0.0.1 Penetrative

nibbedhikasuttaṃ

0. Source: Savatthi.

sāvatthinidānaṃ

1. “O bhikkhus, I will expound for you a Dhamma exposition in its penetrative unfolding. Listen to that and do mind it well, I will speak.”.“Yes Bhante,” those bhikkhus replied to the Auspicious One. The Auspicious One said this:

nibbedhikapariyāyaṃ vo bhikkhave dhammariyāyaṃ desissāmi. taṃ suṇātha, sādhukaṃ manasi karotha. bhāsissāmiti. evambhanteti kho te bhikkhū bhagavato paccassosuṃ bhagavā etadavoca:

2. And what, O bhikkhus, is the Dhamma exposition in its penetrative unfolding.

katamo ca so bhikkhave nibbedhikapariyāyo dhammapariyāyo

3. Sensual pleasures, O bhikkhus, should be known. The source and origin of sensual pleasures should be known. The diversity of sensual pleasures should be known. The results of sensual pleasures should be known.

kāmā bhikkhave veditabbā, kāmānaṃ nidānasambhavo veditabbo, kāmānaṃ vemattatā veditabbā, kāmānaṃ vipāko veditabbo, kāmanirodho veditabbo, kāmanirodhagāminīpa-

The cessation of sensual pleasures should be known. The path leading to the cessation of sensual pleasures should be known.

ṭipadā veditabbā.

4. Feeling, O bhikkhus, should be known. The source and origin of feeling should be known. The diversity of feeling should be known. The results of feeling should be known. The cessation of feeling should be known. The path leading to the cessation of feeling should be known.

vedanā bhikkhave veditabbā, vedanānaṃ nidānasambhavo veditabbo, vedanānaṃ vemattatā veditabbā, vedanānaṃ vipāko veditabbo, vedanānirodho veditabbo, vedanānirodhagāminīpaṭipadā veditabbā.

5. Perception, O bhikkhus, should be known. The source and origin of perception should be known. The diversity of perception should be known. The results of perception should be known. The cessation of perception should be known. The path leading to the cessation of perception should be known.

saññā bhikkhave veditabbā, saññānaṃ nidānasambhavo veditabbo, saññānaṃ vemattatā veditabbā, saññānaṃ vipāko veditabbo, saññānirodho veditabbo, saññānirodhagāminīpaṭipadā veditabbā.

6. Asavas, O bhikkhus, should be known. The source and origin of asavas should be known. The diversity of asavas should be known. The results of asavas should be known. The cessation of asavas should be known. The path leading to the cessation of asavas should be known.

āsavā bhikkhave veditabbā, āsavānaṃ nidānasambhavo veditabbo, āsavānaṃ vemattatā veditabbā, āsavānaṃ vipāko veditabbo, āsavanirodho veditabbo, āsavanirodhagāminīpaṭipadā veditabbā.

7. 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.

kammaṃ bhikkhave veditabbā, kammānaṃ nidānasambhavo veditabbo, kammānaṃ vemattatā veditabbā, kammānaṃ vipāko veditabbo, kammanirodho veditabbo, kammanirodhagāminīpaṭipadā veditabbā.

8. 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

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

be known. The cessation of suffering should be known. The path leading to the cessation of suffering should be known.

veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminīpaṭipadā veditabbā.

9. "Sensual pleasures, O bhikkhus, should be known. The source and origin of sensual pleasures should be known. The diversity of sensual pleasures should be known. The results of sensual pleasures should be known. The cessation of sensual pleasures should be known. The path leading to the cessation of sensual pleasures should be known." Yet, this was said thus. On account of what was this said?

kāmā bhikkhave veditabbā, kāmānaṃ nidānasambhavo veditabbo, kāmānaṃ vemattatā veditabbā, kāmānaṃ vipāko veditabbo, kāmanirodho veditabbo, kāmanirodhagāminī paṭipadā veditabbāti iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttanti.

10. There are, O bhikkhus, these five cords of sensual pleasure. Which five? Forms cognizable by the eye that are agreeable, lovely, pleasing, endearing, connected with sensual pleasures, provoca-

pañcime bhikkhave kāmaguṇā: cakkhuviṭṭeyyā rūpā iṭṭhā kantāmanāpā piyarūpā kāmūpasaṃhitā rajaniyā. sotaviṭṭeyyā saddāiṭṭhā

tive of lust. Sounds cognizable by the ear that are agreeable, lovely, pleasing, endearing, connected with sensual pleasures, provocative of lust. Aromas cognizable by the nose that are agreeable, lovely, pleasing, endearing, connected with sensual pleasures, provocative of lust. Flavors cognizable by the tongue that are agreeable, lovely, pleasing, endearing, connected with sensual pleasures, provocative of lust. Tangibles cognizable by the body that are agreeable, lovely, pleasing, endearing, connected with sensual pleasures, provocative of lust. These, O bhikkhus, are called the five cords of sensual pleasure.

kantāmanāpā piya saddā kāmupasaṃhitā rajanīyā. ghānaviṭṭeyyā gandhā iṭṭhā kantāmanāpā piya kandhā kāmūpasaṃhitā rajaniyā. jivhāviṭṭeyyā rasā iṭṭhā kantā manāpā piyarasā kāmupasaṃhitā rajaniyā. kāyaviṭṭeyyā phoṭṭhabbā iṭṭhā kantāmanāpā piyarūpā kāmupasaṃhitā rajaniyā. apica kho bhikkhave nete kāmā, kāmaguṇā nāmete ariyassa vinaye vuccanti.

“Lustful motives are sensual pleasures for a man,
the beautiful things in the world are not sensual pleasures;
lustful thoughts are sen-

saṅkapparāgo purisassa kāmo,
nete kāmā yāni citrāni loke;
saṅkapparāgo purisassa kāmo,
tiṭṭhanti citrāni ta-

sual pleasures for a man,
the beautiful things in the world remain as they are,
the wise remove the desire with regard to them."

theva loke,
athettha dhīrā vinayanti chandanti.

11. And what, O bhikkhus, is the source and origin of sensual pleasures? Contact, O bhikkhus, is the source and origin of sensual pleasures.

katamo ca bhikkhave kāmānaṃ nidānasambhavo: phasso bhikkhave kāmānaṃ nidāna sambhavo.

12. And what, O bhikkhus, is the diversity of sensual pleasures? Sensual pleasures in forms, O bhikkhus, is one. Sensual pleasures in sounds is another. Sensual pleasures in aromas is still another. Sensual pleasures in flavors is still another. Sensual pleasures in tangibles is still another. This, O bhikkhus, is called the diversity of sensual pleasures.

katamā ca bhikkhave kāmānaṃ vemattatā: aññho bhikkhave kāmo rūpesu, aññho kāmo saddesu, aññho kāmo gandhesu, aññho kāmo rasesu, aññho kāmo phoṭṭhabbesu. ayaṃ vuccati bhikkhave kāmānaṃ vemattatā.

13. And what, O bhikkhus, is the result of sensual pleasures? While experiencing sensual pleasures, O bhikkhus, one actualizes that very corresponding self-begetting which results in either merit or demerit. This, O bhikkhus, is called the result of sensual pleasures.

katamo ca bhikkhave kāmānaṃ vipāko: yaṃ kho bhikkhave kāmayamāno tajjaṃ tajjaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā, ayaṃ vuccati bhikkhave kāmānaṃ vipāko.

14. And what, O bhikkhus, is the cessation of sensual pleasures? From the cessation of contact, O bhikkhus, there is the cessation of sensual pleasures.

katamo ca bhikkhave kāmanirodho: phassanirodho bhikkhave kāmanirodho.

15. It is just this very noble eightfold path that leads to the cessation of sensual pleasures. That is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi.

ayameva ariyo āṭṭhaṅgiko maggo kāmanirodhagāminī paṭipadā. seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā ājīvo sammāvāyāmo sammāsati sammāsa-

mādhi.

16. When, O bhikkhus, a noble disciple wisely understands sensual pleasures thus, wisely understands the source and origin of sensual pleasures thus, wisely understands the diversity of sensual pleasures thus, wisely understands the results of sensual pleasures thus, wisely understands the cessation of sensual pleasures thus, wisely understands the path leading to the cessation of sensual pleasures thus, he wisely understands this penetrative life of purity to be the cessation of sensual pleasures.

yato ca kho bhikkhave ariyasāvako evaṃ kāme pajānāti, evaṃ kāmānaṃ nidāna sambhavaṃ pajānāti, evaṃ kāmānaṃ vemattataṃ pajānāti, evaṃ kāmānaṃ vipāka pajānāti, evaṃ kāmānaṃ nirodhaṃ[1] pājānāti, evaṃ kāmānaṃ nirodhagāminiṃ[2] paṭipada pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti kāmanirodhaṃ.

17. “Sensual pleasures, O bhikkhus, should be known. The source and origin of sensual pleasures should be known. The diversity of sensual pleasures should be known. The results of sensual pleasures should be known.

kamā bhikkhave veditabbā, kāmānaṃ nidānasambhavo veditabbo, kāmānaṃ vemattatā veditabbā,

[1] nāma nirodhaṃ - machasaṃ.
[2] kāma nirodha gāminīṃ - machasaṃ; kāmānaṃ nirodhagāmiṇi - sīmu.

The cessation of sensual pleasures should be known. The path leading to the cessation of sensual pleasures should be known." That which was said thus, it is on account of this here that it was said.

kāmānaṃ vipāko veditabbo, kāma nirodho veditabbo, kāmanirodhagāminī paṭipadā veditabbāti iti yattaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

18. "Feeling, O bhikkhus, should be known. The source and origin of feeling should be known. The diversity of feeling should be known. The results of feeling should be known. The cessation of feeling should be known. The path leading to the cessation of feeling should be known." Yet, this was said thus. On account of what was this said?

vedanā bhikkhave veditabbā, vedanānaṃ nidānasambhavo veditabbo, vedanānaṃ vemattatā veditabbā, vedanānaṃ vipāko viditebbo, vedanānirodho veditabbo, vedanānirodhagāminī paṭipadā veditabbā'ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ.

19. There are, O bhikkhus, these three feelings. Pleasant feeling, painful feeling, neither painful nor pleasant feeling.

tisso imā bhikkhave vedanā, sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā,

20. And what, O bhikkhus, is the source and origin of feeling? Contact, O bhikkhus, is the source and origin of feeling.

katamo ca bhikkhave vedanānaṃ nidānasambhavo: phasso bhikkhave vedanānaṃ nidānasambhavo.

21. And what, O bhikkhus, is the diversity of feeling? There is, O bhikkhus, sensual pleasant feeling, there is non-sensual pleasant feeling, there is sensual painful feeling, there is non-sensual painful feeling, there is sensual neither painful nor pleasant feeling, there is non-sensual neither painful nor pleasant feeling. This O bhikkhus, is called the diversity of feeling.

katamā ca bhikkhave vedanānaṃ vemattatā: atthi bhikkhave sāmisā sukhā vedanā, atthi nirāmisā sukhā vedanā, atthi sāmisā dukkhā vedanā atthi nirāmisā dukkhā vedanā, atthi sāmisā adukkhamasukhā vedanā, atthi nirāmisā adukkhamasukhā vedanā, ayaṃ vuccati bhikkhave vedanānaṃ vemattatā.

22. And what, O bhikkhus, is the result of feeling? While experiencing feeling, O bhikkhus, one actualizes that very corresponding self-begetting which results in either merit

katamo ca bhikkhave vedanānaṃ vipāko: yaṃ bhikkhave vediyamāno taṭṭaṃ taṭṭaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuñ-

or demerit. This, O bhikkhus, is called the result of feeling.

ñabhāgiyaṃ vā, ayaṃ vuccati bhikkhave vedanānaṃ vipāko.

23. And what, O bhikkhus, is the cessation of feeling? With the cessation of contact, O bhikkhus, there is the cessation of feeling?

katamo ca bhikkhave vedanānirodho. phassanirodho bhikkhave vedanānirodho.

24. It is just this very noble eightfold path that leads to the cessation of feeling. That is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi.

ayameva ariyo aṭṭhaṅgiko maggo vedanā nirodhagāminī paṭipadā. seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā ājīvo sammāvāyāmo sammāsati sammāsamādhi

25. When, O bhikkhus, a noble disciple wisely understands feeling thus, wisely understands the source and origin of feeling thus, wisely understands the diversity of feeling thus, wisely un-

yato ca kho bhikkhave ariyasāvako evaṃ vedanaṃ pajānāti, evaṃ vedanā nidānasambhavaṃ pajānāti, evaṃ vedanānaṃ vemattataṃ

derstands the results of feeling thus, wisely understands the cessation of feeling thus, wisely understands the path leading to the cessation of feeling thus, he wisely understands this penetrative life of purity to be the cessation of feeling.

pajānātiṃ, evaṃ vedanānaṃ vipākaṃ pajānāti, evaṃ vedanānaṃ nirodhaṃ[3] pājānāti, evaṃ vedanānirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti vedanānirodhaṃ.

26. “Feeling, O bhikkhus, should be known. The source and origin of feeling should be known. The diversity of feeling should be known. The results of feeling should be known. The cessation of feeling should be known. The path leading to the cessation of feeling should be known.” That which was said thus, it is on account of this here that it was said.

vedanā bhikkhave veditabbā vedanānaṃ nidānasambhavo veditabbo, vedanānaṃ vemattatā veditabbā, vedanānaṃ vipāko veditabbo vedanānirodho veditabbo, vedanānirodhagāminiṃī paṭipadā veditabbāti iti yantaṃ vuttaṃ, idametaṃ paṭicci vuttaṃ.

27. “Perception, O bhikkhus, should be known. The source and origin of percep-

saññā bhikkhave veditabbāsaññānaṃ

[3] vedanānirodhaṃ - machasaṃ

tion should be known. The diversity of perception should be known. The results of perception should be known. The cessation of perception should be known. The path leading to the cessation of perception should be known." Yet, this was said thus. On account of what was this said?

nidānasambhavo veditabbo, saññānaṃ vemattatā veditabbā, saññānaṃ vipāko veditabbo, saññānirodho veditabbo, saññānirodhagāminī paṭipadā veditabbā'ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ:

28. There are, O bhikkhus, these six perceptions. Perception of forms, perception of sounds, perception of aromas, perception of flavors, perception of tangibles, perception of dhammas.

chayimā bhikkhave saññā: rūpasaññā saddasaññā gandhasaññā rasasaññā phoṭṭhabbasaññā dhammāsaññā.

29. And what, O bhikkhus, is the source and origin of perception? Contact, O bhikkhus, is the source and origin of perception.

katamo ca bhikkhave saññānaṃ nidānasambhavo, phasso bhikkhave saññānaṃ nidānasambhavo.

30. And what, O bhikkhus, is the diversity of perception? Perception of forms, O bhik-

katamā ca bhikkhave saññānaṃ vemattatā: aññā bhikkhave

khus, is one. Perception of sounds is another. Perception of aromas is still another. Perception of flavors is still another. Perception of tangibles is still another. This, O bhikkhus, is called the diversity of perception.

saññā rūpesu, aññā saññā saddesu, aññā saññā gandhesu, aññā saññā rasesu, aññā saññā phoṭṭhabbesu, aññā saññā dhammesu. ayaṃ vuccati bhikkhave saññānaṃ vemattatā.

31. And what, O bhikkhus, is the result of perception? Perception, O bhikkhus, ripens in expression, I say. For whatever one perceives, it is just that, that one expresses: “I was percipient thus.” This, O bhikkhus, is called the results of perception.

katamo ca bhikkhave saññānaṃ vipāko: vohāra cepakkāhaṃ bhikkhave saññaṃ vadāmi. yathā yathā naṃ sañjānāti, tathā tathā voharati evaṃ saṭṭi ahosinti. ayaṃ vuccati bhikkhave saññānaṃ vipāko.

32. And what, O bhikkhus, is the cessation of perception? With the cessation of contact, O bhikkhus, there is the cessation of perception.

katamo ca bhikkhave saññānirodho: phassanirodho bhikkhave saññānirodho.

33. It is just this very no-

ayameva ariyo aṭ-

ble eightfold path that leads to the cessation of perception. That is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi.

ṭhaṅgiko maggo saññānirodhagāminī paṭipadā seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā ājīvo sammāvāyāmo sammāsati sammāsamādhi.

34. When, O bhikkhus, a noble disciple wisely understands perception thus, wisely understands the source and origin of perception thus, wisely understands the diversity of perception thus, wisely understands the results of perception thus, wisely understands the cessation of perception thus, wisely understands the path leading to the cessation of perception thus, he wisely understands this penetrative life of purity to be the cessation of perception.

yato ca ko bhikkhave ariyasāvako evaṃ saññaṃ pajākāti, evaṃ saññānaṃ nidānasambhavaṃ pajānāti, evaṃ saññānaṃ vemattataṃ pajānāti, evaṃ saṭaṭonaṃ vipākaṃ pajānāti, evaṃ saññānīrodhaṃ pajānāti, evaṃ saññānirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti saññānirodhaṃ.

35. “Perception, O bhikkhus, should be known. The source and origin of perception should be known. The diversity of perception should be known. The results of perception should be known. The cessation of perception should be known. The path leading to the cessation of perception should be known.” That which was said thus, it is on account of this here that it was said.

saññā bhikkhave veditabbā, saññānaṃ nidānasambhavo veditabbo, saññānaṃ vemattatā veditabbā, saññānaṃ vipāko veditabbo, saññānirodho veditabbo, saññānirodhagāminī paṭipadā veditabbā'ti. iti yantaṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

36. “Asavas, O bhikkhus, should be known. The source and origin of asavas should be known. The diversity of asavas should be known. The results of asavas should be known. The cessation of asavas should be known. The path leading to the cessation of asavas should be known.” Yet, this was said thus. On account of what was this said?

āsavā bhikkhave veditabbā āsavānaṃ nidānasambhavo veditabbo, āsavānaṃ vemattatā veditabbā, āsavānaṃ vipāko veditabbo, āsavanirodho veditabbo, āsavanirodhagāminī paṭipadā veditabbā'ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ:

tayo me bhikkhave

37. There are, O bhikkhus, these three asavas. The asava of sensual desire, the asava of being, the asava of ignorance.

āsavā: kāmāsavo bhavāsavo avijjāsavo.

38. And what, O bhikkhus, is the source and origin of asavas? Ignorance, O bhikkhus, is the source and origin of asavas.

katamo ca bhikkhave āsavānaṃ nidānasambhavo: avijjā bhikkhave āsavānaṃ nidānasambhavo.

39. And what, O bhikkhus, is the diversity of asavas? There are, O bhikkhus, asavas leading to hell; there are asavas leading to the animal womb; there are asavas leading to the realm of ghosts; there are asavas leading to the world of human beings; there are asavas leading to the deva world. This, O bhikkhus, is called the diversity of asavas.

katamā ca bhikkhave āsavānaṃ vemattatā: atthi bhikkhave āsavā nirayagāminiyā, atthi bhikkhave āsavā tiracchānayonigāminiyā, atthi bhikkhave[4] āsavā pettivisayagāminiyā, atthi bhikkhave āsavā manussalokagāminiyā, atthi bhikkhave āsavā devalokagāminiyā, ayaṃ vuccati bhikkhave āsavānaṃ vemattatā.

[4] bhikkhave marammapotthake natthi

40. And what, O bhikkhus, is the result of asavas? One entrenched in ignorance, O bhikkhus, actualizes that very corresponding self-begetting which results in either merit or demerit. This, O bhikkhus, is called the result of asavas.

katamo ca bhikkhave āsavānaṃ vipāko: yaṃ kho bhikkhave avijjāgato tajjaṃ tajjaṃ attabhāvaṃ abhinibbatteti puñ-ñabhāgiyaṃ vā apuñ-ñabhāgiyaṃ vā, ayaṃ vuccati bhikkhave āsavānaṃ vipāko.

41. And what, O bhikkhus, is the cessation of asavas? With the cessation of ignorance, O bhikkhus, there is the cessation of asavas.

katamo ca bhikkhave āsavanirodho. avijjā-nirodho bhikkhave āsavanirodho.

42. It is just this very noble eightfold path that leads to the cessation of asavas. That is: right view, right thought, right speech, right action, right livelihood, right ef-fort, right mindfulness, right samadhi.

ayameva ariyo aṭ-ṭhaṅgiko maggo āsa-vanirodhagāmini pa-ṭipadā. seyyathīdaṃ: sammādiṭṭhi sam-māsaṅkappo sam-māvācā sammākam-manto sammā ājīvo sammāvāyāmo sam-māsati sammāsamā-dhi

43. When, O bhikkhus, a noble disciple wisely understands asavas thus, wisely understands the source and origin of asavas thus, wisely understands the diversity of asavas thus, wisely understands the results of asavas thus, wisely understands the cessation of asavas thus, wisely understands the path leading to the cessation of asavas thus, he wisely understands this penetrative life of purity to be the cessation of asavas.

yato ca kho bhikkhave ariyasāvako evaṃ āsave pajānāti, evaṃ āsavanidānasambhavaṃ[5] pajānāti, evaṃ āsavānaṃ vemattataṃ pajānāti, evaṃ āsavānaṃ vipākaṃ pajānāti, evaṃ āsavanirodhaṃ pajānāti, evaṃ āsavanirodhagāminiṃ[6] paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti āsavanirodhaṃ.

44. “Asavas, O bhikkhus, should be known. The source and origin of asavas should be known. The diversity of asavas should be known. The results of asavas should be known. The cessation of asavas should be known. The path leading to the cessation of asavas should be known.” That which was said thus, it

āsavā bhikkhave veditabbā āsavānaṃ nidānasambhavo veditabbo, āsavānaṃ vemattatā veditabbā, āsavānaṃ vipāko veditabbo āsavanirodho veditabbo, āsa-

[5] āsavānaṃ nidānasambhavaṃ - machasaṃ
[6] āsavānaṃ nirodhagāminiṃ - machasaṃ

is on account of this here that it was said.

vanirodhagāminī paṭipadā veditabbāti iti yantaṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

45. “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 nidānasambhavo veditabbo, kammānaṃ vemattatā veditabbā, kammānaṃ vipāko veditabbo, kammanirodho veditabbo, kammanirodhagāminī paṭipadā veditabbā'ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ:

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

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

47. And what, O bhikkhus, is the source and origin of

katamo ca bhikkhave kammānaṃ nidānasambhavo: phasso

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

bhikkhave kammānaṃ nidānambhavo.

48. 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 tiracchānayonivedanīyā, atthi kammaṃ pettivisayavedanīyaṃ, atthi kammaṃ manussalokavedanīyaṃ, atthi kammaṃ devalokavedanīyaṃ. ayaṃ vuccati bhikkhave kammānaṃ vemattatā.

49. 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

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

kamma.

vipāko.

50. And what, O bhikkhus, is the cessation of kamma: With the cessation of contact, O bhikkhus, there is the cessation of kamma.

katamo ca bhikkhave kammanirodho: phassanirodho bhikkhave kammanirodho.

51. 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 kammanirodhagāmini paṭipadā. seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā ājīvo sammāvāyāmo sammāsati sammāsamādhi.

52. 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

yato ca kho bhikkhave ariyasāvako evaṃ kammaṃ pajānāti, evaṃ kammāna nidānasambhavaṃ pajānāti, evaṃ kammānaṃ vemattataṃ pajānāti, evaṃ kammānaṃ vipākaṃ pa-

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.

jānāti, evaṃ kammanirodhaṃ pajānāti, evaṃ kammanirodhagāmini paṭipadaṃ pajānāti. so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti kammanirodhaṃ.

53. "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, idametaṃ paṭicca vuttaṃ.

54. "Suffering, O bhikkhus, should be known. The source and origin of suffering should be known. The diversity of

dukkhaṃ bhikkhave veditabbaṃ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemat-

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?

tatā veditabbā, dukkhassa vipāko veditabbo, dukkhassa nirodho[7] veditabbo, dukkhassa nirodhagāminī[8] paṭipadā veditabbā'ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ

55. 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 appropriable khandhas are suffering.

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

56. 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:

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[7] dukkhanirodho - machasaṃ.
[8] dukkhanirodhagāmini - machasaṃ.

57. 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 dandhavirāgī [9] atthi khippavirāgī. ayaṃ vuccati bhikkhave dukkhassa vemattatā.

58. 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

katamo ca bhikkhave dukkhassa vipāko: idha bhikkhave ekacco yena dukkhena abhibhūto pariyādinnacitto socati, kilamati, paridecati, urattāḷiṃ kandati, sammohaṃāpajjati. yena vā pana dukkhena abhibhūto pariyādinna citto bahiddhā pariyeṭṭhiṃ ājjati ko ekapadaṃ dipadaṃ pajānāti imassa dukkhassa nirodhāyā'ti. sammohavepakkaṃ

[9] dandhavirāgaṃ - katthaci.

a search, I say.

vāhaṃ bhikve dukkhaṃ vadāmi pariyeṭṭhivepakkaṃ vā.

59. And what, O bhikkhus, is the cessation of suffering: With the cessation of thirsting, O bhikkhus, there is the cessation of suffering.

katamo ca bhikkhave dukkhanirodho: taṇhānirodho bhikkhave dukkhanirodho.

60. 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 dukkhanirodhagāminī paṭipadā. seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā ājīvo sammāvāyāmo sammāsati sammāsamādhi.

61. 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

yato ca kho bhikkhave ariyasāvako evaṃ dukkhaṃ pajānāti, evaṃ dukkhassa nidāna sambhavaṃ pajānāti, evaṃ dukkhassa ve-

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.

mattataṃ pajānāti, evaṃ dukkhassa vipākaṃ pajānāti, evaṃ dukkhanirodhaṃ pajānāti, evaṃ dukkhanirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti dukkhanirodhaṃ.

62. "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, idametaṃ paṭicca vuttaṃ.

63. "This, O bhikkhus, is the Dhamma exposition in its

ayaṃ so kho bhikkhave nibbedhikapariyāyo dhammapari-

penetrative unfolding.”

yāyoti.