

### 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. The noble disciple, O bhikkhus, thus rid of covetousness, rid of ill-will, unconfused, mindful and clearly comprehending, 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, 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 mind by metta would from his youth could he do evil deeds?”)

### 0.0.1 karajakāya suttaṃ

1. nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>1</sup> vyantībhāvaṃ vadāmi. tañce kho diṭṭhe vā dhamme upapajje<sup>2</sup> vā apare vā pariyāye. na ttevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā dukkhassantakiriyaṃ vadāmi.

2. sa kho so bhikkhave ariyasāvako evaṃ vigatābhijjho vigatavyāpādo asammūlho sampajāno patissato mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ<sup>3</sup> iti uddhamadho tiriyaṃ sabbadhi sabbattatāya<sup>4</sup> sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

3. so evaṃ pajānāti: "pubbe kho me idaṃ cittaṃ parittaṃ ahosi abhāvitam. etarahi pana me idaṃ cittaṃ appamāṇam subhāvitam. yaṃ kho pana kiñci pamāṇakatam kammaṃ, na taṃ tatrāvasissati. na taṃ ta-trāvatitṭhatī'ti.

4. taṃ kiṃ maññatha bhikkhave daharatagge ce so ayaṃ<sup>5</sup> kumāro mettaṃ ceto vimuttiṃ bhāveyya, api

<sup>1</sup>appaṭisaṃveditvā - machasaṃ

<sup>2</sup>upapajjam vā - sīmu, machasaṃ

<sup>3</sup>tathā catutthim - machasaṃ

<sup>4</sup>sabbatthatāya - sī, mu

<sup>5</sup>ce ayaṃ - syā.

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 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, 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.

nu kho pāpakammaṃ kareyyāti?

5. no hetam bhante.

6. akarontam kho pana pāpakammaṃ api nu kho dukkham phuseyyāti?

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

8. bhāvetabbā kho panāyam bhikkhave mettācetovimutti itthiyā vā bhikkhave purisena vā. itthiyā vā bhikkhave purisassa vā nāyam kāyo ādāya gamanīyo. citantaro bhikkhave macco. so evam pajānāti: "yaṃ kho me idha<sup>6</sup> kiñcī pubbe iminā karajakāyena pāpakammaṃ katam, sabbam tam idha vedanīyam, na tam anugam bhavissatī"ti.

9. evam bhāvitā kho bhikkhave mettācetovimutti anāgāmitāya samvattati, idha paññassa bhikkhuno uttarim vimuttiṃ appaṭivijjhato.

10. karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. muditā sahagatena cetasā ekaṃ disaṃ pharitvā viharati. upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. tathā dutiyam tathā tatiyam tathā

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<sup>6</sup>idam - machasam ■

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 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?”

16. bhāvetabbā kho panāyaṃ bhikkhave upekkhā cetovimutti itthiyā vā purisena vā. itthiyā vā bhikkhave purisassa vā nāyaṃ kāyo ādāya gamanīyo. cittantaro yaṃ bhikkhave macco. so evaṃ pajānāti: ”yaṃ kho me idha kiñci pubbe iminā karajakāyena pāpakammaṃ kataṃ, sabbaṃ 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

catuttham iti uddhamadho tiriyaṃ sabbadhi sabbatta-tāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajena pharitvā viharati.

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

12. taṃ kiṃ maññatha bhikkhave daharatagge ce so ayaṃ kumāro upekkhaṃ cetovimuttiṃ bhāveyya, api nu kho pāpakammaṃ kareyyāti?

13. no hetam bhante.

14. akarontaṃ kho pana pāpakammaṃ api nu kho dukkhaṃ phuseyyāti?

15. no hetam bhante. akarontaṃ hi bhante pāpakammaṃ kuto dukkhaṃ 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

bhikkhu here who does not penetrate a higher liberation.”

katam, sabbam tam idha vedaniyam. na tam anugam  
bhavissatī ti.

**17.** evam bhāvitā kho bhikkhave upekkhā cetovimutti  
anāgāmitāya samvatta ti. idha paññassa bhikkhuno  
uttariṃ vimuttiṃ appaṭivijjhato ti,