

## The Nature of Rebirth Buddhist Perspectives

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### Abstract

One of the main theories held by Buddhism adherents, samsara is strongly related to the ideas of the soul and kamma. The Sanskrit word samsara, which literally translates to "wandering around," denotes the recurrent, the procedure by which a soul is born into a body, lives in that body, dies in that body, and then is reincarnated into another body. Jains hold that for souls who have kammās attached to them, this experience repeats itself forever. The Nature of Rebirth is commonly thought to be the after-death transfer of a soul to a new body. The absence of such a doctrine in Buddhism is a reality that surprises many, even some Buddhists. One of the most essential Buddhist concepts is anatta, also known as anatman - no soul or self. Buddhism's concept of rebirth can be traced back to the Hindu teachings of reincarnation and kamma. In modern society, rebirth is frequently rejected as a myth, yet it is actually an essential component for understanding how Buddhists believe individuals attain enlightenment.

**Keyword:** The Nature of Rebirth; Buddhist Perspectives

### 1. Introduction

Human life is very important in comparison to other types of lives in other realms because we create a lot of kamma in the human realm. This is due to the fact that we

use our thinking mind a lot. The word “man” or “manussa” is most likely derived from "mano," the thinking faculty (Sutta Central, Kp-a.123). We create kamma when we use our thinking mind to plan and carry out our plans with intention. As humans generate a lot of kamma, this life is crucial because our actions here determine our next few rebirths.

Furthermore, the human realm is the most conducive for us to strive to end our suffering and the continued round of rebirths. That is why only here can you find Buddhas and Arahants and the Samgha of the Monks. Hence, it is of paramount importance that we live our human life as skillfully and fruitfully as we can so that we avoid unnecessary suffering and eventually end all suffering. The article will present the review of Buddhist perspective in significant of the nature of rebirth.

## 2. The Nature of Rebirth

We should note that the nature of Patisandhi is the formation of citta, cetasikas and rupa in a new existence, in accordance with one's kamma. In common usage, it is conception in the mother's womb.

Due to corresponding kamma, there are four types of patisandhi:

- 1) Opatatika patisandhi (spontaneous rebirth)
- 2) Samsedaja patisandhi (born or arisen from moisture)
- 3) Andhaja patisandhi (oviparous)
- 4) Jalabuja patisandhi (born from a womb)

### 2.1 Opatatika Patisandhi (Spontaneous Rebirth)

Deva, Brahmas, sinners in hell, petas (hungry ghosts), and asurakaya (demons) are reborn as mature adults without going through the foetal and infant stages. They do not emerge from their mothers' wombs. They appear with their patisandhi-citta in their homes (Zu Guang, 2018), which are celestial mansions, forests, mountains, streams, or oceans. When this kappa (world-cycle) was formed, the first humans were born in this manner.

They spontaneously assumed human form, without the need for conception. This is referred to as upapat-patisandhi or opapatika-patisandhi.

### 2.2 Samsedaja Patisandhi (Born or Arisen from Moisture)

Some sentient beings take rebirths in places where the fetus could cling to. Larvae hatch and grow up in decaying organic matter. Queen Padumavati was conceived in a lotus blossom and Queen Veluvati in the hollow of bamboo plant. Cincamana who slandered the Buddha took rebirth in a tamarind tree. Most insects belong to this type of patisandhi, but human exceptions are not a few in number.

### 2.3 Andhaja Patisandhi (Oviparous)

Beings who are hatched out of eggs such as birds and fishes belong to this type of rebirth. In the Jatakas we read about some human males marrying female nagas bearing forth human offspring by means of Andhaja patisandhi.

### 2.4 Jalabuja Patisandhi (Born from A Womb)

Humans and other mammals are included in this patisandhi class. They are all born from their mothers' wombs. Inferior Devas such as Bhuma Devas and RukkhaDevas will occasionally consume jalabuja patisandhi. Gabbhaseyyaka (those born from wombs) refers to both types of andhaja and jalabuja. Living beings who are born from samsedaja and opapatika patisandhi have no parents. They are created solely by the power of their own kamma.

## 3. The Twelve Types of Individuals (Puggala)

The twelve individuals are divided into two groups:

### 3.1 The Four Types of Individual (Puggala)

#### 1) Dugati Ahetuka Puggala

Some people take patisandhi in the gloomy, unhappy abodes known as Apaya. Such beings are known as dugati ahetuka puggala - beings in the woeful planes who lack

non-greed (alobha), non-hatred (adosa), and non-delusion (amoha) in addition to their birth-consciousness. These types can also be found in the human world and the minor Deva realms; they are known as sugati ahetuka puggala, which translates as "beings in good planes without the concomitant of non-greed, non-hatred, and non-delusion accompanying their birth consciousness.

## 2) Sugati Ahetuka Puggala

(1) Human-Being: In this world there are some persons with sugatiahetuka patisandhi citta—rebirthconsciousness of beings in good planes not accompanied of alobha, adosa and amoha. They are very weak kusala and so are born blind, dumb, deaf or idiotic. Some are born sexless; some as bisexual beings.

(2) Deities: Due to weak wholesome deeds some are reborn with sugati ahetuka patisandhi citta as Devas but without power and without worthy dwellings. They have to seek shelter near the mansions of higher Devas such as Bhuma Devas or Rukkha Deva.

They are never well fed and have to survive on leftovers thrown away by people. Sometimes they scare women and children so as to exhort food from them and live on food offered to propitiate them. Such poor Devas lead miserable life though they belong to the Catumaharaja plane. Just as there are intelligent individuals among poor human beings, so also there may be among poor Devas who are not ahetuka or tihetuka individuals. Some poor Devas are known to achieve Magga and Phala during the time of the Buddha.

## 3) Dvihetuka Puggala

We discussed dvihetuka ukkattha kusala and tihetuka omaka kusala in the Dana chapter. Some people are reborn as humans and Devas for their good deeds without the accompaniment of amoha (insight knowledge). If the deed was done with a weak cetana or dissatisfaction, they are endowed with only two hetukas in their patisandhi citta—alobha and adosa (Ramaiah, 1988). As a result, they become dvihetuka people. The two

types of ahetuka puggala and dvihetuka puggala have very weak patisandhi and have no chance of achieving jhana, Magga, or Phala in this life. But they can become tihetuka persons in the next life if they meditate kammattana and follow the virtuous path. Therefore, they should endeavor to practice bhāvanā in this life so as to make it a habit in future lives.

#### 4) Tihetuka Puggala

Because of tihetuka kusala citta, one can be reborn in the human world or the abode of Devas as a tihetuka individual who is intelligent and wise and can achieve jhana if they try hard enough. They can also achieve Magga and Phala if they master the parami perfections. Today, there are a large number of tihetuka people. Only laziness and a lack of discipline keep them from becoming ariya individuals. As a result of the differences in their patisandhi cittas, there are four types of people: duggati ahetuka, sugati ahetuka, dvihettuka, and tihetuka.

### 3.2 The Eight Types of Ariya (Noble)

The eight types of Ariya or Noble people was conduct and device into eight based on moral enlightening. There distinguishes into supreme of supermander in practicing that enriched of merited (Ashin Janakabhivamsa, 1999).

- 1) Sotapatti maggapuggala
- 2) Sotapatti phala puggala
- 3) Sakadagami magga puggala
- 4) Sakadagami phala puggala
- 5) Anagami magga puggala
- 6) Anagami phala puggala
- 7) Arahatta magga puggala
- 8) Arahatta phala puggala

Tihetuka people can become Sotpatti magga puggala if they reach Sotpatti magga. Similarly, if and when tihetuka people achieve sotpatti phala, they become Sotpatti phala puggala. As they progress in their achievements, in ascending order of merit (3) to (8). An Arahata is a person of the eighth type. Pecceka Buddhas and Buddhas are Arahats with very special nascent (insight-wisdom).

#### 4. The Diversity of Person

According to Andha-sutta in Anguttara-Nikāya (Bhikkhu Sujato: 3.29), The Buddha addressed about some different persons. There are three kinds of persons found existing in the world. What are three?

- 1) The Blind person (Andha-cakkhuka)
- 2) The One eyed-person (Eka-cakkhuka)
- 3) The two eyed-person (Dvi-cakkhuka)

##### 4.1 The Blind person (Andha-cakkhuka)

Some person lacks the kind of eye with which one can acquire wealth not yet acquired and increase wealth already, and also lacks the kind of eye with which one can know wholesome and unwholesome qualities, blameworthy and blameless qualities, inferior and superior qualities, dark and bright qualities with their counterparts. This is called the blind person.

##### 4.2 The One eyed-person (Eka-cakkhuka)

Some person has the kind of eye with which one can acquire wealth not yet acquired and increase wealth already acquired, but he lacks the kind of eye with which one can know wholesome and unwholesome qualities, blameworthy and blameless qualities, inferior and superior qualities, dark and bright qualities with their counterparts. This is called the one-eye person.

#### 4.3 The two eyed-person (Dvi-cakkhuka)

Some people have the kind of eye that allows them to acquire new wealth and increase existing wealth; they also have the kind of eye that allows them to distinguish between wholesome and unwholesome qualities, blameworthy and blameless qualities, inferior and superior qualities, dark and bright qualities, and their counterparts. This is known as the two-eyed person.

These are the three kinds of persons found existing in this world.

He does not possess such wealth,  
Nor does he do good deeds,  
The blind man devoid of eyes  
casts an unlucky given up in both respects.  
The person showed as one eyed  
is a hypocrite who seeks wealth  
righteously or un-righteously.  
Both by thievish cheerful acts  
and by means of false speech  
the man indulging in sensual pleasures  
is skilled in amassing wealth.  
Having gone from here to hell,  
the one-eyed person is tormented.  
One with two eyes is said to be,  
the best kind of person,  
His wealth is acquired by his own exertion,  
with good s righteously gained.  
With best intentions he then gives,  
this person with an undivided mind.  
He goes to an excellent state (rebirth in)  
where, having gone, one does not sorrow.

One should avoid from afar  
the blind one and the one-eyed person,  
but should befriend the one with two eyes,  
the best kind of person. (Bhikkhu Sujato., 3.29; M.N.iii.134)

In Buddhist literature, there are some discourses which deal with persons. In Samyutta-Nikāya, the Buddha stated about four persons found existing in the world. What are the four?

- 1) The one who is heading from darkness to darkness, (Tamotamaparayana)
- 2) The one who is heading from darkness to light, (Tamojotiparayana)
- 3) The one who is heading from light to darkness and (Jotitamaparayana)
- 4) The one who is heading from light to light. (Jotijotipayana).

Someone has been reborn in a low family, a family of calas, bamboo workers, hunters, cart wrights, or flower scavengers, a poor family with little food and drink and subsisting with difficulty, a family where food and clothing are obtained with difficulty, and he is ugly, unsightly, deformed, chronically ill purblind or cripple-handed or lame or paralysed. He does not acquire food, drink, clothing, or transportation; garlands, scents, and unguents; bedding, housing, or lighting. He breaks the laws of his body, speech, and mind. Having done so, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the nether world, in hell.

Suppose, great king, a man would go from darkness to darkness, or from gloom to gloom, or from stain to stain: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from darkness to darkness.

And how, great king, is a person one heading from darkness to light? Here some person has been reborn in a low family one where food and clothing are obtained with difficulty; and he is ugly or paralyzed. He is not one who gains food and lighting. He

engages in good conduct of body, speech, and mind. Having done so, with the breakup of the body, after death, he is reborn in a good destination in a heavenly world.

Suppose, great king, a man would climb from the ground on to a palanquin, or from a palanquin on to horseback, or from horseback to an elephant mount, or from an elephant mount to a mansion: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from darkness to light. And how, great king, is a person one heading from light to darkness? Here some person has been reborn in a high family an affluent khattiya family, an affluent brahmin family, or an affluent householder family one which is rich, with great wealth and property, with abundant gold and silver, abundant treasures and commodities, abundant wealth and grain; and he is handsome, attractive, graceful, possessing supreme beauty of complexion. He is one who gains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, and lighting. He engages in misconduct of body, speech, and mind. Having done so, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the nether world, in hell.

Suppose, great king, a man descends from a mansion to an elephant mount, or from an elephant mount to horseback, or from horseback to a palanquin, or from a palanquin to the ground, or from the ground to underground darkness: this person is exactly similar, I say. It is in this manner, great king. That is a person passes from light to darkness. And how, great king, does a person go from light to light? Somebody has been reborn in a high family with abundant wealth and grain, and he is handsome, attractive, graceful, and of supreme complexion beauty. He is in charge of acquiring food and lighting. He practices proper physical, verbal, and mental hygiene. After death, he is reborn in a good destination, a heavenly world, as a result of the body's disintegration.

Suppose, great king, a man would cross over from palanquin to palanquin, or from horseback to horseback, or from elephant mount to elephant mount, or from mansion to mansion: this person, I say, is exactly similar. It is in this way, great king, that a person is one heading from light to light.

These are the four kinds of persons found existing in the world. They are mentioned in the commentary of Samyutta-Nikaya translated by Naññaponika Thera and Bhikkhu Bodhi.

1) The person, who is poor, lacking in faith, stingy, Niggardly, with bad intentions, Wrong in views, disrespectful, who abuses and reviles ascetics, Brahmins, and other mendicants; A nihilist, a scoffer, who hinders Another giving food to the terrible hell, Heading from darkness to darkness.

2) The person, who is poor, Endowed with faith, generous, One who gives, with best intentions, A person with un-scattered mind who rises up and venerates ascetics, Brahmins, and other mendicants; One who trains in righteous conduct, Who hinders none giving food to beggars: When such a person dies, He goes, lord of the people, To the triple heaven, Heading from darkness to light.

3) The person, who is rich, Lacking in faith, stingy, Niggardly, with bad intentions, Wrong in views, disrespectful, Who abuses and reviles ascetics, Brahmins, and other mendicants; A nihilist, a scoffer, who hinders Another giving food to beggars: When such a person dies, O king, He goes, lord of the people, To the terrible hell, Heading from light to darkness.

4) The person, who is rich, Endowed with faith, generous, One who gives, with best intentions, A person with un-scattered mind Who rises up and venerates ascetics, Brahmins, and other mendicants; One who trains in righteous conduct, Who hinders none giving food to beggars: When such a person dies, O king, He goes, lord of the people, To the triple heaven, Heading from light to light.

Vienna's commentary mentioned four types of Manussa, namely, first Manussa-Nerayika "a person as if an inhabitance of hell," second Manussa-Peta "a person as if a departed ghost," third Manussa-Tiracchana "a person as if an animal," and fourth Paramattha-Manussa "a person as if an absolute being" (Dörr, & Schmalenbach, 2018). They are extended in such a way that Manussa-Nerayika means a person, even if he is a human

being; he kills other living beings, and so on, which should not be done. The king or government punished him by chopping off his hands. As a result, he suffers greatly as a result of the consequences of his misconduct (Killing other). Such a person was known as a 'Manussa-Nerayika.'

Manussa-Petameans a person even if one is a human being; he didn't get any foods, drink and dress as well. He feels suffer from starvation owing to his former done (former misconduct from previous life). He falls into heavy misery and settled here and there without having any refuge. Such of kind of person was called as a departed ghost.

Manussa-Tiracchana refers to a person who, despite being a human being, was dependent on others, served as a slave to others, and made a living by burdening others. He lacks self-control. He does not conform to rules and regulations. Because of his misconduct, fear of others, and fear of death, he lived in the forest and suffered greatly, and then he moved into a specific section of society without knowing benefit and non-benefit, drossy, hungry, and thirsty. Such a person was known as a "Manussa-Tiracchana." The final Paramattha-Manussa refers to a person who understands the difference between benefit and non-benefit.

He believed in kamma and tis result and then endow with moral shame and moral dread and love and compassionate to all living beings. Having much remorse, keeping away from the path of sinful action (akusalakammapatha), practicing the path of wholesome action (kusalakammapatha) and he abides by fulfilling ten good actions and stand by with human moral practices. Such kind of person was called as "Paramattha-Manussa".

The Buddha spoke about 'Manussa-Nerayika' and 'Manussa-Peta' in his explanation of Nandati-sutta, commentary of Sagathavagga. They have no sensual pleasure and suffer indefinitely, and it is difficult for them to obtain foods, drinks, and dresses. Their appearances were abnormal, as was their plane of existence, which had no joy of sensual pleasure and no pity, happiness.

Moreover, there are four classes of individual order according to the Buddha as addressed in the Puggala-Pannatti in Anguttara-Nikāya. In that canon the Buddha uttered that:

1) Uggatitaññī: an individual who encounters a Buddha or Arahant in person and who is capable of attaining the Holy Paths and the Holy Fruit though the mere hearing of a short concise discourse.

2) Vipancitannu: an individual who encounters a Buddha or Arahant in person, but who is capable of attaining the paths and the Fruit only when the short discourse is expounded to him at some length.

3) Neyya: an individual who needs to study the sermon and the explosion. Then to practices the provisions contained therein for a long time departing on the one's capabilities to attain the Paths and the Fruits during this lifetime if he tries hard with guidance from the right teacher.

4) Padaparama: an individual who cannot attain the Paths and the Fruit within this lifetime no matter how hard one tries.

## 6. Conclusion

The fact that being born as a human being is a rare occurrence is emphasized in Buddhism, ostensibly for two reasons. First, to highlight the enormous suffering that a person must endure while wandering through the cyclic existence of birth and death. Second, in order to instill in the minds of the people a sense of urgency to practice Dhamma, be righteous, and engage in wholesome actions that lead to realization. Simply put, one should be good and do well during his or her lifetime, making the most of living a human life in order to be free of suffering and realize supreme bliss.

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