

0.0.1 Deed-born Body

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.”

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,

karajakāya suttaṃ

nāhaṃ bhikkhave
sañcetanikānaṃ kam-
mānaṃ katānaṃ
upacitānaṃ appa-
ṭisaṃviditvā¹ vyan-
tībhāvaṃ vadāmi.
tañce kho diṭṭhe vā
dhamme upapajje
² vā apare vā pari-
yāye. na tvevāhaṃ
bhikkhave sañceta-
nikānaṃ kammānaṃ
katānaṃ upacitānaṃ
appaṭisaṃviditvā
dukkhassantakiri-
yaṃ vadāmi.

sa kho so bhikkhave
ariyasāvako evaṃ
vigatābhijjho viga-
tavyāpādo asammū-
ḷho sampajāno pa-
tissato mettāsaha-
gatena cetasā ekaṃ

¹appaṭisaṃveditvā - macha-
saṃ

²upapajjaṃ vā - sīmu, macha-
saṃ

above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with metta, abundant, grown great, boundless, and free from enmity and ill-will.

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.”

4. “So what do you think, O bhikkhus, if a young boy develops this liberation of

disaṃ pharitvā viharati. tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ³ iti uddhamadho tiriyaṃ sabbadhi sabbattatāya⁴ sabbāvantam lokam mettāsahagatena cetasā vipulena mahagatena appamāṇena averena abyāpajjena pharitvā viharati.

so evaṃ pajānāti:
"pubbe kho me idaṃ cittaṃ parittaṃ ahosi abhāvitam. etarahi pana me idaṃ cittaṃ appamāṇam subhāvitam. yaṃ kho pana kiñci pamāṇakataṃ kammaṃ, na taṃ tatrāvasissati. na taṃ tatrāvatitṭhatī'ti.

taṃ kiṃ maññatha

³tathā catutthiṃ - machasaṃ

⁴sabbatthatāya - sī, mu

mind by metta would from his youth could he do evil deeds?”

5. Certainly not, Bhante.

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

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

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 understands thus: “Whatever evil

bhikkhave dahara-tagge ce so ayaṃ⁵ kumāro mettaṃ ceto vimuttiṃ bhāveyya, api nu kho pāpakammaṃ kareyyāti?

no hetam bhante.

akarontam kho pana pāpakammaṃ api nu kho dukkham phuseyyāti?

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

bhāvetabbā kho pa-nāyaṃ bhikkhave mettācetovimutti itthiyā vā bhikkhave purisena vā. itthiyā vā bhikkhave purisassa vā nāyaṃ kāyo ādāya gamanīyo. cit-

⁵ce ayaṃ - syā. ■

deed I did here in the past with this deed-born body, all that is to be experienced here. It will not follow along.”

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.

10. With a mind imbued with karuna, he dwells pervading one direction. With a mind imbued with mudita, he dwells pervading one direction. With a mind imbued with upekkha, he dwells pervading one direction, likewise the second direction, likewise the third direction,

tantaro bhikkhave macco. so evaṃ pa-jānāti: "yaṃ kho me idha⁶ kiñcī pubbe iminā karajakāyena pāpakammaṃ ka-taṃ, sabbamaṃ taṃ idha vedanīyaṃ, na taṃ anugaṃ bhavis-satī"ti.

evaṃ bhāvitā kho bhikkhave mettāce-tovimutti anāgāmi-tāya saṃvattati, idha paññassa bhikkhuno uttarimaṃ vimuttiṃ ap-paṭivijjhato.

karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. muditā sahagatena cetasā ekaṃ disaṃ pharitvā viharati. upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. ta-

⁶idam - machasam

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.

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 developed. Any measureable kamma done will not remain there, will not persist there.”

12. “So what do you think, O bhikkhus, if a young boy develops this liberation of

thā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

so evaṃ pajānāti, "pubbe kho me idaṃ cittaṃ appamāṇaṃ parittaṃ ahosi abhāvitam, etarahi pana me idaṃ cittaṃ subhāvitam. yaṃ kho pana me kiñci pamāṇakatam kammaṃ, na taṃ tatrāvasisati, na taṃ tatrāva-tiṭṭhatī"ti.

taṃ kiṃ maññatha bhikkhave daharagge ce so ayaṃ kumāro upekkham

mind by metta would from his youth could he do evil deeds?"

13. Certainly not, Bhante.

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

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

cetovimuttiṃ bhāveyya, api nu kho pāpakammaṃ kareyyāti?

no hetam bhante.

akarontam kho pana pāpakammaṃ api nu kho dukkham phuseyyāti?

no hetam bhante. akarontam hi bhante pāpakammaṃ kuto dukkham phussissatī 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

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.”

me idha kiñci pubbe
iminā karajakāyena
pāpakammaṃ ka-
taṃ, sabbam taṃ
idha vedaniyaṃ. na
taṃ anugaṃ bhavis-
satī ti.

evaṃ bhāvitā kho
bhikkhave upekkhā
cetovimutti anāgā-
mitāya saṃvatta ti.
idha paññassa bhik-
khuno uttarim vimut-
tiṃ appaṭivijjhato ti,

