

### Passages on Karma

You will not find a spot in the world –  
 Not in the sky, not in the ocean,  
 Not inside a mountain cave –  
 Where you will be free from your evil karma.

Dhammapada 127

1. “I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and have by actions as my arbitrator. Whatever I do, for good or evil, to that I fall heir.’ ... These are the five facts that one should reflect on often. ...  
 AN 5.57
  
2. Monks, for anyone who says, ‘In whatever way a person makes karma, that is how it is experienced,’ there is no living of the holy life, there is no opportunity for the right ending of stress. But for anyone who says, ‘When a person makes karma to be felt in such and such a way, that is how its result is experienced; there is the living of the holy life, there is the opportunity for the right ending of stress.  
 AN 3.99
  
3. Sivaka asked the Buddha,  
 “Master Gotama, there are some ascetics and Brahmins who hold such a doctrine and view as this: ‘Whatever a person experiences, whether it is 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, Sivaka, 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 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 true in the world. [Similarly for feelings originating in phlegm disorders, wind disorders, imbalance (of the three), changes in climate, careless behavior or assault].  
 SN 36.21
  
4. “The one who acts is the same as one who experiences’ is one extreme... “the one who act is someone other than the one who experiences’ is the second extreme. Avoiding both of these extremes, the Tathagata teaches the Dhamma by means of the middle: ‘With ignorance as a condition, volitional formations [come to be]; with volitional formations as a condition, consciousness... Such is the origin of the whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness... Such is the cessation of this whole mass of suffering.  
 SN 12.46

5. Karma should be known. The conditioned origin by which karma comes into play should be known. The diversity in karma should be known. The result of karma should be known. The cessation of karma should be known.’ Thus it has been said. Why was it said?

Intention, I tell you, is karma. Intending, one does karma by way of body, speech, and intellect.

And what is the conditioned origin by which karma comes into play. It is contact.

What is the diversity of karma? There is karma to be experienced in hell, karma to be experienced in the realm of animals, karma to be experienced in the realm of the hungry ghosts, karma to be experienced in the human world, karma to be experienced in the heavenly worlds.

What are the results of karma? The results of karma is of three sorts, I tell you, : that which arises right here and now, that which arises later [in this lifetime], and that which arises following that...

What is the cessation of karma? From the cessation of contact is the cessation of karma; and just this noble eightfold path is the path of practice leading to the cessation of karma.

AN VI.63

**Karma (Skr.), Pali: *kamma*:** ‘action’, correctly speaking denotes the wholesome and unwholesome volitions and their concomitant mental factors, causing rebirth and shaping the destiny of beings.

Buddhist Dictionary by Nyanatiloka

**Punabbhava:** literally re-becoming is the term used in the suttas for ‘rebirth’.

6. Friends, renewal of being in the future is generated through the delighting in this and that on the part of beings who are hindered by ignorance and fettered by craving. .. With the fading away of ignorance, with the arising of true knowledge, and with the cessation of craving, renewal of being in the future is not generated.

MN 42.16-17

7. I teach rebirth for one with fuel, not for one without fuel. Just as a fire burns with fuel, but not without fuel, so I teach rebirth for one with fuel, not for one without fuel. ..When a flame is flung by the wind and goes some distance, I teach that it is fuelled by the wind. For on that occasion the wind is its fuel.... When a being has laid down this body but has not yet been reborn in another body, I teach that it is fuelled by craving. For on that occasion craving is its fuel.

SN 44.9

8. These four imponderables are not to be speculated about. Whoever speculates about them would go mad and experience vexation. Which four? The Buddha-range of the Buddhas.. The jhana-range of one absorbed in jhana... **The results of karma...** Speculations about the cosmos.

AN 4.77