

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)

3. The Third Fifty (3. Tatiyapaṇṇāsakaṃ)

[AN 2.118-2.479, PTS 1.87.1-1.100.1]



PaliVerse

4. The Collection of the Numerical Discourses

02. The Book of the Twos

3. The Third Fifty

1. The Chapter on Hard to Abandon Hopes

119. "Monks, there are these two hopes that are difficult to abandon. Which two? Hope for material gain and hope for life. These, monks, are the two hopes that are difficult to abandon."

120. "These two persons, monks, are rare in the world. Which two? One who acts first, and one who is grateful and thankful. These, monks, are the two persons rare in the world."

121. "These two persons, monks, are rare in the world. Which two? One who is satisfied and one who satisfies. These, monks, are the two persons rare in the world."

122. "There are these two persons, monks, who are hard to satisfy. Which two? One who lays aside whatever is received, and one who gives away whatever is received. These, monks, are the two persons who are hard to satisfy."

123. "There are these two persons, monks, who are easily satisfied. Which two? One who does not lay aside whatever is received, and one who does not give away whatever is received. These, monks, are the two persons who are easily satisfied."

124. "There are these two conditions, monks, for the arising of lust. Which two? The sign of the beautiful and unwise attention. These, monks, are the two conditions for the arising of lust."

125. "There are these two conditions, monks, for the arising of hate. Which two? The sign of aversion and unwise attention. These, monks, are the two conditions for the arising of hate."

126. "There are these two conditions, monks, for the arising of wrong view. Which two? The utterance of another and unwise attention. These, monks, are the two conditions for the arising of wrong view."

127. "There are these two conditions, monks, for the arising of right view. Which two? The utterance of another and wise attention. These, monks, are the two conditions for the arising of right view."

128. "Monks, there are these two kinds of offences. Which two? A light offence and a heavy offence. These, monks, are the two kinds of offences."

129. "Monks, there are these two kinds of offences. Which two? A coarse offence and a not coarse offence. These, monks, are the two kinds of offences."

130. "Monks, there are these two kinds of offences. Which two? A remediable offence and an irreparable offence. These, monks, are the two kinds of offences."

2. The Chapter on Request

131. "A faithful monk, monks, rightly imploring, should implore thus - 'May I be such as Sāriputta and Moggallāna.' This, monks, is the standard, this is the measure for my disciples who are monks, that is to say, Sāriputta and Moggallāna."

132. "A faithful nun, monks, rightly imploring, should implore thus - 'May I be such as the nun Khemā and Uppalavaṇṇā.' This, monks, is the standard, this is the measure for my female disciples who are nuns, that is to say, the nun Khemā and Uppalavaṇṇā."

133. "A faithful lay follower, monks, rightly imploring, should implore thus - 'May I be such as the householder Citta and Hatthaka of Āḷavī.' This, monks, is the standard, this is the measure for my disciples who are lay followers, that is to say, the householder Citta and Hatthaka of Āḷavī."

134. "A faithful female lay follower, monks, rightly imploring, should implore thus - 'May I be such as the female lay follower Khujjuttarā and Nandamātā of Veḷukaṇḍaka.' This, monks, is the standard, this is the measure for my female disciples who are female lay followers, that is to say, the female lay follower Khujjuttarā and Nandamātā of Veḷukaṇḍaka."

135. "Monks, a foolish, inexperienced bad person possessed of two qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit. Which two? Without investigating and without scrutinising, he praises one who deserves dispraise; without investigating and without scrutinising, he dispraises one who deserves praise. Monks, a foolish, inexperienced bad person possessed of these two qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit."

"Monks, a wise, accomplished good person possessed of two qualities maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit. Which two? Having investigated and scrutinised, he dispraises one who deserves dispraise; having investigated and scrutinised, he praises one who deserves praise. Monks, a wise, accomplished good person possessed of these two qualities maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit."

136. "Monks, a foolish, inexperienced bad person possessed of two qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit. Which two? Without investigating and without scrutinising, he displays confidence in a matter not inspiring confidence; without investigating and without scrutinising, he displays distrust in a matter inspiring confidence. Monks, a foolish, inexperienced bad person possessed of these two qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit."

"Monks, a wise, accomplished good person possessed of two qualities maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit. Which two? Having investigated and scrutinised, he displays distrust in a matter not inspiring confidence; having investigated and scrutinised, he displays confidence in a matter inspiring confidence. Monks, a wise, accomplished good person possessed of these two qualities maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit."

137. "Monks, a foolish, inexperienced bad person proceeding wrongly towards two maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit. On which two? Towards mother and father. Monks, a foolish, inexperienced bad person proceeding wrongly towards these two maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit."

"Monks, a wise, accomplished good person proceeding rightly towards two maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit. On which two? Towards mother and father. Monks, a wise, accomplished good person proceeding rightly towards these two maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit."

138. "Monks, a foolish, inexperienced bad person proceeding wrongly towards two maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit. On which two? The Truth-finder and the disciples of the Truth-finder. Monks, a foolish, inexperienced bad person proceeding wrongly towards these two maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit."

"Monks, a wise, accomplished good person proceeding rightly towards two maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit. On which two? The Truth-finder and the disciples of the Truth-finder. Monks, a wise, accomplished good person proceeding rightly towards these two maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit."

139. "There are these two things, monks. Which two? Cleansing of one's own mind and not clinging to anything in the world. These, monks, are the two things."

140. "There are these two things, monks. Which two? Wrath and hostility. These, monks, are the two things."

141. "There are these two things, monks. Which two? Removal of wrath and removal of hostility. These, monks, are the two things."

The Chapter on Request is the second.

3. The Chapter on Gifts

142. "There are, monks, these two kinds of giving. Which two? The giving of material things and the giving of the Teaching. These, monks, are the two kinds of giving. This is the foremost of these two kinds of giving, monks, namely the giving of the Teaching."

143. "There are these two sacrifices, monks. Which two? Material sacrifice and Teaching sacrifice. These, monks, are the two sacrifices. This is the foremost of these two sacrifices, monks, namely the Teaching sacrifice."

144. "There are these two kinds of generosity, monks. Which two? Generosity of material things and generosity of the Teaching. These, monks, are the two kinds of generosity. This is the foremost of these two kinds of generosity, monks, namely the generosity of the Teaching."

145. "There are these two kinds of relinquishment, monks. Which two? Relinquishment of material things and relinquishment of the teaching. These, monks, are the two kinds of relinquishment. This is the foremost of these two kinds of relinquishment, monks, namely the relinquishment of the teaching."

146. "There are these two kinds of wealth, monks. Which two? Material wealth and wealth of the Teaching. These, monks, are the two kinds of wealth. This is the foremost of these two kinds of wealth, monks, namely the wealth of the Teaching."

147. "There are these two kinds of living together, monks. Which two? Living together with material gains and living together with the Teaching. These, monks, are the two kinds of living together. This is the foremost of these two kinds of living together, monks, namely living together with the Teaching."

148. "There are these two kinds of sharing, monks. Which two? Sharing of material things and sharing of the Teaching. These, monks, are the two kinds of sharing. This is the foremost of these two kinds of sharing, monks, namely the sharing of the Teaching."

149. "There are these two ways of supporting others, monks. Which two? Supporting others with material things and supporting others with the Teaching. These, monks, are the two ways of supporting others. This is the foremost of these two ways of supporting others, monks, namely supporting others with the Teaching."

150. "There are these two kinds of assistance, monks. Which two? Material assistance and assistance through the teaching. These, monks, are the two kinds of assistance. This is the foremost of these two kinds of assistance, monks, namely assistance through the teaching."

151. "Monks, there are these two kinds of compassion. Which two? Worldly compassion and compassion through the teaching. These, monks, are the two kinds of compassion. This is the foremost of these two kinds of compassion, monks, namely compassion through the teaching."

The Chapter on Giving is the third.

4. The Chapter on Munificence

152. "There are these two coverings, monks. Which two? Material covering and Teaching covering. These, monks, are the two coverings. This is the foremost of these two coverings, monks, namely the Teaching covering."

153. "There are these two kinds of hospitality, monks. Which two? Hospitality with material things and hospitality with the teaching. These, monks, are the two kinds of hospitality. This is the foremost of these two kinds of hospitality, monks, namely hospitality with the teaching."

154. "Monks, there are these two searches. Which two? The search for worldly gains and the search for the Teaching. These, monks, are the two searches. This is the foremost of these two searches, monks, namely the search for the Teaching."

155. "Monks, there are these two kinds of quest. Which two? The quest for material gains and the quest for the Teaching. These, monks, are the two kinds of quest. This is the foremost of these two kinds of quest, monks, namely the quest for the Teaching."

156. "Monks, there are these two kinds of search. Which two? The search for worldly gains and the search for the Teaching. These, monks, are the two kinds of search. This is the foremost of these two kinds of search, monks, namely the search for the Teaching."

157. "Monks, there are these two kinds of veneration. Which two? Material veneration and veneration through the teaching. These, monks, are the two kinds of veneration. This is the foremost of these two kinds of veneration, monks, namely veneration through the teaching."

158. "There are, monks, these two kinds of hospitality. Which two? Hospitality of material things and hospitality of the Teaching. These, monks, are the two kinds of hospitality. This is the foremost of these two kinds of hospitality, monks, namely the hospitality of the Teaching."

159. "Monks, there are these two kinds of supernormal power. Which two? Worldly supernormal power and supernormal power of the Teaching. These, monks, are the two kinds of supernormal power. This is the foremost of these two kinds of supernormal power, monks, namely the supernormal power of the Teaching."

160. "Monks, there are these two kinds of growth. Which two? Growth in material gains and growth in the teaching. These, monks, are the two kinds of growth. This is the foremost of these two kinds of growth, monks, namely growth in the teaching."

161. "There are, monks, these two jewels. Which two? The jewel of material gains and the jewel of the Teaching. These, monks, are the two jewels. This is the foremost of these two jewels, monks, namely the jewel of the Teaching."

162. "There are these two accumulations, monks. Which two? Accumulation of material gains and accumulation of the teaching. These, monks, are the two accumulations. This is the foremost of these two accumulations, monks, namely the accumulation of the teaching."

163. "There are, monks, these two expansions. Which two? Expansion of material gains and expansion of the teaching. These, monks, are the two expansions. This is the foremost of these two expansions, monks, namely the expansion of the teaching."

The Chapter on Covering is the fourth.

5. The Chapter on Meditative Attainment

164. "There are these two things, monks. Which two? Skilfulness in entering a meditative attainment and skilfulness in emerging from a meditative attainment. These, monks, are the two things."

165. "There are these two things, monks. Which two? Rectitude and gentleness. These, monks, are the two things."

166. "There are these two things, monks. Which two? Patience and meekness. These, monks, are the two things."

167. "There are these two things, monks. Which two? Softness of speech and hospitality. These, monks, are the two things."

168. "There are these two things, monks. Which two? Non-violence and purity. These, monks, are the two things."

169. "There are these two things, monks. Which two? Not guarding the doors of the sense faculties and immoderation in eating. These, monks, are the two things."

170. "There are these two things, monks. Which two? Guarding the doors of the sense faculties and moderation in eating. These, monks, are the two things."

171. "There are these two things, monks. Which two? Power of reflection and power of meditative development. These, monks, are the two things."

172. "There are these two things, monks. Which two? Power of mindfulness and power of concentration. These, monks, are the two things."

173. "There are these two things, monks. Which two? Serenity and insight. These, monks, are the two things."

174. "There are these two things, monks. Which two? Failure in morality and failure in view. These, monks, are the two things."

175. "There are these two things, monks. Which two? Accomplishment in morality and accomplishment in right view. These, monks, are the two things."

176. "There are these two things, monks. Which two? Purification of morality and purification of view. These, monks, are the two things."

177. "There are these two things, monks. Which two? Purification of view and striving in accordance with one's view. These, monks, are the two things."

178. "There are these two things, monks. Which two? Non-contentment in regard to wholesome qualities and unremittingness in striving. These, monks, are the two things."

179. "There are these two things, monks. Which two? Forgetfulness and lack of full awareness. These, monks, are the two things."

180. "There are these two things, monks. Which two? Mindfulness and full awareness. These, monks, are the two things."

The Chapter on Attainment is the fifth.

The third fifty is complete.

1. Consecutive Repetitions on Wrath

181. "There are these two things, monks. Which two? Wrath and hostility... etc. Contempt and insolence... Envy and stinginess... Deceit and fraudulence... Shamelessness and moral fearlessness. These, monks, are the two things."

182. "There are these two things, monks. Which two? Non-wrath and non-hostility... non-contempt and non-insolence... non-envy and non-stinginess... non-deceit and non-fraudulence... shame and moral fear. These, monks, are the two things."

183. "Monks, one possessed of two qualities dwells in suffering. Which two? With wrath and hostility... with contempt and insolence... with envy and stinginess... with deceit and fraudulence... with shamelessness and moral fearlessness. Monks, one possessed of these two qualities dwells in suffering."

184. "Monks, one possessed of two qualities dwells happily. Which two? Non-wrath and non-hostility... non-contempt and non-insolence... non-envy and non-stinginess... non-deceit and non-fraudulence... shame and moral fear. Monks, one possessed of these two qualities dwells happily."

185. "There are these two things, monks, that lead to the decline of a monk who is a learner. Which two? Wrath and hostility... Contempt and insolence... Envy and stinginess... Deceit and fraudulence... Shamelessness and moral fearlessness. These, monks, are the two things that lead to the decline of a monk who is a learner."

186. "There are these two things, monks, that lead to the non-decline of a monk who is a learner. Which two? Non-wrath and non-hostility... non-contempt and non-insolence... non-envy and non-stinginess... non-deceit and non-fraudulence... shame and moral fear. These, monks, are the two things that lead to the non-decline of a monk who is a learner."

187. "Monks, one possessed of two qualities is deposited in hell as if carried there. Which two? With wrath and hostility... with contempt and insolence... with envy and stinginess... with deceit and fraudulence... with shamelessness and moral fearlessness. Monks, one possessed of these two qualities is deposited in hell as if carried there."

188. "Monks, one possessed of two qualities is deposited in heaven as if carried there. Which two? Non-wrath and non-hostility... non-contempt and non-insolence... non-envy and non-stinginess... non-deceit and non-fraudulence... shame and moral fear. Monks, one possessed of these two qualities is deposited in heaven as if carried there."

189. "Monks, a certain person here possessed of two qualities, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Which two? With wrath and hostility... with contempt and insolence... with envy and stinginess... with deceit and fraudulence... with shamelessness and moral fearlessness. Monks, a certain person here possessed of these two qualities, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell."

190. "Monks, a certain person here possessed of two qualities, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Which two? Non-wrath and non-hostility... non-contempt and non-insolence... non-envy and non-stinginess... non-deceit and non-fraudulence... shame and moral fear. Monks, a certain person here possessed of these two qualities, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world."

The Repetition Series on Wrath is concluded.

2. Consecutive Repetitions on the Unwholesome

191-200. "There are these two things, monks, that are unwholesome... there are these two things, monks, that are wholesome... there are these two things, monks, that are blameworthy... there are these two things, monks, that are blameless... there are these two things, monks, that have painful consequences... there are these two things, monks, that have pleasant consequences... there are these two things, monks, that have painful results... there are these two things, monks, that have pleasant results... there are these two things, monks, that are afflictive... there are these two things, monks, that are non-afflictive. Which two? Non-wrath and non-hostility... non-contempt and non-insolence... non-envy and non-stinginess... non-deceit and non-fraudulence... shame and moral fear. These, monks, are the two things that are non-afflictive."

The Repetition Series on the Unwholesome is concluded.

3. Consecutive Repetitions on Monastic Discipline

201. "There are these two reasons, monks, dependent on which a training rule has been laid down by the Truth-finder for disciples. Which two? For the excellence of the Community, for the comfort of the Community... for the refutation of obstinate persons, for the comfortable abiding of well-behaved monks... for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life... for the restraint of enmity pertaining to the present life, for the warding off of enmity pertaining to the future life... for the restraint of faults pertaining to the present life, for the warding off of faults pertaining to the future life... for the restraint of fears pertaining to the present life, for the warding off of fears pertaining to the future life... for the restraint of unwholesome mental states pertaining to the present life, for the warding off of unwholesome mental states pertaining to the future life... out of compassion for laypeople, for the arrest of the faction of monks with evil desires... for the confidence of those without confidence, for the increase of those with confidence... for the duration of the Good

Teaching, for the support of the monastic discipline. These, monks, are the two reasons dependent on which a training rule has been laid down by the Truth-finder for disciples."

202-230. "There are these two reasons, monks, dependent on which the principal monastic code (Pātimokkha) has been laid down by the Truth-finder for disciples... etc. the recitation of the principal monastic code (Pātimokkha) has been laid down... the suspension of the principal monastic code (Pātimokkha) has been laid down...the invitation ceremony to admonish has been laid down... the suspension of the invitation ceremony has been laid down... the legal act of censure has been laid down... the legal act of guidance has been laid down...the act of banishment has been laid down... the legal act of reconciliation has been laid down...the legal act of suspension has been laid down... the giving of probation has been laid down...the sending back to the beginning has been laid down... the giving of penance has been laid down... rehabilitation has been laid down... the involving being brought back has been laid down... the involving being sent away has been laid down... full ordination has been laid down... a legal act at which a motion is put has been laid down...a legal act at which a motion is put and is followed by one proclamation has been laid down... a legal act at which a motion is put and is followed by three proclamations has been laid down... laying down in what has not been laid down has been laid down... supplementary laying down in what has been laid down has been laid down... the verdict in the presence has been laid down...the verdict of innocence has been laid down... the verdict of past insanity has been laid down...carrying out on acknowledgement has been laid down... the decision of the majority has been laid down... the decision for specific depravity has been laid down...covering over with grass has been laid down. Which two? For the excellence of the Community, for the comfort of the Community... for the refutation of obstinate persons, for the comfortable abiding of well-behaved monks... for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life... for the restraint of enmity pertaining to the present life, for the warding off of enmity pertaining to the future life... for the restraint of faults pertaining to the present life, for the warding off of faults pertaining to the future life... for the restraint of fears pertaining to the present life, for the warding off of fears pertaining to the future life... for the restraint of unwholesome mental states pertaining to the present life, for the warding off of unwholesome mental states pertaining to the future life... out of compassion for laypeople, for the arrest of the faction of monks with evil desires... for the confidence of those without confidence, for the increase of those with confidence... for the duration of the Good Teaching, for the support of the monastic discipline. These, monks, are the two reasons dependent on which covering over with grass has been laid down by the Truth-finder for disciples."

The Repetition Series on Removal is concluded.

4. Consecutive Repetitions on Lust

231. "Monks, for the direct knowledge of lust, two qualities are to be developed. Which two? Serenity and insight. Monks, for the direct knowledge of lust, these two qualities are to be developed."

"Monks, for the full understanding of lust, two qualities are to be developed. Which two? Serenity and insight. Monks, for the utter elimination of lust, two qualities are to be developed. Which two? Serenity and insight. Monks, for the utter elimination of lust, these two qualities are to be developed. Monks, for the abandoning of lust, two qualities are to be developed. Which two? Serenity and insight. Monks, for the abandoning of lust, these two qualities are to be developed. Monks, for the elimination of lust, two qualities are to be developed. Which two? Serenity and insight. Monks, for the elimination of lust, these two qualities are to be developed. Monks, for the passing away of lust, two qualities are to be developed. Which two? Serenity and insight. Monks, for the passing away of lust, these two qualities are to be developed. Monks, for the fading away of lust, two qualities are to be developed. Which two? Serenity and insight. Monks, for the fading away of lust, these two qualities are to be developed. Monks, for the cessation of lust, two qualities are to be developed. Which two? Serenity and insight. Monks, for the cessation of lust, these two qualities are to be developed. Monks, for the giving up of lust, two qualities are to be developed. Which two? Serenity and insight. Monks, for the giving up of lust, these two qualities are to be developed. Monks, for the relinquishment of lust, two qualities are to be developed. Which two? Serenity and insight. Monks, for the relinquishment of lust, these two qualities are to be developed."

232-246. "Of hate... etc. of delusion... of wrath... of hostility... of contempt... of insolence... of envy... of stinginess... of deceit... of fraudulence... of obstinacy... of rivalry... of conceit... of arrogance... of vanity... Monks, for the direct knowledge of negligence, two qualities are to be developed. Which two? Serenity and insight. Monks, for the direct knowledge of negligence, these two qualities are to be developed. Monks, for the full understanding of negligence, two qualities are to be developed. Which two? Serenity and insight. Monks, for the full understanding of negligence, these two qualities are to be developed. Monks, for the utter elimination of negligence, two qualities are to be developed. Which two? Serenity and insight. Monks, for the utter elimination of negligence, these two qualities are to be developed. Monks, for the abandoning of negligence, two qualities are to be developed. Which two? Serenity and insight. Monks, for the abandoning of negligence, these two qualities are to be developed. Monks, for the elimination of negligence, two qualities are to be developed. Which two? Serenity and insight. Monks, for the elimination of negligence, these two qualities are to be developed. Monks, for the passing away of negligence, two qualities are to be developed. Which two? Serenity and insight. Monks, for the passing away of negligence, these two qualities are to be developed. Monks, for the fading away of negligence, two qualities are to be developed. Which two? Serenity and insight. Monks, for the fading away of negligence, these two qualities are to be developed. Monks, for the cessation of negligence, two qualities are to be developed. Which two? Serenity and insight. Monks, for the cessation of negligence, these two qualities are to be developed. Monks, for the giving up of negligence, two qualities are to be developed. Which two? Serenity and insight. Monks, for the giving up of negligence, these two qualities are to be developed. Monks, for the relinquishment of negligence, two qualities are to be developed. Which two? Serenity and insight. Monks, for the relinquishment of negligence, these two qualities are to be developed."

The Repetition Series on Lust is concluded.

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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