

### 0.0.1 Kamma

kammasuttaṃ

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.”

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

2. And what, O bhikkhus, is old kamma? The eye, O bhikkhus, is old kamma, especially conditioned, especially intended, to be felt, to be seen. The ear, O bhikkhus, is old kamma, especially conditioned, especially intended, to be felt, to be seen. The nose, O bhikkhus, is old kamma, especially conditioned, especially intended, to be felt, to be seen. The tongue, O bhikkhus, is old kamma, especially conditioned, especially intended, to be felt, to be seen. The body, O bhikkhus, is old kamma, especially conditioned, especially intended, to be felt, to be seen. The mind, O bhikkhus, is old kamma, especially conditioned, especially intended, to be felt, to be seen. This is called, O bhikkhus, old kamma.

katamañca bhikkhave purāṇaṃ kammaṃ? cakkhuṃ bhikkhave purāṇaṃ kammaṃ abhisankha-

taṃ abhisañcetayitaṃ vedanīyaṃ daṭṭhabbaṃ. so-  
 taṃ purāṇaṃ kammaṃ abhisaṅkhatāṃ abhisañ-  
 cetayitaṃ vedanīyaṃ daṭṭhabbaṃ. ghāṇaṃ purā-  
 ṇaṃ kammaṃ abhisaṅkhatāṃ abhisañcetayitaṃ  
 vedanīyaṃ daṭṭhabbaṃ. jivhā purāṇaṃ kammaṃ  
 abhisaṅkhatā abhisañcetayitaṃ vedanīyaṃ daṭṭhabbā.  
 kāyo purāṇaṃ kammaṃ abhisaṅkhatō abhisañce-  
 tayitaṃ vedanīyaṃ daṭṭhabbo. mano purāṇaṃ  
 kammaṃ abhisaṅkhatō abhisañcetayitaṃ vedanī-  
 yaṃ daṭṭhabbo. idaṃ vuccati bhikkhave, purā-  
 ṇaṃ kammaṃ.

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.

katamañca bhikkhave navaṃ kammaṃ? yaṃ kho  
 bhikkhave etarahi kammaṃ karoti kāyena vācāya  
 manasā. idaṃ vuccati bhikkhave navaṃ kammaṃ.

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.

katamo ca bhikkhave kammanirodho? yo kho bhik-  
 khave kāyakammavacīkammamanokammassa<sup>1</sup> ni-  
 rodhā vimuttiṃ phusati. ayaṃ vuccati bhikkhave,

<sup>1</sup>kāyakammaṃ vācākammaṃ manokammaṃ - sīmu, sī. ■

kammanirodho.

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.

katamā ca bhikkhave kammanirodhagāminī paṭipadā: ayameva ariyo aṭṭhaṅgiko maggo. sey-yathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammānto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. ayaṃ vuccati bhikkhave kammanirodhagāminī paṭipadā.

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.”

iti kho bhikkhave desitaṃ vo mayā purāṇaṃ kammaṃ desitaṃ navaṃ kammaṃ, desito kammanirodho, desitā kammanirodhagāminī paṭipadā. yaṃ

vo bhikkhave, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā<sup>2</sup>. etāni bhikkhave rukkhamūlāni, etāni suññāgārāni, jhāyatha bhikkhave, mā pamādattha, mā pacchā vipphaṇṇasārino ahuvattha, ayaṃ vo amhākaṃ anusāsanīti.

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<sup>2</sup>kataṃ kho mayā - syā. ■

