

0.0.1 paṭhamasañcetanika discourse on

paṭhamasañcetanika suttam

1. “I, O bhikkhus, do not say that [there is] the depletion of accumulated past intentional kamma without having experienced [it], and that is [experienced] in due course either in this very life’s arising, or in some other [life]. 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.”

nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā vyantībhāvaṃ vadāmi. tañca kho diṭṭhe va dhamme upapajje¹ vā apare vā pariyāye. na tve vāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā dukkhassantakiriyaṃ vadāmi.

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, ripening in suffering.

¹upapajjaṃ vā - sī. mu. machasaṃ

tatra bhikkhave tividhā kāyakammanta sandosa-byāpatti akusalasañcetanikā dukkhudrayā dukkha-vipākā hoti. catubbidhā vacīkammanta sandosa-byāpatti akusalasañcetanikā dukkhudrayā dukkha-vipākā hoti. tividhā mano kammanta sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkha vipākā hoti.

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

kathañca bhikkhave tividhā kāyakammanta sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti:

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.

idha bhikkhave ekacco pāṇātipātī hoti luddo lohitapāṇī hatapahate nivittṭho adayāpanno sabbapāṇabhūtesu.

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.

adinnādāyī hoti. yaṃ taṃ parassa paravittūpaka-

raṇaṃ gāmagataṃ vā araṇṇagataṃ vā adinnaṃ
theyyasaṅkhātaṃ ādātā hoti.

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

kāmesu micchācārī hoti, yā tā māturakkhitāpitu-
rakkhitā mātāpiturakkhitā bhāturakkhitā bhagi-
nīrakkhitā ñātīrakkhitā gottarakkhita dhammarak-
khitā sassāmikā sapaṇḍā antamaso mālāgu-
laparikkhittāpi tathārūpāsu cārittaṃ āpajjitā hoti.

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

evaṃ kho bhikkhave tividhā kāyakammanta san-
dosabyāpatti akusalasañcetanikā dukkhuḍḍayā duk-
khavipākā hoti.

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

kathañca bhikkhave catubbidhā vacī kammanta sandosabyāpatti akusalasañcetanikā 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.

idha bhikkhave ekacco musāvādī hoti, sabhāgato vā parisagato vā² 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.

10. He 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 breaker of the united, a destroyer of

²sabhagagato vā parisagagato vā - machasaṃ

togetherness. He delights in factions, is delighted with factions, rejoices in factions, utters speech that creates factions.

pisunavāco hoti. ito sutvā amutra akkhātā ime-
saṃ bhedāya, amutra vā sutvā imesaṃ akkhātā
amūsaṃ bhedāya. iti samaggānaṃ vā bhetta, bhin-
nānaṃ vā anuppadātā vaggārāmo vaggarato vag-
ganandi vaggakaraṇiṃ vācaṃ bhāsītā hoti.

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.

pharusavāco hoti, yā sā vācā aṇḍakā kakkasā pa-
rakaṭukā parābhisajjanī kodhasāmantā asamādhi-
saṃvattanikā, tathārūpiṃ vācaṃ bhāsītā hoti.

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 remembering, speech connected with loss.

samphappalāpī hoti, akālavādī abhūtavādī anat-
thavādī adhammavādī avinayavādi anidhānavatiṃ
vācaṃ bhāsītā hoti akālena anapadesaṃ apari-
yantavatiṃ anattasaṃhitam.

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

evaṃ kho bhikkhave catubbidhā vacīkammanta sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

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

kathañca bhikkhave tividhā manokammanta sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

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.”

idha bhikkhave ekacco abhijjhālū hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhijjhitaṃ hoti: aho vata yaṃ³ parassa taṃ mamassā'ti.

16. He has a mind of ill-will. He harbors corrupted thoughts in mind thus: “May these beings be killed or

³vatāyaṃ - simu. ■

captivated or annihilated or destroyed, or become non-existent.”

vyāpannacitto hoti paduṭṭhamanasamkappo 'ime sattā haññantu vā bajjhantu vā ucchiḥantu vā vi-nassantu vā mā vā ahesunti.

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 higher knowledge, they cause to make it known.”

micchādiṭṭhiko hoti viparītadassano, natthi din-naṃ natthi yiṭṭhaṃ, natthi hutaṃ, natthi suka-ṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇa-brāhmaṇā samaggaṭā sammāpaṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayāṃ abhiññā sacchika-tvā pavedentīti.

18. Thus, O bhikkhus, is the intentionally unwhole-

some threefold corruption and failure in mental action, yielding suffering, ripening in suffering.

evaṃ kho bhikkhave tividhā manokammanta sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

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

tividha kāyakammanta sandosabyāpatti akusala-sañcetanikā hetu vā bhikkhave, sattā kāyassabhedā 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 parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

20. “Just as, O bhikkhus, a faultless stone thrown up will be clearly well settled wherever it settles,” So too, O bhikkhus, the intentionally unwholesome threefold corruption and failure in bodily action is the cause, 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, 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, for the arising of beings in the lower worlds, unhappy destination, the woeful plane, in hell when the body breaks up after death.

seyyathāpi bhikkhave apanṇako maṇi uddhaṃ khitto yena yeneva patitṭhāti, suppatitṭhitāyeva patitṭhāti, evameva kho bhikkhave tividha kāyakammanta sandosabyāpatti akusalasañcetanikā hetu vā sattā kāyassabheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. catubbidha vacīkammanta sandosabyāpatti akusalasañcetanikāhetu vā sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. ti-

vidha manokammanta sandosabyāpatti akusala-sañcetanikāhetu vā sattā kāyassa bhedā param-maraṇā apāyaṃ duggatiṃ nirayaṃ upapajanti.

21. “I, O bhikkhus, do not say that [there is] the depletion of accumulated past intentional kamma without having experienced [it], and that is [experienced] in due course either with the arising in this very life, or in some other [life]. 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.”

nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ vyantībhāvaṃ vadāmi. tañca kho diṭṭhe va dhamme upapajje vā apare vā pariyaṇe. na ttevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃvidi tvā dukkhassa antakiriyaṃ vadāmīti.

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

tatra bhikkhave tividhā kāyakammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti,

catubbidhā vacīkammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, tividhā manokammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

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

kathañca bhikkhave tividhā kāyakammanta sampatti kulasañcetanikā sukhudrayā sukhavipākā hoti.

24. 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.

idha bhikkhave ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihtasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

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

adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, na taṃ adinnaṃ theyyasaṅkhātaṃ ādātā hoti.

26. 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.

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

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

evaṃ kho bhikkhave tividhā kāyakammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

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

kathañca bhikkhave catubbidhā vacīkamanta sampatti kusalasañcetanikā sukhudrayā sukha vipākā hoti:

29. 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 some trifling worldly gain.

idha bhikkhave ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. sabhāgato vā parisagato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkipuṭṭho "ehambho purisa, yaṃ jānāhi, taṃ vadehī"ti. so ajānaṃ vā āha: 'na jānāmī'ti. jānaṃ vā āha, 'jānāmī'ti, apasamaṃ vā āha 'na passāmī'ti. passaṃ vā āha, 'passāmī'ti. iti attahetu vā parahetu vā āmisakiñcikhahetu vā na sampajānamusā bhāsītā hoti.

30. 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.

pisunaṃ vācaṃ pahāya pisunāya vācāya paṭivirato hoti. na ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

31. 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.

pharusam vācam pahāya pharusāya vācāya paṭivirato hoti. yā sā vācā neḷā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācam bhāsītā hoti.

32. 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.

samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti. kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatīṃ vācaṃ bhāsītā hoti, kālēna sāpadesaṃ pariyantavatīṃ atthasaṃhitāṃ.

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

evaṃ kho bhikkhave catubbidhā vacīkammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

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

kathañca bhikkhave tividhā manokammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti:

35. Here, O bhikkhus, a certain person is not covetous. He does not harbor a wish for the possessions and be-

longings of others thus: “O that what belongs to others would be mine.”

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

36. 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 become non-existent.”

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

37. 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 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 higher knowledge, they cause to make it known.”

sammādiṭṭhiko hoti aviparītadassano, 'atthi din-

naṃ atthi yitṭhaṃ, atthi hutāṃ, atthi sukaṭaduk-
kaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ
loko, atthi paro loko, atthi mātā, atthi pitā, at-
thi sattā opapātikā, atthi loke samaṇabrāhmaṇā
sammaggatā, sammā paṭipannā, yo imaṇca lokaṃ
paraṇca lokaṃ sayāṃ abhiññā sacchikatvā pave-
denti'ti.

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

evaṃ kho bhikkhave tividhā manokammanta sam-
patti kusalasañcetanikā sukhudrayā sukhavipākā
hoti.

39. 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 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.

tividhakāyakkammanta sampatti kusalasañcetanikā

hetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. catubbidha vacīkamanta sampatti kusalasañcetanikā hetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. tividha manokammanta sampatti kusalasañcetanikā hetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

40. “Just as, O bhikkhus, a faultless stone thrown up will be clearly well settled wherever it settles,” So too, O bhikkhus, the intentionally wholesome threefold success in bodily action is the cause 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 for the arising of beings in the happy states, in the heavenly worlds when the body breaks up after death. The intentionally wholesome threefold success in mental action is the cause for the arising of beings in the happy states, in the heavenly worlds when the body breaks up after death.”

seyyathāpi bhikkhave apanṇako maṇi uddhaṃ khitto yena yeneva paṭiṭṭhāti suppaṭiṭṭhitam yeva paṭiṭṭhāti. evameva kho bhikkhave tividha kāyakammanta sampatti kusalasañcetanikā hetu vā sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. catubbidhavaacīkamanta sampatti kusalasañcetanikā hetu vā sattākāyassa bheda

parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.
tividha manokammanta sampatti kusalasañceta-
nikā hetu vā sattā kāyassa bheda parammaraṇā
sugatiṃ saggaṃ lokaṃ upapajjanti.

41. “I, O bhikkhus, do not say that [there is] the depletion of accumulated past intentional kamma without having experienced [it], and that is [experienced] in due course either with the arising in this very life, or in some other [life]. 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.”

nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ ka-
tānaṃ upacitānaṃ vyantībhāvaṃ vadāmi. tañca
kho diṭṭhe va dhamme upapajje vā apare vā pa-
riyāye. na ttevāhaṃ bhikkhave sañcetanikānaṃ
kammānaṃ katānaṃ upacitānaṃ appaṭisaṃvidi-
tvā dukkhassa antakiriyaṃ vadāmīti.

