

### 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.

nibbedhikasuttam:  
excerpt

kammaṃ bhikkhave  
veditabbam kam-  
mānaṃ nidānasam-  
bhavo veditabbo,  
kammānaṃ vemat-  
tatā vedibbā, kam-  
mānaṃ vipāko vedi-  
tabbo, kammaniro-  
dho veditabbo, kam-  
manirodhagāminī pa-  
ṭipadā veditabbā"ti  
iti kho panetaṃ vut-  
taṃ, kiñcetaṃ pa-  
ṭicca vuttaṃ:

cetanāhaṃ bhikkhave  
kammaṃ vadāmi, ce-  
tayitvā kammaṃ ka-  
roti kāyena vācāya  
manasā,

katamo ca bhikkhave  
kammānaṃ nidāna-  
sambhavo: phasso  
bhikkhave kammā-  
naṃ nidānambhavo.

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.

katamā ca bhikkhave kammānaṃ vemat-tatā: atthi bhikkhave kammaṃ nirayavedanīyaṃ, atthi kammaṃ tiracchānayo-nivedanīyā, atthi kammaṃ pettivisayavedanīyaṃ, atthi kammaṃ manussalokavedanīyaṃ, atthi kammaṃ devalokavedanīyaṃ. ayaṃ vuccati bhikkhave kammānaṃ vemat-tatā.

5. And what, O bhikkhus, is the results of kamma? The results of kamma, O bhikkhus, is threefold, I say: In this life or in the [next] arising or some other [arising] in succession. This, O bhikkhus, is called the results of kamma.

katamo ca bhikkhave kammānaṃ vipāko: tividhāhaṃ bhikkhave kammānaṃ vipākaṃ vadāmi: diṭṭhevā dhamme, upajje vā, apare vā pariyāye. ayaṃ vuccati bhikkhave kammānaṃ vipāko.

6. And what, O bhikkhus,

katamo ca bhikkhave kammanirodho: phas-

is the cessation of kamma:  
From the cessation of con-  
tact, O bhikkhus, comes the  
cessation of kamma.

8. When, O bhikkhus, a  
noble disciple wisely under-  
stands kamma thus, wisely  
understands the source and  
origin of kamma thus, wisely  
understands the diversity of  
kamma thus, wisely under-  
stands 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 under-

sanirodho bhikkhave  
kammanirodho.

7. ayameva ariyo  
aṭṭhaṅgiko maggo  
kammanirodhagā-  
mini paṭipadā. sey-  
yathīdaṃ: sammā-  
diṭṭhi sammādiṭṭhi  
sammāsaṅkappo  
sammāvācā sammā-  
kammanto sammā  
ājī sammāvāyāmo  
sammāsaṭi sammāsa-  
mādhī.

yato ca kho bhik-  
khav ariyasāvako  
evaṃ kammaṃ pajā-  
nāti, evaṃ kammāna  
nidānasambhavaṃ  
pajānāti, evaṃ kam-  
mānaṃ vemattataṃ  
pajānāti, evaṃ kam-  
mānaṃ vipākaṃ pa-  
jānāti, evaṃ kamma-  
nirodhaṃ pajānāti,  
evaṃ kammaniro-  
dhagāmini paṭipa-

stands 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.

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.

dam pajānāti. so imaṃ nibbodhikaṃ brahmacariyaṃ pajānāti kammanirodhaṃ.

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

dukkhaṃ bhikkhave veditabbaṃ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo.

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? Thirsting, O bhikkhus, is the source and origin of suffering.

13. And what, O bhikkhus, is the diverstiy of suffering? There is, O bhikkhus, suffer-

tabbo, dukkhassa nirodho<sup>1</sup> veditabbo, dukkhassa nirodha-gāmini<sup>2</sup> paṭipadā veditabbā”ti iti kho panetaṃ vuttaṃ, kiñce-taṃ paṭicca vuttaṃ

jātipi dukkhā jarāpi dukkhā vyādhipi dukkho maraṇampi dukkhaṃ soka paridevadukkhadomanas-supayāsāpi dukkhā yampicchaṃ na labhati tampi dukkhaṃ, saṅkhittena pañcupādānakkhandhā dukkhā.

katamo ca bhikkhave dukkhassa nidāna-sambhavo: taṇhā bhikkhave dukkhassa nidānasambhavo:

<sup>1</sup> dukkhanirodho - machasaṃ. ■

<sup>2</sup> dukkhanirodhagāmini - machasaṃ. ■

ing 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, 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

katamā ca bhikkhave dukkhassa vemattatā: atthi bhikkhave dukkhaṃ adhimattam, atthi parittam, atthi dandhvirāgī<sup>3</sup> atthi khippavirāgī. ayam vuccati bhikkhave dukkhassa vemattatā.

katamo ca bhikkhave dukkhassa vipāko: idha bhikkhave ekacco yena dukkhena abhi-bhūto pariyādinna-citto socati, kilamati, paridecati, urattā-ḷiṃ kandati, sammohaṃāpajjati. yena vā pana dukkhena abhi-bhūto pariyādinna-citto bahiddhā pariyetṭhiṃ ājjati "ko ekapadam dipadam pajānāti imassa dukkhassa nirodhāyā"ti.

<sup>3</sup>dandhvirāgaṃ - katthaci. ■  
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a search, I say.

sammohavepakkam  
vāhaṃ bhikve duk-  
khaṃ vadāmi pari-  
yettḥivepakkam vā.

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

katamo ca bhikkhave  
dukkhanirodho: taṇ-  
hānirodho 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.

ayameva ariyo aṭ-  
ṭhaṅgiko maggo duk-  
khanirodhagāminī  
paṭipadā. seyyathī-  
daṃ: sammādiṭṭhi  
sammāsaṅkappo  
sammāvācā sammā-  
kammanto sammā  
ājīvo sammāvāyāmo  
sammāsaṃsa-  
mādhī.

17. When, O bhikkhus, a noble disciple wisely understands suffering thus, wisely understands the source and origin of suffering thus, wisely understands the diver-

yato ca kho bhik-  
khave ariyasāvakō  
evaṃ dukkhaṃ pa-  
jānāti, evaṃ duk-  
khassa nidāna sam-  
bhavaṃ pajānāti,

sity 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 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.

evaṃ dukkhassa vemat-  
tataṃ pajānāti,  
evaṃ dukkhassa  
vipākaṃ pajānāti,  
evaṃ dukkhaniro-  
dhaṃ pajānāti, evaṃ  
dukkhanirodhagā-  
miniṃ paṭipadaṃ  
pajānāti, so imaṃ  
nibbedhikaṃ brah-  
macariyaṃ pajānāti  
dukkhanirodhaṃ.

"dukkhaṃ bhikkhave  
veditabbaṃ, duk-  
khassa nidānasam-  
bhavo veditabbo,  
dukkhassa vemat-  
tatā veditabbā, duk-  
khassa vipāko vedi-  
tabbo, dukkhaniro-  
dho veditabbo, duk-  
khanirodhagāminiṃ  
paṭipadā veditab-  
bāti" iti yantaṃ vut-  
taṃ, idametaṃ pa-  
ṭicca vuttaṃ. ayaṃ  
so kho bhikkhave



nibbedhikapariyāyo  
dhammapariyāyoti.

