

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,

0.0.1 nibbedhikasuttaṃ: excerpt

kammaṃ bhikkhave veditabbaṃ kammānaṃ nidānasambhavo veditabbo, kammānaṃ vemattatā vedibbā, kammānaṃ vipāko veditabbo, kammanirodho veditabbo, kammanirodhagāminī paṭipadā veditabbā”ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ:

cetanāhaṃ bhikkhave kammaṃ vadāmi, cetayitvā kammaṃ karoti kāyena vācāya manasā,

katamo ca bhikkhave kammānaṃ nidānasambhavo: phasso bhikkhave kammānaṃ nidānambhavo.

katamā ca bhikkhave

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 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

kammānaṃ vemattatā:
 atthi bhikkhave kammaṃ nirayavedaniyaṃ, atthi kammaṃ tiracchānayaṇivedaniyā, atthi kammaṃ pettivisaṇavedaniyaṃ, atthi kammaṃ manussalokavedaniyaṃ, atthi kammaṃ devalokavedaniyaṃ. ayaṃ vuccati bhikkhave kammānaṃ vemattatā.

katamo ca bhikkhave kammānaṃ vipāko: ti-vidhāhaṃ bhikkhave kammānaṃ vipākaṃ vadāmi: diṭṭhevā dhamme, upajje vā, apare vā pariyaṇe. ayaṃ vuccati bhikkhave kammānaṃ vipāko.

katamo ca bhikkhave kammanirodho: phassanirodho bhikkhave kammanirodho.

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.

ayameva ariyo aṭṭhaṅ-
giko maggo kammani-
rodhagāmini paṭipadā.
seyyathī*daṃ: sam-
mādiṭṭhi sammādiṭṭhi
sammāsaṅkappo sam-
māvācā sammākam-
manto sammā ājī sam-
māvāyāmo sammāsati
sammāsamādhi.

yato ca kho bhikkhave
ariyasāvako evaṃ kam-
maṃ pajānāti, evaṃ
kammāna nidānasam-
bhavaṃ pajānāti, evaṃ
kammānaṃ vematta-
taṃ pajānāti, evaṃ
kammānaṃ vipākaṃ
pajānāti, evaṃ kam-
manirodhaṃ pajānāti,
evaṃ kammanirodha-
gāmini paṭipadaṃ pa-
jānāti. so imaṃ nibbo-
dhikaṃ brahmacari-
yaṃ pajānāti kammani-
rodhaṃ.

"kammaṃ bhikkhave

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.

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?

veditabbam kammā-
naṃ nidānasambhavo
veditabbo, kammānaṃ
vemattatā veditabbā,
kammānaṃ vipāko ve-
ditabbo, kammaniro-
dho veditabbo, kam-
manirodhagāminī pa-
ṭipadā veditabbā"ti iti
yantaṃ vuttaṃ, idame-
taṃ paṭicca vuttaṃ.

dukkhaṃ bhikkhave
veditabbam, dukkhassa
nidānasambhavo ve-
ditabbo, dukkhassa
vemattatā veditabbā,
dukkhassa vipāko ve-
ditabbo, dukkhassa ni-
rodho¹ veditabbo, duk-
khassa nirodhagāminī²
paṭipadā veditabbā"ti
iti kho panetaṃ vut-
taṃ, kiñcetaṃ paṭicca

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¹dukkhanirodho - machasaṃ.

²dukkhanirodhagāmini - macha-
saṃ.

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.

vuttaṃ

jātipi dukkhā jarāpi dukkhā vyādhīpi dukkho maraṇampi dukkhaṃ soka parideva-
dukkhadomanassupa-
yāsāpi dukkhā yampic-
chaṃ na labhati tampi
dukkhaṃ, saṅkhittena
pañcupādānakkhan-
dhā dukkhā.

katamo ca bhikkhave
dukkhassa nidānasam-
bhavo: taṇhā bhik-
khava dukkhassa ni-
dānasambhavo:

katamā ca bhikkhave
dukkhassa vemattatā:
atthi bhikkhave duk-
khaṃ adhimattaṃ, at-
thi parittaṃ, atthi dan-
dhavirāgī³ atthi khip-
pavirāgī. ayaṃ vuccati
bhikkhave dukkhassa

³dandhavirāgaṃ - katthaci. ■

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, 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.

vemattatā.

katamo ca bhikkhave dukkhassa vipāko: idha bhikkhave ekacco yena dukkhena ahibhūto pariyādinna-citto socati, kilamati, paridecati, urattāḷiṃ kandati, sammohaṃāpajjati. yena vā pana dukkhena abhibhūto pariyādinna-citto bahiddhā pariyetṭhiṃ ājjati "ko ekapa-daṃ dipadaṃ pajānāti imassa dukkhassa nirodhāyā"ti. sammohave-pakkaṃ vāhaṃ bhikve dukkhaṃ vadāmi pariyetṭhivepakkaṃ vā.

katamo ca bhikkhave dukkhanirodho: taṇhānirodho bhikkhave dukkhanirodho.

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,

ayameva ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminī paṭipadā. seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

yato ca kho bhikkhave ariyasāvako evaṃ dukkhaṃ pajānāti, evaṃ dukkhassa nidāna sambhavaṃ pajānāti, evaṃ dukkhassa vemattataṃ pajānāti, evaṃ dukkhassa vipākaṃ pajānāti, evaṃ dukkhanirodhaṃ pajānāti, evaṃ dukkhanirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti dukkhanirodhaṃ.

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." That which was said thus, it is on account of this here that it was said.

"dukkhaṃ bhikkhave veditabbaṃ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminī paṭipadā veditabbāti" iti yantaṃ vuttaṃ, idameva paṭicca vuttaṃ. ayaṃ so kho bhikkhave nibbedhikapariyāyo dhammapariyāyoti.

