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## Appa,mattaka Vagga

Ee: The Chapter on the Few | A 1.19

Be **Catuttha Vagga** The 4<sup>th</sup> Subchapter (A 1.16 of Eka,nipāta Pāḷi): A:Be 1.322-365Ce **Vaggo Tatiyo** The 3<sup>rd</sup> Subchapter (A 1.16.4 of Eka,dhamma,pāḷi)Se **Vaggo Tatiyo** The 3<sup>rd</sup> Subchapter of Eka,dhamma,pāḷi

Theme: The rarity of good rebirths

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1 Introduction**1.1 SUMMARY**

The **Appa,mattaka Vagga** (A 1.19) is a set of 45 suttas divided into 2 cycles. The 1<sup>st</sup>, the **Dharma Cycle**, has 15 suttas, arranged in ascending order, from the most conducive place and kind of birth for learning and cultivating wisdom, to meeting the Buddha, and hearing, learning and practising his teaching, to living the holy life and gaining spiritual freedom. The 2<sup>nd</sup>, the **Rebirth Cycle**, has 30 suttas, reflecting on the rarity of being born as humans and as devas, and that these beings are more likely to fall into the 3 subhuman states, that is, *hell, the animal womb and the preta realm*.<sup>1</sup>

**1.2 NATURE OF THE TEXTS****1.2.1 Peyyāla**

**1.2.1.1** The Pali term, **peyyāla**, has come down through modern Thai as *pe* or *la*, which are its abbreviated forms, also found in the modern printed Pali texts of Sri Lanka, Myanmar (Burma), Thailand (Siam) and India (such as the Nalanda edition). In modern Thai usage, *pe* or *la* is just like “etc” (et cetera), “and so on” in English.

In other words, it is clear that what has been omitted is either a well known repetition or a list that can and should be easily supplied at least mentally. However, this is not so easy when we read abbreviated Pali passages, and also modern translations with such abridgements (as is notoriously the case with Bh Bodhi’s translations). [1.2.1.3]

**1.2.1.2 K R Norman** tells us that *peyyāla* probably represents an eastern dialect form.<sup>2</sup> *Peyyāla*, then, is a Magadhism for **pariyāya**<sup>3</sup>—meaning “repetition, succession, formula; way of saying, phrase.” **R Gethin** adds that it “appears to represent the Sanskrit *pariyāya* in the sense of ‘repetition’: *pariyāya* → *payyāya* → *peyyāya* → *peyyāla*.”<sup>4</sup> He also notes that “the technical sense of ‘repetition’ seems to be reserved for this particular form, which occurs alongside Pali, *pariyāya*.”<sup>5</sup>

In religious literature, we probably see the most extensive and developed use of the “contractions and expansions”—as represented by *peyyāla*—in Pali literature. In our present context, *peyyāla* simply refers to “repeated passages,” that, says the commentator Dhammapāla, we should have been familiar with, “because of the repetitive texts in certain books” (*ekaccessu potthakesu pāḷi,peyyāla,vasena, VvA 117*).

<sup>1</sup> For related suttas, see SD 57.21 (2).

<sup>2</sup> Norman, *A Philological Approach to Buddhism*, 2<sup>nd</sup> ed, 2006:114.

<sup>3</sup> BHS *piyāla* and *peyāla* (Mvst 3:202, 219).

<sup>4</sup> R Gethin, “What’s in a repetition?” JPTS 29 2007:383 f.

<sup>5</sup> On *pariyāya*, see SD 3.9 (75.1); SD 50.25 (1.4); SD 56.11 (3.1); *Pariyāya nippariyāya*, SD 68.2.

By “**literature**,” we mean the written texts, since they are the earliest and most often mentioned in the Pali Commentaries, which, as noted above, mention “**books**” (*potthaka*). When the texts had been *written down*, such abridgements were used probably either to omit tedious repetitions of well known passages—mentioned only in its 1<sup>st</sup> occurrence in the sutta itself, or earlier in the text itself—or to save space and labour in writing these texts.<sup>6</sup>

**1.2.1.3** Those who are familiar with the vitality of **the reflective and practical nature** of the early Buddhist texts, understand the necessity of reciting or reading the Pali passages *in full*—keeping to the original oral tradition, the live transmission of the Buddha Dharma, even if it is today easily available in print or on some media, as a scribal tradition. Clearly, the Dharma must be fully lived by us for it to be fully alive in us that we may live it to win deathfree nirvana.

British scholar **L S Cousins**’s famous criticism of Bh Bodhi’s commercial translation, *The Middle Length Discourses of the Buddha* (1995), is worth repeating and heeded:

“Although there are obvious advantages to having the whole work in one volume, especially for the newcomer, the disadvantage is the systematic elimination of repetition. Many readers may see this as a gain but it does amount to the deliberate removal of a meditative element from many suttas. In the original language, when the suttas are chanted rather than read, there is an effect upon the mind which is very much part of their traditional purpose. Moreover, the emphasis is often changed quite critically: when a phrase that is repeated in the original ten times is given only once in translation, it ceases to be a central part which is always retained in memory. The result is that what the sutta tries to stress as important becomes much less noticeable in translation.”  
(*Journal of Buddhist Ethics* 4, Sep 1997:261 f; emphases added)<sup>7</sup>

**1.2.1.4** The Buddha Dharma, when printed, is still sacred literature, but may lose or lessen the vital advantage of **a full and living translation** that promotes both personal learning and communal fellowship. The print should not merely satisfy commercial or production standards of economizing space squeezing liberating texts into tight pages for a neat profit.

The nature of the Pali tradition is such that it must be laid out **in full** whenever it refers to the teaching for reflection and practice—and this covers most of the texts. These should be arranged to help guide our reading eye, flow smoothly and joyfully with the words, phrases, verses, lines, paragraphs and passages, with the clarity and charm of musical notes: we only need to read or recite these words to see them, know them, feel them and free them from the pages to fill our heart and life.

In time, we learn to **remember** these key passages either in the letter, as they are printed, or in the spirit, as they brightly light up our mind and heart. Like musical notes, these Dharma notes remain on the pages, but their eternal sound from the Buddha’s awakening keeps ringing gently and clearly in our ears as we step closer to the path of awakening.

An unopened book is but a block, a closed mind. A book, especially a sacred text, left on a shelf draws dust and decays. As long as it is unopened, unread, un-lived, our heart remains closed, cold, dark and dead. We may be in the business of Buddhism, with only the burden of worldly profits, distracting us from the real purpose of what we must do, and what we do with it—just as we treasure our breath, and it frees us from death and darkness into the deathfree light.

<sup>6</sup> See SD 52.4 (1.3.3.2).

<sup>7</sup> On L S Cousins’s vital advice, see further: SD 49.1 (6); SD 52.4 (esp 1.3.3.3 f). For further reading of *peyyāla*, see Gethin, “What’s in a repetition?” JPTS 29 2007:365-387.

### 1.2.2 Authorship

**1.2.2.1** From the somewhat regimented nature of the repetition of **the Appa,mattaka Vagga** passages (Ee, Se) or suttas (Be, Ce), it is unlikely to have been actually spoken by the Buddha. His method is always to speak *viva voce*, “in living voice,” rather than in such a formally structured manner. However, this is not to say that it is *not* the Buddha word. A short and simple explanation is that these are “variations on a theme” of Buddha Dharma,

Clearly, this is the work of wise, compassionate and diligent sutta redactors, familiar with the Buddha’s oral teachings, and crafting aspects of these teachings into a handy and ready compass of the teachings to move different individuals, especially in our own times, to Dharma action.

It is not clear exactly when such teachings were compiled. We will surely not be wrong to imagine that the practice might certainly have started in the Buddha’s own lifetime, with his approval. These are vital teaching tools for the benefit of the burgeoning sangha all over the central Gangetic plains and elsewhere, especially when and where the Buddha is always present—as in our case today.

**1.2.2.2 M Allon**, in his analysis of **the Udumbarikā Sīha,nāda Sutta** (D 25, SD 1.4), distinguishes 5 types of repetition: verbatim, repetition with minor modifications, repetition with important modifications, repetition of structure types 1 and 2.<sup>8</sup> Gethin conveniently summarizes these 5 categories into 2 related kinds: “narrative repetition” and “structural repetition.”

By **narrative repetition** is meant the repetition of blocks, with or without modification, in the course of a narrative. Thus, a text, for example, describes events related to person A, who then relates them to persons, who in turn relates to person C in full (usually the Buddha), who then meets person A, and asks him, recounting the whole event yet again, whether they are true.<sup>9</sup>

**Structural repetition** refers to a formal or structural frame as the basis of repetitions for substituting different points of teaching, and/or modifying the structure to accommodate various thematic variations. We see this repetition in the well known **Gaṅga Peyyāla** (the Ganges cycle) in the Saṃyutta, using the following frame: “Just as the river Ganges flows eastwards, even so, a monk who cultivates the noble eightfold path, resorting to solitude, flows towards nirvana.”

In place of “the Ganges,” a different great river is inserted each time, and the different limbs of the eightfold path mentioned for each frame; and for “the east,” different expressions for “resorting to solitude” is inserted—a whole series of repetition is thus worked out (S 45.91-138/5:18-41). Such repetitions are especially common in the Saṃyutta and the Aṅguttara, and also the Abhidhamma texts.<sup>10</sup>

**The Appa,mattaka Vagga** is not really a standard repetition cycle, since it only omits the opening comparison of the pleasantness and rarity of “the delightful parks, groves, landscapes and lotus ponds in this Jambu,dvipa” to the pervasiveness of “the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains” [§1 etc].

In a sense, this is a “narrative repetition” (it narrates the beauty of Jambidvipa, the rarity that is the surrounding wilderness). Yet, the stress is on the reflection that follows in each of the 45 suttas of the Vagga. This comparison unifies these reflections, which are, in themselves, a “**didactic cycle**,” a series of instructive reflections, and which may be taken as *a subtype* of “structural repetition.”

<sup>8</sup> M Allon, *Style and Function: A study of the dominant stylistic features of the prose portions of the Pāli canonical sutta text and their mnemonic function*, Tokyo, 1997:287.

<sup>9</sup> We see this narrative repetition in, eg, **Alagaddûpama S** (D 22), SD 3.13: see K R Norman op cit 2006:70 f.

<sup>10</sup> Gethin op cit, 2007:366.

## 2 Appa,mattaka Vagga

### 2.1 STRUCTURE

#### 2.1.1 The 1<sup>st</sup> cycle

**2.1.1.1** The Sinhala (Ce) Buddha Jayanti Tipiṭaka (BJT) edition not only gives the full Pali listing (with-out any abridgement) but counts a total of 15 suttas in **the 1<sup>st</sup> cycle**: Suttas 1-15. The Burmese (Be) and the Siamese (Se) editions combine the 2<sup>nd</sup> and 3<sup>rd</sup> Suttas, thus giving 14 Suttas. The European (Ee) Pali Text Society (PTS) edition merges all these short suttas into one Sutta.

**2.1.1.2** All these 15 suttas of the 1<sup>st</sup> set, **the Dharma cycle**, follow the same template, repeating the opening **Jambudvipa parable**. All editions, except Ce, mention this parable only in the 1<sup>st</sup> Sutta, and gives the remaining suttas without the parable. Only Ce lays down the parable in full for every Sutta. The same parable also runs through all the suttas of the 2<sup>nd</sup> cycle in the same manner (with only Ce repeating the parable).

In the 1<sup>st</sup> cycle, however, its last Sutta—**the (Appa,mattaka) Vimutti,rasa Sutta** (A 1.19.15)—has a conclusion, the Buddha’s calling us to practise Dharma [§15.3]. The **names** of these 45 short suttas come from the key idea in each of them.

**2.1.1.3** In the 2<sup>nd</sup> set, **the rebirth cycle**—comprising Suttas 16-45—there is a total of 30 suttas, as in all the editions, except the European PTS edition which merges all these short suttas into one. As a whole, both cycles total 45 suttas as given in this translation.

The whole of this rebirth cycle closely parallels chapter 11, the Gatiyo Pañcaka (the 5 destinies),<sup>11</sup> cycle (**S 56.102-131**), totalling 30 short suttas, of the Mahā,vagga, the 5<sup>th</sup> and last book, of the Saṃyutta Nikāya, closing it.<sup>12</sup> The only difference is that each of the 30 suttas of **S 56** starts with the reason why beings are reborn in a lower realm: it is because of “**not seeing**” (*adiṭṭhattā*), that is, not having understood, the 4 noble truths, which are then listed out in full.

### 2.2 CONTENTS

#### 2.2.1 Titles and numbers

For the convenience of referencing, I have named each sutta to reflect their key idea, and numbered them according to their sequence and set (which will be further explained below). The **contents** of the Appa,mattaka Vagga are as follows below. The last column refers to **benefits** of our good karma [§§1-15], and the **rebirths** of beings [§§16-45]:

#### **§§1-16 THE DHARMA CYCLE**

##### **§§1-5 The right conditions for spiritual life**

A 1.19,1	(Appa,mattaka) Thala,ja Sutta	SD 57.8(1)	dry land
A 1.19,2	(Appa,mattaka) Manussa Sutta	SD 57.8(2)	human beings
A 1.19,3	(Appa,mattaka) Majjhima,janapadā Sutta	SD 57.8(3)	the middle countries
A 1.19,4	(Appa,mattaka) Paññava Sutta	SD 57.8(4)	the wise
A 1.19,5	(Appa,mattaka) Paññā,cakkhu Sutta	SD 57.8(5)	the wisdom-eye

<sup>11</sup> The suttas therein are all entitled **Pañca,gati**.

<sup>12</sup> S 56.102-131/5:474-477.

§§6-10 **Learning the Buddha Dharma**

A 1.19,6	(Appa,mattaka) Dassana Sutta	SD 57.8(6)	seeing the Buddha
A 1.19,7	(Appa,mattaka) Suta Sutta	SD 57.8(7)	hearing the Dharma
A 1.19,8	(Appa,mattaka) Dhata Sutta	SD 57.8(8)	remembering the Dharma
A 1.19,9	(Appa,mattaka) Attha Sutta	SD 57.8(9)	understanding the Dharma
A 1.19,10	(Appa,mattaka) Paṭipatti Sutta	SD 57.8(10)	practising the Dharma

§§11-15 **Practising the Buddha Dharma**

A 1.19,11	(Appa,mattaka) Saṁvega Sutta	SD 57.8(11)	feeling spiritual urgency
A 1.19,12	(Appa,mattaka) Padhāna Sutta	SD 57.8(12)	exerting spiritual effort
A 1.19,13	(Appa,mattaka) Samādhi Sutta	SD 57.8(13)	gaining samadhi
A 1.19,14	(Appa,mattaka) Āhāra Sutta	SD 57.8(14)	renunciants living on alms
A 1.19,15	(Appa,mattaka) Vimutti,rasa Sutta	SD 57.8(15)	the taste of freedom

§§16-45 **THE REBIRTH CYCLE**§§16-18 **Humans are rarely reborn as humans**

A 1.19,16	(Appa,mattaka) Manussā Manussā Sutta 1	SD 57.8(16)	<i>niraya</i> (hell)
A 1.19,17	(Appa,mattaka) Manussā Manussā Sutta 2	SD 57.8(17)	<i>tiracchāna,yoni</i> (animal)
A 1.19,18	(Appa,mattaka) Manussā Manussā Sutta 2	SD 57.8(18)	<i>petti,visaya</i> (preta)

§§19-21 **Humans are rarely reborn as devas**

A 1.19,19	(Appa,mattaka) Manussā Deva Sutta 1	SD 57.8(19)	<i>niraya</i>
A 1.19,20	(Appa,mattaka) Manussā Deva Sutta 2	SD 57.8(20)	<i>tiracchāna,yoni</i>
A 1.19,21	(Appa,mattaka) Manussā Deva Sutta 3	SD 57.8(21)	<i>petti,visaya</i>

§§22-24 **Devas are rarely reborn as devas**

A 1.19,22	(Appa,mattaka) Devā Devā Sutta 1	SD 57.8(22)	<i>niraya</i>
A 1.19,23	(Appa,mattaka) Devā Devā Sutta 2	SD 57.8(23)	<i>tiracchāna,yoni</i>
A 1.19,24	(Appa,mattaka) Devā Deva Sutta 2	SD 57.8(24)	<i>petti,visaya</i>

§§25-27 **Devas are rarely reborn as humans**

A 1.19,25	(Appa,mattaka) Devā Manussā Sutta 1	SD 57.8(25)	<i>niraya</i>
A 1.19,26	(Appa,mattaka) Devā Manussā Sutta 2	SD 57.8(26)	<i>tiracchāna,yoni</i>
A 1.19,27	(Appa,mattaka) Devā Manussā Sutta 3	SD 57.8(27)	<i>petti,visaya</i>

§§28-30 **Hell-beings are rarely reborn as humans**

A 1.19,28	(Appa,mattaka) Nirayā Manussā Sutta 1	SD 57.8(28)	<i>niraya</i>
A 1.19,29	(Appa,mattaka) Nirayā Manussā Sutta 2	SD 57.8(29)	<i>tiracchāna,yoni</i>
A 1.19,30	(Appa,mattaka) Nirayā Manussā Sutta 2	SD 57.8(30)	<i>petti,visaya</i>

§§31-33 **Hell-beings are rarely reborn as devas**

A 1.19,31	(Appa,mattaka) Niraya Devā Sutta 1	SD 57.8(31)	<i>niraya</i>
A 1.19,32	(Appa,mattaka) Niraya Devā Sutta 2	SD 57.8(32)	<i>tiracchāna,yoni</i>
A 1.19,33	(Appa,mattaka) Niraya Devā Sutta 3	SD 57.8(33)	<i>petti,visaya</i>

§§34-36 **Animals are rarely reborn as humans**

A 1.19,34	(Appa,mattaka) Tiracchāna Manussā Sutta 1	SD 57.8(34)	<i>niraya</i>
A 1.19,35	(Appa,mattaka) Tiracchāna Manussā Sutta 2	SD 57.8(35)	<i>tiracchāna,yoni</i>
A 1.19,36	(Appa,mattaka) Tiracchāna Manussā Sutta 3	SD 57.8(36)	<i>petti,visaya</i>

§§37-39 **Animals are rarely reborn as devas**

A 1.19,37	(Appa,mattaka) Tiracchāna Devā Sutta 1	SD 57.8(37)	<i>niraya</i>
A 1.19,38	(Appa,mattaka) Tiracchāna Devā Sutta 2	SD 57.8(38)	<i>tiracchāna,yoni</i>
A 1.19,39	(Appa,mattaka) Tiracchāna Devā Sutta 3	SD 57.8(39)	<i>petti,visaya</i>

§§40-42 **Pretas are rarely reborn as humans**

A 1.19,40	(Appa,mattaka) Petā Manussā Sutta 1	SD 57.8(40)	<i>niraya</i>
A 1.19,41	(Appa,mattaka) Petā Manussā Sutta 2	SD 57.8(41)	<i>tiracchāna,yoni</i>
A 1.19,42	(Appa,mattaka) Petā Manussā Sutta 3	SD 57.8(42)	<i>petti,visaya</i>

§§43-45 **Pretas are rarely reborn as devas**

A 1.19,43	(Appa,mattaka) Petā Devā Sutta 1	SD 57.8(43)	<i>niraya</i>
A 1.19,44	(Appa,mattaka) Petā Devā Sutta 2	SD 57.8(44)	<i>tiracchāna,yoni</i>
A 1.19,45	(Appa,mattaka) Petā Devā Sutta 3	SD 57.8(45)	<i>petti,visaya</i>

**2.2.2 Analysis of the Appa,mattaka Vagga (1)**

**2.2.2.1** The 1<sup>st</sup> part of **the Appa,mattaka Vagga**, called **the Dharma Cycle** [§§1-16], lists the best conditions for living [§§1-5]; for learning the Dharma [§§6-10], and for practising it [§§11-15]. The suttas of **the Dharma Cycle** has 3 pentads, sets of 5 short suttas, **the first** of which can be summarized, thus:

**The right conditions for spiritual life**

- A 1.19,1:** The best living condition for the ancient Indians is **the safe, fertile and beautiful land** rather than being born as water creatures (or even on water).
- A 1.19,2:** We can only truly renounce as **humans**, but there are much more water creatures.
- A 1.19,3:** The best place for learning is as humans in **the middle countries** in the central Gangetic plains, but more are those reborn in the outlying regions amongst less civilized tribesmen who are difficult to teach, and there are very much more of such people.
- A 1.19,4:** It is easier to cultivate **wisdom** when we are wise, when we are able to differentiate good from bad, but there are more of those who are unable to do so.
- A 1.19,5:** Finally, only with wisdom are we able to develop **the wisdom-eye** of awakening, but more are those who are ignorant and confused, unable to even reach the path of awakening.

**2.2.1.2** **The other pentads** of the Dharma Cycle can be summarized as follows:

**Learning the Buddha Dharma**

- A 1.19,6:** The best way to discover true reality and be liberated is **to see the Buddha**, but there are more of those who do not even get to know of him.
- A 1.19,7:** To learn about true reality, we start by listening to the wise teachings, **the Dharma-Vinaya**, without which we will be spiritually ignorant and deluded; but there are more of those who have never heard of it.
- A 1.19,8:** Having heard the Buddha Dharma, we should **remember it**, but most do not recall it in any useful way.
- A 1.19,9:** Remembering the Buddha Dharma, we should **examine its meaning**, but most do not do so.
- A 1.19,10:** Having examined the meaning of the Buddha Dharma, we should **practise it**, but most do not practise it.

**Practising the Buddha Dharma**

- A 1.19,11:** Having examined the Buddha Dharma, we should be moved by **spiritual urgency**, but most are not.

- A 1.19,12:** Having been moved by spiritual urgency, we should **strive on spiritually**, but most do not.
- A 1.19,13:** Having strived on spiritually, we should free our mind with **samadhi**, but most do not.
- A 1.19,14:** Having gained samadhi, we should **renounce the world** and live on simple almsfood, but most do not.
- A 1.19,15:** Having renounced the world, we should **taste spiritual freedom**, but most do not. As such, the Buddha exhorts us to strive for the taste of the true freedom of **awakening**.

This 1<sup>st</sup> sequence of 15 short suttas, forming **the Dharma cycle** of the Vagga, can be seen to be quite neatly divided into sets of 5 respectively keeping to the framework of the 3 good truths (*saddhamma*) of study (*pariyatti*), practice (*paṭipatti*) and realization (*paṭivedha*).<sup>13</sup> The main idea of these short teachings, ending the Saṃyutta and starting the Aṅguttara [2.1.1.3], is very significant: they serve as reminders especially for the lay followers or non-Buddhists that, even now, despite the Buddha's passing, the Buddha Dharma is still present for our benefit.

### **2.2.3 Analysis of the Appa,mattaka Vagga (2)**

**2.2.3.1** The 2<sup>nd</sup> part of **the Appa,mattaka Vagga** is called **the Rebirth Cycle** [§§17-45] because it deals solely with rebirth, basically reminding us how difficult it is for us to be born as **humans**, or more exactly, to feel and follow humaneness and humanity, that is, not just to have a human body, but also a human *mind and heart*, of wisdom and compassion. It is also difficult to be reborn as **devas**, that is, to attain divinity, that is, love, compassion, joy and peace.

**2.2.3.2** **The Rebirth Cycle** [§§17-45] of the Appa,mattaka Vagga contains the remaining 30 suttas [A 1.19,18-45]. They are arranged in a sequence of 10 pairs of triads, each pair beginning with *humans*, *devas*, *animals*, *pretas* and *hell-beings*, respectively, in a similar format, as follows:

§§16-18	<b>Humans</b> are rarely reborn as <u>humans</u> —	but are more often as <b>hellbeings, animals, pretas.</b>
§§19-21	<u>Humans</u> are rarely reborn as <u>devas</u> —	<i>but are more often as <b>hellbeings, animals, pretas.</b></i>
§§22-24	<b>Devas</b> are rarely reborn as <u>devas</u> —	<i>but are more often as <b>hellbeings, animals, pretas.</b></i>
§§25-27	<u>Devas</u> are rarely reborn as <u>humans</u> —	<i>but are more often as <b>hellbeings, animals, pretas.</b></i>
§§28-30	<b>Hell-beings</b> are rarely born as <u>humans</u> —	<i>but are more often as <b>hellbeings, animals, pretas.</b></i>
§§31-33	<u>Hell-beings</u> are rarely reborn as <u>devas</u> —	<i>but are more often as <b>hellbeings, animals, pretas.</b></i>
§§34-36	<b>Animals</b> are rarely reborn as <u>humans</u> —	<i>but are more often as <b>hellbeings, animals, pretas.</b></i>
§§37-39	<u>Animals</u> are rarely reborn as <u>devas</u> —	<i>but are more often as <b>hellbeings, animals, pretas.</b></i>
§§40-42	<b>Pretas</b> are rarely reborn as <u>humans</u> —	<i>but are more often as <b>hellbeings, animals, pretas.</b></i>
§§43-45	<u>Pretas</u> are rarely reborn as <u>devas</u> —	<i>but are more often as <b>hellbeings, animals, pretas.</b></i>

**2.2.3.3** Only the 1<sup>st</sup> 2 are truly good rebirths since as **humans**, so long as we diligently seek the Dharma, we will know the Dharma whether we meet the Buddha or not. As **devas**, we enjoy great happiness, which can be distracting even in the highest places, from which we will fall into the suffering depths when our good karma is exhausted. Even then, as Sakra, lord of the devas,<sup>14</sup> has shown, even a deva may attain at least streamwinning when he properly tries.

<sup>13</sup> On the 3 good truths, see SD 40a.4 esp (2); SD 40a.1 (3.4).

<sup>14</sup> On Sakra and his streamwinning, see SD 54.8 (1.2.4).

The human birth *now* is the most precious: we need to act *now* as humans to learn, practise and reach the path in this life itself. For, when we do not at least aspire for the path in this life, at its end, it is unlikely we will regain a human birth; most of us would be reborn as *hellbeings, animals or pretas*. The painful reality is that most of us even today may have human bodies, but our minds are often, habitually, that of an *addictive preta* (running after things but never really enjoying them), or a *gullible animal* (lacking a love for learning good), or a violent *hell-being* (who deliberately and mercilessly harms others).

This human life is not about preparing for a “better” rebirth, human or divine, but to seek the Dharma right here and now. This is the raft or boat which we take to cross the dangerous waters of samsara to reach the safe shores of nirvana in this life itself. We initiate this process by aspiring for **streamwinning**, and follow up by habitually reflecting on **impermanence**. That way, we have not wasted our human life, since we are now sure of attaining the path in this life itself, if not, surely at the moment of passing away.<sup>15</sup>

### 3 Key words

#### 3.1 JAMBUDĪPA

##### 3.1.1 Definitions

**3.1.1.1 Jambu,dīpa**, the “Jambul Continent,”<sup>16</sup> is the southern continent, in the ancient Indian Buddhist **cosmology**. The other 3 continents are Aparā,goyāna to the west, Uttara,kuru to the north, and Pubba,vidēha to the east. According to the Commentaries, Jambudvīpa is named after the “great jambul tree” (also called *nāga* tree) in the Himalayas, which is 100 yojanas (*yojana*) wide, with branches 50 yojanas long and a trunk 15 yojanas in diameter.<sup>17</sup> On account of this special tree, the subcontinent is called Jambul Grove (*jambu,saṇḍa*).<sup>18</sup>

The subcontinent itself is 10,000 yojanas in extent, of which 4,000 are covered by the ocean, 3,000 by the Himalayas, and 3,000 inhabited by humans.<sup>19</sup> On account of this size, it is called “great” (*mahā*), that is, Mahā Jambu,dīpa.<sup>20</sup> It is watered by 5 great rivers: the Ganges, the Yamunā, the Sarabhū, the Acira,vatī and the Mahī, all flowing eastward into the ocean.<sup>21</sup>

**3.1.1.2** The ancient Indians defined their civilization according to their understanding and imagination of the world then, and which was relatively advanced for their age. Like the major ancient cultures around their time (such as the ancient Greeks), the Indians up to the Buddha’s time imagined their subcontinent as being located below (south) of Mount Sumeru, a sacred name (like Olympus) for the Himalayas, especially her sacred mountains (like Mount Kailash).

<sup>15</sup> See **(Anicca) Cakkhu S** (S 25.1), SD 16.7.

<sup>16</sup> *Jambu* is not “rose-apple,” which did not exist in ancient India (or is it possible that it did, but no more?): SD 57.10 (1.5.1.1 f).

<sup>17</sup> V 1:30 (VA 1:119); DA 2:623; MA 2:422, 4:172, 223; AA 2:34, 4:107; UA 300; SnA 2:437, 443; Vism 1:205 f. For the ancient geography of Jambudvīpa, see SD 57.10 (1.5.1.2). On *yojana* as a league (11.25 km or 7 mi = 4 *gāvutas*): **Magha V** (DhA 2.7,50), SD 54.22; **Pahārāda S** (A 8.19,9.1 n), SD 45.18; SD 47.8 (2.4.4.1).

<sup>18</sup> Sn 552; SnA 1:121.

<sup>19</sup> SnA 2:437; UA 300.

<sup>20</sup> DA 2:429.

<sup>21</sup> V 2:237; A 4:101, 5:22; S 2:135; B C Law, *Geography of Early Buddhism*, London, 1932:xvi f; Ency Bsm 5 1990: 622 f Jambudīpa.

Their idea of distance was more imaginary than real measurements (as we have them today). Hence, Mount Sumeru also functions as their “**axis mundi**,” cosmic axis, around which their universe revolves. In other ancient cultures, this might be a tree, a vine or even a column of smoke. The idea was that it connects earth and heaven, and the ancient Indians wove a fascinating world-system around their cosmic centre. This was their ancient **cosmology**.<sup>22</sup>

The only practical **geography** the ancient Indians had was that of “the middle country” (*majjhima janapada*), which is usually referred to the broad extent of the central Gangetic plains, which was then going through the Iron Age and prospering with the rise of nascent empires and growing prosperity and cultural development. [3.2]

### **3.1.2 Why is Jambudvīpa special?**

**3.1.2.1** It is said that buddhas, pratyeka-buddhas, great disciples, and true followers, are born only here.<sup>23</sup> Everything beyond these bounds are called the “outlying countries” (*paccantima janapada*). The definitions are clearly flexible since the Commentary also says that all of Jambudvīpa can also be called “middle country” and the other continents the “outlying countries.”<sup>24</sup>

**3.1.2.2** In 4<sup>th</sup>-century Sri Lanka (in the time of the commentators), the Anuradhapura district was considered the “middle region” and the rest of the country the outlying provinces.<sup>25</sup> We also see this idea of their inhabited country as being the “world centre” held for millennia by the Chinese empires.

Imagining their country as being the world’s centre meant that these ancient cultures each saw themselves as being culturally the most advanced, but also accepted the existence of distant lands. Often such distances promised precious products (like red sandalwood from SE Asia) and also terrible dangers, such as falling off the edge of the flat-disc world (the world’s end, *pātāla*).<sup>26</sup>

## **3.2 MAJJHIMA JANAPADA**

### **3.2.1 The Middle Country (*majjhima, janapada*)**

**3.2.1.1** As we have noted, while the ancient Indians had an extensive 3-dimensional cosmology of beings and world laid out in time and space [3.1.1.2], their this-world **geography** was almost exclusively the central Gangetic plains. Apparently, by Commentarial times, the ancient Indians have sailed to (and maybe beyond) the southern tip of Africa,<sup>27</sup> and also to the southeast Asian peninsula and archipelago.<sup>28</sup>

Other than the mention of travels through the Deccan Plateau by way of the “south route” (*dakkhiṇa, patha*) through the Vindhya mountains,<sup>29</sup> we come across little mention of the lands south of the central Gangetic plains. The inhabitants of these outlying areas were generically categorized as less civilized tribal *milakkha* [§3.2]. The ancient Indians were also aware of hill-tribes in the mountains of north-

<sup>22</sup> See **Early Buddhist cosmology**, SD 57.10.

<sup>23</sup> DA 2:481; MA 1:225.

<sup>24</sup> MA 3:35.

<sup>25</sup> AA 2:37. Source: *Dictionary of Pali Proper Names: Majjhimadesa* (digital ed by Bh Pesala, <http://aimwell.org>), re-trieved Oct 2020. For another map, see SD 52.1 (2.2.1.10).

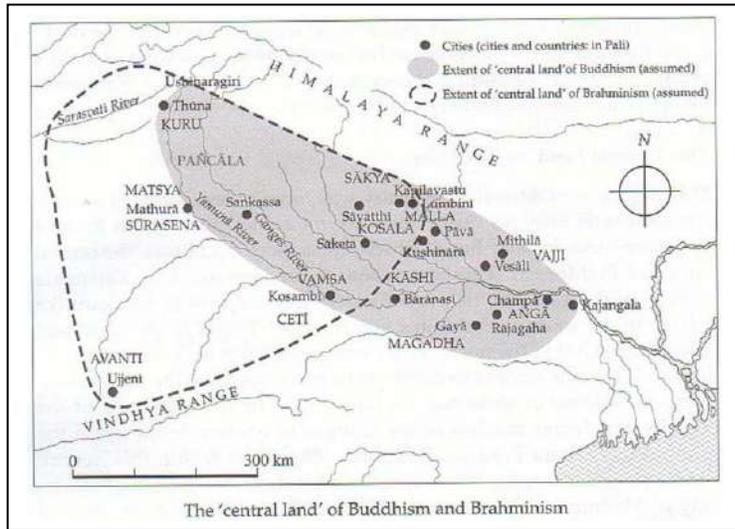
<sup>26</sup> See **Pātāla S** (S 36.4), SD 2.25; also SD 57.10 (3.2.3.2).

<sup>27</sup> See SD 20.9: II 1104 (2).

<sup>28</sup> On accounts of sea-going expeditions to SE Asia: SD 2015 (1.5).

<sup>29</sup> The most famous of such journeys are those of the 16 youths, pupils of Bāvārī, all of whom came to question the Buddha, as recorded in “**the 16 questions**” (*soḷasa, pañha*) SD 49.6b (2.1.2).

west India,<sup>30</sup> and even lands beyond that. In fact, ancient Greek accounts tell us of Indians serving as soldiers in Alexander the Great's army.<sup>31</sup>



**3.2.1.2 The Vinaya** gives this traditional definition of the “middle country” (*majjhima janapada*):

“To the east is the market-town of Kajaṅgala,<sup>32</sup> and beyond it is Mahā,sālā.<sup>33</sup> Beyond that are the border districts; on this side are the middle districts.

In the middle of the south-eastern region is the river Salla,vatī.<sup>34</sup> Beyond that are the border districts; on this side are the middle districts. To the south is the market-town of Seta,kaṅṅika.<sup>35</sup> Beyond that are the border districts; on this side are the middle districts.

To the west is the brahmin village

of Thūna.<sup>36</sup> Beyond that are the border districts; on this side are the middle districts.

To the north are the mountains (*pabbata*) called Usīra-d,dhaja.<sup>37</sup> Beyond that are the border districts; on this side are the middle districts.<sup>38</sup>

(Mv 5.13.12 @ V 1:197,20-29)<sup>39</sup>

<sup>30</sup> SD 40a.2 (3.3.2).

<sup>31</sup> SD 40a.2 (3.4.2).

<sup>32</sup> Kajaṅgala. See M 3:298; A 5:54; DA 429; J 3:226 f, 4:316. B C Law says that Kajaṅgala is identical with Ka-chu-wen-ki-lo, 羯蠅揭羅 *Jié yíng jiē luó* of Xuanzang, “which lay at a distance of above 400 li east from Champā (Bhāgalpur)” (Law, 1932:2 n1); see T Watters vol 2, 1905:182 f. The scholiast tells us that there “wood supplies are easily gotten” (*dabba,sambhāra sulabhā*, J 4:311): J:R 4:196 n1 errs. [Bhagalpur](#) is today the 3<sup>rd</sup> largest city in Bihar state.

<sup>33</sup> Called Mahā,sālā at J 1:49.

<sup>34</sup> Salla,vatī; also spelt Salala,vatī (J 1:40; DA 173 (with VII); KhpA 132); Salala,vatī (MA 2:200 with VII); Salla,vatti (AA 1:97); Salala,vati 1 (DPPN). B C Law seems to identify it with Sarāvati. Perhaps, this is [the Sarasvatī river](#) that arises in the Aravalli mountain range in Rajasthan, passing through Sidhpur and Patan before merging with the Rann of Kutch.

<sup>35</sup> Seta,kaṅṅika. Comys [2.2.1 n] only mention it as a market-town (*nigama*) marking the southern border of the Middle Country.

<sup>36</sup> Thūna. See U 78; J 6:62; belonged to the Mallas (UA 377). B C Law identifies it with Sthāneśvara (1941:21 n1). He quotes Cunningham: *Ancient Geography of India*, 1871:xliv n2; 1924:xliv n2. Sthāneśvara is today [Thanesar](#), in Haryana state, north of Delhi.

<sup>37</sup> Usīra-d,dhaja. B C Law identifies it with Uśīragiri, in the Sivalik mountain-range north of Kaṅkhal, quoting *India Antiqua* 1905:179 (Law 1941:21 n2; 1954:132). [Kaṅkhal](#) is a small colony in Haridwar, Haridwar District of Uttarakhand, north of Delhi, India. [Sivalik range](#) is just south of Jammu & Kashmir.

<sup>38</sup> J 2:49 omits this last designation. It adds that this whole area (the “Middle Country”) is 300 yojanas long, 250 yojanas wide, and 900 yojanas in circumference (J 1:49). A *yojana*, “league,” 11.25 km = 7 mi = 4 *gāvutas*. See SD 4.17 (1.2.2); SD 47.8 (2.4.4.1). This means the dimensions are: 3375 km (2097 mi) × 2813 km (1748 mi) × 10,125 km (6,291 mi).

<sup>39</sup> This def designates the “border districts” (*paccanta janapada*), where the Buddha allows suitable candidates “ordination by a group of 5 monks with a Vinaya expert” (*vinaya.dhara,pañcama gaṇa upasampadā*, V 1:197,19). Qu for defining the boundaries of the Middle Country (*majjhima,(pa)desa*) at J 1:49; DA 173; MA 2:200; AA 1:97; KhpA 132. For some of these names, see B C Law, *Geography of Early Buddhism*, 1932:2. For details, see SD 52.1 (2.2.1.10).

From this map, we can see that the ancient Gangetic plains, called “**the middle country**,” had only 2 ways of access to the outside worlds. The first was over the Northwest Passage to the west (Persia and the Mediterranean) and northwards, via the Silk Road, to Central Asia and China. The other opening to the world was down the Ganges into the Bay of Bengal for the sea-routes to SE Asia.

Of course, from Bombay and other ports, especially those on the west coast, Indian sailors could take the sea-route to anywhere down the African coast or round the Horn of Africa and beyond. Or, they might go east to the SE Asian archipelago. They could also reach mainland SE Asia by land across NE India (Bengal) for Burma, China and beyond.

Travels from such routes (including those mentioned above) and meeting with travellers from them came the information for their ancient geography, and beyond that, their cosmology. The early Buddhist cosmology was, for good reason, quite different from those of religions that were God-based, while early Buddhism sees all as *impermanent, conditioning one another, and going through cycles* (this last idea is, of course, common to other Indian cosmologies).

### **3.2.2 The geography of the middle countries**

**3.2.2.1 The middle country** (as a unit) was about the size of peninsular Malaysia, or of England and Wales. It comprises the 16 great states (*mahā janapada*) [Map 3.2.2]. Many of these great states—like **Kāśī, Kosala, Kuru-Pañcāla, Maccha, Gandhārā** (in modern Afghanistan) and **Kambojā** (in the northwest)—appeared to have existed since ancient times since they were mentioned in Vedic literature. The rest—Aṅga, Magadha, Vajjī, Malla, Ceḍī, Vacchā, Sūrasena, Assaka and Avantī—were new states that arose from declining old ones or new areas coming into prominence.

Note that of these 16 states, only 2—Vajjī and Assaka—were republics. The Sakya, the Buddha’s clan, was not even listed: it has been annexed by Kosala—as stated in **the Mahā Pabbajja Sutta** (Sn 3.1).<sup>40</sup> This Sutta also records the Buddha’s 1<sup>st</sup> meeting with king Pasenadi of Kosala, and who is since devoted to the Buddha.

**3.2.2.2** Interestingly, in **the Appa,mattaka Vagga**, “the middle countries” (*majjhima,janapadesu*, ins) are referred to in the plural [§3,2]. The Middle Country is thus not referred to as a whole, in any political or even geographical unit, but in terms of its individual states, especially those located in the central Gangetic plains themselves. The Buddha, in his Dharma-tours taught in almost all these countries, but most of his teachings were given in Kosala, especially in Anātha,piṇḍika’s park-monastery outside **Sāvattthī**, Kosala’s capital. The idea is that one need not be *from* the 16 great states, but being present there to hear the Dharma is certainly of great wholesomeness, even promising awakening itself.

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<sup>40</sup> See **Pabbajjā S**: Sn 422 (SD 49.19). On Kosala’s origins, see SD 16.15 (4).

Country/State	Capital & towns (Sanskrit & modern names in brackets)	Modern districts
1. Aṅga	<b>Campā</b> (Bhagalpur) Bhaddiyā (Bhadrikā) Assapura (Aśvapura)	Bengal
2. <b>Magadha</b>	<b>Rājagaha</b> (Rāgir), Giri-b, baja Girivraja)	Southern Bihar
3. Kāsī (Kāśī)	<b>Bārāṇasī</b> (Vanaras)	Banaras/Vārāṇasī
4. <b>Kosala</b> (Kośala)	<b>Savatthī</b> (Śrāvasti; Saheth Maheth) <b>Sāketa</b> (Ayodhyā)	Oudh
5. Vajjī (Vṛjī)** <sup>41</sup>	<b>Vesālī</b> (Vaiśālī; Besarh) of the Licchavis; Mithilā (Janakpur) of the Videhas	Northern Bihar
6. Malla ( <i>Malloi</i> ) <sup>42</sup>	Pāvā (Padaraona) Kusinārā (Kuśinagara; Kasia)	Gorakhpur
7. Ceḍi (Caitya)	Sahajāti (Śuktimati; Tripurī)	Bundelkhand
8. <b>Vamsā</b> (Vatsā)	Kosambī (Kauśāmbī; Kosam)	Allahābād
9. Kuru	(Indraprastha; Delhi) (Hastinapura)	District of Thānesar, Delhi & Meerut
10. Pañcāla	(N Ahicchatra; Rāmnagar) (S Kāmpilya; Kampil)	Rohilkhand Central Doāb
11. Maccha (Matsya)	Virāṭa (Bairāṭ)	Jaipur
12. Surasena (Śūrasena)	Mathurā	Mathurā (Muttra)
13. Assaka (Aśmaka or Aśvaka); <i>Assakenus</i> **	Potali or Potana (Bodhan)	Nizam
14. <b>Avantī*</b>	Ujjenī (Ujjayinī; Ujjain); (Māhiṣmati)	Mālwa & Nimār
15. Gandhārā or Yonā*	Takka, sīlā (Takṣaśīlā)	Peshāwār & Rawalpiṇḍi
16. Kambojā <sup>43</sup>	Kambojā	SW Kaśmīr & Kāfirstān

Map 3.2.2

(A 1:213 = 4:252 f = Nc 247) [See E Lamotte, *History of Indian Buddhism*, 1988:8]<sup>44</sup>

<sup>41</sup> An asterisk (\*), eg “Avantī\*,” denotes that it was outside the Middle Country; two asterisks (\*\*), a republic.

<sup>42</sup> The names in *italics*, e.g. *Malloi*, are those found in ancient Greek writings.

<sup>43</sup> Kambojā, one of the “great states” (*mahā, janapada*), not in the Middle Country, but in the “north country” region (*uttarā, patha*), an ancient Indo-Iranian kingdom, orig (during the Vedic period) in the Pamirs and Badakshan in Central Asia, and after 2<sup>nd</sup> cent CE prob extending over SW Kashmir and Kafirstan (the Hindu Kush, straddling Afghanistan and Pakistan). The name is prob related to Cambyses of Anshan (6<sup>th</sup> cent BCE). The Kambojas were prob the descendants of Indo-Iranians known as Sassanians and Parthians.

<sup>44</sup> See SD 4.18 App; SD 9 (16): map (16.3); **Mahā Assa, pura S** (M 39) @ SD 10.13 (1); **(Tad-ah’) Uposatha S** (A 3.70.-18), SD 4.18 & App; SD 6.1 (1).

# Appa,mattaka Vagga

## The Chapter on the Few

A 1.19

THE DHARMA CYCLE: §§1-15

### The right conditions for the spiritual life

**(Appa,mattaka) Thala,ja Sutta** (A 1.19,1), SD 57.8(1)

1 Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,<sup>45</sup>

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,<sup>46</sup>

1.2 even so, bhikshus, few are those beings **born on (flat) dry land**,<sup>47</sup>  
but more numerous are those beings born in water.

**(Appa,mattaka) Manussa Sutta** (A 1.19,2), SD 57.8(2)

2 Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

2.2 even so, bhikshus, few are those beings **reborn among humans**,  
but more numerous are those beings reborn as other than humans.

**(Appa,mattaka) Majjhima,janapadā Sutta** (A 1.19,3), SD 57.8(3)

3 Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

3.2 even so, bhikshus, few are those beings **reborn in the middle countries**,<sup>48</sup>  
but more numerous are those beings reborn in the outlying regions among intractable tribesmen.<sup>49</sup>

<sup>45</sup> Seyyathā'pi bhikkhave appa,mattakam imasmim jambu,dīpe ārāma,rāmaṇeyyakam vana,rāmaṇeyyakam bhūmi,rāmaṇeyyakam pokkharanī,rāmaṇeyyakam. **Jambudīpa**: see (3.1).

<sup>46</sup> Atha kho etad eva bahu,taram yad idam ukkūla,vikūlam nadi,viduggam khāṇu,kaṇṭak'ādhānam pabbata,visamam.

<sup>47</sup> Evam eva kho bhikkhave appakā te sattā ye manussā cutā manussesu paccājāyanti. "Are ... born," paccājāyanti (pl) from paṭi, "(prefix) back, return" + ā (passive infix) + jāyati, "to be reborn into a new existence" (M 3:169; S 2:263, 5:466, 474; past part paccājāta.

<sup>48</sup> In the middle countries," majjhima,janapadesu (pl), or "in the countries of majjhima,desa [the middle country]," in the central Gangetic plains of north India: [3.2.2.2].

<sup>49</sup> Atha kho eteva sattā bahutarā ye paccantimesu janapadesu paccājāyanti aviññātāresu milakkhesu. On aviññātāresu milakkhesu: D 3:264,13 (qu at Sadd 342,4); Sn 5:466,29; A 1:35,17. **Aviññātāresu** is from a-viññātāra, "not perceptive, unable to learn" (D 1:56,31, 3:264,13; S 5:466,29; A 3:169,2, 4:196,5 (sotā, uggahetā). **Milakkha**: Skt

**(Appa,mattaka) Paññava Sutta** (A 1.19,4), SD 57.8(4)

4 Bhikshus, *just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu-dvipa,*

*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,*

4.2 even so, bhikshus, few are those beings **who are wise, clear-headed, not drivelling, astute, able to discern the meaning of the well said and the badly said,**<sup>50</sup>

but more numerous are those beings who are unwise, muddled, drivelling, dull, unable to discern the meaning of the well said and the badly said.<sup>51</sup>

**(Appa,mattaka) Paññā,cakkhu Sutta** (A 1.19,5), SD 57.8(5)

5 Bhikshus, *just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu-dvipa,*

*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rough rocky mountains,*

5.2 even so, bhikshus, few are those beings **who are accomplished in the noble wisdom-eye,**<sup>52</sup>

but more numerous are those beings stuck in ignorance, confused.<sup>53</sup>

## The opportunity for learning the Buddha Dharma

**(Appa,mattaka) Dassana Sutta** (A 1.19,6), SD 57.8(6)

6 Bhikshus, *just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu-dvipa,*

*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,*

6.2 even so, bhikshus, few are those beings **who get to see the Tathagata [the Buddha thus-come],**<sup>54</sup>

but more numerous are those beings who do not get to see the Tathagata.

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*mleccha*, which SED defines as “a foreigner, barbarian, non-Aryan, man of an outcast race, any person who does not speak Sanskrit and does not conform to the usual Hindu institutions.” The term “Hindu” here is an anachronism; read “brahminical,” Historically, there was *no* Hinduism in the Buddha’s time. The predominant religion then was Brahmanism or Vedic religion. Hinduism as we know it began in the Gupta period (200-543 CE). Even the word “Hindu” was not originally Indian. See W Doniger, “On Hinduism,” Oxford, 2014:6-9.

<sup>50</sup> *Paññavanto ajaḷā aneḷa,mūgā paṭibalā subhāsita,dubbhāsitaṣṣa attham-aññātuṃ.* This phrase: **D 33,3.2(4h+i)/-3:265,16** (without these qualities, we lack the opportunity, *akkhaṇa*, for living the holy life) = **A 1.19,4.2/1:35,20 (pl) = 8.29/4:227,3 (sg).** On the 1<sup>st</sup> 3 words, Comy says that one is wise and accomplished regarding karma, dhyana (meditation), insight, the path and its fruits (AA 2:37,19-21). Words: **a-jalā**: D 3:265,16; A 1:35,20 (Comy *amūlhā*), 3:137,16, 175,22, 176,11, 443,4, 4:227,3; **an-eḷa,mūga**: M 5,32.3 (SD 37.3); M 107,15 (SD 56.3); A 5.167/3:199,16 (SD 88.1); also A 1:35,20, 3:137,18, 262,3, 437,4, 4:227,3; A 4:441,8; Sn 70; **paṭibalā**: V 1:58, 342, 2:103, 300, 2:158; A 4:71; **subhāsita ... aññātuṃ**: D 33, A 1.19, 8.19 (above).

<sup>51</sup> *Duppaññā jaḷā eḷa,mūgā na paṭibalā subhāsita,dubbhāsitaṣṣa attham-aññātuṃ.*

<sup>52</sup> *Ariyena paññā,cakkhunā samannāgatā.* Comy: the noble wisdom-eye is “insight into the path” (*vipassana,-magga*, AA 2:38,2).

<sup>53</sup> *Avijjā,gatā sammūlhā.* This means we overcome ignorance and delusion, thus awakening on the path.

<sup>54</sup> *Ye labhanti tathāgataṃ dassanāya.*

**(Appa,mattaka) Suta Sutta** (A 1.19,7), SD 57.8(7)

**7** Bhikshus, *just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,*  
*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns,*  
*and rocky mountains,*

7.2 even so, bhikshus, few are those beings **who get to hear the Dharma-Vinaya declared by the Tathagata,**<sup>55</sup>

but more **[36]** numerous are those beings who do not get to hear the Dharma-Vinaya declared by the Tathagata.

**(Appa,mattaka) Dhata Sutta** (A 1.19,8), SD 57.8(8)

**8** Bhikshus, *just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,*  
*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns,*  
*and rocky mountains,*

8.2 even so, bhikshus, few are those beings **who, having heard the Dharma, bear it in mind** [remember it],<sup>56</sup>

but more numerous are those beings who, having heard the Dharma, do not bear it in mind.

**(Appa,mattaka) Attha Sutta** (A 1.19,9), SD 57.8(9)

**9** Bhikshus, *just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,*  
*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns,*  
*and rocky mountains,*

9.2 even so, bhikshus, few are those beings **who, bearing the Dharma in mind, examine its meaning,**<sup>57</sup>

but more numerous are those beings who, bearing [remembering] the Dharma in mind, do not examine its meaning.

**(Appa,mattaka) Patipatti Sutta** (A 1.19,10), SD 57.8(10)

**10** Bhikshus, *just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,*  
*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns,*  
*and rocky mountains,*

10.2 even so, bhikshus, few are those beings **who, having examined the Dharma, go on to practise it,**<sup>58</sup>

but more numerous are those beings who, having examined the Dharma, do not practise it.<sup>59</sup>

<sup>55</sup> *Ye labhanti tathagata-p,paveditam dhamma,vinayaṃ savaṇāya.*

<sup>56</sup> *Ye sutvā dhammaṃ dhārenti.*

<sup>57</sup> *Ye dhatānaṃ dhammānaṃ atthaṃ upaparikkhanti.*

<sup>58</sup> *Ye dhatānaṃ attham-aññāya dhamm-aññāya dhammānudhammaṃ paṭipajjanti.*

<sup>59</sup> Be Ce Se *atha kho ete va sattā. bahutarā ye attham-aññāya dhammam-aññāya dhammānudhammaṃ na paṭipajjanti; Ee ete va satta bahutara ye na attham annaya na dhammam annaya dhammanudhammam na paṭipajjanti.* In Be Ce Se *na* precedes and negates the finite verb which applies to all the preceding absolutes. Ee is wr, though supported by an older Sri Lankan printed edition.

## Practising the Dharma

### **(Appa,mattaka) Saṁvega Sutta** (A 1.19,11), SD 57.8(11)

**11** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

11.2 even so, bhikshus, few are those beings **who are endowed with a sense of spiritual urgency,**<sup>60</sup> but more numerous are those beings who are not endowed with a sense of spiritual urgency.

### **(Appa,mattaka) Padhāna Sutta** (A 1.19,12), SD 57.8(12)

**12.1** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

12.2 even so, bhikshus, few are those beings **with a sense of spiritual urgency,** who strive on wisely,<sup>61</sup> but more numerous are those beings who are not endowed with a sense of spiritual urgency.

### **(Appa,mattaka) Vimutti Sutta** (A 1.19,13), SD 57.8(13)

**13.1** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

13.2 even so, bhikshus, few are those beings **who, having made a mental object of freedom, gain samadhi in oneness of mind,**<sup>62</sup>

but more numerous are those beings who do not, having made a mental object of release, gain samadhi in oneness of mind.

<sup>60</sup> *Ye saṁvejanīyesu thānesu saṁvijjanti.* On spiritual urgency (samvega), see **Kaṭuviya S** (A 3.126/1:280), SD 19.17, **Patoda S** (A 4.113/2:115); **Somanassa S** (It 37/29 f), SD 9(7.6); SD 1.11 (3). Comys list the 8 bases of spiritual urgency (*aṭṭha saṁvega, vatthūni*): birth; old age; death; the suffering in the lower states of existence; the misery of *the past* rooted in the cycle of rebirth; the misery of *the future* rooted in the cycle of rebirth; and the misery of *the present* rooted in the search for sustenance (DA 3:795,6-9; MA 1:298,24-28; SA 3:163,-23+26; AA 2:68,9-12); KhpA 235 = Vism 4.63/135; UA 2-5 (UA:M 2-6); SD 9 (7.6).

<sup>61</sup> *Ye saṁviggā yoniso padahanti.*

<sup>62</sup> *Ye vavassagg'ārammaṇaṁ karitvā labhanti samādhim, labhanti cittassa ekaggam.* Comy: "Having made a mental object of freedom" (*vavassagg'ārammanam karitva*): freedom is nirvana. The meaning is: having made that (freedom) the object. "Gain samadhi" (*labhanti samadhim*): they obtain concentration that is the path and concentration that is the fruit" (*magga,samādhii ca phala,samādhii ca pāpuṇanti*) (AA 2:38,21 f). This expression is used as the def of concentration faculty (samādh'indriya) in **(Indriya) Vibhaṅga S 1** (S 48.9/5:197,14-16), SD 74.7a; **(Indriya) Vibhaṅga S 2** (S 48.10/5:198,24 f), SD 74.7b. It simply refers to a samadhi directed to the freedom of nirvana. In fact, *vossagga,pariṇāmirā*, "maturing in release," is the closing phrase of the *viveka,nissita* pericope [SD 20.4 (1.1); SD 30.3 (2.7.3)], and often describes the noble eightfold path [S 3.18/1:88, SD 34.3], the 7 awakening-factors [D 33,1.11(10)/3:226; M 118,42/3:88, SD 7.13; A 4.14/2:16], and the 5 faculties [S 43.12/4:365]. *Vossagga* and *vavassagga* are synonymous byforms.

**(Appa,mattaka) Āhāra Sutta** (A 1.19,14), SD 57.8(14)

**14.1** Bhikshus, *just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,*

*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,*

14.2 even so, bhikshus, few are those beings **who get the exquisite taste of the best foods,**<sup>63</sup>

but more numerous are those beings who do not get the exquisite taste of the best foods, but subsist on scraps from an almsround with an almsbowl.<sup>64</sup>

**(Appa,mattaka) Vimutti,rasa Sutta** (A 1.19,15), SD 57.8(15)

**15** Bhikshus, *just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,*

*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,*

15.2 even so, bhikshus, few are those beings **who gain the taste of the goal, the taste of the truth, the taste of freedom,**<sup>65</sup>

but more numerous are those beings *who do not gain the taste of the goal, the taste of the truth, the taste of freedom.*

**15.3** Therefore, bhikshus, you should train yourselves thus:

'I shall be among those who **gain the taste of the goal, the taste of the truth, the taste of freedom!**'

Thus, indeed, bhikkhave, you should train yourselves. [37]

## THE REBIRTH CYCLE: §§16-45

**Humans are rarely reborn as humans****(Appa,mattaka) Manussā Manussā Sutta 1** (A 1.19,16), SD 57.8(16). ≈ S 56.102/5:474.

**16** Bhikshus, *just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,*

*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,*

16.2 even so, bhikshus, few are those beings **who, dying as humans, are reborn among humans (as humans),**<sup>66</sup>

but more numerous are those beings who, dying as humans, are reborn in hell.<sup>67</sup>

<sup>63</sup> *Ye ann'agga,ras'aggānaṃ lābhino.*

<sup>64</sup> *Ye ann'agga,ras'aggānaṃ na lābhino uñchena kapāl'ābhatena yāpentī.*

<sup>65</sup> *Ye attha,rasassa dhamma,rasassa vimutti,rasassa lābhino.* Comy: the "taste of the goal" (*attha,rasa*) are the 4 fruits, the "taste of the Dharma" (*dhamma,rasa*) the 4 paths, and the taste of freedom (*vimutti,rasa*) the deathfree nirvana (*amata,nibbāna*) (AA 2:39,16-18). See **Pahārāda S** (S 8.19): "This Dhamma-Vinaya has only one taste, the taste of freedom" (*ayam dhamma,vinayo eka,raso vimutti,raso*) (S 8.19,16/4:203), SD 45.18.

<sup>66</sup> *Evam eva kho bhikkhave appakā te sattā ye manussā cutā manussesu paccājāyanti.*

<sup>67</sup> *Atha kho ete'va sattā bahu,tarā, ye manussā cutā niraye paccājāyanti.*

**(Appa,mattaka) Manussā Manussā Sutta 2** (A 1.19,17), SD 57.8(17). ≈ S 56.103/5:474.

**17** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

17.2 even so, bhikshus, few are those beings **who, dying as humans, are reborn among humans (as humans),**

but more numerous are those beings who, dying as humans, are reborn in the animal womb.<sup>68</sup>

**(Appa,mattaka) Manussā Manussā Sutta 3** (A 1.19,18), SD 57.8(18). ≈ S 56.104/5:475.

**18** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

18.2 even so, bhikshus, few are those beings **who, dying as humans, are reborn among humans (as humans),**

but more numerous are those beings who, dying as humans, are reborn in the preta realm.<sup>69</sup>

## Humans are rarely reborn as devas

**(Appa,mattaka) Manussā Devā Sutta 1** (A 1.19,19), SD 57.8(19). ≈ S 56.105/5:475.

**19** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

19.2 even so, bhikshus, few are those beings **who, dying as humans, are reborn among the devas,** but more numerous are those beings who, dying as humans, are reborn in hell.

**(Appa,mattaka) Manussā Devā Sutta 2** (A 1.19,20), SD 57.8(20). ≈ S 56.106/5:475.

**20** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

20.2 even so, bhikshus, few are those beings **who, dying as humans, are reborn among the devas,** but more numerous are those beings who, dying as humans, are reborn in the animal womb.

**(Appa,mattaka) Manussā Devā Sutta 3** (A 1.19,21), SD 57.8(21). ≈ S 56.107/5:475.

**21** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

<sup>68</sup> "The animal womb," *tiracchāna,yoniyā*.

<sup>69</sup> "The preta realm [range]," *petti,visaye*.

21.2 even so, bhikshus, few are those beings **who, dying as humans, are reborn among the devas**, but more numerous are those beings who, dying as humans, are reborn in the preta realm.

### Devas are rarely reborn as devas

**(Appa,mattaka) Devā Devā Sutta 1** (A 1.19,22), SD 57.8(22). ≈ S 56.108/5:475.

**22** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa, but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

22.2 even so, bhikshus, few are those beings **who, dying as devas, are reborn among the devas**, but more numerous are those beings who, dying as devas, are reborn in hell.

**(Appa,mattaka) Devā Devā Sutta 2** (A 1.19,23), SD 57.8(23). ≈ S 56.109/5:475.

**23** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa, but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

23.2 even so, bhikshus, few are those beings **who, dying as devas, are reborn among the devas**, but more numerous are those beings who, dying as devas, are reborn in the animal womb.

**(Appa,mattaka) Devā Devā Sutta 3** (A 1.19,24), SD 57.8(24). ≈ S 56.110/5:475.

**24** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa, but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

24.2 even so, bhikshus, few are those beings **who, dying as devas, are reborn among the devas**, but more numerous are those beings who, dying as devas, are reborn in the preta realm.

### Devas are rarely reborn as humans

**(Appa,mattaka) Devā Manussā Sutta 1** (A 1.19,25), SD 57.8(25). ≈ S 56.111/5:475.

**25** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa, but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

25.2 even so, bhikshus, few are those beings **who, dying as devas, are reborn among humans (as humans)**, but more numerous are those beings who, dying as devas, are reborn in hell.

**(Appa,mattaka) Devā Manussā Sutta 2** (A 1.19,26), SD 57.8(26). ≈ S 56.112/5:475.

**26** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,*

26.2 even so, bhikshus, few are those beings **who, dying as devas, are reborn among humans (as humans),**

but more numerous are those beings who, dying as devas, are reborn in the animal womb.

**(Appa,mattaka) Devā Manussā Sutta 3** (A 1.19,27), SD 57.8(27). ≈ S 56.113/5:475.

**27** Bhikshus, just as few are *the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,*

*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,*

27.2 even so, bhikshus, few are those beings **who, dying as devas, are reborn among humans (as humans),**

but more numerous are those beings who, dying as devas, are reborn in the preta realm.

## Hell-beings are rarely reborn as humans

**(Appa,mattaka) Nirayā Manussā Sutta 1** (A 1.19,28), SD 57.8(28). ≈ S 56.114/5:475.

**28** Bhikshus, just as few are *the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,*

*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,*

28.2 even so, bhikshus, few are those **who, dying from hell, are reborn among humans (as humans),** but more numerous are those beings who, dying from hell, are reborn in hell (again).

**(Appa,mattaka) Nirayā Manussā Sutta 2** (A 1.19,29), SD 57.8(29). ≈ S 56.115/5:475.

**29** Bhikshus, just as few are *the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,*

*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,*

29.2 even so, bhikshus, few are those **who, dying from hell, are reborn among humans (as humans),** but more numerous are those beings who, dying from hell, are reborn in the animal womb.

**(Appa,mattaka) Nirayā Manussā Sutta 3** (A 1.19,30), SD 57.8(30). ≈ S 56.116/5:475.

**30** Bhikshus, just as few are *the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,*

*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,*

30.2 even so, bhikshus, few are those **who, dying from hell, are reborn among humans (as humans),** but more numerous are those beings who, dying from hell, are reborn in the preta realm.

## Hell-beings are rarely reborn as devas

**(Appa,mattaka) Nirayā Devā Sutta 1** (A 1.19,31), SD 57.8(31). ≈ S 56.117/5:476.

**31** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

31.2 even so, bhikshus, few are those **who, dying from hell, are reborn among the devas,** but more numerous are those beings who, dying from hell, are reborn in hell.

**(Appa,mattaka) Nirayā Devā Sutta 2** (A 1.19,32), SD 57.8(32). ≈ S 56.118/5:476.

**32** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

32.2 even so, bhikshus, few are those beings **who, dying from hell, are reborn among the devas,** but more numerous are those beings who, dying from hell, are reborn in the animal womb.

**(Appa,mattaka) Nirayā Devā Sutta 3** (A 1.19,25), SD 57.8(25). ≈ S 56.119/5:476.

**33** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

33.2 even so, bhikshus, few are those beings **who, dying from hell, are reborn among the devas,** but more numerous are those beings who, dying from hell, are reborn in the preta realm.

## Animals are rarely reborn as humans

**(Appa,mattaka) Tiracchāna Manussā Sutta 1** (A 1.19,34), SD 57.8(34). ≈ S 56.120/5:476.

**34** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

34.2 even so, bhikshus, few are those beings **who, dying from the animal womb, are reborn among humans (as humans),**

but more numerous are those beings who, dying as animals, are reborn in hell.

**(Appa,mattaka) Tiracchāna Manussā Sutta 2** (A 1.19,34), SD 57.8(34). ≈ S 56.121/5:476.

**35** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

35.2 even so, bhikshus, few are those beings **who, dying from the animal womb, are reborn among humans (as humans),**

but more numerous are those beings who, dying as animals, are reborn in the animal womb.

**(Appa,mattaka) Tiracchāna Manussā Sutta 3** (A 1.19,36), SD 57.8(36). ≈ S 56.122/5:476.

**36** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

36.2 even so, bhikshus, few are those beings **who, dying from the animal womb, are reborn among humans (as humans),**

but more numerous are those beings who, dying as animals, are reborn in the preta realm.

### Animals are rarely reborn as devas

**(Appa,mattaka) Tiracchāna Devā Sutta 1** (A 1.19,37), SD 57.8(37). ≈ S 56.123/5:476.

**37** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

37.2 even so, bhikshus, few are those beings **who, dying from the animal womb, are reborn among the devas,**

but more numerous are those beings who, dying as animals, are reborn in hell.

**(Appa,mattaka) Tiracchāna Devā Sutta 2** (A 1.19,37), SD 57.8(37) ≈ S 56.124/5:476.

**38** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

38.2 even so, bhikshus, few are those beings **who, dying from the animal womb, are reborn among the devas,**

but more numerous are those beings who, dying as animals, are reborn in the animal womb.

**(Appa,mattaka) Tiracchāna Devā Sutta 3** (A 1.19,37), SD 57.8(37). ≈ S 56.125/5:476.

**39** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

39.2 even so, bhikshus, few are those beings **who, dying from the animal womb, are reborn among the devas,**

but more numerous are those beings who, dying as animals, are reborn in the preta realm.

## Pretas are rarely reborn as humans

**(Appa,mattaka) Petā Manussā Sutta 1** (A 1.19,40), SD 57.8(40). ≈ S 56.126/5:476.

**40** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

40.2 even so, bhikshus, few are those beings **who, dying from the preta realm, are reborn among humans (as humans),**

but more numerous are those beings who, dying as pretas, are reborn in hell.

**(Appa,mattaka) Petā Manussā Sutta 2** (A 1.19,41), SD 57.8(41). ≈ S 56.127/5:476.

**41** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

41.2 even so, bhikshus, few are those beings **who, dying from the preta realm, are reborn among humans (as humans),**

but more numerous are those beings who, dying as pretas, are reborn in the animal womb.

**(Appa,mattaka) Petā Manussā Sutta 3** (A 1.19,42), SD 57.8(42). ≈ S 56.128/5:476.

**42** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

42.2 even so, bhikshus, few are those beings **who, dying from the preta realm, are reborn among humans (as humans),**

but more numerous are those beings who, dying as pretas, are reborn in the preta realm.

## Pretas are rarely reborn as devas

**(Appa,mattaka) Petā Devā Sutta 1** (A 1.19,43), SD 57.8(43). ≈ S 56.129/5:476.

**43** Bhikshus, just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,

but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,

43.2 even so, bhikshus, few are those beings **who, dying from the preta realm, are reborn among the devas,**

but more numerous are those beings who, dying as pretas, are reborn in hell.

**(Appa,mattaka) Petā Devā Sutta 2** (A 1.19,44), SD 57.8(44). ≈ S 56.130/5:477.

**44** Bhikshus, *just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,*

*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,*

44.2 even so, bhikshus, few are those beings **who, dying from the preta realm, are reborn among the devas,**

but more numerous are those beings who, dying as pretas, are reborn in **the animal womb.**

**(Appa,mattaka) Petā Devā Sutta 3** (A 1.19,45), SD 57.8(45). ≈ S 56.131/5:477.

**45** Bhikshus, *just as few are the delightful parks, groves, landscapes and lotus ponds in this Jambu,-dvipa,*

*but more numerous are the hills and slopes, rivers hard to cross, clumped with stumps and thorns, and rocky mountains,*

45.2 even so, bhikshus, few are those beings **who, dying from the preta realm, are reborn among the devas,**

but more numerous are those beings who, dying as pretas, are reborn in **the preta realm.**

*evaṃ*

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