

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 3.6.9

#### Cūḷakammavibhaṅgasuttaṃ

#### The Result of Unwholesome and Wholesome Actions – part two



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Cūḷakammavibhaṅgasuttaṃ	The Result of Unwholesome and Wholesome Actions
“Idha, māṇava, ekacco itthī vā puriso vā kodhano hoti upāyāsabahulo. Appampi vutto samāno abhisajjati kuppāti byāpajjati paṭiṭṭhīyati kopaṇca dosaṇca appaccayaṇca pātukaroti.	Here, young man, a certain person (woman or man) is often prone to anger and annoyance. If corrected even a little he gets equally angry, agitated, and obstinate and he rolls in anger, hatred and bitterness.
So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.	Because he undertakes and performs such kind of actions, after the breakage of the body (death), 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 paccāyāyati dubbaṇṇo hoti.	In case after the breakage of the body (death), he does not reappear in the lower fields, in states of suffering, perdition and hell then he arrives in the human field. Wherever he appears, his appearance will be ugly.
Dubbaṇṇasamvattanikā esā, māṇava, paṭipadā yadidaṃ – kodhano hoti upāyāsabahulo; appampi vutto samāno abhisajjati kuppāti byāpajjati paṭiṭṭhīyati kopaṇca dosaṇca appaccayaṇca pātukaroti.	Such, young man, is the conduct that results in unsightliness: – one is often prone to anger and annoyance. If corrected even a little only one gets equally angry, agitated, obstinate and one rolls in anger, hatred and bitterness.
Idha pana, māṇava, ekacco itthī vā puriso vā akkodhano hoti anupāyāsabahulo; bahumpi vutto samāno nābhisajjati na kuppāti na byāpajjati na paṭiṭṭhīyati na kopaṇca dosaṇca appaccayaṇca pātukaroti.	Further, young man, a certain woman or a man is not prone to anger and annoyance. Even if criticized a lot he doesn't turn equally angry, agitated, and obstinate and he does not roll in anger, hatred and bitterness.
So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati.	Because he undertakes and performs such kind of actions after the breakage of the body (death), he reappears in higher fields, in heavenly spheres.
No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati, sace manussattaṃ āgacchati yattha yattha paccāyāyati pāsādiko hoti.	In case after the breakage of the body he does not reappear in higher fields, in heavenly spheres, then he arrives in the human world. Wherever he appears, his appearance will be graceful.
Pāsādikasamvattanikā esā, māṇava, paṭipadā yadidaṃ – akkodhano hoti anupāyāsabahulo; bahumpi vutto samāno nābhisajjati na kuppāti na byāpajjati na paṭiṭṭhīyati na kopaṇca dosaṇca appaccayaṇca pātukaroti.	Such, young man, is the conduct that results in beauty: – one is not prone to anger and annoyance. Even if criticized a lot one does not turn angry, agitated, and obstinate and one doesn't roll in anger, hatred and bitterness.
Idha, māṇava, ekacco itthī vā puriso vā issāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṃ bandhati.	Here, young man, a certain woman or a man is one who is of jealous character; he envies and grudges the gain, honor, respect, esteem, reverence or veneration received by others - all that he is covetous of.

So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.	Because he undertakes and performs such kind of actions after the breakage of the body, (death) he reappears in the lower fields, in the states of misery.
No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati appesakkho hoti.	In case after the breakage of the body, he does not reappear in the lower fields, in the states of misery, then he arrives in the human field. Wherever he appears, he will be of low rank.
Appesakkhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – issāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṃ bandhati.	Such, young man, is the conduct that is conducive to being unimportant, that is – one envies and grudges the gain, honor, respect, esteem, reverence or veneration received by others - all that one is covetous of.
Idha pana, māṇava, ekacco itthī vā puriso vā anissāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issaṃ bandhati.	Here, young man, a certain woman or a man has no jealous character, he doesn't envy and begrudge the gain, honor, respect, esteem, reverence or veneration received by others - all that he doesn't covet.
So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjati.	Because he undertakes and performs such kind of actions after the breakage of the body, he reappears in higher fields, in heavenly spheres.
No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati mahesakkho hoti.	In case after the breakage of the body, after death he does not reappear in higher fields, in heavenly spheres then he arrives in the human world. Wherever he appears, he will be influential.
Mahesakkhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – anissāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issaṃ bandhati.	Such, young man, is the conduct that is conducive to being influential, that is – one doesn't envy and begrudge the gain, honor, respect, esteem, reverence or veneration received by others, all that one doesn't covet.
Idha, māṇava, ekacco itthī vā puriso vā na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.	Here, young man, a certain woman or a man is one who does not give anything to ascetics or Brahmins, no food nor drink, clothing or vehicles, garlands, scents or perfumes, no bedding, dwelling, nor light.
So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.	Because he undertakes and performs such kind of actions after the breakage of the body, (death) he reappears in the lower fields, in the states of misery.
No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati appabhogo hoti.	In case after the breakage of the body, he does not reappear in the lower fields, in the states of misery, then he arrives in the human field. Wherever he appears, he will be poor.
Appabhogasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.	Such, young man, is the conduct that leads to poverty, that is – one is not a donor to ascetics or Brahmins, no giver of food or drink, clothing or vehicles, garlands, scents or perfumes, bedding, dwelling or light.
Idha pana, māṇava, ekacco itthī vā puriso vā dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.	Here, young man, a certain woman or a man supports ascetics or Brahmins, with food or drink, clothing or vehicles, garlands, scents or perfumes, with bedding, dwelling or light.
So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjati.	Because he undertakes and performs such kind of actions after the breakage of the body, (death) he reappears in higher fields, in heavenly spheres.

No ce kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjati, sace manussattam āgacchati yattha yattha paccājāyati mahābhogo hoti.	In case after the breakage of the body, he does not reappear in higher fields, in heavenly spheres then he arrives in the human world. Wherever he appears, he will be rich.
Mahābhogasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālagandhavilepanaṃ seyyāvasathapadīpeyyaṃ.	Such, young man, is the conduct that leads to wealth, that is – one is a donor to ascetics or Brahmins, a giver of food or drink, clothing or vehicles, garlands, scents or perfumes, bedding, dwelling or light.
Idha, māṇava, ekacco itthī vā puriso vā thaddho hoti atimānī – abhivādetabbaṃ na abhivādeti, paccuṭṭhātabbaṃ na paccuṭṭheti, āsanārahassa na āsanaṃ deti,	Here, young man, a certain woman or a man is one who is obstinate and arrogant - he pays no homage when he should pay homage; he does not rise in order to pay respect when he should rise and pay respect; he doesn't offer a seat to those who deserve it;
maggārahassa na maggaṃ deti, sakkātabbaṃ na sakkaroti, garukātabbaṃ na garukaroti, mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti.	he does not give way for those who deserve it; he doesn't revere those who should be revered; he doesn't venerate those who should be venerated; he doesn't honor those who should be honored and he doesn't esteem those who should be esteemed.
So tena kammena evaṃ samattena evaṃ samādinna kāyassa bheda param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.	Because he undertakes and performs such kind of actions after the breakage of the body (death), he reappears in the lower fields, in the states of misery.
No ce kāyassa bheda param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattam āgacchati yattha yattha paccājāyati nīcakulīno hoti.	In case after the breakage of the body, he does not reappear in the lower fields, in the states of misery, then he arrives in the human field. Wherever he appears, he will be low-born.
Nīcakulīnasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – thaddho hoti atimānī; abhivādetabbaṃ na abhivādeti, paccuṭṭhātabbaṃ na paccuṭṭheti, āsanārahassa na āsanaṃ deti,	Such, young man, is the conduct conducive to low birth, – that is one who is obstinate and arrogant; one who pays no homage when one should pay homage to; one who does not rise in order to pay respect when one should rise and pay respect; one who doesn't offer a seat to those who deserve it;
maggārahassa na maggaṃ deti, sakkātabbaṃ na sakkaroti, garukātabbaṃ na garukaroti, mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti.	one who does not give way for those who deserve it; one who doesn't revere those who should be revered; one who doesn't venerate those who should be venerated; one who doesn't honor those who should be honored and one who doesn't esteem those who should be esteemed
Idha pana, māṇava, ekacco itthī vā puriso vā athaddho hoti anatimānī; abhivādetabbaṃ abhivādeti, paccuṭṭhātabbaṃ paccuṭṭheti, āsanārahassa āsanaṃ deti, maggārahassa maggaṃ deti, sakkātabbaṃ sakkaroti, garukātabbaṃ garukaroti, mānetabbaṃ māneti, pūjetabbaṃ pūjeti.	Here, young man, a certain woman or a man is one who is not obstinate or arrogant - he pays homage when he should pay homage; he rises in order to pay respect when he should rise and pay respect; he offers a seat to those who deserve it; he gives way for those who deserve it; he reveres those who should be revered; he venerates those who should be venerated; he honors those who should be honored and he esteems those who should be esteemed.
So tena kammena evaṃ samattena evaṃ samādinna kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjati.	Because he undertakes and performs such kind of actions after the breakage of the body (death), he appears in higher fields, in heavenly spheres.
No ce kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjati, sace manussattam āgacchati yattha yattha paccājāyati uccākulīno hoti.	In case after the breakage of the body, he does not reappear in higher fields, in heavenly spheres then he arrives in the human world. Wherever he appears, he will be high-born.

<p>Uccākulīnasamvattanikā esā, māṇava, paṭipadā yadidaṃ – atthaddho hoti anatiṃānī; abhivādetabbaṃ abhivādeti, paccuṭṭhātabbaṃ paccuṭṭheti, āsanārahassa āsanaṃ deti, maggārahassa maggaṃ deti, sakkātabbaṃ sakkaroṭi, garukātabbaṃ garukaroṭi, mānetabbaṃ māneti, pūjetabbaṃ pūjeti.</p>	<p>Such, young man, is the conduct conducive to high birth, – that is one who is not obstinate or arrogant; one who pays homage when one should pay homage; one who rises in order to pay respect when one should rise and pay respect; one who offers a seat to those who deserve it; one who gives way for those who deserve it; one who reveres those who should be revered; one who venerates those who should be venerated; one who honors those who should be honored and one who esteems those who should be esteemed.</p>
<p>Idha, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtivā na paripucchitā hoti –</p>	<p>Here, young man, a certain woman or a man having approached ascetics or Brahmins, does not enquire:</p>
<p>‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ;</p>	<p>‘What, Bhante, is wholesome, what is unwholesome? What is blamable, what is blameless? What should be pursued, what should be avoided?</p>
<p>kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hotī’ ti?</p>	<p>Which of my actions will, if performed, lead to disadvantage and suffering for a long time? Which of my actions will, if performed, lead to benefit and well-being for a long time?</p>
<p>So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.</p>	<p>Because he undertakes and performs such kind of actions after the breakage of the body (death), he reappears in lower fields, in the states of misery.</p>
<p>No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccāyāyati duppañño hoti.</p>	<p>In case after the breakage of the body, he does not reappear in the lower fields, in the states of misery, then he arrives in the human field. Wherever he appears, he will be a foolish person.</p>
<p>Duppaññasamvattanikā esā, māṇava, paṭipadā yadidaṃ – samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtivā na paripucchitā hoti –</p>	<p>Such, young man, is the conduct that leads to stupidity, that is – one having approached ascetics or Brahmins, does not enquire:</p>
<p>‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hotī’ ti?</p>	<p>‘What, Bhante, is wholesome, what is unwholesome? What is blamable, what is blameless? What should be pursued, what should be avoided? Which of my actions will, if performed, lead to disadvantage and suffering for a long time? Which of my actions will, if performed, lead to benefit and well-being for a long time?’</p>
<p>Idha pana, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtivā paripucchitā hoti –</p>	<p>Here, young man, a certain woman or a man having approached ascetics or Brahmins, enquires:</p>
<p>‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ;</p>	<p>‘What, Bhante, is wholesome, what is unwholesome? What is blamable, what is blameless? What should be pursued, what should be avoided?</p>
<p>kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hotī’ ti?</p>	<p>Which of my actions will, if performed, lead to disadvantage and suffering for a long time? Which of my actions will, if performed, lead to benefit and well-being for a long time?’</p>

So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati. No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati, sace manussattaṃ āgacchati yattha yattha paccāyati mahāpaṇṇo hoti.	Because he undertakes and performs such kind of actions after the breakage of the body (death), he reappears in higher fields, in heavenly spheres. In case after the breakage of the body, after death he does not reappear in higher fields, in heavenly spheres then he arrives in the human world. Wherever he appears, he will be an intelligent person.
Mahāpaṇṇasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtivā paripucchitā hoti –	Such, young man, is the conduct that leads to wisdom, that is – one having approached ascetics or Brahmins, enquires:
‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ;	‘What, Bhante, is wholesome, what is unwholesome? What is blamable, what is blameless? What should be pursued, what should be avoided?’
kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hoti’’ti?	Which of my actions will, if performed, lead to disadvantage and suffering for a long time? Which of my actions will, if performed, lead to benefit and well-being for a long time?’
Iti kho, māṇava, appāyukasaṃvattanikā paṭipadā appāyukattaṃ upaneti, dīghāyukasaṃvattanikā paṭipadā dīghāyukattaṃ upaneti;	Such, young man, is the conduct that is conducive to a short life, leading to having a short life; such is the conduct that is conducive to a long life leading to having a long life;
bavhābādhasaṃvattanikā paṭipadā bavhābādhattaṃ upaneti, appābādhasaṃvattanikā paṭipadā appābādhattaṃ upaneti;	such is the conduct that is conducive to being sick and ill, leading to poor health; such is the conduct that is conducive to being well and healthy, encountering good health;
dubbaṇṇasaṃvattanikā paṭipadā dubbaṇṇattaṃ upaneti, pāsādikasaṃvattanikā paṭipadā pāsādikattaṃ upaneti;	such is the conduct that is conducive to unsightliness, leading to being ugly; such is the conduct that is conducive to beauty, leading to being graceful;
appesakkhasaṃvattanikā paṭipadā appesakkhattaṃ upaneti, mahesakkhasaṃvattanikā paṭipadā mahesakkhattaṃ upaneti;	such is the conduct that is conducive to birth in low ranks, leading to being unimportant; such is the conduct that is conducive to birth in a higher position, leading to being influential;
appabhogasaṃvattanikā paṭipadā appabhogattaṃ upaneti, mahābhogasaṃvattanikā paṭipadā mahābhogattaṃ upaneti;	such is the conduct that is conducive to poverty, leading to being poor; such is the conduct that is conducive to wealth, leading to being rich;
nīcakulīnasaṃvattanikā paṭipadā nīcakulīnattaṃ upaneti, uccākulīnasaṃvattanikā paṭipadā uccākulīnattaṃ upaneti;	such is the conduct that is conducive to low birth, leading to being low born; such is the conduct that is conducive to high birth, leading to being high born;
duppaṇṇasaṃvattanikā paṭipadā duppaṇṇattaṃ upaneti, mahāpaṇṇasaṃvattanikā paṭipadā mahāpaṇṇattaṃ upaneti. Kammasakā, māṇava, sattā kammaḍāyādā kammayonī kammabandhū kammappaṭisaraṇā.	such is the conduct that is conducive to stupidity, leading to being foolish; such is the conduct that is conducive to wisdom, leading to being intelligent. Young man, beings are owners of their actions, beings are heirs of their actions, they are born from their kamma, kamma is their relative, kamma is their reconciliation.
Kammaṃ satte vibhajati yadidaṃ – hīnappaṇītāyā’’ti.	Whatever actions beings perform, wholesome or unwholesome, qualifies them as inferior or superior!’’