

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.

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, 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 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?

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.”

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, 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?

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] 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?

23. Here, O bhikkhus, a certain person is poor, with little possessions, with little wealth. Such a kind of [per-

son], 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 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 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?

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 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 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 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].

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

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?

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].

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.

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.”