

0.0.1 Salt Crystal

loṇaphalasuttam

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.

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 antakiriyāya.

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.

yo ca kho bhikkhave evaṃ vadeyya: yathā yathā vedanīyaṃ ayaṃ puriso kammaṃ karoti, tathā tathāssa¹ vipākaṃ paṭisaṃvediyatī'ti. evaṃ santaṃ bhikkhave brahmacariyavāso hoti, okāso paññāyati sammādukkhassa antakiriyāya.

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].

idha bhikkhave ekaccassa puggalassa appamat-takampi pāpaṃ² kammaṃ kataṃ, tame'naṃ ni-rayam upaneti. idha pana bhikkhave ekaccassa puggalassa tādisaṭṭeva appamattakam pāpaṃ kam-maṃ kataṃ diṭṭhadhammavedanīyaṃ hoti. nā-numpi³ khāyati. kiṃ⁴ bahudeva.

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

kathaṃrūpassa bhikkhave puggalassa appamat-takampi pāpaṃ⁵ kammaṃ kataṃ tame'naṃ nira-yam upaneti?

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, and dwells in suffering over insignificant [matters]. For

²pāpakammaṃ - machasaṃ

³nāṇupi - machasaṃ

⁴'kiṃ' natthi - sīmu, pts

⁵pāpakammaṃ - machasaṃ

this kind of person, O bhikkhus, even a trifling measure of evil kamma done lead him to hell?

idhapana bhikkhave ekacco puggalo abhāvitakāyo hoti abhāvitasīlo abhāvitacitto abhāvitapañño paritto appātumo appadukkhavihārī, evarūpassa bhikkhave puggalassa appamattakampi pāpaṃ kammaṃ kataṃ tame'naṃ nirayaṃ upaneti.

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].

kathaṃrūpassa bhikkhave puggalassa tādisaṭṭeva appamattakaṃ pāpaṃ⁶ kammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti, nāṇumpi⁷ khāyati, kiṃ⁸ bahu-deva?

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 immeasurable [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].

⁶pāpakammaṃ - machasaṃ

⁷nāṇupi-machasaṃ

⁸'kiṃ' natthi simu. pts

idha bhikkhave ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto bhāvitapañño aparitto mahattā⁹ appamāṇavihārī. evarūpassa bhikkhave puggalassa tādisaṭṭeva appamattakaṃ pāpaṃ kammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti nāṇumpi khāyati. kiṃ bahudeva.

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?”

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

9. Yes, Bhante.

evaṃ bhante.

10. What is the reason for that?

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.”

adum̐ hi bhante parittam̐ udakamallake¹² udakam̐ amunā loṇaphalena loṇam̐ assa appeyyāti.

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?”

seyyathā'pi bhikkhave puriso loṇaphalam̐ gaṅgāya nadiyā pakkhipeyya, tam̐ kiṃ maññatha bhikkhave api nu sā gaṅgā nadī amunā loṇaphalena loṇam̐ assa appeyyāti?

13. Certainly not, Bhante.

no hetam̐ bhante.

14. What is the reason for that?

tam̐ kissa hetu?

15. “Because, O Bhante, the river Ganges is an expansive body of water, such a salt crystal would certainly

¹²udakapallake-machasam̐. ■

not make that water salty and undrinkable.”

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

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].

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

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

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

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, 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 abhāvitasīlo abhāvitacitto abhāvitapañño paritto appātumo appadukkhavihārī. evarūpassa bhikkhave puggalassa appamattakampi pāpaṃ kammaṃ kataṃ tamenam nirayaṃ upaneti.

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].

kathaṃ rūpassa bhikkhave puggalassa tādisaṭṭeva appamattakaṃ pāpaṃ kammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti, nāṇumpi khāyati, kiṃ bahu-deva?

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 immeasurable [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].

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

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.

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

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

kathaṃrūpo bhikkhave addhakahāpaṇena'pi bandhanaṃ nigacchati, kahāpaṇena'pi bandhanaṃ nigacchati, kahāpaṇasatena'pi bandhanaṃ nigacchati?

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.

idha bhikkhave ekacco daḷiddo hoti appassako ap-pabhogo. evarūpo bhikkhave addhakahāpaṇena'pi bandhanam nigacchati. kahāpaṇena'pi bandhanam nigacchati. kahāpaṇa satena'pi bandhanam nigacchati.

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?

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

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 kahapanas.

idha bhikkhave ekacco aḍḍho hoti mahaddhano mahābhogo. evarūpo bhikkhave addhakahāpa-

ṇena'pi na bandhanam nigacchati, kahāpaṇena'pi na bandhanam nigacchati kahāpaṇasatena'pi na bandhanam nigacchati.

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].

evameva kho bhikkhave idhekaccassa puggalassa appamattakampi pāpaṃ kammaṃ kataṃ tame'naṃ nirayaṃ upaneti. idha pana bhikkhave ekaccassa puggalassa tādisaṭṭeva appamattakaṃ pāpaṃ kammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti. nā-ṇumpi khāyati. kiṃ bahudeva.

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

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

28. 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 [mat-

ters]. 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 abhāvitasīlo abhāvitacitto abhāvitapañño paritto appātumo appadukkhavihārī. evarūpassa bhikkhave puggalassa appamattakampi pāpaṃ kammaṃ kataṃ tamenāṃ nirayaṃ upaneti.

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].

kathaṃ rūpassa bhikkhave puggalassa tādisaṭṭeva appamattakaṃ pāpaṃ kammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti, nāṇumpi khāyati, kiṃ bahu-deva?

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 immeasurable [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].

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

hattā appamāṇavihārī. evarūpassa bhikkhave puṅgalassa tādisaṭṭeva appamattakampi pāpaṃ kammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti. nānumpi khāyati. kiṃ bahudeva.

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.

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.

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 given?

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

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.

idha bhikkhave ekacco daḷiddo hoti appassako ap-pabhogo. evarūpo bhikkhave orabbhiko vā urab-bhaghātaḥ vā urabbhaṃ adinnaṃ ādiyamānaṃ pahoti hantaṃ vā bandhitaṃ vā jāpetuṃ vā ya-thāpaccayaṃ vā kātuṃ.

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?

kathaṃrūpaṃ bhikkhave orabbhiko vā urabbha-ghātaḥ vā urabbhaṃ adinnaṃ ādiyamānaṃ na-pahoti hantaṃ vā bandhitaṃ vā jāpetuṃ vā ya-thāpaccayaṃ vā kātuṃ?

35. Here, O bhikkhus, a certain person is wealthy, with great riches, with great 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, im-prison, 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."

idha bhikkhave ekacco aḍḍho hoti mahaddhano mahābhogo rājā vā rājamahāmatto vaṃ. evarūpaṃ bhikkhave orabbhiko vā urabbhaghātako vā urabbhaṃ adinnaṃ ādiyamānaṃ nappahoti hantum vā bandhitum vā jāpetum vā yathāpaccayaṃ vā kātum. aññadatthu pañjaliko'va naṃ yācati: dehi me mārisa urabbhaṃ vā urabbhadhanaṃ vā'ti.

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].

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

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

kathaṃrūpassa bhikkhave puggalassa appamattakampi pāpaṃ kammaṃ kataṃ tame'naṃ nira-

yaṃ 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 abhāvitasīlo abhāvitacitto abhāvitapañño paritto appātumo appadukkhavihārī. evarūpassa bhikkhave puggalassa appamattakampi pāpaṃ kammaṃ kataṃ tamenāṃ 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 diṭṭhadhammavedanīyaṃ hoti, nāṇumpi khāyati, kiṃ bahu-deva?

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 immeasurable [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].

idha bhikkhave ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto bhāvitapañño aparitto mahattā appamāṇavihārī. evarūpassa bhikkhave puggalassa tādisaṭṭeva appamattakampi pāpaṃ kammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti. nānumpi khāyati. kiṃ bahudeva.

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.

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 antakiriyyāya.

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.”

yo ca kho bhikkhave evaṃ vadeyya: yathā ya-
 thā vedanīyaṃ ayaṃ puriso kammaṃ karoti, ta-
 thā tathā assa vipākaṃ paṭisaṃvediyatī'ti, evaṃ
 santaṃ bhikkhave brahmacariyavāso hoti, okāso
 paññāyati sammā dukkhassa antakiriyāyā'ti.

