

### 0.0.1 Kamma

kammasuttaṃ

1. “O bhikkhus, I will teach you new and old kamma, the cessation of kamma, and the way leading to the cessation of kamma. Listen to that and do mind it well, I will speak.”

navapurāṇāni bhikkhave, kammāni desissāmi, kammanirodhañca, kammanirodhagāminiñca paṭipadam. taṃ suṇātha, sādhukaṃ manasikarotha, bhāsisissāmīti.

2. And what, O bhikkhus, is old kamma? The eye, O bhikkhus, is old kamma, especially conditioned, especially intended. It should be seen as something to be felt. The ear, O bhikkhus, is old kamma, especially conditioned, especially intended. It should be seen as something to be felt. The nose, O bhikkhus, is old kamma, especially conditioned, especially intended. It should be seen as something to be felt. The tongue, O bhikkhus, is old kamma, especially conditioned, especially intended. It should be seen as something to be felt. The body, O bhikkhus, is old kamma, especially conditioned, especially intended. It should be seen as something to be felt. The mind, O bhikkhus, is old kamma, especially conditioned, especially intended. It should be seen as something to be felt. This is called, O bhikkhus, old kamma.

katamañca bhikkhave purāṇaṃ kammaṃ? cakkhuṃ bhikkhave purāṇaṃ kammaṃ abhisankhataṃ abhisāñcetayitaṃ vedanīyaṃ daṭṭhabbaṃ. so taṃ purāṇaṃ kammaṃ abhisankhataṃ abhisāñcetayitaṃ vedanīyaṃ daṭṭhabbaṃ. ghāṇaṃ purāṇaṃ kammaṃ abhisankhataṃ abhisāñcetayitaṃ vedanīyaṃ daṭṭhabbaṃ. jivhā purāṇaṃ kammaṃ abhisankhataṃ abhisāñcetayitaṃ vedanīyaṃ daṭṭhabbaṃ. kāyo purāṇaṃ kammaṃ abhisankhato abhisāñcetayitaṃ vedanīyaṃ daṭṭhabbo. mano purāṇaṃ kammaṃ abhisankhato abhisāñcetayitaṃ vedanīyaṃ daṭṭhabbo. idaṃ vuccati bhikkhave, purāṇaṃ kammaṃ.

3. And what, O bhikkhus, is new kamma? O bhikkhus, whatever present action is done by body, speech, or mind. This is called, O bhikkhus, new kamma.

katamañca bhikkhave navaṃ kammaṃ? yaṃ kho bhikkhave etarahi kammaṃ karoti kāyena vācāya manasā. idaṃ vuccati bhikkhave navaṃ kammaṃ.

4. And what, O bhikkhus, is the cessation of kamma? [That] which touches liberation through the cessation of bodily action, verbal action and mental action. This is called, O bhikkhus, the cessation of kamma.

katamo ca bhikkhave kammanirodho? yo kho bhik-

khave kāyakammavacīkammamanokammassa<sup>1</sup> ni-  
rodhā vimuttiṃ phusati. ayaṃ vuccati bhikkhave,  
kammanirodho.

5. And what, O bhikkhus, is the path leading to the ces-  
sation of kamma? It is just this noble eightfold path, that  
is – right view, right intention, right speech, right action,  
right livelihood, right effort, right mindfulness, right  
samādhi. This is called, O bhikkhus, the path leading to  
the cessation of kamma.

katamā ca bhikkhave kammanirodhagāminī pa-  
ṭipadā: ayameva ariyo aṭṭhaṅgiko maggo. sey-  
yathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammā-  
vācā sammākammānto sammāājīvo sammāvāyāmo  
sammāsatī sammāsamādhi. ayaṃ vuccati bhik-  
khave kammanirodhagāminī paṭipadā.

7. “Thus, O bhikkhus, I have taught old kamma, I have  
taught new kamma, I have taught the cessation of kamma,  
I have taught the way leading to the cessation of kamma.  
Whatever should be done, O bhikkhus, by a teacher for  
his disciples, desiring their welfare, having pity for them,  
that has been done for you by me, out of compassion.  
These are the feet of trees, O bhikkhus, these are empty  
huts. Meditate, O bhikkhus, do not be negligent, lest you  
regret it later. This is our instruction to you.”

<sup>1</sup>kāyakammaṃ vācākammaṃ manokammaṃ - sīmu, sī. ■

iti kho bhikkhave desitaṃ vo mayā purāṇaṃ kammaṃ desitaṃ navaṃ kammaṃ, desito kammanirodho, desitā kammanirodhagāmini paṭipadā. yaṃ vo bhikkhave, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā<sup>2</sup>. etāni bhikkhave rukkhamaṇī, etāni suññāgārāni, jhāyatha bhikkhave, mā pamādattha, mā pacchā vippaṭisārino ahuvattha, ayaṃ vo amhākaṃ anusāsanti.

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<sup>2</sup>kataṃ kho mayā - syā. ■

