

Majjhima Nikāya
The Middle Length Discourses

Mahā Kammavibhaṅga Sutta
“The Greater and Detailed Classification of Intentional Actions”

Translated by Candana Bhikkhu

Copyright © Candana Bhikkhu 2024

I have personally heard this.

Once, The Blessed One was staying in Rājagaha, at the Bamboo Grove’s Squirrels’ Sanctuary.

It was during that time, that the Venerable Samiddhi was living in a remote hut, in the wilderness away from society, when the wandering ascetic Potaliputta came visiting him, as he was out walking for exercise, and approached the Venerable Samiddhi. Then, once having exchanged friendly greetings, the wandering ascetic Potaliputta sat to one side and said:

“Friend Samiddhi, I have heard the following statement directly from the recluse Gautama’s own lips, which I’m sure He would validate and acknowledge, if you were to check or question Him on it:

“Now, this is the statement He made:

‘Bodily actions are of no importance and essentially without any value, as are also actions committed through speech. What are truly important are the mental actions, the ones committed through the mind, for these indeed hold value and therefore are important. However, there is a certain meditative attainment, a state, which when one attains and enters into, then one simply does not feel or experience anything, including the impacts or fruits of kamma.’”

In hearing these words, the Venerable Samiddhi exclaimed:

“Friend Potaliputta, do not make false statements such as that! Do not misrepresent The Blessed One! For, it is wrong to be stating what is completely untrue, to say things that have nothing to do with The Blessed One! This, because The Blessed One would never say:

‘Bodily actions are of no importance and essentially without any value, as are also actions committed through speech. What are truly important are the mental actions, the ones committed through the mind, for these indeed hold value and therefore are important.’

“But, friend, there is indeed a certain meditative attainment, a state which when one attains and enters into, then one simply does not feel or experience anything, including the impacts or fruits of *kamma*.”

“Friend Samiddhi, how long has it been since you have gone forth?”

“Not very long, friend. It has only been three years.”

“Wow! If a junior monk such as yourself would correct us like that, while defending his Teacher thus, then one could only imagine what the elder Bhikkhus, the senior disciples of your Teacher, might do!

“So, friend, let’s presume someone has committed an intentional action, whether through the body, through speech, or through the mind. What is it that one ends up feeling?”

And the Venerable Samiddhi answered:

“Friend Potaliputta, when someone has committed an intentional action, whether through the body, through speech, or through the mind, then one ends up feeling suffering.”

In hearing this response, the wandering ascetic Potaliputta got up from his seat and departed, without showing any agreement or disagreement to what was said.

Once he had left, the Venerable Samiddhi decided to go and see the Venerable Ānanda and report the matter to him. And so he did. After the friendly greetings were over, and the Venerable Samiddhi had taken a seat to one side, he discussed what had happened earlier and the nature of the conversation that took place between himself and the wandering ascetic Potaliputta.

When he reported this, the Venerable Ānanda advised:

“Friend Samiddhi, it would be better if we go to The Blessed One directly, and report this matter to Him, and see what He says. And however He instructs us, so shall we remember and keep it with us.

“Yes, friend,” replied the Venerable Samiddhi, and both of them went to see The Blessed One. Having approached and paid their respect to The Blessed One, they both sat to one side, and the Venerable Ānanda explained what had taken place between the Venerable Samiddhi and the wandering ascetic Potaliputta.

And The Blessed One said to Venerable Ānanda:

“Ānanda, I do not recall having even seen or met that wandering ascetic Potaliputta! So, how could such a conversation even have taken place?

“Be that as it may, this well-intentioned but misguided man Samiddhi, has given that wandering ascetic an incomplete answer, by not providing a thorough and full explanation, as was necessary.”

When this was said, the Venerable Udāyi who had been sitting nearby, listening to the conversation, interjected while addressing The Blessed One:

“But Bhante, perhaps Venerable Samiddhi did in fact already give the appropriate answer in his response, when he told the ascetic that all such actions result in the person ultimately feeling suffering!”

Then, while addressing the Venerable Ānanda again, The Blessed One said:

“Do you see, Ānanda, how this foolish Udāyi does not even think twice before jumping into the conversation? I already knew that this misguided and empty Udāyi would intrude at any minute during our conversation, to try to mindlessly speak his stupid words.

“From the start of their dialogue, Ānanda, the wandering ascetic Potaliputta was asking about the three kinds of feelings. But, if this unwise Samiddhi had explained to the wandering ascetic in the following manner:

‘Friend Potaliputta, if one were to engage in pleasurable intentional actions which he commits through the body, through speech, or through the mind, then he would experience pleasant feelings, as their outcome.

‘But, Friend Potaliputta, if one were to engage in painful intentional actions which he commits through the body, through speech, or through the mind, then he would experience painful feelings, as their outcome.

‘And similarly, friend Potaliputta, if one were to engage in neutral intentional actions which he commits through the body, through speech, or through his mind, then he would experience neutral feelings, as their outcome.’

“So, if this misguided and unwise Samiddhi had answered that wandering ascetic of other sects in this manner, he would have indeed answered correctly, by providing him with an appropriate and adequate response.

“But anyhow, who are these foolish and empty wanderers of other sects, to understand or even grasp any part of The Tathāgata’s detailed explanation on intentional actions?”

“If, however, you would all carefully listen to The Tathāgata’s detailed explanation on intentional actions, you might come to grasp and fully understand it.”

“And the Venerable Ānanda exclaimed:

“Now is the time, O! Blessed Lord! Blessed One, this is the time for The Teacher to teach and instruct us on the detailed classification of intentional actions! That way, the Bhikkhus could listen to it directly from the lips of The Blessed One Himself, and recall it again and again, and thus come to understand it.”

“Then, Ānanda, pay close attention to what I shall say, as you listen carefully.”

“Yes, Bhante!” the Venerable Ānanda said.

And The Blessed One continued speaking:

“Ānanda, there are four types of people existing in the world. What four?

1. “Ānanda, there is a type of person who harms or kills living beings; who steals or takes what is not given; who misbehaves by engaging in sexual misconduct; who speaks falsely or tells lies, says harsh and mean things to hurt others; engages in divisive speech or gossips; talks frivolously or engages in idle chatter; as well as is jealous or covets what others have.

Now, while living contentiously with an angry heart, and possessing wrong view, at the breakup of the body, after death, such a person is reborn into states of utter misery, sorrow, and pain; reappearing into the lower realms, being reborn in the hells.

2. “However, Ānanda, there might be another person, who also harms or kills living beings; who steals or takes what is not given; who misbehaves by engaging in sexual misconduct; speaks falsely or tells lies; says harsh and mean things to hurt others; engages in divisive speech or gossips; talks frivolously or engages in idle chatter; as well as is jealous or covets what others have.

But, despite living contentiously with an angry heart, and possessing wrong view, at the breakup of the body, after death, such a person is reborn into states of divine delights, reappearing into the heavenly realms.

3. “Further, Ānanda, there may be yet another person, who abstains from harming or killing living beings; who does not steal nor takes what is not given; who does not misbehave by engaging in sexual misconduct; who abstains from speaking falsely or telling lies, nor says harsh or mean things to hurt others; who does not engage in divisive speech nor gossips, nor talks frivolously or engages in idle chatter; who removes jealousy from his heart, nor covets what others have.

Now, while living contentedly with a kind heart, and possessing right view, at the breakup of the body, after death, such a person is reborn into states of heavenly delights, reappearing into the divine realms.

4. “However, Ānanda, there may be yet another person, who abstains from harming or killing living beings; who does not steal nor takes what is not given; who does not misbehave by engaging in sexual misconduct; who abstains from speaking falsely or telling lies, nor says harsh or mean things to hurt others; who does not engage in divisive speech nor gossips, nor talks frivolously or engages in idle chatter, who removes jealousy from his heart, nor covets what others have.

But, despite living contentedly with a kind heart, and possessing right view, at the breakup of the body, after death, such a person is reborn into states of utter misery, sorrow, and pain; reappearing into the lower realms, being reborn in the hells.

- *Conclusions made by recluses with the Divine Eye*

1. “Now, Ānanda, let us suppose there was a certain recluse or practitioner who, through his cultivation of resolute effort and keen interest, seriously begins developing his mind, until he comes to experience psychically the ability to see with the Divine Eye. He achieves this, thanks to his committed application of right concentration.

“Then, this yogi would be able to see, how the person who has engaged in harming or killing living beings; stealing and taking what is not given; misbehaving by engaging in sexual misconduct; speaking falsely and telling lies, saying harsh and mean things to hurt others; engaging in divisive speech or gossip; talking frivolously or engaging in idle chatter, as well as being jealous and coveting what others have; and being thus contentious with an angry heart, and possessing wrong view, at the breakup of the body, after death, he is indeed reborn into states of utter misery, sorrow, and pain; reappearing into the lower realms, finding himself now reborn in the hells.

“Now, having witnessed this directly, such a recluse or practitioner then would naturally declare:

‘It is indeed true that, because of having engaged in evil and wrong actions, one sooner or later comes to face the bad results of those actions!’

‘After all, I have seen it myself, that those individuals engaging in harming or killing living beings; stealing and taking what is not given; misbehaving or engaging in sexual misconduct; speaking falsely and telling lies; those who speak harsh and mean words to hurt others, engaging in divisive speech or gossip; talking frivolously or engaging in idle chatter, as well as being jealous and coveting what others have; and while being thus contentious with an angry heart, and possessing wrong view, at the breakup of the body, after death, they are indeed reborn into states of utter misery, sorrow, and pain; reappearing into the lower realms, finding themselves now reborn in the hells.’

‘So, it must be true that because of engaging in evil and wrong actions, one inevitably and absolutely ends up in hell, always. This is now an undeniable fact, which I have come to know for certain as irrefutable truth. Anyone who says otherwise, is simply talking nonsense, and therefore is completely wrong!’

“In this way, Ānanda, such a recluse or practitioner goes on making categorical and generalized statements, while considering every other possible declaration made by others to be absolutely false, simply because they do not agree with his own conclusion.

2. “Meanwhile, another recluse or practitioner, who again, through his cultivation of resolute effort and keen interest, seriously begins developing his mind, until he comes to experience psychically the ability to see with the Divine Eye. He too achieves this, thanks to his committed application of right concentration.

“Then, this yogi will be able to see, how the person who has engaged in harming or killing living beings; stealing and taking what is not given; misbehaving by engaging in sexual misconduct; speaking falsely and telling lies; saying harsh and mean things to hurt others; engaging in

divisive speech or gossip; talking frivolously or engaging in idle chatter, as well as being jealous and coveting what others have; and being thus contentious with an angry heart, and possessing wrong view, at the breakup of the body, after death, he is reborn into states of heavenly delights, reappearing into the divine realms.

“Now, having witnessed this directly, such a recluse or practitioner then would naturally declare:

‘It is now quite clear to me, that even though one may engage in evil or wrong actions throughout life, ultimately, that does not lead one to face the bad results of those actions! Therefore, there are no consequences to the evil actions one has committed throughout life!’

‘After all, I have seen it myself, that those individuals who engage in harming or killing living beings; stealing and taking what is not given; misbehaving or engaging in sexual misconduct; speaking falsely and telling lies; those who speak harsh and mean words to hurt others; who engage in divisive speech or gossip; talking frivolously or engaging in idle chatter, as well as being jealous and coveting what others have; and while being thus contentious with an angry heart, and possessing wrong view, at the breakup of the body, after death, they get to be reborn even into states of heavenly delights, reappearing into the divine realms.’

‘So, it must be true that, whether one keeps engaging in evil and wrong actions or not, one inevitably and absolutely will end up in heaven, always. This is now an undeniable fact, which I have come to know for certain as irrefutable truth. Anyone who says otherwise is simply talking nonsense, and therefore is completely wrong!’

“In this way, Ānanda, such a recluse or practitioner goes on making categorical and generalized statements, while considering every other possible declaration made by others to be absolutely false, simply because they do not agree with his own conclusion.

3. “Also, Ānanda, yet another recluse or practitioner, through his cultivation of resolute effort and keen interest, seriously develops his mind, until he too comes to experience psychically the ability to see with the Divine Eye. He too achieves this thanks to his committed application of right concentration.

“Then, this yogi will be able to see how the person, who abstains from harming or killing living beings; who does not steal nor takes what is not given; who does not misbehave by engaging in sexual misconduct; who abstains from speaking falsely or telling lies, nor says harsh or mean words to hurt others; who does not engage in divisive speech nor gossips, nor talks frivolously nor engages in idle chatter; who removes jealousy from his heart while not coveting what others have; and while living contentedly with a kind heart, and possessing right view, at the breakup of the body, after death, he is reborn into states of heavenly delights, reappearing into the divine realms.

“Now, having witnessed this directly, such a recluse or practitioner then would naturally declare:

‘It is indeed true that because of abstaining from engaging in evil and wrong actions, one sooner or later comes to be met with their good and wonderful results!’

'After all, I have seen it myself, that those individuals, by abstaining from and not engaging in harming or killing living beings; by not stealing or taking what is not given; refraining from sexual misconduct; nor speaking falsely or telling lies; those who abstain from speaking harsh and mean words to hurt others; abstaining from divisive speech or gossip, or talking frivolously or engaging in idle chatter, as well as not being jealous nor coveting what others have; and being thus contented with a kind heart, and possessing right view, at the breakup of the body, after death, they get to be reborn into states of heavenly delights, reappearing into the divine realms.

'So, it must be true, that when one abstains from engaging in evil and wrong actions, one inevitably and absolutely ends up in heaven, always. This is now an undeniable fact, which I have come to know for certain as irrefutable truth. Anyone who says otherwise is simply talking nonsense, and therefore is completely wrong!'

“In this way, Ānanda, such a recluse or practitioner goes on making categorical and generalized statements, while considering every other possible declaration made by others to be absolutely false, simply because they do not agree with his own conclusion.

4. “Finally, Ānanda, let us suppose there was yet another recluse or practitioner, who through his cultivation of resolute effort and keen interest, seriously begins developing his mind, until he comes to experience psychically the ability to see with the Divine Eye. He achieves this thanks to his committed application of right concentration.

“Then, this yogi will be able to see, how the person who abstains from harming or killing living beings; who does not steal or take what is not given; who does not misbehave by engaging in sexual misconduct; who abstains from speaking falsely or telling lies; who neither says harsh or mean words to hurt others; nor engages in divisive speech nor gossips, nor talks frivolously nor engages in idle chatter, as he removes jealousy from his heart and does not covete what others have; and while living contentedly with a kind heart, and possessing right view, at the breakup of the body, after death, such a person is reborn into states of utter misery, sorrow, and pain; reappearing into the lower realms, finding himself now reborn in the hells.

“Now, having witnessed this directly, such a recluse or practitioner then would naturally declare:

'It is now quite clear to me, that even though one may abstain from engaging in evil or wrong actions throughout life, ultimately, that does not lead one to face the good results of their actions! Therefore, there are no consequences to the good actions one has committed throughout life!

'After all, I have seen it myself, that those individuals who abstain from harming or killing living beings; from stealing or taking what is not given; who refrain from misbehaving through sexual misconduct; neither speaking falsely nor telling lies; those who abstain from speaking harsh and mean words to hurt others; from engaging in divisive speech or gossip, or from talking frivolously or engaging in idle chatter, as well as not being jealous, nor coveting what others have; and being thus contented with a kind heart, and possessing right view, at the breakup of the body, after death, they are reborn into states of utter misery, sorrow, and pain; reappearing into the lower realms, finding themselves now reborn in the hells.'

‘So, it must be true, that even though one abstains from engaging in evil and wrong actions, one inevitably and absolutely ends up in hell, always! This is now an undeniable fact, which I have come to know for certain as irrefutable truth. Anyone who says otherwise is simply talking nonsense, and therefore is completely wrong!’

“In this way, Ānanda, such a recluse or practitioner goes on making categorical and generalized statements, while considering every other possible declaration made by others to be absolutely false, simply because they do not agree with his own conclusion.

- *The Blessed One’s response to the conclusions made by those recluses*

1. “Now, Ānanda, as it relates to that recluse or practitioner who makes the conclusion:

‘It is indeed true that, because of having engaged in evil and wrong actions, one sooner or later comes to face the bad results of those actions!’

“This, I also agree with. So, I will grant him that. And when he states:

‘After all, I have seen it myself, that those individuals who engage in harming or killing living beings; stealing and taking what is not given; misbehaving by engaging in sexual misconduct; speaking falsely and telling lies; those who speak harsh and mean words to hurt others; engaging in divisive speech or gossip; talking frivolously or engaging in idle chatter, as well as being jealous and coveting what others have; and being thus contentious with an angry heart, and possessing wrong view, at the breakup of the body, after death, they are indeed reborn into states of utter misery, sorrow, and pain; reappearing into the lower realms, finding themselves now reborn in the hells.’

“This too, I agree with. So, I will grant him that, as well. But when he declares:

‘So, it must be true, that because of engaging in evil and wrong actions, one inevitably and absolutely will end up in hell, always.’

“This I disagree with. So, I will not grant him that. Similarly, when he declares:

‘This is now an undeniable fact, which I have come to know for certain as irrefutable truth.’

“This I disagree with also. So, I will not grant him that, too. Similarly, when he declares:

‘Anyone who says otherwise is simply talking nonsense, and therefore is completely wrong!’

“This too, I disagree with. So, I will not grant him that, either. And why is that?

“It is because The Tathāgata’s knowledge and understanding of the detailed classification of intentional actions of beings is completely different than the categorical statements made by such a recluse.

2. “Now, Ānanda, as it relates to that recluse or practitioner who makes the conclusion:

‘It is now quite clear to me, that even though one may engage in evil or wrong actions throughout life, ultimately, that does not lead one to face the bad results of those actions! Therefore, there are no consequences to the evil actions one has committed throughout life!’

“This, I do not agree with. So, I will not grant him that. And when he states:

‘After all, I have seen it myself, that those individuals who engage in harming or killing living beings; stealing and taking what is not given; misbehaving or engaging in sexual misconduct; speaking falsely and telling lies; those who speak harsh and mean words to hurt others, engaging in divisive speech or gossip; talking frivolously or engaging in idle chatter; as well as being jealous and coveting what others have; and being thus contentious with an angry heart, and possessing wrong view, at the breakup of the body, after death, they get to be reborn even into states of heavenly delights; reappearing into the divine realms.

“This however, I agree with. So, I will grant him that. But when he declares:

‘So, it must be true, that whether one keeps engaging in evil and wrong actions or not, one inevitably and absolutely ends up in heaven, always.

“This I disagree with. So, I will not grant him that. Similarly, when he declares:

‘This is now an undeniable fact, which I have come to know for certain as irrefutable truth.

“This I disagree with also. So, I will again not grant him that. Similarly, when he declares:

‘Anyone who says otherwise is simply talking nonsense, and therefore is completely wrong!’

“This too, I disagree with. So, I will not grant him that, either. And why is that?

“It is because The Tathāgata’s knowledge and understanding of the detailed classification of intentional actions of beings is completely different than the categorical statements made by such a recluse.

3. “Furthermore, Ānanda, as it relates to that recluse or practitioner who makes the conclusion:

‘It is indeed true, that because of abstaining to engage in evil and wrong actions, one sooner or later comes to be met with their good and wonderful results!’

“This, I agree with. So, I will grant him that. And when he states:

‘After all, I have seen it myself, that those individuals who abstain from harming or killing living beings; from stealing or taking what is not given; who refrain from engaging in sexual misconduct; nor speak falsely or tell lies; those who abstain from speaking harsh and mean words to hurt others; abstaining from engaging in divisive speech or gossip; or talking frivolously or engaging in idle chatter, as well as not being jealous nor coveting what others have; and being thus contented with a kind heart, and possessing right view, at the breakup of the body, after death, they get to be reborn even into states of heavenly delights; reappearing into the divine realms.’

“This too, I agree with. So, I will grant him that, as well. But when he declares:

‘So, it must be true that, when one abstains from engaging in evil and wrong actions, one inevitably and absolutely ends up in heaven, always.

“This I disagree with. So, I will not grant him that. Similarly, when he declares:

‘This is now an undeniable fact, which I have come to know for certain as irrefutable truth.

“This I disagree with also. So, I will again not grant him that. Similarly, when he declares:

‘Anyone who says otherwise, is simply talking nonsense, and therefore is completely wrong!’

“This too, I disagree with. So, I will not grant him that, either. And why is that?

“It is because The Tathāgata’s knowledge and understanding of the detailed classification of intentional actions of beings is completely different than the categorical statements made by such a recluse.

4. “Also, Ānanda, as it relates to that recluse or practitioner who makes the conclusion:

‘It is now quite clear to me, that even though one may abstain from engaging in evil or wrong actions throughout life, ultimately, that does not lead one to face their good results! Therefore, there are no consequences to the good actions one has committed throughout life!

“This, I do not agree with. So, I will not grant him that. And when he states:

‘After all, I have seen it myself, that those individuals, who abstain from harming or killing living beings; from stealing or taking what is not given; who refrain from engaging in sexual misconduct; nor speak falsely or tell lies; those who abstain from speaking harsh and mean words to hurt others; abstaining from engaging in divisive speech or gossip; or talking frivolously or engaging in idle chatter, as well as not being jealous nor coveting what others have; and being thus contented with a kind heart, and possessing right view, at the breakup of the body, after death, they are reborn into states of utter misery, sorrow, and pain; reappearing into the lower realms, finding themselves now reborn in the hells.’

“This, I agree with. So, I will grant him that. But when he declares:

‘So, it must be true that, even though one abstains from engaging in evil and wrong actions, one inevitably and absolutely ends up in hell, always!’

“This, I disagree with. So, I will not grant him that. And when he states:

‘This is now an undeniable fact, which I have come to know for certain as irrefutable truth.’

“This I disagree with also. So, I will again not grant him that. Similarly, when he declares:

‘Anyone who says otherwise, is simply talking nonsense, and therefore is completely wrong!’

“This too, I disagree with. So, I will not grant him that, either. And why is that?

“It is because The Tathāgata’s knowledge and understanding of the detailed classification of intentional actions of beings is completely different than the categorical statements made by such a recluse.

- The Blessed One’s Detailed Classification of Intentional Actions

1. “Here, Ānanda, as mentioned earlier, there is the first type of person, the one who harms or kills living beings; steals or takes what is not given; misbehaves by engaging in sexual misconduct; speaks falsely or tells lies; says harsh and mean things to hurt others; engages in divisive speech or gossips; talks frivolously or engages in idle chatter, as well as is jealous or covets what others have. Thus, while living contentiously with an angry heart, and possessing wrong view, at the breakup of the body, after death, such a person is reborn into states of utter misery, sorrow, and pain; reappearing into the lower realms, being reborn in the hells.

a. Now, one cannot negate the possibility, that perhaps the evil *kamma* or action which led him to a rebirth into states of misery, sorrow and pain, and even into the hells, may have been an intentional action he had committed at an earlier lifetime. Or, it may have been the result of an action he committed later, near the very end of his life, such as by entertaining some wrong view even at the moment of his death. This would then lead that person, after death, to be reborn into states of utter misery, sorrow, and pain; reappearing into the lower realms, being reborn in the hells.

b. However, Ānanda, given that throughout this life, he did engage in evil actions and behavior, he will have to face the results of his evil intentional actions, both here in this life, as well as in subsequent future lifetimes, as the inevitable consequence to the wrong *kamma* one has committed.

2. “Next, Ānanda, there is the second type of person, who also harms or kills living beings; steals or takes what is not given; misbehaves by engaging in sexual misconduct; speaks falsely or tells lies; says harsh and mean things to hurt others; engages in divisive speech or gossips; talks frivolously or engages in idle chatter; as well as is jealous or covets what others have.

But, despite the fact that one has lived contentiously with an angry heart, while possessing wrong view, at the breakup of the body, after death, such a person is reborn into states of divine delights, reappearing into the heavenly realms.

a. Now, one cannot negate the possibility that perhaps the good *kamma* or action which led him to a rebirth into states of delight and happiness, as he ended up reappearing into the heavenly realms, may have been an intentional action he had committed at an earlier lifetime. Or, it may have been the result of an action he committed later, near the very end of his life, such as by entertaining a right view, even at the moment of his death. This would then lead that person, after death, to be reborn into states of divine delights, reappearing into the heavenly realms.

b. However, Ānanda, given that throughout this life, he *did* engage in evil actions and wrong behavior, then, even though being reborn into the heavenly realms now, he *will* have to face the results of his evil intentional actions, both here in this life, as well as in subsequent future lifetimes, as the inevitable consequence to the wrong *kamma* he has committed.

3. “Next, Ānanda, in the case of the third type of person, who abstains from harming or killing living beings; who does not steal nor takes what is not given; does not engage in sexual misconduct; who abstains from speaking falsely or telling lies, nor says harsh or mean things to hurt others; who does not engage in divisive speech, nor gossips, nor talks frivolously nor engages in idle chatter, while removing jealousy from his heart, and not coveting what others have; and while living contentedly thus, with a kind heart, and possessing right view, at the breakup of the body, after death, he is reborn into states of heavenly delights, reappearing into the divine realms.

a. Now, here again, Ānanda, one cannot negate the possibility that perhaps the good *kamma* or action which led him to a rebirth into states of delight and happiness, as he ended up reappearing into the heavenly realms, may have been an intentional action he had committed at an earlier lifetime. Or, it may have been the result of an action he committed later, near the very end of his life, such as by entertaining a right view, even at the moment of his death. This would then lead that person, after death, to be reborn into states of divine delights, reappearing into the heavenly realms.

b. However, Ānanda, given that throughout this life, he *did* abstain from engaging in evil actions and wrong behavior, then he will also be met with the results of his good intentional actions, both here in this life, as well as in subsequent future lifetimes, as the inevitable consequence to the good *kamma* he has committed.

4. “Finally, Ānanda, there is the case of the fourth type of a person, who abstains from harming or killing living beings; who does not steal nor takes what is not given; who does not misbehave by engaging in sexual misconduct; who abstains from speaking falsely nor tells lies, nor says harsh or mean things to hurt others; who does not engage in divisive speech, nor gossips, nor talks frivolously nor engages in idle chatter, removing jealousy from his heart, and not coveting what others have. But, despite living contentedly and with a kind heart, and possessing right view, at the breakup of the body, after death, he is reborn into states of utter misery, sorrow, and pain, reappearing into the lower realms, being reborn in the hells.

a. Now, one cannot negate the possibility, that perhaps the evil *kamma* or action which led him to a rebirth into states of misery, sorrow and pain, and even into the hells, may have been an intentional action he had committed at an earlier lifetime. Or, it may have been the result of an action he committed later, near the very end of his life, such as by entertaining some wrong view, even at the moment of his death. This would then lead that person, after death, to be reborn into states of utter misery, sorrow, and pain; reappearing into the lower realms, being reborn in the hells.

b. However, Ānanda, given that throughout this life, he *did* abstain from engaging in evil actions and wrong behavior, then he will also be met with the results of his good intentional actions, both here in this life, as well as in subsequent future lifetimes, as the inevitable consequence of the good *kamma* he has committed.

“Therefore, Ānanda, one must consider the fact, that there is *kamma* incapable of producing good results. Such deeds are termed as ‘impossible actions that are impossible to shine forth.’ This, because they are inherently ineffective and barren in their ability to bring about good results, as well as ineffective in their appearance.

“Secondly, Ānanda, there is *kamma* that, though may *appear* to be effective, but in truth, remains incapable of producing any good results. Thus, such deeds remain ‘impossible actions, that are possible to shine forth.’

“Furthermore, Ānanda, there is *kamma* that truly and effectively brings about good results, in addition to appearing to be capable of producing good results. Thus, they are ‘possible actions that are possible to shine forth.’

“Finally, Ānanda, there is *kamma* that, though may appear to be *ineffective*, in truth is capable of producing many good results. Thus, these are called ‘possible actions, that are impossible to shine forth.’

These were the words spoken by The Blessed One.

And the Venerable Ānanda became delighted, with a heart that was utterly gladdened, as he listened to the detailed classification of intentional actions, given to him by The Blessed One.

Sādhū

Sādhū

Sādhū