

MYANMAR TRADITIONAL SARANAGAMMA AND DANA DEATH CEREMONIES

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บทคัดย่อ

บทความนี้บรรยายประเพณีทางพระพุทธศาสนาของชาวพม่า คือ Saranagamma ceremony และ Dana ceremony เพื่ออุทิศส่วนกุศลให้ผู้เสียชีวิต บทความนี้นำเสนอในรูปแบบของการสนทนาโต้ตอบทางจดหมายอิเล็กทรอนิกส์และทางโทรศัพท์ซึ่งชี้ให้เห็นถึงจุดอ่อน และให้ข้อเสนอแนะในการประกอบพิธีดังกล่าว

Abstract

Myanmar (Burmese) traditional **refuge taking** in the **Triple Gems** (Buddha, Dhamma, Sanga) known as the **Saranagamma ceremony** and the specifically directed good conduct of giving called **Dana ceremony** invariably performed at a person's death are described. The weaknesses are identified and effective alternatives are suggested. These are presented in dialogue form via e-mails and phone calls together with the corresponding replies.

Introduction

The Buddhist concept of life consists of extremely rapid rise and decay series of *rupa*¹ and *nama*² (roughly body and mind), which forms a continuum propelled by *kamma*, a cause and effect mechanism of interdependent *kusala* (good) and *akusala* (bad) forces, through thirty one abodes of existences via sequences of rebirths.

The next life that one lands in after a certain life ends depends on the interaction of the good and bad *kamma* forces. Previous *kamma* are carried over to the new life and are modified by *kamma* in that current life. Thus *kamma* is **continuous causality**, rather than deterministic.

Of the thirty one levels of life, the lower four called *apayas* are levels of woe with total misery. People wish to avoid rebirth

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¹That which is impermanent and continuously changes (appear and disappear; rise and decay) rapidly.

²That which can point towards and know rupa.