0.0.1 Deed-born Body

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]."

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, exalted, immeasurable, 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 immeasurable 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 from his youth could he do evil deeds?"

5. Certainly not, Bhante.

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

7. “Certainly not, Bhante. Indeed, O Bhante, 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 felt here. It will not follow along.”

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.

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.

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."

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?"

13. Certainly not, Bhante.

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

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

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."

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.”