

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.5.10

Cūḷakammavibhaṅgasuttaṃ

The Result of Unwholesome and Wholesome Actions – part one¹



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Cūḷakammavibhaṅgasuttaṃ	The Result of Unwholesome and Wholesome Actions – part one
Idha, māṇava, ekacco itthī vā puriso vā paṇātipātī hoti luddo lohitapāṇi hatapahate nivīṭṭho adayāpanno paṇabhūtesu.	Here, young man, a certain woman or man takes the life of living beings, is murderous, with hands full of blood, bent on violence and without sympathy for all beings.
So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.	Because (she or) he undertakes and performs such kind of actions after the breakage of the body, after death (she or) he reappears in the lower fields, in states of suffering, perdition and hell.
No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati appāyuko hoti.	In case, after the breakage of the body, after death (she or) he does not reappear in the lower fields, in states of suffering, perdition and hell then (she or) he arrives in the human field, then wherever (she or) he appears, (she or) he will encounter a short life.
Appāyukasamvattanikā esā, māṇava, paṭipadā yadidaṃ	Such, young man, is the conduct that results in a short life:
– paṇātipātī hoti luddo lohitapāṇi hatapahate nivīṭṭho adayāpanno paṇabhūtesu.	– one takes the life of living beings, is murderous, his hands full of blood, bent on violence, without sympathy for all beings.
Idha pana, māṇava, ekacco itthī vā puriso vā paṇātipātāṃ pahāya paṇātipātā paṭivirato hoti nihitadaṇḍo nihitasatto,	Here, young man, a certain woman or a man rejects the killing of living beings, abstains from the taking of life. (She or) he dwells with stick and sword laid down,
lajjī dayāpanno sabbapaṇabhūtahitānukampī viharati.	modest, feels sympathy for their welfare and compassion towards all living beings.
So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati.	Because (she or) he undertakes and performs such kind of actions after the breakage of the body, after death (she or) he reappears in the heavenly fields.
No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati, sace manussattaṃ āgacchati yattha yattha	In case after the breakage of the body, after death (she or) he does not reappear in the heavenly fields, then (she or) he arrives in the human field, then wherever (she or) he

¹ Cūḷakammavibhaṅgasuttaṃ, Vibhaṅgavaggo, Uparipaṇṇāsapāli, Majjhimanikāye

paccājāyati dīghāyuko hoti.	appears, (she or) he will encounter a long life.
Dīghāyukasamvattanikā esā, māṇava, paṭipadā yadidaṃ –	Such, young man, is the conduct that results in longevity, that is –
pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.	one rejects the killing of living beings, abstains from the taking of life and lives with stick and sword laid down, modest, feels sympathy for their welfare and compassion towards all living beings.
Idha, māṇava, ekacco itthī vā puriso vā sattānaṃ viheṭhakaṇḍiko hoti, pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.	Here, young man, a certain woman or a man is harassing other beings with the hands, by stick, with stone or sword.
So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati.	Because (she or) he undertakes and performs such kind of actions after the breakage of the body, after death (she or) he reappears in the lower fields, in states of suffering, perdition and hell.
No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati	In case after the breakage of the body, after death (she or) he does not reappear in the lower fields, in states of suffering, perdition and hell then (she or) he arrives in the human field,
yattha yattha paccājāyati bavhābādho hoti.	then wherever (she or) he appears, (she or) he will encounter a life full of illness.
Bavhābādhasamvattanikā esā, māṇava, paṭipadā yadidaṃ – sattānaṃ viheṭhakaṇḍiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā	Such, young man, is the conduct that results in a life full of illness: – one harasses other beings with the hands, by stick, with stone or sword.
Idha pana, māṇava, ekacco itthī vā puriso vā sattānaṃ aviheṭhakaṇḍiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.	Here, young man, a certain woman or a man stays away from harassing other beings with the hands, by stick, with stone or sword.
So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati.	Because (she or) he undertakes and performs such kind of actions after the breakage of the body, after death (she or) he reappears in heavenly fields.
No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati,	In case after the breakage of the body, after death (she or) he does not reappear in heavenly fields,
sace manussattaṃ āgacchati yattha yattha paccājāyati appābādho hoti.	then (she or) he arrives in the human field, then wherever (she or) he appears, (she or) he will encounter a healthy life.
Appābādhasamvattanikā esā, māṇava, paṭipadā yadidaṃ –	Such, young man, is the conduct that results in a healthy life: –
sattānaṃ aviheṭhakaṇḍiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.	one does not harasses other beings with the hands, by stick, with stone or sword.