

PURĀBHEDA SUTTA DHAMMA
OR
THE DHAMMA ONE SHOULD ACCOMPLISH
BEFORE DEATH

CONTENTS

NO	PAGE
1. Short Biography of The Venerable Mahāsi Sayadaw	I
2. Foreword to First Edition	A
3. Foreword to Second Edition	I
PART I	
4. Prelude To The <i>Sutta</i>	1
3. Question Raised By <i>Nimmita</i> -created Image Of The <i>Buddha</i>	2
4. Listening To Sermon Is To Gain Peace Of Mind	3
5. Repeatedly Uttered To Make Them Understand	6
6. <i>Buddha's</i> Answer	7
7. It Is Essential To Realize The <i>Dhamma</i> Before Death	7

(ii)	8. <i>Sandīṭṭhika Dhamma</i>	9
	9. Noble Attributes Of <i>Dhamma</i>	10
	10. The Manner Of Deriving Immediate Advantages Personally	11
	11. Method Of Practice For Eradication Of <i>Taṇhā</i> Before Death	15
	12. Manner Of Eliminating <i>Vīṭikkama-taṇhā</i> By <i>Sīla</i>	18
	13. Eliminating Surging Passionate Desires- <i>taṇhā</i> By <i>Samādhi</i>	20
	14. How <i>Anusaya-taṇhā</i> Is Eradicated By <i>Paññā</i>	20
	15. Two Kinds Of <i>Anusaya</i>	22
	16. Affirmation Or Guarantee Given By General <i>Thīha</i>	25
	17. How Calm And Blissful Is It?	29
	18. Method Of Practising To Get Rid Of <i>Taṇhā</i> ..	33
	19. Beneficial Results Accrued In The Present Existence Before Death	34
	20. How Devoid Of <i>Taṇhā</i> While Contemplating	35

(iii)	21. Immediate Personal Realization	38
	22. Carry Out And Put Into Practice So As To Get Imbued With <i>Dhamma</i> In Your Body And Mind	40
	23. Real Ability Becomes Obvious Only When Faced With Danger	41
	24. One Gets Satiated Only If One Eats	43
	25. No Reliance Should Be Made On The Past ..	45
	26. Reliance On <i>Taṇhā-dīṭṭhi</i>	46
	27. Do Not Expect The Future	54
	28. Do Not Allow To Be Enlisted Also At The Intermediate Stage	59
	29. Advice Given By <i>Kevaṭṭa</i> , The <i>Brahmin</i>	63
	30. <i>Mahosadhā's</i> Depth Of Wisdom	66
	31. <i>Brahmin Kevaṭṭa's</i> Imagination	69
	32. Fled In Fear Of The Danger Consequent Upon Defeat In Battle	71
	33. Deputed To Bring About <i>Schism</i>	72
	34. Heritage Of War	74
	35. The Gist Of What Is To Be Spoken	75
	36. It Is Really Alarming To Be Enlisted	76

(iv)	37. How To Avoid Enlistment	77
	38. Only On Attainment Of Arahathship One Becomes Free From All Entanglements Or Enlistment	80
PART II		
	39. Suppress The Anger	87
	40. Easier For Anger To Arise On Hearing	88
	41. Likely To Become Intolerable Relating To Sense Of Touch	90
	42. Resembles A Toad	91
	43. If Medicine Is Not Available, Suffering Occurs; If Available, Relief Can Be Obtained	93
	44. Nine Modes Or Causes Of <i>Āghāta</i>	94
	45. Not Getting Angry Where Anger Should Not Arise	96
	46. Should Have No Worry And Anxiety By Feeling Dejected	99
	47. Should Also Have No Pride	101
	48. <i>Kukkucca</i> Should Be Dispelled	104
	49. Misbehaviour With The Hands And Feet	105

(v)	50. How <i>Kandaraka</i> Reveres	106
	51. The Manner Of King <i>Kosala's</i> Solicitation ..	110
	52. <i>Vinaya Kukkucca</i>	113
	53. Remorseful <i>Kukkucca</i>	115
	54. <i>Kukkucca</i> Which Is Paramount Importance ..	117
	55. The Story Of A-Young Sick Priest	118
	56. The Objective Of The Noble <i>Buddha Sāsana</i>	121
	57. To Have Reliance Is Important On The Verge Of Death	122
	58. Weigh One's Words Before Speaking	131
	59. Do Not Let The Mind Go Astray	134
	60. Should Hesitate Relating To Occurrences Of <i>Kilesās</i>	138
	61. Do Not Pretend To Evoke Wonder	142
	62. Making Pretensions In The Use Of Property	143
	63. Making Pretensions Relating To Attainment Of Special <i>Dhamma</i> And Of Noble Attributes ..	144
	64. Making Pretensions Relating To Deportment	146

(vi)	65. Do Not Yearn Through Emulation	147
	66. Noble Yearning	148
	67. Mind Your Own Business	150
	68. Vulgarism Should Be Avoided	152
	69. Reject All That Are Disgusting	155
PART III		
	70. The Manner Of Flowing Into Pleasurable Conditions	164
	72. It Flows Right Up To <i>Bhavagga</i>	166
	72. Is Hell, <i>Nāraka</i> , Still Pleasurable?	173
	73. The Story Of <i>Mittavimdaka</i>	174
	74. A Wrong Notion Of What Is Bad As Being Good	176
	75. The Abode Of <i>Petas</i> Is Also Pleasurable	179
	76. Animals Also Enjoy Pleasure In Their Own Existences	180
	77. <i>Arūpaloka</i> Is Wrongly Conceived As <i>Nibbāna</i>	185
	78. <i>Ālāra</i> And <i>Udaka</i>	185
	79. It Is Likely To Drift Up To <i>Gotrabhū</i>	187

(vii)	80. Resembles A Wealth-conscious Person	191
	81. Any Kind Of <i>Kusala</i> , Merit, Needs Be Developed	193
	82. <i>Gotrabhū</i> Can Also Be Found Pleasurable ...	197
	83. Pregnancy That Takes Seven Years And Seven Months	200
	84. Ill-treating By Pretending To Be Pleasant	203
	85. <i>Kamma</i> And Its Resultant Effects Are Known Only When Becoming A <i>Peta</i> After Death ...	206
	86. It Is Important Not To Forget	207
	87. It Is <i>Dukkha-saccā</i> , The Truth Of Suffering, From The Viewpoint Of <i>Vipassanā</i>	210
	88. Do Not Underestimate The Other	214
	89. Nine Qualities Of A Good Benefactor Worthy Of Esteem	216
	90. Self-conceit Of The Members Of <i>Cakya</i> (<i>Sakya</i>) Clan	218
	91. <i>Viṭaṭṭa</i> Was Slighted	222
	92. How <i>Cakya</i> Rulers Had To Face Disaster For Being Self-conceited	223
	93. Manner Of Becoming Gentle Both Physically And Verbally	228

(viii)	94. Gentle Character Of The Mind	229
	95. Knowledge Which Is Easily Comprehensible	232
	96. Becomes Really Learned Only After Practising Meditation	233
	97. Theoretically Easy But Practically Difficult	235
	98. <i>Nāmarūpa</i> Pariccheda <i>ñāna</i>	236
	99. The <i>Dhamma</i> Is Realized Though Illiterate Or Unlearned	237
	100. Can 'Arising And Dissolution' Be Known By Mere Statement?	239
	101. Not Believing Just Because Others Have Said	242
	102. Knowing Is Nobler Than Believing	243
	103. <i>Citta</i> , The Rich, And <i>Nāṭaputta</i>	253
	104. Personal Knowledge Versus Believing In What Others Have Said	255
	105. Should Be Free From Attachment	257
	106. In The Process Of Getting Free From Attachment	259

(ix)	107. Not In The Process Of Getting Free From Attachment	260
	108. Practice Is Made Not To Receive Gratification-bribe	261
	109. Becoming Mindful At All Times	265
	110. Mindfulness Means <i>Satipaṭṭhāna</i>	266
	111. How <i>Citta-visuddhi</i> Is Achieved	269
	112. How <i>Nāmarūpapariccheda-ñāna</i> , Etc., Occur	270
	113. Contemplating With Equanimity By <i>Saṅkhārupekkhā</i>	274
	114. <i>Chaṭṭhaṅgupekkhā</i>	275
	115. Should Be Cleansed Of The Three Kinds Of <i>Māna</i>	277
	116. Conclusion Of The <i>Dhamma</i>	290
