

### 0.0.1 Sources of Kamma (1)

paṭhamanidānasuttaṃ

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.

tīṇimāni 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, that kamma is unwholesome. That kamma is blameworthy. That kamma results in suffering. That kamma leads to the origination of kamma. That kamma does not lead to the cessation of kamma.

yaṃ bhikkhave lobhapakatam kammaṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ. taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvajjaṃ, taṃ kammaṃ dukkhavipākaṃ, taṃ kammaṃ kammāsamudayāya saṃvattati. na taṃ kammaṃ kammanirodhāya saṃvattati.

3. Whatever kamma, O bhikkhus, is fashioned by hatred, born of hatred, with hatred as its source, with hatred as its origin, that kamma is unwholesome. That kamma is blameworthy. That kamma results in suffering. That kamma leads to the origination of kamma. That kamma does not lead to the cessation of kamma.

yaṃ bhikkhave dosapakataṃ kammaṃ dosajaṃ dosanidānaṃ dosasamudayaṃ, taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvajjaṃ, taṃ kammaṃ dukkhavipākaṃ, taṃ kammaṃ kammāsāyasaṃvattati. na taṃ kammaṃ kammanirodhāya saṃvattati.

4. Whatever kamma, O bhikkhus, is fashioned by delusion, born of delusion, with delusion as its source, with delusion as its origin, that kamma is unwholesome. That kamma is blameworthy. That kamma results in suffering. That kamma leads to the origination of kamma. That kamma does not lead to the cessation of kamma. These, O bhikkhus, are the three sources for the origination of kamma.

yaṃ bhikkhave mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ, taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvajjaṃ, taṃ kammaṃ dukkhavipākaṃ, taṃ kammaṃ kammāsāyasaṃvattati. na taṃ kammaṃ kammanirodhāya saṃvattati. imāni kho bhikkhave tīṇi nidānāni

kammānaṃ samudayāya.

5. 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.

tñimāni bhikkhave nidānāni kammānaṃ samudayāya. katamāni tñi: alobho nidānaṃ kammānaṃ samudayāya. adoso nidānaṃ kammānaṃ samudayāya. amoho nidānaṃ kammānaṃ samudayāya.

6. 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 wholesome. That kamma is blameless. That kamma results in pleasure. That kamma leads to the cessation of kamma. That kamma does not lead to the origination of kamma.

yaṃ bhikkhave alobhapakatam kammaṃ alobhaṃ alobhanidānaṃ alobhasamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati. na taṃ kammaṃ kammassamudayāya saṃvattati.

7. 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 wholesome. That kamma is blameless. That kamma results in pleasure. That kamma leads to the cessation of kamma. That kamma does not lead to the origination of kamma.

yaṃ bhikkhave adosapakataṃ kammaṃ adosajaṃ  
adosanidānaṃ adosasaṃudayaṃ, taṃ kammaṃ  
kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ  
sukhavipākaṃ, taṃ kammaṃ kammanirodhāya  
saṃvattati. na taṃ kammā kammaṃsaṃudayaṃ  
saṃvattati.

8. 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 wholesome. That kamma is blameless. That kamma results in pleasure. That kamma leads to the cessation of kamma. That kamma does not lead to the origination of kamma. These, O bhikkhus, are the three sources for the origination of kamma.

yaṃ bhikkhave amohapakataṃ kammaṃ amoha-  
jaṃ amohanidānaṃ amohasaṃudayaṃ. taṃ kam-  
maṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kam-  
maṃ sukhavipākaṃ, taṃ kammaṃ kammaniro-  
dhāya saṃvattati. na taṃ kammaṃ kammaṃsaṃu-  
dayāya saṃvattati. imāni kho bhikkhave tīṇi ni-  
dānāni kammānaṃ saṃudayaṃ'ti.

