

0.0.1 Kamma (2)

1. “These four, O bhikkhus, are kammās that are proclaimed by me after having realized them by myself with higher knowledge. What four?

2. There is, O bhikkhus, dark kamma with dark results. There is, O bhikkhus, bright kamma with bright results. There is, O bhikkhus, dark and bright kamma with dark and bright results. There is, O bhikkhus, neither dark nor bright kamma with neither dark nor bright results that leads to the destruction of kamma.

3. And what, O bhikkhus, is the dark kamma with dark results? Here, O bhikkhus, a certain person activates an afflictive bodily activity, activates an afflictive verbal

dutiya kammāsuttam

cattārimāni bhikkhave kammāni mayā sayam abhiññā sacchikatvā pāveditāni. katamāni cattāri?

atthi bhikkhave kammam kaṇham kaṇhavipākam. atthi bhikkhave kammam sukkaṃ sukkavipākam. atthi bhikkhave kammam kaṇhasukkaṃ kaṇhasukkavipākam. atthi bhikkhave kammam akaṇham asukkaṃ akaṇhaasukkavipākam kammak-khayāya saṃvattati.

katamañca bhikkhave kammam kaṇham kaṇhavipākam? idha bhikkhave ekacco sabyāpajjham kāya-saṅkhāram abhisāṅkhāroti, sabyāpaj-

activity, activates an afflictive mental activity. Having activated an afflictive bodily activity, having activated an afflictive verbal activity, having activated an afflictive mental activity, he arises in an afflictive world. As one who has arisen in an afflictive world, afflictive contacts contact him. Being contacted by afflictive contacts, he experiences exclusively painful feelings, just like the hell beings. This, O bhikkhus, is called dark kamma with dark results.

jhaṃ vacīsaṅkhāraṃ abhisāṅkhāroti, sa-byāpajjhaṃ mano-saṅkhāraṃ abhisāṅkhāroti. so sabyāpajjhaṃ kāyasaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhaṃ vacīsaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhaṃ manosaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhaṃ lokaṃ upapajjati. tamenāṃ sabyāpajjhaṃ lokaṃ upapannaṃ samānaṃ sabyāpajjhā phassā phusanti. so sabyāpajjhehi phassehi phutṭho samāno sabyāpajjhaṃ vedaṇaṃ vediyati ekan-tadukkhaṃ. seyya-thāpi sattā nerayikā. idaṃ vuccati bhikkhave kammaṃ kaṇhaṃ kaṇhavipākhaṃ.

4. And what, O bhikkhus, is

katamañca bhikkhave kammaṃ sukkaṃ

the bright kamma with bright results? Here, O bhikkhus, a certain person activates an unafflictive bodily activity, activates an unafflictive verbal activity, activates an unafflictive mental activity. Having activated an unafflictive bodily activity, having activated an unafflictive verbal activity, having activated an unafflictive mental activity, he arises in an unafflictive world. As one who has arisen in an unafflictive world, unafflictive contacts contact him. Being contacted by unafflictive contacts, he experiences exclusively pleasant feelings, just like the subhakinha devas. This, O bhikkhus, is called bright kamma with bright results.

sukkavipākaṃ? idha bhikkhave ekacco abyāpajjhaṃ kāya-saṅkhāraṃ abhisāṅkhāroti, abyāpajjhaṃ vacīsaṅkhāraṃ abhisāṅkhāroti, abyāpajjhaṃ manosaṅkhāraṃ abhisāṅkhāroti. so abyāpajjhaṃ kāyasaṅkhāraṃ abhisāṅkhāritvā abyāpajjhaṃ vacīsaṅkhāraṃ abhisāṅkhāritvā abyāpajjhaṃ manosaṅkhāraṃ abhisāṅkhāritvā abyāpajjhaṃ lokam upapajjati. tamenam abyāpajjhaṃ lokam upapannam samānam abyāpajjhā phassā phusanti. so abyāpajjhehi phassehi phutṭho samāno abyāpajjhaṃ vedanam vediyati ekanta-sukham. seyyathāpi devā subhakiṇhā. idaṃ vuccati bhik-

5. And what, O bhikkhus, is the dark and bright kamma with dark and bright results? Here, O bhikkhus, a certain person activates both afflictive and unafflictive bodily activity, activates both afflictive and unafflictive verbal activity, activates both afflictive and unafflictive mental activity. Having activated both afflictive and unafflictive bodily activity, having activated both afflictive and unafflictive verbal activity, having activated both afflictive and unafflictive mental activity, he arises in both afflictive and unafflictive world. As one who has arisen in both afflictive and unafflictive world, both afflictive and unafflictive contacts contact him. Being contacted by both afflictive and unafflictive contacts, he experiences a mix-

khave kammaṃ sukkaṃ sukkavipākaṃ.

katamañca bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ? idha bhikkhave ekacco sa-byāpajjhampi abyāpajjhampi kāyasaṅkhāraṃ abhisāṅkhāroti, sabyāpajjhampi abyāpajjhampi vacīsaṅkhāraṃ abhisāṅkhāroti, sabyāpajjhampi abyāpajjhampi manosaṅkhāraṃ abhisāṅkhāroti. so sabyāpajjhampi abyāpajjhampi kāyasaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhampi abyāpajjhampi vacīsaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhampi abyāpajjhampi manosaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhampi abyāpaj-

ture of pleasant and painful feelings, just like human beings, some devas, and some beings in the lower worlds. This, O bhikkhus, is called dark and bright kamma with dark and bright results.

jhampi lokam upa-
pajjati. tamenam sa-
byāpajjhampi abyā-
pajjhampi lokam
upapannam samā-
nam sabyāpajjhāpi
abyāpajjhāpi phassā
phusanti. so sabyā-
pajjhehipi abyāpaj-
jhehipi phassehi phuṭ-
ṭho samāno sabyā-
pajjhampi abyāpaj-
jhampi vedanam ve-
diyati vokiṇṇasu-
khaḍukkham. sey-
yathāpi manussā
ekacce ca devā ekacce
ca vinipātikā. idaṃ
vuccati bhikkhave
kammam kaṇhasuk-
kam kaṇhasukkavi-
pākam.

6. And what, O bhikkhus, is the neither dark nor bright kamma with neither dark nor bright results that leads to the destruction of kamma? Therein, O bhikkhus, the vo-

katamañca bhikkhave
kammam akaṇham
asukkam akaṇhaa-
sukkavipākam kam-
makkhayāya sam-
vattati? tatra bhik-
khave yamidaṃ kam-

lition for the abandoning of this dark kamma with dark results. Also, the volition for the abandoning of this bright kamma with bright results. Also, the volition for the abandoning of this dark and bright kamma with dark and bright results. This, O bhikkhus, is the neither dark nor bright kamma with neither dark nor bright results that leads to the destruction of kamma.

7. “These, O bhikkhus, are the four kammas that are proclaimed by me after having realized them by myself with higher knowledge.”

maṃ kaṇhaṃ kaṇ-
havipākaṃ tassa pa-
hāṇāya yā cetanā,
yampidaṃ kammaṃ
sukkaṃ sukkavipā-
kaṃ tassa pahāṇāya
yā cetanā, yampi-
daṃ kammaṃ kaṇ-
hasukkaṃ kaṇhasuk-
kavipākaṃ tassa pa-
hāṇāya yā cetanā,
idaṃ vuccati bhik-
khave kammaṃ akaṇ-
haṃ asukkaṃ akaṇha
asukkavipākaṃ kam-
makkhayāya saṃvat-
tati.

imāni kho bhikkhave
cattāri kammāni mayā
sayam abhiññā sac-
chikatvā paveditā-
nīti.

