

0.0.1 Sources of Kamma

nidāna suttaṃ

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.

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

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.

yaṃ bhikkhave lobhapakataṃ kammaṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ, yatthassa attabhāvo nibbattati, tattha taṃ kammaṃ vipaccati. yattha taṃ kammaṃ vipaccati, tattha tassa kammasa vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme,

upapajje vā¹, apare vā pariyāye.

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.

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

yaṃ bhikkhave mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ, yatthassa attabhāvo nibbattati, tattha taṃ kammaṃ vipaccati.

¹upapajja vā - machasaṃ. ■

yattha taṃ kammaṃ vipaccati, tattha tassa kam-
massa vipākam paṭisaṃvedeti diṭṭhe vā dhamme,
upapajje vā apare vā pariyāye.

5. Just as, O bhikkhus, seeds that are unbroken, un-
spoiled, 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.

seyyathāpi bhikkhave bījāni akhaṇḍāni apūtīni avā-
tātapahatāni sārādāni sukhasayitāni sukhette su-
parikammakatāya bhūmiyā nikkhittāni, devo ca
sammā dhāraṃ anuppaveccheyya, evassu tāni bhik-
khave bījāni vuddhiṃ virūḷhiṃ vepullaṃ āpajjey-
yūṃ.

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, ei-
ther in this life or in the [next] arising or in some other
[arisings] in succession.

evameva kho bhikkhave yaṃ lobhapakataṃ kam-
maṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ,
yatthassa attabhāvo nibbattati, tattha taṃ kam-

maṃ vipaccati. yattha taṃ kammaṃ vipaccati, tattha tassa kammaṃ vipākāṃ paṭisaṃvedeti diṭṭhe vā dhamme, upapajje vā, apare vā pariyāye.

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 [arising] in succession.

yaṃ dosapakataṃ kammaṃ dosajaṃ dosanidānaṃ dosasamudayaṃ, yathassa attabhāvo nibbattati, tattha taṃ kammaṃ vipaccati. yattha taṃ kammaṃ vipaccati, tattha tassakammaṃ vipākāṃ paṭisaṃvedeti diṭṭhe vā dhamme, upapajje vā, apare vā pariyāye.

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 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 [arising] in succession. These, O bhikkhus, are the three sources for the origination of kamma.

yaṃ mohapakataṃ kammaṃ mohajaṃ mohani-dānaṃ mohasamudayaṃ, yathassa attabhāvo nib-

battati, tattha taṃ kammaṃ vipaccati. yattha taṃ kammaṃ vipaccati, tattha tassa kammassa vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme, upapajje vā, apare vā pariyāye. imāni kho bhikkhave tīni nidānāni kammānaṃ samudayāyāti.

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.

tīni'māni bhikkhave nidānāni kammānaṃ samudayāya. katamāni tīni: alobho nidānaṃ kammānaṃ samudayāya, adoso nidānaṃ kammānaṃ samudayāya, amoho nidānaṃ kammānaṃ samudayāya.

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.

yaṃ bhikkhave alobhapakataṃ kammaṃ alobha-
jaṃ alobhanidānaṃ alobhasamudayaṃ, lobhe vi-
gate evaṃ taṃ kammaṃ pahīnaṃ hoti ucchinna-

mūlaṃ tālāvatthukataṃ anabhāvakataṃ² āyatīṃ
anuppādadhammaṃ.

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.

yaṃ bhikkhave adosapakataṃ kammaṃ adosajaṃ
adosanidānaṃ adosasamudayaṃ, dose vigate evaṃ
taṃ kammaṃ pahīnaṃ hoti ucchinna-mūlaṃ tālā-
vatthukataṃ anabhāvakataṃ āyatīṃ anuppāda-
dhammaṃ.

12. Whatever kamma, O bhikkhus, 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.

yaṃ bhikkhave amohapakataṃ kammaṃ amoha-
jaṃ amohanidānaṃ amohasamudayaṃ, mohe vi-
gate evaṃ taṃ kammaṃ pahīnaṃ hoti ucchinna-
mūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatīṃ
anuppādadhammaṃ.

²anabhāvaṃ kataṃ - machasaṃ, syā. ■

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.

seyyathāpi bhikkhave bījāni akhaṇḍāni apūtīni avā-tātapahatāni sārādāni sukhasayitāni. tāni puriso agginā daheyya, agginā dahitvā masiṃ kareyya, masiṃ karitvā mahāvāte vā opuṇeyya³, nadiyā vā sīghasotāya pavāheyya, evassu tāni bhikkhave bījāni ucchinnamūlāni tālāvatthukatāni anabhāva-katāni āyatīṃ anuppadadhammāni.

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.

evameva kho bhikkhave yaṃ alobhapakatam kam-maṃ alobhajaṃ alobhanidānaṃ alobhasamudayaṃ, lobhe vigate evaṃ taṃ kammaṃ pahīṇaṃ

³ophuṇeyya - machasaṃ. ■

hoti ucchinnamūlaṃ tālāvatthukatam anabhāva-
katam āyatim anuppādadhammaṃ.

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.

yaṃ adosapakatam kammaṃ adosajam adosani-
dānam adosasamudayaṃ, dose vigate evaṃ taṃ
kammaṃ pahīnaṃ hoti ucchinnamūlaṃ tālāvat-
thukatam anabhāvakatam āyatim anuppādadham-
maṃ.

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.

yaṃ amohapakatam kammaṃ amohajam amoha-
nidānam amohasamudayaṃ, mohe vigate evaṃ
taṃ kammaṃ pahīnaṃ hoti ucchinnamūlaṃ tālā-
vatthukatam anabhāvakatam āyatim anuppāda-
dhammaṃ. imāni kho bhikkhave tīni nidānāni

kammānaṃ samudayāyāti.

“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.

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

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

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

