

The Five Near-Heinous Acts [or, Five Secondary Acts of Immediate Retribution]

Question: Is one definitely only born in hell through committing a heinous act, or is one also born there through other karmas?

Reply: One is without doubt born in hell also through karma similar to heinous acts.

Question: What are they?

They are defiling one's mother or a female arhat, killing one definitely abiding as a bodhisattva, or a learner ārya, taking away the Saṅgha's means of assembling. (4:106)

Reply: They are the four actions:

- (1) defiling (dūṣaṇa) one's mother or a female arhat through sexual misconduct,
- (2) killing one definitely abiding as a bodhisattva,
- (3) killing any of the seven learner ārya beings, and
- (4) taking away the Saṅgha's means of assembling. They are similar to heinous acts.
- (5) The fifth is destroying a stūpa.

Obtaining patience, non-return, and arhat, absolutely obstruct karma. (4:107)

These are respectively similar to the heinous acts of killing one's

- (1) mother,
- (2) father, and
- (3) an arhat and
- (4) causing a schism of the Saṅgha.

Since they are similar to heinous acts, generating birth in hell alone, they are called "near-heinous acts."

(5) Similarly, the fifth is motivated by aversion, destroying a stūpa that is the basis of the buddha's body, speech, and mind and so on, since it is analogous to spilling the blood of a tathāgata motivated by an evil mind.

Master Vasumitra asserts that taking away the Saṅgha's means of assembling is relentlessly appropriating the wealth of the Saṅgha.

Jinaputra and Pūrṇavardhana assert that "taking away" means consuming the Saṅgha's livelihood [or resources].

Excerpt [edited] From Ornament of Abhidharma: A Commentary on Vasubandhu's Abhidharmakosa (Library of Tibetan Classics Book 23) Chim Jampalyang

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