

0.0.1 Kamma (7)

1. “These four, O bhikkhus, are kammās that are proclaimed by me after having realized them by myself with supreme 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 obliteration 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

chaṭṭhakammasuttaṃ

cattārimāṇi bhikkhave kammāṇi mayā sayamaṃ abhiññā sacchikatvā pāveditāni. katamāṇi cattārī?

atthi bhikkhave kammaṃ kaṇhaṃ kaṇhavipākāṃ. atthi bhikkhave kammaṃ sukkaṃ sukkavipākāṃ. atthi bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasukkavipākāṃ. atthi bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākāṃ kammak-khayāya saṃvattati.

katamañca bhikkhave kammaṃ kaṇhaṃ kaṇhavipākāṃ? idha bhikkhave ekacco sabyāpajjhaṃ kāya-saṅkhāraṃ 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 lokam upapajjati. tamenam sabyāpajjhaṃ lokam upapannaṃ samānam sabyāpajjhā phassā phusanti. so sabyāpajjhehi phassehi phutṭho samāno sabyāpajjhaṃ vedanam vediyati ekan-tadukkhaṃ. seyyathāpi sattā nerayikā. idaṃ vuccati bhikkhave kammaṃ kaṇham kaṇhavipākam.

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, sa-byāpajjhampi abyāpajjhampi vacīsaṅkhāraṃ abhisāṅkhāroti, sa-byāpajjhampi abyāpajjhampi manosaṅkhāraṃ abhisāṅkhāroti. so sa-byāpajjhampi abyāpajjhampi kāyasaṅkhāraṃ abhisāṅkhāritvā sa-byāpajjhampi abyāpajjhampi vacīsaṅkhāraṃ abhisāṅkhāritvā sa-byāpajjhampi abyāpajjhampi manosaṅkhāraṃ abhisāṅkhāritvā sa-byāpajjhampi 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 obliteration of kamma? Right view, right thought,

katamañca bhikkhave
kammam akaṇham
asukkam akaṇhaa-
sukkavipākam kam-
makkhayāya sam-
vattati? sammādiṭ-
ṭhi, sammāsaṅkappo,

right speech, right action, right livelihood, right effort, right mindfulness, right samadhi. This, O bhikkhus, is the neither dark nor bright kamma with neither dark nor bright results that leads to the obliteration of kamma.

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

sammāvācā, sammā-kammanto, sammā-jīvo, sammāvāyāmo, sammāsatī, sammā-samādhī. idaṃ vuccati bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukka-vipākaṃ kammak-khayāya saṃvattati.

imāni kho bhikkhave cattāri kammāni mayā sayama abhiññā sacchikatvā pāveditānīti.

