AN 3.111 — Paṭhama Nidāna Sutta (Origination of Actions – Part 1)

English translation by Bhikkhu Candana.

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Text

110. Paṭhama Nidāna Sutta (Origination of Actions – Part 1) Bhikkhus, these three are the origins for the arising of actions. What three?

Wanting or greed is an origin for the arising of actions; anger or hatred is the origin for the arising of actions; delusion is the origin for the arising of actions.

Bhikkhus, whatever intentional action (kamma) that originates from greed, is based in greed, and arises from greed, is going to be unwholesome, damaging and thus wrong. For, sooner or later, it brings unpleasant and painful results and conduces to more harmful actions, instead of bringing about the cessation of such actions.

Bhikkhus, whatever intentional action (kamma) that originates from hatred, is instigated by hatred, and arises from hatred, is unwholesome, damaging and thus wrong. For, sooner or later, it brings unpleasant and painful results and conduces to more harmful actions, instead of bringing about the cessation of such actions.

Bhikkhus, whatever intentional action (kamma) that originates from delusion, is instigated by delusion, and arises from delusion, is unwholesome, damaging and thus wrong. For, sooner or later, it brings unpleasant and painful results and conduces to more harmful actions, instead of bringing about the cessation of such actions.

Bhikkhus, these three are therefore the origins for the arising of actions.

Furthermore, Bhikkhus, these three are the origins for the arising of actions. What three?

Being contented and no longer driven by greed in the heart, is itself an origin for the arising of actions; having genuine empathy and non-hatred towards others is the origin for the arising of actions; and being willfully discerning is the origin for the arising of actions.

Bhikkhus, whatever intentional action (kamma) that originates from a state of contentment and non-greed, that is based in non-greed, and arises from non-greed, is wholesome, beneficial, and thus blameless. For, sooner or later, it brings pleasant results

and conduces to the eventual cessation of actions altogether, and not to their continued perpetuation.

Bhikkhus, whatever intentional action (kamma) that originates from genuine empathy and non-hatred towards others, that is based in non-hatred, and arises from non-hatred, is wholesome, beneficial, and blameless. For, sooner or later, it brings pleasant results and conduces to the eventual cessation of actions altogether, and not to their continued perpetuation.

Bhikkhus, whatever intentional action (kamma) that originates from willful discernment and non-delusion, that is based in non-delusion, and arises from non-delusion, is wholesome, beneficial, and blameless. For, sooner or later, it brings pleasant results and conduces to the eventual cessation of actions altogether, and not to their continued perpetuation.

Bhikkhus, these three are also the origins for the arising of actions.