

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)

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)

[AN 2.52-2.117, PTS 1.77.1-1.86]



PaliVerse

4. The Collection of the Numerical Discourses

02. The Book of the Twos

2. The Second Fifty

1. The Chapter on Persons

53. "These two persons, monks, arising in the world arise for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of gods and humans. Which two? The Truth-finder, the Worthy One, the Perfectly Enlightened One, and a universal monarch. These, monks, are the two persons arising in the world who arise for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of gods and humans."

54. "These two persons, monks, arising in the world arise as marvellous human beings. Which two? The Truth-finder, the Worthy One, the Perfectly Enlightened One, and a universal monarch. These, monks, are the two persons arising in the world who arise as marvellous human beings."

55. "The death of two persons, monks, causes distress to many people. Which two? The Truth-finder, the Worthy One, the Perfectly Enlightened One, and a wheel-turning monarch. The death of these two persons, monks, causes distress to many people."

56. "There are these two, monks, who are worthy of a monument. Which two? The Truth-finder, the Worthy One, the Perfectly Enlightened One, and a universal monarch. These, monks, are the two who are worthy of a monument."

57. "There are these two, monks, Buddhas. Which two? The Truth-finder, the Worthy One, the Perfectly Enlightened One, and the Individually Enlightened One. These, monks, are the two Buddhas."

58. "There are these two, monks, who do not tremble when a thunderbolt is crashing. Which two? A monk who has eliminated the mental corruptions and a thoroughbred elephant. These, monks, are the two who do not tremble when a thunderbolt is crashing."

59. "There are these two, monks, who do not tremble when a thunderbolt is crashing. Which two? A monk who has eliminated the mental corruptions and a thoroughbred horse. These, monks, are the two who do not tremble when a thunderbolt is crashing."

60. "There are these two, monks, who do not tremble when a thunderbolt is crashing. Which two? A monk who has eliminated the mental corruptions and a lion, the king of beasts. These, monks, are the two who do not tremble when a thunderbolt is crashing."

61. "There are these two reasons, monks, seeing which kimpurisas do not speak human speech. Which two? 'May we not speak falsehood, and may we not misrepresent another with what is untrue.' These, monks, are the two reasons seeing

which kimpurisas do not speak human speech."

62. "Unsatisfied and discontent with two things, monks, a woman dies. Which two? With sexual intercourse and with giving birth. Unsatisfied and discontent with these two things, monks, a woman dies."

63. "I will teach you, monks, the living together of the wicked and the living together of the virtuous. 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 how, monks, is there living together of the wicked, and how do the wicked live together? Here, monks, an elder monk thinks thus - 'An elder should not speak to me, a middling monk should not speak to me, a new monk should not speak to me; I should not speak to an elder, I should not speak to a middling monk, I should not speak to a new monk. If an elder were to speak to me, he would speak to me wishing for my harm, not wishing for my welfare; I would say "no" to him, I would vex him, and even seeing, I would not make amends. If a middling monk were to speak to me, etc. If a new monk were to speak to me, he would speak to me wishing for my harm, not wishing for my welfare; I would say "no" to him, I would vex him, and even seeing, I would not make amends.' A middling monk also thinks thus, etc. A new monk also thinks thus - 'An elder should not speak to me, a middling monk should not speak to me, a new monk should not speak to me; I should not speak to an elder, I should not speak to a middling monk, I should not speak to a new monk. If an elder were to speak to me, he would speak to me wishing for my harm, not wishing for my welfare; I would say "no" to him, I would vex him, and even seeing, I would not make amends. If a middling monk were to speak to me, etc. If a new monk were to speak to me, he would speak to me wishing for my harm, not wishing for my welfare; I would say "no" to him, I would vex him, and even seeing, I would not make amends.' Thus, monks, is there living together of the wicked, and thus do the wicked live together."

"And how, monks, is there living together of the virtuous, and how do the virtuous live together? Here, monks, an elder monk thinks thus - 'An elder should speak to me, a middling monk should speak to me, a new monk should speak to me; I should speak to an elder, I should speak to a middling monk, I should speak to a new monk. If an elder were to speak to me, he would speak to me wishing for my welfare, not wishing for my harm; I would say "good" to him, I would not vex him, and seeing, I would make amends. If a middling monk were to speak to me, etc. If a new monk were to speak to me, he would speak to me wishing for my welfare, not wishing for my harm; I would say "good" to him, I would not vex him, and seeing, I would make amends.' A middling monk also thinks thus, etc. A new monk also thinks thus - 'An elder should speak to me, a middling monk should speak to me, a new monk should speak to me; I should speak to an elder, I should speak to a middling monk, I should speak to a new monk. If an elder were to speak to me, he would speak to me wishing for my welfare, not wishing for my harm; I would say "good" to him, I would not vex him, and seeing, I would make amends. If a middling monk were to speak to me, etc. If a new monk were to speak to me, he would speak to me wishing for my welfare, not wishing for my harm; I would say "good" to him, I would not vex him, and seeing, I would make amends.' Thus, monks, is there living together of the virtuous, and thus do the virtuous live together."

64. "In whatever legal case, monks, verbal exchange on both sides, insolence of views, mental resentment, displeasure, and dissatisfaction are internally not calmed, in that legal case, monks, it is to be expected - 'it will lead to length, roughness, and fierceness, and the monks will not dwell in comfort.' But in whatever legal case, monks, verbal exchange on both sides, insolence of views, mental resentment, displeasure, and dissatisfaction are internally well calmed, in that legal case, monks, it is to be expected - 'it will not lead to length, roughness, and fierceness, and the monks will dwell in comfort.'"

The Chapter on Persons is the first.

2. The Chapter on Happiness

65. "There are, monks, these two kinds of happiness. Which two? The happiness of the householder and the happiness of one gone forth. These, monks, are the two kinds of happiness. This is the foremost of these two kinds of happiness, monks, namely the happiness of one gone forth."

66. "There are, monks, these two kinds of happiness. Which two? Sensual happiness and the happiness of renunciation. These, monks, are the two kinds of happiness. This is the foremost of these two kinds of happiness, monks, namely the happiness of renunciation."

67. "There are, monks, these two kinds of happiness. Which two? The happiness of clinging and the happiness free from clinging. These, monks, are the two kinds of happiness. This is the foremost of these two kinds of happiness, monks, namely the happiness free from clinging."

68. "There are, monks, these two kinds of happiness. Which two? Happiness with mental corruptions and happiness without mental corruptions. These, monks, are the two kinds of happiness. This is the foremost of these two kinds of happiness, monks, namely happiness without mental corruptions."

69. "There are, monks, these two kinds of happiness. Which two? Carnal happiness and spiritual happiness. These, monks, are the two kinds of happiness. This is the foremost of these two kinds of happiness, monks, namely spiritual happiness."

70. "There are, monks, these two kinds of happiness. Which two? Noble happiness and ignoble happiness. These, monks, are the two kinds of happiness. This is the foremost of these two kinds of happiness, monks, namely noble happiness."

71. "There are, monks, these two kinds of happiness. Which two? Bodily happiness and mental happiness. These, monks, are the two kinds of happiness. This is the foremost of these two kinds of happiness, monks, namely mental happiness."

72. "There are, monks, these two kinds of happiness. Which two? Happiness with rapture and happiness without rapture. These, monks, are the two kinds of happiness. This is the foremost of these two kinds of happiness, monks, namely happiness without rapture."

73. "There are, monks, these two kinds of happiness. Which two? The happiness of pleasure and the happiness of equanimity. These, monks, are the two kinds of happiness. This is the foremost of these two kinds of happiness, monks, namely the happiness of equanimity."

74. "There are, monks, these two kinds of happiness. Which two? The happiness of concentration and the happiness of non-concentration. These, monks, are the two kinds of happiness. This is the foremost of these two kinds of happiness, monks, namely the happiness of concentration."

75. "There are, monks, these two kinds of happiness. Which two? Happiness with rapture as its object and happiness without rapture as its object. These, monks, are the two kinds of happiness. This is the foremost of these two kinds of happiness, monks, namely happiness without rapture as its object."

76. "There are, monks, these two kinds of happiness. Which two? Happiness with pleasure as its object and happiness with equanimity as its object. These, monks, are the two kinds of happiness. This is the foremost of these two kinds of happiness, monks, namely happiness with equanimity as its object."

77. "There are, monks, these two kinds of happiness. Which two? Happiness with material object and happiness with immaterial object. These, monks, are the two kinds of happiness. This is the foremost of these two kinds of happiness, monks, namely happiness with immaterial object."

The Chapter on Happiness is the second.

3. The Chapter on Qualities with a Basis

78. "With a sign, monks, evil unwholesome mental states arise, not without a sign. Through the abandoning of that very sign, thus those evil unwholesome mental states do not exist."

79. "With a source, monks, evil unwholesome mental states arise, not without a source. Through the abandoning of that very source, thus those evil unwholesome mental states do not exist."

80. "With a cause, monks, evil unwholesome mental states arise, not without a cause. Through the abandoning of that very cause, thus those evil unwholesome mental states do not exist."

81. "With activities, monks, evil unwholesome mental states arise, not without activities. Through the abandoning of those very activities, thus those evil unwholesome mental states do not exist."

82. "With condition, monks, evil unwholesome mental states arise, not without condition. Through the abandoning of that very condition, thus those evil unwholesome mental states do not exist."

83. "With a form, monks, evil unwholesome mental states arise, not without a form. Through the abandoning of that very form, thus those evil unwholesome mental states do not exist."

84. "With feeling, monks, evil unwholesome mental states arise, not without feeling. Through the abandoning of that very feeling, thus those evil unwholesome mental states do not exist."

85. "With perception, monks, evil unwholesome mental states arise, not without perception. Through the abandoning of that very perception, thus those evil unwholesome mental states do not exist."

86. "With consciousness, monks, evil unwholesome mental states arise, not without consciousness. Through the abandoning of that very consciousness, thus those evil unwholesome mental states do not exist."

87. "With the conditioned as object, monks, evil unwholesome mental states arise, not with the unconditioned as object. Through the abandoning of that very conditioned, thus those evil unwholesome mental states do not exist."

The Chapter on With Sign is the third.

4. The Chapter on Qualities

88. "There are these two things, monks. Which two? Liberation of mind and liberation by wisdom. These, monks, are the two things."

89. "There are these two things, monks. Which two? Exertion and non-distraction. These, monks, are the two things."

90. "There are these two things, monks. Which two? Mentality and materiality. These, monks, are the two things."

91. "There are these two things, monks. Which two? True knowledge and liberation. These, monks, are the two things."

92. "There are these two things, monks. Which two? View of existence and view of non-existence. These, monks, are the two things."

93. "There are these two things, monks. Which two? Shamelessness and moral fearlessness. These, monks, are the two things."

94. "There are these two things, monks. Which two? Shame and moral fear. These, monks, are the two things."

95. "There are these two things, monks. Which two? Being difficult to admonish and evil friendship. These, monks, are the two things."

96. "There are these two things, monks. Which two? Being easy to admonish and good friendship. These, monks, are the two things."

97. "There are these two things, monks. Which two? Skilfulness in the elements and skilfulness in attention. These, monks, are the two things."

98. "There are these two things, monks. Which two? Skilfulness in what is an offence and skilfulness in emerging from an offence. These, monks, are the two things."

The Chapter on Phenomena is the fourth.

5. The Chapter on Fools

99. "There are these two fools, monks. Which two? One who bears a burden that has not come, and one who does not bear a burden that has come. These, monks, are the two fools."

100. "There are these two wise persons, monks. Which two? One who does not bear a burden that has not come, and one who bears a burden that has come. These, monks, are the two wise persons."

101. "There are these two fools, monks. Which two? One who perceives what is not allowable as allowable, and one who perceives what is allowable as not allowable. These, monks, are the two fools."

102. "There are these two wise persons, monks. Which two? One who perceives what is not allowable as not allowable, and one who perceives what is allowable as allowable. These, monks, are the two wise persons."

103. "There are these two fools, monks. Which two? One who perceives an offence in what is no offence, and one who perceives no offence in what is an offence. These, monks, are the two fools."

104. "There are these two wise persons, monks. Which two? One who perceives no offence in what is no offence, and one who perceives an offence in what is an offence. These, monks, are the two wise persons."

105. "There are these two fools, monks. Which two? One who perceives what is not the Teaching as the Teaching, and one who perceives the Teaching as not the Teaching. These, monks, are the two fools."

106. "There are these two wise persons, monks. Which two? One who perceives the Teaching as the Teaching, and one who perceives what is not the Teaching as not the Teaching. These, monks, are the two wise persons."

107. "There are these two fools, monks. Which two? One who perceives discipline in what is not discipline, and one who perceives non-discipline in what is discipline. These, monks, are the two fools."

108. "There are these two wise persons, monks. Which two? One who perceives non-discipline in what is not discipline, and one who perceives discipline in what is discipline. These, monks, are the two wise persons."

109. "For two persons, monks, mental corruptions grow. Which two? One who is scrupulous about what should not be a cause for scrupulousness, and one who is not scrupulous about what should be a cause for scrupulousness. For these two persons, monks, mental corruptions grow."

110. "For two persons, monks, mental corruptions do not grow. Which two? One who is not scrupulous about what should not be a cause for scrupulousness, and one who is scrupulous about what should be a cause for scrupulousness. For these two persons, monks, mental corruptions do not grow."

111. "For two persons, monks, mental corruptions grow. Which two? One who perceives what is not allowable as allowable, and one who perceives what is allowable as not allowable. For these two persons, monks, mental corruptions grow."

112. "For two persons, monks, mental corruptions do not grow. Which two? One who perceives what is not allowable as not allowable, and one who perceives what is allowable as allowable. For these two persons, monks, mental corruptions do not grow."

113. "For two persons, monks, mental corruptions grow. Which two? One who perceives no offence in what is an offence, and one who perceives an offence in what is no offence. For these two persons, monks, mental corruptions grow."

114. "For two persons, monks, mental corruptions do not grow. Which two? One who perceives an offence in what is an offence, and one who perceives no offence in what is no offence. For these two persons, monks, mental corruptions do not grow."

115. "For two persons, monks, mental corruptions grow. Which two? One who perceives what is not the Teaching as the Teaching, and one who perceives the Teaching as not the Teaching. For these two persons, monks, mental corruptions grow."

116. "For two persons, monks, mental corruptions do not grow. Which two? One who perceives the Teaching as the Teaching, and one who perceives what is not the Teaching as not the Teaching. For these two persons, monks, mental corruptions do not grow."

117. "For two persons, monks, mental corruptions grow. Which two? One who perceives discipline in what is not discipline, and one who perceives non-discipline in what is discipline. For these two persons, monks, mental corruptions grow."

118. "For two persons, monks, mental corruptions do not grow. Which two? One who perceives non-discipline in what is not discipline, and one who perceives discipline in what is discipline. For these two persons, monks, mental corruptions do not grow."

The Chapter on the Fool is the fifth.

The second 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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