

NAMOBUDDAYA !

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !!!

Homage to the Blessed One, the Worthy One, the supremely Enlightened One !!!

Kamma (Nibbedhika Sutta - Penetrative)

(5) "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. (*Cetanāhaṃ, bhikkhave, kammaṃ vadāmi. Cetayitvākammaṃ karoti— kāyena vācāya manasā*)

"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 concept, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"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....."

The Numerical Discourses of the Buddha, Translated from the Pali by Bhikkhu Bodhi, Wisdom Publications.

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The Story of Five Lay Disciples (Dhammapadaya)

At that time, the Supreme Buddha was staying at the Jetavana Monastery in Savatti. One day, five male lay disciples visited the monastery to listen to the *Dhamma* from the Buddha. While the Buddha was delivering the *Dhamma*, one of them fell asleep, another scratched the ground with his finger; another moved his body like a tree moves; another was looked at the sky as if he was watching the stars; the other was listening to the *Dhamma*.

Venerable Ananda, who was fanning the Buddha at that moment said, "Bhante! When you were explaining the *Dhamma* in a manner that it rains in a desert, these lay disciples did not listen; they did other things". Then the Buddha asked, "Ananda! Do you know the reason for their behaviour?" Venerable Ananda replied, "No, Bhante." Then, the Buddha explained the reasons. "Ananda, the one who was sleeping was born as a reptile for five hundred of his past lives. As a reptile, he used to coil his body and sleep on the coil. He is still not is satisfied with sleeping. He did not hear anything I spoke."

Then, Venerable Ananda asked, "Bhante! At times, you delivered the *Dhamma* in an orderly manner; at times,

you delivered the *Dhamma* in a disorderly manner. What was the reason for that?” The Buddha said, “Ananda! In one life, a being was born in the heaven; in another life, he was born as a reptile; from life to life change his destination. For those beings, whichever manner I explain the *Dhamma*, orderly or disorderly, they cannot understand. They have not collected the merits to understand the *Dhamma*”.

“Ananda! The man who was scratching the ground was an earthworm in his past five hundred lives. He used to scratch the earth in the past and he did so while sitting here. He did not hear any of the things I explained”. “Ananda! The man who was moving like a tree was a monkey for his past five hundred lives. Because of his past habit as a monkey, even now, he kept on moving in all directions. He did not listen to the *Dhamma* I did explain.” “Ananda! The man who listened to the *Dhamma* attentively was a *Brhamin* competent in “Triveda” for his past five hundred lives. That is why he still has the ability to learn. Today, he listened to the *Dhamma* well.”

Having listened to the Buddha, the Venerable Ananda said, “Bhante! If someone listen to the Buddha attentively when teaching, that *Dhamma* will penetrate to his bone marrow through the skin, bones, sinews and muscles. Despite that, these people could not listen to the Buddha attentively.” Then the Buddha explained the reasons. “Ananda! These beings have not heard the words, the Buddha, the *Dhamma* and the *Sangha* for millions of eons. In this unimaginably long journey of *samsara*, one would rarely had a chance to listen to the *Dhamma*. Continuously one heard useless idle chatter. As such, these beings go after intoxicants, enjoy at musical shows and dancing events and so on and so forth. They cannot listen to the *Dhamma*.”

Venerable Ananda asked, “Bhante! What is the reason for their inability to listen to the *Dhamma*?” “Ananda! They cannot listen to the *Dhamma* because of passion; because of hatred; because of delusion; because of greed. There is no equal to the fire of passion; passion can burn a being into ashes. Ananda! At the end of an eon, seven suns appear in the sky at the same time; which burns the earth without leaving ashes. However, that happens only at that specific time. The fire of passion has no time limit; it can arise at any time; that is why there is no equal to the fire of passion.”

“Ananda! There is no captivity similar to the captivity of hatred. There is no mesh similar to the mesh of delusion. There is no river similar to the river of greed. Ananda! If a devil, a python, or a crocodile captures a man, that captivity kills the man only in that life. Yet, if hatred captures a man, he carries that hatred forward to millions and billions of future lives. That is why there is no equal to the captivity of hatred. If there is a mesh that intertwine the man in a manner that he never escapes, that mesh is delusion. Delusion carries the being forward to uncountable eons. Ananda! At times, the river Yamuna is full of water; at times, the river Yamuna is empty; at times, the river Yamuna is dry. Unlike the river Yamuna, the river of greed never fully fills.”

Having explained that the Buddha uttered this beautiful verse.

Pali verse	Meaning
<i>Natti ragasamo aggi</i>	There is no equal to the fire of passion,
<i>Natti dosasamo gaho</i>	There is no equal to the captivity of hatred,
<i>Natti mohasamn jalan</i>	There is no equal to the mesh of delusion,
<i>Natti thanhasama nadi</i>	There is no equal to the river of greed.

The knowledge of the Supreme Buddha is amazing and excellent! Whatever the other beings do, they do that without a clear understanding. The most beneficial for all beings is the *Dhamma* explained by the Buddha with his extraordinary understanding. This story helps us understand the danger of our defiled habits.

Sadu! Sadu!! Sadu!!!