

Majjhima Nikaya 135

Culakammavibhanga Sutta

The Minor Exposition of Kamma



A Gift of Dhamma

Introduction -

As Buddhist we believed in the action of Kamma: what we sowed in our past we reaped in the present and what we will sow now we will reap in the next rebirth.

As human being we all are born equal; however, our long life, health, beauty, power, riches, high birth, wisdom may differ because of the action of our past kamma. So thus the Buddha said:

Each person reaps his own fruits.

Knowing what kamma to make and what not to make is the mark of a wise man. It is also the mark of one who is no longer drifting aimlessly but has some direction in life and some control over the sort of events that will occur in some future time. So Buddha gave this - **Culakammavibhanga Sutta**.
Discourse.

Culakammavibhanga Sutta

1. Thus have I heard. On one occasion the Blessed One was living at *Savatthi* in Jeta's Grove, *Anathapindika's Park*.

Then *Subha* the student (brahmin), *Todeyya's* son, went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side and Subha the student said to the Blessed One:

2. Master Gotama, what is the reason, what is the condition, that caused human being have inferiority and superiority even though they are born equal? Among human beings, some meet with short-lived and long-lived people; some sick and some healthy; some ugly and some handsome; some insignificant and some influential; some poor and some rich people; some low-born and high-born; and some stupid and some wise.

What is the reason, what is the condition, and why superiority and inferiority exist among human beings, among mankind?"

3. Student, beings are owners of their own kmmas, heirs to their kmmas, they have kmmas as their progenitor, kmmas as their kin, kmmas as their homing-place. It is kmmas that differentiate beings according to inferiority and superiority.

4. I do not understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught me the Dhamma so that I might understand the detailed meaning of Master Gotama's utterance spoken in brief expounding the detailed meaning.

Then listen, student, and heed well what I shall say.

Even so, Master Gotama, Subha the student replied. The Blessed One said this:

5..Here, student, some woman or man is **a killer of living beings**, murderous, bloody-handed, given to blows and violence, merciless to all living beings. Due to having performed and completed such kammass, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, **in hell**.

If, on the dissolution of the body, after death, instead of his reappearing in a state of deprivation, **in an unhappy destination**, in perdition, in hell, he comes to the human state, he is short-lived wherever he is reborn. This is the way that leads to short life, that is to say, to be a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to all living beings.

6..But Here some woman or man, having **abandoned the killing of living beings**, abstains from killing living beings, lays aside the rod and lays aside the knife, is considerate and merciful and dwells compassionate for the welfare of all living beings. Due to having performed and completed such kammass, on the dissolution of the body, after death, he reappears in a happy destination, **in the heavenly world**.

If, on the dissolution of the body, after death, instead of his reappearing in a happy destination, in the heavenly world, he comes to the human state, **he is long-lived** wherever he is reborn. This is the way that leads to long life, that is to say, to have abandoned the killing of living beings, to abstain from killing living beings, to lay aside the rod and lay aside the knife, to be considerate and merciful, and to dwell compassionate for the welfare of all living beings.

7..Here, student, some woman or man is one who **harms beings** with his hands or with clods or with sticks or with knives. Due to having performed and completed such kammass,

on the dissolution of the body, after death, he reappears **in a state of deprivation.**

If instead he comes to the human state, **he is sickly** wherever he is born. This is the way that leads to sickness, that is to say, to be one who harms beings with one's hands or with clods or with sticks or with knives.

8. But Here here some woman or man is **not one who harms beings** with his hands, or with clods, or with sticks, or with knives. Due to having performed and completed such kammass, on the dissolution of the body, after death, he reappears in a happy destination.

If instead he comes to the human state, **he is healthy** wherever he is reborn. This is the way that leads to health, that is to say, not to be one who harms beings with his hands or with clods or with sticks or with knives.

9. Here, student, some woman or man **is angry**, much given to rage; even when little is said, he is furious, angry, ill-disposed, resentful, he shows ill-temper, hate and surliness. Due to having performed and completed such kammass, on the dissolution of the body, after death, he reappears **in a state of deprivation.**

If instead he comes to the human state, **he is ugly** wherever he is reborn. This is the way that leads to ugliness, that is to say, to be furious, angry, ill-disposed, resentful, and to show ill-temper, hate and surliness.

10. But Here, some woman or man is **not angry** or much given to rage; even when much is said, he is not furious, angry, ill-disposed, resentful, nor does he show ill-temper, hate or surliness. Due to having performed and completed such kammass, on the dissolution of the body, after death, he reappears **in a happy destination.**

If instead he comes to the human state, **he is beautiful** wherever he is reborn. This is the way that leads to beauty, that is to say, not to be angry or given to much rage; even when much is said, not to be furious, angry, ill-disposed or resentful, or to show ill-temper, hate or surliness.

11. Here , student, some woman or **man is envious**; he envies, begrudges and harbors envy about others' gains, honor, veneration, respect, salutations and offerings. Due to having performed and completed such kmmas, on the dissolution of the body, after death, he reappears **in a state of deprivation**.

If instead he comes to the human state, **he is insignificant** wherever he is reborn. This is the way that leads to insignificance, that is to say, to be envious, to envy, begrudge, and harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

12. But Here , some woman or man is **not envious**, he does not envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings. Due to having performed and completed such kmmas, on the dissolution of the body, after death, he reappears **in a happy destination**.

If instead he comes to the human state, **he is influential** wherever he is reborn. This is the way that leads to influence, that is to say, not to be envious, not to envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

13. .Here , student, some woman or man is **not a giver of food**, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks or brahmins. Due to having performed and completed such kamma, on the dissolution of the body, after death he reappears **in a state of deprivation**.

If instead he comes to the human state, **he is poor** wherever he is reborn. This is the way that leads to poverty, that is to say,

not to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and brahmins.

14. But Here , some woman or man **is a giver of food, drink, cloth, sandals, perfumes, unguents, bed, roof and lighting to monks and brahmins.** Due to having performed and completed such kamma, on the dissolution of the body, after death, he reappears **in a happy destination.**

If instead he comes to the human state, **he is rich** wherever he is reborn. This is the way that leads to riches, that is to say, to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and brahmins.

15. Here , student, some woman or **man is obdurate and haughty;** he does not pay homage to whom he should pay homage, or rise up for whom he should rise up, or give a seat to whom he should give a seat, or make way for whom he should make way, or worship him who should be worshipped, or respect him who should be respected, or revere him who should be revered, or honor him who should be honored. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears **in a state of deprivation.**

If instead he comes to the human state, **he is low-born** wherever he is reborn. This is the way that leads to low birth, that is to say, to be obdurate and haughty, not to pay homage to whom he should pay homage, nor rise up for..., nor give a seat to..., nor make way for..., nor worship..., nor respect..., nor revere..., nor honor him who should be honored.

16. But Here, some woman or **man is not obdurate** or haughty; he pays homage to whom he should pay homage, rises up for whom he should rise up, gives a seat to whom he should give a seat, makes way for whom he should make way, worships him who should be worshipped, respects him who

should be respected, reveres him who should be revered, honors him who should be honored. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears **in a happy destination**.

If instead he comes to the human state, **he is high-born** wherever he is reborn. This is the way that leads to high birth, that is to say, not to be obdurate or haughty, to pay homage to whom he should pay homage, to rise up for - to give a seat to -, to make way for - , to worship -- respect.revere.- honor him who should be honored.

17..Here, student, some woman or **man when visiting a monk or brahmin, does not ask:** What is wholesome, venerable sir?What is unwholesome? What is blamable? What is blameless? What should be cultivated? What should not be cultivated? What, by my doing it, will be long for my harm and suffering? Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears **in a state of deprivation**.

If instead he comes to the human state, **he will be stupid** wherever he is reborn. This is the way that leads to stupidity, that is to say, when visiting a monk or brahmin, not to ask: 'What is profitable?...Or what, by my doing it, will be long for my welfare and happiness?'

18.But Here , some woman or **man when visiting a monk or brahmin, asks:** 'What is profitable, venerable sir?...Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears **in a happy destination**.

If instead he comes to the human state, **he is wise** wherever he is reborn. This is the way that leads to wisdom, that is to say, when visiting a monk or brahmin, to ask: 'What is profitable,

venerable sir?...Or what, by my doing it, will be long for my welfare and happiness?'

19. So, student,

?? the way that leads to short life makes people short-lived;

?? the way that leads to long life makes people long-lived;

?? the way that leads to sickness makes people sick;

?? the way that leads to health makes people healthy;

?? the way that leads to ugliness makes people ugly;

?? the way that leads to beauty makes people beautiful;

?? the way that leads to insignificance makes people insignificant;

?? the way that leads to influence makes people influential;

?? the way that leads to poverty makes people poor;

?? the way that leads to riches makes people rich;

?? the way that leads to low birth makes people low-born;

?? the way that leads to high birth makes people high-born;

?? the way that leads to stupidity makes people stupid;

?? the way that leads to wisdom makes people wise.

20. .Beings are owners of kammās, student, heirs to their own kammās, they have kammās as their originator, kammās as their kin, kammās as their homing-place. It is kammās that differentiate beings according to inferiority and superiority.

21. When this was said, Subha the student, Todeyya's son, said to the Blessed One:-

Magnificent, Master Gotama!

Magnificent, Master Gotama!

The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who

is lost, holding up a lamp in the darkness for those with eyes to see forms.

22.I go to Master Gotama for refuge, and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama accept me as a lay follower who has gone to him for refuge for life.



**Source- <http://www.vipassana.com/canon/digha/dn20.php>
A Gift of Dhamma
Sadhu, Sadhu, Sadhu.**

Ananta Metta

Maung Paw