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Kara,ja,kāya Brahma,vihāra Sutta

The Deed-born Body Discourse on the Divine Abodes | A 10.208 [A:B 10.219]

Karaja,kāya Sutta¹ The Discourse on the Deed-born Body.

Chinese Āgama MĀ 15 = T1.437b24-438b12

Theme: How lovingkindness limits karma and cultivate divinity in us

Translated by Piya Tan ©2003; rev 2010

1 Lovingkindness

1.1 There was a time (up to around the mid-20th century) when certain Western scholars doubted the existence of the Buddha, believing that he was probably only a “solar myth,” and that if he did exist, he must have borrowed much, even all, of his teachings from other Indian religions, especially from the Upanishads. One such “borrowing” was said to be the divine abodes (*brahma,vihāra*).² Such views are now rejected by almost all scholars of Buddhism.

1.2 Moreover, it is clear from such texts as **the Halidda,vasana Mettā Sutta** (S 46.54) that the divine abodes and other ideas, such as karma, were common to the religious milieu of the Buddha’s time. Modern scholars like Pratap Chandra provide a truer picture of early Buddhism:

In an age quite unaware of copyright laws, the term “borrowing” is not a suitable choice. Every age has its own commonwealth of ideas. These are the ideas which are held by all irrespective of other differences. Such ideas are accepted and inherited in the same manner as linguistic usages are accepted and inherited. Individual freedom is one such idea in Western culture. No one feel obliged to express indebtedness for it to some earlier thinker, simply because it is a common property now. In a similar way, the doctrine of moral retribution was a common property in the day of the Buddha. In any case, it is not held by anyone that the Upaniṣadic seers originated it, though it was first mentioned by them.

(“Was early Buddhism influenced by the Upaniṣads?” *Philosophy East & West* 21,3 1971:322)

¹ Title as n Be. The term **kara,ja,kāya** is resolved as *kara,ja* (“deed-born, by action, physical”) + *kāya* (“body”): A 10.208 (“bad karma done with this deed-born body,” *iminā ~ena pāpa,kammaṃ kataṃ*) [S\$2.2, 4.3]; D Comy: “the karma-born heat of humans is weak, but their karma-born body is strong” (*manussānaṃ hi kammaja,tejo mando ~o balavā*, DA 113,17). It Comy qu D 1:77: “This deed-born body’ is as in ‘Out of this body he creates another body’” (*imamhā kāyā aññaṃ kāyaṃ abhinimmināti ti ayaṃ ~o nāma*, ItA 100,32). Commenting on **karaja,kāya**, DhsA:PR notes “*Kara,ja = kāya,pasāda*, ‘bodily sensitivity (or sense-faculties)’.” It is also explained as a ‘constituted body’ (*sa,sambhāra,kāya*); and which adds “**kara**, as in ‘that which causes beings to arise: this means ‘created [produced]’; born on account of (karmic) creation, hence *kara,ja*” (*karōti satte nibbattetīti karaṃ; karato jāto kara,jo*, Madhu,sār’attha,sandīpanī). *Kara* means “doing, making, producing” (DP). Comys say that it is a ‘body derived from the 4 great elements’ (DA 3:764; MA 1,249,4). See also J 1:5,20; Vism 287,1. The rendering by ‘frail body’ in *Buddhist Psychological Ethics* 213 n2 is wrong.” (DhsA: PR 485 n2)

² See C A F Rhys Davids, “The Unknown Co-founders of Buddhism: A Sequel,” JRAS pt 2, 1928 & S:W 5:98 n5. On the *brahma,vihāra* as original teachings of the Buddha, see J Bronkhorst, *The Two Traditions of Meditation in Ancient India*, 1993:93 f.

1.3 Throughout the early suttas, the Buddha makes no claim to having introduced such common religious ideas as karma, rebirth, the divine abodes and the 5 faculties.³ These are skillful means for reaching out to an audience alien to the Buddha's awakening. The Buddha is adept in using the language of his audience and times.

In fact, often enough the Buddha relates how such ideas already existed in the past, as in **the Te,vijja Vaccha,gotta Sutta** where a naked ascetic (*ājīvaka*) was said to have held the view of karma (*kamma,-vādī*, M 71,14/1:483). Often enough, the Buddha develops his teachings on such ideas (such as those on the *brahma,vihāras*), or he corrects them (such as those on karma and rebirth), or he rejects them (such the idea of an abiding self, *attā*). [1.4]

1.4 The Buddha, however, does declare that certain teachings like **the 4 truths** are a "teaching peculiar to the Buddhas" (*buddhānaṃ samukkaṃsikkā desanā*, M 1:380).⁴ In his Commentary to **the Vibhaṅga**, Buddhaghosa says:

The characteristic of impermanence and of suffering are known whether Buddhas arise or not; but that of non-self (*anattā*) is not known unless there is a Buddha... for that knowledge is in the province of none but a Buddha. (VbhA 49 f)

The Buddha would use any such universal wisdom or traditions that does not go against the grain of the Dharma, or he would give them a new vision, directed towards seeing true reality. In **the (Karaja,-kāya) Brahma,vihāra Sutta**, for example, the Buddha clearly shows how the Buddhist practice of the divine abodes radically differs from those of the other systems.⁵

1.5 The (Karaja,kāya) Brahma,vihāra Sutta has a Chinese parallel in **the Madhyama Āgama**,⁶ translated near the end of the 4th century, based on an original probably of the Sarvāstivāda tradition.⁷ Another parallel is a sutra quotation in Śamatha,deva's commentary on the Abhidharma,kośa, extant in a Tibetan translation, dating perhaps to the 11th century, and belonging to the (Mūla-)Sarvāstivāda tradition.⁸ Both these parallels begin by affirming the inevitability of karmic fruition, but differ from the (Karaja,kāya) Brahma,vihāra Sutta in not declaring that karmic retribution must be fully experienced before suffering can be abandoned.⁹

³ On the 5 faculties, see **Ariya Pariyesanā S** (M 16,15/1:164), SD 1.11.

⁴ **Upāli S** (M 56,18/1:379), SD 27.1.

⁵ For basic instruction in **the stages of lovingkindness cultivation**, see, eg, Vism 9.3-13, 40, 50-53. For a discussion on the divine abodes in relation to the dhyanas, see Arvind Sharma, "The significance of the Brahmaviharas in Theravada Buddhism" (*Pali Buddhist Review*, 6,1 1982:37-40). See also Aronson, 1980. For a succinct description of the *brahma,vihāras* and refs, see Gethin 1998: 186 f.

⁶ MĀ 15/T1.437b-438b.

⁷ Cf Enomoto 1984, 1986: 21; Lü 1963: 242; Mayeda 1985: 98; Thich Minh Chau 1991: 27; Waldschmidt 1980: 136 & Shi Yinshun 1962: 703.

⁸ Tib (Beijing ed) *mñon pa, tu* 270a-272b (D *ju* 236b-238b); on the tr, see Skilling et al 2005: 699 [132].

⁹ MĀ 15/T1.437b27 & Tib (Beijing ed) *mñon pa, tu* 270a5 (D *ju* 236b3), which instead point out that unintentional deeds do not entail karmic retribution. See further **Sañcetanika S 1** (A 10.206), SD 3.9 (4.5).

2 Limiting karma through lovingkindness

2.1 KARMA, LIMITED AND UNLIMITED. The **Tevijja Sutta** (D 13),¹⁰ the **Saṅkha,dhama Sutta** (S 42.8)¹¹ and the **(Karaja,kāya) Brahma,vihāra Sutta** (A 10.208)¹² contain an interesting technical term, “karma done in a limited way” or “limited karma” (*pamāṇa,kataṃ kammaṃ*), which the Aṅguttara Commentary says refers to sense-sphere karma (*kāmmāvacara,kamma*)” (AA 5:78), and that “unlimited karma’ (*appamāṇa,kataṃ kammaṃ*) refers to form-sphere karma (*rūpāvacara,kamma*). It is called “unlimited” because it is done by transcending the limit; for, it is developed by way of specified, unspecified and directional pervasion.”¹³

The Commentary on the Saṅkha,dhama Sutta explains that “When (simple) lovingkindness is mentioned, this can be interpreted either as access concentration¹⁴ or as dhyana, but when it is qualified as ‘freedom of mind’ (*ceto,vimutti*) it definitely means dhyana (*jhāna*)” (SA 3:105). The point is that if a person masters the “freedom of mind by lovingkindness” at the level of dhyana, the karmic potential of this dhyana attainment will take precedence over sense-sphere karma and will generate rebirth into the form realm.¹⁵

2.2 THE KEY SUTTA PASSAGE

2.2.1 The key passage of the **(Karaja,kāya) Brahma,vihāra Sutta** says:

“Indeed, bhikshus, the freedom of mind by lovingkindness should be developed by a woman or a man. Whether you are a woman or a man, you cannot take this body along when you depart (from this world).

Bhikshus, this mortal life is but an intermediate state of consciousness (*citt’antaro ayam bhikkhave macco*).

He knows thus: ‘Whatever bad deed I did before with this physical body, their result will be experienced here and they will not follow me.’¹⁶

Lovingkindness, if developed in such a way, will lead to the state of non-returning, in the case of a monk who is established in the wisdom found here [in this teaching], but who has not attained to a higher freedom. (A 10.208,2.2/5:300), SD 2.10

2.2.2 The sentence “**This mortal life is but an intermediate state of consciousness**” (*citt’antaro ayam*

¹⁰ **Tevijja S** (D 13,77/1:251), SD 1.8.

¹¹ S 42.8,17/4:322 @ SD 57.9.

¹² A 10.208,1/5:299 @ SD 2.10.

¹³ DA 2:406; MA 3:450; SA 3:105; ItA 1:92.

¹⁴ In comy terms, there are 3 levels of mental images (*nimitta*): (1) the preparatory image (*parikamma nimitta*) or the meditation object perceived at the start of one’s meditation. (2) When this image has reached some degree of focus, albeit still unsteady and unclear, it is called the acquired image (*uggaha nimitta*). (3) On greater mental focus, an entirely clear and immovable image arises, and becomes the counter-image (*paṭibhāga nimitta*). As soon as this image arises, the meditator has attained access (or neighbourhood) concentration (*upacāra samādhi*). It is also by means of the counter-image that one gains full concentration (*appanā samādhi*). See **Nimitta**, SD 19.7 (3) & **Dhyana**, SD 8.4 (7) (What happens when we attain dhyana?).

¹⁵ See Vism 9.49-58/309-311; also S:B 1149 n346; A:B 315 n73.

¹⁶ Comy says “It will be a karma ripening in this existence (*diṭṭha,dhamma,vedanīya,kamma*). They will not follow one to the next existence because the ripening in the next existence (*upapajja,vedanīya*) has been cut off through the practice of lovingkindness. This passage should be understood as a reflection made by a streamwinner or a once-returner.”

...*macco*) [§§2.2, 3.7, 3.15], means that “this life is but a moment of consciousness (in a stream of consciousness)” or poetically, “This mortal frame is but a halfway house of the mind”).¹⁷

The Commentary gives 2 explanations:

- (1) *citta, karaṇo*, “caused by the mind [consciousness], or the mind is the cause,” that is, taking *antara* as a cause; or
- (2) *citten’eva antariko*, “with this mind [consciousness] itself in between,” where *antara* is taken to mean in-between, intermediate, that is, in one thought-moment, one is in this world, and in the next, it is the rebirth-consciousness, when one becomes a deva, a hell being, or an animal.¹⁸ (AA 5:77)

2.2.3 I have rendered *citt’antara* here as “intermediate state of consciousness”¹⁹ [§2.2], following (2) here. The Majjhima Commentary explains it as “in the midst of the aggregates, of the elements, of the sense-bases” (*khandh’antarām dhātv-antarām āyatan’antarām*, MA 2:256). Commenting on the second paragraph (“Whatever bad deed I did ...”), the Aṅguttara Commentary says:

It will be a karma ripening in this existence (*diṭṭha, dhamma, vedanīya, kamma*). They will not follow one to the next existence because the ripening in the next existence (*upapajja, vedanīya*) has been cut off through the practice of lovingkindness. This passage should be understood as a reflection made by a streamwinner or a once-returner.” (AA 5:78)

2.2.4 From all this, we can deduce that the expression, “intermediate state of consciousness” (*citt’antara*) refers to consciousness as the present moment. Our life is this very present moment that we are aware of, right now. But the moment we are aware of it (or not), it is gone. It is impermanent, changing, becoming other, right here and now.²⁰

3 Appaṭisaṃviditvā or paṭisaṃviditvā? [§§1.1+1.2]

3.1 ANALAYO, in his examination of the phrasing of the two opening sentences common to the three consecutive discourses—the two **Sañcetanika Suttas** (A 10.206+207)²¹ and **the (Karaja, kāya) Brahma, vihāra Sutta** (A 10.208)—concludes that the second sentence must have been erroneously transmitted. It suffers from a common transmission error, where either *a negation is lost or else an originally positively worded phrase is negated*.²² That is, the sentences in question might earlier have read **paṭisaṃviditvā**

¹⁷ Nyanaponika & Bodhi render this sentence freely as “Mortals have consciousness as the connecting link” (A:ÑB 269), which is preferred by Nina van Gorkom (personal communication), too. Bodhi revises this as “Mortals have mind as their core.” (A:B 1542 f)

¹⁸ For related refs, see M 1:266, 2:156 f; S 4:400; A 4:70-74/7.52. Abhidhamma traditionalists are likely to interpret this as the life-continuum (*bhav’aṅga*).

¹⁹ DP: “having the interval of a thought-moment” but adds a question-mark before the ref: “? A V 300,9.”

²⁰ See SD 48.1 (2.3.1.3). See also SD 48.1 (5.2.5): Being of the moment.

²¹ A 10.206/5:292-297 = A 10.207/5:297-299 (SD 3.9). The 2 suttas are identical.

²² See Analayo 2009:2-4. Lack of space prevents an exhaustive survey of this phenomenon, instead of which three examples drawn from Majjhima Nikāya will have to suffice: **(1)** In a description of what appears to be an arrival at the final goal, M 29/1:196,29 reads *samaya.vimokkha*, where from the context one would rather expect *asamaya.vimokkha*, a reading found in fact in a repetition of the same passage at M 1:197,27, and throughout in Be and Ce, as well as in the comy MA 2:232,3, whereas Se reads *samaya.vimokkha*. **(2)** The advice of a doctor with regard to a wound in M 105/2:257,4 reads *alañ ca te antarāyāya*, whereas Be and Ce read *analañ ca te antarāyāya*, and Se *alañ ca te anantarāyāya* (the eds also disagree as to whether this wound still contains poison

instead of *appaṭisaṃviditvā*, in which case the statement would have been:

Bhikshus, I do *not* say that there is an ending of intentional deeds done and piled up, *having experienced* them [their results], whether right here in the present, or in the next life, or in another life.

Yet, bhikshus, I do not say that there is an ending of suffering through having experiencing (*paṭisaṃviditvā*) (the fruits of) intentional deeds that done and piled up. [§§1.1-1.2]

3.2 CONTRA JAIN NOTION OF KARMA

3.2.1 Amended reading. Analayo notes, “Though this obviously remains hypothetical, as I am not aware of any variant that would support the suggested emendation, nevertheless, such a statement would better accord with early Buddhist teachings than the reading *appaṭisaṃviditvā*” (Analayo 2009:14). By setting a contrast to the position adopted by the Jains [3.2.2], the suggested emendation *paṭisaṃviditvā* would highlight the point that, even though karma will definitely bear its fruit, nevertheless *freedom is not to be won through expiating all karmic fruition*.²³

3.2.2 The Jain view. According to Jainism, karma is a material substance that, as a result of a person’s actions, sticks to the soul or self, and will only fall away (*dhunati*) when its effect has been experienced.²⁴ To shake off one’s karma, that is, to be liberated entails the expiation of karmic retribution through asceticism. In short, we must suffer for our karma (all of them), so that we can be free of it. The Dasaveyāliya, sutta (Daśavaikālika, sūtra), one of the four main Jain root texts (*mūlasūtra*), declares that freedom can only be attained when one’s former bad deeds have been experienced, stressing that it is impossible to be liberated without karmic retribution being either experienced, or expiated through asceticism.²⁵ It is this idea that the Buddha is rejecting at the start of **the (Karaja, kāya) Brahma, vihāra Sutta** (A 10.208) [§1.2].

and whether the doctor is aware of that). In this case Ee finds support in a parallel version in SHT IV 500 folio 3 V4 (Sander 1980: 220), which reads: *ala[m]te-t(r)-ānta[r](ā)yāya*. (3) As a heading for an exposition of how clinging to a sense of self leads to agitation, M 138/3: 227,26 speaks of *anupādā paritassanā*, a reading found not only in other Pāli eds but also in its Chinese parallel MĀ 164/T1.695c19: 不受而恐怖, even though this is a clear misfit and the context would require “agitation due to clinging.” In fact, the reading *upādā paritassanā* is found in a similar treatment in S 22.7/3:16,3, see also M:ÑB (1995) 1350 n1253. In sum, the above examples suggest transmission errors that involve: (1) loss of a negation in the PTS ed, (2) addition of a negation in Asian editions, (3) addition of a negation in the Pāli eds and in the Madhyama Āgama parallel. These examples thus testify to a tendency for negations to become lost or else be added during textual transmission. (Analayo’s fn)

²³ A classic case here is that of Aṅgulimāla’s conversion: the serial killer, after meeting the Buddha becomes a streamwinner, and in due course an arhat. After that he was hurt when people threw things at him. The Buddha then declares, “Bear it, brahmin! Bear it, brahmin! You are experiencing here and now the result of deeds because of which you might have been tortured in hell for many years, for many hundreds of years, for many thousands of years.” (M 86,17/2:104), SD 5.11. Once Aṅgulimāla dies as an arhat, there is no more karma for rebirth, nor any opportunity for past karma to fruit.

²⁴ On the Jain view of karma, see eg Glasenapp 1915:19 f; Tatia 1951:220-260; Mehta 1957:13-30; Schubring 1962:172-185; Kalghatgi 1965; Jaini 1979:111-127; Dundas 1992:97-102; Johnson 1995; Bronkhorst 2000:119; Halbfass 2000:75-85; Jain 2005:248-259.

²⁵ See Dasaveyāliya Sutta (of the Jains): *Pāpānaṃ ca khalu bhoḥ kṛtānāṃ karmanāṃ pūrvāṃ duścīrṇānāṃ duṣ-pratīkrāntānāṃ mokṣah—nāstyavedayitvā tapasā vā śoṣayitvā* (in Lalwani, 1973:212,1, App 1 pt 1 stz 18).

3.2.3 Nirvana is *not* attained through good karma

3.2.3.1 Although early Buddhism rejects the need for a full retribution of all our bad karma—the need to be purified of all the bad we have done and accumulated—there is a hint in early post-Buddha teachings at the idea that our good karma is sufficient to bring us to nirvana. This is almost like the notion that we only need literally to cultivate “the non-doing of all bad, | the promotion of the wholesome” (*sabba,pāpassa akaraṇaṃ | kusalassa upasampadā*, Dh 183), without the third key line, “the purification of the mind” (*sacitta,pariyodapanāṃ*, id).

3.2.3.2 In the late **Nidhi,kaṇḍa Sutta** (Khp 8), we have these two verses:²⁶

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|---|--|-----------------|
| <p>1 <i>Asādharaṇam aññesam
acorāharaṇo nidhi
kayirātha dhīro puññāni
yo nidhi anugāmiko</i></p> | <p>Personal, not shared with others,
a treasure no thief can take away—
let the wise do merit,
the store that follows them.</p> | <p>Khp 8,9</p> |
| <p>2 <i>Manusikā ca sampatti
deva,loke ca yā rati
yā ca nibbāna,sampatti
sabbaṃ etena ve payuñjato</i></p> | <p>And every human attainment,
any delight in the deva-world,
even the attainment of nirvana—
all that is harnessed by that (merit).</p> | <p>Khp 8,13</p> |

According to verse 1, merit (*puñña*) or good karma is something personal and untransferable, and verse 2 states that it brings about every kind of excellence, human or divine, even the attainment of nirvana itself.

3.2.3.3 A similar sentiment is obliquely expressed, in commercial terms, in this untraced verse in the **Milinda,pañha**:

<p><i>Āyu ārogatā vaṇṇaṃ saggaraṃ uccā,kulīnatā asaṅkhataṇ ca amataṃ atthi sabb’āpane jine</i></p> <p><i>appena bahukenāpi kamma,mūlena gayhati kiṇitvā saddhā,mūlena samiddhā hotha bhikkhave’ti</i></p>	<p>Life, health, beauty, heaven, life in a high family, even the death-free unconditioned, all are in the Conqueror’s general store: little or much, it is gained at karma’s price. Having bought with the price of faith, be successful, monks! (Miln 341)</p>
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Here again, we see the same theme of karma’s supremacy: our actions shape our destiny, whether it is the blessings of this world, or of the heavens, or even nirvana’s itself.

3.2.3.4 Although some contemporary Buddhists subscribe to such an idea, and some modern scholars have promoted it,²⁷ the notion that our good karma *alone* can bring us to nirvana is not found in early Buddhism, and is a later development. This is based on pre-Buddhist conception of “merit” (*puñña*),

²⁶ Khp 8,9+13/7.

²⁷ See eg J P McDermott, “Nibbāna as a reward for kamma,” *Journal of the American Oriental Soc* 93,3 1973:344-347, “Kamma in the Milindapañha,” op cit 97,4 1977:466, *Development in the Early Buddhist Concept of Kamma/-Karma*, Delhi, 1984:188-122; L Schmithausen, “Critical response,” in *Karma and Rebirth: Post-Classical Developments*, R W Neufeldt (ed), Albany, NY: SUNY, 1986:207.

how good begets good, and bad begets bad, as noted, for example, in **the Isayo Samuddaka Sutta** (S 11.10).²⁸

The Buddha accepts the notions of *puñña*, but revitalizes it as the ridding of all that is bad (*sabba*, *pāpassa*), and overlaps with the notion of *kusala* (the spiritually wholesome or skillful) as the cultivating of the good, that is, what conduces to mental cultivation and concentration (*kusalassa upasampadā*). Even on a meditation level, when dhyana is attained, when the mind is free of all mental hindrances (*sacitta pariyodapanam*), all notions of good and bad are transcended, since the mind is free of words and concepts.²⁹

It is in this sense, that the arhat is said to have transcended both good and bad, as stated in the Dhammapada verse:

<i>Anavassuta, cittassa</i>	He whose mind is undefiled ³⁰ [flows not with lust],	
<i>ananvāhata, cetaso</i>	whose mind is untroubled (by hate), ³¹	
<i>puñña, pāpa, pahīnassa</i>	<u>who has given up both good and bad—</u>	
<i>n’atthi jāgarato bhayaṃ</i>	for the vigilant (such as him), there is no fear.	(Dh 39) ³²

Here, the famous phrase, ***puñña, pāpa, pahīna*** (“given up (both) good and bad”) (Dh 39), is taken in ethical terms, rather than the broad spiritual sense, which means freeing the mind from all conceptions, based on an immanently moral and awakened life as an arhat.³³

3.3 EMENDATION OF READING. The assumption that the text may have read *paṭisaṃviditvā* (instead of *appaṭisaṃviditvā*) would also better suit the introductory phrase “yet” or “however,” *tveva* (*tu + eva*) of the second paragraph of the Suttas, and which would then introduce a real contrast to the preceding statement on the inevitability of karmic retribution.³⁴ The suggested emendation *paṭisaṃviditvā* would also fit the subsequent exposition in the (Karaja, kāya) Brahma, vihāra Sutta, which culminates with the attainment of non-returning or full awakening, clearly showing that from the perspective of the remainder of the discourse, to make an end of suffering does not require experiencing every karmic fruition.

3.4 TRANSMISSION ERROR? As such, assuming that the occurrence of a relatively common transmission error would fit better with the remainder of the (Karaja, kāya) Brahma, vihāra Sutta, would place the teachings given in these discourses in harmony with early Buddhist doctrine. In fact, though the

²⁸ See S 11.10 (SD 39.2); cf S 431 f/3.22/1:98; see also SD 3.5 (1.1).

²⁹ The three Pali sentences here are from Dh 183.

³⁰ *Anavassuta* = *na* (“not”) + *avassuta* (pp of **ava* (+ ā) + *savati*, “to flow,” meaning “leaking, dripping, wet; foul, rotten; lustful; sexually excited: DP: *avassuta*).

³¹ Comy treats the phrase, *anavassuta, cittassa* (line a) and *ananvāhāta* as synonyms, and explains it as “a mind that is unaffected by hate” (*dosena appaṭihāta, cittassāti attho*) (DhA 1:300,14).

³² Cf “given up good and bad,” *pahāya puñña, pāpaṃ* (Sn 520); “on the utter destruction of good and bad,” *puñña, pāpa, parikkhaya* (Vv 992/63.18/92; Pv 19); “with the utter exhaustion of good and bad,” *puñña, pāpa, parikkhīṇo* (Ap 1:301, 2:488); cf “reaping the fruits of good and bad,” *puñña, pāpa, phalūpagā*, S 1:97.

³³ See **Beyond good and evil**, SD 18.7.

³⁴ “The only recurrence of the pattern *na tvevāhaṃ...dukkhassa antakiriyaṃ vadāmi* that I have been able to identify is S 22.99/3:149,27, where the point is also a refutation of a tenet held by contemporary recluses, preceded by a statement of a general principle (here on the nature of *saṃsāra*). This instance has a positively worded condition: *sandhāvataṃ saṃsarataṃ*, being in that respect similar to my suggested emendation. If the parallelism with S 22.99 should be a valid indication, then in the passage under discussion one would expect a positively worded condition, ie *paṭisaṃviditvā*, instead of *appaṭisaṃviditvā*.” (Analayo’s fn)

Buddhist and Jain traditions obviously influenced each other in various ways, we would not expect the canonical texts of one tradition to uphold a position of the other tradition, especially where they elsewhere explicitly disagree, especially when it comes to such vital matters as the relationship between karma and freedom.

3.5 CHINESE VERSION. In the light of the above statements, let us now reconsider the passages in questions [§§1.1+2] and compare them to the Chinese Madhy'āgama version, here translated by **Analayo**:

若有故作業，我說彼必受其報，或現世受，或後世受；
 ruò yǒu gù zuò yè, wǒ shuō bǐ bì shòu qí bào, huò xiàn shì shòu, huò hòu shì shòu

若不故作業，我說此不必受報。
 ruò bù gù zuò yè, wǒ shuō cǐ bù bì shòu bào

If [someone] performs deeds intentionally, I say that he will inevitably have to experience [their] fruits, either in this life or in a later life.

If [someone] performs deeds unintentionally, I say that he will not necessarily have to experience [their] fruits.” (MĀ 15 = T1.26.437b26-b28; Analayo's tr, 2009:5; Chinese text added)

4 Missing section?

4.1 The (Karaja,kāya) Brahma,vihāra Sutta (A 10.208) opens with the Buddha stating that intentional action or karma “will not become extinct as long as their results have not been experienced, be it in this life, in the next or in subsequent lives.” Then, he goes on to say: “But, bhikshus, *that* noble disciple...” (*sa kho so bhikkhave ariya,sāvako...*). **Chung Mun-keat** notes that this reference to “*that* noble disciple” is clearly out of place “since there has been no previous mention of a disciple or of a process of eliminating desire and ill-will” (2004:5).

4.2 The next sentence begins with *evam* *vigat'ābhijjho vigata,vyāpādo* (“Thus free from covetousness, free from ill-will”). The topic switches abruptly from karma and its results to lovingkindness meditation. **F L Woodward**, in his *Āṅguttara* translation (PTS 1936), too, notices the problem in his footnote that the account of lovingkindness meditation “is introduced without apparent reason thus suddenly” (A:W 5:193 n1). However, notes Choong, “he fails to mention a second problem: the sutta contains no set of ten items that might account for its inclusion in the Book of Tens” (2004:5).

4.3 In 1988, **Tilmann Vettters**, in *The Ideas and Meditative Practices of Early Buddhism*³⁵ also discusses the problem.³⁶ In 2009, **Anālayo** discusses the problem of “Karma and Liberation” in the light of Pali and Chinese parallels (2009:11 f). Besides mentioning the apparently abrupt introduction of the passage noted by Chung above, **Anālayo** adds that the text loss of the (Karaja,kāya) Brahma,vihāra Sutta (A 10.208) “is further supported by its placement in the Tens of the Āṅguttara-nikāya,” and yet in its present form, the Sutta does not have any aspect related to the number ten (2009 11).

³⁵ Leiden, 1988: 90 & n1.

³⁶ Rod Bucknell: “The problem first noted by Woodward was also discussed by Tillman Vetter... I was unaware of Vetter’s comments when I pointed out to Mun-keat how the MA counterpart resolves the problem.” Personal communication. My thanks to Rod for this information.

4.4 The Chinese Āgama counterpart of the sutta apparently resolves these problems. In the Chinese version, the Buddha begins with the same brief statement about the inevitability of karmic results, and then gives a discourse on **the 10 courses of unwholesome conduct** (*akusala kamma, patha*): bodily conduct: killing, stealing, sexual misconduct; verbal conduct: false speech, divisive speech, harsh speech, idle chatter; mental conduct: covetousness, ill will, wrong views. The Buddha then declares that a wise noble disciple, having refrained from such unwholesome courses of conduct, would then undertake the cultivation of pervading the 4 quarters with lovingkindness.

4.5 It is possible here, notes Choong, that “the problems in the Pali version are due to a loss of a section of the text, perhaps one of the inscribed palm-leaves of which Pali sutta manuscripts traditionally consisted” (2004:5). The lacuna in the Pali—between *dukkhass’anta, kiriyam vadāmi* and *Sa kho so bhikkhave* in A 5:299,5 is provided by the Chinese Madhyama Āgama: **MĀ 15 = T 1.26.437b27-438a5**. Choong further notes that from Buddhaghosa’s Aṅguttara Commentary (5th century CE), “it is evident that this section was already missing in his day. He comments on a word in line 4 of the sutta and then on a phrase in line 6 [AA 5:77,7-12]; there is nothing corresponding to the missing section, which would have been located between these two” (2004:5).

4.6 A pentalinear translation (fantizi, pinyin, literal translation, Pali, and modern English) of the Chinese Āgama version of the (Karaja, kāya) Brahma, vihāra Sutta follows. It is interesting to see that the Āgama version of the sutta is more complete than the Pali version. As Choong says, it is possible that the lacuna in the Pali text could have been due to manuscript loss. However, the “loss” is a somewhat neat one; for, usually such a loss would break midway.

4.7 Another possible explanation is that the section has been intentionally omitted with the mention of the *peyyāla* on the 10 courses of karma in the text. The missing section can easily be detected and reconstructed from **the Sañcetanika Sutta** (A 10.206/5:292-297) without the similes, and which is supported by the authority of **the Saṅkha Sutta** (S 42.8/4:317-322).³⁷

4.8 It is interesting to note that the Chinese Āgama version has only the “unwholesome courses of conduct” (*kusala kamma, patha*) section (*without* the “wholesome courses of conduct” cycle), which is only about half the length of the missing section found in the **Sañcetanika Sutta** (A 10.206). Apparently here, the Chinese Āgama translator has chosen to abridge the Chinese translation.³⁸ The bottom-line, however, is that as the two texts stand, they are remarkably close, and clearly come from the same ur-text or source.³⁹

4.9 In fact, as suggested by Analayo (2009:13 f), the three discourses—the two **Sañcetanika Suttas** (A 10.206+207) and **the (Karaja, kāya) Brahma, vihāra Sutta** (A 10.208)—listed consecutively in the Karaja, kāya Vagga of the Aṅguttara, could be originally formed a single discourse.⁴⁰ If we accept this arrangement, then we have a section in the Sutta with a set of 10 teachings, so that it is rightfully situated in the Book of Tens (*dasaka nipāta*) in the Aṅguttara Nikāya.

³⁷ See esp *sa kho so...ariya, sāvako evaṃ vigatābhijjho...* (S 4:322,14).

³⁸ It is said that Xuanzang (c596-664) was troubled by the abridgement of such repetitive passages and had nightmares after his assistants proposed abridging them to keep to the literary taste of the Chinese. See Piya Tan, “Buddhism in China” §28 in *History of Buddhism* lecture 4, 2004.

³⁹ See also SD 15.10a (3).

⁴⁰ See **Sañcetanika S 1** (A 10.206), SD 3.9 (5.2). It is recommended you read the whole of SD 3.9 Intro, which is closely related to the above discourse.

4.10 The transition from the previous paragraph [§1.2] to that beginning *sa kho so bhikkhave ariya,sāvako evaṃ vigat’abhijjho vigata,vyāpādo asammulho ...* [A 5:299,17], ie, “But, bhikshus, *that* noble disciple...” [§1.3], with the reference to the definite subject, “that,” implies that it had been preceded by a passage that has already spoken about the noble disciple. We find the full passage in the Chinese parallel, **MĀ 15** [5], which is a synthesis of **A 10.217+218** and **A 10.208**, that is, our (Karaja,kāya) Brahma,vihāra Sutta.

SD 2.10(5)

思經⁴¹ [Sañcetanika Sutta]

Madhyama Āgama version (excerpt) | **MĀ 15** = T1.26.437b28-438a6
Cf the Sañcetanika Sutta 1 (A 10.206/5:292-297) as pericope filling in the lacuna in the (Karaja,kāya) Brahma,vihāra Sutta (A 10.208/5:299)⁴²

[Conventions. This pentilinear (five-line) translation comprises: fantizi (classical Chinese), pinyin, literal English translation, Pali and modern English) of the Chinese Āgama version of the Brahma,vihāra Sutta. Pāli readings not found in the Chinese version are shown within (brackets). Those translations unique to Chinese version are put within [parentheses] in the translation.]

Unwholesome courses of conduct

於中⁴³, 身故作三業, 不善與⁴⁴ 苦果 受⁴⁵於⁴⁶ 苦報。

yú zhōng shēn gù zuò sān yè. bù shàn yǔ kǔ guǒ shòuyú kǔbào.

in the middle| body deliberate | do three actions | not good | give | painful fruit| bear (at) | painful result
tatra bhikkhave tividhā kāya,kammanta(,sandosa,vyāpatti) akusala,sañcetanikā dukkh’udrayā dukkha,vipākā hoti
“Now, bhikshus, threefold is (the defiling fault of) **bodily** action due to unwholesome volition, with painful outcome, painful results;

口 有 四 業,

kǒu yǒu sì yè.

mouth | has | four deeds

catu-b,bidhā vacī,kammanta(,sandosa,vyāpatti) akusala,sañcetanikā dukkh’udrayā dukkha,vipākā hoti
fourfold is (the defiling fault of) **verbal** action (due to unwholesome volition,)

⁴¹ This is an excerpt from Sījīng (思經) found in Madhyama Āgama, Karma Saṃyukta Varga Sūtra no 5, 中阿含業相應品思經第五, Zhōng Āhán Yè xiāngyìngpǐn Sījīng dìwǔ. 思 sī, “to think, ponder or consider.”

⁴² **Acknowledgements.** I wish to thank a number of people for their generous and helpful gestures. To **Rod Bucknell** (The University of Queensland, Brisbane Australia) for his continued support in not only checking the Chinese translations I have attempted so far, but also his warm encouragements. To Bhikshuni Bodhi (**Shi Chunyi**) of Bǎo-guāng Fó táng, Singapore, for her most enthusiastic and generous assistance in checking the Chinese translations. To **CHOONG Mun-keat** (University of New England, Australia) for his gift of “Annotated Translation of Sūtras from the Chinese Saṃyuktāgama relevant to the Early Buddhist Teachings on Emptiness and the Middle Way” (2004).

⁴³ 於中 lit tr “in/at the middle,” ie “therein” (*tatra*).

⁴⁴ 與 usu tr “with”; however, in this context, it is best rendered as “give.” (Chunyi)

⁴⁵ 受 here means “experience; bear; endure; suffer.” (Chunyi)

⁴⁶ 於 is usu rendered “at” or “in” (Bucknell): see 1st character on this line. It is a particle, a preposition close to locative case (Chunyi).

意有三業，不善與苦果受於苦報。

yì yǒu sānyè bù shàn yù kǔ guǒ shòuyú kǔbào.

mind | has | three deeds | not good | give | painful fruit | receive from | painful result

tividhā mano, kammanta(, sandosa, vyāpatti) akusala, sañcetanikā dukkh'udrayā dukkha, vipākā hoti

threefold is (the defiling fault of) **mental** action due to unwholesome volition, with painful outcome, painful results.

Unwholesome bodily action

[437c01] 云何⁴⁷身故作三業，不善與苦果受於苦報？

yún hé shēn gù zuò sānyè bùshàn yù kǔ guǒ shòuyú kǔbào.

how | **body** deliberate | do | three deeds | not good | give | painful fruit | receive from | painful result

kathañ ca bhikkhave tividhā kāya, kammanta(, sandosa, vyāpatti) akusala, sañcetanika dukkh'udrayā dukkha, vipākā hoti

And how, bhikshus, is (the defiling fault) of **bodily** action due to unwholesome volition, with painful outcome, painful results threefold?

一曰殺生，極惡飲血，其欲傷害，不慈眾生，乃至昆蟲。

yì yuē shāshēng jí è yǐn xiě qí yù shāng hài bù cí hòngshēng nǎi zhì kūnchóng.

Firstly | **kill life** | extreme bad | drink blood | he wishes | harm | not mercy | sentient beings | even | insects

1.2 (1) idha bhikkhave ekacco pañātipātī hoti luddo lohita, pañī hata, pahate nivīṭṭho adayāpanno sabba, pañā, bhūtesu

1.2 (1) Here, bhikshus, a certain person **kills living beings**: he is cruel, bloody-handed [drunk in blood], given to harming (others), merciless to all sentient beings[, even to insects].

二曰不與取，著⁴⁸他財物以偷意取。

èr yuē bù yǔ qǔ zhuó tā cáiwù yǐ tōu yì qǔ

Secondly | not given take | use | others | property | with | steal | intend | take

(2) adinn'ādāyī hoti yan taṃ parassa (para, vittūpakaraṇaṃ gāma, gataṃ vā arañña, gataṃ vā taṃ adinnaṃ theyya, saṅkhatā ādātā hoti)

(2) he **takes the not given**: he takes the property of others with the intention of stealing them (in a village or in a forest, he takes by way of theft, the possessions of others that are of service to them).

三曰邪淫，彼或有父所⁴⁹護，或母所護，或父母所護，

sān yuē xié yín bǐ huò yǒu fù suǒ hù huò mǔ suǒ hù huò fùmǔ suǒ hù

thirdly | **adultery** | that or | there is | father who protect | or mother who protect | or parents who protect

(3) kāmesu, micchācārī hoti yā tā mātu, rakkhitā pitu, rakkhitā

(3) he **commits sexual misconduct**: falling into such a conduct with those protected by their mother, protected by their father, [protected by their parents,]

或姊妹所護，或兄弟所護，或婦父母所護，

huò zǐmèi suǒ hù huò xiōngdì suǒ hù huò fù fùmǔ suǒ hù

or | sisters who protect | or | brothers who protect | or | woman | parents who protect

bhātu, rakkhitā bhagini, rakkhitā

protected by their brother, protected by their sister, [or a woman protected by her parents,]

⁴⁷ 云何 here is a cpd used as an interrogative particle meaning “what” or “have” in different contexts. Here, following Pāli *kathañ*, it should be rendered as “how.” (Chunyi)

⁴⁸ Correct to zhuó.

⁴⁹ 所 is a relative pronoun, “which, who.” (Bucknell)

或親親所護，或同姓所護，或為⁵⁰他婦女，
 huò qīnqīn suǒ hù huò tóngxìng suǒ hù huò wéi tā fúnǚ
 or relatives who protect | or | blood relatives who protect | or | as | other | married woman
ñāti,rakkhitā dhamma,rakkhitā sassāmikā
 protected by relatives, protected by the law, [protected by blood relatives,] other married women,

有鞭罰恐怖，及有名假賃至華鬢，親犯如此女，
 yǒu biān fá kǒngbù jí yǒu míng jiǎ lìn zhì huá mán qīn fàn rúcǐ nǚ
 there is| rod | punish | fear | and | there is| call | fake | rent| until | flower | adorned hair | close offence this
 type woman
saparidaṇḍā antamaso mālā,guṇa,parikkhitā pi tathā,rūpāsu carittaṃ āpajjitā hoti
 one with a husband, one protected by the law, even with one adorned with a string of garlands [with
 hair adorned with flowers] (in betrothal to another).

是謂⁵¹身故作三業，不善與苦果受於苦報。
 shì wèi shēn gù zuò sān yè bùshàn yǔ kǔguǒ shòu yú kǔ bào
 this (quote) | **body** | deliberate | do | three deeds | not good | give | painful fruit | receive from | painful result
bhikkhave tividhā kāya,kammanta(,sandosa,vyāpatti) akusala,sañcetanikā dukkh’udrayā dukkha,vipākā hoti
 Thus, bhikshus, is (the defiling fault) of **bodily** action due to unwholesome volition, with painful
 outcome, painful results threefold.

Unwholesome verbal action

[437c09] 云何口故作四業，不善與苦果受於苦報？
 yún hé kǒu gù zuò sì yè bùshàn yǔ kǔguǒ shòu yú kǔ bào
 say what | **mouth** | deliberate | do | four deeds | not good | give | painful fruit | receive from | painful result
kathañ ca bhikkhave catu-b,bidhā vacī,kammanta(,sandosa,vyāpatti) akusala,sañcetanikā dukkh’udrayā dukkha,-
vipākā hoti
 And how, bhikshus, is (the defiling fault) of **verbal** action due to unwholesome volition, with painful out-
 come, painful results fourfold?

一曰妄言⁵²，彼或在眾，或在眷屬，或在王家，
 yī yuē wàngyán bǐ huò zài zhòng huò zài juànshǔ huò zài wángjiā
 firstly | **false say** | he | or | at | the many | or | at | family dependents | or | at | king’s house
1.3 (4) idha bhikkhave ekacco musā,vādī hoti sabhā,gato vā parisā,gato vā ñāti,majjha,gato vā pūga,majjha,gato
vā rāja,kula,majjha,gato vā
1.3 (4) Here, bhikshus, a certain person speaks falsehood: when questioned as a witness before a
 council, before a congregation, in the midst of relatives [the family], in the midst of a guild [company], in
 the midst of the royal court [a court of law]

⁵⁰ 為“as” (Chunyi).

⁵¹ 謂 is cognate to Pāli *iti*. (Chunyi)

⁵² 妄 on its own means “unreal; presumptuous” but the cpd 妄言 here means “false speech.” (Chunyi)

若呼⁵³彼問⁵⁴，汝⁵⁵知便說⁵⁶；彼不知言⁵⁷知，知言不知；

ruò hū bǐ wèn rǔ zhī biàn shuō bǐ bùzhī yán zhī zhī yán bùzhī

If | called out | him | ask | [if] you | know | then | speak | he | not know | say | know | know | say | not know
abhinīto sakkhi, puṭṭho “*eh’ambho purisa yaṃ jānāsi taṃ vadehī ti so ajānaṃ vā* “*ahaṃ jānāmī ti jānaṃ vā* “*ahaṃ na jānāmī ti*

and questioned thus: ‘(Sir,) [if you know] tell us [then speak] (what you know)!’ Not knowing, he says he knows, or knowing, he says he knows not;

不見言見，見言不見；為⁵⁸己為他，或為財物⁵⁹；

bùjiàn yán jiàn jiàn yán bùjiàn wèi jǐ wèi tā huò wèi cáiwù

not see | say | see | see | say | not see | for | self | for | others | or | for | wealth things

apassaṃ vā “*ahaṃ passāmī ti passaṃ vā* “*ahaṃ na passāmī ti iti atta, hetu vā para, hetu vā āmisa, kiñcikkha, hetu vā*
having not seen, he says he saw, or having seen, he says he did not see—consciously lying thus for his own sake, for the sake of others [done by another], or for [the sake of belongings] (some small material gain)

知已妄言⁶⁰。

zhī yǐ wàngyán

know | already | untrue say

sampajāna, musā bhāsītā hoti

[he had himself done].

二曰兩舌，欲離別他，聞此語⁶¹彼⁶²，

èr yuē liǎng shé yù líbié tā wén cǐ yǔ bǐ

secondly | **double tongue** | wish | separate | others | hear | here | say | there

(5) *pisuṇā, vāco hoti ito sutvā amutra akkhātā imesaṃ bhedāya,*

(5) he **speaks divisive words** [is “double-tongued”]: what he has heard here (from others), he repeats it there (to others) to divide them;

欲破壞⁶³此；聞彼語此，欲破壞彼；合者⁶⁴欲離，

yù pòhuài cǐ wén bǐ yǔ cǐ yù pòhuài bǐ hézhě yù lí

wish | destroy | here | hear | there | say | here | wish | destroy | there | those in concord | wish | separate

amutra va sutvā imesaṃ akkhātā amūsaṃ bhedāya,

what he has heard there, he repeats it here to divide them—

⁵³ 呼 “called out,” past participle (Chunyi).

⁵⁴ Following Chinese grammar, there are 2 ways of tr this: (1) passive, “if he is called out and asked [thus]:...”; (2) active, “if [one were to] call him out and ask (him):...” (Chunyi)

⁵⁵ 汝 “you” (formal) (used by senior to junior or subordinate, or among peers), “or among peers” (Chunyi).

⁵⁶ “[If] you know then speak.” (Bucknell)

⁵⁷ 言 here, and in the next sentence, is a verb. (Chunyi & Bucknell)

⁵⁸ 為 here means “because of” (Chunyi); “for” (Bucknell). Both are acceptable, but I have followed Bucknell because “for” is a simpler form.

⁵⁹ 財物 “wealth things” (Bucknell) here is a cpd, meaning “belongings; property.” (Chunyi)

⁶⁰ “Know already untrue say.” (Bucknell)

⁶¹ Correct to yù, “to tell, inform.” This form is common in the Vinaya. (Chunyi)

⁶² “Hear there, say here” (Bucknell). 彼 “that; those; another; the other”; ~岸 bǐ’àn, “the farther shore” = *pāramitā, nirvāṇa*.

⁶³ 破壞 is a cpd meaning to “destroy; wreck.” (Chunyi)

⁶⁴ 者 is used after a noun or adj denoting a person or a class of things, somewhat like “-er” (doer). Thus 合者 lit means “concord ones.” See same in foll sentence.

離者⁶⁵ 復離; 而作⁶⁶ 群黨, 樂於⁶⁷ 群黨, 稱⁶⁸ 說 群黨。

lí zhě fù lí ér zuò qún dǎng lè yú qún dǎng chēng shuō qún dǎng

separate | those | again | separate | and | do | group | faction | happy | at | group | faction | name | speak | group | faction

iti sammaggānam vā bhettā bhinnānam vā anuppadātā vagg'ārāmo vagga,rato vagga,nandī vagga,karaṇim vācambhāsītā hoti

thus he divides the united, he encourages the divided (to remain so) [rejoicing in division]; being pleased at discord, enjoying discord, delighting in discord, saying words conducive to discord.

三曰 麤言, 彼若有言⁶⁹, 辭氣⁷⁰ 麤獷, 惡聲逆耳⁷¹,

sān yuē cū yán bǐ ruò yǒu yán cí qì cū guǎng è shēng nì'ěr

thirdly | **harsh speech** | he | if | has | to say | words | attitude | crude | boorish | ugly | sound | against ear

(6) *pharusā,vāco hoti, yā sā vācā aṇḍakā kakkasā*

(6) he **speaks harsh words**—he utters words that are rough, hard,

眾所⁷² 不喜, 眾所不愛, 使他苦惱⁷³, 令⁷⁴ 不得定,

zhòng suǒ bùxǐ zhòng suǒ bù ài shǐ tā kǔnǎo lìng bùdé dìng

the many | which | not like | the many | which | not love | cause | others | vexation | cause | not get | calm

para,kaṭukā parābhisajjanī kodha,sāmantā asamādhī,samvattanikā,

hurting to others, offensive to others, ever angry,⁷⁵ inconducive to mental concentration:

說如是⁷⁶ 言。

shuō rú shì yán

say | like | is | words

tathā,rūpiṃ vācam bhāsītā hoti

such words he utters.

四曰 綺語, 彼非時說, 不真實說, 無義說⁷⁷,

sì yuē qǐyǔ bǐ fēi shí shuō bùzhēnshí shuō wúyì shuō

fourthly | **ornate speech** | he | not | time | say | not true | speak | no meaning | speak

(7) *sampha-p,palāpī hoti akāla,vādī abhūta,vādī anatta,vādī*

(7) he **chatters frivolously** [utters useless talk]—at the wrong time, he speaks what is false, unbeneficial,

⁶⁵ Here final 者 signifies “-er,” a doer; sometimes it acts like a correlatives, *yo...so; yam...tam* (Chunyi). Bucknell says that it often it acts like *iti*, the Pāli “close quote,” but Chunyi disagrees). See same in prev sentence.

⁶⁶ 而 is a particle showing a contradiction like “but; and yet”; here used as an emphasis tr simply with “and” (Chunyi). See below 0473c21.

⁶⁷ “Wish,” alternately, “in.” (Bucknell)

⁶⁸ 稱 “name (v); declare.” (Chunyi)

⁶⁹ “he has to say.” (Bucknell)

⁷⁰ “Attitude; bearing.” (Chunyi)

⁷¹ “ugly sound against ear.” (Bucknell)

⁷² 使 here (and throughout foll sentences) denotes passive voice, ie “disliked by all” (Chunyi); “which.” (Bucknell)

⁷³ 苦惱 cpd meaning “vexation.” (Chunyi)

⁷⁴ 令 like 使 (prev sentence), means “cause.” (Chunyi; Bucknell)

⁷⁵ “Connected with anger,” *kodha,sāmantā*, adv of (adj) *samanta*, “all around.”

⁷⁶ 如是 can be taken as cpd, meaning “such.” (Chunyi)

⁷⁷ 無義說 cpd meaning “useless talk”; 義 means *attha* (Skt *artha*), “benefit.” (Chunyi)

非法說，不止息說；又復稱歎不止息事。

fēi fǎ shuō bùzhǐxī huō yòu fù chēngtàn bùzhǐxī shì

not | Dharma| speak | not stop | speak | again | again | highly praise | not stop | trouble

adhamma, vādī avinaya, vādī

what is not the Teaching [Dharma], what is not the Discipline [Vinaya]; [knows not when to stop talking; often speaks well but does not quell troubles when they arise;]

違背於時而⁷⁸不善教，亦不善訶⁷⁹，

wéibèi yú shí ér bùshàn jiāo yì bùshàn hē

violate | at | time | but | not good | teach | also | not good | scold

anidhāna, vatim vācam bhāsītā hoti akālena anapadesam apariyanta, vatim anatta, samhitam

not worth treasuring; he speaks words that are untimely, out of place, baseless, undefined [rambling], not connected with the goal (of spiritual liberation).

是謂口故作四業，不善與苦果受於苦報。

shì wèi kǒu gù zuò sì yè bùshàn yǔ kǔguǒ shòu yú kǔ bào

this | call | mouth | deliberate | do | four deeds | not good | give | painful fruit | receive | from | painful result

evam kho bhikkhave catu-b, bidhā vacī, kammanta(, sandosa, vyāpatti) akusala, sañcetanikā dukkh'udrayā dukkha, vipākā hoti

Thus, bhikshus, is (the defiling fault) of verbal action due to unwholesome volition, with painful outcome, painful results fourfold.

Unwholesome mental action

[437c22] 云何意故作三業，不善與苦果受於苦報？

yún hé yì gù zuò sān yè bùshàn yǔ kǔguǒ shòu yú kǔ bào

say | what | **mind** | deliberate | do | three deeds | not good | give | painful fruit | receive from | painful result

*kathaṃ ca bhikkhave tividhā **mano**, kammanta(, sandosa, vyāpatti) akusala, sañcetanikā dukkh'udrayā dukkha, vipākā hoti*

And how, bhikshus, is (the defiling fault of) **mental** action due to unwholesome volition, with painful outcome, painful results threefold?

一曰貪伺，見他財物諸生活具⁸⁰，

yī yuē tān sì jiàn tā cáiwù zhū shēnghuòjù

firstly | **covet** | watch | see | others | wealth things | all | life possessions

1.4 (8) *idha bhikkhave ekacco **abhijhālu** hoti, yan tam parassa para, vittūpakaraṇam,*

1.4 (8) Here, bhikshus, a certain person is **covetous**—the possessions of others that are of service to them [as necessities of life],

⁷⁸ 而 is also a particle, here showing a contradiction like “but; and yet”; sometimes as an emphasis tr simply with “and” (Chunyi). See above 437c15.

⁷⁹ 訶 means “breathe; scold”; in the context here, it means “scold.” (Chunyi)

⁸⁰ 生活具 “life possessions,” where 生活 = “living; life; family life”; 具 = “equipments” (Chunyi). 生活具 is a cpd, meaning “necessities of life” (Bucknell), “amenities.” (Chunyi)

常伺求望⁸¹，欲令我得。

cháng sì qiúwàng yù lìng wǒ dé

often | watch | yearning | wish | cause | me | get

taṃ abhijjhālu hoti, “aho vata yaṃ parassa, taṃ mama assā ti

he covets, thinking, ‘Oh, may what belongs to others become mine!’

二曰嫉恚，意懷憎嫉而作是念⁸²：彼眾生者⁸³，

èr yuē jí huì yì huái zēng jí ér zuò shì niàn bǐ zhòngshēng zhě

secondly | envious | anger | mind | bear | hate | envy | and | do | is | thought | those | sentient beings | (all)

(9) *vyapanna, citto hoti paduṭṭha, mana, saṅkappo*

(9) he is one with a **mind of ill will** [and envious yearning], a mind of wicked thoughts,

應⁸⁴殺、應縛、應收、應免、應逐擯出；

yīng shā yīng fù yīng shōu yīng miǎn yīng zhú bìn chū

should be killed | should be bound | should be kept | should be avoided | should be dispelled | be discarded out

“ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesuṃ iti vā ti

thinking, ‘May these beings be killed or be slaughtered [be bound] or be wiped out [be imprisoned] or be destroyed [be avoided] or not exist! [be expelled:]’

其欲令彼受無量苦。

qí yù lìng bǐ shòu wú liàng kǔ

one | wish | cause | others | suffer | no measure pain

[he causes immeasurable pain to others.]

三曰邪見，所見顛倒，如是見、如是說；無施、無齋、

sān yuē xié jiàn suǒ jiàn diāndǎo rúshì jiàn rúshì shuō wú shī wú zhāi

thirdly | **bad view** | that | see | confused | thus see | thus say | no giving | no offer alms

(10) *micchā, diṭṭhiko hoti viparīta, dassano “n’atthi dinnam n’atthi yiṭṭham*

(10) he is one with **wrong view**, with distorted vision, thinking, ‘There is no giving, no offering,

無有咒說；無善惡業，無善惡業報；無此世彼世，

wú yǒu zhòu shuō wú shàn è yè wúshàn è yè bào wú cǐ shì bǐ shì

no | have | chant | say | no | good | bad | deed | no good | bad deed | result | no | this world | other world

n’atthi hutam n’atthi sukaṭa, dukkaṭānam kammānam phalaṃ vipāko n’atthi ayam loko n’atthi para loko

no sacrifice. There is no fruit or result of good or bad actions. There is no this world, there is no other world;

無父無母，世無真人往至善處、善去、

wú fù wú mǔ shì wú zhénrén wǎng zhì shàn chù shàn qù

no | father | no | mother | world | no | true person | go | arrive | good | place | good | go

n’atthi mātā n’atthi pitā n’atthi sattā opapātikā

there is no mother, no father; there are no beings that are reborn;⁸⁵

⁸¹ 求望 lit “ask gaze,” meaning “yearning.” (Chunyi)

⁸² “Thought,” 念 here a noun. (Chunyi)

⁸³ 眾生者 means “all these sentient beings.” (Chunyi)

⁸⁴ Following 應 here throughout this whole sentence has been tr in the passive (foll Chunyi’s advice).

⁸⁵ *Opapātika*, often said of a non-returned’s rebirth, and also that of all divine and hell beings. I take it in a general sense of “rebirth.” See *Sāmañña, phala S* (D 2.22/1:55 @ SD 8.10 n.

善 向，此 世 彼 世，自 知 自 覺、自 作 證 成 就 遊⁸⁶。

shàn xiàng cǐ shì bǐ hì zì zhī zì jué zì zuò zhèng chéngjiù yóu

good | towards | this | world | other | world | self know | self realize | self do | attain endowment | wander

n’atthi loke samaṇa, brāhmaṇā sammaggatā sammā, paṭipannā, ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavadentī ti

there are no brahmins and recluses who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, [wander about and] proclaim them.’

是 謂 意 故 作 三 業，不 善 與 苦 果 受 於 苦 報。

shì wèi yì gù zuò sān yè bù shàn yǔ kǔguǒ shòu yú kǔbào

is | call | **mind** | deliberate | do | three deeds | not good | give | painful fruit | suffer from | painful result

evam kho bhikkhave tividhā mano, kammanta, sandosa, vyāpatti) akusala, sañcetanikā dukkh’udrayā dukkha, vipākā hoti

Thus, bhikshus, is (the defiling fault) of **mental** action due to unwholesome volition, with painful outcome, painful results threefold.

[438a03]⁸⁷ 多 聞 聖 弟 子 捨 身 不 善 業，修 身 善 業；

duō wén shèng dìzǐ shě shēn bù shànyè xiū shēn shànyè

much | heard | noble disciple | abandon | body | not | good deed | cultivate | body | good deed

The wise noble disciple gives up unwholesome bodily deed and cultivates wholesome bodily deeds.

捨 口、意 不 善 業，修 口、意 善 業。

shě kǒu yì bù shànyè xiū kǒu yì shànyè

give up | speech | mind | not | good deed | cultivate | speech | mind | good deed

He gives up unwholesome speech and unwholesome mind, and cultivates wholesome speech and mind.

彼 多 聞 聖 弟 子 如 是 具 足 精 進 戒⁸⁸德，

bǐ duō wén shèng dìzǐ rúshì jù zú jīngjìn jièdé

that | much heard | noble disciple | thus | possess | complete | excellent effort | moral virtue

The noble disciple is wise [heard much], fully accomplished in excellent moral virtue.

成 就⁸⁹ 身 淨 業，成 就 口、意 淨 業。

chéngjiù shēn jìngyè chéngjiù kǒu yì jìng yè

is endowed with | body | pure deed | is endowed with | speech | mind | pure deed

He is accomplished in the purity of bodily deed, in speech, and purity of mental deeds.

— — —

⁸⁶ Reading here is obscure: Chunyi suggests reading as 自作證成就遊 (zì zuò zhèng chéng jiù yóu). Here 成就 corresponds to Skt *samanvāgama* (“endowment; endowed with”).

⁸⁷ The foll section is only in MĀ 15, but not in the Pāli.

⁸⁸ 精進 is Skt *vīrya* (P *virīya*).

⁸⁹ 成就 “is endowed with.” (Chunyi)

Kara.ja,kāya Brahma,vihāra Sutta

The Deed-born Body Discourse

on the Divine Abodes

A 10.208

[299] 1 “Bhikshus, I do **not** say that there is an ending of intentional deeds done and piled up, **having experienced**⁹⁰ **them [their results]**, whether right here in the present, or in the next life, or in another life.”⁹¹

1.2 Yet, bhikshus, I do **not**⁹² say that there is an ending of suffering **through having experienced (the fruits of) intentional deeds done and piled up.**⁹³

— *Beginning of fill-in text from the Sañcetanika Sutta 1* (A 10.206)⁹⁴ —

Unwholesome courses of conduct [MĀ 15 = T 437b28-438a5]⁹⁵

1.1 Bhikshus,

(1) *threefold* are the defiling faults of bodily action⁹⁶ due to unwholesome volition, with painful outcome, painful results;⁹⁷

⁹⁰ “Having experienced,” *paṭisaṃviditvā* or *paṭisaṃveditvā*, instead of MSS *appaṭisaṃviditvā* or *appaṭisaṃveditvā*: see **Sañcetanika S 1** (A 10.206), SD 3.9 Intro (5).

⁹¹ *Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā vyantibhāvaṃ vadāmi, tañ ca kho diṭṭhe va dhamme upapajje vā apare vā pariyāye*. This para (together with the foll para) begin and end, as at **Sañcetanika S 1** (A 10.206,1.1/5:292), SD 3.9. Cf Madhy’āgama version (MĀ 158b, Anayo’s tr): “If [someone] performs deeds intentionally, I say that he will inevitably have to experience [their] fruits, either in this life or in a later life.” (MĀ 15 = T1.26.437b26-b28; Anayo’s tr, 2009:5). For the Chinese, see Intro (3) above.

⁹² On possibility of a transmission error here, where *na* is inadvertently inserted, see Intro (3). See foll n.

⁹³ *[Na] tv-evā’haṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ paṭisaṃviditvā [wr appaṭisaṃviditvā] dukkhass’anta,kiriyaṃ vadāmi*. The orig Pali would thus translate: “But I do **not** say that there is a making an end of suffering so long as one has **not** experienced [the results of] volitional kamma that has been done and accumulated” (A:B 1541 f, emphases added). Comy glosses the key word *appaṭisaṃviditvā* as “without knowing the results of those karma” (*tesaṃ kammānaṃ vipākāṃ avediyitvā*, AA 5:76). Cf Madhy’āgama version: “If [someone] performs deeds unintentionally, I say that he will not necessarily have to experience [their] fruits.” (MĀ 15 = T1.26.437b26-b28; Anayo’s tr, 2009:5). See prec 2 nn. On the need to insert **na** at the start and correcting *appaṭisaṃviditvā* to *paṭisaṃviditva*, see (3.1), On the Buddha’s rejecting the Jain notion of karma (3.2.2).

⁹⁴ There is an apparent lacuna here. Although all MSS do not mention a *peyyāla* (an elision, where a pericope is to be inserted in full) here, clearly here, there must have orig been a pericope on the 10 courses of karma, as in the prec two suttas (A 10.206+207). This would then justify this Sutta being included in the Book of Tens [4.9]. On the abrupt introduction to the foll passage [4.10]. The foll sections (with a left marginal line) are reconstructed from **Sañcetanika S 1** (A 10.206) without the advantage/disadvantage refrains and parables, and which is also supported by the authority of **Saṅkha S** (S 42.8): see esp *sa kho so...ariya,sāvako evaṃ vigatābhijjo...* (S 42.8,17/4:322,14). To compare with the Chinese Āgama version, see Intro (4) above.

⁹⁵ The Chinese Āgama version has only the “unwholesome courses of conduct” (*kusala kamma,patha*) section (without the “wholesome courses of conduct” cycle): see Intro (4) above.

⁹⁶ “Defiling fault,” *sandosa,byāpatti*.

⁹⁷ “With painful outcome, with painful results,” *dukkh’udrayā dukkha,vipākā*. As at **Amba,laṭṭhikā Rāhul’ovāda S** (M 7,9/1:416).

- (2) *fourfold* are the defiling faults of verbal action due to unwholesome volition, with painful outcome, painful results;
- (3) *threefold* are the defiling faults of mental action due to unwholesome volition, with painful outcome, painful results.

UNWHOLESOME BODILY ACTION. And how, bhikshus, are the defiling faults of **bodily action** due to unwholesome volition, with painful outcome, painful results threefold?

1.2 (1) Here, bhikshus, a certain person harms living beings: cruel, bloody-handed, given to violence and killing, merciless to living beings.

(2) Here again, he takes what is not given: in a village or in a forest,⁹⁸ he takes by way of theft, the possessions of others that are of service to them.

(3) Here again, he commits sexual misconduct: falling into such a conduct with those protected by their mother, protected by their father, [protected by their parents,] protected by their brother, protected by

their sister, protected by a relative, one with a husband, one protected by the law,⁹⁹ even with one adorned with a string of garlands [in betrothal to another].¹⁰⁰

Thus, bhikshus, are the defiling faults of bodily action due to unwholesome volition, with painful outcome, painful results threefold.

UNWHOLESOME VERBAL ACTION. And how, bhikshus, are the defiling faults of **verbal action** due to unwholesome volition, with painful outcome, painful results fourfold?

1.3 (4) Here, bhikshus, a certain person speaks falsehood: when questioned as a witness before a council, before a congregation, in the midst of relatives, in the midst of a guild [or company], in the midst of the royal court [a court of law] and questioned thus: ‘Sir, tell us what you know!’ Not knowing, he says he knows, or knowing, he says he knows not; having not seen, he says he saw, or having seen, he says he did not see—consciously lying thus for his own sake, for the sake of others, or for some small material¹⁰¹ gain.

(5) Here again, he speaks divisive words: what he has heard here (from others), he repeats it there (to others) to divide them; what he has heard there, he repeats it here to divide them—thus he divides the united, who encourages the divided (to remain so) [rejoicing in division]; being pleased at discord,¹⁰² enjoying discord, delighting in discord, saying words conducive to discord.¹⁰³

⁹⁸ “In a village or in a forest,” *gāma,gatam vā araṇṇā’gatam va*, lit “gone to the village or gone to the forest.”

⁹⁹ Comy: *Yo itthan,nāmaṃ itthim gacchati, tassa ettako daṇḍo’ti evaṃ gāmaṃ vā gehaṃ vā vīthim vā uddissa ṭhapita,daṇḍā, pana saparidaṇḍā nāma*, “This penalty is placed in connection with a village, house or street, thus: ‘Whoever goes to such and such a woman gets such a penalty’—this is called *sa,paridaṇḍā* (MA 2:330). This apparently refers to where prostitution is illegal. In modern terms, this rule also covers “wards of the court,” ie, minors involved in some kind of legal process or adjudication.

¹⁰⁰ *Mātu,rakkhitā pitu,rakkhitā [mātā,pitu,rakkhitā] bhātu,rakkhitā, bhagini,rakkhitā ñāti,rakkhitā sa-s,sāmikā sa,paridaṇḍā antamaso mālā,guṇa,parirakkhitā pi*. These “protected women” are listed as ten in the Vinaya as *mātā,rakkhitā, pitu,rakkhitā, mātā,pitu,rakkhitā, bhātura,rakkhitā, bhaginī,rakkhitā, ñāti,rakkhitā, gotta,rakkhitā* (those protected by the clan), *dhamma,rakkhitā* (those protected by custom), *sārakkhā* (those “under (natural) protection,” ie the betrothed [*mālā,guṇa,parirakkhitā*] and married women [*sa-s,sāmikā*], incl women of the royal harem), *sa,paridaṇḍā* (V 3:139). The “one with a husband” and “one who has been garlanded in betrothal to another” of Sāleyyaka S come under the category of *sārakkhā* in the Vinaya. On *sa,paridaṇḍā*, see prec n.

¹⁰¹ “Material,” *āmisā*, alt tr “worldly.”

¹⁰² “Discord,” *vagga*, fr *vi-agga* (Skt *vyagra*) opp of *sāmagga*, “concord.” See M 1:286; It 11 = V 2:205.

¹⁰³ On dealing with slander, see eg **Brahma,jāla S** (D 1.1.5/1:4).

(6) Here again, he speaks harsh words—he utters words that are rough, hard, hurting to others, offensive to others, ever angry,¹⁰⁴ inconducive to mental concentration.

(7) Here again, he chatters frivolously [utters useless talk]—at the wrong time, he speaks what is false, what is unbeneficial, what is not the Teaching, what is not the Discipline, not worth treasuring [not worth preserving]; he speaks words that are untimely, out of place, baseless, undefined [rambling], not connected with the goal [of spiritual freedom].

Thus, bhikshus, are the defiling faults of verbal action due to unwholesome volition, with painful outcome, painful results fourfold.

UNWHOLESOME MENTAL ACTION. And how, bhikshus, are the defiling faults of **mental action** due to unwholesome volition, with painful outcome, painful results threefold?

1.4 (8) Here, bhikshus, a certain person is covetous—he covets the possessions of others that are of service to them, thinking, ‘Oh, may what belongs to others become mine!’

(9) Here again, he is one with a mind of ill will, a mind of wicked thoughts, thinking, ‘May these beings be killed or slaughtered or wiped out or destroyed or not exist!’

(10) Here again, he is one with wrong view, with distorted vision, thinking,¹⁰⁵ ‘There is no giving,¹⁰⁶ no offering, no sacrifice. There is no fruit or result of good or bad actions. This world does not exist, the other world does not exist;¹⁰⁷ there is no mother, no father;¹⁰⁸ there are no beings reborn;¹⁰⁹ there are no brahmins and recluses who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, proclaim them.’¹¹⁰

Thus, bhikshus, are the defiling faults of mental action due to unwholesome volition, with painful outcome, painful results threefold.

Wholesome courses of conduct¹¹¹

1.5 Bhikshus, threefold are the virtues¹¹² of bodily action due to wholesome volition, with pleasurable outcome, pleasurable results;¹¹³ fourfold are the virtues of verbal action due to wholesome volition,

¹⁰⁴ “Connected with anger,” *kodha, sāmāntā*, adv of (adj) *samanta*, “all around.”

¹⁰⁵ In **Sāmañña, phala S**, this view is attributed to Ajita Kesakambalī, the hair-blanket ascetic (D 2..23/1:55). He wore a cloak of human hair. His materialist view is answered in **Apaṇṇaka S** (M 60.5-12 = 1:401-404).

¹⁰⁶ “There is no giving,” *n’atthi dinnam*. MA 2:332=DA 165 says that this means there is no fruit of giving. Cf D 1:55; M 1:401, 515; S 3:206.

¹⁰⁷ “This world does not exist, the other world does not exist.” “Other word” (*para, loka*) here refers to the after-life in various realms of existence. Comys explain that “(a) ‘this world does not exist’ means that when one is established in the other world, this world does not exist; (b) ‘the other world does not exist’ means that when one is established in this world, the other world does not exist.” (MA 2:332=DA 1:165). Deeds done in such a deterministic system would not carry over into the afterlife, even if this view concedes to a hereafter.

¹⁰⁸ “There is no father, no mother.” Comys explain “there is no fruit of good or of bad behaviour (towards them)” (MA 2:332=DA 1:165).

¹⁰⁹ **Opapātika**, often said of a non-returner’s rebirth, and also that of all divine and hell beings. I take it in a general sense of “rebirth.” See **Sāmañña, phala S** (D 2.22/1:55), SD 8.10 n.

¹¹⁰ Comy: This last statement is made regarding the non-existence of “all-knowing” (*sabbaññū*) Buddhas (MA 2:322), in other words, awakening is impossible.

¹¹¹ This section is not found in the Āgama version, but given in full in **Sañcetanika S 1** (A 10.206.7-10/5:294-296): see Intro (4) above.

¹¹² “Virtues,” *sampatti*, “success, attainment, happiness, bliss, fortune” (A 4:26, 160); opp *vipatti* = *byāpatti* or *vyāpatti*.

¹¹³ “With painful outcome, with painful results,” *dukkh’udrayā dukkha, vipākā*. As at **Amba, laṭṭhikā Rāhu’ovāda**

with pleasurable outcome, pleasurable results; threefold are the virtues of mental action due to wholesome volition, with pleasurable outcome, pleasurable results.

1.6 WHOLESOME BODILY ACTION. And how, bhikshus, are the virtues of **bodily action** due to wholesome volition, with pleasurable outcome, pleasurable results threefold?

(1) Here, bhikshus, a certain person, having given up harming living beings, refrains from harming living beings, lays down rod and sword, conscientious, merciful, dwells beneficial and compassionate to all living beings.

(2) Here again, having given up taking the not-given, he refrains from taking the not-given—in a village or in a forest, he does not take by way of theft, the possessions of others that are of service to them

(3) Here again, having given up sexual misconduct, he refrains from sexual misconduct—not falling into such a conduct with those protected by their mother, protected by their father, [protected by their parents,] protected by their brother, protected by their sister, protected by relatives, one with a husband, one protected by the law, not even with one adorned with a string of garlands [in betrothal to another].

Thus, bhikshus, are the virtue of **bodily action** due to wholesome volition, with pleasurable outcome, pleasurable results threefold.

1.7 WHOLESOME VERBAL ACTION. And how, bhikshus, are the virtues of **verbal action** due to wholesome volition, with pleasurable outcome, pleasurable results fourfold?

(4) Here, bhikshus, a certain person, having given up speaking falsehood, refrains from speaking falsehood—when questioned as a witness before a council, before a congregation, in the midst of relatives, in the midst of a guild [or company], in the midst of the royal court [a court of law] and questioned thus: ‘Sir, tell us what you know!’ Not knowing, he says he knows not, or knowing, he says he knows; having not seen, he says he did not see, or having seen, he says he saw—not consciously telling a lie thus for his own sake, for the sake of others, or (even) for some small material gain.

(5) Here again, having given up divisive speech, he refrains from divisive speech—what he has heard here (from others), he does not repeat it there (to others) to divide them; what he has heard there, he does not repeat it here to divide them—thus he is one who unites the disunited, or who discourages the divided (from remaining so) [not rejoicing in division]; he is pleased at concord, enjoying concord, delighting in concord, saying words conducive to concord.

(6) Here again, having given up harsh speech, he refrains from harsh speech—he utters words that are blameless, pleasant to the ear, touching the heart, urbane, loved by the masses, pleasant to the masses.

(7) Here again, having given up useless talk, he refrains from useless talk—he speaks at the right time, what is true, what is beneficial, what is the Teaching, what is the Discipline; words worth treasuring; he speaks words that are timely, well-founded, well-defined [not rambling], connected with the goal [of spiritual freedom].

Thus, bhikshus, are the virtues of **verbal action** due to wholesome volition, with pleasurable outcome, pleasurable results fourfold?

1.8 WHOLESOME MENTAL ACTION. And how, bhikshus, are the virtues of **mental action** due to wholesome volition, with pleasurable outcome, pleasurable results threefold?

(8) Here, bhikshus, a certain person is not covetous—he covets not the possessions of others that are of service to them, thinking, ‘Oh, may what belongs to others become mine!’

S (M 7,9/1:416).

(9) Here again, he is one with a mind without ill will, a mind without wicked thoughts, thinking, ‘May these beings be free from hate; may they be free from suffering; may they be free from bad;’¹¹⁴ may they continue to be happy!’¹¹⁵

(10) Here again, he is one has right view, without distorted vision, thinking,

‘There is what is given, what is offered, what is sacrificed.

There is fruit and result of good or bad actions.

There is this world, there is the other world.

There is mother, there is father.

There are beings reborn.

There are brahmins and recluses who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, proclaim them.’¹¹⁶

Thus, bhikshus, are the virtue of **mental action** due to wholesome volition, with pleasurable outcome, pleasurable results threefold.¹¹⁷

— End of *the Sañcetanika Sutta 1* (A 10.206) fill-in text¹¹⁸ —

Benefits of the divine abodes¹¹⁹

(1) THE CULTIVATION OF LOVINGKINDNESS [299]

1.3 But, bhikshus, *that noble disciple*¹²⁰—thus free from covetousness, free from ill will,¹²¹ unconfused, clearly aware, ever mindful—dwells pervading one quarter with a mind filled with **lovingkindness**; likewise the second quarter, likewise the third quarter, likewise the fourth quarter.

¹¹⁴ “Be free from bad,” *anīgha*, resolved as *an + īgha*, instead of *a + nigha* (affliction, trouble, woe). The ideas connoted by *a-nigha* overlap with the preceding “free from hate, free from suffering.”

¹¹⁵ *Ime sattā averā abyāpajjhā anīghā sukhī attānani pariharantu*. Cf A 2:3, 228, 253.

¹¹⁶ See **Rebirth in early Buddhism**, SD 57.1 (2).

¹¹⁷ The above reconstructed sections in italics are from **Sañcetanika S 1** (A 10.206/5:292-297) without the parables. See §1.1 header [MĀ 15...] n.

¹¹⁸ For beginning, see §1.1 above.

¹¹⁹ For a description of the divine abodes with parables, see **Te,vijja S** (D 13.76-79/1:251), SD 1.8. On the 5 hindrances and the divine abodes, see **Udumbarika Sīha,nāda S** (D 25.17a/3:49 f), SD 1.4. On the divine abodes with the elements, see **Vuṭṭha Vass’āvāsa S** (A 9.11.4/4:375 f), SD 28.21. On how the divine abodes limit karma, see **Brahma,vihāra S** (A 10.208/5:299-301) & SD 2.10 (2).

¹²⁰ “But, bhikshus, *that noble disciple*,” *sa kho so bhikkhave ariya,sāvako*: on the apparent abruptness here, see (4.10). **Chung Mun-keat** notes that this reference to “*that noble disciple*” is out of place “since there has been no previous of a disciple or of a process of eliminating desire and ill-will” (2004:5). The next sentence begins *evaṃ vigat’ābhijjho vigata,vyāpādo* (“Thus free from covetousness, free from ill-will”). The topic switches abruptly from karma and its results to lovingkindness meditation. **F L Woodward**, in his PTS tr (1936), too, notices the problem in his fn that the account of lovingkindness meditation “is introduced without apparent reason thus suddenly” (A:W 5:193 n1). However, Choong notes, “he fails to mention a second problem: the sutta contains no set of 10 items that might account for its inclusion in the Book of Tens” (2004:5). For Choong’s solution to this problem, see (2).

¹²¹ “Thus free from covetousness, free from ill-will,” *evaṃ vigat’ābhijjho vigata,vyāpādo*. On “thus” (*evaṃ*), see prev n. The phrase *vigat’ābhijjho vigata,vyāpādo* is syn with the well-known stock phrase: *vineyya loke abhijjhā,domanassam* (M 3:83/118.24 etc). Walshe (D:W 1995:335 & n632) renders *abhijjhā,domanassam* as “hankering and fretting for the world”; alt tr “covetousness and displeasure” or “longing and loathing.” MA says that longing and displeasure signify the first 2 hindrances—sensual desire and ill will—principal hindrances to be overcome for the practice to succeed: SD 13.1 (4.2). They thus represent the contemplation of mind-objects, which begins with the 5 hindrances. Cf M 39,13/1:274; see also **Mahā Satipaṭṭhāna S** (D 22,13) and **Satipaṭṭhāna S** (M 10,36) on how

Thus above, below, in between, everywhere and to everyone as well as to himself, he dwells pervading the whole world with lovingkindness that is bountiful, grown great,¹²² boundless, without hate, without ill-will.

1.4 He knows, ‘Formerly my mind was limited and undeveloped, but now my mind is boundless and well developed. Any karma done in a limited way¹²³ neither remains nor persists here.’ [300]

1.5 What do you think, bhikshus? If a young man, from his boyhood onwards, were to develop the freedom of mind by lovingkindness, would he then do a bad deed?”

“Certainly not, bhante.”

1.6 “And not doing any bad deed, would suffering¹²⁴ touch him?”

“Certainly not, bhante. How could suffering touch one who does no bad deed?”

2 “Indeed, bhikshus, the freedom of mind by lovingkindness should be developed by a woman or a man. Whether you are a woman or a man, you cannot take this body along when you depart (from this world).¹²⁵

2.2 Bhikshus, this mortal life is but an intermediate state of consciousness.¹²⁶

2.3 He knows thus, **‘Whatever bad deed I’ve done before with this deed-born body,¹²⁷ their result will be experienced here and they will not follow me.**¹²⁸

to deal with the hindrances in one’s meditation. The monk effects the abandoning of the hindrances by the contemplations of impermanence, fading away (of lust), cessation (of suffering) and letting go (of defilements), and thus comes to look upon the object with equanimity. On *abhijjhā,domanassa*, there is an interesting related passage from the **Pubba or Pubb’eva Sambodha S**: “Bhikshus, before my awakening, when I was still a bodhisattva, this thought occurred to me... ‘Whatever physical and mental joy (*sukha,somanassa*) there is in the world, that is the gratification (*assāda*) in the world; that the world is impermanent, suffering and of the nature to change, that is the wretchedness (*ādīnava*) in the world —the removal and abandoning of desire and lust for the world, that is the escape from the world’.” (A 3.101/1:258, pointed out to me by Robert Eddison). See **Ānāpāna,sati S** (M 118,24.2), SD 7.13.

¹²²The mind “grown great” (*mahaggattā*) or exalted perception refers to the mind in dhyana, ie in the form sphere (*rūpāvacara*). See **Catuttha Jhāna Pañha S** (S 40.4), SD 24.14 (4).

¹²³ “Karma done in a limited manner,” *pamāṇa,kataṃ kammaṃ*, as in **Tevijja S** (D 13.77/1:251) & **Saṅkha(dhamma) S** (S 42.8/4:322). AA here says that “limited karma” refers to sense-sphere karma (*kāmmāvacara,kamma*), and “unlimited karma” (*appamāṇa,kataṃ kammaṃ*) refers to form-sphere karma. It is called ‘unlimited’ because it is done by transcending the limit, for it is developed by way of specified, unspecified and directional pervasion.” SA on Saṅkha S explains that “When (simple) lovingkindness is said, this can be interpreted either as access concentration or as dhyana, but when it is qualified as ‘liberation of mind’ (*ceto,vimutti*) it definitely means dhyana (*jhāna*).” The point is that if a person masters the “liberation of mind by lovingkindness” at the level of dhyana, the karmic potential of this dhyana attainment will take precedence over sense-sphere karma and will generate rebirth into the form realm. See Vism 9.49-58/309-311. (S:B 1149 n346; A:B 315 n73)

¹²⁴ That is, from past unwholesome karma.

¹²⁵ *Itthiyā vā bhikkhave purisassa vā nāyaṃ kāyo ādāya gamanīyo*, lit “This body of a woman or a man is not for taking away, for going away (with)” = “This body of a woman or a man cannot be taken with one when one departs (from this world).”

¹²⁶ *Citt’antaro ayaṃ...macco*. Or, “in-between states of consciousness,” ie, it is a consistently present moment. DP: “having the interval of a thought-moment” but adds a question-mark before the ref, thus: “? A V 300,9.” See Intro (2.2).

¹²⁷ “Physical body,” *kara.ja,kāya*. See Intro n at main (ch) title.

¹²⁸ Comy says “It will be a karma ripening in this existence (*diṭṭha,dhamma,vedanīya,kamma*). They will not follow one to the next existence because the ripening in the next existence (*upapajja,vedanīya*) has been cut off through the practice of lovingkindness. This passage should be understood as a reflection made by *a streamwinner or a once-returner.*”

2.4 Lovingkindness, if developed in such a way, will lead to the state of non-returning, in the case of a monk who is established in the wisdom found here [in this teaching], but who has not attained to a higher freedom.

(2) THE CULTIVATION OF COMPASSION

3 He dwells pervading one quarter with a mind filled with **compassion**; likewise the second quarter, likewise the third quarter, likewise the fourth quarter.

Thus above, below, in between, everywhere and to everyone as well as to himself, he dwells pervading the whole world with compassion that is bountiful, grown great, boundless, without hate, without ill-will.

3.2 He knows, 'Formerly my mind was limited and undeveloped, but now my mind is boundless and well developed.

3.3 Any karma done in a limited way neither remains nor persists here.'

3.4 What do you think, bhikshus? If a young man, from his boyhood onwards, were to develop the freedom of mind by compassion, would he then do a bad deed?"

"Certainly not, bhante."

3.5 "And not doing any bad deed, would suffering touch him?"

"Certainly not, bhante. How could suffering touch one who does no bad deed?"

3.6 "Indeed, bhikshus, the freedom of mind by compassion should be developed by a woman or a man. Whether you are a woman or a man, *you cannot take this body along when you depart (from this world).*

3.7 Bhikshus, this mortal life is but an intermediate state of consciousness.

3.6 But the noble disciple knows, 'Whatever bad deed I did before with this physical body, their result will be experienced here and they will not follow me.'

3.8 Compassion, if developed in such a way, will lead to the state of non-returning, in the case of a monk who is established in the wisdom found here [in this teaching], but who has not attained to a higher freedom.

(3) THE CULTIVATION OF GLADNESS

3.9 He dwells pervading one quarter with a mind filled with **gladness**; likewise the second quarter, likewise the third quarter, likewise the fourth quarter.

Thus above, below, in between, everywhere and to everyone as well as to himself, he dwells pervading the whole world with gladness that is bountiful, grown great, boundless, without hate, without ill-will.

3.10 He knows, 'Formerly my mind was limited and undeveloped, but now my mind is boundless and well developed.

3.11 Any karma done in a limited way neither remains nor persists here.'

3.12 What do you think, bhikshus? If a young man, from his boyhood onwards, were to develop the freedom of mind by gladness, would he then do a bad deed?"

"Certainly not, bhante."

3.13 "And not doing any bad deed, would suffering touch him?"

"Certainly not, bhante. How could suffering touch one who does no bad deed?"

3.14 "Indeed, bhikshus, the freedom of mind by gladness should be developed by a woman or a man. Whether you are a woman or a man, *you cannot take this body along when you depart (from this world).*

3.15 Bhikshus, this mortal life is but an intermediate state of consciousness.

3.16 But the noble disciple knows, 'Whatever bad deed I did before with this physical body, their result will be experienced here and they will not follow me.'

3.17 Gladness, if developed in such a way, will lead to the state of non-returning, in the case of a monk who is established in the wisdom found here [in this teaching], but who has not attained to a higher freedom.

(4) THE CULTIVATION OF EQUANIMITY

3.18 He dwells pervading one quarter with a mind filled with **equanimity**, likewise the second quarter, likewise the third quarter, likewise the fourth quarter.

Thus above, below, in between, everywhere and to everyone as well as to himself, he dwells pervading the whole world with equanimity that is bountiful, grown great, boundless, without hate, without ill-will.

3.19 He knows, ‘Formerly my mind was limited and undeveloped, but now my mind is boundless and well developed. [301] Any karma done in a limited way neither remains nor persists there.’

3.20 What do you think, bhikshus? If a young man, from his boyhood onwards,¹²⁹ were to develop the freedom of mind by equanimity, would he then do an bad deed?”

“Certainly not, bhante.”

3.21 “And not doing any bad deed, would suffering touch him?”

“Certainly not, bhante. How could suffering touch one who does no bad deed?”

4 “Indeed, bhikshus, the freedom of mind by equanimity should be developed by a woman or a man. Whether you are a woman or a man, *you cannot take this body along when you depart (from this world)*.

4.2 This mortal life, bhikshus, is but an intermediate-state of consciousness.

4.3 But the noble disciple knows, ‘Whatever bad deed I’ve done before with this deed-born body, their result will be experienced here and they will not follow me.’¹³⁰

4.4 Equanimity, if developed in such a way, will lead to the state of non-returning, in the case of a monk who is established in the wisdom found here [in this teaching], but who has not attained to a higher freedom.”

— evaṃ —

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¹²⁹ *Dahara-t-agge*. It is also possible to render it as “in the prime of boyhood.” See CPD: *agga* (2).

¹³⁰ The Chin Āgama, MĀ 15 = T1.437b-438b: for tr, see Analayo 2009: 6-11. “Formerly I was negligent and performed unwholesome deeds. Let the fruits of these be experienced entirely now, not in a later world.” A similar reflection is found in Tib (Beijing ed) *nñon pa, tu* 272b1 (D *ju* 238b1). See Analayo 2009:9 n35.

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