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(Duka) Vajja Sutta

The (Twos) Discourse on Faults | A 2.1/1:47-49 = A 2.1.1.1

Theme: Karma with present fruit and future fruit

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1.1 EFFORT AND STRIVING

This first part of suttas in **the Kamma, kāraṇa Vagga** (the chapter on torture) deals with karmic action [0.2.1]. While the first sutta (A 2.1) deals with faults (*vajja*) [2.1], that is, wrong effort, the second sutta deals with effort or striving (*padhāna*) (A 2.2), that is, right effort. [2.1.2]

1.2 THE (DUKA) VAJJA SUTTA (A 2.1)

1.2.1 Sutta theme

1.2.1.1 The (Duka) Vajja Sutta (A 2.1) deals—in ethical terms—with 2 kinds of faults (*vajja*) or bad karma, that is:

- (1) bad karma that fruits in this life, as *painful tortures* for a criminal (with all its gruesome details), and which can bring one death, and
- (2) bad karma that fruits as future rebirths in *suffering states*.

It should be noted that the first kind of fault is further shown to work on two levels: the social and the personal. On the social level, we see actual suffering being inflicted on deserving criminals and bad-doers. On a personal or psychological level, there is the recollection of the bad that we have done and its possible painful consequences. We are then motivated to stop committing such bad deeds; or, if we have not committed them, we are motivated to keep it that way. These are, in fact, the first two of **the 4 right efforts**, the last of which are to cultivate new wholesome habits, and to make a habit of such deeds.¹

1.2.1.2 While **(1)** is a warning that our karmically bad deeds will fruit in this life itself, such as the various kinds of gruesome tortures that kings and the authorities inflict on criminals [§6], **(2)** warns us that if they do not fruit here and now, they are likely to fruit in the next life or some future lives in some form to unhappy and painful existence, either in the human state or any of the subhuman states (as animals, pretas, or hell-beings) [1.2.4].

Such a teaching entails that we accept that this is not our only life and that there is **rebirth**,² until we are free from all our karma and attain nirvana. While karma seems to work in a “consequential” manner —“what we sow, we will reap”³—there is a more vital dimension, that is, as “virtue ethics,”⁴ where the kinds of karma or habitual and intentional actions that we commit become us, that is, we become our own karma.⁵

1.2.1.3 Some of those who believe that this is our only life—that there is *no* survival or rebirth after death—are more likely to break the precepts or exploit others. This wrong view is based on the extreme

¹ On the 4 right efforts, see **(Catu) Padhāna S** (A 4.14 = D 33,1.11(10)), SD 10.2.

² See Rebirth in early Buddhism, SD 57.1; also see Is rebirth immediate? SD 2.17.

³ See **Isayo Samuddaka S** (S 903*) + SD 39.2 (2); SD 3,5 (1); SD 4.16 (2.5).

⁴ See **Virtue ethics**, SD 18.11.

⁵ For an overview, see **Karma**, SD 18.1.

notion of **annihilationism** (*uccheda,ditṭhi*)--that life ends with death, without any survival.⁶ In other words, this view identifies life (mind, consciousness, soul, etc) with the body: when the body dies, such a life ends; hence, can also be called a “materialist” or “physicalist” view.⁷

Where such a materialist view is dominant (as in most modern urban societies), we need just laws and good governance—and also a human-centred or life-affirming philosophy of life. In such a society, the individual should be accepted and respected for the good that he is, given the opportunity and inspiration to develop personally, socially and spiritually, and healed or helped where they are unwholesomely inclined.⁸

1.2.1.4 The other extreme view—as opposed to annihilationism [1.2.1.3]—is **eternalism** (*sassata,-ditṭhi*), which holds the notion of some kind of universal essence, such as the eternal soul or Brahman in Brahmanism and Hinduism, or some kind of external agency, such as a supreme God. With such a world-view, the eternalist is likely to view this world at best a sort of “prelude” or testing-ground for the eternal hereafter, which may be an eternal heaven for believers or an eternal hell for non-believers.⁹

A major disadvantage of the eternal view is that goodness in this world does not really matter—especially when this world is God-created and will end with a Godly fiat. Only faith in the external agency (God), as defined by certain individuals or group. Such a system tends to be tribal: you are *with* us if you believe, or *not* with us if you do not. Unbelievers usually have no share of the religion’s blessings, or may be subjugated (as in colonialism) or marginalized (where such a religion is dominant).

An eternalist theology is likely to relegate unbelievers and dissidents to the hellish states or tortures, such as those described in such suttas as the (Duka) Vajja Sutta [§6], while they award themselves and promise their believers some kind of eternal heaven. Such eternalist views are fundamentally and necessarily flawed simply because whatever exists must be impermanent—to exist is to be conditioned by time and change.¹⁰ Clearly the eternal beings or eternal states as conceived by the eternalists violate such very fundamental and necessary truth and reality—that of **impermanence**.¹¹

1.2.2 Definitions of “fault” (*vajja*)

1.2.2.1 The word **vajja** is the gerundive (future passive participle) of *vajjati* (“to be avoided, to be excluded”). Hence, *vajja* means “that which should be avoided; a fault.”¹² It serves as a synonym for the karmically unwholesome (*akusala*), that is, whatever works against our self-development or advancing towards the path of awakening. [1.2.2.3]

1.2.2.2 *Vajja* occurs as the compound, **vajja,dassī**, “fault-finding,” at **Dh 76b**, and is explained in detail in its commentary (DhA 2:107). It often occurs in the phrase, “seeing danger in the slightest fault”

⁶ *Uccheda,ditṭhi* is the opp of *sassata,ditṭhi*, “eternalism” [1.2.1.4], qv, for references.

⁷ See **Brahma,jāla S** (D 1), where Ajita Kesakambālī is given as an example (D 1:55,33), SD 25; also D 1:34,1-44,14; S 4:101,1; J 6:227,3; J 6:227,3. See also J 4:338,19; VA 134,26 = AA 4:80,22; DA 119,32..

⁸ On the rationale for believing in good rather than otherwise, see the “4 self-assurances” in **Kesa,puttiya S** (A 3.65,16), SD 35.4a.

⁹ See S 2:20, 3:98; Dhs 1315. As *sassata,vāda*: D 1:13, 3:108; S 2:20, 3:99, 182, 4:400; Pug 38. See n below, sv “the 2 extreme views.”

¹⁰ For a discussion on the falsity of such a theology, see **Te,vijja S** (D 13), SD 1.8.

¹¹ On the 2 extreme views (*antā*) of eternalism (*sassata,ditṭhi* or *sassata,vāda*) and annihilationism (*uccheda,-ditṭhi* or *uccheda,vāda*), see SD 1.1 (3.1); SD 29.6a (6.1); SD 18.5 (3(2)). On 3 related theistic wrong views, see **Titth’āyatana S** (A 3.61,1-4/1:173 f), SD 6.8;

¹² V 2:87 (*thūla,vajja*, “a grave fault”); D 2:38; S 1:221; A 1:47, 98, 4:140; Dh 252; Pm 1:122; DA 1:181 = *akusala,-dhamma*, “unwholesome states”; KhpA 190: *loka,vajja*, “worldly fault”; VbhA 342 = *dosa*, “fault”; *garahitabba*, “that which is censurable.”

(*aṇumattesu vajjesu bhaya,dassavī*).¹³ Here, again, we see *vajja* having a broad sense of unwholesome karma, that is, any kind of act that should be avoided because they are unhelpful to spiritual growth and awakening. [1.2.2.3]

1.2.2.3 Fault (*vajja*) is technically defined in **the Paṭisambhidā,magga** as follows:

<p><i>Sabbe kilesā vajjā</i> <i>sabbe duccharitā vajjā</i> <i>sabbe abhisāṅkhārā vajjā</i> <i>sabbe bhava,gāmi,kammā vajjā.</i> <i>Iti imasmim̄ ca loke imasmim̄ ca vajje</i> <i>Tibbā bhaya,saññā paccupaṭṭhitā hoti</i> <i>seyyathāpi ukkhiyyāsike vadhake.</i> <i>Imehi paññāsāya ākārehi</i> <i>imāni pañc'indriyāni jānāti passati aññāti paṭivijjhati.</i></p> <p><i>Idam̄ tathāgatassa indriya,paropariyatte ñāṇam̄.</i></p>	<p>All defilements are faults [to be censured]; all forms of misconduct are faults; all volitional formations are faults; All karma that bring existence are faults. Thus, these here are faults in this world, painfully sharp perceptions of terror [danger]— just like a murderer with a poised weapon. By way of these 50 aspects, he knows, sees, understands, penetrates these 5 spiritual faculties. This is the Tathagata's knowledge by way of the penetration of others' faculties.¹⁴ (Pm 1:122)</p>
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1.2.2.4 This is the broadest definition of ***vajja*** in the early Buddhist texts. It is defined as comprising the mental aspects, as **defilements** (*kilesa*), as karma of the 3 doors of body, speech and mind, that is, the 10 courses of unwholesome karma (*akusala kamma,patha*).¹⁵ (PmA 2:393)

1.2.2.5 In terms of dependent arising, the faults refer to the 3 kinds of “volitional formations” (*abhisāṅkhāra*), listed in **the Parivāraṃsana Sutta** (S 12.51) as follows:

- (1) meritorious karma-formations (*puññābhisaṅkhāra*),
- (2) demeritorious karma-formations (*apuññābhisaṅkhāra*), and
- (3) the imperturbable karma-formations (*āneñjābhisaṅkhāra*). (S 12.51), SD 11.5.

Such actions and their roots are said to be “faults” or to be “faulty,” because they bring about re-birth, redeath and suffering. Hence, they are to be avoided, like a murderer ready to kill us at any time.¹⁶

1.2.2.6 The “50 aspects” (*paññāsa ākāra*) of *vajja* are the ways in which the Buddha understands the various faculties (mental states, inclinations, etc) of beings, as stated in **the Paṭisambhidā,magga** (ch 68), beginning with the words, “Those with little dust”¹⁷

1.2.2.7 The 5 spiritual faculties (*pañc'indriya*) are faith, effort, mindfulness, concentration and wisdom.¹⁸ (PmA 2:393)

¹³ D 1:63; S 5:187, passim.

¹⁴ Nm 1:179,18 (NmA = DA) = VbhA 340.8 (VbhA 401 = DA) ≈ Nm 358,11 (NmA = DA) = Vism 205,15 ≈ Nc 137,7.

¹⁵ On the 10 unwholesome courses of karma (*akusala kamma,patha*), see **Sāleyyaka S** (M 41,7-10) SD 5.7 & **Sañcetanika S** (A 10.206,1-7) SD 3.9.

¹⁶ On the murderer imagery, see **Phena,piṇḍa S** (S 22.95*), SD 17.12 & SD 17.2a (7.2.3); SD 48.14 (1.3; 8).

¹⁷ *Appa,raj'akkha,pañcak'ādīsu dasasu pañcakesu ekekasmim̄ pañcannaṃ pañcannaṃ ākāraṇaṃ vasena paññāsāya ākārehi*, PmA 2:393.

¹⁸ See **Pañc'indriya**, SD10.4; SD 3.6 (3).

1.2.3 THE 2 KINDS OF FAULTS (VINAYA)

1.2.3.1 The Khuddaka,pāṭha Commentary mentions 2 kinds of faults in terms of the Vinaya:

- (1) prescribed fault (*pañṇatti,vajja*), that is, the precepts in general, especially the monastic rules;
- (2) natural fault (*pakati,vajja*), that is, the training-rules of the 5 precepts. (KhpA 23, 24)

1.2.3.2 Technically, the rules or conduct entailing “prescribed faults” refer to the Vinaya, that is, the rules and procedures laid down by the Buddha or attributed to him. Such rules and procedures belong to the sphere of “conventional morality” (*pañṇatti,sīla*). Any breach of such rules (except in the case of the first 4 “defeat” or *pārājika* rules) are dealt with in a prescribed manner, by which the monastic is then rehabilitated or “purified” of the fault.

1.2.3.3 The 4 defeat (*pārājika*) rules—that is, any kind of sexual intercourse; intentionally killing a human being; taking the not-given, even if a small value; making false claims to meditative and spiritual attainments—are all regarded as entailing serious karmic consequences. In fact, all the Vinaya rules, other than the formal acts (such as those for ordination), have negative karmic consequences, when the lapse is rooted in any of the 3 unwholesome roots (greed, hate and delusion).¹⁹

1.2.4 The meaning of hellish sufferings

1.2.4.1 According to many of the suttas in this Chapter on Torture (*kamma,kāraṇa vagga*) (A 2.1), the one with faults (*vajja*) or **the faulter** is one who habitually does bad. As a result of such a habit of creating bad karma, he faces its unwholesome fruits (*akusala vipāka*) in this life, such as facing painful punishments by way of gruesome tortures at the hands of the authorities. Furthermore, these fruits will follow him into the next life and future lives, torturing him repeatedly, as long as the conditions for their arising obtain. Where there is fire, there will be heat, too.

1.2.4.2 Following the teachings of **the Neyya’attha Nīt’attha Sutta** (A 2.3.5+6),²⁰ we need to draw out the significance of the teachings of the suttas of the Chapter on Torture. For example, the various kinds of gruesome tortures related in such suttas, such as **the (Duka) Vajja Sutta** (A 2.1) [§6]. These were actually tortures used by the kings and the powerful to punish or torture their enemies.

It is unlikely that we would see such tortures in any modern societies. This is where it helps to read the suttas as literature, documents that point to a higher or broader sense of things. The description of the gruesome tortures graphically depicts the nature of pain and death. Although the sufferings appear to be physical, the (Duka) Vajja Sutta goes on to relate how we invariably **fear** such punishments [§§7-9].

To us, then, they act as deterrents—by way of the fear of pain—that we are motivated not to create bad karma. However, it should be understood that there are many other forms of sufferings—not as physically violent—but which can pain us mentally or psychologically, when the fruits of our bad deeds ripen for us. The accounts of the gruesome tortures are graphic narratives, but the karmic fruits acting upon us are real—the suffering is real because it is in our own minds. Karma acts on the mind and creates its own reality for us.

When we habitually commit bad karma, we *become* those unwholesome acts that we do: our minds are pervaded with greed, hate and delusion.²¹ These unwholesome karmic roots tend to attract similar

¹⁹ On monastic moral virtues, see SD SD 24.6a (2.3).

²⁰ A 2.3.5+6 (SD 2.6b).

²¹ See Karma, SD 18.1 (esp 6.2).

unwholesome states, so that we lose our humanity, and—despite our human body--fall into the mental state of an animal, an asura, a preta or a hell-being even while we live.²²

1.2.4.3 The second part of **the (Duka) Vajja Sutta** [§§10-13] deals with the painful fruits of the misconduct of body, speech and mind—especially rebirth “in a state of misery, a bad destination, a lower realm, in hell” [§12]. **Hell** as the destiny of habitual bad-doers is often mentioned in the suttas and commentaries.²³

Many of the commentarial stories relate how, for the bad-doers, in the end, the earth opens up and swallows them, and they are reborn in Avīci, the lowest and most crowded of the hells, where the beings’ sufferings go on “without a break” (*avīci*). Again here, when we follow the principles laid down in **the Neyy’attha Nī’tattha Sutta** [1.2.4.2], we must understand that they occur on a mental level. In other words, the hellish sufferings are as real as the bad deeds we do. The bad-doer, one of unwholesome nature, will suffer the pain fruits of his bad deeds in whatever state he exists, whether as a human or otherwise.

The imagery of **earth-swallowing** is very significant in the light of karma. The earth or ground is usually solid and stable, holding us up and holding everything else so that we can live our lives happily and fruitfully. The Bodhisattva, just before his awakening, when Māra confronts him challenging him to his worthiness of sitting under the Bodhi tree, touches the earth, calling her to witness, that is, to recall the numerous great deeds of good that the Bodhisattva has done in countless past lives.²⁴

The earth, in other words, represents our good karma, which gives us the support, space and means of happy life and possibility of spiritual progress. The earth’s opening up and swallowing the bad-doer reflects the fact that the bad-doer has lost his grounding—when we do bad, we lose the good karma to support ourself. Our bad karma swallow us up, sucking us into the hell of our own karmic creation.²⁵

1.2.4.4 Hell is our own making of the worst sufferings imaginable. The ceiling of hell is made up of our greed in its various forms. Its walls and pillars are hatred, expressed subtly or grossly in various degrees. The floor of hell is our delusion, when we fail to see the true nature of reality—when we see or seek permanence and eternity in what is fleeting; when we find pleasure in what is unsatisfactory; when we are blinded by delusion opening ourself to craving and its suffering.

Delusion, rooted in ignorance, is the key factor in hellish sufferings. We are deluded when we see the historical **Buddha**, the first arhat, as some divine or eternal being, rejecting his awakening and that of the arhats, and making eternal paradises of nirvana. We are deluded when we misconstrue **the Dharma** of letting-go as the ideology of fixed views, of rituals and prayers, of doubt in the Buddha word. We are deluded when we see Buddha Dharma—which teaches world-renunciation—as a means of worldliness, when avowed renunciants make a profit or career out of it. We are deluded when we see **the sangha** as a system of power and prosperity, worshipping teachers and failing to follow the teaching, and above all, seeking external agencies—such as superstition, prayers, priests and gods--for succour and salvation. Instead, we should look into our own inner goodness, and work for self-awakening in this life itself.

²² See Reflection, **When we do something bad**, R454 2016: <http://dharmafarer.org/wordpress/wp-content/uploads/2009/12/R454-160621-When-we-do-something-bad-RB152.pdf>.

²³ See A 2.1,12; It 2.1.3,8*; also in almost all the stories of bad-doers [3.3].

²⁴ See Piya Tan, *The Buddha and His Disciples* (2002), 2013: 2.21; on iconography: see SD 17.2a (5.1.3.4).

²⁵ See Reflection, **Why the hell?** R464 2016: <http://dharmafarer.org/wordpress/wp-content/uploads/2009/12/R464-160831-Why-the-hell-RB160.pdf>.

1.3 RELATED SUTTAS

1.3.1 The Bāla Paṇḍita Sutta (M 129) opens by describing a fool (*bāla*)—because of his faults—has (1) past fears (psychological) (§3), (2) present fears (social) (§4), and (3) future fears (spiritual) (§5). The present sufferings mentioned in the (Duka) Vajja Sutta (A 2.1) [§6] are described in the same way as the present fears of the fool (M 129,8).

The Bāla Paṇḍita Sutta, however, gives more details on the “future fears,” that is, the karmic fruits to come—with details of emotional anguish (§5), hellish sufferings (§§6-17), animal existence (§§18-23), and the difficulties of getting out of such subhuman states (§§24-26).

The fault-free wise person, on the other hand, enjoys past, present and future happiness (§§27-32), and may even become a wheel-turning king, the highest bliss possible in this world, which is described in detail (§§33-50).²⁶

1.3.2 The (Majjhima) Deva,dūta Sutta (M 130), should be studied as a sequel to **the Bāla,paṇḍita Sutta** (M 129) [1.2.3.1], whose §§10-16 is repeated.²⁷ The (Majjhima) Deva,dūta Sutta is itself an elaboration of the shorter—and probably older—**(Yama) Deva,dūta Sutta** (A 3.35). Furthermore, the (Majjhima) Deva,dūta elaborates on §17 of the Bāla,paṇḍita Sutta, giving the early Buddhist classic description of the hells (§16-27).²⁸

1.3.3 The Attā’nuvāda Sutta (A 4.121) instructs on how to prevent or overcome faults by way of 3 modes of deterrence, that is,

- (1) by the fear of self-reproach (*attānuvāda, bhaya*)—psychological fear through self-knowledge;
- (2) by the fear of other-reproach (*parānuvādambhaya*)—social fear through moral shame;
- (3) by the fear of punishment (*daṇḍa, bhaya*)—personal (sense) restraint through moral fear.

The Attānuvāda Sutta gives an extended version of the “world protectors” (*loka, pāla*), listed elsewhere as moral shame (*hiri*) and moral fear (*ottappa*). Essentially, **moral shame** is the fear of censure from others, that is, the social fear of other-reproach, and **moral fear** comprises both the fear of self-reproach and the fear of punishment. This is based on our understanding and acceptance of karma and personal accountability of our actions, and also the fear of punishment and social sanctions.²⁹

1.3.4 The Milinda,pañha (Miln 193) discusses the fault of **lying** on different moral levels of severity. Monastics lying about attainments or powers that they lack at once entail defeat (*pārājika*), that is, the immediate cessation of their monastic state so that they are no more in communion with the rest of community. However, intentionally lying by a monastic about lesser matters entails only a proper confession (*pāṭidesanīya*). The severity of the offence of lying is, as such, determined by the subject-matter.

The elder Nāgasena, who answers the question of king Milinda gives the example of a friend who strikes another—the other friend may choose to forgive the striker. However, if anyone were to strike the king (Milinda); surely, he would be punished with the kinds of tortures or seizures of property.

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²⁶ M 129/3:163-178 (SD 2.22).

²⁷ M 129,10-16, also at A 1:141 f and J 1:174.

²⁸ M 130/3:178-187 (SD 2.23). On the evolution of the 3 Suttas, see SD 48.10 (1.2).

²⁹ A 4.121/2:123 (SD 89.15).

The (Twos) Discourse on Faults

A 2.1

[Warning! Some of the tortures are described below in gruesome graphic details]

1 Thus have I heard.

The 2 kinds of faults

2 At one time, the Blessed One was staying in Anātha,piṇḍika’s park monastery in Jeta’s grove outside Sāvattḥī.

3 There, the Blessed One addressed the monks: “Bhikshus” (*bhikkhavo*).

“Bhante!” the monks replied to the Blessed One, who then said:

4 “Bhikshus, there are these two kinds of faults.³⁰ What are the two?

Faults fruiting here and now and **faults fruiting in the future**.³¹

(1) Faults fruiting here and now

5 And what, bhikshus, are **faults fruiting here and now** (*diṭṭha, dhammika vajja*)?

6 Here, bhikshus (*bhikkhave*), someone sees kings, having arrested a robber, a criminal, inflict various kinds of torture upon him:

(1) they have him	flogged with whips;	<i>kasāhi pi tālente</i>
(2) they have him	flogged with canes;	<i>vettehi pi tālente</i>
(3) they have him	flogged with cudgels; ³²	<i>addha, daṇḍakehi pi tālente</i>
(4) they have his	hand cut off;	<i>hattham pi chindante</i>
(5) they have his	foot cut off;	<i>pādam pi chindante</i>
(6) they have	hand and foot cut off;	<i>hattha, pādam pi chindante</i>
(7) they have	an ear cut off;	<i>kaṇṇam pi chindante</i>
(8) they have	the nose cut off;	<i>nāsam pi chindante</i>
(9) they have	ear and nose cut off;	<i>kaṇṇa, nāsam pi chindante</i>
(10) they have him subjected to	the “gruel-pot”; ³³	<i>bilaṅga, thālikam pi karonte</i>
(11) they have him subjected to	the “conch-shave”; ³⁴	<i>saṅkha, muṇḍikam pi karonte</i>
(12) they have him subjected to	“Rāhu’s mouth”; ³⁵	<i>rāhu, mukham pi karonte</i>

³⁰ “Faults,” *kamma, karaṇā*, “torture, torment, pain, suffering” (M 1:87,9, 3:181,29 ≈ A 1:47,10; S 4:344,19; A 1:-142,5).

³¹ *Diṭṭha, dhammikañ ca vajjaṃ samparāyikañ ca vajjaṃ*.

³² *Aḍḍha, daṇḍaka*, lit, “half-sticks.” Comy says they are “clubs” or a rod, 4 hands long (a “hand” is the length from the middle-finger-tip to the elbow), broken into two (spliced) and used with the effect of a whip (*Addha, daṇḍakehi muggarehi, pahāra, sādhan’attham vā catu, hattha, daṇḍam dvedhā chetvā gahita, daṇḍakehi*, AA 2:88). Possibly, an Indian form of birch-rod.

³³ *Bilaṅga, thālika*. Comy: The top of his skull was removed. Then, a red-hot iron ball, held with pincers, was dropped in so that the brains boiled over (AA 2:88).

³⁴ Or, “chank-shave,” *saṅkha, mundika*. They cut his skin within the area of his upper lip, around the base of his ears and around the neck, knotted up his hair and tied it to a stick. Then, it was pulled off, so that the skin, along with the hair, came off, showing the top of the skull, which was then “sand-papered” with gravel till it was smooth like a sea-shell (AA 2:88).

(13) the have him subjected to	the “fiery garland”; ³⁶	<i>joti,mālikam pi karonte</i>
(14) the have him subjected to	the “hand-torch”; ³⁷	<i>hattha,pajjotikam pi karonte</i>
(15) the have him subjected to	the “hay-twist”; ³⁸ [48]	<i>eraka,vattikam pi karonte</i>
(16) the have him subjected to	the “bark-dress”; ³⁹	<i>cīraka,vāsikam pi karonte</i>
(17) the have him subjected to	the “antelope”; ⁴⁰	<i>eṇeyyakam pi karonte</i>
(18) the have him subjected to	the “meat-hook”; ⁴¹	<i>baḷisa,maṃsikam pi karonte</i>
(19) the have him subjected to	the “coins”; ⁴²	<i>kahāpaṇikam pi karonte</i>
(19) the have him subjected to	the “lye-pickle”; ⁴³	<i>khār’āpata-c,chikam pi⁴⁴karonte</i>
(20) the have him subjected to	the “circling the pin”; ⁴⁵	<i>paligha,parivattikam pi karonte</i>
(21) the have him subjected to	the “palliasse-roll”; ⁴⁶	<i>palāla,pīṭhakam pi⁴⁷ karonte</i>
(22) they have him	splashed with boiling oil;	<i>tattena pi telena osiñcante</i>
(23) they have him	devoured by dogs;	<i>sunakhehi pi khādāpente</i>
(24) they have him	staked alive with a spit;	<i>jīvantam pi sūle uttāsente</i>
(25) they have him	beheaded with a sword.	<i>asinā pi sīsam chindante.⁴⁸</i>

Self-reflection

7 It occurs to him:

‘When kings, having arrested a robber, a criminal, they inflict upon him various kinds of torture such as these:

(1) they have him	<i>flogged with whips;</i>
(2) they have him	<i>flogged with canes;</i>
(3) they have him	<i>flogged with cudgels;</i>
(4) they have	<i>his hand cut off;</i>
(5) they have	<i>his foot cut off;</i>
(6) they have	<i>hand and foot cut off;</i>
(7) they have	<i>an ear cut off;</i>

³⁵ *Rāhu,mukha*. This was like the asura Rāhu swallowing the moon, eclipsing it. They forced open his mouth with a skewer, inserted oil and wick, and lit it. Or, they dug into his mouth until it bled and blood filled his mouth. (AA 2:89)

³⁶ *Joti,mālika*. They wrapped the body was cloth smeared in oil and set it alight. (AA 2:99)

³⁷ *Hattha,pajjotika*, the hand was wrapped with oiled rags and set alight like a torch. (AA 2:89)

³⁸ *Eraka,vattika*: he was flayed from the neck down, the skin then twisted (like hay) around the ankles into a band by which he was suspended. (AA 2:89)

³⁹ *Cīraka,vāsika*, his skin was cut from top to bottom into strips and woven around him like clothing. (AA 2:89)

⁴⁰ *Eneyyaka*, he was trussed up and spitted to the ground with an iron rod and roasted alive (like antelope meat). (AA 2:89)

⁴¹ *Balisa,maṃsika*, his skin and flesh were torn asunder with twin fish-hooks from both ends of his body. (AA 2:89)

⁴² *Kahāpaṇika*, small discs of flesh, the size of a copper coin, were cut from the surface of his whole body. (AA 2:89)

⁴³ *Kkhār’āpata-c,chika*: the whole body was beaten up with cudgels, and the wounds then smeared with lye-laced combs. (AA 2:89)

⁴⁴ Be Ce so; Be:Ka Ke Se *khār’āpaṭicchakam pi*.

⁴⁵ *Paligha,parivattika*, the body was pinned down on one side by the ear, and he was twirled around by the feet. (AA 2:89)

⁴⁶ *Palāla,pīṭhaka*, the body was beaten up until to break every bone so that it became limp as a palliasse. (AA 2:89)

⁴⁷ Be *palāla,pīṭhakam pi*; Ce *palāla,pīṭhikam pi*; Ee Se *palāla,pīṭhakam pi*.

⁴⁸ For a similar list of tortures, see Miln 197.

(8) they have	the nose cut off;
(9) they have	ear and nose cut off;
(10) they have him subjected to	the "gruel-pot";
(11) they have him subjected to	the "conch-shave";
(12) they have him subjected to	"Rāhu's mouth";
(13) they have him subjected to	the "fiery garland";
(14) they have him subjected to	the "hand-torch";
(15) they have him subjected to	the "hay-twist";
(16) they have him subjected to	the "bark-dress";
(17) they have him subjected to	the "antelope";
(18) they have him subjected to	the "meat-hook";
(19) they have him subjected to	the "coins";
(19) they have him subjected to	the "lye-pickle";
(20) they have him subjected to	the "palliasse-roll";
(21) they have him	splashed with boiling oil;
(22) they have him	submerged in boiling oil;
(23) they have him	devoured by dogs;
(24) they have him	staked alive with a spit;
(25) they have him	beheaded with a sword.

8 If I, too, were to do such bad deeds, the kings, having arrested me, would inflict these various tortures upon me, too, namely:

(1) they have me	flogged with whips;
(2) they have me	flogged with canes;
(3) they have me	flogged with cudgels;
(4) they have	my hand cut off;
(5) they have	my foot cut off;
(6) they have	hand and foot cut off;
(7) they have	an ear cut off;
(8) they have	my nose cut off;
(9) they have	ear and nose cut off;
(10) they have me subjected to	the "gruel-pot";
(11) they have me subjected to	the "conch shave";
(12) they have me subjected to	"Rāhu's mouth";
(13) they have me subjected to	the "fiery garland";
(14) they have me subjected to	the "hand-torch";
(15) they have me subjected to	the "hay-twist";
(16) they have me subjected to	the "bark-dress";
(17) they have me subjected to	the "antelope";
(18) they have me subjected to	the "meat-hook";
(19) they have me subjected to	the "coins";
(19) they have me subjected to	the "lye-pickle";
(20) they have me subjected to	the "palliasse-roll";
(21) they have me	splashed with boiling oil
(22) they have me	submerged in boiling oil
(23) they have me	devoured by dogs;
(24) they have me	staked alive with a spit;
(25) they have me	beheaded with a sword.'

9 Terrified by *the faults fruiting here and now*, he does not go about plundering others' property.⁴⁹
This, bhikshus, is called the faults fruiting here and now.⁵⁰

(2) Faults fruiting in the hereafter

10 And what, bhikshus, is **the fault fruiting in the future** (*samparāyika vajja*)?

11 Here, bhikshus, someone reflects thus: 'Indeed:
misconduct of the body has bad, painful fruit in the future.⁵¹
Misconduct of speech has bad, painful fruit in the future.
Misconduct of the mind has bad, painful fruit in the future.

12 Now, if I were to commit bodily misconduct,
commit verbal misconduct,
commit mental misconduct,

surely, on that account, with the body's breaking up, after death,
I would be reborn in a state of misery, a bad destination, a lower realm, in hell.⁵² [49]

13 Terrified by *the faults fruiting in the future*, he
abandons misconduct of the body, and cultivates pure conduct of the body;
abandons misconduct of speech, and cultivates pure conduct of speech;
abandons misconduct of the mind, and cultivates pure conduct of the mind.
He maintains himself in pure conduct.

This, bhikshus, is called the faults fruiting in the future.

14 These, bhikshus, are the two kinds of faults.

Conclusion

15 Therefore, bhikshus, train yourself, thus:

'I will fear faults fruiting here and now;

I will fear faults fruiting in the future.

I will cultivate fear of faults;

I will see fear [danger] in faults.

diṭṭha,dhammikassa vajjassa bhāyissāma

samparāyikassa vajjassa bhāyissāma

vajja,bhīruno bhavissāma

Vajja,bhaya,dassāvino'ti.

16 Thus, bhikshus, you will train yourselves!

17 It is to be expected, bhikshus, that one who fears faults, one who sees danger in faults, will be fully freed from all faults!"⁵³

— evaṃ —

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⁴⁹ So *diṭṭha,dhammikassa vajjassa bhīto na paresaṃ pābhataṃ palumpanto carati*. Comy: "When he sees a bundle of a thousand (gold pieces) that had fallen along the road, he would not take it, thinking of supporting himself with it. He would turn it over with his heel and move on, thinking, 'What need have I with this?'" (AA 2:90)

⁵⁰ For related suttas, see (1.2.3.1).

⁵¹ *Kāya,duccaritassa kho pana pāpako dukkho* [Ee omits *dukkho*: wr] *vipāko abhisamparāyaṃ*.

⁵² *Kiñ ca taṃ yāhaṃ na kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyan'ti*. Cf (Majjhima) Deva,dūta S (M 130,2.7), SD 2.23.

⁵³ *Vajja,bhīruno bhikkhave vajja,bhaya,dassāvino etaṃ pāṭikaṅkharā, yaṃ parimuccissati sabba,vajjehīti*.