

0.0.1 Kamma (7)

chaṭṭhakammasuttaṃ

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

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

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.

atthi bhikkhave kammaṃ kaṇhaṃ kaṇhavipākāṃ.
atthi bhikkhave kammaṃ sukkaṃ sukkavipākāṃ.
atthi bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasuk-
kavipākāṃ. atthi bhikkhave kammaṃ akaṇhaṃ
asukkaṃ akaṇhaasukkavipākāṃ kammakkhayāya
saṃvattati.

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.

katamañca bhikkhave kammaṃ kaṇhaṃ kaṇhavi-pākaṃ? idha bhikkhave ekacco sabyāpajjhaṃ kā-yasaṅkhāraṃ abhisāṅkhāroti, sabyāpajjhaṃ vacī-sāṅkhāraṃ abhisāṅkhāroti, sabyāpajjhaṃ mano-sāṅkhāraṃ abhisāṅkhāroti. so sabyāpajjhaṃ kā-yasaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhaṃ vacī-sāṅkhāraṃ 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 kaṇhavi-pākaṃ.

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 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.

katamañca bhikkhave kammaṃ sukkaṃ sukkavi-
pākaṃ? idha bhikkhave ekacco abyāpajjhaṃ kā-
yasaṅkhāraṃ abhisāṅkhāroti, abyāpajjhaṃ vacī-
saṅkhāraṃ abhisāṅkhāroti, abyāpajjhaṃ manosaṅ-
khāraṃ abhisāṅkhāroti. so abyāpajjhaṃ kāyasaṅ-
khāraṃ abhisāṅkhāritvā abyāpajjhaṃ vacīsaṅkhā-
raṃ abhisāṅkhāritvā abyāpajjhaṃ manosaṅkhā-
raṃ abhisāṅkhāritvā abyāpajjhaṃ lokaṃ upapaj-
jati. tamenāṃ abyāpajjhaṃ lokaṃ upapannaṃ
samānaṃ abyāpajjhā phassā phusanti. so abyā-
pajjhehi phassehi phutṭho samāno abyāpajjhaṃ
vedanaṃ vediyati ekantasukhaṃ. seyyathāpi devā
subhakiṇhā. idaṃ vuccati bhikkhave kammaṃ
sukkaṃ sukkavipākaṃ.

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.

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 lokam upapajjati. tamenaṃ sabyāpajjhampi abyāpajjhampi lokam upapannaṃ samānaṃ sabyāpajjhāpi abyāpajjhāpi phassā phusanti. so sabyāpajjhehipi abyāpajjhehipi phassehi phuṭṭho samāno sabyāpajjhampi abyāpajjhampi vedanaṃ vediyati vokiṇṇasukhadukkaṃ. seyyathāpi manussā ekacce ca devā ekacce ca vinipā-

tikā. idaṃ vuccati bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ.

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.

katamañca bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati? sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsaṭi, sammāsamādhī. idaṃ vuccati bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati.

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

imāni kho bhikkhave cattāri kammāni mayā sayamaṃ abhiññā sacchikatvā paveditānīti.

