

### 0.0.1 The Great Discourse on Classification of Kamma

mahākammavibhaṅga suttaṃ

1. Thus was heard by me. At one time the Auspicious One was dwelling in Rajagaha at the Bamboo Grove, the Squirrel's feeding place. At that time the venerable Samiddhi was a forest hut dweller.

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. tena kho pana samayena āyasmā samiddhi araṇṇakuṭikāyaṃ viharati.

2. Now Potaliputta, the wanderer, who was walking and wandering about, walking along back and forth, stopped by the venerable Samiddhi. Upon arrival, he exchanged friendly greetings with the venerable Samiddhi. Having exchanged friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, Potaliputta, the wanderer, said this to the venerable Samiddhi: “ In the presence of the samana Gotama, O friend Samiddhi, this was heard by me, received by me in his presence. “Bodily kamma is empty, verbal kamma is empty, only mental kamma is true.” “And there is an attainment whereby one who has entered upon that attainment does not feel anything.”

atha kho potaliputto paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yenāyasmā sa-

midddhi tenupasaṅkami. upasaṅkamtivā āyasmatā samiddhinā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho potaliputto paribbājako āyasmantaṃ samiddhiṃ etadavoca: 'sammukhā metaṃ āvuso samiddhi, samaṇassa gotamassa su- taṃ, sammukhā paṭiggahitaṃ: moghaṃ kāyakammaṃ, moghaṃ vacīkammaṃ, manokammameva sacca'nti. atthi ca sā samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatīti.

3. Let it not be said thus, O friend Potaliputta, let it not be said thus, O friend Potaliputta. Let the Auspicious One not be misrepresented, for indeed misrepresenting the Auspicious One is not good. The Auspicious One would definately not say thus: “Bodily kamma is empty, verbal kamma is empty, only mental kamma is true.” “And there is an attainment, O friend, whereby one who has entered upon that attainment does not feel anything.”

mā evaṃ āvuso potaliputta avaca, mā evaṃ āvuso potaliputta avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya: 'moghaṃ kāyakammaṃ, moghaṃ vacīkammaṃ, manokammameva sacca'nti. atthi ca kho sā āvuso, samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatīti.

4. “How long has it been, O friend Samiddhi, since you

went forth?”

kiva ciraṃ pabbajitosi āvuso, samiddhīti.

5. “Not long, O friend, three years.”

na ciraṃ āvuso, tīṇi vassāniti.

6. “Here now, what should we say to elder bhikkhus where a new bhikkhu thinks the Teacher should be defended thus. Having done an intentional kamma by body, speech or mind, O friend Samiddhi, what does one experience?”

etthadāni mayaṃ there bhikkhu kiṃ vakkhāma, yatra hi nāmevaṃ navo bhikkhu satthāraṃ parirakkhitabbaṃ maññissati. sañcetanikaṃ āvuso samiddhi, kammaṃ katvā kāyena vācāya manasā, kiṃ so vediyatīti.

7. “Having done an intentional kamma by body, speech or mind, O friend Potaliputta, one experiences suffering.”

sañcetanikaṃ āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā, dukkhaṃ so vediyatīti.

8. Then Potaliputta, the wanderer, neither delighted in nor rejected the venerable Samiddhi’s statement. Having

not delighted in, having not rejected, having risen up from his seat, he departed.

atha kho potaliputto paribbājako āyasmato samiddhissa bhāsitaṃ neva abhinandi na paṭikkosi. anabhinanditvā appaṭikkositvā utṭhāyāsanaṃ pakkāmi.

9. Then the venerable Samiddhi, not long after Potaliputta, the wanderer had left, approached the venerable Ananda. Upon arrival, he exchanged friendly greetings with the venerable Ananda. Having exchanged friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the venerable Samiddhi informed the venerable Ananda the full extent of his friendly conversation with Potaliputta, the wanderer. When thus was said, the venerable Ananda said this to the venerable samiddhi: “This subject of conversation, O friend Samiddhi, is indeed worth seeing the Auspicious One and telling him. We must visit with the Auspicious One, O friend Samiddhi. Upon arrival, we must inform the Auspicious One of this matter. In which ever way the Auspicious One will answer, in just that way we must bear it in mind.”

atha kho āyasmā samiddhi acirapakkante potaliputte paribbājake yenāyasmā ānando tenupasaṅkami. upasaṅkamitvā āyasmataṃ ānandena saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ

nisinno kho āyasmā samiddhi yāvatako ahosi potaliputtena paribbājakena saddhiṃ kathāsallāpo, taṃ sabbam āyasmato ānandassa ārocesi. evaṃ vutte āyasmā ānando āyasmantaṃ samiddhiṃ eta-davoca: 'atthi kho idaṃ āvuso samiddhi, kathā-pābhataṃ bhagavantaṃ dassanāya. āyāmāvuso samiddhi. yena bhagavā tenupasaṅkameyyāma, upasaṅkamitvā etamatthaṃ bhagavato āroceyyāma. yathā no bhagavā vyākarissati, tathā naṃ dhārey-yāmāti.

**10.** “Yes, O friend,” the venerable Samiddhi assented to the venerable Ananda. So then, the venerable Ananda and the venerable Samiddhi visited with the Auspicious One. Upon arrival, having paid respects to the Auspicious One, they sat down to one side. Having sat down to one side, the venerable Ananda informed the Auspicious One the full extent of the venerable Samiddhi’s conversation with Potaliputta, the wanderer.

evamāvusoti kho āyasmā samiddhi āyasmato ānandassa paccassosi. atha kho āyasmā ca ānando āyasmā ca samiddhi yena bhagavā tenupasaṅkamimṃsu. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṃsu. ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi āyasmato samiddhissa potaliputtena paribbājakena saddhiṃ kathā sallāpo, taṃ sabbam bhagavato ārocesi.

11. When thus was said, the Auspicious One said this to the venerable Ananda. “I, O Ananda, do not even recall seeing Potaliputta, the wanderer, so how could there have been such a conversation. But O Ananda, this empty man Samiddhi answered Potaliputta, the wanderer’s question categorically when [it is a question] to be answered after making a distinction.”

evaṃ vutte bhagavā āyasmantaṃ ānandaṃ eta-  
davoca: 'dassanampi kho ahaṃ ānanda, potali-  
puttassa paribbājakassa nābhijānāmi. kuto pa-  
nevarūpaṃ kathāsallāpaṃ. iminā ca ānanda, sa-  
middhinā moghapurisenā potaliputtassa paribbā-  
jakassa vibhajja vayākaraṇīyo pañho ekaṃsena  
vyākato'ti.

12. When thus was said, the venerable Udayi said this to the Auspicious One. “But Bhante, perhaps the venerable Samiddhi answered with reference to this statement: Whatever is felt, all that is [included] in suffering.”

evaṃ vutte āyasmā udāyī bhagavantā etadavoca:  
'sace pana bhante, āyasmatā sammiddhinā idaṃ  
sandhāya bhāsitaṃ, yaṃ kiñci vedayitaṃ taṃ duk-  
khasmi'nti.

13. Then the Auspicious One addressed the venerable Ananda. “Do you see, O Ananda, [how] this empty man Udayi [has deduced] in the wrong way? I knew just now,

O Ananda, that this empty man Udayi, while deducing will deduce without root reason consideration. From the very start, O Ananda, Potaliputta, the wanderer, asked about the threefold feeling. If, O Ananda, this empty man Samiddhi when asked by Potaliputta, the wanderer, would have answered thus: “Having done an intentional kamma to be felt as pleasure by body, speech or mind, O friend Potaliputta, one experiences pleasure.” “Having done an intentional kamma to be felt as pain by body, speech or mind, O friend Potaliputta, one experiences pain.” “Having done an intentional kamma to be felt as neither pain nor pleasure by body, speech or mind, O friend Potaliputta, one experiences neither pain nor pleasure.” Answering thus, O Ananda, the empty man Samiddhi would have answered Potaliputta, the wanderer, rightly. But, O Ananda, who are those foolish and incompetent wanderers of other standpoints, that they will understand the Tathagata’s great classification of kamma. If you, O Ananda, would listen, the Tathagata will analyze the great classification of kamma.”

atha kho<sup>1</sup> bhagavā āyasmantaṃ ānandaṃ āman-  
tesī: 'passa kho tvaṃ ānanda, imassa udāyissa  
moghapurisassa ummaggaṃ<sup>2</sup>. aññāsiṃ kho ahaṃ  
ānanda, idānevāyaṃ udāyī moghapuriso ummu-  
jamaṇo ayoniso ummujjissatī'ti. ādiṃyeva ānanda,  
potaliputtēna paribbājakena tisso vedanā pucchitā.

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<sup>1</sup>evaṃ vutte - syā

<sup>2</sup>ummaṅgaṃ - majasaṃ

sacāyaṃ ānanda, samiddhi moghapuriso potaliputtassa paribbājakassa evaṃ puṭṭho evaṃ vyākareyya: 'sañcetanikaṃ āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā sukhavedaniyaṃ, sukhaṃ so vediyati<sup>3</sup>. sañcetanikaṃ āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā dukkhavedaniyaṃ, dukkhaṃ so vediyati. sañcetanikaṃ āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā adukkhamasukhavedaniyaṃ, adukkhamasukhaṃ so vediyatīti. evaṃ vyākaramāno kho ānanda, samiddhi moghapuriso potaliputtassa paribbājakassa sammā vyākareyya. apicānanda, ke ca aññatitthiyā paribbājakā bālā avyattā, ke ca tathāgatassa mahākammavibhaṅgaṃ jānisanti. sace tumhe ānanda, suṇeyyātha tathāgatassa mahākammavibhaṅgaṃ vibhajantassāti.

14. “This is the appropriate time, O Auspicious One, this is the appropriate time, O Well-farer, the Auspicious One should analyze the great classification of kamma. Having heard from the Auspicious One, the bhikkhus will bear it in mind.”

etassa bhagavā kālo, etassa sugata kālo, yaṃ bhagavā mahākammavibhaṅgaṃ vibhajeyya. bhagavato sutvā bhikkhu dhāressanti.

15. “Well then, O Ananda, listen and do mind it well. I

<sup>3</sup>vedayati - majasaṃ, simu



will speak.”

tena hā'nanda, suṇāhi, sādhukaṃ manasi karohi,  
bhāsissāmīti.

16. Yes, Bhante, the venerable Ananda assented to the  
Auspicious One. The Auspicious One said this:

evaṃ bhanteti kho āyasmā ānando bhagavato pac-  
cassosi. bhagavā etadavoca:

17. These four individuals, O Ananda, are to be found  
existing in the world. What four? Here, O Ananda, a  
certain individual in this world is a killer of living beings,  
a taker of what is not given, an engager in misconduct  
in sensual pleasures, a speaker of falsehood, a speaker  
of divisive speech, a speaker of harsh speech, a covetous  
one, one with a mind of ill-will, a holder of wrong view  
and distorted vision. He arises in a lower world, unhappy  
destination, the woeful plane, in hell with the body's  
breakup after death.

cattāro me ānanda, puggalā santo saṃvijjamānā  
lokasmiṃ. katame cattāro: idhānanda, ekacco  
puggalo idha paṇātipātī hoti, adinnādāyī hoti, kā-  
mesu micchācārī hoti, musāvādī hoti, pisunāvāco  
hoti, pharusāvāco hoti, samphappalāpī hoti, abhij-  
jhālū hoti, vyāpannacitto hoti, micchādītṭhī hoti,  
so kāyassa bedā parammaraṇā apāyaṃ duggatiṃ

vinipātaṃ nirayaṃ upapajjati.

**18.** But here, O Ananda, a certain individual in this world is a killer of living beings, a taker of what is not given, an engager in misconduct in sensual pleasures, a speaker of falsehood, a speaker of divisive speech, a speaker of harsh speech, a covetous one, one with a mind of ill-will, a holder of wrong view and distorted vision. He arises in a happy state, in the heavenly world with the body's breakup after death.

idha pana ānanda, ekacco puggalo idha pāṇātipātī hoti adinnādāyī hoti, kāmesu micchācārī hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālū hoti, vyāpannacitto hoti, micchādiṭṭhī hoti. so kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

**19.** Here, O Ananda, a certain individual in this world is an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, is not covetous, does not have a mind of ill-will, is a holder of right view and undistorted vision. He arises in a happy state, in the heavenly world with the body's breakup after death.

idhānanda ekacco puggalo idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisunā vācā<sup>4</sup> paṭivirato hoti, pharusā vācā<sup>5</sup> paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālū hoti, avyāpannacitto hoti, sammādiṭṭhī hoti, so kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

20. But here, O Ananda, a certain individual in this world is an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, is not covetous, does not have a mind of ill-will, is a holder of right view and undistorted vision. He arises in a lower world, unhappy destination, the woeful plane, in hell with the body's breakup after death.

idhapanānanda, ekacco puggalo idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisunā vācā paṭivirato hoti, pharusā vācā paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālū hoti, vyāpannacitto hoti, sammādiṭṭhī hoti, so kāyassa bhedā parammaraṇā apāyaṃ dug-

<sup>4</sup>pisuṇāya vācāya - majasaṃ, sīmu.

<sup>5</sup>pharusāya vācāya - majasaṃ, sīmu.

gaṭiṃ vinipātaṃ nirayaṃ upapajjati.

21. Now here, O Ananda, a certain samana or brahmana, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touches a type of samadhi by which in that state of mind, with the divine eye which is purified and surpasses the human, he sees that such an individual in this world: a killer of living beings, a taker of what is not given, an engager in misconduct in sensual pleasures, a speaker of falsehood, a speaker of divisive speech, a speaker of harsh speech, a covetous one, one with a mind of ill-will, a holder of wrong view and distorted vision, has arisen in a lower world, unhappy destination, the woeful plane, in hell with the body's breakup after death. He says thus: 'Indeed sir, there is evil kamma, there is the result of bad conduct. For I saw that individual in this world: a killer of living beings, a taker of what is not given, an engager in misconduct in sensual pleasures, a speaker of falsehood, a speaker of divisive speech, a speaker of harsh speech, a covetous one, one with a mind of ill-will, a holder of wrong view and distorted vision, has arisen in a lower world, unhappy destination, the woeful plane, in hell with the body's breakup after death. So he says thus: Truly sir, whoever is a killer of living beings, a taker of what is not given, an engager in misconduct in sensual pleasures, a speaker of falsehood, a speaker of divisive speech, a speaker of harsh speech, a covetous

one, one with a mind of ill-will, a holder of wrong view and distorted vision, all arise in a lower world, unhappy destination, the woeful plane, in hell with the body's breakup after death. Those who know thus, they know rightly. Those who know otherwise, they have wrong knowledge. Thus, he obstinately adheres to only that which he has just known by himself, seen by himself, understood by himself, and asserts: "Only this is the truth, otherwise is false."

idhānanda, ekacco samaṇo vā brāhmaṇo vā ātap-  
pamanvāya padhānamanvāya anuyogamanvāya ap-  
pamādamanvāya sammā manasikāramanvāya ta-  
thārūpaṃ cetosamādhim phusati. yathā samā-  
hite citte dibbena cakkhunā visuddhena atikkan-  
tamānusakena amuṃ puggalaṃ passati: 'idha pā-  
ṇātipātīṃ adinnādāyīṃ kāmesu micchācārīṃ mu-  
sāvādīṃ pisunā vācaṃ pharusāvācaṃ samphap-  
palāpīṃ abhiññhālūṃ vyāpannacittaṃ micchādīṭ-  
ṭhīṃ. kāyassa bhedaṃ parammaraṇā passati apā-  
yaṃ duggatīṃ vinipātaṃ nirayaṃ uppannaṃ. so  
evamāha: 'atthi kira bho, pāpakāni kammāni, at-  
thi duccaritassa vipāko, apāhaṃ puggalaṃ adda-  
saṃ idha pāṇātipātīṃ adinnādāyīṃ kāmesu mic-  
chācārīṃ musāvādīṃ pisunāvācaṃ pharusāvācaṃ  
samphappalāpīṃ abhiññhālūṃ vyāpannacittaṃ mic-  
chādīṭṭhīṃ kāyassa bhedaṃ parammaraṇā passāmi  
apāyaṃ duggatīṃ vinipātaṃ nirayaṃ uppannanti.  
so evamāha: 'yo kira bho pāṇātipātī adinnādāyī  
kāmesu micchācārī musāvādī pisunāvācī pharu-

sāvācī samphappalāpī anabhijjhālū hoti, vyāpan-nacitto hoti, micchādiṭṭhi, sabbo so kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nira-yaṃ upapajjati. ye evaṃ jānanti, te sammā jānanti, ye aññathā jānanti, micchā tesāṃ ñāṇanti. iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ, tadeva tattha thāmasā parāmassa<sup>6</sup> abhinivissa voharati: idameva saccaṃ mogha-mañña'nti.

22. But here, O Ananda, a certain samana or brahmana, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touches a type of samadhi by which in that state of mind, with the divine eye which is purified and surpasses the human, he sees that such an individual in this world: a killer of living beings, a taker of what is not given, an engager in misconduct in sensual pleasures, a speaker of falsehood, a speaker of divisive speech, a speaker of harsh speech, a covetous one, one with a mind of ill-will, a holder of wrong view and distorted vision, has arisen in a happy state, in the heavenly world with the body's breakup after death. He says thus: 'Indeed sir, there is not evil kamma, there is not the result of bad conduct. For I saw that individual in this world: a killer of living beings, a taker of what is not given, an engager in misconduct in sensual pleasures, a speaker of falsehood,

<sup>6</sup>paramāsā-majasam

a speaker of divisive speech, a speaker of harsh speech, a covetous one, one with a mind of ill-will, a holder of wrong view and distorted vision, has arisen in a happy state, in the heavenly world with the body's breakup after death. So he says thus: Truly sir, whoever is a killer of living beings, a taker of what is not given, one who misconduct in sensual pleasures, a speaker of falsehood, a speaker of divisive speech, a speaker of harsh speech, a covetous one, one with a mind of ill-will, a holder of wrong view and distorted vision, all arise in a happy state, in the heavenly world with the body's breakup after death. Those who know thus, they know rightly. Those who know otherwise, they have wrong knowledge. Thus, he obstinately adheres to only that which he has just known by himself, seen by himself, understood by himself, and asserts: "Only this is the truth, otherwise is false."

idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammā manasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati. idha pāṇātipātiṃ adinnādāyiṃ kāmesu micchācāriṃ musāvādiṃ pisunā vācaṃ pharusāvācaṃ samphappalāpiṃ abhijjhālumaṃ vyāpannacittamaṃ micchādiṭṭhiṃ, kāyassa bhedaṃ parammaraṇā passati sugatimaṃ saggaṃ lokaṃ uppannaṃ. so evamāha: 'natthi kira bho, pāpakāni kammāni, natthi duccari-

tassa vipāko, apāhaṃ puggalaṃ addasaṃ idha pāṇātipātīṃ adinnādāyīṃ kāmesu micchācārīṃ musāvādīṃ pisunāvācāṃ pharusāvācāṃ samphappalāpīṃ abhijjhālūṃ vyāpannacittaṃ micchādiṭṭhīṃ kāyassa bhedaṃ parammaraṇā passāmi sugaṭṭhiṃ saggāṃ lokāṃ uppannanti. so evamāha: 'yo kira bho pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvācī pharusāvācī samphappalāpī abhijjhālū hoti, vyāpannacitto hoti, micchādiṭṭhi, sabbo so kāyassa bhedaṃ parammaraṇā sugaṭṭhiṃ saggāṃ lokāṃ upapajjati. ye evaṃ jānanti, te sammā jānanti, ye aññathā jānanti, micchā tesaṃ ñāṇanti. iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ, tadeva tattha thāmasā parāmassa abhinivissa voharati: idameva saccaṃ moghamāñña'nti.

23. But here, O Ananda, a certain samana or brahmana, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touches a type of samadhi by which in that state of mind, with the divine eye which is purified and surpasses the human, he sees that such an individual in this world: an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle,



is not covetous, does not have a mind of ill-will, is a holder of right view and undistorted vision, has arisen in a happy state, in the heavenly world with the body's breakup after death. He says thus: 'Indeed sir, there is good kamma, there is the result of good conduct. For I saw that individual in this world: an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, is not covetous, does not have a mind of ill-will, is a holder of right view and undistorted vision, has arisen in a happy state, in the heavenly world with the body's breakup after death. So he says thus: Truly sir, whoever is an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, is not covetous, does not have a mind of ill-will, is a holder of right view and undistorted vision, all arise in a happy state, in the heavenly world with the body's breakup after death. Those who know thus, they know rightly. Those who know otherwise, they have wrong knowledge. Thus, he obstinately adheres to only that which he has just known by himself, seen by himself, understood by himself, and asserts: "Only this is the truth, otherwise is false."

idhānanda, ekacco samaṇo vā brāhmaṇo vā ātap-

pamanvāya padhānamanvāya anuyogamanvāya ap-  
 pamādamanvāya sammā manasikāramanvāya ta-  
 thārūpaṃ cetosamādhim phusati. yathā samā-  
 hite citte dibbena cakkhunā visuddhena atikkā-  
 tamānusakena amuṃ puggalaṃ passati 'idha pā-  
 ṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kā-  
 mesu micchācārā paṭivirataṃ musāvādā paṭivira-  
 taṃ pisunā vācā paṭivirataṃ pharusā vācā paṭi-  
 virataṃ samphappalāpā paṭivirataṃ anabhijjhā-  
 lum avyāpannacittaṃ sammādiṭṭhiṃ kāyassa bhedā  
 parammaraṇā passati sugatiṃ saggaṃ lokaṃ upa-  
 pannaṃ. so evamāha: 'atthi kira bho kalyāṇāni  
 kammāni, atthi sucaritassa vipāko. apāhaṃ pug-  
 galaṃ addasaṃ idha pāṇātipātā paṭivirataṃ adin-  
 nādānā paṭivirataṃ kāmesu micchācārā paṭivira-  
 taṃ musāvādā paṭivirataṃ pisunāvācā paṭivira-  
 taṃ pharusāvācā paṭivirataṃ samphappalāpā pa-  
 ṭivirataṃ anabhijjhālum avyāpannacittaṃ sammā-  
 diṭṭhiṃ kāyassa bhedā parammaraṇā passāmi su-  
 gatiṃ saggaṃ lokaṃ upapanna'nti. so evamāha:  
 'yo kira bho pāṇātipātā paṭivirato adinnādānā pa-  
 ṭivirato kāmesu micchācārā paṭivirato musāvādā  
 paṭivirato pisunāvācā paṭivirato pharusāvācā pa-  
 ṭivirato samphappalāpā paṭivirato anabhijjhālū hoti,  
 avyāpannacitto hoti, sammādiṭṭhi sabbo so kāyassa  
 bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upa-  
 pajjati ye evaṃ jānanti, te sammā jānanti, ye añ-  
 ñathā jānanti, micchā tesam ñāṇanti. iti so ya-  
 deva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ  
 viditaṃ, tadeva tattha thāmasā parāmassa abhi-

nivissa voharati: 'idameva saccam moghamañña'nti.

24. But here, O Ananda, a certain samana or brahmana, in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touches a type of samadhi by which in that state of mind, with the divine eye which is purified and surpasses the human, he sees that such an individual in this world: an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, is not covetous, does not have a mind of ill-will, is a holder of right view and undistorted vision, has arisen in a lower world, unhappy destination, the woeful plane, in hell with the body's breakup after death. He says thus: 'Indeed sir, there is not good kamma, there is not the result of good conduct. For I saw that individual in this world: an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, is not covetous, does not have a mind of ill-will, is a holder of right view and undistorted vision, has arisen in a lower world, unhappy destination, the woeful plane, in hell with the body's breakup after death. So

he says thus: Truly sir, whoever is an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, is not covetous, does not have a mind of ill-will, is a holder of right view and undistorted vision, all arise in a lower world, unhappy destination, the woeful plane, in hell with the body's breakup after death. Those who know thus, they know rightly. Those who know otherwise, they have wrong knowledge. Thus, he obstinately adheres to only that which he has just known by himself, seen by himself, understood by himself, and asserts: "Only this is the truth, otherwise is false."

idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammā manasikāramanvāya tathārūpaṃ cetosamādhim phusati, yathā samāhite citte dibbena cakkhunā visuddhena atikkan-tamānusakena amuṃ puggalaṃ passati. idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesu micchācārā paṭivirataṃ musāvādā paṭivirataṃ pisunā vācā paṭivirataṃ pharusā vācā paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhāluṃ avyāpannacittaṃ sammādiṭṭhiṃ kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nira-yaṃ upapannaṃ. so evamāha: 'natthi kira bho kalyāṇāni kammāni, natthi sucaritassa vipāko. apā-

ham puggalam addasaṃ idha pāṇātipātā paṭivira-  
 taṃ adinnādānā paṭivirataṃ kāmesu micchācārā  
 paṭivirataṃ musāvādā paṭivirataṃ pisunā vācā  
 paṭivirataṃ pharusāvācā paṭivirataṃ samphappa-  
 lāpā paṭivirataṃ anabhijjhālumaṃ avyāpannacittaṃ  
 sammādiṭṭhiṃ, kāyassa bhedaṃ parammaraṇā pas-  
 sāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upa-  
 panna'nti. so evamāha: 'yo kira bho pāṇātipātā  
 paṭivirato adinnādānā paṭivirato kāmesu micchā-  
 cārā paṭivirato musāvādā paṭivirato pisunāvācā  
 paṭivirato pharusāvācā paṭivirato samphappalāpā  
 paṭivirato anabhijjhālu hoti, avyāpannacitto hoti  
 sammādiṭṭhi. sabbo so kāyassa bhedaṃ paramma-  
 raṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upa-  
 pajjati, ye evaṃ jānanti, te sammā jānanti, ye añ-  
 ñathā jānanti, micchā tesaṃ ñāṇa'nti. iti so ya-  
 deva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ  
 veditaṃ, tadeva tattha thāmasā parāmassa abhi-  
 nivissa voharati: 'idameva saccaṃ moghamañña'nti.

25. Therein, O Ananda, the samana or brahmana who says thus: 'Indeed sir, there is evil kamma, there is the result of bad conduct, I grant him this. Also he who says thus: For I saw that individual in this world: a killer of living beings, a taker of what is not given, an engager in misconduct in sensual pleasures, a speaker of falsehood, a speaker of divisive speech, a speaker of harsh speech, a covetous one, one with a mind of ill-will, a holder of wrong view and distorted vision, has arisen in a lower

world, unhappy destination, the woeful plane, in hell with the body's breakup after death, I grant him this also. But he who says thus: Truly sir, whoever is a killer of living beings, a taker of what is not given, an engager in misconduct in sensual pleasures, a speaker of falsehood, a speaker of divisive speech, a speaker of harsh speech, a covetous one, one with a mind of ill-will, a holder of wrong view and distorted vision, all arise in a lower world, unhappy destination, the woeful plane, in hell with the body's breakup after death, I do not grant him this. Also he who says thus: Those who know thus, they know rightly. Those who know otherwise, they have wrong knowledge, I do not grant him this also. Also he who obstinately adheres to just what he has known by himself, seen by himself, understood by himself, and asserts thus: "Only this is the truth, otherwise is false," I do not grant him this also. What is the reason for that? Because, O Ananda, the Tathagata's knowledge of the great classification of kamma is otherwise.

tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha: atthi kira bho, pāpakāni kammāni, atthi duccharitassa vipākoti. idamassa anujānāmi. yaṃpi so evamāha: apāhaṃ puggalaṃ addasaṃ idha pāṇātipātīṃ adinnādāyīṃ kāmesu micchācāriṃ musāvādiṃ pisunāvāciṃ pharusāvāciṃ samphappalāpiṃ anabhijjhālūṃ avyāpannacittaṃ sammāditṭhiṃ kāyassa bhedaṃ parammaraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapanna'nti. idampissa anujānāmi. yañca kho so evamāha: 'yo

kira bho pāṇātipātī adinnādāyī kāmesu micchā-cārī musāvādī pisunāvācī pharusāvācī samphappalāpī anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhi, sabbo so kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. idamassa nānujānāmi. yampi so evamāha: ye evaṃ jānanti, te sammā jānanti, ye aññathā jānanti, micchā tesaṃ ñāṇanti. idampissa nānujānāmi. yampi so yadeva tassa sāmaṃ ñātaṃ sāmā diṭṭhaṃ sāmā veditaṃ, tadeva tattha thāmasā parāmassa abhinivissa voharati, 'idameva saccaṃ moghamañña'nti. idampissa nānujānāmi. taṃ kissa hetu: aññathā hi ānanda, tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti.

26. Therein, O Ananda, the samana or brahmana who says thus: 'Indeed sir, there is not evil kamma, there is not the result of bad conduct, I do not grant him this. Also he who says thus: For I saw that individual in this world: a killer of living beings, a taker of what is not given, an engager in misconduct in sensual pleasures, a speaker of falsehood, a speaker of divisive speech, a speaker of harsh speech, a covetous one, one with a mind of ill-will, a holder of wrong view and distorted vision, has arisen in a happy state, in the heavenly world with the body's breakup after death, I grant him this. But he who says thus: Truly sir, whoever is a killer of living beings, a taker of what is not given, an engager in misconduct in sensual pleasures, a speaker of falsehood,

a speaker of divisive speech, a speaker of harsh speech, a covetous one, one with a mind of ill-will, a holder of wrong view and distorted vision, all arise in a happy state, in the heavenly world with the body's breakup after death, I do not grant him this. Also he who says thus: Those who know thus, they know rightly. Those who know otherwise, they have wrong knowledge, I do not grant him this also. Also he who obstinately adheres to just what he has known by himself, seen by himself, understood by himself, and asserts thus: "Only this is the truth, otherwise is false," I do not grant him this also. What is the reason for that? Because, O Ananda, the Tathagata's knowledge of the great classification of kamma is otherwise.

tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha: natthi kira bho, pāpakāni kammāni natthi duccharitassa vipākoti. idamassa nānujānāmi. yampi kho so evamāha: apāhaṃ puggalaṃ addasaṃ idha pāṇātipātīṃ adinnādāyīṃ kāmesu micchācārīṃ musāvādīṃ pisunāvācīṃ pharusāvācīṃ samphappalāpīṃ anabhijjhālūṃ avyāpannacittam sammādiṭṭhīṃ kāyassa bhedaṃ parammaraṇā passāmi sugatīṃ saggaṃ lokaṃ upapanna'nti, idamassa anujānāmi. yañca kho so evamāha: 'yo kira bho pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvācī pharusāvācī samphappalāpī anabhijjhālu hoti, avyāpannacitto hoti sammādiṭṭhi, sabbo so kāyassa bhedaṃ parammaraṇā sugatīṃ saggaṃ lokaṃ upapajjatī'ti. idamassa



nānujānāmi. yampi so evamāha: ye evaṃ jānanti, te sammā jānanti ye aññathā jānanti, micchā te-saṃ ñāṇanti. idampissa nānujānāmi. yampi so yadeva tassa sāmāṃ ñātaṃ sāmāṃ diṭṭhaṃ sāmāṃ viditaṃ, tadeva tattha thāmasā parāmassa abhinivissa voharati: 'idameva saccaṃ moghamañña'nti. idampissa nānujānāmi. taṃ kissa hetu: aññathā hi ānanda, tathāgatassa mahākammavibhaṅge ñā-ṇaṃ hoti.

27. Therein, O Ananda, the samana or brahmana who says thus: 'Indeed sir, there is good kamma, there is the result of good conduct, I grant him this. Also he who says thus: For I saw that individual in this world: an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, is not covetous, does not have a mind of ill-will, is a holder of right view and undistorted vision, has arisen in a happy state, in the heavenly world with the body's breakup after death, I grant him this also. But he who says thus: Truly sir, whoever is an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, is not covetous, does not have a

mind of ill-will, is a holder of right view and undistorted vision, all arise in a happy state, in the heavenly world with the body's breakup after death, I do not grant him this. Also he who says thus: Those who know thus, they know rightly. Those who know otherwise, they have wrong knowledge, I do not grant him this also. Also he who obstinately adheres to just what he has known by himself, seen by himself, understood by himself, and asserts thus: "Only this is the truth, otherwise is false," I do not grant him this also. What is the reason for that? Because, O Ananda, the Tathagata's knowledge of the great classification of kamma is otherwise.

tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha: atthi kira bho kalyāṇāni kammāni, atthi sucaritassa vipāketi. idamassa anujānāmi. yampi kho so evamāha: apāhaṃ puggalaṃ addasaṃ idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesu micchācārā paṭivirataṃ musāvādā paṭivirataṃ pisunā vācā paṭivirataṃ pharusā vācā paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhālūṃ avyāpannacittaṃ sammādiṭṭhiṃ. kāyassa bhedaṃ parammaraṇā passāmi sugatiṃ saggaṃ lokaṃ upapanna'nti. idampissa anujānāmi. yañca kho so evamāha: yo kira bho pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesu micchācārā paṭivirato musāvādā paṭivirato pisunāvācā paṭivirato pharusāvācā paṭivirato anabhijjhālūṃ avyāpannacittaṃ sammādiṭṭhi, sabbo so kāyassa bhedaṃ parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati'ti. ida-

massa nānujānāmi yampi so evamāha: ye evaṃ jānanti te sammā jānanti, ye aññathā jānanti micchā tesam ñāṇanti. idampissa nānujānāmi. yampi so yadeva tassa sāmam ñātam sāmam diṭṭham sāmam viditam, tadeva tattha thāmasā parāmassa abhinivissa voharati: idameva saccam moghamañña'nti. idampissa nānujānāmi. tam kissa hetu: aññathā hi ānanda, tathāgatassa mahākammavibhaṅge ñāṇam hoti.

28. Therein, O Ananda, the samana or brahmana who says thus: 'Indeed sir, there is not good kamma, there is not the result of good conduct, I do not grant him this. But he who says thus: For I saw that individual in this world: an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, is not covetous, does not have a mind of ill-will, is a holder of right view and undistorted vision, has arisen in a lower world, unhappy destination, the woeful plane, in hell with the body's breakup after death, I grant him this. And he who says thus: Truly sir, whoever is an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, is

not covetous, does not have a mind of ill-will, is a holder of right view and undistorted vision, all arise in a lower world, unhappy destination, the woeful plane, in hell with the body's breakup after death, I do not grant him this. Also he who says thus: Those who know thus, they know rightly. Those who know otherwise, they have wrong knowledge, I do not grant him this also. Also he who obstinately adheres to just what he has known by himself, seen by himself, understood by himself, and asserts thus: "Only this is the truth, otherwise is false," I do not grant him this also. What is the reason for that? Because, O Ananda, the Tathagata's knowledge of the great classification of kamma is otherwise.

tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha: natthi kira bho kalyāṇāni kammāni, natthi sucaritassa vipākotī. idamassa nānujānāmi. yañca kho so evamāha: apāhaṃ puggalaṃ addasaṃ idha paṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesu micchācārā paṭivirataṃ musāvādā paṭivirataṃ pisunā vācā paṭivirataṃ pharusā vācā paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhālūṃ avyāpannacittaṃ sammādiṭṭhiṃ. kāyassa bhedaṃ parammaraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapanna'nti. idamassa anujānāmi. yañca kho so evamāha: yo kira bho paṇātipātā paṭivirato adinnādānā paṭivirato kāmesu micchācārā paṭivirato musāvādā paṭivirato pisunāvācā paṭivirato pharusāvācā paṭivirato anabhijjhālūṃ avyāpannacittaṃ sammādiṭṭhi, sabbo

so kāyassa bhedā parammaraṇā apāyaṃ dugga-  
 tiṃ vinipātaṃ nirayaṃ upapajjati'ti. idamassa nā-  
 nujānāmi yañca so kho evamāha: ye evaṃ jānanti,  
 te sammā jānanti, ye aññathā jānanti, micchā te-  
 saṃ ñāṇanti. idampissa nānujānāmi. yampi so  
 yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sā-  
 maṃ veditaṃ, tadeva tattha thāmasā parāmassa  
 abhinivissa voharati: idameva saccaṃ moghamañña'nti.  
 idampissa nānujānāmi. taṃ kissa hetu: aññathā  
 hi ānanda, tathāgatassa mahākammavibhaṅge ñā-  
 ṇaṃ hoti.

29. Therein, O Ananda, this individual who in this world was a killer of living beings, a taker of what is not given, an engager in misconduct in sensual pleasures, a speaker of falsehood, a speaker of divisive speech, a speaker of harsh speech, a covetous one, one with a mind of ill-will, a holder of wrong view and distorted vision, has arisen in a lower world, unhappy destination, the woeful plane, in hell with the body's breakup after death, either he had done an evil kamma to be felt as pain prior, or he has done an evil kamma to be felt as pain afterwards, or had adopted and undertaken wrong view at the time of death by which he arose in a lower world, unhappy destination, the woeful plane, in hell with the body's breakup after death. But [since] here in this world he was a killer of living beings, a taker of what is not given, an engager in misconduct in sensual pleasures, a speaker of falsehood, a speaker of divisive speech, a

speaker of harsh speech, a covetous one, one with a mind of ill-will, a holder of wrong view and distorted vision, he experiences the results in this [new] life, or in the [next] arising or in some other [arisings] in succession.

tatrānanda, yvāyaṃ puggalo idha paṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvācī pharusāvācī abhijjhālū vyapannacittaṃ micchādiṭṭhi, kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ. pacchā vāssataṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ. maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinna<sup>7</sup>. tena so kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. yañca kho so idha paṇātipātī hoti adinnādāyī hoti kāmesu micchācārī hoti musāvādī hoti pisunāvācī hoti pharusāvācī hoti abhijjhālū hoti vyapannacittaṃ micchādiṭṭhī hoti tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti, upapajje<sup>8</sup> vā, apare vā pariyāye.

30. Therein, O Ananda, this individual who in this world was a killer of living beings, a taker of what is not given, an engager in misconduct in sensual pleasures, a speaker of falsehood, a speaker of divisive speech, a speaker of harsh speech, a covetous one, one with a mind

<sup>7</sup>samādiṇṇā - pts. ■

<sup>8</sup>upapajja - majasaṃ, sīmu. upapajjaṃ - pts ■

of ill-will, a holder of wrong view and distorted vision, has arisen in a happy state, in the heavenly world with the body's breakup after death, either he had done a good kamma to be felt as pleasure prior, or he has done a good kamma to be felt as pleasure afterwards, or had adopted and undertaken right view at the time of death by which he arose in a happy state, in the heavenly world with the body's breakup after death. But [since] here in this world he was a killer of living beings, a taker of what is not given, an engager in misconduct in sensual pleasures, a speaker of falsehood, a speaker of divisive speech, a speaker of harsh speech, a covetous one, one with a mind of ill-will, a holder of wrong view and distorted vision, he experiences the results in this [new] life, or in the [next] arising or in some other [arisings] in succession.

tatrānanda, yvāyaṃ puggalo idha pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvācī pharusāvācī abhijjhālūṃ vyapannacittam micchādiṭṭhi, kāyassa bheda parammaraṇāsugatiṃ saggaṃ lokaṃ upapajjati. pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedaniyaṃ. pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedaniyaṃ. maraṇakāle vāssa hoti sammādiṭṭhi sammattā samādinna, tena so kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. yañca kho so idha pāṇātipātī hoti adinnādāyī hoti kāmesu micchācārī hoti musāvādī hoti pisunāvācī hoti pharusāvācī hoti abhijjhālūṃ hoti vyapannacittam micchādiṭṭhī hoti. tassa diṭṭheva dhamme

vipākaṃ paṭisaṃvedeti, upapajje vā, apare vā, pa-  
riyāye.

31. Therein, O Ananda, this individual who in this world was an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, is not covetous, does not have a mind of ill-will, is a holder of right view and undistorted vision, has arisen in a happy state, in the heavenly world with the body's breakup after death, either he had done a good kamma to be felt as pleasure prior, or he has done a good kamma to be felt as pleasure afterwards, or had adopted and undertaken right view at the time of death by which he arose in a happy state, in the heavenly world with the body's breakup after death. But [since] here in this world he was an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, is not covetous, does not have a mind of ill-will, is a holder of right view and undistorted vision, he experiences the results in this [new] life, or in the [next] arising or in some other [arising] in succession.

tatrānanda, yvāyaṃ puggalo idha pāṇātipātā pa-



ṭivirato adinnādānā paṭivirato kāmesu micchācārā paṭivirato musāvādā paṭivirato pisunāvācā paṭivirato pharusāvācā paṭivirato anabhijjhālum avyapannacittam sammādiṭṭhi, kāyassa bheda parammaraṇā sugatim saggaṃ lokam upapajjati. pubbe vāssa taṃ kataṃ hoti kalyāṇakammam sukhavedaniyam. pacchā vāssa taṃ kataṃ hoti kalyāṇakammamsukhavedaniyam. maraṇakāle vāssa hoti sammādiṭṭhi samattā samādinna. tena so kāyassa bheda parammaraṇā sugatim saggaṃ lokam upapajjati. yañca kho so idha pāṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti kāmesu micchācārā paṭivirato hoti musāvādā paṭivirato hoti pisunāvācā paṭivirato hoti pharusāvācā paṭivirato hoti anabhijjhālum hoti avyapannacittam sammādiṭṭhi hoti. tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti, upapajje vā, apare vā pariyāye.

32. Therein, O Ananda, this individual who in this world was an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, is not covetous, does not have a mind of ill-will, is a holder of right view and undistorted vision, has arisen in a lower world, unhappy destination, the woeful plane, in hell with the body's breakup after death, either he had done a bad kamma to be felt as pain prior, or he

has done a bad kamma to be felt as pain afterwards, or had adopted and undertaken wrong view at the time of death by which he arose in a lower world, unhappy destination, the woeful plane, in hell with the body's breakup after death. But [since] here in this world he was an abstainer from the killing of living beings, an abstainer from taking what is not given, an abstainer from misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, is not covetous, does not have a mind of ill-will, is a holder of right view and undistorted vision, he experiences the results in this [new] life, or in the [next] arising or in some other [arising] in succession.

tatrānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesu micchācārā paṭivirato musāvādā paṭivirato pisunāvācā paṭivirato pharusāvācā paṭivirato anabhijjhāluma avyapannacittaṃ sammādiṭṭhi, kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ. pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ. maraṇakāle vāssa hoti micchādiṭṭhi samattā sammādinna. tena so kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. yañca kho so idha pāṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti kāmesu micchācārā paṭivirato hoti musāvādā paṭivirato hoti pisunāvācā paṭivirato

hoti pharusāvācā paṭivirato hoti anabhijjhālum  
 hoti avyapannacittam sammādiṭṭhī hoti, tassa diṭ-  
 ṭheva dhamme vipākam paṭisaṃvedeti, upapajje  
 vā, apare vā, pariyāye.

33. Thus, O Ananda, there is kamma that is incapable  
 [of good results] and appears incapable. There is kamma  
 that is incapable [of good results] but appears capable.  
 But indeed, there is kamma that is truly capable [of good  
 results] and appears capable. There is kamma that is  
 capable [of good results] but appears incapable.

iti kho ānanda, atthi kammaṃ abhabbam abhab-  
 bābhāsam, atthi kammaṃ abhabbam bhabbābhā-  
 sam. atthi kammaṃ bhabbañceva bhabbābhāsañca,  
 atthi kammaṃ bhabbam abhabbābhāsanti.

34. This is what the Auspicious One said. Delighted,  
 the venerable Ananda rejoiced in the Auspicious One's  
 words.

idamavoca bhagavā. attamano āyasmā ānando  
 bhagavato bhāsitaṃ abhinandīti.

