

Namothassa Bhagawato Arahato Samma Sambuddassa....

Homage to the Blessed One. The Worthy One. The Supremely Enlightened One.

Numerical Discourses of the Buddha – Lonapala sutta - Discourses of A Lump of Salt (ND3-100)

"Monks, if one were to say thus: 'A person experiences kamma in precisely(exactly) the same way that he created it,' in such a case there could be no living of the spiritual life and no opportunity would be seen for completely making an end of suffering.

But if one were to say thus: 'When a person creates kamma that is to be experienced in a particular way, he experiences its result precisely in that way,' in such a case the living of the spiritual life is possible and an opportunity is seen for completely making an end of suffering.

"Here, bhikkhus(monks), some person has created trifling bad kamma yet it leads him to hell, while some other person here has created exactly the same trifling kamma yet it is to be experienced in this very life, without even a slight residue being seen, much less abundant residue.

"What kind of person creates trifling bad kamma that leads him to hell? Here, some person is undeveloped in body, virtuous behavior, mind, and wisdom; he is limited and has a mean character, and he dwells in suffering. When such a person creates trifling bad kamma, it leads him to hell.

"What kind of person creates exactly the same trifling bad kamma and yet it is to be experienced in this very life, without even a slight residue being seen, much less abundant residue? Here, some person is developed in body, virtuous behavior, mind, and wisdom. He is unlimited and has a lofty character, and he dwells without measure. When such a person creates exactly the same trifling bad kamma, it is to be experienced in this very life, without even a slight residue being seen, much less abundant residue.

(1) "Suppose a man would drop a lump of salt into a small bowl of water. What do you think, bhikkhus? Would that lump of salt make the small quantity of water in the bowl salty and undrinkable?"

"Yes, Bhante. For what reason? Because the water in the bowl is limited, thus that lump of salt would make it salty and undrinkable."

"But suppose a man would drop a lump of salt into the river Ganges. What do you think, bhikkhus? Would that lump of salt make the river Ganges become salty and undrinkable?"

"No, Bhante. For what reason? Because the river Ganges contains a large volume of water, thus that lump of salt would not make it salty and undrinkable."

"So too, bhikkhus, some person here has created trifling bad kamma yet it leads him to hell, while some other person here has created exactly the same trifling kamma yet it is to be experienced in this very life, without even a slight residue being seen, much less abundant residue.

(2) "Here, bhikkhus, someone is imprisoned for stealing half a *kahāpaṇa* (gold coins), a *kahāpaṇa*, or a hundred *kahāpaṇas*, while someone else is not imprisoned for stealing the same amount of money.

"What kind of person is imprisoned for stealing half a *kahāpaṇa*, a *kahāpaṇa*, or a hundred *kahāpaṇas*? Here, someone is poor, with little property and wealth. Such a person is imprisoned for stealing half a *kahāpaṇa*, a *kahāpaṇa*, or a hundred *kahāpaṇas*.

"What kind of person is not imprisoned for stealing half a *kahāpaṇa*, a *kahāpaṇa*, or a hundred *kahāpaṇas*?

Here, someone is rich, with much money and wealth. Such a person is not imprisoned for stealing half a *kahāpaṇa*, a *kahāpaṇa*, or a hundred *kahāpaṇas*.

"So too, bhikkhus, some person has created trifling bad kamma yet it leads him to hell, while some other person here has created exactly the same trifling kamma yet it is to be experienced in this very life, without even a slight *residue* being seen, much less abundant *residue*.

(3) "Bhikkhus(monks), take the case of a sheep merchant or butcher, who can execute, imprison, fine, or otherwise penalize someone who has stolen one of his sheep but can't do so to someone else who has stolen his sheep.

"What kind of person can the sheep merchant or butcher execute, imprison, fine, or otherwise penalize for stealing a sheep? One who is poor, with little property and wealth. The sheep merchant or butcher can execute, imprison, fine, or otherwise penalize such a person for stealing a sheep.

"What kind of person can't the sheep merchant or butcher execute, imprison, fine, or otherwise penalize for stealing a sheep? One who is rich, with a lot of money and wealth, a king or royal minister. The sheep merchant or butcher can't execute, imprison, fine, or otherwise penalize such a person for stealing a sheep; he can only plead with him: 'Sir, return my sheep or pay me for it.'

"So too, bhikkhus, some person has created trifling bad kamma yet it leads him to hell, while some other person here has created exactly the same trifling kamma yet it is to be experienced in this very life, without even a slight *residue* being seen, much less abundant *residue*.

"What kind of person creates trifling bad kamma that leads him to hell? Here, some person is undeveloped in body, virtuous behavior, mind, and wisdom; he is limited and has a mean character, and he dwells in suffering. When such kind of person has created a trifling bad kamma, it leads him to hell.

"What kind of person creates exactly the same trifling bad kamma and yet it is to be experienced in this very life, without even a slight *residue* being seen, much less an abundant *residue*? Here, some person is developed in body, virtuous behavior, mind, and wisdom. He is unlimited and has a lofty character, and he dwells without measure. When such a person has created exactly the same trifling bad kamma, it is to be experienced in this very life, without even a slight *residue* being seen, much less abundant *residue*.

"If, bhikkhus, one were to say thus: 'A person experiences kamma in precisely the same way that he created it,' in such a case there could be no living of the spiritual life and no opportunity would be seen for completely making an end of suffering. But if one were to say thus: 'When a person creates kamma that is to be experienced in a particular way, he experiences its result precisely in that way,' in such a case the living of the spiritual life is possible and an opportunity is seen for completely making an end of suffering."

(Translated from the Pali by Bhikkhu Bodhi - Wisdom Publications)

SADU !. SADU !!. SADU !!!...