

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.5.4

Cundasuttam-2

How to Conduct Oneself Correctly in Right Action¹



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Cundasuttam-2	How to Conduct Oneself Correctly in Right Action
..... “Tividham kho, cunda, kāyena asoceyyam hoti; catubbidham vācāya asoceyyam hoti; tividham manasā asoceyyam hoti. “O’ Cunda, one is made impure in three ways by bodily action, in four ways by speech and in three ways by mental activity!
Kathañca, cunda, tividham kāyena asoceyyam hoti?	And how, O’ Cunda, is one made impure in three ways by bodily action?
Idha, cunda, ekacco pañātipātī hoti luddo lohitapāni hatapahate nivittḥo adayāpanno sabbapañabhūtesu.	There is the case where a certain person takes life, is cruel, bloody-handed, engaged in killing and slaying, showing no sympathy towards living beings.
Adinnādāyī hoti.	He takes what is not given.
Yam taṃ parassa paravittūpakaraṇam gāmagataṃ vā araññagataṃ vā taṃ adinnaṃ theyyasaṅkhātam ādātā hoti.	Going to villages or forests he takes by theft, possessions and things belonging to others that have not been given to him.
Kāmesumicchācārī hoti.	He engages in sensual misconduct.
Yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhitā dhammarakkhitā sasāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu cārittaṃ āpajjitā hoti.	He gets physically involved with those who are protected by their mothers, their fathers, their parents, their brothers, their sisters, their relatives, their clan or their Dhamma; those with husbands, those who entail punishments, or even those crowned with garlands of flowers by another man.
Evaṃ kho, cunda, tividham kāyena asoceyyam hoti.....	This is how one is made impure in three ways by bodily action.

¹ Aṅguttaranikāyo, Dasakanipātapāli, Jāṇussoṇivaggo

Tividhaṃ kho, cunda, kāyena soceyyaṃ hoti; catubbidhaṃ vācāya soceyyaṃ hoti; tividhaṃ manasā soceyyaṃ hoti.	Cunda, one is made pure in three ways by bodily action, in four ways by speech and in three ways by mental activity!
Kathaṃ, cunda, tividhaṃ kāyena soceyyaṃ hoti?	And how, O' Cunda, is one made pure in three ways by bodily action?
Idha, cunda, ekacco paṇātipātaṃ pahāya paṇātipātā paṭivirato hoti,	There is the case where a certain person, abandoning killing, he abstains from the taking of life.
nihitadaṇḍo nihitasattho, lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati.	He dwells with his stick and his sword laid down, modest, showing sympathy for the welfare towards all living beings he dwells in compassion.
Adinnādānaṃ pahāya, adinnādānā paṭivirato hoti.	Abandoning the taking of what is not given, he abstains from taking what is not given.
Yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā, na taṃ adinnaṃ theyyasaṅkhātaṃ ādātā hoti.	He does not take by theft, going in villages or forests, possessions or things belonging to others that have not been given by them.
Kāmesumicchācāraṃ pahāya, kāmesumicchācārā paṭivirato hoti	Abandoning sensual misconduct, he abstains from sensual misconduct.
yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhita dhammarakkhitā sasāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu na cārittaṃ āpajjitā hoti.	He does not get physically involved with those who are protected by their mothers, their fathers, their parents, their brothers, their sisters, their relatives, their clan, or their Dhamma; those with husbands, those who entail punishments, or even those crowned with garlands of flowers by another man.
Evaṃ kho, cunda, tividhaṃ kāyena soceyyaṃ hoti.	This is how one is made pure in three ways by bodily action.