

Two Pairs of Kamma

In Pāli there are 2 pairs of kamma that we should understand:

1. *pakati-kamma* and *vikati-kamma*

Ex: *suvaṇṇakāro suvaṇṇaṃ kuṇḍalaṃ karoti*, the goldsmith makes gold earring. In this structure gold and earring refer to the same thing because the gold itself becomes an earring. Gold used to be in an irregular shape but now you make it into an earring shape. [So, *pakati-kamma* is the object that indicates something in its original form, and *vikati-kamma* is the same thing in its altered form.]

Ex: *taṃ ahaṃ brūmi brāhmaṇaṃ* - Him I call a Brahmin. [In this example, “him” refers to someone general, and therefore, considered “original,” (*pakati*)¹; “Brahmin” is someone special, therefore considered “altered” (*vikati*)². The two refers to the same person.]

2. *padhāna-kamma* and *appadhāna kamma*.

There are certain verbs that take two objects “*dvi-kammaka kriyā*” (a two-object verb that refers to two different things:

<i>Buddho bhikkhū etaṃ avoca.</i>	The Buddha spoke this to monks.
<i>Milindo maṃ paṇhaṃ puccheyya.</i>	King Milinda may ask me a question.
<i>Darako ajaṃ gāmaṃ nayati.</i>	A boy brings a goat to the village
<i>Bhikkhu nāgaṃ maṇiṃ yāci.</i>	The monk asked <i>nāga</i> for its jewel.

Milindo maṃ paṇhaṃ puccheyya. (King Milinda may ask me a question; King Milinda may ask a question to me.) In this sentence “question” and “to me” are 2 different things, and ‘question’ is called the primary object (*padhāna kamma*) and ‘to me’ is the secondary object (*appadhāna kamma*).

In the examples below, secondary objects (*a-padhāna kamma*) are expressed in 4th form dative (*sampadāna*) because of certain verbs.

- *Ṇāyiko iṇa-sāmikassa iṇaṃ dhāreti.* A debtor returns debt **to the lender.**
- *Buddho bhikkhūnaṃ dhammaṃ deseti.* The Buddha gives a dhamma-talk **to monks.**
- *Sāriputto tassa sagga-kathaṃ katheti.* Sariputta spoke sagga-speech **to him.**
- *Manussā samanānaṃ dānaṃ denti.* People give dāna **to monastics.**

¹ *pakati* 2 fem. natural state; original form; normal condition [*pa + vkar + ti*].

² *vikati* 1 fem. change; transformation; alteration; modification [*vi + vkar + ti*] ✓

Moreover, we have to express the same object either in 4th form (as dative) or 2nd form (as secondary object) depending on what verb we use. Below is an example;

- *Bhikkhū Bhagavataṃ etamatthaṃ avocuṃ*: The monks **told** this matter to the Buddha. (two objects)
- *Bhikkhū Bhagavato etamatthaṃ ārocesuṃ*: The monks **told** this matter to the Buddha. (dative and object)

References

1. **Rūpasiddhi**: *Akathitakammaṃ yathā: Yaññadattaṃ kambalaṃ yācate brahmaṇo. Ettha hi “kambalam” iti kathitakammaṃ dvikammikāya yācanakriyāya pattum icchitatarattā. “Yaññadattaṃ” iti appadhānattā akathitakammaṃ. Tathā samiddhaṃ dhanam bhikkhate, ajaṃ gāmaṃ nayati, parābhavantaṃ purisaṃ, mayaṃ pucchāma Gotamaṃ¹, Bhagavā bhikkhū etad avoca icc ādi.*
2. **The Flower Garland of Roots’ Meanings**: Section *Akammaka Dhātu* and *Sakammaka dhātu*.