

(Karaja,kāya) Brahma,vihāra Sutta

The Discourse on the Divine Abodes (the Deed-born Body) | A 10.208/5:299-301

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

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

Theme: How to become God-like

Translated by Piya Tan ©2003; rev 2010

1 Lovingkindness

There was a time (up to around the mid-20th century) when certain Western scholars doubted the existence of the Buddha, that he was probably a “solar myth,” and that if he had existed, he had borrowed much, if not 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 However, it is clear from such texts as **the Haliddavasana Mettā Sutta** (S 46.54) that this idea and other religious ideas like karma were common to the religious milieu of the Buddha’s time. Modern scholars like Pratap Chandra provide a truer and more generous view:

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)

Throughout the early suttas, the Buddha makes no claim to having introduced such common religious ideas as karma, rebirth, the divine abodes and the five 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 he relates how such ideas already existed in the past, as in **the Te,vijja Vacchagotta Sutta** where a naked ascetic (*ājīvaka*) was said to have held the view of karma (*kamma,vādī*, M 71.14/1:483).

The Buddha, however, does declare that certain teachings like the four noble truths are a “teaching peculiar to the Buddhas” (*buddhānaṃ samukkaṃsīkā 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 not-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)

¹ Title found in Be. The word *karaja,kāya* is resolved as *karaja* (“produced by action, physical”) + *kāya* (“body”): A 5:300,11 (*imīnā ~kāyena pāpa,kammaṃ kataṃ*); J 1:5,20; Vism 287, 1; DA 113,19 (*manussānaṃ hi kam-maja,tejo mando ~kāyo balavā*); MA 1:249,4 (*~kāya nāma cattāri mahā,bhūtāni upādā,rūpaṃ cā ti*); ItA 100,32 (*imamhā kāyā aññaṃ kāyaṃ abhinimminātī ti ayaṃ ~kāyo nāma*). Commenting on **karaja,kāya**, DhsA:PR notes “*Karaja = kāya,pasāda*. It is also explained as the ‘constituted body’ (*sasambhāra,kāya*); or ‘body born of existence’ (*karo ti satte nibbattetī ti karaṃ; karato jāto karajo*. Madhu,sār’attha,dīpanī). The Commentary on Dīgha Nikāya 2 takes it to mean the ‘body derived from the four great elements’; while the Yojanā gives the last meaning in Madhu,-sār’attha,dīpanī. 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,vihārā* as original teachings of the Buddha, see J Bronkhorst, *The Two Traditions of Meditation in Ancient India*, 1993:93 f.

³ On the 5 faculties, see **Ariya,pariyesanā S** (M 16.15/1:164).

⁴ **Upali S** (M 56.18/1:379) = SD 27.1.

And in this text, the (Karaja,kāya) Brahma,vihāra Sutta, the Buddha clearly shows how the Buddhist practice of the divine abodes is radically different from those of the other systems.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

2 Limiting karma through lovingkindness

The Tevijja Sutta (D 13.77),¹⁰ **the Saṅkha,dhama Sutta** (S 42.8.17)¹¹ and **the (Karaja,kāya) Brahma,vihāra Sutta** (A 10.208.1)¹² contain an interesting technical term, “karma done in a limited way” or “limited karma” (*pamāṇa,katam kammaṃ*), which the Aṅguttara Commentary says refers to sense-sphere karma (*kāmmāvacara,kamma*)” (AA 5:78), and that “unlimited karma” (*appamāṇa,katam 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 Saṅkhadhama 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 ‘liberation of mind’ (*ceto,vimutti*) it definitely means dhyana (*jhāna*)” (SA 3:105). 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.¹⁵ The key passage of **the (Karaja,kāya) Brahma,vihāra Sutta** says:

“Indeed, bhikshus, the liberation 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.

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 (*jhāna*)**, 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 (Dju 236b-238b); on the tr, see Skilling 2005: 699 [132].

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

¹⁰ **Tevijja S** (D 13.77/1:251) = SD 1.8.

¹¹ S 42.8.17/4:322.

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 commentarial 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.

But the noble disciple knows, ‘Whatever evil 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-return, 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 liberation. (A 10.208.2)

The sentence “This mortal life is but an intermediate state of mind” (*citt’antaro ayaṃ...macco*), literally means “This mortal is an intermediate consciousness” (poetically, “This mortal frame is but a halfway house of the mind”). **Bhikkhu Bodhi** renders this passage as “Mortals have consciousness as the connecting link” (A:ÑB 269).¹⁷ The Commentary gives two explanations:

- (1) *citta, karaṇo*, ie taking *antara* as a cause; or
- (2) *citten’eva antariko*, where *antara* is taken to mean in-between, intermediate, ie at one thought-moment, one is in this world, ie the rebirth-consciousness, one is a deva, a hell being, or an animal.¹⁸

I have rendered *citt’antara* as “intermediate state of mind,” following (2) here. The Majjhima Commentary explains it as “in the midst of the aggregates, of the elements, of the sense-bases” (*khandh’antaram dhātv-antaram āyatan’antaram*, MA 2:256). Commenting on the second paragraph (“Whatever evil 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)

3 Appatisamviditvā or patisamviditvā?

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) and the (Karaja, kāya) Brahma, vihāra Sutta (A 10.208)—concludes that the first 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*.¹⁹ That is, the sentences in question might earlier have read *paṭisamviditvā* instead of *appaṭi-*

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.”

¹⁷ This is the rendition preferred by Nina van Gorkom (personal communication).

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 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 I 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 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 nl253. 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 trans-

samviditvā, 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 without having experienced (*paṭisaṃviditvā*) (the fruits of) intentional deeds that done and piled up. (A 10.208§1ab)

“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 [4.4], the suggested emendation *paṭisaṃviditvā* would highlight the point that, even though karma will definitely bear its fruit, nevertheless *liberation is not to be won through expiating all karmic fruition*.

The assumption that the text may have read *paṭisaṃviditvā* 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.²⁰ The suggested emendation *paṭisaṃviditvā* would also fit the subsequent exposition in the (Karaja,kāya) Brahma,vihāra Sutta, which culminates with the attainment of non-return 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.

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 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 liberation.

4 Missing section?

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).

The next sentence begins with *evam̐ 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 *Aṅguttara* 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).

In 1988, **Tilman Vettters**, in *The Ideas and Meditative Practices of Early Buddhism*²¹ also discusses the problem.²² In 2009, **Anālayo** discusses the problem of “Karma and Liberation” in the light of Pali and

mission. (Analayo’s fn)

²⁰ “The only recurrence of the pattern *na tvevāham...dukkhassa anta,kiriyaṃ 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 *samsāra*). This instance has a positively worded condition: *sandhāvataṃ samsaratam*, 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)

²¹ Leiden, 1988: 90 & n1.

²² Rod Bucknell: “The problem first noted by Woodward was also discussed by Tillman Vetter... I was unaware

Chinese parallels (2009:11 f). Besides mentioning the apparently abrupt introduction of the passage noted by Chung above, **Analayo** 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 Aṅguttara-nikāya,” and yet in its present form, the Sutta does not have any aspect related to the number ten (2009 11).

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 ten 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 four quarters with lovingkindness.

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).

A pentilinear 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.

Another possible explanation is that the section has been intentionally omitted with the mention of the *peyyāla* 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).²³

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.²⁴ 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.²⁵

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.²⁶

READING:

Analayo, “Karma and liberation—The Karajakāya-sutta (AN 10.208) in the light of its parallels.” 2009.

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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.

²³ See esp *sa kho so...ariya,sāvako evam vigatābhijjho...* (S 4:322,14).

²⁴ 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.

²⁵ See also **Aṭṭha,puggala S 1** (A 8.59/4:292) = SD 15.10a Intro (3).

²⁶ See **Sañcetanika S 1** (A 10.206) = SD 3.9 Intro (5.2). It is recommended you read the whole of SD 3.9 Intro, which is closely related to the above discourse.

SD 2.10(5)

思經²⁷ [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)²⁸

[Conventions. This pentalinear (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²⁹，身故 作三業，不善與³⁰苦果 受³¹於³²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, bhikkhus, 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,)

意有三業，不善與苦果 受於苦報。
yì yǒu sānyè bù shàn yǔ 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.

Bad bodily action

[0437c01] 云何³³身故 作三業，不善與苦果 受於苦報？
yún hé shēn gù zuò sānyè bùshàn yǔ kǔ guǒ shòuyú kǔbào.
how | **body** deliberate | do | three deeds | not good | give | painful fruit| receive from | painful result

²⁷ 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 xiāngyīngpǐn Sījīng dìwǔ. 思 sī, “to think, ponder or consider.”

²⁸ **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 Bǎoguāng 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).

²⁹ 於中 lit tr “in/at the middle,” ie “therein” (*tatra*).

³⁰ 與 usu tr “with”; however in this context, it is best rendered as “give.” (Chunyi)

³¹ 受 here means “experience; bear; endure; suffer.” (Chunyi)

³² 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).

³³ 云何 here is a cpd used as an interrogative particle meaning “what” or “have” in different contexts. Here, following Pāli *katham*, it should be rendered as “how.” (Chunyi)

kathaṃ ca bhikkhave tividhā kāya, kammanta (, sandosa, vyāpatti) akusala, sañcetanika dukkh'udrayā dukkha, vipākā hoti
And how, bhikkhus, 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 zhòngshēng nǎi zhì kūnchóng.
Firstly | **kill life** | extreme evil | drink blood | he wishes | harm | not mercy | sentient beings | even | insects

1.2 (1) *idha bhikkhave ekacco pāṇātipātī hoti luddo lohita, pāṇī hata, pahate niviṭṭho adayāpanno sabba, pāṇa, bhūtesu*
1.2 (1) Here, bhikkhus, 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³⁴他 財物 以 偷 意 取。
èr yuē bù yǔ qǔ zhù tā cái wù yǐ tōu yì qǔ
Secondly | not given take | use | others | property | with | steal | intend | take

(2) *adīnn'ādāyī hoti yan tam parassa (para, vittūpakaraṇam gāma, gatam vā araṇṇa, gatam vā tam adinnam theyya, sankhataṃ 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³⁵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 fù mǔ 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,]

或 親親 所護，或 同姓 所護，或 為³⁶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
nāti, 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 鬘，親犯如此女，
yǒu biān fá kǒngbù jí yǒu míngjiǎ 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 carittam 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³⁷ 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

³⁴ Correct to zhuó.

³⁵ 所 is a relative pronoun, “which, who.” (Bucknell)

³⁶ 為 “as” (Chunyi).

³⁷ 謂 is cognate to Pāli *iti*. (Chunyi)

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

Bad verbal action

[0437c09] 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 kǔbào
 say what | **mouth** | deliberate | do | four deeds | not good | give | painful fruit | receive from | painful result
kathaṅ ca bhikkhave catu-b, bidhā vacī, kammanta (, sandosa, vyāpatti) akusala, sañcetaniḱā dukkh'udrayā dukkha, vipākā hoti

And how, bhikkhus, is (the defiling fault) of **verbal** action due to unwholesome volition, with painful outcome, painful results fourfold?

一曰妄言³⁸，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, bhikkhus, 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]

若呼³⁹彼問⁴⁰，汝⁴¹知便說⁴²；彼不知言⁴³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⁴⁴己為他，或為財物⁴⁵；
 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
apassamā vā “ahaṃ passāmī ti passamā 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)

³⁸ 妄 on its own means “unreal; presumptuous” but the cpd 妄言 here means “false speech” (Chunyi)

³⁹ 呼 “called out,” past participle (Chunyi).

⁴⁰ 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)

⁴¹ 汝 “you” (formal) (used by senior to junior or subordinate, or among peers), “or among peers” (Chunyi).

⁴² “[if] you know then speak.” (Bucknell)

⁴³ 言 here, and in the next sentence, is a verb. (Chunyi & Bucknell)

⁴⁴ 為 here means “because of” (Chunyi); “for” (Bucknell). Both are acceptable, but I have followed Bucknell because “for” is a simpler form.

⁴⁵ 財物 “wealth things” (Bucknell) here is a cpd, meaning “belongings; property.” (Chunyi)

知 已 妄言⁴⁶。
 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⁴⁷ 彼⁴⁸，
 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⁴⁹ 此； 聞 彼 語 此， 欲 破壞 彼； 合者⁵⁰ 欲 離，
 yù pòhuài cǐ wén bǐ yù 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—

離 者⁵¹ 復 離； 而 作⁵² 群 黨， 樂 於⁵³ 群 黨， 稱⁵⁴ 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 sammaggānaṃ vā bhettā bhinnānaṃvā anuppadātā vagg'ārāmo vagga, rato vagga, nandī vagga, karaṇiṃ vācam-
bhāsītā 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⁵⁵， 辭 氣⁵⁶ 麤 獷， 惡 聲 逆耳⁵⁷，
 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,

⁴⁶ “Know already untrue say.” (Bucknell)

⁴⁷ Correct to yù, “to tell, inform.” This form is common in the Vinaya. (Chunyi)

⁴⁸ “Hear there, say here” (Bucknell). 彼 “that; those; another; the other”; ~岸 bǐ'àn, “the farther shore” = *pāramitā, nirvāṇa.*

⁴⁹ 破壞 is a cpd meaning to “destroy; wreck.” (Chunyi)

⁵⁰ 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.

⁵¹ Here final 者 signifies “-er,” a doer; sometimes it acts like a correlatives, *yo...so; yaṃ...taṃ* (Chunyi). Bucknell says that it often it acts like *iti*, the Pāli “close quote,” but Chunyi disagrees). See same in prev sentence.

⁵² 而 is a particle showing a contradiction like “but; and yet”; here used as an emphasis tr simply with “and.” (Chunyi). See below 0473c21.

⁵³ “Wish,” alternately, “in.” (Bucknell)

⁵⁴ 稱 “name (v); declare.” (Chunyi)

⁵⁵ “he is has to say.” (Bucknell)

⁵⁶ “Attitude; bearing.” (Chunyi)

⁵⁷ “ugly sound against ear.” (Bucknell)

眾 所⁵⁸ 不喜，眾 所 不愛，使 他 苦惱⁵⁹，令⁶⁰ 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 parābhisajjani kodha,sāmantā asamādhī,sāmvattanikā,
 hurting to others, offensive to others, ever angry,⁶¹ inconducive to mental concentration:

說 如 是⁶² 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⁶³，
 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, what is un-
 beneficial,

非 法 說，不 止 息 說；又 復 稱 歎 不 止 息 事。
 fēi fǎ shuō bùzhǐxī shuō 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⁶⁴ 不 善 教，亦 不 善 訶⁶⁵，
 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, bhikkhus, is (the defiling fault) of verbal action due to unwholesome volition, with painful outcome,
 painful results fourfold.

⁵⁸ 使 here (and throughout the foll sentences) denotes passive voice, ie “disliked by all” (Chunyi); “which.” (Bucknell)

⁵⁹ 苦惱 cpd meaning “vexation.” (Chunyi)

⁶⁰ 令 like 使 (prev sentence), means “cause.” (Chunyi; Bucknell)

⁶¹ “Ever angry,” *kodha,sāmantā*, lit “angry all around.”

⁶² 如是 can be taken as cpd, meaning “such.” (Chunyi)

⁶³ 無義說 cpd meaning “useless talk”; 義 means *attha* (Skt *artha*), “benefit.” (Chunyi)

⁶⁴ 而 is also a particle, here showing a contradiction like “but; and yet”; sometimes as an emphasis tr simply with “and” (Chunyi). See above 0437c15.

⁶⁵ 訶 means “breathe; scold”; in the context here, it means “scold.” (Chunyi)

Bad mental action

[0437c22] 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 kǔbào
 say | what | **mind** | deliberate | do | three deeds | not good | give | painful fruit | receive from | painful result
*kathaṅ ca bhikkhave tividhā **mano**, kammanta (, sandosa, vyāpatti) akusala, sañcetanikā dukkh'udrayā dukkha, vipākā hoti*

And how, bhikkhus, 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⁶⁶，
 yī yuē tān sì jiàn tā cáiwù zhū shēnghuójù
 firstly | **covet** | watch | see | others | wealth things | all | life possessions

1.4 (8) *idha bhikkhave ekacco **abhijjhālu** hoti, yan taṃ parassa para, vittūpakaraṇaṃ,*

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

常 伺 求望⁶⁷， 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⁶⁸： 彼 眾 生 者⁶⁹，
 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, sankappo*

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

應⁷⁰ 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 | **evil view** | that | see | confused | thus see | thus say | no giving | no offer alms

⁶⁶ 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).

⁶⁷ 求望 lit “ask gaze,” meaning “yearning.” (Chunyi)

⁶⁸ “Thought,” 念 here a noun. (Chunyi)

⁶⁹ 眾生者 means “all these sentient beings.” (Chunyi)

⁷⁰ Following 應 here throughout, this whole sentence has been tr in the passive (follow Chunyi’s advice).

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

(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 | evil | deed | no good | evil deed | result | no | this world | other world
n’atthi hutam n’atthi sukaṭa,dukkāṇam kammānam phalaṃ vipāko n’atthi ayam loko n’atthi para loko
no sacrifice. There is no fruit or result of good or evil 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 zhēnrén 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;⁷¹

善向，此世彼世，自知、自覺、自作證成就遊⁷²。
shàn xiàng cǐ shì bǐ shì 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 loka samaṇa,brāhmaṇā sammaggaṭā sammā,paṭipannā, ye imā ca lokam paraṃ ca lokam sayam abhiññā
sacchikatvā pavedentī 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 bùshàn 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.

[0438a03]⁷³ 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⁷⁴德，
bǐ duōwén 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.

⁷¹ *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.

⁷² 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”).

⁷³ The foll section is only in the MĀ 15, but not in the Pali.

⁷⁴ 精進 is Skt *vīrya* (P *virīya*).

成就⁷⁵ 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.

— — —

The Discourse on the Divine Abodes

A 10.208/5:299-301

[299] 1a “Bhikshus, I do *not* say that there is an ending of intentional deeds done and piled up, having experienced⁷⁶ them [their results], whether right here in the present, or in the next life, or in another life.”⁷⁷

1b Yet, bhikshus, I do *not* say that there is an ending of suffering *without* having experienced (the fruits of) intentional deeds done and piled up.⁷⁸

— Beginning of fill-in text from *the Sañcetanika Sutta 1* (A 10.206)⁷⁹ —

Unwholesome courses of conduct [MĀ 15 = T 437b28-438a5]⁸⁰

1.1 Bhikshus,

- (1) *threefold* are the defiling faults of bodily action⁸¹ due to unwholesome volition, with painful outcome, painful results;⁸²
- (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.

BAD 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.

⁷⁵ 成就 “is endowed with.” (Chunyi)

⁷⁶ “Having experienced,” *paṭisaṃviditvā* or *paṭisaṃveditvā*, instead of MSS *appaṭisaṃviditvā* or *appaṭisaṃveditvā* see **Sañcetanika S 1** (A 10.206) = SD 3.9 Intro (5).

⁷⁷ *Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā vyaṅṭībhāvaṃ vadāmi, tañ ca kho diṭṭhe va dhamme upapajje vā apare vā pariyāye.* This para (together with the foll para) begin and end **Sañcetanika S 1** (A 10.206.1a/5:292) = SD 3.9: see Intro (3) above.

⁷⁸ [Na] *tv-evā ’haṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā dukkhass ’anta,kiriyam vadāmi.* Comy glosses the key word *appaṭisaṃviditvā* as “without knowing the results of those karma” (*tesaṃ kammānaṃ vipākāṃ aveḍiyitvā*, AA 5:76). See prec n & Intro (3) above.

⁷⁹ There is an apparent lacuna here: see Intro (4) above. The foll sections (with a left marginal line) are reconstructed from **Sañcetanika S 1** (A 10.206/5:292-297) without the advantage/disadvantage refrains and similes, and which is also supported by the authority of **Saṅkha S** (S 42.8/4:317-322): see esp *sa kho so...ariya,sāvako evaṃ vigatābhijjho...* (S 4:322,14). To compare with the Chinese Āgama version, see Intro (4) above.

⁸⁰ 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.

⁸¹ “Defiling fault,” *sandosa,byāpatti.*

⁸² “With painful outcome, with painful results,” *dukkh’udrayā dukkha,vipākā.* As at **Amba,Jaṭṭhikā Rāhul’o-vāda S** (M 7.9/1:416).

(2) Here again, he takes what is not given: in a village or in a forest,⁸³ 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,⁸⁴ even with one adorned with a string of garlands [in betrothal to another].⁸⁵

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

BAD 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 material⁸⁶ 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,⁸⁷ enjoying discord, delighting in discord, saying words conducive to discord.⁸⁸

(6) Here again, he speaks harsh words—he utters words that are rough, hard, hurting to others, offensive to others, ever angry,⁸⁹ 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 liberation].

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

BAD 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!’

⁸³ “In a village or in a forest,” *gāma, gataṃ vā araṇṇa’gataṃ va*, lit “gone to the village or gone to the forest.”

⁸⁴ Comy: *Yo itthan, nāmaṃ itthim gacchati, tassa ettako daṇḍo’ti evaṃ gāmaṃ vā gehaṃ vā vīthim vā uddissa thapita, 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.

⁸⁵ *Mātu, rakkhitā pitu, rakkhitā* [*mātā, pitu, rakkhitā*] *bhātu, rakkhitā, bhagini, rakkhitā nāti, 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, bhagini, rakkhitā, nāti, 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.

⁸⁶ “Material,” *āmisā*, alt tr “worldly”.

⁸⁷ “Discord,” *vagga*, fr *vi-agga* (Skt *vyagra*) opp of *sāmagga*, “concord”. See M 1:286; It 11 = V 2:205.

⁸⁸ On dealing with slander, see eg **Brahma, jāla S** (D 1.1.5/1:4).

⁸⁹ “Ever angry,” *kodha, samantā*, lit “angry all around.”

(10) Here again, he is one with wrong view, with distorted vision, thinking,⁹⁰ ‘There is no giving,⁹¹ no offering, no sacrifice. There is no fruit or result of good or evil actions. This world does not exist, the other world does not exist;⁹² there is no mother, no father;⁹³ there are no beings reborn,⁹⁴ 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.’⁹⁵

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

Wholesome courses of conduct⁹⁶

1.5 Bhikshus, threefold are the virtues⁹⁷ of bodily action due to wholesome volition, with pleasurable outcome, pleasurable results;⁹⁸ fourfold are the virtues of verbal action due to wholesome volition, with pleasurable outcome, pleasurable results; threefold are the virtues of mental action due to wholesome volition, with pleasurable outcome, pleasurable results.

1.6 GOOD 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 GOOD 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

⁹⁰ 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 **Apañṇaka S** (M 60.5-12 = 1:401-404).

⁹¹ “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.

⁹² “This world does not exist, the other world does not exist.” “Other word” (*para,loka*) here refers to the afterlife 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.

⁹³ “There is no father, no mother.” Comys explain “there is no fruit of good or of evil behaviour (towards them)” (MA 2:332=DA 1:165).

⁹⁴ **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).

⁹⁵ Comy: This last statement is made regarding the non-existence of “all-knowing” (*sabbaññū*) Buddhas (MA 2:322), in other words, awakening is impossible.

⁹⁶ 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.

⁹⁷ “Virtues,” *sampatti*, “success, attainment, happiness, bliss, fortune” (A 4:26, 160); opp *vipatti* = *byāpatti* or *vyāpatti*.

⁹⁸ “With painful outcome, with painful results,” *dukkh’udrayā dukkha,vipākā*. As at **Amba,laṭṭhikā Rāhul’ovāda S** (M 7.9/1:416).

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 liberation].

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

1.8 GOOD 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!’

(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 evil;’⁹⁹ may they continue to be happy!’¹⁰⁰

(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 evil 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.’¹⁰¹

Thus, bhikshus, are the virtue of **mental action** due to wholesome volition, with pleasurable outcome, pleasurable results threefold.¹⁰²

— *End of the Sañcetanika Sutta 1 (A 10.206) fill-in text*¹⁰³ —

Benefits of the divine abodes¹⁰⁴

[299] 1b (1) THE CULTIVATION OF LOVINGKINDNESS. But, bhikshus, *that* noble disciple¹⁰⁵—thus free from covetousness, free from ill will,¹⁰⁶ unconfused, clearly aware, ever mindful—dwells pervading one

⁹⁹ “Be free from evil,” *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”.

¹⁰⁰ *Ime sattā averā abyāpajjhā anīghā sukhī attānaṃ pariharantu*. Cf A 2:3, 228, 253.

¹⁰¹ See **Rebirth in early Buddhism** = SD 57.1 (2).

¹⁰² The above reconstructed sections in italics are from **Sañcetanika S 1** (A 10.206/5:292-297) without the similes. See §1.1 header [MĀ 15...] n.

¹⁰³ For beginning, see §1.1 above.

¹⁰⁴ For a description of the divine abodes with similes, see **Te,vijja S** (D 13.76-79/1:251) = SD 1.8. On the 5 hindrances and the divine abodes, see **Udumbarika Sha,nāda S** (D 25.17a/3:49 f) = SD 1.4. On the divine abodes with the elements, see **Vutttha 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 Intro (2).

quarter with a mind filled with **lovingkindness**; likewise the second quarter, likewise the third quarter, likewise the fourth quarter. Thus above, below, across, everywhere and to everyone as well as to himself, he dwells pervading the whole world with lovingkindness that is bountiful, grown great,¹⁰⁷ boundless, without enmity, without ill-will.

He knows, ‘Formerly my mind was limited and undeveloped, but now my mind is boundless and well developed. Any karma done in a limited way¹⁰⁸ neither remains nor persists here.’ [300]

1c What do you think, bhikshus? If a young man, from his boyhood onwards, were to develop the liberation of mind by lovingkindness, would he then do an evil deed?”

“Certainly not, bhante.”

“And not doing any evil deed, would suffering¹⁰⁹ touch him?”

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

2 “Indeed, bhikshus, the liberation 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).*¹¹⁰ Bhikshus, this mortal life is but an intermediate state of consciousness.¹¹¹

¹⁰⁵ “But, bhikshus, *that noble disciple,*” *sa kho so bhikkhave ariya, sāvako*. **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 *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. **FL Woodward**, in his *Aṅguttara tr* (PTS 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 ten items that might account for its inclusion in the *Book of Tens*” (2004:5). For Choong’s solution to this problem, see Intro (2) above.

¹⁰⁶ “Thus free from covetousness, free from ill-will,” *evam vigat’ābhijjho vigata, vyāpādo*. On “thus” (*evam*), see prev n. The phrase *vigat’ābhijjho vigata, vyāpādo* is syn with the well-known stock phrase: *vineyya loke abhijjā, -domanassam* (M 3:83/118.24 etc). Walshe (D: W 1995:335 & n632) renders *abhijjā, 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 two hindrances—sensual desire and ill will—principal hindrances to be overcome for the practice to succeed. They thus represent the contemplation of mind-objects, which begins with the five hindrances. Cf M 1:274/39.13; see also **Mahā Satipaṭṭhāna S** (D 22.13) and **Satipaṭṭhāna S** (M 10.36) on how 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 *abhijjā, 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 **Ānāpānasati S tr** (“Living Word of the Buddha” series) for more on.

¹⁰⁷ The mind “grown great” (*mahaggatā*) 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 Intro (4).

¹⁰⁸ “Karma done in a limited manner,” *pamāṇa, kataṃ kammaṃ*, as in **Tevijja S** (D 13.77/1:251) & **Saṅkha- (dhama) 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 1 149 n346; A: B 315 n73)

¹⁰⁹ That is, from past unwholesome karma.

¹¹⁰ *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).”

But the noble disciple knows, ‘Whatever evil deed I did before with this physical body,¹¹² their result will be experienced here and they will not follow me.’¹¹³

Lovingkindness, if developed in such a way, will lead to the state of non-return, 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 liberation.

3a (2) THE CULTIVATION OF COMPASSION. 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, across, everywhere and to everyone as well as to himself, he dwells pervading the whole world with compassion world with compassion that is bountiful, grown great, boundless, without enmity, without ill-will.

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

3b What do you think, bhikshus? If a young man, from his boyhood onwards, were to develop the liberation of mind by compassion, would he then do an evil deed?”

“Certainly not, bhante.”

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

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

3c “Indeed, bhikshus, the liberation 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)*. Bhikshus, this mortal life is but an intermediate state of mind.

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

Compassion, if developed in such a way, will lead to the state of non-return, 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 liberation.

(3) THE CULTIVATION OF APPRECIATIVE JOY. He dwells pervading one quarter with a mind filled with **appreciative joy**; likewise the second quarter, likewise the third quarter, likewise the fourth quarter. Thus above, below, across, everywhere and to everyone as well as to himself, he dwells pervading the whole world with appreciative joy world with appreciative joy that is bountiful, grown great, boundless, without enmity, without ill-will.

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

3d What do you think, bhikshus? If a young man, from his boyhood onwards, were to develop the liberation of mind by appreciative joy, would he then do an evil deed?”

“Certainly not, bhante.”

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

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

3e “Indeed, bhikshus, the liberation of mind by appreciative joy 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 mind.

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

Appreciative joy, if developed in such a way, will lead to the state of non-return, 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 liberation.

¹¹¹ *Citt’antaro ayam...macco*. See Intro (2).

¹¹² “Physical body,” *karaja,kāya*. See Intro n at main (ch) title.

¹¹³ Comy says “It will be a karma ripening in this existence (*dit̥ṭha,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*.”

(4) THE CULTIVATION OF EQUANIMITY. 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, across, everywhere and to everyone as well as to himself, he dwells pervading the whole world with equanimity that is bountiful, grown great, boundless, without enmity, without ill-will.

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.’

3f What do you think, bhikshus? If a young man, from his boyhood onwards,¹¹⁴ were to develop the liberation of mind by equanimity, would he then do an evil deed?”

“Certainly not, bhante.”

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

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

4 “Indeed, bhikshus, the liberation 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). This mortal life, bhikshus, is but an intermediate-state consciousness.*

But the noble disciple knows, ‘Whatever evil deed I did before with this physical body, their result will be experienced here and they will not follow me.’¹¹⁵

Equanimity, if developed in such a way, will lead to the state of non-return, 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 liberation.”

— evam —

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¹¹⁴ *Dahara-t-agge*. It is also possible to render it as “in the prime of boyhood.” See CPD: *agga* (2).

¹¹⁵ 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) *nnon pa, tu* 272b1 (Dju 238b1). See Analayo 2009:9 n35.