

Inconceivable is the beginning, bhikkhus, of the round of rebirth. A first point is not known of ignorance-hindered beings fettered by craving, rushing on and running about.

S.III.I.x.7 ('The Clog-Bound Sutta') < see p.1 >

Amongst the ultimately non-existent, amongst women, men, it [ignorance] hurries on; amongst the existent, however, amongst the aggregates, etc., it does not hurry on.... VsM.xix.687 < see p.2 >

**Kamma owners, student, are beings, kamma heirs, kamma-born, kamma-bound, and kamma-protected.
Kamma distinguishes beings, that is, as inferior and superior.**

M.III.iv.5 ('The Small Kamma-Analysis Sutta') < see p.256 >

Even they, bhikkhus, the animal-realm beings, owing to only the mind are fantastic. And yet, bhikkhus, the mind is more fantastic than the animal-realm beings.

S.III.I.x.7 ('The Second Clog-Bound Sutta') < see p.31 >

The succession of kamma and its result in the twelve categories of kamma is clear in its true nature only to The Buddha's Knowledge of Kamma and Its Result, which knowledge is not shared by disciples. But the succession of kamma and its result can be known in part by one practising insight.

VsM.xix.687 < see footnote 99, p.38 >

Because it is a specialty of The Buddha, and because it is the province of the knowledge that is not shared by disciples, it is called 'not shared by disciples (*a-sādhāraṇam sāvakehi*)'. That is why only a part can be known; it cannot all be known because it is not the province of such knowledge. A part must be known; knowing it all without remainder cannot be done, is inaccessible. Not knowing it at all, the Cause-Apprehending [Knowledge] cannot be fulfilled.

VsMT.380 < see footnote 99, p.38 >

...if we think: 'This is a woman, a man, mother, father, daughter, son,' etc., it is the perception of a being, a manifestation of ignorance. And that ignorance is a cause of kamma, a reason why beings run on from life to life, from suffering to suffering. < p.2 >

...if we do not understand the workings of kamma, we cannot understand the Noble Truth of the Origin of Suffering, the origin of the five aggregates. That means we cannot become a Noble Disciple, and escape from suffering.... < p.38 >

All three merit-work bases can be either knowledge-dissociated or knowledge-associated; in other words, double-rooted or triple-rooted. < p.64 >

...for us to succeed in our meditation, we need to have accomplished much practice of the three merit-work bases: not only in this life but also in past lives. And that practice needs to have been of a high quality: consistent and continuous. < p.135 >

The Pali Texts give many examples of how kamma works. And when we do not properly understand the workings of kamma, those examples may sometimes seem too fantastic to be true. But when we understand the workings of the mind... it becomes very difficult to disbelieve the examples of how kamma works. < p.154 >

The persistent, strongly held wrong view that alone can lead to rebirth in hell is the view that somehow denies kamma and its result: either an annihilation view or an eternity view. < p.169 >

Just as certain conditions are necessary for the accomplishment of certain good and bad kammās, so are certain conditions necessary for the maturing of such kamma. < p.208 >

Please do not forget, stubbornness and pride are defilements. Defilements do not produce a high birth, they produce a low birth. < p.292 >

There may be things that are wholesome for you to do. But you may never do them, because you do not understand that they are wholesome to do. If you do not understand that they are wholesome to do, you will not want to do them, will you? < p.298 >

...the uneducated ordinary person seeks safety and happiness in herself or himself (internal five aggregates), in her or his mother and father, husband and wife, daughters and sons, friends, property, etc. (external five aggregates). Thus, the uneducated ordinary person's perverted understanding of reality makes Nibbāna undesirable: she or he does not want to stop. < p.327 >

Do you want to be like a lotus? Now you know what to do.
The very first thing for you to do is to develop strong and powerful faith in the workings of kamma as explained by The Buddha. With that faith and understanding, you may then accomplish superior wholesome kammās. With the working of those kammās, you may eventually attain the unworking of kamma. < p.348 >