

0.0.1 Kamma (7)

pañcama kammasuttaṃ

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 sayamañ abhiññā
sacchikatvā pāveditāni. 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 akaṇhasukavipākaṃ kammakkhayāya
saṃvattati.

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.

katamañca bhikkhave kammaṃ kaṇhaṃ kaṇhavi-pākaṃ? idha bhikkhave ekaccena mātā jīvitā voropitā hoti, pitā jīvitā voropito hoti, araham jīvitā voropito hoti, tathāgatassa dutṭhena cittena lohitam uppāditā hoti. saṅghopi bhinno hoti. idaṃ vuccati bhikkhave kammaṃ kaṇhaṃ kaṇhavi-pākaṃ.

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.

katamañca bhikkhave kammaṃ sukkaṃ sukkavi-pākaṃ? idha bhikkhave ekacco paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāvācā paṭivirato hoti, pharusāvācā paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhiko hoti. 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 abyā-

pajjhampi manosāṅkhāraṃ abhisāṅkhāritvā sabyāpajjhampi abyāpajjhampi lokaṃ upapajjati. ta-menāṃ sabyāpajjhampi abyāpajjhampi lokaṃ upapannaṃ samānaṃ sabyāpajjhāpi abyāpajjhāpi phassāphusanti. 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 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 samvattati? 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 ce-

tanā, idaṃ vuccati bhikkhave kammaṃ akaṇhaṃ
asukkaṃ akaṇhāsukkavipākaṃ 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 paveditānīti.

