

0.0.1 dutiyasañcetanika 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.”
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.
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

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1. 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 dukkhassantakiriyāṃ vadāmi.

2. tatra bhikkhave tividhā kāyakammanta sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. catubbidhā vacīkammanta sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. tividhā mano kammanta sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkha vipākā hoti.

3. kathañca bhikkhave tividhā kāyakammanta sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkha vipākā hoti:

4. idha bhikkhave ekacco pāṇātipātī hoti luddo lohitapāṇī hatapahate nivīṭṭho adayāpanno sabbapāṇabhūtesu.

5. adinnādāyī hoti. yaṃ taṃ parassa paravittūpakaṇaṃ gāmagataṃ vā araññaṃgataṃ vā adinnaṃ theyyasaṅkhātāṃ ādātā hoti.

¹upapajjaṃ vā - sī. mu. machasaṃ

possessions of others, that which is reckoned as theft.

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 corruption 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.

6. kāmesu micchācārī hoti, yā tā māturakkhitāpitu-rakkhitā mātāpiturakkhitā bhāturakkhitā bhaginīrak-khitā ñātirakkhitā gottarakkhita dhammarakkhitā sas-sāmikā saporidaṇḍā antamaso mālāgulaparikkhittāpi tathārūpāsu cārittaṃ āpajjitā hoti.

7. evaṃ kho bhikkhave tividhā kāyakammanta san-dosabyāpatti akusalasañcetanikā dukkhudrayā dukkha-vipākā hoti.

8. kathaṅca bhikkhave catubbidhā vacī kammanta san-dosabyāpatti akusalasañcetanikā dukkhudrayā dukkha-vipākā hoti.

9. idha bhikkhave ekacco musāvādī hoti, sabhāgato vā parisagato vā² ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho, "eham-bho purisa yaṃ jānāsi taṃ vadehī"ti. so ajānaṃ vā āha 'jānāmī'ti. jānaṃ vā āha 'na jānāmi' ti. apassaṃ vā āha, 'passāmī'ti, passaṃ vā āha, 'na passāmī'ti. iti attahetu vā parahetu vā āmisakiñcikkahetu vā sam-pajānamusā bhāsītā hoti.

10. pisunavāco hoti. ito sutvā amutra akkhātā ime-saṃ bhedaṃ, amutra vā sutvā imesaṃ akkhātā amū-saṃ bhedaṃ. iti samaggānaṃ vā bhetta, bhinnānaṃ vā anuppadātā vaggārāmo vaggarato vagganandi vag-gakaraṇiṃ vācaṃ bhāsītā hoti.

²sabhagagato vā parisagagato vā - machasaṃ

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 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 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.

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

12. samphappalāpī hoti, akālavādī abhūtavādī anathavādī adhammavādī avinayavādī anidhānavatiṃ vācaṃ bhāsītā hoti akālena anapadesaṃ apariyantavaṃ anatthasaṃhitam.

13. evaṃ kho bhikkhave catubbidhā vacīkammanta sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

14. kathaṅca bhikkhave tividhā manokammanta sandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

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

16. vyāpannacitto hoti paduṭṭhamanasamkappo 'ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinasantu vā mā vā ahesunti.

³vatāyaṃ - sīmu. ■

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 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 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,

17. micchādiṭṭhiko hoti viparītadassano, natthi dinnaṃ natthi yiṭṭhaṃ, natthi huttaṃ, natthi sukaṭadukka-tānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā samaggaṭā sammāpaṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sa-yaṃ abhiññā sacchikatvā pavedentīti.

18. evaṃ kho bhikkhave tividhā manokammanta sandosabyāpatti akusalasañcetanikā dukkhuḍḍayā dukkha-vipākā hoti.

19. tividha kāyakammanta sandosabyāpatti akusala-sañcetanikā hetu vā bhikkhave, sattā kāyassabhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. catubbidha vacīkammanta sandosabyā-patti akusalasañcetanikā hetu vā bhikkhave, sattā kāyassabhedā parammaraṇā apāyaṃ duggatiṃ vinipā-taṃ nirayaṃ upapajjanti. tividha manokammanta san-dosabyāpatti akusalasañcetanikā hetu vā bhikkhave, sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

20. nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ ka-tānaṃ upacitānaṃ vyantībhāvaṃ vadāmi. taṇca kho diṭṭhe va dhamme upapajje vā apare vā pariyāye. na tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ ka-tānaṃ upacitānaṃ appaṭisaṃviditvā dukkhassa anta-kiriyaṃ vadāmīti.

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.

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 [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.”

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

21. tatra bhikkhave tividhā kāyakammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, catubbidhā vacīkammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, tividhā manokammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

22. kathañca bhikkhave tividhā kāyakammanta sampatti kulasañcetanikā sukhudrayā sukhavipākā hoti.

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

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

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

26. evaṃ kho bhikkhave tividhā kāyakammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

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 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 action, yielding pleasure,

27. kathañca bhikkhave catubbidhā vacīkammanta sampatti kusalasañcetanikā sukhudrayā sukha vipākā hoti:

28. idha bhikkhave ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. sabhāgato vā parisagato vā ñātimajjhagato vā pūgamajjhagato 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. passaṃ vā āha, 'passāmī'ti. iti attahetu vā parahetu vā āmisakiñcikkahetu vā na sampajānamusā bhāsītā hoti.

29. 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 anupadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

30. pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. yā sā vācā neḷā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā taṭhārūpiṃ vācaṃ bhāsītā hoti.

31. samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti. kālavādī bhūtavādī atthavādī dhammavādī

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 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

vinayavādī nidhānavatim vācam bhāsītā hoti, kālena sāpadesam pariyantavatim atthasamhitam.

32. evam kho bhikkhave catubbidhā vacīkammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

33. kathañca bhikkhave tividhā manokammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti:

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

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

36. sammādiṭṭhiko hoti aviparītadassano, 'atthi dīnaṃ atthi yitthaṃ, atthi hutaṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggaṭā, sammā paṭipannā, yo imaṅca lokaṃ paraṅca lokaṃ sayamaṃ abhiññā sacchikatvā pavedentī"ti.

37. evam kho bhikkhave tividhā manokammanta sampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

the ear, endearing, heartwarming, polite, pleasing to many, agreeable to many, that form of speech he utters.

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.

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 become non-existent.”

38. tividhakāyakammanta sampatti kusalasañcetanikā hetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. catubbidha vacīkammanta 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.

39. nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ ka-tānaṃ upacitānaṃ vyantībhāvaṃ vadāmi. tañca kho diṭṭhe va dhamme upapajje vā apare vā pariyāye. na ttevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ ka-tānaṃ upacitānaṃ appaṭisaṃviditvā dukkhassa anta-kiriyaṃ vadāmīti.

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 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.”

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 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.”

