

0.0.1 Sources of Kamma (1)

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, 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.

3. Whatever kamma, O

paṭhamanidānasuttaṃ

tīṇimāni 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 lobha-
samudayaṃ. taṃ
kammaṃ akusalaṃ,
taṃ kammaṃ sāvaj-
jaṃ, taṃ kammaṃ
dukkhavipākaṃ, taṃ
kammaṃ kamma-
samudayāya saṃvat-
tati. na taṃ kam-
maṃ kammaniro-
dhāya saṃvattati.

yaṃ bhikkhave do-

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.

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.

sapakataṃ kammaṃ dosajaṃ dosanidānaṃ dosasamudayaṃ, taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvajjaṃ, taṃ kammaṃ dukkha-vipākaṃ, taṃ kammaṃ kammāsamudayaṃ saṃvattati. na taṃ kammaṃ kammanirodhāya saṃvattati.

yaṃ bhikkhave mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ, taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvajjaṃ, taṃ kammaṃ dukkha-vipākaṃ, taṃ kammaṃ kammāsamudayaṃ saṃvattati. na taṃ kammaṃ kammanirodhāya saṃvattati. imāni kho bhikkhave tīṇi nidānāni kammānaṃ sa-

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.

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.

7. Whatever kamma, O

mudayāya.

tīṇimāni bhikkhave
nidānāni kammānaṃ
samudayāya. kata-
māni tīṇi: alobho ni-
dānaṃ kammānaṃ
samudayāya. adoso
nidānaṃ kammānaṃ
samudayāya. amoho
nidānaṃ kammānaṃ
samudayāya.

yaṃ bhikkhave alo-
bhapakataṃ kam-
maṃ alobhajaṃ alo-
bhanidānaṃ alobha-
samudayaṃ, taṃ
kammaṃ kusalaṃ,
taṃ kammaṃ ana-
vajjaṃ, taṃ kam-
maṃ sukhavipākaṃ,
taṃ kammaṃ kam-
manirodhāya saṃ-
vattati. na taṃ kam-
maṃ kammamasuda-
yāya saṃvattati.

yaṃ bhikkhave ado-
sapakataṃ kammaṃ

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.

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.

adosajam adosanidānam adosasamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ sukhavipākāṃ, taṃ kammaṃ kammanirodhāya saṃvattati. na taṃ kammā kammāsamudayaṃ saṃvattati.

yaṃ bhikkhave amoha-pakataṃ kammaṃ amohajam amohanidānam amohasamudayaṃ. taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ sukhavipākāṃ, taṃ kammaṃ kammanirodhāya saṃvattati. na taṃ kammaṃ kammāsamudayaṃ saṃvattati. imāni kho bhikkhave tīṇi nidānāni kammānam samudayā'ti.

