

0.0.1 Salt Crystal

1. Whoever, O bhikkhus, might say thus: “In which ever way that a person creates a kamma, in just that way he experiences.” That being so, O bhikkhus, there is not the living the life of purity and an opportunity for rightly making an end of suffering is not evident.

2. But whoever, O bhikkhus, might say thus: “In which ever way to be felt that a person creates a kamma, in just that way he feels the results.” That being so, O bhikkhus, there is the living the life of purity and an opportunity for rightly making an end of suffering is evident.

loṇaphalasuttaṃ

yo bhikkhave evaṃ vadeyya: yathā ya-thā'yaṃ puriso kam-maṃ karoti, tathā tathā naṃ paṭisaṃ-vediyatī'ti. evaṃ santaṃ bhikkhave brahmacariyavāso na hoti. okāso na paññāyati sammā dukkhassa antakiri-yāya.

yo ca kho bhikkhave evaṃ vadeyya: ya-thā yathā vedanīyaṃ ayaṃ puriso kam-maṃ karoti, tathā tathāssa¹ vipākaṃ paṭisaṃvediyatī'ti. evaṃ santaṃ bhikkhave brahmacariyavāso hoti, okāso paññāyati sammā dukkhassa antakiri-yāya.

¹tathā tassa- machasaṃ

3. Here, O bhikkhus, for a certain person, even a trifling measure of evil kamma done leads him to hell. However here, O bhikkhus, for a certain person, that same trifling measure of evil kamma done is to be felt in this life without even a tiny [residual] to be seen, what [to speak of] very much [residual].

4. For what kind of person, O bhikkhus, does even a trifling measure of evil kamma done lead him to hell?

5. Here, O bhikkhus, a certain person is undeveloped in body, undeveloped in virtue, undeveloped in mind, and undeveloped in wisdom. He is inconsequential, depraved,

idha bhikkhave ekacassa puggalassa appamattakampi pāpaṃ² kammaṃ kataṃ, tame'naṃ nirayaṃ upaneti. idha pana bhikkhave ekaccassa puggalassa tādisaṭṭeva appamattakam pāpaṃ kammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti. nāṇumpi³ khāyati. kiṃ⁴ bahu-deva.

kathamrūpassa bhikkhave puggalassa appamattakampi pāpaṃ⁵ kammaṃ kataṃ tame'naṃ nirayaṃ upaneti?

idhapana bhikkhave ekacco puggalo abhāvitakāyo hoti abhā-

²pāpakammaṃ - machasaṃ

³nāṇupi - machasaṃ

⁴'kiṃ' natthi - simu, pts

⁵pāpakammaṃ - machasaṃ

and dwells in suffering over insignificant [matters]. For this kind of person, O bhikkhus, even a trifling measure of evil kamma done lead him to hell?

6. For what kind of person, O bhikkhus, does that same trifling measure of evil kamma done is to be felt in this life without even a tiny [residual] to be seen, what [to speak of] very much [residual].

7. Here, O bhikkhus, a certain person is developed in body, developed in virtue, developed in mind, and developed in wisdom. He is influential, magnanimous, and dwells in measureless [samadhi]. For this kind of person, that same trifling

vitasīlo abhāvitacitto abhāvitapañño paritto appātumo appadukkhavihārī, evarūpassa bhikkhave puggalassa appamattakampi pāpaṃ kammaṃ kataṃ tame'naṃ nirayaṃ upaneti.

kathaṃrūpassa bhikkhave puggalassa tādisaṭṭeva appamat-takaṃ pāpaṃ⁶ kammaṃ kataṃ diṭṭha-dhammavedaniyaṃ hoti, nāṇumpi⁷ khāyati, kiṃ⁸ bahudeva?

idha bhikkhave ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto bhāvitapañño aparitto ma-

⁶pāpakammaṃ - machasaṃ

⁷nāṇupi-machasaṃ

⁸'kiṃ' natthi sīmu. pts

measure of evil kamma done is to be felt in this life without even a tiny [residual] to be seen, what [to speak of] very much [residual].

8. “Just as, O bhikkhus, a salt crystal were to be dropped in a small cup of water. So what do you think, O bhikkhus, would such a salt crystal make the small cup of water salty and undrinkable?”

9. Yes, Bhante.

10. What is the reason for that?

hattā⁹ appamāṇa-vihārī. evarūpassa bhikkhave puggalassa tādissaṭṭeva appamattakaṃ pāpaṃ kammaṃ kataṃ diṭṭhadhammavedaniyaṃ hoti nāṇumpi khāyati. kiṃ bahu-deva.

seyyathā'pi bhikkhave puriso loṇaphalaṃ¹⁰ paritte udakamallake¹¹ pakkhippeyya, taṃ kiṃ maññaṇtha bhikkhave api nu taṃ parittaṃ udakamallake udakaṃ amunā loṇaphalena loṇaṃ assa appeyyāti?

evaṃ bhante.

taṃ kissa hetu?

⁹mahatto -machasaṃ

¹⁰loṇakapalla - machasaṃ

¹¹udakapallake-machasaṃ.

11. Because, O Bhante, however much water there is in such a small cup, such a salt crystal would make that water salty and undrinkable.”

12. “Just as, O bhikkhus, a salt crystal were to be dropped in the river Ganges. So what do you think, O bhikkhus, would such a salt crystal make the river Ganges salty and undrinkable?”

13. Certainly not, Bhante.

14. What is the reason for that?

15. “Because, O Bhante, the river Ganges is an expansive body of water, such a salt crystal would certainly not make that water salty and undrinkable.”

adum hi bhante parittam udakamallake
¹² udakam amunā loṇaphalena loṇam assa appeyyāti.

seyyathā'pi bhikkhave puriso loṇaphalam gaṅgāya nadiyā pakkhipeyya, tam kiṃ maññatha bhikkhave api nu sā gaṅgā nadi amunā loṇaphalena loṇam assa appeyyāti?

no hetam bhante.

tam kissa hetu?

asu hi bhante gaṅgāya nadiyā mahā udakakkhandho. so amunā loṇaphalena loṇam neva'ssa appeyyāti.

¹²udakapallake-machasam. ■

16. So too, O bhikkhus, here for a certain person, even a trifling measure of evil kamma done leads him to hell. However here, O bhikkhus, for a certain person, that same trifling measure of evil kamma done is to be felt in this life without even a tiny [residual] to be seen, what [to speak of] very much [residual].

17. For what kind of person, O bhikkhus, does even a trifling measure of evil kamma done leads him to hell?

18. Here, O bhikkhus, a certain person is undeveloped in body, undeveloped in virtue, undeveloped in mind, and undeveloped in wisdom. He is inconsequential, depraved,

evameva kho bhikkhave idhekaccassa puggalassa appamattakampi pāpaṃ kammaṃ kataṃ tame'naṃ nirayaṃ upaneti. idha pana bhikkhave ekaccassa puggalassa tādisaṭṭeva appamattakampi pāpaṃ kammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti. nāṇumpi khāyati. kiṃ bahu-deva.

kathaṃrūpassa bhikkhave puggalassa appamattakampi pāpaṃ kammaṃ kataṃ tame'naṃ nirayaṃ upaneti?

idha bhikkhave ekacco puggalo abhāvitakāyo hoti abhāvitasiḷo abhāvitacitto abhāvitapañño paritto appātumo appadukkhavihārī. eva-

and dwells in suffering over insignificant [matters]. For this kind of person, O bhikkhus, even a trifling measure of evil kamma done leads him to hell?

19. For what kind of person, that same trifling measure of evil kamma done is to be felt in this life without even a tiny [residual] to be seen, what [to speak of] very much [residual].

20. Here, O bhikkhus, a certain person is developed in body, developed in virtue, developed in mind, and developed in wisdom. He is influential, magnanimous, and dwells in measureless [samadhi]. For this kind of person, that same trifling measure of evil kamma done is to be felt in this life without even a tiny [residual] to be seen, what [to speak of]

rūpassa bhikkhave puggalassa appamattakampi pāpaṃ kammaṃ kataṃ tamenaṃ nirayaṃ upaneti.

kathaṃ rūpassa bhikkhave puggalassa tādisaṭṭeva appamattakampi pāpaṃ kammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti, nāṇumpi khāyati, kiṃ bahudeva?

idha bhikkhave ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto bhāvipañño aparitto mahattā appamāṇavihārī. evarūpassa bhikkhave puggalassa tādisaṭṭeva appamattakampi pāpaṃ kammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti. nāṇumpi khāyati. kiṃ bahu-

very much [residual].

21. Here, O bhikkhus, a certain person undergoes imprisonment even for half a kahapana or for a kahapana or for a hundred kahapanas. However, here a certain person does not undergo imprisonment even for half a kahapana or for a kahapana or for a hundred kahapanas.

22. What kind of person, O bhikkhus, undergoes imprisonment even for half a kahapana or for a kahapana or for a hundred kahapanas?

deva.

idha bhikkhave ekacco addhakahāpaṇena'pi bandhanam nigacchati. kahāpaṇena'pi bandhanam nigacchati. kahāpaṇasatena'pi bandhanam nigacchati. idha pana bhikkhave ekacco addhakahāpaṇena'pi na bandhanam nigacchati. kahāpaṇena'pi na bandhanam nigacchati. kahāpaṇasatena'pi na bandhanam nigacchati.

kathamrūpo bhikkhave addhakahāpaṇena'pi bandhanam nigacchati, kahāpaṇena'pi bandhanam nigacchati, kahāpaṇasatena'pi bandhanam nigacchati?

idha bhikkhave ekacco

23. Here, O bhikkhus, a certain person is poor, with little possessions, with little wealth. Such a kind of [person], O bhikkhus, undergoes imprisonment even for half a kahapana or for a kahapana or for a hundred kahapanas.

24. What kind of person, O bhikkhus, does not undergo imprisonment even for half a kahapana or for a kahapana or for a hundred kahapanas?

25. Here, O bhikkhus, a certain person is wealthy, with great riches, with great wealth. Such a kind of [person], O bhikkhus, does not undergo imprisonment even for half a kahapana or for a kahapana or for a hundred

ḍaḷiddo hoti appasako appabhogo. eva-rūpo bhikkhave addhakahāpaṇena'pi bandhanam nigacchati. kahāpaṇena'pi bandhanam nigacchati. kahāpaṇa satena'pi bandhanam nigacchati.

kathamrūpo bhikkhave addhakahāpaṇena'pi na bandhanam nigacchati, kahāpaṇena'pi na bandhanam nigacchati, kahāpaṇasatena'pi na bandhanam nigacchati?

idha bhikkhave ekacco aḍḍho hoti mahaddhano mahābhogo. evarūpo bhikkhave addhakahāpaṇena'pi na bandhanam nigacchati, kahāpaṇena'pi na bandhanam nigacchati ka-

kahapanas.

26. So too, O bhikkhus, here for a certain person, even a trifling measure of evil kamma done leads him to hell. However here, O bhikkhus, for a certain person, that same trifling measure of evil kamma done is to be felt in this life without even a tiny [residual] to be seen, what [to speak of] very much [residual].

27. For what kind of person, O bhikkhus, does even a trifling measure of evil kamma done leads him to hell?

28. Here, O bhikkhus, a certain person is undeveloped in

hāpaṇasatena'pi na bandhanaṃ nigacchati.

evameva kho bhikkhave idhekaccassa puggalassa appamat-takampi pāpaṃ kammaṃ kataṃ tame'naṃ nirayaṃ upaneti. idha pana bhikkhave ekaccassa puggalassa tādisaṭṭeva appamattakam pāpaṃ kammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti. nāṇumpi khāyati. kiṃ bahu-deva.

kathamrūpassa bhikkhave puggalassa appamattakampi pāpaṃ kammaṃ kataṃ tame'naṃ nirayaṃ upaneti?

idha bhikkhave ekacco puggalo abhāvitakāyo hoti abhāvitā-

body, undeveloped in virtue, undeveloped in mind, and undeveloped in wisdom. He is inconsequential, depraved, and dwells in suffering over insignificant [matters]. For this kind of person, O bhikkhus, even a trifling measure of evil kamma done leads him to hell?

29. For what kind of person, that same trifling measure of evil kamma done is to be felt in this life without even a tiny [residual] to be seen, what [to speak of] very much [residual].

30. Here, O bhikkhus, a certain person is developed in body, developed in virtue, developed in mind, and developed in wisdom. He is influential, magnanimous, and dwells in measureless [samadhi]. For this kind of person, that same trifling

sīlo abhāvitacitto abhāvitapañño paritto appātumo appadukkhavihārī. eva rūpassa bhikkhave puggalassa appamattakampi pāpaṃ kammaṃ kataṃ tamenaṃ nirayaṃ upaneti.

kathaṃ rūpassa bhikkhave puggalassa tādisaṭṭeva appamat-takaṃ pāpaṃ kammaṃ kataṃ ditṭha-dhammavedaniyaṃ hoti, nāṇumpi khāyati, kiṃ bahudeva?

idha bhikkhave ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto bhāvitapañño aparitto mahattā appamānavihārī. evarūpassa bhikkhave puggalassa tādisaṭṭeva appamattakampi pā-

measure of evil kamma done is to be felt in this life without even a tiny [residual] to be seen, what [to speak of] very much [residual].

31. “Just as, O bhikkhus, a sheep owner or a sheep butcher is able to kill, imprison, fine, or do with as he likes, some person who is taking a sheep that is not given, [whereas] he is not able to kill, imprison, fine, or do with as he likes, another person who is taking a sheep that is not given.

32. What kind of person, O bhikkhus, is a sheep owner or a sheep butcher able to kill, imprison, fine, or do with, as he likes, some person who is taking a sheep that is not

paṃ kammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti. nāṇumpi khāyati. kiṃ bahu-deva.

seyyathā'pi bhikkhave orabbhiko vā urabbhaghātako vā appekaccaṃ urabbhaṃ adinnaṃ ādiyamānaṃ pahoti hantaṃ vā bandhitaṃ vā jāpetuṃ vā yathāpaccayaṃ vā kātuṃ, appekaccaṃ urabbhaṃ adinnaṃ ādiyamānaṃ nappahoti hantaṃ vā bandhitaṃ vā jāpetuṃ vā yathāpaccayaṃ vā kātuṃ.

kathaṃrūpo bhikkhave orabbhiko vā urabbhaghātako vā urabbhaṃ adinnaṃ ādiyamānaṃ pahoti hantaṃ vā bandhitaṃ vā jāpetuṃ vā

given?

33. Here, O bhikkhus, a certain person is poor, with little possessions, with little wealth. For such a kind of [person], O bhikkhus, a sheep owner or a sheep butcher is able to kill, imprison, fine, or do with, as he likes, some person who is taking a sheep that is not given.

34. What kind of person, O bhikkhus, is a sheep owner or a sheep butcher not able to kill, imprison, fine, or do with, as he likes, some person who is taking a sheep that is not given?

35. Here, O bhikkhus, a certain person is wealthy, with great riches, with great

yathāpaccayaṃ vā
kātuṃ?

idha bhikkhave ekacco
daḷiddo hoti appas-
sako appabhogo. eva-
rūpo bhikkhave orab-
bhiko vā urabbha-
ghātako vā urab-
bhaṃ adinnaṃ ādi-
yamānaṃ pahoti
hantaṃ vā bandhi-
tuṃ vā jāpetuṃ vā
yathāpaccayaṃ vā
kātuṃ.

kathaṃrūpaṃ bhik-
khava orabbhiko vā
urabbhaghātako vā
urabbhaṃ adinnaṃ
ādiyamānaṃ nappa-
hoti hantaṃ vā ban-
dhituṃ vā jāpetuṃ
vā yathāpaccayaṃ
vā kātuṃ?

idha bhikkhave ekacco
aḍḍho hoti mahad-
dhano mahābhogo
rājā vā rājamahā-

wealth, like a king or a king's minister. For such a kind of [person], O bhikkhus, a sheep owner or a sheep butcher is not able to kill, imprison, fine, or do with, as he likes for taking a sheep that is not given? On the other hand, he will plead with him respectfully thus: "Venerable sir, hand over my sheep or [compensate me for] the sheep's worth."

36. So too, O bhikkhus, here for a certain person, even a trifling measure of evil kamma done leads him to hell. However here, O bhikkhus, for a certain person, that same trifling measure of evil kamma done is to be felt in this life without even a tiny [residual] to be seen, what [to speak of] very much [residual].

matto vaṃ. evarū-
paṃ bhikkhave orab-
bhiko vā urabbha-
ghātako vā urab-
bhaṃ adinnaṃ ādi-
yamānaṃ nappahoti
hantaṃ vā bandhi-
taṃ vā jāpetuṃ vā
yathāpaccayaṃ vā
kātuṃ. aññadatthu
pañjaliko'va naṃ yā-
cati: dehi me mārisa
urabbhaṃ vā urab-
bhadhanaṃ vā'ti.

evameva kho bhik-
khave idhekaccassa
puggalassa appamat-
takampi pāpaṃ kam-
maṃ kataṃ tame'naṃ
nirayaṃ upaneti.
idha pana bhikkhave
ekaccassa pugga-
lassa tādisaṭṭeva ap-
pamattakaṃ pāpaṃ
kammaṃ kataṃ diṭ-
ṭhadhammavedanī-
yaṃ hoti. nānumpi
khāyati. kiṃ bahu-
deva.

37. For what kind of person, O bhikkhus, does even a trifling measure of evil kamma done leads him to hell?

kathamrūpassa bhikkhave puggalassa appamattakampi pāpaṃ kammaṃ kataṃ tame'naṃ nirayaṃ upaneti?

38. Here, O bhikkhus, a certain person is undeveloped in body, undeveloped in virtue, undeveloped in mind, and undeveloped in wisdom. He is inconsequential, depraved, and dwells in suffering over insignificant [matters]. For this kind of person, O bhikkhus, even a trifling measure of evil kamma done leads him to hell?

idha bhikkhave ekacco puggalo abhāvitakāyo hoti abhāvitasiḷo abhāvitacitto abhāvitapañño paritto appātumo appadukkhavihārī. eva-rūpassa bhikkhave puggalassa appamattakampi pāpaṃ kammaṃ kataṃ tamenaṃ nirayaṃ upaneti.

39. For what kind of person, that same trifling measure of evil kamma done is to be felt in this life without even a tiny [residual] to be seen, what [to speak of] very much [residual].

kathaṃ rūpassa bhikkhave puggalassa tādisaṭṭeva appamattakaṃ pāpaṃ kammaṃ kataṃ diṭṭhadhammavedaniyaṃ hoti, nāṇumpi khāyati, kiṃ bahudeva?

40. Here, O bhikkhus, a certain person is developed in body, developed in virtue, developed in mind, and developed in wisdom. He is influential, magnanimous, and dwells in measureless [samadhi]. For this kind of person, that same trifling measure of evil kamma done is to be felt in this life without even a tiny [residual] to be seen, what [to speak of] very much [residual].

41. Whoever, O bhikkhus, might say thus: “In which ever way that a person creates a kamma, in just that way he experiences.” That being so, O bhikkhus, there is not the living the life of purity and an opportunity for rightly making an end of suffering is not evident.

idha bhikkhave ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto bhāvita-
pañño aparitto mahattā appamāṇavihārī. evarūpassa bhikkhave puggalassa tādisaṭṭeva appamattakampi pāpaṃ kammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti. nānumpi khāyati. kiṃ bahu-
deva.

yo bhikkhave evaṃ vadeyya: yathā yathā'yaṃ puriso kammaṃ karoti, tathā tathā naṃ paṭisaṃvediyatī'ti. evaṃ santaṃ bhikkhave brahmacariyavāso na hoti. okāso na paññāyati sammā dukkhassa antakiri-
yāya.

yo ca kho bhikkhave

42. “But whoever, O bhikkhus, might say thus: “In which ever way to be felt that a person creates a kamma, in just that way he feels the results.” That being so, O bhikkhus, there is the living the life of purity and an opportunity for rightly making an end of suffering is evident.”

evaṃ vadeyya: ya-
thā yathā vedanīyaṃ
ayaṃ puriso kam-
maṃ karoti, tathā
tathā assa vipākaṃ
paṭisaṃvediyatī'ti,
evaṃ santaṃ bhik-
khava brahmacari-
yavāso hoti, okāso
paññāyati sammā
dukkhassa antakiri-
yāyā'ti.

