

Majjhima Nikāya - The Middle Length Discourses

A shorter Classification of actions (Cuulakammavibhangasutta)

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. Then the young man Subha, Toddeyya's son approached the Blessed One, exchanged friendly greetings, sat on a side and said. 'Good Gotama, among humans, why is there evident inferior and superior states? We see humans with short life and long life, with many ailments and few ailments, beautiful and ugly, weak and powerful, poor and wealthy, from low clans and high clans, foolish and wise. Good Gotama, why are these differences seen among humans?'

'Young man, beings are the, owners, heirs, origins, relations and refuges of actions. Action classifies beings as inferior and superior.'

'Good Gotama, I do not understand this short exposition given without details. Good! If Gotama would teach me, so that I would understand this short exposition.'

'Then listen young man, attend carefully I will teach.

Young man, a certain woman or man destroys living things, is fierce with bloody hands, engaged in destroying living things without compassion. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he does not decrease and is not born in hell, and if born with humans, wherever he is born, has short life. Young man the behaviour of destroying living things, being fierce with bloody hands, engaging in destroying living things without compassion is conducive to be born with short life.

Young man, a certain woman or man gives up and abstains from destroying living things, throws away stick and weapon ashamed, and abides with compassion for all living things. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever he is born, has long life. Young man the behaviour of giving up and abstaining from destroying living things, throwing away stick and weapon ashamed, abiding with compassion for all living things, is conducive to be born with long life.

Young man, a certain woman or man by nature, hurts beings with hands, clods, sticks or weapons. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he does not decrease and is not born in hell, and if born with humans, wherever is born, he has many ailments. Young man the behaviour of hurting beings with hands, clods, sticks or weapons, is conducive to be born with short life

Young man, a certain woman or man by nature does not hurt beings with hands, clods, sticks or weapons. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever is born, he has few ailments. Young man the behaviour of not hurting beings with hands, clods, sticks or weapons, is conducive to be born with few ailments

Young man, a certain woman or man is angry, not restful, of cursing nature, retorts angrily and shows anger, ill will and contempt. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, wherever he is born, is born ugly. Young man the behaviour of being angry, not restful, speaking with a curse, retorting angrily and showing anger, ill will and contempt, is conducive to be born ugly.

Young man, a certain woman or man is not angry, is restful, not of cursing nature, does not retort angrily and show anger, ill will and contempt. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever he is born is handsome. Young man the behaviour of not being angry, being restful, not cursing, nor retorting angrily and not showing anger, ill will and contempt is conducive to be born beautiful..

Young man, a certain woman or man is jealous of others' gains, of hospitality, reverence, esteeming, veneration and offerings and grows a bond of jealousy. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, wherever he is born, is born inferior. Young man the behaviour of being jealous of others' gains, of hospitality, reverence, esteeming, veneration, offerings and angrily growing a bond of jealousy is conducive to be born inferior

Young man, a certain woman or man is not jealous of others' gains, of hospitality, reverence, esteeming, veneration and offerings and grows no bond of jealousy. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever he is born, is superior. Young man the behaviour of not being jealous of others' gains of hospitality, reverence, esteeming, veneration and offerings and not growing a bond of jealousy is conducive to be born superior

Young man, a certain woman or man is of the nature of not giving to recluses, or brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, wherever he is born, is born poor with little means. Young man the behaviour of not giving to recluses, or brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. is conducive to be born poor with little means.

Young man, a certain woman or man is of the nature of giving to recluses, or brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever he is born, is born rich with much means. Young man the behaviour of giving to recluses, or brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. is conducive to be born rich with much means.

Young man, a certain woman or man is stubborn and conceited. Does not revere, the worthy of reverence, offer a seat to one worthy of a seat, give prominence to one worthy of prominence, honour the worthy of honour. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, he is born, in a low clan. Young man the behaviour of not, revering, the worthy of reverence, not offering a seat to one worthy of a seat, not giving prominence to one worthy of prominence, not honouring the worthy of honour is conducive to be born in a low clan.

Young man, a certain woman or man is not stubborn and not conceited, reveres the worthy of reverence, offers a seat to one worthy of a seat, gives prominence to one worthy of prominence, honours the worthy of honour. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, he is born, in a high clan. Young man the behaviour of revering, the worthy of reverence, offering a seat to one worthy of a seat, giving prominence to one worthy of prominence, honouring the worthy of honour is conducive to be born in a high clan.

Young man, a certain woman or man does not approach a recluse or brahmin and ask. 'Venerable sir, what is merit and demerit? What is faulty and what is faultless? What should be practised and what should not be practised? What should I do for my good and well being for a long time? Or doing what would I suffer the consequences long? On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born

with humans, he is born foolish. Young man the behaviour of not, approaching recluses and brahmins to get doubts cleared is conducive to be born foolish and unpleasant for a long time.

Young man, a certain woman or man approaches a recluse or brahmin and asks. 'Venerable sir, what is merit and demerit? What is faulty and what is faultless? What should be practised and what should not be practised? What should I do for my good and well being for a long time? Or doing what would I suffer the consequences long? On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, he is born very wise. Young man the behaviour of approaching recluses and brahmins to get doubts cleared is conducive to be born very wise and is conducive for pleasantness for a long time.

So then young man, the method conducive to, short life brings short life, long life brings long life, many ailments brings many ailments, few ailments brings few ailments, ugliness brings ugliness, beauty brings beauty, superiority brings superiority, inferiority brings inferiority, poverty brings poverty, great wealth brings great wealth, low clan brings low clan, high clan brings high clan, foolishness brings foolishness and wisdom brings wisdom.

Young man, beings are the owners, heirs, origins, relations and refuges of actions. Action classifies beings as inferior and superior.'

Then the young man Subha, the son of Todeyya said to the Blessed One.'Good Gotama, now I understand, it is like something overturned is reinstalled...re.... so that those who have their sight could see forms. Good Gotama has explained the Teaching in various ways. Now I take refuge in Good Gotama, in the Teaching and the Community of bhikkhus. Bear me as a lay disciple who has taken refuge from today until life lasts.