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Samsappanīya Pariyāya Sutta

The Discourse on the Figure of Crawling | A 10.205 [A:B 10.216]

Theme: We *are* our karma

Translated by Piya Tan ©2008, 2012

1 Sutta significance

1.1 SUTTA SUMMARY AND HIGHLIGHTS. The Samsappanīya Pariyāya Sutta is a poetically colourful presentation of karma. It opens with a statement on the “figure of crawling” (*samsappanīya pariyāya*) [§§1+2.1], followed by a famous statement that “beings are heirs to our karma” [§§2.2]. The Sutta is then very neatly divided into two “cycles”: the unwholesome karmic courses [§§3.1-4.9] and the wholesome karmic courses [§§5.1-6.9].

Each cycle has ten sections, that is, the respective karmic courses (*kamma, patha*), each of which is simply defined. What is special to this Sutta is that each section, that is, each of the karmic courses is then followed by **a refrain**. In the case of the first cycle—the unwholesome karmic course—the refrain is based on the themes of the verb “**crawl**” (*samsappati*) [§3.2 etc] and the adjective “**crooked**” (*jimha*) [§3.3]. In the second cycle—the wholesome karmic courses—the refrain is that of the opposite: one “**does not crawl**” [§5.2 etc] and the adjective “**straight**” [§5.3 etc].

The rebirth destiny of each of these twenty courses is then stated. In *the unwholesome cycle*, the destiny is either hell or the animal womb, while “hell” is not defined,¹ the animal womb is.² Karma is then succinctly defined: “As he acts, so he is reborn. When reborn, sense-contacts touch him,” and that “beings are heirs to karma” [§5.5 etc].

Each of the 10 courses of *the wholesome cycle* has the same structure: the destiny is either heaven, or some wealthy human family. The Indian hyperbole on wealth here might trouble some modern readers, who are more concerned with karma as “virtue ethics” than a “consequentialist” notion,³ but this is a cultural statement for an Indian audience, which might work as a skilful means for our urbanized society audience new to Buddhism. But this is not everything; the real reward is yet to come.

1.2 A FEW KEY WORDS**1.2.1 Crawling words**

1.2.1.1 *Samsappanīya* [§1 and title] is resolved as *sam* + *sappati*, plus the *-īya* suffix, denoting its potential mood (meaning “that which would creep”). The verb *samsappati* [1.2.1.2] itself comes from *sam* (“together”) + √SRP, “to creep,” and can be defined as “to creep along, to crawl about, slink (move stealthily).”⁴

The word *samsappanīya*, especially as used in this Sutta, clearly refers to animal conduct. More generally, it refers to subhuman behavior, that is to say, we might inhabit a human society and have a human body, but if our conduct is animal-like—that is, we conduct ourselves unwholesomely in terms of our habitual conduct (karma)—then we are effectively animals.

We have fallen into the plane of the subhumans so that we do not walk upright with truth, courage and dignity, but crawl with lies, fear and cunning; our minds move not straight to focus, but wander about with greed, hate and delusion. On the other hand, under the right conditions, we are capable of wholesome karmic activities [§§5-6].

¹ The hells are graphically described in **Bāla Paṇḍita S** (M 129,2-17/3:163-167), SD 2.22.

² The animal womb is also def in **Bāla Paṇḍita S** (M 129,18/3:167-169), SD 2.22. It also has the famous parable of the blind turtle, on the difficulty of getting out the subhuman planes to attain the human state (M 129,24/3:169), SD 2.22.

³ See **Virtue ethics**, SD 18.11.

⁴ A 5:289; VvA 278; DhA 4:49.

1.2.1.2 *Saṃsappati* [§3.2 etc] is explained by its native commentary as “doing that karma, he slinks, creeps, crawls, runs about, struggle about” (*saṃsappatīti taṃ kammaṃ karonto āsappati parisappati⁵ vip-phandati*) (A 5:75,31). The Commentary on **the Iṇa Sutta** (A 6.45/3:354,4) explains *saṃsappati* as “to twitch about” (*paripphandati*, AA 3:377; also “to twitch, wriggle, thresh,” *phandati*, AA 4:75).

In **the Pāṭika Sutta** (D 24), the wanderer Pāṭika,putta is described as sitting down stuck to his seat, unable to get up, struggle or wriggle (*saṃsappati*) as he might.⁶ Here, it is clearly used figuratively, since the Commentary glosses it as “to sink down, decline” (*osīdati*, DA 3:826). **The Dhamma,saṅgaṇī Sub-commentary** gives us some psychological profiling on *saṃsappati*, thus: “Like a boy whose mind is running about here and there, thinking, ‘Shall I do it? Shall I not do it?’ indecisive, not hesitant in acting contradictorily” (*dāraḥassa viya ito cito ca saṃsappanassa karissāmi na karissāmīti avinichchayassa paṭi-pakkha,kiriya asamsappanam*, DhsAT:Be 93).

On the other hand, a mind that is free from *saṃsappana*, “writhing, wriggling, struggling,” is capable of staying focussed rock-like, or like Indra’s pillar,⁷ on its meditation object,⁸ and is spontaneously rich in lovingkindness.⁹

1.2.2 jimha [§3.3, 3.4 etc]. The adjective “crooked” (*jimha*) is another figure relating to animal conduct. The Commentary explains the phrase, “his rebirth is crooked” [§3.4], as meaning, without any elaboration, that “whatever destiny that he is (will be) reborn in, it will simply be crooked” (*jimh’upapattīti tassa yaṃ gatiṃ upapajjissati, sāpi jimhā’va hoti*).¹⁰

However, *jimha* is common enough and the texts use it both in the literal and the figurative senses. Literally, it means “crooked, slant, oblique, athwart,” for example, in a *bodily* sense, as in **the Anaṅgaṇa Sutta** (M 5).¹¹ Or, it could refer to a “crooked path” (*jimha,patha*) (Tha 1174). We see this sense also in the famous verse in **the Adhammika Sutta** (A 4.70), **the Raj’ovāda Jātaka** (J 334), **the Ummādanti Jātaka** (J 527) and **the Mahā Bodhi Jātaka** (J 528), thus:

*Guṇṇaṃ¹² ce taramānānaṃ
jimhaṃ gacchati puṅgavo
Sabbā tā jimhaṃ gacchanti
nette jimhaṃ gate sati.*

(A 4.70/2:75 = J 334/6.133/3:111 = 527/50.104/5:222 = 528/50.168/5:242), SD 72.11

When the cows are crossing (the waters),
if the bellwether goes athwart,
they all, too, go athwart,
following the crooked lead they go.

However, *jimha* can also be taken figuratively, meaning, “dishonest, false, devious.”¹³ In fact, the above verse continues with its figurative correlative and ethical message, thus:

*Evam eva manussesu
yo hoti seṭṭha,sammato
so ce adhammaṃ carati
pag’eva itara pajā*

(A 4.70/2:75 = J 334/6.133/3:111 = 527/50.104/5:222 = 528/50.168/5:242), SD 72.11

Even so it is amongst humans:
for, if the one reckoned the best
were to conduct himself unrighteously,
what more to say of other people.

⁵ The common form is *parisakkati* (Andersen, *A Pali Glossary*, 1901:167). See Dh 342 f :: DhA 4:49: see Dh:N 145 n342-43.

⁶ D 24,1.21/3:18 @ SD 63.3.

⁷ “Indra’s pillar” (*inda,khīla*; BHS *indra,kīla*), a strong post or solid stone sunk into the ground at the house-door or palace-gate or city-gate against which the door or gate is closed; a symbol of strength and unshakeability (V 3:-46,28, 4:160,26; D 3:133,6; S 1:27,4*; Sn 229; Tha 663; J 1:89,7; Pm 1:176,14).

⁸ Vism 14.151/466 = DhsA 133.

⁹ VbhAT:Be 188; cf DhsA 133”*asamsappana*.

¹⁰ AA 5:75; Abhidhamm’āvatāra Purāṇa Ṭīkā (Be) 1:307; Visuddhi,magga Mahā Ṭīkā (Be) 2:146.

¹¹ M 5,31/1:31 f @ SD 37.7.

¹² J has *gavaṃ* (same meaning).

¹³ Cf *vanka*, “crooked,” opp *uju*, “straight”; M 1:31 +*vanka*; A 5:289, 290; J 1:290 (spelt *jima*); 3:111 = 5:222; 6:66; Vism 219 (*ajimha = uju*); PvA 51 (*citta~ vanka...*; opp *uju*). Synonym: *jimha = kuṭīla* (J 3:112). *Jimha* can also mean “wrong,” as in “the wrong path” (*micchā,magga*, ThaA 3:170).

The **Vibhaṅga** uses the abstract noun, *jimhatā*, “crookedness,” in its definition of *anajjava*, thus: “Therein, what is *anajjava*? That which is non-straightness, not being straight, crookedness, being bent, non-uprightness. This is called *anajjava*.”¹⁴ The ethical and psychological senses of *jimha*, too, are clear in the Saṃsappanīya Sutta, where it is applied to the three karmic doors of body, speech and mind [§3.3, 3.4 etc].

2 The Sutta’s thesis

2.1 MEANING ANALYSES. The Sutta’s key idea or thesis is this:

<p>Such indeed it is, bhikshus, a being’s rebirth is due to the being [to his past]: as he acts, so he is reborn. When reborn, sense-contacts touch him.</p>	<p><i>Iti kho, bhikkhave, bhūtā bhūtassa upapatti hoti. yaṃ karoti tena upapajjati upapannam enaṃ phassā phusanti.</i> [§3.6 etc].</p>
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Simply, this means that our past molds us in the present, so that we become what we habitually think, say and do: our actions become us. To be born is to exist, which means we have to deal with our sense-experiences: what we see, hear, smell, taste, touch. and think. To live is to happily enjoy what these senses can wholesomely bring us. To grow is to understand and accept that all such experiences are impermanent.

2.1.1 *Iti*. The opening word, “**such**” (*iti*) is highly significant, as it is a synonym of “such” (*tādi*), which means “constant,” as regards a spiritual state, especially that of an arhat.¹⁵ However, here, the context is a universal truth, that is, the natural way in which karma works.¹⁶ In an important way, the rest of the paragraph, and indeed, the whole Sutta, expands on this single word, “such.”

The second line (*bhūtā bhūtassa upapatti hoti*) is a difficult line. There is clearly a word play here, that is, the usage of words in such a way as to be as inclusive as possible of the various intended senses and imports. For example, it can be alternately translated as: “A being’s rebirth is due to what he has been (or what he has done).” The main idea, however, is clear: our karmic state arises from our own past actions. [2.1.2]

2.1.2 *Bhūta*. There is another alternate translation of the same line above [2.1], that is, “A being’s rebirth is due to his past” [§3.6 etc]. Here, *bhūta* is somewhat freely, but with valid reasons, translated as “the past,” from its sense as the past participle (“has become, has been”) of *bhavati*, “to be.”¹⁷ This usage is clearly brought out in this beautiful alliteratively poetic phrase—*bhūte ca bhāvino c’eva sabbe bhūpe*, “all the past and present kings”—found in **the Mahā,vaṃsa** (Mahv 57.37).

2.1.3 “As he acts.” The third line, *yaṃ karoti tena upapajjati* [§3.6 etc], is a short *yaṃ/taṃ* or correlative sentence. Technically, it should be translated as “What one does, by that one is reborn.” The English idiom here, however, brings out perhaps only the “passive” aspect (which is of course significant in itself): that is, if we are unmindful, we would act unskillfully and be the victims of our own karma. We are caught in the rut of our habits, instead of our bodily, verbal and mental faculties facilitating our personal development. This “passive” aspect of our karma—our becoming victims of our actions—is comprehensively stated in the first half of the Saṃsappanīya Pariyāya Sutta, that is, “the unwholesome course of karma” cycle [§§3-4].¹⁸

¹⁴ *Tattha katamo anajjava. Yo anajjava anajjavatā jimhatā vaṅkatā kuṭilatā: ayaṃ vuccati anajjava.* (Vbh 359)

¹⁵ See **Sabba Kamma Jaha S** (U 3.1/21) @ SD 39.3 (1.4.2).

¹⁶ See *kamma,niyāma*, see **Sivaka S** (S 36.21/4:230 f) & SD 5.6 (2).

¹⁷ On this sense, see PED: *bhūta* (4a).

¹⁸ Paragraph numbering. The western pioneer editors of our Pali texts left much to be desired in terms of “verse or paragraph numbering.” This whole Sutta has only 6 “paragraphs,” a few are only a couple of lines while most of them span a couple of pages! For standard referencing, I have reluctantly retained the original numbering, but added decimal numbers to break the “paragraphs” up into more sizeable “sections” or “verses.” This is the rule I try to keep to throughout the SD translation project.

The translation, “as he acts, so he is reborn,” is not only short and easy to apprehend, but actually brings out more fully, even exactly, the import of the Pali sentence. It is vital to remember that in sutta translation, our task is to bring out both the beauty and the truth (the meaning and the wording)¹⁹ of the Pali texts. Hence, it is often said in the suttas that the Dharma is good (*kalyāna*) “both in the spirit and in the letter” (*s’attham sa, vyañjanam*).²⁰

This idiomatic translation brings out both the “passive” and the “active” aspects of our karmic being. The *active* aspect is laid out in the Sutta’s closing half, that is, “the wholesome karmic course” [§§5-6]. Although “active” can also apply to the negative aspects of karma, here the focus is on our mindful efforts in cultivating the ten courses of good karma. In other words, we should be victors over karma.

Bad karma is “passive” in the sense that we seem to have no free will,²¹ but simply hand over our remote control over to our negative habits and conditionings. We simply *react* to thoughts and situations, and seek out ego-affirming stimulations, measuring them by our past experiences or future expectations. As such, we have abandoned the present: in a real sense, we merely exist, but have no life!

2.1.4 “Sense-contacts.” Now we will examine the sentence, “When reborn, sense-contacts touch him” (*upapannam enam phassā phusanti*) [§3.6 etc]. *Enam* is a third person singular pronoun, here rendered as “him” (as someone previously referred to) which is clear from the syntax. The sentence’s meaning needs some clarification. The native commentary apparently takes “sense-contact” here as a synecdoche for *karmic experience*: “sense-contacts in the form of karmic fruits touch (him)” (*vipāka, phassā phusanti*, AA 5:75).

In other words, here, our past karma continues to condition how we *sense* thing, to control (filter and distort) our sense-experiences. Whatever we experience is then likely to be measured and conjured up by our past. This is clear from the sentence “a being’s rebirth is due to his past” in the same paragraph [§3.6 etc; 2.1.2].

This theme is discussed in some detail in **the Brahma, jāla Sutta** (D 1), where it is explained that all views, religious or philosophical or mundane, are *conditioned by our sense-contacts*.²² The Buddha, applying the principle of dependent arising, goes on to explain that contact (*phassa*), or more exactly, our misunderstanding of sense-experiences, in turn goads us into reacting in ignorance. All these are speculative views (*diṭṭhi, gata*), arising from feeling, that bind us to the rounds of speculative views and of suffering.²³

2.2 SIGNIFICANCE OF THE PASSAGE. This passage [2.1] is found almost verbatim in **the Kukkura Vatika Sutta** (M 57), where it is explained in similar vein.²⁴ The Āṅguttara Commentary explains the difficult sentence, *bhūtā bhūtassa upapatti hoti*, as follows: “the *state* of a being’s rebirth,” meaning “the existing karma that is a being’s constitution (or rebirth) (*nibbatti*) on account of the inherent nature in the being” (*bhūtā bhūtassa upapatti hotīti bhūtaṃ sabhāvato vijjamāna, kammā sattassa nibbatti*, AA 5:75).

Ñāṇamoli and Bodhi take the first clause as a separate sentence, rendering it, rather cryptically, as “Thus a being’s reappearance is due to a being: one reappears through the actions one has performed” (M:ÑB 495 & n). The main idea is the same: Karma arises from past actions. This is also the theme exam-

¹⁹ We should not be too technical in relating the “truth and beauty” dichotomy to the Dharma’s goodness in “word and meaning.” The literary dichotomy can apply in different ways. For example, the Dharma meaning is “truth” in that it helps us *understand* reality, and this wisdom’s beauty, in turn, *inspires* us with joy. Or, we might first understand the Dharma on a “word” or theoretical level, which moves us to meditate and feel inner peace, so that we taste the deeper “meaning” or the Dharma and reality. These are occasions for reflecting on the Dharma.

²⁰ See eg M 27,11/1:179 = 38,31/1:267; S 42,7/4:315 f @ SD 12.1. For detailed analysis, see Vism 7.69-75/213-215 or *Dhammānussati*, SD 15.9 (2.1).

²¹ See **Free will and Buddhism**, SD 7.7.

²² D 1,118-143/1:41-44 @ SD 25.2.

²³ D 1,144/1:44 @ SD 25.2 & SD 25.3 (118, 131). On *phassa*, see **(Paṭicca,samuppāda) Vibhaṅga S** (S 12.2.9/-2:3), SD 5.15. On *feeling*, see also *Vedanā*, SD 17.3.

²⁴ M 57.8+9+10/1:390 @ SD 23.11; see also Kvu 522.

ined in some detail in such suttas as **the Cūḷa Kamma Vibhaṅga Sutta** (M 135)²⁵ and **the Mahā Kamma Vibhaṅga Sutta** (M 136).²⁶

The Discourse on the Figure of Crawling

A 10.205

1 “Bhikshus, I will show you a Dharma exposition on the figure of ‘crawling.’²⁷
Listen, bhikshus, pay close attention. I will speak.”
“Yes, bhante,” the monks replied to the Blessed in assent.
The Blessed One said this:

The ownership of karma

2 “And what, bhikshus, is the Dharma exposition by the figure of ‘crawling’?”

2.2 Bhikshus,

beings are the owners of their karma [their deeds],	<i>kamma-s,sakā bhikkhave sattā</i>
the heirs to karma,	<i>kamma,dāyādā</i>
the wombs of karma,	<i>kamma,yonī</i>
the relatives of karma,	<i>kamma,bandhū</i>
karma is their refuge; ²⁸	<i>kamma,paṭisaraṇā</i>
whatever karma they do, ²⁹ good or bad,	<i>yaṃ kammaṃ karonti kalyāṇaṃ vā pāpakaṃ</i>
they will be its heir. ³⁰	<i>vā,tassa dāyādā bhavanti. [289]</i>

THE UNWHOLESOME KARMIC COURSE

(1) One who destroys life

3 Here, bhikshus, someone **kills living beings**,
cruel, bloody-handed, given to violence and killing, merciless to all living beings.³¹

²⁵ M 135/3:202-206 @ SD 4.15.

²⁶ M 136/3:207-214 @ SD 4.16.

²⁷ *Saṃsappanīya,pariyāyaṃ vo, bhikkhave, dhamma,pariyāyaṃ desessāmi*. On *saṃsappanīya*, see (1.2.1.1).

²⁸ *Kamma-s,sakā, bhikkhave, sattā kamma,dāyādā kamma,yonī kamma,bandhū kamma,paṭisaraṇā*. This is a well known stock: **Cūḷa Kamma Vibhaṅga S** (M 135,4/3:203, 20/3:206), SD 4.15; **Abhiṅga Pacca,vekkhitabba Ṭhāna S** (A 5.57,2/3:72-74), SD 5.12, **Suta,dhara S** (A 5.96/3:186), SD 82.7, **Pabbajita Abhiṅga S** (A 10.48/5:88), SD 48.9, **Saṃsappanīya Pariyāya S** (A 10.205/5:288, 290, 291), SD 39.7; **Kvu** 522; **Miln** 65.

²⁹ *Yaṃ kammaṃ karonti* (3 pl present). Elsewhere (eg A 5.58, see foll n), *karonti* is replaced by *karissāmi*, lit “whatever karma I will do,” or more technical correct but lengthy, “whatever deed I’m going to do.” The sense is the same. The future tense here reflects a conscientious evaluation rather than a hindsight, as is clearly intended by the Pali. See foll n.

³⁰ *Yaṃ kammaṃ karonti, kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādā bhavanti* [vl *bhavissanti*] (3 pl pres). As a full stock sentence with prec line: **Saṃsappanīya Pariyāya S** (A 10.205/5:288, 290, 291), SD 39.7. Also at **Abhiṅga Pacca,vekkhitabba Ṭhāna S** (A 5.58/3:74), SD 5.12, but 1 pl future. See prec n.

³¹ *Idha bhikkhave ekacco pāṇātipātī hoti luddo lohita,pāṇi hata,pahate niviṭṭho, adayāpanno sabba,pāṇa,bhūtesu*. Elsewhere, such as in **Cūḷa Kamma Vibhaṅga S** (M 135), instead of *sabba,pāṇa,bhūtesu*, the reading is simply *pāṇa,bhūtesu* (M 135,5/3:203), SD 4.15; also **Sāleyyaka S** (M 41,8(1)/1:286), SD 5.7.

REFRAIN 1

3.2 He crawls with his body; he crawls with his speech; he crawls with his mind.³²

3.3 His bodily action is crooked;
his verbal action is crooked;
his mental action is crooked;
his destiny is crooked;
his rebirth is crooked.³³

3.4 Furthermore, bhikshus, for those whose destiny is crooked, I say, there is either of two destinies, that is, utter suffering in hell, or in an animal womb as those that crawl.³⁴

3.5 And what, bhikshus, is the animal womb, those that crawl?

Snakes, scorpions, centipedes, mongooses, cats, rats, owls, or whatever beings born of the animal womb that crawls away on seeing humans.³⁵

3.6 ³⁶Such indeed it is, bhikshus, **a being's rebirth is due to the being [to his past].**³⁷

As he acts, so he is reborn. When reborn, sense-contacts touch him.³⁸

So I say, bhikshus, 'Beings are heirs to karma.'

(2) One who steals

4 Furthermore, here, someone **takes the not-given:**
in a village or in a forest,³⁹ he takes by way of theft, the possessions of others that are of service to them.⁴⁰

REFRAIN 2

He crawls with his body; he crawls with his speech; he crawls with his mind.

His bodily action is crooked; his verbal action is crooked; his mental action is crooked; his destiny is crooked; his rebirth is crooked.

Furthermore, bhikshus, for those whose destiny is crooked, I say, there is either of two destinies, that is, utter suffering in hell, or in an animal womb as those that crawl.

And what, bhikshus, is the animal womb, those that crawl?

Snakes, scorpions, centipedes, mongooses, cats, rats, owls, or whatever beings born of the animal womb that crawls away on seeing humans.

Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].

As he acts, so he is reborn. When reborn, sense-contacts touch him.

So I say, bhikshus, 'Beings are heirs to karma.'

(3) One who commits sexual misconduct

4.2 Someone⁴¹ **commits sexual misconduct:**

³² So *saṃsappati kāyena, saṃsappati vācāya, saṃsappati manasā*. On *saṃsappati*, see Intro (1.2.1.2).

³³ *Tassa jīmhaṃ kāya, kammaṃ hoti, jīmhaṃ vacī, kammaṃ, jīmhaṃ mano, kammaṃ, jīmhā gati, jīmhaṃ upapatti*.

³⁴ *Ye vā ek'anta, dukkhā nirayā yā vā saṃsappa, jātikā tiracchāna, yoni*. On *jīmha*, see Intro (1.2.2).

³⁵ *Ahi vicchikā sata, padī nakulā bilārā mūsikā ulūkā, ye vā panaṇā, ñepi keci tiracchāna, yonikā sattā manusse disvā saṃsappanti*.

³⁶ This whole para recurs thrice, almost identically, in **Kukkura Vatika S** (M 57,8+9+10/1:390), SD 23.11.

³⁷ *Iti kho, bhikkhave, bhūtā bhūtassa upapatti hoti*. "A being's rebirth is on account of what has been done" (*bhūtā bhūtassa upapatti hoti*), alt tr: "A being's rebirth is due to the being." A wordplay on this key phrase here: see Intro (2.1.2).

³⁸ The whole line: *Yam karoti tena upapajjati. Upapannam enaṃ phassā phusanti*.

³⁹ "In a village or in a forest," *gāma, gatam vā araṇṇa 'gatam va*, lit "gone to the village or gone to the forest."

⁴⁰ As at **Sāleyyaka S** (M 41,6(2)/1:286), SD 5.7.

⁴¹ *Ekacco*, here and below, supplied by §4.1 throughout.

falling into such a conduct with those
 protected by their mother,
 protected by their father,
 protected by their parents,
 protected by their brother,
 protected by their sister,
 protected by a relative,⁴²
 protected by the clan,
 protected by custom,⁴³
 one with a husband,
 one betrothed to a younger brother,⁴⁴
 even with one with a string of garlands [engaged to another].⁴⁵

REFRAIN 3

He crawls with his body; he crawls with his speech; he crawls with his mind.

His bodily action is crooked; his verbal action is crooked; his mental action is crooked; his destiny is crooked; his rebirth is crooked.

Furthermore, bhikkhus, for those whose destiny is crooked, I say, there is either of two destinies, that is, utter suffering in hell, or in an animal womb as those that crawl.

And what, bhikkhus, is the animal womb, those that crawl?

Snakes, scorpions, centipedes, mongooses, cats, rats, owls, or whatever beings born of the animal womb that crawls away on seeing humans.

Such indeed it is, bhikkhus, a being's rebirth is due to the being [to his past].

As he acts, so he is reborn. When reborn, sense-contacts touch him.

So I say, bhikkhus, 'Beings are heirs to karma.'

(4) One who lies4.3 Someone **speaks falsehood**:

when questioned as a witness

before a council,

before a congregation,

⁴² “Protected by the clan” (*gotta, rakkhita*), as at **Sevitabbāsevitabba S** (M 114,5.4/3:46), SD 39.8.

⁴³ “Protected by custom [dharma]” (*dhamma, rakkhita*), as at **Sevitabbāsevitabba S** (M 114,5.4/3:46), SD 39.8.

⁴⁴ *Sa, paridaṇḍā*. The conjectural tr is based on the notion that it is related to the Skt term *paridāyī*, is “a father (or another relation) who marries his daughter or ward to a man whose elder brother is not yet married” (SED). *Sa, paridaṇḍā* then prob refers to such a woman, which is plausible if we consider the above context. Possibly too: “one undergoing punishment.” However, Comy: *Yo itthan, nāmaṃ itthim gacchati, tassa ettako daṇḍo ‘ti evaṃ gāmaṃ vā gehaṃ vā vīthim vā uddissa ṭhapita, daṇḍā, pana saparidaṇḍā nāma*, “This penalty is placed in connection with a village, house or street, thus: ‘Whoever goes to such and such a woman gets such a penalty’—this is called *sa, paridaṇḍā*” (MA 2:330). This apparently refers to where prostitution is illegal. Even so, violating such a woman would entail a penalty. In modern terms, this rule also covers “wards of the court,” ie, minors involved in some kind of legal process or adjudication.

⁴⁵ *Mātu, rakkhitā pitu, rakkhitā [mātā, pitu, rakkhitā] bhātu, rakkhitā, bhagini, rakkhitā nāti, rakkhitā dhamma, rakkhitā sa-s, sāmikā sa, paridaṇḍā antamaso mālā, guṇa, parikkhitā pi*. As at **Sāleyyaka S** (M 41,8(3)/1:286), SD 5.7. These “protected women” are listed as ten in the Vinaya as *mātā, rakkhitā, pitu, rakkhitā, mātā, pitu, rakkhitā, bhātu, rakkhitā, bhaginī, rakkhitā, nāti, rakkhitā, gotta, rakkhitā* (those protected by the clan), *dhamma, rakkhitā* (those protected by custom), *sārakkhā* (those “under (natural) protection,” ie the or engaged [*mālā, guṇa, parirakkhitā*] and married women [*sa-s, sāmikā*], incl women of the royal harem), *sa, paridaṇḍā* (V 3:139). The “one with a husband” and “one who has been garlanded in betrothal to another” of **Sāleyyaka S** come under the category of *sārakkhā* in the Vinaya. On *sa, paridaṇḍā*, see prec n.

in the midst of relatives,
 in the midst of a guild [a company],
 in the midst of the royal court [a court of law]
 and questioned thus: ‘Come now, man,⁴⁶ tell us what you know!’
 Not knowing, he says he knows, or
 knowing, he says he knows not;
 having not seen, he says he saw, or
 having seen, he says he did not see—
 consciously lying thus for his own sake, for the sake of others, or for some small material⁴⁷ gain.⁴⁸

REFRAIN 4

*He crawls with his body; he crawls with his speech; he crawls with his mind.
 His bodily action is crooked; his verbal action is crooked; his mental action is crooked; his destiny is crooked; his rebirth is crooked.*

Furthermore, bhikshus, for those whose destiny is crooked, I say, there is either of two destinies, that is, utter suffering in hell, or in an animal womb as those that crawl.

*And what, bhikshus, is the animal womb, those that crawl?
 Snakes, scorpions, centipedes, mongooses, cats, rats, owls, or whatever beings born of the animal womb that crawls away on seeing humans.*

*Such indeed it is, bhikshus, a being’s rebirth is due to the being [to his past].
 As he acts, so he is reborn. When reborn, sense-contacts touch him.
 So I say, bhikshus, ‘Beings are heirs to karma.’*

(5) One who slanders

4.4 Someone **speaks divisive words**:

what he has heard here (from others), he repeats it there (to others) to divide them;
 what he has heard there, he repeats it here to divide them—
 thus he divides the united;
 who encourages the divided (to remain so) [rejoicing in division];
 being pleased at discord,⁴⁹
 enjoying discord,
 delighting in discord,
 saying words conducive to discord.⁵⁰

REFRAIN 5

*He crawls with his body; he crawls with his speech; he crawls with his mind.
 His bodily action is crooked; his verbal action is crooked; his mental action is crooked; his destiny is crooked; his rebirth is crooked.*

⁴⁶ Reading *eh’ambho purisa* (for text’s *evam bho puriso*), as at **Sevitabbāsevitabba S** (M 114,6.4/3:48), SD 39.8.

⁴⁷ “Material,” *āmisā*, alt tr “worldly.”

⁴⁸ As at **Sāleyyaka S** (M 41,9(4)/1:286), SD 5.7. *Musā,vādī hoti sabhāgato*⁴⁸ *vā parisa,gato vā nāti majjha,gato vā pūga,majjha,gato vā rāja,kula,majjha,gato vā abhinīto sakkhi,puṭṭho* “*eh’ambho purisa, yaṃ jānāhi, taṃ vadehī-ti. So ajānaṃ vā āha “jānāmī’ti. Jānaṃ vā āha “na jānāmī’ti apassaṃ vā āha, “passāmīti passaṃ vā āha, na passa-mīti. Iti atta,hetu vā para,hetu vā āmisā,kiñcikkha,hetu vā sampajāna,musā bhāsītā hoti.*

⁴⁹ “Discord,” *vagga*, fr *vi-agga* (Skt *vyagra*) opp of *sāmagga*, “concord.” See M 1:286; It 11 = V 2:205.

⁵⁰ As at **Sāleyyaka S** (M 41,9(5)/1:286), SD 5.7. *Pisuṇa,vāco hoti. Ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. Iti samaggānaṃ vā bhettā, bhinnānaṃ vā anuppadātā, vaggā, -rāmo vagga,rato vagga,nadī vagga,karaṇiṃ vācam bhāsītā hoti.* On dealing with slander, see eg **Brahma,jāla S** (D 1,1.5/1:4).

Furthermore, bhikshus, for those whose destiny is crooked, I say, there is either of two destinies, that is, utter suffering in hell, or in an animal womb as those that crawl.

And what, bhikshus, is the animal womb, those that crawl?

Snakes, scorpions, centipedes, mongooses, cats, rats, owls, or whatever beings born of the animal womb that crawls away on seeing humans.

Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].

As he acts, so he is reborn. When reborn, sense-contacts touch him.

So I say, bhikshus, 'Beings are heirs to karma.'

(6) One who speaks harsh words

4.5 Someone **speaks harsh words**

he utters words that are

rough, hard, hurting to others, offensive to others,

connected with anger,⁵¹

inconducive to mental concentration. He utters words such as these.⁵²

REFRAIN 6

He crawls with his body; he crawls with his speech; he crawls with his mind.

His bodily action is crooked; his verbal action is crooked; his mental action is crooked; his destiny is crooked; his rebirth is crooked.

Furthermore, bhikshus, for those whose destiny is crooked, I say, there is either of two destinies, that is, utter suffering in hell, or in an animal womb as those that crawl.

And what, bhikshus, is the animal womb, those that crawl?

Snakes, scorpions, centipedes, mongooses, cats, rats, owls, or whatever beings born of the animal womb that crawls away on seeing humans.

Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].

As he acts, so he is reborn. When reborn, sense-contacts touch him.

So I say, bhikshus, 'Beings are heirs to karma.'

(7) One who chatters frivolously

4.6 Someone **chatters frivolously** [utters useless talk]:

at the wrong time,

he speaks what is false,

what is unbeneficial,

what is not the Teaching [Dharma], what is not the Discipline [Vinaya];

at the wrong time,

he speaks words not worth treasuring,

baseless,

undefined [rambling],

not connected with the goal (of spiritual liberation).⁵³

REFRAIN 7

He crawls with his body; he crawls with his speech; he crawls with his mind.

⁵¹ "Connected with anger," *kodha, sāmāntā*, adv of (adj) *samanta*, "all around."

⁵² As at **Sāleyyaka S** (M 41). (The whole para): *Pharusa, vāco hoti. Yā sā vācā aṇḍakā kakkasā para, kaṭukā parā-bhisajjanī kodha, sāmāntā asamādhi, samvattanikā, tathā, rūpiṃ vācam bhāsītā hoti.* (M 41.9(6)/1:286), SD 5.7.

⁵³ As at **Sāleyyaka S** (M 41,9(7)/1:287), SD 5.7. *Samphappalāpī hoti. Akāla, vādī abhūta, vādī anāttha, vādī adhamma, vādī avinaya, vādī anidhāna, vatim vācam bhāsītā hoti akālena anapadesam apariyanta, vatim anāttha, samhitam.*

His bodily action is crooked; his verbal action is crooked; his mental action is crooked; his destiny is crooked; his rebirth is crooked.

Furthermore, bhikshus, for those whose destiny is crooked, I say, there is either of two destinies, that is, utter suffering in hell, or in an animal womb as those that crawl.

And what, bhikshus, is the animal womb, those that crawl?

Snakes, scorpions, centipedes, mongooses, cats, rats, owls, or whatever beings born of the animal womb that crawls away on seeing humans.

Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].

As he acts, so he is reborn. When reborn, sense-contacts touch him.

So I say, bhikshus, 'Beings are heirs to karma.'

(8) One who is covetous

4.7 Someone is **covetous**:

he covets the possessions of others that are of service to them, thinking, 'Oh, may what belongs to others become mine!'⁵⁴

REFRAIN 8

He crawls with his body; he crawls with his speech; he crawls with his mind.

His bodily action is crooked; his verbal action is crooked; his mental action is crooked; his destiny is crooked; his rebirth is crooked.

Furthermore, bhikshus, for those whose destiny is crooked, I say, there is either of two destinies, that is, utter suffering in hell, or in an animal womb as those that crawl.

And what, bhikshus, is the animal womb, those that crawl?

Snakes, scorpions, centipedes, mongooses, cats, rats, owls, or whatever beings born of the animal womb that crawls away on seeing humans.

Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].

As he acts, so he is reborn. When reborn, sense-contacts touch him.

So I say, bhikshus, 'Beings are heirs to karma.'

(9) One who harbours ill will

4.8 Someone **has a malevolent mind**:

a mind of wicked thoughts, thinking, 'May these beings be killed or slaughtered or wiped out or destroyed or not exist!'⁵⁵

REFRAIN 9

He crawls with his body; he crawls with his speech; he crawls with his mind.

His bodily action is crooked; his verbal action is crooked; his mental action is crooked; his destiny is crooked; his rebirth is crooked.

Furthermore, bhikshus, for those whose destiny is crooked, I say, there is either of two destinies, that is, utter suffering in hell, or in an animal womb as those that crawl.

And what, bhikshus, is the animal womb, those that crawl?

Snakes, scorpions, centipedes, mongooses, cats, rats, owls, or whatever beings born of the animal womb that crawls away on seeing humans.

Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].

⁵⁴ As at **Sāleyyaka S** (M 41,9(8)/1:287), SD 5.7. *Abhijjhālu hoti. Yaṃ taṃ parassa para,cittūpakaraṇaṃ, taṃ abhijjhītā hoti, aho vata yaṃ parassa taṃ mama assā'ti.*

⁵⁵ As at **Sāleyyaka S** (M 41,9(9)/1:287), SD 5.7. *Vyāpanna,citto hoti. Paduṭṭha,mana,saṅkappo, ime sattā hañ-ñantu vā bajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesun'ti.*

*As he acts, so he is reborn. When reborn, sense-contacts touch him.
So I say, bhikshus, 'Beings are heirs to karma.'*

(10) One who has wrong view

4.9 Someone **holds wrong views:**

with distorted vision, thinking,⁵⁶

'There is nothing given,⁵⁷ nothing offered, nothing sacrificed.

There is no fruit or result of good or bad actions.⁵⁸

There is no this world, there is no next world;⁵⁹

there is no mother, no father;⁶⁰

there are no spontaneously born beings.⁶¹

There are no recluses or brahmins who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter,⁶² proclaim them.⁶³

REFRAIN 10

He crawls with his body; he crawls with his speech; he crawls with his mind.

His bodily action is crooked; his verbal action is crooked; his mental action is crooked; his destiny is crooked; [290] his rebirth is crooked.

Furthermore, bhikshus, for those whose destiny is crooked, I say, there is either of two destinies, that is, utter suffering in hell, or in an animal womb as those that crawl.

And what, bhikshus, is the animal womb, those that crawl?

Snakes, scorpions, centipedes, mongooses, cats, rats, owls, or whatever beings born of the animal womb that crawls away on seeing humans.

⁵⁶ In **Sāmañña,phala S**, this view is attr to Ajita Kesakambalī, the hair-blanket ascetic (D 2,23/1:55). He wore a cloak of human hair. His materialist view is answered in **Apaṇṇaka S** (M 60,5-12 = 1:401-404). Medhātithi, defining *haitukāḥ* at Manu 4.30 (*The Principal Upaniṣads*, ed S Radhakrishnan, 1:243) asserts that the *nāstikas* (who reject the established brahminical system) upheld the doctrines of *nāsti para,loko nāsti dattaṃ nāsti hutam iti* ("there is no hereafter [next world], no value in giving, no value in sacrifice"), which does not incl *n'atthi ayam loko*, as in the Buddhist formula. For a discussion, see **Brahma,jāla S** (D 1), SD 25.1(VII) n on "no next world" in qu on Ajita Kesambala (from **Sāmañña,phala S**). For comys on such wrong views, see Bodhi 1989:69-86 (on **Sāmañña,phala S**, D 2).

⁵⁷ "There is nothing given," *n'atthi dinnam*. MA 2:332 = DA 1:165 says that this means there is no fruit of (or no value in) giving. Cf D 1:55; M 1:401, 515; S 3:206.

⁵⁸ This is essentially a rejection of karma or accountability for our actions (*akiriya,vāda*), implying antinomianism and amoralism, as in the ideas of Pūraṇa Kassapa: see **Sāmañña,phala S** (D 2,16/1:52), SD 8.10.

⁵⁹ "There is no this world, there is no next world." On the problem of associating these two differing views to Ajita Kesambala, see **Sāmañña,phala S** (D 2,22-24/1:55 f), SD 8. See Jayatilleke 1963:79 f, 91 f. Comys explain that "(a) 'there is no this world' means that when one is established in the next world, this world does not exist; (b) 'there is no next world' means that when one is established in this world, the next world does not exist." (MA 2:332 = DA 1:165). Deeds done in such a deterministic system would not carry over into the afterlife, even if this view concedes to a hereafter.

⁶⁰ "There is no father, no mother." Comys explain "there is no fruit of good or of bad behaviour (towards them)" (MA 2:332 = DA 1:165).

⁶¹ *Opapātika*, said of the rebirth of a non-returner, but here also refers to all divine and hell beings. This is essentially a rejection of rebirth, implying that this is our only life, a kind of materialism. See **Mahāli S** (D 1:27, 156) & SD 40a.1 (5.1.2).

⁶² Comy: This last statement is the view that there are no "all-knowing" (*sabbaññū*) Buddhas (MA 2:322), in other words, the view that awakening is impossible.

⁶³ *Micchā,diṭṭhiko hoti viparīta,dassano. 'N'atthi dinnam, n'atthi yiṭṭham, n'atthi hutam, n'atthi sukaṭa,dukkatānam kammānam phalam vipāko, n'atthi ayam loko, n'atthi paro loko, n'atthi mātā, n'atthi pitā, n'atthi sattā opapātikā, n'atthi loke samaṇa,brāhmaṇā sammagatā sammā,paṭipannā, ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedentīti.*

*Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].
As he acts, so he is reborn. When reborn, sense-contacts touch him.
So I say, bhikshus, 'Beings are heirs to karma.'*

THE WHOLESOME KARMIC COURSE

(1) One who refrains from killing

5 Here, bhikshus, someone, *having given up killing living beings, refrains from harming living beings,*
lays down rod and sword,
conscientious,
merciful,
dwells beneficial and compassionate to all living beings.⁶⁴

REFRAIN 1

5.2 He does not crawl with his body; he does not crawl with his speech; he does not crawl with his mind.

5.3 His bodily action is straight; his verbal action is straight; his mental action is straight; his destiny is straight; his rebirth is straight.⁶⁵

5.4 Furthermore, bhikshus, for one whose destiny is straight, I say, there is either of two destinies, that is, utter bliss in the heavens,
or in high kshatriya families of great halls, or
brahmin families of the great halls,
household families of great halls, of great wealth, with great treasures, abundant in gold, silver and money, wealthy, with great treasures, great in goods and means, abundant in riches and grains.⁶⁶

5.5 Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].
As he acts, so he is reborn. When reborn, sense-contacts touch him.⁶⁷

5.6 So I say, bhikshus, 'Beings are heirs to karma.'

(2) One who refrains from stealing

6 Here again, bhikshus, someone, *having given up taking the not-given, refrains from taking the not-given:*
in a village or in a forest,
he does not take, by way of theft, others' possessions that are of service to them.

REFRAIN 2

*He does not crawl with his body; he does not crawl with his speech; he does not crawl with his mind.
His bodily action is straight; his verbal action is straight; his mental action is straight; his destiny is straight; his rebirth is straight.*

*Furthermore, bhikshus, for one whose destiny is straight, I say, there is either of two destinies,
that is, utter bliss in the heavens,*

⁶⁴ **Sāleyyaka S** (M 41.12(1)/1:287), SD 5.7. *Idha, bhikkhave, ekacco pañātipātāṃ pahāya pañātipātā paṭivirato hoti nihita,daṇḍo nihita,sattho, lajjī dayāpanno sabba,pāna,bhūta,hitānukampī viharati.*

⁶⁵ *Tassa uju kāya,kammaṃ hoti, uju vacī,kammaṃ, uju mano,kammaṃ, uju gati, uj'upapatti.*

⁶⁶ *Ye vā ekanta,sukhā saggā yāni vā pana tāni uccā,kulāni khattiya,mahā,sāla,kulāni vā brāhmaṇa,mahā,sāla,kulāni vā gaha.pati,mahā.sāla,kulāni vā aḍḍhāni maha-d,dhanāni mahā,bhogāni pahūta,jāta,rūpa,rajatāni pahūta,vitt-ūpakaraṇāni pahūta,dhana,dhaññāni.*

⁶⁷ The whole line: *Yam karoti tena upapajjati. Upapannam enaṃ phassā phusanti.*

or in high kshatriya families of great halls, or brahmin families of the great halls, of houselord families of great halls, of great wealth, with great treasures, abundant in gold, silver and money, wealthy, with great treasures, great in goods and means, abundant in riches and grains.

*Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].
As he acts, so he is reborn. When reborn, sense-contacts touch him.
So I say, bhikshus, 'Beings are heirs to karma.'*

(3) One who refrains from sexual misconduct

6.2 Here again, bhikshus, someone, *having given up sexual misconduct,*
refrains from sexual misconduct: [291]

not falling into such a conduct with those
protected by their mother,
protected by their father,
protected by their parents,
protected by their brother,
protected by their sister,
protected by relatives,⁶⁸
protected by the clan,
protected by dharma,⁶⁹
one with a husband,
a protected woman,
not even with one adorned with a string of garlands [in betrothal to another].

REFRAIN 3

*He does not crawl with his body; he does not crawl with his speech; he does not crawl with his mind.
His bodily action is straight; his verbal action is straight; his mental action is straight; his destiny is straight; his rebirth is straight.*

*Furthermore, bhikshus, for one whose destiny is straight, I say, there is either of two destinies,
that is, utter bliss in the heavens,
or in high kshatriya families of great halls, or brahmin families of the great halls, of houselord families of great halls, of great wealth, with great treasures, abundant in gold, silver and money, wealthy, with great treasures, great in goods and means, abundant in riches and grains.*

*Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].
As he acts, so he is reborn. When reborn, sense-contacts touch him.
So I say, bhikshus, 'Beings are heirs to karma.' [291]*

(4) One who refrains from lying

6.3 Here again, bhikshus, someone, *having given up speaking falsehood,*
refrains from speaking falsehood:

when questioned as a witness
before a council,
before a congregation,
in the midst of relatives,
in the midst of a guild [a company],
in the midst of the royal court [a court of law],
and questioned thus: 'Come now, man,⁷⁰ tell us what you know!'

⁶⁸ "Protected by the clan" (*gotta,rakkkhita*), as in **Sevitabbâsevitabba S** (M 114.5.7/3:47), SD 39.8.

⁶⁹ "Protected by law [dharma]" (*dhamma,rakkkhita*), as in **Sevitabbâsevitabba S** (M 114.5.4/3:46), SD 39.8.

⁷⁰ *Eh'ambho purisa*, as at **Sevitabbâsevitabba S** (M 114.6.7/3:48), SD 39.8.

Not knowing, he says he knows not, or
 knowing, he says he knows;
 having not seen, he says he did not see, or
 having seen, he says he saw—
 not consciously telling a lie thus
 for his own sake,
 for the sake of others, or
 (even) for some small material gain.

REFRAIN 4

*He does not crawl with his body; he does not crawl with his speech; he does not crawl with his mind.
 His bodily action is straight; his verbal action is straight; his mental action is straight; his destiny is
 straight; his rebirth is straight.*

*Furthermore, bhikshus, for one whose destiny is straight, I say, there is either of two destinies,
 that is, utter bliss in the heavens,
 or in high kshatriya families of great halls, or brahmin families of the great halls, of houselord
 families of great halls, of great wealth, with great treasures, abundant in gold, silver and money, wealthy,
 with great treasures, great in goods and means, abundant in riches and grains.*

*Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].
 As he acts, so he is reborn. When reborn, sense-contacts touch him.
 So I say, bhikshus, 'Beings are heirs to karma.'*

(5) One who refrains from slander

6.4 Here again, bhikshus, someone, *having given up divisive speech,*
refrains from divisive speech:

what he has heard here (from others), he does not repeat it there (to others) to divide them;
 what he has heard there, he does not repeat it here to divide them—
 thus he is one
 who unites the disunited, or
 who discourages the divided (from remaining so) [not rejoicing in division];
 he is pleased at concord, enjoying concord, delighting in concord,
 saying words conducive to concord.

REFRAIN 5

*He does not crawl with his body; he does not crawl with his speech; he does not crawl with his mind.
 His bodily action is straight; his verbal action is straight; his mental action is straight; his destiny is
 straight; his rebirth is straight.*

*Furthermore, bhikshus, for one whose destiny is straight, I say, there is either of two destinies,
 that is, utter bliss in the heavens,
 or in high kshatriya families of great halls, or brahmin families of the great halls, of houselord
 families of great halls, of great wealth, with great treasures, abundant in gold, silver and money, wealthy,
 with great treasures, great in goods and means, abundant in riches and grains.*

*Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].
 As he acts, so he is reborn. When reborn, sense-contacts touch him.
 So I say, bhikshus, 'Beings are heirs to karma.'*

(6) One who refrains from harsh speech

6.5 Here again, bhikshus, someone, *having given up harsh speech,*
refrains from harsh speech:

he utters words that are blameless,
 pleasant to the ear,
 touching the heart,
 urbane [socially refined],
 loved by the masses, pleasant to the masses.

REFRAIN 6

*He does not crawl with his body; he does not crawl with his speech; he does not crawl with his mind.
 His bodily action is straight; his verbal action is straight; his mental action is straight; his destiny is straight; his rebirth is straight.*

*Furthermore, bhikshus, for one whose destiny is straight, I say, there is either of two destinies,
 that is, utter bliss in the heavens,
 or in high kshatriya families of great halls, or brahmin families of the great halls, of houselord
 families of great halls, of great wealth, with great treasures, abundant in gold, silver and money, wealthy,
 with great treasures, great in goods and means, abundant in riches and grains.*

*Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].
 As he acts, so he is reborn. When reborn, sense-contacts touch him.
 So I say, bhikshus, 'Beings are heirs to karma.'*

(7) One who refrains from frivolous talk

6.6 Here again, bhikshus, someone *having given up frivolous talk,*
refrains from frivolous talk:

he speaks at the right time,
 what is true,
 what is beneficial,
 what is the teaching, what is the discipline;
 he speaks at the right time,
 words worth treasuring,
 well-founded,
 well-defined [not rambling],
 connected with the goal (of spiritual liberation).

REFRAIN 7

*He does not crawl with his body; he does not crawl with his speech; he does not crawl with his mind.
 His bodily action is straight; his verbal action is straight; his mental action is straight; his destiny is straight; his rebirth is straight.*

*Furthermore, bhikshus, for one whose destiny is straight, I say, there is either of two destinies,
 that is, utter bliss in the heavens,
 or in high kshatriya families of great halls, or brahmin families of the great halls, of houselord
 families of great halls, of great wealth, with great treasures, abundant in gold, silver and money, wealthy,
 with great treasures, great in goods and means, abundant in riches and grains.*

*Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].
 As he acts, so he is reborn. When reborn, sense-contacts touch him.
 So I say, bhikshus, 'Beings are heirs to karma.'*

(8) One who does not covet

6.7 Here, bhikshus, someone **is not covetous:**
 he covets not the possessions of others that are of service to them, thinking,
 'Oh, may what belongs to others become mine!'

REFRAIN 8

*He does not crawl with his body; he does not crawl with his speech; he does not crawl with his mind.
His bodily action is straight; his verbal action is straight; his mental action is straight; his destiny is straight; his rebirth is straight.*

Furthermore, bhikshus, for one whose destiny is straight, I say, there is either of two destinies, that is, utter bliss in the heavens, or in high kshatriya families of great halls, or brahmin families of the great halls, of householder families of great halls, of great wealth, with great treasures, abundant in gold, silver and money, wealthy, with great treasures, great in goods and means, abundant in riches and grains.

*Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].
As he acts, so he is reborn. When reborn, sense-contacts touch him.
So I say, bhikshus, 'Beings are heirs to karma.'*

(9) One who harbours no ill will

6.8 Here again, bhikshus, someone **is without a malevolent mind**, a mind without any thought of ill will, thinking,

‘May these beings be free from hate!

May they be free from suffering!

May they be free from woe [trouble]!⁷¹

May they continue to be happy!⁷²

REFRAIN 9

*He does not crawl with his body; he does not crawl with his speech; he does not crawl with his mind.
His bodily action is straight; his verbal action is straight; his mental action is straight; his destiny is straight; his rebirth is straight.*

Furthermore, bhikshus, for one whose destiny is straight, I say, there is either of two destinies, that is, utter bliss in the heavens, or in high kshatriya families of great halls, or brahmin families of the great halls, of householder families of great halls, of great wealth, with great treasures, abundant in gold, silver and money, wealthy, with great treasures, great in goods and means, abundant in riches and grains.

*Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].
As he acts, so he is reborn. When reborn, sense-contacts touch him.
So I say, bhikshus, 'Beings are heirs to karma.'*

(10) One who holds right views

6.9 Here again, bhikshus, someone **has right views**, without distorted vision, thinking,

‘There is what is given, what is offered, what is sacrificed.

There are fruit and result of good or bad actions.

There is this world, there is the next world.

There is mother, there is father.

There are beings that are reborn.

There are recluses and brahmins who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, proclaim them.’

⁷¹ “Be free of woe,” *anīgha*, resolved as *an + īgha*, instead of *a + nigha* (affliction, trouble, woe). The ideas connoted by *a-nigha* overlap with the preceding “free from hate, free from suffering.”

⁷² *Ime sattā averā avyāpajjhā anīghā sukhī attānam pariharantu.* Cf A 2:3, 228, 253.

REFRAIN 10

*He does not crawl with his body; he does not crawl with his speech; he does not crawl with his mind.
His bodily action is straight; his verbal action is straight; his mental action is straight; his destiny is straight; his rebirth is straight.*

*Furthermore, bhikshus, for one whose destiny is straight, I say, there is either of two destinies,
that is, utter bliss in the heavens,
or in high kshatriya families of great halls, or brahmin families of the great halls, of houselord
families of great halls, of great wealth, with great treasures, abundant in gold, silver and money, wealthy,
with great treasures, great in goods and means, abundant in riches and grains.*

*Such indeed it is, bhikshus, a being's rebirth is due to the being [to his past].
As he acts, so he is reborn. When reborn, sense-contacts touch him.
So I say, bhikshus, 'Beings are heirs to karma.'*

Conclusion

6.10 'We are the owners of our karma [our deeds],
the heirs to karma,
the wombs of karma,
the relatives of karma,
karma is our refuge;
whatever karma we do, good or bad,
we will be its heir.'" [§2.2]

6.11 This, bhikshus, is the Dharma exposition on the figure of 'crawling.'"

— evaṃ —

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