

### 0.0.1 Kamma

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.”

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

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.

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.

### 0.0.1 kammassuttaṃ

1. navapurāṇāni bhikkhave, kammāni desissāmi, kammanirodhañca, kammanirodhagāminiñca paṭipadaṃ. taṃ suṇātha, sādhukaṃ manasikarotha, bhāsisāmīti.

2. katamañca bhikkhave purāṇaṃ kammaṃ? cakkhuṃ bhikkhave purāṇaṃ kammaṃ abhisañkhataṃ abhisāñcetaṃ vedanīyaṃ daṭṭhabbaṃ. soṭaṃ purāṇaṃ kammaṃ abhisañkhataṃ abhisāñcetaṃ vedanīyaṃ daṭṭhabbaṃ. ghāṇaṃ purāṇaṃ kammaṃ abhisañkhataṃ abhisāñcetaṃ vedanīyaṃ daṭṭhabbaṃ. jivhā purāṇaṃ kammaṃ abhisañkhataṃ abhisāñcetaṃ vedanīyaṃ daṭṭhabbaṃ. kāyo purāṇaṃ kammaṃ abhisāñkhataṃ abhisāñcetaṃ vedanīyaṃ daṭṭhabbaṃ. mano purāṇaṃ kammaṃ abhisāñkhataṃ abhisāñcetaṃ vedanīyaṃ daṭṭhabbaṃ. idaṃ vuccati bhikkhave, purāṇaṃ kammaṃ.

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

4. katamo ca bhikkhave kammanirodho? yo kho bhikkhave kāyakammavacīkammamanokammassa<sup>1</sup> nirodhā vimuttiṃ phusati. ayaṃ vuccati bhikkhave, kammanirodho.

---

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

5. And what, O bhikkhus, is the path leading to the cessation 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.

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.”

5. katamā ca bhikkhave kammanirodhagāminī paṭipadā: ayameva ariyo aṭṭhaṅgiko maggo. seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammānto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī. ayaṃ vuccati bhikkhave kammanirodhagāminī paṭipadā.

7. iti kho bhikkhave desitaṃ vo mayā purāṇaṃ kammaṃ desitaṃ navaṃ kammaṃ, desito kammanirodho, desitā kammanirodhagāminī paṭipadā. yaṃ vo bhikkhave, satthārā karaṇīyaṃ sāvakaṇaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā<sup>2</sup>. etāni bhikkhave rukkhamūlāni, etāni suññāgārāni, jhāyatha bhikkhave, mā pamādattha, mā pacchā vipaṭisārino ahuvattha, ayaṃ vo amhākaṃ anusāsanīti.

---

<sup>2</sup>katam kho mayā - syā. ■