

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. 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.

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.

0.0.1 kammasuttam

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

2. katamañca bhikkhave purāṇaṃ kammaṃ? cakkhum bhikkhave purāṇaṃ kammaṃ abhisankhataṃ abhisāñcetayitaṃ vedanīyaṃ daṭṭhabbaṃ. sotam purāṇaṃ kammaṃ abhisankhataṃ abhisāñcetayitaṃ vedanīyaṃ daṭṭhabbaṃ. ghāṇaṃ purāṇaṃ kammaṃ abhisankhataṃ abhisāñcetayitaṃ vedanīyaṃ daṭṭhabbaṃ. jivhā purāṇaṃ kammaṃ abhisankhataṃ abhisāñcetayitaṃ vedanīyaṃ daṭṭhabbaṃ. kāyo purāṇaṃ kammaṃ abhisankhataṃ abhisāñcetayitaṃ vedanīyaṃ daṭṭhabbaṃ. mano purāṇaṃ kammaṃ abhisankhataṃ abhisāñcetayitaṃ 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 kāyakammavacīkammamanokammassa¹ nirodhā vimuttiṃ phusati. ayaṃ vuccati bhikkhave, kammanirodho.

¹kāyakammaṃ vācāmmaṃ manokammaṃ - sīmu, sī. ■

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.

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 mayā². etāni bhikkhave rukkhamūlāni, etāni suññāgārāni, jhāyatha bhikkhave, mā pamādattha, mā pacchā vipaṭisārino ahuvattha, ayaṃ vo amhākaṃ anusāsanīti.

²katam kho mayā - syā. ■