0.0.1 The Shorter Discourse on Analysis of Kamma

cūḷakammavibhaṅga suttaṃ

1. Thus, was heard by me. At one time the Auspicious One was dwelling at Savatthi in Jeta's Grove, Anathapindika's Park. Then the brahmin youth Subha, Todeyya's son, visited with the Auspicious One. Upon arrival, he exchanged friendly greetings with the Auspicious One. Having exchange friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the brahmin youth Subha, Todeyya's son, said this to the Auspicious One:

evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme, atha kho subho māṇavo todeyyaputto yena bhagavā,tenupasaṅkami. upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi ekamantaṃ nisinno kho subho māṇavo todeyyaputto bhagavantaṃ etadavoca:

2. What, O Master Gotama, is the cause, what is the reason why for human beings, for those who have come into being as humans, inferiority and superiority are clearly

ko nu kho bho gotama, hetu ko paccayo, yena manussānaṃ yeva sataṃ manussabhūtānaṃ dissanti hīnappaṇītatā.

seen. For indeed, Master Gotama, human beings are seen to be short lived, long lived, of much sickness, of little sickness, ugly, beautiful, of little influence, of great influence, of little wealth, of great wealth, of lowly regarded families, of highly regarded families, unwise, wise. What, O Master Gotama, is the cause, what is the reason why for human beings, for those who have come into being as humans, inferiority and superiority are clearly seen.

dissanti hi bho gotama, manussā appāyukā, dissanti dīghāyukā. dissanti bavhābādhā, dissanti appābādhā. dissanti dubbaṇṇā, dissanti vaṇṇavanto. dissanti appesakkhā, dissanti mahesakkhā. dissanti appabhogā, dissanti mahābhogā, dissanti nīcakulīnā, dissanti uccākulinā. dissanti duppaññā, dissanti paññavanto. ko nu kho gotama hetu ko paccayo, yena manussānaṃ yeva sataṃ manussabhūtānaṃ dissanti hinappaṇītatāni.

3. “Beings, O Young Brahmin, are owners of their kamma, heirs of their kamma, born of their kamma, descendants of their kamma, have kamma as their refuge. It is

kammassakā māṇava, sattā kammadāyādā kammayoni kammabandhu kammapaṭisaraṇā, kammaṃ satte vibhajati yadidaṃ hinappaṇī-

kamma that distinguishes beings as inferior and superior."

tatāyāti.

4. I do not understand the detailed meaning of this statement that Master Gotama has given in brief without expounding the meaning in detail. May Master Gotama teach me the Dhamma in such a way that I can understand the detailed meaning of this statement that Master Gotama has given in brief without expounding the detail.

na kho ahaṃ imassa bhoto gotamassa saṅkhittena bhāsitassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāmi, sādhu me bhavaṃ gotamo tathā dhammaṃ desetu, yathāhaṃ imassa bhoto gotamassa saṅkhittena bhāsitassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājāneyyanti.

5. "Well then, Young Brahmin, listen and do mind it well. I will speak."

tena hi māṇava, suṇāhi sādhukaṃ manasikarohi, bhāsissāmīti.

6. Yes, the brahmin youth Subha, Todeyya's son, assented to the Auspicious One. The Auspicious One said this:

evaṃ hoti kho subho māṇavo todeyyaputto bhagavato paccassosi bhagavā etadavoca:

7. Here, O Young Brahmin, a certain woman or man is a killer of living beings. He or she is cruel, bloody-handed, violent, merciless towards all living beings. Having performed and undertaken such kamma, with the breakup of the body, after death, he or she arises in the lower worlds, unhappy destination, the woeful plane, hell. If with the breakup of the body, after death, he or she does not arise in the lower worlds, unhappy destination, the woeful plane, hell, but comes to the human state, then wherever he or she is born, he or she is short lived. This, O Young Brahmin, is treading the path that leads to short life. That is, being a killer of living beings, being cruel, bloody-handed, violent, merciless towards all living beings.

idha māṇava, ekacco itthi vā puriso vā pāṇātipātī hoti luddo lohitapāṇi hatapahate niviṭṭho adayāpanno sabbapāṇabhutesu[1] so tena kammena evaṃ samantena evaṃ samādinnena kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. no ce kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati, yattha yattha paccājāyati, appāyuko hoti. appāyukasaṃvattanikā esā mānava paṭipadā, yadidaṃ pāṇātipātī hoti luddo lohitapāṇī hatapahate niviṭṭho adayāpanno

[1] pāṇabhutesu - machasaṃ, pts

8. Yet here, O Young Brahmin, a certain woman or man, having abandoned the killing of living beings, abstains from the killing of living beings. Having buried the rod, having buried the sword, he or she dwells conscientious, with kindness and sympathy, compassionate for the welfare of all living beings. Having performed and undertaken such kamma, with the breakup of the body, after death, he or she arises in a happy destination, a heavenly world. If with the breakup of the body, after death, he or she does not arise in a happy destination, a heavenly world, but comes to the human state, then wherever he or she is born, he or she is long lived. This, O Young Brahmin, is treading the path that leads to long life. That is, being an abstainer from the killing of

sabbapāṇabhutesu.

idha pana māṇava, ekacco itthi vā puriso vā pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. so tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. no ce kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati, yattha paccājāyati, dīghāyuko hoti. dīghāyukasaṃvattanikā esā māṇava paṭipadā yadidaṃ pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo ni-

living beings. Having buried the rod, having buried the sword, being one who dwells conscientious, with kindness and sympathy, compassionate for the welfare of all living beings.

hitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

9. Here, O Young Brahmin, a certain woman or man, is of a nature to injure beings with either fists, stones, sticks or knives. Having performed and undertaken such kamma, with the breakup of the body, after death, he or she arises in the lower worlds, unhappy destination, the woeful plane, hell. If with the breakup of the body, after death, he or she does not arise in the lower worlds, unhappy destination, the woeful plane, hell, but comes to the human state, then wherever he or she is born, he or she is sickly. This, O Young Brahmin, is treading the path that leads to sickliness. That is, being one of a

idha māṇava, ekacco itthī vā puriso vā sattānaṃ viheṭhakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā. so tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. no ce kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati, yattha yattha paccājāyati, bavhābādho hoti. bavhābādhasaṃvat-

nature to injure beings with either fists, stones, sticks or knives.

tanikā esā māṇava, paṭipadā yadidaṃ sattānaṃ viheṭhakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.

10. Yet here, O Young Brahmin, a certain woman or man, is not of a nature to injure beings with either fists, stones, sticks or knives. Having performed and undertaken such kamma, with the breakup of the body, after death, he or she arises in a happy destination, a heavenly world. If with the breakup of the body, after death, he or she does not arise in a happy destination, a heavenly world, but comes to the human state, then wherever he or she is born, he or she is seldom sick. This, O Young Brahmin, is treading the path that leads to good health. That is, not being of a nature to injure beings with either fists, stones,

idha pana māṇava, ekacco itthī vā puriso vā sattānaṃ aviheṭhakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā. so tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. no ce kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati, yattha yattha paccājāyati, appābādho hoti. appābādhasaṃvattanikā esā māṇava, paṭipadā ya-

sticks or knives.

didaṃ sattānaṃ avihetḥakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.

11. Here, O Young Brahmin, a certain woman or man, is prone to anger and easily annoyed. When being provoked even a little, he or she loses temper, becomes angry, upset, outraged, stubborn and displays anger, hate and bitterness. Having performed and undertaken such kamma, with the breakup of the body, after death, he or she arises in the lower worlds, unhappy destination, the woeful plane, hell. If with the breakup of the body, after death, he or she does not arise in the lower worlds, unhappy destination, the woeful plane, hell, but comes to the human state, then wherever he or she is born, he or she is ugly. This, O Young Brahmin,

idha pana māṇava, ekacco itthi vā puriso vā kodhano hoti upāyāsabahulo, appampi vutto samāno abhisajjati kuppati vyāpajjati patitthīyati kopañca dosañca appaccayañca pātukaroti. so tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. no ce kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati, yattha yattha paccājāyati

is treading the path that leads to ugliness. That is, being prone to anger and easily annoyed. Being one who loses temper when being provoked even a little, becoming angry, upset, outraged, stubborn, and displaying anger, hate and bitterness.

dubbaṇṇo hoti. dubbaṇṇasaṃvattanikā esā māṇava, paṭipadā yadidaṃ kodhano hoti upāyāsabahulo, appampi vutto samāno abhisajjati kuppati vyāpajjati patitthīyati kopañca dosañca appaccayañca pātukareti.

12. Yet here, O Young Brahmin, a certain woman or man, is not prone to anger and easily annoyed. When being provoked even a lot, he or she does not lose temper, becomes angry, upset, outraged, stubborn and display anger, hate and bitterness. Having performed and undertaken such kamma, with the breakup of the body, after death, he or she arises in a happy destination, a heavenly world. If with the breakup of the body, after death, he

idha pana māṇava, ekacco itthī vā puriso vā akkodhano hoti anupāyāsabahulo, bahumpi vutto samāno nābhisajjati, na kuppati na vyāpajjati na patitthīyati na kopañca dosañca appaccayañca pātukaroti. so tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. no

or she does not arise in a happy destination, a heavenly world, but comes to the human state, then wherever he or she is born, he or she is elegant. This, O Young Brahmin, is treading the path that leads to elegance. That is, not being prone to anger and easily annoyed. Being one who when being provoked even a lot, does not lose temper, become angry, upset, outraged, stubborn and display anger, hate and bitterness.

ce kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati, yattha yattha paccājāyati pāsādiko hoti. pāsādikasaṃvattanikā esā māṇava, paṭipadā yadidaṃ akkodhano hoti anupāyāsabahulo, bahumpi vutto samāno nābhisajjati na vyāpajjati na patitthīyati na kopañca dosañca appaccayañca pātukareti.

13. Here, O Young Brahmin, a certain woman or man, has a mind of jealousy. Being obsessed with envy and resentment, he or she envies other's gain, honour, esteem, respect, homage and worship. Having performed and undertaken such kamma, with the breakup of the body, after

idha pana māṇava, ekacco itthī vā puriso vā issāmanako hoti, paralābhasakkāragarukāramānanavandanapūjanāsu issati, upadussati issaṃ bandhati. so tena kammena evaṃ samattena evaṃ samādinnena kāyassa

death, he or she arises in the lower worlds, unhappy destination, the woeful plane, hell. If with the breakup of the body, after death, he or she does not arise in the lower worlds, unhappy destination, the woeful plane, hell, but comes to the human state, then wherever he or she is born, he or she is uninfluential. This, O Young Brahmin, is treading the path that leads to little influence. That is, having a mind of jealousy. Being one who is obsessed with envy and resentment and envious of other's gain, honour, esteem, respect, homage and worship.

bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. no ce kāyassa bhedā parammaraṇā 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.

14. Yet here, O Young Brahmin, a certain woman or man, does not have a mind of jealousy. Not being obsessed with envy and resentment, he or she does not envy other's gain, honour, esteem, respect, homage and worship. Hav-

idha pana māṇava, ekacco itthī vā puriso vā anissāmanako hoti, paralābhasakkāragarukāramānanavandanapūjanāsu na issati, na upadussati issaṃ bandhati. so tena

ing performed and undertaken such kamma, with the breakup of the body, after death, he or she arises in a happy destination, a heavenly world. If with the breakup of the body, after death, he or she does not arise in a happy destination, a heavenly world, but comes to the human state, then wherever he or she is born, he or she is influential. This, O Young Brahmin, is treading the path that leads to great influence. That is, not having a mind of jealousy. Being one who is not obsessed with envy and resentment and envious of other's gain, honour, esteem, respect, homage and worship.

kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā parammaraṇā sugatiṃ lokaṃ upapajjati. no ce kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati, yattha yattha paccājāyati mahesakkho hoti. mahesakkhasaṃvattanikā esā māṇava, paṭipadā yadidaṃ anissāmanako hoti, paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issaṃ bandhati.

15. Here, O Young Brahmin, a certain woman or man, is not a giver of food, drinks, cloths, vehicles, garlands, perfumes, ointments,

idha pana māṇava, ekacco itthī vā puriso vā na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yā-

beds, lodgings and lightings to samanas and brahmanas. Having performed and undertaken such kamma, with the breakup of the body, after death, he or she arises in the lower worlds, unhappy destination, the woeful plane, hell. If with the breakup of the body, after death, he or she does not arise in the lower worlds, unhappy destination, the woeful plane, hell, but comes to the human state, then wherever he or she is born, there is little wealth. This, O Young Brahmin, is treading the path that leads to little wealth. That is, not giving food, drinks, cloths, vehicles, garlands, perfumes, ointments, beds, lodgings and lightings to samanas and brahmanas.

naṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. so tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. no ce kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussataṃ 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,

16. Yet Here, O Young Brahmin, a certain woman or man, is a giver of food, drinks, cloths, vehicles, garlands, perfumes, ointments, beds, lodgings and lightings to samanas and brahmanas. Having performed and undertaken such kamma, with the breakup of the body, after death, he or she arises in a happy destination, a heavenly world. If with the breakup of the body, after death, he or she does not arise in a happy destination, a heavenly world, but comes to the human state, then wherever he or she is born, there is much wealth. This, O Young Brahmin, is treading the path that leads to much wealth, that is, giving food, drinks, cloths, vehicles, garlands, perfumes, ointments, beds, lodgings and lightings to samanas and brahmanas.

ekacco itthī vā puriso vā dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. so tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. no ce kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ 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 seyyāvasa-

thapadīpeyyaṃ.

17. Here, O Young Brahmin, a certain woman or man, is arrogant and conceited, and does not pay respects to those worthy of respect; does not stand up in the presence of those worthy to be stood up for; does not offer seats to those worthy of seats; does not yield way to those worthy of yielding way to; does not honor those worthy of honor; does not esteem those worthy of esteem; does not pay homage to those worthy of paying homage to; does not worship those worthy of worship. Having performed and undertaken such kamma, with the breakup of the body, after death, he or she arises in the lower worlds, unhappy destination, the woeful plane, hell. If with the breakup of the body, after death, he or she does not arise in the lower worlds, unhappy desti-

idha pana māṇava, ekacco itthī vā puriso vā thaddho hoti atimānī. abhivādetabbaṃ na abhivādeti. paccuṭṭhātabbaṃ na paccuṭṭheti, āsanārahassa āsanaṃ na deti, maggārahassa maggaṃ na deti, sakkātabbaṃ na sakkaroti, garukātabbaṃ na garukaroti. mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti. so tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. no ce kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manus-

nation, the woeful plane, hell, but comes to the human state, then wherever he or she is born, he or she is born in a lowly regarded family. This, O Young Brahmin, is treading the path that leads to birth in lowly regarded families. That is, being one who does not pay respects to those worthy of respect; does not stand up in the presence of those worthy to be stood up for; does not offer seats to those worthy of seats; does not yield way to those worthy of yielding way to; does not honor those worthy of honor; does not esteem those worthy of esteem; does not pay homage to those worthy of paying homage to; does not worship those worthy of worship.

sattaṃ āgacchati, yattha yattha paccājāyati, nīcakulīno hoti. nīcakulīnasaṃvattanikā 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.

18. Yet here, O Young Brahmin, a certain woman or man, is not arrogant and conceited, but pays respects to those worthy of respect;

idha pana māṇava, ekacco itthī vā puriso vā atthaddho hoti anatimānī. abhivādetabbaṃ abhivādeti, paccuṭṭhā-

stands up in the presence of those worthy to be stood up for; offers seats to those worthy of seats; yields way to those worthy of yielding way to; honors those worthy of honor; esteems those worthy of esteem; pays homage to those worthy of paying homage to; worships those worthy of worship. Having performed and undertaken such kamma, with the breakup of the body, after death, he or she arises in a happy destination, a heavenly world. If with the breakup of the body, after death, he or she does not arise in a happy destination, a heavenly world, but comes to the human state, then wherever he or she is born, he or she is born in a highly regarded family. This, O Young Brahmin, is treading the path that leads to birth in highly regarded families. That is, being one who is not arrogant and conceited, but pays respects to those wor-

tabbaṃ paccuṭṭheti, āsanārahassa āsanaṃ deti, maggārahassa maggaṃ deti, sakkātabbaṃ sakkaroti, garukātabbaṃ garukāti. mānetabbaṃ māneti, pūjetabbaṃ pūjeti. so tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. no ce kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati, yattha yattha paccājāyati, uccākulīno hoti. uccākulīnasaṃvattanikā esā māṇava, paṭipadā yadidaṃ atthaddho hoti anatimānī, abhivādetabbaṃ abhivādeti, paccuṭṭhātabbaṃ paccuṭṭheti, āsanā-

thy of respect; stands up in the presence of those worthy to be stood up for; offers seats to those worthy of seats; yields way to those worthy of yielding way to; honors those worthy of honor; esteems those worthy of esteem; pays homage to those worthy of paying homage to; worships those worthy of worship.

rahassa āsanaṃ deti, maggārahassa maggaṃ deti, sakkātabbaṃ sakkaroti, garukātabbaṃ garukaroti, mānetabbaṃ māneti, pūjetabbaṃ pūjeti.

19. Here, O Young Brahmin, a certain woman or man, having approached a samana or brahmana, does not ask them questions: “What, O Bhante, is wholesome? What is unwholesome? What is blameworthy? What is blameless? What should be associated with? What should not be associated with? What is it that when undertaken, leads to one’s harm and suffering for a long time? What is it that when undertaken, leads to one’s welfare and happiness for a long time?” Having per-

idha pana māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā 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 hotīti. so

formed and undertaken such kamma, with the breakup of the body, after death, he or she arises in the lower worlds, unhappy destination, the woeful plane, hell. If with the breakup of the body, after death, he or she does not arise in the lower worlds, unhappy destination, the woeful plane, hell, but comes to the human state, then wherever he or she is born, he or she is unwise. This, O Young Brahmin, is treading the path that leads to lack of wisdom. That is, being one who, having approached a samana or brahmana, does not ask them questions: “What, O Bhante, is wholesome? What is unwholesome? What is blameworthy? What is blameless? What should be associated with? What should not be associated with? What is it that when undertaken, leads to one’s harm and suffering for a long time? What is it that when undertaken, leads to

tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ nirayaṃ upapajjati. no ce kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati, yattha yattha paccājāyati, duppañño hoti. duppaññasaṃvattatikā esā māṇava, paṭipadā yadidaṃ samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā 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 karīyamā-

one's welfare and happiness for a long time?"

naṃ dīgharattaṃ hitāya sukhāya hotīti.

20. Yet here, O Young Brahmin, a certain woman or man, having approached a samana or brahmana, asks them questions: "What, O Bhante, is wholesome? What is unwholesome? What is blameworthy? What is blameless? What should be associated with? What should not be associated with? What is it that when undertaken, leads to one's harm and suffering for a long time? What is it that when undertaken, leads to one's welfare and happiness for a long time?" Having performed and undertaken such kamma, with the breakup of the body, after death, he or she arises in a happy destination, a heavenly world. If with the breakup of the body, after death, he or she does not arise in a happy destination, a heavenly world,

idha pana māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā 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 hotīti. so tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. no ce kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ

but comes to the human state, then wherever he or she is born, he or she is wise. This, O Young Brahmin, is treading the path that leads to wisdom. That is, being one who, having approached a samana or brahmana, asks them questions: “What, O Bhante, is wholesome? What is unwholesome? What is blameworthy? What is blameless? What should be associated with? What should not be associated with? What is it that when undertaken, leads to one’s harm and suffering for a long time? What is it that when undertaken, leads to one’s welfare and happiness for a long time?”

upapajjati, sace manussattaṃ āgacchati, yattha yattha paccājāyati, mahāpañño hoti. mahāpaññasaṃvattatikā esā māṇava, paṭipadā yadidaṃ samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā 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 hotīti.

21. Thus, O Young Brahmin, treading the path that leads to short life makes one short lived; treading the path that leads to longevity makes

iti kho māṇava, appāyukasaṃvattanikā paṭipadā appāyukattaṃ upaneti. dīghāyukasaṃvattanikā paṭipadā dīghāyukat-

one long lived; treading the path that leads to poor health makes one sickly; treading the path that leads to good health makes one healthy; treading the path that leads to ugliness makes one ugly; treading the path that leads to elegance makes one elegant; treading the path that leads to little influence makes one uninfluential; treading the path that leads to great influence makes one influential; treading the path that leads to little wealth makes one be born to a poor family; treading the path that leads to great wealth makes one be born to a wealthy family; treading the path that leads to lowly-regarded family makes one be born in a lowly-regarded family; treading the path that leads to highly-regarded family makes one be born in a highly-regarded family; treading the path that leads to little wisdom makes one unwise; treading the path

taṃ upaneti. bavhābādhasaṃvattanikā paṭipadā bavhābādhattaṃ 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 paṭipadānīcakulīnattaṃ upaneti. uccākulīnasaṃvatta-

that leads to great wisdom makes one wise.

nikā paṭipadā uccākulīnattaṃ upaneti. duppaññasaṃvattanikā paṭipadā duppaññattaṃ upaneti. mahāpaññasaṃvattanikā paṭipadā mahāpaññattaṃ upaneti.

22. “Beings, O Young Brahmin, are owners of their kamma, heirs of their kamma, born of their kamma, descendants of their kamma, have kamma as their refuge. It is kamma that distinguishes beings as inferior and superior.”

kammassakā māṇava, sattā kammadāyādā kammayoni kammabandhu kammapaṭisaraṇā, kammaṃ satte vibhajati yadidaṃ hinappaṇītatāyāti.

23. When thus was said, the brahmin youth, Subha, Todeyya’s son, said this to the Auspicious One: “Excellent, O Master Gotama! Excellent, O Master Gotama! Just as, O Master Gotama, one might set upright what has been overturned, or open up what has been closed, or

evaṃ vutte subho māṇavo todeyyaputto bhagavantaṃ etadavoca. abhikkantaṃ bho gotama, abhikkantaṃ bho gotama, seyyathāpi bho gotama, nikkujjiṃ vā ukkujjeyya, paṭicchannaṃ vā vi-

show a path to one who is lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms, just so has the Dhamma been explained by the venerable Gotama in countless ways. I go, to the Auspicious Gotama, as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May Master Gotama bear it in mind, that I am a lay disciple who has gone for refuge from today for as long as life lasts."

vareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti. evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti.