

# 3b

## (Iti) Tapanīya Sutta

The (Iti,vuttaka) Discourse on the Tormenting | It 30/24 f

Theme: Practices that bring torment

Translated and annotated by Piya Tan ©2017

On the connection between the (Iti) Tapanīya Sutta (It 2.1.3) and **the (Duka) Tapanīya Sutta** (A 2.3), see (3.1.2). The commentarial notes on the (Iti) Tapanīya Sutta are also very similar to those of A 2.3 [3.1-3.3]. **It 2.1.3** differs in having two concluding verses which versifies the prose teaching, and adds that the bad-doer is reborn in hell. [§8d]

## (Iti) Tapanīya Sutta

### The (Iti,vuttaka) Discourse on the Tormenting

It 2.1.3

- 1 This was spoken by the Blessed One, spoken by the arhat, as heard by me:<sup>1</sup>
- 2 Bhikshus, there are these **2 states conducive to torment**. [25] What are the two?
- 3 (1) Here, bhikshus, one<sup>2</sup>

has done <b>no good</b> ,	<i>akata,kalyāṇo hoti</i>
has done nothing wholesome,	<i>akata,kusalo</i>
has not created any security from terror,	<i>akata,bhīr'uttāṇo</i>
has done bad,	<i>kata,pāpo</i>
has done what is cruel,	<i>kata,luddo<sup>3</sup></i>
has done what is wrong.	<i>kata,kibbiso.</i>
- 4 (2) Thinking, “**I’ve done no good!**” he is tormented. *So “akataṃ me kalyāṇan”ti’pi tappati,*  
Thinking, “I’ve done bad!” he is tormented. *“kataṃ me pāpan”ti’pi tappati.*
- 5 These, bhikshus, are the 2 states conducive to torment.
- 6 The Blessed One spoke on this matter. Then he said this:<sup>4</sup>

<b>7</b> <i>Kāya,duccaritaṃ katvā</i> <i>vacī,duccaritāni ca<sup>5</sup></i> <i>mano,duccaritaṃ katvā</i> <i>yañ c’aññaṃ dosa,samhitaṃ<sup>6</sup></i>	Having done wrong through the body, and wrong through speech; having done wrong through the mind, and other acts connected with the faulty; <sup>7</sup>
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<sup>1</sup> Vuttam h’etaṃ bhagavatā. Vuttam arahatā’ti me sutam.

<sup>2</sup> These lines as at A 2:174,16 f. Cf M 1:39,17\*; also M 3:165,7; Pv 42.7cd = 42.9cd.

<sup>3</sup> Be so; Ce *kata,luddo*; A *kata-t,thaddho*; Se *kata,luddho*. *Ludda* is the Pali cognate of Skt *rudra*, the mercurially fierce Vedic deity, later manifested as Śiva (It:M 41 n15).

<sup>4</sup> Etam atthaṃ bhagavā avoca. Tatth’etaṃ iti vuccati.

<sup>5</sup> Reading *ca* with Be Ce for Se *vā*, “or.”

<sup>6</sup> Be Se *dosa,sañhitaṃ*; Ce *samhitaṃ*; Ee *dosa,saññitaṃ*.

<sup>7</sup> I take *dosa* = Skt *doṣa*, “fault”, not *dveṣa*, “anger,” which is limiting in this context.

- 8 *Akatvā kusalaṃ kammaṃ  
katvānākusalaṃ bahum  
kāyassa bhedaṃ duppañño  
nirayaṃ so'papajjatī*<sup>8</sup> having done no wholesome acts [karma],  
doing much of what is unwholesome,  
of poor wisdom, with the body's breaking up.  
he is reborn in hell.

- 9 This, too, is a matter spoken by the Blessed One. Thus it was heard by me.<sup>9</sup>

— evaṃ —

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<sup>8</sup> So Be; Ce Ke Ee Se *nirayaṃ so upapajjatī* (hypermetrical).

<sup>9</sup> Ayam pi atthe vutto bhagavatā. Iti me sutan'ti.