

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.4.6

Cundasuttaṃ-1

About Speech that should be Avoided and that should be Performed



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Cundasuttaṃ-1	About Speech that should be Avoided and that should be Performed
“Kathañca, cunda, catubbidhaṃ vācāya asoceyyaṃ hoti?”	“And how, Cunda, is one made impure in four ways by verbal action?”
Idha, cunda, ekacco musāvādī hoti.	There a certain person engages in wrong speech.
Sabhaggato vā parisaggato vā ñātimaññhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho –	When he has been called as witness to council, a group meeting, a gathering of his relatives, his guild, or a royal court:
‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti	‘Come, good man, tell us what you know!’
so ajānaṃ vā āha ‘jānāmī’ti,	If he doesn’t know, he says, ‘I know’,
jānaṃ vā āha ‘na jānāmī’ti,	if he does know, he says, ‘I don’t know’,
apassaṃ vā āha ‘passāmī’ti,	if he hasn’t seen, he says, ‘I have seen’,
passaṃ vā āha ‘na passāmī’ti.	if he has seen, he says, ‘I haven’t seen.’
Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsītā hoti.	Thus he deliberately tells lies for his own sake, for the sake of another, or for the sake of some gain.
Pisuṇavāco hoti.	He engages in malicious speech.
Ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya.	What he has heard here he tells there in order to divide those people from these people here. Whatever he has heard there he tells here to divide these people from those people there.
Iti samaggānaṃ vā bhettā, bhinnānaṃ vā anuppadātā, vaggārāmo vaggarato	Thus breaking apart those who are united and stirring up friction between those who have broken apart, he loves discord, finds pleasure in

vagganandī vaggakaraniṃ vācam bhāsītā hoti.	discord, enjoys discord, and speaks things that create discord.
Pharusavāco hoti.	He engages in abusive speech.
Yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācam bhāsītā hoti.	He speaks words that are insolent, harsh, bitter to others, abusive of others, provoking anger and obstructing concentration. In this way he engages in abusive speech.
Samhappalāpī hoti	He engages in idle chatter.
akālavādī abhūtavādī anattavādī adhammavādī avinayavādī,	He speaks at inappropriate times, speaks what isn't factual, what isn't in accordance with the goal, with Dhamma and the Vinaya,
anidhānavatiṃ vācam bhāsītā hoti akālena anapadesaṃ apariyantavatiṃ anattasamhitā.	he speaks words that are not worth treasuring, his speech is out of place, unreasonable, without purpose, not leading to the goal.
Evaṃ kho, cunda, catubbidhaṃ vācāya asoceyyaṃ hoti.”	This is, Cunda, how one is made impure in four ways by verbal action.”
“Kathaṇca, cunda, catubbidhaṃ vācāya soceyyaṃ hoti?	“And how, Cunda, is one made pure in four ways by verbal action?
Idha, cunda, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti.	There is the case where a certain person, abandoning wrong speech, abstains from wrong speech.
Sabhaḡgato vā parisaggato vā ṇātimajjhaḡgato vā pūgamaḡjhaḡgato vā rājakulamajjhaḡgato vā abhinīto sakkhipuṭṭho:	When called as witness to a council, a group meeting, a gathering of his relatives, his guild, or a royal court:
‘Ehambho purisa, yaṃ jānāsi taṃ vadehī’ti,	‘Come, good man, tell us what you know’.
so ajānaṃ vā āha ‘na jānāmī’ti,	If he doesn't know, he says, ‘I don't know’,
jānaṃ vā āha ‘jānāmī’ti,	if he does know, he says, ‘I know’,
apassaṃ vā āha ‘na passāmī’ti,	if he hasn't seen, he says, ‘I haven't seen’,
passaṃ vā āha ‘passāmī’ti.	if he has seen, he says, ‘I have seen.’
Iti attahetu vā parahetu vā āmisakiñcikkahetu vā na sampajānamusā bhāsītā hoti.	Thus he doesn't consciously tell a lie for his own sake, for the sake of another, or for the sake of a little reward.

Pisuṇaṃ vācaṃ pahāya, pisuṇāya vācāya paṭivirato hoti.	Abandoning malicious speech he abstains from malicious speech.
Na ito sutvā amutra akkhātā imesaṃ bhedaṃ, na amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedaṃ.	Having heard something here he does not spread it elsewhere in order to divide these people. Having heard something there he does not spread this, in order not to cause dissension amongst those people here.
Iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.	Thus he reconciles those who have broken up and supports those who are united. He loves and finds pleasure in concord, delights in harmony and utters words that generate harmony.
Pharusāṃ vācaṃ pahāya, pharusāya vācāya paṭivirato hoti.	Abandoning abusive speech he abstains from abusive speech.
Yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsītā hoti.	Whatever speech is polite, is soothing to the ear, is affectionate and moves the heart, is appealing to many and pleasing many, such speech he utters.
Samphappalāpaṃ pahāya, samphappalāpā paṭivirato hoti	Abandoning useless talk and gossip he abstains from useless talk and gossip.
kālavādī bhūtavādītatthavādī dhammavādī vinayavādī;	He speaks at the right time about facts, which are in accordance with the goal, with Dhamma and the Vinaya.
nidhānavatiṃ vācaṃ bhāsītā hoti kālena sāpadesaṃpariyantavatiṃ atthasaṃhitāṃ.	He speaks words worth treasuring, seasonable, reasonable, full of purpose, leading to the goal.
Evaṃ kho, cunda, catubbidhaṃ vācāya soceyyaṃ hoti.” He speaks the truth, holds up the truth, is trustworthy, reliable, not deceiving the world	Thus, Cunda, one is made pure in four ways by verbal action!”