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. Never let it be said thus, O friend Potaliputta, never let it be said thus, O friend Potaliputta. Never let the Auspicious One be misrepresented. For indeed misrepresentation of the Auspicious One is not good. The Auspicious One would definately 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."

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 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 bowed down 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 venera-

ble Samiddhi answered with reference to this statement: Whatever is felt, all that is [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 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."

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 misconduct in sensual pleasures, an abstainer from false speech, an abstainer from divisive speech, an abstainer from harsh speech, an abstainer from senseless prattle, without covetousness, without a mind of ill-will, 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, without covetousness, without a mind of ill-will, 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 who

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. He says thus: "Indeed sir, there is evil kamma, there is the result of bad conduct. "For I see that individual in this world who 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." 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 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 who 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. 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 who 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." 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 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 purified and surpasses the human, he sees that such an individual in this world who 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, without covetousness, without a mind of ill-will, 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 who 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, without covetousness,

without a mind of ill-will, 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, without covetousness, without a mind of ill-will, 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 who 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, without covetousness, without a mind of ill-will, a holder of right view and undistorted vision, 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 who 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, without covetousness, without a mind of ill-will, 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, without covetousness, without a mind of ill-will, 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."

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 who 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", 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.

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 who 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", 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.

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 who 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, without covetousness, without a mind of ill-will, 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, without covetousness, without a mind of ill-will, 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 him-

self, 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 who 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, without covetousness, without a mind of ill-will, 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, without covetousness, without a mind of ill-will, 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 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, arose 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, arose 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, without covetousness, without a mind of ill-will, a holder of right view and undistorted vision, arose 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, without covetousness, without 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, without covetousness, without a mind of ill-will, a holder of right view and undistorted vision, arose 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, without covetousness, without a mind of ill-will, 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.

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.