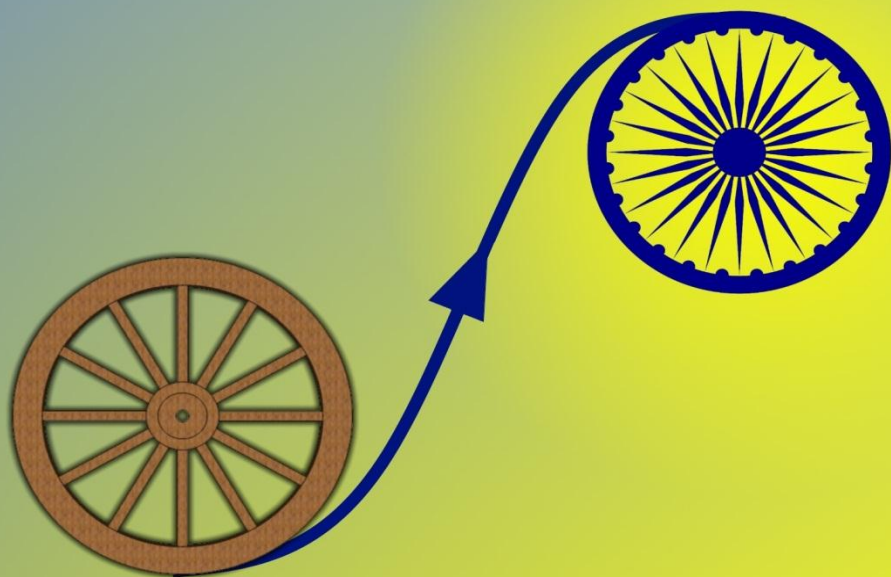


**From  
The Wheel of Kamma  
To  
The Wheel of Dhamma**



**Bhikkhu Kaṭukurunde Ñāṇananda**



**From  
The Wheel of Kamma  
To  
The Wheel of Dhamma**

**Bhikkhu K. Ñāṇananda**

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*“Mind is the forerunner of mind objects, mind is their chief, they are mind-made. If with a corrupt mind one speaks or acts, suffering drags close behind him like the wheel of the cart the hoof of the burdened ox.”*

\*

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\*

*“Mind is the forerunner of mind objects, mind is their chief, they are mind made. If with a pleased mind one speaks or acts, happiness follows him close behind like one’s own shadow that never departs.”*

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## A Prologue

The journey of *Samsāra* is by the wheel of *kamma*. The journey to *Nibbāna* is by the wheel of dhamma. The turning of the wheel of *kamma* is dreadful. The turning of the wheel of dhamma is peaceful. This little book presents a biography of one who in the midst of an extremely bitter life struggle has gone through both these turnings of wheels in the form of a confession that is both amazing and instructive.

This confessional account which is shorter than a novel, but longer than a short story is by no means a fiction. Truth is indeed stranger than fiction. It is an extract from a letter addressed to my revered teacher the Most Venerable Mātara Sri Ñānārāma Mahā Thera by an *upāsikā* who sought meditation instructions from him in 1987. I had the rare opportunity of participating in discussions and corresponding with native and foreign meditators who met him or wrote to him. The second letter addressed to him by this particular *upāsikā* was so amazing that I copied some parts of it and added it to my personal file.

After twenty five years now I take it out to share it with others certainly not with the idea of arousing a furore in the society. Our readers should not be tempted either to go in search of that *upāsikā* out of cheap curiosity or approach us to pick up hints to that end. It will be embarrassing to her if she is still alive or at least to her friends and relatives who knew her plight.

May the modest and sincere confession of this great lady who could extend her memories as far back as twelve thousand years and was capable of exchanging messages with planets five hundred light years away serve as a sermon highlighting the



limitless dangers of *kamma*, and the supreme solace in dhamma to our readers. May it be an invitation to do a thorough introspection in accordance with the Buddha's advice to Bhaddavaggiya princes who went in search of a woman!

‘*attānaṃ gaveseyyātha*’ – ‘seek after yourselves’

*With Sāsana at heart,  
Bhikkhu K. Ñāṇananda*

*Sanghopasthāna Suwa Sevana  
Kirillawala Watta  
Dammulla, Karandana  
Sri Lanka  
(B.E. 2559) March 2016*



## About the K.N.S.S.B.

It is the express wish of Venerable Bhikkhu Kaṭukurunde Ñāṇananda that all his Dhamma Books and recorded sermons be offered as a pure gift of Dhamma free of charge to the Dhamma-thirsty world.

Accordingly, K.N.S.S.B. has taken upon itself the duties of publication and distribution of books written by the venerable author as well as the recording and distribution of his sermons on C.D.s, in addition to maintaining the website, [www.seeingthroughthenet.net](http://www.seeingthroughthenet.net) and the social networking site [www.facebook.com/seeingthrough](http://www.facebook.com/seeingthrough). Those wishing to participate in this multifaceted Dhammadāna may note the account number of our Trust given below.

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Bhikkhu K. Ñāṇananda

## **From the Wheel of Kamma to the Wheel of Dhamma**

To the Most Venerable Nāyaka Thero,

The main purpose of my writing this letter is to place before you Venerable Sir, an important problem that I have. Though my mind is generally calm, composed and luminous, I lose my temper in ordinary day to day problems and find it difficult to control myself. Then I go on ranting and raving like an uneducated crazy woman. Because of this trait I irritate my family members, my friends and my neighbours. I get fed up with myself. But very soon my mind gets free from this mad fit of rage. It again becomes luminous. I forget even the incident. It is like a breeze that blows over a tank of calm water. The water that gets ruffled by the breeze again becomes calm after the breeze is gone. The ruffling is not deep.

Though this does not affect me, those around me are adversely affected by it to a great extent. They are not prepared to forget it easily as I do. Thereby in everyday life I keep on making enemies. I become a subject of displeasure for them. I want to be free from this unpleasant trait.

Venerable Sir, I am seeking your advice for that purpose. After such an incident I can make a precise assessment of the whole incident. I can clearly see my weakness. I can see how it came up. I can also see the weaknesses of those who got involved. I tell myself I should have restrained myself. Yet, I keep on repeating the same mistake. Now it has almost become a habit. Sometimes I wonder whether there is any extraneous

compelling force behind it. Even if there is, it is my weakness to get caught up in it.

To clarify all these, I have to come out with another episode. Venerable Sir, I can see my past births as far back as twelve thousand years. Of course not all births, but those in which I collected good and bad *kamma* that influence this life. Out of them there are three which greatly influence this life.

1. A life in which I was a princess in a prosperous kingdom in the Atlantic ocean twelve thousand years ago.
2. Thereafter, a life as an extremely wise and beautiful princess in Laṅkāpura (Sri Lanka) who wielded majestic power like a male.
3. A life during the reign of King Devānampiyatissa as a maid of honour of Queen Anulā wherein I became a nun along with her and practised near the *Srī Mahā Bodhi*. (This store of skilful *kamma* has a lasting effect. I have a feeling that what puts me on the right track is the skilful force of thoughts influenced by this *kamma*.)

In this life I had to go through untold suffering in the midst of endless mental torment. I was held responsible for others' faults and publicly scoffed and scorned. I was ostracised and made the laughing stock of others. This is the last phase of the resulting serious evil *kamma* I had committed as a princess in Laṅkāpura. Though I have paid off the bulk of that *kamma*, there is a little left like the lingering heat of extinguished embers. I suffered the brunt of that miserable *kamma* as a female slave in the service of priests of a Hindu temple in South India. That was

a life in which I suffered torture like a beast.<sup>1</sup> I loved the husband of another woman and revengefully imprisoned that woman using my royal power through my brother (we were co-regents). She was a delicate and beautiful woman loyal to her husband. She was extremely shocked and terrified and suffered the torment. I took joy in tormenting her (ie. mental torment). Thereby she was subjected to public criticism. Her husband blamed her and turned her out. By then she was in an advanced stage of pregnancy. She suffered that pain as well as social condemnation and died a miserable death.

In this life I paid off the residue of that evil *kamma* which serves me right. I was segregated and censured. I was scoffed and scorned seriously by my husband and his kith and kin. I had to suffer along with my children as a hapless deserted woman. I was held responsible for faults I never committed and made the target of social condemnation. I was virtually imprisoned. Now I am living a lonely life with my children (my husband turned me out).

When all these distresses were coming my way, my power of skilful *kamma* (merits of keeping the precepts) surfaced and I became curious about the cause of all these. Thereby I got used to go in search of the depth of Buddhist philosophy and the truth. I developed a liking for reading and doing meritorious deeds. I became attached to the dhamma. My mind's eye and wisdom eye opened. However, grievously I suffered the force of *kamma*, now I do not have an iota of mental torment. I forget these afflictions. I am no longer affected by them.

---

<sup>1</sup> What follows is a flashback.

My name was Aneeha when I was a Royal princess in the kingdom in Atlantic ocean. When I was 14 years old I was initiated into a monastery as a nun to practise medicine. I was made to sit in front of a blue lotus pond and practise blue *kasīṇa* (a contemplation device). The practice of blue *kasīṇa* was meant for emitting blue radiations by my mind to cure the wounds of patients who undergo surgical treatment and to anaesthetize them. In that age the medical science was associated with psychic powers. Priests who had extra sensory mental powers knew that I possessed a special ability to emit blue rays through my mind. However, I practised only for four years. At the age of eighteen I ran away from the temple and from that country too.

In this life when I see this blue lotus my mind becomes pleasant, one pointed and luminous. I am exhilarated. My mind becomes peaceful as if extinguished. The blue lotus flower is very pleasing for me. The sky blue is very pleasing for me. I gave an account of those three lives because they have a connection with my present life.

Q.1. Is the crazy rage that comes up a part of my evil *kamma*?

Q.2. Can I calm down my mind by developing the blue *kasīṇa*?

## P.S.

I can recognize in this life, persons whom I knew in past lives. Those who are closest to me were my salutary friends. Another section who are near me were my sworn enemies. But I have the same feeling towards both these groups.

Apart from this, there are unseen salutary friends who do not belong to this realm of perception. They tell me about some of my past lives (which I cannot recall). I have been informed that I came to this earthly existence from *Cātummahārājika* heaven twelve thousand years ago and that I will be returning there after this life.

I can see two lives awaiting me, one is a birth as a specialist doctor (surgery). After that, a birth in which I will be a monk. Both these will be births as a male in which my powerful good *kamma* would be uppermost. Though I saw a vast gap between this birth and the next, I could not see where I would be in the interim. Now I have been informed that I will be in *Cātummahārājika* heaven. When my mind is clear they convey these to me.

Apart from this I receive messages from a planet orbiting around a star some 500 light years away (in Pleiades in the star constellation Taurus) in this same galaxy. They tell me that I could even come to that planet after ten years. Inhabitants on that planet have the power to travel on extra sensory thought waves. They are highly developed in their scientific knowledge and psychic power. They converse through the mental medium (mind-to-mind). They have televised important events in this



aeon by some sort of television. Some parts of Gautama Buddha's sermons are also there.

When I searched for this I found in some astronomy books that astronomers suspect the existence of a solar system in this cluster of stars. Scientists have doubts about something when there are logically valid evidences; when it is reasonable to doubt.

I too am curious about all these. It is a great joy to me to know that they have powerful minds and are worthy of association. For four months in the recent past I used to get these mental messages. Now they have stopped. They have waited until my bad *kamma* is attenuated and my mind is clear enough to convey these messages.

I do not feel that all these are marvellous or strange events. I only see through them how far this *samsāra* extends. Whether I am here on this earth now or whether I will be born in *Cātummahārājika* heaven in my next birth, it is all the same to me. There is no particular joy. Aren't all these the creations of the magical force that is called 'mind'?

My only wish and aspiration is the realization of the omniscience of a Buddha. This is my final birth as a female. I have a feeling that I will pay off all serious *kamma* done in my *samsāric* past in this very life. Thereafter, the journey lying ahead for me is a clear, vast and direct one. There are no obstacles on my way. My mind spreads far and wide like a clear sky. I see all this in just one instant. After that, the mind gets obscure and quiet. Now I can feel this very strongly.

I beg you Venerable Sir, to give me the gift of Dhamma that suits this journey. I think only you are my guide at this juncture in my life.

I beg pardon a thousand times for troubling you with these long letters.

**P.S.**

After I wrote this letter I could solve by myself one problem. The madness of rage was a characteristic trait of the birth in which I committed that serious evil *kamma*. Today it has boomeranged on me as a self-inflicting weapon that brings blame and contempt. At that time it was a weapon to dominate others. Just see how *kamma* produces its effect. Now I must rise against this and cut off that karmic force. But how to do it? It comes up at unexpected moments like a sudden tornado.

I will tell you the way my female birth ended when I meet you Venerable Sir. It is an interesting story about karmic forces.



## An Epilogue

We did not get the opportunity to listen to the interesting story about karmic forces hinted at by the last sentence of the letter because she did not show up on the date appointed by our Most Venerable Teacher. Although he himself as well as some of us who knew about this letter awaited a reply as to why she could not come on that day or any letter to the effect that she would come on another day, it never came. We do not know whether it was the interference of some opposing karmic force which prevented her from meeting our Most Venerable Teacher until he passed away.

Whatever it is, we hope that our readers would rest content with this incomplete autobiography and get an incentive through it to make a change for the better in their lives. Even for readers who have doubts about *kamma* and its effect, and about dhamma and its lofty aims, this autobiography would go a long way in straightening up their views. This noble mother seems to have improved on the Sinhala adage ‘suffering that has come is as sweet as honey’ to say ‘suffering that has come is as sweet as the dhamma’. She has made the burden of the wheel of *kamma* a blessing in disguise by accepting her own karmic heritage and infused into her philosophy of life a modest tolerance which does not pass on the blame to others.

The group of relatives and the society outside that scoffed and scorned her seem to have been unaware of the force of *kamma* which affected her and the mighty power of dhamma inherent in her. Just see how the ball of cotton thread gets knotted through ignorance! Her autobiographical account makes it clear

that birth as a female or male is a karmic heritage connected with the third precept. The masculine personality evolving within her is revealed by her way of expression. The effort she has made to remain unshaken before the eight worldly vicissitudes in the midst of good and evil karmic forces is remarkably exemplary.

This *upāsikā* has understood well the Buddha's teaching in the *Thāna sutta* (Note.1) where he says that a woman or man, a layman or monk, should constantly reflect on the norm of *kamma*. She has accepted the fact that *kamma* is one's own (*kammassakomhi*), that it is one's rightful inheritance (*kammadāyādo*), that it is one's true relative (*kammabandhu*), and the true refuge (*kammapaṭisarano*). She was careful enough not to get entangled in a knotty ball of karmic thread by blaming others, hating them and taking revenge.

Moreover, she was using her personal experience of suffering to turn the wheel of dhamma within her life in accordance with the basic principle proclaimed by the Buddha in the *Upanisā Sutta* (Note.2). This life story is an excellent proof of the moral law: 'Faith has suffering as the supportive condition'. The fountain of true faith is the deep conviction of saṃsāric suffering. The cyclic *Paṭicca samuppāda* found in *Upanisā Sutta* has attracted the special attention of many scholars. In the more popular twelve linked sermon on Dependent Arising (Note.3), beginning with dependent on ignorance, preparations arise, etc., there is a direct and an indirect order. While the direct order says dependent on ignorance preparations arise, in the indirect order it says with the remainderless cessation of ignorance comes the cessation of preparations. But in the *Upanisā Sutta*, having stated that ignorance is the supportive condition for preparations

(*avijjūpanisā sankhārā*), according to the same first principle, instead of an indirect order, it is said that suffering is the supportive condition for faith (*dukkhūpanisā saddhā*). The series of conditions beginning with faith extends through joy, zest, calm, happiness, concentration, knowledge and vision of things as they are, dejection, dispassion, emancipation, to knowledge and vision of emancipation. The transformation in the life of our *upāsikā* is also reminiscent of the *Upanisā Sutta* with this difference that the aim in this case is not the knowledge of the path to Arhant hood, but omniscience of the Buddha.

We feel that this epilogue should end with a transference of merit. We do not know whether this great lady with a unique power of perfections is still on this earth or in the *Cātummahārājika* heaven. Wherever she is, may she rejoice in the skilful *kamma* we have acquired by this gift of dhamma for the benefit of the worldlings who ignore the wheel of dhamma though hamstrung by the wheel of *kamma*, and thereby make her way in *saṃsāra* on a direct and clear path and realize her lofty aspirations for Buddhahood.



## Notes

1. "...*Kammassakomhi kammadāyādo kammayoni kammabandhu kammaṇṇasaraṇo yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmī'ti abhiñhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.*"

– *Thāna Sutta, Anguttara Nikāya 3, page 72, PTS*

"A woman or man, a layman or monk should constantly reflect thus, 'I am the owner of my *kamma*, I am the inheritor of my *kamma*, *kamma* is my matrix, *kamma* is my relative, *kamma* is my resort, whatever *kamma* I do, whether good or evil, I will be its inheritor."

2. "*Evameva kho, bhikkhave, avijjūpanisā saṅkhārā, saṅkhārūpanisaṃ viññāṇaṃ, viññāṇūpanisaṃ nāmarūpaṃ, nāmarūpūpanisaṃ saḷāyatanam, saḷāyatanūpaniso phasso, phassūpanisā vedanā, vedanūpanisā taṇhā, taṇhūpanisaṃ upādānaṃ, upādānūpaniso bhavo, bhavūpanisā jāti, jātūpanisaṃ dukkhaṃ, dukkhūpanisā saddhā, saddhūpanisaṃ pāmojjaṃ, pāmojjūpanisā pīti, pītūpanisā passaddhi, passaddhūpanisaṃ sukhaṃ, sukhūpaniso samādhi, samādhūpanisaṃ yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassanūpanisā nibbidā, nibbidūpaniso virāgo, virāgūpanisā vimutti, vimuttūpanisaṃ khayeñāṇaṃ.*"

– *Upanisā Sutta, Saṃyutta Nikāya*  
Vol. 2, page 32, PTS

3. “*Imasmiṃ sati idaṃ hoti. Imassuppādā idaṃ uppajjati. Imasmiṃ asati idaṃ na hoti. Imassa nirodhā idhaṃ nirujjhati, yadidaṃ avijjā paccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ, sokaparidevadukkhadomanassupāsāyā sambh-  
avanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāyatveva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpa-  
nirodho, nāmarūpa-nirodhā saḷāyatananirodho, saḷāyatana-  
nirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā tanhānirodho, tanhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃsokaparidevadukkhadomanassu-  
pāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.*”

– *Bahudhātuka Sutta, Majjhima Nikāya*  
Vol.3, page53f., PTS

This being, this comes to be. With the arising of this, this arises. This not being, this does not come to be. With the cessation of this, this ceases. That is to say, from ignorance as condition, arise preparations. From preparations as condition, arises consciousness. From consciousness as condition, name and form. From name and form as condition, the six sense-spheres. From the six sense-spheres as condition, contact. From contact as condition, feeling. From feeling as condition,

craving. From craving as condition, grasping. From grasping as condition, becoming. From becoming as condition, birth. From birth as condition arise decay and death, sorrow, lamentation, pain, grief and despair. Such is the arising of this entire mass of suffering.

From the complete fading away and cessation of that very ignorance, there comes to be the cessation of preparations. From the cessation of preparations, the cessation of consciousness. From the cessation of consciousness, the cessation of name and form. From the cessation of name and form, the cessation of the six sense-spheres. From the cessation of the six-sense-spheres, the cessation of contact. From the cessation of contact, the cessation of feeling. From the cessation of feeling, the cessation of craving. From the cessation of craving, the cessation of grasping. From the cessation of grasping, the cessation of becoming. From the cessation of becoming, the cessation of birth. From the cessation of birth, decay and death, sorrow, lamentation, pain, grief and despair cease. Such is the ceasing of this entire mass of suffering.





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## කතු හිමියන්ගේ සිංහල කෘති

සැ.යු.: මෙම කෘති ලේඛනය සරලකයට මුල්තැන දුන් අංක අනුපිළිවෙලක් සහිතව සකස්වී ඇති බවත්, ලේඛනයේ අගභරයේ එන කෘති බොහෝ දුරට ගැඹුරු විය හැකි බවත්, පාඨකයින් දැනුවත් කිරීම් වශයෙන් සඳහන් කරනු කැමැත්තෙමි.

- සම්පාදක

1. තිසරණ මහිම
2. හිතක මහිම - 1
3. හිතක මහිම - 2
4. හිතක මහිම - 3
5. දිවි කතරේ සැඟෑ අඳුර
6. කය අනුව ගිය සිහිය
7. හිත තැනීම
8. පින් රුකෙක මහිම
9. අබ්නික්මන
10. පිළිවෙතින් පිළිවෙතට
11. කයේ කතාව
12. මා-පිය උවැටන
13. ප්‍රතිපත්ති පූජාව
14. පැවැත්ම හා නැවැත්ම
15. කම් වක්‍රයෙන් ධර්ම වක්‍රයට
16. මෙන් සිතේ විමුක්තිය
17. ඇති හැටි දැක්ම
18. තපෝ ගුණ මහිම
19. සක්මනේ නිවන
20. පහන් කණුව ධර්ම දේශනා - 1 වෙළුම
21. පහන් කණුව ධර්ම දේශනා - 2 වෙළුම
22. පහන් කණුව ධර්ම දේශනා - 3 වෙළුම
23. පහන් කණුව ධර්ම දේශනා - 4 වෙළුම
24. පහන් කණුව ධර්ම දේශනා - 5 වෙළුම
25. පහන් කණුව ධර්ම දේශනා - 6 වෙළුම
26. පහන් කණුව ධර්ම දේශනා - 7 වෙළුම
27. පහන් කණුව ධර්ම දේශනා - 8 වෙළුම
28. පහන් කණුව ධර්ම දේශනා - 9 වෙළුම

29. විදසුන් උපදෙස්
  30. භාවනා මාගීය
  31. උත්තරීතර හුදකලාව
  32. සසුන් පිළිවෙත
  33. චලන චිත්‍රය
  34. දිය සුළිය
  35. බුදු සමය පුද්ගලයා හා සමාජය
  36. නිවනේ නිවීම - පළමු වෙළුම
  37. නිවනේ නිවීම - දෙවන වෙළුම
  38. නිවනේ නිවීම - තෙවන වෙළුම
  39. නිවනේ නිවීම - සිවුවන වෙළුම
  40. නිවනේ නිවීම - පස්වන වෙළුම
  41. නිවනේ නිවීම - සයවන වෙළුම
  42. නිවනේ නිවීම - සත්වන වෙළුම
  43. නිවනේ නිවීම - අටවන වෙළුම
  44. නිවනේ නිවීම - නවවන වෙළුම
  45. නිවනේ නිවීම - දසවන වෙළුම
  46. නිවනේ නිවීම - එකොළොස්වන වෙළුම
  47. නිවනේ නිවීම - පුස්තකාල මුද්‍රණය (1-11 වෙළුම්)
  48. පටිච්ච සමුප්පාද ධර්මය - 1 වෙළුම
  49. පටිච්ච සමුප්පාද ධර්මය - 2 වෙළුම
  50. පටිච්ච සමුප්පාද ධර්මය - 3 වෙළුම
  51. පටිච්ච සමුප්පාද ධර්මය - 4 වෙළුම
  52. මනසේ මායාව
  53. පැරණි බෞද්ධ චින්තාවේ සංකල්පය සහ යථාර්ථය
- 

නැවත මුද්‍රණය කරවීම පිළිබඳ විමසීම්  
කටුකුරුන්දේ ඤාණනන්ද සදහම් සෙනසුන  
කිරිල්ලවලවත්ත, දම්මුල්ල, කරඳන

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