

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 [arising] in succession.

nidāna suttaṃ

tīṇi'māni bhikkhave
nidānāni kammānaṃ
samudayāya. kata-
māni tīṇi: lobho ni-
dānaṃ kammānaṃ
samudayāya, doso
nidānaṃ kammānaṃ
samudayāya, moho
nidānaṃ kammānaṃ
samudayāya.

yaṃ bhikkhave lo-
bhapakataṃ kam-
maṃ lobhajaṃ lo-
bhanidānaṃ lobhasa-
mudayaṃ, yatthassa
attabhāvo nibbat-
tati, tattha taṃ kam-
maṃ vipaccati. yat-
tha taṃ kammaṃ vi-
paccati, tattha tassa
kammassa vipākaṃ
paṭisaṃvedeti diṭ-
ṭhe vā dhamme, upa-
pajje vā¹, apare vā
pariyāye.

¹upapajja vā - machasaṃ.■

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

yaṃ bhikkhave do-
sapakataṃ kammaṃ
dosajaṃ dosanidā-
naṃ dosasamuda-
yaṃ, yatthassa at-
tabhāvo nibbattati,
tattha taṃ kammaṃ
vipaccati. yattha
taṃ kammaṃ vipac-
cati, tattha tassa-
kammaṃ vipākam
paṭisaṃvedeti diṭ-
ṭhe vā dhamme, upa-
pajje vā, apare vā
pariyāye.

yaṃ bhikkhave mo-
hapakataṃ kammaṃ
mohajaṃ mohani-
dānaṃ mohasamu-
dayaṃ, yatthassa
attabhāvo nibbat-
tati, tattha taṃ kam-
maṃ vipaccati. yat-
tha taṃ kammaṃ vi-
paccati, tattha tassa
kammaṃ vipākam
paṭisaṃvedeti diṭ-
ṭhe vā dhamme, upa-
pajje vā apare vā pa-

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 [arising] in succession.

riyāye.

seyyathāpi bhikkhave
bījāni akhaṇḍāni
apūtīni avātātapa-
hatāni sārādāni su-
khasayitāni sukhette
suparikammakatāya
bhūmiyā nikkhit-
tāni, devo ca sammā
dhāraṃ anuppavec-
cheyya, evassu tāni
bhikkhave bījāni vud-
dhiṃ virūlhiṃ vepul-
laṃ āpajjeyyumaṃ.

evameva kho bhik-
khava yaṃ lobha-
pakataṃ kammaṃ
lobhajaṃ lobhani-
dānaṃ lobhasamu-
dayaṃ, yatthassa
attabhāvo nibbat-
tati, tattha taṃ kam-
maṃ vipaccati. yat-
tha taṃ kammaṃ vi-
paccati, tattha tassa
kammaassa vipākaṃ
paṭisaṃvedeti diṭ-
ṭhe vā dhamme, upa-

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.

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

pajje vā, apare vā
pariyāye.

yaṃ dosapakataṃ
kammaṃ dosajaṃ
dosanidānaṃ do-
sasamudayaṃ, yat-
thassa attabhāvo
nibbattati, tattha
taṃ kammaṃ vipac-
cati. yattha taṃ kam-
maṃ vipaccati, tat-
tha tassakammassa
vipākaṃ paṭisaṃve-
deti diṭṭhe vā dhamme,
upapajje vā, apare
vā pariyāye.

yaṃ mohapakataṃ
kammaṃ mohajaṃ
mohanidānaṃ mo-
hasamudayaṃ, yat-
thassa attabhāvo
nibbattati, tattha
taṃ kammaṃ vipac-
cati. yattha taṃ kam-
maṃ vipaccati, tat-
tha tassa kammassa
vipākaṃ paṭisaṃve-
deti diṭṭhe vā dhamme,

some other [arising] 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.

upapajje vā, apare vā pariyāye. imāni kho bhikkhave tīṇi nidānāni kammānaṃ samudayāyāti.

tīṇi'māni bhikkhave nidānāni kammānaṃ samudayāya. kata-māni tīṇi: alobho nidānaṃ kammānaṃ samudayāya, adoso nidānaṃ kammānaṃ samudayāya, amoho nidānaṃ kammānaṃ samudayāya.

yaṃ bhikkhave alo-bhāpakataṃ kammaṃ alobhajaṃ alobha-nidānaṃ alobha-samudayaṃ, lobhe vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti ucchinna-mūlaṃ tā-lāvatthukataṃ ana-bhāvakataṃ² āyatim

²anabhāvaṃ kataṃ - machasaṃ, syā. ■

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 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,

anuppādadhammaṃ.

yaṃ bhikkhave adosapakataṃ kammaṃ adosajam adosani-dānaṃ adosasamudayaṃ, dose vigate evaṃ taṃ kammaṃ pahīnaṃ hoti ucchin-namūlaṃ tālāvatthukataṃ anabhāvaka-taṃ āyatim anuppādadhammaṃ.

yaṃ bhikkhave amohapakataṃ kammaṃ amohajam amohani-dānaṃ amohasamudayaṃ, mohe vigate evaṃ taṃ kammaṃ pahīnaṃ hoti ucchin-namūlaṃ tālāvatthukataṃ anabhāvaka-taṃ āyatim anuppādadhammaṃ.

seyyathāpi bhikkhave

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.

bījāni akhaṇḍāni
apūtīni avātātapahatāni sārādāni sukhasayitāni. tāni puriso agginā daheyya, agginā dahitvā masiṃ kareyya, masiṃ karitvā mahāvāte vā opuṇeyya³, nadiyā vā siṅhasotāya pavāheyya, evassu tāni bhikkhave bījāni ucchinnamūlāni tālavatthukatāni anabhāvakatāni āyatim anuppadadhammāni.

evameva kho bhikkhave yaṃ alobhapaṭaṃ kammaṃ alobhajaṃ alobhani-dānaṃ alobhasamudayaṃ, lobhe vigate evaṃ taṃ kammaṃ paṇiṇaṃ hoti ucchinnamūlaṃ tālavatthukatam anabhāvaka-

³ophuṇeyya - machasaṃ. ■

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.

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.

taṃ āyatim anuppādadhammaṃ.

yaṃ adosapakataṃ kammaṃ adosajaṃ adosanidānaṃ adosamudayaṃ, dose vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti ucchinna-mūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatim anuppādadhammaṃ.

yaṃ amohapakataṃ kammaṃ amohajaṃ amohanidānaṃ amohasamudayaṃ, mohe vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti ucchinna-mūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatim anuppādadhammaṃ. imāni kho bhikkhave tīṇi nidānāni kammānaṃ samudayaṃ.

“Whatever kamma has
 been done,
 born of greed, born of
 hatred,
 born of delusion, by
 which an ignorant per-
 son [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 destina-
 tions.”

lobhajam dosajam
 ceva,
 mohajam cāpavid-
 dasu;
 yam tena pakatam
 kammam,
 appam vā yadi vā ba-
 hum;
 idheva tam vedanī-
 yam,
 vatthu aññam na vij-
 jati.

tasmā lobham ca do-
 sam ca,
 mohajam cāpi vid-
 dasu;
 vijjam uppādayam
 bhikkhu,
 sabbā duggatiyo jahe'ti.

