

0.0.1 The Great Discourse on Classification of Kamma

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

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

mahākammavibhaṅga
suttaṃ

evaṃ me suttaṃ: ekaṃ
samayaṃ bhagavā
rājagahe viharati ve-
ḷuvane kalandakani-
vāpe. tena kho pana
samayena āyasmā
samiddhi araññaṇa-
kāyaṃ viharati.

atha kho potaliputto
paribbājako jaṅghā-
vihāraṃ anucaṅka-
mamāno anuvicara-
māno yenāyasmā sa-
middhi tenupasaṅ-
kami. upasaṅkami-
tvā āyasmatā samid-
dhiṇā saddhiṃ sam-
modi. sammodanī-
yaṃ kathaṃ sārāṇī-
yaṃ vītisāretvā eka-
mantaṃ nisīdi. eka-
mantaṃ nisinno kho
potaliputto paribbā-
jako āyasmantaṃ sa-
middhiṃ etadavoca:

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.”

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 definitely 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

'sammukhā metam āvuso samiddhi, samaṇassa gotamassa sutam, sammukhā paṭiggahitam: mogham kāyakammaṃ, mogham vacīkammaṃ, manokamma-meva sacca'nti. atthi ca sā samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatīti.

mā evaṃ āvuso potaliputta avaca, mā evaṃ āvuso potaliputta avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evaṃ vadeyya: 'mogham kāyakammaṃ, mogham vacīkammaṃ, manokamma-meva sacca'nti. atthi ca kho sā āvuso, samāpatti yaṃ samāpattiṃ samāpanno

does not feel anything.”

na kiñci vediyatīti.

4. “How long has it been, O friend Samiddhi, since you went forth?”

kiva ciraṃ pabba-jitosi āvuso, samiddhīti.

5. “Not long, O friend, three years.”

na ciraṃ āvuso, tīṇi vassānīti.

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. sañcetani-kam 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

atha kho potaliputto paribbājako āyas-

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.

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

mato samiddhissa bhāsitaṃ neva abhinandi na paṭikkosi. anabhinanditvā apapaṭikkositvā uṭṭhāya-sanā pakkāmi.

atha kho āyasmā samiddhi acirapak-kante potaliputte paribbājake yenāyasmā ānando tenu-pasaṅkami. upasaṅkamtivā āyasmatā ānandena saddhiṃ sammodi. sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā samiddhi yāvatako ahosi potaliputtana paribbājakena saddhiṃ kathāsallāpo, taṃ sabbam āyasmato ānandassa ārocesi. evaṃ vutte āyasmā ānando āyasman-taṃ samiddhiṃ eta-

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.”

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

davoca: ‘atthi kho idaṃ āvuso samiddhi, kathāpābhatam bhagavantam dasanāya. āyāmāvuso samiddhi. yena bhagavā tenupasaṅkameyyāma, upasaṅkamitvā etamattham bhagavato āroceyyāma. yathā no bhagavā vyākarissati, tathā naṃ dhāreyyāmāti.

evamāvusoti kho āyasmā samiddhi āyasmato ānandassa paccassosi. atha kho āyasmā ca ānando āyasmā ca samiddhi yena bhagavā tenupasaṅkamimṣu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi āyasmato sa-

conversation with Potaliputta,
the wanderer.

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.”

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

middhissa potaliput-
tena paribbājakena
saddhiṃ kathā sal-
lāpo, taṃ sabbam
bhagavato ārocesi.

evaṃ vutte bhagavā
āyasmantaṃ ānan-
daṃ etadavoca: 'das-
sanampi kho ahaṃ
ānanda, potaliput-
tassa paribbājakassa
nābhijānāmi. kuto
panevarūpaṃ kathā-
sallāpaṃ. iminā ca
ānanda, samiddhinā
moghapurisena po-
taliputtassa parib-
bājakassa vibhajja
vayākaraṇīyo pañho
ekaṃsena vyākato'ti.

evaṃ vutte āyasmā
udāyī bhagavantaṃ
etadavoca: 'sace
pana bhante, āyas-
matā samiddhinā
idaṃ sandhāya bhā-
sitam, yaṃ kiñci ve-
dayitaṃ taṃ duk-

[included] in suffering.”

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 three-fold 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.” “Hav-

khasmi'nti.

atha kho¹ bhagavā āyasmantaṃ ānandaṃ āmantesi: 'passa kho tvaṃ ānanda, imassa udāyissa moghapurisassa ummaggaṃ². aññasiṃ kho ahaṃ ānanda, idānevāyaṃ udāyī moghapuriso ummujjamāno ayoniso ummujjissatī'ti. ādiṃyeva ānanda, potaliputtana paribbājakena tisso vedanā pucchitā. sa-cāyaṃ ānanda, samiddhi moghapuriso potaliputtassa paribbājakassa evaṃ puṭṭho evaṃ vyākareyya: 'sañcetanikaṃ āvuso potaliputta, kammaṃ ka-tvā kāyena vācāya

¹evaṃ vutte - syā

²ummaṅgaṃ - majasaṃ

ing 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.”

manasā sukhaveda-
niyaṃ, sukhaṃ so
vediyati³. sañceta-
nikaṃ āvuso potali-
putta, kammaṃ ka-
tvā kāyena vācāya
manasā dukkhave-
daniyaṃ, dukkhaṃ
so vediyati. sañceta-
nikaṃ āvuso potali-
putta, kammaṃ ka-
tvā kāyena vācāya
manasā adukkha-
masukhavedaniyaṃ,
adukkhamasukhaṃ
so vediyatīti. evaṃ
vyākaramāno kho
ānanda, samiddhi
moghapuriso potali-
puttassa paribbāja-
kassa sammā vyāka-
reyya. apicānanda,
ke ca aññatitthiyā
paribbājakā bālā
avyattā, ke ca tathā-
gatassa mahākam-
mavibhaṅgaṃ jānis-
santi. sace tumhe

³vedayati - majasaṃ, sīma

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.”

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

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

17. These four individuals, O Ananda, are to be found existing in the world. What four? Here, O Ananda, a cer-

ānanda, suṇeyyātha
tathāgatassa mahā-
kammavibhaṅgaṃ
vibhajantassāti.

etassa bhagavā kālo,
etassa sugata kālo,
yaṃ bhagavā mahā-
kammavibhaṅgaṃ
vibhajeyya. bhaga-
vato sutvā bhikkhu
dhāressantīti.

tena hā'nanda, su-
ṇāhi, sādhukaṃ ma-
nasi karohi, bhāsis-
sāmīti.

evaṃ bhanteti kho
āyasmā ānando bha-
gavato paccassosi.
bhagavā etadavoca:

cattāro me ānanda,
puggalā santo saṃ-
vijjamānā lokasmim.
katame cattāro: idhā-

tain 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.

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

nanda, 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 bedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

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 lo-

state, in the heavenly world, with the body's breakup after death.

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.

20. But here, O Ananda, a certain individual in this world is an abstainer from the killing of living beings, an

kaṃ upapajjati.

idhānanda ekacco puggalo idha pāṇāti-pātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pi-sunā vācā⁴ paṭivirato hoti, pharusā vācā⁵ paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālū hoti, avyāpannacitto hoti, sam-mādiṭṭhī hoti, so kāyassa bhedā param-maraṇā sugatiṃ saggaṃ lokam upapajjati.

idhapanānanda, ekacco

⁴pisunāya vācāya - majasaṃ, sīmu. ■

⁵pharusāya vācāya - majasaṃ, sīmu. ■

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.

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

puggalo idha pāṇāti-pātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pi-sunā vācā paṭivirato hoti, pharusā vācā paṭivirato hoti, sam-phappalāpā paṭivirato hoti, anabhij-jhālū hoti, vyāpanna-citto hoti, sammādiṭṭhī hoti, so kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammā manasikāramanvāya tathā-rūpaṃ cetosamā-dhiṃ phusati. yathā

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 see 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

samāhite citte dib-bena cakkhunā visuddhena atikkanta-mānusakena amuṃ puggalaṃ passati: 'idha paṇātipātīṃ adinnādāyīṃ kāmesu micchācārīṃ musāvādīṃ piṣunā vācaṃ pharusāvācaṃ samphappalāpīṃ abhijjhālūṃ vyāpannacitaṃ micchādītṭhīṃ. kāyassa bhedaṃ parammaraṇā passati apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppannaṃ. so evamāha: 'atthi kira bho, pāpakāṇi kammāni, atthi duccharitassa vipāko, apāhaṃ puggalaṃ addasaṃ idha paṇātipātīṃ adinnādāyīṃ kāmesu micchācārīṃ musāvādīṃ piṣunāvācaṃ pharusāvācaṃ samphappalāpīṃ abhijjhālūṃ

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

vyāpannacittam micchādīṭṭhim kāyassa bheda parammaraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppananti. so evamāha: 'yo kira bho pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvācī pharusāvācī samphappalāpī anabhihjhālū hoti, vyāpannacitto hoti, micchādīṭṭhi, sabbo so kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. ye evaṃ jānanti, te sammā jānanti, ye aññathā jānanti, micchā tesam ñāṇanti. iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ vidiṭṭhaṃ, tadeva tattha

the truth, otherwise is false.”

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

thāmasā parāmassa⁶
abhinivissa voharati:
idameva saccaṃ mo-
ghamañña'nti.

idha panānanda, ekacco
samaṇo vā brāhmaṇo
vā ātappamanvāya
padhānamanvāya
anuyogamanvāya
appamādamanvāya
sammā manasikā-
ramanvāya tathā-
rūpaṃ cetosamā-
dhiṃ phusati yathā
samāhite citte dib-
bena cakkhunā vi-
suddhena atikkanta-
mānusakena amuṃ
puggalaṃ passati.
idha pāṇātipātiṃ
adinnādāyiṃ kāmesu
micchācāriṃ musā-
vādiṃ pisunā vācaṃ
pharusāvācaṃ sam-
phappalāpiṃ abhij-
jhāluma vyāpannacit-
taṃ micchādittimaṃ,

⁶paramāsā-majasam

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 see 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. 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

kāyassa bheda parammaraṇā passati sugatiṃ saggaṃ lokaṃ uppannaṃ. so evamāha: 'natthi kira bho, pāpakāni kammāni, natthi duc-caritassa vipāko, apāhaṃ puggalaṃ addasaṃ idha pāṇātipātiṃ adinnā-dāyiṃ kāmesu micchācāriṃ musāvādiṃ pisunāvācaṃ pharusāvācaṃ samphappalāpiṃ abhijjhālūṃ vyāpannacittaṃ micchādiṭṭhiṃ kāyassa bheda parammaraṇā passāmi sugatiṃ saggaṃ lokaṃ uppannanti. so evamāha: 'yo kira bho pāṇātipātī adinnā-dāyī kāmesu micchācārī musāvādī pisunāvācī pharusāvācī samphappalāpī abhijjhālū hoti, vyāpannacitto hoti, mic-

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."

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 pu-

chādiṭṭhi, sabbo so kāyassa bheda pa-
rammaraṇā suga-
tiṃ saggaṃ lokaṃ
upapajjati. ye evaṃ
jānanti, te sammā
jānanti, ye aññathā
jānanti, micchā te-
saṃ ñāṇanti. iti so
yadeva tassa sāmaṃ
ñātaṃ sāmaṃ diṭ-
ṭhaṃ sāmaṃ vidi-
taṃ, tadeva tattha
thāmasā parāmassa
abhinivissa voharati:
idameva saccaṃ mo-
ghamañña'nti.

idhānanda, ekacco
samaṇo vā brāhmaṇo
vā ātappamanvāya
padhānamanvāya
anuyogamanvāya
appamādamanvāya
sammā manasikā-
ramanvāya tathā-
rūpaṃ cetosamā-
dhiṃ phusati. yathā
samāhite citte dib-
bena cakkhunā vi-

rified 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 see 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,

suddhena atikkanta-mānusakena amuṃ puggalaṃ passati 'idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesu micchācārā paṭivirataṃ musāvādā paṭivirataṃ pisunā vācā paṭivirataṃ pharusā vācā paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhāluṃ avyāpannacittaṃ sam-mādiṭṭhiṃ kāyassa bhedā parammaraṇā passati sugatiṃ saggaṃ lokāṃ upapannaṃ. so evamāha: 'atthi kira bho kalyāṇāni kammāni, atthi sucaritassa vipāko. apāhaṃ puggalaṃ addasaṃ idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesu micchācārā paṭivirataṃ musāvādā paṭivi-

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

ratam pisunāvācā paṭiviratam pharusāvācā paṭiviratam samphappalāpā paṭiviratam anabhijjhā-lum avyāpannacit-tam sammādiṭṭhim kāyassa bheda parammaraṇā passāmi sugatim saggaṃ lokam upapanna'nti. so evamāha: 'yo kira bho pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesu micchācārā paṭivirato musāvādā paṭivirato pisunāvācā paṭivirato pharusāvācā paṭivirato samphappalāpā paṭivirato anabhijjhālū hoti, avyāpannacitto hoti, sammādiṭṭhi sabbo so kāyassa bheda parammaraṇā sugatim saggaṃ lokam upapajjati ye evaṃ jānanti, te sammā jānanti, ye aññathā

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."

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 miscon-

jānanti, micchā te-saṃ ñāṇanti. iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ vidi-taṃ, tadeva tattha thāmasā parāmassa abhinivissa voharati: 'idameva saccaṃ moghamañña'nti.

idha paṇānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammā manasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathā samāhite citte dibbena cakkhunā visuddhena atikkanta-mānusakena amuṃ puggalaṃ passati. idha paṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesu micchācārā paṭivira-

duct 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 see 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

taṃ musāvādā paṭivirataṃ pisunā vācā paṭivirataṃ pharusā vācā paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhāluṃ avyāpannacittaṃ sammāditṭhiṃ kāyassa bhedaṃ parammaraṇā apāyaṃ duggataṃ vinipātaṃ nirayaṃ upapannaṃ. so evamāha: 'natthi kira bho kalyāṇāni kammāni, natthi sucaritassa vipāko. apāhaṃ puggalaṃ addasaṃ idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesu micchācārā paṭivirataṃ musāvādā paṭivirataṃ pisunā vācā paṭivirataṃ pharusāvācā paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhāluṃ avyāpannacittaṃ sammāditṭhiṃ,

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

kāyassa bheda parammaraṇā passāmi apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapanna'nti. so evamāha: 'yo kira bho pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesu micchācārā paṭivirato musāvādā paṭivirato pisunāvācā paṭivirato pharusāvācā paṭivirato samphappalāpā paṭivirato anabhijjhālu hoti, avyāpannacitto hoti sammādiṭṭhi. sabbo so kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati, ye evaṃ jānanti, te sammā jānanti, ye aññathā jānanti, micchā tesam ñāṇa'nti. iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ vidi-

known by himself, seen by himself, understood by himself, and asserts: "Only this is the truth, otherwise is false."

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 see 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

taṃ, tadeva tattha thāmasā parāmassa abhinivissa voharati: 'idameva saccaṃ moghamañña'nti.

tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha: atthi kira bho, pāpakāni kammāni, atthi duc-caritassa vipākoti. idamassa anujānāmi. yampi so evamāha: apāhaṃ puggalaṃ addasaṃ idha pāṇātipātīṃ adinnādāyīṃ kāmesu micchācāriṃ musāvādiṃ pi-sunāvāciṃ pharusā-vāciṃ samphappalāpiṃ anabhijjhālūṃ avyāpannacittaṃ sammādiṭṭhiṃ kāyassa bhedaṃ param-maraṇā passāmi apāyaṃ duggatiṃ vini-pātaṃ nirayaṃ upa-panna'nti. idampissa anujānāmi. yañca

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 Tatha-

kho so evamāha: 'yo kira bho pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvācī pharusāvācī samphappalāpī anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhi, sabbo so kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatī'ti. idamassa nānujānāmi. yampi so evamāha: ye evaṃ jānanti, te sammā jānanti, ye aññathā jānanti, micchā tesam ñāṇanti. idampissa nānujānāmi. yampi so ya deva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ, tadeva tattha thāmasā parāmassa abhinivissa voharati, 'idameva saccaṃ moghamañña'nti. idam-

gata's knowledge of the great classification of kamma is otherwise.

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 see 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

pissa nānujānāmi.
taṃ kissa hetu: añ-
ñathā hi ānanda, ta-
thāgatassa mahā-
kammavibhaṅge ñā-
ṇaṃ hoti.

tatrānanda, yvāyaṃ
samaṇo vā brāhmaṇo
vā evamāha: natthi
kira bho, pāpakāni
kammāni natthi duc-
caritassa vipākotī.
idamassa nānujā-
nāmi. yampi kho
so evamāha: apā-
haṃ puggalaṃ ad-
dasam idha pāṇāti-
pātiṃ adinnādāyiṃ
kāmesu micchācā-
riṃ musāvādiṃ pi-
sunāvāciṃ pharu-
sāvāciṃ samphap-
palāpiṃ anabhijjhā-
luṃ avyāpannacit-
taṃ sammādiṭṭhiṃ
kāyassa bheda pa-
rammaraṇā passāmi
sugatiṃ saggaṃ lo-
kaṃ upapanna'nti,

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

idamassa anujānāmi. yañca kho so evamāha: 'yo kira bho paṇātipātī adinnā-dāyī kāmesu micchā-cārī musāvādī pisu-nāvācī pharusāvācī samphappalāpī anabhijjhālu hoti, avyāpannacitto hoti sammādiṭṭhi, sabbo so kāyassa bheda parammaraṇā sugatim saggaṃ lokaṃ upapajjati'ti. idamassa nānujānāmi. yampi so evamāha: ye evaṃ jānanti, te sammā jānanti ye aññathā jānanti, micchā tesam ñāṇanti. idampissa nānujānāmi. yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ, tadeva tattha thāmasā parāmassa abhinivissa voharati: 'idameva saccaṃ mo-

great classification of kamma is otherwise.

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 see 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

ghamañña'nti. idam-pissa nānujānāmi. taṃ kissa hetu: aññathā hi ānanda, ta-thāgatassa mahā-kammavibhaṅge ñāṇaṃ hoti.

tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha: atthi kira bho kalyāṇāni kammāni, atthi su-caritassa vipākotī. idamassa anujānāmi. yampi kho so evamāha: apāhaṃ pug-galaṃ addasaṃ idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesu micchācārā paṭivirataṃ musāvādā paṭivirataṃ pisunā vācā paṭivirataṃ pharusā vācā paṭivirataṃ samphap-palāpā paṭivirataṃ anabhijjhāluṃ avyā-pannacittaṃ sam-

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

māditṭhiṃ. kāyassa bhedaṃ parammaraṇaṃ passāmi sugatiṃ saggam lokam upapanna'nti. idampissa anujānāmi. yañca kho so evamāha: yo kira bho paṇātipātā paṭivirato adinnā-dānā paṭivirato kāmesu micchācārā paṭivirato musāvādā paṭivirato pisunā-vācā paṭivirato pharusāvācā paṭivirato anabhiṃjālaṃ avyapannacittam sammādiṭṭhi, sabbo so kāyassa bhedaṃ parammaraṇaṃ sugatiṃ saggam lokam upapaj-jatī'ti. idamassa nānujānāmi yampi so evamāha: ye evam jānanti te sammā jānanti, ye aññathā jānanti micchā tesam ñānanti. idampissa nānujānāmi. yampi so yadeva tassa sā-

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.

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 see 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

maṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ vidditaṃ, tadeva tattha thāmasā parāmassa abhinivissa voharati: idameva saccaṃ moghamañña’nti. idam-pissa nānujānāmi. taṃ kissa hetu: aññañā hi ānanda, ta-thāgatassa mahā-kammavibhaṅge ñāṇaṃ hoti.

tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha: natthi kira bho kalyāṇāni kammāni, natthi su-caritassa vipākoti. idamassa nānujānāmi. yañca kho so evamāha: apāhaṃ puggalaṃ addasaṃ idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesu micchācārā paṭivirataṃ musāvādā paṭivirataṃ pisunā vācā

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

paṭivirataṃ pharusā
vācā paṭivirataṃ
samphappalāpā pa-
ṭivirataṃ anabhijjhā-
luṃ avyāpannacit-
taṃ sammādiṭṭhiṃ.
kāyassa bhedaṃ pa-
rammaraṇā passāmi
apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ
upapanna'nti. ida-
massa anujānāmi.
yañca kho so eva-
māha: yo kira bho
pāṇātipātā paṭivirato
adinnādānā paṭivi-
rato kāmesu micchā-
cārā paṭivirato mu-
sāvādā paṭivirato pi-
sunāvācā paṭivirato
pharusāvācā paṭivi-
rato anabhijjhālūṃ
avyāpannacittaṃ
sammādiṭṭhi, sabbo
so kāyassa bhedaṃ pa-
rammaraṇā apāyaṃ
duggatiṃ vinipātaṃ
nirayaṃ upapajjatī'ti.
idamassa nānujā-
nāmi yañca so kho

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.

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

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

tatrānanda, yvāyam puggalo idha pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvācī pharusāvācī abhijjhālū vyapannacittam micchādiṭṭhi, kāyassa bheda pa-

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 previously, or he had 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 re-

rammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ. pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ. maraṇakāle vāssa hoti micchādīṭṭhi samattā samādinna⁷. 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 micchādīṭṭhī hoti tassa dīṭṭheva dhamme vipākam

⁷samādinna - pts. ■

sults in this [new] life, or in the [next] arising or in some other [arising] in succession.

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 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 previously, or he had 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.

paṭisaṃvedeti, upapajje⁸ vā, apare vā pariyāye.

tatrānanda, yvāyaṃ puggalo idha pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvācī pharusāvācī abhijjhāluṃ vyapannacittaṃ micchādiṭṭhi, kāyassa bheda paṃmarāṇāsugatiṃ saggaṃ lokaṃ upapajjati. pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukha-vedaniyaṃ. pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedaniyaṃ. maraṇakāle vāssa hoti sammādiṭṭhi samattā samādinna, tena so kāyassa bheda pa-

⁸upapajja - majasaṃ, sīmu.
upapajjaṃ - pts

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 [arising] in succession.

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

rammaraṇā sugatim saggaṃ lokam upapajjati. yañca kho so idha paṇātipātī hoti adinnādāyī hoti kāmesu micchācārī hoti musāvādī hoti pisunāvācī hoti pharusāvācī hoti abhijjhālū hoti vyapan-nacittam micchādiṭṭhī hoti. tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti, upapajje vā, apare vā, pariyāye.

tatrānanda, yvāyaṃ puggalo idha paṇātipātā paṭivirato adinnādānā paṭivirato kāmesu micchācārā paṭivirato musāvādā paṭivirato pisunāvācā paṭivirato pharusāvācā paṭivirato anabhijjhālū avyappannacittam sammādiṭṭhi, kāyassa bheda paramma-

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 previously, or he had 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,

raṇā sugatiṃ saggaṃ lokam upapajjati. pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhave-daniyaṃ. pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃsukhave-daniyaṃ. maraṇakāle vāssa hoti sammādiṭṭhi samattā samādinna. tena so kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokam upapajjati. yañca kho so idha paṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti kāmesu micchācārā paṭivirato hoti musāvādā paṭivirato hoti pisunāvācā paṭivirato hoti pharusāvācā paṭivirato hoti anabhijjhālum hoti avyapannacittaṃ sammādiṭṭhī hoti. tassa diṭṭheva

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.

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 previously, or

dhamme vipākam paṭisaṃvedeti, upapajje vā, apare vā pariyāye.

tatrānanda, yvāyaṃ puggalo idha pāṇāti-pātā paṭivirato adinnādānā paṭivirato kāmesu micchācārā paṭivirato musāvādā paṭivirato pisunāvācā paṭivirato pharusāvācā paṭivirato anabhijjhālum avyapannacittam sammādiṭṭhi, kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātam nirayaṃ upapajjati. pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ. pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ. maraṇakāle

he had 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.

33. Thus, O Ananda, there

vāssa hoti micchā-diṭṭhi samattā samādinna. tena so kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. yañca kho so idha paṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti kāmesu micchācārā paṭivirato hoti musāvādā paṭivirato hoti pisunāvācā paṭivirato hoti pharusāvācā paṭivirato hoti anabhijjhālūṃ hoti avyapañnacittaṃ sammā-diṭṭhī hoti, tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti, upapajje vā, apare vā, pariyāye.

iti kho ānanda, atthi kammaṃ abhab-

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.

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

baṃ abhabbābhāsaṃ, atthi kammaṃ abhabbaṃ bhabbābhāsaṃ. atthi kammaṃ bhabbañceva bhabbābhāsañca, atthi kammaṃ bhabbaṃ abhabbābhāsanti.

idamavoca bhagavā. attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

