

0.0.1 Sources of Kamma

1. There are, O bhikkhus, these three sources for the origination of kamma. What three? Greed is a source for the origination of kamma, hatred is a source for the origination of kamma, delusion is a source for the origination of kamma.

2. Whatever kamma, O bhikkhus, is fashioned by greed, born of greed, with greed as its source, with greed as its origin, wherever self-begetting is actualized, it is there that the kamma ripens. Wherever that kamma ripens, it is there that the results are experienced, either in this life or in the [next] arising or in some other [arisings] in succession.

3. Whatever kamma, O bhikkhus, is fashioned by hatred, born of hatred, with hatred as its source, with hatred as its origin, wherever self-begetting is actualized, it is there that the kamma ripens. Wherever that kamma ripens, it is there that the results are experienced, either in this life or in the [next] arising or in some other [arisings] in succession.

4. Whatever kamma, O bhikkhus, is fashioned by delusion, born of delusion, with delusion as its source, with delusion as its origin, wherever self-begetting is actualized, it is there that the kamma ripens. Wherever that kamma ripens, it is there that the results are experienced,

0.0.1 nidāna suttaṃ

1. tīṇi'māni bhikkhave nidānāni kammānaṃ samudayāya. katamāni tīṇi: lobho nidānaṃ kammānaṃ samudayāya, doso nidānaṃ kammānaṃ samudayāya, moho nidānaṃ kammānaṃ samudayāya.

2. yaṃ bhikkhave lobhapakataṃ kammaṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ, yatthassa attabhāvo nibbattati, tattha taṃ kammaṃ vipaccati. yattha taṃ kammaṃ vipaccati, tattha tassa kammassa vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme, upapajje vā¹, apare vā pariyāye.

3. yaṃ bhikkhave dosapakataṃ kammaṃ dosajaṃ dosanidānaṃ dosasamudayaṃ, yatthassa attabhāvo nibbattati, tattha taṃ kammaṃ vipaccati. yattha taṃ kammaṃ vipaccati, tattha tassakammassa vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme, upapajje vā, apare vā pariyāye.

4. yaṃ bhikkhave mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ, yatthassa attabhāvo nibbattati, tattha taṃ kammaṃ vipaccati. yattha taṃ kammaṃ vipaccati, tattha tassa kammassa vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme, upapajje vā apare vā pariyāye.

¹upapajja vā - machasaṃ. ■

either in this life or in the [next] arising or in some other [arisings] in succession.

5. Just as, O bhikkhus, seeds that are unbroken, unspoiled, undamaged by wind and sun, fertile, well kept, is put down on a well prepared soil in a good field, and the [rain] deva might supply appropriate rain shower, thus, O bhikkhus, those seeds would undergo growth, increase and abundance.

6. So too, O bhikkhus, whatever kamma is fashioned by greed, born of greed, with greed as its source, with greed as its origin, wherever self-begetting is actualized, it is there that the kamma ripens. Wherever that kamma ripens, it is there that the results are experienced, either in this life or in the [next] arising or in some other [arisings] in succession.

7. Whatever kamma, is fashioned by hatred, born of hatred, with hatred as its source, with hatred as its origin, wherever self-begetting is actualized, it is there that the kamma ripens. Wherever that kamma ripens, it is there that the results are experienced, either in this life or in the [next] arising or in some other [arisings] in succession.

8. Whatever kamma, is fashioned by delusion, born of delusion, with delusion as its source, with delusion as its origin, wherever self-begetting is actualized, it is there

5. seyyathāpi bhikkhave bījāni akhaṇḍāni apūtīni avā-tātapahatāni sārādāni sukhasayitāni sukhette supari-kammakatāya bhūmiyā nikkhattāni, devo ca sammā dhāraṃ anuppaveccheyya, evassu tāni bhikkhave bī-jāni vuddhiṃ virūhiṃ vepullaṃ āpajjeyyūṃ.

6. evameva kho bhikkhave yaṃ lobhapakataṃ kam-maṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ, yat-thassa attabhāvo nibbattati, tattha taṃ kammaṃ vi-paccati. yattha taṃ kammaṃ vipaccati, tattha tassa kammassa vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme, upapajje vā, apare vā pariyāye.

7. yaṃ dosapakataṃ kammaṃ dosajaṃ dosanidānaṃ dosasamudayaṃ, yatthassa attabhāvo nibbattati, tat-tha taṃ kammaṃ vipaccati. yattha taṃ kammaṃ vi-paccati, tattha tassakammassa vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme, upapajje vā, apare vā pariyāye.

8. yaṃ mohapakataṃ kammaṃ mohajaṃ mohanidā-naṃ mohasamudayaṃ, yatthassa attabhāvo nibbattati, tattha taṃ kammaṃ vipaccati. yattha taṃ kammaṃ vipaccati, tattha tassa kammassa vipākaṃ paṭisaṃve-deti diṭṭhe vā dhamme, upapajje vā, apare vā pariyāye. imāni kho bhikkhave tīni nidānāni kammānaṃ samu-dayāyāti.

9. tīni'māni bhikkhave nidānāni kammānaṃ samuda-yāya. katamāni tīni: alobho nidānaṃ kammānaṃ sa-

that the kamma ripens. Wherever that kamma ripens, it is there that the results are experienced, either in this life or in the [next] arising or in some other [arisings] in succession. These, O bhikkhus, are the three sources for the origination of kamma.

9. There are, O bhikkhus, these three sources for the origination of kamma. What three? Non-greed is a source for the origination of kamma, non-hatred is a source for the origination of kamma, non-delusion is a source for the origination of kamma.

10. Whatever kamma, O bhikkhus, is fashioned by non-greed, born of non-greed, with non-greed as its source, with non-greed as its origin, that kamma is abandoned when greed is eliminated. It is cut off at the root, made like palm stump, obliterated so that it is no longer subject to future arising.

11. Whatever kamma, O bhikkhus, is fashioned by non-hatred, born of non-hatred, with non-hatred as its source, with non-hatred as its origin, that kamma is abandoned when hatred is eliminated. It is cut off at the root, made like palm stump, obliterated so that it is no longer subject to future arising.

12. Whatever kamma, O bhikkhus, is fashioned by non-delusion, born of non-delusion, with non-delusion as its

mudayāya, adoso nidānaṃ kammānaṃ samudayāya, amoho nidānaṃ kammānaṃ samudayāya.

10. yaṃ bhikkhave alobhapakataṃ kammaṃ alobha-
jaṃ alobhanidānaṃ alobhasamudayaṃ, lobhe vigate
evaṃ taṃ kammaṃ pahīnaṃ hoti ucchinnamūlaṃ tā-
lāvatthukataṃ anabhāvakataṃ² āyatiṃ anuppādadham-
maṃ.

11. yaṃ bhikkhave adosapakataṃ kammaṃ adosa-
jaṃ adosanidānaṃ adosamudayaṃ, dose vigate evaṃ
taṃ kammaṃ pahīnaṃ hoti ucchinnamūlaṃ tālāvat-
thukataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ.

12. yaṃ bhikkhave amohapakataṃ kammaṃ amoha-
jaṃ amohanidānaṃ amohasamudayaṃ, mohe vigate
evaṃ taṃ kammaṃ pahīnaṃ hoti ucchinnamūlaṃ tā-
lāvatthukataṃ anabhāvakataṃ āyatiṃ anuppādadham-
maṃ.

13. seyyathāpi bhikkhave bījāni akhaṇḍāni apūtīni
avātātapahatāni sārādāni sukhasayitāni. tāni puriso
agginā daheyya, agginā dahitvā masiṃ kareyya, ma-
siṃ karitvā mahāvāte vā ophuṇeyya³, nadiyā vā sīgha-
sotāya pavāheyya, evassu tāni bhikkhave bījāni ucchin-
namūlāni tālāvatthukatāni anabhāvakatāni āyatiṃ anup-
padadhammāni.

²anabhāvaṃ kataṃ - machasaṃ, syā. ■

³ophuṇeyya - machasaṃ. ■

source, with non-delusion as its origin, that kamma is abandoned when delusion is eliminated. It is cut off at the root, made like palm stump, obliterated so that it is no longer subject to future arising.

13. Just as, O bhikkhus, that there are seeds that are unbroken, unspoiled, undamaged by wind and sun, fertile, well kept. A man would burn them in a fire, having burnt it in a fire, he would make them ashes. having made them ashes, he would winnow them in a strong wind or he would cause them to be carried away in a swift flowing river. Thus, O bhikkhus, those seeds would be cut off at the root, made like palm stump, obliterated so that they are no longer subject to future arising.

14. So too, O bhikkhus, whatever kamma, fashioned by non-greed, born of non-greed, with non-greed as its source, with non-greed as its origin, that kamma is abandoned when greed is eliminated. It is cut off at the root, made like palm stump, obliterated so that it is no longer subject to future arising.

15. Whatever kamma, is fashioned by non-hatred, born of non-hatred, with non-hatred as its source, with non-hatred as its origin, that kamma is abandoned when hatred is eliminated. It is cut off at the root, made like palm stump, obliterated so that it is no longer subject to future arising.

14. evameva kho bhikkhave yaṃ alobhapakataṃ kammaṃ alobhajaṃ alobhanidānaṃ alobhasamudayaṃ, lobhe vigate evaṃ taṃ kammaṃ pahīnaṃ hoti ucchinna-mūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatiṃ anup-pādadhammaṃ.

15. yaṃ adosapakataṃ kammaṃ adosajaṃ adosani-dānaṃ adosasamudayaṃ, dose vigate evaṃ taṃ kammaṃ pahīnaṃ hoti ucchinna-mūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ.

16. yaṃ amohapakataṃ kammaṃ amohajaṃ amoha-nidānaṃ amohasamudayaṃ, mohe vigate evaṃ taṃ kammaṃ pahīnaṃ hoti ucchinna-mūlaṃ tālāvatthuka-taṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ. imāni kho bhikkhave tīni nidānāni kammānaṃ samudayaṃyāti.

lobhajaṃ dosajaṃ ceva,
mohajaṃ cāpaviddasu;
yaṃ tena pakataṃ kammaṃ,
appaṃ vā yadi vā bahuṃ;
idheva taṃ vedanīyaṃ,
vatthu aññaṃ na vijjati.

tasmā lobhaṃ ca dosaṃ ca,
mohajaṃ cāpi viddasu;
vijjaṃ uppādayaṃ bhikkhu,
sabbā duggatiyo jahe'ti.

16. Whatever kamma, is fashioned by non-delusion, born of non-delusion, with non-delusion as its source, with non-delusion as its origin, that kamma is abandoned when delusion is eliminated. It is cut off at the root, made like palm stump, obliterated so that it is no longer subject to future arising. These, O bhikkhus, are the three sources for the origination of kamma.

“Whatever kamma has been done,
born of greed, born of hatred,
born of delusion, by which an ignorant person
[has come to be];
whether little or much,
all that is to be felt right here;
other ground for it does not exist.

Therefore [with this] greed and hatred,
and also delusion borne [body];
the wise bhikkhu giving rise to noble knowl-
edge,
abandons all bad destinations.”

