

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

sattamakammasuttaṃ

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

atthi bhikkhave kammaṃ kaṇhaṃ kaṇhavipākāṃ. atthi bhikkhave kammaṃ sukkaṃ sukkavipākāṃ. atthi bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasukhavipākāṃ. atthi bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukhavipākāṃ 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 phuttho 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 sabyāpajjhampi 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 upapajjati. tamenam sabyāpajjhampi abyāpajjhampi lokam upapannam samānam sabyāpajjhāpi abyāpajjhāpi phassāphusanti. so sabyāpajjhehipi abyāpajjhehipi phassehi phuttho samāno sabyāpajjhampi abyāpajjhampi vedanam vediyati vokiṇṇasukhadukkham. seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. idaṃ vuccati bhikkhave kammam kaṇhasukkam kaṇhasukkavipākam.

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? The mindfulness awakening

katamañca bhikkhave kammam akaṇham asukkam akaṇhasukkavipākam kammakkhayāya samvattati? satisambojjhaṅgo, dhammavi-

factor, the investigation of dhammas awakening factor, the energy awakening factor, the rapture awakening factor, the tranquillity awakening factor, the samadhi awakening factor, the equanimity awakening factor. 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 kammass that are proclaimed by me after having realized them by myself with higher knowledge.”

cayasambojjhaṅgo, viriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo. idaṃ vuccati bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇha asukkavipākaṃ kammakkhayāya saṃvattati.

imāni kho bhikkhave cattāri kammāni mayā sayama abhiññā sacchikatvā pāveditānīti.

