

### 0.0.1 paṭhamasañcetanika discourse on

paṭhamasañcetanika  
suttaṃ

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 [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.”

nāhaṃ bhikkhave  
sañcetanikānaṃ kam-  
mānaṃ katānaṃ  
upacitānaṃ appa-  
ṭisaṃviditvā vyan-  
tībhāvaṃ vadāmi.  
tañca kho diṭṭhe va  
dhamme upapajje  
<sup>1</sup> vā apare vā pari-  
yāye. na tve vāhaṃ  
bhikkhave sañceta-  
nikānaṃ kammānaṃ  
katānaṃ upacitānaṃ  
appaṭisaṃviditvā  
dukkhassantakiri-  
yaṃ 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

tatra bhikkhave tivi-  
dhā kāyakammanta  
sandosabyāpatti aku-  
salasañcetanikā duk-  
khudrayā dukkhavi-  
pākā hoti. catubbi-  
dhā vacīkammanta  
sandosabyāpatti aku-

<sup>1</sup>upapajjaṃ vā - sī. mu. macha-  
saṃ

suffering, ripening in suffering. There is an intentionally unwholesome threefold corruption and failure in mental action, yielding suffering, 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.

salasañcetanikā dukkhuḍḍayā dukkhavi-pākā hoti. tividhā mano kammanta sandosabyāpatti akusalañcetanikā dukkhuḍḍayā dukkha vi-pākā hoti.

kathañca bhikkhave tividhā kāyakam-manta sandosabyāpatti akusalañcetanikā dukkhuḍḍayā dukkhavi-pākā hoti:

idha bhikkhave ekacco pāṇātipātī hoti luddo lohitapāṇī hatapahate nivīṭṭho adayāpanno sabbapāṇa-bhūtesu.

adinnādāyī hoti. yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā arañña-gataṃ vā adinnaṃ theyyasankhātāṃ

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.

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 corrup-

ādātā hoti.

kāmesu micchācārī  
hoti, yā tā māturak-  
khitāpiturakkhitā  
mātāpiturakkhitā  
bhāturakkhitā bha-  
ginīrakkhitā ñātirak-  
khitā gottarakkhitā  
dhammarakkhitā  
sassāmikā sapari-  
daṇḍā antamaso mā-  
lāgulaparikkhittāpi  
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-

tion and failure in verbal action, yielding suffering, ripening in suffering.

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 a speaker of divisive speech. Having heard from here, he tells there to divide

patti akusalasañce-  
tanikā dukkhuḍḍayā  
dukkha vipākā hoti.

idha bhikkhave ekacco  
musāvādī hoti, sa-  
bhāgato vā parisa-  
gato vā<sup>2</sup> ñātimajjha-  
gato vā pūgamaj-  
jhagato vā rājakula-  
majjhagato vā abhi-  
nīto sakkhipuṭṭho,  
“ehambho purisa  
yaṃ jānāsi taṃ va-  
dehī”ti. so ajānaṃ  
vā āha ‘jānāmī’ti. jā-  
naṃ vā āha ‘na jā-  
nāmī’ ti. apassaṃ  
vā āha, ‘passāmī’ti,  
passaṃ vā āha, ‘na  
passāmī’ti. iti atta-  
hetu vā parahetu vā  
āmisakiñcikkahetu  
vā sampajānamusā  
bhāsītā hoti.

pisunavāco hoti. ito

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

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 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

sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. itī samaggānaṃ vā bheṭṭā, bhinnānaṃ vā anuppadātā vaggārāmo vaggarato vagganandi vaggakaraṇiṃ vācaṃ bhāsītā hoti.

pharusavāco hoti, yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsītā hoti.

samphappalāpī hoti, akālavādī abhūta-vādī anattavādī adhammavādī avinayavādī anidhānavatīṃ vācaṃ bhāsītā hoti akālena anapa-desam apariyanta-

not worth treasuring, at the improper time he utters speech that is unreasonable, speech not worth remembering, 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."

vatim anattasamhi-  
tam.

evam kho bhikkhave  
catubbidhā vacīkam-  
manta sandosabyā-  
patti akusalasañce-  
tanikā dukkhudrayā  
dukkhavipākā hoti.

kathañca bhikkhave  
tividhā manokam-  
manta sandosabyā-  
patti akusalasañce-  
tanikā 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.

<sup>3</sup>vatāyaṃ - simu. ■

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

vyāpannacitto hoti paduṭṭhamanasamkappo 'ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu 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 sammāpaṭipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedentīti.

make it known.”

**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

evaṃ kho bhikkhave tividhā manokammanta sandosabyāpatti akusalasañcetanikā dukkhuḍḍayā 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 akusa-



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.

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 cor-

lasañcetanikā hetu vā bhikkhave, sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

seyyathāpi bhikkhave apaṇṇako maṇi ud-dhaṃ khitto yena yeneva paṭiṭṭhāti, sup-paṭiṭṭhitāyeva paṭiṭṭhāti, evameva kho bhikkhave tividha kāyakammanta sandosabyāpatti akusalasañcetanikā hetu vā sattā kāyassa-bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. catubbidha vacīkam-manta sandosabyāpatti akusalasañcetanikāhetu vā sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

ruption 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.

21. “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.”

22. Therein, O bhikkhus, there is an intentionally wholesome threefold success in bodily action, yielding

tividha manokam-manta sandosabyāpatti akusalasañcetanikāhetu vā sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ 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, ca-

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.

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

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.

tubbidhā vacīkam-manta sampatti kusalasañcetanikā sukhudrayā sukhavipākā 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 nihiṭasattho, lajjī dayāpanno sabbapāṇa-bhūtahitānukampī 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.

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.

adinnādānaṃ pa-  
hāya adinnādānā  
paṭivirato hoti, yaṃ  
taṃ parassa para-  
vittūpakaraṇaṃ gā-  
magataṃ vā araṇ-  
ṇagataṃ vā, na taṃ  
adinnaṃ theyyasaṅ-  
khātaṃ ādātā hoti.

kāmesu micchācā-  
raṃ pahāya kāmesu  
micchācārā paṭivi-  
rato hoti. yā tā mā-  
turakkhitā, piturak-  
khitā, mātāpiturak-  
khitā, bhāturakkhitā  
bhaginīrakkhitā, ñā-  
tirakkhitā, gottarak-  
khitā, dhammarak-  
khitā, sassāmikā sa-  
paridaṇḍā antamaso  
mālāgulaparikkhit-  
tāpi, tathārūpāsu  
na cārittaṃ āpajjitā  
hoti.

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

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

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

evaṃ kho bhikkhave tividhā kāyakam-manta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

kathañca bhikkhave catubbidhā vacīkam-manta sampatti kusalasañcetanikā sukhudrayā sukha vipākā hoti:

idha bhikkhave ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. sabhāgato vā parisagato vā ñāti-majjhagato vā pūga-majjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho "ehambho purisa, yaṃ jānāhi, taṃ vadehī"ti. so ajānaṃ vā āha: 'na jānāmī'ti. jānaṃ vā āha, 'jānāmī'ti, apassaṃ vā āha 'na passāmī'ti.

not speak a deliberate lie for his own sake or for the sake of another or for the sake of some trifling worldly gain.

**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.

**31.** Having abandoned harsh speech, he abstains from harsh speech. That speech which is gentle, pleasant to the ear, endearing, heartwarming, polite, pleas-

passaṃ vā āha, 'pas-sāmi'ti. iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsītā hoti.

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.

pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. yā sā vācā neḷa kaṇṇasukhā pemaṇiyā hadayaṅgamā porī

ing to many, agreeable to many, that form of speech he utters.

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.

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

34. And how, O bhikkhus, is there an intentionally wholesome threefold success in

bahujanakantā bahu-  
janamanāpā tathārū-  
piṃ vācaṃ bhāsītā  
hoti.

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

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

kathañca bhikkhave  
tividhā manokam-  
manta sampatti ku-

mental action, yielding pleasure, ripening in pleasure.

salasañcetanikā su-  
khudrayā sukhavi-  
pākā hoti:

35. 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.”

idha bhikkhave ekacco  
anabhijjhālū hoti,  
yaṃ taṃ parassa pa-  
racittūpakaraṇaṃ,  
taṃ anabhijjhitaṃ hoti,  
"aho vata yaṃ pa-  
rassa 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  
appadutṭhamanasañ-  
kappo, 'ime sattā  
averā hontu avyā-  
pajjā 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,

sammādiṭṭhiko hoti  
aviparītadassano,  
'atthi dinnam atthi  
yiṭṭham, atthi hutam,  
atthi sukaṭadukka-  
tānaṃ kammānaṃ  
phalam vipāko, at-  
thi ayam loko, at-  
thi paro loko, atthi



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 supreme knowledge, they cause to make it known.”

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

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 suc-

mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇa-brāhmaṇā sammag-gatā, sammā paṭi-pannā, yo imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedenti'ti.

evaṃ kho bhikkhave tividhā manokam-manta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

tividhakāyakammanta sampatti kusalasañcetanikā hetu vā bhikkhave sattā kāyassa bhedā param-maraṇā sugatiṃ saggaṃ lokam upapajjanti. catubbidha vacīkammanta sampatti kusalasañce-

cess 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.

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

tanikā hetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokam upapajjanti. tividha manokammanta sampatti kusalasañcetanikā hetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokam upapajjanti.

seyyathāpi bhikkhave apaṇṇako maṇi ud-dham khitto yena yeneva patitṭhāti suppatitṭhitam yeva patitṭhāti. evameva kho bhikkhave tividha kāyakammanta sampatti kusalasañcetanikā hetu vā sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokam upapajjanti. catubbidhavadācīkammanta sampatti kusalasañ-

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.”

41. “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.”

cetanikā hetu vā sat-  
tākāyassa bheda pa-  
rammaraṇā sugatīṃ  
saggaṃ lokāṃ upa-  
pajjanti. tividha ma-  
nokammanta sam-  
patti kusalasañceta-  
nikā hetu vā sattā  
kāyassa bheda pa-  
rammaraṇā sugatīṃ  
saggaṃ lokāṃ upa-  
pajjanti.

nāhaṃ bhikkhave  
sañcetanikānaṃ kam-  
mānaṃ katānaṃ  
upacitānaṃ vyan-  
tībhāvaṃ vadāmi.  
tañca kho diṭṭhe va  
dhamme upapajje vā  
apare vā pariyāye.  
na tvevāhaṃ bhik-  
khava sañcetanikā-  
naṃ kammānaṃ ka-  
tānaṃ upacitānaṃ  
appaṭisaṃviditvā  
dukkhassa antaki-  
riyaṃ vadāmīti.

