



KAMMA

“Bhikkhus, this body is not yours, nor does it belong to others. It is old kamma, to be seen as generated and fashioned by volition, as something to be felt.

“nāyaṃ, bhikkhave, kāyo tumhākaṃ napi aññesaṃ. purāṇamidaṃ, bhikkhave, kammaṃ abhisaṅkhatam abhisañcetayitam vedaniyaṃ daṭṭhabbam”.

SN 12.37

“Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with lovingkindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with lovingkindness, vast, exalted, measureless, without hostility, without ill will. Just as a strong conch blower can easily send his signal to the four quarters, so too, when the liberation of mind by lovingkindness is developed and cultivated in this way, any limited kamma that was done does not remain there, does not persist there.

Sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. Seyyathāpi, gāmaṇi, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya; evameva kho, gāmaṇi, evaṃ bhāvitāya mettāya cetovimuttiyā evaṃ bahulīkatāya yaṃ pamāṇakataṃ kammaṃ, na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati.

SN 42.8

“Now what, monks, is **old kamma**?

The eye is to be seen as old kamma, fabricated & willed, capable of being felt. The ear... The nose... The tongue... The body... The intellect is to be seen as old kamma, fabricated & willed, capable of being felt. This is called old kamma.

“And what is **new kamma**?

Whatever kamma one does now with the body, with speech, or with the intellect: This is called new kamma.

Katamañca, bhikkhave, purāṇakammaṃ?

Cakkhu, bhikkhave, purāṇakammaṃ abhisaṅkhatam abhisañcetayitam vedaniyam daṭṭhabbam ... pe ... jivhā purāṇakammā abhisaṅkhatā abhisañcetayitā vedaniyā daṭṭhabbā ... pe ... mano purāṇakammo abhisaṅkhato abhisañcetayito vedaniyo daṭṭhabbo. Idam vuccati, bhikkhave, purāṇakammaṃ.

Katamañca, bhikkhave, navakammaṃ?

Yaṃ kho, bhikkhave, etarahi kammaṃ karoti kāyena vācāya manasā, idam vuccati, bhikkhave, navakammaṃ.

SN 35.146

(No parallel)

On the end of bad kamma

“But here, headman, a Tathāgata arises in the world, an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One. In many ways he criticizes and censures the destruction of life, and he says: ‘Abstain from the destruction of life.’ He criticizes and censures the taking of what is not given, and he says: ‘Abstain from taking what is not given.’ He criticizes and censures sexual misconduct, and he says: ‘Abstain from sexual misconduct.’ He criticizes and censures false speech, and he says: ‘Abstain from false speech.’

“Then a disciple has full confidence in that teacher. He reflects thus: ‘In many ways the Blessed One criticizes and censures the destruction of life, and he says: “Abstain from the destruction of life.” Now I have destroyed life to such and such an extent. That wasn’t proper; that wasn’t good. But though I feel regret over this, that evil deed of mine cannot be undone.’ Having reflected thus, he abandons the destruction of life and he abstains from the destruction of life in the future. Thus there comes about the abandoning of that evil deed; thus there comes about the transcending of that evil deed.

Bhagavā kho anekapariyāyena adinnādānaṃ garahati vigarahati, adinnādānā viramathāti cāha. atthi kho pana mayā adinnaṃ ādinnaṃ yāvatakaṃ vā tāvatakaṃ vā. yaṃ kho pana mayā adinnaṃ ādinnaṃ yāvatakaṃ vā tāvatakaṃ vā taṃ na suṭṭhu, taṃ na sādhu. ahañceva kho pana tappaccayā vippaṭisārī assaṃ, na metaṃ pāpaṃ kammaṃ akataṃ bhavissatī’ti. so itī paṭisaṅkhāya tañceva adinnādānaṃ pajahati. āyatiñca adinnādānā paṭivirato hoti. evametassa pāpassa kammaṃ pahānaṃ hoti. evametassa pāpassa kammaṃ samatikkamo hoti.

(Idem for stealing, sexual misconduct, & false speech)

SN 42.8

Note:

See Pali: **saṃ+atikkama**

Atikkama, [Sk . atikrama]

- going over or further, passing beyond.
- fig . overcoming of, overstepping.

Sanskrit:

अतिक्रम atikrama [act. atikram] n.

- passing over , overstepping (no pre-Buddhist references)
- overcoming , surpassing , conquering (no pre-Buddhist references)

अतिक्रम् atikram [ati-kram] v.

- to step or go beyond or over (RV.)