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 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 deprives his mother of life, deprives

katamañca bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ? idha bhikkhave ekaccena mātā jīvitā voropitā hoti, pitā jīvitā 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.

pito hoti, arahaṃ jīvitā voropito hoti, tathāgatassa duṭṭhena cittena lohitaṃ uppāditā hoti. saṅghopi bhinno hoti. idaṃ vuccati bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ.

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 sukkavipākaṃ? idha bhikkhave ekacco pāṇātipātā 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

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

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 abyāpajjhampi lokaṃ 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. 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? Therein, O bhikkhus, the volition for the abandoning of

katamañca bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati? tatra bhikkhave yamidaṃ kammaṃ kaṇhaṃ 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 extinction of kamma.

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.

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.