

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 deprives his mother of life, deprives

pañcama kammasuttaṃ

cattārimāṇi bhikkhave kammāṇi mayā sayaṃ abhiññā sacchikatvā pāveditāni. katamāṇi cattārī?

atthi bhikkhave kammaṃ kaṇhaṃ kaṇhavipākāṃ. atthi bhikkhave kammaṃ sukkaṃ sukkavipākāṃ. atthi bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasukhavipākāṃ. atthi bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇhasukka-vipākāṃ kammak-khayāya saṃvattati.

katamañca bhikkhave kammaṃ kaṇhaṃ kaṇhavipākāṃ? idha bhikkhave ekaccena mātā jīvītā voropitā hoti, pitā jīvītā voro-

his father of life, deprives an arahant of life, with an angry state of mind, shed the tathagata's blood, split the Sangha. 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 abstains from the killing of living beings, abstains from the taking of what is not given, abstains from misconduct in sensual pleasures, abstains from false speech, abstains from divisive speech, abstains from harsh speech, abstains from senseless prattle, is not covetous, is one of a benevolent mind, is one of right view. This, O bhikkhus, is called bright kamma with bright results.

pito hoti, araham jīvitā voropito hoti, ta-thāgatassa duṭṭhena cittena lohitaṃ uppāditā hoti. saṅghopi bhinno hoti. idaṃ vuccati bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ.

katamañca bhikkhave kammaṃ sukkaṃ sukkavipākaṃ? idha bhikkhave ekacco paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pi-suṇāvācā paṭivirato hoti, pharusāvācā paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammāditṭhiko hoti. idaṃ vuccati bhikkhave kammaṃ sukkaṃ

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

sukkavipākam.

katamañca bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasukkavipākam? idha bhikkhave ekacco sa-byāpajjhampi abyāpajjhampi kāyasaṅkhāraṃ abhisāṅkhāroti, sabyāpajjhampi abyāpajjhampi vacīsaṅkhāraṃ abhisāṅkhāroti, sabyāpajjhampi abyāpajjhampi manosaṅkhāraṃ abhisāṅkhāroti. so sabyāpajjhampi abyāpajjhampi kāyasaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhampi abyāpajjhampi vacīsaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhampi abyāpajjhampi manosaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhampi abyāpajjhampi lokam upa-

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.

pajjati. tamenam sabyāpajjhampi abyāpajjhampi lokam upapannam samānam sabyāpajjhāpi abyāpajjhāpi phassāphusanti. so sabyāpajjhehipi abyāpajjhehipi phassehi phuṭṭho samāno sabyāpajjhampi abyāpajjhampi vedanam vediyati vokiṇṇasukhadukkham. seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. idaṃ vuccati bhikkhave kammaṃ kaṇhasukkam kaṇhasukkavipākam.

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

katamañca bhikkhave kammaṃ akaṇham asukkam akaṇhasukkavipākam kam-makkhayāya samvattati? tatra bhikkhave yamidaṃ kammaṃ kaṇham kaṇ-

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.

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

havipākaṃ 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 akaṇhāsukkavipākaṃ kammakkhayāya saṃvattati.

imāni kho bhikkhave cattāri kammāni mayā sayamaṃ abhiññā sacchikatvā paveditānīti.

