

### 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 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 chaṭṭhakammasuttam

1. cattārimāni bhikkhave kammāni mayā sayam abhiññā sacchikatvā paveditāni. 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 kāya-saṅkhāraṃ abhisāṅkhāroti, sabyāpajjhaṃ vacīsaṅkhāraṃ abhisāṅkhāroti, sabyāpajjhaṃ manosaṅkhāraṃ abhisāṅkhāroti. so sabyāpajjhaṃ kāya-saṅkhāraṃ abhisāṅkhāritvā sabyāpajjhaṃ vacīsaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhaṃ manosaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhaṃ lokam upapajjati. tamenam sabyāpajjhaṃ lokam upapannam samānam sabyāpajjhā phassā phusanti. so sabyāpajjhehi phassehi phuṭṭho samāno sabyāpajjhaṃ vedanam vediyati ekantadukkham. seyyathāpi sattā nerayikā. idam vuccati bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ.

4. katamañca bhikkhave kammaṃ sukkaṃ sukkavipākaṃ? idha bhikkhave ekacco abyāpajjhaṃ kāya-saṅkhāraṃ abhisāṅkhāroti, abyāpajjhaṃ vacīsaṅkhāraṃ abhisāṅkhāroti, abyāpajjhaṃ manosaṅkhāraṃ abhisāṅkhāroti. so abyāpajjhaṃ kāya-saṅkhāraṃ 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 manosāṅkhāraṃ 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 manosāṅkhāraṃ abhisāṅkhāroti. so sabyāpajjhampi abyāpajjhampi kāyasaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhampi abyāpajjhampi vacīsaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhampi abyāpajjhampi manosāṅkhāraṃ 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? sam-

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, 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.”

mādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhī. idaṃ vuccati bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati.

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