### 0.0.1 Kamma (7)

chaṭṭhakammasuttaṃ

**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 sayaṃ 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 extinction of kamma.

atthi bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ. atthi bhikkhave kammaṃ sukkaṃ sukkavipākaṃ. atthi bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ. 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

katamañca bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ? idha bhikkhave ekacco sabyāpajjhaṃ kāyasaṅkhāraṃ abhisaṅkhāroti, 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 abhisaṅkhāroti, sabyāpajjhaṃ manosaṅkhāraṃ abhisaṅkhāroti. so sabyāpajjhaṃ kāyasaṅkhāraṃ abhisaṅkhāritvā sabyāpajjhaṃ vacīsaṅkhāraṃ abhisaṅkhāritvā sabyāpajjhaṃ manosaṅkhāraṃ abhisaṅkhāritvā sabyāpajjhaṃ lokaṃ upapajjati. tamenaṃ sabyāpajjhaṃ lokaṃ upapannaṃ samānaṃ sabyāpajjhā phassā phusanti. so sabyāpajjhehi phassehi phuṭṭho samāno sabyāpajjhaṃ vedanaṃ vediyati ekantadukkhaṃ. seyyathāpi sattā nerayikā. idaṃ vuccati bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ.

**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 kāyasaṅkhāraṃ abhisaṅkhāroti, abyāpajjhaṃ vacīsaṅkhāraṃ abhisaṅkhāroti, abyāpajjhaṃ manosaṅkhāraṃ abhisaṅkhāroti. so abyāpajjhaṃ kāyasaṅkhāraṃ abhisaṅkhāritvā abyāpajjhaṃ vacīsaṅkhāraṃ abhisaṅkhāritvā abyāpajjhaṃ manosaṅkhāraṃ abhisaṅkhāritvā abyāpajjhaṃ lokaṃ upapajjati. tamenaṃ abyāpajjhaṃ lokaṃ upapannaṃ samānaṃ abyāpajjhā phassā phusanti. so abyāpajjhehi phassehi phuṭṭho samāno abyāpajjhaṃ vedanaṃ vediyati ekantasukhaṃ. 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 abhisaṅkhāroti, sabyāpajjhampi abyāpajjhampi vacīsaṅkhāraṃ abhisaṅkhāroti, sabyāpajjhampi abyāpajjhampi manosaṅkhāraṃ abhisaṅkhāroti. so sabyāpajjhampi abyāpajjhampi kāyasaṅkhāraṃ abhisaṅkhāritvā sabyāpajjhampi abyāpajjhampi vacīsaṅkhāraṃ abhisaṅkhāritvā sabyāpajjhampi abyāpajjhampi manosaṅkhāraṃ abhisaṅkhāritvā 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 lokaṃ upapajjati. tamenaṃ sabyāpajjhampi abyāpajjhampi lokaṃ upapannaṃ samānaṃ sabyāpajjhāpi abyāpajjhāpi phassā phusanti. so sabyāpajjhehipi abyāpajjhehipi phassehi phuṭṭho samāno sabyāpajjhampi abyāpajjhampi vedanaṃ vediyati vokiṇṇasukhadukkhaṃ. seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. 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 extinction of kamma? Right view, right thought,

katamañca bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati? sammādiṭṭhi, sammāsaṅkappo,

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 extinction of kamma.

sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, 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 sayaṃ abhiññā sacchikatvā paveditānīti.