AN 4.233 — AN 4:233 In Detail | Vitthāra Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/AN/AN4_233.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

In Detail

Vitthāra Sutta (AN 4:233)

“Monks, these four types of kamma have been directly known, verified, & made known by me. Which four? There is kamma that is dark with dark result. There is kamma that is bright with bright result. There is kamma that is dark & bright with dark & bright result. There is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma.

“And what is kamma that is dark with dark result? There is the case where a certain person fabricates an injurious bodily fabrication, fabricates an injurious verbal fabrication, fabricates an injurious mental fabrication. Having fabricated an injurious bodily

fabrication, having fabricated an injurious verbal fabrication, having fabricated an injurious mental fabrication, he rearises in an injurious world. On rearising in an injurious world, there he is touched by injurious contacts. Touched by injurious contacts, he experiences feelings that are exclusively painful, like those of the beings in hell. This is called kamma that is dark with dark result.

“And what is kamma that is bright with bright result? There is the case where a certain person fabricates a non-injurious bodily fabrication… a non-injurious verbal fabrication… a non-injurious mental fabrication…. He rearises in a non-injurious world…. There he is touched by non-injurious contacts…. He experiences feelings that are exclusively pleasant, like those of the Beautiful Dark Devas. This is called kamma that is bright with bright result.

“And what is kamma that is dark & bright with dark & bright result? There is the case where a certain person fabricates a bodily fabrication that is injurious & non-injurious… a verbal fabrication that is injurious & non-injurious… a mental fabrication that is injurious & non-injurious…. He rearises in an injurious & non-injurious world…. There he is touched by injurious & non-injurious contacts…. He experiences injurious & non-injurious feelings, pleasure mingled with pain, like those of human beings, some devas, and some beings in the lower realms. This is called kamma that is dark & bright with dark & bright result.

“And what is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma? The intention right there to abandon this kamma that is dark with dark result, the intention right there to abandon this kamma that is bright with bright result, the intention right there to abandon this kamma that is dark & bright with dark & bright result. This is called kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma.

“These, monks, are the four types of kamma directly known, verified, & made known by me.”

See also: MN 135; MN 136; SN 42:8; AN 2:18; AN 6:63