

0.0.1 Kamma (2)

1. “These four, O bhikkhus, are kmmas 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 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.

4. And what, O bhikkhus, is the bright kamma with bright results? Here, O bhikkhus, a certain person activates an unafflictive bodily activity, activates an unaf-

0.0.1 dutiya kammassuttaṃ

1. cattārimāni bhikkhave kammāni mayā sayamaññā abhiññā sacchikatvā pāveditāni. katamāni cattāri?

2. atthi bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ. atthi bhikkhave kammaṃ sukkaṃ sukkavipākaṃ. atthi bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ. atthi bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati.

3. katamañca bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ? idha bhikkhave ekacco sabyāpajjhaṃ kāyasaṅkhāraṃ abhisāṅkhāroti, sabyāpajjhaṃ vacīsaṅkhāraṃ abhisāṅkhāroti, sabyāpajjhaṃ manosaṅkhāraṃ abhisāṅkhāroti. so sabyāpajjhaṃ kāyasaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhaṃ vacīsaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhaṃ manosaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhaṃ lokamaññaṃ upapajjati. tamenamaññaṃ sabyāpajjhaṃ lokamaññaṃ upapannaṃ samāmaññaṃ sabyāpajjhā phassaṃ phussanti. so sabyāpajjhehi phassehi phuttho samāno sabyāpajjhaṃ vedanaṃ vediyati ekantadukkhaṃ. seyyathāpi sattā nerayikā. idamaññaṃ vuccati bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ.

4. katamañca bhikkhave kammaṃ sukkaṃ sukkavipākaṃ? idha bhikkhave ekacco abyāpajjhaṃ kāyasaṅkhāraṃ abhisāṅkhāroti, abyāpajjhaṃ vacīsaṅkhāraṃ abhisāṅkhāroti, abyāpajjhaṃ manosaṅkhāraṃ abhisāṅkhāroti. so abyāpajjhaṃ kāyasaṅkhāraṃ abhisāṅkhā-

flictive 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.

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 mixture 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.

ritvā abyāpajjhaṃ vacīsaṅkhāraṃ abhisāṅkhāritvā abyāpajjhaṃ manosaṅkhāraṃ abhisāṅkhāritvā abyāpajjhaṃ lokaṃ upapajjati. tamenāṃ abyāpajjhaṃ lokaṃ upa-pannaṃ samānaṃ abyāpajjhā phassā phusanti. so abyāpajjhehi phassehi phuṭṭho samāno abyāpajjhaṃ vedanaṃ vediyati ekantasukhaṃ. seyyathāpi devā subha-kiṇhā. idaṃ vuccati bhikkhave kammaṃ sukkaṃ suk-kavipākaṃ.

5. 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 abyāpajjhampi lokaṃ upapajjati. tamenāṃ sabyāpajjhampi abyāpajjhampi lokaṃ upa-pannaṃ samānaṃ sabyāpajjhāpi abyāpajjhāpi phassā phusanti. so sabyāpajjhehipi abyāpajjhehipi phassehi phuṭṭho samāno sabyāpajjhampi abyāpajjhampi vedanaṃ vediyati vokiṇṇasukhadukkaṃ. seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. idaṃ vuccati bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ.

6. katamañca bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati? ta-

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 volition 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.”

tra bhikkhave yamidaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ tassa pahāṇāya yā cetanā, yampidaṃ kammaṃ sukkaṃ sukkavipākaṃ tassa pahāṇāya yā cetanā, yampidaṃ kammaṃ kaṇhasukkaṃ kaṇhasukkvipākaṃ tassa pahāṇāya yā cetanā, idaṃ vuccati bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇha asukkvipākaṃ kammak-khayāya saṃvattati.

7. imāni kho bhikkhave cattāri kammāni mayā sayamaṃ abhiññā sacchikatvā paveditānīti.