

### 0.0.1 dutiyasañcetanika suttam

1. “I, O bhikkhus, do not say that [there is] the termination of accumulated past intentional kamma without having experienced [it], and that is in this life or in the [next] arising or in some other [arising] in succession. But still I, O bhikkhus, do not say [there is] the making of an end of suffering without having experienced the accumulated past intentional kamma.”

2. Therein, O bhikkhus, there is an intentionally unwholesome threefold corruption and failure in bodily action, yielding suffering, ripening in suffering. There is an intentionally unwholesome fourfold corruption and failure in verbal action, yielding suffering, ripening in suffering. There is an intentionally unwholesome threefold corruption and failure in mental action, yielding suffering,

nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā vyantībhāvaṃ vadāmi. tañca kho diṭṭhe va dhamme upapajje<sup>1</sup> vā apare vā pariyāye. na tve vāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā dukkhassantakiriyaṃ vadāmi.

tatra bhikkhave tividhā kāyakammanta sandosabyāpatti aku-salasañcetanikā dukkhudrayā dukkhavipākā hoti. catubbidhā vacīkammanta sandosabyāpatti aku-salasañcetanikā dukkhudrayā dukkhavipākā hoti. tividhā mano kammanta

<sup>1</sup>upapajjaṃ vā - sī. mu. machasam

ripening in suffering.

3. But how, O bhikkhus, is there an intentionally unwholesome threefold corruption and failure in bodily action, yielding suffering, ripening in suffering.

4. Here, O bhikkhus, a certain person is a killer of living beings. He is cruel, bloody-handed, violent, devoted to mercilessness towards all living beings.

5. He is a taker of what is not given. Gone to the village or gone to the forest, he takes the belongings and possessions of others, that which is reckoned as theft.

6. He misconducts [himself] in sensual pleasures. He

sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkha vipākā hoti.

kathañca bhikkhave tividhā kāyakamanta sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti:

idha bhikkhave ekacco paṇātipātī hoti luddo lohitapāṇī hatapahate nivittṭho adayāpanno sabbapāṇa-bhūtesu.

adinnādāyī hoti. yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā adinnaṃ theyyasankhātā ādātā hoti.

kāmesu micchācārī hoti, yā tā māturak-

habitually engages [in misconduct in sensual pleasures] with such [women] as those protected by mother, protected by father, protected by mother and father, protected by brother, protected by sister, protected by relatives, protected by clan, protected by their dhamma, having a husband, [those whose violation] entails punishment, and even those engaged to be married.

7. Thus, O bhikkhus, is the intentionally unwholesome threefold corruption and failure in bodily action, yielding suffering, ripening in suffering.

8. And how, O bhikkhus, is there an intentionally unwholesome fourfold corruption and failure in verbal action, yielding suffering, ripening in suffering.

khitāpiturakkhitā  
mātāpiturakkhitā  
bhāturakkhitā bha-  
ginīrakkhitā ñātira-  
khitā gottarakkhita  
dhammarakkhitā  
sassāmikā sapari-  
daṇḍā antamaso mā-  
lāgūlaparikkhittāpi  
tathārūpāsu cārit-  
taṃ āpajjitā hoti.

evaṃ kho bhikkhave  
tividhā kāyakam-  
manta sandosabyā-  
patti akusalasañce-  
tanikā dukkhudrayā  
dukkhavipākā hoti.

kathañca bhikkhave  
catubbidhā vacī kam-  
manta sandosabyā-  
patti akusalasañce-  
tanikā dukkhudrayā  
dukkha vipākā hoti.

9. Here, O bhikkhus, a certain person is a speaker of falsehood. Gone amidst a community, or an assembly, or his relations, or a club, or the royal court, being summoned as a witness [thus], “come good man, tell us what you know.” He, either not knowing, says: “I know,” or knowing says: “I don’t know,” or not seeing, says: “I see,” or seeing says: “I don’t see.” Thus he speaks a deliberate lie for his own sake or for the sake of another or for the sake of some trifling worldly gain.

10. He is a speaker of divisive speech. Having heard from here, he tells there to divide these [from those], or having heard from there, he tells here to divide those [from these]. Thus is he, a

idha bhikkhave ekacco musāvādī hoti, sabhāgato vā parisagato vā<sup>2</sup> ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho, "ehambho purisa yaṃ jānāsi taṃ vadehī"ti. so ajānaṃ vā āha 'jānāmī'ti. jānaṃ vā āha 'na jānāmī' ti. apassaṃ vā āha, 'passāmī'ti, passaṃ vā āha, 'na passāmī'ti. iti attahetu vā parahetu vā āmisakiñcikkahetu vā sampajānamusā bhāsītā hoti.

pisunavāco hoti. ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā

<sup>2</sup>sabhagagato vā parisagagato vā - machasaṃ

breaker of the united, a destroyer of togetherness. He delights in factions, is delighted with factions, rejoices in factions, utters speech that creates factions.

11. He is a speaker of harsh speech. He utters speech that is harsh, rough, wrathful, offensive to others, bordering on anger, not leading to samadhi.

12. He is a senseless prattler. He speaks at an improper time, [speech that is] false, meaningless, in accordance with what is not Dhamma, in accordance with what is not Vinaya, speech not worth treasuring, at the improper time he utters speech that is unreasonable, speech not worth remember-

amūsaṃ bhedāya.  
iti samaggānaṃ vā  
bheṭṭā, bhinnānaṃ  
vā anuppadātā vag-  
gārāmo vaggarato  
vagganandi vaggaka-  
raṇiṃ vācaṃ bhāsītā  
hoti.

pharusavāco hoti, yā  
sā vācā aṇḍakā kak-  
kasā parakaṭukā pa-  
rābhisajjanī kodha-  
sāmantā asamādhi-  
saṃvattanikā, tathā-  
rūpiṃ vācaṃ bhāsītā  
hoti.

samphappalāpī hoti,  
akālavādī abhūta-  
vādī anattavādī  
adhammavādī avi-  
nayavādī anidhāna-  
vatīṃ vācaṃ bhāsītā  
hoti akālena anapa-  
desaṃ apariyanta-  
vatīṃ anattasaṃhi-  
taṃ.

ing, speech connected with loss.

13. Thus, O bhikkhus, is the intentionally unwholesome fourfold corruption and failure in verbal action, yielding suffering, ripening in suffering.

14. And how, O bhikkhus, is there an intentionally unwholesome threefold corruption and failure in mental action, yielding suffering, ripening in suffering.

15. Here, O bhikkhus, a certain person is covetous. He harbors a wish for the possessions and belongings of others thus: "O that what belongs to others would be mine."

16. He has a mind of ill-will. He harbors corrupted thoughts in mind thus: "May

evaṃ kho bhikkhave catubbidhā vacīkamanta sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

kathañca bhikkhave tividhā manokamanta sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

idha bhikkhave ekacco abhijjhālū hoti, yaṃ taṃ parassa paravit-tūpakaraṇaṃ taṃ abhijjhitaṃ hoti: aho vata yaṃ<sup>3</sup> parassa taṃ mamassā"ti.

vyāpānācitto hoti paduṭṭhamanaṣaṃ-

<sup>3</sup>vatāyaṃ - sīmu. ■

these beings be killed or captivated or annihilated or destroyed, or made non-existent.”

17. He is a holder of wrong view and distorted vision [thus]: “There is not what is offered, there is not what is given, there is not what is sacrificed. There are no fruits and results of kamma, of what is well done and badly done. There is not this world, there is not another world, there is not mother, there is not father, there are no beings from spontaneous birth, there is not in the world samanas and brahmanas who have come to the right path, entered upon the right path, those who, having realized by themselves this world and the other world with supreme knowledge, they cause to make it known.”

kappo 'ime sattā haññantu vā bajjhantu vā ucchijjantu vā vi-nassantu vā mā vā ahesunti.

micchādiṭṭhiko hoti viparītadassano, natthi dinnam natthi yiṭṭham, natthi hutam, natthi sukaṭadukkaṭānam kammānam phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā samaggatā sammāpaṭi-pannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentīti.

18. Thus, O bhikkhus, is the intentionally unwholesome threefold corruption and failure in mental action, yielding suffering, ripening in suffering.

19. The intentionally unwholesome threefold corruption and failure in bodily action is the cause, O bhikkhus, for the arising of beings in the lower worlds, unhappy destination, the woeful plane, in hell when the body breaks up after death. The intentionally unwholesome fourfold corruption and failure in verbal action is the cause, O bhikkhus, for the arising of beings in the lower worlds, unhappy destination, the woeful plane, in hell when the body breaks up after death. The intentionally unwholesome threefold corruption and failure in mental action is the cause, O bhikkhus, for the arising of beings

evaṃ kho bhikkhave tividhā manokammanta sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

tividha kāyakammanta sandosabyāpatti akusalasañcetanikā hetu vā bhikkhave, sattā kāyasabhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. catubbidha vacīkammanta sandosabyāpatti akusalasañcetanikā hetu vā bhikkhave, sattā kāyassabhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. tividha manokammanta sandosabyāpatti akusalasañcetanikā hetu vā bhikkhave, sattā kāyassa bheda pa-



in the lower worlds, unhappy destination, the woeful plane, in hell when the body breaks up after death.

20. “I, O bhikkhus, do not say that [there is] the termination of accumulated past intentional kamma without having experienced [it], and that is in this life or in the [next] arising or in some other [arising] in succession. But still I, O bhikkhus, do not say [there is] the making of an end of suffering without having experienced the accumulated past intentional kamma.”

21. Therein, O bhikkhus, there is an intentionally wholesome threefold success in bodily action, yielding pleasure, ripening in pleasure. There is an intentionally wholesome fourfold success in verbal action, yielding

rammaraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjanti.

nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ vyan-tībhāvaṃ vadāmi. tañca kho diṭṭhe va dhamme upapajje vā apare vā pariyāye. na tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā dukkhassa antakiriyaṃ vadāmīti.

tatra bhikkhave tividhā kāyakammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, cattubbidhā vacīkammanta sampatti kusalasañcetanikā sukhudrayā sukhavi-

pleasure, ripening in pleasure. There is an intentionally wholesome threefold success in mental action, yielding pleasure, ripening in pleasure.

22. And how, O bhikkhus, is there an intentionally wholesome threefold success in bodily action, yielding pleasure, ripening in pleasure.

23. Here, O bhikkhus, a certain person, having abandoned the killing of living beings, abstains from the killing of living beings. Having buried the rod, having buried the sword, he dwells conscientious, with kindness and sympathy, compassionate for the welfare of all living beings.

24. Having abandoned the taking of what is not given, he abstains from taking what

pākā hoti, tividhā manokammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

kathañca bhikkhave tividhā kāyakammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

idha bhikkhave ekacco paṇātipātamaṃ pahāya paṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapaṇa-bhūtahitānukampī viharati.

adinnādānaṃ pahāya adinnādānaṃ paṭivirato hoti, yaṃ

is not given. Gone to the village or gone to the forest, he does not take the belongings and possessions of others, that which is reckoned as theft.

25. Having abandoned misconduct in sensual pleasures, he abstains from misconduct in sensual pleasures. He does not habitually engage [in misconduct in sensual pleasures] with such [women] as those protected by mother, protected by father, protected by mother and father, protected by brother, protected by sister, protected by relatives, protected by clan, protected by their dhamma, having a husband, [those whose violation] entails punishment, and even those engaged to be married.

26. Thus, O bhikkhus, is the intentionally wholesome threefold success in bodily

taṃ parassa para-vittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, na taṃ adinnaṃ theyyasaṅkhātā ādātā hoti.

kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti. yā tā māturakkhitā, piturakkhitā, mātāpiturakkhitā, bhāturakkhitā, bhaginīrakkhitā, nātirakkhitā, gottarakkhitā, dhammarakkhitā, sassāmikā sa-paridaṇḍā antamaso mālāgulaparikkhitāpi, tathārūpāsu na cārittaṃ āpajjitā hoti.

evaṃ kho bhikkhave tividhā kāyakamanta sampatti ku-

action, yielding pleasure,  
ripening in pleasure.

27. And how, O bhikkhus, is there an intentionally wholesome fourfold success in verbal action, yielding pleasure, ripening in pleasure.

28. Here, O bhikkhus, a certain person, having abandoned false speech, he abstains from false speech. Gone amidst a community, or an assembly, or his relations, or a club, or the royal court, being summoned as a witness [thus], “come good man, tell us what you know.” He, either not knowing, says: “I don’t know,” or knowing says: “I know,” or not seeing, says: “I don’t see,” or seeing says: “I see.” Thus he does not speak a deliberate lie for his own sake or for the sake of another or for the sake of

salasañcetanikā su-  
khudrayā sukhavi-  
pākā hoti.

kathañca bhikkhave  
catubbidhā vacīkam-  
manta sampatti ku-  
salasañcetanikā su-  
khudrayā sukha vi-  
pākā hoti:

idha bhikkhave ekacco  
musāvādaṃ pahāya  
musāvādā paṭivirato  
hoti. sabhāgato vā  
parisagato vā ñāti-  
majjhagato vā pūga-  
majjhagato vā rāja-  
kulamajjhagato vā  
abhinīto sakkipuṭ-  
ṭho "ehambho pu-  
risa, yaṃ jānāhi, taṃ  
vadehī"ti. so ajānaṃ  
vā āha: 'na jānāmī'ti.  
jānaṃ vā āha, 'jā-  
nāmī'ti, apassaṃ vā  
āha 'na passāmī'ti.  
passaṃ vā āha, 'pas-  
sāmī'ti. iti attahetu  
vā parahetu vā āmi-

some trifling worldly gain.

**29.** Having abandoned divisive speech, he abstains from divisive speech. Having heard from here, he does not tell there to divide these [from those], or having heard from there, he does not tell here to divide those [from these]. Thus is he, a reconciler of the divided, a bestower of togetherness. He delights in harmony, is delighted with harmony, rejoices in harmony, utters speech that creates harmony.

**30.** Having abandoned harsh speech, he abstains from harsh speech. That speech which is gentle, pleasant to the ear, endearing, heartwarming, polite, pleasing to many, agreeable to many, that form of speech he utters.

sakiñcikkhahetu vā  
na sampajānamusā  
bhāsītā hoti.

pisunaṃ vācaṃ pa-  
hāya pisunāya vā-  
cāya paṭivirato hoti.  
na ito sutvā amutra  
akkhātā imesaṃ bhe-  
dāya, amutra vā su-  
tvā imesaṃ akkhātā  
amūsaṃ bhedāya, iti  
bhinnānaṃ vā san-  
dhātā sahitānaṃ vā  
anuppadātā samag-  
gārāmo samagga-  
rato samagganandī  
samaggakaraṇiṃ vā-  
caṃ bhāsītā hoti.

pharusāṃ vācaṃ pa-  
hāya pharusāya vā-  
cāya paṭivirato hoti.  
yā sā vācā neḷā kaṇ-  
ṇasukhā pemaṇīyā  
hadayaṅgamā porī  
bahujaṇakantā bahu-  
jaṇamanāpā tathārū-  
piṃ vācaṃ bhāsītā

31. Having abandoned senseless prattle, he abstains from senseless prattle. He speaks at the proper time, [speech that is] truthful, meaningful, in accordance with the Dhamma, in accordance with the Vinaya, speech worth treasuring, at the proper time he utters speech that is reasonable, speech worth remembering, speech connected with profit.

32. Thus, O bhikkhus, is the intentionally wholesome fourfold success in verbal action, yielding pleasure, ripening in pleasure.

33. And how, O bhikkhus, is there an intentionally wholesome threefold success in mental action, yielding pleasure, ripening in pleasure.

hoti.

samphappalāpaṃ  
pahāya samphappa-  
lāpā paṭivirato hoti.  
kālavādī bhūtavādī  
atthavādī dhamma-  
vādī vinayavādī ni-  
dhānavatiṃ vācaṃ  
bhāsitā hoti, kālena  
sāpadesaṃ pariyan-  
tavatiṃ atthasaṃhi-  
taṃ.

evaṃ kho bhikkhave  
catubbidhā vacīka-  
manta sampatti ku-  
salasañcetanikā su-  
khudrayā sukhavi-  
pākā hoti.

kathañca bhikkhave  
tividhā manoka-  
manta sampatti ku-  
salasañcetanikā su-  
khudrayā sukhavi-  
pākā hoti:

34. Here, O bhikkhus, a certain person is not covetous. He does not harbor a wish for the possessions and belongings of others thus: “O that what belongs to others would be mine.”

35. He does not have a mind of ill-will. He does not harbor corrupted thoughts in mind thus: “May these beings be killed or captivated or annihilated or destroyed, or made non-existent.”

36. He is a holder of right view and undistorted vision [thus]: “There is what is offered, there is what is given, there is what is sacrificed. There are fruits and results of kamma, of what is well done and badly done. There is this world, there is another world, there is mother, there is father, there are beings from spontaneous birth, there is in the world samanas and brah-

idha bhikkhave ekacco anabhijjhālū hoti, yaṃ taṃ parassa paracittūpakaraṇaṃ, taṃ anabhijjhitaṃ hoti, "aho vata yaṃ parassa taṃ mama assā"ti.

abyāpannacitto hoti appaduṭṭhamanasaṅkappo, 'ime sattā averā hontu avyāpajjā anīghā sukhī attānaṃ pariharantu"ti.

sammādiṭṭhiko hoti aviparītadassano, 'atthi dinnaṃ atthi yiṭṭhaṃ, atthi hutamaṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇa-brāhmaṇā sammag-

manas who have come to the right path, entered upon the right path, those who, having realized by themselves this world and the other world with supreme knowledge, they cause to make it known.”

37. Thus, O bhikkhus, is the intentionally wholesome threefold success in mental action, yielding pleasure, ripening in pleasure.

38. The intentionally wholesome threefold success in bodily action is the cause, O bhikkhus, for the arising of beings in the happy states, in the heavenly worlds when the body breaks up after death. The intentionally wholesome fourfold success in verbal action is the cause, O bhikkhus, for the arising of beings in the happy states, in the heavenly worlds

gatā, sammā paṭi-  
pannā, yo imaṅca  
lokaṃ paraṅca lo-  
kaṃ sayama abhiññā  
sacchikatvā pave-  
denti'ti.

evaṃ kho bhikkhave  
tividhā manokam-  
manta sampatti ku-  
salasañcetanikā su-  
khudrayā sukhavi-  
pākā hoti.

tividhakāyakammanta  
sampatti kusalasañ-  
cetanikā hetu vā  
bhikkhave sattā kā-  
yassa bheda param-  
maraṇā sugatim sag-  
gaṃ lokaṃ upapaj-  
janti. catubbidha  
vacīkammanta sam-  
patti kusalasañce-  
tanikā hetu vā bhik-  
khava sattā kāyassa  
bheda paramma-  
raṇā sugatim sag-



when the body breaks up after death. The intentionally wholesome threefold success in mental action is the cause, O bhikkhus, for the arising of beings in the happy states, in the heavenly worlds when the body breaks up after death.

39. “I, O bhikkhus, do not say that [there is] the termination of accumulated past intentional kamma without having experienced [it], and that is in this life or in the [next] arising or in some other [arisings] in succession. But still I, O bhikkhus, do not say [there is] the making of an end of suffering without having experienced the accumulated past intentional kamma.”

gaṃ lokam upapajjanti. tividha manokammanta sampatti kusalasañcetanikā hetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatim saggaṃ lokam upapajjanti.

nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ vyanatibhāvaṃ vadāmi. tañca kho ditthe va dhamme upapajje vā apare vā pariyāye. na tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā dukkhassa antakiriyaṃ vadāmīti.

