

0.0.1 Penetrative (excerpt)

1. “Kamma, O bhikkhus, should be known. The source and origin of kamma should be known. The diversity of kamma should be known. The results of kamma should be known. The cessation of kamma should be known. The path leading to the cessation of kamma should be known.” Yet, this was said thus. On account of what was this said?

2. It is volition, O bhikkhus, that I call kamma. For having intended, one acts by body, speech, or mind.

3. And what, O bhikkhus, is the source and origin of kamma? Contact, O bhikkhus, is the source and origin of kamma.

4. And what, O bhikkhus, is the diversity of kamma? There is, O bhikkhus, kamma to be experienced in hell; there is kamma to be experienced in the animal womb; there is kamma to be experienced in the realm of ghosts; there is kamma to be experienced in the world of human beings; there is kamma to be experienced in the deva world. This, O bhikkhus, is called the diversity of kamma.

5. And what, O bhikkhus, is the results of kamma? There are three destinies, O bhikkhus, for the results of kamma, I say: In this very life, in the next life, or

0.0.1 nibbedhikasuttaṃ: excerpt

1. kammaṃ bhikkhave veditabbaṃ kammānaṃ nidānasambhavo veditabbo, kammānaṃ vemattatā vedibbā, kammānaṃ vipāko veditabbo, kammanirodho veditabbo, kammanirodhagāminī paṭipadā veditabbā"ti iti kho pa-
netam vuttaṃ, kiñcetam paṭicca vuttaṃ:
2. cetanāhaṃ bhikkhave kammaṃ vadāmi, cetayitvā kammaṃ karoti kāyena vācāya manasā,
3. katamo ca bhikkhave kammānaṃ nidānasambhavo: phasso bhikkhave kammānaṃ nidānasambhavo.
4. katamā ca bhikkhave kammānaṃ vemattatā: atthi bhikkhave kammaṃ nirayavedanīyaṃ, atthi kammaṃ tiracchānayanivedanīyā, atthi kammaṃ pettivisayavedanīyaṃ, atthi kammaṃ manussalokavedanīyaṃ, atthi kammaṃ devalokavedanīyaṃ. ayaṃ vuccati bhikkhave kammānaṃ vemattatā.
5. katamo ca bhikkhave kammānaṃ vipāko: tividhāhaṃ bhikkhave kammānaṃ vipākaṃ vadāmi: diṭṭhevā dhamme, upajje vā, apare vā pariyāye. ayaṃ vuccati bhikkhave kammānaṃ vipāko.
6. katamo ca bhikkhave kammanirodho: phassanirodho bhikkhave kammanirodho.

another future life. This, O bhikkhus, is called the results of kamma.

6. And what, O bhikkhus, is the cessation of kamma: From the cessation of contact, O bhikkhus, comes the cessation of kamma.

7. It is just this very noble eightfold path that leads to the cessation of kamma. That is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi.

8. When, O bhikkhus, a noble disciple wisely understands kamma thus, wisely understands the source and origin of kamma thus, wisely understands the diversity of kamma thus, wisely understands the results of kamma thus, wisely understands the cessation of kamma thus, wisely understands the path leading to the cessation of kamma thus, he wisely understands this penetrative life of purity to be the cessation of kamma.

9. “Kamma, O bhikkhus, should be known. The source and origin of kamma should be known. The diversity of kamma should be known. The results of kamma should be known. The cessation of kamma should be known. The path leading to the cessation of kamma should be known.” That which was said thus, it is on account of this here that it was said.

7. ayameva ariyo aṭṭhaṅgiko maggo kammanirodhagāmini paṭipadā. seyyathī*dam: sammādiṭṭhi sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā ājī sammāvāyāmo sammāsati sammāsamādhī.

8. yato ca kho bhikkhave ariyasāvako evaṃ kammaṃ pajānāti, evaṃ kammāna nidānasambhavaṃ pajānāti, evaṃ kammānaṃ vemattataṃ pajānāti, evaṃ kammānaṃ vipākaṃ pajānāti, evaṃ kammanirodhaṃ pajānāti, evaṃ kammanirodhagāmini paṭipadaṃ pajānāti. so imaṃ nibbodhikaṃ brahmacariyaṃ pajānāti kammanirodhaṃ.

9. "kammaṃ bhikkhave veditabbaṃ kammānaṃ nidānasambhavo veditabbo, kammānaṃ vemattatā veditabbā, kammānaṃ vipāko veditabbo, kammanirodho veditabbo, kammanirodhagāminī paṭipadā veditabbā"ti iti yantaṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

10. dukkhaṃ bhikkhave veditabbaṃ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhassa nirodho¹ veditabbo, dukkhassa nirodhagāminī² paṭipadā veditabbā"ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ

10. “Suffering, O bhikkhus, should be known. The source and origin of suffering should be known. The diversity of suffering should be known. The results of suffering should be known. The cessation of suffering should be known. The path leading to the cessation of suffering should be known.” Yet, this was said thus. On account of what was this said?

11. Birth is suffering; also old age is suffering; also sickness is suffering; also death is suffering; also sorrow; lamentation; physical suffering; mental suffering and despair are suffering; also not to gain what one wishes is suffering. In brief, the five khandhas of appropriation are suffering.

12. And what, O bhikkhus, is the source and origin of suffering? Thirst, O bhikkhus, is the source and origin of suffering.

13. And what, O bhikkhus, is the diversity of suffering? There is, O bhikkhus, suffering that is extreme; there is suffering that is slight; there is suffering that fades away slowly, there is suffering that fades away quickly. This, O bhikkhus, is called the diversity of suffering.

14. And what, O bhikkhus, are the results of suffering? Here, O bhikkhus, a certain person overpowered by suffering, with his mind overwhelmed by it, grieves,

11. jātīpi dukkhā jarāpi dukkhā vyādhipi dukkho ma-
raṇampi dukkhaṃ soka paridevadukkhadomanassupa-
yāsāpi dukkhā yampicchaṃ na labhati tampi dukkhaṃ,
saṅkhittena pañcupādānakkhandhā dukkhā.

12. katamo ca bhikkhave dukkhassa nidānasambhavo:
taṇhā bhikkhave dukkhassa nidānasambhavo:

13. katamā ca bhikkhave dukkhassa vemattatā: at-
thi bhikkhave dukkhaṃ adhimattaṃ, atthi parittaṃ,
atthi dandhvirāgī³ atthi khippavirāgī. ayaṃ vuccati
bhikkhave dukkhassa vemattatā.

14. katamo ca bhikkhave dukkhassa vipāko: idha bhik-
khave ekacco yena dukkhena ahibhūto pariyādinna-
citto socati, kilamati, paridecati, urattāḷiṃ kandati, sam-
mohaṃāpajjati. yena vā pana dukkhena abhibhūto pa-
riyādinna citto bahiddhā pariyetṭhiṃ ājjati " ko ekapa-
daṃ dipadaṃ pajānāti imassa dukkhassa nirodhāyā"ti.
sammohavepakkhaṃ vāhaṃ bhikve dukkhaṃ vadāmi
pariyetṭhivepakkhaṃ vā.

15. katamo ca bhikkhave dukkhanirodho: taṇhāniro-
dho bhikkhave dukkhanirodho.

16. ayameva ariyo aṭṭhaṅgiko maggo dukkhanirodha-
gāminī paṭipadā. seyyathīdaṃ: sammādiṭṭhi sammā-

³dandhvirāgaṃ - katthaci. ■

becomes distressed, laments, wails beating his breast, falls into confusion. Yet another person overpowered by suffering, with his mind overwhelmed by it, embarks on a search outside [thinking:] “Who wisely understands a thing or two for the cessation of suffering without a trace?” Suffering, O bhikkhus, ripens in bewilderment or ripens in a search, I say.

15. And what, O bhikkhus, is the cessation of suffering: From the cessation of thirst, O bhikkhus, comes the cessation of suffering.

16. It is just this very noble eightfold path that leads to the cessation of suffering. That is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi.

17. When, O bhikkhus, a noble disciple wisely understands suffering thus, wisely understands the source and origin of suffering thus, wisely understands the diversity of suffering thus, wisely understands the results of suffering thus, wisely understands the cessation of suffering thus, wisely understands the path leading to the cessation of suffering thus, he wisely understands this penetrative life of purity to be the cessation of suffering.

18. “suffering, O bhikkhus, should be known. The source and origin of suffering should be known. The

saṅkappo sammāvācā sammākammanto sammā ājīvo
sammāvāyāmo sammāsati sammāsamādhi.

17. yato ca kho bhikkhave ariyasāvako evaṃ dukkhaṃ
pajānāti, evaṃ dukkhassa nidāna sambhavaṃ pajā-
nāti, evaṃ dukkhassa vemattataṃ pajānāti, evaṃ duk-
khassa vipākaṃ pajānāti, evaṃ dukkhanirodhaṃ pa-
jānāti, evaṃ dukkhanirodhagāminiṃ paṭipadaṃ pajā-
nāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti
dukkhanirodhaṃ.

18. "dukkhaṃ bhikkhave veditabbaṃ, dukkhassa ni-
dānasambhavo veditabbo, dukkhassa vemattatā vedi-
tabbā, dukkhassa vipāko veditabbo, dukkhanirodho
veditabbo, dukkhanirodhagāminī paṭipadā veditabbāti"
iti yantaṃ vuttaṃ, idametam paṭicca vuttaṃ. ayaṃ
so kho bhikkhave nibbedhikapariyāyo dhammapariyā-
yoti.

diversity of suffering should be known. The results of suffering should be known. The cessation of suffering should be known. The path leading to the cessation of suffering should be known.” That which was said thus, it is on account of this here that it was said.

