

0.0.1 dutiyasañcetanika suttaṃ

1. “I, O bhikkhus, do not say that [there is] the termination of accumulated past intentional kamma without having experienced [it], and that is in this life or in the [next] arising or in some other [arisings] in succession. But still I, O bhikkhus, do not say [there is] the making of an end of suffering without having experienced the accumulated past intentional kamma.”
2. Therein, O bhikkhus, there is an intentionally unwholesome threefold corruption and failure in bodily action, yielding suffering, ripening in suffering. There is an intentionally unwholesome fourfold corruption and failure in verbal action, yielding suffering, ripening in suffering. There is an intentionally unwholesome threefold corruption and failure in mental action, yielding suffering, ripening in suffering.
3. But how, O bhikkhus, is there an intentionally unwholesome threefold corruption and failure in bodily action, yielding suffering, ripening in suffering.
4. Here, O bhikkhus, a certain person is a killer of living beings. He is cruel, bloody-handed, violent, devoted to mercilessness towards all living beings.
5. He is a taker of what is not given. Gone to the village or gone to the forest, he takes the belongings and

possessions of others, that which is reckoned as theft.

6. He misconducts [himself] in sensual pleasures. He habitually engages [in misconduct in sensual pleasures] with such [women] as those protected by mother, protected by father, protected by mother and father, protected by brother, protected by sister, protected by relatives, protected by clan, protected by their dhamma, having a husband, [those whose violation] entails punishment, and even those engaged to be married.

7. Thus, O bhikkhus, is the intentionally unwholesome threefold corruption and failure in bodily action, yielding suffering, ripening in suffering.

8. And how, O bhikkhus, is there an intentionally unwholesome fourfold corruption and failure in verbal action, yielding suffering, ripening in suffering.

9. Here, O bhikkhus, a certain person is a speaker of falsehood. Gone amidst a community, or an assembly, or his relations, or a club, or the royal court, being summoned as a witness [thus], “come good man, tell us what you know.” He, either not knowing, says: “I know,” or knowing says: “I don’t know,” or not seeing, says: “I see,” or seeing says: “I don’t see.” Thus he speaks a deliberate lie for his own sake or for the sake of another or for the sake of some trifling worldly gain.

10. He is a speaker of divisive speech. Having heard from here, he tells there to divide these [from those], or having heard from there, he tells here to divide those [from these]. Thus is he, a breaker of the united, a destroyer of togetherness. He delights in factions, is delighted with factions, rejoices in factions, utters speech that creates factions.

11. He is a speaker of harsh speech. He utters speech that is harsh, rough, wrathful, offensive to others, bordering on anger, not leading to samadhi.

12. He is a senseless prattler. He speaks at an improper time, [speech that is] false, meaningless, in accordance with what is not Dhamma, in accordance with what is not Vinaya, speech not worth treasuring, at the improper time he utters speech that is unreasonable, speech not worth remembering, speech connected with loss.

13. Thus, O bhikkhus, is the intentionally unwholesome fourfold corruption and failure in verbal action, yielding suffering, ripening in suffering.

14. And how, O bhikkhus, is there an intentionally unwholesome threefold corruption and failure in mental action, yielding suffering, ripening in suffering.

15. Here, O bhikkhus, a certain person is covetous. He harbors a wish for the possessions and belongings of others thus: “O that what belongs to others would be mine.”

16. He has a mind of ill-will. He harbors corrupted thoughts in mind thus: “May these beings be killed or captivated or annihilated or destroyed, or made non-existent.”

17. He is a holder of wrong view and distorted vision [thus]: “There is not what is offered, there is not what is given, there is not what is sacrificed. There are no fruits and results of kamma, of what is well done and badly done. There is not this world, there is not another world, there is not mother, there is not father, there are no beings from spontaneous birth, there is not in the world samanas and brahmanas who have come to the right path, entered upon the right path, those who, having realized by themselves this world and the other world with supreme knowledge, they cause to make it known.”

18. Thus, O bhikkhus, is the intentionally unwholesome threefold corruption and failure in mental action, yielding suffering, ripening in suffering.

19. The intentionally unwholesome threefold corruption and failure in bodily action is the cause, O bhikkhus,

for the arising of beings in the lower worlds, unhappy destination, the woeful plane, in hell when the body breaks up after death. The intentionally unwholesome fourfold corruption and failure in verbal action is the cause, O bhikkhus, for the arising of beings in the lower worlds, unhappy destination, the woeful plane, in hell when the body breaks up after death. The intentionally unwholesome threefold corruption and failure in mental action is the cause, O bhikkhus, for the arising of beings in the lower worlds, unhappy destination, the woeful plane, in hell when the body breaks up after death.

20. “I, O bhikkhus, do not say that [there is] the termination of accumulated past intentional kamma without having experienced [it], and that is in this life or in the [next] arising or in some other [arisings] in succession. But still I, O bhikkhus, do not say [there is] the making of an end of suffering without having experienced the accumulated past intentional kamma.”

21. Therein, O bhikkhus, there is an intentionally wholesome threefold success in bodily action, yielding pleasure, ripening in pleasure. There is an intentionally wholesome fourfold success in verbal action, yielding pleasure, ripening in pleasure. There is an intentionally wholesome threefold success in mental action, yielding pleasure, ripening in pleasure.

22. And how, O bhikkhus, is there an intentionally wholesome threefold success in bodily action, yielding pleasure, ripening in pleasure.

23. Here, O bhikkhus, a certain person, having abandoned the killing of living beings, abstains from the killing of living beings. Having buried the rod, having buried the sword, he dwells conscientious, with kindness and sympathy, compassionate for the welfare of all living beings.

24. Having abandoned the taking of what is not given, he abstains from taking what is not given. Gone to the village or gone to the forest, he does not take the belongings and possessions of others, that which is reckoned as theft.

25. Having abandoned misconduct in sensual pleasures, he abstains from misconduct in sensual pleasures. He does not habitually engage [in misconduct in sensual pleasures] with such [women] as those protected by mother, protected by father, protected by mother and father, protected by brother, protected by sister, protected by relatives, protected by clan, protected by their dhamma, having a husband, [those whose violation] entails punishment, and even those engaged to be married.

26. Thus, O bhikkhus, is the intentionally wholesome threefold success in bodily action, yielding pleasure,

ripening in pleasure.

27. And how, O bhikkhus, is there an intentionally wholesome fourfold success in verbal action, yielding pleasure, ripening in pleasure.

28. Here, O bhikkhus, a certain person, having abandoned false speech, he abstains from false speech. Gone amidst a community, or an assembly, or his relations, or a club, or the royal court, being summoned as a witness [thus], “come good man, tell us what you know.” He, either not knowing, says: “I don’t know,” or knowing says: “I know,” or not seeing, says: “I don’t see,” or seeing says: “I see.” Thus he does not speak a deliberate lie for his own sake or for the sake of another or for the sake of some trifling worldly gain.

29. Having abandoned divisive speech, he abstains from divisive speech. Having heard from here, he does not tell there to divide these [from those], or having heard from there, he does not tell here to divide those [from these]. Thus is he, a reconciler of the divided, a bestower of togetherness. He delights in harmony, is delighted with harmony, rejoices in harmony, utters speech that creates harmony.

30. Having abandoned harsh speech, he abstains from harsh speech. That speech which is gentle, pleasant to

the ear, endearing, heartwarming, polite, pleasing to many, agreeable to many, that form of speech he utters.

31. Having abandoned senseless prattle, he abstains from senseless prattle. He speaks at the proper time, [speech that is] truthful, meaningful, in accordance with the Dhamma, in accordance with the Vinaya, speech worth treasuring, at the proper time he utters speech that is reasonable, speech worth remembering, speech connected with profit.

32. Thus, O bhikkhus, is the intentionally wholesome fourfold success in verbal action, yielding pleasure, ripening in pleasure.

33. And how, O bhikkhus, is there an intentionally wholesome threefold success in mental action, yielding pleasure, ripening in pleasure.

34. Here, O bhikkhus, a certain person is not covetous. He does not harbor a wish for the possessions and belongings of others thus: “O that what belongs to others would be mine.”

35. He does not have a mind of ill-will. He does not harbor corrupted thoughts in mind thus: “May these beings be killed or captivated or annihilated or destroyed, or made non-existent.”

36. He is a holder of right view and undistorted vision [thus]: “There is what is offered, there is what is given, there is what is sacrificed. There are fruits and results of kamma, of what is well done and badly done. There is this world, there is another world, there is mother, there is father, there are beings from spontaneous birth, there is in the world samanas and brahmanas who have come to the right path, entered upon the right path, those who, having realized by themselves this world and the other world with supreme knowledge, they cause to make it known.”

37. Thus, O bhikkhus, is the intentionally wholesome threefold success in mental action, yielding pleasure, ripening in pleasure.

38. The intentionally wholesome threefold success in bodily action is the cause, O bhikkhus, for the arising of beings in the happy states, in the heavenly worlds when the body breaks up after death. The intentionally wholesome fourfold success in verbal action is the cause, O bhikkhus, for the arising of beings in the happy states, in the heavenly worlds when the body breaks up after death. The intentionally wholesome threefold success in mental action is the cause, O bhikkhus, for the arising of beings in the happy states, in the heavenly worlds when the body breaks up after death.

39. “I, O bhikkhus, do not say that [there is] the termination of accumulated past intentional kamma without having experienced [it], and that is in this life or in the [next] arising or in some other [arisings] in succession. But still I, O bhikkhus, do not say [there is] the making of an end of suffering without having experienced the accumulated past intentional kamma.”