AN 2.12 — AN 2.12

English translation by Bhikkhu Candana.

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Text

12. “Bhikkhus, there are these two powers. Which two?

“There is the power of wisely reflecting, and the power that comes from cultivation.

“Now, Bhikkhus, what is the power of wisely reflecting?

“Here, Bhikkhus, someone carefully scrutinizes while reflecting:

‘Whether in the present life or in future lifetimes still to come, all evil behavior committed through physical actions will produce and deliver its painful fruits. Similarly, whether in the present life or in future lifetimes still to come, all evil behavior committed through exchange of words or verbal actions will produce and deliver its painful fruits. Similarly, whether in the present life or in future lifetimes still to come, all evil behavior committed through mental actions will produce and deliver its painful fruits.’

“And by wisely reflecting in this manner, that person gives up engaging in evil actions, and instead starts by choosing to engage in good and appropriate physical actions. Similarly, he chooses to engage in good and appropriate exchange of words or verbal actions. And similarly, he chooses to engage in good and appropriate mental actions while thinking and considering. In this manner, he purifies himself continuously, while trying to maintain pure conduct throughout life.

“This, therefore, is called the power of wisely reflecting.

“And what, Bhikkhus, is the power that comes from cultivation?

“Here, Bhikkhus, the Bhikkhu continuously works to cultivate within himself the Awakening Factor of Mindfulness which relies upon seclusion for its sustenance; it relies upon fading away for its sustenance, that in turn leads to dispassion; it relies upon cessation for its sustenance; and reaches its full ripening with the experience of Release.

“Similarly, he continuously works to cultivate within himself the Awakening Factor of Investigation of Mind Objects which relies upon seclusion for its sustenance; it relies upon

fading away for its sustenance, that in turn leads to dispassion; it relies upon cessation for its sustenance; and reaches its full ripening with the experience of Release.

“Similarly, he continuously works to cultivate within himself the Awakening Factor of Persevering Energy which relies upon seclusion for its sustenance; it relies upon fading away for its sustenance, that in turn leads to dispassion; it relies upon cessation for its sustenance; and reaches its full ripening with the experience of Release.

“Similarly, he continuously works to cultivate within himself the Awakening Factor of Spiritual Joy which relies upon seclusion for its sustenance; it relies upon fading away for its sustenance, that in turn leads to dispassion; it relies upon cessation for its sustenance; and reaches its full ripening with the experience of Release.

“Similarly, he continuously works to cultivate within himself the Awakening Factor of Tranquility of Mind which relies upon seclusion for its sustenance; it relies upon fading away for its sustenance, that in turn leads to dispassion; it relies upon cessation for its sustenance; and reaches its full ripening with the experience of Release.

“Similarly, he continuously works to cultivate within himself the Awakening Factor of Samādhi which relies upon seclusion for its sustenance; it relies upon fading away for its sustenance, that in turn leads to dispassion; it relies upon cessation for its sustenance; and reaches its full ripening with the experience of Release.

“Similarly, he continuously works to cultivate within himself the Awakening Factor of Equanimity which relies upon seclusion for its sustenance; it relies upon fading away for its sustenance, that in turn leads to dispassion; it relies upon cessation for its sustenance; and reaches its full ripening with the experience of Release.

“And this itself is called the power that comes from cultivation.

“These two, Bhikkhus, are therefore called the two powers.”