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, doso 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 kammassa vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme,

upapajje vā[1], 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.

[1] upapajja vā - machasaṃ.

yattha taṃ kammaṃ vipaccati, tattha tassa kammassa vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme, upapajje vā apare vā pariyāye.

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.

seyyathāpi bhikkhave bījāni akhaṇḍāni apūtīni avātātapahatāni sārādāni sukhasayitāni sukhette suparikammakatāya bhūmiyā nikkhittāni, devo ca sammā dhāraṃ anuppaveccheyya, evassu tāni bhikkhave bījāni vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyyuṃ.

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 [arisings] in succession.

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

maṃ vipaccati. yattha taṃ kammaṃ vipaccati, tattha tassa kammassa vipākaṃ 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 [arisings] in succession.

yaṃ 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.

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

yaṃ mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ, yatthassa 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 tīṇi 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.

tīṇi'māni bhikkhave nidānāni kammānaṃ samudayāya. katamāni tīṇi: 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 alobhajaṃ alobhanidānaṃ alobhasamudayaṃ, lobhe vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti ucchinna-

mūlaṃ tālāvatthukataṃ anabhāvakataṃ[2] āyatiṃ 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 pahīṇaṃ hoti ucchinnamūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ.

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 amohajaṃ amohanidānaṃ amohasamudayaṃ, mohe vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti ucchinnamūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ.

[2] anabhāvaṃ 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 avātātapahatāni sārādāni sukhasayitāni. tāni puriso agginā daheyya, agginā dahitvā masiṃ kareyya, masiṃ karitvā mahāvāte vā opuṇeyya[3], nadiyā vā sīghasotāya pavāheyya, evassu tāni bhikkhave bījāni ucchinnamūlāni tālāvatthukatāni anabhāvakatāni āyatiṃ 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 alobhapakataṃ kammaṃ alobhajaṃ alobhanidānaṃ alobhasamudayaṃ, lobhe vigate evaṃ taṃ kammaṃ pahīṇaṃ

[3]ophuṇeyya - machasaṃ.

hoti ucchinnamūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatiṃ 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 adosapakataṃ kammaṃ adosajaṃ adosanidānaṃ adosasamudayaṃ, dose vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti ucchinnamūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ.

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 amohapakataṃ kammaṃ amohajaṃ amohanidānaṃ amohasamudayaṃ, mohe vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti ucchinnamūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ. imāni kho bhikkhave tīṇi nidānāni

kammānaṃ samudayāyāti.

> “Whatever kamma that was done,
> born of greed, hatred and delusion,
> by a person not knowing [noble knowledge];
> whether little or much,
> allthat 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.
>
> From that the wise bhikkhu,
> giving rise to noble knowledge;
> abandons all bad destinations,
> born of greed, hatred and also delusion.”
>
> tasmā lobhaṃ ca dosaṃ ca,
> mohajaṃ cāpi viddasu;
> vijjaṃ uppādayaṃ bhikkhu,
> sabbā duggatiyo jahe'ti.