arisen, made, conditioned, unstable;
Conjoined with ageing and death, a seat of disease, perishable.

"Originating from nutriment and craving, it is not fit to delight in that;
Its escape is peaceful, unattainable by mere reasoning, everlasting.

"Unborn, not arisen, sorrowless, stainless, the state;
The cessation of phenomena subject to suffering, the peace of activities is happiness."

This meaning too was spoken by the Blessed One, thus have I heard. The sixth.

7. The Discourse on the Element of Nibbāna

44. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, there are these two elements of Nibbāna. Which two? The element of Nibbāna with residue of clinging and the element of Nibbāna without residue of clinging.

"And what, monks, is the element of Nibbāna with residue of clinging? Here, monks, a monk is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge. His five faculties remain right there, and because of their non-destruction he experiences what is agreeable and disagreeable, he feels pleasure and pain. For him, the elimination of lust, the elimination of hate, the elimination of delusion - this is called, monks, the element of Nibbāna with residue of clinging.

"And what, monks, is the element of Nibbāna without residue of clinging? Here, monks, a monk is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge. For him, right here, monks, all that is felt, not delighted in, will become cool. This is called, monks, the element of Nibbāna without residue of clinging. These, monks, are the two elements of Nibbāna." The Blessed One said this meaning. Therein this is said:

"These two elements of Nibbāna were proclaimed by the one with vision, the independent one, such a one;

For one element pertains to the present life, with residue of clinging, through the complete elimination of craving for becoming;

But the one without residue of clinging pertains to the future life, wherein all existences cease completely.

"Those who, having understood this unconditioned state, with liberated minds through the complete elimination of craving for becoming;

They, having attained the essence of the Teaching, delighting in the extinction, such ones have abandoned all existences."

This meaning too was spoken by the Blessed One, thus have I heard. The seventh.

8. The Discourse on Seclusion

45. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, dwell delighting in seclusion, devoted to seclusion, internally engaged in serenity of mind, with meditative absorption not neglected, endowed with insight, ones who develop empty dwellings. For those monks dwelling delighting in seclusion, devoted to seclusion, internally engaged in serenity of mind, with meditative absorption not neglected, endowed with insight, ones who develop empty dwellings,

one of two fruits is to be expected: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning." The Blessed One said this meaning. Therein this is said:

"Those with peaceful minds, prudent, mindful and meditators;
They rightly see the Teaching with insight, without longing for sensual pleasures.

"Peaceful ones delighting in diligence, seeing danger in heedlessness;
They are incapable of decline, they are near to Nibbāna itself."

This meaning too was spoken by the Blessed One, thus have I heard. The eighth.

9. The Discourse on the Benefits of Training

46. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, dwell with training as your benefit, with wisdom as higher, with liberation as core, with mindfulness as authority. For those monks dwelling with training as their benefit, with wisdom as higher, with liberation as core, with mindfulness as authority, one of two fruits is to be expected: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning." The Blessed One said this meaning. Therein this is said:

"One whose training is complete, whose nature is not subject to decline, for whom wisdom is higher, who sees the end of the elimination of birth;
Him indeed, the sage, bearing his final body, who has abandoned Māra, I call one who has gone beyond ageing.

"Therefore, always delighting in meditative absorption, concentrated, ardent, seeing the end of the elimination of birth;
Having overcome Māra together with his army, monks, become ones who have gone beyond birth and death."

This meaning too was spoken by the Blessed One, thus have I heard. The ninth.

10. The Discourse on Wakefulness

47. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"A monk should dwell awake, monks, mindful, fully aware, concentrated, greatly delighted, and very pure, therein seeing with insight at the right time in wholesome mental states. For a monk dwelling awake, monks, mindful, fully aware, concentrated, greatly delighted, very pure, therein seeing with insight at the right time in wholesome mental states, one of two fruits is to be expected: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning." The Blessed One said this meaning. Therein this is said:

"You who are awake, listen to this; you who are asleep, awaken;
Wakefulness is better than sleep; there is no fear for the vigilant one.

"Whoever is awake and mindful, fully aware, concentrated, joyful, and very pure;

In proper time, rightly investigating the Teaching, having become unified, he would dispel the darkness.

"Therefore indeed one should cultivate wakefulness, an ardent monk, prudent, an obtainer of meditative absorption;
Having cut the fetter of birth and ageing, right here one may touch the unsurpassed highest enlightenment."

This meaning too was spoken by the Blessed One, thus have I heard. The tenth.

11. The Discourse on Those Bound for the Realm of Misery

48. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, there are these two bound for the realm of misery, doomed to Niraya Hell, without having abandoned this. Which two? Whoever is not a practitioner of the holy life though claiming to be a practitioner of the holy life, and whoever accuses one living the complete and pure holy life with an unfounded charge of not living the holy life. These, monks, are the two bound for the realm of misery, doomed to Niraya Hell, without having abandoned this." The Blessed One said this meaning. Therein this is said:

"A liar goes to hell, and he who having done says 'I do not do';
Both of them, after death, become equal, human beings of low action in the hereafter.

Many wearing the orange robe around their necks, of bad character,
unrestrained;
The evil ones, by their evil deeds, are reborn in hell.

Better an iron ball consumed, heated, like a flame of fire;
Than that an immoral one, unrestrained, should consume the country's
almsfood."

This meaning too was spoken by the Blessed One, thus have I heard. The eleventh.

12. The Discourse on Wrong View

49. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, obsessed by two wrong views, some gods and humans lag behind, some run beyond; and those with vision see.

"And how, monks, do some lag behind? Monks, gods and humans delight in existence, are devoted to existence, rejoice in existence; when the Teaching for the cessation of existence is being taught, their mind does not spring forward, does not become clear, does not become settled, does not become resolved. Thus, monks, some lag behind.

"And how, monks, do some run beyond? But some, being troubled, ashamed, and disgusted by existence itself, delight in non-existence - 'Since, dear sir, this self upon the body's collapse at death is annihilated and perishes, does not exist after death; this is peaceful, this is sublime, this is exact.' Thus, monks, some run beyond.

"And how, monks, do those with vision see? Here a monk sees what has come to be as what has come to be; having seen what has come to be as what has come to be, he is practising for disenchantment, dispassion, and cessation of what has come to be. Thus, monks, those with vision see." The Blessed One said this meaning. Therein this is said:

"Those who, having seen what has come to be as what has come to be, and the overcoming of what has come to be;
Become liberated in what is as it really is, with the utter elimination of craving for existence.

"He indeed, with full understanding of what has come to be, is free from craving for any kind of existence;
Through the non-existence of what has come to be, a monk does not come to rebirth."

This meaning too was spoken by the Blessed One, thus have I heard. The twelfth.

The second chapter is concluded.

Its summary:

Two Faculties, two Causing Remorse, with Morality the other two;
Having No Moral Fear, Scheming two, and with Causing Emotion - these are ten.

Applied Thoughts, the Teaching, True Knowledge, Wisdom with Phenomenon the fifth;
Unborn, Elements and Dart, Training and with Wakefulness;
And Realm of Misery with View - twenty-two are proclaimed.

The Book of Twos is concluded.



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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