

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 Rajagaha 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 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 does not feel anything."

0.0.1 mahākammavibhaṅga suttaṃ

1. evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā rāja-
gahe viharati veḷuvane kalandakanivāpe. tena kho
pana samayena āyasmā samiddhi araññaṅkaṭṭikāyaṃ vi-
harati.

2. atha kho potaliputto paribbājako jaṅghāvihāraṃ
anucaṅkamamāno anuvicaramāno yenāyasmā samid-
dhi tenupasaṅkami. upasaṅkamitvā āyasmatā samid-
dhiṇā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sā-
rāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ
nisinno kho potaliputto paribbājako āyasmantaṃ sa-
middhiṃ etadavoca: 'sammukhā metaṃ āvuso samid-
dhi, samaṇassa gotamassa sutaṃ, sammukhā paṭig-
gahitaṃ: moghaṃ kāyakammaṃ, moghaṃ vacīkam-
maṃ, manokammameva sacca'nti. atthi ca sā samā-
patti yaṃ samāpattiṃ samāpanno na kiñci vediyatīti.

3. 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 va-
cīkammaṃ, manokammameva sacca'nti. atthi ca kho
sā āvuso, samāpatti yaṃ samāpattiṃ samāpanno na
kiñci vediyatīti.

4. kiva ciraṃ pabbajitosi āvuso, samiddhīti.

5. na ciraṃ āvuso, tīṇi vassāniti.

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

5. “Not long, O friend, three years.”

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?”

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

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.

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

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

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

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

9. atha kho āyasmā samiddhi acirapakkante potaliputte paribbājake yenāyasmā ānando tenupasaṅkami. upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā samiddhi yāvatako ahosi potaliputtena paribbājakena saddhiṃ kathāsallāpo, taṃ sabbaṃ āyasmato ānandassa ārocesi. evaṃ vutte āyasmā ānando āyasmantaṃ samiddhiṃ etadavoca: 'atthi kho idaṃ āvuso samiddhi, kathāpābhaṭaṃ bhagavantaṃ dassanāya. āyāmāvuso samiddhi. yena bhagavā tenupasaṅkameyyāma, upasaṅkamitvā etamatthaṃ bhagavato āroceyyāma. yathā no bhagavā vyākarissati, tathā naṃ dhāreyyāmāti.

10. evamāvusoti kho āyasmā samiddhi āyasmato ānandassa paccassosi. atha kho āyasmā ca ānando āyasmā

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.”

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.

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 [included] in suffering.”

ca samiddhi yena bhagavā tenupasaṅkamim̐su. upa-
saṅkamitvā bhagavantam̐ abhivādetvā ekamantam̐ ni-
sīdim̐su. ekamantam̐ nisinno kho āyasmā ānando yā-
vatako ahosi āyasmato samiddhissa potaliputtana pa-
ribbājakena saddhim̐ kathā sallāpo, tam̐ sabbam̐ bha-
gavato ārocesi.

11. evam̐ vutte bhagavā āyasmantam̐ ānandam̐ eta-
davoca: 'dassanampi kho aham̐ ānanda, potaliputtassa
paribbājakassa nābhijānāmi. kuto panevarūpaṃ ka-
thāsallāpaṃ. iminā ca ānanda, samiddhinā moghapu-
risena potaliputtassa paribbājakassa vibhajja vayāka-
raṇīyo pañho ekamsena vyākato'ti.

12. evam̐ vutte āyasmā udāyī bhagavantam̐ etadavoca:
'sace pana bhante, āyasmatā samiddhinā idam̐ san-
dhāya bhāsitam̐,yam̐ kiñci vedayitam̐ tam̐ dukkhasmi'nti.

13. atha kho¹ bhagavā āyasmantam̐ ānandam̐ āman-
tesi: 'passa kho tvam̐ ānanda, imassa udāyissa mogha-
purisassa ummaggaṃ². aññāsim̐ kho aham̐ ānanda,
idānevāyam̐ udāyī moghapuriso ummujjamāno ayoniso
ummujjissatī'ti. ādim̐yeva ānanda, potaliputtana pa-
ribbājakena tisso vedanā pucchitā. sacāyam̐ ānanda,
samiddhi moghapuriso potaliputtassa paribbājakassa
evam̐ puṭṭho evam̐ vyākareyya: 'sañcetanikaṃ āvuso

¹evam̐ vutte - syā

²ummaṅgaṃ - majasaṃ

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.”

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.”

potaliputta, kammaṃ katvā kāyena vācāya manasā sukhavedaniyaṃ, sukhaṃ so vediyati³. 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 jānissanti. sace tumhe ānanda, suṇeyyātha tathāgatassa mahākammavibhaṅgaṃ vibhajantassāti.

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

15. tena hā'nanda, suṇāhi, sādhu kaṃ manasi karohi, bhāsissāmīti.

16. evaṃ bhanteti kho āyasmā ānando bhagavato pacassosi. bhagavā etadavoca:

17. cattāro me ānanda, puggalā santo saṃvijjamānā lokasmiṃ. katame cattāro: idhānanda, ekacco puggalo idha pāṇātipātī hoti, adinnādāyī hoti, kāmesu micchācārī hoti, musāvādī hoti, pisunāvāco hoti, pharu-

³vedayati - majasaṃ, sīmu

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 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.

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.

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

sāvāco hoti, samphappalāpī hoti, abhijjhālū hoti, vyāpannacitto hoti, micchādiṭṭhī hoti, so kāyassa bedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

18. idha pana ānanda, ekacco puggalo idha pāṇātipātīpātī 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. idhānanda ekacco puggalo idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisunā vācā⁴ paṭivirato hoti, pharusā vācā⁵ paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālū hoti, avyāpannacitto hoti, sammādiṭṭhī hoti, so kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

20. 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

⁴pisunāya vācāya - majasaṃ, simu. ■

⁵pharusāya vācāya - majasaṃ, simu. ■

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 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 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

parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

21. idhānanda, ekacco samaṇo vā brāhmaṇo vā ātapamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammā manasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati. yathā samāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ pugalaṃ passati: 'idha pāṇātipātiṃ adinnādāyiṃ kāmesu micchācāriṃ musāvādiṃ pisunā vācaṃ pharusāvācaṃ samphappalāpiṃ abhijjhālūṃ vyāpannacittaṃ micchādiṭṭhiṃ. kāyassa bhedaṃ parammaraṇā passati apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppannaṃ. so evamāha: 'atthi kira bho, pāpakāni kammāni, atthi duccharitassa vipāko, apāhaṃ puggalaṃ addasaṃ idha pāṇātipātiṃ adinnādāyiṃ kāmesu micchācāriṃ musāvādiṃ pisunāvācaṃ pharusāvācaṃ samphappalāpiṃ abhijjhālūṃ vyāpannacittaṃ micchādiṭṭhiṃ kāyassa bhedaṃ parammaraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppannanti. so evamāha: 'yo kira bho pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvācī pharusāvācī samphappalāpī anabhijjhālū hoti, vyāpannacitto hoti, micchādiṭṭhi, sabbo so kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. ye evaṃ jānanti, te sammā jānanti, ye aññathā jānanti, micchā tesāṃ ñāṇanti. iti so yadeva tassa sāmāṃ ñātaṃ sāmāṃ diṭṭhaṃ sāmāṃ veditaṃ, tadeva tattha thāmasā parāmassa⁶ abhinivissa vocharati: ida meva saccaṃ moghamañña'nti.

⁶paramāsā-majasam

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 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."

22. But here, O Ananda, a certain samana or brahmana, in consequence of ardour, in consequence of endeav-

22. idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya apamādamanvāya sammā manasikāramanvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati. idha pāṇātipātīṃ adinnādāyīṃ kāmesu micchācāriṃ musāvādiṃ pisunā vācaṃ pharusāvācaṃ samphappalāpiṃ abhijjhālūṃ vyāpannacittaṃ micchādiṭṭhiṃ, kāyassa bheda parammaraṇā passati sugatiṃ saggaṃ lokaṃ uppannaṃ. so evamāha: 'natthi kira bho, pāpakāni kammāni, natthi duccharitassa vipāko, apāhaṃ puggalaṃ addasaṃ idha pāṇātipātīṃ adinnādāyīṃ kāmesu micchācāriṃ musāvādiṃ pisunāvācaṃ pharusāvācaṃ samphappalāpiṃ abhijjhālūṃ vyāpannacittaṃ micchādiṭṭhiṃ kāyassa bheda parammaraṇā passāmi sugatiṃ saggaṃ lokaṃ uppannanti. so evamāha: 'yo kira bho pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvācī pharusāvācī samphappalāpī abhijjhālū hoti, vyāpannacitto hoti, micchādiṭṭhi, sabbo so kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. ye evaṃ jānanti, te sammā jānanti, ye aññathā jānanti, micchā tesam ñāṇanti. iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ, tadeva tattha thāmasā parāmassa abhinivissa voharati: idameva saccaṃ moghamāñña'nti.

23. idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya apamādamanvāya sammā manasikāramanvāya tathārūpaṃ cetosamādhim phusati. yathā samāhite citte dibbena

our, 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 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 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

cakkkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati 'idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesu micchācārā paṭivirataṃ musāvādā paṭivirataṃ pisunā vācā paṭivirataṃ pharusā vācā paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhālum avyāpannacittam sammādiṭṭhiṃ kāyassa bhedā parammaraṇā passati sugatiṃ saggaṃ lokaṃ upapannaṃ. so evamāha: 'atthi kira bho kalyāṇāni kammāni, atthi sucaritassa vipāko. apāhaṃ puggalaṃ addasaṃ idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesu micchācārā paṭivirataṃ musāvādā paṭivirataṃ pisunāvācā paṭivirataṃ pharusāvācā paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhālum avyāpannacittam sammādiṭṭhiṃ kāyassa bhedā parammaraṇā passāmi sugatiṃ saggaṃ lokaṃ 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 bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati ye evaṃ jānanti, te sammā jānanti, ye aññathā jānanti, micchā tesam ñāṇanti. iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ, tadeva tattha thāmasā parāmassa abhinivissa voharati: 'idameva saccaṃ moghamañña'nti.

24. idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya apamādamanvāya sammā manasikāramanvāya tathārū-

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 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 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 vision, has arisen in a happy state, in the

paṃ cetosamādhim phusati, yathā samāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati. idha pañātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesu micchācārā paṭivirataṃ musāvādā paṭivirataṃ pisunā vācā paṭivirataṃ pharusā vācā paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhāluṃ avyāpannacittaṃ sammādiṭṭhiṃ kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ. so evamāha: 'natthi kira bho kalyāṇāni kammāni, natthi sucaritassa vipāko. apāhaṃ puggalaṃ addasaṃ idha pañātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesu micchācārā paṭivirataṃ musāvādā paṭivirataṃ pisunā vācā paṭivirataṃ pharusāvācā paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhāluṃ avyāpannacittaṃ sammādiṭṭhiṃ, kāyassa bhedaṃ parammaraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapanna'nti. so evamāha: 'yo kira bho pañātipātā paṭivirato adinnādānā paṭivirato kāmesu micchācārā paṭivirato musāvādā paṭivirato pisunāvācā paṭivirato pharusāvācā paṭivirato samphappalāpā paṭivirato anabhijjhāluṃ hoti, avyāpannacitto hoti sammādiṭṭhi. sabbo so kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, ye evaṃ jānanti, te sammā jānanti, ye aññathā jānanti, micchā tesaṃ ñāṇa'nti. iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ, tadeva tattha thāmasā parāmassa abhinivissa voharati: 'idameva saccaṃ moghamañña'nti.

25. tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha: atthi kira bho, pāpakāni kammāni, atthi ducca-

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."

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

ritassa vipākoti. idamassa anujānāmi. yampi so evamāha: apāhaṃ puggalaṃ addasaṃ idha pāṇātipātīṃ adinnādāyīṃ kāmesu micchācārīṃ musāvādiṃ pisunāvāciṃ pharusāvāciṃ samphappalāpiṃ anabhijjhālūṃ avyāpannacittaṃ sammādiṭṭhiṃ kāyassa bhedā parammaraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapanna'nti. idampissa anujānāmi. yañca kho so evamāha: 'yo kira bho pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvācī pharusāvācī samphappalāpī anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhi, sabbo so kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati'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 vo harati, 'idameva saccaṃ moghamañña'nti. idampissa nānujānāmi. taṃ kissa hetu: aññathā hi ānanda, ta-thāgatassa mahākammavibhaṅge ñāṇaṃ hoti.

26. tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha: natthi kira bho, pāpakāni kammāni natthi duc-caritassa vipākoti. idamassa nānujānāmi. yampi kho so evamāha: apāhaṃ puggalaṃ addasaṃ idha pāṇātipātīṃ adinnādāyīṃ kāmesu micchācārīṃ musāvādiṃ pisunāvāciṃ pharusāvāciṃ samphappalāpiṃ anabhijjhālūṃ avyāpannacittaṃ sammādiṭṭhiṃ kāyassa bhedā parammaraṇā passāmi sugatiṃ saggaṃ lokaṃ upapanna'nti, idamassa anujānāmi. yañca kho so eva-

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 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."

māha: 'yo kira bho pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvācī pharusāvācī samphappalāpī anabhijjhālu hoti, avyāpannacitto hoti sammāditṭhi, sabbo so kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjati'ti. idamassa nānujānāmi. yampi so evamāha: ye evaṃ jānanti, te sammā jānanti ye aññathā jānanti, micchā tesam ñānanti. idampissa nānujānāmi. yampi so yadeva tassa sāmam ñātam sāmam ditṭham sāmam viditam, tadeva tattha thāmasā parāmassa abhinivissa voharati: 'idameva saccam moghamañña'nti. idampissa nānujānāmi. tam kissa hetu: aññathā hi ānanda, tathāgatassa mahākammavibhaṅge ñānam hoti.

27. tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha: atthi kira bho kalyāṇāni kammāni, atthi sucaritassa vipākoti. idamassa anujānāmi. yampi kho so evamāha: apāham puggalam addasaṃ idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesu micchācārā paṭivirataṃ musāvādā paṭivirataṃ pisunā vācā paṭivirataṃ pharusā vācā paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhālum avyāpannacittam sammāditṭhim. kāyassa bheda parammaraṇā passāmi sugatiṃ saggam lokam upapanna'nti. idampissa anujānāmi. yañca kho so evamāha: yo kira bho pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesu micchācārā paṭivirato musāvādā paṭivirato pisunāvācā paṭivirato pharusāvācā paṭivirato anabhijjhālum avyāpannacittam sammāditṭhi, sabbo so kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjati'ti. idamassa nānujā-

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 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.

nāmi yampi so evamāha: ye evaṃ jānanti te sammā jānanti, ye aññathā jānanti micchā tesaṃ ñāṇanti. idampissa nānujānāmi. yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ, tadeva tattha thāmasā parāmassa abhinivissa voharati: idameva saccaṃ moghamañña'nti. idampissa nānujānāmi. taṃ kissa hetu: aññathā hi ānanda, tathāgatassa mahā-kammavibhaṅge ñāṇaṃ hoti.

28. 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 paṭivirataṃ pharusā vācā paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhālumaṃ avyāpannacittaṃ sammādiṭṭhiṃ. kāyassa bhedaṃ parammaraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapanna'nti. idamassa anujānāmi. yañca kho so evamāha: yo kira bho pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesu micchācārā paṭivirato musāvādā paṭivirato pisunāvācā paṭivirato pharusāvācā paṭivirato anabhijjhālumaṃ avyāpannacittaṃ sammādiṭṭhi, sabbo so kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati'ti. idamassa nānujānāmi yañca so kho evamāha: ye evaṃ jānanti, te sammā jānanti, ye aññathā jānanti, micchā tesaṃ ñāṇanti. idampissa nānujānāmi. yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ, tadeva tattha thāmasā

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 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.

parāmassa abhinivissa voharati: idameva saccam moghamañña'nti. idampissa nānujānāmi. tam kissa hetu: aññathā hi ānanda, tathāgatassa mahākammapibhaṅge ñaṇaṃ hoti.

29. tatrānanda, yvāyaṃ puggalo idha pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvācī pharusāvācī abhijjhālū vyapannacittam micchādiṭṭhi, kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. pubbe vāssa tam kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ. pacchā vāssataṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ. maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinna⁷. tena so kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. yañca kho so idha pāṇātipātī hoti adinnādāyī hoti kāmesu micchācārī hoti musāvādī hoti pisunāvācī hoti pharusāvācī hoti abhijjhālū hoti vyapannacittam micchādiṭṭhī hoti tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti, upapajje⁸ vā, apare vā pariyāye.

30. tatrānanda, yvāyaṃ puggalo idha pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvācī pharusāvācī abhijjhālū vyapannacittam micchādiṭṭhi, kāyassa bheda parammaraṇāsugatiṃ saggaṃ lokaṃ upapajjati. pubbe vāssa tam kataṃ hoti kalyāṇakammaṃ sukhavedaniyaṃ. pacchā vāssa tam kataṃ hoti kalyāṇakammaṃ sukhavedaniyaṃ. maraṇakāle vāssa

⁷samādiṇṇā - pts.■

⁸upapajja - majasaṃ, sīmu. upapajjaṃ - pts■

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 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

hoti sammādiṭṭhi samattā samādinna, tena so kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. yañca kho so idha paṇātipātī hoti adinnādāyī hoti kāmesu micchācārī hoti musāvādī hoti pisunāvācī hoti pharusāvācī hoti abhiijhālumaṃ hoti vyapannacittaṃ micchādiṭṭhī hoti. tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti, upapajje vā, apare vā, pariyāye.

31. tatrānanda, yvāyaṃ puggalo idha paṇātipātā paṭivirato adinnādānā paṭivirato kāmesu micchācārā paṭivirato musāvādā paṭivirato pisunāvācā paṭivirato pharusāvācā paṭivirato anabhiijhālumaṃ avyapannacittaṃ sammādiṭṭhi, kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedaniyaṃ. pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedaniyaṃ. maraṇakāle vāssa hoti sammādiṭṭhi samattā samādinna. tena so kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. yañca kho so idha paṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti kāmesu micchācārā paṭivirato hoti musāvādā paṭivirato hoti pisunāvācā paṭivirato hoti pharusāvācā paṭivirato hoti anabhiijhālumaṃ hoti avyapannacittaṃ sammādiṭṭhī hoti. tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti, upapajje vā, apare vā pariyāye.

32. tatrānanda, yvāyaṃ puggalo idha paṇātipātā paṭivirato adinnādānā paṭivirato kāmesu micchācārā paṭivirato musāvādā paṭivirato pisunāvācā paṭivirato pharusāvācā paṭivirato anabhiijhālumaṃ avyapannacittaṃ sam-

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 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

mādiṭṭhi, kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ. pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ. maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinnaṃ. tena so kāyassa bhedaṃ 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 anabhijjhālūṃ hoti avyapannacittaṃ sam-mādiṭṭhī hoti, tassa diṭṭheva dhamme vipākaṃ paṭi-saṃvedeti, upapajje vā, apare vā, pariyāye.

33. iti kho ānanda, atthi kammaṃ abhabbaṃ abhabbābhāsaṃ, atthi kammaṃ abhabbaṃ bhabbābhāsaṃ. atthi kammaṃ bhabbañceva bhabbābhāsañca, atthi kammaṃ bhabbaṃ abhabbābhāsanti.

34. idamavoca bhagavā. attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

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 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 results in this [new] life, or in the [next] arising or in some other [arisings] 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. 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.

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 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, 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 [arisings] 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

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 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.

