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 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,

0.0.1 paṭhamanidānasuttaṃ

1. tīṇimāni 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. taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvaȷjjaṃ, taṃ kammaṃ dukkhavipākaṃ, taṃ kammaṃ kammasamudayāya saṃvattati. na taṃ kammaṃ kammanirodhāya saṃvattati.

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

4. yaṃ bhikkhave mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ, taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvaȷjjaṃ, taṃ kammaṃ dukkhavipākaṃ, taṃ kammaṃ kammasamudayāya saṃvattati. na taṃ kammaṃ kammanirodhāya saṃvattati. imāni kho bhikkhave tīṇi nidānāni kammānaṃ samudayāya.

5. tīṇimāni bhikkhave nidānāni kammānaṃ samudayāya. katamāni tīṇi: alobho nidānaṃ kammānaṃ samudayāya. adoso nidānaṃ kammānaṃ samudayāya. amoho nidānaṃ kammānaṃ samudayāya.

O bhikkhus, are the three sources for the origination of kamma.

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 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

6. yaṃ bhikkhave alobhapakataṃ kammaṃ alobhajaṃ alobhanidānaṃ alobhasamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati. na taṃ kammaṃ kammasamudayāya saṃvattati.

7. yaṃ bhikkhave adosapakataṃ kammaṃ adosajaṃ adosanidānaṃ adosasamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati. na taṃ kammā kammasamudayāya saṃvattati.

8. yaṃ bhikkhave amohapakataṃ kammaṃ amohajaṃ amohanidānaṃ amohasamudayaṃ. taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati. na taṃ kammaṃ kammasamudayāya saṃvattati. imāni kho bhikkhave tīṇi nidānāni kammānaṃ samudayāyā'ti.

of kamma. That kamma does not lead to the origination of kamma. These, O bhikkhus, are the three sources for the origination of kamma.