

*Anguttara Nikāya 3. 100 “Una manciata di sale” trad. Bodhi (2012)
pp. 331-335*

Bhikkhus, if 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.

“Here, 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 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].

“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. When such a person creates 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. 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].

(2) “Here, bhikkhus, someone is imprisoned for [stealing] half a *kahāpaṇa*, 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 ...

(3) “Bhikkhus, 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 ...

“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 ... he can only plead with him: ‘Sir, return my sheep or pay me for it.’

“So too ...

* ‘yathā yathāyaṃ puriso kammaṃ karoti tathā tathā taṃ paṭisaṃvediyatī’ ti

‘yathā yathā vedanīyaṃ ayaṃ puriso kammaṃ karoti tathā tathāssa vipākaṃ paṭisaṃvediyatī’ ti

** *Bhavitakayo bhavitacitto* (coltivazione o sviluppo del corpo e della mente)
cfr Discorso a Saccaka MN 36, sull’ascetismo

<https://suttacentral.net/mn36/en/bodhi>

“How, Aggivessana, is one undeveloped in body and undeveloped in mind? Here, Aggivessana, pleasant feeling arises in an untaught ordinary person. Touched by that pleasant feeling, he lusts after pleasure and continues to lust after pleasure. That pleasant feeling of his ceases. With the cessation of the pleasant feeling, painful feeling arises. Touched by that painful feeling, he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught. When that pleasant feeling has arisen in him, it invades his mind and remains because body is not developed. And when that painful feeling has arisen in him, it invades his mind and remains because mind is not developed. Anyone in whom, in this double manner, arisen pleasant feeling invades his mind and remains because body is not developed, and arisen painful feeling invades his mind and remains because mind is not developed, is thus undeveloped in body because mind is not developed, is thus undeveloped in body and undeveloped in mind.

*** *Paritto* (limitato, ristretto, confinato) cfr parallelo cinese MĀ 11 dove il concetto è inteso come ‘di vita breve’ (Analayo 2011, Lecture 7)