

# Kamma



**BuddhaDust Publications**  
**Los Altos**  
**2022**

## **Buddha Dust**

**Bits and scraps, crumbs, fine  
Particles that drift down to  
Walkers of The Walk.  
Then: Thanks for that, Far-Seer!  
Great 'Getter-of-the-Get'n!**

# **Kamma**

**American English Translations  
and The Pali**

**Translated from the Pali by  
Michael Mawson Olds**

**BuddhaDust Publications  
Los Altos  
2022**



# No Copyright

The Pali is adapted from the digital version of the Sri Lanka Buddha Jayanti Tripitaka Series  
and proofed against the Pali Text Society Editions.

*Namo tassa bhagavato arahato sammā sambuddhassa*

In the name of The Lucky Man,  
Aristocrat, Consummately Self-Awakened One

For my Mother and Father,  
in gratitude for giving me this life.

To the Bhikkhus Sāriputta, Mahā Moggallān and Ānanda,  
and all those unnamed Bhikkhus  
that carried the Dhamma in mind before it was written down.

To my book-learn'n teachers  
H.C. Warren, *Buddhism in Translations*,  
The Pali Text Society translators  
T.W. and C.A.F. Rhys Davids, F.L. Woodward,  
E.M. Hare, I.B. Horner,  
and all those too little-sung heros  
that laid the foundations of these Dhamma resources:  
Lord Robert Chalmers, Robert Cæsar Childers, Rupert Gethin, E. Hardy,  
Peter Jackson, M. Léon Feer, Reverend Richard Morris, K.R. Norman,  
William Pruitt, William Stede, V. Trenckner, and A.K. Warder.

To the translators:  
Bhikkhu Bodhi, Bhikkhu Ñāṇamoli, Bhikkhu Thannissaro, Sister  
Upalavanna, Maurice Walshe.

To the face-to-face teachers:  
Ven. Jinamurti,  
Ven. Mew Fung Chen,  
Ven. M. Puṇṇaji  
And to all those others,  
too numerous to mention  
that added to my understanding in small and large ways,  
but among them especially must be mentioned  
that of Carlos Castaneda.

# Contents

## Preface

## Translations

### I. The Succinct Analysis of Kamma

Setting	1
What Results In Superiority And Inferiority?	2
Short and Long Life	5
Few and Many Illnesses	7
Uglyness and Beauty	9
Lack of, and Getting Appreciation	11
Poverty and Wealth	13
Low and High Birth	15
Foolishness and Wisdom	17
Summary	19

### II. The Great Analysis of Kamma

Setting	1
What Potali Thinks He Has Heard	3
Samiddhi's Response	4
Potali's Question/Samiddhi's Answer	6
Samiddhi Relates The Conversation to Ānanda and Ānanda relates what was said to Bhagava	9
The Buddha Responds	12
Udāyi's Interruption	14
The Buddha's Understanding of Potali's Question	16
The Buddha's Answer to Potali's Question	17
Intending to cause sensations of pain, one receives back sensations of pain;	

intending to cause sensations of pleasure, one receives back sensations of pleasure;  
intending to cause sensations of neither-pain-nor-pleasure one receives back sensations of  
neither-pain-nor-pleasure.

**The Great Analysis of Kamma 20**

The four types of events that are observed.

**The Doer of a Bad Deed arises in Hell 24**

**The Doer of a Bad Deed Arises in Heaven 25**

**One Who Abstains from Bad Deeds Arises in Heaven 26**

**One Who Abstains from Bad Deeds Arises in Hell 27**

**The Observer and His Opinion When He Sees: The Doer of a Bad Deed  
Arising in Hell 28**

**The Observer and His Opinion When He Sees: The Doer of a Bad Deed  
Arising in Heaven. 30**

**The Observer and His Opinion When He Sees: One Who Abstains from Bad  
Deeds Arising in Heaven. 33**

**The Observer and His Opinion When He Sees: One Who Abstains from Bad  
Deeds Arising in Hell. 34**

**The Buddha Breaks Down the Case of The Observer and His Opinion When  
He Sees: The Doer of a Bad Deed Arising in Hell. 35**

**The Buddha Breaks Down the Case of The Observer and His Opinion When  
He Sees: The Doer of a Bad Deed Arising in Heaven. 36**

**The Buddha Breaks Down the Case of The Observer and His Opinion When  
He Sees: One Who Abstains from Bad Deeds Arising in Heaven. 37**

**The Buddha Breaks Down the Case of The Observer and His Opinion When  
He Sees: One Who Abstains from Bad Deeds Arising in Hell. 38**

**The Buddha Explains What Happened When The Doer of a Bad Deed Was  
Seen Arising in Hell. 39**

**The Buddha Explains What Happened When The Doer of a Bad Deed Was  
Seen Arising in Heaven. 40**

**The Buddha Explains What Happened When One Who Abstains from Bad  
Deeds Was Seen Arising in Heaven. 41**

**The Buddha Explains What Happened When One Who Abstains from Bad  
Deeds Was Seen Arising in Hell. 42**

**Short Summary. 43**

### **III. Salt-Crystal**

#### **The Statement 1**

The return on what one does takes the form of the *sensation* one intends with the act; it does not necessarily take the shape of the act.

If such were not the case, there could be no escape from kamma.

#### **The Salt Crystal Simile 2**

Who does a thing which takes him to Hell and who does the same sort of thing which does not.

#### **The Money-Thief Simile 3**

#### **Who the Sheep-Butcher Is Able to Punish Simile 4**

#### **Recapitulation 1: 5**

Who does a thing which takes him to Hell and who does the same sort of thing which does not.

#### **Recapitulation 2: The Statement 6**

The return on what one does takes the form of the *sensation* one intends with the act; it does not necessarily take the shape of the act.

If such were not the case, there could be no escape from kamma.

### **IV. Drawing from Experience**

#### **The Statement 1**

#### **Becoming an Expert on Desire 3**

#### **Becoming an Expert on Sensation 4**

#### **Becoming an Expert on Perception 5**

#### **Becoming an Expert on the Corrupting Influences 6**

#### **Becoming an Expert on Kamma 7**

##### **Intention is Kamma 7.1**

##### **From What Does Kamma Spring? 7.2**

##### **What is Kamma's Variety? 7.3**

##### **What is Kamma's Outcome? 7.4**

##### **What is Kamma's Ending? 7.5**

##### **What is the Way to Walk to Kamma's Ending? 7.6**

#### **Becoming an Expert on Pain 8**

### **V. This Kamma-Born Body**

#### **The Statement 2**



Intentional kamma, without being understood, will not bring an end to becoming, nor will it end pain.

**The 3 Types of Low Kamma 3**  
Of Body, Speech and Mind

**Bodily Low Kamma in Detail 4**

**Verbal Low Kamma in Detail 5**

**Mental Low Kamma in Detail 6**

**The Simile 8**

**The 3 Types of Consummate Kamma 10**  
Of Body, Speech and Mind

**Bodily Consummate Kamma in Detail 11**

**Verbal Consummate Kamma in Detail 12**

**Mental Consummate Kamma in Detail 13**

**The Simile 15**

**The Heart of Friendliness 17**

**What He Knows from This Practice 1: 19**

Whatever measurable Kamma is done at this time will be burnt off this way.

**What He Knows from This Practice 2: 2**

Whatever bad acts were done before, all must be understood here for them not to come to development subsequently.

**The Heart of Sympathy 25**

**The Heart of Empathy 26**

**The Detached Heart 27**

## **VI. Gift Analysis**

**Location and Occasion 1**

**Mahā-Pajāpatī Gotamī's Gift and the Buddha's Suggestion 2**

**Ānanda's Description of Mahā-Pajāpatī Gotamī's Benefits to the Buddha 3**

**Ānanda's Description of the Buddha's Benefits to Mahā-Pajāpatī Gotamī 4**

**The Buddha's Response to Ānanda 5**

**The Fourteen Ways to Give to an Individual 6**

**The Expected Results 7**

**The Seven Ways to Give to the Saṅgha 8**

**Giving to a Saṅgha Where the Residents Have Become Corrupt, and the Results to be Expected 9**

**The Purification of Gifts 10**

## **Epilogue**

From Majjhima Nikaya, Sutta 4, Bhayabherava Suttaṃ, Fear and Terror.

## **Pāḷi**

Sections as per the above for the translations are numbered and linked back and forth to the Pāḷi.

**I. Cūḷa Kamma-Vibhaṅga Suttaṃ**

**II. Mahā Kamma-Vibhaṅga Suttaṃ**

**III. Loṇaka-Phala Suttaṃ**

**IV. Nibbedhika Suttaṃ**

**V. Kara-Ja-Kāya Suttaṃ**

**VI. Dakkhiṇa-Vibhaṅg Suttaṃ**

**Pali for the Epilogue**

from Majjhima Nikaya, Sutta 4, Bhayabherava Suttaṃ

# Preface

**First let's make sure we are all talking about the same thing:**

**Understanding the Distinctions between Kamma, Ethics, Morality, the Rules of the Saṅgha, and the Behavior Required of One Seeking Awakening**

**This is how it breaks down:**

**Kamma (aka: karma):**

**Kamma is like a law of physics. There are varying views concerning the mechanism of action of that law, but that it is a law independent of views of how it works is the idea. In the doctrine of Gotama kamma is a two-sided matter: the intentional doing of a deed by body, word, or wish, and the consequence. The factors that influence the outcome are the intent, the deed, and the recipient of the deed.**

**Intent is intent to harm, intent to cause pleasure, or intent to end kamma.**

**The deed is the form: by body, speech, or will**

**The effect of the recipient is in proportion to the degree of his detachment from the world.**

**The most potent aspect of the deed is the mental.**

**The consequences of a deed are not one-for-one, but are enormously magnified. To understand this imagine the way a rock tossed into a pond acts on every single drop of water in the pond. Every single drop of water that is acted upon reacts causing a rebound of energy which itself acts on every single drop of water ... and so forth. Now imagine this happening in a sphere and expand that sphere to the entire universe. And of course, as per usual, place yourself at the center of that universe.**

**The way in which the recipient of a deed can be understood to influence the consequences of the deed through his degree of detachment can be understood by imagining the way two individuals react to a hurtful word. The one who is attached responds with anger. In effect he has absorbed the greater bulk of the energy of the harmful deed and responds with the majority of the reactive force. The man who is detached stands aside, as it were, and the energy passes on to the greater universe. A 'bad' deed done to an attached man will be seen to have a lesser result than one done to a detached man and will occur differently with regard to time; a good deed**

**will have a greater consequence done to a detached man.**

**The magnitude of the repercussion and it's timing is also influenced by the doer of the deed and the nature of the deed.**

**Escape from kamma is possible because kamma reaches only as far as that which has become: that is, that arises as a consequence of the conjunction of individualized consciousness with named shapes.**

**Those that argue that science will never accept the laws of kamma should think about quantum physics and the idea that things become only when there is an observer.**

### **Ethics:**

**Ethics are rules for behavior that evolve from points of view concerning the nature of existence and kamma. For example the ethics of a person whose view is that there is no self will be different than the ethics of one who believes that there is an essential, everlasting soul. The ethics of a person who believes that what happens to one returns to one in exactly the same form as one has acted on another is different than the ethics of one who believes that the form and magnitude of the rebounding consequences of a deed is in accordance with the intent, the nature of the deed, and the detachment of the recipient of the deed.**

**Ethics are rules made up by man and can be misconceived.**

**In the doctrine of Gotama as found in the Suttas, ethics, the behavior required for awakening, and the rules for the bhikkhus all derive from the view of kamma put forth there, that is: that the form and magnitude of the rebounding consequences of a deed is in accordance with the intent, the nature of the deed, and the detachment of the recipient of the deed.**

### **Morality:**

**Morality is different from both ethics and Kamma. The term 'Moral' is from the word 'Moralis' custom, > mores, norms or what is normal > manners. Morality is an evolving set of rules and attitudes based on what is considered normal good behavior.**

**The problem with morality is it's baseless claim to the defining of 'right and wrong'. Essentially we can trace most of the problems in the world to reliance on morality.**

### **Rules for Members of the Order**

The rules imposed on the members of the Saṅgha are independent of, but consistent with the Ethics that derive from Gotama's view of kamma and the behavior required of one seeking Awakening. Additionally however they may also include rules intended to appease the views on ethics and morality of the lay population. Such a rule, however, will not be inconsistent with kamma or the ethics derived from Gotama's view of kamma.

Originally there were no rules. As the order grew in size rules were imposed according to a set of criteria:

For the well-being of the Saṅgha,  
for the comfort of the Saṅgha,  
for the control of evil-minded men,  
for the comfort of good beggars,  
for restraint with regard to the corruptions of this seen thing,  
for repelling the corruptions arising with regard to the hereafter,  
for clarification of the unclear,  
for making the clear more so,  
for establishing the Good Word,  
for setting up discipline.

The important thing to keep in mind is that the rules were imposed on bhikkhus only, not on the lay population, and the only punishment in terms of the rules themselves was forfeiture of a thing gained, or some degree of lessening of the beggars standing in the order ... right down to expulsion. There would be kammic repercussions and punishments by the king for some of the offenses, but that was not the business of the rules.

The rules for the order can be likened to the laws of a state. Laws are created to regulate good standing within the state, but their 'goodness' is in relation to the ethics and wisdom of those who make up the laws.

### Behavior required for Awakening

The behavior required of one seeking enlightenment is different from the goal of creating good kamma, the following of ethics derived from kamma, morality, or the rules of the order. It derives from the goal of Gotama's system, which is the escape from kamma.

The rules derive from *Sammā Ditthi*, Consummate View, or the point of view that experience as an individual follows upon identification with the actions of the individual intending to create experience of existence and

that such experience is mistaken and painful and that to avoid the mistake and the pain identification with such actions must be avoided. That is:

**This is Pain**

**This pain arises from Wanting**

**To end this Pain, end the Wanting**

**This is the way: Consummate View, Consummate Principles,  
Consummate Talk, Consummate Works, Consummate Lifestyle,  
Consummate Self-control, Consummate Mind, Consummate  
Serenity, Consummate Vision and Consummate Detachment**

Avoiding identification with the intent to create experience is accomplished by not identifying with the actor or the action and behavior characterized as 'intentional not-doing' — The abstention, when occasion presents itself, from acting with identification intending to produce a result other than ending.

For example: *Sammā Vaca*, Consummate Speech consists in *abstention* from intentionally saying what is not true, or from hurtful or useless speech. Consummate Works and the other dimensions of the 'Way' are similar 'not-doings' or abandoning or letting go of or ending of 'doings'.

That's it. Here we are talking about Kamma and the escape from kamma. We are not talking about ethics, morality or the rules of the order or the law.

## §

The important things to know about kamma are:

1. *Kamma* is not a matter of 'an eye for an eye', but is greatly expanded according to the detachment of the actor, the aid to detachment of the deed and the detachment of the recipient.
2. The consequence of kamma accords with the intent with which it was created in terms of sensation. It is not the form which dictates the result.
3. The escape from kamma is found in the understanding of the consequences. Understanding here is not just a matter of intellectual knowledge, it is a matter of knowing through experience. Under-standing. To know that which underlies, stands under the intellectual knowledge.

Note that Udāyi's interruption is included to show that while Samiddhi's answer to Potali's son is not wrong in ultimate terms in that the eventual outcome as seen by Buddhists is that as a consequence of the attachment involved, even pleasant consequences of action come to an end bringing

**Pain, what was needed, as indicated by the way the question was asked, was to point out this more expanded way of seeing things to the Wanderer so as to make the *Dhamma* more palatable to him**

**Some terms used that one should note:**

**"Re-knowing-knowlege" is the literal translation of "*viññāṇa*" which could also be translated "re-knowing-knowing-knowlege" which I believe means the same thing. The usual translation is "consciousness". This I believe has caused us a lot of problems in that it means a specific thing in English, where I now think that what is intended is more general ... So that it has multiple applications, and is also suitable for describing the freed state. We could possibly use "consciousness" for the current state, and re-knowing-knowledge for the freed state.**

**"Mind" is "*Sati*", and is used in all the different ways "mind" is used in English: to think, remember, intend and having had enough. The observing of body, the senses, the heart and the Dhamma, ardent, self-knowing, satisfied, having risen above grief and lamentation.**

**"Detachment" (*upekkha*) is usually translated "equanimity" which is not correct. This is a term which needs to encompass equanimity with regard to the world, but also needs to point to the state of having abandoned the world. Equanimity requires a relationship, a balance between two things, *upekkha* must also accommodate the state where there is no relationship to things.**

**Serenity is *Samādhi*. The state of being above it all.**

Majjhima Nikāya  
3. Upari Paṇṇāsa  
4. Vibhaṅga Vagga

Sutta 135

Cūḷa Kamma-Vibhaṅga Suttam

## The Succinct Analysis of Kamma

---

**I Hear Tell:**

[1.] Once Upon a Time the Lucky Man,  
Sāvatti town,  
Jeta Grove,  
Anāthapiṇḍika's Park  
came-a revisiting.

[2.] There then the youth Subha, Todeyya's Son,  
drew near The Lucky Man.

Having drawn near Bhagava,  
he exchanged friendly greetings with him.

Having made friendly greetings,  
having exchanged polite talk,  
he took a seat to one side.

Seated to one side then,  
the youth Subha, Todeyya's son,  
said this to Bhagava:

[3.] [1.1-2] "Good Gotama, what is  
the driving force,  
what results in  
that which is human,  
(minding only that which is human life),  
being seen as inferior or superior?"

[2.1-2] For seen good Gotama  
are short-lived humans,  
seen are those long-lived;



**[2.3-4] Seen are those much-oppressed,  
seen are those little-oppressed;**

**[2.5-6] Seen are those painfully-cast,  
seen are those cast-cast-off;**

**[2.7-8] Seen are those little-appreciated,  
seen are those much-appreciated;**

**[2.9-10] Seen are those of little-wealth,  
seen are those of great-wealth;**

**[2.11-12] Seen are those of low clan,  
seen are those of high clan;**

**[2.13-14] Seen are those of weak wisdom,  
seen are those possessed of wisdom.**

**"Good Gotama, what is  
the driving force,  
what results in  
that which is human,  
(minding only that which is human life),  
being seen as inferior or superior?"**

**[4.] [1.1-2] "Kamma is one's own, youth,  
beings are kamma-heirs,  
kamma-wombed,  
kamma-descended,  
kamma-judged.**

**It is kamma that divides beings,  
that is,  
into inferior and superior."**

**"As to this, then, Good Gotama,  
that was spoken succinctly,  
I have not fully gained the expanded analysis,  
fully gained understanding.**

**Well for me if Gotama  
were to develop that Dhamma he taught.**

**Whatever the good Gotama taught succinctly,  
I would fully gain the expanded analysis,  
fully gain understanding."**

**"Then listen well, youth,  
pay attention,**

**I will speak!"**

**Then, saying "Even so!"  
the happy youth Todeyya's Son  
responded to Bhagava.**

**[5.] [2.1] "Here, youth,  
either man or woman  
takes the life of breathing things,  
is cruel,  
bloody-handed,  
intent on injuring and killing,  
without mercy to any breathing thing.**

**Because of Kamma like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
woeful ways,  
painful,  
ruinationous,  
Niriaya Hell.**

**If at the body breaking up at death  
there is not re-arising in  
woeful ways,  
painful,  
ruinationous,  
Niriaya Hell,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is of short life-span.**

**This is the way to a short life-span, youth:  
that is to say:  
taking the life of breathing things,  
being cruel,  
bloody-handed,  
intent on injuring and killing,  
without mercy to any breathing thing.**

**[6.] [2.2] Here further, youth,  
either man or woman**

**has let go of slaughtering living beings,  
shrinks from slaughtering living beings,  
set-down cruelty,  
set-down bloody-handedness,  
intention to injure and kill,  
one who lives merciful toward all living beings.**

**Because of Kamma like that,  
thus fully developed  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
some heaven world.**

**If at the body breaking up at death  
there is not re-arising in  
some heaven world  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is of long life-span.**

**This is the way to a long life-span, youth,  
that is to say:  
letting go of slaughtering living beings,  
shrinking from slaughtering living beings,  
set-down cruelty,  
set-down bloody-handedness  
intention to injure and kill,  
one who lives merciful toward all living beings.**

**[7.] [2.3] Here, youth,  
either man or woman  
harasses living creatures  
with hand  
or stone  
or stick  
or sword.**

**Because of Kamma like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in**

**woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.**

**If at the body breaking up at death  
there is not re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he has many illnesses.**

**This is the way to having many illnesses, youth:  
that is to say:  
harassing living creatures  
with hand  
or stone  
or stick  
or sword.**

**[8.] [2.4] Here further, youth,  
either man or woman  
has let go of harassing living creatures  
with hand  
or stone  
or stick  
or sword.**

**Because of Kamma like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
some heaven world.**

**If at the body breaking up at death  
there is not re-arising in  
some heaven world,  
arriving at the human state,  
whithersoever whithersoever,**

**in the resultant re-birth,  
he has few illnesses.**

**This is the way to having few illnesses, youth:  
that is to say:  
not harassing living creatures  
with hand  
or stone  
or stick  
or sword.**

**[9.] [2.5] Here, youth,  
either man or woman  
is wrathful,  
easily irritated;  
even with little things said by equals  
is bad tempered,  
agitated,  
contrary and,  
a back-talker;  
is angry  
hateful  
and resentful  
and shows it.**

**Because of Kamma like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.**

**If at the body breaking up at death  
there is not re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell,  
arriving at the human state,  
whithersoever whithersoever,**

**in the resultant re-birth,  
he is ugly.**

**This is the way to being ugly, youth:  
that is to say:  
being wrathful,  
easily irritated;  
even with little things said by equals  
being bad tempered,  
agitated,  
contrary and,  
a back-talker;  
being angry  
hateful  
and resentful  
and showing it.**

**[10.] [2.6] Here further, youth,  
either man or woman  
has let go of wrath,  
is not easily irritated;  
even with big things said by equals  
is not bad tempered,  
agitated,  
contrary or,  
a back-talker;  
is not angry  
hateful  
or resentful  
or show it.**

**Because of Kamma like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
some heaven world.**

**If at the body breaking up at death  
there is not re-arising in  
some heaven world,  
arriving at the human state,  
whithersoever whithersoever,**

**in the resultant re-birth,  
he is good looking.**

**This is the way to being good looking, youth:  
that is to say:**

**letting go of wrath,  
not being easily irritated;  
even with big things said by equals  
not being bad tempered,  
agitated,  
contrary or,  
a back-talker;  
not being angry  
hateful  
or resentful  
or showing it.**

**[11.] [2.7] Here, youth,  
either man or woman  
is envious,  
shows envy  
at the reverence,  
weighty seriousness,  
honor,  
respect,  
devotion,  
gained by others.**

**Because of Kamma like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.**

**If at the body breaking up at death  
there is not re-arising in  
woeful ways,  
painful,  
ruinacious,**

**Niriaya Hell,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is under appreciated.**

**This is the way to being under appreciated, youth:  
that is to say:  
being envious,  
showing envy  
at the reverence,  
weighty seriousness,  
honor,  
respect,  
devotion,  
gained by others.**

**[12.] [2.8] Here further, youth,  
either man or woman  
has let go of envy,  
does not show envy  
at the reverence,  
weighty seriousness,  
honor,  
respect,  
devotion,  
gained by others.**

**Because of Kamma like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
some heaven world.**

**If at the body breaking up at death  
there is not re-arising in  
some heaven world,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is much appreciated.**

**This is the way to being much appreciated, youth:**



**that is to say:  
not being envious,  
not showing envy  
at the reverence,  
weighty seriousness,  
honor,  
respect,  
devotion,  
gained by others.**

**[13.] [2.9] Here, youth,  
either man or woman  
is not a giver,  
of food,  
drink,  
clothing,  
vehicles,  
garlands, perfumes, and ointments,  
decent-well-lit habitation,  
to shaman or brahmin.**

**Because of Kamma like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.**

**If at the body breaking up at death  
there is not re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is of little wealth.**

**This is the way to being of little wealth, youth:**

that is to say:  
not being a giver,  
of food,  
drink,  
clothing,  
vehicles,  
garlands, perfumes, and ointments,  
decent-well-lit habitation,  
to shaman or brahmin.

[14.] [2.10] Here further, youth,  
either man or woman  
is a giver,  
of food,  
drink,  
clothing,  
vehicles,  
garlands, perfumes, and ointments,  
decent-well-lit habitation,  
to shaman or brahmin.

Because of Kamma like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
some heaven world.

If at the body breaking up at death  
there is not re-arising in  
some heaven world,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is of great wealth.

This is the way to being of great wealth, youth:  
that is to say:  
being a giver,  
of food,  
drink,  
clothing,  
vehicles,

**garlands, perfumes, and ointments,  
decent-well-lit habitation,  
to shaman or brahmin.**

**[15.] [2.11] Here, youth,  
either man or woman  
is hard,  
gone-mental;  
does not greet  
those that should be greeted,  
does not rise up from his seat  
for those that should be risen up for,  
does not give his seat  
to one who deserves a seat,  
does not make way  
for one who should be differed to,  
does not respect  
those who should be respected,  
does not treat as weighty,  
that which should be treated as weighty,  
does not honor  
that which should be honored,  
does not give attention  
to that which should be given attention.**

**Because of Kamma like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.**

**If at the body breaking up at death  
there is not re-arising in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell,  
arriving at the human state,**

**whithersoever whithersoever,  
in the resultant re-birth,  
he is of a low clan.**

**This is the way to being of a low clan, youth:  
that is to say:  
being hard,  
having gone-mental;  
not greeting  
those that should be greeted,  
not rising up from the seat  
for those that should be risen up for,  
not giving his seat  
to one who deserves a seat,  
not making way  
for one who should be differed to,  
not respecting  
those who should be respected,  
not treating as weighty,  
that which should be treated as weighty,  
not honoring  
that which should be honored,  
not giving attention  
to that which should be given attention.**

**[16.] [2.12] Here further, youth,  
either man or woman  
is not hard,  
has not gone-mental;  
does greet  
those that should be greeted,  
does rise up from his seat  
for those that should be risen up for,  
does give his seat  
to one who deserves a seat,  
does make way  
for one who should be differed to,  
does respect  
those who should be respected,  
does treat as weighty,  
that which should be treated as weighty,  
does honor**

that which should be honored,  
does give attention  
to that which should be given attention.

Because of Kamma like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
some heaven world.

If at the body breaking up at death  
there is not re-arising in  
some heaven world,  
arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is of high clan.

**This is the way to being of high clan, youth:**

that is to say:  
not being hard,  
not having gone-mental;  
greeting  
those that should be greeted,  
rising up from his seat  
for those that should be risen up for,  
giving his seat  
to one who deserves a seat,  
making way  
for one who should be differed to,  
respecting  
those who should be respected,  
treating as weighty,  
that which should be treated as weighty,  
honoring  
that which should be honored,  
giving attention  
to that which should be given attention.

[17.] [2.13] **Here, youth,**  
**either man or woman**  
**who, having come into the presence of a shaman or brahman,**

**does not ask:**

**'What, bhante, is skillful?**

**What is unskillful?**

**What is blameworthy?**

**What blameless?**

**How should one practice?**

**What should one not practice?**

**If I do what,**

**will it be for many a day**

**for my pain and sorrow?**

**Or if I do what,**

**will it be for many a day**

**for my good and happiness?'**

**Because of Kamma like that,**

**thus fully developed,**

**thus undertaken,**

**at the body breaking up at death**

**there is re-arising in**

**woeful ways,**

**painful,**

**ruinationous,**

**Niriaya Hell.**

**If at the body breaking up at death**

**there is not re-arising in**

**woeful ways,**

**painful,**

**ruinationous,**

**Niriaya Hell,**

**arriving at the human state,**

**whithersoever whithersoever,**

**in the resultant re-birth,**

**he is of weak wisdom.**

**This is the way to being of weak wisdom, youth:**

**that is to say:**

**having come into the presence of a shaman or brahman,**

**not asking:**

**'What, bhante, is skillful?**

**What is unskillful?**

**What is blameworthy?**

**What blameless?**

**How should one practice?**

**What should one not practice?**

**If I do what,  
will it be for many a day  
for my pain and sorrow?**

**Or if I do what,  
will it be for many a day  
for my good and happiness?'**

**[18.] [2.14] Here further, youth,  
either man or woman  
who, having come into the presence of a shaman or brahman,  
does ask:**

**'What, bhante, is skillful?**

**What is unskillful?**

**What is blameworthy?**

**What blameless?**

**How should one practice?**

**What should one not practice?**

**If I do what,  
will it be for many a day  
for my pain and sorrow?**

**Or if I do what,  
will it be for many a day  
for my good and happiness?'**

**Because of Kamma like that,  
thus fully developed,  
thus undertaken,  
at the body breaking up at death  
there is re-arising in  
some heaven world.**

**If at the body breaking up at death  
there is not re-arising in  
some heaven world,**

**arriving at the human state,  
whithersoever whithersoever,  
in the resultant re-birth,  
he is of great wisdom.**

**This is the way to being of great wisdom, youth:  
that is to say:**

**having come into the presence of a shaman or brahman,  
amid asking:**

**'What, bhante, is skillful?**

**What is unskillful?**

**What is blameworthy?**

**What blameless?**

**How should one practice?**

**What should one not practice?**

**If I do what,  
will it be for many a day  
for my pain and sorrow?**

**Or if I do what,  
will it be for many a day  
for my good and happiness?'**

**[19.] [3] So, youth,  
the course causing short life-span  
leads to shortness of life-span;  
the course allowing long life-span  
leads to length of life-span;  
the course causing many pains  
leads to having many illnesses;  
the course causing few pains  
leads to having few illnesses;  
the course creating ugliness  
leads to ugliness;  
the creating the lovely  
leads to beauty;  
the course causing the lessening of worth  
leads to smallness of account;  
the course allowing greatness of account  
leads to being of great account;  
the course causing poverty,**



leads to poverty;  
the course bringing wealth  
leads to being wealthy;  
the course showing disrespect  
leads to being low clan;  
the course that brings respect  
leads to being high clan;  
the course conducive to being weak in wisdom  
leads to weakness of wisdom;  
the course conducive to being of great wisdom  
leads to greatness in wisdom.

[20.] Kamma is 'one's own', youth,  
beings are heirs to their Kamma,  
kamma is the womb,  
kamma is one's ancestors,  
kamma is the judge.

It is kamma that divides beings  
that is,  
into inferior and superior."

[21.] And at this, Subha, Todeyya's son, said:

"Excellent Good Gotama! Excellent!

In the same way as if one were to set upright  
that which had been upside down;  
or as if one were to bring a lamp into the darkness  
so that the beings there might see;  
in the same way has the Good Gotama set out *Dhamma*  
and made it clear.

I go to the Good Gotama for Refuge,  
I go to the *Dhamma* for Refuge,  
I go to the Order for Refuge.

May the Good Gotama accept me  
as a Lay Follower going for Refuge  
from this day forth  
as long as life shall last!"

**Majjhima Nikāya  
III. Upari Paṇṇāsa  
4. Vibhaṅga Vagga**

**Sutta 136**

**Mahā Kamma-Vibhaṅga Suttaṃ**

## **The Great Analysis of Kamma**

---

**I Hear Tell:**

**[1] Once Upon a Time, The Lucky Man,  
Rājagaha,  
Bamboo Grove,  
the squirrels' feeding place,  
came-a revisiting.**

**Also there, at that time,  
was Old Man Samiddhi,  
who lived in a forest-hut.**

**[2] There then, Potali's-son, the wanderer,  
an on-his-legs-liver,  
always pacing back and forth,  
always meandering around,  
drew near Old Man Samiddhi,  
and approached him.**

**Having approached Old Man Samiddhi,  
together they exchanged polite greetings.**

**Having given polite talk,  
he took a seat to one side.**

**Then seated to one side,  
Potali's-son, the wanderer,  
said this to Old Man Samiddhi:**

**[3] "Face-to-face, friend Samiddhi,  
I have heard from the shaman Gotama,  
face-to-face received it,**

**that:**

**'Useless is bodily-kamma,  
useless is vocal-kamma,  
only kamma of mind is true'.**

**And that there is attainment  
which, attaining,  
one attains no experience whatever."**

**[4] "Do not say this, Potali's-son!**

**Do not say this, Potali's-son!**

**Do not misrepresent Bhavaga,  
for it is not well to misrepresent Bhavaga,  
nor would Bhavaga say:**

**'Useless is bodily-kamma,  
useless is vocal-kamma,  
only kamma of mind is true'.**

**And then that, friend, there is attainment  
which, attaining,  
one attains no experience whatever."**

**[5] "How long is it since you have gone forth, friend Samiddhi?"**

**"Not long, friend,  
three rains."**

**"(What will an elder bhikkhu say,  
when a novice bhikkhu  
thinks to guard his master thus?)**

**[6] With, friend Simiddhi,  
intentionally done kamma,  
of body,  
of speech,  
of mind,  
what does he experience?"**

**[7] "With, friend Potali's-son,  
intentionally done kamma,  
of body,  
of speech,  
of mind,  
he experiences pain."**

**[8] There then Potali's-son,**

neither accepting nor rejecting  
Old Man Samiddhi's statement,  
neither accepting  
nor rejecting,  
rose up from his seat and departed.

§

[9] There then Old Man Samiddhi  
not-long after the departure of Potali's-son, the wanderer,  
drew near Old Man Ānanda,  
and approached him.

Having approached Old Man Ānanda,  
together they exchanged polite greetings.

Having given polite talk,  
he took a seat to one side.

Seated to one side then,  
Old Man Samiddhi related to Old Man Ānanda,  
as far as it was developed,  
all that which he and Potali's-son, the wanderer  
had talked over together in conversation.

This having been said,  
Old Man Ānanda said this to Old Man Samiddhi:

[10] "Now then, this subject of conversation, friend Samiddhi  
should be seen to by Bhagava.

Pray wait, friend Samiddhi,  
until we can draw near Bhagava.

Having drawn near  
this will be of advantage  
to relate to Bhagava.

However Bhagava explains it,  
that is how we should bear it in mind."

"Even so, friend'  
replied Old Man Samiddhi to Old Man Ānanda.

[11] There then Old Man Ānanda  
and Old Man Samiddhi  
drew near Bhagava,

and approached him.

Having approached Bhagava,  
they took seats to one side.

Seated to one side then,  
Old Man Ānanda related to Bhagava,  
as far as it was developed,  
all that which Old Man Samiddhi and Potali's-son, the wanderer  
had talked over together in conversation.

§

[12] This having been said,  
Bhagava said this to Old Man Ānanda:

"But Ānanda,  
I do not see the first proposition  
of the case Potali's-son put forth;  
how can I comment  
on the whole conversation?

[13] And, Ānanda, this question  
put by the wanderer Potali's-son  
and answered by this foolish person, Samiddhi,  
requiring an analytical response,  
was responded to one-sidedly."

[14] This said, Old Man Udāyi said this to Bhagava:

"What if, bhante,  
Old Man Samiddhi had put together what he said as:  
'That which is experienced,  
that is pain'?"

[15] To this,  
Bhagava responded to Ānanda:

"Do you see, Ānanda,  
how this foolish person Udāyi  
is off-track?  
I knew, Ānanda,  
that this foolish person Udāyī,  
off-track as to the mental standpoint  
from which this question originated,

would be off-track.

§

[16] Ānanda, the wanderer Potali's-son  
was really asking about  
the three sensations.

**That foolish Beggar Samiddhi  
should have answered this question  
put by the wanderer Potali's-son  
this way:**

[17] [1] 'When, friend Potali,  
one has done a deed  
by body,  
speech,  
or mind,  
with the intention of producing sensations of pleasure,  
he experiences sensations of pleasure.

[18] [2] When, friend Potali,  
one has done a deed  
by body,  
speech,  
or mind,  
with the intention of producing sensations of pain,  
he experiences sensations of pain.

[19] [3] When, friend Potali,  
one has done a deed  
by body,  
speech,  
or mind,  
with the intention of producing sensations of neither-pain-nor-pleasure,  
he experiences sensations of neither-pain-nor-pleasure.'

**Thus answered, Ānanda,  
that foolish Beggar Samiddhi  
would have best answered  
the wanderer Potali's-son.**

§

[20] Now, Ānanda,  
there are foolish and inexperienced wanderers,  
members of other sects,  
who would come to know  
the Tathāgata's Great Analysis of Kamma  
if you, Ānanda, would listen  
while he enumerates the details  
of the Tathāgata's Great Analysis of Kamma."

[21] "Now is the time, Bhagava!

Now is the time, Wellgone!

Now is the time  
that Bhagava should analyze  
the Great Analysis of Kamma.

The Beggars having heard Bhagava,  
will bear it in mind!"

[22] "Very well then, Ānanda,  
listen up,  
pay attention,  
I will speak!"

"Even so Bhante!"  
said Old Man Ānanda,  
in response to The Lucky Man.



[23] The Lucky Man said this:

"There are, Ānanda,  
four types of men  
existing in the world.

What four?

[24] [1] Here, Ānanda, some person  
slaughters living creatures here,  
takes what has not been given to him,  
has low ethical conduct  
in the pursuit of pleasure,  
is one who speaks lies,

**is one who speaks slanders,  
is a lip-flapper,  
is covetous,  
is hard-hearted,  
is one who holds low views.**

**He, at the body breaking up at death  
re-arises in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.**

**[25] [2] Here, Ānanda, some person  
slaughters living creatures here,  
takes what has not been given to him,  
has low ethical conduct  
in the pursuit of pleasure,  
is one who speaks lies,  
is one who speaks slanders,  
is a lip-flapper,  
is covetous,  
is hard-hearted,  
is one who holds low views.**

**He, at the body breaking up at death  
re-arises in  
some heaven world.**

**[26] [3] Here, Ānanda, some person  
abstains from slaughtering living creatures here,  
abstains from taking what has not been given to him,  
abstains from low ethical conduct  
in the pursuit of pleasure,  
abstains from speaking lies,  
abstains from speaking slanders,  
abstains from lip-flapping,  
is not hard-hearted,  
holds consummate view.**

**He, at the body breaking up at death  
re-arises in  
some heaven world.**

**[27] [4] Here, Ānanda, some person**



**abstains from slaughtering living creatures here,  
abstains from taking what has not been given to him,  
abstains from low ethical conduct  
in the pursuit of pleasure,  
abstains from speaking lies,  
abstains from speaking slanders,  
abstains from lip-flapping,  
is not hard-hearted,  
holds consummate view.**

**He, at the body breaking up at death  
re-arises in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.**

§

**[28] [1] Here, Ānanda, some shaman or Brahman  
who,  
as a result of ardor,  
as a result of making effort,  
as a result of being yoked to practice,  
as a result of not being careless,  
as a result of consummate mental discipline,  
touched such a serene-heart,  
that with this composed heart,  
he sees,  
with the divine eye,  
purified beyond that of mankind  
that man  
who slaughtered living creatures here,  
took what was not given  
who abandoned his ethical conduct  
in the pursuit of pleasure,  
was one who spoke lies,  
was one who spoke slanders  
was a lip-flapper,  
was covetous,**

**was hard-hearted,  
was one who held low views,  
who, at the body breaking up at death  
re-arose in  
the woeful ways,  
painful,  
ruinationous,  
Niriaya Hell.**

**[29] He concludes:**

**'It is true,  
there are deeds which can be called "bad",  
there is a result of bad deeds.**

**That individual I saw here  
who slaughtered living creatures here,  
took what was not given  
abandoned his ethical conduct  
in the pursuit of pleasure,  
who was one who spoke lies,  
who was one who spoke slanders  
was a lip-flapper,  
was covetous,  
was hard-hearted,  
was one who held low views,  
at the body breaking up at death  
re-arose in  
the woeful ways,  
painful,  
ruinationous,  
Niriaya Hell.**

**[30] And then he goes on to say:**

**'It is true,  
everyone who slaughtered living creatures here,  
took what was not given  
abandoned his ethical conduct  
in the pursuit of pleasure,  
who was one who spoke lies,  
who was one who spoke slanders  
was a lip-flapper,  
was covetous,**

was hard-hearted,  
was one who held low views,  
at the body breaking up at death  
re-arises in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.

Those who say so  
are telling the truth.

Those who say differently  
are wrong.'

[31] And in this way  
he stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as  
'This alone is the truth,  
everything else is false.'

[32] [2] Here, Ānanda, some shaman or Brahman  
who,  
as a result of ardor,  
as a result of making effort,  
as a result of being yoked to practice,  
as a result of not being careless,  
as a result of consummate mental discipline,  
touched such a serene-heart,  
that with this composed heart,  
he sees,  
with the divine eye,  
purified beyond that of mankind  
that man  
who slaughtered living creatures here,  
took what was not given  
who abandoned his ethical conduct  
in the pursuit of pleasure,  
was one who spoke lies,  
was one who spoke slanders  
was a lip-flapper,

was covetous,  
was hard-hearted,  
was one who held low views,  
who, at the body breaking up at death  
re-arose in  
some heaven world.

He concludes:

'It is not true,  
that there are deeds which can be called "bad",  
there is no result of bad deeds.

That individual I saw here  
who slaughtered living creatures here,  
took what was not given  
who abandoned his ethical conduct  
in the pursuit of pleasure,  
was one who spoke lies,  
was one who spoke slanders  
was a lip-flapper,  
was covetous,  
was hard-hearted,  
was one who held low views,  
at the body breaking up at death  
re-arose in  
some heaven world.

And then he goes on to say:

'Everyone  
who slaughters living creatures here,  
takes what is not given  
who abandons his ethical conduct  
in the pursuit of pleasure,  
is one who speaks lies,  
is one who speaks slanders  
a lip-flapper,  
covetous,  
hard-hearted,  
who holds low views,  
re-arises in  
some heaven world.

Those who say so

are telling the truth.

Those who say differently  
are wrong.'

And in this way  
he stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as  
'This alone is the truth,  
everything else is false.'

[33] [3] Here, Ānanda, some shaman or Brahman who,  
as a result of ardor,  
as a result of making effort,  
as a result of being yoked to practice,  
as a result of not being careless,  
as a result of consummate mental discipline,  
touched such a serene-heart,  
that with this composed heart,  
he sees,  
with the divine eye,  
purified beyond that of mankind  
that man  
who abstained from slaughtering living creatures here,  
abstained from taking what had not been given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
was not covetous,  
was not hard-hearted, who held consummate view,  
who at the body breaking up at death,  
re-arose in  
some heaven world.

He concludes:

'It is true,  
there are deeds which can be called "good",  
there is a result of good deeds.

That individual I saw here

who abstained from slaughtering living creatures here,  
abstained from taking what had not been given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
was not covetous,  
was not hard-hearted, who held consummate view,  
at the body breaking up at death  
re-arose in  
some heaven world.

And then he goes on to say:

'It is true, everyone who  
abstains from slaughtering living creatures here,  
abstains from taking what is not given to him,  
abstains from low ethical conduct  
in the pursuit of pleasure,  
abstains from speaking lies,  
abstains from speaking slanders,  
abstains from lip-flapping,  
who is not covetous,  
who is not hard-hearted, who holds consummate view,  
re-arises in  
some heaven world.

Those who say so  
are telling the truth.

Those who say differently  
are wrong.'

And in this way  
he stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as  
'This alone is the truth,  
everything else is false.'

[34] [4] Here, Ānanda, some shaman or Brahman  
who,  
as a result of ardor,

as a result of making effort,  
as a result of being yoked to practice,  
as a result of not being careless,  
as a result of consummate mental discipline,  
touched such a serene-heart,  
that with this composed heart,  
he sees,  
with the divine eye,  
purified beyond that of mankind  
that man  
who abstained from slaughtering living creatures here,  
abstained from taking what had not been given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
was not covetous,  
was not hard-hearted, who held consummate view,  
who, at the body breaking up at death  
re-arose in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.

He concludes:

'It is not true,  
there are no deeds which can be called "good",  
there is no result of good deeds.

That individual I saw here  
who abstained from slaughtering living creatures here,  
abstained from taking what had not been given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
was not covetous,  
was not hard-hearted, who held consummate view,

at the body breaking up at death  
re-arose in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.

And then he goes on to say:

'Everyone who  
who abstains from slaughtering living creatures here,  
abstains from taking what is not given to him,  
abstains from low ethical conduct  
in the pursuit of pleasure,  
abstains from speaking lies,  
abstains from speaking slanders,  
abstains from lip-flapping,  
who is not covetous,  
who is not hard-hearted, who holds consummate view,  
at the body breaking up at death  
re-arises in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.

Those who say so  
are telling the truth.

Those who say differently  
are wrong.'

And in this way  
he stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as  
'This alone is the truth,  
everything else is false.'

§

[35] [1] As far as this goes, Ānanda,



**whatever shaman or Brahman says:**

**'There are bad deeds,  
there is result of doing bad deeds.'**

**This much I give him.**

**And if he says:**

**'I saw such and such an individual  
who slaughtered living creatures here,  
took what was not given  
who abandoned his ethical conduct  
in the pursuit of pleasure,  
was one who speaks lies,  
was one who spoke slanders  
a lip-flapper,  
covetous,  
hard-hearted,  
who held low views,  
at the body breaking up at death  
re-arise in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.**

**This much I also give him.**

**But if he says:**

**'Everyone who  
slaughtered living creatures here,  
took what was not given  
who abandoned his ethical conduct  
in the pursuit of pleasure,  
is one who speaks lies,  
is one who spoke slanders  
a lip-flapper,  
covetous,  
hard-hearted,  
who held low views,  
at the body breaking up at death  
re-arises in  
the woeful ways,**

**painful,  
ruinationous,  
Niriaya Hell.'**

**This I do not give him.**

**And if he says:**

**'Those who know this  
know the truth,  
those who say otherwise  
are wrong.'**

**This I do not give him.**

**And whoever stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as  
'This alone is the truth,  
everything else is false.'**

**This I do not give him.**

**[36] [2] As far as this goes, Ānanda,  
whatever shaman or Brahman says:**

**'There are no bad deeds,  
there is no result of doing bad deeds.'**

**This much I do not give him.**

**And if he says:**

**'I saw such and such an individual  
who slaughtered living creatures here,  
took what was not given  
who abandoned his ethical conduct  
in the pursuit of pleasure,  
was one who speaks lies,  
was one who spoke slanders  
a lip-flapper,  
covetous,  
hard-hearted,  
who held low views,  
at the body breaking up at death  
re-arise in  
some heaven world.'**

**This much I give him.**

**But if he says:**

**'Everyone who  
slaughters living creatures here,  
takes what is not given  
who abandons his ethical conduct  
in the pursuit of pleasure,  
is one who speaks lies,  
is one who speaks slanders  
a lip-flapper,  
covetous,  
hard-hearted,  
who holds low views,  
at the body breaking up at death  
re-arises in  
some heaven world.**

**This I do not give him.**

**And if he says:**

**'Those who know this  
know the truth,  
those who say otherwise  
are wrong.'**

**This I do not give him.**

**And whoever stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as  
'This alone is the truth,  
everything else is false.'**

**This I do not give him.**

**[37] [3] As far as this goes, Ānanda,  
shaman or Brahman says:**

**'There are good deeds,  
there is result of doing good deeds.'**

**This much I give him.**

**And if he says:**

**'I saw such and such an individual**

who abstained from slaughtering living creatures here,  
abstained from taking what is not given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
who was not covetous,  
who was not hard-hearted, who held consummate view,  
at the body breaking up at death  
re-arise in  
some heaven world.

**This much I also give him.**

**But if he says:**

'Everyone who  
who abstains from slaughtering living creatures here,  
abstains from taking what is not given to him,  
abstains from low ethical conduct  
in the pursuit of pleasure,  
abstains from speaking lies,  
abstains from speaking slanders,  
abstains from lip-flapping,  
who is not covetous,  
who is not hard-hearted, who holds consummate view,  
at the body breaking up at death  
re-arises in  
some heaven world.

**This I do not give him.**

**And if he says:**

'Those who know this  
know the truth,  
those who say otherwise  
are wrong.'

**This I do not give him.**

**And whoever stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as**

**'This alone is the truth,  
everything else is false.'**

**This I do not give him.**

**[38] [4] As far as this goes, Ānanda,  
whatever shaman or Brahman says:**

**'There are no good deeds,  
there is no result of doing good deeds.'**

**This much I do not give him.**

**And if he says:**

**'I saw such and such an individual  
who abstained from slaughtering living creatures here,  
abstained from taking what is not given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
who was not covetous,  
who was not hard-hearted, who held consummate view,  
at the body breaking up at death  
re-arise in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.'**

**This much I give him.**

**But if he says:**

**'Everyone who  
who abstains from slaughtering living creatures here,  
abstains from taking what is not given to him,  
abstains from low ethical conduct  
in the pursuit of pleasure,  
abstains from speaking lies,  
abstains from speaking slanders,  
abstains from lip-flapping,  
who is not covetous,  
who is not hard-hearted, who holds consummate view,  
at the body breaking up at death**

re-arises in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.'

This I do not give him.

And if he says:

'Those who know this  
know the truth,  
those who say otherwise  
are wrong.'

This I do not give him.

And whoever stubbornly holds on to  
and sticks to  
the view formulated by himself  
based on what he has seen for himself as  
'This alone is the truth,  
everything else is false.'

This I do not give him.

§

[39] [1] As far as this goes, Ānanda,  
in the case of some person here  
who slaughtered living creatures here,  
took what was not given to him,  
had low ethical conduct  
in the pursuit of pleasure,  
was one who spoke lies,  
was one who spoke slanders,  
a lip-flapper,  
covetous,  
hard-hearted,  
was one who held low views  
who at the body breaking up at death  
re-arose in  
the woeful ways,  
painful,

**ruinationous,  
Niriaya Hell  
either bad Kamma to be experienced as pain  
was done by him earlier,  
or bad Kamma to be experienced as pain  
was done by him later,  
or at the time of dying  
a low view was adopted  
and firmly held by him.**

**It was because of this  
that at the body breaking up at death  
he re-rose in  
the woeful ways,  
painful,  
ruinationous,  
Niriaya Hell.**

*He who is of such Kamma  
and of such views  
experiences its fruition  
either in the here and now  
or in some other way.*

**[40] [2] As far as this goes, Ānanda,  
in the case of some person here  
who slaughtered living creatures here,  
took what was not given to him,  
had low ethical conduct  
in the pursuit of pleasure,  
was one who spoke lies,  
was one who spoke slanders,  
a lip-flapper,  
covetous,  
hard-hearted,  
was one who held low views  
who at the body breaking up at death  
re-rose in  
in some heaven world —  
either good Kamma to be experienced as pleasure  
was done by him earlier,  
or good Kamma to be experienced as pleasure**

was done by him later,  
or at the time of dying  
consummate view was adopted  
and firmly held by him.

It was because of this  
that at the body breaking up at death  
he re-arose in  
some heaven world.

He who is of such Kamma  
and of such views  
experiences its fruition  
either in the here and now  
or in some other way.

[41] [3] As far as this goes, Ānanda,  
in the case of some person here  
who abstained from slaughtering living creatures here,  
abstained from taking what had not been given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
was not covetous,  
was not hard-hearted, who held consummate view,  
who at the body breaking up at death  
re-arose in  
some heaven world —  
either good Kamma to be experienced as pleasure  
was done by him earlier,  
or good Kamma to be experienced as pleasure  
was done by him later,  
or at the time of dying  
consummate view was adopted  
and firmly held by him.

It was because of this  
that at the body breaking up at death  
re-arose in  
some heaven world.

He who is of such Kamma



**and of such views  
experiences its fruition  
either in the here and now  
or in some other way.**

**[42] [4] As far as this goes, Ānanda,  
in the case of some person here  
who abstained from slaughtering living creatures here,  
abstained from taking what had not been given to him,  
abstained from low ethical conduct  
in the pursuit of pleasure,  
abstained from speaking lies,  
abstained from speaking slanders,  
abstained from lip-flapping,  
was not covetous,  
was not hard-hearted, who held consummate view,  
who at the body breaking up at death  
re-rose in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell,  
either bad Kamma to be experienced as pain  
was done by him earlier,  
or bad Kamma to be experienced as pain  
was done by him later,  
or at the time of dying  
a low view was adopted  
and firmly held by him.**

**It was because of this  
that at the body breaking up at death  
re-rose in  
the woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.**

**He who is of such Kamma  
and of such views  
experiences its fruition either in the here and now  
or in some other way.**

[43] So you see then, Ānanda, that there is

[1] bad kamma

where the results look bad,

[2] bad kamma

where the results look good,

[3] good kamma

where the results look good,

[4] good kamma

where the results look bad.<sup>[1]</sup>

Thus spoke the Lucky Man.

---

[1] The Pali is: '*abhabba/bhabba*'. I have not found a one-word translation that really works for this. The (PED) dictionary would have it as 'impossible kamma that looks impossible', etc., but this kamma is not impossible. If we go back to the root, it is 'bhū' 'being' or 'earthly' which makes no sense here. Lord Chalmers uses 'inoperative/operative', but the kamma spoken of is not inoperative. Horner follows Lord Chalmers. Bhk. Ñānamoli, uses 'capable/incapable' and brackets '(of good results)'. Bhk. Thanissaro first follows Bhk. Ñānamoli, then in his revised work uses 'ineffectual/effectual'; but again this kamma is not ineffectual. Sister Upalavanna uses 'impossible/possible'. I have unhappily ignored the Pali and gone for a translation which reflects meaning only.

**Aṅguttara-Nikāya  
III. Tika Nipāta  
IX. Samaṇa Vagga**

**The Book of the  
Gradual Sayings  
Part III  
The Book of the Threes**

**Sutta 99**

**Loṇaka-Phala Suttaṃ**

**Salt-Crystal**

---

**I Hear Tell:**

[1] [No nidana is given for this sutta. The location given in the nearest earlier sutta (Number 90) is Paṅkadnā, Kosala. Woodward gives Savatthi.]

**'If, beggars, someone were to say this:**

**'Whatever whatsoever *form*  
this person intends to create by his deed,  
such is such as the form  
that he himself experiences;'  
such being the case, beggars,  
there could be no living of the godly life,  
there would be no room for a clear understanding  
of the consummate making an end of pain.**

**But for one speaking thus, beggars:**

**'Whatever whatsoever *sensation*  
this person intends to create by his deed,  
such is such as the return he himself experiences.'  
Such being the case, beggars,  
there could be the living of the godly life,  
there would be room for a clear understanding  
of the consummate making an end of pain.**

[2] Here, beggars some person  
 makes just a small amount of bad kamma  
 the making of which brings him to Hell.

But here, beggars, some person  
 making the same small amount of bad kamma  
 has the experience of it in this seen thing —  
 though it may appear  
 in what seems to be a differing form.

Now of what type, beggars, is the person  
 who makes just a small amount of bad kamma  
 that brings him to Hell?

Here, beggars, a person has  
 not developed body,  
 not developed ethics,  
 not developed heart  
 not developed wisdom —  
 a limited, little self;  
 a little, painful, existence.

Of this type, beggars, is the man  
 who makes just a small amount of bad kamma  
 that brings him to Hell.

Of what type, beggars, is the man  
 making the same small amount of bad kamma  
 who has the experience of it in this seen thing —  
 though it may appear  
 in what seems to be a differing form?

Here, beggars, a person has  
 developed body,  
 developed ethics,  
 developed heart  
 developed wisdom —  
 an unlimited, great self;  
 an immeasurable existence.

Of this type, beggars, is the man  
 making the same small amount of bad kamma

who has the experience of it in this seen thing —  
though it may appear  
in what seems to be a differing form.

Suppose, beggars,  
a person put salt-crystal  
into a small cup of water.

What do you think about that beggars?

Would that water  
in that small cup of water  
become salty  
from placing in it that salt-crystal?"

"Even so, bhante.

How come?

Indeed, bhante, it is because  
the water is in a small cup  
that the water in that small cup of water  
becomes salty  
from placing in it that salt-crystal."

"Suppose, beggars,  
a person put salt-crystal  
into the river Gaṅges.

What do you think about that beggars?

Would that river Ganges  
become salty  
from placing in it that salt-crystal?"

"Not so, bhante.

How come?

Indeed, bhante, it is because  
the river Ganges is a great body of water.

It would not become salty  
from placing in it that salt-crystal."

"In just the same way, beggars,  
here some person  
makes just a small amount of bad kamma  
the making of which brings him to Hell.

But here, beggars, some person

**making the same small amount of bad kamma  
has the experience of it in this seen thing —  
though it may appear  
in what seems to be a differing form.**

§

**[3] Now of what type, beggars, is the person  
who makes just a small amount of bad kamma  
that brings him to Hell?**

**Here, beggars, a person has  
not developed body,  
not developed ethics,  
not developed heart  
not developed wisdom —  
a limited, little self;  
a little, painful, existence.**

**Of this type, beggars, is the man  
who makes just a small amount of bad kamma  
that brings him to Hell.**

**Of what type, beggars, is the man  
making the same small amount of bad kamma  
who has the experience of it in this seen thing —  
though it may appear  
in what seems to be a differing form?**

**Here, beggars, a person has  
developed body,  
developed ethics,  
developed heart  
developed wisdom —  
an unlimited, great self;  
an immeasurable existence.**

**Of this type, beggars, is the man  
making the same small amount of bad kamma  
who has the experience of it in this seen thing —  
though it may appear  
in what seems to be a differing form.**

**Here, beggars, someone,**

for just a half-penny,  
is put into bondage;  
for just a penny,  
is put into bondage;  
for just a hundred-pence,  
is put into bondage.

But here, beggars, someone,  
for just a half-penny,  
is not put into bondage;  
for just a penny,  
is not put into bondage;  
for just a hundred-pence,  
is not put into bondage.

Of what type, beggars,  
is the person who,  
for just a half-penny,  
is put into bondage;  
for just a penny,  
is put into bondage;  
for just a hundred-pence,  
is put into bondage?

Here, beggars someone  
is impoverished  
owns little  
earns little.

Of this type, beggars,  
is the man who,  
for just a half-penny,  
is put into bondage;  
for just a penny,  
is put into bondage;  
for just a hundred-pence,  
is put into bondage.

Of what type, beggars,  
is the person  
who, for just a half-penny,  
is not put into bondage;  
for just a penny,  
is not put into bondage;

**for just a hundred-pence,  
is not put into bondage?**

**Here, beggars, someone  
is wealthy  
owns much  
earns much.**

**Of this type, beggars,  
is the man who,  
for just a half-penny,  
is not put into bondage;  
for just a penny,  
is not put into bondage;  
for just a hundred-pence,  
is not put into bondage.**

**"In just the same way, beggars,  
here some person  
makes just a small amount of bad kamma  
the making of which brings him to Hell.**

**But here, beggars, some person  
making the same small amount of bad kamma  
has the experience of it in this seen thing —  
though it may appear  
in what seems to be a differing form.**

§

**[4] Now of what type, beggars, is the person  
who makes just a small amount of bad kamma  
that brings him to Hell?**

**Here, beggars, a person has  
not developed body,  
not developed ethics,  
not developed heart  
not developed wisdom —  
a limited, little self;  
a little, painful, existence.**

**Of this type, beggars, is the man  
who makes just a small amount of bad kamma**



that brings him to Hell.

Of what type, beggars, is the man  
making the same small amount of bad kamma  
who has the experience of it in this seen thing —  
though it may appear  
in what seems to be a differing form?

Here, beggars, a person has  
developed body,  
developed ethics,  
developed heart  
developed wisdom —  
an unlimited, great self;  
an immeasurable existence.

Of this type, beggars, is the man  
making the same small amount of bad kamma  
who has the experience of it in this seen thing —  
though it may appear  
in what seems to be a differing form.

Imagine, beggars,  
a sheep-butcher,  
or one who slaughters rams  
who may seize,  
or strike,  
or bind,  
or confiscate the property of  
one who steals a goat,  
but may not seize,  
or strike,  
or bind,  
or confiscate the property of  
another who steals a goat.

Now of what type, beggars,  
is the person  
who the sheep-butcher,  
or one who slaughters rams,  
may seize,  
or strike,  
or bind,  
or confiscate the property?

**Here, beggars one is impoverished  
owns little  
earns little.**

**Of this type, beggars,  
is the person  
who the sheep-butcher,  
or one who slaughters rams,  
may seize,  
or strike,  
or bind,  
or confiscate the property.**

**Now of what type, beggars,  
is the person  
who the sheep-butcher,  
or one who slaughters rams,  
may not seize,  
or strike,  
or bind,  
or confiscate the property?**

**Here, beggars,  
someone is wealthy,  
owns much,  
earns much —  
a king,  
or a king's minister.**

**Of this type, beggars,  
is the person  
who the sheep-butcher,  
or one who slaughters rams,  
may not seize,  
or strike,  
or bind,  
or confiscate the property.**

**There is nothing else for him  
but to plead  
with out-stretched hands,  
saying:**

**'Return, kind sir, my goat,  
or compensate me for it.'**

**"In just the same way, beggars,  
here one person makes just a small amount of bad kamma  
that brings him to Hell.**

**But here, beggars, another person  
making the same small amount of bad kamma  
has the experience of it in this seen thing —  
where just this is the extent of it.**

**§**

**[5] Of what type, beggars, is the person  
who makes just a small amount of bad kamma  
that brings him to Hell?**

**Here, beggars, a person has  
not developed body,  
not developed ethics,  
not developed heart  
not developed wisdom —  
a limited, little self;  
a little, painful, existence.**

**Of this type, beggars, is the man  
who makes just a small amount of bad kamma  
that brings him to Hell.**

**Of what type, beggars, is the man  
making the same small amount of bad kamma  
who has the experience of it in this seen thing —  
though it may appear  
in what seems to be a differing form?**

**Here, beggars, a person has  
developed body,  
developed ethics,  
developed heart  
developed wisdom —  
an unlimited, great self;  
an immeasurable existence.**

**Of this type, beggars, is the man  
making the same small amount of bad kamma  
who has the experience of it in this seen thing —**

though it may appear  
in what seems to be a differing form.

§

[6] If, beggars, someone were to say this:

'Whatever whatsoever *form*  
this person intends to create by his deed,  
such is such as the form  
that he himself experiences;'

such being the case, beggars,  
there could be no living of the godly life,  
there would be no room for a clear understanding  
of the consummate making an end of pain.

But for one speaking thus, beggars:

'Whatever whatsoever *sensation*  
this person intends to create by his deed,  
such is such as the return he himself experiences.'

Such being the case, beggars,  
there could be the living of the godly life,  
there would be room for a clear understanding  
of the consummate making an end of pain.'

**Āṅuttara Nikāya  
Chakka Nipāta  
VI. Mahā Vagga**

**Sutta 63**

**Nibbedhika Suttaṃ**

## **Drawing from Experience**

---

### **I Hear Tell:**

[No nidana is given for this sutta. The location given in the nearest earlier sutta (Number 62) is Daṇḍakappakaṃ, Kosala. Hare gives 'Nidāna-sambhavo' (more or less 'to be picked up from the previous').]

**[1] "I will teach you, beggars,  
a curriculum in drawing-from-experience,  
a curriculum in Dhamma,  
give ear,  
focus the mind well,  
I will speak!"**

**"Even so, bhante"  
the beggars responded to Bhagava.**

**Then the Lucky Man said this:**

**[2] "And what, beggars is this curriculum in drawing-from-experience  
this curriculum in Dhamma?"**

**[1.1] Become an expert on desire, beggars,  
[1.2] become an expert on that from which desire springs,  
[1.3] become an expert on desire's variety,  
[1.4] become an expert on desire's outcome,  
[1.5] become an expert on desire's ending,  
[1.6] become an expert on the way to go to desire's ending.**

**[2.1] Become an expert on sensation, beggars,  
[2.2] become an expert on that from which sensation springs,  
[2.3] become an expert on sensation's variety,  
[2.4] become an expert on sensation's outcome,  
[2.5] become an expert on sensation's ending,  
[2.6] become an expert on the way to go to sensation's ending.**

**[3.1] Become an expert on perception, beggars,  
[3.2] become an expert on that from which perception springs,  
[3.3] become an expert on perception's variety,  
[3.4] become an expert on perception's outcome,  
[3.5] become an expert on perception's ending,  
[3.6] become an expert on the way to go to perception's ending.**

**[4.1] Become an expert on the corrupting influences, beggars,  
[4.2] become an expert on that from which the corrupting influences spring,  
[4.3] become an expert on the corrupting influences's variety,  
[4.4] become an expert on the corrupting influences's outcome,  
[4.5] become an expert on the corrupting influences's ending,  
[4.6] become an expert on the way to go to the corrupting influences's ending.**

**[5.1] Become an expert on kamma, beggars,  
[5.2] become an expert on that from which kamma springs,  
[5.3] become an expert on kamma's variety,  
[5.4] become an expert on kamma's outcome,  
[5.5] become an expert on kamma's ending,  
[5.6] become an expert on the way to go to kamma's ending.**

**[6.1] Become an expert on pain, beggars,  
[6.2] become an expert on that from which pain springs,  
[6.3] become an expert on pain's variety,  
[6.4] become an expert on pain's outcome,  
[6.5] become an expert on pain's ending,  
[6.6] become an expert on the way to go to pain's ending.**

## **§**

**[3] 'Become an expert on desire, beggars,  
become an expert on that from which desire springs,  
become an expert on desire's variety,  
become an expert on desire's outcome,  
become an expert on desire's ending,  
become an expert on the way to go to desire's ending.'**

**This is what was said.**

**And because of what was it said?**

**Five, beggars, are the strings of desire:**

**[1] Eye-re-knowing-knowing form**

— wished-for,  
craved,  
pleasing,  
loved forms,  
fit for a king.

[2] **Ear-re-knowing-knowing sounds**

— wished-for,  
craved,  
pleasing,  
loved sounds,  
fit for a king.

[3] **Nose-re-knowing-knowing scents**

— wished-for,  
craved,  
pleasing,  
loved scents,  
fit for a king.

[4] **Tongue-re-knowing-knowing savours**

— wished-for,  
craved,  
pleasing,  
loved savours,  
fit for a king.

[5] **Body-re-knowing-knowing touches**

— wished-for,  
craved,  
pleasing,  
loved touches,  
fit for a king.

Although, beggars,  
these themselves are not desire,  
'the strings of desire'  
is the name given them  
in the discipline of the Aristocrats.

'Principled in lust is man's desire.  
Not is desire in the world's shimmering borne.  
Principled in lust is man's desire.  
Separate the world's shimmering stands.  
Therefore do the wise their wantings discipline.'

**And what, beggars,  
is that from which desire springs?**

**Touch, beggars,  
is that from which desire springs.**

**And what, beggars,  
is desire's variety?**

**[1] One, beggars, is desire for forms**

**[2] another desire for sounds,**

**[3] another desire for scents,**

**[4] another desire for savours,**

**[5] another desire for touch.**

**This, beggars, is said to be desire's variety.**

**And what, beggars, is desire's outcome?**

**Whensoever, beggars, there is pairing with this or that desire,  
there is further drawn from that experience**

**[1] that which partakes of the rewarding,**

**[2] or that which partakes of the unrewarding.**

**This, beggars, is said to be desire's outcome.**

**And what, beggars, is desire's ending?**

**Touch's ending, beggars, is desire's ending.**

**And it is this very Aristocratic Eight-Dimensional Consummate-Way  
that is the way to go to desire's ending,  
that is:**

**[1] Consummate Thesis**

**[2] Consummate Principles**

**[3] Consummate Talk**

**[4] Consummate Works**

**[5] Consummate Lifestyle**

**[6] Consummate Self-Control**

**[7] Consummate Mind**

**[8] Consummate Serenity**

**And when, beggars, the student of the Aristocrats  
knows desire in this way,  
knows that from which desire springs,  
knows desire's variety,  
knows desire's outcome,  
knows desire's ending,**



**knows the way to go to desires ending,  
then he knows this best of lives  
having drawn it from the experience  
of the ending of desire.**

**'Become an expert on desire, beggars,  
become an expert on that from which desire springs,  
become an expert on desire's variety,  
become an expert on desire's outcome,  
become an expert on desire's ending,  
become an expert on the way to go to desire's ending.'**

**This is what was said.**

**And it was because of this that it was said.**

**§**

**[4] 'Become an expert on sensation, beggars,  
become an expert on that from which sensation springs,  
become an expert on sensation's variety,  
become an expert on sensation's outcome,  
become an expert on sensation's ending,  
become an expert on the way to go to sensation's ending.'**

**This is what was said.**

**And because of what was it said?**

**Three, beggars, are the sensations,**

**[1] pleasant sensation**

**[2] painful sensation**

**[3] not-painful-but-not-pleasant sensation.**

**And what, beggars, is that from which sensation springs?**

**Touch, beggars, is that from which sensation springs.**

**And what, beggars, is sensation's variety?**

**[1] There is, beggars, pleasant sensation that is carnal,**

**[2] there is pleasant sensation that without carnality,**

**[3] there is unpleasant sensation that is carnal,**

**[4] there is unpleasant sensation that is without carnality,**

**[5] there is not-painful-but-not-pleasant sensation that is carnal, and**

**[6] there is not-painful-but-not-pleasant sensation that is without carnality.**

**This, beggars, is said to be sensation's variety**

**And what, beggars, is sensation's outcome?**

**Whensoever, beggars, there is pairing with this or that sensation,  
there is further drawn from that experience  
that which partakes of the rewarding,  
that which partakes of the unrewarding.**

**This, beggars, is said to be sensation's outcome.**

**And what, beggars, is sensations ending?**

**Touch's ending, beggars is sensation's ending.**

**And it is this very Aristocratic Eight-Dimensional Consummate-Way  
that is the way to go to sensation's ending,  
that is:**

**Consummate Thesis**

**Consummate Principles**

**Consummate Talk**

**Consummate Works**

**Consummate Lifestyle**

**Consummate Self-Control**

**Consummate Mind**

**Consummate Serenity**

**And when, beggars, the student of the Aristocrats  
knows sensation in this way,  
knows that from which sensation springs,  
knows sensation's variety,  
knows sensation's outcome,  
knows sensation's ending,  
knows the way to go to sensation's ending,  
then he knows this best of lives  
having drawn it from the experience  
of the ending of sensation.**

**'Become an expert on sensation, beggars,  
become an expert on that from which sensation springs,  
become an expert on sensation's variety,  
become an expert on sensation's outcome,  
become an expert on sensation's ending,  
become an expert on the way to go to sensation's ending.'**

**This is what was said.**

**And it was because of this that it was said.**

**[5] 'Become an expert on perception, beggars,  
become an expert on that from which perception springs,  
become an expert on perception's variety,  
become an expert on perception's outcome,  
become an expert on perception's ending,  
become an expert on the way to go to perception's ending.'**

**This is what was said.**

**And because of what was it said?**

**Six, beggars, are the perceptions:**

**[1] perception of forms,**

**[2] perception of sounds,**

**[3] perception of scents,**

**[4] perception of savours,**

**[5] perception of touches,**

**[6] perception of Dhammas.**

**And what, beggars, is that from which perception springs?**

**Touch, beggars, is that from which perception springs.**

**And what, beggars, is perception's variety?**

**One perception, beggars, is of form,**

**another perception is of sounds,**

**another perception is of scents,**

**another perception is of savours,**

**another perception is of touches,**

**another perception is of Dhammas.**

**This, beggars, is said to be perception's variety.**

**And what, beggars, is perception's outcome?**

**Perception, beggars, cooks up vocation, say I.**

**Whatever is such as one recognizes,**

**such is such as he advocates, saying:**

**'Explain this perception thus.'**

**This, beggars, is said to be perception's outcome.**

**And what, beggars, is perception's ending?**

**Touch's ending, beggars, is perception's ending.**

**And it is this very Aristocratic Eight-Dimensional Consummate-Way**

**that is the way to go to perception's ending,  
that is:**

**Consummate Thesis**

**Consummate Principles**

**Consummate Talk**

**Consummate Works**

**Consummate Lifestyle**

**Consummate Self-Control**

**Consummate Mind**

**Consummate Serenity**

**And when, beggars, the student of the Aristocrats  
knows perception in this way,  
knows that from which perception springs,  
knows perception's variety,  
knows perception's outcome,  
knows perception's ending,  
knows the way to go to perception's ending,  
then he knows this best of lives  
having drawn it from the experience  
of the ending of perception.**

**'Become an expert on perception, beggars,  
become an expert on that from which perception springs,  
become an expert on perception's variety,  
become an expert on perception's outcome,  
become an expert on perception's ending,  
become an expert on the way to go to perception's ending.'**

**This is what was said.**

**And it was because of this that it was said.**

**§**

**[6] 'Become an expert on the corrupting influences, beggars,  
become an expert on that from which the corrupting influences spring,  
become an expert on the corrupting influences's variety,  
become an expert on the corrupting influences's outcome,  
become an expert on the corrupting influences's ending,  
become an expert on the way to go to the corrupting influences's ending.'**

**This is what was said.**

**And because of what was it said?**

**Three, beggars, are the corrupting influences:**

**[1] desire is a corrupting influence,**

**[2] living is a corrupting influence,**

**[3] blindness is a corrupting influences.**

**And what, beggars, is that from which the corrupting influences spring?**

**Blindness, beggars, is that from which the corrupting influences spring.**

**And what, beggars, is the variety of the corrupting influences?**

**[1] There is, beggars, the corrupting influence that leads to Hell,**

**[2] there is the corrupting influence that leads to the animal womb,**

**[3] there is the corrupting influence that leads to the realm of ghosts,**

**[4] there is the corrupting influence that leads to the world of man, and**

**[5] there is the corrupting influence that leads to divine worlds.**

**This, beggars, is said to be the variety of the corrupting influences.**

**And what, beggars, is the corrupting influences's outcome?**

**Whensoever, beggars, there is blindness,  
there is further drawn from that experience  
that which partakes of the rewarding,  
that which partakes of the unrewarding.**

**This, beggars, is said to be the corrupting influences's outcome.**

**And what, beggars, is the corrupting influences's ending?**

**The ending of blindness, beggars,  
is the ending of the corrupting influences.**

**And it is this very Aristocratic Eight-Dimensional Consummate-Way  
that is the way to go to the corrupting influences's ending,  
that is:**

**Consummate Thesis**

**Consummate Principles**

**Consummate Talk**

**Consummate Works**

**Consummate Lifestyle**

**Consummate Self-Control**

**Consummate Mind**

**Consummate Serenity**

**And when, beggars, the student of the Aristocrats  
knows the corrupting influences in this way,  
knows that from which the corrupting influences spring,**

**knows the corrupting influences's variety,  
knows the corrupting influences's outcome,  
knows the corrupting influences's ending,  
knows the way to go to the corrupting influences's ending,  
then he knows this best of lives  
having drawn it from the experience  
of the ending of the corrupting influences.**

**'Become an expert on the corrupting influences, beggars,  
become an expert on that from which the corrupting influences spring,  
become an expert on the corrupting influences's variety,  
become an expert on the corrupting influences's outcome,  
become an expert on the corrupting influences's ending,  
become an expert on the way to go to the corrupting influences's ending.'**

**This is what was said.**

**And it was because of this that it was said.**

**§**

**[7] 'Become an expert on kamma, beggars,  
become an expert on that from which kamma springs,  
become an expert on kamma's variety,  
become an expert on kamma's outcome,  
become an expert on kamma's ending,  
become an expert on the way to go to kamma's ending.'**

**This is what was said.**

**And because of what was it said?**

**[7.1] Intention beggars, is kamma, I say.**

**It is with intent  
that one does works of body,  
speech  
and mind.**

**[7.2] And what, beggars,  
is that from which kamma springs?**

**Touch, beggars,  
is that from which kamma springs.**

**[7.3] And what, beggars,  
is kamma's variety?**

- [1] **There is, beggars, kamma that is to be experienced in Hell,**  
[2] **there is kamma that is to be experienced in the animal womb,**  
[3] **there is kamma that is to be experienced in the realm of ghosts,**  
[4] **there is kamma that is to be experienced in the world of man,**  
[5] **there is kamma that is to be experienced in divine worlds.**

**This, beggars,  
is said to be the variety of kamma.**

**[7.4] And what, beggars,  
is kamma's outcome?**

**Threefold, beggars,  
is said to be kamma's outcome:**

- [1] **In this seen immediate present,**  
[2] **or later**  
[3] **or circling back at some future time.**

**This, beggars,  
is said to be kamma's outcome.**

**[7.5] And what, beggars,  
is kamma's ending?**

**Touch's ending, beggars,  
is kamma's ending.**

**[7.6] And it is this very Aristocratic Eight-Dimensional Consummate-Way  
that is the way to go to kamma's ending,  
that is:**

**Consummate Thesis  
Consummate Principles  
Consummate Talk  
Consummate Works  
Consummate Lifestyle  
Consummate Self-Control  
Consummate Mind  
Consummate Serenity**

**And when, beggars, the student of the Aristocrats  
knows kamma in this way,  
knows that from which kamma springs,  
knows the variety of kamma,  
knows kamma's outcome,  
knows kamma's ending,  
knows the way to go to kamma's ending,**

then he knows this best of lives  
having drawn it from the experience  
of the ending of kamma.

'Become an expert on kamma, beggars,  
become an expert on that from which kamma springs,  
become an expert on kamma's variety,  
become an expert on kamma's outcome,  
become an expert on kamma's ending,  
become an expert on the way to go to kamma's ending.'

This is what was said.

And it was because of this that it was said.

§

[8] 'Become an expert on pain, beggars,  
become an expert on that from which pain springs,  
become an expert on pain's variety,  
become an expert on pain's outcome,  
become an expert on pain's ending,  
become an expert on the way to go to pain's ending'.

This is what was said.

And because of what was it said?

[1] Birth is pain

[2] aging is pain

[3] sickness is pain

[4] death is pain

[5] grief and [6] lamentation

[7] pain and [8] misery

[9] and despair are pain

[10] not gaining what is wished for is pain

[11] in a word, the five stockpiled heaps are pain.

And what, beggars, is that from which pain springs?

Hunger and thirst, beggars, is that from which pain springs.

And what, beggars, is pain's variety?

There is, beggars,

[1] there is pain beyond measure

[2] there is that which is trifling,



[3] there is that which is slow to fade,  
[4] there is that which is quick to fade.

**This, beggars, is said to be pain's variety.**

**And what, beggars, is pain's outcome?**

**Here, beggars one subject to pain,  
having lost control of his mind,  
goes around sorrowful,  
tired,  
tearful,  
beating his breast,  
lamenting,  
confused.**

**Either that, or,  
subject to pain,  
having lost control of his mind,  
he goes out searching around, saying:**

**'Who knows one way ...  
or two ways! ...  
to eradicate my pain?'**

**Pain, beggars, has it's outcome in bewilderment  
or it's outcome in searching around, say I.**

**This, beggars, is said to be pain's outcome.**

**And what, beggars, is pain's ending?**

**The ending of hunger and thirst, beggars,  
is the ending of pain.**

**And it is this very Aristocratic Eight-Dimensional Consummate-Way  
that is the way to go to pain's ending,  
that is:**

**Consummate Thesis**

**Consummate Principles**

**Consummate Talk**

**Consummate Works**

**Consummate Lifestyle**

**Consummate Self-Control**

**Consummate Mind**

**Consummate Serenity**

**And when, beggars, the student of the Aristocrats**

**knows pain in this way,  
knows that from which pain springs,  
knows pain's variety,  
knows pain's outcome,  
knows pain's ending,  
knows the way to go to pain's ending,  
then he knows this best of lives  
having drawn it from the experience  
of the ending of pain.**

**'Become an expert on pain, beggars,  
become an expert on that from which pain springs,  
become an expert on pain's variety,  
become an expert on pain's outcome,  
become an expert on pain's ending,  
become an expert on the way to go to pain's ending'.**

**This is what was said.**

**And it was because of this  
that it was said.**

**This then, beggars, is that curriculum in drawing-from-experience  
that curriculum in Dhamma."**

**Āṅguttara Nikāya  
X. Dasaka-Nipāta  
XXI: Kara-Ja-Kāya-Vagga**

**Suttas 207-208**

**Dutiya Sañcetanika Suttaṃ  
Combined with  
Kara-Ja-Kāya Suttaṃ**

## **This Kamma-Born Body**

---

### **I Hear Tell:**

[1] [No nidana is given for these suttas. The location given in the nearest earlier sutta (Number 176) is Pāvā, Cunda, the smith's son's, mango grove, and in these suttas The Buddha is speaking to the bhikkhus in general. The two suttas are combined because all the evidence points to this being the original version.]

**[2] "I do not say, beggars, that  
intentional kamma done,  
piled up,  
without being understood,  
is brought to an end of becoming,  
whether it arises in this seen thing,  
or in another way later.**

**Nor is it, beggars,  
that I say that —  
intentional kamma done,  
piled up,  
without being understood —  
pain can be brought to an end.**



**[3] As to this, beggars,  
three are the types  
of bodily works,  
unfriendly personal lackings,**

unskillful-intentions,  
yielding pain  
having pain as a consequence.

Four are the types  
of vocal works,  
unfriendly personal lackings,  
unskillful-intentions,  
yielding pain  
having pain as a consequence.

Three are the types  
of mental works,  
unfriendly personal lackings,  
unskillful-intentions,  
yielding pain  
having pain as a consequence.



[4] And what, beggars, are the,  
three types  
of bodily works,  
unfriendly personal lackings,  
unskillful-intentions,  
yielding pain,  
having pain as a consequence?

Here, beggars, someone:

[1] Destroys breathing things  
— ruthless,  
bloody-handed,  
slashing and thrashing,  
bent on subjugating  
all breathing things,  
animate life;

[2] Takes the not-given  
— he who, seizing on  
what is clearly  
wealth/means of making a living,  
got in village,

got in forest,  
takes,  
making himself a thief,  
the ungiven;

[3] Carries on his sense-pleasures in a low way

— with one

guarded by mother,  
guarded by father,  
guarded by brother,  
guarded by sister,  
guarded by relatives,  
guarded by the clan,  
guarded by Dhamma,  
powerful individuals,<sup>[1]</sup>  
one protected by the rod,<sup>[2]</sup>  
even garlanded clan-surrounded<sup>[3]</sup> —  
engaging in just that sort of intercourse.

These, beggars, are the,  
three types  
of bodily works,  
unfriendly personal lackings,  
unskillful-intentions,  
yielding pain,  
having pain as a consequence.



[5] And what, beggars, are the  
four types  
of verbal works,  
unfriendly personal lackings,  
unskillful-intentions  
yielding pain,  
having pain as a consequence?

Here, beggars, someone:

[1] Has neglectful speech  
— when brought to  
a gathering in the assembly hall,  
a gathering of his circle,

a gathering among relatives,  
a gathering among the members of his guild,  
a gathering among the members of the royal family,  
and asked to be an eye-witness and told:

'Come, my good man,  
speak of what you know.'

He, not knowing, says:

'I know.'

Or knowing, says:

'I do not know.'

Or not seeing, says:

'I have seen.'

Or having seen, says:

'I have not seen.'

Thus for his own self,  
or for that of another,  
or for some trifling gain,  
he knowingly speaks neglectfully.

[2] **Has demonic speech**  
— what he hears there,  
he speaks of here,  
what he hears here,  
he speaks of there,  
thus destroying,  
or breaking apart,  
what is harmonious  
with delight in discord,  
devoted to discord,  
enjoying discord,  
uttering speech,  
making for discord.

[3] **Has harsh speech**  
— whatever is hard speech,  
rough,  
very sharp,  
very stinging,  
bordering on anger,  
evolving into lack of serenity,

**that sort of speech does he speak.**

**[4] Is a lip-flapper**

**— a speaker at the wrong time,  
a speaker against life,  
a speaker of the unprofitable,  
a speaker against The Dhamma,  
a speaker against The Discipline.**

**Not worth setting down,  
are the words he speaks,  
— untimely,  
unreasonable,  
not worth figuring out,  
not to the point.**

**These, beggars, are the  
four types  
of verbal works,  
unfriendly personal lackings,  
unskillful-intentions  
yielding pain,  
having pain as a consequence.**



**[6] And what, beggars, are the  
three types  
of mental works,  
unfriendly personal lackings,  
unskillful-intentions  
yielding pain,  
having pain as a consequence?**

**Here, beggars, someone:**

**[1] Is covetous**

**— whatever is the wealth/means of making a living of a person,  
that he covets thus:**

**'O if only what is that person's,  
that were mine!'**

**[2] Is corrupt of heart**

**— with wicked principles,**

he thinks:

'Let these beings be killed,  
or bound,  
or brought into exile,  
or brought to utter destruction,  
or better,  
let them not exist at all.'

[3] Has low views

— backwards in outlook,  
he thinks:

There is no giving,  
there is no sacrifice,  
there is no having sacrificed,  
there is no pleasurable or painful fruitional result of kamma,  
there is no this world,  
there is no other world,  
there is no mother,  
there is no father,  
there is no spontaneous birth,  
there is in this world no shaman or brahmin  
that has attained  
the consummate reach  
for himself,  
and knowing this world  
and the world beyond,  
is able to make it known  
and realized.

These, beggars, are the  
three types  
of mental works,  
unfriendly personal lackings,  
unskillful-intentions  
yielding pain,  
having pain as a consequence.



[7] Three are the types  
of bodily works,



**unfriendly personal lackings,  
unskillful-intentions,  
yielding pain  
having pain as a consequence.**

**Four are the types  
of vocal works,  
unfriendly personal lackings,  
unskillful-intentions,  
yielding pain  
having pain as a consequence.**

**Three are the types  
of mental works,  
unfriendly personal lackings,  
unskillful-intentions,  
yielding pain  
having pain as a consequence.**



**[8] In the same way, beggars,  
genuine gem-stone, thrown upwards,  
whichever way it lands,  
will land,  
well-fixed in place when landing.**

**Even so, beggars,  
three are the types  
of bodily works,  
unfriendly personal lackings,  
unskillful-intentions,  
yielding pain  
having pain as a consequence.**

**Four are the types  
of vocal works,  
unfriendly personal lackings,  
unskillful-intentions,  
yielding pain  
having pain as a consequence.**

**Three are the types**

**of mental works,  
unfriendly personal lackings,  
unskillful-intentions,  
yielding pain  
having pain as a consequence.**

§

**[9] I do not say, beggars, that  
intentional kamma done,  
piled up,  
without being understood,  
is brought to an end of becoming,  
whether it arises in this seen thing,  
or in another way later.**

**Nor is it, beggars,  
that I say that —  
intentional kamma done,  
piled up,  
without being understood —  
pain can be brought to an end.**

■

**[10] As to this, beggars,  
three are the types  
of bodily works,  
excellent skillful intentions,  
yielding pleasure,  
having pleasure as a consequence.**

**Four are the types  
of vocal works,  
excellent skillful intentions,  
yielding pleasure,  
having pleasure as a consequence.**

**Three are the types  
of mental works,  
excellent skillful intentions,**

yielding pleasure,  
having pleasure as a consequence.



[11] And what, beggars, are the  
three types  
of bodily works,  
excellent skillful intentions,  
yielding pleasure,  
having pleasure as a consequence?

Here, beggars,  
someone:|

[1] Has let go destroying breathing things,  
abstains from destroying living things  
— put down is the rod,  
put down is the sword,  
modest,  
intent on sympathy,  
living with mercy for all breathing beings.

[2] Has let go taking the not-given  
abstains from taking taking the not-given,  
— abstains from seizing on  
what is clearly  
wealth/means of making a living  
got in village  
got in forest,  
not taking,  
making himself a thief,  
the ungiven.

[3] Has let go carrying on his sense-pleasures in a low way,  
abstains from carrying on his sense-pleasures in a low way,  
with one  
guarded by mother,  
guarded by father,  
guarded by brother,  
guarded by sister,  
guarded by relatives,  
guarded by the clan,

guarded by Dhamma,  
powerful individuals,  
one protected by the rod,  
even garlanded clan-surrounded —  
not engaging in just that sort of intercourse.

These then, beggars, are the  
three types  
of bodily works,  
excellent skillful intentions,  
yielding pleasure,  
having pleasure as a consequence.



[12] And what, beggars, are the  
four types  
of verbal works,  
excellent skillful intentions,  
yielding pleasure,  
having pleasure as a consequence.?

Here, beggars, someone:

[1] Has let go of neglectful speech,  
abstains from neglectful speech  
— when brought to  
a gathering in the assumably hall,  
a gathering of his circle,  
a gathering among relatives,  
a gathering among the members of his guild,  
a gathering among the members of the royal family,  
and asked to be an eye-witness and told:

'Come, my good man,  
speak of what you know.'

He, not knowing, says:

'I do not know.'

Or knowing, says:

'I know.'

Or not seeing, says:

'I have not seen.'

**Or having seen, says:**

**'I have seen.'**

**Thus for his own self,  
or for that of another,  
or for some trifling gain,  
he does not knowingly speak neglectfully.**

**[2] Has let go of demonic speech,  
abstains from demonic speech  
— what he hears there,  
he does not speak of here,  
what he hears here,  
he does not speak of there  
thus destroying,  
or breaking apart,  
what is harmonious  
with delight in discord,  
devoted to discord,  
enjoying discord,  
uttering speech,  
making for discord.**

**[3] Has let go of harsh speech,  
abstains from harsh speech  
— whatever is unsloppy,  
pleasing to the ear,  
loved,  
going to the heart,  
polite  
agreeable to the populace,  
pleasing to the populace,  
that sort of speech does he speak.**

**[4] Has let go of lip-flapping,  
abstains from lip-flapping  
— a speaker at the right time,  
a pro-life speaker,  
a profitable speaker,  
a spanker of Dhamma,  
a speaker of Discipline.**

**Worth setting down,  
are the words he speaks**

— timely,  
reasonable,  
worth figuring out,  
to the point.

These, beggars, are the  
four types  
of verbal works,  
excellent skillful intentions,  
yielding pleasure,  
having pleasure as a consequence.



[13] And what, beggars, are the  
three types  
of mental works,  
excellent skillful intentions,  
yielding pleasure,  
having pleasure as a consequence?

Here, beggars, someone:

[1] is not covetous,  
— whatever is the wealth/means of making a living of a person,  
that he does not covet thus:

'O if only what is that person's,  
that were mine!'

[2] Without corruption of heart,  
without wicked principles,  
he thinks:

'Let these beings be without hostility,  
free from suffering,  
un-injured,  
pleased,  
protected unsheltered.'

[3] Holds consummate views  
— not backwards in outlook,  
he thinks:

'There is giving,  
there is sacrifice,

**there is having sacrificed,  
there is pleasurable and painful fruitional result of kamma,  
there is this world,  
there is the other world,  
there is mother,  
there is father,  
there is spontaneous birth,  
there are in this world shaman or brahmen  
that have attained  
the consummate reach  
for themselves,  
and knowing this world  
and the world beyond,  
are able to make it known  
and realized.**

**These, beggars, are the  
three types  
of mental works,  
excellent skillful intentions,  
yielding pleasure,  
having pleasure as a consequence.**



**[14] As to this, beggars,  
three are the types  
of bodily works,  
excellent skillful intentions,  
yielding pleasure,  
having pleasure as a consequence.**

**Four are the types  
of vocal works,  
excellent skillful intentions,  
yielding pleasure,  
having pleasure as a consequence.**

**Three are the types  
of mental works,  
excellent skillful intentions,  
yielding pleasure,**

having pleasure as a consequence.



[15] In the same way, beggars,  
genuine gem-stone, thrown upwards,  
whichever way it lands,  
will land,  
well-fixed in place when landing.

Even so, beggars,  
three are the types  
of bodily works,  
excellent skillful intentions,  
yielding pleasure,  
having pleasure as a consequence.

Four are the types  
of vocal works,  
excellent skillful intentions,  
yielding pleasure,  
having pleasure as a consequence.

Three are the types  
of mental works,  
excellent skillful intentions,  
yielding pleasure,  
having pleasure as a consequence.



[16] "I do not say, beggars, that  
intentional kamma done,  
piled up,  
without being understood,  
is brought to an end of becoming,  
whether it arises in this seen thing,  
or in another way later.

Nor is it, beggars,  
that I say, that  
intentional kamma done,



**piled up,  
without being understood —  
pain can be brought to an end.**



**[17] Once, beggars,  
the student of the Aristocrats,  
*thus* devoid of covetousness,  
devoid of deviance,  
not gone astray,  
cognizant,  
reflective,  
he abides pervading the first direction  
with heart united in friendliness,  
and so the second  
and so the third  
and so the fourth.**

**[18] Thus above,  
below,  
horizontally,  
all around, everywhere —  
he abides pervading  
the entire world,  
with heart united in friendliness,  
abundant,  
widespread,  
measureless,  
without hostility,  
without deviance.**

**[19] He thus knows:  
'Earlier  
this heart of mine was restricted,  
undeveloped,  
at present,  
this heart of mine is measureless,  
well-developed,  
then whatever further measurable kamma is done,  
will not remain there for you,**

**does not stay there for you.'**

**[20] What do you think, beggars:**

**If he, from youth up,  
had developed liberation of heart  
through friendliness,  
would this young man then  
have done any bad kamma?"**

**"Not, indeed,  
in such a case as this, bhante."**

**"And not having produced bad kamma,  
could pain then have touched him?"**

**"Not, indeed, in such a case as this, bhante —  
indeed, not having produced bad kamma, bhante,  
what pain could touch him?"**

**[21] "Liberation of heart through friendliness, beggars,  
whether in a woman  
or a man,  
must be made to be.**

**[22] Whether woman, beggars,  
or man,  
this mortal body is between-thought,  
it is not taken along, beggars,  
when moving on.**

**[23] Thus he has the knowledge:**

**'Then whatever were my bad acts  
done before,  
here in this kamma-born-body,  
all must be understood here,  
for them not to come to development subsequently.'**

**[24] Thus developed then beggars  
liberation of heart through friendliness  
leads the beggar here  
who was wise  
to non-returning,  
a superior freedom not being envisioned.**

[25] Again, beggars,  
once the student of the Aristocrats,  
thus devoid of covetousness,  
devoid of deviance,  
not gone astray,  
cognizant,  
reflective,  
he abides pervading the first direction  
with heart united in sympathy,  
and so the second  
and so the third  
and so the fourth.

Thus above,  
below,  
horizontally,  
all around, everywhere —  
he abides pervading  
the entire world,  
with heart united in sympathy,  
abundant,  
widespread,  
measureless,  
without hostility,  
without deviance.

He thus knows:

'Earlier  
this heart of mine was restricted,  
undeveloped,  
at present,  
this heart of mine is measureless,  
well-developed,  
then whatever further measurable kamma is done,  
will not remain there for you,  
does not stay there for you.'

What do you think, beggars:

If he, from youth up,  
had developed liberation of heart  
through sympathy,

would this young man then  
have done any bad kamma?"

"Not, indeed,  
in such a case as this, bhante."

"And not having produced bad kamma,  
could pain then have touched him?"

"Not, indeed, in such a case as this, bhante —  
indeed, not having produced bad kamma, bhante,  
what pain could touch him?"

"Liberation of heart through sympathy, beggars,  
whether in a woman  
or a man,  
must be made to be.

Whether woman, beggars,  
or man,  
this mortal body is between-thought,  
it is not taken along, beggars,  
when moving on.

Thus he has the knowledge:

'Then whatever were my bad acts  
done before,  
here in this kamma-born-body,  
all must be understood here,  
for them not to come to development subsequently.'

Thus developed then beggars  
liberation of heart through sympathy  
leads the beggar here  
who was wise  
to non-returning,  
a superior freedom not being envisioned.

§

[26] Again, beggars,  
once the student of the Aristocrats,  
thus devoid of covetousness,  
devoid of deviance,  
not gone astray,

cognizant,  
reflective,  
he abides pervading the first direction  
with heart united in empathy,  
and so the second  
and so the third  
and so the fourth.

Thus above,  
below,  
horizontally,  
all around, everywhere —  
he abides pervading  
the entire world,  
with heart united in empathy,  
abundant,  
widespread,  
measureless,  
without hostility,  
without deviance.

He thus knows:

'Earlier  
this heart of mine was restricted,  
undeveloped,  
at present,  
this heart of mine is measureless,  
well-developed,  
then whatever further measurable kamma is done,  
will not remain there for you,  
does not stay there for you.'

What do you think, beggars:

If he, from youth up,  
had developed liberation of heart  
through empathy,  
would this young man then  
have done any bad kamma?"

"Not, indeed,  
in such a case as this, bhante."

"And not having produced bad kamma,

could pain then have touched him?

"Not, indeed, in such a case as this, bhante —  
indeed, not having produced bad kamma, bhante,  
what pain could touch him?"

"Liberation of heart through empathy, beggars,  
whether in a woman  
or a man,  
must be made to be.

Whether woman, beggars,  
or man,  
this mortal body is between-thought,  
it is not taken along, beggars,  
when moving on.

Thus he has the knowledge:

'Then whatever were my bad acts  
done before,  
here in this kamma-born-body,  
all must be understood here,  
for them not to come to development subsequently.'

Thus developed then beggars  
liberation of heart through empathy  
leads the beggar here  
who was wise  
to non-returning,  
a superior freedom not being envisioned.

§

[27] Again, beggars,  
once the student of the Aristocrats,  
thus devoid of covetousness,  
devoid of deviance,  
not gone astray,  
cognizant,  
reflective,  
he abides pervading the first direction  
with heart united in detachment,  
and so the second

**and so the third  
and so the fourth.**

**Thus above,  
below,  
horizontally,  
all around, everywhere —  
he abides pervading  
the entire world,  
with heart united in detachment,  
abundant,  
widespread,  
measureless,  
without hostility,  
without deviance.**

**He thus knows:**

**'Earlier  
this heart of mine was restricted,  
undeveloped,  
at present,  
this heart of mine is measureless,  
well-developed,  
then whatever further measurable kamma is done,  
will not remain there for you,  
does not stay there for you.'**

**What do you think, beggars:**

**If he, from youth up,  
had developed liberation of heart  
through detachment,  
would this young man then  
have done any bad kamma?"**

**"Not, indeed,  
in such a case as this, bhante."**

**"And not having produced bad kamma,  
could pain then have touched him?"**

**"Not, indeed, in such a case as this, bhante —  
indeed, not having produced bad kamma, bhante,  
what pain could touch him?"**

**"Liberation of heart through detachment, beggars,**

**whether in a woman  
or a man,  
must be made to be.**

**Whether woman, beggars,  
or man,  
this mortal body is between-thought,  
it is not taken along, beggars,  
when moving on.**

**Thus he has the knowledge:**

**'Then whatever were my bad acts  
done before,  
here in this kamma-born-body,  
all must be understood here,  
for them not to come to development subsequently.'**

**Thus developed then beggars  
liberation of heart through detachment  
leads the beggar here  
who was wise  
to non-returning,  
a superior freedom not being envisioned."**

[No conclusion is given for these suttas.]

---

[1] Her lord, or master, or husband, or some rich and powerful person.

[2] Protected by the law or threat of punishment.

[3] One who is engaged



**Majjhima Nikāya  
III. Upari Paṇṇāsa  
4. Vibhaṅga Vagga**

**Sutta 142**

**Dakkhiṇa-Vibhaṅga Suttaṃ**

## **Gift Analysis**

---

**I hear tell:**

**[1] Once upon a time  
The Lucky Man was revisiting the Sakkyans,  
Kapilavatthu town,  
Nigrodha's Forest Grove.**

**There then Mahā-Pajāpatī Gotamī,  
bringing newly woven garments,  
approached The Lucky Man.**

**Having approached The Lucky Man,  
having exchanged greetings,  
she took a seat to one side.**

**Seated to one side then,  
Mahā-Pajāpatī Gotamī  
said this to The Lucky Man:**

**[2] "Here, bhante,  
are garments newly woven for Bhagava,  
made by myself,  
woven by myself.**

**May, bhante,  
Bhagava accept them,  
out of mercy for me."**

**This said,  
The Lucky Man said this to Mahā-Pajāpatī Gotamī:  
"Give this to the Sangha, Gotami,  
given to the Sangha,  
it will become a service to me**

as well as the Sangha."



Then a second time  
Mahā-Pajāpatī Gotamī  
said this to The Lucky Man:

"Here, bhante,  
are garments newly woven for Bhagava,  
made by myself,  
woven by myself.

May, bhante,  
Bhagava accept them,  
out of mercy for me."

Then a second time,  
The Lucky Man said this to Mahā-Pajāpatī Gotamī:

"Give this to the Sangha, Gotami,  
given to the Sangha,  
it will become a service to me  
as well as the Sangha."



Then a third time  
Mahā-Pajāpatī Gotamī  
said this to The Lucky Man:

"Here, bhante,  
are garments newly woven for Bhagava,  
made by myself,  
woven by myself.

May, bhante,  
Bhagava accept them,  
out of mercy for me."

Then a third time,  
The Lucky Man said this to Mahā-Pajāpatī Gotamī:

"Give this to the Sangha, Gotami,  
given to the Sangha,

it will become a service to me  
as well as the Sangha."



[3] This said, Old Man Ānanda  
said this to The Lucky Man:

"Accept, bhante,  
Mahā-Pajāpatī Gotamī's newly woven garments.

Of great service, bhante,  
was Mahā-Pajāpatī Gotamī, to Bhagava,  
as maternal aunt,  
she did much for him,  
nourished him with milk,  
giving him milk to drink  
at Bhagava's mother's time of death.

[4] Also, bhante, Bhagava  
is of great service  
to Mahā-Pajāpatī Gotamī.

It is owing to Bhagava, bhante,  
that Mahā-Pajāpatī Gotamī  
goes to the Buddha for refuge,  
goes to the Damma for refuge,  
goes to the Sangha for refuge.

It was owing to Bhagava, bhante,  
that Mahā-Pajāpatī Gotamī  
abstains from taking the life of living beings,  
abstains from taking the not-given,  
abstains from carrying on sense-pleasures in a low way,  
abstains from neglectful speech,  
abstains from the stupefaction that results  
from drinking the various beers, wines, and alcohols  
whether fermented or distilled.

It is owing to Bhagava, bhante,  
that Mahā-Pajāpatī Gotamī  
is possessed of absolute confidence in the Buddha,  
is possessed of absolute confidence in the Dhamma,  
is possessed of absolute confidence in the Sangha,

is possessed of those ethics favored by the Aristocrats.

It is owing to Bhagava, bhante,  
that Mahā-Pajāpatī Gotamī  
is without doubt regarding Pain,  
is without doubt regarding the origin of Pain,  
is without doubt regarding the end of Pain,  
is without doubt regarding the walk to walk to the end of Pain.

Just so, bhante, is Bhagava  
of great service  
to Mahā-Pajāpatī Gotamī."

[5] "This is so, Ānanda!

This is so, Ānanda!

Indeed, through whatever, person, Ānanda,  
a person  
goes to the Buddha for refuge,  
goes to the Damma for refuge,  
goes to the Sangha for refuge  
to such person, Ānanda,  
a person can make no a proper return I say,  
that is in regard to  
reverential greeting-  
standing up for-  
saluting-  
paying the highest regard to-  
providing for the essentials:  
robes-  
bowl-food-  
sitting and lying down place,  
obtaining medicines in sickness.

Indeed, through whatever, person, Ānanda,  
a person  
abstains from taking the life of living beings,  
abstains from taking the not-given,  
abstains from carrying on sense-pleasures in a low way,  
abstains from neglectful speech,  
abstains from the stupefaction that results  
from drinking the various beers, wines, and alcohols  
whether fermented or distilled,  
to such person, Ānanda,

**a person can make no a proper return I say,  
that is in regard to  
reverential greeting-  
standing up for-  
saluting-  
paying the highest regard to-  
providing for the essentials:  
robes-  
bowl-food-  
sitting and lying down place,  
obtaining medicines in sickness.**

**Indeed, through whatever, person, Ānanda,  
a person  
is possessed of absolute confidence in the Buddha,  
is possessed of absolute confidence in the Dhamma,  
is possessed of absolute confidence in the Sangha,  
is possessed of those ethics favored by the Aristocrats,  
to such person, Ānanda,  
a person can make no a proper return I say,  
that is in regard to  
reverential greeting-  
standing up for-  
saluting-  
paying the highest regard to-  
providing for the essentials:  
robes-  
bowl-food-  
sitting and lying down place,  
obtaining medicines in sickness.**

**Indeed, through whatever, person, Ānanda,  
a person  
is without doubt regarding Pain,  
is without doubt regarding the origin of Pain,  
is without doubt regarding the end of Pain,  
is without doubt regarding the walk to walk to the end of Pain,  
to such person, Ānanda,  
a person can make no a proper return I say,  
that is in regard to  
reverential greeting-  
standing up for-**

saluting-  
paying the highest regard to-  
providing for the essentials:  
robes-  
bowl-food-  
sitting and lying down place,  
obtaining medicines in sickness.

§

[6] Then, Ānanda,  
there are these fourteen givings  
to individuals according to rank.

What fourteen?

Giving a gift to  
One-Who-Has-Got-It,  
arahant,  
consummately self-awakened —  
this is the first giving  
to an individual according to rank.

Giving a gift to  
a Solitary Buddha —  
this is the second giving  
to an individual according to rank.

Giving a gift to  
a student of the One-Who-Has-Got-It,  
who is an Arahant —  
this is the third giving  
to an individual according to rank.

Giving a gift to  
one looking to produce  
the fruit of Arahantship —  
this is the fourth giving  
to an individual according to rank.

Giving a gift to  
a Non-returner —  
this is the fifth giving  
to an individual according to rank.

**Giving a gift to  
one looking to produce  
the fruit of Non-returning —  
this is the sixth giving  
to an individual according to rank.**

**Giving a gift to  
a Once-returner —  
this is the seventh giving  
to an individual according to rank.**

**Giving a gift to  
one looking to produce  
the fruit of Once-returning —  
this is the eighth giving  
to an individual according to rank.**

**Giving a gift to  
a Streamwinner —  
this is the ninth giving  
to an individual according to rank.**

**Giving a gift to  
one looking to produce  
the fruit of Streamwinning —  
this is the tenth giving  
to an individual according to rank.**

**Giving a gift to  
an outsider  
but one detached from lust for sense-pleasures —  
this is the eleventh giving  
to an individual according to rank.**

**Giving a gift to  
a commoner who observes high ethical standards —  
this is the twelfth giving  
to an individual according to rank.**

**Giving a gift to  
a commoner who is of poor ethical standards —  
this is the thirteenth giving  
to an individual according to rank.**

**Giving a gift to  
an animal —**

**this is the fourteenth giving  
to an individual according to rank.**



**[7] As to this, Ānanda,  
giving a gift to  
an animal,  
a hundred-fold return  
is to be expected.**

**Giving a gift to  
a commoner who is of poor ethical standards  
a thousand-fold return  
is to be expected.**

**Giving a gift to  
a commoner who observes high ethical standards  
a hundred-thousand-fold return  
is to be expected.**

**Giving a gift to  
an outsider  
but one detached from lust for sense-pleasures  
a hundred-thousand-ten million-fold return  
is to be expected.**

**Giving a gift to  
one looking to produce  
the fruit of Streamwinning,  
the expected return  
is incalculable,  
immeasurable.**

**What more can be said of the Streamwinner?**

**What more can be said of the one looking to produce  
the fruit of Once-returning?**

**What more can be said of the one looking to produce  
the fruit of Non-returning?**

**What more can be said of the a Non-returner?**

**What more can be said of the one looking to produce  
the fruit of Arahantship?**



**What more can be said of the a student  
of the One-Who-Has-Got-It,  
who is an Arahant?**

**What more can be said of the a Solitary Buddha?**

**What more can be said of the One-Who-Has-Got-It,  
arahant,  
consummately self-awakened?**



**[8] Then, Ānanda,  
there are these seven  
givings to the Saṅgha.**

**What seven?**

**Giving a gift  
to both Saṅghas  
headed by the Buddha.**

**This is the first giving to the Saṅgha.**

**Giving a gift  
to both Saṅghas  
after the Buddha has attained parinibbana.**

**This is the second giving to the Saṅgha.**

**Giving a gift  
to the Bhikkhu-Saṅgha.**

**This is the third giving to the Saṅgha.**

**Giving a gift  
to the Bhikkhuni-Saṅgha.**

**This is the fourth giving to the Saṅgha.**

**Giving a gift saying:**

**'Let a few bhikkhus  
and bhikkhunis  
be selected for me by the Saṅgha.'**

**This is the fifth giving to the Saṅgha.**

**Giving a gift saying:**

**'Let a few bhikkhus  
be selected for me by the Saṅgha.'**

**This is the sixth giving to the Saṅgha.**

**Giving a gift saying:**

**'Let a few bhikkhunis  
be selected for me by the Saṅgha.'**

**This is the seventh giving to the Saṅgha.**

**[9] But then further, Ānanda,  
there will come,  
some time in the future,  
those of the lineage,  
with the yellow robes  
around their necks,  
of poor ethical standards,  
of bad dhamma,  
who, though of poor ethical standards,  
are selected to receive gifts.**

**But when I say, Ānanda,  
that a gift given to the Saṅgha  
is incalculable,  
immeasurable  
I do not, Ānanda,  
under any circumstances say  
of giving to the Saṅgha,  
that giving to individuals of whatever rank  
is of greater fruit.**



**[10] Four then, Ānanda,  
are the purifications of gifts.**

**What four?**

**There is, Ānanda,  
the gift purified by the giver  
not the recipient.**

**There is, Ānanda,  
the gift purified by the recipient  
not the giver.**

**There is, Ānanda,**

**the gift purified neither by the giver  
nor the recipient.**

**There is, Ānanda,  
the gift purified by both the giver  
and the recipient.**



**[11] And in what way, Ānanda,  
is the gift purified by the giver  
not the recipient?**

**Here, Ānanda,  
the giver has high ethical standards,  
lovely Dhamma,  
the recipient has poor ethical standards,  
bad dhamma.**

**In this way, Ānanda,  
is the gift purified by the giver  
not the recipient.**

**And in what way, Ānanda,  
is the gift purified by the recipient  
not the giver?**

**Here, Ānanda,  
the recipient has high ethical standards,  
lovely Dhamma,  
the giver has poor ethical standards,  
bad dhamma.**

**In this way, Ānanda,  
is the gift purified by the recipient  
not the giver.**

**And in what way, Ānanda,  
is the gift purified by neither the giver  
nor the recipient?**

**Here, Ānanda,  
the giver has poor ethical standards,  
bad Dhamma,  
the recipient has poor ethical standards,  
bad dhamma.**

**In this way, Ānanda,  
is the gift purified by neither the giver  
nor the recipient.**

**And in what way, Ānanda,  
is the gift purified by both the giver  
and the recipient?**

**Here, Ānanda,  
the giver has high ethical standards,  
lovely Dhamma,  
and the recipient has high ethical standards,  
lovely dhamma.**

**In this way, Ānanda,  
is the gift purified by both the giver  
and the recipient.**

**These, then, Ānanda,  
are the four ways a gift is purified."**

**This is what the Lucky Man Said.**

**[12] This said, the Wellcome One added this as Teacher:**

**Whoever, of high ethical standards,  
to one of poor ethical standards gives  
a Dhamma-gained gift,  
the heart well pleased,  
convinced of the rich fruition of kamma  
this gift is purified by the giver.**

**Whoever, of poor ethical standards,  
to one of high ethical standards gives  
a not-dhamma-gained gift,  
the heart not well-pleased,  
not convinced of the rich fruition of kamma  
this gift is purified by the recipient.**

**Whoever, of poor ethical standards,  
to one of poor ethical standards gives  
a not-dhamma-gained gift,  
the heart not well-pleased,  
not convinced of the rich fruition of kamma  
this gift is purified by neither.**

**Whoever, of high ethical standards,**

**to one of high ethical standards gives  
a Dhamma-gained gift,  
the heart well pleased,  
convinced of the rich fruit of kamma  
I say this gift is of rich fruition.**

**Whoever without desire  
to one without desire gives  
a Dhamma-gained gift,  
the heart well pleased,  
convinced of the rich fruit of kamma  
I say this gift is of uncarnally-given fruition.**

**Gift Analysis**

# Epilogue

Then let's make sure we are all talking about the same thing:

This is the goal (the second of three ways the arahant 'sees'):

[1] "He, thus serene of heart,  
purified,  
cleansed,  
without blemish,  
free of stains,  
being soft,  
workable,  
stable,  
unmoved by attachment,  
bends down his heart  
to the ways beings are cut down and rise up again.

He, with the purified divine eye,  
surpassing that of mankind,  
seeing beings  
as they are vomited forth,  
and rise up to birth again —

lowly,  
exalted,  
well-cast,  
painfully-cast,  
pleasantly-going,  
painfully-going —

beings going on according to kamma,  
knows:

'Alas! These beings  
become of  
undertaking painful bodily carrying on,  
undertaking painful vocal carrying on,  
undertaking painful mental carrying on,  
one-up-talking the aristocratic,  
of low views,  
acquiring the kamma of low views,  
at the breaking up of the body at death

**re-arise in  
woeful ways,  
painful,  
ruinacious,  
Niriaya Hell.**

**But better than that,  
these beings,  
become of  
undertaking well-done bodily carrying on,  
undertaking well-done vocal carrying on,  
undertaking well-done mental carrying on,  
not one-up-talking the aristocratic,  
of consummate views,  
acquiring the kamma of consummate views,  
at the breaking up of the body at death  
re-arise in  
pleasant,  
heaven worlds.'**

**Thus with the purified divine eye,  
surpassing that of mankind,  
he sees beings  
as they are vomited forth,  
and rise up to birth again —**

**lowly,  
exalted,  
well-cast,  
painfully-cast,  
pleasantly-going,  
painfully-going —**

**beings going on according to kamma."**

**From Majjhima Nikaya,  
Sutta 4,  
Bhayabherava Suttam  
Fear and Terror**

Majjhima Nikāya  
III. Upari Paṇṇāsa — 4. Vibhaṅga Vagga

Sutta 135

## Cūla Kamma-Vibhaṅga Suttaṃ

Adapted from the 1995 edition of the digital version of the *Sri Lanka Buddha Jayanti Tripitaka Series*.

---

Evam me sutam:|| ||

[1.] Ekaṃ samayaṃ Bhagavā Sāvattihīyaṃ viharati||  
Jetavane, Anāthapiṇḍikassa ārāme.|| ||

[2.] Atha kho Subho māṇavo Todeyya-putto||  
yena Bhagavā ten'upasaṅkami.|| ||

Upasaṅkamitvā Bhagavatā saddhiṃ sammodi.|| ||

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vīti-sāretvā||  
eka-m-antaṃ nisīdi.|| ||

Eka-m-antaṃ nisinno kho||  
Subho māṇavo Todeyya-putto||  
Bhagavantaṃ etad avoca:|| ||

[3.] "Ko nu kho bho Gotama, hetu||  
ko paccayo,||  
yena manussānaṃ||  
yeva sataṃ manussa-bhūtānaṃ||  
dissanti hīna-p-paṇītatā?|| ||

Dissanti hi bho Gotama,||  
manussā app'āyukā,||  
dissanti dīgh'āyukā;|| ||

Dissanti bavhā-bādhā,||  
dissanti appā-bādhā;|| ||

Dissanti du-b-baṇṇā,||  
dissanti vaṇṇa-vanto;|| ||

Dissanti appe-sakkhā,||  
dissanti mahe-sakkhā;|| ||

Dissanti appa-bhogā,||  
dissanti mahā-bhogā;|| ||



**Dissanti nīca-kulīnā,||  
dissanti uccā-kulīnā;|| ||**

**Dissanti du-p-paññā,||  
dissanti pañña-vanto.|| ||**

**Ko nu kho bho Gotama, hetu||  
ko paccayo,||  
yena manussānaṃ||  
yeva sataṃ manussa-bhūtānaṃ||  
dissanti hīna-p-paṇītata" ti?|| ||**

**[4.] "Kamma-sakkā māṇava,||  
sattā kamma-dāyādā,||  
kamma-yoni,||  
kamma-bandhu,||  
kamma-paṭisaraṇā.|| ||**

**Kammaṃ satte vibhajati  
yad idaṃ||  
hīna-p-paṇītātāyā" ti.|| ||**

**"Na kho ahaṃ imassa||  
bhoto Gotamassa saṅkhittena bhāsitassa||  
vitthārena atthaṃ avibhattassa,||  
vitthārena atthaṃ ājānāmi.|| ||**

**Sādhu me bhavaṃ Gotamo||  
tathā dhammaṃ desetū.|| ||**

**Yathā'haṃ imassa||  
bhoto Gotamassa saṅkhittena bhāsitassa,||  
vitthārena atthaṃ avibhattassa,  
vitthārena atthaṃ ājāneyyaṃ" ti.|| ||**

**"Tena hi māṇava,||  
suṇāhi sādhukaṃ||  
mana-sikarohi,||  
bhāsisāmī" ti.|| ||**

**"Evaṃ hoti" kho Subho māṇavo,||  
Todeyya-putto,||  
Bhagavato paccassosi.|| ||  
Bhagavā etad avoca:|| ||**

**[5.] "Idha māṇava,||  
ekacco itthi vā puriso vā,||**

pāṇ'ātipātī hoti||  
luddo||  
lohitapāṇi||  
hatapahate nivīṭṭho||  
adayā-panno sabba-pāṇa-bhutesu.|| ||

So tena kammaena,||  
evaṃ samanttena,||  
evaṃ samādinnaena,||  
kāyassa bheda param maraṇā||  
apāyaṃ,||  
du-g-gatiṃ,||  
vinipātaṃ,||  
Nirayaṃ uppajjati.|| ||

No ce kāyassa bheda param maraṇā||  
apāyaṃ,||  
du-g-gatiṃ,||  
vinipātaṃ,||  
Nirayaṃ uppajjati,||  
sace manussattaṃ āgacchati,||  
yattha yattha,||  
paccājāyati appāyuko hoti.|| ||

Appāyuka-saṃvaṭṭanikā esā mānava paṭipadā,||  
yad idaṃ||  
pāṇ'ātipātī hoti||  
luddo||  
lohita-pāṇī||  
hatapahate nivīṭṭho||  
adayā-panno sabba-pāṇa-bhutesu.|| ||

[6.] Idha pana mānava,||  
ekacco itthi vā puriso vā||  
pāṇ'ātipātaṃ pahāya||  
pāṇ'ātipātā paṭivirato hoti,||  
nihita-daṇḍo||  
nihita-sattho||  
lajjī dayā-panno  
sabba-pāṇa-bhūta-hit'ānukampī viharati.|| ||

So tena kammaena||  
evaṃ samattena||  
evaṃ samādinnaena||

kāyassa bhedaṃ param maraṇā||  
sugatiṃ saggam lokam uppajjati.|| ||

No ce kāyassa bhedaṃ param maraṇā||  
sugatiṃ saggam lokam uppajjati,||  
sace manussattam āgacchati,||  
yattha yattha,||  
paccājāyati dīgh'āyuko hoti.|| ||

Dīgh'āyuka-samvattānikā esā, māṇava, paṭipadā||  
yad idam||  
paṇ'ātipātā pahāya||  
paṇ-ā-tipātā paṭivirato hoti||  
nihita-daṇḍo||  
nihita-sattho||  
lajjī dayā-panno||  
sabba-pāṇa-bhūta-hit'ānukampī viharati.|| ||

[7.] Idha māṇava,||  
ekacco itthī vā puriso vā||  
sattānam viheṭhaka-jātiko hoti||  
paṇinā vā||  
leḍḍunā vā||  
daṇḍena vā||  
satthena vā.|| ||

So tena kammaṃ,||  
evaṃ samanttena,||  
evaṃ samādinnaṃ,||  
kāyassa bhedaṃ param maraṇā||  
apāyam,||  
du-g-gatiṃ,||  
vinipātā,||  
Nirayaṃ uppajjati.|| ||

No ce kāyassa bhedaṃ param maraṇā||  
apāyam,||  
du-g-gatiṃ,||  
vinipātā,||  
Nirayaṃ uppajjati,||  
sace manussattam āgacchati,||  
yattha yattha,||  
paccājāyati bavhābādho hoti.|| ||

Bavhābādha-samvattānikā esā, māṇava, paṭipadā||

yad idaṃ||  
sattānaṃ viheṭṭhaka-jātiko hoti||  
pāṇinā vā||  
leḍḍunā vā||  
daṇḍena vā||  
satthena vā.|| ||

[8.] Idha pana, māṇava,||  
ekacco itthī vā puriso vā||  
sattānaṃ aviheṭṭhaka-jātiko hoti||  
pāṇinā vā||  
leḍḍunā vā||  
daṇḍena vā  
satthena vā.|| ||

So tena kammaṃ||  
evaṃ samattena||  
evaṃ samādinnaṃ||  
kāyassa bhedaṃ param maraṇā||  
sugatiṃ saggam lokam uppajjati.|| ||

No ce kāyassa bhedaṃ param maraṇā||  
sugatiṃ saggam lokam uppajjati,||  
sace manussattam āgacchati,||  
yattha yattha,||  
paccājāyati appābādho hoti.|| ||

Appābādha-saṃvaṭṭanikā esā, māṇava, paṭipadā||  
yad idaṃ||  
sattānaṃ aviheṭṭhaka-jātiko hoti||  
pāṇinā vā||  
leḍḍunā vā||  
daṇḍena vā||  
satthena vā.|| ||

[9.] Idha māṇava,||  
ekacco itthi vā puriso vā||  
koddhano hoti||  
upāyāsa-bahulo,||  
appam pi vutto samāno||  
abhisajjati||  
kuppati||  
vyāpajjati||  
patitthīyati||

**kopañ ca||**

**dosañ ca||**

**a-p-paccayañ ca||**

**pātu-karoti.|| ||**

**So tena kammaena,||**

**evaṃ samanttena,||**

**evaṃ samādinnaena,||**

**kāyassa bhedaṃ param maraṇā||**

**apāyaṃ,||**

**du-g-gatiṃ,||**

**vinipātaṃ,||**

**Nirayaṃ uppajjati.|| ||**

**No ce kāyassa bhedaṃ param maraṇā||**

**apāyaṃ,||**

**du-g-gatiṃ,||**

**vinipātaṃ,||**

**Nirayaṃ uppajjati,||**

**sace manussattaṃ āgacchati,||**

**yattha yattha,||**

**paccājāyati dubbaṇṇo hoti.|| ||**

**Du-b-baṇṇa-saṃvaṭṭanikā esā, māṇava, paṭipadā||**

**yad idaṃ||**

**kodhano hoti||**

**upāyāsa-bahulo,||**

**appam pi vutto samāno||**

**abhisajjati**

**kuppati||**

**vyāpajjati||**

**patitthīyati||**

**kopañ ca||**

**dosañ ca||**

**a-p-paccayañ ca||**

**pātu-karoti.|| ||**

**[10.] Idha pana māṇava,||**

**ekacco itthī vā puriso vā||**

**akkodhano hoti||**

**anupāyāsa-bahulo,||**

**bahum pi vutto samāno||**

**nābhisajjati,||**

na kuppati||  
na vyāpajjati||  
na patitthīyati||  
na kopañ ca||  
dosañ ca||  
a-p-paccayañ ca||  
pātu-karoti.|| ||

So tena kammaena||  
evaṃ samattena||  
evaṃ samādinnaena||  
kāyassa bhedaṃ param maraṇā||  
sugatiṃ saggam lokam uppajjati.|| ||

No ce kāyassa bhedaṃ param maraṇā||  
sugatiṃ saggam lokam uppajjati,||  
sace manussattam āgacchati,||  
yattha yattha,||  
paccājāyati pāsādiko hoti.|| ||

Pāsādika-saṃvaṭṭanikā esā māṇava, paṭipadā||  
yad idam||  
akkodhano hoti||  
anupāyāsa-bahulo,||  
bahum pi vutto samāno||  
nābhisajjati||  
na vyāpajjati||  
na patitthīyati||  
na kopañ ca||  
dosañ ca||  
a-p-paccayañ ca||  
pātu-kareti.|| ||

[11.] Idha māṇava,||  
ekacco itthī vā puriso vā||  
issāmanako hoti,||  
para-lābha-sakkāra-garukāra-mānana-vandana-pūjanāsu issati,||  
upadussati,||  
issam bandhati.|| ||

So tena kammaena,||  
evaṃ samattena,||  
evaṃ samādinnaena,||  
kāyassa bhedaṃ param maraṇā||

apāyaṃ,||  
du-g-gatiṃ,||  
vinipātaṃ,||  
Nirayaṃ uppajjati. || ||

No ce kāyassa bhedaṃ param maraṇā||

apāyaṃ,||  
du-g-gatiṃ,||  
vinipātaṃ,||  
Nirayaṃ uppajjati,||  
sace manussattaṃ āgacchati,||  
yattha yattha,||  
paccājāyati appesakkho hoti. || ||

Appesakkha-saṃvaṭṭanikā esā, māṇava, paṭipadā||

yad idaṃ||  
issāmanako hoti,||  
para-lābha-sakkāra-garukāra-mānana-vandana-pūjanāsu issati,||  
upadussati,||  
issaṃ bandhati. || ||

[12.] Idha pana māṇava,||

ekacco itthī vā puriso vā||  
anissāmanako hoti,||  
para-lābha-sakkāra-garukāra-mānana-vandana-pūjanāsu na issati,||  
na upadussati||  
na issaṃ bandhati. || ||

So tena kammaṃ||  
evaṃ samattena||  
evaṃ samādinnaṃ||  
kāyassa bhedaṃ param maraṇā||  
sugatiṃ lokaṃ uppajjati. || ||

No ce kāyassa bhedaṃ param maraṇā||

sugatiṃ saggamaṃ lokaṃ uppajjati,||  
sace manussattaṃ āgacchati,||  
yattha yattha,||  
paccājāyati mahesakkho hoti. || ||

Mahesakkha-saṃvaṭṭanikā esā māṇava, paṭipadā||

yad idaṃ  
anissāmanako hoti,||  
para-lābha-sakkāra-garukāra-mānana-vandana-pūjanāsu||  
na issati||

na upadussati||

na issaṃ bandhati.|| ||

[13.] Idha māṇava,||

ekacco itthī vā puriso vā||

na dātā hoti||

samaṇassa vā brāhmaṇassa vā||

annaṃ||

pānaṃ||

vatthaṃ||

yānaṃ||

mālā-gandha-vilepanaṃ||

seyy'āvasa-ṭhapa-dīpeyyaṃ.|| ||

So tena kammaṇa||

evaṃ samattena,||

evaṃ samādinna,||

kāyassa bhedaṃ param maraṇā||

apāyaṃ,||

du-g-gatiṃ,||

vinipātaṃ,||

Nirayaṃ uppajjati.|| ||

No ce kāyassa bhedaṃ param maraṇā||

apāyaṃ,||

du-g-gatiṃ,||

vinipātaṃ,||

Nirayaṃ uppajjati,||

sace manussataṃ āgacchati,||

yattha yattha,||

paccājāyati appa-bhogo hoti.|| ||

Appa-bhoga-saṃvaṭṭanikā esā māṇava, paṭipadā||

yad idaṃ||

na dātā hoti||

samaṇassa vā brāhmaṇassa vā||

annaṃ||

pānaṃ||

vatthaṃ||

yānaṃ||

mālā-gandha-vilepanaṃ||

seyy'āvasa-thapa-dīpeyyaṃ.|| ||

[14.] Idha pana māṇava,||



ekacco itthī vā puriso vā||  
dātā hoti||  
samaṇassa vā brāhmaṇassa vā||  
annaṃ||  
pānaṃ||  
vatthaṃ||  
yānaṃ||  
mālā-gandha-vilepanaṃ||  
seyy'āvasa-thapa-dīpeyyaṃ.|| ||

So tena kammena||  
evaṃ samattena||  
evaṃ samādinna||  
kāyassa bhedaṃ param maraṇā||  
sugatiṃ saggam lokam uppajjati.|| ||

No ce kāyassa bhedaṃ param maraṇā||  
sugatiṃ saggam lokam uppajjati,||  
sace manussattaṃ āgacchati,||  
yattha yattha,||  
paccājāyati mahā-bhogo hoti.|| ||

Mahā-bhoga-saṃvaṭṭanikā esā māṇava, paṭipadā||  
yad idaṃ||  
dātā hoti samaṇassa vā brāhmaṇassa vā||  
annaṃ||  
pānaṃ||  
vatthaṃ||  
yānaṃ||  
mālā-gandha-vilepanaṃ||  
seyy-ā-vasa-thapadīpeyyaṃ.|| ||

[15.] Idha pana māṇava,||  
ekacco itthī vā puriso vā||  
thaddho hoti,||  
ati-mānī,||  
abhivādetabbaṃ na abhivādeti,||  
paccuṭṭhātabbaṃ na paccuṭṭheti,||  
āsanārahassa āsanaṃ na deti,||  
maggārahassa maggaṃ na deti,||  
sakkātabbaṃ na sakkaroti,||  
garukātabbaṃ na garukaroti,||  
mānetabbaṃ na māneti,||

**pūjetabbaṃ na pūjeti.|| ||**

**So tena kammaṃ||**

**evaṃ samattena,||**

**evaṃ samādinna,||**

**kāyassa bhedaṃ param maraṇā||**

**apāyaṃ,||**

**du-g-gatiṃ,||**

**vinipātaṃ,||**

**Nirayaṃ uppajjati.|| ||**

**No ce kāyassa bhedaṃ param maraṇā,||**

**apāyaṃ,||**

**du-g-gatiṃ,||**

**vinipātaṃ,||**

**Nirayaṃ uppajjati,||**

**sace manussattaṃ āgacchati,||**

**yattha yattha,||**

**paccājāyati nīca-kulīno hoti.|| ||**

**Nīca-kulīna-saṃvaṭṭanikā esā māṇava, paṭipadā||**

**yad idaṃ||**

**thaddho hoti,||**

**ati-mānī,||**

**abhivādetabbaṃ na abhivādeti,||**

**paccuṭṭhātabbaṃ na paccuṭṭheti,||**

**āsanārahassa āsanaṃ na deti,||**

**maggārahassa maggaṃ na deti,||**

**sakkātabbaṃ na sakkaroti,||**

**garukātabbaṃ na garukaroti,||**

**mānetabbaṃ na māneti,||**

**pūjetabbaṃ na pūjeti.|| ||**

**[16.] Idha pana māṇava,||**

**ekacco itthī vā puriso vā||**

**athaddho hoti,||**

**anati-mānī,||**

**abhivādetabbaṃ abhivādeti,||**

**paccuṭṭhātabbaṃ paccuṭṭheti,||**

**āsanārahassa āsanaṃ deti,||**

**maggārahassa maggaṃ deti,||**

**sakkātabbaṃ sakkaroti,||**

**garukātabbaṃ garukaroti,||**

mānetabbaṃ māneti,||  
pūjetabbaṃ pūjeti. || ||

So tena kammaena||  
evaṃ samattena||  
evaṃ samādinnaena||  
kāyassa bhedaṃ param maraṇā||  
sugatiṃ saggam lokam uppajjati. || ||

No ce kāyassa bhedaṃ param maraṇā||  
sugatiṃ saggam lokam uppajjati,||  
sace manussattam āgacchati,||  
yattha yattha,||  
paccājāyati uccā-kulīno hoti. || ||

Uccā-kulīno-samvaṭṭanikā esā māṇava, paṭipadā||  
yad idam||  
athaddho hoti,||  
anati-mānī,||  
abhivādetabbaṃ abhivādeti,||  
paccaṭṭhātabbaṃ paccaṭṭheti,||  
āsanārahassa āsanam deti,||  
maggārahassa maggam deti,||  
sakkātabbaṃ sakkaroti,||  
garukātabbaṃ garukaroti,||  
mānetabbaṃ māneti,||  
pūjetabbaṃ pūjeti. || ||

[17.] Idha māṇava,||  
ekacco itthī vā puriso vā||  
samaṇam vā brāhmaṇam vā upasaṅkamtivā||  
na paripucchitā hoti:||  
'Kiṃ bhante kusalam,||  
kiṃ akusalam,||  
kiṃ sāvajjam,||  
kiṃ anavajjam,||  
kiṃ sevitabbaṃ,||  
kiṃ na sevitabbaṃ,||  
kiṃ me karīyamānam dīgha-rattam ahitāya dukkhāya hoti,||  
kiṃ vā pana me karīyamānam dīgha-rattam hitāya sukhāya hoti' ti? || ||

So tena kammaena||  
evaṃ samattena,||  
evaṃ samādinnaena,||

kāyassa bheda param maraṇā||  
apāyaṃ,||  
du-g-gatiṃ,||  
Nirayaṃ uppajjati. || ||

No ce kāyassa bheda param maraṇā||  
apāyaṃ,||  
du-g-gatiṃ,||  
Nirayaṃ uppajjati,||  
sace manussattaṃ āgacchati,||  
yattha yattha,||  
paccājāyati du-p-paṇṇo hoti. || ||

Du-p-paṇṇa-saṃvaṭṭanikā esā māṇava, paṭipadā||  
yad idaṃ||  
samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtivā||  
na paripucchitā hoti:||  
'Kiṃ bhante kusalaṃ,||  
kiṃ akusalaṃ,||  
kiṃ sāvajjaṃ,||  
kiṃ anavajjaṃ,||  
kiṃ sevitaḅbaṃ,||  
kiṃ na sevitaḅbaṃ,||  
kiṃ me karīyamānaṃ dīgha-rattaṃ ahitāya dukkhāya hoti,||  
kiṃ vā pana me karīyamānaṃ dīgha-rattaṃ hitāya sukhāya hoti' ti? || ||

[18.] Idha pana māṇava,||  
ekacco itthī vā puriso vā||  
samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtivā||  
paripucchitā hoti:||  
'Kiṃ bhante kusalaṃ,||  
kiṃ akusalaṃ,||  
kiṃ sāvajjaṃ,||  
kiṃ anavajjaṃ,||  
kiṃ sevitaḅbaṃ,||  
kiṃ na sevitaḅbaṃ,||  
kiṃ me karīyamānaṃ dīgha-rattaṃ ahitāya dukkhāya hoti,||  
kiṃ vā pana me karīyamānaṃ dīgha-rattaṃ hitāya sukhāya hoti' ti? || ||

So tena kammena||  
evaṃ samattena,||  
evaṃ samādinna||  
kāyassa bheda param maraṇā||

sugatiṃ saggam lokam uppajjati.|| ||

No ce kāyassa bhedaṃ param maraṇā||

sugatiṃ saggam lokam uppajjati,||

sace manussattam āgacchati,||

yattha yattha,||

paccājāyati mahā-pañño hoti.|| ||

Mahā-pañña-saṃvaṭṭanikā esā māṇava, paṭipadā||

yad idaṃ||

samaṇam vā brāhmaṇam vā upasaṅkamtivā||

paripucchitā hoti:||

'Kiṃ bhante kusalam,||

kiṃ akusalam,||

kiṃ sāvajjam,||

kiṃ anavajjam,||

kiṃ sevitabbam,||

kiṃ na sevitabbam,||

kiṃ me karīyamānam dīgha-rattam ahitāya dukkhāya hoti,||

kiṃ vā pana me karīyamānam dīgha-rattam hitāya sukhāya hoti' ti?|| ||

[19.] Iti kho māṇava,||

appāyuka-saṃvaṭṭanikā paṭipadā,||

appāyukattam upaneti.|| ||

Dīgh'āyuka-saṃvaṭṭanikā paṭipadā,||

dīgh'āyukattam upaneti.|| ||

Bavhābādha-saṃvaṭṭanikā paṭipadā,||

bavhābādhattam upaneti.|| ||

Appābādha-saṃvaṭṭanikā paṭipadā,||

appābādhattam upaneti.|| ||

Du-b-baṇṇa-saṃvaṭṭanikā paṭipadā,||

du-b-baṇṇattam upaneti.|| ||

Pāsādika-saṃvaṭṭanikā paṭipadā,||

pāsādikattam upaneti.|| ||

Appesakkha-saṃvaṭṭanikā paṭipadā,||

appesakkhattam upaneti.|| ||

Mahesakka-saṃvaṭṭanikā paṭipadā,||

mahesakkhattam upaneti.|| ||

Appabhoga-saṃvaṭṭanikā paṭipadā,||

appa-bhogattam upaneti.|| ||

**Mahā-bhoga-saṃvaṭṭanikā paṭipadā,||  
mahā-bhogattaṃ upaneti.|| ||**

**Nīca-kulīna-saṃvaṭṭanikā paṭipadā,||  
nīca-kulīnattaṃ upaneti.|| ||**

**Uccā-kulīna-saṃvaṭṭanikā paṭipadā,||  
uccā-kulīnattaṃ upaneti.|| ||**

**Du-p-pañña-saṃvaṭṭanikā paṭipadā,||  
du-p-paññattaṃ upaneti.|| ||**

**Mahā-pañña-saṃvaṭṭanikā paṭipadā,||  
mahā-paññattaṃ upaneti.|| ||**

**[20.] Kammaśakā, māṇava,||  
sattā kamma-dāyādā||**

**kamma-yoni||**

**kamma-bandhu||**

**kamma-paṭisaraṇā.|| ||**

**Kammaṃ satte vibhajati||**

**yad idaṃ||**

**hina-p-paṇītātāyā" ti.|| ||**

**[21.] Evaṃ vutte Subho māṇavo,||**

**Todeyya-putto,||**

**Bhagavantaṃ etad avoca.|| ||**

**"Abhikkantaṃ bho Gotama!|| ||**

**Abhikkantaṃ bho Gotama!|| ||**

**Seyyathā pi bho Gotama||**

**nikujjitaṃ vā ukkujjeyya,||**

**paṭi-c-channaṃ vā vivareyya,||**

**mūḷhasa vā maggaṃ ācikkheyya,||**

**andhakāre vā tela-pajjotaṃ dhāreyya||**

**'Cakkhumanto rūpāni dakkhintī' ti,||**

**evam-evam bhotā Gotamena||**

**aneka-pariyāyena Dhammo pakāsito.|| ||**

**Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāma||**

**Dhammañ ca||**

**bhikkhu-saṃghaṃ ca.|| ||**

**Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ  
gatan" ti.|| ||**



Majjhima Nikāya  
III. Upari Paṇṇāsa — 4. Vibhaṅga Vagga

Sutta 136

## Mahā Kamma-Vibhaṅga Suttaṃ

Adapted from the 1995 edition of the digital version of the *Sri Lanka Buddha Jayanti Tripitaka Series*.

Evam me sutam:

[1] Ekaṃ samayaṃ Bhagavā Rājagahe viharati,||  
Veḷuvane, Kalandakanivāpe. || ||

Tena kho pana samayen||  
āyasmā Samiddhi||  
arañña-kuṭikāyaṃ viharati. || ||

[2] Atha kho Potali-putto paribbājako,||  
jaṅghā-vihāraṃ,||  
anucaṅkamamāno,||  
anuvicaramāno,||  
yen'āyasmā Samiddhi ten'upasaṅkami. || ||

Upasaṅkamtivā āyasmatā Samiddhinā||  
saddhiṃ sammodi. || ||

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vīti-sāretvā,||  
eka-m-antaṃ nisīdi. || ||

Eka-m-antaṃ nisinno kho,||  
Potali-putto paribbājako,||  
āyasmantaṃ Samiddhiṃ etad avoca: || ||

[3] "Sammukhā me taṃ, āvuso Samiddhi,||  
samaṇassa Gotamassa sutam,||  
sammukhā paṭi-g-gahitaṃ: ||  
'Moghaṃ kāya-kammaṃ,||  
moghaṃ vacī-kammaṃ,||  
mano-kammam eva saccan' ti. || ||

Atthi ca sā samāpatti||  
yaṃ samāpattiṃ||  
samāpanno na kiñci vediyatī" ti. || ||



[4] "Mā evaṃ āvuso Potali-putta avaca!|| ||

Mā evaṃ āvuso Potali-putta avaca!|| ||

Mā Bhagavantaṃ abbhācikkhi,||

na hi sādhu Bhagavato abbha-k-khānaṃ,||

na hi Bhagavā evaṃ vadeyya:||

'Moghaṃ kāya-kammaṃ,||

moghaṃ vacī-kammaṃ,||

mano-kammam eva saccan' ti. || ||

Atthi ca kho sā āvuso, samāpatti||

yaṃ samāpattiṃ||

samāpanno na kiñci vediyatī" ti. || ||

[5] "Kiva ciraṃ pabba-jitosi āvuso, Samiddhī" ti? || ||

"Na ciraṃ āvuso,||

tīṇi vassāni" ti. || ||

"(Etthadāni mayaṃ there bhikkhu kiṃ vakkhāma,||

yatra hi nāma evaṃ navo bhikkhu||

satthāraṃ parira-k-khitabbaṃ maññissati?) || ||

[6] Sañcetanikaṃ āvuso Samiddhi,||

kammaṃ katvā,||

kāyena,||

vācāya,||

manasā,||

kiṃ so vediyatī" ti. || ||

[7] "Sañcetanikaṃ āvuso Potali-putta,||

kammaṃ katvā,||

kāyena,||

vācāya,||

manasā,||

dukkhaṃ so vediyatī" ti. || ||

[8] Atha kho Potali-putto paribbājako||

āyasmato Samiddhissa bhāsitaṃ||

n'eva abhinandi||

na paṭikkosi||

anabhinanditvā||

a-p-paṭikkositvā||

uṭṭhāy āsanā pakkāmi. || ||

[9] Atha kho āyasmā Samiddhi,||

acira-pakkante Potali-putte paribbājake,||

yen'āyasmā Ānando ten'upasaṅkami. || ||

Upasaṅkamtivā āyasmatā Ānandena saddhiṃ sammodi. || ||

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vīti-sāretvā||

eka-m-antaṃ nisīdi. || ||

Eka-m-antaṃ nisinno kho||

āyasmā Samiddhi yāvatako ahosi Potali-puttena paribbājakena||

saddhiṃ kathā-sallāpo||

taṃ sabbaṃ āyasmato Ānandassa ārocesi. || ||

Evam vutte āyasmā Ānando āyasmantaṃ Samiddhiṃ etad avoca: || ||

[10] "Atthi kho idaṃ āvuso Samiddhi, kathā-pābhatam||

Bhagavantaṃ dassanāya. || ||

Āyām', āvuso Samiddhi,||

yena Bhagavā ten'upasaṅkameyyāma. || ||

Upasaṅkamtivā||

etam atthaṃ Bhagavato āroceyyāma. || ||

Yathā no Bhagavā vyākarissati,||

tathā naṃ dhāreyyāmā" ti. || ||

"Evam āvuso" ti kho āyasmā Samiddhi āyasmato Ānandassa paccassosi. ||

||

[11] Atha kho āyasmā ca Ānando āyasmā ca Samiddhi yena Bhagavā  
ten'upasaṅkamiṃsu. || ||

Upasaṅkamtivā Bhagavantaṃ abhivādetvā eka-m-antaṃ nisīdiṃsu. || ||

Eka-m-antaṃ nisinno kho||

āyasmā Ānando yāvatako ahosi āyasmato Samiddhissa Potali-puttena  
paribbājakena||

saddhiṃ kathā sallāpo,||

taṃ sabbaṃ Bhagavato ārocesi. || ||

§

[12] Evam vutte Bhagavā āyasmantaṃ Ānandaṃ etad avoca: || ||

"Dassanam pi kho ahaṃ, Ānanda,||

Potali-puttassa, paribbājakassa, nābhijānāmi,||

**kuto pan'eva-rūpaṃ kathā-sallāpaṃ?|| ||**

**[13] Iminā ca Ānanda,||**

**Samiddhinā mogha-purisenā||**

**Potali-puttassa paribbājakassa vibhajja||**

**vyākaraṇīyo paṇho||**

**ekaṃsena vyākato" ti.|| ||**

**[14] Evaṃ vutte||**

**āyasmā Udāyī Bhagavantaṃ etad avoca:|| ||**

**"Sace pana bhante,||**

**āyasmatā Samiddhinā idaṃ sandhāya bhāsitaṃ,||**

**'Yaṃ kiñci vedayitaṃ||**

**taṃ dukkhasmin'" ti?|| ||**

**[5] Atha kho Bhagavā||**

**āyasmantaṃ Ānandaṃ||**

**āmantesi:|| ||**

**"Passa kho tvaṃ Ānanda,||**

**imassa Udāyissa mogha-purissassa ummaggaṃ?|| ||**

**Aññāsiṃ kho ahaṃ Ānanda,||**

**idān'ev'āyaṃ Udāyī mogha-puriso||**

**ummujjamāno a-yoniso||**

**ummujjissatī.|| ||**

**§**

**[16] Ādiso va, Ānanda,||**

**Potali-puttena, paribbājakena||**

**tisso vedanā pucchitā.|| ||**

**Sac'āyaṃ Ānanda,||**

**Samiddhi mogha-puriso||**

**Potali-puttassa paribbājakassa evaṃ puṭṭho||**

**evaṃ vyākareyya:|| ||**

**[17] [1] 'Sañcetanikaṃ āvuso Potali-putta,||**

**kammaṃ katvā,||**

**kāyena,||**

**vācāya,||**

**manasā,||**

**sukha-vedaniyaṃ,||**

**sukhaṃ so vediyati.|| ||**

[18] [2] Sañcetanikaṃ āvuso Potali-putta,||  
kammaṃ katvā,||  
kāyena,||  
vācāya,||  
manasā,||  
dukkha-vedaniyaṃ,||  
dukkhaṃ so vediyati|| ||

[19] [3] Sañcetanikaṃ āvuso Potali-putta,||  
kammaṃ katvā,||  
kāyena,||  
vācāya,||  
manasā,||  
adukkha-m-asukha-vedaniyaṃ,||  
adukkha-m-asukhaṃ so vediyatīti. || ||

Evaṃ vyākaramāno kho Ānanda,||  
Samiddhi mogha-puriso,||  
Potali-puttassa paribbājakassa,||  
sammā vyākareyya. || ||

§

[20] Api c'Ānanda,||  
ke ca añña-titthiyā paribbājakā||  
bālā avyattā,||  
ke ca Tathāgatassa mahā-kamma-vibhaṅgaṃ jānissanti,||  
sace tumhe, Ānanda,||  
suṇeyyātha Tathāgatassa mahā-kamma-vibhaṅgaṃ vibhajantassā" ti. || ||

[21] "Etassa, Bhagavā, kālo!|| ||

Etassa, Sugata, kālo!|| ||

Yaṃ Bhagavā mahā-kamma-vibhaṅgaṃ vibhajeyya. || ||

Bhagavato sutvā||  
bhikkhu dhāressantī" ti. || ||

[22] "Tena h'Ānanda,||  
suṇāhi,||  
sādhukaṃ manasi karohi,||  
bhāsissāmī" ti. || ||

"Evaṃ bhante" ti||

kho āyasmā Ānando||  
Bhagavato paccassosi.|| ||

§

[23] Bhagavā etad avoca:|| ||

"Cattāro me, Ānanda, puggalā||  
santo saṃvijjamānā lokasmiṃ.|| ||

Katame cattāro?

[24] [1] Idh'Ānanda, ekacco puggalo||

idha pāṇātipātī hoti,||  
adinnādāyī hoti,||  
kāmesu micchācārī hoti,||  
musā-vādī hoti,||  
pisunā-vāco hoti,||  
pharusā-vāco hoti,||  
sampha-p-palāpī hoti,||  
abhijjhālū hoti,||  
vyāpanna-citto hoti,||  
micchā-diṭṭhi hoti.|| ||

So kāyassa bedā param marañā,||  
apāyaṃ||  
duggatiṃ||  
vinipātaṃ||  
Nirayaṃ uppajjati.|| ||

[25] [2] Idha pan'Ānanda, ekacco puggalo

idha pāṇātipātī hoti,||  
adinnādāyī hoti,||  
kāmesu micchācārī hoti,||  
musā-vādī hoti,||  
pisunā-vāco hoti,||  
pharusā-vāco hoti,||  
sampha-p-palāpī hoti,||  
abhijjhālū hoti,||  
vyāpanna-citto hoti,||  
micchā-diṭṭhi hoti.|| ||

So kāyassa bedā param marañā,||  
sugatiṃ saggamaṃ lokamaṃ uppajjati.|| ||

[26] [3] Idh'Ānanda, ekacco puggalo||  
idha pāṇātipātā paṭivirato hoti,||  
adinnādānā paṭivirato hoti,||  
kāmesu micchā-cārā paṭivirato hoti,||  
musā-vādā paṭivirato hoti,||  
pisunā vācā paṭivirato hoti,||  
pharusā vācā paṭivirato hoti,||  
sampha-p-palāpā paṭivirato hoti,||  
anabhijjhālū hoti,||  
avyāpanna-citto hoti,||  
sammā-diṭṭhi hoti.|| ||

So kāyassa bedā param marañā,||  
sugatim saggaṃ lokam uppajjati.|| ||

[27] [4] Idha pan'Ānanda, ekacco puggalo||  
idha pāṇātipātā paṭivirato hoti,||  
adinnādānā paṭivirato hoti,||  
kāmesu micchā-cārā paṭivirato hoti,||  
musā-vādā paṭivirato hoti,||  
pisunā vācā paṭivirato hoti,||  
pharusā vācā paṭivirato hoti,||  
sampha-p-palāpā paṭivirato hoti,||  
anabhijjhālū hoti,||  
avyāpanna-citto hoti,||  
sammā-diṭṭhi hoti.|| ||

So kāyassa bheda param marañā||  
apāyaṃ||  
duggatim||  
vinipātaṃ||  
Nirayaṃ uppajjati.|| ||

§

[28] [1] Idh'Ānanda,||  
ekacco samaṇo vā brāhmaṇo vā||  
ātappam anvāya,||  
padhānam anvāya,||  
anuyogam anvāya,  
appamādam anvāya,||  
sammā manasi-kāram anvāya||

tathā-rūpaṃ ceto-samādhim phusati||  
yathā samāhite citte||  
dibbena cakkhunā||  
visuddhena atikkanta-mānusakena||  
amuṃ puggalaṃ passati:|| ||

'Idha paṇātipātīṃ adinnādāyīṃ kāmesu||  
micchā-cāriṃ,||  
musā-vādiṃ,||  
pisunā vācaṃ,||  
pharusā-vācaṃ,  
sampha-p-palāpiṃ,||  
anabhijjhālumaṃ,||  
vyāpanna-cittaṃ,||  
micchā-diṭṭhiṃ,||  
kāyassa bhedaṃ param maraṇā passati,||  
apāyaṃ||  
duggatiṃ||  
vinipātaṃ||  
Nirayaṃ uppannaṃ.'|| ||

[29] So evam āha:|| ||

'Atthi kira bho,||  
pāpakāni kammāni,||  
atthi du-c-caritassa vipāko,||  
apāhaṃ puggalaṃ addasaṃ idha||  
paṇātipātīṃ adinnādāyīṃ kāmesu,||  
micchā-cāriṃ,||  
musā-vādiṃ,||  
pisunā-vācaṃ,||  
pharusā-vācaṃ,||  
sampha-p-palāpiṃ,||  
anabhijjhālumaṃ,||  
vyāpanna-cittaṃ,||  
micchā-diṭṭhiṃ,||  
kāyassa bhedaṃ param maraṇā passāmi||  
apāyaṃ||  
duggatiṃ  
vinipātaṃ  
Nirayaṃ uppannaṃ' ti.|| ||

[30] So evam āha:|| ||

'Yo kira bho pāṇātipātī adinnādāyī kāmesu,||  
micchācārī,||  
musā-vādī,||  
pisunā-vācī,||  
pharusā-vācī,||  
sampha-p-palāpī,||  
anabhijjhālū hoti,||  
avyāpanna-citto hoti,||  
micchā-diṭṭhi,||  
sabbo so kāyassa bheda param maraṇā||  
apāyaṃ||  
duggatiṃ||  
vinipātaṃ||  
Nirayaṃ uppajjati. || ||

Ye evaṃ jānanti,||  
te sammā jānanti,||  
ye aññathā jānanti,||  
micchā tesam ñāṇanti. || ||

[31] Iti so yad eva tassa sāmaṃ ñātaṃ||  
sāmaṃ diṭṭhaṃ||  
sāmaṃ veditaṃ,||  
tad eva tattha thāmasā parāmassa abhinivissa voharati:||  
'Idam eva saccaṃ||  
mogham aññan' ti. || ||

[32] [2] Idh'Ānanda,||  
ekacco samaṇo vā brāhmaṇo vā||  
ātappam anvāya,||  
padhānam anvāya,||  
anuyogam anvāya,  
appamādam anvāya,||  
sammā manasi-kāram anvāya||  
tathā-rūpaṃ ceto-samādhiṃ phusati||  
yathā samāhite citte||  
dibbena cakkhunā||  
visuddhena atikkanta-mānusakena||  
amuṃ puggalaṃ passati: || ||

'Idha paṇ-ā-tipātiṃ adinn'ādāyiṃ kāmesu  
micchā-cāriṃ,||  
musā-vādiṃ,||



pisunā vācaṃ,||  
pharusā-vācaṃ,||  
sampha-p-palāpiṃ,||  
anabhijjhālumaṃ,||  
vyāpanna-cittaṃ,||  
micchā-diṭṭhiṃ,||  
kāyassa bhedaṃ param maraṇā passati,  
sugatiṃ saggamaṃ lokamaṃ uppannaṃ. || ||

So evam āha: || ||

'N'atthi kira bho,||  
pāpakāni kammāni,||  
n'atthi du-c-caritassa vipāko,||  
apāhamaṃ puggalaṃ addasaṃ idha||  
paṇ-ā-tipātiṃ adinnādāyiṃ kāmesu,||  
micchā-cāriṃ,||  
musā-vādiṃ,||  
pisunā-vācaṃ,||  
pharusā-vācaṃ,||  
sampha-p-palāpiṃ,||  
anabhijjhālumaṃ,||  
vyāpanna-cittaṃ,||  
micchā-diṭṭhiṃ,||  
kāyassa bhedaṃ param maraṇā passāmi||  
sugatiṃ saggamaṃ lokamaṃ uppannanti. || ||

So evam āha: || ||

'Yo kira bho paṇ-ā-tipātī adinnādāyī kāmesu,||  
micchācārī,||  
musā-vādī,||  
pisunā-vācī,||  
pharusā-vācī,||  
sampha-p-palāpī,||  
anabhijjhālū hoti,||  
avyāpanna-citto hoti,||  
micchā-diṭṭhi,||  
sabbo so kāyassa bhedaṃ param maraṇā||  
sugatiṃ saggamaṃ lokamaṃ uppajjati. || ||

Ye evamaṃ jānanti,||  
te sammā jānanti,||  
ye aññathā jānanti,||

micchā tesam ñāṇanti.|| ||

Iti so yad eva tassa sāmaṃ ñātaṃ||

sāmaṃ diṭṭhaṃ||

sāmaṃ veditaṃ,||

tad eva tattha thāmasā parāmassa<sup>1</sup> abhinivissa voharati:||

'Idam eva saccaṃ||

mogha maññan' ti.|| ||

[33] [3] Idh'Ānanda,||

ekacco samaṇo vā brāhmaṇo vā||

ātappam anvāya,||

padhānam anvāya,||

anuyogam anvāya,

appamādam anvāya,||

sammā manasi-kāram anvāya||

tathā-rūpaṃ ceto-samādhiṃ phusati||

yathā samāhite citte||

dibbena cakkhunā||

visuddhena atikkanta-mānusakena||

amuṃ puggalaṃ passati:|| ||

'Idha paṇ-ā-tipātā paṭivirataṃ,||

adinn'ādānā paṭivirataṃ kāmesu,||

micchā-cārā paṭivirataṃ,||

musā-vādā paṭivirataṃ,||

pisunā vācā paṭivirataṃ,||

pharusā vācā paṭivirataṃ,||

sampha-p-palāpā paṭivirataṃ,||

anabhijjhāluṃ,||

avyāpanna-cittaṃ,||

sammā-diṭṭhiṃ,||

kāyassa bhedaṃ param maraṇā passati,||

sugatiṃ saggaṃ lokaṃ upapannaṃ.|| ||

So evam āha:|| ||

'Atthi kira bho kalyāṇāni kammāni,||

atthi su-caritassa vipāko.|| ||

Apāhaṃ puggalaṃ addasaṃ idha paṇ-ā-tipātā paṭivirataṃ,||

adinn'ādānā paṭivirataṃ kāmesu,||

micchā-cārā paṭivirataṃ,||

musā-vādā paṭivirataṃ,||

pisunā-vācā paṭivirataṃ,||

pharusā-vācā paṭiviratam,||  
sampha-p-palāpā paṭiviratam,||  
anabhijjhālum,||  
vyāpanna-cittam,||  
sammā-diṭṭhim,||  
kāyassa bheda param maraṇā passāmi,||  
sugatiṃ saggam lokam upapannan' ti. ||

So evam āha: || ||

'Yo kira bho paṇ-ā-tipātā paṭivirato,||  
adinn'ādānā paṭivirato kāmesu,||  
micchā-cārā paṭivirato,||  
musā-vādā paṭivirato,||  
pisunā-vācā paṭivirato,||  
pharusā-vācā paṭivirato,||  
sampha-p-palāpā paṭivirato,||  
anabhijjhālū hoti,||  
avyāpanna-citto hoti,||  
sammā-diṭṭhi,||  
sabbo so kāyassa bheda param maraṇā,||  
sugatiṃ saggam lokam uppajjati. || ||

Ye evam jānanti,||  
te sammā jānanti,||  
ye aññathā jānanti,||  
micchā tesam ñāṇanti. || ||

Iti so yad eva tassa sāmam ñātam,||  
sāmam diṭṭham,||  
sāmam veditam,||  
tad eva tattha thāmasā parāmassa abhinivissa voharati: ||  
'Idam eva saccam,||  
mogham aññan' ti. || ||

[34] [4] Idh'Ānanda,||  
ekacco samaṇo vā brāhmaṇo vā||  
ātappam anvāya,||  
padhānam anvāya,||  
anuyogam anvāya,  
appamādam anvāya,||  
sammā manasi-kāram anvāya||  
tathā-rūpaṃ ceto-samādhim phusati||  
yathā samāhite citte||

dibbena cakkhunā||  
visuddhena atikkanta-mānusakena||  
amuṃ puggalaṃ passati:|| ||

'Idha paṇ-ā-tipātā paṭivirataṃ,||  
adinnādānā paṭivirataṃ kāmesu,||  
micchā-cārā paṭivirataṃ,||  
musā-vādā paṭivirataṃ,||  
pisunā vācā paṭivirataṃ,||  
pharusā vācā paṭivirataṃ,||  
sampha-p-palāpā paṭivirataṃ,||  
anabhijjhāluṃ,||  
avyāpanna-cittaṃ,||  
sammā-diṭṭhiṃ,||  
kāyassa bhedaṃ param maraṇā,||  
apāyaṃ,||  
duggatiṃ,||  
vinipātaṃ,||  
Nirayaṃ upapannaṃ.|| ||

So evam āha:|| ||

'N'atthi kira bho kalyāṇāni kammāni,||  
n'atthi su-caritassa vipāko,||  
apāhaṃ puggalaṃ addasaṃ idha||  
paṇātipātā paṭivirataṃ,||  
adinn'ādānā paṭivirataṃ kāmesu,||  
micchā-cārā paṭivirataṃ,||  
musā-vādā paṭivirataṃ,||  
pisunā vācā paṭivirataṃ,||  
pharusā-vācā paṭivirataṃ,||  
sampha-p-palāpā paṭivirataṃ,||  
anabhijjhāluṃ,||  
vyāpanna-cittaṃ,||  
sammā-diṭṭhiṃ,||  
kāyassa bhedaṃ param maraṇā passāmi,||  
apāyaṃ,||  
duggatiṃ,||  
vinipātaṃ,||  
Nirayaṃ upapannaṃ' ti.|| ||

So evam āha:

'Yo kira bho paṇ-ā-tipātā paṭivirato,||

adinnādānā paṭivirato kāmesu,||  
micchā-cārā paṭivirato,||  
musā-vādā paṭivirato,||  
pisunā-vācā paṭivirato,||  
pharusā-vācā paṭivirato,||  
sampha-p-palāpā paṭivirato,||  
anabhijjhālu hoti,||  
avyāpanna-citto hoti,||  
sammā-diṭṭhi. || ||

Sabbo so kāyassa bheda param maraṇā||  
apāyaṃ,||  
duggatiṃ,||  
vinipātaṃ,||  
Nirayaṃ uppajjati || ||

Ye evaṃ jānanti,||  
te sammā jānanti,||  
ye aññathā jānanti,||  
micchā tesam ñāṇan' ti. || ||

Iti so yad eva tassa sāmaṃ ñātaṃ,||  
sāmaṃ diṭṭhaṃ,||  
sāmaṃ veditaṃ,||  
tad eva tattha thāmasā parāmassa abhinivissa voharati: ||  
'Idam eva saccaṃ,||  
mogham aññan' ti. || ||

§

[35] [1] Tatr'Ānanda,||  
yvāyaṃ samaṇo vā brāhmaṇo vā evam āha: || ||  
'Atthi kira bho,||  
pāpakāni kammāni,||  
atthi du-c-caritassa vipākoti. || ||

Idam assa anujānāmi. || ||

Yam pi so evam āha: || ||

'Apāhaṃ puggalaṃ addasaṃ idha paṇātipātiṃ adinnādāyiṃ kāmesu,||  
micchā-cāriṃ,||  
musā-vādiṃ,||  
pisunā-vāciṃ,||

pharusā-vāciṃ,||  
sampha-p-palāpiṃ,||  
anabhijjhālum,||  
avyāpanna-cittaṃ,||  
sammā-diṭṭhiṃ,||  
kāyassa bhedaṃ param marañā passāmi,||  
apāyaṃ,||  
duggatiṃ,||  
vinipātaṃ,||  
Nirayaṃ upapannaṃ' ti. || ||  
Idam piṣṣa anujānāmi. || ||  
Yaṅ ca kho so evaṃ āha: || ||  
'Yo kira bho paṇ-ā-tipātī,||  
adinnādāyī kāmesu,||  
micchācārī,||  
musā-vādī,||  
pisunā-vācī,||  
pharusā-vācī,||  
sampha-p-palāpī,||  
anabhijjhālu hoti,||  
avyāpanna-citto hoti,||  
sammā-diṭṭhi,||  
sabbo so kāyassa bhedaṃ param marañā,||  
apāyaṃ,||  
duggatiṃ,||  
vinipātaṃ,||  
Nirayaṃ upapajjati' ti. || ||  
Idam assa nānujānāmi. || ||  
Yaṃ pi so evaṃ āha: || ||  
'Ye evaṃ jānanti,||  
te sammā jānanti,||  
ye aññathā jānanti,||  
micchā tesāṃ ñāṇanti. || ||  
Idam piṣṣa nānujānāmi. || ||  
Yaṃ pi so yad eva tassa||  
sāmaṃ ñātaṃ||  
sāmaṃ diṭṭhaṃ||  
sāmaṃ veditaṃ,||

tad eva tattha thāmasā parāmassa abhinivissa voharati,||

'Idam eva saccaṃ,||

mogham aññan' ti. || ||

Idam pissa nānujānāmi. || ||

Taṃ kissa hetu? || ||

Aññathā hi Ānanda,||

Tathāgatassa mahā-kamma-vibhaṅge ñāṇaṃ hoti. || ||

[36] [2] Tatr'Ānanda,||

yvāyaṃ samaṇo vā brāhmaṇo vā evam āha: || ||

'N'atthi kira bho,||

pāpakāni kammāni n'atthi du-c-caritassa vipāko' ti. || ||

Idam assa nānujānāmi. || ||

Yam pi kho so evam āha: || ||

'Apāhaṃ puggalaṃ addasaṃ idha pāṇ-ā-tipātiṃ,||

adinn'ādāyiṃ kāmesu,||

micchā-cāriṃ,||

musā-vādiṃ,||

pisunā-vāciṃ,||

pharusā-vāciṃ,||

sampha-p-palāpiṃ,||

anabhijjhālum,||

avyāpanna-cittaṃ,||

sammā-diṭṭhiṃ,||

kāyassa bhedaṃ param maraṇā passāmi,||

sugatiṃ saggamaṃ lokamaṃ upapannaṃ' ti. || ||

Idam assa anujānāmi. || ||

Yaṅ ca kho so evam āha: || ||

'Yo kira bho pāṇātipātī,||

adinnādāyī kāmesu,||

micchācārī,||

musā-vādī,||

pisunā-vācī,||

pharusā-vācī,||

sampha-p-palāpī,||

anabhijjhālu hoti,||

avyāpanna-citto hoti,||

sammā-diṭṭhi,||

sabbo so kāyassa bhedaṃ param maraṇā,  
sugatiṃ saggaṃ lokaṃ upapajjati' ti. ||

Idam assa nānujānāmi. ||

Yam pi so evam āha: ||

'Ye evaṃ jānanti,  
te sammā jānanti  
ye aññathā jānanti,  
micchā tesam ñāṇaṃ' ti. ||

Idam pissa nānujānāmi. ||

Yam pi so yad eva tassa  
sāmaṃ ñātaṃ  
sāmaṃ diṭṭhaṃ  
sāmaṃ veditaṃ,  
tad eva tattha thāmasā parāmassa abhinivissa voḥarati:  
'Idam eva saccaṃ  
moghaṃ aññaṃ' ti. ||

Idam pissa nānujānāmi. ||

Taṃ kissa hetu? ||

Aññathā hi Ānanda,  
Tathāgatassa mahā-kamma-vibhaṅge ñāṇaṃ hoti. ||

[37] [3] Tatr' Ānanda,

yvāyaṃ samaṇo vā brāhmaṇo vā evam āha:  
atthi kira bho kalyāṇāni kammāni,  
atthi su-caritassa vipākoti. ||

Idam assa anujānāmi. ||

Yam pi kho so evam āha: ||

'Apāhaṃ puggalaṃ addasaṃ idha paṇātipātā paṭivirataṃ,  
adinnādānā paṭivirataṃ kāmesu,  
micchā-cārā paṭivirataṃ,  
musā-vādā paṭivirataṃ,  
pisunā vācā paṭivirataṃ,  
pharusā vācā paṭivirataṃ,  
sampha-p-palāpā paṭivirataṃ,  
anabhijjhālumaṃ,  
avyāpanna-cittaṃ,  
sammā-diṭṭhiṃ,  
kāyassa bhedaṃ param maraṇā passāmi ||



sugatiṃ saggaṃ lokaṃ upapanna' ti.|| ||

Idam pissa anujānāmi.|| ||

Yañ ca kho so evam āha:|| ||

'Yo kira bho pāṇ-ā-tipātā paṭivirato||

adinnādānā paṭivirato||

kāmesu micchā-cārā paṭivirato||

musā-vādā paṭivirato||

pisunā-vācā paṭivirato||

pharusā-vācā paṭivirato||

anabhijjhālumaṃ avyapanna-cittaṃ||

sammā-diṭṭhi,||

sabbo so kāyassa bhedaṃ param maraṇā||

sugatiṃ saggaṃ lokaṃ upapajjatī' ti.|| ||

Idam assa nānujānāmi.|| ||

Yam pi so evam āha:|| ||

'Ye evaṃ jānanti||

te sammā jānanti,||

ye aññathā jānanti||

micchā tesamaṃ ñāṇan' ti.|| ||

Idam pissa nānujānāmi.|| ||

Yam pi so yad eva tassa||

sāmaṃ ñātaṃ,||

sāmaṃ diṭṭhaṃ,||

sāmaṃ veditaṃ,||

tad eva tattha thāmasā parāmassa abhinivissa voharati:||

'Idam eva saccaṃ,||

mogham aññan' ti.|| ||

Idam pissa nānujānāmi.|| ||

Taṃ kissa hetu?|| ||

Aññathā hi Ānanda,||

Tathāgatassa mahā-kamma-vibhaṅge ñāṇaṃ hoti.|| ||

[38] [4] Tatr'Ānanda,||

yvāyaṃ samaṇo vā brāhmaṇo vā evam āha:|| ||

'N'atthi kira bho kalyāṇāni kammāni,||

n'atthi su-caritassa vipāko' ti.|| ||

Idam assa nānujānāmi.|| ||

**Yañ ca kho so evam āha: || ||**

**'Apāhaṃ puggalaṃ addasaṃ idha pañātipātā paṭivirataṃ, ||**

**adinn'ādānā paṭivirataṃ, ||**

**kāmesu micchā-cārā paṭivirataṃ, ||**

**musā-vādā paṭivirataṃ, ||**

**pisunā vācā paṭivirataṃ, ||**

**pharusā vācā paṭivirataṃ, ||**

**sampha-p-palāpā paṭivirataṃ, ||**

**anabhijjhālumaṃ, ||**

**avyāpanna-cittaṃ, ||**

**sammā-diṭṭhiṃ, ||**

**kāyassa bhedaṃ param maraṇā passāmi, ||**

**apāyaṃ, ||**

**duggatiṃ, ||**

**vinipātaṃ, ||**

**Nirayaṃ upapannaṃ ti. || ||**

**Idam assa anujānāmi. || ||**

**Yañ ca kho so evam āha: || ||**

**"Yo kira bho pañātipātā paṭivirato, ||**

**adinn'ādānā paṭivirato, ||**

**kāmesu micchā-cārā paṭivirato, ||**

**musā-vādā paṭivirato, ||**

**pisunā-vācā paṭivirato, ||**

**pharusā-vācā paṭivirato, ||**

**anabhijjhālumaṃ, ||**

**avyāpanna-cittaṃ, ||**

**sammā-diṭṭhi, ||**

**sabbo so kāyassa bhedaṃ param maraṇā, ||**

**apāyaṃ, ||**

**duggatiṃ, ||**

**vinipātaṃ, ||**

**Nirayaṃ upapajjati' ti. || ||**

**Idam assa nānujānāmi. || ||**

**'Yañ ca so kho evam āha: || ||**

**'Ye evaṃ jānanti, ||**

**te sammā jānanti, ||**

**ye aññathā jānanti, ||**

**micchā tesam ñānanti. || ||**

**Idam pissa nānujānāmi.|| ||**  
**Yam pi so yad eva tassa,||**  
**sāmaṃ ñātaṃ,||**  
**sāmaṃ diṭṭhaṃ,||**  
**sāmaṃ veditaṃ,||**  
**tad eva tattha thāmasā parāmassa abhinivissa voharati:||**  
**'Idam eva saccaṃ,||**  
**mogham aññan' ti.|| ||**  
**Idam pissa nānujānāmi.|| ||**  
**Taṃ kissa hetu?|| ||**  
**Aññathā hi Ānanda,||**  
**Tathāgatassa mahā-kamma-vibhaṅge ñāṇaṃ hoti.|| ||**

§

[39] [1] **Tatr'Ānanda,||**  
**vyāyaṃ puggalo idha pāṇātipātī,||**  
**adinn'ādāyī kāmesu,||**  
**micchācārī,||**  
**musā-vādī,||**  
**pisunā-vācī,||**  
**pharusā-vācī,||**  
**anabhijjhālū,||**  
**avyapanna-cittaṃ,||**  
**micchā-diṭṭhi,||**  
**kāyassa bhedaṃ param maraṇā,||**  
**apāyaṃ,||**  
**duggatiṃ,||**  
**vinipātaṃ,||**  
**Nirayaṃ uppajjati,||**  
**pubbe vāssa taṃ kataṃ hoti||**  
**pāpa-kammaṃ dukkha-vedaniyaṃ,||**  
**pPacchā vāssataṃ kataṃ hoti||**  
**pāpa-kammaṃ dukkha-vedaniyaṃ,||**  
**maraṇa-kāle vāssa hoti||**  
**micchā-diṭṭhi samattā samādinna. || ||**  
**Tena so kāyassa bhedaṃ param maraṇā||**  
**apāyaṃ,||**

duggatiṃ,||  
vinipātaṃ,||  
Nirayaṃ uppajjati. || ||

Yañ ca kho so idha paṇ-ā-tipātī hoti,||  
adinnādāyī hoti,||  
kāmesu micchācārī hoti,||  
musā-vādī hoti,||  
pisunā-vācī hoti,||  
pharusā-vācī hoti,||  
anabhijjhālū hoti,||  
avyapanna-cittaṃ micchā-diṭṭhi hoti,||  
tassa diṭṭhe'va dhamme vipākaṃ paṭisaṃvedeti,||  
upapajje vā,||  
apare vā pariyāye. || ||

[40] [2] Tatr'Ānanda, yvāyaṃ puggalo idha paṇātipātī adinnādāyī kāmesu,||  
micchācārī,||  
musā-vādī,||  
pisunā-vācī,||  
pharusā-vācī,||  
anabhijjhālū,||  
avyapanna-cittaṃ,||  
micchā-diṭṭhi,||  
kāyassa bhedaṃ param maraṇāsugatiṃ,||  
saggaṃ lokaṃ uppajjati,||  
pubbe vāssa taṃ kataṃ hoti||  
kalyāṇa-kammaṃ sukha-vedaniyaṃ,||  
pacchā vāssa taṃ kataṃ hoti||  
kalyāṇakammaṃ sukha-vedaniyaṃ,||  
maraṇa-kāle vāssa hoti||  
sammā-diṭṭhi samattā samādinna,||  
tena so kāyassa bhedaṃ param maraṇā,||  
sugatiṃ saggaṃ lokaṃ uppajjati. || ||

Yañ ca kho so idha paṇ-ā-tipātī hoti,||  
adinnādāyī hoti,||  
kāmesu micchācārī hoti,||  
musā-vādī hoti,||  
pisunā-vācī hoti,||  
pharusā-vācī hoti,||  
anabhijjhālū hoti,||

avyapanna-cittam,||  
micchā-diṭṭhi hoti,||  
tassa diṭṭhe'va dhamme vipākaṃ paṭisaṃvedeti,||  
upapajje vā,||  
apare vā,||  
pariyāye. || ||

[41] [3] Tatr'Ānanda,||  
yvāyaṃ puggalo idha pāṇātipātā paṭivirato,||  
adinn'ādānā paṭivirato kāmesu,||  
micchā-cārā paṭivirato,||  
musā-vādā paṭivirato,||  
pisunā-vācā paṭivirato,||  
pharusā-vācā paṭivirato,||  
anabhijjhālumaṃ,||  
avyapanna-cittam,||  
sammā-diṭṭhi,||  
kāyassa bhedaṃ param maraṇā,||  
sugatiṃ saggamaṃ lokamaṃ uppajjati,||  
pubbe vāssa taṃ kataṃ hoti||  
kalyāṇakammaṃ sukha-vedaniyaṃ,||  
pacchā vāssa taṃ kataṃ hoti||  
kalyāṇa-kammaṃ-sukha-vedaniyaṃ,||  
maraṇa-kāle vāssa hoti||  
sammā-diṭṭhi samattā samādinnaṃ,||  
tena so kāyassa bhedaṃ param maraṇā||  
sugatiṃ saggamaṃ lokamaṃ uppajjati. || ||

Yaṅ ca kho so idha pāṇ-ā-tipātā paṭivirato hoti,||  
adinnādānā paṭivirato hoti,||  
kāmesu micchā-cārā paṭivirato hoti,||  
musā-vādā paṭivirato hoti,||  
pisunā-vācā paṭivirato hoti,||  
pharusā-vācā paṭivirato hoti,||  
anabhijjhālumaṃ hoti,||  
avyapanna-cittam,||  
sammā-diṭṭhi hoti,||  
tassa diṭṭhe'va dhamme vipākaṃ paṭisaṃvedeti,||  
upapajje vā,||  
apare vā pariyāye. || ||

[42] [4] Tatr'Ānanda,||

yvāyaṃ puggalo idha pāṇ-ā-tipātā paṭivirato,||  
adinn'ādānā paṭivirato kāmesu,||  
micchā-cārā paṭivirato,||  
musā-vādā paṭivirato,||  
pisunā-vācā paṭivirato,||  
pharusā-vācā paṭivirato,||  
anabhijjhāluṃ,||  
avyapanna-cittaṃ,||  
sammā-diṭṭhi,||  
kāyassa bhedaṃ param maraṇā,||  
apāyaṃ,||  
duggatiṃ,||  
vinipātaṃ,||  
Nirayaṃ uppajjati,||  
pubbe vāssa taṃ kataṃ hoti||  
pāpa-kammaṃ dukkha-vedanīyaṃ,||  
pacchā vāssa taṃ kataṃ hoti||  
pāpa-kammaṃ dukkha-vedaniyaṃ,||  
maraṇaṃ kāle vāssa hoti||  
micchā-diṭṭhi samattā samādinnaṃ,||  
tena so kāyassa bhedaṃ param maraṇā,||  
apāyaṃ,||  
duggatiṃ,||  
vinipātaṃ,||  
Nirayaṃ uppajjati. || ||

Yaṅ ca kho so idha pāṇātipātā paṭivirato hoti,||  
adinn'ādānā paṭivirato hoti kāmesu,||  
micchā-cārā paṭivirato hoti,||  
musā-vādā paṭivirato hoti,||  
pisunā-vācā paṭivirato hoti,||  
pharusā-vācā paṭivirato hoti,||  
anabhijjhāluṃ hoti,||  
avyapanna-cittaṃ,||  
sammā-diṭṭhi hoti,||  
tassa diṭṭhe'va dhamme vipākaṃ paṭisaṃvedeti,||  
upapajje vā,||  
apare vā,||  
pariyāye. || ||

[43] Iti kho Ānanda,||  
atthi kammaṃ abhabbaṃ abhabbābhāsaṃ,||  
atthi kammaṃ abhabbaṃ bhabbābhāsaṃ||  
atthi kammaṃ bhabbāñ c'eva bhabbābhāsañ ca,||  
atthi kammaṃ bhabbāṃ abhabbābhāsaṃ" ti. ||

Idam avoca Bhagavā. || ||

Attamano āyasmā Ānando Bhagavato bhāsitaṃ abhinandīti. || ||

Mahā Kamma-Vibhaṅga Suttaṃ

Aṅguttara-Nikāya  
III. Tika Nipāta — X. Loṇa-Phala Vagga

Sutta 99

**Loṇaka-Phala Suttaṃ**

Adapted from the 1995 edition of the digital version of the Sri Lanka Buddha Jayanti Tripitaka Series.

---

**Evaṃ me suttaṃ.**|| ||

[1] [No nidana is given for this sutta. The location given in the nearest earlier sutta (Number 90) is Paṅkadnā, Kosala. Woodward gives Savatthi.]

**"Yo bhikkhave evaṃ vadeyya:**|| ||

**'Yathā yathāyaṃ puriso kammaṃ karoti,**  
**tathā tathā taṃ paṭisaṃvediyatī' ti;**|| ||

**evaṃ santaṃ bhikkhave**||  
**brahma-cariya-vāso na hoti,**||  
**okāso na paññāyati**||  
**sammā dukkhassa antakiriyāya.**|| ||

**Yo ca kho bhikkhave evaṃ vadeyya:**|| ||

**'Yathā yathā vedanīyaṃ ayaṃ puriso kammaṃ karoti,**  
**tathā tathāssa vipākaṃ paṭisaṃvediyatī' ti;**|| ||

**evaṃ santaṃ bhikkhave**||  
**brahma-cariya-a-vāso hoti,**||  
**okāso paññāyati**||  
**sammā dukkhassa antakiriyāya.**|| ||

§

[2] **Idha, bhikkhave, ekaccassa puggalassa**  
**appa-mattakam pi pāpaṃ kammaṃ kataṃ**||  
**tam enaṃ Nirayaṃ upaneti.**|| ||

**Idha pana bhikkhave ekaccassa puggalassa**||  
**tādisaṃ yeva appa-mattakam pāpaṃ kammaṃ kataṃ**||  
**diṭṭha-dhamme c'eva vedanīyaṃ hoti**||  
**nāṇu pi khāyati**||



bahu-d-eva.|| ||

Kathaṃ-rūpassa bhikkhave puggalassa||  
appa-mattakam pi pāpaṃ kammaṃ kataṃ||  
tam enaṃ Nirayaṃ upaneti?|| ||

Idha bhikkhave ekacco puggalo,||  
abhāvita-kāyo hoti,||  
abhāvita-sīlo,||  
abhāvita-citto,||  
abhāvita-pañño,||  
paritto app'ātumo,||  
appa-dukkha-vihārī.|| ||

Eva-rūpassa bhikkhave puggalassa||  
appa-mattakam pi pāpaṃ kammaṃ kataṃ||  
tam enaṃ Nirayaṃ upaneti.|| ||

Kathaṃ-rūpassa bhikkhave puggalassa||  
tādisaṃ yeva appa-mattakam pāpaṃ kammaṃ kataṃ||  
diṭṭha-dhamma-vedanīyaṃ hoti,||  
nāṇu pi khāyati||  
kiṃ bahud eva?|| ||

Idha, bhikkhave, ekacco puggalo||  
bhāvitakāyo hoti,||  
bhāvita-sīlo,||  
bhāvita-citto,||  
bhāvita-pañño,||  
aparitto mahattā,||  
appamāṇa-vihārī.|| ||

Eva-rūpassa bhikkhave puggalassa||  
tādisaṃ yeva appa-mattakam pāpaṃ kammaṃ kataṃ||  
duṭṭha-dhamma-vedanīyaṃ hoti,||  
nāṇu pi khāyati||  
kiṃ bahu-d-eva.|| ||

Seyyathā pi, bhikkhave,||  
puriso loṇa-phalaṃ paritte||  
udaka-mallake pakkhipeyya.|| ||

Taṃ kiṃ maññatha, bhikkhave?|| ||

Api nu taṃ parittaṃ udaka-mallake||  
udakaṃ amunā loṇa-phalena||  
loṇaṃ assa appeyyān" ti?|| ||

**"Evaṃ bhante.|| ||**

**Taṃ kissa hetu?|| ||**

**Aduṃ hi, bhante, parittaṃ udaka-mallake||**

**udakaṃ taṃ amunā loṇa-phalena||**

**loṇaṃ assa appeyyān" ti.|| ||**

**"Seyyathā pi, bhikkhave,||**

**puriso loṇa-phalaṃ Gaṅgāya nadiyā||**

**pakkhipeyya.|| ||**

**Taṃ kiṃ maññatha, bhikkhave?|| ||**

**Api nu sā Gaṅgā nadī||**

**amunā loṇa-phalena||**

**loṇaṃ assa appeyyā" ti?|| ||**

**"No h'etaṃ bhante.|| ||**

**Taṃ kussa hetu?|| ||**

**Asu hi, bhante,||**

**Gaṅgāya nadiyā mahā udaka-k-khandho.|| ||**

**So amunā loṇa-phalena,||**

**na loṇo assa appeyyo" ti.|| ||**

**"Evaṃ eva ko bhikkhave idh'ekaccassa puggalassa||**

**appa-mattakam pi pāpaṃ kataṃ||**

**tam enaṃ Nirayaṃ upaneti.|| ||**

**Idha pana bhikkhave ekaccassa puggalassa||**

**tādisaṃ yeva appa-mattakam pāpaṃ kammaṃ kataṃ||**

**diṭṭha-dhamma-vedanīyaṃ hoti||**

**nāṇu pi khāyati||**

**kiṃ bahu-d-eva.|| ||**

**§**

**[3] Kathaṃ-rūpassa bhikkhave puggalassa||**

**appa-mattakam pi pāpaṃ kammaṃ kataṃ||**

**tam enaṃ Nirayaṃ upaneti?|| ||**

**Idha bhikkhave ekacco puggalo||**

**abhāvita-kāyo hoti,||**

**abhāvita-sīlo,||**

**abhāvita-citto,||**

**abhāvita-pañño,||**

paritto app'ātumo,||  
appa-dukkha-vihārī. || ||

Eva-rūpassa bhikkhave puggalassa||  
appa-mattakam pi pāpaṃ kammaṃ kataṃ||  
tam enaṃ Nirayaṃ upaneti. || ||

Kathaṃ-rūpassa bhikkhave puggalassa||  
tādisaṃ yeva appa-mattakam pāpaṃ kammaṃ kataṃ||  
diṭṭha-dhamma-vedanīyaṃ hoti,||  
nāṇu pi khāyati||  
kiṃ bahud eva? || ||

Idha, bhikkhave, ekacco puggalo||  
bhāvitakāyo hoti,||  
bhāvita-sīlo,||  
bhāvita-citto,||  
bhāvita-pañño,||  
aparitto mahattā,||  
appamāṇa-vihārī. || ||

Eva-rūpassa bhikkhave puggalassa||  
tādisaṃ yeva appa-mattakam pāpaṃ kammaṃ kataṃ||  
duṭṭha-dhamma-vedanīyaṃ hoti||  
nāṇu pi khāyati||  
kiṃ bahu-d-eva. || ||

Idha, bhikkhave, ekacco||  
addha-kahāpaṇena pi,||  
bandhanaṃ nigacchati;||  
kahāpaṇena pi,||  
bandhanaṃ nigacchati;||  
kahāpaṇasatena pi,||  
bandhanaṃ nigacchati. || ||

Idha pana bhikkhave ekacco||  
addha-kahāpaṇena pi,||  
na bandhanaṃ nigacchati;||  
kahāpaṇena pi,||  
na bandhanaṃ nigacchati;||  
kahāpaṇasatena pi,||  
na bandhanaṃ nigacchati. || ||

Kathaṃ-rūpo bhikkhave||  
addha-kahāpaṇena pi,||

bandhanaṃ nigacchati;||  
kahāpaṇena pi,||  
bandhanaṃ nigacchati;||  
kahāpaṇasatena pi,||  
bandhanaṃ nigacchati?|| ||

Idha bikkhave ekacco,||  
daḷiddo hoti,||  
appassako,||  
appabhogo. || ||

Eva-rūpo bhikkhave||  
addha-kahāpaṇena pi,||  
bandhanaṃ nigacchati;||  
kahāpaṇena pi,||  
bandhanaṃ nigacchati;||  
kahāpaṇasatena pi,||  
bandhanaṃ nigacchati. || ||

Kathaṃ-rūpo bhikkhave||  
addha-kahāpaṇena pi,||  
na bandhanaṃ nigacchati;||  
kahāpaṇena pi,||  
na bandhanaṃ nigacchati;||  
kahāpaṇasatena pi,||  
na bandhanaṃ nigacchati?|| ||

Idha, bhikkhave, ekacco||  
aḍḍho hoti,||  
maha-d-dhano,||  
mahā-bhogo. || ||

Eva-rūpo bikkhave||  
addha-kahāpaṇena pi,||  
na bandhanaṃ nigacchati;||  
kahāpaṇena pi,||  
na bandhanaṃ nigacchati;||  
kahāpaṇasatena pi,||  
na bandhanaṃ nigacchati. || ||

"Evam eva ko bhikkhave idh'ekaccassa puggalassa||  
appa-mattakam pi pāpaṃ katam||  
tam enaṃ Nirayaṃ upaneti. || ||

Idha pana bhikkhave ekaccassa puggalassa||

tādisaṃ yeva appa-mattakaṃ pāpaṃ kammaṃ kataṃ||  
diṭṭha-dhamma-vedanīyaṃ hoti||  
nāṇu pi khāyati||  
kiṃ bahu-d-eva.|| ||

§

[4] Kathaṃ-rūpassa bhikkhave puggalassa||  
appa-mattakaṃ pi pāpaṃ kammaṃ kataṃ||  
tam enaṃ Nirayaṃ upaneti?|| ||

Idha bhikkhave ekacco puggalo||  
abhāvita-kāyo hoti,||  
abhāvita-sīlo,||  
abhāvita-citto,||  
abhāvita-pañño,||  
paritto app'ātumo,||  
appa-dukkha-vihārī.|| ||

Eva-rūpassa bhikkhave puggalassa||  
appa-mattakaṃ pi pāpaṃ kammaṃ kataṃ||  
tam enaṃ Nirayaṃ upaneti.|| ||

Kathaṃ-rūpassa bhikkhave puggalassa||  
tādisaṃ yeva appa-mattakaṃ pāpaṃ kammaṃ kataṃ||  
diṭṭha-dhamma-vedanīyaṃ hoti,||  
nāṇu pi khāyati||  
kiṃ bahud eva?|| ||

Idha, bhikkhave, ekacco puggalo||  
bhāvitakāyo hoti,||  
bhāvita-sīlo,||  
bhāvita-citto,||  
bhāvita-pañño,||  
aparitto mahattā,||  
appamāṇa-vihārī.|| ||

Eva-rūpassa bhikkhave puggalassa||  
tādisaṃ yeva appa-mattakaṃ pāpaṃ kammaṃ kataṃ||  
duṭṭha-dhamma-vedanīyaṃ hoti||  
nāṇu pi khāyati||  
kiṃ bahu-d-eva.|| ||

Seyyathā pi bhikkhave||

orabbhiko vā,||  
urabbha-ghātako vā,||  
appekaccaṃ urabbhaṃ adinnaṃ ādiyamānaṃ pahoti||  
hantuṃ vā,||  
bandhituṃ vā,||  
jāpetuṃ vā,||  
yathā-paccayaṃ vā kātuṃ,||  
appekaccaṃ urabbhaṃ adinnaṃ ādiyamānaṃ nappahoti||  
hantuṃ vā,||  
bandhituṃ vā,||  
jāpetuṃ vā,||  
yathā-paccayaṃ vā kātuṃ. || ||

Kathaṃ-rūpo bhikkhave||  
orabbhiko vā,||  
urabbha-ghātako vā,||  
urabbhaṃ adinnaṃ ādiyamānaṃ pahoti||  
hantuṃ vā,||  
bandhituṃ vā,||  
jāpetuṃ vā,||  
yathā-paccayaṃ vā kātuṃ? || ||

Idha, bhikkhave, ekacco||  
daliddo hoti,||  
appassako,  
appabhogo. || ||

Eva-rūpo bhikkhave orabbhiko vā,||  
urabbha-ghātako vā,||  
urabbhaṃ adinnaṃ ādiyamānaṃ pahoti||  
hantuṃ vā,||  
bandhituṃ vā,||  
jāpetuṃ vā,||  
yathā-paccayaṃ vā kātuṃ. || ||

Kathaṃ-rūpaṃ bhikkhave||  
orabbhiko vā,||  
urabbha-ghātako vā,||  
urabbhaṃ adinnaṃ ādiyamānaṃ nappahoti||  
hantuṃ vā,||  
bandhituṃ vā,||  
jāpetuṃ vā||  
yathā-paccayaṃ vā kātuṃ? || ||

**Idha, bhikkhave, ekacco||  
aḍḍho hoti,||  
maha-d-dhano,||  
mahā-bhogo,||  
rājā vā,||  
rāja-mahā-matto va.|| ||  
Eva-rūpaṃ bhikkhave||  
orapbhiko vā,||  
urabbha-ghātaḥ vā,||  
urabbhaṃ adinnaṃ aidiyamānaṃ nappahoti||  
hantaṃ vā,||  
pandhita vā,||  
jāpetu vā,||  
yathā-paccayaṃ vā kātumaṃ.|| ||  
Aññadatthu pañjaliko va naṃ yāvati:|| ||  
'Dehi me mārisa urabbhaṃ vā||  
urabbhadhanaṃ vā' ti.|| ||  
'Evam eva ko bhikkhave idh'ekaccassa puggalassa||  
appa-mattakam pi pāpaṃ kataṃ||  
tam enaṃ Nirayaṃ upaneti.|| ||  
Idha pana bhikkhave ekaccassa puggalassa||  
tādisaṃ yeva appa-mattakam pāpaṃ kammaṃ kataṃ||  
diṭṭha-dhamma-vedanīyaṃ hoti||  
nāṇu pi khāyati||  
kiṃ bahu-d-eva.|| ||**

§

**[5] Kathaṃ-rūpassa bhikkhave puggalassa||  
appa-mattakam pi pāpaṃ kammaṃ kataṃ||  
tam enaṃ Nirayaṃ upaneti?|| ||  
Idha bhikkhave ekacco puggalo||  
abhāvita-kāyo hoti,||  
abhāvita-sīlo,||  
abhāvita-citto,||  
abhāvita-pañño,||  
paritto app'ātumo,||  
appa-dukkha-vihārī.|| ||**

**Eva-rūpassa bhikkhave puggalassa||  
appa-mattakam pi pāpaṃ kammaṃ kataṃ||  
tam enaṃ Nirayaṃ upaneti.|| ||**

**Kathaṃ-rūpassa bhikkhave puggalassa||  
tādisaṃ yeva appa-mattakam pāpaṃ kammaṃ kataṃ||  
diṭṭha-dhamma-vedanīyaṃ hoti,||  
nāṇu pi khāyati||  
kiṃ bahud eva?|| ||**

**Idha, bhikkhave, ekacco puggalo||  
bhāvitakāyo hoti,||  
bhāvita-sīlo,||  
bhāvita-citto,||  
bhāvita-pañño,||  
aparitto mahattā,||  
appamāṇa-vihārī.|| ||**

**Eva-rūpassa bhikkhave puggalassa||  
tādisaṃ yeva appa-mattakam pāpaṃ kammaṃ kataṃ||  
duṭṭha-dhamma-vedanīyaṃ hoti||  
nāṇu pi khāyati||  
kiṃ bahu-d-eva.|| ||**

§

[6] Yo bhikkhave evaṃ vadeyya: || ||

**'Yathā yathāyaṃ puriso kammaṃ karoti,||  
tathā tathā taṃ paṭisaṃvediyatī' ti;|| ||**

**evaṃ santaṃ bhikkhave||  
brahma-cariya-vāso na hoti,||  
okāso na paññāyati||  
sammā dukkhassa antakiriyāya.|| ||**

**Yo ca kho bhikkhave evaṃ vadeyya: || ||**

**'Yathā yathā vedanīyaṃ ayaṃ puriso kammaṃ karoti,||  
tathā tathāssa vipākaṃ paṭisaṃvediyatī' ti;|| ||**

**evaṃ santaṃ bhikkhave||  
brahma-cariya-a-vāso hoti,||  
okāso paññāyati||  
sammā dukkhassa antakiriyāyā" ti.|| ||**



Āṅuttara Nikāya  
Chakka Nipāta  
VI. Mahā Vagga

Sutta 63

## Nibbedhika Suttaṃ

Adapted from the 1995 edition of the digital version of the Sri Lanka Buddha Jayanti Tripitaka Series.

**Evaṃ me suttaṃ.**|| ||

[No nidana is given for this sutta. The location given in the nearest earlier sutta (Number 62) is Daṇḍakappakaṃ, Kosala. Hare gives 'Nidāna-sambhavo' (more or less 'to be picked up from the previous').]

[1] "Nibbedhika-pariyāyaṃ vo, bhikkhave,||

Dhamma-pariyāyaṃ||

desissāmi,||

taṃ suṇātha,||

sādhukaṃ manasi-karotha,||

bhāsisāmī" ti. || ||

"Evaṃ bhante" ti||

kho te bhikkhū Bhagavato paccassosum. || ||

Bhagavā etad avoca: || ||

[2] "Katamo ca so, bhikkhave,||

nibbedhika-pariyāyo,||

Dhamma-pariyāyo? || ||

[1.1] Kāmā bhikkhave veditabbā,||

[1.2] kāmānaṃ nidāna-sambhavo veditabbo,||

[1.3] kāmānaṃ vemattatā veditabbā,||

[1.4] kāmānaṃ vipāko veditabbo,||

[1.5] kāma-nirodho veditabbo,||

[1.6] kāma-nirodha-gāminī-paṭipadā veditabbā. || ||

[2.1] Vedanā bhikkhave veditabbā,||

[2.2] vedanānaṃ nidāna-sambhavo veditabbo,||

[2.3] vedanānaṃ vemattatā veditabbā,||

[2.4] vedanānaṃ vipāko veditabbo,||

[2.5] vedanā-nirodho veditabbo,||

[2.6] vedanā-nirodha-gāminī-paṭipadā veditabbā. || ||

[3.1] **Saññā bhikkhave veditabbā,**||  
[3.2] **saññānaṃ nidāna-sambhavo veditabbo,**||  
[3.3] **saññānaṃ vemattatā veditabbā,**||  
[3.4] **saññānaṃ vipāko veditabbo,**||  
[3.5] **saññā-nirodho veditabbo,**||  
[3.6] **saññā-nirodha-gāminī-paṭipadā veditabbā.**|| ||

[4.1] **Āsavā bhikkhave veditabbā,**||  
[4.2] **āsavānaṃ nidāna-sambhavo veditabbo,**||  
[4.3] **āsavānaṃ vemattatā veditabbā,**||  
[4.4] **āsavānaṃ vipāko veditabbo,**||  
[4.5] **āsava-nirodho veditabbo,**||  
[4.6] **āsava-nirodha-gāminī-paṭipadā veditabbā.**|| ||

[5.1] **Kammaṃ bhikkhave veditabbā,**||  
[5.2] **kammānaṃ nidāna-sambhavo veditabbo,**||  
[5.3] **kammānaṃ vemattatā veditabbā,**||  
[5.4] **kammānaṃ vipāko veditabbo,**||  
[5.5] **kamma-nirodho veditabbo,**||  
[5.6] **kamma-nirodha-gāminī-paṭipadā veditabbā.**|| ||

[6.1] **Dukkhaṃ bhikkhave veditabbā,**||  
**span class="f2">**[6.2] **dukkhassa nidāna-sambhavo veditabbo,**||  
**span class="f2">**[6.3] **dukkhassa vemattatā veditabbā,**||  
**span class="f2">**[6.4] **dukkhassa vipāko veditabbo,**||  
**span class="f2">**[6.5] **dukkha-nirodho veditabbo,**||  
**span class="f2">**[6.6] **dukkha-nirodha-gāminī-paṭipadā veditabbā.**|| ||

## §

[3] **'Kāmā bhikkhave veditabbā,**||  
**kāmānaṃ nidāna-sambhavo veditabbo,**||  
**kāmānaṃ vemattatā veditabbā,**||  
**kāmānaṃ vipāko veditabbo,**||  
**kāma-nirodho veditabbo,**||  
**kāma-nirodha-gāminī-paṭipadā veditabbā' ti.**|| ||

**Iti kho pan'etaṃ vuttaṃ.**|| ||

**Kiñ c'etaṃ paṭicca vuttaṃ?**|| ||

**Pañc'ime bhikkhave kāma-guṇā:**|| ||

[1] **Cakkhu-viññeyyā rūpā,**||  
**iṭṭhā,**||

**kantā,||  
manāpā,||  
piya-rūpā,||  
kām'ūpaṣaṃhitā rajaniyā. || ||**

*[2] Sota-viññeyyā saddā,||*

**iṭṭhā,||  
kantā,||  
manāpā,||  
piya-saddā,||  
kām'ūpaṣaṃhitā rajaniyā. || ||**

*[3] Ghāna-viññeyyā gandhā,||*

**iṭṭhā,||  
kantā,||  
manāpā,||  
piya-kandhā,||  
kām'ūpaṣaṃhitā rajaniyā. || ||**

*[4] Jivhā-viññeyyā rasā,||*

**iṭṭhā,||  
kantā,||  
manāpā,||  
piya-rasā,||  
kām'ūpaṣaṃhitā rajaniyā. || ||**

*[5] Kāya-viññeyyā phoṭṭhabbā,||*

**iṭṭhā,||  
kantā,||  
manāpā,||  
piya-rūpā,||  
kām'ūpaṣaṃhitā rajaniyā. || ||**

**Api ca kho bhikkhave n'ete kāmā,||  
kāma-guṇā nām'ete||  
ariyassa vinaye vuccanti. || ||**

**'Saṅkappa-rāgo purisassa kāmo. ||**

**N'ete kāmā yāni citrāni loke. ||**

**Saṅkappa-rāgo purisassa kāmo. ||**

**Tiṭṭhanti citrāni tath'eva loke. ||**

**Ath'ettha dhīrā vinayanti chandan' ti. || ||**

**Katamo ca bhikkhave||  
kāmānaṃ nidāna-sambhavo? || ||**

**Phasso bhikkhave||  
kāmānaṃ nidāna-sambhavo.|| ||**

**Katamā ca bhikkhave||  
kāmānaṃ vemattatā?|| ||**

[1] **Añño bhikkhave kāmo rūpesu,||**

[2] **añño kāmo saddesu,||**

[3] **añño kāmo gandhesu,||**

[4] **añño kāmo rasesu,||**

[5] **añño kāmo phoṭṭhabbesu.|| ||**

**Ayaṃ vuccati bhikkhave||  
kāmānaṃ vemattatā.|| ||**

**Katamo ca bhikkhave||  
kāmānaṃ vipāko?|| ||**

**Yaṃ kho bhikkhave||  
kāma-yamāno tajjaṃ tajjaṃ atta-bhāvaṃ||  
abhinibbatteti||**

[1] **puñña-bhāgiyaṃ vā||**

[2] **apuñña-bhāgiyaṃ vā.|| ||**

**Ayaṃ vuccati, bhikkhave,||  
kāmānaṃ vipāko.|| ||**

**Katamo ca, bhikkhave,||  
kāma-nirodho?|| ||**

**Phassa-nirodho, bhikkhave,||  
kāma-nirodho.|| ||**

**Ayam'eva Ariyo Āṭṭhaṅgiko Maggo||  
kāma-nirodha-gāminī-paṭipadā,||  
seyyath'idam:|| ||**

**sammā-diṭṭhi||**

**sammā-saṅkappo||**

**sammā-vācā||**

**sammā-kammanto||**

**sammā ājivo||**

**sammā-vāyāmo||**

**sammā-sati||**

**sammā-samādhi.|| ||**

**Yato ca kho, bhikkhave,||  
ariya-sāvako evaṃ kāme pajānāti,||**

evaṃ kāmānaṃ nidāna-sambhavaṃ pajānāti,||  
evaṃ kāmānaṃ vemattataṃ pajānāti,||  
evaṃ kāmānaṃ vipāka pajānāti,||  
evaṃ kāmānaṃ nirodhaṃ pajānāti,||  
evaṃ kāmānaṃ nirodha-gāmini-paṭipadaṃ pajānāti,||  
so imaṃ nibbedhikaṃ Brahma-cariyaṃ pajānāti kāma-nirodhaṃ. || ||

'Kāmā, bhikkhave, veditabbā,||  
kāmānaṃ nidāna-sambhavo veditabbo,||  
kāmānaṃ vemattatā veditabbā,||  
kāmānaṃ vipāko veditabbo,||  
kāma-nirodho veditabbo,||  
kāma-nirodha-gāminī-paṭipadā veditabbā' ti. || ||

Iti yan taṃ vuttaṃ. || ||

Idam etaṃ paṭicca vuttaṃ. || ||

§

[4] 'Vedanā, bhikkhave, veditabbā,||  
vedanānaṃ nidāna-sambhavo veditabbo,||  
vedanānaṃ vemattatā veditabbā,||  
vedanānaṃ vipāko veditabbo,||  
vedanā-nirodho veditabbo,||  
vedanā-nirodha-gāminī-paṭipadā veditabbā' ti. || ||

Iti kho pan'etaṃ vuttaṃ. || ||

Kiñ c'etaṃ paṭicca vuttaṃ? || ||

Tisso imā bhikkhave vedanā,||  
sukhā vedanā||  
dukkhā vedanā||  
adukkha-m-asukhā vedanā. || ||

Katamo ca, bhikkhave,||  
vedanānaṃ nidāna-sambhavo? || ||

Phasso, bhikkhave,||  
vedanānaṃ nidāna-sambhavo. || ||

Katamā ca, bhikkhave,||  
vedanānaṃ vemattatā? || ||

Atthi, bhikkhave, sāmīsā sukhā vedanā,||  
atthi nirāmisā sukhā vedanā,||

atthi sāmīsā dukkhā vedanā||  
atthi nirāmīsā dukkhā vedanā,||  
atti sāmīsā adukkha-m-asukhā vedanā,||  
atthi nirāmīsā adukkha-m-asukhā vedanā. || ||

Ayaṃ vuccati, bhikkhave,||  
vedanānaṃ vemattatā. || ||

Katamo ca, bhikkhave,||  
vedanānaṃ vipāko? || ||

Yaṃ, bhikkhave, vediyamāno tajjaṃ tajjaṃ atta-bhāvaṃ||  
abhinibbatteti

puñña-bhāgiyaṃ vā||  
apuñña-bhāgiyaṃ vā. || ||

Ayaṃ vuccati, bhikkhave,||  
vedanānaṃ vipāko. || ||

Katamo ca, bhikkhave,||  
vedanā-nirodho? || ||

Phassa-nirodho, bhikkhave,||  
vedanā-nirodho. || ||

Ayam'eva Ariyo Āṭṭhaṅgiko Maggo||  
vedanā-nirodha-gāminī-paṭipadā,||  
seyyath'idam: || ||

sammā-diṭṭhi||  
sammā-saṅkappo||  
sammā-vācā||  
sammā-kammanto||  
sammā ājivo||  
sammā-vāyāmo||  
sammā-sati||  
sammā-samādhi. || ||

Yato ca kho, bhikkhave, ariya-sāvako evaṃ vedanaṃ pajānāti,||  
evaṃ vedanānaṃ nidāna-sambhavaṃ pajānāti,||  
evaṃ vedanānaṃ vemattataṃ pajānāti,||  
evaṃ vedanānaṃ vipākaṃ pajānāti,||  
evaṃ vedanānaṃ nirodhaṃ<sup>1</sup> pajānāti,||  
evaṃ vedanā-nirodha-gāminiṃ paṭipadaṃ pajānāti,||  
so imaṃ nibbedhikaṃ Brahma-cariyaṃ pajānāti vedanā-nirodhaṃ. || ||

'Vedanā, bhikkhave, veditabbā,||  
vedanānaṃ nidāna-sambhavo veditabbo,||

vedanānaṃ vemattatā veditabbā,||  
vedanānaṃ vipāko veditabbo,||  
vedanā-nirodho veditabbo,||  
vedanā-nirodha-gāminī-paṭipadā veditabbā' ti. || ||  
Iti yan taṃ vuttaṃ. || ||  
Idam etaṃ paṭicca vuttaṃ. || ||

§

[5] 'Saññā, bhikkhave, veditabbā,||  
saññānaṃ nidāna-sambhavo veditabbo,||  
saññānaṃ vemattatā veditabbā,||  
saññānaṃ vipāko veditabbo,||  
saññā-nirodho veditabbo,||  
saññā-nirodha-gāminī-paṭipadā veditabbā' ti. || ||  
Iti kho pan'etaṃ vuttaṃ. || ||  
Kiñ c'etaṃ paṭicca vuttaṃ? || ||  
Cha yimā, bhikkhave, saññā: ||  
rūpa-saññā ||  
sadda-saññā ||  
gandha-saññā ||  
rasa-saññā ||  
phoṭṭhabba-saññā ||  
dhammā-saññā. || ||  
Katamo ca, bhikkhave, ||  
saññānaṃ nidāna-sambhavo? || ||  
Phasso, bhikkhave, ||  
saññānaṃ nidāna-sambhavo. || ||  
Katamā ca, bhikkhave, ||  
saññānaṃ vemattatā? || ||  
Aññā, bhikkhave, saññā rūpesu, ||  
aññā saññā saddesu, ||  
aññā saññā gandhesu, ||  
aññā saññā rasesu, ||  
aññā saññā phoṭṭhabbesu, ||  
aññā saññā dhammesu. || ||  
Ayaṃ vuccati, bhikkhave, ||

saññānaṃ vemattatā.|| ||

**Katamo ca, bhikkhave,**

saññānaṃ vipāko?|| ||

**Vohāra cepakkāhaṃ, bhikkhave,**

saññaṃ vadāmi.|| ||

**Yathā yathā naṃ sañjānāti,**

tathā tathā voharati

evaṃ saññi ahosinti.|| ||

**Ayaṃ vuccati, bhikkhave,**

saññānaṃ vipāko.|| ||

**Katamo ca, bhikkhave,**

saññā-nirodho?|| ||

**Phassa-nirodho, bhikkhave,**

saññā-nirodho.|| ||

**Ayam'eva Ariyo Āṭṭhaṅgiko Maggo**

saññā-nirodha-gāminī-paṭipadā,

seyyath'idam:|| ||

sammā-diṭṭhi||

sammā-saṅkappo||

sammā-vācā||

sammā-kammanto||

sammā ājivo||

sammā-vāyāmo||

sammā-sati||

sammā-samādhi.|| ||

**Yato ca kho, bhikkhave, ariya-sāvako evaṃ saññaṃ pajānāti,**

evaṃ saññānaṃ nidāna-sambhavaṃ pajānāti,

evaṃ saññānaṃ vemattataṃ pajānāti,

evaṃ saññānaṃ vipākaṃ pajānāti,

evaṃ saññā-nirodhaṃ pajānāti,

evaṃ saññā-nirodha-gāminiṃ paṭipadaṃ pajānāti,

so imaṃ nibbodhikaṃ Brahma-cariyaṃ pajānāti saññā-nirodhaṃ.|| ||

**'Saññā, bhikkhave, veditabbā,**

saññānaṃ nidāna-sambhavo veditabbo,

saññānaṃ vemattatā veditabbā,

saññānaṃ vipāko veditabbo,

saññā-nirodho veditabbo,

saññā-nirodha-gāminī-paṭipadā veditabbā' ti.|| ||



**Iti yan taṃ vuttaṃ.|| ||**

**Idam etaṃ paṭicca vuttaṃ.|| ||**

§

[6] 'Āsavā, bhikkhave, veditabbā,  
āsavānaṃ nidāna-sambhavo veditabbo,  
āsavānaṃ vemattatā veditabbā,  
āsavānaṃ vipāko veditabbo,  
āsava-nirodho veditabbo,  
āsava-nirodha-gāminī-paṭipadā veditabbā' ti.|| ||

**Iti kho pan'etaṃ vuttaṃ.|| ||**

**Kiñ c'etaṃ paṭicca vuttaṃ?|| ||**

**Tayo me, bhikkhave, āsavā:||**

**kām'āsavo||**

**bhav'āsavo||**

**avijj-ā-savo.|| ||**

**Katamo ca, bhikkhave,||**

**asavānaṃ nidāna sambhavo?|| ||**

**Avijjā, bhikkhave,||**

**āsavānaṃ nidāna-sambhavo.|| ||**

**Katamā ca, bhikkhave,||**

**āsavānaṃ vemattatā?|| ||**

**Atthi, bhikkhave, āsavā Niraya-gāminiyā,||**

**atthi āsavā tiracchāna-yoni-gāminiyā,||**

**atthi āsavā petti-visaya-gāminiyā,||**

**atthi āsavā manussa-loka-gāminiyā,||**

**atthi āsavā deva-loka-gāminiyā.|| ||**

**Ayaṃ vuccati, bhikkhave,||**

**āsavānaṃ vemattatā.|| ||**

**Katamo ca, bhikkhave,||**

**āsavānaṃ vipāko?|| ||**

**Yaṃ kho, bhikkhave,||**

**avijjā-gato tajjaṃ tajjaṃ atta-bhāvaṃ||**

**abhinibbatteti||**

**puñña-bhāgiyaṃ vā||**

**apuñña-bhāgiyaṃ vā.|| ||**

Ayaṃ vuccati, bhikkhave,||  
āsavānaṃ vipāko.|| ||

Katamo ca, bhikkhave,||  
āsava-nirodho?|| ||

Avijjā-nirodho, bhikkhave,||  
āsava-nirodho.|| ||

Ayam'eva Ariyo Āṭṭhaṅgiko Maggo||  
āsava-nirodha-gāminī-paṭipadā,||  
seyyath'idam:|| ||

sammā-diṭṭhi||  
sammā-saṅkappo||  
sammā-vācā||  
sammā-kammanto||  
sammā ājivo||  
sammā-vāyāmo||  
sammā-sati||  
sammā-samādhi.|| ||

Yato ca ko, bhikkhave, ariya-sāvako evaṃ āsave pajānāti,||  
evaṃ āsavaṇaṃ nidāna-sambhavaṃ pajānāti,||  
evaṃ asavānaṃ vemattataṃ pajānāti,||  
evaṃ evaṃ āsavānaṃ vemattataṃ pajānāti,||  
evaṃ āsavānaṃ vipākaṃ pajānāti,||  
evaṃ āsava-nirodhaṃ pajānāti,||  
evaṃ āsava-nirodha-gāmini-paṭipadaṃ pajānāti,||  
so imaṃ nibbadhikaṃ Brahma-cariyaṃ pajānāti āsava-nirodhaṃ.|| ||

'Āsavā, bhikkhave, veditabbā,||  
āsavānaṃ nidāna-sambhavo veditabbo,||  
āsavānaṃ vemattatā veditabbā,||  
āsavānaṃ vipāko veditabbo,||  
āsava-nirodho veditabbo,||  
āsava-nirodha-gāminī-paṭipadā veditabbā' ti.|| ||

Iti yaṃ taṃ vuttaṃ.|| ||

Idam etaṃ paṭicca vuttaṃ.|| ||

§

[7] 'Kammaṃ bhikkhave veditabbā,||  
kammānaṃ nidāna-sambhavo veditabbo,||

kammānaṃ vemattatā veditabbā,||  
kammānaṃ vipāko veditabbo,||  
kamma-nirodho veditabbo,||  
kamma-nirodha-gāminī-paṭipadā veditabbā' ti. || ||

Iti kho pan'etaṃ vuttaṃ. || ||

Kiñ c'etaṃ paṭicca vuttaṃ? || ||

[7.1] Cetan-ā-haṃ, bhikkhave, kammaṃ vadāmi. || ||

Cetayitvā kammaṃ karoti||

kāyena||

vācāya||

manasā. || ||

[7.2] Katamo ca, bhikkhave,||

kammānaṃ nidāna-sambhavo? || ||

Phasso, bhikkhave,||

kammānaṃ nidānam-bhavo. || ||

[7.3] Katamā ca, bhikkhave,||

kammānaṃ vemattatā? || ||

[1] Atthi, bhikkhave, kammaṃ Niraya-vedaniyaṃ,||

[2] atthi kammaṃ tiracchāna-yoni-gāminiyā,||

[3] atthi kammaṃ petti-visaya-vedaniyaṃ,||

[4] atthi kammaṃ manussa-loka-vedaniyaṃ,||

[5] atthi kammaṃ deva-loka-vedaniyaṃ. || ||

Ayaṃ vuccati, bhikkhave,||

kammānaṃ vemattatā. || ||

[7.4] Katamo ca, bhikkhave,||

kammānaṃ vipāko? || ||

Tividhāhaṃ, bhikkhave,||

kammānaṃ vipākaṃ vadāmi: || ||

diṭṭhe'va dhamme,||

upajje vā,||

apare vā pariyāye. || ||

Ayaṃ vuccati, bhikkhave,||

kammānaṃ vipāko. || ||

[7.5] Katamo ca, bhikkhave,||

kamma-nirodho? || ||

Phassa-nirodho, bhikkhave,||

**kamma-nirodho.|| ||**

**[7.6] Ayam'eva Ariyo Āṭṭhaṅgiko Maggo||**

**kamma-nirodha-gāminī-paṭipadā,||**

**seyyath'idam:|| ||**

**sammā-diṭṭhi||**

**sammā-saṅkappo||**

**sammā-vācā||**

**sammā-kammanto||**

**sammā ājivo||**

**sammā-vāyāmo||**

**sammā-sati||**

**sammā-samādhi.|| ||**

**Yato ca kho, bhikkhave, ariya-sāvako evaṃ kammaṃ pajānāti,||**

**evaṃ kammāna nidāna-sambhavaṃ pajānāti,||**

**evaṃ kammānaṃ vemattataṃ pajānāti,||**

**evaṃ kammānaṃ vipākaṃ pajānāti,||**

**evaṃ kamma-nirodhaṃ pajānāti,||**

**evaṃ kamma-nirodha-gāminī-paṭipadaṃ pajānāti,||**

**so imaṃ nibbodhikaṃ Brahma-cariyaṃ pajānāti||**

**kamma-nirodhaṃ.|| ||**

**'Kammaṃ, bhikkhave, veditabbā,||**

**kammānaṃ nidāna-sambhavo veditabbo,||**

**kammānaṃ vemattatā veditabbā,||**

**kammānaṃ vipāko veditabbo,||**

**kamma-nirodho veditabbo,||**

**kamma-nirodha-gāminī-paṭipadā veditabbā' ti.|| ||**

**Iti yan taṃ vuttaṃ.|| ||**

**Idam etaṃ paṭicca vuttaṃ.|| ||**

**§**

**[8] 'Dukkhaṃ, bhikkhave, veditabbā,||**

**dukkhassa nidāna-sambhavo veditabbo,||**

**dukkhassa vemattatā veditabbā,||**

**dukkhassa vipāko veditabbo,||**

**dukkha-nirodho veditabbo,||**

**dukkha-nirodha-gāminī-paṭipadā veditabbā' ti.|| ||**

**Iti kho pan'etaṃ vuttaṃ.|| ||**

**Kiñ c'etaṃ paṭicca vuttaṃ?|| ||**

**Jāti pi dukkhā,||**

**jarā pi dukkhā,||**

**vyādhi pi dukkho,||**

**maraṇam pi dukkhaṃ,||**

**soka parideva-dukkha-domanass'upayāsā pi dukkhā,||**

**yamp'icchaṃ na labhati tam pi dukkhaṃ,||**

**saṅkhittena pañc'upādāna-k-khandhā dukkhā. || ||**

**Katamo ca, bhikkhave,||**

**dukkhassa nidāna-sambhavo?|| ||**

**Taṇhā, bhikkhave,||**

**dukkhassa nidāna-sambhavo. || ||**

**Katamā va, bhikkhave,||**

**dukkhassa vemattatā?|| ||**

**Atthi, bhikkhave, dukkhaṃ adhimattaṃ,||**

**atthi parittaṃ,||**

**atthi dandha-virāgī||**

**atti khippa-virāgī. || ||**

**Ayaṃ vuccati, bhikkhave,||**

**dukkhassa vemattatā. || ||**

**Katamo ca, bhikkhave,||**

**dukkhassa vipāko?|| ||**

**Idha, bhikkhave, ekacco yena dukkhena||**

**abibhūto pariyādinna-citto||**

**socati kilamati paridevati,||**

**urattāji,||**

**kandati,||**

**sammohaṃ,||**

**āpajjati,||**

**yena vā pana dukkhena||**

**abhibhūto pariyādinna-citto||**

**bahiddhā pariyetṭhiṃ āpajjati: || ||**

**'''Ko eka-padaṃ ...||**

**dvi-padaṃ jānāti ...||**

**imassa dukkhassa nirodhāyā' ti?|| ||**

**Sammoha-vepakkam vāhaṃ, bhikkhave,||**

**dukkhaṃ vadāmi||**

**pariyetṭhi-vepakkam vā. || ||**

**Ayaṃ vuccati, bhikkhave,||  
dukkhassa vipāko.|| ||**

**Katamo ca, bhikkhave,||  
dukkha-nirodho?|| ||**

**Taṇhā-nirodho, bhikkhave,|| ||  
dukkha-nirodho.|| ||**

**Ayam'eva Ariyo Āṭṭhaṅgiko Maggo||  
dukkha-nirodha-gāminī-paṭipadā,||  
seyyath'idam:|| ||**

**sammā-diṭṭhi||  
sammā-saṅkappo||  
sammā-vācā||  
sammā-kammanto||  
sammā ājivo||  
sammā-vāyāmo||  
sammā-sati||  
sammā-samādhi.|| ||**

**Yato ca kho, bhikkhave, ariya-sāvako evaṃ dukkhaṃ pajānāti,||  
evaṃ dukkhassa nidāna||  
sambhavaṃ pajānāti,||  
evaṃ dukkhassa vemattataṃ pajānāti,||  
evaṃ dukkhassa vipākaṃ pajānāti,||  
evaṃ dukkha-nirodhaṃ pajānāti,||  
evaṃ dukkha-nirodha-gāminiṃ paṭipadaṃ pajānāti,||  
so imaṃ nibbedhikaṃ Brahma-cariyaṃ pajānāti||  
dukkha-nirodhaṃ.|| ||**

**'Dukkhaṃ, bhikkhave, veditabbā,||  
dukkhassa nidāna-sambhavo veditabbo,||  
dukkhassa vemattatā veditabbā,||  
dukkhassa vipāko veditabbo,||  
dukkha-nirodho veditabbo,||  
dukkha-nirodha-gāminī-paṭipadā veditabbā' ti.|| ||**

**Iti yan taṃ vuttaṃ.|| ||**

**Idam etaṃ paṭicca vuttaṃ.|| ||**

**Ayaṃ so kho, bhikkhave,||  
nibbedhika-pariyāyo||  
Dhamma-pariyāyo" ti.|| ||**



Āṅguttara Nikāya  
X. Dasaka-Nipāta  
XXI: Kara-Ja-Kāya-Vagga

Sutta 208

## Kara-Ja-Kāya Suttaṃ

Adapted from the 1995 edition of the digital version of the Sri Lanka Buddha Jayanti Tripitaka Series.

---

**Evam me sutam:|| ||**

[1] [No nidana is given for these suttas. The location given in the nearest earlier sutta (Number 176) is Pāvā, Cunda, the smith's son's, mango grove, and in these suttas The Buddha is speaking to the bhikkhus in general. The two suttas are combined because all the evidence points to this being the original version.]

[2] "Nāhaṃ, bhikkhave,||  
sañcetanikānaṃ kammānaṃ katānaṃ,||  
upacitānaṃ,||  
a-p-paṭisaṃviditvā||  
vyantī-bhāvaṃ||  
vadāmi,||  
tañ ca kho diṭṭhe'va dhamme upapajjaṃ vā,||  
apare vā pariyāye.|| ||

Na tve vāhaṃ, bhikkhave,||  
sañcetanikānaṃ kammānaṃ katānaṃ,||  
upacitānaṃ,||  
a-p-paṭisaṃviditvā||  
dukkhass'antakiriyaṃ,||  
vadāmi.|| ||



[3] Tatra, bhikkhave,||  
tividhā||  
kāya-kammanta,||  
sandosa-vyāpatti,||  
akusala-sañcetanikā,||  
dukkh'udrayā,||  
dukkha-vipākā hoti.|| ||



**Catu-b-bidhā||  
vacī-kammanta,||  
sandosa-vyāpatti,||  
akusala-sañcetanikā,||  
dukkh'udrayā,||  
dukkha-vipākā hoti.|| ||**

**Tividhā||  
mano-kammanta,||  
sandosa-vyāpatti,||  
akusala-sañcetanikā,||  
dukkh'udrayā,||  
dukkha vipākā hoti.|| ||**



**[4] Kathañ ca, bhikkhave, tividhā||  
kāya-kammanta,||  
sandosa-vyāpatti,||  
akusala-sañcetanikā,||  
dukkh'udrayā,||  
dukkha-vipākā hoti?|| ||**

**Idha, bhikkhave,||  
ekacco:**

**[1] Pāṇ'ātipātī hoti||  
— luddo,||  
lohita-pāṇī,||  
hata-pahate,||  
niviṭṭho adayā-panno||  
sabba-pāṇa-bhūtesu;|| ||**

**[2] Adinn'ādāyī hoti  
— yaṃ taṃ parassa||  
paravittūpakaraṇaṃ,||  
gāma-gataṃ vā,||  
arañña-gataṃ vā,||  
adinnaṃ||  
theyya saṅkhātaṃ,||  
ādātā hoti;|| ||**

**[3] Kāmesu micchā-cārī hoti||**

— yā tā mātu-rakkhitā||  
pitu-rakkhitā||  
bhātu-rakkhitā||  
bhaginī-rakkhitā||  
ñāti-rakkhitā||  
gotta-rakkhitā||  
Dhamma-rakkhitā||  
sassāmikā||  
sapari-daṇḍā||  
antamaso mālā guṇa-parikkhittā pi,||  
tathā rūpāsu cārittaṃ āpajjitā hoti. || ||  
Evaṃ kho bhikkhave tividhā||  
kāya-kammanta,||  
sandosa-vyāpatti,||  
akusala-sañcetanikā,||  
dukkh'udrayā,||  
dukkha-vipākā hoti. || ||



[5] Kathañ ca, bhikkhave, catubbidhā||  
vacī-kammanta,||  
sandosa-vyāpatti,||  
akusala-sañcetanikā,||  
dukkh'udrayā,||  
dukkha vipākā hoti? || ||  
Idha, bhikkhave, ekacco: || ||  
[1] Musā-vādī hoti  
— sabhā-gato vā,||  
parisa-gato vā,||  
ñāti-majjha-gato vā,||  
pūga-majjha-gato vā,||  
rāja-kula majjha-gato vā,||  
abhinīto sakkhipuṭṭho: || ||  
'Eh'ambho purisa,||  
yaṃ jānāsi,||  
taṃ vadehī' ti. || ||  
So ajānaṃ vā,||

'Āhaṃ jānāmī' ti.|| ||

Jānaṃ vā,||

'Āhaṃ na jānāmi' ti.|| ||

Apassaṃ vā,||

'Āhaṃ passaṃmī' ti.|| ||

Passaṃ vā,||

'Āhaṃ na passaṃmī' ti.|| ||

Iti atta-hetu vā,||

para-hetu vā,||

āmisā kiñcikkha-hetu vā,||

sampajāna musā-bhāsītā hoti.|| ||

[2] Pisuṇa-vāco hoti

— ito sutvā amutra||

akkhātā imesaṃ bhedāya,||

amutra vā sutvā imesaṃ||

akkhātā amūsaṃ bhedāya||

iti bhinnānaṃ vā,||

sandhātā sahitānaṃ vā,||

anuppadātā,||

samagg'ārāmo,||

samagga-rato,||

samagga-nandī,||

samagga-karaṇiṃ,||

vācaṃ bhāsītā hoti.|| ||

[3] Pharusa-vāco hoti

— yā sā vācā aṇḍakā||

kakkasā,||

parakaṭukā,||

parābhisajjanī,||

kodha-sāmantā,||

asamādhi-saṃvaṭṭanikā,||

tathā-rūpiṃ vācaṃ bhāsītā hoti.|| ||

[4] Samphappalāpī hoti

— akāla-vādī,||

abhūta-vādī,||

anattha-vādī,||

aDhamma-vādī,||

aVinaya-vādī.|| ||

Anidhāna-vatiṃ,||  
vācaṃ bhāsītā hoti,||  
— akālena,||  
anapadesaṃ,||  
apariyanta-vatiṃ,||  
anattha-saṃhitā. || ||

Evāṃ kho bhikkhave catubbidhā||  
vacī-kammanta,||  
sandosa-vyāpatti,||  
akusala-sañcetanikā,||  
dukkh'udrayā,||  
dukkha-vipākā hoti. || ||



[6] Kathanā ca bhikkhave tividhā||  
mano-kammanta,||  
sandosa-vyāpatti,||  
akusala-sañcetanikā,||  
dukkh'udrayā,||  
dukkha-vipākā hoti? || ||

Idha, bhikkhave, ekacco: || ||

[1] Abhijjhālū hoti: || ||

Yaṃ taṃ parassa paravittūpakaraṇaṃ||  
taṃ abhijjhītā hoti: || ||

'Aho vata yaṃ parassa,||  
taṃ mama assā' ti. || ||

[2] Vyāpanna-citto hoti paduṭṭhamana-saṃkappo || ||

'Ime sattā haññantu vā||  
bajjhantu vā||  
ucchijjantu vā||  
vinassantu vā||  
mā vā||  
ahesaṃ iti vā' ti. || ||

[3] Micchā-diṭṭhiko hoti viparīta-dassano: || ||

'N'atthi dinnā,||  
n'atthi yiṭṭhā,||

n'atthi hutam,||  
n'atthi sukaṭa-dukkatānaṃ kammānaṃ phalaṃ vipāko,||  
n'atthi ayaṃ loko,||  
n'atthi paro loko,||  
n'atthi mātā,||  
n'atthi pitā,||  
n'atthi sattā opapātikā,||  
n'atthi loke samaṇa-brāhmaṇā samaggatā,||  
sammā paṭipannā,||  
ye imaṃ ca||  
lokaṃ paraṃ ca||  
lokaṃ sayam abhiññā sacchi-katvā pavedentī' ti. || ||  
Evaṃ kho bhikkhave tividhā||  
mano-kammanta,||  
sandosa-vyāpatti,||  
akusala-sañcetanikā,||  
dukkh'udrayā,||  
dukkha-vipākā hoti. || ||



[7] Tividha kāya-kammanta,||  
sandosa-vyāpatti||  
akusala-sañcetanikā-hetu vā, bhikkhave,||  
sattā kāyassa bhedaṃ param maraṇā||  
apāyaṃ||  
duggatiṃ||  
vinipātaṃ||  
Nirayaṃ upapajjanti. || ||  
Catubbidha vacī-kammanta,||  
sandosa-vyāpatti,||  
akusala-sañcetanikā-hetu vā, bhikkhave,||  
sattā kāyassa bhedaṃ param maraṇā||  
apāyaṃ||  
duggatiṃ||  
vinipātaṃ||  
Nirayaṃ upapajjanti. || ||  
Tividha mano-kammanta,||  
sandosa-vyāpatti,||

akusala-sañcetanikā-hetu vā, bhikkhave,||  
sattā kāyassa bheda param maraṇā||  
apāyaṃ||  
duggatiṃ||  
vinipātaṃ||  
Nirayaṃ upapajjanti.|| ||



[8] Seyyathā pi, bhikkhave,||  
apaṇṇako maṇi uddhaṃ khitto||  
yena yen'eva pati-ṭ-ṭhāti,||  
su-p-pati-ṭ-ṭhitaṃ||  
yeva pati-ṭ-ṭhāti.|| ||

Evam eva kho, bhikkhave,||  
tividha kāya-kammanta,||  
sandosa-vyāpatti,||  
akusala-sañcetanikā-hetu vā||  
sattā kāyassa bheda param maraṇā||  
apāyaṃ||  
duggatiṃ||  
vinipātaṃ||  
Nirayaṃ upapajjanti.|| ||

Catubbidha vacī-kammanta sando savyāpatti akusala-sañcetanikā-hetu  
vā||  
apāyaṃ||  
duggatiṃ||  
vinipātaṃ||  
Nirayaṃ upapajjanti.|| ||

Tividha mano-kammanta,||  
sandosa-vyāpatti,||  
akusala-sañcetanikā-hetu vā||  
apāyaṃ||  
duggatiṃ||  
vinipātaṃ||  
Nirayaṃ upapajjanti.|| ||

[9] Nāhaṃ, bhikkhave,||  
sañcetanikānaṃ kammānaṃ katānaṃ||  
upacitānaṃ||  
a-p-paṭisaṃviditvā||  
vyantī-bhāvaṃ||  
vadāmi,||  
tañ ca kho diṭṭhe'va dhamme upapajje vā||  
apare vā pariyāye.|| ||  
Na tve vāhaṃ, bhikkhave,||  
sañcetanikānaṃ kammānaṃ katānaṃ||  
upacitānaṃ||  
a-p-paṭisaṃviditvā||  
dukkhass'antakiriyaṃ||  
vadāmi.|| ||

§

[10] Tatra, bhikkhave,||  
tividhā||  
kāya-kammanta,||  
sampatti kusala-sañcetanikā,||  
sukhudrayā,||  
sukha-vipākā hoti.|| ||  
Catu-b-bidhā||  
vacī-kammanta,||  
sampatti kusala-sañcetanikā,||  
sukhudrayā,||  
sukha-vipākā hoti.|| ||  
Tividhā||  
mano-kammanta,||  
sampatti kusala-sañcetanikā,||  
sukhudrayā,||  
sukha-vipākā hoti.|| ||

■

[11] Kathañ ca, bhikkhave, tividhā||  
kāya-kammanta,||

sampatti kusala-sañcetanikā,  
sukhudrayā,  
sukha-vipākā hoti? || ||

Idha, bhikkhave,  
ekacco: || ||

[1] Pāṇ-ā-tipātāṃ pahāya,  
pāṇ-ā-tipātā paṭivirato hoti  
— nihita-daṇḍo  
nihita-sattho,  
lajjī,  
dayā-panno  
sabba-pāṇa-bhūtahit-ā-nukampī viharati. || ||

[2] Adinn'ādānaṃ pahāya,  
adinn'ādānā paṭivirato hoti  
— yaṃ taṃ parassa  
paravittūpakaraṇaṃ,  
gāma-gataṃ vā,  
arañña-gataṃ vā,  
na taṃ adinnaṃ,  
theyya-saṅkhātaṃ,  
ādātā hoti. || ||

[3] Kāmesu micchā-cāraṃ pahāya,  
kāmesu micchā-cārā paṭivirato hoti,  
yā tā mātu-rakkhitā,  
pitu-rakkhitā,  
bhātu-rakkhitā  
bhagini-rakkhitā,  
ñāti-rakkhitā,  
gotta-rakkhitā,  
Dhamma-rakkhitā,  
sassāmikā  
sapari-daṇḍā  
antamaso mālāgula parikkhittā pi,  
tathā-rūpāsu na cārittaṃ āpajjitā hoti. || ||

Evaṃ kho bhikkhave tividhā  
kāya-kammanta  
sampatti  
kusala-sañcetanikā  
sukhudrayā



sukha-vipākā hoti.|| ||



[12] Kathan̄ ca, bhikkhave, catubbidhā||  
vacī-kammanta||  
sampatti kusala-sañcetanikā,||  
sukhudrayā,||  
sukha vipākā hoti?|| ||

Idha, bhikkhave, ekacco:|| ||

[1] Musā-vādaṃ pahāya,||  
musā-vādā paṭivirato hoti||  
— sabhā-gato vā,||  
parisa-gato vā,||  
ñāti-majjha-gato vā,||  
pūgamajjha-gato vā,||  
rāja-kula majjha-gato vā,||  
abhinīto sakkhipuṭṭho:|| ||

'Eh'ambho purisa,||  
yaṃ jānāhi,||  
taṃ vadehī' ti.|| ||

So ajānaṃ vā:||  
'Āhaṃ na jānāmī' ti.|| ||

Jānaṃ vā:||  
'Āhaṃ jānāmī' ti.|| ||

Apassaṃ vā:||  
'Āhaṃ na passāmī' ti.|| ||

Passaṃ vā:||  
'Āhaṃ passāmī' ti.|| ||

Iti attahetu vā,||  
parahetu vā,||  
āmisā-kiñcikkha-hetu vā,||  
na sampajāna musā bhāsītā hoti.|| ||

[2] Pisunaṃ vācaṃ pahāya,||  
pisunāya vācāya paṭivirato hoti||  
— na ito sutvā amutra||  
akkhātā imesaṃ bhedāya,||

amutra vā sutvā na imesaṃ||  
akkhātā amūsaṃ bhedāya||  
iti bhinnānaṃ vā||  
sandhātā sahitānaṃ vā||  
anuppadātā,||  
samagg'ārāmo,||  
samagga-rato,||  
samagga-nandī,||  
samagga-karaṇiṃ,||  
vācaṃ bhāsītā hoti. || ||

[3] Pharusāṃ vācaṃ pahāya,||  
pharusāya vācāya paṭivirato hoti||  
— yā sā vācā||  
neḷā,||  
kaṇṇa sukhā,||  
pemaṇīyā,||  
hadayaṃ-gamā,||  
porī,||  
bahu-jana-kantā,||  
bahu-jana manāpā,||  
tathā-rūpiṃ vācaṃ bhāsītā hoti. || ||

[4] Sampha-p-palāpaṃ pahāya,||  
sampha-p-palāpā paṭivirato hoti||  
— kāla-vādī,||  
bhūta-vādī,||  
attha-vādī,||  
Dhamma-vādī,||  
Vinaya-vādī. || ||  
Nidhāna-vatiṃ||  
vācaṃ bhāsītā hoti,||  
— kālena,||  
sāpadesaṃ,||  
pariyanta-vatiṃ||  
attha-saṃhitā. || ||

Evāṃ kho bhikkhave catubbidhā||  
vacī-kammanta||  
sampatti kusala-sañcetanikā,||  
sukhudrayā,||  
sukha vipākā hoti. || ||



[13] **Kathañ ca, bhikkhave, tividhā||  
mano-kammanta,||  
sampatti kusala-sañcetanikā,||  
sukhudrayā,||  
sukha-vipākā hoti?|| ||**

**Idha, bhikkhave, ekacco:|| ||**

[1] **Anabhijjhālū hoti,||  
— yaṃ taṃ parassa para-citt'ūpakaraṇaṃ,||  
taṃ anabhijjhītā hoti:|| ||**

**'Aho vata yaṃ parassa,||  
taṃ mama assā' ti. || ||**

[2] **Avyāpanna-citto hoti||  
appadu-ṭ-ṭhamana-saṅkappo: || ||**

**'Ime sattā averā hontu||  
avyāpajjā,||  
anīghā,||  
sukhī,||  
attāṇaṃ pariharantu' ti. || ||**

[3] **Sammā diṭṭhiko hoti aviparīta-dassano: || ||**

**'Atthi dinnam||  
atthi yiṭṭham,||  
atthi hutam,||  
atthi sukaṭa dukkaṭānaṃ kammānaṃ phalaṃ vipāko,||  
atthi ayaṃ loko,||  
atthi paro loko,||  
atthi mātā,||  
atthi pitā,||  
atthi sattā opapātikā,||  
atthi loke samaṇa-brāhmaṇā samm'aggatā,||  
sammā paṭipannā,||  
yo imaṃ ca lokaṃ parañca lokaṃ sayam abhiññā sacchi-katvā pavedentī'  
ti. || ||**

**Evaṃ kho, bhikkhave, tividhā||  
mano-kammanta||  
sampatti kusala-sañcetanikā||**

**sukhudrayā||  
sukha-vipākā hoti.|| ||**

§

**[14] Tatra, bhikkhave,||  
tividhā||  
kāya-kammanta,||  
sampatti kusala-sañcetanikā,||  
sukhudrayā,||  
sukha-vipākā hoti.|| ||**

**Catu-b-bidhā||  
vacī-kammanta,||  
sampatti kusala-sañcetanikā,||  
sukhudrayā,||  
sukha-vipākā hoti.|| ||**

**Tividhā||  
mano-kammanta,||  
sampatti kusala-sañcetanikā,||  
sukhudrayā,||  
sukha-vipākā hoti.|| ||**

■

**[15] Seyyathā pi, bhikkhave,||  
apaṇṇako maṇi uddhaṃ khitto||  
yena yen'eva pati-ṭ-ṭhāti,||  
su-p-pati-ṭ-ṭhitam||  
yeva pati-ṭ-ṭhāti.|| ||**

**Evam eva kho bhikkhave,||  
tividhā||  
kāya-kammanta,||  
sampatti kusala-sañcetanikā,||  
sukhudrayā,||  
sukha-vipākā hoti.|| ||**

**Catu-b-bidhā||  
vacī-kammanta,||  
sampatti kusala-sañcetanikā,||**

sukhudrayā,||  
sukha-vipākā hoti.|| ||

Tividhā||  
mano-kammanta,||  
sampatti kusala-sañcetanikā,||  
sukhudrayā,||  
sukha-vipākā hoti.|| ||

§

[16] "Nāhaṃ, bhikkhave,||  
sañcetanikānaṃ kammānaṃ katānaṃ||  
upacitānaṃ||  
a-p-paṭisaṃviditvā,||  
vyanti-bhāvaṃ,||  
vadāmi,||  
tañ ca kho diṭṭh'evā dhamme upapajjaṃ vā||  
apare vā pariyāye.|| ||

Na tvevāhaṃ, bhikkhave,||  
sañcetanikānaṃ kammānaṃ katānaṃ||  
upacitānaṃ||  
a-p-paṭisaṃviditvā,||  
dukkhass'antakiriyaṃ,||  
vadāmi.|| ||

■

[17] Sa kho so bhikkhave||  
ariya-sāvako||  
evaṃ vigat-ā-bhijjho,||  
vigata-vyāpādo,||  
asa-m-mūlho,||  
sampajāno patissato,||  
mettā-saha-gatena cetasā||  
ekaṃ disaṃ pharitvā viharati,||  
tathā dutiyaṃ,||  
tathā tatiyaṃ,||  
tathā catutthaṃ.|| ||

[18] Iti uddham adho tiriyaṃ||

sabbadhi sabbattatāya||  
sabbā-vantaṃ||  
lokaṃ mettā-saha-gatena cetasā||  
vipulena mahaggatena,||  
appamāṇena,||  
averena,||  
avyāpajjena,||  
pharivā viharati.|| ||

[19] So evaṃ pajānāti:|| ||

'Pubbe kho||  
me idaṃ cittaṃ parittaṃ ahosi,||  
a-bhāviṃ,||  
etarahi pana||  
me idaṃ cittaṃ appamāṇaṃ,||  
su-bhāviṃ,||  
yaṃ kho pana kiñci pamāṇa-kataṃ kammaṃ,||  
na taṃ tatr-ā-vasissati,||  
na taṃ tatr-ā-va-tiṭṭhaṭi' ti.|| ||

[20] Taṃ kiṃ maññatha bhikkhave?|| ||

Dahara-t-agge ce so ayaṃ kumāro||  
mettā-ceto-vimuttiṃ bhāveyya,||  
api nu kho pāpa-kammaṃ kareyyā" ti?|| ||  
"No h'etaṃ, bhante."|| ||

"Akarontaṃ kho pana pāpa-kammaṃ||  
api nu kho dukkhaṃ phuseyyā" ti?|| ||

"No h'etaṃ, bhante,||  
akarontaṃ hi, bhante,||  
pāpa-kammaṃ kuto dukkhaṃ phussissatī" ti.|| ||

[21] "Bhāvetabbā kho panāyaṃ, bhikkhave,||  
mettā-ceto-vimutti||  
itthiyā vā||  
purisena vā.|| ||

[22] Itthiyā vā, bhikkhave,  
purisassa vā||  
nāyaṃ kāyo ādāya gamanīyo,||  
cittantaro ayaṃ, bhikkhave, macco.|| ||

[23] So evaṃ pajānāti:|| ||

'Yaṃ kho me idha||  
kiñcī pubbe iminā kara-jakāyena||  
pāpa-kammaṃ kataṃ,||  
sabbam taṃ idha vedanīyaṃ,||  
na taṃ anugaṃ bhavissatī' ti.|| ||

[24] Evaṃ bhāvitā kho, bhikkhave,||  
metta-ceto-vimutti anāgāmitāya saṃvaṭṭati,||  
idha paññ'assa bhikkhuno uttarim vimuttim appaṭivijjhato" ti.|| ||

§

[25] Sa kho so, bhikkhave,||  
ariya-sāvako||  
evaṃ vigat-ā-bhijjho||  
vigata-vyāpādo||  
asa-m-mūlho||  
sampajāno patissato||  
karuṇā-saha-gatena cetasā||  
ekaṃ disaṃ pharitvā viharati,||  
tathā dutiyaṃ,||  
tathā tatiyaṃ,||  
tathā catutthaṃ.|| ||

Iti uddham adho tiriyaṃ||  
sabbadhi sabbattatāya||  
sabbā-vantaṃ||  
lokaṃ karuṇā-saha-gatena cetasā||  
vipulena mahaggatena||  
appamāṇena,||  
averena,||  
avyāpajjena,||  
pharitvā viharati.|| ||  
So evaṃ pajānāti:|| ||

'Pubbe kho||  
me idaṃ cittaṃ parittaṃ ahosi||  
a-bhāviṃ||  
etarahi pana||  
me idaṃ cittaṃ appamāṇaṃ,||  
subhāviṃ,||  
yaṃ kho pana kiñci pamāṇakataṃ kammaṃ,||

na taṃ tatrāvasissati,||

na taṃ tatrāvatiṭṭhatī' ti.|| ||

Taṃ kiṃ maññatha bhikkhave?|| ||

Dahara-t-agge ce so ayaṃ kumāro karuṇā-ceto-vimuttiṃ bhāveyya,||

api nu kho pāpa-kammaṃ kareyyā" ti?|| ||

"No h'etaṃ bhante."|| ||

"Akarontaṃ kho pana pāpa-kammaṃ api nu kho dukkhaṃ phuseyyā" ti?

|| ||

"No h'etaṃ bhante,||

akarontaṃ hi, bhante,||

pāpa-kammaṃ kuto dukkhaṃ phusissatī" ti.|| ||

"Bhāvetabbo kho panāyaṃ, bhikkhave,||

karuṇā-ceto-vimutti||

itthiyā vā||

purisena vā.|| ||

Itthiyā vā, bhikkhave,||

purisassa vā,||

nāyaṃ kāyo ādāya gamanīyo,||

cittantaro ayaṃ, bhikkhave, macco.|| ||

So evaṃ pajānāti:|| ||

'Yaṃ kho me idha kiñcī pubbe iminā karajakāyena pāpa-kammaṃ

katam,||

sabbaṃ taṃ idha vedanīyaṃ,||

na taṃ anugaṃ bhavissatī' ti.|| ||

Evaṃ bhāvitā kho, bhikkhave,||

karuṇā-ceto-vimutti Anāgāmitāya samvaṭṭati,||

idha paññ'assa, bhikkhuno,||

uttariṃ vimuttiṃ appaṭivijjhato.|| ||

§

[26] Sa kho so, bhikkhave,||

ariya-sāvako||

evaṃ vigat-ā-bhijjho||

vigata-vyāpādo||

asa-m-mūlho||

sampajāno patissato||



muditā-saha-gatena cetasā||  
ekam disaṃ pharivā viharati,||  
tathā dutiyaṃ,||  
tathā tatiyaṃ,||  
tathā catutthaṃ.|| ||

Iti uddham adho tiriyaṃ||  
sabbadhi sabbattatāya||  
sabbā-vantaṃ||  
lokaṃ muditā-saha-gatena cetasā||  
vipulena mahaggatena||  
appamāṇena,||  
averena,||  
avyāpajjena,||  
pharivā viharati.|| ||

So evaṃ pajānāti:|| ||

'Pubbe kho||  
me idaṃ cittaṃ parittaṃ ahosi||  
a-bhāviṃ,||  
etarahi pana||  
me idaṃ cittaṃ appamāṇaṃ,||  
su-bhāviṃ,||  
yaṃ kho pana kiñci pamāṇa-kataṃ kammaṃ,||  
na taṃ tatr-ā-vasissati||  
na taṃ tatr-ā-va-tiṭṭhatī' ti.|| ||

Taṃ kiṃ maññatha bhikkhave?|| ||

Dahara-t-agge ce so ayaṃ kumāro muditā-ceto-vimuttiṃ bhāveyya,||  
api nu kho pāpa-kammaṃ kareyyā" ti?|| ||

"No h'etaṃ bhante."|| ||

"Akarontaṃ kho pana pāpa-kammaṃ api nu kho dukkhaṃ phuseyyā" ti?  
|| ||

"No h'etaṃ bhante,||  
akarontaṃ hi, bhante,||  
pāpa-kammaṃ kuto dukkhaṃ phussissatī" ti.|| ||

"Bhāvetabbo kho panāyaṃ, bhikkhave,||  
muditā-ceto-vimutti||  
itthiyā vā||  
purisena vā.|| ||

Itthiyā vā, bhikkhave,||

purisassa vā||  
nāyaṃ kāyo ādāya gamanīyo,||  
cittantaro ayaṃ, bhikkhave, macco.|| ||

So evaṃ pajānāti:|| ||

'Yaṃ kho me lidha kiñcī pubbe iminā karajakāyena pāpa-kammaṃ  
kataṃ,||

sabbaṃ taṃ idha vedanīyaṃ,||  
na taṃ anugaṃ bhavissatī' ti.|| ||

Evaṃ bhāvitā kho, bhikkhave,||  
muditā-ceto-vimutti anāgāmitāya saṃvaṭṭati,||  
idha paññ'assa, bhikkhuno,||  
uttariṃ vimuttiṃ appaṭivijjhato.|| ||

§

[27] Sa kho so, bhikkhave,||  
ariya-sāvako||  
evaṃ vigat-ā-bhijjho,||  
vigata-vyāpādo,||  
asa-m-mūlho,||  
sampajāno patissato,||  
upekkhā-saha-gatena cetasā||  
ekaṃ disaṃ pharitvā viharati,||  
tathā dutiyaṃ,||  
tathā tatiyaṃ,||  
tathā catutthaṃ.|| ||

Iti uddham adho tiriyaṃ||  
sabbadhi sabbattatāya||  
sabbā-vantaṃ||  
lokaṃ upekkhā-saha-gatena cetasā||  
vipulena mahaggatena||  
appamāṇena,||  
averena,||  
avyāpajjena,||  
pharitvā viharati.|| ||

So evaṃ pajānāti:|| ||

'Pubbe kho||  
me idaṃ cittaṃ parittaṃ ahosi||

a-bhāvitam,||  
etarahi pana||  
me idam cittaṃ appamāṇam||  
su-bhāvitam,||  
yaṃ kho pana me kiñci pamāṇa-kataṃ kammaṃ,||  
na taṃ tatr-ā-vasissati,||  
na taṃ tatr-ā-va-tiṭṭhatī' ti. || ||

Taṃ kiṃ maññatha, bhikkhave? || ||

Dahara-t-agge ce so ayam kumāro||  
upekkhā-ceto-vimuttiṃ bhāveyya,||  
api nu kho pāpa-kammaṃ kareyyā" ti? || ||

"No h'etaṃ bhante." || ||

"Akarontaṃ kho pana pāpa-kammaṃ||  
api nu kho dukkhaṃ phuseyyā" ti? || ||

"No h'etaṃ, bhante,||  
akarontaṃ hi, bhante,||  
pāpa-kammaṃ kuto dukkhaṃ phussissatī" ti. || ||

"Bhāvetabbā kho panāyaṃ, bhikkhave,||  
upekkhā-ceto-vimutti||  
itthiyā vā||  
purisena vā. || ||

Itthiyā vā, bhikkhave,||  
purisassa vā,||  
nāyaṃ kāyo ādāya gamanīyo,||  
cittantaro ayam, bhikkhave, macco. || ||

So evaṃ pajānāti: || ||

'Yaṃ kho me idha kiñci pubbe iminā karajakāyena pāpa-kammaṃ  
kataṃ,||  
sabbam taṃ idha vedaniyaṃ,||  
na taṃ anugaṃ bhavissatī' ti. || ||

Evaṃ bhāvitā kho, bhikkhave,||  
upekkhā-ceto-vimutti anāgāmitāya saṃvaṭṭati||  
idha paññ'assa, bhikkhuno,||  
uttariṃ vimuttiṃ appaṭivijjhato" ti. || ||

Majjhima Nikāya  
III. Upari Paṇṇāsa — 4. Vibhaṅga Vagga

Sutta 142

## Dakkhīṇa-Vibhaṅga Suttaṃ

Adapted from the 1995 edition of the digital version of the Sri Lanka Buddha Jayanti Tripitaka Series.

Evam me sutam:

[1] Ekaṃ samayaṃ||

Bhagavā Sakkesu viharati, Kapilavatthusmiṃ, Nigrodhārāme.|| ||

Atha kho Mahā-Pajāpatī Gotamī||

navam dussayugam ādāya, yena Bhagavā ten'upasaṅkami.|| ||

Upasaṅkamitvā Bhagavantam,||

abhivādetvā, eka-m-antaṃ nisīdi.|| ||

Eka-m-antaṃ nisinnā kho||

Mahā-Pajāpatī Gotamī||

Bhagavantam etad avoca:|| ||

[2] "Idaṃ me bhante,||

navam dussayugam, Bhagavantam uddissa||

sāmaṃ kantaṃ||

sāmaṃ vāyitaṃ.|| ||

Taṃ me bhante,||

Bhagavā patigaṇhātu||

anukampaṃ upādāyā" ti.|| ||

Evam vutte,||

Bhagavā, Mahā-Pajāpatim Gotamim etad avoca:|| ||

"Saṅge Gotamī dehi,||

saṅge te dinnam||

ahañ c'eva pūjito bhavissāmi||

saṅho cā" ti.|| ||



Dutiyam pi kho,||

**Mahā-Pajāpatī Gotamī, Bhagavantam etad avoca: || ||**

**"Idam me bhante, ||  
navam dussayugam, Bhagavantam uddissa ||  
samam kantaṃ ||  
samam vāyitaṃ. || ||**

**Tam me bhante, ||  
Bhagavā patigaṇhātu ||  
anukampaṃ upādāyā" ti. || ||**

**Dutiyam pi kho, ||  
Bhagavā, Mahā-Pajāpatiṃ Gotamiṃ etad avoca: || ||**

**"Saṅge Gotamī dehi, ||  
saṅhe te dinnam ||  
ahañ c'eva pūjito bhavissāmi ||  
saṅho cā" ti. || ||**



**Tatiyam pi pi kho, ||  
Mahā-Pajāpatī Gotamī, Bhagavantam etad avoca: || ||**

**"Idam me bhante, ||  
navam dussayugam, Bhagavantam uddissa ||  
samam kantaṃ ||  
samam vāyitaṃ. || ||**

**Tam me bhante, ||  
Bhagavā patigaṇhātu ||  
anukampaṃ upādāyā" ti. || ||**

**Tatiyam pi kho, ||  
Bhagavā, Mahā-Pajāpatiṃ Gotamiṃ etad avoca: || ||**

**"Saṅge Gotamī dehi, ||  
saṅhe te dinnam ||  
ahañ c'eva pūjito bhavissāmi ||  
saṅho cā" ti. || ||**



**[3] Evaṃ vutte āyasmā Ānando Bhagavantam etad avoca: || ||**

**"Patigaṇhātu bhante, ||**

**Bhagavā Mahā-Pajāpatiyā Gotamiyā navam dussayugam.|| ||**

**Bahū-pakārā bhante,||**

**Mahā-Pajāpatī Gotamī, Bhagavato,||**

**mātucchā||**

**āpādikā||**

**posikā khīrassa dāyikā,||**

**Bhagavantam janettiyā||**

**kāla-katāya thaññaṃ pāyesi.|| ||**

**[4] Bhagavā pi, bhante,||**

**bahū-pakāro||**

**Mahā-Pajāpatiyā Gotamiyā.|| ||**

**Bhagavantam, bhante,||**

**āgamma Mahā-Pajāpatī Gotamī||**

**Buddham saraṇam gatā,||**

**Dhammam saraṇam gatā,||**

**Saṅgham saraṇam gatā.|| ||**

**Bhagavantam, bhante||**

**āgamma Mahā-Pajāpatī Gotamī||**

**pāṇ-ātipātā paṭiviratā,||**

**adinn'ādānā paṭiviratā,||**

**kāmesu micchā-cārā paṭiviratā,||**

**musā-vādā paṭiviratā,||**

**surā-mera-yamajja-pamā-daṭṭhānā paṭiviratā.|| ||**

**Bhagavantam, bhante,||**

**āgamma Mahā-Pajāpatī Gotamī||**

**Buddhe avecca-p-pasādena samannāgatā,||**

**Dhamme avecca-p-pasādena samannāgatā,||**

**Saṅghe avecca-p-pasādena samannāgatā,||**

**ariya-kantehi sīlehi samannāgatā.|| ||**

**Bhagavantam, bhante,||**

**āgamma Mahā-Pajāpatī Gotamī||**

**dukkhe nikkāṅkhā,||**

**dukkha-samudaye nikkāṅkhā,||**

**dukkha-nirodhe nikkāṅkhā,||**

**dukkha-nirodha-gāminiyā paṭipadāya nikkāṅkhā.|| ||**

**Bhagavā pi bhante||**

**bahū-pakāro||**

**Mahā-Pajāpatiyā Gotamiyā" ti.|| ||**

[5] "Evam etaṃ Ānanda!|| ||

Evam etaṃ Ānanda!|| ||

Yaṃ hi Ānanda,||  
puggalo puggalaṃ āgamma,||  
Buddhaṃ saraṇaṃ gato hoti,||  
Dhammaṃ saraṇaṃ gato hoti,||  
Saṅghaṃ saraṇaṃ gato hoti;||  
imass Ānanda,||  
puggalassa iminā puggalena||  
na su-p-patikāraṃ vadāmi,||  
yad idaṃ||  
abhivādana-||  
paccu-ṭ-ṭhān-||  
añjali-kammaṃ||  
sāmīci-kammaṃ:||  
cīvara-||  
piṇḍa-pāta-||  
senāsana-||  
gilāna-paccaya-bhesajja-||  
parikkhār-ā-nu-p-padānena. || ||

Yaṃ h'Ānanda,||  
puggalo puggalaṃ āgamma,||  
paṇ-ā-tipātā paṭivirato hoti,||  
adinn'ādānā paṭivirato hoti,||  
kāmesu micchā-cārā paṭivirato hoti,||  
musā-vādā paṭivirato hoti,||  
surā-mera-yamajja-pamā-daṭṭhānā paṭivirato hoti.;||  
imass Ānanda,||  
puggalassa iminā puggalena||  
na su-p-patikāraṃ vadāmi,||  
yad idaṃ||  
abhivādana-||  
paccu-ṭ-ṭhān-||  
añjali-kammaṃ||  
sāmīci-kammaṃ:||  
cīvara-||  
piṇḍa-pāta-||  
senāsana-||  
gilāna-paccaya-bhesajja-||

parikkhār-ā-nu-p-padānena.|| ||

Yaṃ h'Ānanda,||

puggalo puggalaṃ āgamma||

Buddhe avecca-p-pasādena samannāgato hoti,||

dhamme avecca-p-pasādena samannāgato hoti,||

saṅghe avecca-p-pasādena samannāgato hoti,||

ariya-kantehi sīlehi samannāgato hoti;||

imass Ānanda,||

puggalassa iminā puggalena||

na su-p-patikāraṃ vadāmi,||

yad idaṃ||

abhivādana-||

paccu-ṭ-ṭhān-||

añjali-kammaṃ||

sāmīci-kammaṃ:||

cīvara-||

piṇḍa-pāta-||

senāsana-||

gilāna-paccaya-bhesajja-||

parikkhār-ā-nu-p-padānena.|| ||

Yaṃ h'Ānanda,||

puggalo puggalaṃ āgamma||

dukkhe nikkaṅkho hoti,||

dukkha-samudaye nikkaṅkho hoti,||

dukkha-nirodhe nikkaṅkho hoti,||

dukkha-nirodha-gāminiyā paṭipadāya nikkaṅkho hoti;||

imass Ānanda,||

puggalassa iminā puggalena||

na su-p-patikāraṃ vadāmi,||

yad idaṃ||

abhivādana-||

paccu-ṭ-ṭhān-||

añjali-kammaṃ||

sāmīci-kammaṃ:||

cīvara-||

piṇḍa-pāta-||

senāsana-||

gilāna-paccaya-bhesajja-||

parikkhār-ā-nu-p-padānena.|| ||



[6] Cuddasa kho pan'im Ānanda,  
pāṭipuggalikā dakkhiṇā.|| ||

Katamā cuddasa?|| ||

Tathāgate,||

Arahante,||

Sammā Sambuddhe,||

dānaṃ deti,||

ayaṃ paṭhamā pāṭipuggalikā dakkhiṇā.|| ||

Pacceka-Buddhe,||

dānaṃ deti,||

ayaṃ dutiyā pāṭipuggalikā dakkhiṇā.|| ||

Tathāgata-sāvake,||

Arahante,||

dānaṃ deti,||

ayaṃ tatiyā pāṭipuggalikā dakkhiṇā.|| ||

Arahatta-phala-sacchi-kiriyāya,||

paṭipanne,||

dānaṃ deti,||

ayaṃ catutthī pāṭipuggalikā dakkhiṇā.|| ||

Anāgāmissa,||

dānaṃ deti,||

ayaṃ pañcamī pāṭipuggalikā dakkhiṇā.|| ||

Anāgāmi-phala-saccha-kiriyāya,||

paṭipanne,||

dānaṃ deti,||

ayaṃ chaṭṭhī pāṭipuggalikā dakkhiṇā.|| ||

Sakad-āgāmissa,||

dānaṃ deti,||

ayaṃ sattamī pāṭipuggalikā dakkhiṇā.|| ||

Sakad-āgāmi-phala-saccha-kiriyāya,||

paṭipanne,||

dānaṃ deti,||

ayaṃ aṭṭhamī pāṭipuggalikā dakkhiṇā.|| ||

Sot'āpanne,||

dānaṃ deti,||

ayaṃ navamī pāṭipuggalikā dakkhiṇā.|| ||

Sot'āpatti-phala-saccha-kiriyāya,||

paṭipanne,||

dānaṃ deti,||

ayaṃ dasamī pāṭipuggalikā dakkhiṇā.|| ||

Bāhirake kāmesu vīta-rāge,||

dānaṃ deti,||

ayaṃ ekādasamī pāṭipuggalikā dakkhiṇā.|| ||

Puthujjana-sīlavante,||

dānaṃ deti,||

ayaṃ dvādasamī pāṭipuggalikā dakkhiṇā.|| ||

Puthujjana-du-s-sīle,||

dānaṃ deti,||

ayaṃ terasamī pāṭipuggalikā dakkhiṇā.|| ||

Tiracchāna-gate,||

dānaṃ deti,||

ayaṃ cuddasamī pāṭipuggalikā dakkhiṇā.|| ||



[7] Tatr', Ānanda,||

tiracchāna-gate,||

dānaṃ datvā,||

sata-guṇā dakkhiṇā pāṭikaṅkhitabbā.|| ||

Puthujjana-du-s-sīle,||

dānaṃ datvā,||

sahassa-guṇā dakkhiṇā pāṭikaṅkhitabbā.|| ||

Puthujjana-sīla-vante,||

dānaṃ datvā,||

sata-sahassa-guṇā dakkhiṇā pāṭikaṅkhitabbā.|| ||

Bāhirake kāmesu vīta-rāge,||

dānaṃ datvā,||

koṭisata-sahassa-guṇā dakkhiṇā pāṭikaṅkhitabbā.|| ||

Sot'āpatti-phala-sacchi-kiriyāya,||

paṭipanne,||

dānaṃ datvā,||

asaṅkheyyā,||

appameyyā,||  
dakkhiṇā paṭikaṅkhitabbā. || ||  
Ko pana vādo Sot'āpanne,||  
ko pana vādo Sakad-āgāmi-phala-sacchi-kiriyāya paṭipanne? || ||  
Ko pana vādo Sakad-āgāmissa? || ||  
Ko pana vādo Anāgāmi-phala-sacchi-kiriyāya paṭipanne? || ||  
Ko pana vādo Anāgāmissa? || ||  
Ko pana vādo Arahatta-phala-sacchi-kiriyāya paṭipanne? || ||  
Ko pana vādo Tathāgata-sāvake Arahante? || ||  
Ko pana vādo Pacceka-Buddhe? || ||  
Ko pana vādo Tathāgate Arahante Sammā Sambuddhe? || ||



[8] Satta kho pan'im, Ānanda,||  
Saṅgha-gatā dakkhiṇā. || ||  
Katamā satta? || ||  
Buddha-pamukhe ubhato saṅghe||  
dānaṃ deti. || ||  
Ayaṃ paṭhamā Saṅhagatā dakkhiṇā. || ||  
Tathāgate parinibbute ubhato saṅghe||  
dānaṃ deti. || ||  
Ayaṃ dutiyā Saṅgha-gatā dakkhiṇā. || ||  
Bhikkhu-saṅghe||  
dānaṃ deti. || ||  
Ayaṃ tatiyā Saṅgha-gatā dakkhiṇā. || ||  
Bhikkhunī-saṅghe||  
dānaṃ deti. || ||  
Ayaṃ catutthī Saṅgha-gatā dakkhiṇā. || ||  
'Ettakā me bhikkhū ca||  
bhikkhuniyo ca||  
Saṅghato uddissathā' ti||  
dānaṃ deti. || ||  
Ayaṃ pañcamī Saṅgha-gatā dakkhiṇā. || ||  
'Ettakā me bhikkhū Saṅghato uddissathā' ti||

**dānaṃ deti.|| ||**

**Ayaṃ chaṭṭhī Saṅgha-gatā dakkhiṇā.|| ||**

**'Ettikā me bhikkhuniyo Saṅghato uddissathā' ti||**

**dānaṃ deti.|| ||**

**Ayaṃ sattamī Saṅgha-gatā dakkhiṇā.**

**[9] Bhavissanti kho pan'Ānanda,||**

**anāgatam addhānaṃ gotrabhuno,||**

**kāsāvakaṇṭhā,||**

**du-s-sīlā,||**

**pāpa-dhammā,||**

**tesu du-s-sīlesu||**

**Saṅghaṃ uddissa dānaṃ dassanti.|| ||**

**Tadā p'ahaṃ Ānanda,||**

**Saṅhagataṃ dakkhiṇaṃ||**

**asaṅkheyyaṃ||**

**appameyyaṃ||**

**vadāmi||**

**na tvevāhaṃ, Ānanda,||**

**kenacī pariyāyena,||**

**Saṅhagatāya dakkhiṇāya,||**

**pāṭipuggalikaṃ dānaṃ maha-p-phalataraṃ,||**

**vadāmi.|| ||**



**[10] Catasso kho imā Ānanda,||**

**dakkhiṇā-visuddhiyo.|| ||**

**Katamā catasso?|| ||**

**Atth', Ānanda,||**

**dakkhiṇā dāyakato visujjhati,||**

**no paṭiggāhakato.|| ||**

**Atth', Ānanda,||**

**dakkhiṇā paṭiggāhakato visujjhati,||**

**no dāyakato.|| ||**

**Atth', Ānanda,||**

**dakkhiṇā n'eva dāyakato visujjhati,||**

**no paṭiggāhakato.|| ||**

Atth', Ānanda,||  
dakkhiṇā dāyakato c'eva visujjhati,||  
paṭiggāhakato ca. || ||



[11] Kathañ c'Ānanda,||  
dakkhiṇā dāyakato visujjhati,||  
no paṭiggāhakato? || ||

Idh'Ānanda,||  
dāyako hoti silavā kalyāṇa-dhammo,||  
paṭiggāhakā honti du-s-sīlā pāpa-dhammā. || ||

Evam kho Ānanda,||  
dakkhiṇā dāyakato visujjhati,||  
no paṭiggāhakato. || ||

Kathaṇ c'Ānanda,||  
dakkhiṇā paṭiggāhakato visujjhati,||  
no dāyakato? || ||

Idh'Ānanda dāyako hoti du-s-sīlo||  
pāpa-dhammo,||  
paṭiggāhakā honti sīlavanto||  
kalyāṇa-dhammā. || ||

Evam kho Ānanda,||  
dakkhiṇā paṭiggāhakato visujjhati,||  
no dāyakato. || ||

Kathaṇ c'Ānanda,||  
dakkhiṇā n'eva dāyakato visujjhati,||  
no paṭiggāhakato? || ||

Idh'Ānanda,||  
dāyako ca hoti du-s-sīlo,||  
pāpa-dhammo,||  
paṭiggāhakā ca honti du-s-sīlā,||  
pāpa-dhammā. || ||

Evam kho Ānanda,||  
dakkhiṇā n'eva dāyakato visujjhati,||  
no paṭiggāhakato. || ||

Kathaṇ c'Ānanda,||

**dakkhiṇā dāyakato'eva visujjhati||**

**paṭiggāhakato ca?|| ||**

**Idh'Ānanda,||**

**dāyako ca hoti silavā,||**

**kalyāṇa-dhammo,||**

**paṭiggāhakā ca honti silavanto,||**

**kalyāṇa-dhammā. || ||**

**Evam kho Ānanda,||**

**dakkhiṇā dāyakato c'eva visujjhati||**

**paṭiggāhakato ca. || ||**

**Imā kho Ānanda,||**

**catasso dakkhiṇā-visuddhiyo" ti. || ||**

**Idam avoca Bhagavā. || ||**

**[12] Idam vatvā Sugato athāparam||**

**etad avoca Satthā: || ||**

**Yo sīlavā du-s-sīlesu dadāti dānaṃ||**

**Dhammena laddhā supasanna-cinto,||**

**Abhisaddahaṃ kamma-phalaṃ uḷāraṃ||**

**Sā dakkhiṇā dāyakato visujjhati. || ||**

**Yo du-s-sīlo silavantesu dadāti dānaṃ||**

**Adhammena laddhā appasanna-citto,||**

**Anabhisaddahaṃ kamma-phalaṃ uḷāraṃ,||**

**Sā dakkhiṇā paṭiggāhakato visujjhati. || ||**

**Yo du-s-sīlo dadāti dānaṃ||**

**Adhammena laddhā appasanna-citto,||**

**Anabhisaddahaṃ kamma-phalaṃ uḷāraṃ,||**

**Sā dakkhiṇā n'ev'ubhato visujjhati. || ||**

**Yo sīlavā silavantesu dadāti dānaṃ||**

**Dhammena laddhā supasanna-citto,||**

**Abhisaddahaṃ kamma-phalaṃ uḷāraṃ,||**

**Taṃ ve dānaṃ vipula-phalan ti brūmi. || ||**

**Yo vīta-rāgo vīta-rāgesu dadāti dānaṃ||**

**Dhammena laddhā supasanna-citto||**

**Abhisaddahaṃ kamma-phalaṃ uḷāraṃ,||**

**Taṃ ve dānaṃ āmisa-dānāna vipula ti brūmi. || ||**

# Epilogue

From Majjhima Nikaya,  
Sutta 4,  
Bhayabherava Suttaṃ  
Fear and Terror

[1] "So, evaṃ samāhite citte,||  
parisuddhe,||  
pariyodāte,||  
an-aṅgaṇe,||  
vigat'ūpa-k-kilese,||  
mudu-bhūte,||  
kammaniye,||  
ṭhite,||  
ānej'jappatte,||  
sattāṇaṃ cut'ūpapātañāṇāya cittaṃ abhininnāmesim. || ||  
So dibbena cakkhunā visuddhena||  
atikkanta-mānusakena||  
satte passāmi||  
cavamāne upapajjamāne —|| ||  
hīne,||  
paṇīte,||  
su-vaṇṇe,||  
du-b-baṇṇe,||  
su-gate,||  
du-g-gate —|| ||  
yathā kamm'ūpage satte, || ||  
pajānāmi: || ||  
'Ime vata bhonto sattā||  
kāya-du-c-caritena samannāgatā,||  
vacī-du-c-caritena samannāgatā,||  
mano-du-c-caritena samannāgatā,||  
ariyānaṃ upavādakā,||  
micchā-diṭṭhikā,||  
micchā-diṭṭhi-kamma-samādānā,||  
te kāyassa bhedaṃ param maraṇā||  
apāyaṃ,||

**duggatiṃ,||  
vinipātaṃ,||  
Nirayaṃ upapannā.**

**Ime vā pana bhonto sattā||  
kāya-su-caritena samannāgatā,||  
vacī-su-caritena samannāgatā,||  
mano-su-caritena samannāgatā,||  
ariyānaṃ anupavādakā,||  
sammā-diṭṭhikā-||  
sammā-diṭṭhi-kamma-samādānā,||  
te kāyassa bhedaṃ param maraṇā||  
sugatiṃ,||  
saggaṃ lokaṃ upapannā' ti.**

**Iti dibbena cakkhunā visuddhena||  
atikkanta-mānusakena||  
satte passāmi||  
cavamāne upapajjamāne —|| ||**

**hīne,||  
paṇīte,||  
su-vaṇṇe,||  
du-b-baṇṇe,||  
su-gate,||  
du-g-gate —|| ||**

**yathā-kamm'ūpage satte pajānāmi."|| ||**





**BuddhaDust Publications**  
**Los Altos**  
**2022**