0.0.1 Kamma

kammasuttaṃ

1. “O bhikkhus, I will teach you new and old kamma, the cessation of kamma, and the path leading to the cessation of kamma. Listen to that and do mind it well, I will speak.”

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

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.

katamañca bhikkhave purāṇaṃ kammaṃ? cakkhuṃ bhikkhave purāṇaṃ kammaṃ abhisaṅkhataṃ abhisañcetayitaṃ vedanīyaṃ daṭṭhabbaṃ. sotaṃ purāṇaṃ kammaṃ abhisaṅkhataṃ abhisañcetayitaṃ vedanīyaṃ daṭṭhabbaṃ. ghānaṃ purāṇaṃ kammaṃ abhisaṅkhataṃ abhisañcetayitaṃ vedanīyaṃ daṭṭhabbaṃ. jivhā purāṇaṃ kammaṃ abhisaṅkhatā abhisañcetayitaṃ vedanīyaṃ daṭṭhabbā. kāyo purāṇaṃ kammaṃ abhisaṅkhato abhisañcetayitaṃ vedanīyaṃ daṭṭhabbo. mano purāṇaṃ kammaṃ abhisaṅkhato abhisañcetayitaṃ vedanīyaṃ daṭṭhabbo. idaṃ vuccati bhikkhave, purāṇaṃ kammaṃ.

3. And what, O bhikkhus, is new kamma? O bhikkhus, whatever action is done by body, speech, or mind in the present [life]. 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[1] nirodhā vimuttiṃ phusati. ayaṃ vuccati bhikkhave, 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. seyyathīdaṃ: 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 path leading to the cessation of kamma. Whatever should be done, O bhikkhus, by a teacher for his disciples, desiring their welfare, having sympathy 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."

[1] kāyakammaṃ vācākammaṃ manokammaṃ - sīmu, sī.

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[2]. etāni bhikkhave rukkhamūlāni, etāni suññāgārāni, jhāyatha bhikkhave, mā pamādattha, mā pacchā vippaṭisārino ahuvattha, ayaṃ vo amhākaṃ anusāsanīti.

[2]kataṃ kho mayā - syā.