0.0.1 Deed-born Body

karajakāya suttaṃ

1. "I, O bhikkhus, do not say that [there is] the termination of intentional kamma accumulated in past [lives] without having experienced [it], and that is in this [present] 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 intentional kamma accumulated in past [lives]."

nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā[1] vyantībhāvaṃ vadāmi. tañce kho diṭṭhe vā dhamme upapajje[2] vā apare vā pariyāye. na tvevāhaṃ 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,

[1] appaṭisaṃveditvā - machasaṃ
[2] upapajjaṃ vā - sīmu, machasaṃ

exalted, immeasurable, and free from enmity and ill-will.

sa kho so bhikkhave ariyasāvako evaṃ vigatābhijjho vigatavyāpādo asammūḷho sampajāno patissato mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ[3] iti uddhamadho tiriyaṃ sabbadhi sabbattatāya[4] sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena 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 immeasurable 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 appamāṇaṃ subhāvitaṃ. yaṃ kho pana kiñci pamāṇakataṃ kammaṃ, na taṃ tatrāvasissati. na taṃ tatrāvatiṭṭhatī'ti.

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

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[3] tathā catutthiṃ - machasaṃ

[4] sabbatthatāya - sī, mu

taṃ kiṃ maññatha bhikkhave daharatagge ce so ayaṃ[5] kumāro mettaṃ ceto vimuttiṃ bhāveyya, api nu kho pāpakammaṃ kareyyāti?

5. Certainly not, Bhante.

no hetaṃ bhante.

6. "But can suffering touch one who does no evil deed?"

akarontaṃ kho pana pāpakammaṃ api nu kho dukkhaṃ phuseyyāti?

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

no hetaṃ bhante, akarontaṃ hi bhante pāpakammaṃ 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 understands thus: "Whatever evil deed I did here in the past with this deed-born body, all that is to be felt here. It will not follow along."

[5] ce ayaṃ - syā.

bhāvetabbā kho panāyaṃ bhikkhave mettācetovimutti itthiyā vā bhikkhave purisena vā. itthiyā vā bhikkhave purisassa vā nāyaṃ kāyo ādāya gamanīyo. cittantaro bhikkhave macco. so evaṃ pajānāti: ''yaṃ kho me idha[6] kiñcī pubbe iminā karajakāyena pāpakammaṃ kataṃ, sabbaṃ taṃ idha vedanīyaṃ, na taṃ anugaṃ bhavissatī''ti.

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

evaṃ bhāvitā kho bhikkhave mettācetovimutti anāgāmitāya saṃvattati, idha paññassa bhikkhuno uttariṃ vimuttiṃ appaṭivijjhato.

10. With a mind imbued with compassion, he dwells pervading one direction. With a mind imbued with mudita, he dwells pervading one direction. With a mind imbued with equanimity, 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 equanimity, abundant, grown great, immeasurable, and free from enmity and ill-will.

karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā

[6] idaṃ - machasaṃ

viharati. muditā sahagatena cetasā ekaṃ disaṃ pharitvā viharati. upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena 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 immeasurable and well developed. Any measureable kamma done will not remain there, will not persist there.”

so evaṃ pajānāti, ''pubbe kho me idaṃ cittaṃ appamāṇaṃ parittaṃ ahosi abhāvitaṃ, etarahi pana me idaṃ cittaṃ subhāvitaṃ. yaṃ kho pana me kiñci pamāṇakataṃ kammaṃ, na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhatī''ti.

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

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

13. Certainly not, Bhante.

no hetaṃ bhante.

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

akarontaṃ kho pana pāpakammaṃ api nu kho dukkhaṃ phuseyyāti?

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

no hetaṃ bhante. akarontaṃ hi bhante pāpakammaṃ kuto dukkhaṃ phusissatī ti.

16. This liberation of mind by equanimity, 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 felt here. It will not follow along.”

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, 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 a wise bhikkhu here who does not penetrate a higher liberation.”

evaṃ bhāvitā kho bhikkhave upekkhā cetovimutti anāgāmitāya saṃvatta ti. idha paññassa bhikkhuno uttariṃ vimuttiṃ appaṭivijjhato ti,