

Exploring the Ancient Path in the Buddha's Own Words Lesson 3.6.9



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Cūḷakammavibhaṅgasuttaṃ

“Idha, māṇava, ekacco itthī vā puriso vā kodhano hoti upāyāsabahulo. Appampi vutto samāno abhisajjati kuppati byāpajjati patitthīyati kopaṇca dosaṇca appaccayaṇca pātukaroti. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati dubbaṇṇo hoti. Dubbaṇṇasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – kodhano hoti upāyāsabahulo; appampi vutto samāno abhisajjati kuppati byāpajjati patitthīyati kopaṇca dosaṇca appaccayaṇca pātukaroti.

Idha pana, māṇava, ekacco itthī vā puriso vā akkodhano hoti anupāyāsabahulo; bahumpi vutto samāno nābhisajjati na kuppati na byāpajjati na patitthīyati na kopaṇca dosaṇca appaccayaṇca pātukaroti. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati pāsādiko hoti. Pāsādikasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – akkodhano hoti anupāyāsabahulo; bahumpi vutto samāno nābhisajjati na kuppati na byāpajjati na patitthīyati na kopaṇca dosaṇca appaccayaṇca pātukaroti.

Idha, māṇava, ekacco itthī vā puriso vā issāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṃ bandhati. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha

paccājāyati appesakkho hoti. Appesakkhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – issāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṃ bandhati.

Idha pana, māṇava, ekacco itthī vā puriso vā anissāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issaṃ bandhati. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokāṃ upapajjati. No ce kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokāṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati mahesakkho hoti. Mahesakkhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – anissāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issaṃ bandhati.

Idha, māṇava, ekacco itthī vā puriso vā na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati appabhogo hoti. Appabhogasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

Idha pana, māṇava, ekacco itthī vā puriso vā dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokāṃ upapajjati. No ce kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokāṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati mahābhogo hoti. Mahābhogasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

Idha, māṇava, ekacco itthī vā puriso vā thaddho hoti atimānī – abhivādetabbaṃ na abhivādeti, paccuṭṭhātabbaṃ na paccuṭṭheti, āsanārahassa na āsanaṃ deti, maggārahassa na maggaṃ deti, sakkātabbaṃ na sakkāroti, garukātabbaṃ na garukāroti, mānetabbaṃ na

māneti, pūjetabbaṃ na pūjeti. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati nīcakulīno hoti. Nīcakulīnasamvattanikā esā, māṇava, paṭipadā yadidaṃ – thaddho hoti atimānī; abhivādetabbaṃ na abhivādeti, paccuṭṭhātabbaṃ na paccuṭṭheti, āsanārahassa na āsanaṃ deti, maggārahassa na maggaṃ deti, sakkātabbaṃ na sakkaroti, garukātabbaṃ na garukaroti, mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti.

Idha pana, māṇava, ekacco itthī vā puriso vā atthaddho hoti anatimānī; abhivādetabbaṃ abhivādeti, paccuṭṭhātabbaṃ paccuṭṭheti, āsanārahassa āsanaṃ deti, maggārahassa maggaṃ deti, sakkātabbaṃ sakkaroti, garukātabbaṃ garukaroti, mānetabbaṃ māneti, pūjetabbaṃ pūjeti. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā sugatiṃ saggamaṃ lokamaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ marañā sugatiṃ saggamaṃ lokamaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati uccākulīno hoti. Uccākulīnasamvattanikā esā, māṇava, paṭipadā yadidaṃ – atthaddho hoti anatimānī; abhivādetabbaṃ abhivādeti, paccuṭṭhātabbaṃ paccuṭṭheti, āsanārahassa āsanaṃ deti, maggārahassa maggaṃ deti, sakkātabbaṃ sakkaroti, garukātabbaṃ garukaroti, mānetabbaṃ māneti, pūjetabbaṃ pūjeti.

Idha, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtivā na paripucchitā hoti – ‘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 hoti’? So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati duppañño hoti. Duppaññasamvattanikā esā, māṇava, paṭipadā yadidaṃ – samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtivā na paripucchitā hoti – ‘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 hoti’? ’’? ’’? ’’?

Idha pana, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtivā paripucchitā hoti – ‘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 hoti’? So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati. No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati mahāpaṇṇo hoti. Mahāpaṇṇasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtivā paripucchitā hoti – ‘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 hoti’?’ti?

Iti kho, māṇava, appāyukasaṃvattanikā paṭipadā appāyukattaṃ upaneti, dīghāyukasaṃvattanikā paṭipadā dīghāyukattaṃ upaneti; bāvābādhasaṃvattanikā paṭipadā bāvābādhattaṃ upaneti, appābādhasaṃvattanikā paṭipadā appābādhattaṃ upaneti; dubbaṇṇasaṃvattanikā paṭipadā dubbaṇṇattaṃ upaneti, pāsādikasaṃvattanikā paṭipadā pāsādikattaṃ upaneti; appesakkhasaṃvattanikā paṭipadā appesakkhattaṃ upaneti, mahesakkhasaṃvattanikā paṭipadā mahesakkhattaṃ upaneti; appabhogasaṃvattanikā paṭipadā appabhogattaṃ upaneti, mahābhogasaṃvattanikā paṭipadā mahābhogattaṃ upaneti; nīcakulīnasaṃvattanikā paṭipadā nīcakulīnattaṃ upaneti, uccākulīnasaṃvattanikā paṭipadā uccākulīnattaṃ upaneti; duppaṇṇasaṃvattanikā paṭipadā duppaṇṇattaṃ upaneti, mahāpaṇṇasaṃvattanikā paṭipadā mahāpaṇṇattaṃ upaneti. Kammasakā, māṇava, sattā kammaḍāyādā kammayonī kammabandhū kammappaṭisaraṇā. Kammaṃ satte vibhajati yadidaṃ – hīnappaṇītatāyā’?’ti.

Cūlakammavibhaṅgasuttaṃ, Vibhaṅgavaggo, Uparipaṇṇāsapāḷi, Majjhimanikāye

abhisajjati		be angry, scold
appaccayaṅca	a + p + paccayaṃ + ca	without + cause, reason + and
appesakkhasaṃvattanikā	appa + sakkha + saṃvattanikā	little + influence + conducive to
appesakkho	appa + sakkho	lit.: few + friends: of little influence,
power		
āsanārahassa	āsana + arahaṃ (gen.)	seat + those who deserve it, worthy
of		
atimānī		conceited, arrogant, proud
byāpajjati		to be malevolent

dātā		giver, donor
dubbaṇṇo	du + (b) + vaṇṇo	bad, ill + complexion: ugly
issāmanako	issā + manako	envy, jealousy + filled with
kuppati		be angry, agitated, perturbed
mahasakkhasaṃvattanikā	maha + sakkha + saṃvattanikā	great + influence + conducive to
paccājāyati	paccā + jāyati	next existence + being born
paccuṭṭheti		rise out of respect
paraḷābhasakkāragarukāramānanavandanapūjanāsu:		
para + lābha + sakkāra + garukāra + mānana + vandana + pūjanā + su		others + gain, acquisition + honour +
respect + reverence + esteem + veneration		
pāsādiko		amiable, gracious
patiṭṭhīyati		to be obdurate, obstinate
pātukaroti	pātu + karoti	manifest, appear
seyyāvasathapadīpeyyaṃ	seyyā + vasatha + padīpeyyaṃ	bedding + dwelling + lighting
thaddho		firm, obstinate, stubborn
upadussati		be angry, revengeful
upāyāsabahulo	upāyāsa + bahulo	desperation, irritation + much,
abundant		
