

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 2.1.3

#### Abhiṇhapaccavekkhitabbaṭṭhānasuttaṃ Born of One's own Kamma



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Abhiṇhapaccavekkhitabbaṭṭhānasuttaṃ	Born of One's own Kamma
“Pañcimāni, bhikkhave, ṭhānāni abhiṇhaṃ paccavekkhitabbāni itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.	There are, O' Bhikkhus, five facts that any woman, man, householder and recluse should repeatedly consider.
Katamāni pañca?	What are these five?
‘Jarādhammomhi, jaraṃ anatīto’ti abhiṇhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.	“It is in my nature to get old, I can not escape old age”—in this way any woman, man, householder and recluse should repeatedly consider.
‘Byādhidhammomhi, byādhiṃ anatīto’ti abhiṇhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.	“It is in my nature to encounter diseases, I can not escape diseases”—in this way any woman, man, householder and recluse should repeatedly consider.
‘Maraṇadhammomhi, maraṇaṃ anatīto’ti abhiṇhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.	“It is in my nature to pass away, I can not escape death”—in this way any woman, man, householder and recluse should repeatedly consider.
‘Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo’ti abhiṇhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.	“I will be separated and disconnected from all which is dear and beloved to me”—in this way any woman, man, householder and recluse should repeatedly consider.
‘Kammasakomhi, kammaḍāyādo kammayoni kammabandhu kammaṭṭisaṇaṇo, yaṃ kammaṃ karissāmi – kalyāṇaṃ vā pāpakaṃ vā– tassa dāyādo bhavissāmi’ti	“Kamma is my only possession, I am heir to my kamma, I am born from my kamma, kamma is my relative, kamma is my reconciliation, whatever kamma I perform, wholesome or unwholesome, I will be the heir thereof”

abhiñhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā...	—in this way any woman, man, householder and recluse should repeatedly consider...
“Kiñca, bhikkhave, atthavaśaṃ paṭicca,	And what, O’ Bhikkhus, is the reason
	that any woman, man, householder and recluse should repeatedly consider,
‘kammaśakomhi, kammaḍāyādo kammayoni kammabandhu kammaṇṇisaṇṇo, yaṃ kammaṃ karissāmi— kalyāṇaṃ vā pāpakaṃ vā— tassa dāyādo bhavissāmi’ti	“Kamma is my only possession, I am heir to my kamma, I am born from my kamma, kamma is my relative, kamma is my reconciliation, whatever kamma I perform, wholesome or unwholesome, I will be the heir thereof.”?
abhiñhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā?	
Atthi, bhikkhave, sattānaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ.	There are, O’ Bhikkhus, beings performing unwholesome actions of body, unwholesome actions of speech, unwholesome actions of mind.
Tassa taṃ ṭhānaṃ abhiñhaṃ paccavekkhato sabbaso vā duccaritaṃ pahīyati tanu vā pana hoti.	If these beings were to repeatedly consider this fact this unwholesomeness would fully be eliminated or at least partly reduced.
Idaṃ kho, bhikkhave, atthavaśaṃ paṭicca,	This, O’ Bhikkhus, is the reason that
	any woman, man, householder and recluse should repeatedly consider,
‘kammaśakomhi, kammaḍāyādo kammayoni kammabandhu kammaṇṇisaṇṇo,	“Kamma is my only possession, I am heir to my kamma, I am born from my kamma, kamma is my relative, kamma is my reconciliation,
yaṃ kammaṃ karissāmi— kalyāṇaṃ vā pāpakaṃ vā— tassa dāyādo bhavissāmi’ti.	whatever kamma I perform, wholesome or unwholesome, I will be the heir thereof...
abhiñhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā...	
...“Sa kho so, bhikkhave, ariyasāvako iti paṭisañcikkhati,	... And also, O’ Bhikkhus, a noble disciple should consider in the same way thus,
— ‘na kho ahaññeveko kammaśako kammaḍāyādo kammayoni kammabandhu kammaṇṇisaṇṇo, yaṃ kammaṃ karissāmi— kalyāṇaṃ vā pāpakaṃ vā— tassa dāyādo bhavissāmi.	“I am not the only one who is bound to kamma as his only possession, who is heir to his kamma, is born from his kamma, has kamma as his relative and kamma as his reconciliation, whatever kamma I perform, wholesome or unwholesome, I will be the heir thereof.

atha kho yāvatā sattānaṃ āgati gati cuti upapatti sabbe sattā kammassakā,	Wherever there are beings coming and going, passing away and getting born, all these beings are in the same way bound to kamma as their only possession,
kammadāyādā kammayoni kammabandhu kammappaṭisaraṇā, yaṃ kammaṃ karissanti– kalyāṇaṃ vā pāpakaṃ vā,	are heir to their kamma, are born from their kamma, have kamma as their relative and kamma as their reconciliation, whatever kamma they perform, wholesome or unwholesome,
tassa dāyādā bhavissanti”ti.	they will be the heir thereof!”
Tassa taṃ thānaṃ abhiṇhaṃ paccavekkhato maggo sañjāyati.	And while he reconsiders thus, the path comes into existence.
So taṃ maggaṃ āsevati bhāveti bahulīkaroti.	Thus he follows up the path, develops it and increases it.
Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni sabbaso pahīyanti, anusayā byantīhonti”ti.	In associating with the path, in developing it and increasing it the binding fetters loosen and the impurities get extinguished.