

BANDAR UTAMA BUDDHIST SOCIETY



Cūḷa-kammavibhaṅga Sutta, MN 135

TEACHINGS OF THE BUDDHA

The
Middle Length
Discourses
of the
Buddha



A Translation of the
Majjhima Nikāya



Translated by
Bhikkhu Ñāṇamoli *and* Bhikkhu Bodhi



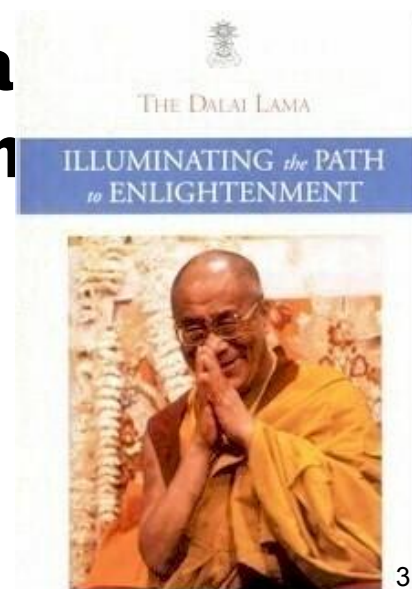
Four Reliances



- **Rely not on the person but the words.**
- **Rely not on the words but on their meaning.**
- **Rely not on the provisional meaning but the definitive meaning of the word.**
- **Rely not on intellectual understanding of the definitive meaning, but on non-conceptual experience of it.**

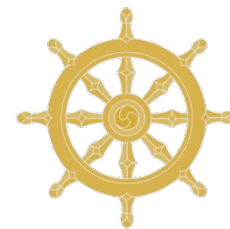
○
●
Abhisamaya-alāṅkāra
Ornament of Clear Realizations

Culakammavibhanga Sutta, MN 135



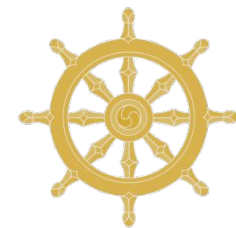


Background



THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. Then the brahmin student Subha, Todeyya's son, went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and asked the Blessed One:

Paras 1,2



Background

“Master Gotama, what is the cause and condition why human beings are seen to be inferior and superior? For people are seen to be **(1)** short-lived and long-lived, **(2)** sickly and healthy, **(3)** ugly and beautiful, **(4)** uninfluential and influential, **(5)** poor and wealthy, **(6)** low-born and high-born, **(7)** stupid and wise.”

Para 3



Causes & Conditions



Inferior	Superior
Short Life	Long Life
Sickly	Healthy
Ugly	Beautiful
Uninfluential	Influential
Poor	Wealthy
Low Born	High Born
Stupid	Wise



Kamma as Refuge

"Student, beings are owners of their actions, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior."

But Subha explained he do not understand the meaning and requested for details, which the Buddha agreed to explain.

Para 4



Short Life

- If one kills living beings & is cruel, on the dissolution of the body, after death, one will reappear in a woeful state of existence.
- But if on the dissolution of the body, after death, one does not reappear in a woeful state, but instead is reborn as a human, one has a short life span.

Para 5



Long Life



- If one does not kill living beings, but is kind and gentle, on the dissolution of the body, after death, one will reappear in a happy (heavenly) world.
- But if on the dissolution of the body, after death, one does not reappear in the heavenly world, but is reborn as a human, one will have long life.

Para 6



Sickly

- If one injures living beings, on the dissolution of the body, after death, one will reappear in a woeful state.
- But if instead one comes back to the human state, then wherever one is reborn, one will be sickly.

Para 7



Healthy

- If one does not injure living beings, on the dissolution of the body, after death, one will reappear in a happy destination.
- But if instead one comes back to the human state, then wherever one is reborn, one will be healthy.

Para 8



Ugliness



- If one is easily angry and irritable, even when criticized a little, one is offended, and displays anger, hate, and bitterness, one will on the dissolution of the body, after death, reappear in a woeful state.
- But if one is reborn as a human, one will be ugly.

Para 9



Beauty



- If one is not easily angry and irritable, when criticized a little is not offended, does not become angry, hostile, and resentful, one is reborn in happy destination.
- But if instead one is reborn as a human, one will be beautiful.

Para 10



Uninfluencial

- If one envies, resents, and begrudges the gains, honor, and respect received by others, one will on the dissolution of the body, after death, reappear in a woeful state.
- But if instead one of reborn as a human, one will be uninfluential.

Para 11



Influential

- If one does not envy, resent, and begrudges the gains, honor, and respect received by others, one will on the dissolution of the body, after death, reappear in a happy state.
- But if instead one is reborn as a human, one will be very influential.

Para 12



Poverty



- If one is not generous to recluses or brahmins, one will on the dissolution of the body, after death, reappear in a woeful state.
- But if instead one is reborn as a human, one will become very poor.

Para 13



Wealth



- If one is generous to recluses or brahmins, one will on the dissolution of the body, after death, reappear in a happy state.
- But if instead one is reborn as a human, one will become very wealthy.

Para 14



Low Birth

- If one is arrogant, does not show respect to those who are worthy, one will on the dissolution of the body, after death, reappear in a woeful state.
- But if instead one is reborn as a human, one will be born in a low caste family.

Para 15



High Birth



- If one is not arrogant, shows respect to those who are worthy, one will on the dissolution of the body, after death, reappear in a happy state.
- But if instead one is reborn as a human, one will be born in a high status family.

Para 16



Stupidity



- If one does not ask spiritual questions of teachers, one will on the dissolution of the body, after death, reappear in a woeful state.
- But if instead one is reborn as a human, one will be stupid.

Para 17



Wisdom



- If one is inquisitive of spiritual questions, one will on the dissolution of the body, after death, reappear in a happy state.
- But if instead one is reborn as a human, one will be born with great intelligence.

Para 18

How Kamma Works



- “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 sickly, the way that leads to health makes people healthy;
-

Para 19



How Kamma Works

- The way that leads to ugliness makes people ugly, the way that leads to being beautiful makes people beautiful;
- The way that leads to being uninfluential makes people uninfluential, the way that leads to being influential makes people influential;

Para 19



How Kamma Works



- The way that leads to poverty makes people poor, the way that leads to wealth makes people wealthy;
- The way that leads to low birth makes people low-born, the way that leads to high birth makes people highborn;
- The way that leads to stupidity makes people stupid, the way that leads to wisdom makes people wise.

Para 19



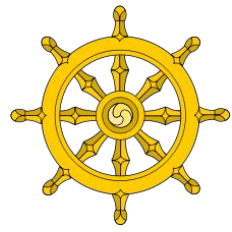
Owners of Kamma



"Beings are owners of their actions, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior."

Para 20

Causes & Results



Compassionate – Long Life



Helpful – Healthy



Patience – Beautiful



Selfless – Influential



Generous – Wealthy

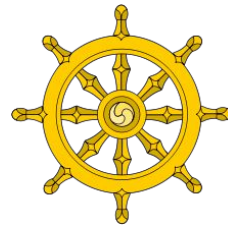


Humble – High social class



Spiritually Inquisitive – Wise

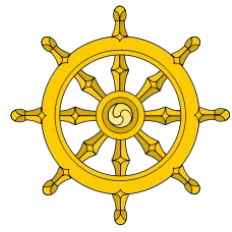
Subha's Conversion



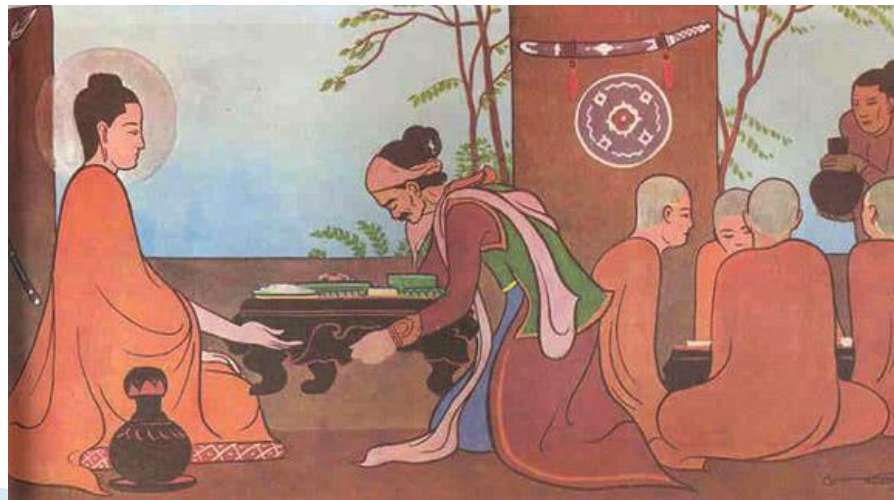
Subha said: “Magnificent, Master Gotama! (3 x). Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overturned, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms.



Seeking Refuge



I go to Master Gotama for refuge and to the Dhamma and to the Saṅgha of bhikkhus. Let Master Gotama remember me as a lay follower who has gone to him for refuge for life.”



Prayer on Four Sublime States



- ▣ **May all sentient beings have happiness and its causes,**
- ▣ **May all sentient beings be free of suffering and its causes .**
- ▣ **May all sentient beings never be separated from bliss and be without suffering,**
- ▣ **May all sentient beings be in equanimity, free of bias, attachment and anger.**

