

4a

(Duka) Atapanīya Sutta

The (Twos) Discourse on the Non-tormenting | A 2.4/1:49 f = A 2.1.1.4

Theme: Practices that do not bring torment

Translated and annotated by Piya Tan ©2017

4.1 Sutta theme

4.1.1 In terms of teaching, **the (Duka) Atapanīya Sutta** (A 2.4) is the positive and concluding half, while **the (Duka) Tapanīya Sutta** (A 2.3) is its negative and introductory half [3a]. While the latter (A 2.3) (which is listed first in the texts) speaks of the 2 states that conduce to torment (*tapanīya*)—that is, they bring on the suffering of bad karmic fruits, the former (A 2.4) speaks of just its opposite, the 2 states that do not conduce to torment (*atapanīya*), since they bring on the happiness of good karmic fruits.

4.1.2 The (Duka) Atapanīya Sutta (A 2.4), like its negative counterpart (A 2.3), is divided into two parts: (1) on karma [§2] and (2) on its recollection [§3]. In the case of **A 2.4**, the good-doer has abstained from any kind of negative conduct of body, speech or mind. As a result, he happily recollects this fact, and is “not tormented,” that is, he is happy.

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The (Twos) Discourse on the Non-tormenting

A 2.4

1 “Bhikshus, there are these two states that do not conduce to torment. [50] What are the two?”

2 (1) Here, bhikshus, someone
has engaged in pure bodily conduct; he has not engaged in bodily misconduct;¹
he has engaged in pure verbal conduct; he has not engaged in verbal misconduct;
he has engaged in pure mental conduct; he has not engaged in mental misconduct.

3 (2) Thinking, ‘I have engaged in purity of bodily misconduct!’ he is not tormented.²
Thinking, ‘I have not engaged in any bodily misconduct!’ he is not tormented.³
Thinking, ‘I have engaged in purity of verbal misconduct!’ he is not tormented.
Thinking, ‘I have not engaged in any verbal misconduct!’ he is not tormented.
Thinking, ‘I have engaged in purity of mental misconduct!’ he is not tormented.
Thinking, ‘I have not engaged in any mental misconduct!’ he is not tormented.

4 These, bhikshus, are the two states that do not conduce to torment.”

— evaṃ —

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¹ *Idha bhikkhave ekaccassa kaya,sucaritaṃ kataṃ hoti, akataṃ hoti kaya,duccaritaṃ.*

² *So kaya,sucaritaṃ me katan’ti na tappati.*

³ *Akataṃ me kaya, duccaritan’ti na tappati.*