

### AN03.034 Causes (excerpt)

“Bhikkhus, there are these three causes for the origination of kamma. What three? Greed is a cause for the origination of kamma; hatred is a cause for the origination of kamma; delusion is a cause for the origination of kamma.

(1) “Any kamma, bhikkhus, **fashioned** through greed, born of greed, caused by greed, originated by greed, ripens wherever the individual is reborn. Wherever that kamma ripens, it is there that one experiences its result, either in this very life, or in the next rebirth, or on some subsequent occasion.

Yaṃ, bhikkhave, **lobhapakatam** kammaṃ lobhajaṃ lobhanidānaṃ  
lobhasamudayaṃ, yatthassa attabhāvo nibbattati tattha taṃ kammaṃ vipaccati.  
Yattha taṃ kammaṃ vipaccati tattha tassa kammassa vipākaṃ paṭisaṃvedeti,  
diṭṭhe vā dhamme upapajja vā apare vā pariyāye.

### **AN03.069 Roots (excerpt)**

... these three roots of what is unskillful. Which three? Greed is a root of what is unskillful, aversion is a root of what is unskillful, delusion is a root of what is unskillful.

“Greed itself is unskillful. Whatever a greedy person fabricates by means of body, speech, or intellect, that too is unskillful. Whatever suffering a greedy person ... wrongly inflicts on another person through beating or imprisonment or confiscation or placing blame or banishment, [with the thought,] ‘I have power. I want power,’ that too is unskillful. Thus it is that many evil, unskillful qualities/events—born of greed, caused by greed, originated through greed, conditioned by greed—come into play.

...

...

... “And a person like this is called one who speaks at the wrong time, speaks what is unfactual, speaks what is irrelevant, speaks contrary to the Dhamma, speaks contrary to the Vinaya. Why...? Because of having wrongly inflicted suffering on another person through beating or imprisonment or confiscation or placing blame or banishment, [with the thought,] ‘I have power. I want power.’ When told what is factual, he denies it and doesn't acknowledge it. When told what is unfactual, he doesn't make an ardent effort to untangle it [to see], ‘This is unfactual. This is baseless.’ That's why a person like this is called one who speaks at the wrong time, speaks what is unfactual, speaks what is irrelevant, speaks contrary to the Dhamma, speaks contrary to the Vinaya.

“A person like this—his mind overcome with evil, unskillful qualities born of greed... born of aversion... born of delusion, his mind consumed—dwells in suffering right in the here-&-now—feeling threatened, turbulent, feverish—and at the break-up of the body, after death, can expect a bad destination.

“Just as a sal tree, a birch, or an aspen, when smothered & surrounded by three parasitic vines, falls into misfortune, falls into disaster, falls into misfortune & disaster, in the same way, a person like this—his mind overcome with evil, unskillful qualities born of greed... born of aversion... born of delusion, his mind consumed—dwells in suffering right in the here-&-now—feeling threatened, turbulent, feverish—and at the break-up of the body, after death, can expect a bad destination.

“These are the three roots of what is unskillful.

...

“Lack of greed itself is skillful. ...

“And a person like this is called one who speaks at the right time, speaks what is factual, speaks what is relevant, speaks in line with the Dhamma, speaks in line with the Vinaya. ...

...

“Just as if there were a sal tree, a birch, or an aspen, smothered & surrounded by three parasitic vines. A man would come along, carrying a spade & a basket. He would cut the vines at the root and, having cut them at the root, would dig around them. Having dug around them, he would pull them out, even down to the rootlets. He would cut the stalks of the vines. Having cut them, he would slice them into splinters. Having sliced them into splinters, he would pound them into bits. Having pounded them into bits, he would dry them in the wind & sun. Having dried them in the wind & sun, he would burn them in a fire. Having burned them in a fire, he would reduce them to powdered ash. Having reduced them to powdered ash, he would winnow them before a high wind or let them be washed away in a swift-flowing stream. In that way the parasitic vines would have their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. ...

## SN36.021 - Sivaka

... exchanged greetings with him. ...

... there are some ascetics and brahmins who hold such a doctrine and view as this: 'Whatever a person experiences, whether it be pleasant or painful or neither-painful-nor-pleasant, all that is caused by what was done in the past.' What does Master Gotama say about this?"

"Some feelings, Sīvaka, arise here originating from bile disorders: that some feelings arise here originating from bile disorders one can know for oneself, and that is considered to be true in the world. Now when those ascetics and brahmins hold such a doctrine and view as this, 'Whatever a person experiences, whether it be pleasant or painful or neither-painful-nor-pleasant, all that is caused by what was done in the past,' they overshoot what one knows by oneself and they

overshoot what is considered to be true in the world. Therefore I say that this is wrong on the part of those ascetics and brahmins.

“Some feelings, Sīvaka, arise here originating from phlegm disorders ... originating from wind disorders ... originating from an imbalance of the three ... produced by change of climate ... produced by careless behaviour ... caused by assault ... produced as the result of kamma: **that some feelings arise here produced as the result of kamma one can know for oneself**, and that is considered to be true in the world. Now when those ascetics and brahmins hold such a doctrine and view as this, ‘Whatever a person experiences, whether it be pleasant or painful or neither-painful-nor-pleasant, all that is caused by what was done in the past,’ they overshoot what one knows by oneself and they overshoot what is considered to be true in the world. Therefore I say that this is wrong on the part of those ascetics and brahmins.”

When this was said, the wanderer Moḷiyasīvaka said to the Blessed One:  
“Magnificent, Master Gotama! Magnificent, Master Gotama!... From today let  
Master Gotama remember me as a lay follower who has gone for refuge for life.”

Bile, phlegm, and also wind,  
Imbalance and climate too,  
Carelessness and assault,  
With kamma result as the eighth.



## **MN129 - To Recognize the Fool and the Wise One (excerpt)**

...

... when the fool is relaxed on a chair, on the bed or on a cover on the floor, he thinks of his misbehaviours by body, speech and mind. At such times they press on him heavily. Like the shadow of a huge mountain peak, would fall on the earth heavily in the evening. ...

...

... Saying it rightly that hell is completely unwelcome and disagreeable. It is not easy to give a comparison for that unpleasantness.

...

... An evil doer, a robber is taken hold and shown to the king and is told. Great king, this is a robber, an evil doer, mete the suitable punishment to him. Then the king would say. 'Good one, whip this person six thousand times in the morning,' He is whipped six thousand times in the morning. In the mid day the king would ask 'Good one, how is that man?' 'Great king he is alive as he was,' Then the king would say. 'Good one, whip this person six thousand times in the mid day,' He is whipped six thousand times in the mid day. In the evening the king would ask 'Good one, how is that man?' 'Great king he is alive as he was,' Then the king would say. 'Good one, whip this person six thousand times in the evening,' He is whipped six thousand times in the evening. Bhikkhus would that man whipped six thousand times three times a day feel unpleasant and displeased?

'Even if given sixty whips, he would feel unpleasant and displeased, so what to speak of it when given six thousand whips three times a day'

Then the Blessed One took a small stone that fitted his fist and addressed the bhikkhus. 'Bhikkhus, which is bigger in size, the stone in my fist or the Himalaya mountains?'

'Venerable sir, the stone in your fist cannot be reckoned as a comparison, not even as a quarter, nor even as a sign for the Great Himalayas'

'In the same manner bhikkhus, the unpleasantness and displeasure experienced on account of giving six thousand whips three times a day cannot be reckoned as a comparison, not even as a quarter, nor even as a sign for the unpleasantness and displeasure experienced in hell. ... two hot iron spikes are sent through his two palms, ...

... Yet he does not die, until his demerit finishes. ...

... Next the warders of hell throw him to the Great Hell. ... It's divided into two and is enclosed with an iron wall. The top is closed with an iron lid. ...

I may explain the unpleasantness of the hell in various ways, yet it is not easy to explain that unpleasantness completely.

...

... animals that eat excreta. ... crawling things ... worm maggots, ...

...

... plough share with a single hole in it. Then with the eastern winds it would be carried west and with the western winds carried east. With the northern winds it would be carried south and with the southern winds carried north. Then there is a blind turtle in the depths of the ocean and it comes up to the surface after the lapse of a hundred years. ...

... it is more likely that the blind turtle would put his neck in the plough share and yoke the eye to the hole to see light rather than the fool once fallen to hell would gain humanity. ... there is no righteous living, good conduct, ... they eat each other,

...

...

... when the wise one is relaxed on a chair, on the bed or on a cover on the floor, he thinks of his good conduct by body, speech and mind. At such times they press on him heavily. Like the shadow of a huge mountain peak, would fall on the earth heavily in the evening. ...

...

... heaven is completely welcome and agreeable. It is not easy to give a comparison for that pleasantness.

... is it possible to give a comparison?’

... Universal Monarch endowed with the seven treasures and the four powers.

What are the seven treasures?

... wheel treasure ... elephant treasure ... horse treasure ... gem treasure ... woman treasure ... householder treasure. ...

...

... ship and in the middle of the Ganges ... 'Householder, I'm in need of sovereign gold,' 'Then Great king reach either of the two banks'. 'Householder, I need the sovereign gold here itself,' Then that householder treasure removed the water in the river with both his hands and raised a pot full of sovereign gold and told the Universal Monarch. 'Great king, is that enough, is the work done!' ...

... adviser treasure ...

## **MN136 - The Great Exposition of Kamma**

Thus have I heard. On one occasion the Blessed One was living at Rajagaha, in the Bamboo Grove, the Squirrels' Feeding Place. Now on that occasion the venerable Samiddhi was living in a forest hut.

Then the wanderer Potaliputta, walking and wandering for exercise, came to the venerable Samiddhi and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he said to the venerable Samiddhi:

“I heard and learned this, friend Samiddhi, from the monk Gotama's lips: ‘Bodily kammās are vain, verbal kammās are vain, only mental kammās are true.’ But there is actually that attainment having entered upon which nothing (of result of kammās) is felt at all.”

... do not say thus, do not misrepresent the Blessed One; ...

“How long is it since you went forth, ...

“Not long, friend, three years.”

...

... neither agreeing nor disagreeing with the words of the venerable Samiddhi, ...

... Samiddhi went to the venerable Ananda ...

... Ananda told him: ... Come, let us go to the Blessed One, ...



“I do not even know the wanderer by sight, Ananda. How could there have been such a conversation? The wanderer Potaliputta’s question ought to have been answered after analyzing it, but this misguided man Samiddhi answered it without qualification.

When this was said, the venerable Udayin said to the Blessed One: “‘But, venerable sir, supposing when the venerable Samiddhi spoke, he was referring to this, namely, ‘Whatever is felt is suffering.’”

... “See, Ananda, how this misguided man Udayin interferes. I knew, Ananda, that this misguided man Udayin would unreasonably interfere now. To begin with it was the three kinds of feeling that were asked about by the wanderer Potaliputta. If, when this misguided man Samiddhi was asked, he had answered the wanderer Potaliputta thus: ‘After doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as pleasure, he feels pleasure; after doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as

pain, he feels pain; after doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as neither-pain-nor-pleasure, he feels neither-pain-nor-pleasure’ — by answering him thus, Ananda, the misguided man Samiddhi would have given the wanderer Potaliputta the right answer. ...

...

(i) “Here some person kills living beings, takes what is not given, misconducts himself in sexual desires, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, and has wrong view. On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

(ii) “But here some person kills living beings... and has wrong view. On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(iii) “Here some person abstains from killing living beings, from taking what is not given, from misconduct in sexual desires, from false speech, from malicious speech, from harsh speech, from gossip, he is not covetous, is not ill-willed, and has right view. On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(iv) “But here some person abstains from killing living beings... and has right view. On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

(i) ... attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person kills living beings here, takes what is not given, misconducts himself in sexual desires, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, has wrong view. He sees that on the dissolution of the body, after death, he has reappeared in the states of deprivation, in an unhappy

destination, in perdition, in hell. ... He says: 'It seems that one who kills living beings... has wrong view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell. ...

... 'Only this is true, anything else is wrong.'

(ii) ... For I have seen that a person killed living beings here... had wrong view. I have seen that on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world.' ...

... 'Only this is true, anything else is wrong.'

(iii) ...

(iv) ...

(i) ... 'It seems that there are evil kammās, there is the result of misconduct,' I concede that to him.

“When he says thus: ‘For I have seen that some person killed living beings... had wrong view. I saw that on the dissolution of the body, after death, he had reappeared in states of deprivation, in an unhappy destination, in perdition, in hell,’ I concede that to him.

“When he says thus: ‘It seems that one who kills living beings... has wrong view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell,’ I do not concede that to him.

... ‘Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,’ I do not concede that to him.

“When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: ‘Only this is true; anything else is wrong,’ I do not concede that to him.

“Why is that? The Tathagata’s knowledge of the Great Exposition of Kamma is different.

(ii) ...

(iii) ...

(iv) ...

## ***The Great Exposition of Kamma***

(i) ... killed living beings here... has had wrong view. And on the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell. But (perhaps) the evil kamma producing his suffering was done by him earlier, or the evil kamma producing his suffering was done by him later, or wrong view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. ... (ii) ... (iii) ... (iv) ...

... there is kamma that is incapable (of good result) and appears incapable (of good result); there is kamma that is incapable (of good result) and appears capable (of good result); there is kamma that is capable (of good result) and appears capable (of good result); there is kamma that is capable (of good result) and appears incapable (of good result).” ...