

0.0.1 Kamma (2)

dutiya kammasuttam

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

cattārimāni bhikkhave kammāni mayā sayam abhiññā
sacchikatvā paveditāni. katamāni cattāri?

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 kaṇhavipākaṃ.
atthi bhikkhave kammaṃ sukkaṃ sukkavipākaṃ.
atthi bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasuk-
kavipākaṃ. atthi bhikkhave kammaṃ akaṇhaṃ
asukkaṃ akaṇhaasukkavipākaṃ 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 phuṭṭho 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? 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 obliteration of kamma.

katamañca bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati? tatra bhikkhave yamidaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ tassa pahāṇāya yā cetanā, yampidaṃ kammaṃ sukkaṃ sukkavipākaṃ tassa pahāṇāya yā cetanā, yampidaṃ kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ tassa pahāṇāya yā cetanā, idaṃ vuccati bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇha asukkavipākaṃ 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 sa-
yaṃ abhiññā sacchikatvā pāveditānīti.

