



KAMMA

Bhikkhus, this body is not yours, nor does it belong to others. It is (old?) kamma that **brings up** this world, to be seen as generated and fashioned by volition, as something to be felt.

“nāyaṃ, bhikkhave, kāyo tumhākaṃ napi aññesaṃ. purāṇamidaṃ, bhikkhave, kammaṃ abhisankhataṃ abhisāñcetayaṃ vedaniyaṃ daṭṭhabbaṃ”.

SN 12.37

SN 12.37

Note:

There is a bit of confusedness here.

पुराण purāṇa that means "old", does not make much sense.

While पूरण pūraṇa, (even if the diacritic does not correspond), that means "to bring up", does mean something more tenable.

One might argue that purāṇa (old,) would agree with SN 35.146 below; however, if this sutta is correct in its content, it does not have a parallel.

On the other hand, pūraṇa (bring up) fits better with the concept of pamāṇakata in SN 42.8 below (with parallel).

Pali:

purāṇamidaṃ

purāṇam-idaṃ OR pūraṇa-idaṃ

(See पूरण pūraṇa [agt. caus. pṛ] below).

इदम् idam

- this earth, this universe.

Sanskrit:

पुराण purāṇa [purā-na]

belonging to ancient or olden times , ancient , old (also = withered , worn out , opp. to [nava-new]) RV.

पूरण pūraṇa [agt. caus. pṛ]

- filling , completing , **satisfying causing** , effecting KātyŚr. Suśr.

√ पृ पृ

- nourish , **bring up** RV. AV.

“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 ceto 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 ceto 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 from ceto by lovingkindness is developed and cultivated in this way, any **created** 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 lokam 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 **pamāṇakatam** kammaṃ, na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati.*

SN 42.8

Note:

Pali:

pamāṇa-kata

Pamāṇa

[of pa+mā - Vedic pramāṇa]

Kata

[pp . of karoti]

- done, made.

Sanskrit:

pramāṇa [act. pramā]

प्रमा pramā [pra-√ mā]

- to **measure** AV. ŚrS. MBh.

- to form , **create** , arrange RV. MBh.

√ मा mā - pp. (mita)

- to measure , mete out , mark off RV

- to prepare , arrange , fashion , form , build , make RV.

- to show , display , exhibit RV.

- to cause to be measured or built , measure , build , erect Up. GrS. MBh.

Cf. Nimitta (ni-mitta = नि ni + pp. √ मा mā)

Lit. what is built and caused to be measured with (mitta) down (ni). [viz. what is displayed after the descent (avakkanti) from Nāmarūpa].

"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 abhisarikhataṃ abhisañcetayitaṃ vedaniyaṃ datṭhabbaṃ ... pe ... jivhā purāṇakammā abhisarikhatā abhisañcetayitā vedaniyā datṭhabbā ... pe ... mano purāṇakammo abhisarikhato abhisañcetayito vedaniyo datṭhabbo. Idaṃ vuccati, bhikkhave, purāṇakammaṃ.

Katamañca, bhikkhave, navakammaṃ?

Yaṃ kho, bhikkhave, etarahi kammaṃ karoti kāyena vācāya manasā, idaṃ 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 vipphaṇṇā assaṃ, na metaṃ pāpaṃ kammaṃ akataṃ bhavissatī'ti. so iti paṭisaṅkhāya tañceva adinnādānaṃ pajahati. āyatiñca adinnādānā paṭivirato hoti. evametassa pāpassa kammaṃ pahānaṃ hoti. evametassa pāpassa kammaṃ **samatikkama** 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)

अतिक्रम atikram [ati-kram] v.

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