

0.0.1 Penetrative (excerpt)

nibbedhikasuttaṃ: 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?

kammaṃ bhikkhave veditabbaṃ kammānaṃ ni-
dānasambhavo veditabbo, kammānaṃ vemattatā
vedibbā, kammānaṃ vipāko veditabbo, kammani-
rodho veditabbo, kammanirodhagāminī paṭipadā
veditabbā"ti iti kho panetaṃ vuttaṃ, kiñcetaṃ
paṭicca vuttaṃ:

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

cetanāhaṃ bhikkhave kammaṃ vadāmi, cetayi-
tvā kammaṃ karoti kāyena vācāya manasā,

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

katamo ca bhikkhave kammānaṃ nidānasambhavo:
phasso bhikkhave kammānaṃ 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 vemattatā: atthi bhikkhave kammaṃ nirayavedanīyaṃ, atthi kammaṃ tiracchānayanivedanīyā, atthi kammaṃ pettivisayavedanīyaṃ, atthi kammaṃ manussalokavedanīyaṃ, atthi kammaṃ devalokavedanīyaṃ. ayaṃ vuccati bhikkhave kammānaṃ vemattatā.

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 [arisings] 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, is the cessation of kamma: From the cessation of contact, O bhikkhus, comes the cessation of kamma.

katamo ca bhikkhave kammanirodho: phassanirodho bhikkhave kammanirodho.

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.

ayameva ariyo aṭṭhaṅgiko maggo kammanirodha-gāmini paṭipadā. seyyathīdaṃ: sammādiṭṭhi sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā ājī sammāvāyāmo sammāsati sammāsamādhi.

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.

yato ca kho bhikkhave ariyasāvakō evaṃ kammaṃ pajānāti, evaṃ kammāna nidānasambhavaṃ pa-

jānāti, evaṃ kammānaṃ vemattataṃ pajānāti, evaṃ kammānaṃ vipākaṃ pajānāti, evaṃ kammanirodhaṃ pajānāti, evaṃ kammanirodhagāmini paṭipadaṃ pajānāti. so imaṃ nibbodhikaṃ brahmācariyaṃ pajānāti kammanirodhaṃ.

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.

"kammaṃ bhikkhave veditabbaṃ kammānaṃ nidānasambhavo veditabbo, kammānaṃ vemattatā veditabbā, kammānaṃ vipāko veditabbo, kammanirodho veditabbo, kammanirodhagāminī paṭipadā veditabbā"ti iti yantaṃ vuttaṃ, idameva 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?

dukkhaṃ bhikkhave veditaḃbaṃ, dukkhassa ni-
dānasambhavo veditaḃbo, dukkhassa vemattatā
veditaḃbā, dukkhassa vipāko veditaḃbo, dukkhassa
nirodho¹ veditaḃbo, dukkhassa nirodhagāmini² pa-
ṭipadā veditaḃbā"ti iti kho panetaṃ vuttaṃ, kiñ-
cetaṃ paṭicca vuttaṃ

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.

jātipi dukkhā jarāpi dukkhā vyādhipi dukkho ma-
raṇampi dukkhaṃ soka paridevaḃdukkhadomanas-
supayāsāpi dukkhā yampicchaṃ na labhati tampi
dukkhaṃ, saṅkhittena pañcupādānakkhandhā duk-
khā.

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

katamo ca bhikkhave dukkhassa nidānasambhavo:
taṇhā bhikkhave dukkhassa nidānasambhavo:

¹dukkhanirodho - machasaṃ. ■

²dukkhanirodhagāmini - machasaṃ. ■

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.

katamā ca bhikkhave dukkhassa vemattatā: atthi bhikkhave dukkhaṃ adhimattaṃ, atthi parittaṃ, atthi dandhvirāgī³ atthi khippavirāgī. ayaṃ vucati bhikkhave dukkhassa vemattatā.

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.

katamo ca bhikkhave dukkhassa vipāko: idha bhikkhave ekacco yena dukkhena ahibhūto pariyādinacitto socati, kilamati, paridecati, urattāliṃ kan-dati, sammohaṃāpajjati. yena vā pana dukkhena abhibhūto pariyādinna citto bahiddhā pariyetṭhiṃ

³dandhvirāgaṃ - katthaci. ■
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ājjati " ko ekapadaṃ dipadaṃ pajānāti imassa dukkhasa nirodhāyā"ti. sammohavepakkam vāhaṃ bhikve dukkhaṃ vadāmi pariyetthivepakkam 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: 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.

ayameva ariyo aṭṭhaṅgiko maggo dukkhanirodha-gāminī paṭipadā. seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā ājīvo sammāvāyāmo sammāsatī sammāsamādhi.

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.

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.

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.

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

