

0.0.1 Deed-born Body

karajakāya suttaṃ

1. “I, O bhikkhus, do not say that [there is] the termination of accumulated past intentional kamma without having experienced [it], and that is in this life or in the [next] arising or in some other [arisings] in succession. But still I, O bhikkhus, do not say [there is] the making of an end of suffering without having experienced the accumulated past intentional kamma.”

nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā¹ vyantībhāvaṃ vadāmi. tañce kho diṭṭhe vā dhamme upapajje² vā apare vā pariyāye. na ttevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā dukkhassantakiriyaṃ vadāmi.

2. That noble disciple, O bhikkhus, thus rid of covetousness, rid of ill-will, unconfused, mindful and contemplative, with a mind imbued with metta, dwells pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with metta, abundant,

¹appaṭisaṃveditvā - machasaṃ

²upapajjaṃ vā - sīmu, machasaṃ

grown great, boundless, and free from enmity and ill-will.

sa kho so bhikkhave ariyasāvako evaṃ vigatābhij-
jho vigatavyāpādo asammūlho sampajāno patis-
sato mettāsahagatena cetasā ekaṃ disaṃ phari-
tvā viharati. tathā dutiyaṃ tathā tatiyaṃ tathā
catutthaṃ³ iti uddhamadho tiriyaṃ sabbadhi sab-
battatāya⁴ sabbāvantam lokam mettāsahagatena
cetasā vipulena mahaggatena appamāṇena ave-
rena abyāpajjena pharitvā viharati.

3. “He wisely understands thus: Formerly this mind of mine was measureable and undeveloped. However at present, this mind of mine is measureless and well developed. Any measureable kamma done will not remain there, will not persist there.”

so evaṃ pajānāti: "pubbe kho me idaṃ cittaṃ
parittaṃ ahosi abhāvitaṃ. etarahi pana me idaṃ
cittaṃ appamāṇam subhāvitaṃ. yaṃ kho pana
kiñci pamāṇakataṃ kammaṃ, na taṃ tatrāvasis-
sati. na taṃ tatrāvatitṭhati'ti.

4. “So what do you think, O bhikkhus, if a young boy develops this liberation of mind by metta would from his youth could he do evil deeds?”

³tathā catutthim - machasam

⁴sabbatthatāya - sī, mu

taṃ kiṃ maññaṭṭha bhikkhave daharatagge ce so
ayaṃ⁵ kumāro mettaṃ ceto vimuttiṃ bhāveyya,
api nu kho pāpakammaṃ kareyyāti?

5. Certainly not, Bhante.

no hetam bhante.

6. “But can suffering touch one who does no evil deeds?”

akarontaṃ kho pana pāpakammaṃ api nu kho
dukkhaṃ phuseyyāti?

7. “Certainly not, Bhante. Indeed, O Bhanta, from
where can suffering touch one who does no evil deed?”

no hetam bhante, akarontaṃ hi bhante pāpakam-
maṃ kuto dukkhaṃ phusissatī ti.

8. This liberation of mind by metta, O bhikkhus, should
be developed by a woman or a man. A woman or a man,
O bhikkhus, cannot take this transient body. Mortals, O
bhikkhus, have the mind as the ford. He wisely under-
stands thus: “Whatever evil deed I did here in the past
with this deed-born body, all that is to be experienced
here. It will not follow along.”

⁵ce ayaṃ - syā. ■

bhāvetabbā kho panāyaṃ bhikkhave mettāceto-
vimutti itthiyā vā bhikkhave purisena vā. itthiyā
vā bhikkhave purisassa vā nāyaṃ kāyo ādāya ga-
maṇīyo. cittantaro bhikkhave macco. so evaṃ
pajānāti: "yaṃ kho me idha⁶ kiñcī pubbe iminā
karajakāyena pāpakammaṃ kataṃ, sabbam taṃ
idha vedanīyaṃ, na taṃ anugaṃ bhavissatī"ti.

9. The liberation of mind by metta thus developed, O
bhikkhus, leads to non-returning, for wise bhikkhu here
who does not penetrate a higher liberation.

evaṃ bhāvitā kho bhikkhave mettācetovimutti anā-
gāmitāya saṃvattati, idha paññassa bhikkhuno
uttariṃ vimuttiṃ appaṭivijjhato.

10. With a mind imbued with karuna, he dwells per-
vading one direction. With a mind imbued with mudita,
he dwells pervading one direction. With a mind imbued
with upekkha, he dwells pervading one direction, like-
wise the second direction, likewise the third direction,
likewise the fourth direction, above, below, around, to
all beings in the entire world he dwells pervading with
a mind imbued with upekkha, abundant, grown great,
boundless, and free from enmity and ill-will.

karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā
viharati. muditā sahagatena cetasā ekaṃ disaṃ

⁶idam - machasam ■

pharitvā viharati. upekkhāsahagatena cetasā ekaṃ
disaṃ pharitvā viharati. tathā dutiyaṃ tathā tati-
yaṃ tathā catutthaṃ iti uddhamadho tiriyaṃ sab-
badhi sabbattatāya sabbāvantam lokam upekkhā-
sahagatena cetasā vipulena mahaggatena appa-
māṇena averena abyāpajjena pharitvā viharati.

11. “He wisely understands thus: Formerly this mind
of mine was measureable and undeveloped. However at
present, this mind of mine is measureless and well de-
veloped. Any measureable kamma done will not remain
there, will not persist there.”

so evaṃ pajānāti, "pubbe kho me idaṃ cittaṃ
appamāṇam parittaṃ ahosi abhāvitam, etarahi
pana me idaṃ cittaṃ subhāvitam. yaṃ kho pana
me kiñci pamāṇakatam kammam, na tam tatrā-
vasissati, na tam tatrāvatitṭhatī"ti.

12. “So what do you think, O bhikkhus, if a young boy
develops this liberation of mind by metta would from
his youth could he do evil deeds?”

taṃ kiṃ maññatha bhikkhave daharatagge ce so
ayaṃ kumāro upekkham cetovimuttiṃ bhāveyya,
api nu kho pāpakammam kareyyāti?

13. Certainly not, Bhante.

no hetam bhante.

14. “But can suffering touch one who does no evil deeds?”

akarontam kho pana pāpakammaṃ api nu kho dukkham phuseyyāti?

15. “Certainly not, Bhante. Indeed, O Bhanta, from where can suffering touch one who does no evil deed?”

no hetam bhante. akarontam hi bhante pāpakammaṃ kuto dukkham phusissatī ti.

16. bhāvetabbā kho panāyaṃ bhikkhave upekkhā cetovimutti itthiyā vā purisena vā. itthiyā vā bhikkhave purisassa vā nāyaṃ kāyo ādāya gamanīyo. cittantaro ayaṃ bhikkhave macco. so evaṃ pajānāti: “yaṃ kho me idha kiñci pubbe iminā karajakāyena pāpakammaṃ kataṃ, sabbam taṃ idha vedaniyaṃ. na taṃ anugaṃ bhavissatī ti.

17. “The liberation of mind by equanimity thus developed, O bhikkhus, leads to non-returning, for wise bhikkhu here who does not penetrate a higher liberation.”

evaṃ bhāvitā kho bhikkhave upekkhā cetovimutti

anāgāmitāya saṃvatta ti. idha paññassa bhikkhuno uttarim vimuttiṃ appaṭivijjhato ti,

