AN 2.320-479 — AN 2.320-479

English translation by Bhikkhu Candana.

Source: https://www.mindreleased.com/s/Book-2_Anguttara-Nikya-A-New-Translation.pdf#page=200

Source revision: 95439bcf66d6295a952d574a8501d2d31edc03ca3ed8eb1e5889f079f7b658c9

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Candana source labels: 320-479. Site text ID: AN 2.320-479.

Text

320-479.

a. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know hatred for what it truly is. Furthermore, to thoroughly destroy hatred, for the complete giving up of hatred, for the ending of hatred, for the wiping out of hatred, for the fading away of hatred, for becoming dispassionate towards all things pertaining to hatred, for the cessation of hatred, for the abandoning of hatred, and for the relinquishing of all hatred, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know hatred for what it truly is. Furthermore, to thoroughly destroy hatred, for the complete giving up of hatred, for the ending of hatred, for the wiping out of hatred, for the fading away of hatred, for becoming dispassionate towards all things pertaining to hatred, for the cessation of hatred, for the abandoning of hatred, and for the relinquishing of all hatred, and for good, these two qualities you must fully develop.”

b. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know delusion for what it truly is. Furthermore, to thoroughly destroy delusion, for the complete giving up of delusion, for the ending of delusion, for the wiping out of delusion, for the fading away of delusion, for becoming dispassionate towards all things pertaining to delusion, for the cessation of delusion, for the abandoning of delusion, and for the relinquishing of all delusion, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know delusion for what it truly is. Furthermore, to thoroughly destroy delusion, for the complete giving up of delusion, for the ending of delusion, for the wiping out of delusion, for the fading away of delusion, for becoming dispassionate towards all things pertaining to delusion, for the cessation of delusion, for the abandoning of delusion, and for the relinquishing of all delusion, and for good, these two qualities you must fully develop and cultivate.

c. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know anger for what it truly is. Furthermore, to thoroughly destroy anger, for the complete giving up of anger, for the ending of anger, for the wiping out of anger, for the fading away of anger, for becoming dispassionate towards all things pertaining to anger, for the cessation of anger, for the abandoning of anger, and for the relinquishing of all anger, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know anger for what it truly is. Furthermore, to thoroughly destroy anger, for the complete giving up of anger, for the ending of anger, for the wiping out of anger, for the fading away of anger, for becoming dispassionate towards all things pertaining to anger, for the cessation of anger, for the abandoning of anger, and for the relinquishing of all anger, and for good, these two qualities you must fully develop and cultivate.

d. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know animosity for what it truly is. Furthermore, to thoroughly destroy animosity, for the complete giving up of animosity, for the ending of animosity, for the wiping out of animosity, for the fading away of animosity, for becoming dispassionate towards all things pertaining to animosity, for the cessation of animosity, for the abandoning of animosity, and for the relinquishing of all animosity, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know animosity for what it truly is. Furthermore, to thoroughly destroy animosity, for the complete giving up of animosity, for the ending of animosity, for the wiping out of animosity, for the fading away of animosity, becoming dispassionate towards all things pertaining to animosity, for the cessation of animosity, for the abandoning of animosity, and for the relinquishing of all animosity, and for good, these two qualities you must fully develop and cultivate.

e. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know contempt for what it truly is. Furthermore, to thoroughly destroy contempt, for the complete giving up of contempt, for the ending of contempt, for the wiping out of contempt, for the fading away of contempt, for becoming dispassionate towards all things pertaining to contempt, for the cessation of contempt, for the abandoning of contempt, and for the relinquishing of all contempt, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know contempt for what it truly is. Furthermore, to thoroughly destroy contempt, for the complete giving up of contempt, for the ending of contempt, for the wiping out of contempt, for the fading away of contempt, for becoming dispassionate towards all things pertaining to contempt, for the cessation of contempt, for the abandoning of contempt, and for the relinquishing of all contempt, and for good, these two qualities you must fully develop and cultivate.

f. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know malice for what it truly is. Furthermore, to thoroughly destroy malice, for the complete giving up of malice, for the ending of malice, for the wiping out of malice, for the fading away of malice, for becoming dispassionate towards all things pertaining to malice, for the cessation of malice, for the abandoning of malice, and for the relinquishing of all malice, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know malice for what it truly is. Furthermore, to thoroughly destroy malice, for the complete giving up of malice, for the ending of malice, for the wiping out of malice, for the fading away of malice, for becoming dispassionate towards all things pertaining to malice, for the cessation of malice, for the abandoning of malice, and for the relinquishing of all malice, and for good, these two qualities you must fully develop and cultivate.

g. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know jealousy for what it truly is. Furthermore, to thoroughly destroy jealousy, for the complete giving up of jealousy, for the ending of jealousy, for the wiping out of jealousy, for the fading away of jealousy, for becoming dispassionate towards all things pertaining to jealousy, for the cessation of jealousy, for the abandoning of jealousy, and for the relinquishing of all jealousy, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know jealousy for what it truly is. Furthermore, to thoroughly destroy jealousy, for the complete giving up of jealousy, for the ending of jealousy, for the wiping out of jealousy, for the fading away of jealousy, for becoming dispassionate towards all things pertaining to jealousy, for the cessation of jealousy, for the abandoning of jealousy, and for the relinquishing of all jealousy, and for good, these two qualities you must fully develop and cultivate.

h. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know stinginess for what it truly is. Furthermore, to thoroughly destroy stinginess, for the complete giving up of stinginess, for the ending of stinginess, for the wiping out of stinginess, for the fading away of stinginess, for becoming dispassionate towards all things pertaining to stinginess, for the cessation of stinginess, for the abandoning of stinginess, and for the relinquishing of all stinginess, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know stinginess for what it truly is. Furthermore, to thoroughly destroy stinginess, for the complete giving up of stinginess, for the ending of stinginess, for the wiping out of stinginess, for the fading away of stinginess, for becoming dispassionate towards all things pertaining to stinginess, for the cessation of stinginess, for the abandoning of stinginess, and for the relinquishing of all stinginess, and for good, these two qualities you must fully develop and cultivate.

i. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know deceitfulness for what it truly is. Furthermore, to thoroughly destroy deceitfulness, for the complete giving up of deceitfulness, for the ending of deceitfulness, for the wiping out of deceitfulness, for the fading away of deceitfulness, for becoming dispassionate towards all things pertaining to deceitfulness, for the cessation of deceitfulness, for the abandoning of deceitfulness, and for the relinquishing of all deceitfulness, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know deceitfulness for what it truly is. Furthermore, to thoroughly destroy deceitfulness, for the complete giving up of deceitfulness, for the ending of deceitfulness, for the wiping out of

deceitfulness, for the fading away of deceitfulness, for becoming dispassionate towards all things pertaining to deceitfulness, for the cessation of deceitfulness, for the abandoning of deceitfulness, and for the relinquishing of all deceitfulness, and for good, these two qualities you must fully develop and cultivate.

j. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know cunningness for what it truly is. Furthermore, to thoroughly destroy cunningness, for the complete giving up of cunningness, for the ending of cunningness, for the wiping out of cunningness, for the fading away of cunningness, for becoming dispassionate towards all things pertaining to cunningness, for the cessation of cunningness, for the abandoning of cunningness, and for the relinquishing of all cunningness, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know cunningness for what it truly is. Furthermore, to thoroughly destroy cunningness, for the complete giving up of cunningness, for the ending of cunningness, for the wiping out of cunningness, for the fading away of cunningness, for becoming dispassionate towards all things pertaining to cunningness, for the cessation of cunningness, for the abandoning of cunningness, and for the relinquishing of all cunningness, and for good, these two qualities you must fully develop and cultivate.

k. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know arrogance for what it truly is. Furthermore, to thoroughly destroy arrogance, for the complete giving up of arrogance, for the ending of arrogance, for the wiping out of arrogance, for the fading away of arrogance, for becoming dispassionate towards all things pertaining to arrogance, for the cessation of arrogance, for the abandoning of arrogance, and for the relinquishing of all arrogance, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know arrogance for what it truly is. Furthermore, to thoroughly destroy arrogance, for the complete giving up of arrogance, for the ending of arrogance, for the wiping out of arrogance, for the fading away of

arrogance, for becoming dispassionate towards all things pertaining to arrogance, for the cessation of arrogance, for the abandoning of arrogance, and for the relinquishing of all arrogance, and for good, these two qualities you must fully develop and cultivate.

l. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know impulsiveness for what it truly is. Furthermore, to thoroughly destroy impulsiveness, for the complete giving up of impulsiveness, for the ending of impulsiveness, for the wiping out of impulsiveness, for the fading away of impulsiveness, for becoming dispassionate towards all things pertaining to impulsiveness, for the cessation of impulsiveness, for the abandoning of impulsiveness, and for the relinquishing of all impulsiveness, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know impulsiveness for what it truly is. Furthermore, to thoroughly destroy impulsiveness, for the complete giving up of impulsiveness, for the ending of impulsiveness, for the wiping out of impulsiveness, for the fading away of impulsiveness, for becoming dispassionate towards all things pertaining to impulsiveness, for the cessation of impulsiveness, for the abandoning of impulsiveness, and for the relinquishing of all impulsiveness, and for good, these two qualities you must fully develop and cultivate.

m. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know narcissism for what it truly is. Furthermore, to thoroughly destroy narcissism, for the complete giving up of narcissism, for the ending of narcissism, for the wiping out of narcissism, for the fading away of narcissism, for becoming dispassionate towards all things pertaining to narcissism, for the cessation of narcissism, for the abandoning of narcissism, and for the relinquishing of all narcissism, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know narcissism for what it truly is. Furthermore, to thoroughly destroy narcissism, for the complete giving up of narcissism, for the ending of narcissism, for the wiping out of narcissism, for the fading away of narcissism, for becoming dispassionate towards all things pertaining to narcissism, for the cessation of narcissism, for the abandoning of narcissism, and for the relinquishing of all narcissism, and for good, these two qualities you must fully develop and cultivate.

n. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know conceit for what it truly is. Furthermore, to thoroughly destroy conceit, for the complete giving up of conceit, for the ending of conceit, for the wiping out of conceit, for the fading away of conceit, for becoming dispassionate towards all things pertaining to conceit, for the cessation of conceit, for the abandoning of conceit, and for the relinquishing of all conceit, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know conceit for what it truly is. Furthermore, to thoroughly destroy conceit, for the complete giving up of conceit, for the ending of conceit, for the wiping out of conceit, for the fading away of conceit, for becoming dispassionate towards all things pertaining to conceit, for the cessation of conceit, for the abandoning of conceit, and for the relinquishing of all conceit, and for good, these two qualities you must fully develop and cultivate.

o. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know intoxication for what it truly is. Furthermore, to thoroughly destroy intoxication, for the complete giving up of intoxication, for the ending of intoxication, for the wiping out of intoxication, for the fading away of intoxication, for becoming dispassionate towards all things pertaining to intoxication, for the cessation of intoxication, for the abandoning of intoxication, and for the relinquishing of all intoxication, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know intoxication for what it truly is. Furthermore, to thoroughly destroy intoxication, for the complete giving up of intoxication, for the ending of intoxication, for the wiping out of intoxication, for the fading away of intoxication, for becoming dispassionate towards all things pertaining to intoxication, for the cessation of intoxication, for the abandoning of intoxication, and for the relinquishing of all intoxication, and for good, these two qualities you must fully develop and cultivate.

p. “Bhikkhus, to fully and deeply understand reality, one has to recognize and know heedlessness for what it truly is. Furthermore, to thoroughly destroy heedlessness, for the complete giving up of heedlessness, for the ending of heedlessness, for the wiping out of heedlessness, for the fading away of heedlessness, for becoming dispassionate towards all things pertaining to heedlessness, for the cessation of heedlessness, for the abandoning of

heedlessness, and for the relinquishing of all heedlessness, and for good, these two qualities should be fully developed and cultivated.

“And what are these two?

“Serene Mental Quietude (samatha), and Penetrative Insight (vipassana).

“Therefore, to fully and deeply understand reality, one has to recognize and know heedlessness for what it truly is. Furthermore, to thoroughly destroy heedlessness, for the complete giving up of heedlessness, for the ending of heedlessness, for the wiping out of heedlessness, for the fading away of heedlessness, for becoming dispassionate towards all things pertaining to heedlessness, for the cessation of heedlessness, for the abandoning of heedlessness, and for the relinquishing of all heedlessness, and for good, these two qualities you must fully develop and cultivate.”

Now, this is what The Blessed One instructed.

Meanwhile, The Bhikkhus became utterly delighted and inspired on hearing these words, spoken to them by The Blessed One Himself.