

Namothassa Bhagawato Arahato Samma Sambuddassa....

Homage to the Blessed One. The Worthy One. The Supremely Enlightened One.

Numerical Discourses of the Buddha – Patama Sanchethanika - Discourses of Volitional (1) (ND-217)

"Monks, I do not say that there is a termination of volitional kamma that has been done and accumulated so long as one has not experienced *its results*,

and that may be in this very life (1. *Dittadhamma vedaneeya kamma*), or in the next rebirth (2. *Upapajja vedaneeya kamma*), or on some subsequent occasion (3. *Aparapariyavedaneeya kamma*).

But I do not say that there is making an end of suffering so long as one has not experienced *the results* of volitional kamma that has been done and accumulated.

"And how, bhikkhus, is there a threefold corruption and failure of bodily kamma, arisen from unwholesome volition, having a painful outcome and result?

(1) "Here, someone destroys life.... / (2) He takes what is not given... / (3) He engages in sexual misconduct....

"And how, bhikkhus, is there a fourfold corruption and failure of verbal kamma, arisen from unwholesome volition, having a painful outcome and result?

(4) "Here, someone speaks falsehood... (5) He speaks divisively....(6) He speaks harshly....(7) He indulges in idle chatter....

"And how, bhikkhus, is there a threefold corruption and failure of mental kamma, arisen from unwholesome volition, having a painful outcome and result?

(8) "Here, someone is full of longing. He longs for the wealth and property of others thus: 'Oh, may what belongs to another be mine!'

(9) "He has a mind of ill will and intentions of hate thus: 'May these beings be slain, slaughtered, cut off, destroyed, or annihilated!'

(10) "He holds wrong view and has an incorrect perspective thus:.....

"It is, Monks, because of the threefold corruption and failure of bodily kamma, arisen from unwholesome volition, that with the breakup of the body, after death, beings are reborn in the plane of misery, in a bad destination, in the lower world, in hell; or it is because of the fourfold corruption and failure of verbal kamma, arisen from unwholesome volition, that with the breakup of the body, after death, beings are reborn in the plane of misery, in a bad destination, in the lower world, in hell; or it is because of the threefold corruption and failure of mental kamma, arisen from unwholesome volition, that with the breakup of the body, after death, beings are reborn in the plane of misery, in a bad destination, in the lower world, in hell. Just as Gemdice, when thrown upward, will rest firmly wherever they fall, so too, it is because of the threefold corruption and failure of bodily kamma ... or it is because of the fourfold corruption and failure of verbal kamma ... or it is because of the threefold corruption and failure of mental kamma, arisen from unwholesome volition, that with the breakup of the body, after death, beings are reborn in the plane of misery, in a bad destination, in the lower world, in hell.

"Bhikkhus, I do not say that there is a termination of volitional kamma that has been done and accumulated so long as one has not experienced *its results*, and that may be in this very life, or in the next rebirth, or on some subsequent occasion. But I do not say that there is making an end of suffering so long as one has not experienced *the results* of volitional kamma that has been done and accumulated.

"As to this, bhikkhus, there is a threefold success of bodily kamma, arisen from wholesome volition, having a pleasant outcome and result; a fourfold success of verbal kamma, arisen from wholesome volition, having a pleasant outcome and result; and a threefold success of mental kamma, arisen from wholesome volition, having a pleasant outcome and result.

"And how, bhikkhus, is there a threefold success of bodily kamma, arisen from wholesome volition, having a pleasant outcome and result?

(1) "Here, someone, having abandoned the destruction of life,.....

(2) "Having abandoned the taking of what is not given.....

(3) "Having abandoned sexual misconduct, he abstains from sexual misconduct. He does not have sexual relations with women who are protected by their mother, father, mother and father, brother, sister, or relatives; who are protected by their Dhamma; who have a husband; whose violation entails a penalty; or even with one

already engaged.

"It is in this way that there is a threefold success of bodily kamma, arisen from wholesome volition, having a pleasant outcome and result.

"And how, bhikkhus, is there a fourfold success of verbal kamma, arisen from wholesome volition, having a pleasant outcome and result?

(4) "Here, having abandoned false speech, someone abstains from false speech. If he is summoned to a council, to an assembly, to his relatives' presence, to his guild, or to the court, and questioned as a witness thus: 'So, good man, tell what you know,' then, not knowing, he says, 'I do not know,' or knowing, he says, 'I know'; not seeing, he says, 'I do not see,' or seeing, he says, 'I see.' Thus he does not consciously speak falsehood for his own ends, or for another's ends, or for some trifling worldly end.

(5) "Having abandoned divisive speech, he abstains from divisive speech. Having heard something here, he does not repeat it elsewhere in order to divide *those people* from these; or having heard something elsewhere, he does not repeat it to these people in order to divide *them* from those. Thus he is one who reunites those who are divided, a promoter of unity, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord.

(6) "Having abandoned harsh speech, he abstains from harsh speech. He speaks such words as are gentle, pleasing to the ear, and lovable, as go to the heart, are courteous, desired by many, and agreeable to many.

(7) "Having abandoned idle chatter, he abstains from idle chatter. He speaks at a proper time, speaks truth, speaks what is beneficial, speaks on the Dhamma and the discipline; at a proper time he speaks such words as are worth recording, reasonable, succinct, and beneficial.

"It is in this way that there is a fourfold success of verbal kamma, arisen from wholesome volition, having a pleasant outcome and result.

"And how, bhikkhus, is there a threefold success of mental kamma, arisen from wholesome volition, having a pleasant outcome and result?

(8) "Here, someone is without longing. He does not long for the wealth and property of others thus: 'Oh, may what belongs to another be mine!'

(9) "He is of good will and his intentions are free of hate thus: 'May these beings live happily, free from enmity, affliction, and anxiety!'

(10) "He holds right view and has a correct perspective thus: 'There is what is given, sacrificed, and offered; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings spontaneously reborn; there are in the world ascetics and brahmins of right conduct and right practice who, having realized this world and the other world for themselves by direct knowledge, make them known to others.'

"It is in this way that there is a threefold success of mental kamma, arisen from wholesome volition, having a pleasant outcome and result.

"It is, Monks, because of the threefold success of bodily kamma, arisen from wholesome volition, that with the breakup of the body, after death, beings are reborn in a good destination, in a heavenly world; or it is because of the fourfold success of verbal kamma, arisen from wholesome volition, that with the breakup of the body, after death, beings are reborn in a good destination, in a heavenly world; or it is because of the threefold success of mental kamma, arisen from wholesome volition, that with the breakup of the body, after death, beings are reborn in a good destination, in a heavenly world. Just as Gemdice, when thrown upward, will rest firmly wherever they fall, so too, it is because of the threefold success of bodily kamma ... or it is because of the fourfold success of verbal kamma ... or it is because of the threefold success of mental kamma, arisen from wholesome volition, that with the breakup of the body, after death, beings are reborn in a good destination, in a heavenly world.

"Monks, I do not say that there is a termination of volitional kamma that has been done and accumulated so long as one has not experienced *its results*, and that may be in this very life, or in the *next* rebirth, or on some subsequent occasion. But I do not say that there is making an end of suffering so long as one has not experienced *the results* of volitional kammās that have been done and accumulated."

(Translated from the Pali by Bhikkhu Bodhi - Wisdom Publications)

SADU !. SADU !!. SADU !!!...