

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 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.

0.0.1 pañcama kammassuttaṃ

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

2. atthi bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ. atthi bhikkhave kammaṃ sukkaṃ sukkavipākaṃ. atthi bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ. atthi bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati.

3. katamañca bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ? idha bhikkhave ekaccena mātā jīvitā voropitā hoti, pitā jīvitā voropito hoti, arahaṃ jīvitā voropito hoti, tathāgatassa duṭṭhena cittena lohitam uppaditā hoti. saṅghopi bhinno hoti. idaṃ vuccati bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ.

4. katamañca bhikkhave kammaṃ sukkaṃ sukkavipākaṃ? idha bhikkhave ekacco paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāvācā paṭivirato hoti, pharusāvācā paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpanna-citto hoti, sammādiṭṭhiko hoti. idaṃ vuccati bhikkhave kammaṃ sukkaṃ sukkavipākaṃ.

5. katamañca bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ? idha bhikkhave ekacco sabyāpajjhampi abyāpajjhampi kāyasaṅkhāraṃ abhisāṅkhāroti,

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.

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.

sabyāpajjhampi abyāpajjhampi vacīsaṅkhāraṃ abhisāṅkhāroti, sabyāpajjhampi abyāpajjhampi manosaṅkhāraṃ abhisāṅkhāroti. so sabyāpajjhampi abyāpajjhampi kāyasaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhampi abyāpajjhampi vacīsaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhampi abyāpajjhampi manosaṅkhāraṃ abhisāṅkhāritvā sabyāpajjhampi abyāpajjhampi lokam upapajjati. tamenam sabyāpajjhampi abyāpajjhampi lokam upapannam samānam sabyāpajjhāpi abyāpajjhāpi phassā phusanti. so sabyāpajjhehipi abyāpajjhehipi phassehi phuṭṭho samāno sabyāpajjhampi abyāpajjhampi vedanam vediyati vokiṇṇasukhadukkham. seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. idam vuccati bhikkhave kammaṃ kaṇhasukkam kaṇhasukkavi-pākam.

6. katamañca bhikkhave kammaṃ akaṇham asukkam akaṇhaasukkavipākam kammakkhayāya saṃvattati? tatra bhikkhave yamidaṃ kammaṃ kaṇham kaṇhavipākam tassa pahāṇāya yā cetanā, yampidaṃ kammaṃ sukkam sukkavipākam tassa pahāṇāya yā cetanā, yampidaṃ kammaṃ kaṇhasukkam kaṇhasukkavipākam tassa pahāṇāya yā cetanā, idam vuccati bhikkhave kammaṃ akaṇham asukkam akaṇhāsukkavipākam kammakkhayāya saṃvattati.

7. imāni kho bhikkhave cattāri kammāni mayā sayam abhiññā sacchikatvā paveditānīti.

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

