

## **AN 6.63 – Penetrative (excerpt)**

“When it was said:

‘Kamma should be understood;

the source and origin of kamma should be understood;

the diversity of kamma should be understood;

the result of kamma should be understood;

the cessation of kamma should be understood;

the way leading to the cessation of kamma should be understood,’

for what reason was this said?

"It is volition, bhikkhus, that I call kamma. For having willed, one acts by body, speech, or mind.

"And what is the source and origin of kamma? Contact is its source and origin.

"And what is the diversity of kamma? There is kamma to be experienced in hell; there is kamma to be experienced in the animal realm; there is kamma to be experienced in the realm of afflicted spirits; there is kamma to be experienced in the human world; and there is kamma to be experienced in the deva world. This is called the diversity of kamma.

"And what is the result of kamma? The result of kamma, I say, is threefold: [to be experienced] in this very life, or in the [next] rebirth, or on some subsequent occasion. This is called the result of kamma.

"And what, bhikkhus, is the cessation of kamma? With the cessation of contact there is cessation of kamma.

"This noble eightfold path is the way leading to the cessation of kamma, namely, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right samādhi.

"When, bhikkhus, a noble disciple thus understands kamma, the source and origin of kamma, the diversity of kamma, the result of kamma, the cessation of kamma, and the way leading to the cessation of kamma, he understands this penetrative spiritual life to be the cessation of kamma.

"When it was said: 'Kamma should be understood ... the way leading to the cessation of kamma should be understood,' it is because of this that this was said.

### **AN03.034 – Causes (excerpt)**

“Bhikkhus, there are these three causes for the origination of kamma. What three? Greed is a cause for the origination of kamma; hatred is a cause for the origination of kamma; delusion is a cause for the origination of kamma.

(1) “Any kamma, bhikkhus, fashioned through greed, born of greed, caused by greed, originated by greed, ripens wherever the individual is reborn. Wherever that kamma ripens, it is there that one experiences its result, either in this very life, or in the next rebirth, or on some subsequent occasion.

(2) “Any kamma fashioned through hatred, born of hatred, caused by hatred, originated by hatred, ripens wherever the individual is reborn. Wherever that kamma ripens, it is there that one experiences its result, either in this very life, or in the next rebirth, or on some subsequent occasion.

(3) “Any kamma fashioned through delusion, born of delusion, caused by delusion, originated by delusion, ripens wherever the individual is reborn. Wherever that kamma ripens, it is there that one experiences its result, either in this very life, or in the next rebirth, or on some subsequent occasion.

“Suppose, bhikkhus, seeds that are intact, unspoiled, not damaged by wind and the sun’s heat, fecund, well preserved, were deposited in well-prepared ground in a good field and receive proper rainfall: in this way, those seeds would grow, increase, and mature. So too, any kamma that is fashioned through greed ... hatred ... delusion, born of delusion, caused by delusion, originated by delusion, ripens wherever the individual is reborn. Wherever that kamma ripens, it is there that one experiences its result, either in this very life, or in the next rebirth, or on some subsequent occasion.

## **MN041 - The Brahmins of Sālā (excerpt)**

“Householders, there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct. There are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct. There are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

“And how, householders, are there three kinds of bodily conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning the killing of living beings, abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given; he does not take by way of theft the wealth and property of others in the village or in the forest. Abandoning misconduct in sensual pleasures, he abstains from misconduct in sensual pleasures; he does not have intercourse with women who are protected by their mother, father, mother and father, brother, sister, or relatives, who have a

husband, who are protected by law, or with those who are garlanded in token of betrothal. That is how there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct.

“And how, householders, are there four kinds of verbal conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning false speech, abstains from false speech; when summoned to a court, or to a meeting, or to his relatives’ presence, or to his guild, or to the royal family’s presence, and questioned as a witness thus: ‘So, good man, tell what you know,’ not knowing, he says, ‘I do not know,’ or knowing, he says, ‘I know’; not seeing, he says, ‘I do not see,’ or seeing, he says, ‘I see’; he does not in full awareness speak falsehood for his own ends, or for another’s ends, or for some trifling worldly end. Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide those people from these, nor does he repeat to these people what he has heard elsewhere in order to divide these people from those; thus he is one who reunites those who are divided, a promoter

of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many, and agreeable to many. Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial. That is how there are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct.

“And how, householders, are there three kinds of mental conduct in accordance with the Dhamma, righteous conduct? Here someone is not covetous; he does not covet the wealth and property of others thus: ‘Oh, may what belongs to another be mine!’ His mind is without ill will and he has intentions free from hate thus: ‘May these beings be free from enmity, affliction and anxiety! May they live happily!’ He has right view, undistorted vision, thus: ‘There is what is given and what is offered



and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world.' That is how there are three kinds of mental conduct in accordance with the Dhamma, righteous conduct. So, householders, it is by reason of such conduct in accordance with the Dhamma, by reason of such righteous conduct that some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.



## **MN060 - The Incontrovertible Teaching (except)**

A.i “Now, householders, of those recluses and brahmins whose doctrine and view is this: ‘There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world.’ it is to be expected that they will avoid these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct, and that they will undertake and practise these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct. Why is that? Because those good recluses and brahmins do not see in unwholesome states the danger, degradation, and defilement, nor do they see in wholesome states the blessing of renunciation, the aspect of cleansing.

A.ii ...

A.iii “About this a wise man considers thus: ‘If there is no other world, then on the dissolution of the body this good person will have made himself safe enough. But if there is another world, then on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no other world: still this good person is here and now censured by the wise as an immoral person, one of wrong view who holds the doctrine of nihilism. But on the other hand, if there is another world, then this good person has made an unlucky throw on both counts: since he is censured by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. He has wrongly accepted and undertaken this incontrovertible teaching in such a way that it extends only to one side and excludes the wholesome alternative.’

### **AN07.057 – Sīha (excerpt)**

(7) "What do you think, Sīha? With the breakup of the body, after death, which person would be reborn in a good destination, in a heavenly world: the one without faith who is miserly, mean, and abusive, or the one endowed with faith, a munificent giver who delights in charity?"

"How, Bhante, could the person without faith who is miserly, mean, and abusive be reborn in a good destination, in a heavenly world, with the breakup of the body, after death? It is the person endowed with faith, a munificent giver who delights in charity, who would be reborn in a good destination, in a heavenly world, with the breakup of the body, after death.

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But when the Blessed One tells me: 'Siha, with the breakup of the body, after death, a donor, a munificent giver, is reborn in a good destination, in a heavenly world', I do not know this, and here I go by faith in the Blessed One."

"So it is, Siha, so it is! With the breakup of the body, after death, a donor, a munificent giver, is reborn in a good destination, in a heavenly world."

## **MN 012 - The Greater Discourse on the Lion's Roar (excerpt)**

... 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in the animal realm.' ...

...

Suppose there were a cesspit deeper than a man's height full of filth; and then a man scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only and directed to that same cesspit. Then a man with good sight on seeing him would say: 'This person so behaves...that he will come to this same cesspit'; and then later on he sees that he has fallen into that cesspit and is experiencing painful, racking, piercing feelings...

‘This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in the realm of ghosts.’ ...

...

Suppose there were a tree growing on uneven ground with scanty foliage casting a dappled shadow; and then a man scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only and directed to that same tree. Then a man with good sight on seeing him would say: ‘This person so behaves... that he will come to this same tree’; and then later on he sees that he is sitting or lying in the shade of that tree experiencing much painful feeling. ...



‘This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear among human beings.’ ...

...

Suppose there were a tree growing on even ground with thick foliage casting a deep shade; and then a man scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only and directed to that same tree. Then a man with good sight on seeing him would say: ‘This person so behaves...that he will come to this same tree’; and then later on he sees that he is sitting or lying in the shade of that tree experiencing much pleasant feeling. ...

‘This person so behaves, so conducts himself, ... he will reappear in a happy destination, in the heavenly world.’ ...

...

Suppose there were a mansion, and it had an upper chamber plastered within and without, shut off, secured by bars, with shuttered windows, and in it there was a couch spread with rugs, blankets, and sheets, with a deer-skin coverlet, with a canopy as well as crimson pillows for both head and feet; and then a man scorched and exhausted by hot weather, weary, parched, and thirsty, came by a path going in one way only and directed to that same mansion. Then a man with good sight on seeing him would say: ‘This person so behaves...that he will come to this same mansion’; and then later on he sees that he is sitting or lying in that upper chamber in that mansion experiencing exclusively pleasant feelings. ...

## **MN129 - To Recognize The Fool and the Wise One (two excerpts)**

24. “Suppose a man threw into the sea a yoke with one hole in it, and the east wind carried it to the west, and the west wind carried it to the east, and the north wind carried it to the south, and the south wind carried it to the north. Suppose there were a blind turtle that came up once at the end of each century. What do you think, bhikkhus? Would that blind turtle put his neck into that yoke with one hole in it?”

“He might, venerable sir, sometime or other at the end of a long period.”

“Bhikkhus, the blind turtle would sooner put his neck into that yoke with a single hole in it than a fool, once gone to perdition, would take to regain the human state, I say. Why is that? Because there is no practising of the Dhamma there, no practising of what is righteous, no doing of what is wholesome, no performance of merit. There mutual devouring prevails, and the slaughter of the weak.

30. “Again, when a wise man is on his chair or on his bed or resting on the ground, then the good actions that he did in the past—his good bodily, verbal, and mental conduct—cover him, overspread him, and envelop him. Just as the shadow of a great mountain peak in the evening covers, overspreads, and envelops the earth, so too, when a wise man is on his chair or on his bed or resting on the ground, then the good actions that he did in the past—his good bodily, verbal, and mental conduct—cover him, overspread him, and envelop him. Then the wise man thinks: ‘I have not done what is evil, I have not done what is cruel, I have not done what is wicked. I have done what is good, I have done what is wholesome, I have made myself a shelter from anguish. When I pass away, I shall go to the destination of those who have not done what is evil...who have made themselves a shelter from anguish.’ He does not sorrow, grieve, and lament, he does not weep beating his breast and become distraught. This is the third kind of pleasure and joy that a wise man feels here and now.

## **MN057 - The Dog-Duty Ascetic (excerpt)**

“Here, Puṇṇa, someone develops the dog-duty fully and uninterruptedly; he develops the dog-habit fully and uninterruptedly; he develops the dog-mind fully and uninterruptedly; he develops dog-behaviour fully and uninterruptedly. Having done so, on the dissolution of the body, after death, he reappears in the company of dogs. But if he has such a view as this: ‘By this virtue or observance or asceticism or holy life I shall become a great god or some lesser god,’ that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal realm. So, Puṇṇa, if his dog-duty succeeds, it will lead him to the company of dogs; if it fails, it will lead him to hell.”

...

...

“Puṇṇa, there are four kinds of action proclaimed by me after realising them for myself with direct knowledge. What are the four? There is dark action with dark result; there is bright action with bright result; there is dark-and-bright action with dark-and-bright result; and there is action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action.

“And what, Puṇṇa, is dark action with dark result? Here someone generates an afflictive bodily formation, an afflictive verbal formation, an afflictive mental formation. Having generated an afflictive bodily formation, an afflictive verbal formation, an afflictive mental formation, he reappears in an afflictive world. When he has reappeared in an afflictive world, afflictive contacts touch him. Being touched by afflictive contacts, he feels afflictive feelings, exclusively painful, as in the case of the beings in hell. Thus a being’s reappearance is due to a being: one

reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs of their actions. This is called dark action with dark result.

“And what, Puṇṇa, is bright action with bright result? Here someone generates an unafflictive bodily formation, an unafflictive verbal formation, an unafflictive mental formation. Having generated an unafflictive bodily formation, an unafflictive verbal formation, an unafflictive mental formation, he reappears in an unafflictive world. When he has reappeared in an unafflictive world, unafflictive contacts touch him. Being touched by unafflictive contacts, he feels unafflictive feelings, exclusively pleasant, as in the case of the gods of Refulgent Glory. Thus a being’s reappearance is due to a being; one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs of their actions. This is called bright action with bright result.

“And what, Puṇṇa, is dark-and-bright action with dark-and-bright result? Here someone generates a bodily formation that is both afflictive and unafflictive, a verbal formation that is both afflictive and unafflictive, a mental formation that is both afflictive and unafflictive. Having generated a bodily formation, a verbal formation, a mental formation that is both afflictive and unafflictive, he reappears in a world that is both afflictive and unafflictive. When he has reappeared in a world that is both afflictive and unafflictive, both afflictive and unafflictive contacts touch him. Being touched by both afflictive and unafflictive contacts, he feels both afflictive and unafflictive feelings, mingled pleasure and pain, as in the case of human beings and some gods and some beings in the lower worlds. Thus a being’s reappearance is due to a being: one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are



the heirs to their actions. This is called dark-and-bright action with dark-and-bright result.

“And what, Puṇṇa, is action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action? Therein, the volition for abandoning the kind of action that is dark with dark result, and the volition for abandoning the kind of action that is bright with bright result, and the volition for abandoning the kind of action that is dark and bright with dark-and-bright result: this is called action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action. These are the four kinds of action proclaimed by me after realising them for myself with direct knowledge.”