THE Great Chronicles OF BUDDHAS

VOL I

SINGAPORE EDITION

The Most Venerable MINGUN SAYADAW
BHADDANTA VICITTĀSARĀBHIVAṂSA
TIPIṬAKADHARA DHAMMABHAṆḌĀGĀRIKA
AGGA MAHĀPAṆḌITA
ABHIDHAJA MAHĀRAṬṬHAGURU
ABHIDHAJA AGGAMAHĀ SADDHAMMAJOTIKA

The Great Chronicle of The Buddhas

DEDICATION

The idea of a comprehensive book on the Buddha - His Life and His Teaching - was conceived in January 2005 by the Late Sayadawgyi U Silananda during his Buddhist pilgrimage in India with a group of Buddhist Singaporeans. After much discussion, he decided to compile the original ten books of "The Great Chronicle of Buddhas" by the Late Venerable Mingun Sayadaw, Bhante Vicittasārābhivamsa (which was later translated into English Language).

Since then, until his demise on 13th Aug. 2005, Sayadawgyi had given valuable advices and guidelines which make this book possible and is now available in revised edition.

This Singapore Edition of 'The Great Chronicle of Buddhas' is dedicated to the Late Sayadawgyi U Silananda. Without his sound advice this book would not be possible.

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And to all my friends who had, in one way or another, helped in making this book possible for the purpose of sharing the Buddha-Dhamma, especially, Ashin Osadha, Sisters June Wee and Rosalind Tay and Brothers Tan Gim Sun, Jimmy Voon, Steven Tan and my son, Terence Gan. They had expended a large amount of their personal energies, efforts and time in this project.

May these people rejoice in this merit of Dhammadāna and attain Nibbāna.
May they be freed from this world of saṁsāra.

— Revata Gan —

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Chapters translated by respective scholars

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(11) The Symmetrically Proportioned Body and The Long Palms that could touch The Knees without stooping 1692
(12) The Well-developed Body, The Back without The Spinal Furrow in The Middle and The Round Neck 1692
(13) The Seven Thousand Capillaries at The Throat 1693
(14) The Clear Blue Eyes and The Soft Eyelashes 1693
(15) The Thin Layer of Flesh on The Forehead 1694
(16) The Body-hair and The Hair between The Two Eyebrows 1694
(17) The Forty Teeth and Their State of touching One Another 1694
(18) The Long Tongue and The Voice with Qualities like A Brahmā's 1695
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THE AUTHOR

The author, Bhaddanta Vicittasārābhivaṁsa, Mingun Tipiṭakadhara Sayadaw, as he is popularly known, was born in the village of Thaibyuwa on November 11, 1911. At the age of eight he was sent to Sayadaw U Sobhita of Min-gyaung Monastery, Myingyan, to start learning the rudiments of Buddhism. When he was ten he was ordained a *sāmaṇera* by the same Sayadaw. Ten years later he went to Dhammanāda Monastery, a secluded place of holy personages, in Mingun, Sagaing Township, for further learning. In 1930, he received higher ordination. His sponsors were Daw Dhammacārī, a prominent and learned nun of Mingun, who was the author of the Saccavādī-ṭīkā, and Sir U Thwin, a wealthy philanthropist of Yangon. Since then Daw Dhammacārī had become his spiritual mother and Sir U Thwin his fatherly supporter for his religious life. In 1937, when the First Dhammanāda Sayadaw, who was his preceptor at his ordination, passed away, he had to take charge of the Monastery.

Sayadaw had passed a series of religious examinations invariably with flying colours since the age of 13. To mention a few, in his fourth year as a *bhikkhu*, he passed the Dhammācariya Examination held by the Pariyatti Sāsanahita Association of Mandalay which was a formidable examination in which only a few candidates dare to sit for. The Examination is on the three great Commentaries which candidates normally try to finish one by one in three years. But the author passed all three Commentaries in one year and acquired the rare and coveted title of *Pariyatti Sāsanahita Dhammācariya Vaṭaṁsakā.*

However, the first time he really made his name for himself as a man of vast learning was when he passed with distinctions the Tipiṭakadhara Examination, which was held for the first time and was also reputed to be the longest and most difficult one. As the name of the Examination suggests, the candidate has to recite all three *Piṭakas* that he had learned by heart. In addition, he has to pass the written papers on all the Canonical Texts and Commentaries. It took him four years to sit the whole Examination that earned him, in 1953, the unique title of *Tipiṭakadhara Dhammabhaṇḍāgārika*, which means “Bearer of the Three *Piṭakas* and Keeper of the Dhamma-Treasure”. Sayadaw's ability to recite 16,000 pages of Buddhist Canonical Texts has been recorded in the Guinness Book of Records 1985. (Since the author's achievement there have been only four other holders of the same title so far.)

As regards his work for the *sāsana*, suffice it to say that even before that great achievement of being *Tipiṭakadhara Dhammabhaṇḍāgārika*, when the Sixth Buddhist Council was well under way, Sayadaw was assigned the task of editing the Canonical Texts to be approved by the Council as its version. Besides, when the Council was convened, Sayadaw acted as the *Vissajjaka*, that is, 'Respondent' answering questions on all three portions of the Canon. The *Pucchaka*, 'Questioner', was the late Mahasi Sayadaw. In answering the questions, the author took the combined role of Thera Upāli and Thera Ānanda who answered the questions on the *Vinaya* and the *Dhamma* respectively at the First Council presided over by Thera Mahākassapa.

After the Council, the author devoted himself to literary pursuits. At the request of U Nu, the then Prime Minister of Myanmar, he assiduously compiled *Mahā Buddhavaṁsa*, being the Myanmar exposition on the lives of the Buddhas as related mainly in the *Buddhavaṁsa* Pāli Text of the Khuddaka Nikāya. This compilation, resulting in six volumes in eight books, commenced in 1956 and ended in 1969. The work, being the author's *magnum opus* and a colossal contribution to Myanmar Buddhist literature, has been received with enthusiastic acclaim by members of the *Sangha* and the laity alike.

In the year 1980, an historic event in the history of the *Sangha* in Myanmar took place. It was the emergence of the State Sangha Mahā Nāyaka Committee comprising representatives of all sects of the Buddhist *Sangha* in Myanmar. The author was unanimously elected permanent General Secretary of the Committee, which, as the

Supreme Authority on Buddhist religious affairs of the country, is responsible for the growth, development and prosperity of the *Buddha-sāsana*.

In addition to his responsibilities as General Secretary of the State Sangha Mahā Nāyaka Committee, the author is busily devoted to the service of the *sāsana* in three main areas, namely, providing support and facilities for the emergence of more *Tipiṭaka* Bearers for the perpetuation of the *sāsana*, providing support and facilities for the dissemination of the Buddha's Teaching at home and abroad, and providing adequate medical facilities for members of the *Sangha* from all over Myanmar.

For the first task, the author founded the Tipiṭaka Nikāya Organization whose chief aim is to nurture young *bhikkhus* so that they may one day become "Bearers of the Three *Piṭakas* and Keepers of the Dhamma-Treasure" like himself. There are a number of promising learners under his care at Momeik hill near Mingun.

Soon after the formation of the State Sangha Mahā Nāyaka Committee, it firmly resolved to establish two separate universities of *Pariyatti Sāsana* in Yangon and Mandalay where the Good Law of the Perfectly Enlightened One would be taught in a new system of education to produce *Theras* who will spread the Teaching in Myanmar and elsewhere. In pursuance of the second objective, the author's untiring efforts have resulted in magnificent University buildings which have newly sprung up both at Yangon and Mandalay where courses leading to the Degrees of Dhammācariya and Mahā Dhammācariya have been in full swing since 1986.

As to the third important project undertaken by the author which was for the welfare of the *Sangha*, the Jīvitadāna Sāsana Specialist Hospital for *bhikkhus* has been founded in Mandalay. It is a 100-bed specialist hospital with all the facilities and equipments for a modern health centre and was formally opened under the auspices of the author himself on August 18, 1990.

In recognition of his great learning and of his invaluable services to the *Sāsana,* as mentioned above, the Government conferred upon him the title of Aggamahāpaṇḍita (The Supremely Learned One) in 1979 and the title of Abhidhaja Mahāraṭṭhaguru (The Noble Banner and Great Preceptor of the State) in 1984,

Hail and hearty at the age of 79, the indefatigable Sayadaw kept on striving continuously, day in and day out, towards furtherance of his three main tasks, thus setting an exemplary model for emulation to all who desire to promote the welfare of beings by means of the Buddha Dhamma.

THE AUTHOR'S INTRODUCTION

Namo Buddhāya Siddam

Kīdiso te Mahāvīra,
Abhinīhāro Naruttama,
Kamhi kāle tayā Dhīra,
Patthitā Bodhim uttamā?

"O Buddha, who is endowed with the four kinds of right exertion,[1] who is the highest among men and higher than devas and Brahmās, and who is thus Chief of these three categories of beings! How should we comprehend your resolve to gain Buddhahood of great glory, that pervades the whole universe extending from the bottom realm of intense suffering to the top realm of Brahmās. Since when has your mind become inclined to achieve the prime laurel of Perfect Self-Enlightenment, which surpasses the Enlightenment of a Private Buddha and the Enlightenment of a Disciple?"

This enquiring note of acclamation was sounded in the sky over the city of Kapilavatthu on the first waning moon of Kason, in the year 104 Mahā Era. The background story, in brief, of this question is narrated below.

The Buddha, the Omniscient One and Lord of the Three Worlds, observed the first rain-retreat (*vassa*) in the Deer Park of Isipatana, Vārāṇasī, in the year 103 Mahā Era. During this retreat, He converted the Five Ascetics and the group of 54 friends headed by Yasa, son of a wealthy man, leading them to arahantship. When the retreat was over, He asked them to disseminate the Dhamma, which is excellent in all three aspects - the beginning, the middle and the end — and no two of them going in the same direction. He himself went alone towards the forest of Uruvelā to convert the three ascetic Kassapa brothers and their followers, numbering one thousand.

On the way to Uruvelā, on reaching Kappāsika grove, the Buddha met with thirty Bhadda-vaggiya brothers who were searching for an absconding woman. He established them in the lower Paths and Fruitions and made them *ehi-bhikkhus*. Then He proceeded alone to Uruvelā where He liberated the eldest brother, Uruvelā Kassapa and his 500 followers from heretical views. He did the same for Nadī Kassapa and his 300 followers and Gayā Kassapa and his 200 followers. Finally, He preached to all the one thousand ascetics, the Ādittapariyāya-sutta on the stone slab at Gayāsīsa and thereby established them in the Fruition of Arahantship. And, together with the one thousand newly accomplished *arahants*, the Buddha set out on a journey to the city of Rājagaha.

The day the Buddha arrived in Rājagaha, He helped King Bimbisāra and the brahmin householders, one hundred and ten thousand in all, with His Teaching to reach the state of *sotāpatti-phala* and another ten thousand brahmin householders established in the Three Refuges. The following day, the Buddha accepted the Veḷuvana Monastery which was generously donated by King Bimbisāra in support of His ministry. It was the first monastery He had ever accepted and the occasion of His acceptance of the monastery was marked by a great earthquake. From that time onwards, He had taught all those worthy of

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1. Right exertion: *Sammappadhāna*. The four such exertions are:
(i) The endeavour to prevent the arising of evil which has not yet arisen;
(ii) The endeavour to put away evil that has arisen;
(iii) The endcavour to bring about the arising of good which has not yet arisen; and
(iv) The endeavour to further develop the good that has arisen.

conversion, who came to Him, including those who would eventually become Chief Disciples, Great Disciples and Ordinary Disciples. He did so as though He were dispensing among them the medicine for deathlessness.

While the Buddha was thus busily engaging Himself, His father, King Suddhodāna, sent nine ministers, one after another, each with one thousand men, on a mission to invite Him to return to Kapilavatthu. Instead, they became *arahants* and neither conveyed the King's message to the Buddha nor sent back any information to the King. So the Buddha's playmate, the minister Kāḷudāyī, was sent as the tenth envoy, also with one thousand men. Kāḷudāyī and his men became *arahants*, too, and spent their time enjoying the bliss of their spiritual attainment. When the cold season was over and spring arrived, Kāḷudāyī made a humble request to the Buddha, in sixty-four verses, persuading Him to return to the home of His kinsmen. The Buddha then journeyed to the city of Kapilavatthu on the first day after the full moon of Tabaung travelling slowly, covering only one *yojana* a day, and arrived at Kapilavatthu on the first day after the full moon of Kason in the year 104 Mahā Era.

On the same day the Sakyan princes welcomed the Buddha and His host of *bhikkhus* in a great ceremony, they took them to Nigrodhārāma Monastery as arranged beforehand. On arrival at the Monastery, the Buddha sat in the seat specially prepared for Him and remained quietly surrounded by twenty thousand *arahants*. The Sakyans, who took too great a pride in their high birth, thought to themselves: "This Prince Siddhattha is younger than us. He is only a young brother, or a young nephew, or a young grandson of ours." And, puffed up with conceit, they urged their younger kinsmen: "You bow in homage to the Buddha; we shall, however, stay behind you."

The Buddha knew the inner minds of the Sakyan princes were dwelling with pride of their birth and thought to Himself: "These proud kinsfolk of mine do not realize that they have grown old without accomplishing anything beneficial for themselves. They know nothing about the nature of a Buddha. They know nothing about the power of a Buddha. What if I should display a Buddha's might by performing the Twin Miracle of water and fire. I will make a jewelled walk in the sky, a platform as broad as the ten thousand universe. And, I will walk to and fro on it and pour forth a shower of sermons to suit the temperaments of all those who come to me." No sooner had He resolved thus, the *Brahmās* and devas acclaimed their joyous approval.

Then the Buddha entered upon the fourth *jhāna* making white (colour) as His object of concentration. On arising from that *jhāna,* He made a firm resolve that light should spread all over the ten thousand universe. Immediately after that resolution, all the universe was flooded with light to the great delight of devas, humans and Brahmās. While they were rejoicing, the Buddha rose up into the sky by developing the supernormal power through exercise of the fourth *jhāna*. Then He proceeded to perform the *Yamakapāṭihāriya* (the Twin Miracle), which consisted of the appearance of flames of fire and streams of water emitted alternatively (1) from the top and bottom of the body, (2) from the front and the back, (3) from the eyes, (4) from the ears, (5) from the nose, (6) from the shoulders, (7) from the hands, (8) from the sides, (9) from the feet, (10) from the fingers, toes and from between one finger and another as well as from between one toe and another, (11) from each hair of the body, and (12) from every pore of the body. The emitted fire-sparks and water-sprays fell amidst the crowds of human and celestial beings as though the Buddha was letting the dust fell from His feet onto their heads. This exhibition of the Twin Miracle with the emission of fire and water alternately from the body of the Buddha created a marvellous spectacle of great splendour which inspired all the Sakyan princes with awe and reverence, moving them to utter words of resounding praise.

After the performance of the Twin Miracle, the Buddha created a jewelled walk of great brilliance which extended from east to west reaching even beyond ten thousand universe. He then walked up and down the jewelled walk and delivered several discourses to devas and humans suiting their mental dispositions.

At that time, the Venerable Sāriputta, who was residing at Gijjha-kūṭa Hill in Rājagaha, saw (through his supernormal power) the whole event (taking place at Kapilavatthu) and

thought to himself: "I shall now go to the Buddha and make a request for a complete narration of the life histories of the Bodhisattas and the Perfections they had fulfilled." Accordingly, he lost no time to gather the five hundred *arahants*, who were all his co-residents, and said to them: "Come, we will go. We will pay a visit to the Master and ask Him about the past stories of the Buddhas." Having urged them to accompany him, they travelled through space by means of supernormal power, at so fast a speed which surpassed that of the wind and the storm. In a moment, the Venerable Sāriputta, with the company of *bhikkhus,* arrived before the Buddha and paid homage to Him. Then he uttered the verse,

Kīdiso te Mahāvīra,
Abhinīhāro nar'uttama,
etc.

mentioned at the beginning, thereby asking the Buddha to narrate elaborately how He had received the Definite Prophecy from the Former Buddhas and how He had fulfilled the Ten Perfections, which extend to thirty in all, for the Bodhisattas.

Then the Buddha, who was still on the walkway, responded with two verses:

Pītipāmojjajanānaṁ,
Sokasallavinodanaṁ,
etc.,

meaning: "Listen to the Buddhavaṁsa Discourse which could give you joy and happiness, remove the thorns of sorrow and bestow upon you the three kinds of bliss, namely, human existence, divine existence and Nibbāna. Having thus listened, try to follow and practise the Path, as will be explained in this Discourse, that could dispel conceit, eradicate sorrow, liberate you from *saṁsāra* and put an end to all suffering." Thus the Buddha, out of compassion, urged all devas, humans and Brahmās reciting the verse numbering four *bhāṇavāras* (1080 stanzas).[2]

The Commentary on The Buddhavaṁsa

The Buddhavaṁsa Text is included in the Khuddaka Nikāya of the Suttanta-piṭaka which was recited at the First, Second and Third Councils by *arahants*. The Commentary on it, entitled *Madhuratthavilāsinī,* consisting of 26 *bhāṇavāras,* was authored by the Venerable Buddhadatta, a resident of the Port Monastery of Kāvīrapaṭṭana of the Coḷa Country in South India.

The Great Buddhavaṁsa Story

During the reign of King Bagyidaw (A.D.1819-37), the Fourth Founder of the City of Ratanāpūra, the first Ngakhon Sayadaw, recipient of the title of Ādiccavaṁsābhidhaja Mahādhammarājādhirājaguru, wrote the Buddhavaṁsa Story in prose. He combined the Text and its Commentary, interspersed with certain Pāli verses and their word-for-word translations for the aforesaid benefits of joy, end of sorrow, etc., by young men and women of good families. He did not translate the whole Text word for word (as there already exist well known translations in that style called *nissaya*.)

That Buddhavaṁsa in Myanmar prose was published in 1297 M.E (1935) by Zambumeitswe Piṭaka Press, Yangon, in three volumes with the title, "The Great Buddhavaṁsa Story."

Sudhammavatī Buddhavaṁsa

Not long after the Great Buddhavaṁsa Story was been published, *The Sudhammavatī Buddhavaṁsa Story* appeared in one volume of poetical prose, written by Editor U Htun Sein.

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2. One *bhāṇavāra*: is equal to about 270 stanza, each of four lines, recited in one session of the Buddhist Council.

The State Buddhasāsana Council's Version of The Mahābuddhavaṁsa

After the founding of the new independent country of the Union of Myanmar, the people, both the *Sangha* and the laity, were busy assiduously making preparations and arrangements, shouldering their respective responsibilities for holding the Sixth Buddhist Council. The Prime Minister U Nu, seeing their dedicated activities, was inspired by the profound thought of bringing out a new version of the Buddhavaṁsa Text and its Commentary, a version that should include everything that is connected with the Buddha. Accordingly, he requested me, in his house, on the occasion of *anekaja* ceremony and inauguration of his shrine-room, to write such a saga of the Buddhas in commemoration of the great event of the Buddhist Council.

I said to the Prime Minister then: "I have been assigned to participate as a Tipiṭakadhara in the Sixth Buddhist Council which is to be held soon, and I still have to work hard to become qualified for the title." With this excuse, I refused to comply with his request. Indeed, at that time, I had just passed the written examination in the Vinaya-piṭaka and was about to sit for another one on the Abhidhamma Piṭaka.

Succession of Compilers

Undaunted by my refusal of his request, the Prime Minister persisted in his earnest effort to produce the proposed book by approaching other scholars. And the compilation started first under the supervision of Medhāvī Sayagyi U Saing. Some months later, when only a portion had been done, the work was interrupted until Mahāpaññābala, Paṭhamagyaw Sayagyi U Kyee Pe took over as supervisor. In the same way, the compilation again passed on to Aggamāpaṇḍita Sayagyi U Lin, M.A. After one and a half years, he could finish compiling only the first volume of the series (from the story of Sumedha up to the end of the story of Buddha Kassapa). Then U Lin passed away to our great regret, leaving only the fame of his learning.

The Assignment Given to Me

It was on the 11th day of the waxing moon in the month of Nadaw, 1316, (December 6, 1954), that Sayagyi U Lin passed away. Four days later, the sponsor of my ordination and spiritual father, the wealthy Sir U Thwin, Thadosirī Sudhamma, Chairman of the State Buddhasāsana Council and Patron of the Sixth Buddhist Council, came to see me at the request of the Prime Minister and asked me not to refuse should the Prime Minister make a request for writing a Buddhavaṁsa. On the full moon day of Pyatho, 1316 (8-1-55), the Prime Minister himself came to see me at my temporary residence at the Sangha Yeiktha Meditation Centre and made a formal request as follows:

(1) Please supervise the compilation of a treatise on the lives of the Buddhas. In so doing, please include everything about the Buddha, not leaving out even minor details. If one volume is not enough, make it two; if two is not enough make it four, eight and so on. It is important that the work should be exhaustive.

(2) The writing should be intelligible and interesting to all, young and old, even to non-Buddhists, who wish to know about the lives of the Buddhas.

(3) Should the Venerable Sayadaw undertake the task of writing the Mahā Buddhavaṁsa in Myanmar, it will be welcomed by all, both the Sangha and the laity alike.

The request had been made repeatedly, the first time in 1313 M.E. (A.D.1951), the second time in 1315 (1953); and now in 1316 (1954), by my spiritual father and finally by the Prime Minister himself. I therefore felt that I should no longer refuse to comply with their request. Accordingly I gave my consent firmly saying: "Very well, Dāyakagyi, when the proceedings of the Council are over, I will take charge of the compilation and supervise the work to the best of my ability without sparing my energy."

After the Prime Minister left, I reminded myself of following dictum:

Yaṁ hi kayirā taṁ hi vade,
Yam na kayirā na taṁ vade.

Akarontaṁ bhāsamānaṁ,
Parijananti paṇḍitā.

One should say what one would do,
One say not what one does not.
He who says but does not do
Is subject to blame by the wise.

Request made by the State Buddhasāsana Council

Not long after I had promised the Prime Minister, the State Buddhasāsana Council also made its own request. In reply to it, I stipulated the following three terms for carrying out the work: (1) the work would be done voluntarily without acceptance of any honorarium, (2) I would have nothing to do with office administrative work, and (3) I would take charge of the literary matters only in which I feel competent. I added that if these three conditions were agreeable to the State Buddhasāsana Council, it would mean that I had accepted the assignment.

Some days later, three officials from the State Buddhasāsana Council, namely, Chief Editor U Ba Hmi and Editors Saya Htun and Saya U Ba Than, approached me with the favourable reply that the State Buddhasāsana Council had agreed to all the points raised by me. Then, in accepting the compilation work, I said to Saya Htun and Saya U Ba Than: "Subject to failure is a work without a leader; so is a work with too many leaders. I accept the work as its supervisor so that the compilation of the Buddhavaṁsa may not fail. You carry on with the assignment as has been planned since the time of Sayagyi U Lin. I shall attend to the editing work when the proceedings of the Council come to an end."

The Prime Minister's Request in Writing

As though 'to drive in a nail where it is already firm or to strap on an iron belt where it is already tight,' the Prime Minister's formal request in writing came. The letter was dated the 14th waxing moon of Nadaw, 2499 Sāsana Era or 1317 Myanmar Era (December 28, 1955). (The translation of the letter is omitted here.)

Sayagyi U Lin's Great Learning

When the Sixth Buddhist Council and the ceremonies commemorating the 2500th year of Buddhism in 1318 Myanmar Era (M.E.) (1956) came to an end, in compliance with the Prime Minister's request and in fulfilment of my promise, I started editing the MSS(manuscripts) so far prepared on the Mahabuddhavaṁsa. I found them running over 700 pages, written while the Sayagyi was still alive, full of noteworthy facts with profound meaning, covering a wide field but not easy to be grasped by ordinary people. In preparing these MSS it looked as if the Sayagyi was making a final display of his great genius of learning.

When Sayagyi U Lin first planned the compilation of the Mahābuddhavaṁsa, he had in mind to write it only briefly and did so accordingly. But the Prime Minister U Nu earnestly urged him saying: "Let it be as elaborate as possible, Sayagyi. Write all there is to know about the Buddha; there cannot be anything that is too insignificant to be left out. Please write to the best of your ability for the benefit of the coming generations." Sayagyi then put aside all that had been written before briefly and worked afresh keeping his mind steadfastly on the subject of the Buddhavaṁsa all the time. When he began working, on arrival at his office, he would put both his arms on the desk and start dictating to his stenographer, giving him no rest, sometimes making a clicking sound with his tongue, at other times, clenching the fists, closing the eyes and gnashing the teeth to concentrate his energy. All this was known from the information given by Saya Htun.

New Plan of The Compilation of The Mahā Buddhavaṁsa

Such a very ambitious literary work, which was full of noteworthy doctrinal points with their deep meanings, like a treasure house of knowledge presented by the Sayagyi as if 'he

had hoisted the flag of learning' of his lifetime, should not be published as originally envisaged by him. I feared that readers would find it rather confusing and difficult to read and understand. Therefore the writing of the Mahā Buddhavaṁsa had to be planned anew as follows:

(1) The main subject of the Buddhavaṁsa should be treated separately;

(2) The Chapter (II) on "Rare appearance of a Buddha" should be re-written and confirmed by other learned Sayadaws;

(3) A new chapter on miscellaneous matters concerning duties which should be comprehended and performed by every aspirant of Buddhahood should be added;

(4) Explanatory notes and interpretations should be given fully in a separate chapter entitled **'Anudīpanī'**, to serve as a supplement to the first part of the first volume, and

(5) Difficult usages should be made easy by replacing them with simple ones in Myanman.

When the manuscripts of the Mahā Buddhavaṁsa finally went to the press of the State Buddhasāsana Council, Sayagyi Saya Nyan, Mahāpaññābala, Professor of Pāli, acted as Chief Proof Reader.

Exhortation to Readers

This version of the Mahā Buddhavaṁsa contains the same material with the same meaning as that preserved in the original Buddhavaṁsa Text, its Commentary, etc. The only difference between the original works and this lies in the medium employed, the former in *Pāli* and the latter in Myanman.

Since a Buddhavaṁsa can truly confer upon its worthy readers such benefits as, (1) joy and happiness, (2) end of sorrow, and (3) the three attainments of human existence, divine existence and Nibbāna, as has been pronounced by the Buddha, this Introduction is concluded with an exhortation in verse so that each reader might enjoy his or her share of welfare.

Pātubhūto Mahābuddha-
vaṁso Buddhatthadīpako.
Buddhavādīnam'atthāya
taṁ nisāmetha sādhavo.

O, you worthy men of gentle mind, seeking your own interest and that of others! This book of the Mahā Buddhavaṁsa, a version of the State Buddhasāsana Council, which has made its appearance in commemoration of the convening of the Sixth Buddhist Council, resembles a plot of land on which virtuous Buddhists may sow seeds of the Dhamma. It vividly describes, for the benefits of those who are virtuous devotees of Buddhism, how the Buddha, the Friend of the three classes of beings, had performed unique, meritorious deeds beginning from His existence as Sumedha. Therefore, you all who aspire after the fourfold knowledge of the Path, the true Enlightenment, should study it carefully with an eye of wisdom, fully confident that you will gain the fruits of joy and happiness, end of sorrow and the three attainments of human existence, divine existence and Nibbāna.

U Vicittasārābhivaṁsa
Tipiṭakadhara Dhammabhaṇḍāgārika
The 7th waxing moon of Wazo, 1399, Myanmar Era

Chapter 1

SALUTATION & INTENTION[1]

Namo Tassa Bhagavato Arahato Sammāsambuddhassa![2]

With most respectful adoration, I pay obeisance to the Buddha who, like His predecessors, has made a very rare appearance; who, like them, has no peers among, devas, human and Brahmās in the three worlds; who, like them, forms a refuge for all these beings who bow in homage; and who is like them in all aspects of glory, virtues and attributes (except in eight individual features[3], such as life span, height, lineage, duration of strenuous exertion, rays emitted from body, conveyance used on renouncing the world, Bodhi-tree and size of dais as seat).

With most respectful adoration, I pay obeisance to the Dhamma, which, through His Omniscience and out of profound compassion for all beings, has been well taught[4] by that Buddha, and which has been held in high esteem by Himself.

With most respectful adoration, I pay obeisance to the Sangha, the Order of Noble Ones, who have become true sons of the Master by their proper and upright practice[5] of the Dhamma.

Having paid obeisance to the Buddha, the Dhamma and the Sangha, I shall now write in a language neither too brief nor too elaborate, neither too simple nor too difficult, and relying mainly on the canonical texts of the Buddhavaṁsa[6] and its commentary and also taking relevant materials from other texts and commentaries, the **Mahā Buddhavaṁsa**, the Great Chronicle of the Buddhas—a book on the lives of twenty-five Enlightened Ones from out of innumerable past Buddhas, whose number is far greater than that of the grains of sand of the Ganges[7], beginning with the account of the Exalted Dīpaṅkarā, from whom the future Gotama, as the Hermit Sumedha, received the definite prophecy[8] that he would

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1. The original word in Pāli is *paṭiññā*, which literally means "promise" or "vow."
2. This Pāli sentence is the formula of great honour paid to the Buddha which may be translated "Honour to Him the Blessed One, the Worthy One, the Perfectly Self-Enlightened One." A Buddhist literary work usually begins with it to show the author's exclamation of obeisance.
3. These are called *aṭṭha vemattāni*, which Malalasekera translates "eight particulars in which the Buddha differ from each other." His rendering of these eight are: "length of life in the epoch in which each is born, the height of His body, His social rank, (some are born as khattiyas, others as brahmins), the length of His austerities, the aura of His body (thus in the case of Maṅgala, His aura spread throughout the ten thousand world-systems, while that of Gotama extended only one fathom), the conveyance in which He makes His renunciation, the tree under which He attains Enlightenment, and the size of the seat (*pallanka*) under the Bodhi tree." — **Dictionary of Pāli Proper Names under Buddha**.
4. This is the first attribute of the Dhamma.
5. These are the first and second of the attributes of the Sangha.
6. The fourteenth book of the Khuddaka-Nikāya of the Sutta-Piṭaka.
7. Cp. "Few are the sands of the Ganges,
   Innumerable are the Conquerors,
   Who have entered Nirvana .... "

   This is from U Pe Maung Tin's translation of the popular Pāli *gāthā* beginning with the word "*Sambuddhe*." The relevant Pāli composition in two lines are:-
   "Appakā vālukā Gangā,
   anantā nibbutā jinā,..."
8. Receiving of the definite prophecy (*Niyata-vyākaraṇa*) is an important feature in the spiritual

become a Perfectly Self-Enlightened One.

May those virtuous people, who are desirous of seeking merit and knowledge; who, with abiding faith, have established a firm foundation of refuge in the Buddha[9], the Dhamma and the Sangha; and who are properly and uprightly cultivating the threefold practice of morality (*sīla*), concentration (*samādhi*) and insight (*paññā*) — may they easily attain the Path, Fruition and Nibbāna.

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evolution of a Bodhisatta. We shall see more about it when we come to the story of Sumedha.

9. Here the author adds an adjectival clause reading "whose supremacy in the three worlds is like the ruby-studded pinnacle of a palace." The three worlds here are the three realms of sensuality (*kāma*), materiality (*rūpa*) and immateriality (*arūpa*). The first corresponds to the realm of five senses, comprising the four woeful states (*apāya*), the human world and the six celestial worlds. The material and immaterial worlds belong to the Brahmas.

Chapter II

RARE APPEARANCE OF A BUDDHA

Singular Opportunity of Living in An Age when A Buddha appears

The wealthy Anāthapiṇḍika[1], who was to become the donor of Jetavana monastery, was on his visit to Rājagaha when he saw the Buddha for the first time, having heard the word "Buddha" from his wealthy brother-in-law[2] in Rājagaha. As soon as he heard the sound "*Buddha*", he exclaimed, *"Ghoso' pi kho eso gahapati dullabho lokasmim, yad idaṁ 'Buddho Buddho' ti",* meaning "Friend, rare indeed it is in the world even to hear the utterance, *'Buddha, Buddha'*."

While the Buddha was staying in the market town of Āpaṇa, in the country of Aṅguttarāpa, Sela[3], a leading brahmin teacher, heard from Keṇiya the matted-hair ascetic, the word "*Buddha*". As soon as he heard the sound "*Buddha*", it occurred to him thus: *"Ghoso' pi kho eso dullabho lokasmiṁ yad idaṁ 'Buddho Buddho' ti",* meaning "Rare indeed it is in the world even to hear the utterance, *'Buddha. Buddha.'* " Not long after, together with three hundred followers, he gained *ehi-bhikkhu*[4] monkhood, and seven days thence he attained arahantship with them.

In the light of these canonical extracts, it is very rare and difficult in the world even to hear the word, "*Buddha, Buddha"*; inexpressibly and extremely more so indeed is the appearance of a Buddha.

In this respect, it may be noted that the utterance, "diamond", may refer to a genuine diamond or a fake. Likewise, because rumours of a coming Buddha had been widespread prior to the Buddha's appearance, both Anāthapiṇḍika and Sela must have heard before, the false claim of six heretical teachers[5] to be "Buddhas." But just as the sound (of the word) "diamond," only when spoken of a genuine one, would please one who can differentiate between a genuine diamond and a fake; so also, to such men of highly developed intelligence as Anāthapiṇḍika and Sela, the utterance, *"Buddha",* could have been delightful only when spoken of the true Buddha.

Just as taking a fake diamond to be genuine by unworthy persons of poor intelligence is a wrong notion, even so taking their masters (the six heretical teachers) to be genuine Buddhas by those who followed them was a wrong and harmful conclusion

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1. A merchant of Sāvatthi and a staunch supporter of the Buddha and His Sangha. Anāthapiṇḍika means "one who feeds the destitute". His personal name was Sudatta. He came to Rāiagaha on business and found his brother-in-law making elaborate preparations to treat the Buddha and His *bhikkhus* to a meal. It was on this occasion during the first year of the Buddha's Enlightenment that he heard the word Buddha for the first time. Ref: the Senāsanakkhandhaka of the **Vinaya Cūḷavagga**.
2. They were related as each had married the other's sister.
3. He visited his friend Keniya who was then preparing to shower his lavish hospitality on the Buddha and His Order of Bhikkhus, an incident similar to that of Anāthapiṇḍika. Both were filled with joy on hearing such a great name as Buddha. Ref: Sela Sutta of the **Majjhima-paṇṇāsa** of the **Majjhima Nikāya**.
4. Literally, "Come bhikkhu!" It was the command made by the Buddha in order to bring a deserving person to the Order of the Buddha's followers in the yellow robe. Accordingly, it formed the oldest formula of admission to the Order.
5. *Cha-satthara* in Pali simply means "six teacher". They were Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pukdha Kaccāyana, Nigaṇtha Nātaputta and Saṅjaya Belaṭṭha-putta. They were all non-Brahmanical teachers and contemporaries of the Buddha but older in age.

(*micchādhimokkha*).

In order to appreciate more profoundly the rare phenomenon of a Buddha's appearance in the world, it is important to know briefly (at the beginning) the following (matter) concerning a Bodhisatta and a Buddha:

(1) **Bodhisatta:** A Being destined to attain Enlightenment, i.e. a future Buddha.

(2) **Bodhisatta-kicca:** Daily duties of a future Buddha.

(3) **Buddha:** A Supreme Being who has fulfilled the duties of a future Buddha and has consequently attained Enlightenment.

(4) **Buddha-kicca:** Daily duties of a Buddha.

1. Bodhisatta

The Fourfold Insight Knowledge of the Path (*Magga-ñāṇa*)[6] with or without accompaniment of Omniscience (*Sabbaññuta-ñāṇa*)[7] is called Enlightenment (*Bodhi*). Enlightenment is of three kinds:

(1) **Sammā-Sambodhi**: Enlightenment consisting of the Fourfold Insight-Knowledge of the Path with the accompaniment of Omniscience. The Fourfold Insight-Knowledge of the Path is understanding of the Four Noble Truths[8] by oneself without a teacher's help, and it has distinctive power of removing mental defilements as well as habitual tendencies (*vāsanā*) of past existences; Omniscience is understanding of all principles worthy of understanding.

(2) **Pacceka-Bodhi:** Enlightenment consisting of the Fourfold Insight-Knowledge of the Path which is understanding of the Four Noble Truths by oneself without a teacher's help.

(3) **Sāvaka-Bodhi**: Enlightenment consisting of the Fourfold Insight-Knowledge of the Path which is understanding of the Four Noble Truths only with the help of a teacher.

(1) Noble persons who have a strong wholesome desire to realise *sammā-sambodhi* are called **Sammā-Sambodhisattas**, "future Perfect Buddhas[9]," (2) Noble Persons who have a strong wholesome desire to realise *pacceka-bodhi* are called **Pacceka-Bodhisattas**, "future Private Buddhas," and (3) Noble Persons who have a strong wholesome desire to realise *sāvaka-bodhi* are called **Sāvaka-Bodhisattas**, "future Disciples of a Buddha."

Three Types of Future Buddhas[10]

Of these three kinds of Noble Persons (1) **Sammā-Sambodhisattas** or future Perfect Buddhas are grouped into three types: (a) **Paññādhika** future Buddhas, (b) **Saddhādhika** future Buddhas, and (d) **Viriyādhika** future Buddhas.

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6. The Path leading to the extinction of suffering, which forms the last of the Four Noble Truths is eightfold (See below, n.3). The Eightfold Path consists of (1) right understanding (*sammā-diṭṭhi*), (2) right thinking (*sammā-saṅkappa*). (3) right speech (*sammā-vācā*), (4) right bodily action (*sammā-kammanta*), (5) right livelihood (*sammā-ājīva*). (6) right effort (*sammā-vāyāma*), (7) right mindfulness (*sammā-sati*), and (8) right concentration (*sammā-samādhi*). The first two form wisdom (*paññā*), the second three, morality (*sīla*) and the last three, concentration (*samādhi*). **VbhA** 416.
7. *Sabbaññuta-ñāṇa* is the compound of *sabbaññuta* and *ñāṇa*. The first word *sabbaññuta* itself means Omniscience. The word occurs in Nett 204; DA 1.99; VbhA 197. One who is endowed with *Sabbaññuta* or *Sabbaññuta-ñāṇa* is *Sabbaññū*', the Omniscient One. "The Buddha is omniscient, not in the sense that he *knows* everything, but that he could know anything should he so desire." **DPPN** under **Buddha**.
8. They are the Truth of Suffering (*dukkha*), of the Origin of Suffering (*dukkha-sarnudaya*), of the Extinction of Suffering (*dukkha-nirodha*), and of the Path leading to the Extinction of Suffering (*dukkha-nirodha-gāminī paṭipadā*) .
9. "Future Perfect Buddhas" means "Future Perfectly Self-Enlightened Ones."
10. "Future Buddhas" from now on means "Future Perfect Buddhas" or "Future Perfectly Self-Enlightened Ones" unless otherwise stated.

Buddhahood is attainment of Omniscience (*Sabbaññuta-ñāṇa*). To attain this Supreme Wisdom, the seeker must have a mental make-up in which Wisdom is predominant. The factor of predominant Wisdom means careful consideration and forethought in doing everything physically, verbally or mentally. By so doing, one's wisdom becomes strengthened and mature, existence after existence, so that in due course one painlessly attains Omniscience which is far superior to all kinds of wisdom. Just as money is gained in the world by means of monetary investment, even so Omniscience is gained by means of intellectual investment.

(a) Future Buddhas, called **Paññādhika,** with the factor of predominant Wisdom always present in their endeavours to become Buddhas after fulfilling their Perfections (*pāramī*)[11] for four *asaṅkhyeyyas*[12] and a hundred thousand aeons[13].

(b) Other future Buddhas also believe that they can become Buddhas by fulfilling Perfections, and in their mental make-up such belief is predominant. With them, Faith plays a greater role than Wisdom. They are therefore called **Saddhādhika** future Buddhas, "future Buddhas with predominant Faith." Since they are not led by Wisdom but by Faith in their fulfilment of Perfections, they cannot become Buddhas after four *asaṅkhyeyyas* and a hundred thousand aeons, but only after eight *asaṅkhyeyyas* and a hundred thousand aeons.

(c) There are still other future Buddhas who rely solely upon their Energy (Industriousness). For them, Wisdom is not a principal factor. Neither do they place emphasis on the Faith that Perfections lead to Enlightenment. Holding that Energy brings about Buddhahood, they give top priority to Energy in their fulfilment of Perfections and become Buddhas only after sixteen *asaṅkhyeyyas* and a hundred thousand aeons. They are therefore called **Viriyādhika** future Buddhas, "future Buddhas with Predominant Energy."

Thus it should be noted that the three designations viz., **Paññādhika, Saddhādhika** and **Viriyādhika,** are applied only to future Buddhas. Otherwise, one would think that they belonged to Fully Enlightened Buddhas. These distinctions exist only while they remain as future Buddhas, but once they attain Buddhahood, they are all identical in respect of Wisdom, Faith and Energy. One cannot say which Buddha is more accomplished than the other in each of these aspects.

Paññādhikānaṁ hi saddhā mandā hoti Paññā tikkhā;
Saddhādhikānaṁ Paññā majjhimā hoti saddhā balavā;
Vīriyādhikānaṁ saddhā-Paññā mandā vīriyam balavam.[14]

In **Paññādhika** future Buddhas, Wisdom is strong but Faith is weak;

In **Saddhādhika** future Buddhas, Wisdom is medial but Faith is strong;

In **Viriyādhika** future Buddhas, Faith and Wisdom are weak, but Energy is strong.

Reasons for Difference between The Three Types of Future Buddhas

As has been stated, Bodhisattas are of three types with three respective periods of

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11. Perfection: *pāramī*, also called *pāramitā*, 'Completeness' and 'highest state' are also given as meanings of the Pāli word in PED. The Perfections are ten in number which are "the perfect exercise of the ten principal virtues of a *Bodhisatta*." PED. For details see the **Anudīpanī**.
12. *Asaṅkhyeyya* (*asaṅkheyya*) literally means 'innumerable.' Some take it to be the figure one followed by 140 zeros, i.e. 10^{14}. Kacc. 395; Abhidh. 474-6. Warren translates the word as 'immensity.' *Buddhism in Translation*, p. 5.
13. Aeon: *kappa*. which may also be translated 'world cycle.' A *kappa* has an age of enormous length. For details see the **Anudipanī**.
14. Commentary on the first Khagga-visāṇa Sutta of the *Sutta Nipāta*.

fulfilment of Perfections, namely, four *asaṅkhyeyyas* and a hundred thousand aeons, eight *asaṅkhyeyyas* and a hundred thousand aeons and sixteen *asaṅkhyeyyas* and a hundred thousand aeons. The reason for this difference is mentioned in the *Pāramidawgan Pyo*[15], an epic composed by the celebrated poet of Old Burma, Ashin Sīlavaṁsa[16]. According to it[17], the difference lies in the Path chosen by the individual future Buddha, i.e., a *Paññādhika* future Buddha chooses the Wisdom Path which takes four *asaṅkhyeyyas* and a hundred thousand aeons to reach the goal; a *Saddhādhika* future Buddha chooses the Faith Path which takes eight *asaṅkhyeyyas* and a hundred thousand aeons to reach the goal; and a *Viriyādhika* future Buddha chooses the Energy Path which takes sixteen *asaṅkhyeyyas* and a hundred thousand aeons to reach the goal.

According to the view of other teachers, as mentioned in the Pakiṇṇaka-kathā of the **Cariya-Piṭaka Commentary**, the difference between the three durations lies in the three degrees of energy, namely, strong, medial and weak. (This view implies that it takes *Paññādhika* Bodhisattas only four *asaṅkhyeyyas* and a hundred thousand aeons for fulfilment of Perfections because of their predominant energy; the view is thus not free from the fault of confusion (*sankara-dosa*)[18] as it mixes up *Paññādhika* future Buddhas with *Viriyādhika* future Buddhas.)

The view, which appeals to the Commentator Dhammapāla and others, is that the difference in duration is due to the difference in the degrees—strong, medial and weak, of maturity of Perfections leading to emancipation (*Vimuttiparipācanīyā* Dhamma).

To elaborate: Even at the time of receiving the prophecy, Bodhisattas are of three types:

(1) **Ugghaṭitaññū Bodhisattas**[19] are those who have the capacity to attain arahantship together with the six Higher Spiritual Powers (*abhiññās*)[20] and four kinds of Analytical Knowledge (*paṭisambhidās*)[21]. They can attain that stage even before the end of the third line of a verse-sermon of four lines delivered by a Buddha, if they wish to achieve Enlightenment of a Disciple (*Sāvaka-Bodhi*) in that very existence. (This is one of the eight factors for receiving the prophecy.)

(2) **Vipañcitaññū Bodhisattas**[22] are those who have the capacity to attain arahantship together with the six Higher Spiritual Powers (*abhiññās*) and four kinds of Analytical Knowledge (*paṭisambhidās*). They can attain that stage before the end of the fourth line of a verse-sermon of four lines delivered by a Buddha, if they wish to achieve Enlightenment of a Disciple (*Sāvaka-Bodhi*) in that very existence.

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15. Dated A.D. 1491 and composed when the poet was 38, according to the Introduction, *Pāramīdawgan Pyo*, Rangoon 1953. It is the best known work and masterpiece of the poet. Preface, ibid.
16. A monk poet and literary genius (A.D. 1453-1520) who was born in a village near Taungdwingyi but who made his name in the city of Ava.
17. But what is mentioned in the epic with regard to the three types of future Buddhas is apparently based on commentrial statements. It is interesting to note that, in the author's view, the names Paññādhika, etc. belong only to **Bodhisattas**, but not to **Buddhas**.
18. Fault of confusion; *saṅkara-dosa*. The word is also found in Sanskrit which means in rhetoric the confusion or blending together or metaphors which ought to be kept distinct. SED.
19. "One who already during a given explanation comes to penetrate the truth." **Buddhist Dictionary**
20. They are (1) Psychic Powers (*iddhi-vidha*), (2) Divine Ear (*dibba-sota*), (3) Penetration of others' mind (*citta-pariya-ñana* or *cetopariya*), (4) Divine Eye (*dibba-cakkhu*), (5) Rememberance of former existences (*pubbenivāsānussati* or *pubbenivāsa*), and (6) Extinction of 'influxes' (*āsavakkhaya*). The first five being mundane can be attained through intense mental concentration (*samādhi*) whereas the last being supramundane can be attained only through penetrating insight (Vipassanā).
21. They are (1) Analytical Knowledge of Meaning (*attha*), (2) of causal relations (*dhamma*), (3) of language (*nirutti*) and (4) sharp intellect (*patibhāna*) which can define the above three analytical knowledges.
22. "One who realizes the truth after Explanation." This is said of one who realizes the truth only after detailed explanation of that which has already been taught to him in a concise form.

(3) **Neyya Bodhisattas**[23] are those who have the capacity to attain ārahantship together with the six Higher Spiritual Powers (*abhiññās*) and four kinds of Analytical Knowledge (*paṭisambhidās*). They can attain that stage at the end of the whole verse-sermon of four lines delivered by a Buddha, if they wish to achieve Enlightenment of a Disciple (*Sāvaka-Bodhi*) in that very existence.

With Ugghaṭitaññū Bodhisattas, the degree of maturity of Perfections leading to emancipation is so strong that they have to endeavour only for four *asaṅkhyeyyas* and a hundred thousand aeons after receiving the prophecy. With Vipañcitaññū Bodhisattas, the degree of maturity of Perfections leading to emancipation is medial and they have to endeavour for eight *asaṅkhyeyyas* and a hundred thousand aeons after receiving the prophecy. With Neyya Bodhisattas, the degree of maturity of Perfections leading to emancipation is so weak that they have to endeavour for sixteen *asaṅkhyeyyas* and a hundred thousand aeons after receiving the prophecy.

Ugghaṭitaññū Bodhisattas are identical with Paññādhika Bodhisattas; so are Vipañcitaññū Bodhisattas with Saddhādhika Bodhisattas and Neyya Bodhisattas with Viriyādhika Bodhisattas.

Impossibility of Attainment of Buddhahood before completing The Required Period of Perfections

The paddy species that ripens only when it is three, four or five months old by no means yields crops in fifteen days or a month although watering and weeding may have been done many times a day; its stems and leaves cannot grow (as much as one would like) and its ears cannot start bearing seeds, thrive and mature. In the same way, it should be noted that all the three types of Bodhisattas by no means attain full Buddhahood with its perfectly ripe fruit of Omniscience before they have completed the full course of Perfections that lasts a hundred thousand aeons in addition to four, eight or sixteen *asaṅkhyeyyas* even if, since receiving the prophecy, they have given daily alms like those of Prince Vessantara[24] and have observed pertinent virtues such as morality, etc.

2. Bodhisatta-kicca

Mere desire to possess wealth and not working for it leads nowhere. Only when one works hard enough can one hope to gain the desired object. In the same way, the three types of future Buddhas, who wish to attain the above mentioned three respective types of Enlightenment, attain them only when they have fulfilled their Perfections (*pāramī*), sacrificed their life and limb in charity (*cāga*) and developed their virtues through practice (*cariya*) as means of achieving the Enlightenment which they so desire.

In a business enterprise, the extent of profit gained is determined by the capital invested and the effort put in. When the capital is large and the effort great, the profit is considerable; when the capital and effort are fair, the accruing profit is just fair; when the capital and effort are little, the profit gained is little. In the same way, there exist distinctions between Enlightenment attained by those who make investment in the form of fulfilment of Perfections, Sacrifice of life and limb in charity and Development of virtues

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23. "Requiring Guidance" is said of a person who through advice and questioning, through wise consideration, and through frequenting noble-minded friends, having intercourse with them, associating with them, gradually comes to penetrate the truth.

24. Famous for his most daring generosity. From the time he was made king at the age or sixteen by his father he gave alms each day costing him six hundred thousand pieces of money. Besides, he gave his white elephant, which had the power of causing rain, to the draught-stricken citizens of Jetuttara against the will of his own people. He was therefore banished to Vaṅkagiri, and while in exile he gave his son and daughter to Jūjaka, an old Brahmin who wanted to use them as slaves; he also gave his wife to Sakka, who came under the disguise of a Brahmin, to ask for her as a test of his generosity. His existence is said to be the last of the Bodhisatta before he was reborn in Tusitā, the third highest abode of celestial beings.

— the practices which are conducive to arising of Enlightenment[25] (*Bodhi-paripāka*). The profits gained in the form of Enlightenment differ inasmuch as there are differences in their investment of Perfections, Sacrifices and Virtues through Practice.

The differences may be explained as follows:

(1) Sammā-Sambodhisattas, future Buddhas, who even before the definite prophecy (made by a Buddha saying: "This person shall attain Buddhahood under a certain name in a certain world,")[26] accumulate merits and make the mental resolution to become a Buddha.

As mentioned in the passage:

Aham pi pubbabuddhesu, buddhattaṁ abhipatthayim.
Manasā yeva hutvāna, dhammarajā asaṅkhiyā.

in the *Buddhāpadāna* of the *Apadāna*,[27] a future Buddha aspires mentally to Buddhahood in the presence of innumerable Buddhas throughout incalculable aeons.

After thus making the mental resolution for attainment of Buddhahood and accumulating special merits for an inestimable period of time, when he becomes endowed with the eight factors[28] (like Sumedha the Hermit), a Bodhisatta receives the definite prophecy from a living Buddha.

Here it should be noted that the act of resolution by an aspirant to become a Buddha (*abhinīhāra*)[29] is made up of two phases; as aspiration to Enlightenment prior to his possession of the eight factors is mainly mental, his act of resolution made before Buddhas, one after another, is not complete, and he is not yet entitled to the designation of Bodhisatta.

But when he becomes endowed with eight factors like Sumedha and, on that very account, he now makes the resolution saying:

Iminā me adhikārena, katena purisuttame.
Sabbatññutaṁ pāpuṇitvā, tāremi janataṁ bahuṁ[30].

> As the fruit of this great meritorious deed done by me for the sake of this Omniscient Buddha[31] (without regard even for my life,) may I, having myself attained Omniscient Buddhahood, be able to save multitudes of beings.

His act of resolution becomes complete then and there, and it enables him to be worthy of receiving the definite prophecy.

It should be noted that this complete act of resolution (*abhinīhāra*) is the great wholesome consciousness[32] (intention or volition) that arises as a result of his reflection on the unimaginable attributes of a Buddha and His great compassion for the welfare of the entire world of beings. And this great wholesome consciousness has the unique power of motivating his fulfilment of Perfections, Sacrifice of life and limb in charity and development of virtues through Practice.

The moment that great wholesome consciousness arises in the future Buddha, he sets himself on the Path leading to Omniscience. Because he is definitely on his way to Buddhahood, he now wins the title, Bodhisatta. Owing to the great complete resolution which, as has been explained above, is the great wholesome consciousness, there becomes

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25. Conducive to arising of Enlightenment: Bodhiparipācaka: literally, "That which makes Enlightenment ripen."
26. Like Buddha Dīpaṅkara who prophesied the attainment of Buddhahood by Sumedha.
27. Buddha-Vagga Vol.4. Part.1.
28. Ref: Hard to become even a future Buddha.
29. An act of resolution to become a Buddha: *Abhiñihāra*: the literal meaning of the word given by the author is directing one's mind towards attainment of Buddhahood.
30. Verse 57, Sumedha-kathā, Buddhavaṁsa.
31. Meaning Buddha Dipaṅkarā.
32. This Abhidhamma term in Pali is *Mahākusala-citt'uppāda*.

established in him the wholesome aspiration for full Omniscience and the unrivalled ability to fulfil Perfections, to sacrifice life and limb in charity and to develop virtues which form the requisites for attainment of Omniscience.

And also, because of the aforesaid great wholesome consciousness, he reflects on the Perfections to be accomplished and determines the order for doing so. He does it by means of the knowledge of investigation of Perfections, (*Pāramī-pavicaya-ñāṇa*), etc., which enables him to penetrate things without a teacher's help. This knowledge is a precursor to attainment of Omniscience; it is followed by the actual fulfilment of Perfections one after another.

As mentioned in the Nidāna-kathā of the **Cariya-Piṭaka Commentary**,[33] after receiving the definite prophecy of Buddhahood, the future Buddha ceaselessly and uniquely strives to fulfil Perfections (*pāramī*), Sacrifices (*cāga*) and virtues through Practice (*cariya*)[34] which are requisites for achieving the Path-Knowledge of Arahantship (*arahatta-magga-ñāṇa*) and Omniscience (*sabbaññuta-ñāṇa*) by four means of development, namely, (i) *sabbasambhāra-bhāvanā*, (ii) *nirantara-bhāvanā*, (iii) *cirakāla-bhāvanā*, and (iv) *sakkacca-bhāvanā.*

Of these four, (i) *sabbasambhāra-bhāvanā* is complete development of the entire range of Perfections; (ii) *nirantara-bhāvanā* is development of Perfections throughout the minimum period of four *asaṅkhyeyyas* and a hundred thousand aeons, or the medial period of eight *asaṅkhyeyyas* and a hundred thousand aeons, or the maximum period of sixteen *asaṅkhyeyyas* and a hundred thousand aeons, without a break of even a single existence; (iii) *cirakāla-bhāvanā* is development of Perfections for a long duration which is not an aeon less than the minimum period of four *asaṅkhyeyyas* and a hundred thousand aeons; and (iv) *sakkacca-bhāvanā* is development of Perfections with seriousness and thoroughness.[35]

Moral Qualities of A Future Buddha

The future Buddha, who has received the definite prophecy, is strongly moved by great compassion for beings when he sees these helpless ones who have no refuge in this difficult journey of life, who are beset with a variety of intolerably acute sufferings such as those springing from birth, old age, sickness and death; of killings, imprisonment, of being maimed and disabled; of hardships associated with earning a living and the sufferings of being in woeful states. Being so moved by this great compassion, he forbears his own suffering from such outrageous oppressive atrocities as cutting off of the hand, the leg, the ear, etc., perpetrated against him by those totally blind and ignorant people, and his compassion for them is long and enduring.

He suffuses them with compassion in this manner: "How shall I treat these people who have wronged me? I am of truth, the person who is striving for Perfections with a view to liberating them from the woes of the cycle of births. Powerful indeed is delusion! Forceful indeed is craving! Sad it is that, being overwhelmed by craving and delusion, they have committed such great offences even against me, who is endeavouring to liberate them thus.

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33. *"Catasso hi bodhisambhāresu bhāvanā, sabbasambhāra-bhāvanā, nirantara-bhāvnā, cirakāla-bhāvanā, sakkacca-bhāvanā cā ti."*
34. Perfections, sacrifices and conduct: Pārami- *cāga-cariya*: Pāramīs are ten in number. *Cāga* here refers to *Mahāpariccāga*, great offerings or abandonings of extraordinary nature, which are five kinds of relinquishing of wealth, of children, of wife, of limbs and of life. For details of *pāramī* and *cāga*, see the **Anudīpanī**. *Cariya* literally means 'conduct, behaviour, or practice' cultivated for the welfare of both oneself and others. *Cariya* is of three categories namely, (1) *lokattha-cariya*, practice for the benefit of all beings. (2) *ñātattha-cariya*, practice for the benefit of one's own kith and kin, and (3) *Buddhattha-cariya*, practice and efforts to achieve Enlightenment.
35. With seriousness and thoroughness; *sakkacca*: usually taken to be respect or reverence, is rendered here as seriouness and thoroughness. Ref: the **Anudīpanī** for full interpretation of *sakkacca* under *sakkacca-dāna* in types of *dāna* in group of twos.

Because they have perpetrated these outrages, serious troubles lie in wait for them."

Shedding his compassion on them, he tries to find suitable ways and means to save them and reflects: "Being overwhelmed by craving and delusion, they have wrongly taken what is impermanent to be permanent, suffering to be happiness, non-self to be self and unpleasantness to be pleasantness. In what way shall I go to their rescue and get them out of suffering that arises owing to a cause?"

While contemplating thus, the Bodhisatta rightly discerns that forbearance (*khantī*) is the only means to set beings free from the bondage of existence. He does not show even the slightest anger to beings who have outraged him by cutting off his limbs, etc. He thought to himself: "As the result of demeritorious deeds done in my past existences, I deserve the suffering now. Since I, myself, have done wrong previously, this suffering I deserve. I am the one who has started the wrongdoing." Thus, he takes the offence of others upon himself.

It further occurs to him thus: "Only with forbearance will I be able to save them. If I do wrong to the wrongdoer, I will become like him; I will not be different from him. How then can I liberate them from the woes of the cycle of births? Never can I[36]. Therefore, resting on the strength of forbearance, which is the basis of all strengths, and taking their misdeeds upon myself, forbear I will; and with loving-kindness and compassion as guides, I shall fulfil the Perfections. Only by so doing will I attain Omniscient Buddhahood. Only by having attained Omniscient Buddhahood will I be able to save all beings from suffering that arises owing to a cause." He thus sees the correct situation as it stands.

Having observed thus, the future Buddha fulfils his Perfections in a unique manner—the Perfections being ten ordinary ones, ten superior ones and ten most superior ones, thirty in all, known as Requisites of Enlightenment (*Bodhi-sambhāra*). The fulfilment of Perfections takes place in the above-mentioned four ways of development.[37]

Not living long in Celestial Abodes while fulfilling Perfections

Before he attains the complete fulfilment of Perfections, as in the existence of Vessantara[38], while still fulfilling Perfections, Sacrificing life and limb in charity and developing practices in a unique manner, a future Buddha may be reborn frequently as a divine being of long life in consequence of his great meritorious deeds. But he chooses to cut short his long life in that divine world by means of intentional death (*adhimutti-maraṇa*[39]) because it is difficult to fulfil Perfections in those celestial abodes. Accordingly, he is reborn in many a world of human beings where he can continue to fulfil Perfections.

Perfections compared with An Ocean

However enormous an ocean may be, it is finite in its extent, being limited by its bed at the bottom, its surface at the top and encircled by *cakkavāḷa* mountains on all sides. On the other hand, the ocean of Perfection in alms-giving (*dāna-pāramī*) fulfilled and accumulated by the future Buddha is infinite in its extent; its dimensions are limitless. With regard to this particular Perfection of alms-giving, one cannot define its limits by the extent of external properties given away, the amount of flesh or blood given away or by the number of eyes or heads sacrificed. Likewise, one cannot speak of limits of other Perfections such as that of morality (*sīla-pāramī*). Thus, in this comparison of the ocean with the ocean of Perfections, it should be noted that the former is limited in capacity, however vast it may be, whereas, the latter is of infinite magnitude.

Future Buddhas do not feel even Intense Pain

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36. The author mentions that the above exposition of the moral qualities a future Buddha is drawn from Bodhisambhāra-vannanā of the **Jinalaṅkāra Tika**.
37. See Long duration needed for fulfilment of Prefections.
38. Future Buddha Gotama as King of Jetuttara, the last rebirth in the human world before the Bodhisatta appeared again as Prince Siddhattha.
39. Ref: *adhimutti-marana* in the **Anudīpanī.**

At noon, during the hot season, a man may go into a deep lake and take a bath, submerging himself; and while he is so doing, he does not take note of the intense heat that descends from the sky. In the same way, the future Buddha who suffused himself with great compassion, while seeking the welfare of beings, goes down into the ocean of Perfections and submerges himself there. Since he is suffused with great compassion, he does not feel even intense pains, which are caused by cutting off his limbs, etc., by evil cruel persons, as sufferings.

Long Duration needed for Fulfilment of Perfections

A future Buddha has to fulfil Perfections for at least four *asaṅkhyeyyas* and a hundred thousand aeons from the time of his receiving the prophecy to the last existence when he achieves the completion of his fulfilment of Perfections (as in the existence of Vessantara). According to the **Saṁyutta Nikāya**, an aeon is a period of time during which, if the bones of being were piled up, the size of that pile would become as high as a mountain. Therefore, the number of births taken by the future Buddha, during the long period of four *asaṅkhyeyyas* and a hundred thousand aeons, would be greater than the number of drops of water in a great ocean. Among these existences, there is none who has not witnessed his fulfilment of Perfections and none who has passed in vain.

The accounts of fulfilment of Perfections by the future Buddha, as mentioned in the 550 **Jātaka** stories and in the stories of *Cariya-Piṭaka,* are just a few examples out of the total experiences which he had during the long period of four *asaṅkhyeyyas* and a hundred thousand aeons. It is like a bowl of sea-water taken out of a great ocean in order to sample its salty taste. The Buddha told these stories as illustrations, as occasions arose and under appropriate circumstances. The number of stories He had told and the number of stories He had not, may be compared to the water in a bowl and the water in a great ocean respectively.

The Perfection of alms-giving fulfilled by the Buddha is sung in praise in the **Jināla**ṅkāra as follows:

So sāgare jaladhikaṁ rudiram adāsi,
Bhumiṁ parājiya samaṁsam adāsi dānaṁ.
Meruppamāṇam adhikañ ca samoḷisīaṁ,
Khe tārakādhikataraṁ nayanaṁ adāsi.[40]

> Aiming at Infinite Wisdom, and full of faith and fervour, that Bodhisatta had given in charity, his ruby-red blood in quantities much more than drops of water in the four oceans; aiming at Infinite Wisdom and full of faith and fervour, he had given in charity, his naturally soft and tender flesh in quantities which would exceed the great earth that is 240,000 *yojanas* in extent; aiming at Infinite Wisdom and full of faith and fervour, his heads, with glittering crowns studded with nine gems, he had given in charity, would pile up higher than Mount Meru; aiming at Infinite Wisdom and full of faith and fervour, he had given in charity, his wondrous smiling eyes, dark as corundum or of a beetle's wing, more numerous than the stars and planets in the space of the universe.[41]

(2) Future Private Buddhas, called **Pacceka-Bodhisattas**, have to fulfil their Perfections for two *asaṅkhyeyyas* and a hundred thousand aeons. They cannot become Private Buddhas if their duration of fulfilment of Perfections is less than that number of aeons. Because, as has been said in the chapter dealing with previous Bodhisattas, Enlightenment of a Private

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40. Verse 31 under VI. Bodhisambhārā-dīpanī-gāthā.
41. This is the translation of the Burmese version of the Pali verse. Moved by the awe-inspiring sacrifices of the Bodhisatta, the illustrious author has rendered it in a most ornate language with appropriate elaborations. Incidentally it is a good example of Pāli-Myanma *nissaya* translation.

Buddha (*Pacceka-Bodhi*) cannot become mature before they have completed the full course of Perfections.

(3) Future Disciples, called **Sāvaka-Bodhisattas**, are: (a) Future Chief Disciples (*Agga-Sāvaka*), a pair of Disciples like the Venerable Sāriputta[42] and the Venerable Moggallāna[43], (b) Future Great Disciples (*Mahā-Sāvaka*), like the eighty Great Disciples[44] in the lifetime of Buddha Gotama and (c) Future Ordinary Disciples[45] (*Pakati-Sāvaka*) are all *arahants* other than those mentioned above. Thus there are three categories of future Disciples.

Of these three categories, (a) Future Chief Disciples have to fulfil their Perfections for one *asaṅkhyeyya* and a hundred thousand aeons; (b) Future Great Disciples, for a hundred thousand aeons; and as for (c) Future Ordinary Disciples, duration of their fulfilment of Perfections is not directly given in the Texts. However, it is said in the Commentary and Sub-Commentary on the **Pubbenivāsa-kathā** (in the Mahāpadāna Sutta[46]) that Great Disciples can remember their past lives of one hundred thousand aeons ago and Ordinary Disciples, of less than that figure. Since fulfilment of Perfections takes place in every existence of theirs, it may be inferred that future Ordinary Disciples have to fulfil Perfections not more than a hundred thousand aeons. The duration of their fulfilment of Perfections is thus indefinite: it may be one hundred aeons or one thousand aeons, etc. According to some, it may be just one or two existences as illustrated by the story of a frog[47].

3. Buddha

As has been said before, after fulfilling their Perfections for their respective durations, the three types of future Buddhas attain the Fourfold Knowledge of the Path (*magga-ñāṇa*), which is understanding of the Four Noble Truths by himself without a teacher's help, as well as Omniscience (*sabbaññuta-ñāṇa*), which is understanding of all principles that are worthy of understanding. They acquire, at the same time, the special attributes of a Buddha which are infinite (*ananta*) and immeasurable (*aparimeyya*). Such attributes are so immense that, if a Buddha extols the attributes of another Buddha without touching on any other topic for an aeon, the aeon may come to an end, but the attributes will not. The Noble Person, who has thus attained Enlightenment with no equal in the three worlds, is called an Omniscient Buddha or a Perfectly Self-Enlightened One (*Sammā-sambuddha*).

After fulfilling the necessary Perfections for two *asaṅkhyeyyas* and a hundred thousand aeons, a Private Buddha attains Enlightenment consisting of the Insight Knowledge of the Path which is understanding of the Four Noble Truths (*Magga-ñāṇa*) by himself, without a teacher's help. But he does not achieve Omniscience and the Ten Powers[48] (*Dasa-*

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42. His name prior to his enlightenment was Upatissa.
43. His name prior to his enlightenment was Kolita.,
44. The enumeration of the eighty Great Disciples begins with the Mahāthera Kondaññā and ends with the Mahāthera Piṅgiya.
45. Disciples other than the Chief Disciples and Great Disciples of the Master are Ordinary Disciples. **Vis Tīkā. II, 45**.
46. The fourteenth Sutta of the **Dīgha Nikāya**. It deals elaborately with the life of Buddha Vipassī, the first of the seven Buddhas preceding Buddha Gotama. Because it contains the largest number of *bhanavāras* or sections, it came to be known as "King of Suttas" in the commentaries.
47. It so happened that the frog was reborn as a *deva* after hearing the voice of the Buddha who was delivering a sermon. As a *deva*, he visited the Buddha and became a 'stream-winner' as a consequence of hearing the Dhamma from the Buddha. For details, refer the story of Manduka in the **Vimāna-vatthtu**.
48. The Dasa-Nipāta of the **Añguttara Nikāya** enumerates the Ten Powers (*Dasabalañāṇa*) as follows: (1) *Thānāṭṭhāna ñāṇa*, knowledge according to reality as to the possible as possible and the impossible as the impossible, (2) *Kammavipāka ñāṇa*, knowledge of the result of the past. present and future actions, (3) *Sabbatthagāminī patipadā ñāṇa*, knowledge of the path leading to the welfare of all, (4) *Anekadhātu Nānādhātu lokañāṇa*, knowledge of the world with its many different elements, (5) *Nānādhimuttikata nāṇa*, knowledge of the different inclinations of beings,

balañāṇa), etc. The Noble Person who has thus attained Enlightenment is called a Private Buddha or a Minor Buddha (*Pacceka Buddha*).

After fulfilling the necessary Perfections for one *asaṅkhyeyya* and a hundred thousand aeons, if he is a future Chief Disciple, or a hundred thousand aeons, if he is a future Great Disciple, or a hundred aeons or a thousand aeons or any smaller number of aeons, if he is a future Ordinary Disciple, a future Disciple attains Enlightenment consisting of the Insight-Knowledge of the Path, which is understanding of the Four Noble Truths (*Sāvaka-Bodhi-ñāṇa*), with the help of a teacher who is a Buddha. The Noble Person who has thus attained Enlightenment of a Disciple (*Sāvaka-Bodhi-ñāṇa*) is called an Enlightened Disciple (*Sāvaka-Buddha*); he may have the status of a Chief Disciple, a Great Disciple or an Ordinary Disciple.

4. Buddha-kicca

Among these great personages, namely, Omniscient Buddhas, Private Buddhas and Enlightened Disciples, Omniscient Buddhas are called **Tārayitu**[49] beings, the Most Supreme Ones, who, having themselves crossed the ocean of *saṁsāra*[50], save others from their perils.

Private Buddhas are called **Tarita**[51] beings, the Noble Ones who have crossed over the ocean of *saṁsāra* on their own, but are unable to save others from its perils. **To elaborate**: Private Buddhas do not appear in an age when an Omniscient Buddha makes His appearance. They appear only in the intervening period between the lifetime of two Buddhas. An Omniscient Buddha realises for himself the Four Noble Truths without guidance and has the ability to teach and make others understand them. A Private Buddha also realises the Four Noble Truths on His own, but He is in no way able to teach and make others understand them. Having realised the Path, Fruition and Nibbāna (*Paṭivedha*[52]), He is unable to recount His personal experiences of these attainments because He lacks possession of appropriate terminology for these supramundane doctrines. Therefore, a Private Buddha's knowledge of the Four Truths (*Dhammābhisamaya*[53]) is compared by the commentators to a dumb person's dream or an ignorant peasant's experience of a city life for which he has no words to express. Private Buddhas (*Tarita* beings) are thus those who have gone across *saṁsāra* on their own, but who are in no position to help others cross.

Private Buddhas may bestow monkhood on those who wish to become monks, and they may give them training in special practices of the holy life (*ābhisamācārika*[54]) thus: "In this calm manner, you should step forward, step backward, you should see, you should say,"

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(6) *Indriya paropariyatta ñāṇa*, knowledge of the lower and higher faculties of beings, (7) *Jhānādi Samkilesa Vodānavuṭṭhāna ñāṇa*, knowledge of the defilements, purity and rising with regard to *jhāna*, concentration, attainments etc. (8) *Pubbenivasa ñāṇa*, knowledge of remembering many former births, (9) *Cutūapāta ñāṇa*, or *Dibbacakkhu ñāṇa*, knowledge of perceiving with the divine eye how beings vanish and re-appear according to their actions (*kamma*), and (10) *Āsavakkhaya ñāṇa*, knowledge of the extinction of all moral intoxicants (impurities that befuddle the mind) i.e. *Arahantta-magga ñāṇa*.

49. *Tārayitu*, literally, "one who makes other cross" and helps them through.
50. *Samsāra*, literally, moving about continuously from one life to another i.e. cycle of births.
51. *Tarita*, Grammatically speaking, it is a Past Participle form of *taratī* meaning to cross or to pass over.
52. *Pativedha*, literally, penetration. It is one of the three aspects of the Buddha's Teaching, the first two being *pariyatti* and *patipatti*, learning of the scriptures and engagement in practices respectively.
53. *Dhammābhisamaya*, literally, truth-realisation, which is penetration of the Four Noble Truths according to the commentaries.
54. *Ābhisamācārika* "belonging to the practice of the lesser ethics, according to **PED**; "the minor precept," according to **CPD**.

and so on; but they are not able to teach them how to differentiate between mind and matter (*nāma* and *rūpa*), and how to view them in terms of their characteristics, namely, impermanence, unsatisfactoriness and insubstantiality, etc., so that they may reach the stage of realisation of the Path and Fruition. (The next paragraph is omitted.)[55]

Noble Disciples, who are *Sāvaka-Bodhisattas*, are called ***Tarita*** beings as they have been helped cross the ocean of *saṁsāra* and saved by Omniscient Buddhas. **To illustrate**, Upatissa, the wandering ascetic, who was to become the Venerable Sāriputta, became established in the Path and Fruition of *Sotāpatti* on hearing from the Venerable Assaji the following stanza:

Ye dhammā hetuppabhavā,
tesaṁ hetuṁ Tathāgato.[56]

From this account, one would think Noble Disciples could be both those who have been saved (*Tarita* beings) by others and those who have saved others (*Tārayitu* beings). But the teaching of a Buddha's disciple has its origin in the Buddha; it does not originate from the Disciple himself. He does not preach a sermon of his own without taking help and guidance from the Teaching of the Buddha. Therefore, such Disciples are to be called "*Tarita* beings" and not *Tārayitu* beings, as they can, by no means, realise the Four Noble Truths without a master; and their realisation of the Path and Fruition can take place only with the master's help and guidance.

As has been said, Private Buddhas and Noble Disciples are *Tārita* beings and *Tarita* beings respectively. Hence, after their realisation of the Path and Fruition of Arahantship, they entered into the stage of attainment of Fruition (*phala-samāpatti*) and attainment of Cessation (*nirodha-samāpatti*) for their own enjoyment of bliss of Peace, and not working for the benefit of others. On the other hand, an Omniscient Buddha (*Sammā-sambuddha*) would not remain working for His interest only. In fact, even at the time of fulfilling Perfections, He resolves: "Having understood the Four Noble Truths, I will make others understand the same (*Buddho bodheyyaṁ*)," and so on. Accordingly, He performs the five duties of a Buddha continuously, day and night[57].

Because He has to perform the five duties of a Buddha, the Buddha takes short rest after His day-meal each day. At night, He rests only for one third of the last watch of the night. The remaining hours are spent attending to His five duties.

Only those Buddhas, who possess the energy in the form of unique and supreme diligence (*payatta*) which is one of the glories (*bhaga*) of a Buddha, are able to perform such duties. The performance of these duties is not the sphere of Private Buddhas and Disciples.

Contemplation on Rare Appearance of a Buddha

Profound contemplation on the following four matters concerning a Bodhisatta and a Buddha, namely,

(1) **Bodhisatta** (A future Buddha),

(2) **Bodhisatta-kicca** (Duties of a Bodhisatta),

(3) **Buddha** (A Supremely Enlightened One), and

(4) **Buddha-kicca** (Daily duties of a Buddha)

leads one to the realisation that a Buddha's coming into being is a very rare phenomenon.

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55. The next paragraph in the original Text deals with the Uposatha. services observed by Pacceka Buddhas. This account is too technical for lay readers, and we have thus omitted it from our translation.

56. This is only half of the gatha, and the remaining two lines read:

Tesañ ca yo nirodho
evaṁ vādī mahāsamano

57. Here the author asks to see details of the five duties of a Buddha in the exposition on the attributes of Bhagava in the Gotama-Buddhavaṁsa in a later volume.

To elaborate: Numerous were those who aspired after Buddhahood when they had themselves seen or heard the powers and glories of Buddha Gotama after His Enlightenment such as victory over the heretics bloated with conceit, performance of the Twin Miracle[58], etc. Therefore, when the Buddha descended to the city of Saṅkassa from Tāvatiṁsa, where He had preached the **Abhidhamma**, devas, human beings and Brahmās became visible to one another owing to *Devorohaṇa* Miracle[59] performed by the Buddha. The *Devorohaṇa* Miracle created a great expanse of space from *Bhavagga*[60] above to *Avīcī*[61] below and throughout the eight directions of the unbounded universe. Beholding the Buddha's splendour that day, there was none among the people, who had gathered in a great mass, who did not aspire to Buddhahood. That all the people of this huge gathering wished for Buddhahood is mentioned in the story of *Devorohaṇa* of the **Dhammapada Commentary** and in the explanations of the three kinds of miracles in the **Jinālaṅāra Sub-Commentary**.

Although the number of people aspiring after Buddhahood, on seeing and hearing the Buddha's splendour, was great, it is certain that those who were of little faith, wisdom, will and energy would have flinched if they had known the pertinent facts concerning the multiplicity of Perfections such as fulfilment of these Perfections on a mighty scale, fulfilment of Perfections in every existence without interruption, fulfilment with seriousness and thoroughness, fulfilment for a long time and fulfilment without regard to one's life. Only undaunted fulfilment of these awesome Perfections could lead to Enlightenment. Buddhahood is therefore said to be something hard to obtain (*dullabha*)[62]. The appearance of a Buddha is indeed a rare phenomenon.

Thus, it is mentioned in the second Sutta of Ekapuggala Vagga (15), Ekaka-nipāta of the **Aṅguttara Nikāya**:

> *Ekapuggalassa bhikkhave pātubhāvo dullabho lokasmim: katamassa ekapugglassa? Tathāgatassa arahato sammā-sambuddhassa imtassa kho bhikkhave ekapuggalassa pāttubhāvo dullabho lokasmiṁ.*
>
> Monks, in the world, emergence of a being is very rare. Whose emergence? The Tathāgata, who is worthy of the highest veneration and who knows the truth with Perfect Self-Enlightenment, His emergence is indeed very rare.

The Commentary on that Sutta, too, explains why so rare is the appearance of a Buddha. Of the Ten Perfections, with regard to alms-giving alone, one cannot become a Buddha after fulfilling it just once; one cannot become a Buddha after fulfilling it twice, ten times, twenty, fifty, one hundred, one thousand, one hundred thousand times, or times numbering one crore, one hundred crores, one thousand crores, or one hundred thousand crores. Similarly, one cannot become a Buddha after fulfilling it for one day, two days, ten, twenty, fifty, one hundred, one thousand, one hundred thousand days or days numbering one hundred thousand crores; not after fulfilling it for one month, two months or months

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58. It is a well known miracle displaying both fire and water issuing alternately from the Buddha's body.
59. Devorohana means "Descent from the abode of gods," i.e, the Buddha's descent therefrom. The miracle that took place on that occasion is here mentioned as Devorohana Miracle, the most notable feature of which was seeing through all the universes from one end to another, from top to bottom and vice versa. There was nothing to obstruct one's sight: everybody, whether human or divine, was capable of seeing one another and capable of being seen by one another.
60. The highest abode of *brahmas*.
61. The lowest abode of intense sufferings.
62. Dullabha, lit. hard to obtain. There are five rare phenomena hard to encounter, namely, (1) *Buddh'uppāda*, appearance of a Buddha, (2) *manussattabhāva*, gaining rebirth as a human being, (3) *saddhāsampattibhāva*, being endowed with faith in the Triple Gem and the Law of *Kamma*, (4) *pabbajitabhāva*, becoming a member of the community of *bhikkhus*, and (5) *saddammasavana*, getting opportunity of hearing the teaching of a Buddha.

numbering one hundred thousand crores; not after fulfilling it even for one year, two years, or years numbering one hundred thousand crores; not after fulfilling it even for a great aeon, two great aeons, or great aeons numbering one hundred thousand crores; fulfilling it even one great *asaṅkhyeyya* aeons, two great *asaṅkhyeyya* or three great *asaṅkhyeyya* aeons. (The same holds good in the case of other Perfections, such as morality, renunciation, wisdom, energy, forbearance, truth, resolution, loving-kindness and equanimity.) In fact, the shortest duration for fulfilment of Perfections is four *asaṅkhyeyyas* and a hundred thousand aeons. It is only after fulfilling all Perfections for such a long time without interruption, and with profound reverence, devotion, seriousness and thoroughness can one become enlightened. This is the reason for the rare occurrence of an Omniscient Buddha.

The Sub-Commentary on the Sutta also emphasises that only when one has fulfilled Perfections for at least four *asaṅkhyeyyas* and a hundred thousand aeons can one become a Buddha. There is no other way. This is why the appearance of a Buddha is singularly rare.

No Similes to illustrate Perfections

The future Buddha's existences during the period of four *asaṅkhyeyyas* and a hundred thousand aeons, between the life of Sumedha the Hermit and that of Vessantara. were more than the drops of water in the great ocean. The number of Perfections that had been fulfilled without interruption of a single existence was so great that its sum total cannot be estimated. There is practically nothing to compare with these Perfections. This is extolled in the **Jinālaṅkāra**:

Mahāsamudde jolabinduto 'pi,
Tad antare jāti anappakā 'va.
Nirantataṁ puritapāraminaṁ,
Kathaṁ pamāṇaṁ upamā kuhiṁ va?

> The births during the period between the life of Sumedha and that of Vessantara were more than the drops of water in the great Ocean. Who should know the measure of Perfections fulfilled without interruption? Where is the simile to illustrate them with?

Besides, in the **Sutta Patheyya Commentary** and its Sub-Commentary and the **Jinālaṅkāra Sub-Commentary**, where virtues of a hundred kinds of meritorious deeds (*satapuññalakkhaṇa*) are dealt with, it states:

> Having grouped on one side, all the meritorious deeds, such as *dāna*, etc., done by an inestimable number of beings in the infinite universe, during the period between the moment Sumedha resolved to achieve the goal of Buddhahood at the feet of Buddha Dīpaṅkarā and the moment Prince Vessantara gave away his wife, Queen Maddī, and having grouped, on the other side, all the meritorious deeds done by the future Buddha alone, during the same length of time, the meritorious deeds in the former group would not come to even one hundredth nor one thousandth of those in the latter.

Hard to become even A Future Buddha

Let alone becoming a Perfectly Self-Enlightened One, the stage of development attained by Sumedha the Hermit since he received the prophecy of Buddhahood, can be reached only when one is endowed with eight factors[63]. These are:

(1) Being a true human being,

(2) Being a true male person.

(3) Having fulfilled all conditions such as Perfections, which are necessary for realisation of arahantship in that very life.

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63. Detail of these eight factors will be given at the end of the chapter on Perfections.

63a. See The eight unfortunate existences.

(4) Meeting with a living Buddha,

(5) Being an ascetic who believes in the Law of Kamma (*Kammavādī*) or being a member of the community of *bhikkhus* during the dispensation of a Buddha,

(6) Being endowed with *jhāna* attainments,

(7) Intense efforts to develop one's Perfections without regard to one's life, and

(8) Wholesome desire strong enough to aspire after Buddhahood.

Only those who are endowed with these eight factors are able to wear the 'crown of prophesy' accordingly. Let alone becoming a Buddha, it is very difficult to reach the stage of development like Sumedha the Hermit when he became eligible to receive the prophecy of Buddhahood.

When, as a future Buddha, it is so difficult to receive the prophecy of Buddhahood, what can be said of Buddhahood which can be attained only by fulfilling Perfections by the fourfold mode of development[63a] for at least four *asaṅkhyeyyas* and a hundred thousand aeons, after receiving the prophecy? Truly, hard it is to become a Buddha.

Since Buddhahood is so hard to attain, the 'moment' of a Buddha's emergence is also very hard to encounter. In this connection, the Atthaka Nipāta of the **Aṅguttara Nikāya** gives an enumeration of eight moments or existences in *saṁsāra* which are to be regarded as 'inopportune moment'[64] or 'unfortunate existences.' On the other hand, the moment of a Buddha's appearance is to be reckoned as an opportune moment of fortunate existence.

The eight unfortunate existences are:

(1) *Existence in an abode of continuous intense suffering (niraya):* it is an unfortunate existence because a being in this abode cannot perform any act of merit as he is all the time suffering from severe and painful tortures.

(2) *Existence in an animal abode:* it is an unfortunate existence because a being of this abode, living in fear always, cannot perform any act of merit and is in no position even to perceive what is good or bad.

(3) *Existence in a peta*[65] *abode:* it is an unfortunate existence because a being in this abode cannot perform any act of merit as it always feels the sensation of hotness and dryness and suffers from severe thirst and hunger.

(4) *Existence in an abode of brahmās who are devoid of consciousness (asaññasatta-bhūmi)*[66]*:* it is an unfortunate existence because a being in this abode cannot perform any act of merit nor listen to the Dhamma as he is not equipped with the faculty of hearing.

(5) *Existence in a remote area of the land:* it is an unfortunate existence because such an area is not accessible to *bhikkhus*, *bhikkhunīs* and other disciples and devotees of a Buddha. It is also a place where people are not well informed or up to date. A person living there cannot perform any act of merit as he had no chance to listen to the Dhamma though he possesses the faculty of hearing.

(6) *Existence in which one holds a wrong view*[67]*:* it is an unfortunate existence because a man holding a wrong view cannot hear and practise the Dhamma though he may be living in the Middle Country where a Buddha appears and the continuous thunder[68] of

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64. Inopportune moment: *akkhana*, literally, 'wrong moment.'
65. Usually translated "dead, departed" or "the departed spirit."
66. With regard to this fourth *akkhana*, the author says that only *asaññasatta-bhūmi* is mentioned in the Aṭṭhaka Nipāta of the **Aṅguttara Commentary**. In the **Jināladkāra Sub-Commentary**, however, immaterial abode (*arūpa-bhūmi*) is also included in this *akkhana*. The reasons for its exclusion from the **Aṅguttara Nikāya** are given by the author in the next paragraph. But as they are too technical we have omitted the paragraph in our translation.
67. Wrong view: *niyata-micchādiṭṭhi*, literally, a staunchly held wrong view.
68. Thunder: *nada*, literally. 'roar,' such as that of a lion.

the Buddha's Dhamma reverberates throughout the land.

(7) *Existence in which one is born with deficient sense faculties:* it is an unfortunate existence because, as consequence of demeritorious deeds of past lives, his rebirth-consciousness is devoid of three wholesome root-conditions, viz., non-greed, non-hate and non-delusion (*ahetuka-paṭisandhika*) and, therefore, he is deficient in sense faculties such as sight, hearing, etc. As such, he is unable to see the Noble Ones, hear their teachings nor practise the Dhamma as taught by them, even if he may be living in the Middle Country[69] and have no staunchly held wrong view.

(8) *Existence at a time when a Buddha does not appear:* it is an unfortunate existence because, at such a time, a man cannot cultivate and practise the threefold training of morality (*sīla*), concentration of mind (*samādhi*) and wisdom (*paññā*) though he may be living in the Middle Country, possessing unimpaired sense faculties and holding the right view, that is, belief in the Law of *Kamma*.

Unlike these eight unfortunate existences (*akkhaṇa*), it may be noted that there is a ninth existence which is fortunate and is called, "*Buddh'uppāda-navamakhaṇa*" because it is the existence in which a Buddha appears. Rebirth at such a time with unimpaired sense faculties and holding the right view enables one to cultivate and practise the Dhamma as taught by a Buddha. This ninth existence in which a Buddha appears (*Buddh'uppāda-navamakhaṇa*) covers the lifetime of a Buddha when He is teaching the Dhamma and the whole period throughout which His Teaching flourishes.

Let it be a Fruitful Buddh'uppada-navamakhaṇa

Since good Buddhists of today, who have gained existence as human beings with unimpaired sense faculties and the right view, are living at a time when the Buddha's Dhamma is still flourishing, they have the rare opportunity of encountering *Buddh'uppāda-navamakhaṇa*. Despite such a happy encounter, if they should neglect the meritorious practices of *sīla, samādhi* and *paññā*, they will indeed miss the golden opportunity. Chances of rebirth in these eight unfortunate existence (*akkhaṇa*) are great and frequent, whereas chances of rebirth in the dispensation of a Buddha are very remote. Only once in a long, long while of unlimited number of aeons does a Buddha emerge and the *Buddh'uppāda-navama* opportunity for a fortunate existence is indeed extremely difficult to obtain.

Good Buddhists of the present day possess two blessings: the first is the blessing of being born at a time when the Buddha's Teaching, which is very difficult to come by, flourishes in this world, and the other is that of being born as a human being holding the right view. At such an opportune moment of *Buddh'uppāda-navama,* they ought to ponder seriously and rightly thus: "How should we get to know the Buddha's Teaching? We should not miss this golden moment of *Buddh'uppāda-navama*. Should we miss it, we will suffer long and miserably in the four woeful states."

Bearing this in mind, as fortunate beings who encounter this rare opportunity of *Buddh'uppāda-navamakhaṇa*, may you be able to cultivate and develop the three noble practices of *sīla, samādhi* and *paññā,* as taught by the Buddha, till the attainment of arahantship.

69. The country in Central India and the birthplace of men of superior quality including Buddhas.

Chapter III

SUMEDHA THE BRAHMIN

This discourse on Buddhavaṁsa or the History of the Lives of the Buddhas was delivered by the Buddha to His kinsmen, the Sakyas, on His first visit to the city of Kapilavatthu after His enlightenment. The Sakya elders and relatives, in their stubborn pride, did not pay obeisance to Him when they gathered to meet Him. In order to subdue their pride and make them show respect to Him, the Buddha caused to appear in the sky a jewelled platform stretching from east to west throughout the ten thousand universe and performed on it the Twin Miracle[1] of water and fire. While He was doing so, He gave the discourse on the lives of the Buddhas, beginning with the story of Sumedha the Brahmin, as requested by the Venerable Sāriputta, the Chief Disciple, who had the honour of occupying the seat on the immediate right of the Buddha[2].

At the time of the First Council, the great elders, the Venerable Mahā Kassapa, the Mahāthera Ānanda, etc., desiring to recite the full discourse on Buddhavaṁsa together with introductions,[3] prescribed a set way of recitation (*vācanāmagga*) beginning with the verse "*Brahmā ca Lokādhipati Sahampati...*"

Here, however, the narration will begin with the story of Sumedha the Brahmin, as told by the Buddha, at the request of the Venerable Sāriputta.

Four *asaṅkhyeyyas* and a hundred thousand aeons ago, there flourished the city of Amaravatī. A well-planned city in all respects, it was beautiful and pleasant. Surrounded by verdant and delightful open spaces, abounding in shades and springs, well-stocked with food and provisions and rich in assorted goods for people's enjoyment, this city warmed the hearts of divine and human beings.

This city was ever resounding with ten kinds of sounds or noises, such as the noises of elephants, horses, chariots, the sounds of big drums, short drums, harps, singing, conch shells, clappers and of invitations to feasts. (Other cities were full of unpleasant noises and alarming cries.)[4]

This city was endowed with all characteristics of a metropolis. There was no scarcity of trades and crafts for earning a living. It was rich in seven kinds of treasures, namely, diamonds, gold, silver, cat's-eyes, pearls, emeralds and coral. It was crowded with foreign visitors. Provided with everything as in a celestial realm, it was the abode of a powerful people enjoying the benefits of meritorious deeds.

Sumedha The Future Buddha

There lived in the city of Amaravatī, a brahmin named Sumedha[5]. His parents were descendants from a long line of brahmin families. He was, therefore, a pure brahmin by

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1. The Pāli word is *yamaka-pāṭihāriya*, which Malalasekera also calls "The miracle of the double appearances." He explains: "it consisted in the appearance of phenomena of opposite character in pairs e.g., producing flames from the upper part of the body and a stream of water from the lower, and then alternatively from the right side of his body and from the left. From every pore of his body rays of six colours darted forth, upwards to the realm of Brahmā and downwards to the edge of the Cakkavāḷa." **DPPN**.
2. The other Chief Disciple, the Venerable Moggallāna, had the honour of occupying a similar seat on the immediate left of the Buddha.
3. The author gives details of the introduction in the chapter on Gotama Buddhavaṁsa.
4. Here the author gives some examples of unpleasant noises and alarming cries to be heard in other cities. We have omitted them from our translation. In connection with the ten sounds refer the **Anudīpanī**.
5. The author says Sumedha was so called "because he was endowed with praiseworthy wisdom."

birth from both paternal and maternal sides. He was born of a virtuous healthy mother. He could not be treated with contempt on account of his birth, by saying: "This man is of low birth that goes back to seven generations of his ancestors." He was not a man to be abused or despised. In fact, he was a man of true brahmin blood with very good looks that charmed everyone.

As regards his wealth, he had treasures in store worth many crores and abundant grain and other commodities for daily use. He had studied the three Vedas of Iru, Yaju and Sāma, and, being expert in these texts, could recite them flawlessly. Effortlessly, he became well versed in (1) *Nighaṇḍu* or glossary that explains various terms, (2) *Keṭubha* or rhetoric which is concerned with literary works and which explains various literary ornamentations of learned authors, (3) *Vyākaraṇa (Akkharapabheda)* or grammar that deals with analysis of words and explains various grammatical rules and such terms as alphabet, consonant, etc., (4) *Iti-hāsa* (also called *Purāṇa*) which constitutes the fifth Veda and which tells of legends and ancient tales[6].

He was equally well-versed in *Lokāyata*, a philosophical work, which discourages acts of merit and favours actions which prolong *saṁsāra* and in works dealing with various characteristics of great men, such as future Buddhas, future Private Buddhas, etc. He was also an accomplished teacher in Brahmanical lore that had been taught by generation after generation of teachers.

The parents of Sumedha the Wise passed away while he was still young. Then the family treasurer, bringing the list of riches, opened the treasure-house which was full of gold, silver, rubies, pearls, etc., and said: "Young master, this much is the wealth that has come down from your mother's side and this much from your father's, and this much from your ancestors." He informed him of his wealth which had belonged to seven generations of his ancestors, and saying: "Do as you wish with these riches," handed them over to him.

6. The author says in the paragraph following this that "*Itihāsa* as the fifth Veda" means it is the fifth in the enumeration of sciences, which according to the Canon, should run (1) Three Vedas, (2) *Nighandu*, (3) *Keṭubha* (4) *Vyākaraṇa* and (5) *Itihāsa*. According to the **Sīlakkhanda Commentary**, by adding Athabbaṇa, the Vedas become four in number and hence *Itihāsa*, which comes after them is the fifth.

Chapter IV

RENUNCIATON OF SUMEDHA

One day, he went up to the upper terrace of his mansion and sitting cross-legged in solitude, he thought:

"Miserable, is birth in a new existence; so is destruction of the body; miserable, also it is to die in delusion, oppressed and overpowered by old age.

"Being subject to birth, old age and sickness, I will seek Nibbāna where old age, death and fear are extinct.

"Wonderful it would be, if I could abandon this body of mine without any regard for it, as it is full of putrid things, such as urine, excreta, pus, blood, the bile, phlegm, saliva, mucus. etc.

"Surely there must be a path leading to the peaceful Nibbāna. It cannot be otherwise. I will seek that good Path to Nibbāna so that I shall be liberated from the bondage of life.

"For example, just as when there is misery (*dukkha*), there also in this world, happiness (*sukha*). Even so, when there is the round of existence which is the arising of *dukkha,* there should also be Nibbāna which is the cessation of *dukkha*.

"Again, just as when there is heat, there is cold also. Even so, when there are the three fires of passion, hate and delusion, there should also be Nibbāna which is the extinction of these three fires.

"Again, just as when there is demeritoriousness, there is also meritoriousness; even so when there is rebirth, there should also be Nibbāna where potential for rebirth is exhausted."

After these thoughts had occurred to him, he went on thinking profoundly.

"For example, a man, who has fallen into a pit of excreta or who is besmeared with filth, sees from a distance a clear pond adorned with five kinds of lotus. If, in spite of seeing it, he does not find out the right way to reach the pond, it is not the fault of the pond, but of the man himself. In the same way, there exists a big pond of Deathless Nibbāna where one could wash off one's mental defilements, and if one does not search for that big pond of Nibbāna, it is not the fault of Nibbāna.

"Again, if a man is surrounded by enemies and he does not try to flee although there is an escape route for him, it is not the fault of the route. In the same way, if a man, who is besieged by enemies in the form of mental defilements, does not wish to run away although there exists so clearly the big road to the golden city of Nibbāna where one is safe from enemies in the form of mental defilements, it is not the fault of that big road.

"Again, if a man is inflicted with a disease and he does not get it cured although there is an efficient-doctor, the doctor is not to blame. In the same way, if one is suffering painfully from diseases of mental defilements and he does not look for a master for their cure though there exists one who is skilled in removing these mental defilements, the master is not to blame."

After thinking thus, he contemplated further to be rid of his body:

"Just as a man, who is burdened with the dead body of an animal which hung round his neck, would get rid of the loathsome carcass and freely and happily go about wherever he likes, even so, I too will go to the city of Nibbāna, abandoning this putrid body of mine which is but a collection of various worms and foul things.

"Again, just as people, who have voided their excreta in a lavatory, leave them without looking behind, even so, I will go to the city of Nibbāna, after leaving behind this body full of various worms and foul things.

"Again, just as the owners of an old, ruined, decaying and leaking boat, abandon it in disgust, even so, I too will go to the city of Nibbāna, after abandoning this body, from the nine orifices of which, filthy things ooze out incessantly.

"Again, just as a man, carrying treasures, who happens to be travelling in company of robbers, would leaves them and flees to safety when he sees the danger of being robbed off his treasures, even so, since the thought of being robbed off my treasures of meritorious deeds, always makes me afraid, I will abandon this body of mine that is like a chief robber[1] and will go seeking the road to Nibbāna, which can undoubtedly give me security and happiness."

The Great Alms-giving

After contemplating thus on renunciation in the light of these similes, once again it occurred to Sumedha the Wise: "Having amassed this much of wealth, my father, grandfather and other kinsmen of mine of seven generations were unable to take even a single coin with them when they passed away. But I should find some means of taking this wealth with me up to Nibbāna[2]." Then he went to the king and said, "Your Majesty, since my mind is obsessed with a great dread of the dangers and sufferings springing from such things as birth, old age, etc., I am going to leave the household life and become a recluse. I have wealth worth several crores. Please take possession of it."

"I do not desire your wealth. You may dispose of it in any way you wish," replied the king. "Very well, Your Majesty," said Sumedha the Wise and, with the beating of the mighty drum, he had it proclaimed all over the city of Amaravatī: "Let those who want my riches come and take them." And he gave away his wealth, in a great alms-giving, to all without distinction of status and whether they be destitutes or otherwise.

The Renunciation

After thus performing a great act of charity, Sumedha the Wise, the future Buddha, renounced the world and left for the Himalayas with an intention to reach Dhammika mountain on that very day. Sakka[3], seeing him approach the Himalayas after renunciation, summoned Vissukamma and said: "Go, Vissukamma[4]. There is Sumedha the Wise, who has renounced the world, intending to become a recluse. Have a residence made ready for him."

"Very well, Lord," said Vissukamma, in answer to the Sakka's command. He then marked out a delightful enclosure as a hermitage, created in it a well-protected hut with a roof of leaves and a pleasant, faultless walkway.

(The author explains here that the walkway is faultless because it was free from five defects, namely, (1) having uneven, rugged ground, (2) having trees on the walkway, (3) being covered with shrubs and bushes, (4) being too narrow, and (5) being too wide.

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1. The author explains: When one thinks unwisely and is by instigated greed and hate, this body turns into a robber who takes life, a robber who takes things not given, etc., and plunders all the treasures of one's meritorious deeds, this body is therefore likened to a chief robber.
2. He could not of course carry his wealth bodily with him to Nibbāna. But Sumedha is referring here to beneficial results that would accrue from his meritorious deeds of giving away his wealth in charity.
3. Sakka: the name of "King of the Devas." He is known by many other names including Vasava and Sujampati. He rules over *devas* in Tāvatiṁsa which is supposed to be the second lowest of the six celestial abodes. There are many stories which tell of his help rendered to Bodhisattas and other noble persons.
4. He is Sakka's chief architect and builder who built, under Sakka's orders, the hermitages for the Bodhisatta in other existences as well.

(The author then describes the walkway and gives its measurement: sixty cubits long, it consists of three lanes, the main one with two narrower ones on both sides. The main walkway was one a half cubits wide, and each of the two flankers, one cubit wide. The whole walkway was on even ground strewn with white sand. For details of the five defects read the **Anudīpaṅī.**

(The author further enumerates the eight sources of comfort[5] which a good hermitage such as the one created by Vissukamma would bring to a recluse.

These eight sources of comfort are:

(1) Non-hoarding of wealth and grains.

(2) Searching for blameless food.

(3) Enjoying peaceful food only.

(4) Being free from worries and distress which are due to heavy burden of taxation and confiscation of one's property.

(5) Being not attached to articles of ware, ornaments, etc.

(6) Feeling secure against robbers.

(7) Being not associated with kings and ministers.

(8) Being free to move to all four quarters.

(In addition to these eight, the author says that the hermitage created by Vissukamma was of the kind that facilitated ascetic practices for its residents and helped them gain Vipassanā-Insight into the true nature of things (impermanence, unsatisfactoriness and insubstantiality) without much difficulty. It had chambers, caves, tunnels, trees bearing flowers and fruits, and a pond of sweet and clear water. It was a secluded place free from disturbances of wild beasts and raucous noises of birds.

(The leaf hut contained various requisites of an ascetic such as, a head-dress, robes, a tripod, a water jug and so on. Vissukamma then wrote on the wall, inside the hut, an inscription, reading: "Whoever wishes to become an ascetic, may make use of these requisites" and he went back to his divine abode.)

Beginning of Ascetic Life

Reaching the foothills of the Himalayas, Sumedha the Wise walked along the hills and ravines to look for a suitable place where he could live comfortably. There, at a river bend, in the region of Mt. Dhammika, he saw the delightful hermitage, which was created by Vissukamma at the instance of Sakka. He then went slowly to the edge of the walkway, but on seeing no footprints he thought: "Surely, the residents of this hermitage must be taking a rest in the leaf-hut after their tiring alms-round in the neighbouring villages." Having thought thus, he waited for a while.

Seeing no signs of habitation after waiting for a fairly long time, it occurred to him: "I have waited long enough. I should now investigate to see whether there are any occupants or not." He opened the door and entered the leaf-hut. Looking here and there he saw the inscription on the wall and thought: "These requisites are befitting requisites for me. I will use them and become an ascetic." Having made up his mind and after reflecting on the nine disadvantages of a lay man's clothing and the twelve advantages of a fibre-robe, he discarded the clothing he was wearing and donned the robe[6].

Leaving The Hut and approaching The Foot of Trees

When he had taken off his fine clothing, Sumedha the Wise took the fibre-robe, which was red like a cluster of *anojā* flowers. He found the robe, which was folded and placed

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5. Eight sources of comfort, *samaṇsukha*, read the **Anudipanī** for comparison with eight blessings of a recluse, *samanabhadra*.

6. For the nine disadvantages of a lay man's dress and the twelve significance of advantages of a fibre-robe, read the **Anudīpanī**. For the significance of a fibre-robe, etc., too, read the same.

for ready use on a bamboo peg. He wore it round his waist. On top of it, he put on another fibre-robe, which had the colour of gold. He also placed on his left shoulder a black antelope hide, which was complete with hoofs, and was like a bed of *punnāga* flowers. He put the head-dress on his top knot and fastened it with an ivory hairpin. Taking a curved carrying yoke, he hung, at one end of it, a string net whose knots were like pearls and into which he placed the water jug, which was of the colour of coral; at the other end of the yoke, he hung a long hook (used for gathering fruits from trees), a basket, a wooden tripod, etc. He then shouldered the yoke which now carried the full equipment of an ascetic. Taking hold of a walking stick with his right hand, he went out of the hut. While walking back and forth along the walkway, sixty cubits long, he surveyed himself in his new garb and felt exultant with the thought:

"My heart's desire has been completely fulfilled.

"Splendid indeed is my ascetic life.

"The ascetic life has been praised by all wise men such as Buddhas and Private Buddhas.

"The bondage of household life has been abandoned.

"I have come safely out of the realm of worldly pleasures.

"I have entered upon the noble life of an ascetic.

"I will cultivate and practise the holy life.

"Endeavour will I to attain the benefits of holy practices."

He then put down the yoke and, sitting gracefully like a golden image on the bean-coloured stone slab in the middle of the walkway, he passed the daytime there.

In the evening, he entered the hut, and lying on the wooden plank by the side of a cane couch, he used the robes as blankets and went to sleep. When he woke up early in the morning, he reflected on the reasons and circumstances of his being there:

> "Having seen the demerits of the household life, and having given up incomparable wealth and unlimited resources and retinue, I have entered the forest and become an ascetic, desiring to seek meritoriousness that will liberate me from the snares of sensuality. From today onwards, I should not be negligent. There are these three categories of wrong thoughts, namely, thought based on desire (*kāma-vitakka*), which is directed to sense-pleasures; thought based on ill-will (*vyāpāda-vitakka*), which is directed to killing, destroying, harming; thought based on cruelty (*vihiṁsā-vitakka*), which is directed to causing harm and injury to others. These thoughts may be likened to wild flies which feed on those who are negligent and who abandon the practice of mental detachment from defilements and physical detachment from sense-pleasures. Now is the time for me to devote myself totally to the practice of detachment (*paviveka*).
>
> "True, seeing the defects of household life, which obstruct, hinder and harm meritorious practices, I have renounced the world. This hut of leaves is indeed delightful. This fine levelled ground is bright yellow like a ripe bael fruit. The walls are silvery white. The leaves of the roof are beautifully red like the colour of a pigeon's foot. The couch is made of cane, bears the patterns of a variegated bedspread. The dwelling place is very comfortable to live in. I do not think that the luxuries of my former residence can excel the comfort provided by this hut." Reflecting thus, he discerned the eight disadvantages of a leaf-hut and the ten advantages of the foot of trees[7]. Consequently, on that very day he abandoned the hut and approached the foot of trees which are endowed with ten virtues.

Cultivating The Practices of Meditation while living on Fruits

7. Read "the eight disadvantages of a leaf-hut and the ten virtues of the foot of trees" in the **Anudīpanī**.

The following morning, he entered the nearby village for alms-food. The villagers made a great effort to offer him choice food. After finishing his meal, he went back to the enclosure in the forest and sat down thinking:

> "I became an ascetic not because I lack food and nourishment. Delicacies tend to boost one's pride and arrogance of being a man. There is no end to the trouble that arises from the necessity of sustaining one's life with food. It would be good if I should abstain from food made from cultivated grains and live only on the fruits that fall from trees."

From that moment, he lived only on fruits that fell from trees. Without lying down at all, he made strenuous efforts to meditate incessantly only in the three postures of sitting, standing and walking, and at the end of seven days, he achieved the Eight Attainments (the eight mundane *jhānas*) and the Five Higher Spiritual Powers (*abhiññā*).

The Buddhavaṁsa Text narrating the story from the time Sumedha the Wise, the future Buddha, performed the act of great charity up to the time he became an ascetic and achieved the Higher Spiritual Powers and *jhānas*, reads:

(1) Evā ham cintayitvāna, 'nekakoṭisataṁ dhanaṁ.
Nātthānātthānam datvāna, Himavantam upagamiṁ.

(2) Himavantassāvidūre, Dhammiko nāma pabbato.
Assamo sukato mahyaṁ, paññāsālā sumāpitā.

(3) Caṅkamaṁ tattha māpesiṁ, pañcadosavivajjitaṁ.
Atthaguṇa-samupetaṁ, Abhinññābalam āhariṁ.

(4) Sātakam pajahiṁ tattha, navadosam upāgataṁ.
Vākacīraṁ nivāsesiṁ, dvādasaguṇam upāgataṁ.
(5) Aṭṭha dosa-samākinnaṁ, pajahiṁ paṇṇasālakaṁ.
Upāgamiṁ rukkhamūlaṁ, guṇe dasah'upāgataṁ.

(6) Vāpitaṁ ropitaṁ dhaññaṁ, pajahiṁ niravasesato.
Anekaguṇa-sampaññāṁ, pavattaphalam ādiyiṁ.

(7) Tatthappadhānaṁ padahim, nisajjatthānacaṅkame.
Abbhantaramhi sattāhe, Abhiññābala pāpuniṁ.

(1) Thus, Sāriputta, I, Sumedha the future Buddha, contemplating thus to renounce the world, gave many crores of wealth to rich and poor alike, and made my way to the Himalayas.

(2) Not far from the Himalayas, was a mountain named Dhammika (because it was the place where noble persons of ancient time practised Dhamma). In that region of Dhammika, I made a pleasant enclosure and created a fine hut of leaves[8].

(3) There in the region of Mount Dhammika, I created a walkway free of the five defects. I created a hermitage that enabled one to possess the eight kinds of comfort of a recluse. After becoming an ascetic there, I began to develop the practices of concentration and Insight-meditation to gain the Five Higher Spiritual Powers and the Eight Attainments.

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8. Here the author explains: In this connection, as has been said before, the hermitage, the hut of leaves, the walkway, etc. were all created by Vissukamma under Sakka's orders. Nevertheless, the Buddha, referring to the power's accrued from his own meritorious deeds while as Sumedha, said, "I made a pleasant enclosure in the forest and created a fine hut," etc. as though he himself had done them all. In reality, it should be noted without doubt that they were not constructed by Sumedha the hermit, but by Vissukamma at the command of Sakka

(4) I discarded the clothing I had worn that had nine defects; I then put on the fibre-robe that possessed twelve virtues.

(5) I abandoned the hut of leaves that suffered from eight defects. I approached the foot of trees that possessed ten virtues.

(6) I totally abstained from the food that came of grain sown and grown. I took fruits that fell from trees and that possessed many virtues.

(7) (Without lying down) in the three postures of sitting, standing and walking, I made strenuous efforts at meditation there, at the hermitage. Within seven days, I attained the Five Higher Spiritual Powers.

Chapter V

THE PROPHECY

By the time Sumedha the Hermit had become accomplished in practices of asceticism by following the teachings of noble ascetics and had gained *jhānas* and Higher Spiritual Powers, there appeared in the world Buddha Dīpaṅkarā[1], Lord of the three worlds. Thirty-two wondrous events such as quake of the ten thousand universe, occurred on four occasions concerning the appearance of Buddha Dīpaṅkarā, namely, His conception, birth, attainment of Buddhahood and teaching of the First Sermon.[2] But Sumedha was not aware of these wondrous events as he was then totally absorbed in the bliss of *jhānas*.

After His Enlightenment, Buddha Dīpaṅkarā preached the First Sermon[3] to a hundred thousand crores of devas and human beings at Sunandarama. After that, He set out on a journey with an intention of removing mental defilements of beings by pouring on them the purifying water of Dhamma, like the heavy rain that falls on all four continents.

Then with four hundred thousand *arahants*, He went to the city of Rammavatī and stayed at Sudassana Monastery. Meanwhile Sumedha was enjoying the bliss of *jhānas* in the forest and completely unaware of the appearance of Buddha Dīpaṅkarā in the world.

On hearing the Buddha's arrival at Sudassana Monastery, the citizens of Rammavati, after their morning meal, carried excellent gifts for medicinal use such as butter, ghee, etc., as well as flowers and scents and went to the presence of the Buddha. Having paid obeisance to the Buddha and honoured Him with flowers, scents, etc., they sat down at suitable places and listened to His most delectable sermon. By the end of the sermon, they invited Him, together with His disciples, the Order of *bhikkhus*, to the next day's meal, and having circumambulated the Buddha in salutation, they left the monastery.

Elaborate Preparations to receive Buddha Dīpaṅkarā and His Company

The next day, the citizens of Rammāvati were preparing elaborately for the "incomparably great alms-giving" (*asadisa-mahādāna*). A pavilion was set up and pure, tender blue lotuses strewn in it. The air was refreshed with four kinds of perfume; sweet smelling flowers made from rice-flakes were scattered; pots of cool sweet water were covered with emerald-green banana leaves and placed at the four corners of the pavilion; a canopy, decorated with stars of gold, silver and ruby, was fixed to the ceiling of the pavilion; scented flowers and jewel, like blooms formed into garlands and festoons, were hung here and there. When the decorations of the pavilion were completed, the citizens started to make the city clean and tidy. On both sides of the main road were placed water-pots, flowers, banana plants complete with bunches of fruit. Flags, banners and streamers were hung up and decorative screens were put up at suitable places.

When necessary preparations had thus been made in the city, the citizens attended to mending the road which the Buddha would take in entering the city. With earth, they filled holes and cracks caused by floods and levelled the uneven muddy ground. They also covered the road with pearl-white sand, strewed it with flowers of rice-flakes and placed banana plants complete with bunches of fruit along the route. Thus, they made all the arrangements and preparations for the ceremony of alms-giving.

At that time, Sumedha the Hermit levitated from his hermitage and while travelling through space saw the citizens of Rammāvati engaging cheerfully in road-mending and

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1. An account of the life of Buddha Dīpaṅkarā will be given in the twenty-four Buddhavaṁsa.
2. These wondrous events will be mentioned in Gotama Buddhavaṁsa.
3. A Buddha's sermon is usually figuratively referred to as medicine that cures the ills of the world. The author therefore beautifully describes Buddha Dīpaṅkarā's teaching of the First Sermon as medicinal prescriptions to cure the suffering of beings.

decorating. Wondering what was going on below, he alighted and stood at an appropriate place while the people were watching him. Then he asked:

> "You are mending the road
> so happily and enthusiastically.
> For whose benefit
> are you mending the road?"

The people then answered:

> "Venerable Sumedha,
> there has appeared in this world
> the Incomparable Buddha Dīpaṅkarā,
> who has conquered the five evil forces of Māra,
> and who is the Supreme Lord of the whole world.
> We are mending the road for His visit."

(From this conversation, it may be noted that Buddha Dīpaṅkarā appeared long after Sumedha had attained *jhānas* and higher spiritual powers. Sumedha did not happen to be aware of Dīpaṅkarā's conception, birth, attainment of Buddhahood, and teaching of the First Sermon because he had wandered about only in the forest and in the sky, totally absorbed in the bliss of *jhānas* and in the exercise of higher spiritual powers, taking no interest in any event of the human world. It was only while he was travelling through space and saw the people of Rammāvatī were attending to road-mending and cleaning, he descended to earth to ask what was going on. This suggests that Sumedha was some few thousand years old at that time, as the duration of life, when Buddha Dipaikara appeared, was a hundred thousand years.)

Sumedha's Participation in The Road-mending Work

Sumedha was filled with joy on hearing the word, "Buddha", uttered by the people of Rammāvatī. He experienced great mental happiness and repeated the word, "Buddha, Buddha," as he could not contain the intense joy that had arisen in him.

Standing on the spot where he had descended, Sumedha was filled with happiness and also stirred by religious emotion, he thought profoundly thus:

> "I will sow excellent seeds of merit in the fertile ground, namely, this Buddha Dīpaṅkarā, for cultivation of good deeds. Rare and difficult, indeed, it is to witness the happy moment of a Buddha's appearance. That happy moment has now come to me. Let it not pass by unheeded."

Having thought thus, he asked the people: "O men, if you are preparing the road for the Buddha's visit, allot me a stretch of the road. I, too, would like to participate in your road-mending work."

"Very well," said the people, and because they were confident that he was a person of great supernatural powers, they allotted him a big, boggy and very uneven portion of ground which would be difficult to mend. As they assigned him his share of work, they said: "You may improve and make it delightful with decorations."

Then Sumedha, with his heart gladdened by thought on the attributes of the Buddha, decided: "I can mend the road with my supernatural powers so that it will look pleasant. But if I do so, the people around me may not think highly of it (because it will be done easily in an instant). Today, I should do my duties with my own physical labour." Having decided thus, he filled the bog with earth which he carried from a distance.

The Arrival of Buddha Dīpaṅkarā

Before Sumedha could finished his assigned work, Buddha Dīpaṅkarā came along the road with four hundred thousand *arahants*, who were all endowed with the Six Higher

Spiritual Powers, who could not be shaken by the eight vicissitudes of the world and who were purified of mental defilements[4].

When Buddha Dīpaṅkarā came along the road with four hundred thousand *arahants*, devas and humans welcomed them with beating of drums. They also expressed their joy by singing songs of welcome in honour of Him.

At that time, human beings were visible to devas and devas were visible to human beings. All these beings, divine and human, followed the Buddha, some raising their hands in adoration and others playing their respective musical instruments.

Devas, coming along through the air, tossed and scattered celestial flowers, such as *Mandārava*, *Paduma* and *Koviḷāra,* all over the place - up and down, front and behind, left and right - in honour of the Buddha. Humans also did similar honour to the Buddha with such flowers as *Campā, Sarala, Mucalinda, Nāga, Punnāga*, and *Ketakī*.

Sumedha gazed, unblinking, at the Buddha's person, which was endowed with the thirty-two marks of an extraordinary being and further adorned with the eighty minor marks. He witnessed the Buddha's resplendent person, looking as if of solid gold, at the height of glory, with the bright aura always around Him and the six rays emanating from His body flashing like lightning against a sapphire-blue sky.

Then he decided thus: "Today, I ought to sacrifice my life in the presence of the Buddha. Let Him not tread in the mud and suffer discomfort. Let the Buddha and all His four hundred thousand *arahants* tread on my back and walk just as they would do on ruby-coloured planks of a bridge. Using my body as footpath by the Buddha and His *arahats* will definitely bring me long-lasting welfare and happiness."

Having made up his mind thus, he loosened his hair-knot, spread the mat of black-leopard skin, and fibre-robe on the murky swamp and then prostrate himself on them, like a bridge constructed of ruby-coloured wooden planks.

Sumedha's Aspiration towards Omniscient Buddhahood

Thus Sumedha, who had prostrated himself, the aspiration to become a Buddha arose:

> "If I so desire, this very day I can become an arahat in whom the *āsavas* are exhausted and mental defilements removed. But what does it profit me to realise the fruition of arahatship and Nibbāna as an obscure disciple in the dispensation of Buddha Dīpaṅkarā? I will exert my utmost for the attainment of Omniscient Buddhahood."
>
> "What is the use of selfishly escaping the cycle of births alone, in spite of the fact that I am a superior person, fully aware of my prowess of wisdom, faith and energy. I will strive for attainment of Omniscient Buddhahood and liberate all beings, including devas, from the cycle of births which is a sea of suffering.
>
> "After attaining Omniscient Buddhahood myself, which is the result of my matchless deed of lying prostrate in the mud and making myself a kind of bridge for the Supreme Buddha Dīpaṅkarā, I will rescue beings out of the cycle of births, which is a sea of suffering.

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4. The four hundred thousand *arahats* always followed and accompanied Buddha Dīpaṅkarā. The virtues of these *arahats* are given just for ready reference in the Pāli Text which says that they were endowed with the Six Higher Spiritual Powers that they could not be shaken by the eight vicissitudes of the world and that they were purified of mental defilements. But the Commentary states that their virtues were in addition to those already mentioned: they had little desire; they were easily contented; they could give others words of advice; in turn they listen to words of advice respectfully; they were devoid of attachment to five sense objects; they did not mix with lay people (unnecessarily), and they observed the five kinds of discipline, etc., says the author. (The author also makes a quotation from the *Hsutaunggan Pyo* another well-known epic of Shin Sīlavamsa.)

> "After crossing over the stream of *saṁsāra* and leaving behind the three realms of existences[5], I will, by myself, first embark on the Dhamma-raft of the Noble Path of the Eight Constituents and go to the rescue of all beings including devas."

Thus, his mind was bent upon being a Buddha.

Sumittā, The Future Yasodharā

While Sumedha was making his resolution to attain Buddhahood, a young brahmin maiden, named Sumittā, went to join the people who were gathering in the presence of the Buddha. She brought eight lotus blooms to honour the Buddha. When she was in the middle of the crowd, and as soon as her eyes fell on Sumedha, she was seized with a sudden great love for him. Though she wanted to offer him some gifts, she had nothing but the eight lotus blooms. Then she said to him: "Venerable Hermit, I give you five lotus blooms so that you may offer them to the Buddha by yourself. The remaining three blooms are for my own offering to the Buddha." She then handed the five lotus blooms to Sumedha and expressed her wish saying: "Venerable Hermit, throughout the period you are fulfilling Perfections for Buddhahood, may I be the partner who shares your life."

Sumedha accepted the lotus blooms from the young lady Sumittā and, in the midst of the crowd, offered them to Buddha Dīpaṅkarā, who had went towards him, and he prayed for the attainment of Perfect Self-Enlightenment.

Observing the scene that had taken place between Sumedha and Sumittā, the Buddha made the prediction in the midst of the multitude thus:

> "O Sumedha, this girl Sumittā, will be your partner who will shares her life with you, assisting you with equal fervour and deed for your attainment of Buddhahood. She will be pleasing to you with her every thought, word and deed. She will be lovely in appearance, pleasing, of sweet speech and a delight to the heart. In your Dispensation as a Buddha, in your final existence, she will become a female disciple who will receive your spiritual inheritance of arahatship complete with supernormal psychic powers."

The Utterance of The Prophecy

(As mentioned under the heading: "Contemplation on rare appearance of a Buddha", there was none among the people who did not aspire to Buddhahood on beholding a Buddha's splendour. Although they aspired to Buddhahood, not one of them was qualified to become a Buddha. But, unlike this multitude of people, Sumedha was fully endowed with all requisites for his attainment of Buddhahood. In fact, he was inclined to become a Buddha as he was endowed with the eight factors required for receiving the prophecy. These eight factors, as have been stated previously on *Buddh'uppāda Navama Khaṇa* are: (1) being a true human being, (2) being a true male person, (3) having fulfilled all conditions necessary for realization of arahantship, (4) meeting with a living Buddha, (5) being an ascetic who believes in the Law of Kamma, (6) having acquired *jhāna* attainments and high spiritual powers, (7) being prepared to lay down his life for the wellbeing of a Buddha. If Buddha Dīpaṅkarā and His four hundred thousand *arahats* had walked on the back of the prostrate Sumedha, as though they were crossing a bridge, he would not have survived. Knowing full well of this, Sumedha unhesitatingly and courageously prepared himself to render service to the Buddha. Such a performance is called a principal act of merit (*adhikārakusala*) according to Texts, and (8) intense wholesome aspiration for Buddhahood: even if the whole universe were filled with glowing red hot coal and sharp pointed spears, he would not hesitate to tread through them for attainment of Buddhahood.

Knowing that Sumedha was endowed with these requisite qualifications, Buddha Dīpaṅkarā went towards Sumedha and, standing at the head of his prostrate body, exercised His supernormal psychic power of seeing into the future, to find out whether Sumedha's aspiration to become a Buddha would be fulfilled, and said: "Sumedha will become a

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5. Further details in this connection are given by the author in the **Anudīpanī**.

Buddha, Gotama by name, after four *asaṅkhyeyya* and a hundred thousand aeons have passed from the present one." While still standing at his head, the Buddha uttered the prophecy in nine verses beginning with the words "*Passatha imam tāpasam jatilam uggatāpanam*:"

(1) Monks, behold this matted-haired ascetic of rigorous austere practices! This Sumedha the Hermit will become an Enlightened One among Brahmās, devas and human beings after innumerable aeons, to be exact, four *asaṅkhyeyya* and a hundred thousand aeons from now.

(2) On the threshold of his Buddhahood, this Sumedha will renounce the world, leaving behind the marvellously delightful city of Kapilavatthu; he will then devote himself to meditation and perform strenuous austere practices (*dukkara-cariyā*).

(3) While staying under the banyan tree called Ajapāla, he will accept the offering of milk-rice and go towards the river Nerañjarā[6].

(4) When his attainment of Buddhahood is drawing near, he will partake of the milk-rice on the river bank and approach the Bodhi tree by the path well prepared by devas.

(5) As he reaches the Bodhi tree, which will be the site of attaining Enlightenment, he goes round it clockwise; he will turn from south to west, from west to north and then from north to east. Thus becoming a Supremely Enlightened One with none to excel him and His fame spreading far and wide. Then, having seated himself at the foot of the Bodhi tree, he will gain Insight-Knowledge of the Four Noble Truths.

(6) The mother of this Buddha will bear the name Māyā Devī; the father will be named Suddhodāna. The Buddha will have the name Gotama.

(7) The pair of His Chief Disciples will be Kolita and Upatissa, who will be free of mental intoxicants (*āsava*) and attachment (*rāga*), and who are of calm heart and profound mental concentration. The monk, Ānanda by name, will wait upon this Buddha as an attendant.

(8) Khemā Therī and Uppalavannā Therī, who are free of mental intoxicants and attachments, who are of calm heart and profound mental concentration, will become the pair of female Chief Disciples. The fig tree, Ficus Religiosa (*Assattha*), will be the Buddha's Bodhi tree under which he attains Enlightenment.

(9) Citta and Hatthālavaka will be the foremost male lay attendants serving the Buddha. Similarly, Uttarā and Nandamātā will be the foremost female lay attendants.

Acclamation by Devas and Humans

On hearing the prophecy of Buddha Dīpaṅkarā, who had no equal in the three worlds and who was always in pursuit of meritorious deeds, devas and humans acclaimed with joy: "It is said that this Sumedha the Hermit is truly the seed of a future Buddha." They slapped themselves on their upper arms[7] with joy. Devas and Brahmās, who had come from the ten thousand universe together with humans raised their hands in adoration.

They also expressed their wishes:

> "Even though we should now fail to put into practice the Teaching of Buddha Dīpaṅkarā, Lord of the entire world, we have encountered this noble Hermit who will become a Buddha. We will then strive for attainment of higher knowledge of the Dhamma.

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6. Name of the river, on the banks of which was Uruvelā, the scene of the Bodhisatta's sojourn after his realization at the futility of most severe austerities. He bathed in the river before he ate the meal of milk-rice given by Sujātā. After eating the meal, the Bodhisatta launched the bowl in the river. Having reached the Nāga's riverine abode, it sank down and came into contact with the bowls similarly launched by the three previous Buddhas of this *kappa*. Read also the **Anudīpanī** for the derivation of the river's name.
7. Slapping oneself on the left upper arm with the right palm is a physical expression of one's joy.

"For example, there are those who try to cross a river, but cannot reach the destined landing place on the other side as they are carried away by the current of the river. They manage, however, to cling to a landing place somewhere further down the river and thence cross over to their destinations.

"In the same way, although we cannot yet avail ourselves of the Teaching of Buddha Dīpaṅkarā, we have encountered this noble Hermit who is destined to become a Buddha in future, when we will attain the Path and Fruition."

Buddha Dīpaṅkarā proceeded to Rammavati

After Buddha Dīpaṅkarā, who was worthy of accepting the gift brought from a distance[8], who, having insight into the three worlds, was the possessor of the attribute "Knower of the World" (*Lokavidū*), had thus made the prediction and honoured him with eight handfuls of flowers, He departed, stepping out with His right foot placed by the side of Sumedha.

From the place where the Buddha had uttered the prophecy, the four hundred thousand *arahants* also departed, keeping Sumedha on their right (after honouring him with flowers and scents). So also humans, supernatural beings[9] and celestial musicians (Gandhabba devas) departed from there after paying obeisance to Sumedha and honouring him with flowers and scents.

Amidst the honours showered on Him in reverence by the devas and citizens of Rammāvatī, Buddha Dīpaṅkarā, followed by the four hundred thousand *arahants*, proceeded along the well-decorated road into the city where He took the seat especially prepared for Him. Sitting down, He appeared like the morning sun rising on the top of Mount Yugandhara. Just as the early rays of the sun bring the lotus flowers into full bloom, so the Buddha would shed rays of Enlightenment to enable those, who were on the verge of liberation, to penetrate stage by stage into the depths of the Four Noble Truths. The four hundred thousand *arahants* were also seated in an orderly manner at the places they had reached. The citizens of Rammāvatī then performed the ceremony of the great incomparable alms-giving (*asadisa-dāna*) to the Buddha and His follower *bhikkhus*.

Sumedha's Delight and Satisfaction

When Buddha Dīpaṅkarā, the leader of the three worlds, and the four hundred thousand *arahants* went out of his sight, Sumedha got up joyfully from his prostrate position. With his mind suffused with joy and happiness, exultation and delightful satisfaction, he sat cross-legged on the huge pile of flowers that were strewn in his honour by devas and humans, and contemplated thus:

"I am fully accomplished in *jhānas* and have attained the height of the Five Higher Spiritual Powers. Throughout the ten thousand universe, there is no ascetic who is my peer. I see none who is equal to me in the exercise of supernormal powers."

Thus contemplating, he experienced intense joy and satisfaction.

Devas proclaimed Thirty-two Prophetic Phenomena

When Sumedha was seated cross-legged, happy with recollection of Buddha Dīpaṅkarā's prophecy and feeling as though he already had the precious gem of Omniscient Buddhahood in his very hand, devas and Brahmās from the ten thousand universe arrived and proclaimed with a mighty sound:

(1) Noble Sumedha, thirty-two prophetic phenomena have now taken place; these phenomena had occurred also to all previous future Buddhas who had received the prophecy and were sitting down cross-legged as you are doing now. So you will certainly become a Buddha.

(2) Noble Sumedha, when previous future Buddhas received the prophecy, there was

8. *Āhuneyya*: worthy of accepting the gift brought from a distance: the fifth of the nine attributes of the Sangha.

9. Called *nāga*, in Pāli, who are serpent demons with miraculous powers.

absence of extreme cold and heat or hotness of the weather. These two phenomena have been clearly discerned today. So you will certainly become a Buddha.

(3) Noble Sumedha, when previous future Buddhas received the prophecy, there was utter silence and complete absence of disturbances over the whole ten thousand universe. These two phenomena have been clearly discerned today. So you will certainly become a Buddha.

(4) Noble Sumedha, when previous future Buddhas had received the prophecy, there were no violent winds blowing, there were no rivers flowing. These two phenomena have been clearly discerned today. So you will certainly become a Buddha.

(5) Noble Sumedha, when previous future Buddha received the prophecy, all the terrestrial flowers and aquatic flowers bloom simultaneously. The same phenomenon has happened today. So you will certainly become a Buddha.

(6) Noble Sumedha, when previous future Buddhas received the prophecy, all the creepers and trees bore fruit simultaneously. The same phenomenon has happened today. So you will certainly become a Buddha.

(7) Noble Sumedha, when previous future Buddhas had received the prophecy, all he precious jewels that lie in the sky and on earth shone bright. The same phenomenon has happened today. So you will certainly become a Buddha.

(8) Noble Sumedha, when previous future Buddhas had received the prophecy, great sounds of celestial as well as earthly music was heard, without either devas or human beings playing on the musical instruments. The same phenomenon has happened today. So you will certainly become a Buddha.

(9) Noble Sumedha, when previous future Buddhas received the prophecy, strange and exquisite flowers fall from heaven like rain. The same phenomenon has happened today. So you will certainly become a Buddha.

(10) Noble Sumedha, when previous future Buddhas had received the prophecy, there occurred whirling of the great ocean and trembling of the ten thousand universe. There have been great roars today because of these two phenomena. So you will certainly become a Buddha.

(11) Noble Sumedha, on the day that previous future Buddhas had received the prophecy, there occurred extinction of hell-fires throughout the ten thousand universe. The same phenomenon has happened today. So you will certainly become a Buddha.

(12) Noble Sumedha, on the day that previous future Buddhas received the prophecy, the sun became clear of blemishes, all the stars and planets were discernable during the day. The same phenomenon has happened today. So you will certainly become a Buddha.

(13) Noble Sumedha, on the day that previous future Buddhas received the prophecy, water gushed from the earth without having any rain. The same phenomenon has happened today. So you will certainly become a Buddha.

(14) Noble Sumedha, on the day that previous future Buddhas had received the prophecy, the stars and planets shone with splendour. The planet Visākhā appeared in conjunction with the full moon. The same phenomena have happened today. So you will certainly become a Buddha.

(15) Noble Sumedha, on the day that previous future Buddhas received the prophecy, snakes, mongooses and other animals which live in pits, and foxes and other animals which live in ravines, came out of their habitation. The same phenomenon has happened today. So you will certainly become a Buddha.

(16) Noble Sumedha, on the day that previous future Buddhas received the prophecy, there was no sign of dissatisfaction[10] in the heart of sentient beings and they were

10. The author here points out that people are inflicted with discontent in their everyday life, never

content with what they had. The same phenomenon has happened today. So you will certainly become a Buddha.

(17) Noble Sumedha, on the day that previous future Buddhas received the prophecy, sentient beings were cured of diseases and relieved of hunger, The same phenomenon has happened today. So you will certainly become a Buddha.

(18) Noble Sumedha, on the day that previous future Buddhas received the prophecy, there occurred alleviation of attachment to sense objects in the minds of sentient beings which are also rid of ill-will and bewilderment. The same phenomenon has happened today. So you will certainly become a Buddha.

(19) Noble Sumedha, on the day that previous future Buddhas received the prophecy, the minds of sentient beings were rid of fear. The same phenomenon has happened today. So you will certainly become a Buddha.

(20) Noble Sumedha, on the day that previous future Buddhas received the prophecy, the atmosphere was clear, free from dust, dirt and mist. The same phenomenon has happened today. So you will certainly become a Buddha.

(21) Noble Sumedha, on the day that previous future Buddhas received the prophecy, he atmosphere was free of undesirable odours and filled with celestial fragrance. The same phenomenon has happened today. So you will certainly become a Buddha.

(22) Noble Sumedha, on the day that previous future Buddhas received the prophecy, devas and Brahmās (except formless ones of the latter beings) became visible. The same phenomenon has happened today. So you will certainly become a Buddha.

(23) Noble Sumedha, on the day that previous future Buddhas received the prophecy, all abodes of incessant suffering became visible today. The same phenomenon has happened today. So you will certainly become a Buddha.

(24) Noble Sumedha, on the day that previous future Buddhas received the prophecy, walls, doors and even mountains always open wide and formed no obstructions or barriers. Today also, these walls, doors and mountains became as the empty space and the open sky, in any way. The same phenomenon has happened today. So you will certainly become a Buddha.

(25) Noble Sumedha, at the moment that Future Buddhas received the prophecy, there occurred no death nor conception of beings. The same phenomenon has happened today. So you will certainly become a Buddha.

Encouraging Words of Devas and Brahmas

Devas and Brahmās, who had arrived from the ten thousand universe, spoke words of praise and encouragement to Sumedha thus:

> "Noble Sumedha, strive on earnestly with constant diligence! There should be no retreat. Proceed with your endeavour! We know without any doubt that you will certainly become a Buddha."

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satisfied with whatever they possess. Judging from this particular phenomenon, it is only on the day of a Buddha's prophecy that they are temporarily relieved of their perennial discontent.

Chapter VI

REFLECTIONS ON PERFECTIONS

The future Buddha, Sumedha, was delighted with both the prophetic words of the Buddha Dīpaṅkarā and the encouraging words of devas and Brahmās, and he reflected thus, when devas and Brahmās had departed:

> "Buddhas are not speakers of ambiguous words nor are they given to speaking of futile things. Never have their words proved wrong. Surely, I will become a Buddha.
>
> "As a stone thrown upwards will certainly falls back to the ground, so the words of Buddhas always prove unerring and never failing. Surely, I will become a Buddha.
>
> "Again, as death certainly comes to living beings, so the words of Buddhas always prove unerring and never failing. Surely, I will become a Buddha.
>
> "Again, as the sun certainly rises at the end of night, so the words of Buddha always prove unerring and never failing. Surely, I will become a Buddha.
>
> "Again, as a lion certainly roars on coming out of his den, so the words of Buddhas always prove unerring and never failing. Surely, I will become a Buddha.
>
> "Again, as birth certainly follows conception in woman, the words of Buddhas always prove unerring and never failing. Surely, I will become a Buddha."

Reflecting on these similes, Sumedha was certain that he would definitely attain Buddhahood in accordance with Buddha Dīpaṅkarā's prophetic words. And he thought to himself thus:

> "Well, I will make a thorough search in the basic principle (concerning the three worlds[1]) in all the ten directions for the conditions of the attainment of Buddhahood."

Thus he thought about and investigated those factors which condition the attainment of Buddhahood (*Buddhakara Dhamma*)[2].

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1. These are *kāma-vacara*, *rūpa-vacara* and *arūpa-vacara*, the realm of sensuality, the realm of materiality and the realm of immateriality, respectively.
2. The author points out that the wisdom involved in such mental investigation is called Perfection Investigating Wisdom (*Pāramī-pavicaya-ñāṇa*). The wisdom that arose in Sumedha's mental process was of great potent. It helped him see clearly the Perfections, the great sacrifices and the practices, all of which are essential in gaining Omniscience and are called constituent elements of Enlightenment (*Bodhi-sambhāra*). This Wisdom was achieved by himself, without the help of a teacher. According to the Sub-Commentary on the **Dhammasangani**, it was the fore-runner of the arising of Omniscience in him. The author continues to explain: Buddha Dīpaṅkarā had merely predicted Sumedha's becoming a Buddha. He did not expound on what and how to practice for becoming one. Sumedha had to think about and find out those practices with his own Perfection Investigating Wisdom, and when he did so, he came to see very clearly what to practise and how to proceed. Then the author reproduces a long verse that depicts Sumedha's investigation of the Ten Perfections from the *Paramidawgan Pyo* of Shin Sīlavamsa. The phrase "basic principle" in the aforesaid paragraph is the translation of the Pāli '*dhammadhātu*', of which '*dhātu*' literally means 'a phenomenon that carries its own nature'. That is to say, it is a phenomenon that is not created by anyone, but which arises on its own as conditioned by a cause. If a phenomenon is created by someone, it cannot be said to be a natural phenomenon. Therefore, "basic principle" means "a phenomenon that arises not through a person's effort but as a result of natural conditions and circumstances, which in Pail is Dhammadhātu."
   If one wants to look for Buddha-making factors, one should do so in the basic principle, *dhammadhātu*; hence, "I will make a thorough search in the basic principle" (*vicinami*

(a) Perfection of Alms-Giving

While Sumedha was engaged in investigation of the Buddha-making factors, he discovered first the Perfection of Alms-giving which former Bodhisattas had always followed and practised and which was like a highway to the state of Buddhahood.

Then he admonished himself thus: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience[3], you should constantly establish first, the Perfection of Alms-giving and make efforts to become accomplished in fulfilling this Perfection."

He continued to admonish himself thus: "When a jar, full with liquid, is overturned, it pours out all its contents. Likewise, Sumedha, you should give alms to all, be they low, middling or high, leaving nothing with you.[4]"

(b) Perfection of Morality

After discovering and reflecting on the Perfection of Alms-giving, he went on to contemplate thus: "The Perfection of Alms-giving alone cannot constitute all the Buddha-making factors. There must be other factors that also contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Morality as the second Perfection which former Bodhisattas had always cultivated and fulfilled.

He admonished himself thus: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Morality and make efforts to become accomplished in fulfilling this Perfection."

He continued to admonish himself: "The yak[5] protects its tail even at the risk of its life; if the tail should happen to be caught in something, it would rather die than damage it while making an effort to release it. Likewise, Sumedha, you should observe morality in the four purifying fields, namely, (1) *Patimokkhasamvara*[6] (2) *Indriyasamvara*[7], (3) *Ajivaparisuddhi*[8] and (4) *Paccayasannissita*[9], which form the basis of meritorious deeds. As the yak gives up its life in protecting its tail, so also you should safeguard your morality constantly."

(c) Perfection of Renunciation

After discovering and reflecting on the Perfection of Morality, he went on to contemplate thus: "These two Perfections alone cannot constitute the Buddha-making factors. There must be other factors that also contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Renunciation as the third Perfection which former Bodhisattas had always cultivated and fulfilled.

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dhammdhatuya). In contrast, when an individual is meant and not a principle, one may say in Pāli, *lokadhatuya*, "in the world" (What this means is that a principle is concerned with *dhammadhātu* whereas an individual is concerned with *lokadhātu*.) For instance, there is such a saying as "there cannot be two contemporary Buddhas in the world (*lokadhātu*)." Here as the saying concerns an individual, *lokadhātu*, the "world" is used instead of *dhammadhātu*.

3. That is becoming a Buddha, says the author.
4. Details of the Perfection are given in the **Anudipani**. So are details of each and every item of the remaining Perfections.
5. The author also mentions its Pāli name, *camari*.
6. *Paṭimokkha-samvara*: restraint according to the *Paṭimokkha*; *Paṭimokkha* is the name of the collection of precepts for members of the Sangha.
7. *Indriya-samvara*: restraint of the controlling faculties.
8. *Ajivaparisuddhi*: purity of livelihood.
9. *Paccayasannissita*: wise use of a *bhikkhu's* requisites.

Then he admonished himself thus: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Renunciation and make efforts to become accomplished in fulfilling this Perfection."

He continued to admonish himself: "A man, imprisoned for a long time and suffering from torture all the time, looks only for an opportunity to escape. Likewise, Sumedha, you should regard all the existences in the realms of sensuality, materiality and immateriality as prisons and look towards renunciation to escape from all these existences."

(d) Perfection of Wisdom

After discovering and reflecting on the Perfection of Renunciation, he went on to contemplate thus: "These three alone cannot constitute the Buddha-making factors. There must be other factors that also contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Wisdom as the fourth Perfection which former Bodhisattas had always cultivated and fulfilled.

Then he admonished himself thus: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Wisdom and make efforts to become accomplished in fulfilling this Perfection."

He continued to admonish himself: "A *bhikkhu,* on his alms-round, receives sufficient food by going from one household to another, be they low, middling or high. Likewise, Sumedha, you should always approach all learned persons, irrespective of their depth of learning and ask them the facts and the meaning of all that should be known by raising questions, such as, 'Sir, what is meritorious? What is demeritorious? What is faulty? What is faultless?' and so on. You should thus make an effort to become accomplished in the Perfection of Wisdom. When you are thus accomplished, you will attain the Knowledge of the Path and Fruition, and Omniscience."

(e) Perfection of Energy

After discovering and reflecting on the Perfection of Wisdom, he went on to contemplate thus: "These four Perfections alone cannot constitute the Buddha-making factors. There must be other Perfections that also contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Energy as the fifth Perfection which former Bodhisattas cultivated and fulfilled.

Then he admonished himself thus: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Energy and make efforts to become accomplished in fulfilling this Perfection."

He continued to admonish himself: "Crouching, standing and walking, the lion, king of beasts, is possessed of undiminished energy in these postures, and is always alert. Likewise, Sumedha, you should constantly arouse your energy in all your existences. When you are accomplished in fulfilling the Perfection of Energy, you will attain the Knowledge of the Path and Fruition, and Omniscience."

(f) Perfection of Forbearance

After discovering and reflecting on the Perfection of Energy, he went on to contemplate thus: "These five Perfections alone cannot constitute the Buddha-making factors. There must be other factors that also contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Forbearance as the sixth Perfection which former Bodhisattas had always cultivated and fulfilled.

Then he admonished himself thus: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Forbearance without being inconsistent such as, being tolerant sometimes and not at other times, being patient with some people and not with others; if you can practise thus, you will attain the Knowledge of the Path and Fruition, and Omniscience."

He continued to admonish himself: "This great earth shows no signs of love or hate towards all the things that are dumped upon it but forbears them whether they are clean and good or unclean and foul. Likewise, Sumedha, you should put up with all that is done to you, be it in honour or in contempt. When you are accomplished in fulfilling the Perfection of Forbearance, you will attain the Knowledge of the Path and Fruition, and Omniscience."

(g) Perfection of Truthfulness

After discovering and reflecting on the Perfection of Forbearance, he went on to investigate thus: "These six alone cannot constitute the Buddha-making factors. There must be other factors that also contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Truthfulness as the seventh Perfection which former Bodhisattas had always followed and practised.

Then he admonished himself thus: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Truthfulness, which is speaking only the truth and not making double speech, such as being truthful sometimes and not at other times; speaking truthfully to some people and not to others. If you fulfil the Perfection of Truthfulness by speaking only the truth, you will attain the Knowledge of the Path and Fruition, and Omniscience."

He continued to admonish himself: "The morning star, which serves as a guiding light, keeps steady on its course, never deviating from it, irrespective of the season, whether it is rainy, cold or hot. Likewise, Sumedha, you should not deviate from the Path of Truth - the Path that consists of eight sectors, namely, what you see, what you hear, what you feel, what you know; what you do not see, what you do not hear, what you do not feel and what you do not know.[10] When you are accomplished in fulfilling the Perfection of Truthfulness, you will attain the Knowledge of the Path and Fruition, and Omniscience."

(h) Perfection of Resolution

After discovering and reflecting on the Perfection of Truthfulness, he went on to contemplate thus: "These seven alone cannot constitute the Buddha-making factors. There must be other factors that also contribute to the maturity of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Resolution as the eighth Perfection which former Bodhisattas had always cultivated and fulfilled.

Then he admonished himself: "Sumedha, if you are desirous of attaining the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Resolution. When you fulfil it steadfastly without wavering, you will attain the Knowledge of the Path and Fruition, and Omniscience."

He continued to admonish himself: "A big rocky mountain that stands in a solid mass is

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10. The author explains the meaning of this as: say you see, hear, feel or know what you do see, hear, feel or know respectively; similarly say you do not see, hear, feel or know what you do not see, hear, feel or know. You stand on the Path of Truth only when you say that you see what you do see with your eyes in the case of seeing: only when you say you hear what you hear with your ears in the case of hearing: only when you say you feel with your nose, tongue or body in the case of feeling: only when you say you know what you know with your mind in the case of knowing. The same holds good in the case of not seeing, not hearing, not feeling and not knowing. "Such a speech established on the Path of Truth is said to be *Ariyavohāra* (Speech of the Noble Ones)," said the Buddha.

not shaken by strong wind, but remains rooted in its place. Likewise, Sumedha, you should perform without fail and at all times meritorious deeds which you have resolved to do. When you are accomplished in fulfilling the Perfection of Resolution, you will attain the Knowledge of the Path and Fruition, and Omniscience."[11]

(i) Perfection of Loving-kindness

After discovering and reflecting on the Perfection of Resolution, he went on to contemplate thus: "These eight alone cannot constitute the Buddha-making factors. There must be other factors that contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience too. I shall investigate them."

When he investigated thus, he discovered Loving-kindness as the ninth Perfection which former Bodhisattas had always cultivated and fulfilled.

Then he admonished himself: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Loving-kindness and make effort to cultivate and practise the meditation of loving-kindness (*mettā-bhāvanā*) in a peerless manner."

He continued to admonish himself: "Water suffuses with coolness on all who bathe, the virtuous and the wicked alike, and cleanses them of dust and dirt. Likewise, Sumedha, you should develop goodwill equally towards those who wish for your welfare and those who do not When you are accomplished in fulfilling the Perfection of Loving-kindness, you will attain the Knowledge of the Path and Fruition, and Omniscience."

(j) Perfection of Equanimity

After discovering and reflecting on the Perfection of Loving-kindness, he went on to contemplate thus: "These nine alone cannot constitute the Buddha-making factors. There must be other Perfections that also contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Equanimity as the tenth Perfection which former Bodhisattas had always cultivated and fulfilled.

Then he admonished himself: "Sumedha, a pair of scales remains steady without tipping to one side or the other when poised by equal weights; likewise, if you remain evenly balanced in mind when faced with happiness or suffering, you will attain the Knowledge of the Path and Fruition, and Omniscience."

He continued to admonish himself: "Sumedha, this great earth shows no sign of love or

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11. Here the author explains that resolution means determination to see things happen the way you like, once you have resolved, "I will do this or that, and I will make it happen in this manner," and so on. For instance, Prince Temiya made up his mind to assume the guise of a deaf and dumb person though he was not deaf or dumb, until he was permitted to renounce the world. Such a determination is called ***adhiṭṭhāna***, resolution.
Temiya's story is contained in the **Mūgapakkha-Jātaka** (No.539). He was the Bodhisatta born as the son of the king of Kāsi. Even in his infancy, he recollected his past lives, one of which was being in the state of severe suffering called ***Ussada-niraya***, owing to his giving orders of punishment to convicted criminals. His recollection made him hate kingship bitterly, and at the advice of the goddess of his parasol, who had been his mother in a former existence, he resolved to pretend to be an invalid who could neither hear nor speak. For sixteen years the royal parents tried in vain to break his determination. As the last attempt, they appointed him king for one week, but he was not happy to rule the country and remained firm in his determination. He was then ordered to be clubbed to death and buried in the charnel ground. Sunanda the charioteer took him there in a chariot, and while he was digging the grave, Temiya spoke to him and expressed his wish to lead an ascetic life. The matter was reported to the palace, and the king and queen rushed to the scene. But after listening to a sermon delivered by Temiya, who was now an ascetic, they all joined him by becoming ascetics themselves.

hate towards all the things that are dumped upon it, whether they are clean or foul. Likewise, Sumedha, you should always remain composed, equable in heart, not being affected either by love or hate. When you are accomplished in fulfilling the Perfection of Equanimity, you will attain the Path and Fruition, and Omniscience."

A Great Earthquake took place after The Reflections on all The Ten Perfections

When Sumedha had reflected on the Perfection of Equanimity, it occurred to him thus: "The Perfections which contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience and make a Buddha, and which a Bodhisatta has to fulfil, are exactly these ten. There are no other Perfections besides these. And these ten perfections, which are essential for Buddhahood, do not exist outside myself; neither in the sky above nor on the earth below; nor do they lie in the east or in any other directions. In fact, they are in my heart." When he had thought thus, he urged himself: "Sumedha, fulfil these ten Perfections, which are the excellent factors conditioning Buddhahood, without swerving in any ways."

Then he considered going over the Perfections in forward order: Alms-giving, Morality, Renunciation, Wisdom, Energy, Forbearance, Truthfulness, Resolution, Loving-kindness and Equanimity. Then he considered them in reverse order: Equanimity, Loving-kindness, Resolution, Truthfulness, Forbearance, Energy, Wisdom, Renunciation, Morality, and Alms-giving. Then he considered going over them in groups of two beginning with the middle two: Energy, Forbearance; Wisdom, Truthfulness; Renunciation, Resolution; Morality, Loving-kindness; Alms-giving, Equanimity. Then he considered going over them again, beginning from the two ends: Alms-giving, Equanimity; Morality, Loving-Kindness; Renunciation, Resolution; Wisdom, Truthfulness; Energy, Forbearance. Thus he contemplated on the Ten Perfections as thoroughly as an oil-press grinds oil-seeds to produce oil.

He also considered all the matters connected with the Perfections that are essential for the attainment of Buddhahood: giving up external things is an exercise of Ordinary Perfection (*pāramī*); giving up one's limb is an exercise of Higher Perfection (*Upa-pāramī*); giving up one's life is an exercise of Highest Perfection (*Paramattha-pāramī*).

Because of the power generated by investigation of the Ten Perfections complete with their basic principles of functions and characteristics, this great earth of the ten thousand universe leaned left and right, forward and backward, downward and upward, in these ways it shook violently. It also made loud rumbling and echoing sounds. Like a sugarcane press operated by its workers, or like the turning wheel of an oil-mill, this great earth swirled and quaked.

As has been stated in the latter part of the Chapter on Sumedha, after declaring the prophecy to Sumedha, Buddha Dīpaṅkarā entered the city of Rammāvati and went to the citizens who had invited Him to a meal. It was while He was partaking the meal that Sumedha reflected on the Ten Perfections, one after another. And it was at the end of his reflection that the earthquake took place. Because of this violent earthquake, all the people, who were hosts to the Buddha, could not stand firm; like the big sāl trees lashed by the strong winds descending from Mount Yugandhara, they fell to the ground in bewilderment and in a faint.

At the place of the alms-offering, thousands of pots containing food and hundreds of water-pots knocked against one another and were shattered into pieces.

Being greatly shaken, frightened and troubled in mind, they unanimously approached Buddha Dīpaṅkarā and said: "Venerable Possessor of the Five Eyes of Intelligence, does this incident foretell our fortune or misfortune? A fearful danger has befallen us. May it pleases the Bhagava to dispel our fears!"

Then the Blessed One replied: "Be free from the fear caused by this earthquake; be relieved of your worries. There is nothing to be afraid. I have today made the prophecy to Sumedha, declaring that he will, in future, become an Omniscient Buddha in the world. He has reflected on the Ten Perfections that were fulfilled by former Buddhas. Because of

Sumedha's reflections on the Ten Perfections, which are essential for the attainment of Buddhahood, without leaving out any one of them, this great earth of the ten thousand universe shook violently." Thus, Buddha Dīpaṅkarā explained to the citizens of Rammavati the cause of great earthquake and assured them of the absence of any danger.

Homage to Sumedha by Devas and Brahmās

The citizens at once became calm and free from worry on hearing the words of Buddha Dīpaṅkarā. In fact, they were filled with great joy, and, taking flowers, scents and other offerings, they marched out of the city and approached Sumedha, honoured him with their offerings and paid obeisance to him.

Then Sumedha, following the usual practice of future Buddhas, contemplated on the attributes of an Enlightened One; and with steadfast mind directed towards Buddha Dīpaṅkarā, he paid homage to Him. Then he stood up from his seat where he had been sitting cross-legged.

When Sumedha thus stood up from his seat, both devas and humans did honour to him by showering on him celestial and terrestrial flowers that they had brought with them.

And they spoke auspicious words of praise and encouragement: "You, Noble Hermit, have aspired for the noble prize of Buddhahood. May your wish be fulfilled!"

> "May all dangers and obstacles, which lie in store for you, remove themselves and never come to pass. May all worries and ailments vanish and may you never encounter them. May no harm befall you. May you speedily attain the Knowledge of the Path and Fruition, and Omniscience!"
>
> "O Great Hero, as trees bloom in their right season in the world, so may you bring forth the Fourfold Valorous Wisdom (*Catu-vesārajja-ñāṇa*[12]), the Sixfold Unique Wisdom (*Cha-asādhārana-ñāṇa*[13]) and the Ten Powers (*Dasabala-ñāṇa*), etc., which are the fruitful possessions of all Buddhas!"
>
> "O Great Hero, do fulfil the Ten Perfections as all Buddhas have done. May you be able to do so!"
>
> "O Great Hero, as all Buddhas have penetrated the Four Noble Truths at the foot of the Bodhi Tree, so may you become a Buddha after penetrating the Four Noble Truths at the foot of the Bodhi Tree, the site of victory!"
>
> "O Great Hero, as all Buddhas have turned the Wheel of the Dhamma by delivering the First Sermon[14], so may you be able to turn the Wheel of the Dhamma by delivering the First Sermon!"

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12. The Fourfold Valorous Wisdom: *Catū-vesārajja-ñāṇa*: (1) *Antarāyikadhamme vā jānatā*, Knowledge of factors forming an impediment to attainment of Nibbāna; (2) *Niyyānika-dhamme passatā*, Knowledge of factors leading to escape from the round of rebirths, (3) *Kilesārīnam hata arahatta*, Knowledge of destruction of enemy-like defilement, and (4) *Sammā samañ ca sabbadhammānaṁ buddhattā sammāsambuddhena*, Perfect Self-Enlightenment, i.e. Omniscience.
13. The Sixfold Unique Wisdom: *Cha-asādhārana-ñāṇa*: (1) *lndriyaparopariyatta-ñāṇa*, Knowledge of different stages of development in the faculties of beings, (2) *Āsayānusaya-ñāṇa*, Knowledge of covert and latent inclinations of beings, (3) *Yamakapāṭihāriya-ñāṇa*, Knowledge of performance of the Twin Miracle, (4) *Mahā-karuṇā-ñāṇa*, Knowledge concerning great compassion for beings, (5) *Sabbaññutā-ñāṇa*, Knowledge of all aspects and characteristics of all factors, i.e. Omniscience, and (6) *Anāvaraṇa-ñāṇa*, unobstructed Knowledge of what all Buddha should know.
14. Its full name is *Dhammacakka-pavattana Sutta*, "The Discourse on Turning of the Wheel of the Law." It was delivered to the 'Group of Five' led by Koṇḍañña at the Deer Park called Isipatana, now known as Sarnath, near modern Varanasi, on the full-moon day of *Asaḷha* (June-July). Its contents are the two extreme practices which a recluse should avoid and such fundamental teachings of the Buddha as the Four Noble Truths and the Eightfold Noble Path.

"As the moon shines free from the five blemishes of mist, fog, cloud, Asurinda[15] and smoke on a full-moon day, so may you appear resplendent in the ten thousand universe with your heart's desire fulfilled!"

"As the sun, liberated from the mouth of Asurinda, shines radiant with its own light, so may you shine bright with the glory of a Buddha after your liberation from all the existences!"

"As all rivers flow and are gathered into the great ocean, so may all devas and humans congregate in your presence!"

In this manner, devas and humans proclaimed his glory and offered auspicious words of prayer.

Then Sumedha, who had thus been offered resounding words of encouragement, complete with good wishes and admiration, entered a great forest in the Himalayas, being determined to practise and fulfil the Ten Perfections.

15. Literally, chief of Asuras, who form a class of inferior deities. In fact, Asuras are inhabitants of one of the four woeful states. There are more than one Asurinda, but here the word refers to Rahu, who tends to capture the moon or the sun by means of his mouth. Such a seizure is believed to be the cause of the eclipse of the moon or the sun.

Chapter VII

ON MISCELLANY

(Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened).

Miscellaneous notes on the Perfections for the benefit of those who aspire to Buddhahood.

We conclude here the story of Sumedha, the hermit, in order to furnish miscellaneous notes on the Ten Perfections (as mentioned in the Commentary on the *Cariyā Piṭaka*) for the benefit of those who aspire to the supreme goal of Perfect Self-Enlightenment (Omniscience) and to enable them to acquire skill in comprehending, practising and accumulating the requisites for Enlightenment.

This chapter will deal with the following (pertinent features of *Pāramīs* in the form of questions and answers).

(1) What are the *Pāramīs*?
(2) Why are they called *Pāramīs*?
(3) How many *Pāramīs* are there?
(4) What is the sequence in which the *Pāramīs* are arranged?
(5) What are the characteristics, functions, manifestations and proximate causes of the *Pāramīs*?
(6) What are the basic conditions of the *Pāramīs*?
(7) What are the factors which defile the *Pāramīs*?
(8) What are the factors which purify the *Pāramīs*?
(9) What are the factors which oppose the *Pāramīs*?
(10) What is the detailed method of practising the *Pāramīs*?
(11) What is the complete analysis of the *Pāramīs*?
(12) What is the synopsis of the *Pāramīs*?
(13) What are the factors for accomplishing the *Pāramīs*?
(14) What is the period of time required for accomplishing the *Pāramīs*?
(15) What are the advantages which accrue from the *Pāramīs*?
(16) What is the fruit of the *Pāramīs*?

1. What are The Pāramīs

The answer to the question is: The noble qualities, such as generosity, morality, etc., not spoiled by craving, pride or wrong view, but founded on Great Compassion and Wisdom which is skill in seeking merit, are to be named *Pāramī*.

Further explanations: When giving *dāna*, if it is tainted with craving, thinking: "This is my *dāna.*"; if it is tainted with pride, thinking: "This *dāna* is mine."; if it is tainted with wrong view, thinking: "This *dāna* is myself.", such *dāna* is said to be spoiled by craving, pride or wrong view. It is only the kind of *dāna* not spoiled by craving, pride or wrong view which could be termed Perfection. (The same applies to observance of morality, etc.)

To be qualified as a *pāramī*, acts of merit, such as *dāna*, *sīla*, etc., should not only be free from taints of craving, pride or wrong view, but should be founded on Great Compassion (*Mahā-karuṇā*) and wisdom which is skill in seeking merit, (*Upāya-kosalla Ñāṇa*).

Mahā-karuṇā: A Bodhisatta should be able to develop immense sympathy for all beings, close or distant, as if they were all his own children. Without discriminating between friend and foe, he should look upon all sentient beings as poor sufferers in *saṁsāra,* where they are burning with the fires of craving, hatred and bewilderment, and also with the fires of birth, ageing, death, grief, lamentation, pain, distress and despair. Contemplating thus, he should develop vigorous compassion for them. His compassion should be so great as to enable him to go to the rescue of all beings from *saṁsāra,* even sacrificing his life. Such compassion is called the Great Compassion which forms the basis of all Perfections.

The Bodhisatta, in his life as Sumedha the Hermit, was so accomplished in spiritual attainments at the time he met Buddha Dīpaṅkarā that he could achieve his own liberation, should he so desire. But as a Great Being endowed with supreme compassion, he bore personal suffering in *saṁsāra* for the long duration of four *asaṅkhyeyya* and a hundred thousand aeons to fulfil the Perfections in order to liberate suffering beings.

Upāya-kosalla Ñāṇa*:* It is the wisdom which is skill in doing deeds of merit, such as *dāna*, *sīla*, etc., so that they become basic means and support for attainment of Omniscience. A man of good family, who aspires to Buddhahood, should engage in meritorious deeds of *dāna*, *sīla*, etc., with the sole aim of attaining Omniscience. (He should not wish for benefits that really lead to suffering in *saṁsāra*). The wisdom that enables him to aim at and wish for Omniscience as the only fruit of his good deeds, is called *Upāya-kosalla Ñāṇa*.

The aforesaid *Mahā-karuṇā* and *Upāya-kosalla Ñāṇa* are the fundamentals for attainment of Buddhahood and for the practice of Perfections. One who aspires to Buddhahood should, first of all, endeavour to become accomplished in these two fundamentals.

Only the qualities, such as *dāna*, *sīla*, etc., developed on the basis of these two principles can become true Perfections.

2. Why are They called Pāramīs

It may be asked why the ten virtues, such as *dāna*, *sīla*, etc., are called *Pāramīs*.

The answer is: The Pail word '*Pāramī*' is the combination of '*parama*' and '*ī*'. '*Parama*' means 'supreme' and is used here as a designation of Bodhisattas, because they are the highest of beings endowed with the extraordinary virtues of *dāna*, *sīla*, etc.

Or, because they fulfil and protect such special virtues as *dāna*, *sīla*, etc; because they behave as though they bind on and attract other beings to them by means of these virtues of *dāna*, *sīla*, etc.; because they purify others by removing their defilements in a most ardent manner; because they particularly proceed to Supreme Nibbāna; because they know their next existence as they comprehend the present life; because they practise virtues, such as *sīla*, etc., in an incomparable manner, as if these virtues were ingrained in their mental continuum; because they dispel and destroy all alien hordes of defilements which threaten them. Thus Bodhisattas are called '*Parama*'.

A Bodhisatta is incomparably endowed with special virtues, such as *dāna*, *sīla*, etc. This accounts for the emergence of the utterance and the knowledge "This person is a Bodhisatta; he is a '*Parama*', a Supreme Being." Thus, the special virtues of *dāna*, *sīla* etc., come to be known as '*Pāramī'*.

Again, only Bodhisattas are able to perform deeds of merit, such as *dāna*, *sīla*, etc., in an unparalleled manner. Hence, these deeds of merit are called *Pāramī*, meaning the duties of Bodhisattas (*Paramānam kammam Pāramī*), or the properties of Bodhisattas (*Paramānaṁ ayaṁ Pāramī*).

3. How many Pāramīs are there

In accordance with the teaching:

Dānam sīlañ ca nekkhamam, Paññā viriyena pañcamam,
Khantī saccam'adhiṭṭhānaṁ, Mett'upekkhā ti te dasa,

There are ten perfections (*pāramī*), viz. Generosity, Morality, Renunciation, Wisdom, Energy, Forbearance, Truthfulness, Resolution, Loving-kindness and Equanimity.

4. What is the Sequence in which the Pāramī are arranged

There are five ways of arranging doctrinal points in sequential order:

(1) Concerning sequence of actual happening, for example, with reference to conception, it is stated in the Text: '*Pathamam kalalam hoti, Kalalā hoti abbudam'*, etc. For womb-born creatures, the first stage is the fluid stage of *kalala* for seven days, the second is the frothy stage of *abbuda* for seven days, the third stage of *pesi* takes the form of a lump of flesh, and so on. This form of teaching, in sequence of events as they actually take place, is known as the **order of actual happening (*pavattikkama*).**

(2) Concerning sequence of abandonment, for example, with reference to defilements, it is stated in the Text: '*Dassanena pahātabbā dhammā, bhāvanāya pahātabbā dhammā*', etc. There are *dhammas* which are to be abandoned through the first stage of the Path; and there are *dhammas* which are to be abandoned through the three higher stages of the Path. This form of teaching, in serial order according to steps of abandonment, is known as the **order of abandonment (*pahānakkama*).**

(3) Concerning, for example, the seven stages of purification of morality, purification of mind, purification of view, etc. The first practice is to purify morality; this is followed by the practice for purification of mind. In this way, the stages of purification should proceed in their due order. Such teaching, in sequential order of practice, is known as the **order of practising (*paṭipattikkama*)**.

(4) Concerning the order of planes of existence, the first, in order of teaching Dhamma, is the sensuous plane (*kāmā-vacara*) followed by the material plane (*rūpā-vacara*) and then by the non-material plane (*arūpa-vacara*). Such an arrangement in teaching is known as the **order of planes of existences (*bhūmikkama*)**.

(5) In addition to the aforesaid four serial arrangements of teaching, there is the fifth kind in which *dhamma*s, such as the aggregate of matter (*rūpakkhanda*), the aggregate of feelings (*vedanākkhanda*), the aggregate of perceptions (*saññākkhanda*), etc., are taught by the Buddha in a particular order for some specific reasons. Such an arrangement of teaching is known as the **order of teaching by the Buddha (*desanākkama*)**.

In the first four orders of arrangement, each has its own reason for following a particular sequence, because conceptional stages actually happen in that order; because defilements are abandoned actually in that order; because the acts of purification are done in that order or because the planes of existences actually exist in that order. But in the fifth method of teaching, *desanākkama*, the Buddha has a special reason for adopting a particular sequence in teaching each set of such *dhamma*s as the five aggregates (*khandhas*), the twelve bases (*āyatanas*), etc.

In the chapter on *Pāramīs*, the Perfections are arranged not in their order of happening, of abandonment, of practice, or of planes of existence as in the first four methods but in accordance with this fifth method, *desanākkama,* taught by the Buddha for a special reason.

It might be asked here: Why the Buddha adopted the particular sequence, e.g. Generosity, Morality, Renunciation etc., and not any other in teaching the ten Perfections?

The answer is: When the Bodhisatta, Sumedha the Hermit, first investigated the Perfections to be fulfilled just after receiving the prophecy, he discovered them in a particular sequence; he therefore fulfilled them in that order. And after his Enlightenment, he taught the Perfections in the same sequence he had practised.

To give a more detailed explanation: Of the Ten Perfections, Generosity helps develop Morality in a special way; even an immoral person (as a donor on the occasion of his son's novitiation) is likely to observe precepts with no difficulty; and generosity is easier to practise. (Though it may be difficult for one to keep the precept, one can find it easy to

give alms.) Hence, the Perfection of Generosity is mentioned first.

Only generosity based on morality is most beneficial; so Morality follows Generosity.

Only morality based on renunciation is most beneficial; so Renunciation is taught immediately after Morality.

Similarly, renunciation based on wisdom — wisdom on energy — energy on forbearance — forbearance on truthfulness — truthfulness on resolution — resolution on loving-kindness — loving-kindness based on equanimity is most beneficial; thus Equanimity is taught after Loving-kindness.

Equanimity can be beneficial only when it is based on compassion. Bodhisattas are Great Beings who had already been endowed with the basic quality of compassion.

Questions concerning Mahākaruṇā and Upekkhā

It might be asked here: How could Bodhisattas, the Great Compassionate Ones, look upon sentient beings with equanimity (indifference)?

(Some teachers say:) "It is not in all cases and at all times that Bodhisattas show indifference towards sentient beings; they do so only when it is necessary."

(Other teachers say:) "They do not show indifference towards beings, but only towards offensive deeds done by them. Thus, Great Compassion and Perfection of Equanimity are not opposed to each other."

Another Way of explaining The Serial Order of The Perfections

(1) Generosity (*dāna*) is taught initially: (a) because generosity is likely to occur among by many people and thus belongs to all beings; (b) because it is not so fruitful as morality, etc., and (c) because it is easy to practise.

(2) Morality (*sīla*) is stated immediately after generosity: (a) because morality purifies both the donor and the donee; (b) because after teaching the rendering of service to others (such as alms-giving), the Buddha wishes to teach abstention from causing affliction to others such as killing; (c) because *dāna* involves some positive action whereas *sīla* involves some practice of restraint, and the Buddha wishes to teach restraint after teaching positive action (which is giving of alms); (d) because *dāna* leads to attainment of wealth and *sīla* leads to attainment of human or deva existence; and (e) because He wishes to teach the attainment of human or deva existence after teaching attainment of wealth.

(3) Renunciation is mentioned immediately after morality: (a) because through renunciation perfect morality may be observed; (b) because the Buddha wishes to teach good mental conduct (through renunciation[1]) immediately after teaching good physical and verbal conduct (through morality); (c) because attainment of *jhāna* (renunciation) comes easily to one whose morality is pure; (d) [Fault arising from demeritorious deeds (*kamma-paradha*) is eradicated through observance of morality; by so doing, purity of physical or verbal exertion (*payoga-suddhi*) is achieved. Mental defilements (*kilesa-paradha*) are eradicated through renunciation; by so doing, inherent elements of wrong views of eternalism (*sassata-diṭṭhi*) and annihilationism (*uccheda-ditthi*) are cleared away and purity of disposition (*asaya-suddhi*) with regard to Insight Knowledge (*Vipassanā Ñāṇa*) and to Knowledge that Volitional activities are one's own property (*Kammassakata Ñāṇa*) is achieved.] because the Buddha accordingly wishes to teach the purification of knowledge by renunciation which follows the purification of exertion (*payoga-suddhi*), and (e) because the Buddha wishes to teach that eradication of mental defilements at the *pariyutthana* stage through renunciation can take place only after eradication of the mental defilements at the *vitikkama* stage through morality[2].

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1. Renunciation here refers not merely to giving up of material things but eradication of mental defilements.
2. There are three stages in the arising of defilements: (i) *anusaya*, the dormant stage where

(4) Wisdom is mentioned immediately after renunciation: (a) because renunciation is perfected and purified by wisdom; (b) because the Buddha wishes to teach that there is no wisdom without *jhāna* (including renunciation); (c) because He wishes to teach wisdom which is the basic cause of equanimity, immediately after teaching renunciation which is the basic cause of concentration of the mind; and (d) because He wishes to teach that only by sustained thinking (renunciation) directed towards the welfare of others can there arise knowledge of skilful means (*Upāya-kosalla Ñāṇa*) in working for their welfare.

(5) Energy is stated immediately after wisdom: (a) because the function of wisdom is fulfilled by application of energy; (b) because the Buddha wishes to teach marvels of endeavours for the welfare of beings after teaching wisdom that comprehends with insight the nature of reality which is void of personality or self; (c) because He wishes to teach that the cause for exertion[3] immediately after the cause for equanimity; and (d) because He wishes to teach that special benefits accrue only from ardent striving after making careful consideration.

(6) Forbearance is mentioned immediately after energy: (a) because forbearance is fulfilled by energy (as only an energetic man can withstand all suffering that he encounters); (b) because the Buddha wishes to teach that energy is an adornment of forbearance (as forbearance, shown by an indolent man because he cannot win, is not dignified, whereas forbearance, shown by an energetic man in spite of his winning position, is); (c) because He wishes to teach the cause of concentration immediately after teaching the cause of energy (as restlessness (*uddhacca*), due to excessive energy, is abandoned only by understanding the *dhamma* through reflection on it, *dhammanijjhānakkhanti*); (d) because He wishes to teach that only an energetic man can constantly endeavour (as only a man of great forbearance is free from restlessness and always able to perform meritorious deeds); (e) because He wishes to teach that craving for reward cannot arise when endowed with mindfulness as one works diligently for the welfare of others (as there can be no craving when one reflects on the *dhamma* in undertaking welfare works); and (f) because He wishes to teach that a Bodhisatta bears with patience the suffering caused by others, also when he is not working diligently for their welfare (as evidenced from the Cūla Dhammapāla Jātaka, etc.)

(7) Truthfulness is mentioned immediately after forbearance: (a) because forbearance can be maintained for long through truthfulness as one's forbearance will last only when one is truthful; (b) because having mentioned first, forbearance of wrongs inflicted by others, the Buddha wishes to teach next how the Bodhisatta keeps his word to render assistance even to those who have done him wrong ungratefully. (At the time of receiving the prophecy, the Bodhisatta, aspiring to Buddhahood, makes the resolution to rescue all beings.) True to this firm determination he renders help even to those who

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defilements remain at the base of mental continuum as a latent tendency, not manifesting themselves as a mental property; (ii) *pariyutthana*, the stage where defilements come into existence from the latent stage, manifesting themselves as a mental property at the mind's door. (iii) *vitikkama*, the stage where defilements become violent and uncontrollable, manifesting themselves in some unwholesome physical or verbal actions.

The observance of precepts inhibits the active expression of defilements (*vitikkama*) through body or speech. This is temporary putting away of defilement (*tadanga-pahana*).

The practice of concentration meditation (*samathabhavana*), especially at the stage of attainment of *jhāna,* prevents the violent arising of mental defilements at the mind's door (*pariyutthana*). This is putting away of defilements to a distance for a considerable time (*vikkhambhana-pahana*).

Defilements are entirely eradicated right down to the level of dormacy through *paññā* (knowledge of the path of Fruition), leaving no trace of defilements in the mental continuum. This is complete eradication of defilements which are never to rise again (*samuccheda-pahana*).

3. Exertion: *paggaha*, which means ‘support’, ‘help’, ‘aid’, ‘exertion’; here ‘exertion’ may be the most appropriate.

had wronged him. **To illustrate:** In the Mahākapi Jātaka, the sixth Jātaka of the **Tiṁsa Nipāta**, the story is told of the Bodhisatta, in the existence of a monkey, going to the rescue of a brahmin who had fallen into a deep chasm. Exhausted by strenuous exertion to bring the man out of danger, the Bodhisatta trustingly fell asleep on the lap of the man whom he had saved. With an evil thought (of eating the flesh of his rescuer) the wicked man hit the monkey' s head with a stone. Without showing any anger and patiently bearing the injury on his head, the Bodhisatta continued his effort to save the man from the danger of wild beasts. He showed him the way out of the forest by drops of blood that fell as he jumped from tree to tree; (c) because He wishes to show that a Bodhisatta, with tolerance, never relinquishes the practice of speaking only the truth steadfastly though he is misrepresented by others; and (d) because having taught the meditative reflection by means of which the emptiness of soul may be understood, the Bodhisatta wishes to show Knowledge of Truth, developed through the process of that reflection (*dhammanijjhātnakkhanti*).

(8) Resolution is mentioned immediately after Truthfulness: (a) because truthfulness is accomplished through resolution, since refraining from falsehood becomes perfect in one whose resolution to speak truth remains unshakeable even at the risk of his life; (b) because, after teaching truthfulness, He wishes to teach resolute commitment of Bodhisattas to truth without wavering; and (c) because after teaching that only those who possess Knowledge of Truth of things (as they really are) are able to build up the perfections and bring them to completion, He wishes to teach that *pāramī*-requisites can be effected as a result of Knowledge of Truth.

(9) Loving-kindness is mentioned immediately after Resolution: (a) because development of loving-kindness helps fulfilment of resolution to undertake the work for the welfare of others; (b) because, after teaching resolution, the Buddha wishes to teach what brings benefit to others in accordance with his resolve (for a Bodhisatta, in the course of fulfilling his Perfections, generally abides in loving-kindness); and (c) because when one is established imperturbably in determination to work for others' welfare, can one carry out one's wish with loving-kindness.

(10) Equanimity is mentioned immediately after Loving-kindness: (a) because equanimity purifies loving-kindness; (when one develops loving-kindness without equanimity, one is liable to be deceived by craving or greed that wears the mask of loving-kindness). Only when one develops equanimity, sometimes can one be away from the deceptive craving or greed; (b) because after teaching how the interest of others should be served out of loving-kindness, the Buddha wishes to teach that indifference is to be maintained towards all wrongs inflicted by them. (The Bodhisatta works for the welfare of beings with loving-kindness; he keeps a balanced mind, forgiving all beings when wronged by them); (c) because, after teaching the development of loving-kindness, the Buddha wishes to teach its advantages, for only after developing loving-kindness can equanimity be successfully developed; and (d) the Buddha wishes to teach the wonderful attribute (of a Bodhisatta) that He can remain equanimous even towards those who show him good-will.

Thus our Teacher, the Lord of the world, teaches the Perfections in a proper sequence, as described above, arranged on some principle of order and succession, not at random or haphazardly.

5. What are the Characteristics, Functions, Manifestations and Proximate Causes of The Pāramīs

We shall begin this section with explanations of the words ‘characteristic’, ‘function’, ‘manifestation’, and ‘proximate cause’. We shall next deal with the definition and purport of the Perfections together with their characteristics, functions, manifestations, and proximate causes collectively, as well as individually.

Knowledge free from personality-belief (*attā-diṭṭhi*) is possible only through comprehension of the ultimate realities of *nāma* and *rūpa* which is attained by reflecting upon each reality in terms of its characteristics, functions, manifestations and proximate

causes. Similarly, it is only when one knows the characteristics, functions, manifestations and proximate causes of the *pāramīs* collectively, as well as individually, then one will have a clear understanding of them. Therefore, the Texts usually describe these four features concerning the Perfections.

Characteristic (*Lakkhaṇa*): The Commentary defines: *Sāmaññaṁ vā sabhāvo vā, dhammānam lakkhanam matam*. Characteristic (*lakkhaṇa*) has two aspects: (i) *sāmaññā*[4], ordinary features common to all, and (ii) *sabhāva*, special feature peculiar to one and not shared by others. (For example, the material qualities of *pathavī* (earth-element) has two characteristics, namely, (a) change, impermanence, unsatisfactoriness, not being subject to control, and (b) hardness. The characteristics under (a) are features common to other elements, whereas the characteristic of hardness is the unique feature of the earth-element only, not shared by others).

Function (*Rasa*): The Commentary defines: *Kiccam vā tassa sampatti, rasoti paridipaye.* Function is to be explained also as two aspects: *kicca* and *sampatti.* (i) *Kicca rasa*: function which is to be performed, and (ii) *Sampatti rasa*: attainment as a result thereof.

Manifestation[5] **(*Paccupaṭṭhāna*)**: The Commentary defines: *Phalam va paccupatthanam-upaṭṭhānākāropi vā.* Whenever a person ponders deeply on a certain mind-object, what usually appears in his mind relates to the nature of the mind-object under consideration, relates to its functions, relates to its cause and relates to its effect. Thus, anyone of those, which appears in his mind concerning the mind-object he is thinking about, is called manifestation.

Proximate cause (*Padaṭṭhāna*): The Commentary defines: *Asannakāranam yaṁ tu, padaṭṭhānanti tam matam.* The immediate contributory factor for the arising of an ultimate reality is known as proximate cause.

What then are the four features of the Ten Perfections? The answer is: Dealing first with those common to all the Ten Perfections, (i) they have the characteristic of serving the interest of others; (ii) their function is to provide assistance to others (*kicca rasa*), or not vacillating as to fulfilment (*sampatti rasa*); (iii) their manifestation is the appearance in the yogi's mind of the knowledge that they have the nature of wishing for the welfare of beings or the effect of becoming a Buddha; (iv) their proximate cause is Great Compassion (*Mahākaruṇā*) and skill in ways and means (*Upāya-kosalla-ñāṇa*).

The four features belonging to each Perfections are:- (1) The volition founded on *mahākaruṇā* and *upāya-kosalla ñāṇa* to relinquish, donate, give away one's possession to others is called the **Perfection of Alms-giving** (*Dāna*).

(a) It has the characteristic of relinquishing. (b) Its function is to destroy greed that clings to materials to be given away. (c) Its manifestation is non-attachment that appears in the yogi's mind (regarding its nature) or attainment of wealth and prosperity and happy existence (regarding its effect). (d) Its proximate cause is the object to be given, for giving is possible only when there is that object.

(1) The **Perfection of Generosity** is well comprehended only when it is studied thoroughly in the eight of these four aspects. When studied thus, it would be clearly and completely grasped that *dāna* is an act that has the characteristic of forsaking or abandoning. At the same time, it performs the task of destroying greed that tends to attach the donor to the things to be given away. To the yogi's mind, who ponders

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4. *Sāmaññā* and *sabhāva*, both of ultimate realities, are known as *lakkhana*; (i) *sāmañna*: features common to all, and (ii) *sabhāva*: features not shared by others but possessed by one and is thus unique (*visesa*).
5. Manifestation should be known as *phala* and *upaṭṭhānākāra*; (i) *phala*; the result of the ultimate realities and (ii) *upaṭṭhānākāra*; the way something manifests to the yogi. Whenever the yogi ponders deeply over a certain ultimate reality, what relates to the nature, function, cause, or effect of that reality appears in his mind. Thus something relating to any of these four and appearing in the yogis mind is called manifestation.

deeply and carefully, it would appear as non-attachment to the objects of offering or it would appear as an act which could produce a favourable existence endowed with wealth and prosperity. *Dāna* is possible only when there exists something for one to offer.

(The same consideration applies to all the remaining Perfections.)

(2) Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa,* wholesome physical and verbal conduct is called **Perfection of Morality**. In terms of **Abhidhamma**, it means abstention from wrong doings that should not be committed (*viratī cetasikas*) and volition (*cetanā*) to perform different duties that should be performed.

(a) It has the characteristic of not allowing one's physical and verbal actions to become wrong but of keeping orientating them wholesome. It also has the characteristic of serving as a foundation of all good deeds. (b) Its function is to prevent one from indulging in moral depravities i.e., the three wrong physical actions and the four wrong verbal actions; or it helps one attains virtuous state with spotless and blameless conduct. (c) It manifests as purity in word and deed when the yogi reflects on its nature. (d) Its proximate cause is moral shame (*hirī*) and moral dread (*ottapa*) to do evil.

(3) Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa*, the group of consciousness and mental concomitants which aspire after emancipation from sensual existences, after perceiving the faults of objects of sense-desires (*vatthu kāma*), mental defilements of greed (*kilesa kāma*) and various existences, is the **Perfection of Renunciation**;

(a) It has the characteristic of emancipation from sense-desires and of sensual existence. (b) Its function is to bring out their faults. (c) Its manifestation is realization by the yogi that it is turning away, withdrawing from these state of sensual existence. (d) It has the religious sense of urgency (*saṁvega-ñāṇa*) as its proximate cause.

(4) Founded on *mahā-karuṇā* and *upāya-kosalla-ñāṇa*, the mental concomitant of wisdom, which penetrates the ordinary and special characteristics of *dhammas*, is the **Perfection of Wisdom**.

(a) It has the characteristic of penetrating the real nature of *dhammas*; or of unerring discernment of ordinary and special characteristics of objects under contemplation, like hitting the bull's eye with an arrow by a skilful archer. (b) Its function is to illuminate the object like a lamp (dispelling the darkness of bewilderment (*moha*), that hides the nature of objects). (c) Its manifestation (as to its nature) is non-confusion in the yogi's mind with regard to objects of contemplation, like a guide showing the way to travellers who have lost their sense of direction in a forest, or as an effect, having the beneficial result of freedom from bewilderment with regard to objects of contemplation. (d) Its proximate cause is concentration (*samādhi*) or the four Noble Truths.

(5) Founded on *mahā-karuṇā* and *upāya-kosalla-ñāṇa*, the physical and mental endeavours for the welfare of others, is the **Perfection of Energy**.

(a) It has the characteristic of striving (taking pains). (b) Its function is to support and strengthen the factors which arise together with it, so that they will not become lax in performing meritorious deeds. (c) Its manifestation is steadfastness in the yogi's mind which is opposed to sloth and torpor which are detrimental to meritorious deeds. (d) Its proximate cause is the religious sense of urgency (*saṁvega-ñāṇa*) or the eight factors that promote exertion (*viriyarambha-vatthu*).

(*Saṁvega-ñāṇa*: Knowledge formed by dread (*ottappa*) of dangers, such as birth, ageing, disease, death, and woeful states.)

Viriyārambha-vatthu: The Venerable Mahā Visuddhārama Sayadaw has described in the section on meditation in his *Paramattha-sarūpa Bhedani*, the eight factors which promote exertion (*viriyārambha-vatthu*) are: two concerning repairs and maintenance, two concerning travelling, two concerning ill-health; and two concerning taking of meals.

Two Factors concerning Repairs and Maintenance

(i) One says to oneself thus: "I have to do some mending of robes, etc. While I am engaged thus, it will not be easy for me to devote myself to the Teaching of the Buddha. I shall endeavour to do so in advance before I start mending."

(ii) On completion of such an undertaking, he also considers: "I have finished my mending job. While I was doing it, I could not pay attention to the Teaching of the Buddha. Now I must work harder to make up for this remissness."

Two Factors concerning Travelling

(i) He reflects: "I have to go on a journey. While going on the journey, it will not be easy to devote my attention to the Teaching of the Buddha. I shall endeavour to do so in advance before I travel."

(ii) After the journey, he considers: "I have made the journey. While I was travelling, I could not devote my attention to the Teaching of the Buddha. Now I must work harder to make up for this remissness."

Two Factors concerning Ill health

(i) He reflects when he begins to suffer slight illness: "I am feeling indisposed. The ailment may grow worse. I will work hard before it does."

(ii) While recuperating, he reflects: "I have just recovered from illness, it may recur at any time. I will make an effort before old sickness reappears."

Two Factors concerning Partaking of Meals

(i) When sufficient alms-food is not available, he reflects: "I have come back from alms-round only with a little food. A small meal keeps my body light and fit, free from sloth and torpor. I shall immediately start putting an effort."

(ii) Having obtained sufficient alms-food, he reflects: "I have come back from alms-round with enough food which will give me strength to work hard. I shall immediately start working energetically."'

These are the eight factors that promote exertion (*viriyārambha-vatthu*). As against these factors, there are eight others which encourage indolence (*kusīta-vatthu*).

When one has to do some repair, one delays, saying: "It will make me tired. I shall have a good sleep before doing the repair." When one has to go on a journey, too, one says in the same manner.

When one starts feeling unwell, one complains of one's feebleness and tries to sleep. When one has had enough food, one simply dozes, for one' s stomach is heavy. When one has done the repair, or come back from the journey, or recovered from illness, or had meagre food, one grumbles: "I am tired out; I shall take rest." In this way, one foolishly excuses oneself for not making efforts to cultivate meritoriousness.

The eight *vīriyārambha-vatthu* and eight *kusīta-vatthu* are stated in 10-Sangiti Sutta, Pāthika Vagga of the **Dīgha Nikāya**.

(6) Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa*, tolerance to wrong-doings of others (or in terms of **Abhidhamma**, the group of consciousness and mental concomitants that arise in such a mode of tolerance headed by non-aversion, *adosa*) is the **Perfection of Forbearance**.

(a) It has the characteristic of bearing with patience. (b) Its function is to overcome both desirable and undesirable objects. (One, who is not endowed with endurance, adheres to greed when encountering pleasant, desirable objects; and to aversion, when encountering unpleasant, undesirable objects. One is then said to be defeated by both desirable objects and undesirable objects. One, who is endowed with endurance, stands firmly against keeping away from both greed and aversion. Forbearance is thus said to overcome all sense objects whether desirable or

undesirable.) (c) Its manifestation in the yogi's mind is patient, acceptance of both desirable objects and undesirable objects or non-opposition to them. (d) Its proximate cause is seeing things as they really are.

(7) Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa*, speaking the truth and keeping one's word is the **Perfection of Truthfulness**. (In terms of **Abhidhamma**, it is the mental concomitant of abstinence (*virati-cetasika*) or volition (*cetanā-cetasika*) or wisdom (*paññā-cetasika*) depending on circumstance.)

(a) It has the characteristic of veracity. (b) Its function is to make clear the truth as it is. (c) Its manifestation in the yogi's mind is nobility, sweetness and pleasantness. (d) Its proximate cause is purity of deed, word and thought.

(8) Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa*, an unshaken determination to pursue meritoriousness is the **Perfection of Resolution**. (In terms of **Abhidhamma**, it is the group of consciousness and mental concomitants arising in such a mode of resolution).

(a) It has the characteristics of unshaken determination in fulfilment of Perfections, Sacrifices, and Moral practices as requisites of Enlightenment. (b) Its function is to overcome all demeritoriousness that are opposed to the requisites of Enlightenment. (c) Its manifestation in the yogi's mind is steadfastness in fulfilment of the requisites of Enlightenment. (d) Its proximate cause is the requisites of Enlightenment.

(9) Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa*, service to the welfare and happiness of the world is the **Perfection of Loving-kindness.** It is the mental concomitant of non-aversion, the *adosa cetasika* in terms of **Abhidhamma**.

(a) It has the characteristic of wishing prosperity to all beings. (b) Its function is to work for the welfare of beings in fulfilment of that wish; (or) its function is removing the nine causes of resentment[6]. (c) Its manifestation in the yogi's mind is serenity. (d) Its proximate cause is seeing beings as agreeable. (No development of loving-kindness is possible if one looks at them as disagreeable ones.)

(10) Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa,* the attitude of impartiality towards desirable and undesirable conditioned beings, discarding love and hate, is the **Perfection of Equanimity.** (In terms of **Abhidhamma,** it is the mental concomitant of equipoise (*tatramajjhattatā*), which arises in such modes.)

(a) It has the characteristic of taking up the mental position between love and hate. (b) Its function is to have an impartial view. (c) Its manifestation in the yogi's mind is allaying both love and hate. (d) Its proximate cause is reflection that all beings are owner of their own deeds (*kamma*).

Each of the above descriptions of the Perfections begins with the qualifying words: "Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa*." These two attributes form the basic virtues, which are always present in the mental continuum of Bodhisattas and only acts of *dāna*, *sīla* etc., thus founded on them constitute the *pāramīs*.

6. What are The Basic Conditions of The Pāramīs

Briefly stated, they are:

(a) Great aspiration (*Abhinīhāra*);

(b) Great Compassion and skill in ways and means, (*Mahākaruṇā* and *Upāya-kosalla Ñāṇa*);

(c) Four grounds for Buddhahood (*Buddhabhūmi*);

(d) Sixteen mental dispositions (*Ajjhāsaya*);

(e) Reflective knowledge (*Paccavekkhana Ñāṇa*) of disadvantages of non-giving, etc., and advantages of giving, etc.

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6. Nine causes of resentment: For details, see nine causes of anger, described under the Perfection of Forbearance in Chapter VI, **Anudīpanī:** Chapter IV.

(f) Fifteen kinds of conduct (*Caraṇa*) and five kinds of higher knowledges, (*Abhiññā*), together with their contributory causes.

To expand:

(A) Great Aspiration (Abhinīhāra)

(*abhi* means towards Omniscience; *nīhāra* means 'directing' or 'applying the mind'; hence 'aspiration for Omniscient Buddhahood'.)

Here, the eight factors required for receiving the prophecy of Buddhahood, described in the Chapter on 'Rare appearance of a Buddha', may be recalled.

In an existence complete with the eight factors (like that of Sumedha, the wise), the following thoughts occur in the mind of the Bodhisattas (like Sumedha the wise) without being aroused by anyone, but only by being endowed with the same eight factors.

> "When I have crossed the ocean of *saṁsāra* by myself, with my own effort, I shall also rescue other beings; when I have freed myself from the bonds of *saṁsāra*, I shall also liberate other beings; when I have tamed my sense faculties, I shall teach other beings so that they become tame; when I have extinguished the fires of mental defilements in me, I shall calm the burning minds of other beings; when I have gained the most excellent comfort of Nibbāna, I shall let other beings enjoy the same; when I have extinguished in me the flames of the three rounds of rebirths[7], I shall put out those flames raging in other beings; when I have purified myself of the dust of defilements through my own effort, I shall cause purification of other beings; when I have gained knowledge of the four Noble Truths, I shall teach them to other beings. (In short, I shall strive to become a Buddha and go to the rescue of all beings.)"

Thus the aspiration to Buddhahood arises fervently, continuously, as great meritorious consciousness (*mahākusala citta*) together with its mental concomitants. These meritorious consciousness and mental concomitants which aspire to Buddhahood are known as the great meritorious (*abhinīhāra*), which forms the basic condition for all the Ten Perfections.

Indeed, it is only through the arising of this great aspiration that Bodhisattas receive the definite prophecy of Buddhahood; after receiving the prophecy, there occur in succession, reflection on the *pāramīs*, resolution to fulfil them and necessary practices that take him to the sublime height of accomplishment.

This great aspiration has the characteristic of inclination of the mind towards Omniscience. Its function is to aspire for Buddhahood and having gained it, to wish for the ability to bring welfare and happiness to all beings until they attain Nibbāna. Its manifestation in the yogi's mind is its being the basic cause of the requisites for Enlightenment. Its proximate cause is Great Compassion (or, the completion of necessary supporting conditions to be explained later).

This great aspiration has, as its object, the inconceivable province of the Buddhas and the welfare of the whole immeasurable world of beings. It should thus be seen as the basis of actions, such as Perfections, Sacrifices and Practices, and the most exalted meritoriousness which is endowed with incomparable power.

To deal briefly with this unique power:

As soon as the great aspiration arises, the Great Being (Bodhisatta) is poised to enter the great field of performance for attainment of Omniscience (*mahābodhiyāna paṭipatti*). He is then destined to become a Buddha. This destiny is irreversible after the arising in him of this great *abhinīhāra* and thereby gains the designation of 'Bodhisatta'. (One is not entitled to be called a Bodhisatta until one possesses *abhinīhāra*.)

From that time onwards, the Bodhisatta becomes fully inclined to the attainment of

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7. Three rounds of rebirths: the *kamma* round (*kamma vatta*); the round of defilements (*kilesa vatta*); the round of results (*vipaka vatta*).

Omniscience, and the power to fulfil and practise *pāramī, cāga* and *cariya.* Thus, the requisites for Enlightenment become established in him.

Because he had possessed this great meritorious *abhinīhāra*, Sumedha the Hermit correctly investigated all the *pāramīs* with Perfection-investigating Wisdom (*pāramī-pavicaya-ñāṇa*)[8]. This wisdom was achieved by himself, without the help of a teacher, and was therefore known also as **Sayambhū Ñāṇa** which was the forerunner of Omniscience. Having thought about and investigated the *pāramīs* clearly and correctly, he fulfilled and practised them for the duration of four *asaṅkhyeyyas* and a hundred thousand aeons.

This great aspiration has:

(a) four conditions (*paccaya*),

(b) four causes (*hetu*), and

(c) four powers (*bala*).

(a) The Four Conditions (Remote Factors)

(i) When the Great Being, who aspires to become a Buddha, sees a Buddha performing a miracle, he thinks: "Omniscience is of tremendous power; by acquiring it, the Buddha has come to be of such wonderful and marvellous nature and to possess such inconceivable power." Having witnessed the Buddha's powers, he is inclined towards Omniscience.

(ii) Although he does not himself see the Buddha's great power, he hears from others: "The Exalted One is endowed with such and such powers." Having heard thus, he is inclined towards Omniscience.

(iii) Although he neither witnesses nor hears of the Buddha's great powers, he learns a discourse on the powers of a Buddha. Having learned thus, he is inclined towards Omniscience.

(iv) Although he neither sees the powers of a Buddha nor learns about it from others, nor hears a discourse concerning them, since he has a very noble disposition, he thinks thus: "I will protect the heritage, lineage, tradition and law of the Buddhas." Because of this high reverence for Dhamma (*Dhamma-garu*) he is inclined towards Omniscience.

(b) The Four Causes (Immediate Factors)

(i) The Great Being is endowed with the immediate support (*upanissaya*) of having performed special acts of merit (*adhikāra*) under former Buddhas.

(ii) He is naturally endowed with compassionate temperament and is willing to alleviate the suffering of beings even at the sacrifice of his life.

(iii) He is endowed with energy and strength to strive long until he achieves his goal of Buddhahood, without feeling discouraged by the suffering in *saṁsāra* and hardships in working for the welfare of beings.

(iv) He enjoys the friendship of good people who restrain him from doing evil and encourage him to develop what is good.

Of these four causes, being endowed with immediate support (*upanissaya sampadā*) means that, because the Great Being has resolved mentally or verbally in the presence of former Buddhas (the Texts do not say how many of them) for Buddhahood, he is always inclined toward Omniscience. He is always inclined also to work for the welfare of beings.

Because he is endowed with such immediate support, he becomes sharply distinguished from those who would become Paccekabuddhas (*Pacceka-bodhisattas*) or Disciples of Buddhas (*Sāvaka-bodhisatta*) in respect of (a) faculties (*indriyas*), (b) of practices for the welfare of others, (c) of skill in serving the interest of others and in knowing right from wrong (*thānāthāna-kosalla ñāṇa*). (From these three qualities, it may be deduced that the Bodhisattas have done special deeds of merit under former Buddhas.)

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8. *Pāramī pavicaya ñāṇa*. read Chapter IV REFLECTIONS ON PERFECTIONS.

As for association with good friends, by 'good friend' is meant those who are possessed of eight attributes, namely, faith, morality, learning, sacrifice, energy, mindfulness, concentration and wisdom.

Being endowed with faith, a good friend has confidence in Omniscience of the Exalted One and one's own deeds (*kamma*) and the fruits thereof. Because of such faith, he does not give up his wish for the welfare of beings; this wish is the basic cause for Supreme Enlightenment.

Being endowed with morality, he is dear to beings who hold him in esteem and reverence. Being accomplished in learning, he usually gives profound discourses which lead to the welfare and happiness of beings. Being accomplished in sacrifice, he is of few wants, easily contented, detached from sense pleasures, remaining aloof from them.

Being endowed with energy, he always strives to promote the welfare of beings. Being endowed with mindfulness, he never neglects to do deeds of merit. Being accomplished in concentration, he becomes a person of undistracted, concentrated mind. Being endowed with wisdom, he understands things as they really are.

Through mindfulness, the good friend examines the results of meritorious and demeritorious actions. He understands truly through wisdom what is beneficial or harmful to beings. Through concentration, he keeps his mind steady, and through energy, he restrains beings from what will bring harm to them and directs them to strive hard with unremitting zeal for their wellbeing.

Associating with and relying on the good friend, who is possessed of such qualities, the Bodhisatta endeavours to strengthen his own accomplishment in his immediate support (*upanissaya-sampatti*). With clear purified wisdom and extreme purity of deed and word which are achieved through persistent endeavours, he becomes accomplished in the four great powers. Before long, he comes to possess the eight factors required for receiving the prophecy. He shows the great aspiration (*Mahābhinīhāra*) boldly, and becomes established firmly as a true Bodhisatta. From then onwards, he has no aspiration other than Supreme Enlightenment. He becomes a noble person with a fixed, irreversible destination of full Enlightenment.

(c) The Four Great Powers

(i) **Internal power (*ajjhattika-bala*):** (Extreme inclination towards Omniscience or *Sammāsambodhi* through reliance on one's physical ability, with reverence for the Dhamma (*Dhamma gārava*), the last of the aforesaid four conditions.) Exercising this power, having self-reliance and sense of shame (for doing evil), the Bodhisatta aspires after Buddhahood, fulfils the Perfections and attains Supreme Enlightenment.

(ii) **External power (*bāhira-bala*):** (Extreme inclination towards Omniscience through reliance on external power, the first three of the four conditions described above.) Exercising this power, relying upon the outside world, being supported by pride and self-confidence, "I am a person fully equipped with powers to attain Buddhahood," the Bodhisatta aspires after Buddhahood, fulfils Perfections and attains Supreme Enlightenment.

(iii) **Power of supporting conditions (*upanissaya-bala*):** (Extreme inclination towards Omniscience through reliance on the first of the four conditions.) Exercising this power, being endowed with sharp faculties and natural purity and being supported by mindfulness, the Bodhisatta aspires after Buddhahood, fulfils the Perfections and attains Supreme Enlightenment.

(iv) **Power of exertion (*payoga-bala*):** (Being endowed with appropriate and sufficient energy for the attainment of Omniscience, thorough and persistent pursuit of supporting conditions and meritorious acts.) Exercising this power, being endowed with purity of deed and word, and constantly engaged in meritorious acts, the Bodhisatta aspires after Buddhahood, fulfils Perfections and attains Supreme Enlightenment.

Complete with these four conditions, four causes and four powers, by the time the Bodhisatta reaches the stage of development, as in the existence of Sumedha the Wise, he acquires the eight factors which entitle him to receive the prophecy of Buddhahood. Actuated by the acquisition of these eight factors, the great aspiration, which is meritorious consciousness and its concomitants, arises: "I will strive with unremitting zeal to become a Buddha and go to the rescue of all beings." This great meritorious *abhinīhāra* forms a basic condition for all the Perfections.

Great Marvels

Because of the arising of the great meritorious *abhinīhāra* in him, the following marvels come to be attributed to the noble Bodhisatta: (i) he treats all beings with love like his own children; (ii) his mind is not defiled through demeritoriousness (he remains undisturbed and untainted by defilements); (iii) all his intentions, actions and words are for promoting the welfare and happiness of beings, and (iv) fulfilment of the *pāramīs*, and practice of *cāga* and *cariya* instead of diminishing, become more and more pronounced and mature in him.

Because of the arising in him of these marvels, the Bodhisatta is endowed with the 'stream' of the most sublime meritoriousness and benevolence. As a result, he becomes worthy of receiving excellent gifts, and an incomparable fertile field where seeds of merit may be sown, establishing himself as an object of highest homage and reverence for beings.

B. Great Compassion and Skilfulness (Mahākaruṇā and Upāya-kosalla Ñāṇa)

Like the great meritorious *abhinīhāra*, *mahākaruṇā* and *upāya-kosalla ñāṇa* form basic conditions for all the Perfections. (These two conditions have been dealt with above). Through them, Bodhisattas are able to promote constantly the welfare and happiness of other beings, without concern for their own interest. Although performing the duties of Bodhisattas which are beyond the capability of ordinary men, they do not consider them too wearisome.

Because *mahākaruṇā* and *upāya-kosalla ñāṇa* exist in them, welfare and happiness accrue to those who develop confidence in them, who show respect to them, who have occasion to see Bodhisatta or recollect their virtues.

To explain further: Of Compassion and Wisdom, it is through Wisdom that a Bodhisatta attains Omniscience; it is through Compassion that he performs the duties of a Buddha. Through Wisdom, he is able to across the ocean of *saṁsāra.* Through Compassion, he goes to the rescue of beings. Through Wisdom, he understands thoroughly the suffering of others. Through Compassion, he endeavours to alleviate their suffering. Through Wisdom he becomes wearied of suffering. Through Compassion, he accepts the same disgusting suffering as happiness in order to work for the liberation of beings. Through Wisdom, he aspires after Nibbāna. Through Compassion, he continues to go round and round in *saṁsāra*.

Thus, Compassion and Wisdom are beneficial in many ways. These two not only form the foundation of the *pāramīs,* they are the basic condition of the Aspiration after Buddhahood as well.

C. Four Grounds for Buddhahood (Buddha-bhūmi)

Like the Aspiration, Compassion and Wisdom, the following four factors also form basic conditions of the *Pāramīs*:

(i) **Endeavour (*Ussāha*):** It is the endeavour for the fulfilment of the Perfections, Sacrifices and Practices (*pāramī, cāga* and *cariya*).

(ii) **Higher Intelligence (*Ummanga*):** It is the skill in ways and means, *upāya-kosalla ñāṇa*, already mentioned above.

(iii) **Firm standing (*Avatthāna*):** It is imperturbable determination in practices leading to

Buddhahood.

(iv) **Beneficial practice (*Hitacariya*):** It is development of loving-kindness and compassion.

These four factors are known as grounds for Buddhahood since they are conducive to arising of Omniscience.

D. Sixteen Mental Dispositions (Ajjhāsaya)

(Mental disposition is inclination or temperament, which influences the formation of one's personality. It is basically of two types: good and bad.) There are sixteen dispositions of good type, namely, inclination towards renunciation (*nekkhammajjhāsaya*); to solitude (*pavivekajjhāsaya*); to non-greed (*lobhajjhāsaya*); to non-hatred (*adosajjhāsaya*); to non-delusion (*amohajjhāsaya*); to liberation (*nissaranajjhāsaya*); and to inclination towards each of the Ten *Pāramīs* (*dānajjhāsaya*, *sīlajjhāsaya,* etc.).

Because of their intense inclination for renunciation, Bodhisattas see danger in sense-pleasures and household life; because of their intense inclination for solitude, they see danger in company and social life; because of their intense inclination for non-greed, non-hatred, and non-delusion, they see danger in greed, hatred and delusion; because of their intense inclination for liberation, they see danger in all forms of existence. The *pāramīs* do not arise in him who does not see danger in greed, etc., and who has no intense inclination to non-greed, etc. Therefore, the six inclinations for non-greed, etc., are also the conditions of the *pāramīs*.

Likewise, the ten inclinations to generosity (*dānajjhāsaya*), etc., form conditions of the *pāramīs*. *Dānajjhāsaya* means constant inclination for generosity through intensity of non-greed by seeing danger in its opposites.

Because of intense inclination for non-greed, Bodhisattas see danger in its opposites i.e. selfishness, and therefore fulfil the Perfection of Generosity; because of intense inclination for morality, they see danger in moral depravity and therefore fulfil the Perfection of Morality. The same consideration applies to all the remaining Perfections.

It should be particularly noted here that the opposites of inclination for renunciation are sense pleasures and household life; for wisdom, are delusion (*moha*) and doubt (*vicikicchā*); for energy, is indolence (*kosajja*); for forbearance, is resentment (*akkhanti*, *dosa*); for truthfulness, is speaking lies; for resolution, is indetermination (not being firm in pursuit of merit); for loving-kindness, is ill-will; for equanimity, is (submission to) vicissitudes of the world.

Because of their intense inclination for equanimity, Bodhisattas see dangers in its opposite, namely, (submission to) vicissitudes of the world and fulfil the Perfection of Equanimity. In this way, the ten inclinations, such as those for generosity, etc., also form conditions of the *pāramīs*.

E. Reflective Knowledge (Paccavekkhana Ñāṇa) of The Disadvantages of Non-giving, etc., and of Advantages of Giving, etc.

Reflective knowledge of the disadvantages of not fulfilling the Ten Perfections, such as generosity, morality, etc., and of the advantages of fulfilling them also form basic conditions of the *pāramīs*.

(This section should be carefully studied by those who aspire after Buddhahood).

1. Detailed Method of Reflecting on The Perfection of Generosity

"Personal possessions, such as land, gold, silver, cattle, buffaloes, female slaves, male slaves, children, wives, etc., bring great harm to their owners who become attached to them. Because they are the objects of sense desires, coveted by many people, they can be taken away or destroyed by five enemies (water, fire, kings, thieves and unloved heirs); they cause quarrels and disputes; they are insubstantial; their acquisition and protection necessitate harassment of others; their destruction leads to intense suffering such as sorrow, lamentation, etc. Through attachment to them, those who are filled with stinginess (*macchariya*) are bound to be reborn in the realms of suffering. Thus, these possessions

bring much harm to the possessor in diverse manners. Giving them away, forsaking them, renouncing them is the only means of escape to happiness." A Bodhisatta should reflect in this manner and practise mindfulness so as not to be remiss in acts of generosity.

A Bodhisatta should also reflect in the following manner whenever a supplicant presents himself for alms: "He is a very intimate friend, confiding all his personal secrets to me. He instructs me well on how to take along with me, by this means (of *dāna*), to the next existences, my possession which I will have to leave behind otherwise. He is a great friend who assists me in removing, to a safe place, my possessions from this world, which like a blazing house, is raging with the fires of death. He is, to me, like an excellent storehouse where my possessions can be kept safe from burning." and "He is my best friend, for by enabling me to perform the act of generosity, he helps me achieve the most eminent and difficult of all attainments, the attainment of the ground for Buddhahood (*Buddhabhūmi*)."

Likewise, he should reflect thus: "This man has favoured me with an opportunity to do a most noble deed, I should therefore seize this opportunity without fail."; "My life will certainly come to an end, I should therefore give, even when not asked, (indeed I should do) all the more when asked."; "Bodhisattas, who are intensely inclined towards generosity, go about searching for someone to receive their alms, in my case, a supplicant has come on his own accord to receive my offering because of my merit."; "Although an act of generosity is shown to recipients, true to its nature, it benefits me only."; "I should benefit all these beings as I benefit myself."; "How could I fulfil the Perfection of Generosity if there were no one to receive my offering."; "I should acquire and accumulate properties only for those who may ask."; "When would they come and avail themselves of my belongings freely, on their own accord, without asking me?"; "In what way could I endear myself to recipients and how could they become friendly with me."; "How would I rejoice while giving and after giving?"; "How would recipients come to me and inclination for giving them develop in me?"; "How would I know their mind and give them (what they need) without their asking?"; "When I have things to offer and supplicants to receive, should I fail to give them, it would be a great deception on my part."; "How would I sacrifice my life and limb to those who come for them?" He should thus constantly develop propensity to perform acts of generosity.

"Just as a hopping insect (*kīṭaka*)[9] springs back to one who throws it away without any concern, good results come back to one who has performed *dāna* generously, without expecting any reward." reflecting thus, he should develop the mind which does not wish or expect any fruit out of his act. (Here fruit means celestial or human bliss but not attainment of Buddhahood).

Mental Attitude at The Time of Offering

When the recipient of alms happens to be a dear person, he should be glad by reflecting: "One, who is dear to me, asks me for something." If the recipient is a neutral person, he should be glad by reflecting: "By making this offering to him, I will surely gain his friendship." If the recipient is a hostile person, he should specially rejoice by reflecting: "My enemy asks for something. By this offering to him, he will surely become a dear friend of mine."

Thus, he should make an offering to a neutral person or a foe in the same way as he does to a dear person with compassion, preceded by loving-kindness.

When in Great Difficulty

If the aspirant to Buddhahood finds himself so attached to objects of offering that relinquishing is impossible because greed, which he is imbued over long stretches of time, he should reflect on himself: "You, good man, aspiring after Buddhahood, when you resolved to attain it, in order to assist and support beings, did you not give up this body as

9. *Kitaka*: According to Tipitaka Pali Myanmar Dictionary, 'hopping inset', according to Sanskirit-English Dictionary by Monier Williams 'weapon' & P.E.D quoting Peta-vatthu Commentary says; *kitaka*=(hot) copper plate.

well as the good deeds done by sacrificing it and the fruits thereof. Even then you are now attached to external objects; it is like the bathing of an elephant. So you should not remain attached to any object."

(Other animals bathe to wash their bodies. Elephants bathe not to clean themselves, but to crush and destroy lotus shoots and stems. Just as an elephant's bathing is futile, attachment to external object will not be fruitful, will not bring about the benefit of Buddhahood.)

Suppose there is a medicine tree; those in need of its roots, take away its roots; those in need of its crust, bark, trunk, fork, heartwood, branches, leaves, flowers, fruits, take whatever they need. Although thus stripped of its roots, crust, etc., the medicine tree is not disturbed with such a thought as "They have deprived me of my possessions."

Likewise, the Bodhisatta should reflect thus: "I, who have worked strenuously for the welfare of beings, should not entertain even one iota of wrong thought in serving others by making use of this body which is miserable, ungrateful and unclean. The four great elements, whether internal (of the body) or external (of the outside world), are all subject of decomposition and dissolution. There is no distinction between internal and external elements. In the absence of such distinction, attachment to this body, thinking: 'This is mine, this am I, this is myself' is apparently a mere display of activity by delusion[10]. So, without regard for my hands, feet, eyes, flesh and blood, as in the case of external objects, I should be prepared to give up my whole body, thinking: 'Let those who need any of them take it away.' "

When he reflects in this way, with no regard for his life and limb, relinquishing them for the sake of self-enlightenment, his deeds, words, and thoughts easily become more and more purified. The Bodhisatta, who is thus purified in physical, verbal and mental actions, comes to possess purity of livelihood, and becomes established in the practice of the true path leading to Nibbāna. He gains accomplishment also in the knowledge of what is detrimental and what is beneficial. As a result, he becomes indeed a person who is capable of rendering more and more services to all beings through gift of material goods (*vatthu-dāna*), gift of harmlessness (*abhaya-dāna*) and gifts of Dhamma (*dhamma-dāna*).

(This is the detailed treatment of the Bodhisatta's reflection on the Perfection of Generosity.)

2. Detailed Treatment of Reflection on The Perfection of Morality

"Morality is the *dhamma* water which can wash away mental defilements that cannot be removed by the waters of the Ganges, etc. Morality acts as a good medication to eradicate the heat of passion which cannot be assuaged by the yellow sandalwood, etc. It is the ornament of the wise, having nothing in common with the adornments, such as necklaces, diadems and earrings, of ordinary people.

It is a kind of natural perfume whose fragrance pervades all directions and which is suitable for all occasions. It is an excellent *mantra* of spell-binding power (*vasikaraṇa mantam*) which commands homage and reverence of the high-born humans, such as kings, brahmins, etc., and of devas and Brahmās. It is a stairway to deva and Brahmā-worlds. It serves as a means of gaining *jhāna*s and *abhiññās*, a highway leading to the great city of Nibbāna, the foundation of the three forms of Enlightenment. As it fulfils all that one wishes, it is superior to the wish-fulfilling gem (*cintā-maṇi*) and the tree of plenty (*kappa-rukkha*)." Thus should one reflect on the attributes of morality.

(The commentary recommends the Aggikkhandhopama Sutta, etc., for reflecting on the faults of not being endowed with morality. The following is a summary of the Aggikkhandhopama Sutta mentioned in the Sattaka Nipāta, **Aṅguttara Nikāya**.)

At one time, the Buddha was touring in the country of Kosala accompanied by many

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10. Display of activity by delusion: *sammoha vijambhītā.*

bhikkhus. On seeing a blazing fire at one place, He left the highway and sat down on the seat of four-folded robe, prepared by Venerable Ānanda at the foot of a tree.

Then the Buddha addressed the *bhikkhus*:

(i) Bhikkhus, which would be better, to sit and lie down embracing a raging flame than to sit and lie down embracing a damsel of high birth with a lovely soft body, pleasant to the touch? Bhikkhus responded (unwisely) that it would be better to sit and lie down, embracing a damsel.

The Buddha explained that for an immoral person, it would be better to sit and lie down embracing a raging flame for it would cause suffering for one existence only whereas embracing a damsel would lead them to lower realms (existence).

He continued to question the *bhikkhus*:

(ii) Would it be better to be tormented by a strong man who rough up ones legs with a leather tether until the skin, flesh, muscles and bones are all torn and crushed, than to take delight in the homage paid by the faithful?

(iii) Would it be better to have one's chest pierced by a strong man with a sharp spear than to be paid homage by the faithful?

(iv) Would it be better to have your body enveloped in a red hot iron plate by a strong man than to make use of the robe offered by the faithful?

(v) Would it be better to have your mouth opened and held up with a red hot iron prop and to have a burning hot lump of iron thrown into it so that it burns up all the internal organs (the lips, palate, tongue, throat, chest, stomach and intestines) along its way to the lower orifice of the body than to partake of the alms-food offered by the faithful?

(vi) Would it be better to be seized firmly by the head or shoulder by a strong man and forcibly pushed down to sit or lie down on an iron couch which is burning red hot than to make use of the couch or divan offered by the faithful?

(vii) Would it better to be held upside down by a strong man and flung into a big pan of boiling iron than to dwell in a monastery offered by the faithful.

To all these six latter questions, the *bhikkhus* answers (unwisely) as they did to the first question. The Buddha gives answers similar to that given to the first one, namely, that for an immoral person, it would be better to have one's legs torn and crushed, to be pierced by a sharp spear, etc., for they would cause suffering for one existence only; whereas to take delight in the homage paid by the faithful, to be paid homage by the faithful, etc., would lead to the woeful realms of intense suffering where they would remain for a long time.

The Buddha ends His discourse with these words:

> In order to bring utmost benefit to the faithful donors, who offer requisites and to make one's life advantageous in the Order, a *bhikkhu* should undergo the three Trainings (*sīkkhā*)[11]. A *bhikkhu* wishing his own welfare as well as that of others must be ever mindful and diligent.

By the end of the discourse, sixty immoral *bhikkhus* vomited hot blood; sixty *bhikkhus* who had infringed light disciplinary rules left the Order for household life; sixty *bhikkhus* who had led a pure life attained arahantship.

(This is a summary of the Aggikkhandopama Sutta.)

One should continue reflecting on the attributes of morality in this manner also:

> "A moral person takes delight in the thought: 'I have done a faultless, good deed which protects one from harm.' He is free from danger of self-reproach or reproach by others who are wise. To him there is no possibility of punishment, or

11. *Sikkhā*: the training, which the Buddha's disciples have to undergo, is of three kinds viz. training in Higher Morality (*adhisīla sikkhā*), Higher Mentality (*adhicitta sikkhā*) and Higher Wisdom. (*adhipaññā sikkha*). This threefold training forms the threefold divison of the Noble Path of Eight Constituents, namely, *Sīla, Samādhi*, *Paññā.*

of destination in woeful states. He is praised by the wise who say: 'This man is moral and of good conduct. Unlike an immoral person, he is absolutely free from remorse' "

Since morality is the root cause of mindfulness, it brings manifold benefits such as prevention of loss of one's wealth (*bhogavyasana*), etc., and since it eradicates demeritoriousness, it is the best source of one's prosperity and wellbeing.

Even a person of low caste, when endowed with morality, receives homage and respect from person of high birth such as kings, brahmins, etc. Thus, accomplishment in morality excels high birth or caste.

The wealth of moral virtues surpasses that of external materials because it cannot be endangered by five enemies. It follows one to the next existence. Its benefit is great and it serves as a foundation for development of concentration and wisdom.

Even those so-called rulers in the world have no control over their own minds. Only those who are moral, have control over their minds (*cittissariya*). Therefore morality is superior to the authority of kings, etc.

Those who are moral, gain the attribute of Supremacy (*issariya*) in their respective existences.

Morality is superior even to life itself, as the Buddha explains that a single day in the life of a person with morality is far better than a hundred years in the life of an immoral one and that mere living without any moral virtue amounts to death.

Because a moral person is esteemed even by his enemy and because he cannot be vanquished by ageing, sickness and misfortunes, his morality transcends his physical beauty. As it is the foundation for states of happiness of devas or Nibbāna, it is far superior to the best mansions and palaces or to the highest status and positions of kings, princes or general.

Morality is better than one's relatives and friends who are solicitous of one's wellbeing because it truly promotes one's welfare and interest and follows one closely to the next existence.

Morality serves as a special body guard protecting this body, which is difficult to be guarded, against harm even by the four divisions of an army or by such devices as drugs, spells and charms.

When one reflects that "morality is full of innumerable qualities", one's imperfect morality will become perfect or one's impure morality will become pure.

Should aversion in his life continuum antithetical to morality and having accumulative effect occurs to the aspirant for Buddhahood from time to time, he should reflect thus:

"Have you not resolved to attain *arahatta-magga ñāṇa* and Omniscience? If your morality is defective, you cannot progress even in mundane matters, let alone in supramundane ones. The Omniscience you aspire to is the highest of all achievements. Since Morality is the foundation of Omniscience, your morality should be of very high quality. Therefore, you should be a person who regards morality with much affection."

Or, "You should teach Dhamma and save beings by three vehicles of such characteristics as *anicca*, *dukkha* and *anatta*; you should also help immature beings in the five faculties of faith, energy, mindfulness, concentration and wisdom, to reach maturity. Just as the treatment of a doctor, who gives wrong prescription, is untrustworthy, even so the word of an immoral person is unreliable to many. Therefore, reflecting as a trust-worthy person, how could I save them and help them reach maturity in those faculties, you should be pure in morality."

Furthermore, "Only when I have special attributes, such as attainments of *jhāna*, etc., will I be able to help others and fulfil the Perfections, such as Wisdom, etc. And such special attributes as attainment of *jhāna*, etc., are not possible without pure morality. Therefore, you should be a person of naturally pure morality."

Reflecting thus, the Bodhisatta should earnestly strive to purify his morality.

(This is the detailed treatment of reflecting on the Perfection of Morality.)

3. Detailed Treatment of Reflecting on The Perfection of Renunciation

The Bodhisatta should reflect on the disadvantages of a household life which is restricted with duties towards one's wife and children, and on the advantages of the life of a *bhikkhu*, which, like space, is free and vast being exempted from such obligations.

As explained in the Dukkhakkhandha Sutta (of the **Majjhima Nikāya**) one should dwell upon the fact that sensual objects are more of worry and lamentation than of enjoyment and so on; upon suffering from contact with heat, cold, gadflies, mosquitoes, flies, wind, sun, reptiles, fleas, insects, etc., while in quest of sense objects, as motivated by sense-desires; upon pain and distress when one's laborious quest for sense objects ends up fruitless; upon worry and anxiety for their security against the five enemies after they have been acquired; upon great suffering caused by terrible wars waged through desire for sense objects; upon the thirty-two kinds of severe punishment (*kamma-kāraṇa*) meted out in this life to those who have committed crimes through sense-desires; upon terrible suffering in the life beyond in the four realms of miserable existences.

(This is the detailed treatment of reflecting on the Perfection of Renunciation.)

4. Detailed Treatment of Reflecting on The Perfection of Wisdom

"Without wisdom, such Perfections as Generosity, etc., cannot become pure; and volition for giving, volition for observing morality, etc., cannot perform their respective functions." In this manner, one should reflect on the attributes of wisdom.

Without life, this bodily mechanism loses its significance and cannot function properly. Without consciousness, the sense faculties of eye, ear, etc., cannot perform their respective functions of seeing, hearing, etc. Similarly, the faculties of faith, energy, etc., cannot do their respective duties effectively in the absence of wisdom. Therefore, wisdom is the main and chief cause for the fulfilment of Perfections, such as generosity, etc.

How Wisdom helps Fulfilment of Other Perfections

(a) Because they keep their eyes of wisdom always open, Bodhisattas, when giving away their limbs and organs, they do so without extolling themselves or disparaging others. (As mentioned above) like the great medicine-tree, they give without developing wrong thoughts, and are always filled with joy in the past, present and future.

Only when endowed with wisdom does one become equipped with *upāya-kosalla ñāṇa* and gives for the benefit of others; and only such an act of generosity is a genuine perfection. (Without wisdom, one is likely to give with the motivation of self-interest; such an act of generosity for one's own benefit is like earning interest for oneself from an investment.)

(b) Morality without wisdom but overwhelmed by greed, ill-will, etc., cannot achieve purity, much less serve as foundation of Omniscience.

(c) Only a person of wisdom discerns faults in the household state and benefits of an ascetic life, faults in sensuous pleasures and benefits of attaining *jhānas*, faults in *saṁsāra* and benefits of Nibbāna. Discerning thus, he goes forth into homelessness, develops *jhānas* and realizes for himself Nibbāna. He can then help others to go forth and get established in *jhāna* and Nibbāna.

(d) Energy without wisdom is wrong striving; it does not serve the purpose desired. (It is better not to strive at all than to make wrong application of energy.) When accompanied by wisdom, it becomes right endeavour achieving the required object.

(e) Only a person of wisdom can bear with patience wrongs done by others; for one devoid of wisdom, offensive actions by others incite in him unwholesome state, such as ill-will, etc., which go against forbearance. For the wise, such wrongs help

him develop patience and strengthen it.

(f) Only a person of wisdom comprehends the three truths as they really are i.e. truth of abstinence (*viratī sacca*), truth of speech (*vacī sacca*), truth of Knowledge (*ñāṇa sacca*); their causes and opposites. Having understood them himself perfectly (by abandoning what should be abandoned and cultivating what should be cultivated), he could help others keep to the Path of Truth.

(g) Having fortified himself with the power of wisdom, a wise person becomes accomplished in concentration. With concentrated mind, unshakable determination to fulfil all the Perfections is possible.

(h) Only a man of wisdom can direct his thoughts of loving-kindness towards the three types of person without discriminating them as dear ones, neutrals or enemies.

(i) And only by means of wisdom can one remain indifferent to vicissitudes of life (whether good or bad) without being affected by them.

In this way, one should reflect on the attributes of wisdom, realizing it to be the cause for the purification of the Perfections.

Or, the Bodhisatta should admonish himself thus:

> "Without wisdom, there can be no perfect and pure view; without perfect and pure view, there can be no perfect and pure morality; without perfect and pure morality, there can be no perfect and pure concentration. Without concentration one cannot work for one's benefit, much less others. Therefore, practising as you are for the welfare of others, should you not make an earnest effort to develop your wisdom?"

It is by the power of wisdom that the Bodhisatta becomes established on the four foundations[12], benefits all beings with four objects of support[13], helps them remain on the path of liberation and brings their five faculties of faith, energy, mindfulness, concentration and wisdom to maturity.

Likewise, by the power of wisdom, he engages in the investigation of absolute realities, such as aggregates (*khandha*), sense-bases (*āyatana*) etc., and comes to understand truthfully the processes of *saṁsāra* and its cessation. He endeavours to bring his meritorious deeds, such as Perfection of Generosity, etc., to the most beneficial stage of development and to enjoy the profits of the Path and Fruition. Thus, he works to complete and perfect the training of Bodhisattas.

Comprehending the various virtues of Wisdom in this manner, he should repeatedly develop the Perfection of Wisdom.

(This is the detailed treatment of reflecting on the Perfection of Wisdom.)

5. Detail Treatment of Reflecting on The Perfection of Energy

Even in worldly pursuits, the end of which is foreseeable, one cannot achieve the desired goal without necessary energy. There is nothing which a man with indefatigable energy cannot achieve. It should be reflected that, "One lacking energy cannot even begin the task of rescuing all beings from the whirlpool of *saṁsāra.* One with moderate energy will undertake the task, only to give it up half-way without pursuing it to the end. It is only the person with superior kind of energy who will see to the completion of the task, without regard to one's personal wellbeing, to realise the goal (Omniscience)."

> Again, without sufficient energy, even aspirants for *Sāvaka-Bodhi* or *Pacceka-Bodhi*[14]*,* who intent on liberating themselves from *saṁsāra,* cannot

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12. The four Foundations, *Caturadhitthāna*: the foundation of Insight (*paññā*); of Truth (*sacca*); of Liberality (*dāna*) and of Tranquility (*upasama*).
13. Four objects of support (*catu sangaha vatthu)*: liberality (*dāna*), kindly speech (*peyya vajja*), a life of usefulness (*attha cariya*), and impartiality (*samānattata*).
14. *Sāvaka Bodhi*, *Pacceka Bodhi*: read, Chapter II RARE APPEREANCE OF A BUDDHA.

> achieve their desired goal of Enlightenment. How can one aspiring after Perfect Self-Enlightenment rescue the entire world of beings with devas and Brahmās without sufficient exertion?

A host of defilements, such as greed, hatred, etc., are as hard to restrain as elephants in must. One's actions (*kamma*), that happen due to these defilements, are like executioners holding high their swords and threatening to put one to death. The four woeful states caused by these *kammas* have their doors constantly open. Evil friends are always around to instigate one to commit these *kammas* and thus despatch one to these states of woe. The nature of a foolish worldling is such that he succumbs easily to the ill advice of such evil friends. One should therefore keep oneself away from these evil friends who are sophists, who put forward their wrong, irrational argument, saying: "If emancipation from *saṁsāra* were a reality, it should be achieved automatically without any need to strive for it." Dissociation from such wrong sayings is possible only through the power of energy.

Or, "If Buddhahood is attainable through personal effort, what difficulty can there be for a superior person like me to put forth the required energy?"

In this manner the attributes of energy should be reflected upon.

(This is the detailed treatment of reflecting on the Perfection of Energy.)

6. Detailed Treatment of Reflecting on The Perfection of Forbearance

"Forbearance dispels anger which is opposed to all wholesome attributes and serves as an indestructible weapon of good people in the acquisition of such attributes. It is the adornment of Bodhisattas who can dominate others; the strength of *samaṇas* and *brāhmaṇas*; a stream of water that extinguishes the fire of anger; a magic charm for neutralizing the poison of rude, abusive word of evil persons; it is the natural disposition of those established in the faculties of restraint and of those supremely wise one."

"Forbearance is a faculty, deep like an ocean; the shore where the waves of the ocean terminate; the door that closes the way to the realms of misery; the stairway that ascends to the realms of devas and Brahmās, the sanctum where all wholesome attributes reign; the supreme purity of body, speech and mind." Thus one should reflect on the virtues of forbearance.

Again, forbearance should be cultivated repeatedly by reflecting thus:

> "Without holding on to forbearance, which gives calm and peace, these beings pursue demeritorious deeds which afflict them. In consequence, they are subjected to affliction in this life as well as in the life to come."
>
> "Although it is true that I suffer through wrongs of others, this body of mine, which serves as a field, and the action, which serve as seeds of that suffering, have been done by none other than myself."
>
> "This forbearance of mine is the means of settling the debt of suffering."
>
> "If there were no wrong doer, how could I fulfil the Perfection of Forbearance?"
>
> "Although this person has wronged me now, he had brought certain benefits to me in the past."
>
> "His wrong deed forms a cause for my practice of forbearance, and it therefore proves beneficial to me."
>
> "All these beings are like my own children, how could a wise man become angry about the misdeeds of his own children?"
>
> "He has wronged me as he is seized by the demon of wrath; I should exorcise this demon that has seized him."
>
> "I am also the cause of the wrong deed which gives rise to this suffering, (for if I were not in existence, there could be no wrong-doing.)"
>
> "The mental and physical phenomena (*nāma-rūpa*) which did the wrong deed, and the mental and physical phenomena (*nāma-rūpa*), to which the wrong deed was done, both sets of such phenomena, at this very moment, have ceased. Who should

then be angry with whom? There should be no arising of anger."

And, "when all the phenomena are non-self, in the absolute sense, there could be no wrong doer and no one to whom any wrong is done."

Reflecting in this manner, he should repeatedly develop forbearance.

Should the anger, that arises from wrongs done by others, continue to overpower one's mind through the force of habit, which is gained for a long time, the aspirant for Buddhahood should reflect thus:

"Forbearance is a complementary to practices which oppose the wrongs of others."

"Wrongs of others, by causing my suffering, become a factor of arising in me of faith (since suffering is the cause of faith) and also a factor of the perception of unhappiness and dissatisfaction with the world (*anabhirati saññā*)."

"It is the nature of sense faculties, such as eyes, etc., to encounter various objects, good and bad; it is not possible to avoid coming across undesirable sense objects."

"Following the dictates of anger, a person is distraught and mad with fury. What is the use of retaliating wrongs of such a person?"

"An Omniscient Buddha looks after all these beings as if they were His own dear children. Therefore, aspiring after Omniscient Buddhahood, I should not despair because of them or be angry with them."

"Should the wrong-doer be one endowed with noble attributes such as morality, one should reflect, 'I should not show anger to such a virtuous one."

"Should the wrong-doer be one without any noble attributes such as morality, one should reflect: 'He is a person I should regard with great compassion.' "

"By getting angry, my virtues and fame will diminish."

"Becoming angry with him, I shall look ugly, sleep in discomfort, and so forth[15], to the delight of my enemies."

"This anger is a powerful enemy which brings all harm and destroys all prosperity."

"When one has forbearance, one can have no enemies."

"Thinking that with forbearance, I will meet with no suffering (which will befall the wrong-doer); or, by retaliating him with anger, I shall only be following in the footsteps of my foes."

"Should I overcome anger through forbearance, I would be completely vanquishing also the foe who is a slave of anger."

"It is not proper for me to relinquish the noble quality of forbearance because of anger."

"How could I be endowed with noble qualities, such as morality, etc., when anger, the opposite of all good qualities, is arising in me? And, in the absence of such noble qualities, how could I render help to beings and achieve the vowed goal of Omniscient Buddhahood."

"Only with forbearance, one can remain undistracted by external objects and have concentration of mind; and only with concentration of mind can one discern all conditioned formations (*sankharas*) to be impermanent and unsatisfactory and all *dhammas* to be non-self Nibbāna, to be unconditioned, deathless, etc., and the attributes of a Buddha to be of inconceivable, immeasurable powers."

Because of such discernment, one becomes established in Vipassanā Insight (*anulomika khantī*) through which it is realized that "All these *dhammas* are natural phenomena, devoid of self or anything pertaining to self. They arise and pass away in accordance with their

15. The remaining consequences are loss of wealth, loss of subordinates, loss of friends and rebirth in a woeful state. Sattaka Nipāta, **Aṅguttara Nikāya**.

individual conditions. They came from nowhere and they go nowhere. They are not permanently established as an entity anywhere. There is no (operating) agency in this group of natural phenomena (as there is no such thing as individuality in the first place)." Realizing what they really are, one could comprehend that they are not the abode of 'I-conceit'. With such reflection, Bodhisattas stand firmly and irreversibly in their destiny, and are bound to attain Omniscience.

(This is the detailed treatment of reflecting on the Perfection of Forbearance.)

7. Detailed Treatment of Reflecting on The Perfection of Truthfulness

The Perfection of Truthfulness should be reflected thus:

"Without truthfulness, attributes, such as morality, etc., are impossible and there can be no performance of the vow of attaining Buddhahood."

"When truthfulness is transgressed, all kinds of evil come together."

"One, who does not speak truth constantly, is regarded as untrustworthy in this very life. In every future existence too, his word will not be accepted by others."

"Only with truthfulness, can one develop attributes such as morality, etc."

"Only with truthfulness as a foundation, can one purify and fulfil noble qualities such as *pāramī*, *cāga*, *cariya*. Therefore, by being truthful with regard to phenomena, one can perform the functions of *pāramī, cāga*, *cariya* and become accomplished in the practice of Bodhisattas."

(This is the detailed treatment of reflecting on the Perfection of Truthfulness.)

8. Detailed Treatment of Reflecting on The Perfection of Resolution

"In the absence of firm resolution in doing good deeds, such as the Perfection of Generosity, etc., and on encountering their opposites, such as miserliness (*macchariya*), immorality (*dussīlya*), etc., one could not maintain steadfastness in performing such good deeds; and without steadfastness, one could not practise them with skill and valour. And without skill and valour, the Perfection of Generosity, etc., which form the requisites for Omniscience, could not be accomplished.

"Only when resolution in doing good deeds such as the Perfection of Generosity, etc., is firm, can one maintain steadfastness on encountering their opposites such as miserliness, immorality, etc. Only when such steadfastness is maintained, can one gain skill and valour in performing such good deeds. Then only Perfection of Generosity, etc., which form the requisites of Omniscience, could be accomplished." In this manner, the attributes of resolution should be reflected upon.

(This is the detailed treatment of reflecting on the Perfection of Resolution.)

9. Detailed Treatment of Reflecting on The Perfection of Loving-kindness

"Even one occupied entirely with one's personal welfare (a selfish person), one could not gain prosperity in this or future life without promoting loving-kindness for the wellbeing of others. How much more should a Bodhisatta, wishing to establish all beings in the bliss of Nibbāna, develop it? Only by fostering infinite loving-kindness for them, can a Bodhisatta establish all beings in Nibbāna."

"Wishing to help later all beings achieve the supra-mundane bliss of Nibbāna when I become a Buddha, I should begin right now, wishing them, in advance, mundane prosperity."

"If I could not perform now the mere mental act of wishing for their welfare, when would I accomplish the verbal and physical deeds of helping them achieve their welfare?"

"These beings, whom I nurture now with loving-kindness, would, in future, become heirs and companions, in the future occasion, of sharing my Dhamma

inheritance."

"Without these beings, there could be no requisites for my *Pāramīs*. Therefore, they form complementary conditions for fulfilment and accomplishment of all the attributes of a Buddha. They serve as a highly fertile field for sowing the seeds of merit, the best location for performing of meritorious deeds, the unique site to be revered."

In this manner, one should especially cultivate goodwill towards all beings.

The attributes of loving-kindness should also be reflected on this way:

"Compassion is the first and foremost of all fundamental practices which lead to Buddhahood. For the Bodhisatta, who delights in providing welfare and happiness of all beings without discrimination, *mettā*, and the desire to remove their suffering and misfortune, *karuṇā,* becomes firmly rooted and powerful." Thus loving-kindness which forms the foundation of compassion should be developed towards all beings.

(This is the detailed treatment of reflecting on the Perfection of Loving-kindness.)

10. Detailed Treatment of Reflecting on The Perfection of Equanimity

"In the absence of equanimity, abuses and wrongs done by others may cause disturbances in my mind. With a disturbed mind, there is no possibility even of doing good deeds of generosity, etc., which are the requisites for Buddhahood."

"When loving-kindness is cultivated towards beings as mere affection, unaccompanied by equanimity, purification of requisites of the *pāramīs* is not possible."

"Having no equanimity, one cannot channel requisites of meritorious deeds and their results towards promotion of welfare of beings."

"A Bodhisatta makes no discrimination of gifts and of their recipients. It is impossible not to do so without equanimity."

"When not endowed with equanimity, one cannot attend to purification of morality without taking consideration the dangers that may befall one's life and life-accessories (*jivitaparikkharā*)."

"Only one who has overcome, by virtue of equanimity, the dislike of good deeds and delight in sensual pleasures can acquire the power of renunciation."

"All functions of *pāramī* requisites can be accomplished only by examining them rightly with intelligent equanimity *(ñānupekkhā*)."

"In the absence of equanimity, excess of energy makes engagement in meditation impossible."

"Only with equanimity, it is possible for one to concentrate on forbearance."

"Only because of equanimity, beings can possess truthfulness."

"By remaining indifferent to the vicissitudes of life, one's resolution to fulfil the *pāramīs* becomes firm and unshakeable."

"Only with equanimity, can one disregard others' wrong; only such disregard promotes abiding in loving-kindness."

Building up the requisites of all the *pāramīs* in this manner, remaining unshakeable in determination, fulfilling and accomplishing them, all these become possible only by virtue of equanimity.

Thus should the Perfection of Equanimity be reflected on.

(This is the detailed treatment of reflecting on the Perfection of Equanimity.)

Thus, reflections (*paccavekkana-ñāṇa*) on the disadvantages of not doing meritorious deeds, such as alms-giving, etc., and on the advantages accruing from such deeds of merit form the basis of the *pāramīs*.

F. Fifteen Kinds of Conduct (Caraṇa) and Fivefold Higher Knowledge (Abhinnas) together with Their Components

Like reflections stated above, fifteen kinds of Conduct and fivefold Higher Knowledge, together with their components, also form the basis of the *pāramīs*.

Fifteen kinds of Conduct are:

(1) Observance of precepts (*Sila samvara*).

(2) Closing securely with mindfulness the six doors of sense faculties, namely, eye, ear, nose, tongue, body and mind so that no plunder by bandits in the form of evil deeds could take place (*Indriyesu guttadvarata*).

(3) Being moderate in eating (*Bhojanamattannuta*).

(4) Out of the six divisions of a (24-hour) day, namely, morning, mid-day, evening, first watch, second watch and last watch of the night, sleeping only in the second watch, and engaging in meditation only in the two postures of sitting and walking during the remaining five periods (*Jāgariyānuyoga*).

(5-11) The seven virtues of the good; faith, mindfulness, moral shame of doing evil, moral dread of doing evil, learning, energy and wisdom.

(12-15) The four *jhāna*s (the first, the second, the third and the fourth).

Of these fifteen *caraṇas*, the components of the first four are the thirteen ascetic practices (*dhutanga*)[16], and such qualities as having few wants, being easily contented, and etc.

Of the seven virtues of the good *dhamma*,

(a) the components of faith are:

(i) recollection of the Buddha (*Buddhānussati*);

(ii) recollection of the Dhamma (*Dhammānussati*);

(iii) recollection of the Sangha (*Sanghanussati*);

(iv) recollection of one's morality (*Sīlānussati*);

(v) recollection of generosity (*Cāgānussati*);

(vi) recollection of one's faith, morality, learning, sacrifice and wisdom, with devas as witness (*Devatanussatti*);

(vii) recollection of attributes of Nibbāna (*Upasamānussati*);

(viii) non-association with people of barren, dry faith (*Lūkha-puggala parivajjana*);

(ix) association with amiable men of faith (*Siniddhapuggala*);

(x) reflection on *dhamma*s which inspire devotional faith (*Pasādanīya dhamma paccavekkana*); and

(xi) inclination to generate faith in all posture (*Tadadhimuttatā*).

(b) the components of mindfulness are:

(i) mindfulness and clear comprehension in the seven movements, such as moving forward, moving backward, etc.;

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16. 13 *Dhutaṅgas* are enumerated in the **Visuddhimagga**: (1) wearing patched-up robes (*pamsukūlik'anga)*; (2) wearing only three robes (*tecivarik'aṅga)*; (3) going for alms (*pindapātik'anga)*; (4) not omitting any house whilst going for alms (*sapadānik'anga)*; (5) eating at one sitting (*ekāsanik'anga)*; (6) eating only from the alms-bowl (*pattapintik'anga)*; (7) refusing all other food (*khalupaccha-bhattik'anga)*; (8) living in the forest (*ārannik'anga)*; (9) living under a tree (*rukkha-mūlik'anga)*; (10) living in the open air (*abbokāsik'anga)*; (11) living in a eemetary (*susānik'anga)*; (12) being satisfied with whatever dwelling (*yathā-santhatik'anga)*; (13) sleeping in sitting position (and never lying down) (*nesajjik'anga)*.

(ii) non-association with careless and negligent people;
(iii) association with mindful people;
(iv) inclined to generate mindfulness in all posture.

(c-d) the components of moral shame and moral dread of doing evil are:

(i) reflection on the danger of demeritoriousness;
(ii) reflection on the danger of the realms of misery;
(iii) reflection on the supporting character of meritoriousness;
(iv) non-association with people who are devoid of moral shame and moral dread of doing evil;
(v) association with people who are endowed with moral shame and moral dread of doing evil; and
(vi) inclination for developing moral shame and moral dread of doing evil.

(e) the components of learning are:

(i) previous efforts made for learning;
(ii) being a constant enquirer;
(iii) association with and practice of good Dhamma;
(iv) pursuit of blameless knowledge;
(v) maturity of faculties, such as faith, etc.;
(vi) keeping away from defilements;
(vii) non-association with the ignorant;
(viii) association with the learned; and
(ix) inclination for extending knowledge in all postures.

(f) the components of energy are:

(i) reflection on the danger of the realms of misery;
(ii) reflection on the benefit of strenuous effort;
(iii) reflection on the desirability of following the path trod by the virtuous, such as the Buddha, etc.;
(iv) honouring the alms-food by devoting oneself to practice of Dhamma;
(v) reflection on the noble heritage of the good *dhamma*;
(vi) reflection on the supremacy of the Teacher who is a Buddha;
(vii) reflection on one's eminent lineage as a descendent of a Buddha;
(viii) reflection on the nobility of companions in the Dhamma;
(ix) non-association with the indolent;
(x) association with the industrious; and
(xi) inclination for developing energy[17] in all posture.

(g) the components of wisdom are:

(i) (making) repeated enquiries about the aggregates (*khandhas*), the bases (*āyatanas*), the elements (*dhātus*) etc., of one' s body;
(ii) purity of objects both inside and outside the body;
(iii) keeping in perfect balance of the two pairs of faith and wisdom on the one hand and energy and concentration on the other, in accordance with the saying:

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17. Read also Anudīpānī Chapter VI Pāramīta (Prefections).

"Excess of faith leads to over enthusiasm;
excess of wisdom leads to craftiness;
excess of energy leads to restlessness;
excess of concentration leads to ennui (mental weariness);
but there is never an excess of mindfulness";

(iv) non-association with the foolish;
(v) association with the wise;
(vi) reflection on the diversity of profound knowledge related to subtle subjects, such as the aggregates, etc.; and
(vii) inclination for developing knowledge (*paññā*) in all postures.

(h) The components of the four jhānas are:

(i) the first four *caraṇa dhammas* beginning with observance of precepts[18];
(ii) the beginning portion of Samatha meditation, and
(iii) the fivefold mastery[19] (*vasibhava*).

Through these *caranas* and *abhiññās*, it is possible to achieve purity in application (*payoga-suddhi*) and purity of disposition (*asaya-suddhi*). Through purity in application, one can make the gift of harmlessness (*abhaya-dāna*) to beings and through purity of disposition, one can make the gift of material objects (*āmisa-dāna*); and through the purity of both, the gift of Dhamma (*dhamma-dāna*) becomes possible.

In this way it may be understood how the *caraṇas* and *abhiññās* form the requisites of the *pāramīs*.

7. What are The Factors that defile The Pāramīs

To the question, "What are the factors that defile the *pāramīs*?" the answer, in general, is: regarding the *pāramīs* as 'I', 'mine', 'myself' through craving, conceit and wrong view is the cause of defilement of the *pāramīs*.

The precise answer, however, (in each particular case) is (as follows):

(i) Thinking to discriminate between gifts and between their recipients causes defilement of the Perfection of Generosity. (The Bodhisatta, who is fulfilling the Perfection of Generosity, should give without discrimination in whatever gifts he has in hand to whoever has come to seek. He should not think about the quality of the gift, "This is too bad to offer; this is too good to donate;" or should he think about the recipient, "This man is an immoral person, I cannot give it to him." Such discriminating thoughts make the Perfection of Generosity impure.)

(ii) Thinking to discriminate between beings and between occasions causes defilement of the Perfection of Morality. (The Perfection of Morality should be fulfilled regardless of beings and occasion, thinking: "I shall refrain from killing only such and such creature but I shall not refrain from killing others. I shall observe precepts only on such and such an occasion but not on other occasions." Thinking discriminatingly thus will make the Perfection of Morality impure.)

(iii) Thinking that the two kinds of sensuality[20] and three realms of existence to be pleasant, and thinking that the cessation of sensuality and existence to be unpleasant are the causes of defilement of the Perfection of Renunciation.

(iv) Wrong thought of 'I', 'mine', is the cause of the defilement of the Perfection of Wisdom.

(v) Sluggish thoughts, which encourage sloth and torpor and restlessness, are the cause

18. Read: "The components of Energy."
19. The five masteries, *vasibhāva*, read **Anudīpānī** Chapter VI Pāramīta (Prefections).
20. Two kinds of sensuality: sense objects (*vatthu-kāma*); sense pleasures (*kilesa-kāma*).

of defilements of the Perfection of Energy.

(vi) Thoughts discriminating between oneself and others (as my men and their men) are the cause of defilement of the Perfection of Forbearance.

(vii) Avowing to have seen, heard, touched and known what was not seen, heard, touched and known; and avowing not to have seen, heard, touched and known what was seen, heard, touched and known are the cause of defilement of the Perfection of Truthfulness.

(viii) Thinking that the requisites of Enlightenment, *pāramī*, *cāga*, *cariya* are disadvantageous and that their opposites are advantageous form the cause of defilement of the Perfection of Resolution.

(ix) Thinking as to who is one's benefactor and who is not (who is friendly or who is not) is the cause of defilement of the Perfection of Loving-kindness.

(x) Discriminating between desirable sense objects from undesirable ones that are encountered is the cause of defilement of the Perfection of Equanimity.

8. What are The Factors that purify The Pāramīs

To the question, "What are the factors that purify the *Pāramīs*?" the answer is: not being destroyed or spoilt by craving, conceit and wrong view, and (as has been stated above) not having thoughts of discrimination between gifts and between their recipients form the cause of purification of the *Pāramīs*.

True, the *Pāramīs* are pure only when (they are) not tainted by defilements, such as craving, conceit, wrong view, etc., and are devoid of discriminating thoughts of the quality of gifts and recipients.

9. What are The Factors that oppose The Pāramīs

To the question, "What are the factors that oppose the *pāramīs*?" the answer is: when considered in general, all the defiling factors and all the demeritorious factors are the opposites of the *pāramīs*.

When considered in detail, craving for the object to be offered and stinginess are the opposite of *paññā-pāramī;* wrong doings (physical, verbal and mental) are the opposite of the *sīla-pāramī*. Taking delight in sense objects, sense pleasures and existence is the opposite of *nekkhamma-pāramī*. Extreme delusion is the opposite of *paññā-pāramī*. The eight occasions of indolence (*kusīta vatthu*) enumerated above are the opposites of *vīriya-pāramī*. Intolerance, through greed or dislike, of desirable and undesirable objects is the opposite of *khantī-pāramī*. Not bringing out the real nature (as it truly exists) is the opposite of *sacca-pāramī.* Inability to overcome the *dhammas* which are opposed to the Perfections (not practising them successfully) is the opposite of *adhiṭṭhāna-pāramī.* The nine forms of developing hatred are the opposite of *mettā-pāramī.* Not viewing with the feeling of neutrality when encountering desirable or undesirable objects is opposite of *upekkhā-pāramī.*

Further details:

(i) Craving for the objects to be given away, aversion (*lobha*) to the recipients (*dosa*) and getting bewildered over generosity and its beneficial results (*moha*) are opposed to the Perfection of Generosity because only in the absence of such craving, aversion and bewilderment is an act of generosity accomplished.

(ii) The ten wrong-doings are opposed to the Perfection of Morality because observance of precepts is accomplished only when one is free from evils of wrong thought, word and deed.

(iii) Renunciation is the noble act of abstinence from sense pleasures, ill treatment of others and self-mortification; therefore indulgence in sense pleasures (*lobha*), ill-treatment of others (*dosa*) and self-mortification (*moha*) are opposed to the

Perfection of Renunciation.

(iv) Craving, aversion and bewilderment make beings blind, whereas wisdom restores the sight of beings blinded by them. Therefore, these three unwholesome factors, which cause blindness in beings, are opposed to the Perfection of Wisdom.

(v) Through craving, one flinches from doing meritorious deeds; through aversion, one cannot be established in good deeds; and through bewilderment, one cannot strive in a right way. It is only by means of energy, one performs meritorious deeds without flinching, becomes established in them and proceeds in a right manner. Therefore, these three unwholesome factors are opposed to the Perfection of Energy.

(vi) Only with forbearance can one resist (inclination towards) craving for desirable objects or (towards) ill-will for undesirable objects and can perceive the non-personality and voidness of natural phenomena. Thus, craving, aversion, and bewilderment, which cannot so perceive the empty nature of phenomena, are opposed to the Perfection of Forbearance.

(vii) Without truthfulness, one is likely to be biased by craving because of services rendered to him by others, or by aversion, because of harm done by them. Hence truth cannot prevail under such circumstances. Only with truthfulness can one, in the face of favouritism or antagonism, be free from bias caused by craving, or by aversion, ill-will or bewilderment that deter prevalence of truth. Thus, these three unwholesome factors are opposed to the Perfection of Truthfulness.

(viii) With resolution, one can overcome the pleasant and unpleasant vicissitudes of life and remain unshakeable in fulfilling the *Pāramīs.* Therefore, craving, aversion and bewilderment, which cannot vanquish the vicissitudes of life, are opposed to the Perfection of Resolution.

(ix) Development of loving-kindness can ward off the obstacles (in the path of spiritual progress)[21]; therefore these three unwholesome factors, constituents of the obstacles, are opposed to the Perfection of Loving-kindness.

(x) Without equanimity, craving for desirable objects and aversion to undesirable objects cannot be stopped and destroyed; nor can one view them with a balanced mind. Only when endowed with equanimity can one do so. Therefore, these three unwholesome factors are opposed to the Perfection of Equanimity.

10. What is The Detailed Method of Practising The Pāramīs

To the question, "How are the *pāramīs* fulfilled? How do the Bodhisattas practise the *pāramīs*?" the answer is:

With regard to The Dāna Pāramī

A Bodhisatta fulfils the Perfection of Generosity by serving the interest of beings in several ways, such as attending to their welfare, giving up own life and limb, warding off the danger that would befall on them, instructing them in the Dhamma, etc.

The answer in detail: Generosity is of three kinds: (a) gift of material objects (*āmisa-dāna*), (b) gift of harmlessness (*abhaya-dāna*) and (c) gift of Dhamma (*dhamma-dāna*).

Gift of material objects (*āmisa-dāna*): Of these three kinds, gift of material objects to be given by the Bodhisatta can be twofold (i) gift of internal objects and (ii) gift of external objects.

External objects for offering (according to Suttanta method of enumeration) consist of ten kinds: food, drink, garment, vehicle, flowers, unguent, bedding, dwelling place and lighting material. These offerings become manifold when each of them is divided into various things, such as hard food, soft food, etc., in the case of food.

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21. Obstacles in the path of spiritual progress viz. (a) *kāmacchanda*, all forms of craving and desire; (b) *vyapāda*, ill-will (c) *thina-midda*, sloth and torpor; (d) *uddhacca-kukkucca*, distraction and worry, and (e) *vicikiccha*, doubt or wavering of mind.

Likewise, (according to the **Abhidhamma** method of enumeration) offerings are of six kinds, when analysed by way of six sense objects, e.g. gift of visible things, gift of sounds, etc. These sense objects become manifold, for example, the gift of visible things alone may be one of blue, one of yellow, etc.

Likewise, there are inanimate things, such as rubies, gold, silver, pearls, coral, etc; or paddy fields, other arable plots of land, parks, gardens, etc; and there are also animate ones, such as female slaves, male slaves, cattle, etc. Thus things to be given are plenty.

How a Gift of External Objects is made

When a Bodhisatta makes a gift of external objects, he offers whatever is necessary to the needy. When he knows, by himself, that someone is in need of something, he gives it away even not asked, more so when asked. When giving gifts, he does so freely, with no conditions.

When there are sufficient objects to offer, he gives them to each recipient sufficiently. But when there are not enough to give, he divides (into equal portions) what could be divided and gives.

There is a special point to note. In making gifts, he does not give things, which would cause harm to others, such as arms, poisons and intoxicants; nor does he make gifts of playthings, which are not beneficial but would cause negligence and playfulness.

To a sick recipient, he does not offer unsuitable food or drink. He offers him only what is suitable and in proper quantity and measure.

Likewise, when asked, he gives to householders what is good for householders and to *bhikkhus* what is appropriate to them. (He does not give householders things acceptable to *bhikkhus* or vice versa.) And he makes his offerings without causing trouble to those close to him such as his mother, father, kinsmen and relatives, friends and colleagues, children, wife, slaves, and workers.

Having promised an excellent gift, he does not give something inferior. He does not give, expecting gain, honour, fame or reward, nor does he give anticipating benefits, such as good existence, wealth or prosperity, other than Omniscience. He makes his offerings with the one and only wish, Omniscience.

He does not make his offerings, detesting the recipients or the gift materials. Even to the recipients, who, without restraining themselves, abuse and revile him, he does not give in an irreverential manner (as if he is discarding refuse) and with annoyance. He always gives with reverence, a serene mind and full of compassion. His generosity is totally free of the belief that noisy acclamation is auspicious, but it is associated with the staunch faith in the Law of *Kamma* and its fruits.

He makes his offerings without subjecting the recipients to the trouble of showing respect and humbleness to him. Without any wish to deceive or to cause disunity, he gives only with a mind of great purity. He does not use harsh, abusive words, nor does he give with a pout and sullenness; he gives only with sweet words of endearment, a smile on his face and a serene, calm disposition.

Whenever attachment to or craving for a particular object appears excessively in him because of its superior quality, or because of long personal use, or because it is the nature of greed to crave, hanker after objects of value and excellence, the Bodhisatta is aware of this greed and he quickly dispels it by seeking a recipient for it.

Suppose he is about to partake a meal, which is just enough for one, and someone presents himself and asks for it. Under such circumstances, a Bodhisatta does not think twice to forego his meal and offer it right away to the recipient respectfully, just as the Bodhisatta Akitti[22] the Wise had done.

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22. The Bodhisatta, in one of his births, was a Brahmin magnate of Bāransai named Akitti, who, after giving away all his wealth, retired to a forest. There he continued to distribute his newly acquired possession to others even when he had nothing to eat but *kara* leaves.

When asked for his own children, wife, slaves, etc., he first explains to them his proposed act of giving. Only when they become satisfied and happy does he give them away, who are happy to assist him in his fulfilment of *pāramīs*. But, he does not make such an offering if he knows that those who ask for them are non-humans, such as ogres and demons, etc.

Likewise, he will not give up his kingdom to those who will bring harm or suffering to the people and who will work against their interest, but only to those who would protect them in a righteous manner.

This is how the practice of giving external objects is pursued.

How a Gift of Internal Objects is made

A Bodhisatta makes his offering of internal objects in two ways:

(i) Just as a person, for the sake of food and clothing, gives himself to another in servitude and serves as a slave, even so the Bodhisatta gives away his whole body, placing himself at the service of others, not desiring at all the pleasures of senses or a good existence, but wishing only the supreme welfare and happiness of beings and to bring to the highest stage his fulfilment of the Perfection of Generosity, e.g. The gift of his whole body.

(ii) He gives, without hesitation or wavering, his limbs and organs such as the hands, the feet, the eyes etc., to anybody who is in need of them. As in the case of external objects, he has no attachment to or craving for these various limbs and organs of his, nor has he one iota of reluctance in so doing e.g. The gift of his limbs and organs.

Two Objectives of Giving

In sacrificing his limbs and organs or the whole body, the Bodhisatta has two objectives: (i) to fulfil the wish of the recipient and let him enjoy whatever he needs, and (ii) to gain mastery over the performance of meritorious deeds of perfections by giving generously without the slightest attachment to the objects offered. The Bodhisatta gives the internal objects of his whole body or any parts thereof, big or small, just as he dispenses offerings of external possessions in charity, believing: "I will certainly attain Omniscience through such generosity."

In these acts of offering, he gives only what would be truly beneficial to the recipient. In particular, he does not give knowing his own body or its parts to Mara or his company of deities who wish to cause injury to him, thinking: "Lest this should prove fruitless to them." Likewise, he does not give his body or its parts to those possessed by Mara or his associates or to the insane. But to all others who ask for them, he makes an immediate offer because of the rarity of such a request or opportunity to make such a gift.

(b) The Gift of Harmlessness (Abhaya-dāna)

The Bodhisatta makes the gift of harmlessness by giving protection to beings and saving them, even at the sacrifice of his own life, when they are subjected to harm and danger by kings, thieves, fire, water, enemies, wild beasts, such as lions, tigers, and nāgas, ogres, demons, etc.

(c) The Gift of Dhamma (Dhamma-dāna)

The gift of the Dhamma means unequivocal teaching of truth with a pure mind completely free from defilements of greed, hate, etc.

To future Disciples of a Buddha who have a strong wholesome desire to realize *sāvaka bodhi*, the Bodhisatta gives discourses on taking refuge in the Triple Gem, morality, guarding the doors of sense faculties, moderation in eating, practice of wakefulness, the seven good *dhammas*, practising concentration and insight meditation, the seven kinds of purification, the Knowledge of the four Paths (*magga-ñāṇa*), three kinds of knowledge (*vijjā*), the six Higher Knowledges (*abhiññās*), the four Analytical Knowledge (*paṭisambhidā-ñāṇa*) and the Enlightenment of a Disciple (*sāvaka bodhi*).

He gives the gift of Dhamma by elaborating on the attributes of the above mentioned topics, establishing in the Triple Refuge, morality, etc., those who have not yet been so

established, and helping those who have already been established purify their practices.

Likewise, to beings who aspire to become Paccekabuddhas and Sammāsambuddhas, the Bodhisatta gives the gift of Dhamma by explaining it clearly the characteristics, functions, etc., of the ten *pāramīs*; by elaborating upon the glory of Bodhisattas throughout the three stages of their existence, viz., at the moment of fulfilment of *pāramīs*, of becoming a Buddha and of fulfilment of the duties of a Buddha; by establishing them in the practices for attainment of *Paccekabodhi* or *Sammā-sambodhi*; and by purifying the practices of those who are already established in them.

Suttanta Classification of Dāna into Ten Kinds

When a Bodhisatta gives material gifts, he makes an offering of alms-food with the wish: "Through this material gift, may I help beings achieve long life, beauty, happiness, strength, intelligence and attain the supreme fruit of arahantship."

Similarly, he makes an offering of drink to assuage the thirst for sensual defilements of beings.

He makes an offering of garments to gain golden complexion and adornment of moral shame and moral dread; of vehicles to become accomplished in various psychic powers and gain the bliss of Nibbāna; of perfumes to produce the sweet fragrance of incomparable morality; of flowers and unguents to be endowed with splendour of Buddha qualities; of seats to win the seat of Enlightenment under the Bodhi-tree; of beds to acquire the 'sleep of a Buddha' which is entering into the fourth *jhāna* according to the saying: "Lying on the left is the sleep of the sensuous, lying on the right, that of a lion, lying with upturned face, that of a peta, entering into the fourth *jhāna* is the sleep of a Buddha"; of dwelling places, such as rest houses, etc., to become a refuge of beings; and of lamps to acquire the five-eyes[23].

Various Kinds of Dānas with Their Respective Objects

He makes a gift of colour (*rūpa-dāna*) to acquire the aura which constantly illumines an area of eighty cubics around the Buddha's body, even in the darkness of a thick forest, at midnight, on a new moon day, with rain clouds covering the sky; of sound (*sadda-dāna*), to acquire a voice like that of the Brahmā; of tastes, to become a person endearing to all beings; of tangibles, to acquire the fruit of gentleness of a Buddha (*Buddha sukhumālatā*); of medicines, to attain the fruit of the ageless and deathless Nibbāna; of freedom to slaves, in order to gain emancipation from slavery of defilements; of blameless amusement, so as to delight in the true Dhamma; of his own children, in order to make all beings his children of Ariyan birth (by permitting them into the Order); of his wives such as Queen Maddī[24], in order to become lord of the whole world; of ten kinds of treasures (such as gold, gems, pearls, coral etc.), in order to achieve the major characteristics of physical beauty of a Great Being; of various adornments, in order to achieve the eighty minor characteristic marks of physical beauty; of his worldly wealth, in order to win the treasury of the True Dhamma; of his kingdom, in order to become the King of the Dhamma; of pleasance or garden, ponds and groves, in order to achieve the super-human transcendental *dhamma* of *jhānas*, liberation, concentration, Path and Fruition; of his feet to whoever wants them, to enable himself to approach the tree of Enlightenment with feet marked with auspicious

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23. Five eyes: fivefold Eyes of Wisdom, which the Sub-Commentary explains as follows: (i) *Buddha-cakkhu*, the Buddha-Eye, complete intuition of another's inclinations, intentions, hopes, hankerings, will, dispositions, proclivities, moral state; (ii) *Samanta-cakkhu*; the Eye of All-round Knowledge, the eye of a being perfected in wisdom; (iii) *Dhamma-cakkhu* (or *Ñāna-cakkhu*), the Eye of Truth, perception of the attaiment of the first three *maggas* which lead to the fourth and final *magga*, arahatship; (iv) *Dibba-cakkhu*: the Eye of Supernormal Power, the Deva-Eye of super senuous perception, the "clear" sight of seer, all pervading and seeing all that proceeds in hidden worlds; and (v) *Pasāda-cakkhu*, (or *Mamsa-cakkhu*), the physical eye.
24. Queen Maddi: wife of Prince Vessantara who was well known for his generosity as a Bodhisatta. Read Chapter II RARE APPEREANCE OF A BUDDHA.

wheels; of his hands, as he wishes to extend the helping hand of the true Dhamma to get beings across the four wild floods[25]; of ears, nose, etc., to be endowed with faculties of faiths, etc.; of eyes, to be endowed with the All-seeing Eye (*Samanta-cakkhu* of a Buddha), that is, Omniscience; of the gift of flesh and blood with the wishful thought: "May my body bring welfare and happiness to all-beings, at all times, even when I am seeing, hearing, recollecting or helping myself. May it be the means for sustaining all the world"; of the gift of the head, the top-most part of the body, in order to become a supreme one in all the world.

In making such gifts, the Bodhisatta does so not by seeking wrong means nor by ill-treating others; nor through fear or shame; nor by causing vexation to the recipient; nor does he give inferior objects when he has superior ones to offer; nor does he extol himself while disparaging others; nor does he wish any fruit other than Buddhahood in making his gifts; nor does he give with loathing, disgust, detestation, contempt or despise. As a matter of fact, he gives after careful preparation of materials with his own hands, at the proper time, with due reverence to the recipient, without discrimination, filled with joy at all three moments (that is, before, while and after giving.)

Therefore, there is no feeling of remorse after making the gift. He does not become haughty or disdainful towards recipients but speaks endearingly to them. Understanding the speech of the recipient, he is accessible to them. When he makes an offering, he does so together with additional materials along with it.

For example, when he wishes to offer alms-food, he thinks: "I will make this offer of alms-food along with suitable accompaniments." and makes an offer of drinks, robes etc., as well. And when he wishes to offer robes, he thinks: "I will make this offer of robes along with suitable accompaniments." and makes an offer of food, etc., as well. The same method is followed with regard to gifts of vehicles, etc.

Whenever he wishes to make a gift of visible forms (*rūpa-dāna*), he makes a gift of sound (*sadda-dāna*), etc., as accessories to accompany it. The same method is followed with regard to gift of sound, etc.

In making ten kinds of offering of food, drink etc., following the Suttanta way of giving, the materials offered are tangible and easily intelligible. In the **Abhidhamma** way of making gifts, which are objects of senses, such as form, sound, etc., It is not perceptible also, as to what constitutes a *rūpa-dāna*, or how one should be mentally disposed, to effect a gift of *rūpa*. How such gifts should be made is explained below.

Abhidhamma Classification of Dāna into Six Kinds

Rūpa-dāna

According to six kinds of offering following the **Abhidhamma** classifications, the gift of colour (*rūpa-dāna*) should be understood thus: Having acquired a gift of material, such as flowers, garments or mineral elements of blue, yellow, red, white colour etc., one regards them only as colour and thinking: "I shall make a gift of colour; this is my gift of colour", and offers the flower, the garment, etc., which has the colour intended as a gift. This kind of offering is known as gift of colour (*rūpa-dāna*).

If it is not possible for a person, who wants to make a gift of a particular colour, by separating it out from the material of that colour, he can make an offer of a flower, garment or mineral element which has the colour of his choice, thinking: "I shall make a gift of colour, this is my gift of colour." This is how an offer of colour (*rūpa-dāna*) is made.

Sadda-dāna

The gift of sound (*sadda-dāna*) should be understood by way of sound of drums, etc. When making such a gift, it is not possible to give sound the way one gives lotus bulbs and

25. Four floods: Ohga: The four floods of desires for sensuality, existence, wrong views and ignorance.

roots, i.e. after pulling them out or a cluster of blue lotuses, by placing it in the hands of the recipient. One makes a gift of sound by giving sound-producing objects such as drums or bells. Thinking: "I will make a gift of sound," he pays homage to the Triple Gem by playing one of these musical instruments himself or causing others to do so; or thinking: "This is my gift of sound," he erects on the stupa platforms, bells or bronze drums himself or causes others to do so; or by giving voice stimulant, such as honey, molasses etc., to Dhamma preachers; by announcing and inviting people to listen to the Dhamma, or by giving a talk on the Dhamma, by discussing Dhamma with those who have approached him; or by expressing appreciation for the good deeds of feeding monks or building monasteries or causing others to do so. Such a gift is known as the gift of sound (*sadda-dāna*).

Gandha-dāna

Likewise, the gift of scent (*gandha-dāna*) is made when, after acquiring some delightfully fragrant objects in the form of roots, branches or powder, considering it only as scent (not as an object) and thinking: "I shall make a gift of scent; this is my gift of scent," he offers it to the Triple Gem; or he relinquishes short pieces of fragrant wood, such as aloe, sandal, etc., with the intention of making a gift. Such a gift is known as the gift of scent (*gandha-dāna*).

Rasa-dāna

Likewise, the gift of taste (*rasa-dāna*) is made when, after getting a delightfully flavoured root, bulb, globule, fruit, etc., considering it (not as a material object but) only as taste, and thinking: "I shall make a gift of taste; this is my gift of taste," he offers it to a recipient; or he makes an offering of tasteful food, such as rice, corn, bean, milk, etc. Such a gift is known as the gift of taste (*rasa-dāna*).

Phoṭṭhabba-dāna

The gift of tangibility (*phoṭṭhabba-dāna*) should be understood by way of couches, cots, beds, chairs, etc., and by way of spreads, coverlets, blankets, etc. Having acquired some soft, delightful tangible objects, such as couches, cots, chairs, spreads, coverlets, blankets, etc., and considering them (not as material objects but) only as tangible quality, and thinking: "I shall make a gift of tangibility; this is my gift of tangibility," he makes a gift of some such tangible objects. Such a gift is called the gift of tangibility (*phoṭṭhabba-dāna*).

Dhamma-dāna

The gift of Dhamma (*dhamma-dāna*) means the gift of *dhammārammaṇa*[26] (one of the six sense objects). In accordance with the dictum, "*ojā, pāna, jīvita* are to be taken as *dhamma-dāna*", *dhamma-dāna* should be understood by way of nutriment, drink and life.

To explain further: Having acquired some such material as butter, ghee, etc., which is rich in nutrient (*ojā*), and considering it only as a nutrient, actually a *dhammārammaṇa*, and thinking: "I shall make a gift of *dhammārammaṇa*; this is my gift of *dhammārammaṇa*," he makes a gift of butter, ghee, etc; or a gift of eight kinds of drink (*pāna*)[27] made from fruits

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26. *Dhammārammana*: According to A Manual of **Abhidhamma** by Nārada Thera, "*Dhammārammana* includes all objects of consciousness. Dhamma embraces both mental and physical phenomena", pp 126, 128, 181. U Shwe Zan Aung's Compendium of Philosophy describes object of consciousness "as either object of sense or object of thought." It continues to mention that "the object of thought also consists of five sub-classes (i) *citta* (mind); (ii) *cetasika* (mental properties); (iii) *pasada-rūpa* and *sukhuma-rūpa* (sensitive and subtle qualities of body); (iv) *paññātti* (name, idea, motion, concept); and (v) Nibbāna" and concludes "these are collectively termed *Dhammārammana*" (pp 2-3).
27. Eight kinds of drink (*pāna*): drink made from mango, from rose-apple: from plantain, from anana, from honey-fruit, (Bassia latifolia); from grapes, from edible roots of water-lily; from the fruit of *pharusaka*.

and roots; or, thinking: "This is a gift of life", he makes gifts of materials which are conducive to life-prolongation such as offering of food by tickets[28], etc., or gets physicians to attend to the sick and afflicted; or causes fishing nets, bird-cages, traps to be destroyed; or liberates those who have been imprisoned, or causes a proclamation to be made by beating of gongs: "Slaughter of animals is forbidden; no fish or meat is to be sold", he undertakes himself or cause others to do so for the protection of lives of beings. Such a gift is known as the gift of *dhamma* (*dhamma-dāna*).

The Bodhisatta dedicates all the said accomplishments in generosity to the happiness and welfare of the whole world of beings till they attain Nibbāna. He dedicates them as supporting requisites to his attainment of Supreme Enlightenment, to his inexhaustible will (*chanda*), energy (*vīriya*), concentration (*samādhi*), wisdom (*paññā*) and emancipation (*vimutti*) through *arahatta-phala*.

In fulfilling the Perfection of Generosity, the Bodhisatta develops the perception of impermanence with regard to his life and his possessions. He considers these possessions as belonging to others as well. He constantly and continuously develops great compassion towards beings. In developing such compassion, he is gathering essence of merit, worth extracting from his wealth. Just like a person, whose house is blazing, removes himself and all his most valuable belongings to a safe place, so does the Bodhisatta saves himself and his valuable assets from the great mansion of three abodes (realms of devas, humans and Brahmās), which are raging with eleven fires[29] of *rāga*, etc., by giving them away generously without leaving anything behind. He does so without concern, without discrimination as to what is to be given away or what is to be kept for personal use.

(This is the method of fulfilling the Perfection of Generosity.)

2. How Sīla-Pāramī is fulfilled

Wishing to support others with material aids, one should, in the first instance, strive to become possessed of wealth and property. Likewise, wishing to adorn beings with the ornaments of morality, the Bodhisatta, to begin with, has to purify his own morality.

Herein, morality is purified in four modes:

(i) Purifying one's inclination (*ajjhāsaya-visuddhi*): A person, through purity of his own inclination, is naturally disgusted with evil. He may become very pure in morality by arousing his inward sense of moral shame (*hirī*).

(ii) Undertaking oneself the observance of precepts taken from others (*samādāna*): Likewise, a person, who has taken precepts from others, reflects: "I am undertaking the observance of precepts which are taken from such and such a teacher," and, having respect for other beings, he may become very pure in morality by arousing his sense of moral dread of evil (*ottappa*).

(iii) Non-transgression (*avītikkamana*): When endowed with both moral shame and moral dread to do evil, there can be no transgression. Through non-transgression, one may become pure in morality and be well established in it.

(iv) Making amends in case of transgression (*paṭipākatika-karana*): If due to forgetfulness, one sometimes breaks a precept or two, then, through one's sense of moral shame and moral dread, one quickly makes amends by proper means of reinstating such as confession or observance of *parivāsa*[30] penance and carrying out *manatta*[31] penance to become pure again in morality. (On transgression, a *bhikkhu* has to observe *parivāsa* penance and carry out *manatta* penance; a layman or a *sāmaṇera* has to renew the undertaking for observance of precepts to gain

28. Offering of food by tickets, *salāka bhatta*, read **Anudīpānī** Chapter VI Pāramīta (Prefections).
29. Eleven fires of *rāga*, etc., fires of passion, hate, bewilderment, birth, ageing, death, grief, lamentation, pain, distress and despair
30. *Parivāsa*. Read **Anudīpanī** Chapter VI Pāramīta (Prefections) sub-title on Vematika Sīla.
31. *Manatta*. as above (footnote 30)

reinstatement.)

Precept of Abstention (Vāritta-Sīla) and Precept of Performance (Cāritta-Sīla)

The morality which has been purified by means of the aforesaid four modes is of two kinds, namely, **Vāritta-Sīla** and **Cāritta-Sīla**.

(i) Not doing what is prohibited by the Buddha and other noble persons who say: "This is wrong. This should not be done. It should be abstained from." Thus abstaining from ten acts of evil, such as killing, etc., is called *Vāritta-Sīla*.

(ii) Showing respect to honourable persons, such as one's teachers, parents or good friends, and performing blameless, useful services for them is called *Cāritta-Sīla*.

How Bodhisattas observe Vāritta-Sīla

(a) The Bodhisatta has such great compassion for all beings that he harbours no resentment towards anyone, not even in a dream. Thus he abstains from killing.

(b) As he is always dedicated to assisting others, he would handle the belonging of others with an inclination to misappropriate it no more than he would take hold of a poisonous snake.

(c) In his existences of a monk or a recluse, he keeps away from sexual practice. Not only does he avoid coital relations with a woman, he refrains from the seven minor acts of sensual craving (*methuna saṁyoga*) (mentioned in the **Aṅguttara Nikāya**)[32] which are:

(i) taking delight in being caressed, massaged and rubbed by a woman;

(ii) taking delight in jokes and laughter with a woman;

(iii) taking delight in staring and gazing at a woman, eye to eye;

(iv) taking delight in hearing a woman laughing, singing, crying from the other side of a wall;

(v) taking delight in recalling the past pleasures one had enjoyed in the company of a woman;

(vi) taking delight in watching someone enjoying sense pleasures and longing for such pleasures; and

(vii) leading a holy life with a longing for rebirth in a divine abode.

Since he avoids even such minor sensual craving, to commit adultery is totally impossible for him. He has already abstained from such sexual misconduct from very early times.

In those existences of his as a householder, the Bodhisatta does not entertain even an evil thought of passion for the wives of others.

(d,e,f,g) When he speaks, he avoids the four wrong speeches and states only what is true, what is conducive to harmony between friends, what is endearing, and he makes only timely talks on the Dhamma in a measured manner.

(h,i,j) His mind is always devoid of covetousness and ill-will. Always holding unperverted views, he is endowed with the knowledge that he is the owner of his deeds (*kammassakata-ñāṇa*)[33]. He has faith and good will towards recluses, who are practising rightly.

Because he avoids the unwholesome course of action (*kamma*) which leads to the four planes of misery, and because he is established in the wholesome course of action which leads to the deva-world and Nibbāna, through the purity of his inclinations, and through the

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32. Read **Anudīpanī**
33. The owner of his deeds; he is solely responsible for all his deeds, good or bad.

purity of his physical and verbal actions, all the Bodhisatta's wishes for the welfare and happiness of beings are rapidly fulfilled. He also achieve the fulfilment of his *pāramīs*.

Advantages of Abstention from Wrong Deeds

By abstaining from the wrong deed of killing (*pāṇātipāta*), the Bodhisatta gives the gift of harmlessness to all beings. He becomes accomplished in the development of loving-kindness without difficulty and enjoys the eleven advantages[34] of developing loving-kindness. Together with the advantages of enjoying robust health, longevity and great happiness, he possesses the distinguished characteristics of a Great Being such as long, tapering fingers and toes; and he is able to eradicate the natural tendencies towards hatred (*dosa vāsanā*).

By abstaining from the wrong deed of taking what is not given (*adinnādāna*), the Bodhisatta acquires wealth and possessions which are immune from molestation by the five enemies. He is not susceptible to suspicion by others. He is dear, amiable and trustworthy. He is not attached to wealth and property. With an inclination to relinquishing, he is able to eradicate the natural tendencies towards greed (*lobha-vāsanā*).

By abstaining from unchaste practices (*abrahmacariya*), the Bodhisatta remains modest, calm in mind and body, dear, agreeable to all beings and unloathed by them. He enjoys good reputation. He has neither attachment to women nor strong desire for them. With earnest inclination to renunciation, he is able to eradicate the natural tendencies towards greed (*lobha-vāsanā*).

By abstaining from false speech (*musā-vāda*), the Bodhisatta is highly esteemed, trusted and relied upon by beings. His words are well accepted and have much influence on many. He is dear and agreeable to devas. He has sweet oral fragrance. He is well guarded in his speech and action. He possesses the distinguished characteristics of a Great Being such as a single hair only in each of the pores of his body, etc. He is able to eradicate the natural tendencies towards defilements (*kilesa-vāsanā*).

By abstaining from slander (*pisuṇa-vācā*), the Bodhisatta possesses a physical body which is indestructible and a following that cannot be divided by the wiles of others. He has unbreakable faith in the true Dhamma. He is a firm friend, endearing to all beings, enjoying the benefits of scanty defilements (*kilesa*).

By abstaining from abusive language (*pharusa-vāca*), the Bodhisatta becomes dear to beings. With pleasant, amiable disposition, sweet in speech, he is held in high esteem by all. He becomes endowed with a voice of eight qualities[35].

By abstaining from frivolous talks (*samphappalāpa-vācā*), the Bodhisatta is dear and agreeable to all beings, esteemed and revered by them. Speaking, as a rule, in a cautious manner, his words are well accepted and have much influence on them. He wields great power and has the skill to give instant answers to questions asked by others. When he becomes a Buddha, he becomes capable of answering all the questions put forward by beings in numerous languages. He answers by giving a single reply in Magadhi, the language of noble persons (*ariya-vācā*). (The single reply given in Magadhi is well understood by the audience of different races numbering one hundred and one, each speaking its own tongue.)

By abstaining from covetousness (*abhijjhā*), the Bodhisatta gains whatever he wishes without difficulty. He obtains excellent riches to his liking. He is honoured and revered by

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34. Eleven advantages of developing loving-kindness: read **Anudīpanī** Chapter VI Pāramīta (Prefections).
35. Eight qualities of voice: According to Mahāgovinda Sutta of Mahā Vagga, **Digha Nikāya**, the eight qualities of voice possessed by Sanankumara Brahmā are (i) purity of enunciation; (ii) clearness, being easily understood; (iii) melodiousness; (iv) pleasantness; (v) being full and rounded; (vi) not being scattered and diffused; (vii) being deep and resonant; and (viii) not travelling beyond his audience; like the Brahmā, Bodhisattas are also possessors of voice with these eight qualities.

wealthy kings, brahmins and householders. He is never vanquished by his adversaries. He has no defects in his faculties of eye, ear, nose, etc., and becomes a person without a peer.

By abstaining from ill-will (*vyāpāda*), the Bodhisatta becomes a pleasant person, lovely to behold and is admired by all. He inspires them easily with faith in him. He is inoffensive by nature, abides only in loving-kindness and is endowed with great power.

By rejecting wrong views and developing only right views, the Bodhisatta gains good companions. He does not commit evil even if he is threatened with beheading. Holding the view that he is the owner of his deeds (*kamma*), he does not believe in superstitious omens[36]. He has firm confidence in the True Dhamma, and steadfast faith in the Omniscience of the Enlightened Ones. (Just as a royal swan takes no delight in a dung heap) so does he take no delight in various creeds other than the right view (*sammā-diṭṭhi*). He is skilled in fully comprehending of the three characteristics of impermanence, unsatisfactoriness, and unsubstantiality. In the final existence when he becomes a Buddha, he gains the Unobstructed Knowledge (*anāvarana-ñāṇa*), (which knows all there is to know without any hindrance). Before gaining Buddhahood, he becomes the chief and foremost of beings in every existence he happens to be born in and attains the highest fortunes.

> "Morality is the foundation of all achievements. It is the origin, source of all the attributes of a Buddha. It is the beginning of all the Perfections." Reflecting thus and with highly adoring morality, the Bodhisatta develops power of mindfulness and comprehension in four matters, namely, control of verbal and physical actions, restraint of faculties, purity of livelihood, and use of the four requisites. He fulfils the observance of morality with due respect and care, considering gain and honour as a foe in the guise of a friend.

(This is how Vāritta-Sīla is observed.)

How Bodhisattas observe Cāritta-Sīla

The Bodhisatta always welcomes good friends, greeting them with a gesture of respect and courtesy, by extending his clasped hands towards them and waits upon them. He attends personally on the sick and renders needful services to them. He expresses appreciation after hearing a Dhamma discourse. He speaks in praise of the virtues of the virtuous. He bears with patience the wrongs of others and recollects repeatedly only their services rendered to him. He rejoices in the meritorious acts of others and dedicates his own good deeds to Supreme Enlightenment. He always abides without neglecting the practice of wholesome Dhamma. If he happens to commit a wrong doing, he sees it as such (without attempting to hide it) and confesses it to his Dhamma companions. He develops more and more the practice of Dhamma, going up higher and higher in the stages of attainment.

Likewise, he is skilful and diligent in rendering services to beings in such matters that are agreeable to him and would benefit them. When they are afflicted with disease, etc., he tries to give relief to them as much as possible. When misfortune (*vyasana*) befalls them, concerning relatives, wealth, health, morality and belief, he gives them solace by dispelling their sorrow. He reproves righteously those who need to be reproved, only to take them out of evil and establish them in good. To those who deserve his support, he gives them a helping hand righteously.

On hearing the supreme practices of the past Bodhisattas, by means of which they gain maturity of *pāramī*, *cāga*, *cariya*, and which are most difficult to perform, inconceivably powerful, and which definitely contribute to the happiness and welfare of beings, the Bodhisatta is not frightened or discouraged at all.

He reflects, "All the past great Bodhisattas, just like me, were only human beings; and yet

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36. Superstitious omens: *dittha suta mutamangala*. Tipitaka P.M.D describes it as the meaning of *akotuhalamangala* (mentioned in the Commentary of the *Cariya Piṭaka*) which is explained as "belief held by the uninstructed in the auspiciousness of the five sense objects when they happened to be seen, heard or touched under such and such circumstances and conditions."

by dint of constant training in morality, concentration and wisdom they reach Supreme Enlightenment. Like those great Bodhisattas of the past, I too will undergo the complete training in morality, concentration and wisdom. In this way, after completing the same three trainings, I will ultimately attain the same goal of Omniscience."

Thus, with unrelenting diligence preceded by faith, he undertakes to complete the training in morality, etc.

Similarly, the Bodhisatta does not publicize his own good deeds, instead he confesses his faults without concealing them. He has few wishes, is easily contented, enjoys seclusion, and is not given to socializing. He endures hardships, and does not crave for this or that object nor does he get agitated. He is not haughty, not immodest, not scurrilous, and not given to loose talk. He is quiet, calm and free from such wrong means of livelihood as fraud.

He is endowed with proper physical and verbal conduct and with his own subjects for meditation. He sees danger even in the slightest fault and undertakes to observe well the rules of training. With no attachment to body or life, he has his mind directed only to attainment of Omniscience and Nibbāna and incessantly devotes himself to wholesome practices. He has not formed even the slightest attachment to body and life, instead he discards them. He dispels also defiling factors, such as ill-will, malice, etc., which will cause corruption of morality.

He does not remain complacent with minor achievements but strives successively for higher attainments. By such endeavours, his achievements in *jhāna*, etc., do not get diminished or stagnant at all but grow and develop more and more into higher and higher stages.

Likewise, the Bodhisatta helps the blind to reach the desired destination or directs them the right way. He communicates with the deaf and the dumb by signalling gestures (with his hands). He provides a chair or a vehicle to the cripple; or he carries them personally on his back to wherever they want to go.

He works hard so that those with poor faith may develop faith, the lazy may develop energy, the heedless, unmindful ones may develop mindfulness, the restless, worried ones may develop concentration and the ignorant, uninstructed one may develop wisdom. He strives to enable those troubled by hindrances to dispel such troubling factors and those oppressed by wrong thoughts of sensuality, ill-will and cruelty to remove such oppressing factors.

To those who have helped him before, he shows his gratitude, greeting them with endearing words, honouring them in return with benefits similar to or even greater than those bestowed on him. In time of their misfortune, he serves them as a boon companion.

Understanding the natural disposition of various beings, he assists them to be free from what is unwholesome and to become established in what is wholesome. He associates with them, meeting their needs and wishes. (What is meant here is that he seeks their company and friendship to free them from evil and establish them in virtues by giving (*dāna*) to those who like gifts, by speaking endearing words (*piya-vācā*) to those who like kind speech, by showing a life of usefulness (*attha-cariya*) to those who approve such a life, and by treating with a sense of justness (*samānattatā*) to those who wish to be treated like unto themselves.)

Likewise, even with a desire to serve their interest, the Bodhisatta does not hurt others nor quarrel with them. He does not humiliate them or make them remorse. He does not look down on others nor finding fault with them. He is humble when dealing with those who treat him without arrogance but with humility.

He does not keep himself completely aloof from others, but also avoids excessive familiarity or association at the wrong time. He keeps company with only those worthy to associate with, at proper times and places. He does not speak ill of others in the presence of their friends nor praise those who are not on good terms with them. He does not cultivate intimate friendship with those not appropriate to mix with.

He does not refuse a proper invitation, nor does he indulge in making excessive demands either; nor does he accept more than what he needs. He gives delight and encouragement to the faithful by giving a discourse on the merits of faith. Likewise, he gives delight and encouragement to those endowed with morality, learning, generosity and wisdom by giving discourses on the merits of these qualities.

If the Bodhisatta, in an existence, happens to be accomplished in the attainments of *jhāna* and *abhiññā*, by exercising these powers, he arouses fright in those beings who are negligent (in doing good deeds). By showing them, to a certain extent, the horrors in realms of misery, he gets those devoid of faith and other virtues established in faith, etc., and gives them access to the Buddha Dispensation. To those already endowed with faith, etc., he helps them gain maturity in those virtues.

In this manner, the Bodhisatta's *Cāritta-sīla* is like the "flood" of immeasurable meritorious deeds, which grows bigger and bigger, one existence after another.

(This is the method of fulfilling the Perfection of Morality.)

3. How The Perfection of Renunciation is fulfilled

As already stated above, the Perfection of Renunciation is the group of consciousness and mental concomitants which desire emancipation from sense pleasures and existences, which is founded on *mahā-karuṇā* and *upāya-kosalla ñāṇa* and which is preceded by the knowledge of disgusting and dreadful faults in them. Therefore, the Bodhisatta undertakes first to discern the faults (as they truly are) in sense pleasures and existences by means of the knowledge of disgust and dread (*ādīnava-ñāṇa*).

This is how he discerns these faults: "Because household life is the dwelling place of all kinds of defilements, because there are impediments, such as wife and children, etc., restricting one's meritorious performances, because one gets involved and entangled in multifarious activities such as trading and cultivation, it is not a proper place where happiness of renunciation can be achieved."

The sensual pleasures of men, like a drop of honey on the sharp edges of a sword, prove to be more harmful rather than enjoyable. Their enjoyment is short-lived, like a theatrical show seen only by intermittent flashes of lightning. They are enjoyed only through perverted perception (which is disorderly) like the ornaments of a mad man. They are as deceptive as a camouflaging object, which conceals a heap of excreta, as unsatisfying as licking the moisture on the fingers. They are afflictive, damaging, like the gorging of food by a famished person, causing hordes of misfortune like the bait on a hook, causing *dukkha* in the past, present and future like the heat of burning fires. They are being sticky like the gum of a plant (*makkata lepa*). They form a means to conceal destructive objects like the mantle of a murderer. Thus, discerning first the disadvantages in sense pleasures and existences, and then the advantages of liberality from them, which is *Nekkhamma*, the Bodhisatta fulfils the Perfection of Renunciation.

Since going forth from household life is the foundation of the Perfection of Renunciation, at a time when there is no teaching of a Buddha, in order to fulfil this perfection, the Bodhisatta takes up an ascetic life under recluses or wanderers who uphold the doctrine of action (*kamma-vādī*) and the doctrine of efficacy of action (*kiriya-vādī*). However, when an Enlightened One appears in the World, he joins the Order of *Bhikkhus* in the Dispensation of the Buddha.

Having thus gone forth, he establishes himself in the *vāritta-sīla* and *cāritta-sīla,* as described above, and, in order to purify these *sīlas*, he undertakes the ascetic practices (*dhutaṅgas*)[37].

The Bodhisatta, who has thus washed away the mental defilements with the clean water of *sīla,* fortified by *dhutaṅga* practices becomes endowed with blameless, pure physical and verbal conduct. He shows contentment with any available robe, alms-food and

37. Read explanation of *dhutaṅga* practices in footnote #16.

dwelling. Having followed the first three of the four traditions of the *ariyas*[38] (*ariyavamsattaya*), he strives to achieve the fourth one, the delight in meditation (*bhāvanārāma*), by practising an appropriate one out of the prescribed forty meditation subjects till he attains the stages of Jhāna Access (*Upacāra*) and Absorption (*Appanā*). Attainment of Absorption Jhāna is the Bodhisatta's complete fulfilment of the Perfection of Renunciation.

(Details on the forty subjects of meditation may be obtained from the **Visuddhi-magga**.)

(This is the method of fulfilling the Perfection of Renunciation.)

4. How The Perfection of Wisdom is fulfilled

As the light of wisdom cannot co-exist with the darkness of bewilderment (*moha*), the Bodhisatta, who is fulfilling the Perfection of Wisdom, avoids the causes of bewilderment, such as aversion to wholesomeness, (*arati*), laziness, stretching out one's limbs in drowsiness, etc., but applies himself with ardour to acquisition of wide knowledge, various kinds of *jhāna*, etc.

Wisdom is of three kinds:

(a) Suta-maya Paññā

In order to bring **Suta-maya Paññā**, otherwise known as **Bāhu-sacca**, to maturity, the Bodhisatta develops it through careful study, listening, learning, memorizing, interrogating and investigating with mindfulness, energy and wisdom preceded by *upāya-kosalla ñāṇa.* The whole of *suta-maya paññā* is made up of (i) the five aggregates, the twelve sense-bases, the eighteen elements, the Four Truths, the twenty-two faculties, the law of Dependent Origination, the methods of Steadfast Mindfulness, etc., which constitute the factors of Enlightenment, as well as various categories of Dhamma, such as wholesome, unwholesome, etc.; and (ii) blameless, mundane forms of knowledge which promote the welfare and happiness of beings. In this way, the Bodhisatta develops *suta-maya paññā* and becomes a man of wisdom who has delved into the entire subject of it himself and established others too in it.

Likewise, in order to serve the interest of beings, the Bodhisatta develops the wisdom that arises instantaneously to find suitable means, right on the spot (*Thānuppattika paṭibhāna-ñāṇa*), which is also known as *upāya-kosalla ñāṇa*. By means of this wisdom, the Bodhisatta is able to distinguish the factors which will promote growth and prosperity from those which will contribute to ruin and destruction in various undertakings of beings.

(b) Cintā-maya Paññā

Likewise, the Bodhisatta develops **Cintā-maya Paññā** by reflecting penetratingly on natural phenomena, absolute realities such as aggregates, etc.

(Careful study, listening, learning, memorizing of natural phenomena such as aggregates is *suta-maya paññā.* Thinking first and then reflecting on these natural phenomena, which one has studied, learnt, memorized is **Cintā-maya Paññā**.)

(c) Bhāvanā-maya Paññā

Likewise, the Bodhisatta, who has developed the mundane kinds of thorough understanding of natural phenomena, such as aggregates, etc., by discerning their specific as well as general characteristics, proceeds to perfect and fulfil the preliminary portion of the wisdom gained by meditation (*bhāvanā-maya paññā*), namely, the nine Insight Knowledge (*vipassanā-ñāṇa*) such as knowledge of conditioned things (*sammasana-ñāṇa*), their impermanence, unsatisfactoriness, being not-self, etc.

By thus perfecting and fulfilling the Insight Knowledge, the Bodhisatta comprehends fully the external and internal objects only as mental and physical phenomena: "This group of natural phenomena, which is merely *nāma-rūpa*, arises and ceases according to

38. The four traditions of *Ariyas*: *Ariyavamsattaya*, contentment with any kinds of robes, alms-food, dwelling and delight in meditation.

conditions. In reality there is no one who creates or causes others to create. *Nāma-rūpa,* as a reality, arises only to disappear and therefore is impermanent. It is unsatisfactory because of its constant arising and ceasing. It is uncontrollable, ungovernable, and is therefore not-self." Thus comprehending the real nature of both internal and external objects without distinction, he abandons attachment to them and helps others do as well.

During the period preceding the attainment of Buddhahood, the Bodhisatta, through great compassion, helps beings step into the three vehicles of practice (*paṭipatti*), (by which, beings may gain maturity in the three kinds of Enlightenment) or reach maturity in their practice if they have already stepped into them.

As for himself, the Bodhisatta strives to achieve five kinds of mastery over mundane *jhānas* and various *abhiññās* and with the great help rendered by the concentration associated with these *jhānas* and *abhiññās*, he reaches the pinnacle of Wisdom.

(As to methods of developing the mundane *jhānas* and *abhiññās* and the ten kinds of Knowledge of Insight, reference may be made to the **Visuddhi-magga**. It is especially to be noted, however, that in the **Visuddhi-magga**, the development of Wisdom for a future Disciple is explained up to the stage of attainment of the Path. Here in this work, however, as it is intended for the Bodhisatta who aspires to Enlightenment, all the endeavours for development of meditation is preceded by *mahā-karuṇā* and *upāya-kosalla ñāṇa* and stop short at the sixth stage of Purity of Knowledge following the Right Path (*Paṭipadā ñāṇa-dassana visuddhi*) before the attainment of the Path also called the stage of Purity of Knowledge of the Path and Fruition (*Ñāṇa-dassana visuddhi*). As regards the ten stages of Knowledge of Insight, the development of Wisdom is carried out as far as the first part of the Knowledge of Equanimity about Formations (*Saṅkhāra-upekkhā ñāṇa*), giving attention only to the nine lower stages of Vipassanā Insight.)

(This is the method of fulfilling the Perfection of Wisdom.)

5. How The Perfection of Energy, etc., are fulfilled

Just as a general, intent on vanquishing his foes, strives ceaselessly, even so the Bodhisatta, who seeks to overcome the enemies of defilement unaided and who wants other beings to make similar conquests also, works arduously all the time in fulfilment of the Perfections.

Therefore the Bodhisatta continuously reflects with mindfulness: "What have I accumulated in the way of requisites of merit and wisdom today? What have I done for the welfare of others today?" Reflecting thus every day, he works energetically to be of service to other beings.

In order to help beings, he gives away generously his possessions including his life and limb. Whatever he does bodily or verbally, he does so with his mind inclined towards Omniscience; whatever merit he accrues from such action, he dedicates to the attainment of full Enlightenment.

He turns away, with a mind for emancipation, from objects of sense pleasures, even if they are of superior kind or in small amount, not to speak of inferior objects of sense pleasures or in abundant quantity.

In every undertaking, he develops and applies *upāya-kosalla ñāṇa.*

He always works assiduously for the welfare of beings.

He bears with patience, all sense objects, whether desirable or undesirable.

He stands firm on truth, not deviating from it even at the stake of his life.

He suffuses all beings, not making any discrimination, with loving-kindness and compassion. Just as a father wishes to take upon himself the suffering of his children, even so he wishes to take upon himself all the suffering that would befall on beings.

He rejoices in the meritorious deeds of all beings. He keeps reflecting on the greatness of Buddhas and the greatness of their powers. Whatever action he does, bodily or verbally, he does so only with his mind inclined towards Perfect Enlightenment.

In this manner, the Bodhisatta, being constantly devoted to meritorious deeds, such as *dāna*, etc., makes an incomparable accumulation of requisites of merit and wisdom day by day.

Furthermore, having relinquished his own life and limb for the use and protection of beings, he seeks ways and means and applies them for the alleviation of various kinds of suffering borne by beings e.g. hunger, thirst, cold, heat, wind, sun, etc.

Whatever happiness he derives from removal of the said afflictions, the various physical and mental comfort that results from staying in delightful parks, gardens, mansions, pools, and forest abodes, the bliss of *jhānic* attainments enjoyed by Buddhas, Paccekabuddhas, *Ariya-sāvaka* and Bodhisattas after renunciation, as he has heard from others, he wishes to make all this happiness available to all beings without distinction.

(All the activities of the Bodhisatta, so far described, relate to those he engaged in before he has attained *jhānas*).

When he has become accomplished in *jhānas*, he endeavours to bestow the fruits of *jhānas* he himself has enjoyed such as, rapture, calm, happiness, concentration, knowledge of things as they really are, on beings so that they may also relish them even as he has done for himself.

Furthermore, he sees beings engulfed and helpless in the great suffering of the round of rebirths (*saṁsāra vatta dukkha*), in the suffering caused by defilement (*kilesa dukkha*), and in the suffering caused by kamma formations (*abhisankhāra dukkha*) which keep beings in *saṁsāra*.

This is how he sees the suffering beings: he distinctly sees beings, as inmates in the realms of misery (*niraya*), experiencing continuous, intense agony for a long time, being cut up, severed, amputated, pulverized and subjected to fierce burning.

He distinctly sees beings, as animals, undergoing great suffering through mutual animosity, oppression, causing injury, killing one another, or having to toil in the service of others.

He distinctly sees beings, as ghosts, being enveloped in raging flames, consumed and withered by hunger, thirst, wind, sun, etc., eating on what has been vomited, on spittle, phlegm, etc., and throwing up their arms in lamentation.

He distinctly sees some beings, as humans, ruined in their search for means of livelihood; suffering punishment, such as cutting off their hands, feet, etc., for crimes committed by them; horrible to look at, ugly, deformed; deeply immersed in the mire of suffering, not distinguishable from the suffering of the inmates of *niraya*. Some humans, afflicted by hunger and thirst, due to shortage of food, are suffering just like famished ghosts. Some of them, being numerically and materially weak, are vanquished by the more powerful, forced into their services and made dependent on their masters for their livelihood. He sees their suffering not being different from those of animals.

The Bodhisatta distinctly sees devas of the six realms of sensual pleasures (who are seen only as happy ones by humans) suffering from restlessness as they have swallowed the 'poison' of sense pleasures and burning with fires of greed, hatred and bewilderment, like a blazing pile of dry firewood stoked up with blasts of wind, with not a moment of peace and always struggling desperately, dependent upon others for mere existence.

He distinctly sees the Brahmās of the Fine Material and Immaterial realms, after existing there for the long life span of eighty-four thousand *mahā-kappas*, succumb to the natural law of impermanence and finally plunge back into unsurmountable rounds of suffering of birth, ageing, and death, as do birds, propelled with tremendous energy, fly far into space or like arrows shot into the sky by a strong man.

Seeing their suffering vividly in this manner, the Bodhisatta feels a sense of religious urgency (*saṁvega*), and suffuses all beings with loving kindness and compassion without discrimination in the thirty-one planes of existence.

The Bodhisatta, who in this way accumulates, without interruption, the requisites of Enlightenment by way of good physical, verbal and mental actions, strives thoroughly and

with constant perseverance in order that all the *pāramīs* may reach the height of fulfilment.

Again, Energy, which is responsible for conveying him to Buddhahood, i.e., the repository of inconceivable, incomparable, extensive, undefiled, pure attributes, is of unthinkable might. Ordinary people dare not even hear about this energy of the Bodhisatta, much less exercise it.

To explain further: It is only through the power of this energy that the Bodhisatta develops, accumulates and fulfils the requisites of Enlightenment, which are the three aspirations towards Omniscient Buddhahood with the thoughts of attaining Buddhahood (*Buddho bodheyyam*), of achieving liberation (*mutto moceyyam*) and of crossing the ocean of *saṁsāra* (*tiṇṇo tāreyyam*); (as has been described in Chapter VI. 'What are the basic conditions of the *pāramīs*?') the four grounds of Buddhahood[39]; the four ways of gaining friendship[40]; the single function of compassion; reflection on the unique condition for Buddhahood by realization of Buddha qualities; being untainted with craving, conceit and wrong view concerning all things; perceiving all beings as his own dear children; not being wearied by suffering of *saṁsāra* while striving for Buddhahood; relinquishing everything that could be given away; and in so relinquishing, not being conceited with the thought: "There is none in the universe to match me in generosity."; applying oneself to development of higher morality, higher concentration and higher wisdom; being unshakeable in the practice of these virtues; being joyful, happy and delighted with meritorious deeds; being inclined to three forms of seclusion[41]; application to development of *jhānas*; being insatiable with blameless *dhammas*; teaching the Dhammas one has heard to others, out of goodwill; making great efforts to initiate meritorious deeds in fulfilment of the Perfections; unremitting perseverance intensified by courage; remaining unperturbed by accusations and wrongs of others; being firmly established in truth; gaining mastery over *jhāna* attainments; achieving power in *abhiññās*; comprehending the three characteristics (*anicca*, *dukkha*, *anatta*); accumulating the requisites for the four supramundane Paths through practice of Steadfast Mindfulness (*Satipaṭṭhāna*), etc.; and becoming accomplished in the nine supramundane Dhammas[42]. All these endeavours to develop, accumulate and fulfil the requisites of Enlightenment can be made only with powers of Energy. Therefore, the Bodhisatta has, from the time of forming the aspiration until attainment of Buddhahood, worked to perfect his Energy thoroughly, incessantly, assiduously without any relaxation, so that it will enable him to advance to higher and higher stages of distinguished Dhamma.

When this forward-driving (*parakkama*) Perfection of Energy has been fulfilled, the Perfections of Forbearance, Truthfulness etc., which follow it, as well as those of Generosity, Morality, etc., which precede it, become fulfilled since all of them are dependent on Energy for their perfection. Therefore, fulfilment of the Perfection of Forbearance and the remaining ones should be understood in the same manner.

Thus, benefitting others in various ways by relinquishing objects of offering, which contribute to the happiness of being, is fulfilment through generosity.

Non-destruction and protection of life, property and family of beings, not causing dissension, speaking endearing, beneficial words, etc., constitute fulfilment through morality.

Likewise, performance of many beneficial acts, such as accepting the four requisites given by beings and giving the gift of Dhamma to them, is fulfilment through renunciation; having skill in ways and means of promoting the welfare of beings is fulfilment through

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39. The Four grounds of Buddhahood.
40. The four ways of gaining friendship (*sangahavatthu*); liberality (*dāna*); kindly speech (*peyyavajja*); beneficial action (*atthacariya*); treating others like into oneself (*samanattatā*).
41. Three forms of seclusion: *kāya*, *citta*, and *upadhi-viveka*; *kaya-viveka* means keeping aloof from companions; *citta-viveka* means being void of sensuous thoughts; *upadhi-viveka* means detachment from defilement.
42. The nine supramundance Dhammas: The Four Paths, the Four Fruitions and Nibbāna.

wisdom; striving with zeal, undergoing difficulties without slacking in the use of that skill is fulfilment through energy; bearing with patience all the wrong of beings is fulfilment through forbearance; not deceiving, not breaking the pledge of help to beings is fulfilment through truthfulness; remaining unshaken, even when his interests suffer as a result of rendering service to beings, is fulfilment through resolution; contemplating repeatedly the welfare and happiness of beings is fulfilment through loving-kindness; being unmoved, when helped or troubled by others, is fulfilment through equanimity.

Thus, the Bodhisatta endeavours for an accumulation of incomparable merit and wisdom, not shared by common people, made for the sake of infinite beings and his thorough, careful fulfilment of the basic conditions of the *pāramīs,* as mentioned above. All these undertakings may be taken in brief as practising the *Pāramī-sampatti*.

11. Classification of The Pāramīs

To the question, "How many *pāramīs* are there?" the answer in brief is: There are thirty *pāramīs*, namely, ten Ordinary Perfections (*Pāramī*), ten Higher Perfections (*Upa-pāramī*) and ten Highest Perfections (*Paramattha pāramī*).

(With respect to Dāna, there is Dāna pāramīs, Dāna Upa-pāramī and Dāna Paramattha-pāramī; so also with regard to the nine remaining pāramīs, such as Sīla, Nekkhamma, etc., each one is of three different kinds and therefore the original ten Pāramīs become thirty in all.)

Pāramī, Upa-pāramī and Paramattha-pāramī

To the questions "What is **Pāramī, Upa-pāramī** and **Paramattha Pāramī**?" the answer is provided in the Chapter on Miscellany in the Commentary to the **Cariya Piṭaka**. Therein, the Commentator answers this question elaborately, giving different interpretations, views and comments by diverse teachers. To reproduce them all in this work will cause only confusion to readers, so we shall give here only the decided view preferred by the Commentator Mahā Dhammapāla Thera himself.

(1) Giving away one's external objects, such as wife, children, wealth and property, is **Dāna Pāramī**; giving up one's limbs, such as hands, feet, etc., is **Dāna Upa-pāramī**; giving up one's life is **Dāna Paramattha-pāramī**.

(2) Likewise, observing a precept and not making a breach on account of one's external objects, such as wife, children, wealth and property, is **Sīla pāramī**; observing a precept and not making a breach on account of one's limbs, such as hands, feet, etc., is **Sīla Upa-pāramī**; observing a precept and not making a breach on account of one' s life is **Sīla Paramattha-pāramī.**

(3) Cutting off attachment to one's external objects and going forth from household life is **Nekkhamma Pāramī**; cutting off attachment to one's limbs, such as hands, feet, etc., and going forth from household life, is **Nekkhamma Upa-pāramī**; cutting off attachment to one's life and going forth from household life is **Nekkhamma Paramattha-pāramī**.

(4) Rooting out attachment to one's external objects and deciding deliberately what is beneficial to beings and what is not is **Paññā Pāramī**; rooting out attachment to one's limbs, such as hands, feet, etc., and deciding deliberately what is beneficial to beings and what is not is **Paññā Upa-pāramī**; rooting out attachment to one's life and deciding deliberately what is beneficial to beings and what is not is **Paññā Paramattha-pāramī**.

(5) Striving to fulfil and become accomplished in the aforesaid *pāramīs* and those to be mentioned later is **Vīriya Pāramī**; striving to fulfil and become accomplished in the aforesaid *upa-pāramīs* and those to be mentioned later is **Vīriya Upa-pāramī**; striving to fulfil and become accomplished in the aforesaid *paramattha-pāramīs* and those to be mentioned later is **Vīriya Paramattha-pāramī**.

(6) Bearing with patience the vicissitudes, which endanger one's external objects, is **Khanti Pāramī**; bearing with patience the vicissitudes which endanger one's limbs, such as hands, feet, etc., is **Khanti Upa-pāramī**; bearing with patience the vicissitudes, which endanger one's life, is **Khanti Paramattha-pāramī**.

(7) Not abandoning truth on account of one's external objects is **Sacca Pāramī**; not abandoning truth on account of one's limbs, such as hands, feet, etc., is **Sacca Upa-pāramī**; not abandoning truth on account of one's life is **Sacca Paramattha-pāramī**.

(8) Unshakeable determination in spite of destruction of one's external objects while holding firmly, that "*Pāramīs* such, as *Dāna*, etc., can be fulfilled only with indestructible determination" is **Adhiṭṭhāna Pāramī**; unshakeable determination in spite of destruction of one's limbs, such as hands, feet, etc., is **Adhiṭṭhāna Upa-pāramī**; unshakeable determination in spite of destruction of one's life is **Adhiṭṭhāna Paramattha-pāramī**.

(9) Not abandoning loving-kindness towards beings (continuous suffusion of beings with loving-kindness) even if they have caused destruction to one's external objects is **Mettā Pāramī**; not abandoning loving kindness towards beings even if they have caused destruction to one's limbs, such as hands, feet, etc., is **Mettā Upa-pāramī**; not abandoning loving-kindness towards beings even if they have caused destruction to one's life is **Mettā Paramattha-pāramī**.

(10) Maintaining a equanimous attitude towards beings and their volitional activities, irrespective of whether they have been helpful or harmful to one's external objects is **Upekkhā Pāramī**; maintaining a neutral attitude towards beings and their volitional activities, irrespective of whether they have been helpful or harmful to one's limbs, such as hands, feet, etc., is **Upekkhā Upa-pāramī**; maintaining a neutral attitude towards beings and their volitional activities, irrespective of whether they have been helpful or harmful to one's life is **Upekkhā Paramattha-pāramī**.

In this way, Classification of the *Pāramīs* should be understood.

(This is the Classification of the Pāramīs.)

12. What is The Synopsis of The Pāramīs

To the question, "What is the synopsis of the *Pāramīs*?" the answer is:

The thirty *pāramīs* can be reduced to ten by grouping together those of same nature, (e.g. three kinds of *Dāna Pāramī* into one; three kinds of *Sīla Pāramī* into one and so on). Similarly these ten *pāramīs* may further be reduced to six by grouping together those of related nature, viz., **Dāna Pāramī, Sīla Pāramī, Khanti Pāramī, Vīriya Pāramī, Jhāna Pāramī** and **Paññā Pāramī**.

This is how abridgement is made: Renunciation (*Nekkhamma*) means taking up an ascetic life, *jhāna* and general meritoriousness. Here *Nekkhamma* as taking up an ascetic life should be counted as *Sīla Pāramī* because they are of similar nature; in the same way *Nekkhamma* as *jhānas*, free from hindrances (*nīvaraṇa*) should be counted as *Jhāna Pāramī*; and *Nekkhamma* as general meritoriousness belong to all the six *Pāramīs*.

Truthfulness is of three kinds: Truthful speech (*vacī-sacca*); abstaining from falsehood (*virati-sacca*) which is mental concomitant of Right Speech (*Sammā-vācā*); and truthful wisdom (*ñāṇa-sacca*) which is mental concomitant of Wisdom (*paññā*). (Nibbāna which is Absolute Truth (*Paramattha-sacca*), is not relevant here.) Of these, *vacī-sacca* and *virati-sacca* being related to *sīla* should be counted as *Sīla Pāramī*; *ñāṇa-sacca* being the concomitant of wisdom should be counted as *Paññā Pāramī*.

Mettā Pāramī which is similar in nature to *Jhāna Pāramī* is thus included in the latter.

Upekkhā Pāramī consists of concomitant of *Tatramajjhattatā* and *Paññā*; *Tatramajjhattatā* should be counted as the *Jhāna Pāramī* to which it is related; and concomitant of *Paññā* which is the same as *Nanupekkhā* should be counted as *Paññā Pāramī*.

Adhiṭṭhāna Pāramī should be included in all the Six *Pāramīs* of *Dāna*, *Sīla*, *Khantī*, *Vīriya*, *Jhāna* and *Paññā*. (Unshakeable determination in performance of *Dāna* should be counted as *Dāna Pāramī*; likewise, unshakeable determination in matters related to *Sīla*, *Khantī*, *Vīriya*, *Jhāna* and *Paññā* should be included in their respective *Pāramīs*.)

Advantages of pairing The Six Pāramīs

First of all, the six abridged *pāramīs*, namely, *Dāna*, *Sīla*, *Khantī*, *Vīriya*, *Jhāna* and *Paññā*, could be formed into fifteen pairs as follows:

(a) *Dāna* and *Sīla*,
(b) *Dāna* and *Khantī*,
(c) *Dāna* and *Vīriya*,
(d) *Dāna* and *Jhāna*,
(e) *Dāna* and *Paññā,*
(f) *Sīla* and *Khantī*,
(g) *Sīla* and *Vīriya*,
(h) *Sīla* and *Jhāna*,
(i) *Sīla* and *Paññā*,
(j) *Khantī* and *Vīriya*,
(k) *Khantī* and *Jhāna*,
(l) *Khantī* and *Paññā*,
(m) *Vīriya* and *Jhāna*,
(n) *Vīriya* and *Paññā*, and
(o) *Jhāna* and *Paññā*,

The Bodhisatta accomplishes through the pair of:

(a) *Dāna* and *Sīla*, the double merit of doing what is beneficial to others and of abstaining from what is harmful to them;

(b) *Dāna* and *Khantī*, the double benefit of non-greed and non-hatred;

(c) *Dāna* and *Vīriya*, the double merit of generosity and learning;

(d) *Dāna* and *Jhāna*, the double merit of abandoning sensual desires and ill-will;

(e) *Dāna* and *Paññā*, the double merit of concentration and insight meditation; and also the double merit of learning the Text *Pariyatti* and meditation;

(f) *Sīla* and *Khantī*, the double merit of purity of bodily and verbal conduct and purity of mental disposition;

(g) *Sīla* and *Vīriya*, the double merit of Concentration and Insight Meditation;

(h) *Sīla* and *Jhāna*, the double merit of abandoning *vītikkama kilesa* and *pariyuṭṭhāna kilesa*; (*Vītikkama kilesa* is defilement which produces evil actions in deed and word; it is removed by *sīla*. *Pariyuṭṭhāna kilesa* is defilement which is violently active only in the mind; it is removed by *jhāna*);

(i) *Sīla* and *Paññā*, the double gift of harmlessness (*abhaya dāna*) and gift of Dhamma (*Dhamma dāna*); (the gift of harmlessness is possible only when endowed with *sīla*; and gift of Dhamma, when endowed with *paññā*);

(j) *Khantī* and *Vīriya*, the double quality of patience and perseverance; (the vicissitudes of life can be withstood only with forbearance; and it is only when there is energy that meritorious deeds are performed with zeal and enthusiasm);

(k) *Khantī* and *Jhāna*, the double benefit of abandoning hostility that arise out of ill-will and of favouritism that arises out of greed; (without *Khantī* one is opposed to undesirable aspect of the world out of ill-will; without *jhāna* one is overwhelmed by desirable aspect of the world out of greed);

(l) *Khantī* and *Paññā*, the double benefit of comprehending the voidness of the soul in *nāma-rūpa* and of penetrative insight into Nibbāna;

(m) *Vīriya* and *Jhāna*, the double benefit of effort (*paggaha*) and balanced state of mind (*avikkhepa*);

(n) *Vīriya* and *Paññā*, the double benefit of being a refuge of beings and that of himself (refuge of beings by means of *Vīriya*; refuge of self by means of *Paññā*); and

(o) *Jhāna* and *Paññā*, the double benefit of concentration and Insight Meditation.

Advantages accruing from Triads

(Similarly, there are advantages of grouping the Pāramīs into triads.)

The Bodhisatta accomplishes the triple benefit of:

(1) abandoning greed, hatred and bewilderment, the three roots of demeritoriousness, through the triad of *dāna*, *sīla* and *Khantī*;

(2) extracting of essence from one's wealth, from one's physical body and from one's life; (being associated with five enemies, wealth and property are void of intrinsic values; their real worth is giving them away (*dāna*); being subjected to various ills and ailments, the body is devoid of substance; its real essence is observance of precepts (*sīla*); ultimately ending up in destruction, life is devoid of substance; its real essence is development of Insight Meditation. The Commentary on the *Kanha Jātaka* of the *Dasaka Nipāta* gives an account on these subjects);

(3) the meritorious deeds of *dāna*, *sīla*, *bhāvanā* through the triad of *dāna*, *sīla* and *jhāna*;

(4) three kinds of gift, namely, the gift of material objects, the gift of harmlessness and the gift of Dhamma, through *dāna*, *sīla* and *paññā*; (through *dāna,* the gift of material objects is accomplished; through *sīla,* the gift of harmlessness and through *paññā*, the gift of Dhamma).

In this way, gaining of triple, quadruple benefits through the remaining triads and tetrads may be understood as is appropriate in each case.

Method of enumerating The Six Pāramīs by including Them in The Four Foundations (Adhiṭṭhāna)[43]

Having shown how the Ten *Pāramīs* could be condensed into six by combining similar ones, it could be shown again how the Six can be included in the Four Foundations:

(i) **Foundation of Truthfulness (*Saccādhiṭṭhāna*)** means: Nibbāna which is Absolute Truth (the *Paramattha Sacca*) together with initial practices which leads to Nibbāna (*pubbabhāga pāṭipada*), namely, truthful speech (*vacī-sacca*), abstention from falsehood (*virati sacca*) which is mental concomitant of right speech (*sammā-vācā*) and truthful wisdom (*ñāṇa-sacca*) which is mental concomitant of wisdom (*paññā*). (The *vacī-sacca, virati-sacca and ñāṇa-sacca* form a supporting foundation for the Bodhisatta to stand on, in the course of existences during which the *pāramīs* are fulfilled and in the existence when he becomes a Buddha. Nibbāna as *Paramattha Sacca* forms a supporting foundation on which he stands when he becomes a Buddha. Hence they constitute *Saccādhiṭṭhāna*.)

(ii) **Foundation of Abandonment (*Cāgādhiṭṭhāna*)** means: abandonment and uprooting of all mental defilements without any remnant, by means of *arahatta-magga* and forsaking, in the initial stage while still a Bodhisatta, of sense objects and sense desires through fulfilment of the *pāramīs*, such as *dāna*, etc., (While fulfiling the *pāramīs* as a Bodhisatta*,* he is not able to abandon and uproot mental defilements without any remnant. He can only forsake sense objects as far as possible through *Dāna Pāramī,* etc., and put away sense desires temporarily (*tadanga-pahāna*) and to a distance (*vikkhambhana-pahāna*). Only in this way can the Bodhisatta build a supporting foundation to stand on. Only when he achieves *arahatta-phala* and Omniscience and becomes a Buddha is he firmly established on the foundation of complete abandonment and uprooting of defilements without any remnant. Therefore, complete abandonment and uprooting of defilements by means of *arahatta-magga* and putting away sense objects and sense desires temporarily or to a distance constitute *Cāgādhiṭṭhāna*).

(iii) **Foundation of Tranquillity (*Upasamādhiṭṭhāna*)** means: complete calming of all the "fever of defilements" by means of *arahatta-magga*, allaying the suffering in the cycle of rebirths when Nibbāna is realized, and putting away the "fever of defilements" temporarily or to a distance through fulfilment of the *pāramīs*, such as *dāna,* etc., while still a Bodhisatta. (While fulfilling the *pāramīs* as a Bodhisatta*,* the "fever of defilements" and suffering in the cycle of rebirth have not completely

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43. Foundation (*adhiṭṭhāna*): We have translated previously *adhiṭṭhāna* as 'resolution' or 'determination', but these words are not applicable here and 'foundation' seems more appropriate in this context. P.E.D gives *adhiṭṭhāna* also "in the sense of fixed, permanent abode" besides 'decision, resolution, self-determination, etc.'

subsided yet. Therefore, through the *pāramīs,* such as *dāna*, etc., which form the means of allaying them, the Bodhisatta puts away the "fever of defilements" temporarily or to a distance. By such practices only, the Bodhisatta builds for himself a temporary supporting foundation to stand on. It is only when he attains Buddhahood that he is firmly established on the supporting foundation through complete removal of the "fever of defilements" and of the suffering in the cycle of rebirths. Hence, calming of the "fever of defilements", and of the suffering in the cycle of rebirths constitute *Upasamādhiṭṭhāna*.)

(iv) **Foundation of Wisdom** (***Paññādhiṭṭhāna***) means: the *arahatta-phala* Insight, Omniscience and all kinds of wisdom, such as *upāya-kosalla ñāṇa*, etc., which have arisen earlier in the mental continuum of the Bodhisatta. (In his existences as a Bodhisatta, he remains with the earlier forms of wisdom such as *upāya-kosalla ñāṇa*. etc. It is only when he attains Buddhahood that he is firmly established on the supporting foundation of *arahatta-phala* Insight and Omniscience. Hence all the various kinds of aforesaid wisdom constitute *Paññādhiṭṭhāna*).

For the ignorant common worldlings, who have only sense objects and sense desires to rely on, these sense objects and sense desires constitute their foundation. As for the Bodhisatta who clearly sees danger in them, he establishes himself on the four supporting foundations of *sacca*, *cāga*, *upasama* and *paññā,* which lead from these sense objects and sense desires to freedom, which is Nibbāna. Therefore, these four factors constitute the supporting foundations for the Bodhisatta.

How Fulfilment of The Four Adhiṭṭhānas takes place in The Mental Continuum of The Bodhisatta

After receiving the definite prophecy of attaining Buddhahood, the Bodhisatta investigates the *pāramīs* by means of Perfection-investigating Wisdom (*Pāramī-pavicaya ñāṇa*). Having done so, he makes a vow to fulfil all *pāramīs,* then he proceeds to fulfil them all in keeping with this vow. Thus *Saccādhiṭṭhāna* becomes manifest in the mental continuum of the Bodhisatta.

While *pāramīs* are being fulfilled, there occur abandonment of defilements, which oppose them, and there also occur abandonment of sense objects and sense desires. Thus, *Cāgādhiṭṭhāna* also becomes manifest.

As there is extinction of defilements by virtue of *pāramīs*, *Upasamādhiṭṭhāna* also becomes manifest.

Through these same *pāramīs*, the Bodhisatta becomes endowed with *upāya-kosalla ñāṇa* and *Paññādhiṭṭhāna* also becomes manifest.

> (What is meant here is: whenever he fulfils the Ten *Pāramīs* or the Six *Pāramīs*, or whenever he performs a meritorious deed related to *pāramīs*, there become manifest in the mental continuum of the Bodhisatta: (i) *Saccādhiṭṭhāna,* which is the endeavour without fail, to implement the vow he has made; (ii) *Cāgādhiṭṭhāna,* which is the abandonment of defilements, which oppose *pāramīs*; (iii) *Upasamādhiṭṭhāna,* which is the extinction of the defilements; and (iv) *Paññādhiṭṭhāna,* which is the skill in ways and means for promotion of welfare of beings. Therefore the six *pāramīs* can again be condensed into the four *adhiṭṭhānas* of *sacca*, *cāga*, *upasama* and *paññā*.)

When a person, engaged in a blameless business venture, finding it profitable as intended, he keeps pursuing that venture with increasing industry and vigour. Here the profit accruing from the initial business venture is the cause; increasing industry and vigour in the pursuance of it is the effect of that cause.

In a similar manner, when the Bodhisatta undertakes to perform blameless meritorious deeds of *pāramī*, he comes to enjoy the benefit of these meritorious deeds in the form of the four *adhiṭṭhānas*, namely, the sweet taste of *Vacī-sacca* ("*Saccam have sādūtaram rasānam", Yakkha Samyutta*); the abandonment of defilement (*cāga*); extinction of the "fever of defilements" (*upasama*), and *upāya-kosalla ñāṇa*. He keeps on performing these

meritorious deeds of *pāramī* with increasing industry and vigour, existence after existence. Here, the benefit of these meritorious deeds, in the form of the four *adhiṭṭhāna*, is the cause and the meritorious deeds of *pāramī* repeated with increasing industry and vigour are the effect of that cause. It should be understood that occurrence of meritorious deeds of *pāramī* and occurrence of the four *adhiṭṭhānas* are one and the same thing expressed in different words.

To describe them in detail:

(i) While in the course of performing the good deeds of *Dāna Pāramī*, the Bodhisatta comes to enjoy the benefits accruing from (a) *Saccādhiṭṭhāna*, which is performance of an act of *Dāna* without fail in accordance with his vow: "I will make an offering when I see someone seeking gifts"; (b) *Cāgādhiṭṭhāna*, which is abandonment of demeritorious stinginess, etc., which oppose generosity; (c) *Upasamādhiṭṭhāna* which is extinction of greed for gifts' materials, of hatred (which occurs to those who are reluctant to make gifts) towards those who come for gifts; of bewilderment as to dāna; bewilderment tends to occur when one is not used to making gifts); of fear of waste which arises in unwilling givers when they see loss or destruction of gifts' materials brought about somehow or other; (d) *Paññādhiṭṭhāna* which is offering gifts befittingly at the proper time as planned, and preceded by wisdom.

Having enjoyed the benefit of these four *adhiṭṭhānas*, the Bodhisatta keeps on developing the *Dāna Pāramī* more earnestly.

(ii) Likewise, while in the course of fulfilling the *Sīla Pāramī*, the Bodhisatta comes to enjoy the benefit accruing from (a) *Saccādhiṭṭhāna*, which is non-transgression of precepts in accordance with his vow (b) *Cāgādhiṭṭhāna*, which is abandonment of immoral unwholesome volition, and demeritoriousness; (c) *Upasamādhiṭṭhāna*, which is extinction of harm caused by wrong deeds; (d) *Paññādhiṭṭhāna*, which is wisdom playing a dominant role.

Having enjoyed the benefit of these four *adhiṭṭhānas*, the Bodhisatta keeps on developing the *Sīla Pāramī* more earnestly.

(iii) While in the course of fulfilling the *Khantī Pāramī*, the Bodhisatta comes to enjoy the benefit accruing from (a) *Saccādhiṭṭhāna*, which is practice of forbearance without fail in accordance with his vow; (b) *Cāgādhiṭṭhāna*, which is abandonment of wrong thoughts caused by wrong deeds and words of others; (c) *Upasamādhiṭṭhāna*, which is extinction of violent anger; (d) *Paññādhiṭṭhāna*, which is wisdom playing a dominant role.

Having enjoyed the benefit of these four *adhiṭṭhānas*; the Bodhisatta keeps on developing the *Khantī Pāramī* more earnestly.

(iv) While in the course of fulfilling the *Vīriya Pāramī*, the Bodhisatta comes to enjoy the benefit accruing from (a) *Saccādhiṭṭhāna*, which is working for the welfare of others in accordance with his vow; (b) *Cāgādhiṭṭhāna*, which is abandonment of slackness and inefficiency; (c) *Upasamādhiṭṭhāna*, which is extinction of harm caused by demeritoriousness; (d) *Paññādhiṭṭhāna,* which is wisdom playing a dominant role.

Having enjoyed the benefit of these four *adhiṭṭhānas*; the Bodhisatta keeps on developing the *Vīriya Pāramī* more earnestly.

(v) While in the course of fulfilling the *Jhāna Pāramī*, the Bodhisatta comes to enjoy the benefit accruing from (a) *Saccādhiṭṭhāna*, which is thinking deeply about and seeking the welfare of the world in accordance with his vow; (b) *Cāgādhiṭṭhāna*, which is abandonment of demeritorious hindrances (*nīvaraṇas*); (c) *Upasamādhiṭṭhāna* which is peace of mind; (d) *Paññādhiṭṭhāna* which is wisdom playing a dominant role.

Having enjoyed the benefit of these four *adhiṭṭhānas*, the Bodhisatta keeps on developing the *Jhāna Pāramī* more earnestly.

(vi) While in the course of fulfilling the *Paññā Pāramī*, the Bodhisatta comes to enjoy the benefit accruing from (a) *Saccādhiṭṭhāna*, which is skill in means and ways of

promoting welfare of others in accordance with his vow; (b) *Cāgādhiṭṭhāna*, which is abandonment of wrong paths and actions; (c) *Upasamādhiṭṭhāna*, which is extinction of all forms of worries and anxieties caused through one's ignorance; (d) *Paññādhiṭṭhāna*, which is wisdom playing a dominant role.

Having enjoyed the benefit of these four *adhiṭṭhāna*s, the Bodhisatta keeps on developing the *Paññā Pāramī* more earnestly.

In this manner, with every act of merit in fulfilment of *pāramīs*, there occur the four *adhiṭṭhāna*s; hence it is said that the Six *Pāramīs* may be included in the Four *Adhiṭṭhāna*s.

The Four Adhiṭṭhānas counted as A Single Adhiṭṭhāna

Just as the Six *Pāramīs* are included in the Four *Adhiṭṭhānas*, so also each of the four *adhiṭṭhānas* may be counted as embracing the remaining three. This is how it is effected.

Like *Saccādhiṭṭhāna*, *Cāgādhiṭṭhāna*, *Upasamādhiṭṭhāna* and *Paññādhiṭṭhāna* being of the nature of faithful performance in keeping with the vow may be included in *Saccādhiṭṭhāna*.

Like *Cāgādhiṭṭhāna*, *Saccādhiṭṭhāna*, *Upasamādhiṭṭhāna* and *Paññādhiṭṭhāna* being of the nature of abandonment of opposing factors and being the result of total relinquishing may be included in *Cāgādhiṭṭhāna*.

Like *Upasamādhiṭṭhāna*, *Saccādhiṭṭhāna*, *Cāgādhiṭṭhāna* and *Paññādhiṭṭhāna* being of the nature of extinction of all the heat caused by one's deeds and defilements may be included in *Upasamādhiṭṭhāna*.

Saccādhiṭṭhāna, *Cāgādhiṭṭhāna* and *Upasamādhiṭṭhāna*, following *paññā* as their leader, may be included in *Paññādhiṭṭhāna*.

How The Adhiṭṭhānas bring Benefits

Thus all the *pāramīs* have their commencement with *Saccādhiṭṭhāna*; they become manifest through *Cāgādhiṭṭhāna*; they grow and prosper through *Upasamādhiṭṭhāna*, and by means of *Paññādhiṭṭhāna*, they distance themselves from defilements and become purified of all of them.

Furthermore, in the first phase of the *pāramīs*, *Saccādhiṭṭhāna* plays a leading role; only with *Saccādhiṭṭhāna,* fulfilment of the *pāramīs* can be commenced. In the middle phase, *Cāgādhiṭṭhāna* takes the leading role; having commenced the fulfilment of the *pāramīs* with *Saccādhiṭṭhāna*, it is continued in the middle phase by sacrificing totally one's body and life for the welfare of others through *Cāgādhiṭṭhāna*. In the final phase, *Upasamādhiṭṭhāna* takes over the leadership; only with the extinction of all the suffering of *saṁsāra*, the task of fulfiling the *pāramīs* comes to an end.

Paññādhiṭṭhāna is supreme throughout all the three phases of the beginning, the middle and the end. Only with *paññā* can fulfilment of the *pāramīs* be commenced, total sacrifice of one's body and life can be made and final extinction of suffering of *saṁsāra* can take place.

All the four *adhiṭṭhānas* constantly promote welfare of oneself and of others and cause one to be highly revered and loved by everyone. Of these four, through *Saccādhiṭṭhāna* and *Cāgādhiṭṭhāna*, the Bodhisatta, as a layman, benefits others with material gift; and through *Upasamādhiṭṭhāna* and *Paññādhiṭṭhāna*, the Bodhisatta, as an ascetic, benefits others with the gift of Dhamma.

How Fulfilment of The Four Adhiṭṭhānas takes place in The Bodhisatta's Last Existence when He becomes A Buddha

Preliminary note: In stating different views of various teachers in the treatises, they are mentioned as *Eke vāda* or *Aññe vāda* when these teachers have qualifications worthy to be the author's teacher; when they have qualifications equal to his, the author describes their views as *Apare vāda*; when they are inferior to him, he refers to theirs as *Keci vāda*.

This traditional way of recording is handed down generation after generation: *Eke* or *Aññe* means those worthy to be the author's teachers; *Apare* means those with qualifications equal to those of the author, and *keci* implies those inferior to him.

Eke vāda

As to how the fulfilment of the Four *Adhiṭṭhānas* takes place in the Bodhisatta's last existence, *eke* teachers maintain that the Four *Adhiṭṭhānas* are already fulfilled at the time when the Bodhisatta is conceived. (Just as the Bodhisatta's conception takes place in his last existence only when the *pāramīs* are completely fulfilled, so also does it take place only when the Four *Adhiṭṭhānas* reach complete fulfilment.)

Explanation given by these *eke* teachers: Having completely fulfilled the *Paññādhiṭṭhāna* at the time of descending into his mother's womb, while remaining there for ten months and when emerging from it, the Bodhisatta is bound to possess mindfulness and clear comprehension.

> Ordinary worldlings are not aware of their descending into their mother's womb, nor are they aware of remaining there and emerging from it at birth. The eighty future Disciples are aware of descending into their mothers' wombs, but they are not aware of remaining there or of emerging from them; the two future Chief Disciples and future Paccekabuddhas are aware of their descending into their mothers' wombs, and of remaining there, but not of emerging from them at birth. True, these future Chief Disciples and future Paccekabuddhas, when the time draws near for their births, are flung in a tumble by internal pressure of the womb towards external genital orifice, as if plunged into a very deep chasm. Then they undergo extreme suffering in emerging from the genital orifice, just like the big elephant would if it were to push its way through a keyhole. Therefore, these future Chief Disciples and future Paccekabuddhas are unable to know that they are emerging from their mothers' wombs. In this way, one should have a deep sense of religious urgency by contemplating the extreme suffering of conception in the mother's womb with the thought: "Even such personages, who are accomplished in the *pāramīs*, are subjected to intense suffering on such an occasion!"
>
> The future Buddhas, however, are conscious of all the three events of descending into the mother's womb, of remaining there and of emerging from it at birth. The internal pressure is not capable of turning them topsy-turvy in the womb. On their birth, they always emerge from the mother's womb with both hands stretched out, eyes open, and standing firmly and straight. Apart from the future Buddhas, there is no single being who is mindful of these three events. Therefore, at the time of their taking conception in the mother's womb, and at the time of birth, the ten thousand world-systems shook violently (Commentary to the **Dīgha Nikāya**, 3rd volume).
>
> Having completely fulfilled the *Saccādhiṭṭhāna*, as soon as he is born, the Bodhisatta goes forward taking seven steps towards the north, and surveying boldly all the directions, makes a truthful utterance three times without fear, like a lion's roar: "I am the foremost in the world (*aggo'ham asmi lokassa*); I am the most eminent in the world (*jettho'ham asmi lokassa*); I am the most praise-worthy in the world (*settho'ham asmi lokassa*)."
>
> Having completely fulfilled the *Upasamādhiṭṭhāna*, when he sees the four signs of the old man, the sick man, the dead man and the ascetic, the arrogance due to youthfulness, healthiness, longevity and wealthiness ceases in the mental continuum of the Bodhisatta, who has deep understanding of the four epitomes of Dhamma (*Dhammuddesa*), namely, how this body is oppressed by old age, ailments, death and how escape from servitude of craving for pleasures and wealth is impossible unless there is complete detachment from it (as given in the Ratthapāla Sutta)[44].
>
> Having completely fulfilled the *Cāgādhiṭṭhāna*, the Bodhisatta leaves behind, without any concern, all the royal relatives and kinsmen; he also abandons the kingship he has been enjoying and the sovereignty of a Universal Monarch which

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44. Raṭṭhapāla Sutta: The eighty-second Sutta of the Majjhima Nikāya.

is about to come within his grasp.

This is the interpretation by *eke* teachers. The Commentator, Venerable Mahā Dhammapāla, gives no comment on this *eke vāda*.

Keci vāda

According to *keci* teachers, the Four *Adhiṭṭhānas* are completely fulfilled only on the occasion when Buddhahood is attained. Their interpretation is: When he becomes a Buddha (attaining *arahatta-magga ñāṇa* and Omniscience) through the past accumulation of *Saccādhiṭṭhāna* in accordance with his vow, he penetrates the Four Noble Truths; hence the *Saccādhiṭṭhāna* is fully accomplished then. Through the past accumulation of *Cāgādhiṭṭhāna*, he eradicates all the defilements; hence *Cāgādhiṭṭhāna* is fully accomplished then. Through the past accumulation of *Upasamādhiṭṭhāna*, he achieves the most sublime Peace of Nibbāna when he becomes a Buddha, hence *Upasamādhiṭṭhāna* is fully accomplished then. Through the past accumulation of *Paññādhiṭṭhāna*, he achieves the unobstructed knowledge of all there is to know (*anāvarana ñāṇa*); hence *Paññādhiṭṭhāna* is fully accomplished then.

This is the interpretation by *keci* teachers, on which the Commentator, Venerable Mahā Dhammapāla, remarks: "Their statement is imperfect because *Abhisambhodhi*, which is *arahatta-magga ñāṇa* or Omniscience, is purely Absolute Reality; because *Upasamādhiṭṭhāna* means extinction through non-arising of the suffering of *saṁsāra* or Complete Peace; and because this is attainable only on realization of Nibbāna (Parinibbāna)."

Añña vāda

Añña teachers, however, say that the Four *Adhiṭṭhānas* are completely fulfilled on the occasion the discourse on the Wheel of Dhamma (*Dhamma-cakka*) is taught (when the Buddha develops the Knowledge of Teaching, *Desanā Ñāṇa*.).

This is how *añña* teachers explain their view: The mental continuum of the Buddha, who has in the past made an accumulation of *Saccādhiṭṭhāna*, becomes accomplished in it by teaching the Noble Truths in three modes[45] of *sacca-ñāṇa, kicca-ñāṇa* and *kata-ñāṇa* with regard to each of the Four Noble Truths. The mental continuum of the Buddha, who has in the past made an accumulation of *Cāgādhiṭṭhāna*, becomes accomplished in it by making the great offering of the True Dhamma. The mental continuum of the Buddha, who has in the past made an accumulation of *Upasamādhiṭṭhāna*, becomes accomplished in it by having attained Himself the Peace of Freedom from defilements and causing others to attain the same like Himself. The mental continuum of the Buddha, who has in the past made an accumulation of *Paññādhiṭṭhāna*, becomes accomplished in it by full comprehension of the propensities and latent tendencies of beings.

This is the interpretation by *añña* teachers, on which the Commentator, Venerable Mahā Dhammapāla, remarks: "The statement of *añña* teachers is also imperfect because the Four *Adhiṭṭhānas* become completely accomplished only when the duties of a Buddha (*Buddha-kicca*) are over; with the teaching of Dhammacakka Discourse, the Buddha has just begun performing His duties; He has not yet finished them. Hence the statement of *añña* teachers remains incomplete."

Apare vāda

Apare teachers maintain that the Four *Adhiṭṭhānas* are completely fulfilled on the occasion when Nibbāna is fully realized (*Parinibbāna*).

This is how the *apare* teachers explain their view: Of the four aspects of *Saccādhiṭṭhāna*, Nibbāna as *Paramattha Saccādhiṭṭhāna* is paramount; its function is not yet complete by mere attainment of *arahatta-magga* through extinction of defilements (*kilesa-parinibbāna*).

Its function is complete only when existence comes to an end with extinction of

45. Three modes: *sacca-ñāṇa*: the knowledge that it is the truth; *kicca-ñāṇa*: the knowledge that a certain function, with regard to that truth, has to be peformed; *kata-ñāṇa*: the knowledge that the function, with regard to that truth, has been performed.

aggregates (*khandha-parinibbāna*). It is only then that *Saccādhiṭṭhāna* becomes perfect. At that time, because all the four aggregates, namely, the aggregate of sense desire (*kāmupadhi*), the aggregate of body (*khandhupadhi*), the aggregate of defilements (*kilesupadhi*) and the aggregate of volitional activities (*abhisaṅkhārūpadhi*) have been rejected, *Cāgādhiṭṭhāna* becomes perfect. Then because all the mental formations cease, *Upasamādhiṭṭhāna* becomes perfect. At that time too, because all the purpose of wisdom is achieved, *Paññādhiṭṭhāna* becomes perfect. That is the view of *apare* teachers. Without making any criticism of their view, the Commentator, Venerable Mahā Dhammapāla, gives his own interpretation as a supplement to it: (a) Perfection of *Saccādhiṭṭhāna* is particularly evident at the time of (the Bodhisatta's) birth; (b) Perfection of *Paññādhiṭṭhāna* is particularly evident at the time of his Enlightenment; (c) Perfection of *Cāgādhiṭṭhāna* is particularly evident when he makes the great gift of Dhamma by delivering the Discourse on Dhammacakka; (d) Perfection of *Upasamādhiṭṭhāna* is particularly evident when he realizes Nibbāna.

To summarise the various views of different teachers:

(i) *Eke* teachers say that the Four *Adhiṭṭhānas* become perfect on the first occasion when conception takes place in the last existence.

(ii) *Keci* teachers say that the Four *Adhiṭṭhānas* become perfect on the second occasion when Enlightenment is attained.

(iii) *Aññe* teachers say that the Four *Adhiṭṭhānas* become perfect on the third occasion when the Discourse on *Dhammacakka* is delivered.

(iv) *Apare* teachers say that the Four *Adhiṭṭhānas* become perfect on the fourth occasion when Nibbāna is realized.

Following the tradition of authors who express last in their works the view they endorse, the Venerable Mahā Dhammapāla mentions last the *apare vāda* because he approves of it and accepts it with a supplementary remark which is: "The Four *Adhiṭṭhānas* become perfect only on the fourth occasion when Nibbāna is realized as stated by *apare* teachers. However, it is particularly evident that *Saccādhiṭṭhāna* is perfect at the time of the first event; *Paññādhiṭṭhāna*, at the time of the second event; *Cāgādhiṭṭhāna*, at the time of the third event; and *Upasamādhiṭṭhāna* at the time of the fourth event."

Benefits of The Adhiṭṭhānas

Through *Saccādhiṭṭhāna*, purification of morality is effected; through *Cāgādhiṭṭhāna*, purification of livelihoods; through *Upasamādhiṭṭhāna*, purification of mind; and through *Paññādhiṭṭhāna*, purification of knowledge.

In addition, through *Saccādhiṭṭhāna* (because he does not deviate from truth), he does not follow the wrong course of hatred; through *Cāgādhiṭṭhāna* (because he is not attached to sense objects), he does not follow the wrong course of greed; through *Upasamādhiṭṭhāna*, (because he is faultless and) since there is nothing to be afraid, he does not follow the wrong course of fear; and through *Paññādhiṭṭhāna* (because he sees things as they really are) he does not follow the wrong course of delusion.

Furthermore, through *Saccādhiṭṭhāna*, he can tolerate, without anger, inconveniences caused by cold, heat, hunger; by contact with gadflies, mosquitoes, flies, wind, sun, reptiles; annoying insults and abuses of others; and distressing ailments. Through *Cāgādhiṭṭhāna*, he makes use of the four requisites of robes, alms-food, dwelling and medicine, without attachment arising from greed. Through *Upasamādhiṭṭhāna*, he avoids dangers of wild elephants, wild horses, wild cattle, wild dogs, etc., remaining absolutely calm. Through *Paññādhiṭṭhāna*, he dispels, without delusion, wrong thoughts of sense pleasure, ill-will and cruelty as well as demeritorious factors.

Through *Saccādhiṭṭhāna*, he achieves happiness of renunciation; through *Cāgādhiṭṭhāna*, of solitude; through *Upasamādhiṭṭhāna*, of peace; and through *Paññādhiṭṭhāna*, happiness associated with fourfold knowledges of the Path.

Through *Saccādhiṭṭhāna*, he achieves happiness of the First *Jhāna*; through

Cāgādhiṭṭhāna, of the Second *Jhāna*; through *Upasamādhiṭṭhāna*, of the Third *Jhāna*; through *Paññādhiṭṭhāna*, of the Fourth *Jhāna*.

Thus it should be understood how all the *pāramīs* are included in the Four *Adhiṭṭhānas* accompanied by various attributes.

How all the Pāramīs are counted as Two Factors

Just as all the *pāramīs* are included in the Four *Adhiṭṭhānas*, they are also counted as two factors, namely, Compassion (*karuṇā*) and Wisdom (*paññā*). True, it is only the virtues, such as *dāna*, etc., founded on Compassion and Wisdom which are the requisites for Perfect Self-Enlightenment resulting in attainment of Omniscience.

(This is the synopsis of the Pāramīs)

What has been described in This chapter

How the thirty *pāramīs* are reduced to ten; how the Ten *Pāramīs* are reduced to six: *Dāna*, *Sīla*, *Khantī*, *Vīriya*, *Jhāna* and *Paññā*; then how these six *pāramīs* are reduced to the Four *Adhiṭṭhānas*; and finally, how all the *pāramīs* are reduced to two factors: Compassion and Wisdom.

13. What are The Factors for accomplishing The Pāramīs

To the question, "What are the factors for accomplishing the *pāramīs*?" the answer is: They are:

(1) developing four kinds of *bhāvanā*,

(2) reflecting upon what oppose the *pāramīs* and dispelling them, and

(3) surrendering oneself to the Buddha.

In short, the means for accomplishing the *pāramīs* are (a) extinction of self-love, and (b) development of love for other beings.

To elaborate:

(1) The four good means for accomplishing the *pāramīs* are development and accumulation of all the requisites, such as *pāramī*, *cāga*, *cariya*, not omitting any of them with the sole aim of achieving Omniscience (*Sabbasambhāra-bhāvanā*); with high esteem and reverence (*Sakkacca-bhāvanā*); without interruption throughout all existence (*Nirantara-bhāvanā*); throughout the long duration without slacking before he becomes a Buddha (*Cirakāla-bhāvanā*).

(2) The Bodhisatta has to abandon, before hand, all his personal possession, even before alms-seekers appear at his door, with the determination: "Offer I will, without wavering my life as well as the wealth and property that I possess, if people come to ask for them. I will make use of only what remains, after I have given?"

In this manner, he has made up his mind, in advance, to abandon whatever property he possesses. But there are four factors which hinder his giving them away (*dāna vinibandha*):

(a) not being accustomed, in the past, to the practice of giving,

(b) not having sufficient quantity of things in his possession,

(c) things in his possession being too good to give away, and

(d) worrying over the depletion of things in his possession.

Of these four hindrances,

(a) when the Bodhisatta possesses things to give away and alms-seekers have arrived and yet the Bodhisatta's mind is not inclined to give, he realizes; "Surely, I was not accustomed to giving in the past; therefore the desire to give does not arise now in me in spite of such favourable circumstances." Then he reflects:

> "Although the desire to give does not arise in me, I will make a gift so that I will get accustomed to giving and take delight in it. From now on, I will make generous offerings. Have I not already decided to give all my belongings to those who seek alms?"

Having reflected thus, he gives them away freely and gladly. On making such gifts, the Bodhisatta removes the first hindrance of "**not being accustomed in the past to the practice of giving**."

(b) When not having sufficient quantity of things in his possession, the Bodhisatta reflects:

> "Because I have not practised *dāna* in the past, I suffer from shortage of things. I should therefore make offering of whatever I have, whether they are few or inferior, even if it makes my life more difficult. With such gift, I will in future reach the height of Perfection of Generosity."

Having reflected thus, he gives away freely and gladly whatever material gift he comes by. On making such gifts, the Bodhisatta removes the second hindrance of "**not having sufficient quantity of things in his possession**."

(c) When not inclined to give because of the excellent quality of things in his possession, the Bodhisatta reflects:

> "O good man, have you not aspired to the noblest, the most admirable, Supreme Enlightenment? To achieve the noblest, the most admirable, Supreme Enlightenment, it is only proper that you should make the noblest, the most admirable gift."

Having reflected thus, he makes an offering of the most excellent, delightful object freely and gladly. On making such gifts, the Bodhisatta removes the third hindrance of "**things in his possession being too good to give away**."

(d) When the Bodhisatta sees the depletion of materials gift on giving them away, he reflects:

> "To be subjected to destruction and loss is the nature of wealth and possessions. It is because I did not perform, in the past, good deeds of *dāna*, which never became depleted, that I now experience deficiency of material gifts. I will make offering of whatever objects I come to possess whether few or abundant. With such gifts, I will, in future, reach the height of the Perfection of Generosity."

Having reflected thus, the Bodhisatta gives away whatever material gifts he comes by, freely and gladly. On making such gifts, the Bodhisatta removes the fourth hindrance of "**worrying over the depletion of things in his possession**."

Removing hindrances to *dāna* in this manner, by reflecting upon them in whatever way is appropriate, constitutes a good means of fulfilling the Perfection of Generosity. This same method applies to other Perfections such as *sīla*, etc.

(3) In addition, the Bodhisatta surrenders himself, in the first instance, to the Buddha saying: "I dedicate this body of mine to the Buddha (*imāham attabhāvaṁ. Buddhānaṁ niyyādemi*)." This self-surrender, made in advance to the Buddha, is a good means of fulfilling all the *pāramīs*.

True, the Bodhisatta, who has already surrendered himself to the Buddha, reflects: "I have given up this very body to the Buddha; come what may." when he encounters troubles, which may endanger his body and life and which are difficult to endure, or when he meets with painful injury, which is caused by beings and which may deprive him of his life, while striving to fulfil the *Pāramīs* in various existences. Having reflected thus, he remains absolutely unshaken, unmoved, in the face of troubles that may harm even his life and he is fully determined to accumulate the merit of good deeds forming the *pāramīs*.

In this way, self-surrender made in advance to the Buddha is a good means of fulfilling all the *pāramīs*.

Again to state briefly, the means for accomplishing the *pāramīs* are:

(a) extinction of self-love, and (b) development of love and compassion for other beings.

To elaborate:

By fully understanding the true nature of all the phenomena, the Bodhisatta, who aspires

after Omniscience, remains untainted with craving, conceit and wrong view regarding them. By viewing his own body as mere aggregate of natural phenomena, self-adoration and self-esteem get diminished and exhausted day by day.

By repeated development of Great Compassion, he looks upon all beings as his own children; his loving-kindness (affection) and his compassion (sympathy) for them grow and prosper more and more.

Therefore, the Bodhisatta, who has put away stinginess, etc., which are opposed to the *pāramīs,* after being momentarily free from greed, hatred, and delusion in regard to himself and others, helps beings with four objects of support (*sangaha vatthu*), namely, giving (*dāna*), kindly speech (*piya-vācā*), beneficial conduct (*attha-cariya*) and a sense of equality (*samānattatā*) which always accompany the Four *Adhiṭṭhānas*. He then assists them with three 'conveyances' of practice (*sīla*, *samādhi*, *paññā*) which lead to three kinds of Bodhi[46], causing those who have not entered the 'conveyances' to enter them or those who have done so to reach maturity therein.

True, the Bodhisatta's compassion and wisdom are adorned by the act of giving, which is one of the four objects of support. (Compassion and wisdom never manifest by themselves without giving. They both manifest simultaneously, as acts of generosity are performed.) Giving is adorned by kindly speech, for the Bodhisatta never scolds or yells while performing *dāna* to those who come for alms and to the attendants, but speaks only loveable, kind words. Kindly speech is adorned by the object of beneficial conduct, for the Bodhisatta speaks kind words not for mere superficial pleasantness but only with sincere, good intention to serve the interest of others. (Fulfilling the requisites of Enlightenment, namely, *pāramī*, *cāga*, *cariya*, means practising for the welfare of beings; it is therefore beneficial conduct as one of the four objects of support). Beneficial conduct is adorned by sense of equality, for in fulfilling the requisites of Enlightenment, the Bodhisatta treats all beings as his equal under all circumstances, happy or painful.

When he becomes a Buddha, his function of taming and teaching is accomplished by benefitting all beings with these same four objects of support which have been developed to the utmost through fulfilment of the Four *Adhiṭṭhānas*.

To elaborate:

For the Buddha, the act of giving is brought to completion by *Cāgādhiṭṭhāna*, kindly speech by *Saccādhiṭṭhāna*; beneficial conduct by *Paññādhiṭṭhāna*; and sense of equality by *Upasamādhiṭṭhāna*.

Concerning these four *adhiṭṭhānas* and four objects of support, the Commentary on the *Cariya Piṭaka* mentions four verses eulogizing the attributes of the Buddha:

(1) Sacco cāgi upasanto
paññavā anukampako
sambhatasabbasambhāro
kaṁ nāmattham na sādhaye.

The Buddha who has reached the height of accomplishment in the fourfold *Saccādhiṭṭhāna*, who is fully accomplished in the *Cāgādhiṭṭhāna*, who has extinguished the fires of defilements, who is possessed of Omniscience and who looks after beings with Great Compassion, being equipped with all the requisites of *pāramīs*, what is there that He cannot achieve?

(2) Mahakāruniko satthcā
hitesī ca upekkhako
nirapekkho ca sabbattha
aho acchariyo jino.

The Buddha, as the Teacher of devas and humans, being a person of Great

46. Three kinds of *Bodhi*, Chapter II RARE APPEARANCE OF A BUDDHA.

Compassion, seeks the welfare of beings till their realization of Nibbāna. He remains equanimous when faced with the vicissitudes of life. Free from craving for and attachment to everything within His body or without, how wonderful is the Buddha who conquers the five *māras*[47].

(3) Viratto sabbadhammesu
sattesu ca upekkhako
sadā sattahite yutto
aho acchariyo jino.

Though detached from all things and though keeping a balanced mind towards all beings, still He applies Himself, day and night, to the welfare of beings. How wonderful is the Buddha who conquers the five *māras*!

(4) Sabbadā sabbasattānaṁ
hitāya ca sukhāya ca
uyyutto akilāsū ca
aho acchariyo jino.

Always working for the welfare and happiness of all beings viz. devas, humans and Brahmās — and attending to the five duties of a Buddha, day and night without ceasing, still He does not show any sign of fatigue or weariness. How wonderful is the Buddha who conquers the five *māras*!

(End of the section on factors for accomplishing the Pāramīs)

14. What is The Period of Time required for Accomplishing The Pāramīs

To the question, "What is the period of time required for accomplishing the *pāramīs*?" the answer is:

The minimum period required for fulfilling the *pāramīs* is four *asaṅkhyeyyas* and a hundred thousand aeons; the medium period, eight *asaṅkhyeyyas* and a hundred thousand aeons, and the maximum period, sixteen *asaṅkhyeyyas* and a hundred thousand aeons, after receiving the definite prophecy of Buddhahood. (Only after fulfilling the *pāramīs* for such durations can one become a Buddha.)

The three different durations relate to three different future Buddhas[48], namely, *Paññādhika* future Buddha, *Saddhādhika* future Buddha and *Viriyādhika* future Buddha. (A *Paññādhika* future Buddha takes four *asaṅkhyeyyas* and a hundred thousand aeons; a *Saddhādhika* future Buddha takes eight *asaṅkhyeyyas* and a hundred thousand aeons and a *Viriyādhika* future Buddha takes sixteen *asaṅkhyeyyas* and a hundred thousand aeons to fulfil the *pāramīs* completely.)

To the question, "All of them being future Buddhas, why are there three different durations for fulfilment of the *pāramīs*?" the answer is:

A *Paññādhika* future Buddha is weak in faith but strong in wisdom: a *Saddhādhika* future Buddha is strong in faith but medial in wisdom; a *Viriyādhika* future Buddha is weak in wisdom. It is only through the power of wisdom that one attains Omniscience. When wisdom is strong, attainment of Omniscience is fast; when it is weak, the attainment is slow. This difference in the degree of strength of wisdom accounts for the difference in the duration required for fulfilment of the *pāramīs*. (This is the answer provided by the

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47. Five *māras*: The five obstacles: (i) The Deva who challenged the Buddha for position of the seat of wisdom by surrounding him with a huge army of his followers (*devaputta-māra*); (ii) the mental defilements (*kilesa-māra*); (iii) volitional activities which lead to rebirth (*abhisankhāra-māra*); (iv) the aggregates of *nama* and *rūpa* which materialize in all the existences before attainment of Nibbāna (*khandha-māra*) and (v) death (*maccu-māra*).]

48. Three different future Buddhas: Chapter II: RARE APPEARANCE OF A BUDDHA.

Commentary.)

Apare teachers say the difference between the three durations lies in the three degrees of energy, namely, strong, medial and weak.

Again, other teachers say it is due to the difference in degrees i.e. strong, medial and weak, of maturity of the Perfections leading to emancipation (*Vimutti paripācaniya dhamma*).

Of these three views, that of the Commentator appears most appropriate when we consider the divisions of Bodhisattas into three types as follows:

Three Types of Bodhisattas

To elaborate: Even at the moment of receiving the prophecy, as in the case of Sumedha the Hermit, the Bodhisattas are of three types: (i) ***Ugghaṭitaññū Bodhisattas***, (ii) ***Vipañcitaññū Bodhisattas***, and (iii) ***Neyya Bodhisattas***.

Of these three types, ***Ugghaṭitaññū Bodhisattas*** are those who, if they wish to achieve Enlightenment of a Disciple (*Sāvaka Bodhi*) in the very existence they receive the prophecy, have the special supportive merit to attain the arahantship together with the six Higher Spiritual Powers (*abhiññās*) and four kinds of Analytical Knowledge (*paṭisambhidā ñāṇa*), even before the end of the third line of a verse-sermon of four lines delivered by a Buddha. This *Ugghaṭitaññū* type of Bodhisattas is also called *Paññādhika.* With this type of Bodhisattas, wisdom is the strongest.

Vipañcitaññū Bodhisattas are those who, if they wish to achieve Enlightenment of a Disciple in the very existence they receive the prophecy, have the special supportive merit to attain arahantship together with the six Higher Spiritual Powers and four kinds of Analytical Knowledge before the end of the fourth line of a verse-sermon of four lines delivered by a Buddha. This *Vipañcitaññū* types of Bodhisattas is also called *Saddhādhika.* With this type of Bodhisattas, wisdom is medial.

Neyya Bodhisattas are those who, if they wish to achieve Enlightenment of a Disciple in the very existence they receive the prophecy, have the special supportive merit to attain arahantship together with six Higher Spiritual Powers and four kinds of Analytical Knowledge, at the end of the whole verse-sermon of four lines delivered by a Buddha. This *Neyya* type of Bodhisattas is also called *Viriyādhika* Bodhisatta. With this type of Bodhisattas wisdom is weakest.

All the three types of Bodhisattas make the mental resolution to attain Buddhahood for incalculable aeons before receiving the definite prophecy. However, after receiving the definite prophecy, they fulfil the *pāramīs* as stated before and attain Enlightenment according to the aforesaid time schedule.

Impossibility of Earlier Attainment of Buddhahood

The paddy species which flowers, bears seeds and ripens only after a certain period of time even when with utmost effort of watering, etc., will not yield any crop at a date earlier than the natural period of flowering, bearing seeds and ripening. In the same way, all the various types of Bodhisattas, by no means, attain Buddhahood before they have completed the allotted time for fulfilment of the *pāramīs* even if they strive daily with more and more energy to fulfil the Perfection (*pāramī*), Sacrifices (*cāga*) and Virtues through practice (*cariya*), because their wisdom has not yet reached maturity, and their accumulation of Buddha-making factors is not complete yet.

Therefore, it should be clearly understood that the *pāramīs* become fulfilled only in accordance with the aforementioned periods of time.

15. What are The Advantages that accrue from The Pāramīs

To the question, "What are the advantages that accrue from the *pāramīs*?" the answer in brief is:

The advantages accruing from the *pāramīs* are non-rebirth in Avīci, etc.

To state it in detail: The advantages accruing from the *pāramīs* are: non-rebirth in eighteen

existences (*abhabbaṭṭhānas*), such as *Avīci*, etc., (which will be dealt with at the end of this Chapter on Miscellany); ability to practise for the welfare of the sentient world; twenty marvels (as described in the **Acchariyā Abbhutā Sutta** of the **Suññata Vagga, Uparipaṇṇāsa** of the **Majjhima Nikāya**); fulfilment of all the Bodhisattas' wishes; and all other benefits, such as proficiency in arts and crafts, etc., as shown in various **Jātakas** and **Buddhavaṁsas** and the like.

(The benefits concerning the fifteen pairs of *Pāramīs* mentioned in Section 12. "What is the synopsis of the *Pāramīs*?" are also to be taken as the advantages that accrue from the *Pāramīs*.)

Furthermore, the following are also the advantages that derive from the *pāramīs*: From the time of aspiring to Buddhahood, the Bodhisatta, wishing the welfare of all beings, becomes like a father to them. Possessing distinguished qualities, he is worthy of offerings, worthy of homage. He is like an excellent field for sowing seeds of merit. He is dearly loved by devas and humans. His heart being filled with loving-kindness and compassion, he is not harmed by wild beasts, such as lions, leopards, tigers, etc. Being a person possessed of extraordinary merit wherever he is reborn, he surpasses others in beauty, fame, happiness, strength and sovereignty. He is free from ailments. He has very pure faith, energy, mindfulness, concentration and wisdom. He has few defilements; subsequently he is easy to admonish. He is patient. He takes delight in good deeds. He shows neither anger nor malice, nor does he denigrate. He is not given to rivalry, envy, jealousy, craftiness, hypocrisy. He is not haughty, nor arrogant. He is calm. He is mindful of meritoriousness. Bearing with patience the torments of others, he does not cause suffering to them. Wherever he resides, whether in a town, a village, or a region, the place is free from dangers and calamities. Whenever he is born (as, for instance, in one existence before he was born as Prince Temi), through unfortunate circumstances in the planes of misery such as *Ussada Niraya*, unlike other inhabitants there, he is not distressed by intense suffering but develops even more and more sense of religious urgency.

Furthermore, the accomplishment of life span (*āyu-sampadā*), the accomplishment of physical form (*rūpa-sampadā*), the accomplishment of family (*kula-sampadā*), the accomplishment of supremacy (*issariya-sampadā*); the acceptability of speech (*adeyya vacanatā*) and the greatness of power (*mahānubhāvatā*) are also the advantages of the *pāramīs*.

The accomplishment of life span (*āyu-sampadā*) is longevity in whatever existence he is reborn. With this accomplishment, the Bodhisatta finishes whatever wholesome deed he has begun and develops greater meritoriousness.

The accomplishment of physical form (*rūpa-sampadā*) is beauty of physical form. With this accomplishment, the Bodhisatta inspires beings, who appreciate and value beauty of physical form, with confidence and esteem in him.

The accomplishment of family (*kula-sampadā*) is rebirth in a high class family. With this accomplishment, he is approached even by those intoxicated with the vanity of their birth, etc.; he can therefore instruct them in order to cleanse them of their pride.

The accomplishment of supremacy (*issariya-sampadā*) is greatness of wealth, greatness of power and greatness of retinue. By means of this accomplishment, the Bodhisatta is able to confer benefits with four objects of support on those who deserve them or restrain righteously those who need to be restrained.

The acceptability of speech (*adeyya vacanatā*) is being a person whose words are trustworthy. With this accomplishment, the Bodhisatta is relied upon like a great pair of scales, a standard of impartiality whose authority cannot be disregarded.

The greatness of power (*mahānubhāvatā*) is the magnitude of power. With this accomplishment, he remains unvanquished by others while he overcomes them righteously.

In this manner, all the accomplishments, such as longevity, etc., are the advantages which accrue from the *pāramīs*. These in themselves are the cause for the growth of immeasurable requisites of merit and the means by which beings enter the three 'vehicles'

and by which those who have done so reach maturity.

(These are the advantages accruing from the Pāramīs.)

16. What is The Fruit of The Pāramīs

To the question, "What is the fruit of the *pāramīs*?" the answer briefly is:

The fruit of the *pāramīs* is the Buddha's innumerable attributes headed by the *arahatta-magga ñāṇa* and Omniscience which is Supreme Enlightenment; that is to say, the attainment of Buddhahood is the fruit of the *pāramīs*.

To elaborate: It is the acquisition of the physical body (*rūpa-kāya*) adorned with many attributes, such as the thirty-two characteristics of a Great Man, eighty minor marks (which will be given in detail in the Chronicle of Buddha Gotama), the aura emanating from his body extending up to eighty cubits even in the total darkness of four conditions[49], the acquisitions of the Dhamma body (*dhamma-kāya*) which is founded on the physical body and which is glorious with innumerable attributes, such as the Ten Powers[50] (*Dasa-bala ñāṇa*), the fourfold valorous Wisdom[51] (*Catu-vesārajja ñāṇa*); the sixfold unique Wisdom[52], (*Cha-asādhāraṇa ñāṇa*); and eighteen unique qualities of a Buddha (*Āveṇika-dhamma*)[53].

Furthermore, according to the following verse which is quoted by Commentators:

Buddhopi buddhasea bhaneyya vaṇṇam
kappam pice aññam abhasamāno
khiyetha kappo cira dīgham antare
vanno na khiyetha tathāgatassa.

> "So numerous are the attributes of a Buddha that even another Buddha, devoting all the time to nothing else but dwelling on the virtues of that Buddha for the whole of His life, cannot finish describing them." All such attributes of a Buddha are the fruit of His *pāramīs*.

At this point, in order to arouse devotional faith and appreciation of the innumerable, inestimable attributes of the Buddha, and to let the reader of this treatise develop merit which is conducive to wisdom, I shall conclude this Chapter on Miscellany by reproducing the three verses with their meanings, recited in honour of Buddha Anomadassī by Suruci the Hermit, who later become Venerable Sāriputta.

(i) Sakkā samudde udakaṁ

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49. Four conditions: at midnight, on new moon, amidst a thick forest and under an overcast sky without lightning.
50. Ten powers (*Dasabala ñāṇa)*, perfect comprehension in the ten Spheres of knowledge. Ref: Chapter 2: RARE APPEARANCE OF A BUDDHA.
51. The fourfold valorous Wisdom (*Catu vesārajja ñāṇa*); Ref: Chapter VI REFLECTION ON PERFECTIONS.
52. The sixfold unique Wisdom (*Cha-asādhārana-ñāṇa)*; Ref: Chapter VI REFLECTION ON PERFECTIONS.
53. (i) having no hindrance with regard to knowledge of the past; (ii) having no hindrance with regard to knowledge of the present; (iii) having no hindrance with regard to knowledge of the future; (iv) being preceded by wisdom in all physical actions; (v) being preceded by wisdom in all verbal actions; (vi) being preceded by wisdom in all mental actions; (vii) having no falling off in intention; (viii) having no falling off in energy; (ix) having no falling off in concentration; (x) having no falling off in wisdom; (xi) having no falling off in teaching the Dhamma; (xii) having no falling off in emancipation; (xiii) not indulging in joking and laughter; (xiv) not making blunders; (xv) having nothing which cannot be gauged by wisdom; (xvi) having nothing which needs to be attended in a hurry; (xvii) being never negligent; and (xviii) not undertaking anything without due reflection.

pametum āḷhakena vā
na tveva tava sabbaññu
ñāṇaṁ sakkā pametave

It may be possible to gauge the immense volume of water in the great ocean using some form of liquid measure; but, O Omniscient Buddha, no one, whether a man or a deva, is able to fathom the depth of wisdom possessed by the Most Exalted One.

(ii) Dhāretuṁ pathaviṁ sakka
thapetva tulamandale
na tveva tava sabbaññu
ñāṇam sakkā dharetave

It may be possible to measure the total mass of the great earth by means of a weighing machine; but, O Omniscient Buddha, no one, whether a man or a deva, is able to fathom the depth of wisdom possessed by the Most Exalted One.

(iii) Ākāso miniturn sakkā,
rajjuyā angulena vā,
na tveva tava sabbaññu,
ñāṇaṁ sakkā pametave.

It may be possible to measure the vast extent of the open space by means of a tape measure or a hand measure; but, O Omniscient Buddha, no one, whether a man or a deva, is able to fathom the depth of wisdom possessed by the Most Exalted One.

Chapter VIII

EIGHTEEN ABHABBAṬṬHĀNAS

Eighteen existences in which Bodhisattas, who have received the definite prophecy, are not reborn. Those Bodhisattas who, like Sumedha the Hermit, are endowed with eight qualities[1] required for receiving the definite prophecy and who have actually received it, are not reborn in eighteen different existences throughout *saṁsāra*; this statement and the enumeration of the eighteen existences are given in the exposition on the Khaggavisana Sutta in the **Sutta Nipāta Commentary**.

The eighteen existences are:

(1) the existence of a blind since birth,

(2) that of a deaf since birth,

(3) that of a lunatic,

(4) that of a dumb,

(5) that of a cripple,

(6) that of a barbarian,

(7) in the womb of a female slave,

(8) that of one with perpetual wrong belief,

(9) that of one whose sex changes (from male to female)

(10) that of one who commits the five severest crimes[2],

(11) that of a leper,

(12) that of an animal smaller than a quail (or a warbler),

(13) that of a *Khuppipāsika peta, Nijjhāmataṇhika peta* and *Kāla-kañcika asura*. (*Khuppipāsika peta* is an ever-hungry ghost, for he hardly has a chance to eat; *Nijjhāmataṇhika peta* is another one who is always feeling hot, for he is always on fire. These are the petas who in their previous lives were monks, the kind that the Venerable Moggallāna encountered on Mount Gijjha-kūṭa. Kālakañcika was the name of an *asura* whose body was three *gāvutas*[3] in size; but as he is of scanty flesh and blood, his complexion is like the colour of a withered leaf. His eyes, lying on his head, protrude like those of a lobster. Since the mouth is the size of the eye of a needle, also lying on the head, he has to bend forward to pick up the food, if he finds it at all.);

(14) that in Avīci and Lokāntarika, (the latter being the space at the meeting of three world-systems; it is the space where evil doers suffer for their misdeeds; and such a place of intense suffering is called Lokāntarika Hell);

(15) that of Māra in a celestial abode of sensual pleasures;

(16) in Asaññasatta Brahmā and Suddhāvāsa Brahmā abodes;

(17) in Arūpa Brahmā abodes, and

(18) in another world-system.

[Here the author gives a detailed explanation of 'a quail (or a warbler)' mentioned in the twelfth item of the above list. The author's elucidations, quoting various authorities including two Jātaka stories, are mainly meant for the benefit of Myanmar scholars and are

1. Read Chapter II: "Rare appearenee of Buddha".
2. Five severest crimes (*panca anantariya kamma)*: matricide, patricide, killing of an *arahat*, shedding the blood of a Buddha, and causing schism of the Sangha.
3. *Gāvuta*: a little less than two miles according to P.E.D.

left out from the translations.]

In listing the *abhabbaṭṭhānas*, the **Aṭṭhasālini Commentary** and **Buddhavaṁsa Commentary** on one hand and the **Sutta Nipāta Commentary** on the other, agree on some points and disagree on others. Of the eighteen existences given in the **Sutta Nipāta Commentary**, the following eight are missing in the **Aṭṭhasalini Commentary**:

(1) the existence of a lunatic,

(2) that of a cripple,

(3) that of a barbarian,

(4) that of one whose sex changes (from male to female),

(5) in the womb of a female slave,

(6) that of a leper,

(7) that of Māra, and

(8) in another world-system.

The **Aṭṭhasalini Commentary** does not give the exact number of these existences, and those listed in it but omitted in the **Sutta Nipāta Commentary** are:

(1) that of a woman,

(2) that of a hermaphrodite, and

(3) that of a eunuch.

(The list in the **Buddhavaṁsa Commentary** is the same as that in the **Aṭṭhasalini Commentary**.) Of these three existences, that of a woman is easily understood.

The original Pāli word meaning a 'hermaphrodite' is *ubhatovyañjanaka*. ("*Ubhato*" means "because of the two past *kammas*, one causing female sex and the other, male; "*vyañjanaka*" means "one who has two different kinds of genital organs.") A hermaphrodite is of two kinds: a female hermaphrodite, and a male one.

In a female hermaphrodite, the female sex characteristics appear dominant while the male ones, subordinate at normal times; in a male hermaphrodite, the male sex characteristics appear conspicuously while the female ones, subordinate at normal times.

When a woman with both sexes desires to have intercourse taking the role of a man with another woman, her female organ disappears and male organ appears. When a man with both sexes desires to have copulation with another man, his male organ disappears and female organ manifests itself.

The female hermaphrodite can conceive a child; she can also make another woman conceive. The male hermaphrodite cannot conceive, but he can impregnate a woman. This is the difference between the two. (**Vinaya Mahāvagga Commentary**.)

The Pāli term for a eunuch is *paṇḍaka* (meaning a person with ineffective genitals). Despite his being a male, he is different from other men in the sense that he lacks effectiveness in coital acts. There are five kinds of eunuch:

(1) *āsitta-paṇḍaka*: one whose sexual urge is gratified by sucking another man's penis or taking that man's semen with his mouth;

(2) *ussuyya-paṇḍaka*: one whose sexual urge is gratified by stealthily watching the act of others' lovemaking and by feeling envious of them;

(3) *opakkamika-paṇḍaka*: one who is castrated (like a eunuch in-charge of women in a harem);

(4) *pakkha-paṇḍaka*: one who has sexual urge during the dark fortnight of the lunar month and who is sexually calm during the bright fortnight; and

(5) *napumsaka-paṇḍaka*: one who has been born without sexual characteristics. (Such a one is without the sex decad[4] in his make up since birth and remains without sex

4. Sex decad: The four elements of earth, water, temperature and wind plus colour, smell, taste,

characteristics of male or female. One is therefore neither a man nor a woman.)

— Vinaya Mahāvagga Commentary —

nutrition, life principle and male or female formation constituting a cell (*kalāpa*) at the time of conception.

Chapter IX

THE CHRONICLE OF TWENTY-FOUR BUDDHAS

1. DĪPAṄKARĀ BUDDHAVAṀSA

(The author discusses briefly the Myanman word *Buddhavan* derived from the Pāli *Buddhavaṁsa*. Then he goes on to say as follows:) The definition of *Buddhavaṁsa* is this: *Ito heṭṭhā kappasatasahassādhikesu catūsu asaṅkhyeyyesu uppaññānam pañcavisatiyā Buddhānam uppaññākappadi paricchedavasena paveniviṭṭhārakathā Buddhavamso nāma.*

From this definition the meaning of *Buddhavaṁsa* should be understood as "a description and exposition of the lineage of the twenty-five Buddhas, who had come into being over the past four *asaṅkhyeyya* and one hundred thousand aeons, with their thirty-two particulars, such as the aeons concerned, their names, clans, families, etc., is *Buddhavaṁsa.*"

Though the chronicle of all these Buddhas with their particulars, such as the aeons, etc., is called **Buddhavaṁsa**, when each of them is spoken of, the same term '*Buddhavaṁsa*' is applicable to the life-story of each Buddha. (For example) though the word *Sangha* is a term for the whole Order of Noble Ones, each and every one of them can also be called **Sangha**.

Therefore, it should be understood that in this section called Dīpaṅkarā *Buddhavaṁsa*, the life story (with the aeon to which He belonged, etc.) of Buddha Dīpaṅkarā will be dealt with.

In the *Buddhavaṁsa* Text, the account of Buddha Dīpaṅkarā does not contain in detail the events that took place at the time of His conception and birth. Only this much is mentioned about Him in the Sumedhakatha, Story of Sumedha.

Evam me siddhipattassa vasibhutassa sāsane
Dipankaro nāma jino uppajji lokanāyako.
Uppajjante ca jāyante bujjhante dhammadesane
caturo nimitte nāddasim jhānarati samappito.

[The Bodhisatta Sumedha the Hermit says:]

"When I have thus become accomplished in asceticism (*jhāna*s and *abhiññās*) there appeared Buddha Dīpaṅkarā, Lord of the whole world.

"Being totally absorbed in the bliss of *jhāna*, I have not seen the wondrous phenomena that took place on the four occasions of His conception, birth, Enlightenment and delivery of the First Sermon."

Thus the *Buddhavaṁsa* Text refers only briefly to the appearance of Buddha Dīpaṅkarā in the story of Sumeda. It is only in the *Buddhavaṁsa* Commentary that we find the full story of Buddha Dīpaṅkarā, with details of events in chronicle order, starting from the episode of His rebirth in the abode of Tusitā Gods.

Four *asaṅkhyeyya* and one hundred thousand aeons before the present *bhadda-kappa*[1], there appeared in one *saramanda-kappa* three Buddhas, namely, Tanhankara, Medhankara and Saranankara, one after another. After that came an *antara-kappa*, an aeon of decrease, with the human life span of one hundred thousand years. Then, in the city of Rammavati, reigned King Sudeva. During his reign, Bodhisatta Dīpaṅkarā was enjoying life in the

1. Bhudda kappa: for kappa in general, read **Anudipanī** Chapter I, II ,III.

celestial abode of Tusitā after his fulfilment of the Perfections. Deities from the ten thousand world-system approached him with a request. In compliance with which, the Bodhisatta took conception in the womb of Sumedhā, Queen of Sudeva, on the full-moon day of Āsāḷhā [June-July] when the moon was in conjunction with the planet of *Uttarāsalha*. Having been tended upon by a great retinue and after ten full months, the Bodhisatta was born.

At the moments of His conception and birth, there appeared thirty-two portentous phenomena such as trembling of the thousand world-systems, etc.

> (These thirty-two phenomena usually take place on the four occasions of every Bodhisatta's conception, birth, Enlightenment and teaching of the First Sermon. These phenomena, common to all Bodhisattas, will be described when we come to the Chronicle of Buddha Gotama. In the *Buddhavaṁsa* Commentary, however, these thirty-two phenomena and their subsequent happenings are elaborately told in the chapter on Bodhisatta Dīpaṅkarā's conception.)

Thereafter, Prince Dīpaṅkarā was brought up in luxury, and when he came of age, he ascended the throne.

As a king, he lived in three golden palaces, namely, Hamsa Palace (Haṁsa Pāsāda), Heron Palace (Koñca Pāsāda) and Peacock Palace (Mayūra Pāsāda), by rotation for ten thousand years. There were about three hundred thousand well ornamented female attendants. His Chief Consort was Padumā and his son, Prince Usabhakkhandha.

Enjoying a divine-like kingly life in the three palaces, Prince Dīpaṅkarā went out to the royal garden to enjoy himself. On the way, he saw an old man, a sick man and a dead man who were deva messengers. Overcome by religious emotion (*saṁvega*), he returned from the garden and entered the city. When he wanted to go out again to the garden for the fourth time, he summoned his elephant-keeper and said: "Today, I will visit the royal garden for sightseeing. Get the elephants ready." "Very well, Your Majesty," said the royal elephant-keeper and he had eighty-four thousand elephants prepared. Dressed in a costume offered by Deva Vissakamma and accompanied by eighty-four thousand elephants and a large army of troops, he entered the garden riding the state elephant. Having descended from the elephant's back, he roamed, sightseeing all over the garden, sat on a cool and pleasant stone slab and aspired to go forth from the world. Then Mahā Brahmā, an *arahat* of Suddhāvāsa abode, brought the eight requisites and appeared at a place where he could be seen. Seeing the eight requisites, the Bodhisatta asked what they were and when told that they were the paraphernalia of a monk, he took off his royal attire and handed it over to the royal treasurer. Then he cut off his hair with his sword and threw his hair up into the sky.

Then, Sakka, King of Devas, took the hair knot in a golden receptacle and enshrined it in a *cetiya* called Makuṭa, which is three *yojanas* in size and built of emerald stones on Mount Meru.

The Bodhisatta then put on the robes offered by the Brahmā and threw up into the sky his old raiment which was received and enshrined by the Brahmā in a *cetiya* (called Dussa), which is twelve *yojanas* in size, in the Suddhāvāsa Brahmā abode.

A crore of people, who had heard of the prince's donning of the robe, followed his example and became monks themselves.

Together with these monks, who had thus followed in his footsteps, Bodhisatta Dīpaṅkarā practised austerity called *dukkaracariya*. On the full-moon day of Vesākha, on which he was to become a Buddha, he entered a town for alms-food. It was the day that townsfolk happened to be making pure milk-food for propitiating gods. Nevertheless, the food was offered to the Bodhisatta and his one crore of followers.

Having taken the milk-food, the Bodhisatta spent the day-time in the *sāla* grove of the neighbourhood and in the evening, leaving behind all his followers, he headed alone to the Mahābodhi tree.

Enlightenment and Teaching of The Dhammacakka Discourse

On the way, the Bodhisatta accepted eight handfuls of grass from an heretic, Sunanda by name, and no sooner had he spread out the grass at the foot of the Bodhi tree, the *Aparājita Pallanka* (Unconquered Seat), which was fifty-three cubits in size, appeared.

> (With regard to the size of the seat which was fifty-three cubits, some say the size means the height and others say it means the breadth as found in the Sub-Commentaries of the Inwa Period. These commentarial statements in detail will be dealt with when we come to the story of Buddha Gotama.)

Sitting cross-legged on the "Unconquered Seat", under the Bodhi tree (*pipphala,* Ficus religiosa), the Bodhisatta put forth energy of four levels[2] and overcame Mara and his army. He gained *Pubbenivāsa ñāṇa* (Wisdom that enables one to know the series of previous existences) in the first watch of the night; *Dibbacakkhu ñāṇa* (Wisdom that helps one see even the most subtle form from a far distance, like a divine eye) in the middle watch; and contemplated, in the last watch, the doctrine of *Paṭicca-samuppāda* (Dependent Origination) in the forward order, revolving of the wheel of *saṁsāra* and in the backward order, stopping of it. Thereafter, he entered upon the fourth *jhāna* through *Ānāpāna* Meditation; emerging from it and reflecting on the five aggregates, he discerned the fifty characteristics concerning rise and fall of these aggregates and developed Vipassanā Insight, up to the stage of *Gotrabhū ñāṇa*[3]. As soon as the sun rose, this Vipassanā development led to the penetration of the Path and Fruition of Arahantship, of all the attributes of a Buddha and to the incomparable Buddhahood which is supreme in the three worlds.

After attaining Buddhahood, the Buddha spent seven days at each of the seven sites around the Bodhi Tree, enjoying the bliss of Fruition (*phala-samāpatti*). Having granted the Brahmā's request for His Teaching, the Buddha delivered the First Sermon, Dhammacakka-pavattana Sutta, at Sunandārama and one hundred crores of devas, humans and Brahmās realized the Four Truths.

At the time of His Enlightenment and that of His teaching the Dhammacakka-pavattana Sutta, thirty-two portentous phenomena occurred.

These phenomena (on the four occasions), when Bodhisatta Dīpaṅkarā was conceived, born, attained Buddhahood and taught the First Sermon, occurred unknown or unseen by Sumedha the Hermit as he was absorbed in the bliss of *jhānas*. (This has been stated above.)

The Buddha's Journey

After teaching the First Sermon, Buddha Dīpaṅkarā set out on a journey for the benefit of devas, humans and Brahmās. While staying at Sudassana Monastery in Rammavati, at the invitation of the citizens, the Buddha went out to accept the alms-food offered by them. While He was partaking of the food, there took place a violent earthquake as a result of Sumedha's contemplation of the Perfections. The people, present on that occasion, were frightened and asked the Buddha about the cause of the earthquake. On hearing from the Buddha that there was nothing to fear as the cause was Sumedha's contemplation of the *Pāramīs*, they visited and acclaimed him, who thereafter entered the forest. All this has been told in the story of Sumedha. What remains to be told is the following:

When the citizens of Rammavati had finished their offering of alms-food to Buddha Dīpaṅkarā and His four hundred thousand *bhikkhus*, they paid obeisance to the Buddha with flowers, scents, etc., and assembled to listen to His sermon.

Buddha Dīpaṅkarā then addressed the assembly:

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2. Energy of four levels: the levels where one would be reduced to (i) skin, (ii) sinews, (iii) bones and (iv) where one's flesh and blood would dry up. Read also **Anudīpanī**, Chapter VI.
3. *Gotrabhū ñāṇa*: the wisdom that helps one cut off the heritages of *kāma*-consciousness and evolve the lineage of the *rūpa*-class of exalted consciousness.

(1) Dānaṁ nāma sukhādīnaṁ nidānam paramaṁ mataṁ dibbānaṁ, pana bhogānaṁ patiṭṭhāti pavuccātī.

Dāna should be understood as the noble cause of human, divine and Nibbānic happiness; it is said to be the basis of divine enjoyments.

"Beginning with these words the pleasant talk on the practice of *dāna* (*dāna-kathā*) was given."

(2) Sīlam nām etaṁ idhaloka-paraloka sampattīnaṁ mūlaṁ.

Sīla means the root of various forms of prosperity in this life and the next.

In this and many other ways, the talk on morality (*sīla-kathā*) was given in detail.

(3) Next, Buddha Dīpaṅkarā gave a talk on divine abodes (*saga-kathā*) to explain as to which *sīla* leads to which divine happiness. "This divine abode is desirable, pleasant and delightful, and indeed happy. This abode provides constant merriment and gaiety. Cātumahārājika Devas enjoy celestial happiness for nine million years in terms of human reckoning." In this way, the benefit of heavenly attainment was taught.

(4) After persuading, convincing and inspiring the people with this teaching so that they might be inclined to perform *dāna* and *sīla*, the Buddha proceeded to teach that even such heavenly bliss was not permanent and that one should not crave for it very passionately. In this way, the Buddha pointed out the disadvantages, unworthiness and foulness of sensual pleasures and also the advantages of emancipation from them. He ended His discourse with a talk on Deathless Nibbāna.

With this discourse given to the people, the Buddha established some of them in the Three Refuges, some in the Five Precepts, some in the *Sotāpatti-phala* (Fruition of the 'Stream-Winner'), *Sakadāgāmi-phala* (Fruition of the 'once Returner'), *Anāgāmi-phala* (Fruition of the 'non-Returner') and *Arahatta-phala* (Fruition of Arahantship). Some in the threefold knowledge, the Sixfold Higher Knowledge, or the eight attainments[4]; the Buddha then left the city of Rammavati and entered Sudassana Monastery.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

Having spent forty-nine days in the neighbourhood of the Bodhi Tree after His Enlightenment, Buddha Dīpaṅkarā delivered the First Sermon of Dhammacakka at Sunandārāma at the request of Mahā Brahmā and administered the Dhamma, Elixir of Immortality to one hundred crores of devas and humans.

(This was the first *Dhammābhisamaya*.)

Next, knowing that His son Prince Usabhakkhandha had become intellectually mature, Buddha Dīpaṅkarā gave a sermon and administered the Dhamma, Elixir of Immortality, to ninety crores of devas and humans headed by the Prince (just like our Buddha taught His son, Rāhula, the Cūla Rāhulovāda Sutta that led him to Fruition of Arahantship).

(This is the second *Dhammābhisamaya*.)

Finally, after defeating the heretics near the *Sirīsa* tree at the city-gate of Rammavati and displaying the Twin Miracle of water and fire, the Buddha taught the **Abhidhamma**, sitting on the stone slab of Paṇḍukambala at the foot of *Pārichattaka* tree in Tāvatiṁsa Abode, and administered the Dhamma, Elixir of Immortality, to ninety crores of devas and Brahmās headed by a deva who, in his previous existence, had been the Buddha's mother, Sumedhā Devi.

(This is the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

4. Eight attainments: eight *samapatti*-attainments of four *rūpa-jhānas* and *arūpa-jhānas*.

There were three occasions of meeting of Buddha Dīpaṅkarā's disciples, one of them being at Sunandārama, where *arahats,* numbering about one hundred thousand crores from all regions, specially met for the first time.

(This was the first *sannipāta*.)

Next, the Disciples' meeting took place on Mount Nārada. Once, while wandering from place to place with four hundred thousand *bhikkhus*, Buddha Dīpaṅkarā arrived at the delightful Mount Nārada which was full of marvellous features.

The mountain was occupied by a divine *yakkha* named Naradeva. People brought annually, even human beings as sacrificial offering in his honour.

Seeing that the people were endowed with the merits of their past deeds to rely upon, the Buddha ascended the mountain alone, leaving behind His *bhikkhus*. Thereupon, the *yakkha* became furious and caused the trembling of the mountain to scare the Buddha away. On seeing the Buddha serene and undisturbed although he had used all his might to frighten Him, it occurred to him thus: "This great monk is indeed wonderful! Powerful indeed is He! The evil consequences of what I have done will come back to me. There is no refuge for me other than this great monk. Like a man, who slips and falls onto the ground, has to rely on the same ground to get up, I will now take refuge in this very monk."

With this thought, he bowed before the Buddha, touching his head on the Buddha's feet, the soles of which were adorned with one hundred and eight signs. He also begged the Buddha's pardon and took refuge in Him. Then the Buddha taught him *Dāna-kathā, Sīla-kathā*, etc., in serial order. By the end of which, Naradeva and his retinue of ten thousand *yakkhas* were established in *sotāpatti-phala*.

On the day Naradeva thus became a *sotāpanna*, people from all over Jambudīpa brought a man from each village to make sacrificial offering to the *yakkha*. They also brought with them large quantities of sesame, rice, beans of various kinds, butter, ghee, honey, molasses, etc. Naradeva handed back all these food-stuffs to the people and entrusted the men, originally meant for sacrifice, to the Buddha.

Then the Buddha ordained these men by the "*Ehi bhikkhu"* formula and helped them achieved arahantship within seven days. On the full-moon day of Magha (January-February), staying in the middle of one hundred crores of *arahats*, the Buddha gave instructions of *Pāṭimokkha* at the Disciples' meeting of four features.

An *ehi-bhikkhu* does not need to seek the bowl, robes, etc., to become a recluse. On being invited by the Buddha, "Come, O monk", his appearance of a lay man vanishes, and he assumes the appearance of a monk of sixty years' standing in the Order.

The four features of a Disciples' meeting are:

(1) all participants are *ehi-bhikkhus*;

(2) all participants have attained *Chaḷabhiññā* (Sixfold Higher Knowledge);

(3) all participants come together without being summoned by the Buddha, and

(4) the congregation takes place on the full-moon day of the month, the fifteenth day Uposatha.

The above mentioned story of the divine *yakkha,* Naradeva, comes from the **Buddhavaṁsa Commentary**.

In the *Buddhavaṁsa* Text, however, just this simple narration is given: "Again, when Buddha Dīpaṅkarā had gone into quietude on the top of Nārada Mountain, there gathered one hundred crores of *arahats* who were free from defilements."

(This was the second *sannipāta*.)

Once, Buddha Dīpaṅkarā observed *vassa* (rains retreat) on Mount Sudassana. When the *vassa* was over, people of Jambudīpa went to the mountain to celebrate their annual mountain-top festival. They then happened to encounter the Buddha. They listened to His

sermon and were so delighted with it that they became monks. When the Buddha taught them again on the Mahā Pavāraṇā Day [the full moon of Assayuja (September-October)] the newcomers attained arahantship through the stages of Vipassanā Insight and of the Path, as a result of their contemplation of conditioned things in the three planes of existence. The Buddha held *Pavāraṇā* ceremony[5] with ninety thousand crores of *arahats*.

(This was the third *sannipāta*.)

The ordinary sermons, given by Buddha Dīpaṅkarā, led to realization of the Four Truths (attainment of Liberation) by thousands of beings, by countless individuals.

At that time, the thoroughly purified Teaching of the Buddha spread far and wide; it was understood by innumerable beings, such as devas, humans and Brahmās; it was full and complete with exhortation on noble *sīla* and such virtues.

Buddha Dīpaṅkarā, the Knower of the Three Realms, was always attended upon by four hundred thousand *arahat*-disciples who were immensely powerful with the sixfold *abhiññās*.

During the Dispensation of Buddha Dīpaṅkarā, those who died as learners (*sekkhas*) while trying for arahantship in vain, become the scorn of all.

The Teaching of Buddha Dīpaṅkarā spread throughout the whole world and remained glorious forever with *arahats* who had extirpated their foe, namely defilements, and who were not disturbed by various sense objects and thus free of impurities and *āsavas*.

Particulars of Buddha Dīpaṅkarā

Buddha Dīpaṅkarā's birth place was the city of Rammavati.

His father was King Sudeva and His mother was Queen Sumedhā.

His two male Chief Disciples were Sumaṅgala Thera and Tissa Thera.

His attendant was Sāgata Thera.

His two female Chief Disciples were Nandā Therī and Sunandā Therī.

His Bodhi tree was a *pipphala* tree.

His male supporters were Tapussa and Bhallika. His female supporters were Sirmā and Sonā.

His height was eighty cubits. He was a splendour like a pillar of blazing light and a great *sāla* tree in full bloom.

(The advantage of giving these particulars is this: Had they not been given, He might have been mistaken for a deva, *māra*, a demon, or a *Brahma*. One could think, it is not strange at all that the wonderful events should occur to such a divine being. This would have led to the wrong notion that it was not worthwhile to listen to His Teaching. Then there would have been no possibility of realization of the Truth (attainment of Liberation). On the other hand, the particulars would give rise to the right belief that "Powerful thus is indeed a human being." With this belief, beings would listen to His Teaching and could understand the Truth (or could attain Liberation). Hence such details.)

Buddha Dīpaṅkarā's rays spread by themselves (i.e. without His exercising of power) to all the directions reaching twelve *yojanas*. His life span was one hundred thousand years.

(This much is given in the Pāli Text.)

There are also some more particulars in the Commentaries which are not contained in the Text but which, the Commentaries state, much be told.

While leading a lay man's life, Buddha Dīpaṅkarā had three palaces: Hamsa,

5. Formal ceremony concluding the rains-retreat in which each *bhikkhu* invites criticism from his brethren in respect of what has been seen, heard or suspected about his conduct.

Koñca, and Mayūra.

He had three hundred thousand female attendants. His Chief Consort was Padumā Devī, His son Usabhakkhandha. The duration of His reign was ten thousand years.

When He renounced the world, He went forth on an elephant. When He became Buddha, He lived at Nandārāma (Nanda Park).

Living throughout such a long period, Buddha Dīpaṅkarā saved large numbers of beings (from suffering).

Having made the three divisions of the True Dhamma, such as Learning (*Pariyatti*), Practice (*Paṭipatti*) and Penetration (*Paṭivedha*), shine forth throughout the world, and having liberated beings, Buddha Dīpaṅkarā and His Disciples realized final Peace, the way a mass of fire went out after blazing with bright flames.

Contemplation on Impermanence, etc. (saṁvega)

The glory of that Buddha Dīpaṅkarā, His assemblage of four hundred thousand *arahats*, etc., who were all His Disciples, and the signs on both His feet, had all ceased to exist. Impermanent are all conditioned things! They are indeed unsubstantial!

Erection of A Cetīya

In this way, Buddha Dīpaṅkarā, who had penetrated all the Four Noble Truths without exception, attained Parinibbāna at Nandarama Park. In the same Park was erected a *cetiya*, thirty *yojanas* in height and dedicated to Him. It was made of powdered red orpiment mixed with oil and butter, and in it were enshrined His relics which were in an indestructible and undispersed mass, a natural phenomenon common to all long-lived Buddhas. People of Jambudīpa came together and completed the *cetiya* with decorations of seven kinds of gems.

Here ends Dīpaṅkarā Buddhavaṁsa.

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2. KOṆDAÑÑA BUDDHAVAṀSA

The aeon in which Buddha Dīpaṅkarā appeared came eventually to an end. When *asaṅkhyeyya* (incalculable) aeons had passed after that, there appeared Buddha Koṇḍañña in a certain aeon.

(Though *asaṅkhyeyya* is a number which is incalculable, the period between the previous Buddha Dīpaṅkarā and the following Buddha Koṇḍañña is called *Buddhantara-asaṅkhyeyya* as it is to be understood as an interval between two Buddhas.)

This is how Buddha Koṇḍañña appeared: At the end of His fulfilment of the Perfections for sixty *asaṅkhyeyya* and a hundred thousand aeons, while enjoying His life in the divine abode of Tusitā which is a tradition followed by all Bodhisattas, and having complied with the request made by other devas for becoming a Buddha, He descended to the human world to be conceived in the womb of Queen Sujātā at King Sunanda's palace in the city of Rammavati.

(At the moment of His conception there occurred the usual thirty-two portent phenomena.)

The Bodhisatta was born after ten months had passed. At the moment of his birth also, the portents became manifest and other miraculous events that were associated with every Bodhisatta took place.

(All this will be mentioned in detail when we come to the chronicle of Buddha Gotama.)

Royal Household Life

Since the Bodhisatta belonged to the clan of Koṇḍañña, he was named Prince Koṇḍañña. When he came of age, he enjoyed a kingly life for ten thousand years, living in the three most delightful golden palaces, namely, Suci, Suruci and Subha, with his Chief Consort Ruci Devi, and being waited upon and entertained by three hundred thousand female dancers and attendants.

Renunciation

While Koṇḍañña was living thus, Queen Ruci Devī gave birth to a son, named Vijitasena. On seeing the four omens of the aged, the sick, the dead, and the recluse, the Bodhisatta renounced the world, riding a chariot drawn by four thoroughbred horses.

Prince Koṇḍañña's renunciation was emulated by ten crores of people, who became recluses too.

Bodhisatta Koṇḍañña, with these ten crores of recluses, practised *dukkaracariyā*. On the day he was to attain Enlightenment, the Bodhisatta partook the milk-rice offered by Yasodharā, daughter of a wealthy man of the village of Sunanda. He passed the daytime in the local grove of *sāla* trees and in the evening, he went alone to the Bodhi tree, leaving behind all his recluse-followers. On the way, he accepted eight handfuls of grass offered by a heretic named Sunanda and as soon as he spread the grass at the foot of a *sālakalyani* tree, the Unconquered Seat (*Aparājita Pallanka*), which was fifty-seven cubits in height, appeared.

Enlightenment

Sitting cross-legged on the seat, the Bodhisatta put forth energy at four levels and overcame Māra and his army; then he gained *Pubbenivāsa ñāṇa* in the first watch and *Dibbacakkhu ñāṇa* in the middle watch and in the last watch he contemplated the doctrine of *Paṭicca-samuppāda* in forward order and backward order. Thereafter, he entered upon the fourth *jhāna* through *Ānāpāna* Meditation, emerged from it and, while reflecting on the five aggregates, he discerned fifty characteristics concerning the rise and fall of the aggregates and developed Vipassanā Insight up to *Gotrabhū ñāṇa.* Gaining *arahatta-magga ñāṇa* and penetrating all the attributes of a Buddha, he attained unique Buddhahood at sunrise.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, the Buddha Koṇḍaññā spent seven days at each of the seven places in the neighbourhood of the Bodhi tree. In the eighth week, He accepted the request made by a Brahmā for His Teaching and He considered as to whom He should teach first, ahead of all others. Remembering the eighty crores of recluses who had followed His example of renunciation, He thought of their whereabouts and came to know that they were staying at Devavana, Divine Grove of Arundhavati town, eighteen *yojanas* from the Bodhi tree. Taking His bowl and robe, He arrived at their place at once by means of His miraculous power.

Seeing Buddha Koṇḍaññā approaching them from a distance and being moved by their devotional faith in Him, the ten crores of recluses extended Him warm welcome, took His bowl and robe, prepared the seat and paid obeisance to Him respectfully. After which, they set down at suitable places, surrounding the Buddha.

Then the Buddha taught the Dhammacakka-pavattana Discourse which was also delivered by all previous Buddhas.

Buddha Koṇḍañña, who was endowed with unlimited glory, incomparable retinue and fame, countless attributes, formidable appearance to those who are impudent, forbearance like the mass of earth, morality [extensive] like the mass of water in the ocean, concentration, steadfast like Mount Meru, wisdom [infinite] like the open space, always engaged Himself in teaching the faculties (*indriya*), powers (*bala*), constituents of Enlightenment (*bojjhanga*), factors of the Path (*maggaṅga*), Truths (*sacca*) as revealed in the *Bodhi-pakkhiya Dhamma*, the doctrines contributing to Enlightenment, for the benefits of large numbers of beings.

At this teaching of the First Sermon, one hundred crores of devas and human headed by ten crores of *bhikkhus* realized the four Truths.

(This was the first occasion of *Dhammābhisamaya* on which the Buddha taught the Four Truths to devas, humans and Brahmās.)

This was followed, at one time, by the delivery of the Mangala Sutta to a great gathering of devas and Brahmās, who arrived from the ten-thousand world-system, assuming minute subtle bodies (so that there could be enough room for them all) in the universe. At this gathering, an unknown deva raised the question of blessings (*maṅgala*), asking as to what helped to bring about a perfect life with prosperity. Addressing that deva, the Buddha taught the Maṅgala Sutta.

At this teaching of the Maṅgala Sutta, ninety thousand crores of devas and humans attained arahantship. Those who became *sotāpanna*, etc., were innumerable.

(This was the second *Dhammābhisamaya* occasion of the Buddha's Teaching of the Four Truths to devas, humans and Brahmās.)

When Buddha Koṇḍañña taught the Dhamma, staying in the sky after defeating the heretics by a display of the twin miracle of water and fire, eight-thousand crores of devas, humans and Brahmās attained *arahatta-phala*. Those who were established in the three lower *phala* stages, were innumerable.

(This was the third *Dhammābhisamaya* occasion of the Buddha's teaching of the Four Truths to devas, humans and Brahmās.)

Three Occasions of The Disciples' Meeting (Sannipāta).

There were also three occasions of *sannipāta*, meeting of Buddha Koṇḍañña's disciples:

The first occasion took place in Canda Park, Candavati being His supporting city, when He observed the first *vassa,* after He had attained Buddhahood penetrating the four Truths.

In that city, two young men, Bhadda, son of Sucindhara, and Subhadda, son of Yasodharā, whose fathers belonged to the lineage of immensely rich Brāhmana families, listened to Buddha Koṇḍañña sermon. As a result, they developed devotional faith, donned the robes together with ten thousand youths in the presence of the Buddha and attained arahantship. There, the Buddha, being surrounded by one hundred crores of *arahats* led by Subhadda Thera, recited the *Pāṭimokkha* on the full-moon day of Jettha (May/June)

(This was the first *sannipāta*.)

Some time later, Buddha Koṇḍañña's son, Prince Vijitasena (after becoming a *bhikkhu*) attained arahantship. The Buddha then recited the *Pāṭimokkha* in the midst of one thousand crores of *arahats* with Vijitasena Thera at their head.

(This was the second *sannipāta*)

Finally, at one time, while visiting the countryside, Buddha Koṇḍañña ordained King Udena and his host of followers. When they all attained arahantship, the Buddha, being surrounded by ninety crores of *arahats,* headed by Udena Thera, recited the *Pāṭimokkha*.

(This was the third *sannipāta*.)

Bodhisatta Gotama, as Universal Monarch Vijitāvī, received Prophecy from Buddha Koṇḍañña

At that time our Bodhisatta was a Universal Monarch, Vijitāvī by name, ruling in the city of Candavati. Having numerous distinguished hosts of attendants, he held, under his sway, the whole stretch of land in the universe up to the end of the four oceans with righteousness, not by force nor by arms.

Then Buddha Koṇḍañña, setting out on a journey followed by one hundred thousand crores of *arahats*, arrived at Candavati. Hearing of the Buddha's visit, Bodhisatta King

Vijitārvī extended a warm welcome to the Buddha, made arrangements for His lodging and invited Him and His Disciples for the next day's meal. The following day, he prepared the meals properly and performed a ceremony of alms-food offering on an elaborate scale.

Having thus performed, the King listened to the Buddha's sermon, which was given in appreciation of the offering. At the end of the sermon, he made a request: "May the Venerable Ones spend the three months of *vassa* in the city of Candavati, to do the citizens a favour." And he performed matchless acts of charity to the congregation of monks led by the Buddha during the whole period of *vassa*.

Then Buddha Koṇḍañña declared a prophecy: "Innumerable aeons from the present one, in the aeon that appears after three *asaṅkhyeyya* and one hundred thousand aeons, you will definitely become a Buddha." (The prophecy, like the one made by Buddha Dīpaṅkarā, given in full detail in the Pāli text, mentioning the practice of austerity and other events, but they are not repeated here as they have already been given in the story of Sumedha[6].)

Having declared the prophecy, Buddha Koṇḍañña carried on teaching. After listening to the Buddha's sermon, the King's faith in the Buddha grew to a great extent and being desirous of achieving Buddhahood, he made an offering of his vast kingdom to the Buddha, in whose presence he became a monk. After learning the Three Piṭakas, he acquired the eightfold attainment and fivefold higher knowledge. Reaching the apex of the higher knowledge, he was reborn in the Brahmā abode on his death.

Particulars of Buddha Koṇḍañña

Buddha Koṇḍañña's place of birth was the city of Rammavati.

His father was King Sunanda, and His mother was Sujātā Devi.

His two male Chief Disciples were Bhadda Thera and Subhadda Thera. His attendant was Anuruddha Thera.

His two female Chief Disciples were Tissā Therī and Upatissa Therī.

His Bodhi tree was a Sālakalyānī tree.

His male lay attendants were Sona and Upasoṇa. His female lay attendants were Nandā and Sirīmā.

His height was eighty-eight cubits, and He shone like the moon or the sun at noon.

The life span then was one hundred thousand years and throughout that long period He saved beings, such as devas, humans and Brahmās, taking them out of the waters of *saṁsāra* and placing them onto the land of Nibbāna.

While a lay-prince, Buddha Koṇḍañña had three palaces; Suci Golden Palace, Suruci Golden Palace and Subha Golden Palace.

His female attendants were three hundred thousand. His Chief Consort was Ruci Devī, and His son Vijitasena. He reigned for ten thousand years.

He used for His renunciation the chariot drawn by thoroughbred horses. When He became Buddha, He stayed at Candārama (Canda Park).

In Buddha Koṇḍañña's Dispensation, the earth with *arahats*, whose *āsava*s were gone and who were purified of impurities, was in splendour like the open sky with stars and planets. (That is to say, the colour of the *arahats*' robes covered the surface of the whole earth.)

The *arahats* were of incomparable nobility. They were not at all disturbed by the eight vicissitudes of life; it was hard for the fiery tempered unruly people to approach them. When these *arahats,* who were endowed with great fame, were desirous of passing into Nibbāna*,* they rose to the sky, about seven toddy palm trees high, (as though the lightening rushes into the murky clouds). They entered upon *tejo-kasiṇa jhāna* (attained with the fire-element as a *kasiṇa* object) and

6. This statement made by the another is repeated after the declaration of prophecy made by each Buddha. We will leave out similar statements from the accounts of later Buddhas.

flashing a great light completely burned themselves in the sky and attained Parinibbāna.

Saṁvega

The peerless glory of Buddha Koṇḍañña and His concentrated mind that was permeated with Omniscience had all vanished. Unsubstantial and futile indeed are all conditioned things!

Cetiya

Buddha Koṇḍañña, who had fully realized the Four Noble Truths, attained Parinibbāna at Candārāma. In the same park, a *cetiya*, seven *yojanas* high, was built. It was made of powdered red orpiment mixed with oil and butter and was dedicated to Him.

The unbreakable relics of the Buddha, true to the nature of long-lived Enlightened Ones, remained solid like golden images without falling into pieces. These relics were enshrined in the *cetiya* and people from all over Jambudīpa completed the construction by decorating it with seven kinds of precious stones.

Here ends Koṇḍañña Buddhavaṁsa.

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3. MAṄGALA BUDDHAVAṀSA

When incalculable aeons had elapsed after the aeon of Buddha Koṇḍañña, in one *kappa* there appeared four Buddhas, namely, (1) Maṅgala, (2) Sumana, (3) Revata and (4) Sobhita in that order. The first of the four Buddhas therefore was Maṅgala.

Conception

Having fulfilled the Perfections for sixteen *asaṅkhyeyya* and one hundred thousand aeons and on completion of His fulfilment of the Perfections, Bodhisatta Maṅgala was reborn in Tusitā which was a common abode of all future Buddhas. While enjoying a divine life, He accepted the request made by devas and descended to the world of human beings to take conception in the womb of Uttarā, Queen of King Uttara, in the city of Uttara which excelled all other cities.

The Mother's Body Luminescence

From the moment the Bodhisatta took conception, the light from the Queen's body spread eight cubits all around and could not be overpowered even by sun-light and moon-light. Not requiring other lights, the queen moved about by means of her own luminescence with her maids of honour at her service.

Birth of the Bodhisatta

The conception was guarded by celestial beings, and when ten months had elapsed the Bodhisatta was born in the excellent and delightful Uttaramadhura Park.

Royal Household Life

When Bodhisatta Maṅgala came of age, he ascended the throne. He lived in three golden palaces, namely, the most famous Yasavanta Palace, the most delightful Rucimanta Palace and the most splendid Sirimanta Palace, together with his Chief Consort Yasavati and surrounded by thirty thousand dancers who were exquisitely adorned. Thus he enjoyed kingly luxuries that were likened to divine comforts for nine thousand years.

Renunciation

When Queen Yasavati gave birth to a son, named Sivala, the Bodhisatta saw the four omens of the aged, the sick, the dead and the recluse, and then he renounced the world by going forth, riding the well decorated thoroughbred horse named Pandara and became a monk.

His renunciation example was followed by three crores of people who also donned the

robe.

With the three crores of monks, Buddha Maṅgala engaged in *dukkaracariyā* for eight months. On the full-moon day of Vesākha when he was about to attain Buddhahood, he partook the milk-food offered by Uttarā, daughter of a wealthy man and a resident of the village of Uttara. After spending the day-time in the local *sāla* grove, he left behind his host of *bhikkhus* and went alone to the Mahābodhi tree in the evening. On the way, he accepted the eight handfuls of grass from a heretic, Uttara by name. As soon as he spread the grass under the Naga Bodhi tree, there appeared the *Aparājita* Seat, which was fifty-eight cubits high.

Attainment of Buddhahood

Sitting cross-legged on that seat and putting forth energy at four levels, the Bodhisatta defeated Mara and his army. He acquired *Pubbenivāsa ñāṇa* in the first watch and *Dibbacakkhu ñāṇa* in the middle watch of the night. In the last watch, however, he reflected on the Doctrine of *Paṭicca-samuppāda* in forward and backward order, after which he entered upon the fourth *jhāna* through *Ānāpāna* Meditation. Having emerged from that *jhāna*, he reflected on the five aggregates, discerned the fifty characteristics of their rise and fall and developed Vipassanā Insight up to *Gotrabhū ñāṇa*. Gaining the *arahatta-magga ñāṇa* and penetrating all attributes of a Buddha, he attained the incomparable Buddhahood at sunrise.

Extremely Bright Rays of The Body

Buddha Maṅgala's rays shone forth more intensely than those of other Buddhas. The rays from other Buddhas produced automatically without supernormal power, reached the distance of either eighty cubits or just an arms length. But Buddha Maṅgala's rays shone day and night all over the ten-thousand world-system. Because of such brilliance, not only all the surrounding objects, such as trees, the ground, forests, hills, oceans, etc., were illuminated, but, to say the least, pots and pans that were usually dirty and black (with soot) were lit up as if they were covered with gold.

The life span of people belonging to the period in which Buddha Maṅgala appeared was ninety thousand years, and during that whole period everything was thus gold in colour. During His Dispensation, the sun, the moon, stars and planets had no light. Since there was no sunlight, the demarcation between day and night was not distinct.

Though there was absence of sunlight, people moved about attending to their business by means of the Buddha's rays. Days and nights are recognized with the help of the chirps of birds, that were normally heard in the morning and the blooms of flowers that are normally seen in the evening.

The question may be asked whether other Buddhas were lacking such glorious powers. The answer is: they were not, indeed they also had such powers. They could make the rays permeate the ten thousand world-system if they so desired. But while others had their natural luminescence of their bodies just within an arm's length, the rays of Buddha Maṅgala's body always spread throughout the ten thousand world-system without having to be produced purposely because of the power of His wish made in a previous existence.

Buddha Maṅgala's Wish made in A Previous Existence

When Buddha Maṅgala was a Bodhisatta in one existence that was similar to that of Vessantara, he lived with his wife and children at a place that resembled Vaṅka-pabbata.

Hearing that the Bodhisatta was very generous, an ogre named Kharadāṭhika, in the guise of a brahmin, approached him to ask for His son and daughter.

The Bodhisatta handed His son and daughter over to the brahmin most delightedly and thus caused the trembling of the great earth, two hundred and forty thousand leagues in size, the bottom of which touching the waters below.

Leaning against the wooden plank of the railing of the walkway, the ogre devoured up both children as though he chewed and ate a bundle of lotus stems while the Bodhisatta was looking on.

While looking, he saw bright blood like flames of fire pouring out from the ogre's mouth as he opened it, but there arose not one iota of distress in him. Instead, he was greatly delighted and happy, thinking: "This is my excellent act of charity."

He then expressed his wish: "As a result of this generous act of mine, may my body emanate rays in future, bright like the blood (in the ogre's mouth)." Hence, in fulfilment of that wish, on attainment of Buddhahood, the brilliant natural rays emanated and spread from Buddha Maṅgala's body all over the ten-thousand world-system.

Besides, there was another wish made previously by Buddha Maṅgala. As a Bodhisatta, he once got an opportunity to pay homage to a *cetiya* dedicated to a Buddha. Thinking: "I should sacrifice my life to this Enlightened One," he had his whole body wrapped up in cloth soaked with oil. He then filled a golden bowl, which was worth one hundred thousand pieces of money, with butter up to the brim which was about a cubit in diameter, through the slit. In that golden bowl, he lighted a thousand wicks and carried the bowl on his head. He also set his body ablaze and spent the whole night circumambulating the sacred *cetiya*.

Though the Bodhisatta was paying homage thus till dawn, the heat could not touch even the pores of his body, as if he were staying amidst lotus blooms. Indeed the nature of the Dhamma is such that it gives reciprocal protection from danger to one who protects (practises) it. Therefore the Buddha says:

Dhammo have rakkhati dhammacārim.
Dhammo suciṇṇo sukham avahati
esānisaṁso dhamme suciṇṇe
na duggatim gacchati dhammacārī

Also as a result of this act of merit, Buddha Maṅgala's natural body rays spread throughout the ten thousand world-systems.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His Enlightenment, Buddha Maṅgala stayed for seven days at each of the seven sites near the Bodhi tree. He then accepted a Brahmā's request for His Teaching, and when He contemplated to whom He should teach, He saw the three crores of *bhikkhus* who had donned the robe to follow His example and who were endowed with sufficing conditions (*upanissaya*) for the Path and Fruition.

Thinking that He would teach them first, the Buddha contemplated also their whereabouts and came to know that they were staying in the forest called Sirivana of the city of Sirivaddhana, eighteen leagues away from the Mahābodhi tree. Taking with Him His bowl and robe, the Buddha immediately appeared at the forest of Sirivana, using His psychic power.

On seeing the Buddha approaching them, the three crores of *bhikkhus,* with faithful minds, welcomed the Buddha by taking His bowl and robe, prepared the seat for Him, and paid obeisance respectfully. When all these had been done, (surrounding the Buddha) they took their appropriate seats.

Then the Buddha delivered the Dhammacakka-pavattana Sutta as all previous Buddhas had done. By the end of which, the three crores of *bhikkhus* attained *arahatta-phala*. (They all became *arahats*.) Devas and humans, numbering one hundred thousand, realized the Four Truths. (They were thus liberated.)

(This was the first *Dhammābhisamaya*.)

Immediately before Buddha Maṅgala taught the **Abhidhamma**, He was staying near the city of Citta, His resort for food. Like our Buddha (Gotama) who performed the Twin Miracle of water and fire near the mango tree of the gardener, Kanda, near the city-gate of Sāvatthī, and defeated the heretics, so did Buddha Maṅgala display the Twin Miracle and defeated the heretics at the city-gate of Citta. He then went up to Tāvatiṁsa where he sat on the emerald stone slab, *Paṇḍukambala*, at the foot of Pāricchattaka tree and taught

Abhidhamma discourses to devas and Brahmās.

Then one hundred thousand crores of devas and Brahmās realized the Four Truths. (They were liberated.)

(This was the second *Dhammābhisamaya*.)

Before Buddha Maṅgala appeared, there was King Sunanda, in the city of Surabhi, who performed the duties necessary for acquisitions of the Wheel (which is one of the seven treasures of a Universal monarch). After fulfilment the duties, the wheel treasure came into his possession.

When Buddha Maṅgala appeared, the Wheel slipped from its place. Seeing this, King Sunanda became very unhappy and asked his brahmin advisors: "Why was the Wheel treasure that appeared by the power of my meritorious deeds has slipped from its place?"

Then the Brahmins replied:

> "O King, the Wheel slips because the life of a Universal Monarch is nearing its end; or when the monarch becomes a monk; or because a Buddha appears.
>
> "There is absolutely no danger of your life ending. You will live a very long life.
>
> "Indeed Buddha Maṅgala has now appeared in the world. That is the reason for the slipping of your Wheel treasure."

Having heard the reply given by the Brahmins, the Universal Monarch Sunanda with his retinue paid his respects to the Wheel treasure and made a request thus: "I will do obeisance to Buddha Maṅgala by means of your glory, O Wheel. Please do not disappear yet in the meantime." Then the Wheel returned to its original place.

Immensely delighted, Universal Monarch Sunanda with his multitude of people, thirty leagues in size, approached Buddha Maṅgala who was indeed *maṅgala* (auspiciousness) of the whole world. The King gave alms on a grand scale to the Buddha and His Sangha. He offered the hundred thousand *arahats* pieces of cloth from Kāsi, to be made into robes, and all kinds of requisites to the Buddha. After the alms-giving, he sat down at a suitable place to listen to the Buddha's sermon. Likewise, Prince Anurāja, son of the Universal Monarch, took his seat.

Then Buddha Maṅgala gave the audience, headed by King Sunanda, the usual series of sermons. This led to the attainment of arahantship with the Fourfold Analytical Knowledge by Universal Monarch Sunanda and his followers, numbering ninety crores.

Contemplating on the acts of merit done by them in the previous existence, the Buddha saw their past wholesome deeds that would bring them bowls and robes miraculously (without looking for them). So He stretched out His right arm and uttered: "*Etha Bhikkhavo* — Come, O monks!" Instantly all of them became monks with their hair of two fingers length, carrying their respective bowls and putting on their respective robes and assuming the respectable appearance of Mahātheras of a hundred years' standing in the Order, and they surrounded the Buddha.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

While Buddha Maṅgala was sojourning in the city of Mekhala, His future Chief Disciples, the young men Sudeva and Dhammasena, who had one thousand (according to the Sinhalese Commentary, ten thousands) youthful companions each, became *ehi-bhikkhus* in the Buddha's presence, and when they attained arahantship on the full moon of Magha (January-February), the Buddha recited the *Ovāda Pāṭimokkha* in the midst of one hundred thousand crores of monks.

(This was the first *sannipāta*.)

Again, the Buddha recited the same *Pāṭimokkha* at the meeting of one thousand crores of monks, who had been ordained at the assembly of the Buddha's kinsmen, that took place in the Park named Uttara.

(This was the second *sannipāta*.)

In the midst of ninety crores of monks, who took part in the Sangha meeting headed by the *bhikkhu* who formerly was Sunanda the Universal Monarch, the Buddha repeated His recitation of the *Pāṭimokkha*.

(This was the third *sannipāta*.)

Bodhisatta Gotama, as Brahmin Suruci, received prophecy from Buddha Maṅgala

At the time of Buddha Maṅgala, our Bodhisatta was a brahmin, Suruci by name, living at the village of Suruci. He was accomplished in the Vedas (Vedic texts), *nighaṇḍu* (glossary), *keṭubha* (rhetoric), *akkharapabheda* (grammar) and *itihāsa* (legends and histories) as the fifth treatise.

He was clever in writing and reading poetry (*padaka*) as well as prose (*veyyākaraṇa*) .

He was well-versed in Lokāyata philosophy, which was concerned not with spiritual matters but only with mundane affairs and also in Mahāpurisa Lakkhaṇa, the art of reading bodily signs of a superior being.

Having listened to the Buddha's talks on the Dhamma, Brahmin Suruci cultivated faith in Him and took refuge in the Three Gems. He then invited the Buddha and His disciples: "Please accept my offering of food for tomorrow."

"Brahmin, how many monks do you like to have?" asked the Buddha. "How many monks are there, Venerable Sir?" "There are all together one hundred thousand crores," replied the Buddha, as it was the occasion when His Disciples assembled for the first time. "Then Venerable Sir, together with all these monks, please accept my offering of the meals." The Buddha kept silent showing His consent.

Having invited the Buddha, Bodhisatta Brahmin Suruci went home and thought thus: "I can afford to give such a great number of monks rice gruel and pieces of cloth meant to be robes. But how can the seating for them be arranged?"

The Bodhisatta's thought caused warming of the stone slab, which was the seat of Sakka on Mount Meru, eighty-four thousand leagues high.

Then Sakka contemplated thus: "Who is interested in removing me from this place?" When he looked for the cause of the warming of his seat, he saw Brahmin Suruci; it then occurred to him thus: "This Bodhisatta has invited the Sangha, led by the Buddha, for meals and is worrying about their accommodation. I should go there and take my share of merits." Assuming the appearance of a carpenter and carrying an axe in hand, he appeared before the Bodhisatta.

Construction of A Pavilion

Sakka, as the carpenter, enquired: "Is there any job for a worker?" Seeing the carpenter, the Bodhisatta asked: "What can you do?" "There is no craft that I do not know. If anybody wants to build a pavilion, a palace, a house, or any other building, that is my job." "Then I have something for you to do." "What is it?" "I have invited a hundred thousand crores of monks to tomorrow's meal. Can you build a pavilion to accommodate theme." "Yes, I can, provided you pay me." "Friend, I will." "Very well, I will construct it as you will make payment." So saying, Sakka looked round for a certain plot of land.

Rise of A Jewelled Pavilion from The Earth

The plot of land, twelve leagues in size, which was viewed by Sakka, became an evenly level ground like a *kasiṇa*-device. Sakka looked around and made the wish: "Let a great pavilion of seven kinds of jewels, pleasing to the eye and richly adorned, appear from the earth." And while he was watching, there rose up a great pavilion of jewels, splitting the earth surface. Its pillars of gold had lotus-vases of silver; its pillars of silver had lotus vases of gold; its pillars of rubies had lotus-vases of coral; its pillars of coral had lotus-vases of rubies, and its pillars of seven kinds of jewels had lotus-vases of seven kinds of jewels.

Thereupon he looked at the pavilion and made the wish: "Let there be chains of tinkling golden bells hanging between the pillars in the pavilion." As he was thus looking, the chains of tinkling golden bells appeared, hanging between one pillar and another. Fanned by a gentle breeze, the tinkling bells made a very sweet sound like the sound of music produced by five kinds of musical instruments. It was like the time when celestial beings in heaven performed a concert.

Again, he made the wish: "Let there be festoons of heavenly perfumes, festoons of flowers and festoons of leaves hanging down." At that moment, festoons of heavenly perfumes, flowers and leaves appeared hanging down.

Again, he made the wish: "Let seats for the hundred thousand crores of monks, costly spreads and bowl-stands allowable to monks appear breaking the earth." Instantly, these things appeared.

Still again Sakka made the wish: "Let there be huge water pots in every corner." Instantly, huge water pots appeared.

When all these had been created, Sakka went to the Bodhisatta Brahmin Suruci and said: "Come, Brahmin, please have a look at your pavilion and make payment due to me." The Bodhisatta went to the pavilion and while he was examining it, the whole frame of his body was suffused with five kinds of joy.

Performance of Mahā Dāna

While the Bodhisatta was looking at the pavilion, it occurred to him thus: "This pavilion could not have been made by a human being. On account of my wholesome desire to perform a great act of charity and also of my virtues, surely Sakka's seat must have become warm. The warmth must have led the King of Devas to construct this pavilion. With such a pavilion, it does not befit me to make offerings just for one day. For seven days shall I perform a great act of charity." He then accommodated the Sangha, headed by the Buddha, in the pavilion for seven days and offered them specially prepared milk-rice.

When the milk-rice was offered, it was not possible for the people alone to wait upon the monks, devas too, one beside each man, participated in waiting upon them. The site which was twelve or thirteen leagues was not large enough for all the *bhikkhus*. Therefore those *bhikkhus*, who could not get seats, had to make their own accommodation there by exercising their respective powers.

Offering of Medicinal Food and Sets of Three Robes

The day the alms-giving was over, all the monks' bowls were washed well, filled with clarified butter, ghee, honey, molasses for medicinal purposes and were offered together with sets of three robes. The set of robes that was received by the most junior member of the Sangha was worth one hundred thousand pieces of money.

Buddha Maṅgala's Prophetic Declaration

When Buddha Maṅgala was giving His sermon in appreciation of the alms given to Him, He contemplated through His foreseeing wisdom: "This man had performed such an act of great alms-giving. What will he become in future?" Then He foresaw that Bodhisatta Brahmin Suruci would definitely become a Buddha, Gotama by name, in one *bhadda-kappa* after two *asaṅkhyeyyas* and one hundred thousand aeons had elapsed. He then called out to him and made a prophetic declaration: "When two *asaṅkhyeyya* and one hundred thousand aeons have elapsed, you will definitely become a Buddha, Gotama by name."

Hearing Buddha Maṅgala's prophecy, the Bodhisatta became elated and rejoiced, and it occurred to him thus: "The Buddha has prophesied that I would certainly become a Buddha. What is the use of living a household life. I shall go forth immediately." Having abandoned the wealth of a rich brāhmaṇic household as though it were spittle, he became a monk in the presence of Buddha Maṅgala, learned the three *Piṭakas*, attained the Five *Abhiññās* and Eight *Jhānas*, and without slackening from his *jhānas*, he was reborn in the Brahmā-world on his death.

Chapter IX

Particulars of Buddha Maṅgala

Buddha Maṅgala's birthplace was the city of Uttara.

His father was King Uttara and His mother was Queen Uttara.

His two male Chief Disciples were Sudeva Thera and Dhammasena Thera. His attendant was Pālita Thera.

His two female Chief Disciples were Sivala Therī and Asoka Therī.

His Bodhi tree was a *nāga*-tree.

His male supporters were the wealthy men Nanda and Visākha. His female supporters were Anula and Sutana.

Buddha Maṅgala's height was eighty-eight cubits. His physical rays always appeared in splendour throughout the ten-thousand world-system. Sometimes they spread beyond the ten-thousand world-system, reaching hundreds of thousands of world-systems.

The life span of people during His time was ninety thousand years, and the Buddha lived throughout that period, rescuing such beings as humans, devas and Brahmās out of the waters of *saṁsāra* and carried them to the shores of Nibbāna.

While a lay-prince, the golden palaces he lived in were three viz., Yasavanta Palace, Rucimanta Palace, and Sirimanta Palace.

He had thirty thousand female attendants. His Chief Consort was Yasavatī. His son was Sivala. He reigned for nine thousand years.

He went forth riding the horse named Pandara. On His Enlightenment He stayed in Uttara Park.

Just as counting the waves in the great ocean is impossible, so was the number of the *arahat*-disciples of Buddha Maṅgala.

Throughout the lifetime and Dispensation of Buddha Maṅgala who conveyed all the three kinds of beings to Nibbāna, there never was a single recluse who died with defilements. (They all became *arahats* and were pure when passed away into Nibbāna.)

Buddha Maṅgala, who had large numbers of followers and great fame, lighted the Lamp of Dhamma and saved a great multitude of people from *saṁsāric* currents to Nibbānic shores. Like a mass of fire that had shone forth became extinct and like the sun that was gone, the Buddha attained Parinibbāna, revealing thereby the nature of impermanence, suffering and uncontrollability of conditioned things to humans together with devas and Brahmās.

As soon as Buddha Maṅgala had thus passed away, His physical rays disappeared, and the entire ten-thousand world-system was left in total darkness. Then there occurred great lamentation of people throughout the world-systems.

Saṁvega

The peerless glory of Buddha Maṅgala and His concentrated mind that was permeated with Omniscience had all vanished. Unsubstantial and futile indeed are all conditioned things!

Cetiya

Buddha Maṅgala, who had fully realized the Four Noble Truths, thus attained Parinibbāna at Uttara Park. (So called because its fruit trees bore more fruits and its flower trees had more flowers than those of other gardens.) In the same park, a *cetiya*, thirty *yojanas* high, was built with the soft plaster made of powdered red orpiment mixed with oil and butter; and it was dedicated to Buddha Maṅgala.

The unbreakable relics of the Buddha, true to the nature of long-lived Enlightened Ones, remained solid like a golden image without falling into pieces. These relics were enshrined

in the *cetiya* and people from all over Jambudīpa completed the construction by decorating it with seven kinds of precious stones.

Here ends Maṅgala Buddhavaṁsa

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4. SUMANA BUDDHAVAṀSA

In this way, Buddha Maṅgala, by means of His physical rays, outshone the various rays of the sun, the moon, stars and planets, devas and Brahmās throughout the ten-thousand world-system of *Jāti-khetta*[7], making no difference between day and night and then passed away into Nibbāna as though He had simultaneously created massive darkness.

The life span, which was ninety thousand years in Buddha Maṅgala's time, gradually decreased to ten years; and again the life span increased therefrom and when it reached ninety thousand years, Bodhisatta Sumana, having fulfilled the Perfections, was reborn in Tusitā, a practice common to all Bodhisattas. Consenting to the request made by devas and Brahmās, He descended to the human abode and took conception in the womb of Sirīmā, Queen of Sudatta, in the city of Mekhala.

At the time of his conception, thirty-two prophetic phenomena became manifest. At his birth, which took place after ten months, similar phenomena also took place, and all miracles, associated with all Bodhisattas, occurred.

When he came of age, Prince Sumana occupied three golden palaces, namely, Canda Palace, Sucanda Palace and Vatamsa Palace, where he enjoyed for ninety thousand years, a blissful life resembling that of devas, with his Chief Consort Vatamsikā (so named because she was comparable to a flower that is worn on the crown of each and every person) who was waited upon by beautifully adorned maids of honour, six million and three hundred thousand of them.

> (With regard to the number of these maids, it should not be taken that they all waited upon the Princess at the same time; it was the total number of all those ladies who served her in turn.)

When Princess Vatamsikā gave birth to a son, Aṇupama, the Bodhisatta saw the four omens of the aged, the sick, the dead and the recluse, and he renounced the world, following the tradition of all Bodhisattas, in the clothings offered by devas and, riding an elephant. His example of renunciation was followed by thirty crores of people who became recluses like Him.

Bodhisatta Sumana with the thirty crores of recluses engaged in the practices of austerity (*dukkaracariyā*). On the full moon day of Vesākha (April-May), having partaken the milk-food offered by Anupamā, daughter of a wealthy man of the village of Anoma, he spent the daytime in the local *sāla* grove. In the evening, he left all his followers and went alone to the Bodhi tree. On the way, he accepted the eight handfuls of grass offered by Anupama, a heretic, and spread it under the (*nāga*) Bodhi tree; suddenly there appeared the *Aparājita* Seat of thirty cubits in height.

Sitting cross-legged on that seat (as has been described in Maṅgala Buddhavaṁsa), he dispelled Mara and his hordes, attained Perfect Self-Enlightenment, the crowing glory of the three worlds, and uttered the verse of elation, beginning with *Anekajātisaṁsarām*, which was also uttered by each and every Buddha.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After the attainment of Buddhahood and spending forty-nine days in the neighbourhood of the Bodhi tree, the Buddha accepted a Brahmā's request and contemplated as to whom

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7. There are three regions associated with the Buddha, namely, (I) *Jāti-khetta*, the ten-thousand world-system that quaked at the time of his conception, birth, Enlightenment, giving up of the life-sustaining mental process and attaining Nibbāna; (2) *Āṇā-khetta*, the hundred-thousand world-system throughout which His Teaching spread; and (3) *Visaya-khetta*, the infinite world-systems which form the field of investigation of His Omniscience.

He should teach first. Then He discerned the thirty crores of recluses who, with Him, had renounced the world, His half-brother, Prince Sarana and His Purohita's son, the youthful Bhavitatta, who were endowed with the merits of their past deeds that would lead them to the Path, Fruition and Nibbāna. Thinking: "I shall teach them first," He contemplated as to their whereabouts and saw that they were living in Mekhala Park of the city of Mekhala which was eighteen leagues away from the Mahābodhi tree. Accordingly, taking His bowl and robe, the Buddha, by His psychic power, immediately appeared in Mekhala Park, the residence of those *bhikkhus*.

On seeing Buddha Sumana approaching them, the thirty crores of *bhikkhus*, with faithful hearts, welcomed the Buddha, taking His bowl and robe, prepared the seat and did obeisance respectfully. When all these were done, they took their appropriate seats surrounding Him.

Then Buddha Sumana sent the gardener to fetch Prince Sarana and the youth, Bhavitatta, son of the Purohita. To the Prince and the youth with their thirty-seven crores of followers, to the thirty crores of *bhikkhus* who were His companions on His renunciation and as well as to several crores of devas and humans, the Buddha taught the Dhammacakka-pavattana Sutta, which were taught by previous Buddhas too, and hence beat the drum of His Dispensation of Nine Constituents[8], accompanied by the conch of the Four Noble Truths.

What should be particularly mentioned is this: Having attained Omniscience, Buddha Sumana was desirous of fulfilling the Brahmā's request. In order to liberate beings, such as devas, humans and Brahmās, from the bondage of existences and to protect those who were robbed of their treasures of meritorious deeds by the robber of defilements, He built the Deathless City of Nibbāna with the walls of morality (*sīla*), the moats of concentration (*samādhi*) that encircled the city and adorned it with the gate of Insight Wisdom (*Vipassanā ñāṇa*), the doors of mindfulness (*sati*), the grand pavilions and mansions, etc., of *jhāna* attainments (*samāpatti*) and was inhabited by the noble citizens of a group of *Dhammas* pertaining to Enlightenment (*Bodhi-pakkhiya-dhammas*).

Having thus built the City of Nibbāna, Buddha Sumana created the (unbroken, straight, tidy, beautiful, broad, and long) boulevard of four Methods of Steadfast Mindfulness (*Satipaṭṭhāna*). On either side of the boulevard, He laid out peaceful and pleasant rows of shops of Dhamma where those who wanted the precious things of Fourfold Fruition (*phala*), Fourfold Analytical Knowledge (*patisambhidā-ñāṇa*), Sixfold Psychic Power (*abhiññāna*) and Eight *Jhāna*s Attainments (*samāpatti*), could buy them to their hearts content with mindfulness (*sati*), energy (*vīriya*), moral shame of doing evil (*hirī*), and moral dread of doing evil (*ottappa*).

Having thus built the great City of Dhamma and laid out the Market of Dhamma, Buddha Sumana beat the Drum of Dhamma by delivering the First Sermon, the Dhammacakka-pavattana Sutta, and provided the means of Liberation to one hundred thousand crores of devas, humans and Brahmās.

(This was the first *Dhammābhisamaya*.)

In order to subjugate the wrongful conceit of the intoxicated and arrogant heretics in Sunandavati, Buddha Sumana once performed the marvellous Twin Miracle of water and fire near a mango tree and administered the Dhamma, the Elixir of Immortality, to devas,

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8. Nine Constituents of Buddha's dispensation, *Navaṅga Sarthu Sāsana*: (1) *Sutta* — Discourses such as Maṅgala Sutta, Ratana Sutta etc. in plain prose. (2) *Geyya* — Discourses interspersed with many verses such as these in *Saḷāyatana Samyutta*. (3) *Veyyākarana* — Teaching without any verses such as *Abhidhamma Piṭaka*. (4) *Gāthā* — Teaching with verses only such as *Dhammapada*, *Thera-gāthā*, *Therī-gāthā*. (5) U*dāna* — Joyful utterance in 28 discourses such as *Anekajāti samsāram*. (6) *Itivuttaka* — 18 discourses beginning with the expression: "Thus said the Bhagava". (7) *Jātaka* — 550 birth stories. (8) *Abbhūta Dhamma* — Discourses describing the marvellous attributes of such persons as Ānanda etc. (9) *Vedalla* — Discourses with questions and answers such as Cūla Vedalla Sutta, Mahā Vedalla Sutta, Sammaditthi Sutta.

humans and Brahmās. Then one hundred crores of beings realized the Four Noble Truths.

(This was the second *Dhammābhisamaya*.)

On another occasion, devas and Brahmās of the ten-thousand world-system came and met devas, humans and Brahmās of this universe and discussed *Nirodha-samāpatti*. "How can one enter upon *Nirodha-samāpatti*? How can one attain it? How can one arise from it?" Since they could not solve such problems, all of them, up to the nine abodes of Brahmās, had doubts (as to the right answers) and they divided themselves into two groups. Along with King Arindama, Lord of people, they approached Buddha Sumana, Chief of the three worlds, and put forward the aforesaid questions. The Buddha solved them by giving appropriate Dhamma discourses, and ninety crores of devas, humans and Brahmās penetrated the Four Noble Truths.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three occasions of meeting of Buddha Sumana's disciples. Of these three, the first took place when, having observed *vassa* with Mekhala city as the resort for food, together with one hundred thousand *arahats* who were all *ehi-bhikkhus*, Buddha Sumana held *Pavarana* ceremony on the full moon day of Assayuja, the end of *vassa*.

(This was the first *sannipāta*).

At one time when Buddha Sumana was sojourning on the mountain of pure gold, one league in size, which appeared, as the result of King Arindama's act of merit, He admonished, by means of His excellent discourses, ninety thousand crores of royal servants who accompanied the King on his visit. The Buddha made them all *ehi-bhikkhus* and being surrounded by all these *bhikkhus*, who attained arahatship on the same day, He recited the *Pāṭimokkha* at the meeting complete with four features.

> (The four features are not given in the Buddhavaṁsa Commentary. However, as mentioned in the exposition of the Dighanakha Sutta of the **Majjhima Nikāya Commentary**, these should be understood as follows: (1) the meeting is held on the full-moon day of Magha (Jan-Feb); (2) the meeting is held by *arahats* on their own accord without being summoned by anyone; (3) *bhikkhus* (at the meeting) are all *arahats*, who are endowed with Six *Abhiññānas*; and (4) they are all *ehi-bhikkhus*.)

(This was the second *sannipāta*.)

At another time, Sakka went to pay homage to Buddha Sumana. Being surrounded by eighty thousand crores of *arahats*, the Buddha recited the *Patimokkha*.

(This was the third *sannipāta*.)

Bodhisatta Gotama, as Nāga King Atula, received prophecy from Buddha Sumana

In the lifetime of Buddha Sumana, Bodhisatta Gotama was reborn as Atula, the powerful Nāga King. Learning that a Buddha had appeared in the three worlds and accompanied by all His kith and kin, he came out of his residence and performed acts of merit towards the Buddha and His one hundred thousand crores of *bhikkhus* by making celestial music in their honour, and by performing a great act of alms giving in the form of food and drinks. He also offered a set of robes to each *bhikkhu* and was established in the Refuges.

Then Buddha Sumana prophesied: "This Nāga King will become Buddha Gotama in future."

Hearing Buddha Sumana's prophecy, Atula the Nāga King became all the more heartened and resolved firmly to increase his effort in fulfilling of the Ten Perfections.

Particulars of Buddha Sumana

Buddha Sumana's birth place was Mekhala City.

His father was King Sudatta and His mother was Queen Sirīmā.

He reigned for nine thousand years and His three palaces were Canda Palace, Sucanda Palace and Vatamsa Palace.

His Chief Consort was Vatamsikā who had six million three hundred thousand maids of honour. His son was Prince Anupama.

His two male Chief Disciples were Sarana Thera and Bhāvitatta Thera. His attendant was Udena Thera.

His two female Chief Disciples were Sonā Therī and Upasonā Therī.

His Bodhi tree was a Nāga tree.

His distinguished male supporters were the wealthy men Varuṇa and Sarana. His distinguished female supporters were Cālā and Upacālā.

Buddha Sumana's height was ninety cubits. Resembling a golden pillar created as an object of worship, the Buddha was of great splendour with His physical rays shining forth throughout all universe.

The life span during His time was ninety thousand years and throughout these years, He saved large numbers of devas, humans and Brahmās from *saṁsāric* waters and placed them on Nibbānic shores.

Having liberated those who deserved liberation out of the great ocean of *saṁsāra* and taught those who deserved teaching the Four Noble Truths, Buddha Sumana attained Parinibbāna like the setting moon.

Those noble ones, who had become *arahats* after eradicating their moral intoxicants (*āsava*s), and that Buddha Sumana, who was unmatched in the three worlds, brightened the peerless light of Dhamma. Having done so, the most glorious, famous Buddha and His *arahat*-disciples attained Parinibbāna.

Saṁvega

Buddha Sumana's unrivalled Omniscience, His matchless Dhamma treasures, such as the Four Fruitions, the Fourfold Analytical Knowledge, etc., had all disappeared. Unsubstantial and futile indeed are all conditioned things!

Cetiya

In this manner, the attainment of Parinibbāna by Buddha Sumana, who had realized the Four Noble Truths without any exception and who had achieved great fame, took place in the Park called Anga. In that very Park was constructed a *cetiya*, four *yojanas* high. It was made of powdered red orpiment mixed with oil and butter and dedicated to Buddha Sumana.

As it was customary with long-lived Buddhas, the relics that were unbreakable remained like golden statues. These relics were enshrined in that *cetiya* which was decorated with seven kinds of jewels and completed by people of Jambudīpa.

End of Sumana Buddhavaṁsa

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5. REVATA BUDDHAVAṀSA

After Buddha Sumana had attained Parinibbāna, the life span of human beings decreased gradually from ninety thousand years down to ten years; and from ten years, it again increased to an *asaṅkhyeyya*. When the life span became sixty thousand years on its decline, Bodhisatta Revata, on complete fulfilment of the Perfections, was reborn in Tusitā, as it was a common practice by all Bodhisattas. While enjoying the celestial life there, He agreed to comply with the request made by devas and Brahmās, and descended to the human abode and took conception in the womb of Queen Vipulā, wife of King Vipula, in the city of Sudhaññavatī. When ten months had elapsed, he came out of his mother's womb like the golden Haṁsa King that appears from Mount Citta.

Royal Household Life

When the Bodhisatta, Prince Revata, came of age, he resided in three uniquely beautiful palaces, namely, Sudassana, Ratanagghi, and Avela, which appeared as a result of his Perfections and glorious deeds of the past. Enjoying a royal household life, that was comparable with a divine life, for six thousand years together with his Consort Sudassanā and being entertained and waited upon by thirty-three thousand attendants.

Renunciation

While he was thus enjoying, his wife Princess Sudassanā gave birth to a son named Varuṇa. After seeing the four omens, in the attire presented by devas which was a common practice to all Bodhisattas, he mounted the chariot drawn by thoroughbred horses and went forth, renouncing the world, in a procession composed of his fourfold army of elephants, horses, chariots and foot-soldiers, like the moon surrounded by stars and planets, like Sakka, King of Devas, followed by his fellow-beings or like Harita, King of Brahmās, followed by divine beings of his abode. On reaching a grove, he handed his garments to the keeper of his treasures, cut off his hair with his ever-present sword and flung his hair into the sky.

His hair was received in a golden receptacle by Sakka, who built a *cetiya* of seven kinds of jewels over it in Tāvatiṁsa on Mount Meru.

Having put on the lotus-robe offered by the Brahmā and thus became a recluse, a crore of men followed his example and became recluses themselves.

Bodhisatta Revata then put efforts to undergo the practice of austerity (*dukkaracariyā*) with his one crore of followers for seven months.

Attainment of Buddhahood

Having completed *dukkaracariyā* practice, on the full-moon day of Vesākha-the day he was to become a Buddha, he partook of the milk-food offered by Sādhu Devī, daughter of a wealthy man, and spent the daytime in the local *sāla* grove. In the evening, he left behind his followers and went alone to the region of the Mahābodhi tree. On the way, he accepted eight handfuls of grass from a heretic, Varunindhara by name, and spread it under the Nāga Bodhi tree. Suddenly, there appeared the *Aparājita Pallanka* of fifty-three cubits in size, on which he sat cross-legged, mobilized his resources of fourfold energy, dispelled Mars and his forces, and attained the Omniscient State of a Perfectly Self-Enlightened One, Chief of the three worlds.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood and staying near the Bodhi Tree for forty-nine days, Buddha Revata accepted a Brahmā's request for His Teaching. When He considered as to whom He should teach first, He discerned the one crore of *bhikkhus*, who joined Him in His renunciation, and also devas and other humans, who were endowed with meritorious deeds of the past, leading them to the Path, Fruition and Nibbāna. When He contemplated their whereabouts, He came to know that they were staying in Varuṇa Park, eighteen leagues from the Mahābodhi tree. Taking His bowl and robe, He then, using His psychic power, immediately appeared at the *bhikkhus*' residence in Varuṇa Park.

(To cut the story short, on His arrival there, Buddha Revata was very warmly received by the *bhikkhus*.) To these *bhikkhus* the Buddha taught the Dhammacakka-pavattana Sutta and one crore *bhikkhus* realized arahantship. Those who were established in lower Paths and Fruitions were countless.

(This was the First *Dhammābhisamaya*)

At another time, Buddha Revata paid a visit to the city of Uttara, so named because it excelled all other cities during the reign of King Arindama, who had conquered all his enemies. Learning of the Buddha's arrival, the King, with his three crores of followers, extended a warm welcome and invitation to the Buddha for the next day's meal. For seven days he gave great *dāna* and held a festival of lights extending three *gāvutas* in honour to

the Buddha and stayed near Him. Then the Buddha gave various sermons that suited the King's disposition. On that occasion of teaching of Dhamma, one thousand crores of devas and humans attained liberation as they realized the Truths.

(This was the second *Dhammābhisamaya*)

Still at another time, while sojourning at a place near the market-town of Uttara, a resort for His alms-food, Buddha Revata engaged himself in *nirodha-samāpatti* for seven days. Then townsfolk brought rice-gruel and other kinds of food and drink and offered them to the members of the Sangha. "Venerable Sirs, where is the Buddha staying?" asked the people. "Dear supporters," replied the monks, "the Buddha is being absorbed in *nirodha-samāpatti*." When seven days had lapsed, they had an opportunity of seeing the Buddha and asked Him about the advantages of that very attainment. Accordingly, the Buddha explained to them the advantages of *nirodha-samāpatti*. As a result, one hundred crores of devas and humans were established in *arahatta-phala*.

(This was third *Dhammābhisamaya*)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of the Buddha's disciples, the first of which took place in the city of Sudhannavati where Buddha Revata recited the *Pāṭimokkha* for the first time to the *arahats*, who had become *ehi-bhikkhus* and who were too innumerable to count.

(This was the first *sannipāta*.)

Later, at the meeting held in Mekhala city, the Buddha recited the *Pāṭimokkha* to one hundred thousand crores of *ehi-bhikkhus arahats*.

(This was the second *sannipāta*.)

At the third meeting, Buddha Revata explained the three characteristics (impermanence, suffering and unsubstantiality) to the people who went to enquire after the ailing Varuṇa Mahā Thera, who was the Buddha's Chief Disciple and Right-hand Man and was foremost among knowers of Dhamma as he was able to set the Wheel of Dhamma in constant motion. His health condition then was so serious that it gave rise to anxiety and the question, "Will He survive?" At that meeting, the Buddha also made one hundred thousand men *ehi-bhikkhus* and established them in *arahatta-phala*. Finally He recited the *Pāṭimokkha* in that very meeting which composed of four features[9].

(This was the third *sannipāta*.)

Bodhisatta Gotama, as Brahmin Atideva, received Prophecy from Buddha Revata

At that time, our Bodhisatta was a brahmin named Atideva, fully accomplished in brahmanic lore, which was handed down by generation after generation of teachers. On encountering Buddha Revata, and after listening to the Buddha's sermon, he took refuge in the Three Gems. He also sang one thousand verses in praise of the Buddha's attributes of morality, concentration of the mind and wisdom, and offered his upper garment that was worth one thousand pieces of money.

Thereupon Buddha Revata made a prophecy: "Two *asaṅkhyeyya*s and one hundred aeons after the present one, you will become a Buddha by the name of Gotama."

On receiving Buddha Revata's prophecy, the Bodhisatta's mind became all the more serene and he courageously resolved to make more effort in fulfilling of the Perfections: "I will contemplate and develop the Perfections and try to attain the Buddhahood that I long for."

Particulars of Buddha Revata

Buddha Revata's birthplace was Sudhañña City. His father was King Vipula and

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9. Four features, refer to second *sannipata* of Buddha Sumana.

His mother was Queen Vipulā.

He reigned for six thousand years and His three palaces were Sudassana, Ratanagghi and Āveḷa.

His Chief Consort was Sudassanā, who had thirty-three thousand maids of honour. His son was Varuṇa.

Having seen the four omens, He renounced the world in a chariot drawn by thoroughbred horses. He practised *dukkaracariyā* for seven months.

His two male Chief Disciples were Varuṇa Thera and Brahmadeva Thera. His attendant was Sambhava Thera.

His two female Chief Disciples were Bhadda Therī and Subhaddā Therī.

His Bodhi tree was a Nāga tree.

His male noble supporters were the wealthy men Paduma and Kuñjara. His female noble supporters were Sirīmā and Yasavatī.

Buddha Revata's height was eighty cubits. He illumined all the directions like the hoisted banner of Sakka. His physical rays spread all round, up to one league, day and night.

The life span during His time was sixty thousand years. He lived throughout the period equal to four-fifths of this life span, rescuing numerous devas, humans and Brahmās from *saṁsāric* waters and placed them on Nibbānic shores.

Having taught the doctrine of Deathlessness to the world by showing the powers of the ten-fold wisdom of Enlightened Ones, Buddha Revata attained Parinibbāna, like great flames of fire that become extinct as the fuel runs out.

Saṁvega

That Buddha Revata's frame, which was like a solid gem stone, and His incomparable ten-fold Dhamma had all vanished. Unsubstantial and futile indeed are all conditioned things!

When His Parinibbāna was drawing near, Buddha Revata resolved: "May My relics remain not in a mass but split into pieces and reach various places so that, when I am gone, all beings may attain celestial abodes and Nibbāna (as a result of them)." Then He attained Parinibbāna in the Nāga grove, neither too near nor too far from the city. His relics did not form into one mass, a deviation from the usual mode of relics of long-lived Buddhas, but dispersed and spread to every nook and corner of Jambudīpa, in accordance with His resolve and were held in honour by devas, humans and Brahmās.

Here ends Revata Buddhavaṁsa

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6. SOBHITA BUDDHAVAṀSA

After Buddha Revata's Parinibbāna, the life span of human beings decreased gradually from sixty thousand years to ten years and then from ten years, it increased to *asaṅkhyeyyas*. When the life span became ninety thousand years on its second decline, Bodhisatta Sobhita, after complete fulfilment of the Perfections for four *asaṅkhyeyyas* and one hundred thousand aeons, was reborn in Tusitā, a common practice by all Bodhisattas. While living there, he accepted the request made by devas, and then descended from his celestial abode to the human world and took conception in the womb of Sudhamma, Chief Queen of King Sudhamma, in the city of the same name. Ten months thereafter, the Bodhisatta left his mother's womb in Sudhamma Park, like the way the big full moon came out of the clouds.

Royal Household Life

When Bodhisatta Prince Sobhita came of age, he lived in three golden palaces, namely, Kumuda, Nalina and Paduma, and enjoyed a heavenly-like royal household life with his Chief Consort Manila, and being entertained and waited upon by thirty-seven thousand

female attendants.

Renunciation

While he was enjoying thus, a son, named Sīha, was born by the Princess. Seeing then the four omens, Bodhisatta Sobhita was stirred by a strong religious emotion. Even while in the palace, he lived the life of a recluse and practised respiration meditation (*ānāpāna-bhāvanā*) till he attained the fourth *jhāna. S*till again in the very palace, he practised *dukkaracariyā* for seven days.

Then on the full moon of Vesākha, the day he would attain Enlightenment, he took the milk-food offered by Chief Consort Manila herself. Determined on renunciation, he resolved:

> "Let this very palace of mine, with its usual decorations, go through the air while the populace is watching and descend onto the earth, making the Mahābodhi tree lie in the centre. When I take residence near the Bodhi Tree, may all female courtiers here leave the palace on their own accord without my asking."

As soon as he had thus resolved, the Bodhisatta's palace rose from the courtyard of his father, King Sudhamma, into the sky of the dark blue-green colour of collyrium. The palace adorned with scented festoons shone very brightly as though it beautified the whole sky like the sun with its splendid colour of liquid gold showers, and also like the bright moon of the month of Kattikā in autumn. The flying palace travelled all over the vault of heaven and attracted the people's eyes, as would the brilliant colour of tree branches and various gems.

It also had a net of various exquisites, little bells hanging downwards. Touched by the breeze, the net made sweet tinkling sound that was like the sound of five musical instruments played by highly skilled musicians. The sweet tinkling sound, from a distance, attracted the people as if enticing them from its aerial travel, neither too low nor too high, whether they were staying in the houses or standing on cross-roads, they praised and marvelled at the sound. The sound seems to be proclaiming the qualities of the acts of merit done by the Bodhisatta.

The female dancers, who were in the flying palace, sang with delightful voices resembling the sound of five musical instruments. They also spoke sweetly in praise (of the Bodhisatta) among themselves. The Bodhisatta's fourfold army surrounded the palace in the sky, just as it did on the ground. They were like divine ones, brilliant with their shining equipments and physical radiance and in their raiment of fragrant blossoms.

Having taken its flight, the palace descended onto the earth making the Nāga Bodhi tree lie in the centre. This tree was eighty-eight cubits tall, its trunk straight, broad, round, and beautiful with flowers, leaves, sprouts and buds. Then the female dancers went out of the palace and departed of their own accord.

Attainment of Buddhahood

Glorious with numerous qualities and surrounded by hosts of people, Buddha Sobhita acquired the three-fold knowledge during the three watches of the night. Mara's forces were defeated as usual. The palace, however, remained there.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Enlightenment, Buddha Sobhita spent forty-nine days near the Bodhi tree. Having agreed to a Brahmā's entreaty, He thought as to whom He should teach first and He saw, with His mind's eye, His half younger brothers, Princes Asama and Sunetta. Knowing that they were endowed with supporting merits (*upanissaya*) and were able to grasp the profound and subtle Dhamma, He decided to teach them. Accordingly, by His psychic power, He immediately appeared at Sudhamma Park. Through the gardener, the Buddha summoned the Princes. Being surrounded by the Princes and their retinues, in the midst of the audience of countless devas, humans and Brahmās from all over the regions, ranging from the highest Bhavagga abode down to the lowest Avīci hell, the

Buddha taught the Dhammacakka-pavattana Sutta. As a result of which, a large multitude of devas, humans and Brahmās realized the Four Truths.

(This was the first *Dhammābhisamaya*.)

On another occasion, having displayed the Twin Miracle of water and fire near an exquisite Cittapāṭalī tree, in the neighbourhood of the city-gate of Sudassana, sitting on the emerald stone slab of *pandukambala* under the coral tree, the Buddha taught **Abhidhamma**. In that conclusion, ninety thousand crores of devas and Brahmās realized the Truths and were liberated.

(This was the second *Dhammābhisamaya*.)

Still on another occasion, Prince Jayasena had a monastery built in the compound of a garden in Sudassana where he had such excellent trees as A*soka*, *Assakaṇṇa,* etc., planted, one close to another. He dedicated the monastery, together with the garden, to the Sangha with the Buddha at its head. At the great ceremony of dedication, the Buddha Sobhita gave a sermon in appreciation of the dedication, lauding the Prince's great generosity (*mahā-dāna*). At the conclusion of the sermon, one hundred thousand crores of beings, such as devas, humans and Brahmās, attained realization of the Truths and liberation.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

Another offering of a monastery, Sunandarama, at the city of Sunanda, was done by King Uggata to the Sangha headed by the Buddha. On this occasion, a hundred crores of *ehi-bhikkhus arahats* assembled. To them, the Buddha recited the instructive *Pāṭimokkha*.

(This was the first *sannipāta*.)

Again, a group of virtuous people, *Dhammagaṇa*, built a monastery named Gaṇārama in the city of Mekhala and offered it to the Sangha headed by the Buddha. They also performed *dāna* of various requisites. On this occasion, assembled ninety crores of *ehi-bhikkhus arahats*. At this meeting, the Buddha uttered the instructive *Pāṭimokkha*.

(This was the second *sannipāta*.)

After teaching **Abhidhamma** in Tāvatiṁsa and staying there for the whole period of *vassa*, being accompanied by devas and Brahmās, Buddha Sobhita returned to the human world to perform *pavāraṇā* and did so at the four-factored the meeting of four features attended by eighty crores of *arahats*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Brahmin Sujātā, received Prophecy from Buddha Sobhita

At that time, our future Buddha Gotama was born a brahmin, Sujātā by name, whose parents were of brahmin caste, in Rammavati City. Having listened to the Buddha's Dhamma, he was established in the three Refuges. He gave alms on a grand scale to the Buddha and His Sangha for the three months of *vassa*. Then the Buddha made a prophetic declaration concerning Sujātā the Brahmin: "This man will become a Buddha, Gotama by name, in future."

Particulars of Buddha Sobhita

Buddha Sobhita's birthplace was Sudhamma City. His father was King Sudhamma and His mother was Sudhammā.

He reigned for nine thousand years. His three palaces were Kamuda, Nalina and Paduma.

His Chief Consort was Manilā who had thirty-seven thousand maids of honour. His son was Sīha.

His conveyance on His renunciation, after seeing the four omens, was a palace. He

observed *dukkaracariyā* just for seven days even in this palace.

His two male Chief Disciples were Asama Thera and Sunetta Thera. His attendant was Anoma Thera.

His two female Chief Disciples were Nakulā Therī and Sujātā Therī.

His Bodhi tree was a *nāga* tree.

His noble male lay supporters were the wealthy Ramma and Sudatta. His noble female supporters were Nakulā Upāsikā and Mittā Upāsikā.

Buddha Sobhita's height was fifty-eight cubits. Like the rising sun, He possessed body lustre which could shine and spread all over the directions as much as He wished.

Like a great grove full of trees in full bloom and fragrant with various scents, the Buddha Sobhita's grove of instructive words was fragrant with the scents of morality.

Another simile: as one is not satiated looking at the moving and rising waves of the ocean, so beings, such as devas, humans and Brahmās, were not satiated listening to the words of Buddha Sobhita.

The life span during Buddha Sobhita's time was ninety thousand years and living four-fifths of this life span, He saved devas, humans and Brahmās from *saṁsāric* currents and placed them on Nibbānic shores.

After bequeathing His diverse Teaching, long and short, to future beings who had not attained liberation in His presence, Buddha Sobhita, together with His *arahat*-disciples, came to the cessation of His existence, attained Parinibbāna just as a great flame became extinguished.

Saṁvega

That Buddha Sobhita, equal only to peerless Buddhas, and His *arahat*-disciples who had acquired *abhiññānas* and other powers, had all vanished. Unsubstantial and futile indeed are all conditioned things!

Before His Parinibbāna, Buddha Sobhita resolved: "When I am gone, let the relics of my body not remain in a mass but split into pieces and reach various places" and His Parinibbāna took place in Sīha Park. Accordingly His relics did not remain in a massive but dispersed all over Jambudīpa and were worshipped by beings, such as devas, humans and Brahmās.

Here ends Sobhita Buddhavaṁsa

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7. ANOMADASSĪ BUDDHAVAṀSA

After the lapse of the aeon in which Buddha Sobhits lived, came incalculable aeons of *suñña-kappas*, aeons devoid of Buddhas. Again, after these had passed, there appeared in a certain aeon three Buddhas, namely, Anomadassī, Paduma and Nārada. The first of these was the Buddha Anomadassī.

Having fulfilled the Perfections for sixteen *asaṅkhyeyya* and one hundred thousand aeons, like other Bodhisattas, he was reborn in Tusitā. At the request of devas and Brahmās, he descended to the human world to be conceived in the womb of Queen Yasodharā of King Yasavā, in the city of Candavatī.

A strange event happened then. As soon as Prince Anomadassī was conceived, because of his meritorious deeds, light spread out to the extent of eighty cubits and unsurpassed by the light of the sun and the moon.

When ten months had elapsed, Queen Yasodharā gave birth to Prince Anomadassī in Sucandāna Park.

On his naming day, he was given the name of Anomadassī by wise men because, while

he was in the womb, there was incessant falling from the sky of the jewels called Anoma.

Royal Household Life

When the Bodhisatta, Prince Anoma, came of age, he lived a divine-like household in three palaces, namely, Sift, Upasirī and Vaḍḍha, with his Consort Sirīmā, and being entertained and waited upon by twenty-three thousand female attendants for ten thousand years.

Renunciation

While he was thus living, Princess Sirīmā gave birth to a son, named Upavāna. Seeing the four omens, the Bodhisatta Prince Anomadassī went forth from household life on a palanquin and became a recluse. Three crores of men, who were inspired by his act of renunciation, also became recluses like him. Surrounded by these recluses, the Bodhisatta practised *dukkaracariyā* for ten months.

Attainment of Buddhahood

Having practised thus, he went on alms-round on the full moon day of Vesākha, which was the day of his Enlightenment, to the brahmin village of Anupama. He partook the milk-rice offered by Anopamā, daughter of a wealthy man, then he passed the day in the local *sāla* grove and proceeded alone to the Mahābodhi tree in the evening. On the way, he was given eight handfuls of grass by Anoma, the heretic. As soon as he spread the grass at the foot of *Ajjuna* tree, there appeared, under the tree, the *Aparājita* Seat, which was thirty-eight cubits in size. Sitting on it cross-legged, he mobilized his resources of fourfold energy and dispelled Mara's forces and, above all, he attained Buddhahood, the state of a Perfectly Self-Enlightened One, Chief of the three worlds.

Having cut off the strings of attachment to *saṁsāra* and having overcome with His path-wisdom called **Kamma-kkhaya**, the deeds leading to the three kinds of existence, Buddha Anomadassī was able to expound the doctrine, from the Eightfold Noble Path to Nibbāna.

The Buddha was like an ocean, being endowed with virtues that could not be disturbed. With attributes that made it difficult for insincere persons to approach Him, He was also like Mount Meru. He was also like the vault of heaven because His qualities are boundless. Magnificent with His characteristic marks, large and small, He was like a great *sāla* tree in full bloom.

People were delighted with Buddha Anomadassī. Hearing the Buddha's Teaching they attained Nibbāna which is deathless.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

Having attained Buddhahood, Buddha Anomadassī stayed around the Bodhi tree for forty nine days; then He accepted a Brahmā's entreaty for His Teaching and He surveyed the world of beings with His Buddha's Eye, namely, *Āsayānusaya ñāṇa*, knowledge of inclination and latent tendencies of beings, and *lndriyaparopariyatti ñāṇa*, knowledge of mature or immature controlling faculties of beings. He saw the three crores of His followers who had become recluse together with Him and who were endowed with the merits of their past deeds, which were conductive to attainment of the Path, Fruition and Nibbāna. Reflecting their present whereabouts, He saw them in Sudassana Park near the city of Subhavatī. He immediately appeared in the park by His psychic power. Being surrounded by the three crores of recluses, He taught the Dhammacakka-pavattana Sutta amidst the audience of devas and humans. In that occasion, a hundred crores of beings realized the Four Truths and attained liberation.

(This was the first *Dhammābhisamaya*.)

At another time, when He had performed the Twin Miracles near an *asana* tree, close to Osadhi city, sitting on the emerald stone slab under it, He caused the rain of **Abhidhamma** to fall for the three months of the *vassa*. Then eighty crores of beings penetrated the Four Truths and attained liberation.

(This was the second *Dhammābhisamaya*.)

Still at a later time, when the Buddha gave an analytical discourse with regard to *maṅgala* (auspiciousness), seventy-eight crores of beings attained liberation through the knowledge of the Four Noble Truths.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were also meetings of Buddha Anomadassī's disciples. In the first meeting, Buddha Anomadassī recited the instructive *Pāṭimokkha* in the midst of eight hundred thousand *arahats*, who had already become *ehi-bhikkhus* out of great faith, at the time when He taught the Dhamma to King Isidatta in the city of Soreyya.

(This was the first *sannipāta*.)

Again, when the Buddha was teaching King Sundarindhara (Madhurindhara) in the city of Rādhavati, He recited the instructive *Pāṭimokkha* in the midst of seven hundred thousand *arahats* who had already become *ehi-bhikkhus* out of faith.

(This was the second *sannipāta*.)

Still again, the Buddha uttered the instructive *Pāṭimokkha* in the midst of six hundred thousand *arahats,* who had already become *ehi-bhikkhus,* together with King Soreyya in the city of the same name.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Yakkha General, received Prophecy from Buddha Anomadassī

During the Dispensation of the Buddha Anomadassī, our future Buddha was a Yakkha General commanding several crores of powerful *yakkhas*. Hearing that "a Buddha has appeared in the world", he visited the Buddha and created a magnificent pavilion decorated with very beautiful gems, in which, he performed a great alms-giving of food, drink, etc., to the *Sangha* headed by the Buddha, for seven days.

While the Yakkha General was listening to the sermon given by the Buddha, in appreciation of the meal, the Buddha made a prophetic declaration, saying: "One *asaṅkhyeyya*s and a hundred thousand aeons from the present *kappa*, this Yakkha General will definitely become a Buddha by the name of Gotama."

Particulars of Buddha Anomadassī

Buddha Anomadassī's birthplace was Candavatī City. His father was King Yasavā and His mother was Queen Yasodharā.

He reigned for ten thousand years. His three palaces were Sirī, Upasirī and Vaḍḍha.

His Chief Consort was Sirīmā Devī who had twenty-three thousand maids of honours. His son was Prince Upavāṇa.

It was a golden palanquin that he used as a vehicle, when he renounced the world after seeing the four omens. He practised *dukkaracariyā* for ten months.

His two male Chief Disciples were Nisabba Thera and Anoma Thera. His attendant was Varuṇa Thera.

His two female Chief Disciples were Sundarī Therī and Sumanā Therī,

His Bodhi tree was a Ajjuna tree.

His lay male supporters were Nandivaḍḍha and Sirivaḍḍha. His female supporters were Uppalā Upāsikā and Paduma Upāsikā.

Buddha Anomadassī's height was fifty-eight cubits. Like the newly rising sun, the rays from His body shone as far as twelve *yojanas*.

The life span during the time of Buddha Anomadassī was a hundred thousand years. He lived throughout the period equal to four-fifth of this life span, rescuing beings, such as devas, humans and Brahmās, from *saṁsāric* currents and placed them on Nibbānic shores.

Buddha Anomadassī's Dispensation consisting of His noble Teaching was resplendent with Noble Ones who were *arahats*, undisturbed by pleasant and unpleasant conditions of the world and free of passions and other defilements.

Saṁvega

Buddha Anomadassī, who possessed boundless retinue and fame, and His two Chief Disciples and others, who were possessors of peerless qualities, had all vanished. Unsubstantial and futile indeed are all conditioned things!

Cetīya

Buddha Anomadassī, conqueror of the five Maras, attained Parinibbāna in Dhammarama Park. The *cetiya* built and dedicated to Him, in that very park, was twenty-five *yojanas* high.

(Two persons, who would become Mahātheras Sāriputta and Moggallāna, wished in the presence of Buddha Anomadassī for the state of Chief Disciples. This will be narrated later in the section on Gotama Chronicle.)

Here ends Anomadassī Buddhavaṁsa

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8. PADUMA BUDDHAVAṀSA

After the Parinibbāna of Buddha Anomadassī, the human life span decreased from a hundred thousand years to ten years and then it increased again to *asaṅkhyeyyas* and decreased again. When the life span was a hundred thousand years, future Buddha Paduma, on complete fulfilment of the Perfections, was reborn life in the celestial abode of Tusitā which was a common practice of Bodhisattas. Having agreed to the the entreaty of other devas and Brahmās, he descended to the human world to be conceived in the womb of Asama, Chief Queen of King Asama. When ten months had elapsed, the Bodhisatta was born in the grove of *Campaka* trees.

At the Bodhisatta's birth, a rain of Paduma lotuses fell from the sky over the whole of Jambudīpa, reaching the surrounding seas. On his naming day, therefore, learned omen-readers and relatives named him Mahāpaduma.

Royal Household Life

When the Bodhisatta Mahāpaduma came of age, living in three palaces, namely, Nanduttara, Vasuttara and Yasuttara, and being entertained and waited upon by thirty-three thousand female attendants under his Chief Consort Uttara Devi, he thus lived a divine-like royal household life for ten thousand years.

Renunciation

While he was thus living, Princess Uttara gave birth to a son, named Ramma. After seeing the four omens, he went forth in celestial raiment, riding a chariot drawn by thoroughbred horses and became a recluse. A crore of men joined him and became recluses too. With these recluses, the Bodhisatta practised *dukkaracariyā* for eight months.

Enlightenment

After striving thus for eight months, on the day he was to become a Buddha, the Bodhisatta ate the milk-rice offered by Dhaññavati, daughter of a wealthy man, named Sudhaññavati, of the city of Dhannavati. Having spent his time at mid-day in the local *sāla* grove, he went alone, in the evening, to the place where the Mahābodhi tree stood. On the way, he accepted eight handfuls of grass given by Titthaka the heretic. The moment he spread the grass under the great Sona Bodhi tree, there appeared the *Aparājita* seat of

thirty-three cubits in size. Sitting cross-legged and mobilizing his resources of fourfold energy, the Bodhisatta dispelled Mara's forces and attained the state of a Buddha, the Omniscient and Fully Self-Enlightened One, Lord of the three worlds.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, the Enlightened One, Paduma, spent forty-nine days in the neighbourhood of the Mahābodhi tree. Having accepted a Brahmā's request for His Teaching, He contemplated as to whom He should teach first and He saw His fellow recluses, numbering a crore. Using His psychic vision, He found that they were staying in Dhanañjaya garden, near Dhaññavatī city, and taking His bowl and robe, He appeared immediately in the garden.

On seeing the Buddha coming from a distance, the recluses, with faithful hearts, welcomed Him. Taking His bowl and robe, preparing His seat, after paying respects, they took their seats around Him. Being thus surrounded, Buddha Paduma, like the past Buddhas, taught the *Dhammacakka* sermon amidst the audience of devas, humans and Brahmās. In that occasion, a hundred crores of devas, humans and Brahmās attained the unique Dhamma of Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At another time, Buddha Paduma, in an assembly of His relatives, helped His younger brothers, Princes Sāla and Upasāla (His future Chief Disciples) and their retinues became monks and gave a sermon to ninety crores of devas and humans who attained the unique Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at another time, Buddha Paduma instructed the Venerable Ramma in Dhamma. In this occasion eighty crores of beings, such as devas, humans and Brahmās, attained realization of the Four Noble Truths and were liberated.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three occasions of the meetings of Buddha Paduma's disciples. In the first occasion, a king by the name of Subhāvitatta became an *ehi-bhikkhu* together with his retinue of a hundred crores. In that meeting, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the first *sannipāta*.)

At a later time, Buddha Paduma observed *vassa*, relying upon Usabhavati as His resort for food. Then the Buddha taught the citizens who visited Him. Many of them developed their faith in Him and became monks. On the full-moon day of Assayuja, Buddha Paduma performed *Visuddhi Pavāraṇā*[10] with the monks of Usabhavati and others, numbering three hundred thousand *arahats* in all. (*Visuddhi Pavāraṇā* means the *Pavāraṇā* attended by *arahats* only.)

(This was the second *sannipāta*.)

When the lay men in the city, who remained as householders, heard the benefits of *kaṭhina*-robe offering, they offered a piece of *kaṭhina* cloth to the Sangha. Then members of Sangha formally dedicated it, by reciting the formal procedure (*kammavaca*), to Thera Sala who was privileged to stay on the Buddha's right hand side as *Dhamma-senāpati* (General of Dhamma). Monks then prepared to sew the robe collectively, so that the sewing might be finished in the same day. As it was an act of the Order, the Buddha Himself helped them by putting the thread through the eye of a needle. When the sewing

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10. Formal ceremony concluding the rains-retreat in which a *bhikkhu* invites criticism from his brethrem in respect of what has been seen, heard or suspected about his conduct.

was done, the Buddha and His three hundred thousand monks set out on a journey. After that, the Buddha observed *vassa* in a forest that was like Gosinga grove of *sala* trees. While the Buddha was sojourning with His retinue, people visited Him. Having listened to His sermon, their faith in Him increased and on being called by Him, "*Ehi Bhikkhu*", they became monks then and there. Then surrounded by two hundred thousand monks, the Buddha performed *Pavāraṇā.*

(This was the third *sannipāta*.)

(The second and third *sannipāta* have been narrated as mentioned in the Commentary. According to the Pāli Text, however, the meeting of three hundred thousand, where the sewing of the *kaṭhina* robe for the Chief Disciple Sala took place, it seems, should be taken as the second *sannipāta*. Although the Commentator knew this, he described the event somewhat differently from the Text. Since such a deviation was done in line with older Commentators, who are believed to have grasped what was meant by the Buddha, and since the meetings where *Pavāraṇā* was performed or *Ovāda Pāṭimokkha* was given, are shown as the meetings of disciples in the previous and later *Buddhavaṁsa*, the Commentary's order is followed in this work.)

Future Buddha Gotama, as Lion-king, received The Prophecy from Buddha Paduma

While Buddha Paduma was staying in that forest grove, our Bodhisatta was king of lions. Seeing the Buddha in *Nirodha-samāpatti* (attainment of cessation), the lion-king developed faith in Him, did obeisance by circumambulating Him. Exalted with joy, he roared three times and remained there for seven days without losing his ecstasy which was derived from the sight of the Buddha. Without going in search of food, he stayed near the Buddha respectfully, at the risk of starvation.

When seven days had elapsed, on emerging from *nirodha-samāpatti*, Buddha Paduma saw the lion and made a wish: "May this lion have faith in the Order of monks also". At the same time, He resolved to have the Order near Him: "May the monks come here!" Immediately several crores of monks arrived on the spot. The Bodhisatta developed faith in the Order also. After surveying and knowing the Bodhisatta's mind, Buddha Paduma made a prophetic declaration: "In future, this lion-king will become a Buddha, Gotama by name."

Having heard the Buddha's prophecy, the Bodhisatta became even more devotionally inclined and resolutely determined to fulfil the Ten Perfections more energetically.

Particulars of Buddha Paduma

Buddha Paduma's birthplace was Campaka City. His father was King Asama and His mother was Queen Asamā.

He reigned for ten thousand years. His three palaces were Nanduttara, Vasuttara and Yasuttara.

His Chief Consort was Uttarā who had thirty-three thousand maids of honour. His son was Prince Ramma.

His vehicle used for renunciation, after seeing the four omens, was a chariot drawn by thoroughbred horses. He practised *dukkaracariyā* for eight months.

His two male Chief Disciples were Sāla Thera and Upasāla Thera. His attendant was Varuṇa Thera.

His two female Chief Disciples were Rādhā Therī and Surādhā Therī.

His Bodhi tree was a Mahāsoṇa tree.

His noble male lay attendants were the wealthy Bhiyya and Asama. His noble lay female attendants were Ruci Upāsikā and Nandarāmā Upāsikā.

Buddha Paduma's height was fifty-eight cubits. The rays that emitted from His body diffused as far as He wished.

The light of the moon, the sun, jewels, fire and rubies disappeared on encountering the body light of the Buddha.

The life span, during the lifetime of Buddha Paduma, was a hundred thousand years and living for the four-fifths of this life span, He conveyed beings, such as devas, humans and Brahmās, from the sea of *saṁsāra* to the land of Nibbāna,

Having caused the beings of mature faculties to realize the Four Noble Truths, even in His lifetime, leaving out none, and having taught other beings, such as devas, humans and Brahmās, so that they might realise the Four Noble Truths, together with His *arahat*-disciples, Buddha Paduma attained Parinibbāna.

Just as a snake sheds its old skin, as a tree discards its old leaves, as a bright fire becomes extinct after consuming up all its fuel, so the Buddha attained Parinibbāna, giving up all conditioned things (*sankhāra*), internal and external.

In this way, Buddha Paduma, Conqueror of the five evils (*Māras*) attained Parinibbāna in the park known as Dhammārāma. In accordance with His resolve, His relics dispersed, the way mentioned before, all over Jambudīpa and were honoured by devas, humans and Brahmās.

Here ends Paduma Buddhavaṁsa

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9. NĀRADA BUDDHAVAṀSA

After Buddha Paduma had attained Parinibbāna, the life span of a hundred years decreased gradually to ten years and from ten years it again increased to *asaṅkhyeyyas*. When it was ninety thousand years on its next decline, Bodhisatta Nārada was reborn in Tusitā which was a common practice of Bodhisattas on complete fulfilment of the Perfections. Having accepted the request by devas and Brahmās to becoming a Buddha, he descended to the abode of human beings to be conceived in the womb of Anomā, Chief Queen of Universal Monarch Sudeva, in the city of Dhannavati. After ten months of conception, the Bodhisatta was born in Dhanañjaya garden.

On his naming day, just when he was about to be named, falling from the sky, from wish-fulfilling trees, etc., various kinds of clothing and ornaments, like a heavy rainfall. On account of this, he was named Nārada (*nara* meaning ornaments befitting people and *da,* one who gives) by name-giving wise men.

Royal Household Life

When Prince Nārada came of age, he lived in three palaces, namely, Jita, Vijita and Abhirama. Being entertained and waited upon by twelve hundred thousand female attendants headed by his Chief Consort Vijitasena, He thus enjoyed a divine-like royal household life for nine thousand years.

Renunciation

While he was thus enjoying life, Princess Vijitasenā gave birth to a son, Nanduttara by name. Having seen the four omens, he put on various garments, perfume, flowers, etc., and being surrounded by his fourfold army, he went to the garden on foot. Having taken off his ornaments and handed them over to his Treasurer, he cut off his hair with his own sword and threw it into the sky.

Sakka, King of Devas, received it in a golden casket and built a shrine of seven kinds of jewels over it, three *yojanas* in height, in Tāvatiṁsa (on Mount Meru). Donning the robes offered by the Brahmā, the Bodhisatta became a recluse in that very garden. Joining him in renunciation were a hundred thousand men who also became recluses.

(A noteworthy point here is: Other Bodhisattas saw the omens while they were taking a trip to the royal garden to amuse themselves. On seeing the omens, they were stirred by *saṁvega* and went forth, not to the usual resort of the royal garden but to a remote region of forests and hills, to renounce the world. The sight of seeing the omens and the locality of their renunciation were two different places. Because of a considerable distance between the two they had to take some forms of conveyance, a vehicle such as an elephant, a horse, a chariot, etc.

But, in the case of Buddha Nārada, it is to be noted that it was in the royal garden where he came across the omens and it was also in this very garden where he stayed after renunciation. The Commentary says that Dhanañjaya garden was just outside the city.)

Enlightenment.

Buddha Nārada practised *dukkaracariyā* in the garden for seven days. On the full-moon of Vesākha, the day He was going to attain Enlightenment, He partook the milk-rice offered by Princess Vijitasenā and spent the day-time in the same garden. In the evening, He left all His followers and went alone to the Bodhi tree. On the way, He accepted eight handfuls of grass from Sudassana the gardener. As soon as He spread the grass at the foot of a great Sona tree, there appeared the *Aparājita* seat of fifty-seven cubits in extent. Sitting cross-legged on the seat, the Bodhisatta put forth energy of four levels, he dispelled Mara's forces and attained Omniscience, and became Perfectly Self-Enlightened One, Lord of the three worlds.

(The **Buddhavaṁsa Commentary** has this to say with regard to Buddha Nārada's Bodhi Tree, a great Sona tree: "The great Sona tree was ninety cubits high. It has a round smooth trunk. It possessed many forks and branches, dense and abundant foliage in dark green and closely knitted shade. As it was guarded by a spirit, no birds could made it their resort. It was honoured as though it were a monarch among trees on the surface of the earth. It was full of branches adorned with red flowers, very delightful and pleasing to the eye. It thus served as an elixir to those devas and humans who saw it.")

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After He had attained Buddhahood, Buddha Nārada spent forty-nine days in the neighbourhood of the Bodhi tree. Having accepted a Brahmā's request for His Teaching, He contemplated as to whom He should teach first. Then He saw His companions in renunciation being endowed with meritorious qualities, which were conducive to the attainment of the Path and Fruition. After reflecting on their whereabouts, He came to know that they were staying in Dhanaṅjaya Park. Accordingly, He took His bowl and robe and, by His psychic power, He immediately appeared in the park.

At that time, the hundred thousand monks saw the Buddha coming from a distance. With faithful hearts, they welcomed Him; taking His bowl and robe, preparing a seat for Him, paying their respects to Him and taking their appropriate seats around Him. Being surrounded thus, Buddha Nārada taught these hundred thousand crores of monks the Dhammacakka-pavattana Sutta amidst the audience of devas, humans and Brahmās, as was done by former Buddhas. In that occasion, one hundred crores of devas, humans and Brahmās realized the supreme Dhamma of the Path and Fruition.

(This is the first *Dhammābhisamaya*.)

Once, a Nāga King, called Dona, was ruling on the banks of Gaṅgā, near the city of Mahādona. He was powerful and was held in esteem and honour. If the local inhabitants did not appease him with an offering, he would destroy the locality either by total drought or by extremely heavy rainfall or by a rain of pebbles.

Buddha Nārada, who had realized the other shore of Nibbāna, foresaw a large number of people who would definitely attain the Path, Fruition and Nibbāna, as they were endowed with the merits of their past deeds, which qualified them for such attainments, if He would go and tame the Nāga King. Accordingly, accompanied by monks, He travelled to the residence of the Nāga King.

When the people saw the Buddha, they requested Him, saying: "Glorious Buddha, here lives a Nāga King, who is terribly venomous and mighty, reigning terror in this region. Please do not come here least you should get hurt." The Buddha, nevertheless, went as though He did not hear their entreaties and sat on the flowers which were spread in honour of the Nāga King.

The people then assembled, thinking: "We shall now see a battle between the Buddha, Lord of sages, and Dona, the Nāga King." On seeing the Buddha sitting on the seat of flowers which was prepared for Him, the Nāga King could not control his anger and made himself visible with emission of smoke. Using His psychic power, the Buddha also emitted forth smoke in return. Again, when the Nāga King sent forth blazing flames, the Buddha sent back blazing flames by His power. The Nāga King was so severely affected by the flames from the Buddha that he was not able to stand the suffering. Thinking: "I will kill this great monk by means of venom," the Nāga King discharged venom.

Although the Nāga King's poisonous discharge was so virulent that it could destroy the whole of Jambudīpa but it was powerless to disturb a single hair on the Buddha's body. "How is the great monk?" wondered the Nāga King, "What is His condition?" When he surveyed thus, he saw the Buddha with a face so serene and bright with the six rays, like the sun and the full round moon in the month of Kattikā of the autumnal season. Then he thought to himself: "This great monk is indeed powerful. Knowing not my own ability, I have wronged Him," and so he took refuge in the Buddha. After taming the Nāga King, the Buddha displayed the Twin Miracle of water and fire in order to arouse pious faith in the multitude gathered there. At that time, ninety-thousand crores of devas and humans were established in arahantship.

(This was the second *Dhammābhisamaya*.)

At another time, Buddha Nārada instructed His son, Prince Nanduttara. As a result, eighty-thousand devas and humans attained the supreme Dhamma of the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three occasions of the meetings of Buddha Nārada's disciples. The first occasion took place in the city of Thullakoṭṭhita, where the two brahmin youths, who were to be His future Chief Disciples, Bhaddasāla and Vijitamitta, encountered Buddha Nārada who was seated boldly in the middle of a gathering. They were looking for the 'great pool of deathless Dhamma'. When the two youths saw the thirty-two marks of an extra-ordinary being on the body of the Buddha, they concluded: "This man indeed is a Buddha who has removed the veil of ignorance in the world." Developing faith in the Buddha, they became monks together with their followers. After their establishment in arahantship, the Buddha recited *Ovāda Pāṭimokkha* in the midst of a hundred thousand crores of monks.

(This was the first *sannipāta*.)

At another time, at an assembly of His relatives, Buddha Nārada related His life story with an introduction, beginning from the episode of His aspiration for Buddhahood. Ninety-thousand crores of *arahats* then met.

(This was the second *sannipāta*.)

At another time, a Nāga King, Verocana by name, who had developed great faith in the Buddha on the occasion of Him taming of the Nāga King, Mahādona, created a huge pavilion of jewels, three gāvutas in size and let the Buddha and His retinue of monks stay inside the pavilion. He also invited his courtiers together with the people of the district to visit his pavilion. Presenting a concert of Nāga dancers in various costumes and ornaments, he held a resounding ceremony of reverence, and performed a great alms-giving to the Buddha and His company of *bhikkhus*.

After finishing the meal, the Buddha gave a sermon in appreciation of the alms-food. Listening to the sermon, the people developed faith in Him and asked for monkhood. The Buddha then uttered, "Come monks," and they all became *ehi-bhikkhus*. In the midst of eight million *ehi-bhikkhus*, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as a Hermit, received Prophecy from Buddha Nārada

At that time our Bodhisatta was a hermit, who found a hermitage in the Himalayas and lived there, and who had mastered the five *abhiññās* and the eight *samāpattis*. Out of compassion for Bodhisatta hermit, Buddha Nārada visited the hermitage in the company of eighty crores of lay disciples who were all *anāgāmins*.

The noble hermit was glad to see the Buddha. He then created another residence for the Buddha and His *bhikkhus*. In the whole night, the hermit extolled the Buddha, relating all His attributes and listened to His sermon. The next morning, he went to the Northern Continent (by His psychic power) and brought back cooked rice and other kinds of food which he offered to the Buddha and His followers of *bhikkhus* and lay disciples.

In this way, the Bodhisatta offered food for seven days, after which he paid homage to the Buddha and offered a priceless red sandalwood from the Himalayas. Then Buddha Nārada, after delivering a sermon, prophesied: "A Buddha you will certainly become in future."

Hearing the Buddha's prophecy, the Bodhisatta became very happy and resolved to fulfil the Perfections even more energetically.

Particulars of Nārada Buddha

Buddha Nārada's birthplace was Dhaññavatī city. His father was the Universal Monarch Sudeva and His mother was Queen Anomā.

He reigned for nine thousand years. His three palaces were Jita, Vijita and Abhirama.

His Chief Consort was Vijitasenā who had forty-three thousand maids of honour and His son was Nanduttara.

Seeing the four omens, he went forth on foot without taking a vehicle. He practised *dukkaracariyā* for seven days.

His two male Chief Disciples were Bhaddasāla Thera and Vijitamitta Thera. His attendant was Vāseṭṭha Thera.

His two female Chief Disciples were Uttarā Therī and Phaggunī Therī.

His Bodhi tree was a great Soṇa tree.

His noble male lay attendants were the wealthy Uggarinda and Vāsabhā. His noble female attendants were Indāvarī Upāsikā and Vaṇdī (Gaṇḍi) Upāsikā.

Buddha Nārada's height was eighty-eight cubits. He was dignified in the ten-thousand world-system of *jāti-khetta,* like a column of gold erected as an object of honour. The rays emitted from His body extended for a *yojana*, day and night without interruption.

While Buddha Nārada was alive, because of the dazzling brilliance of His rays, people living within a *yojana* did not have to light torches.

The life span during Buddha Nārada's time was ninety thousand. He lived throughout the period equal to four-fifth of this life span, rescuing beings, such as devas, humans and Brahmās, from *saṁsāric* waters and placed them on Nibbānic shores.

As the sky is exquisitely beautiful with stars and planets, so was Buddha Nārada's dispensation with noble *arahats*.

For those (other than *arahats*) who remained worldlings and trainees (*sekkhas*), the Buddha constructed the huge strong bridge of *Magga* for them to cross over the *saṁsāric* current easily. Having done all His tasks as a Buddha, He attained Parinibbāna with His *arahat*-disciples.

Saṁvega

Buddha Nārada, who was equal only to peerless Buddhas and His *arahats*, who are endowed with matchless glory, had all vanished. Unsubstantial and futile indeed are all

conditioned things!

Cetīya

Thus Buddha Nārada, conqueror of the five *marās*, attained Parinibbāna in the city of Sudassana. In that very city was erected a *cetiya* of four *yojanas* in height, and dedicated to Him.

Here ends Nārada Buddhavaṁsa.

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10. PADUMUTTARA BUDDHAVAṀSA

(One-Buddha aeon is Sāra, two, Manda and three, Vara;
Sāgramanda denotes four while Bhaddaka, five;
If not a single Buddha appears, the aeon is Suñña.)

This implies that an aeon in which only one Buddha appears is called **Sāra-kappa**; two Buddhas, **Manda-kappa**; three Buddhas, **Vara-kappa**; five Buddhas, **Bhadda-kappa**; that in which no Buddha appears at all is called **Suñña-kappa**. The aeon in which three Buddhas, such as Buddha Anomadassī, Buddha Paduma and Buddha Nārada, appeared is therefore *vara-kappa*.)

After the *vara-kappa*, in which appeared the Buddhas Anomadassī, Paduma and Nārada had come to an end, incalculable aeons (one *asaṅkhyeyya*) passed. Then in one *kappa*, a hundred thousand aeons before the present one, there appeared Buddha Padumuttara.

(This particular aeon was *sāra-kappa* as Buddha Padumutta alone appeared then, yet it resembled a *manda-kappa* of two Buddhas because of its delightful features. In the aeon to which Buddha Padumuttara belonged, there lived only people who abounded in meritoriousness.)

In The Chronicle of Buddhas, Padumuttara's appearance is this: Having completed His fulfilment of the Perfections, Bodhisatta Padumuttara was reborn in Tusitā which was a common practice of Bodhisattas. Having agreed to the entreaties of devas and Brahmās, he descended to the human abode to be conceived in the womb of Sujātā, Queen of King Ānanda, in the city of Haṁsavati. When ten months had elapsed, the Bodhisatta was born in the royal garden of Haṁsavati.

When Prince Padumuttara was born, a rain of Paduma lotuses fell and his relatives gave him the name of Padumuttara.

Royal Household Life

When he came of age, he enjoyed the divine-like royal household life living for ten thousand years in three palaces, namely, Naravahana, Yasavahana and Vasavatti, and being entertained and served by one hundred and twenty thousand female attendants headed by his Chief Consort Vasudatta.

Renunciation

While he was thus living the royal household life, Princess Vasudatta gave birth to a son, named Uttara. Having seen the four omens, he resolved to undertake the noble task of renunciation. No sooner had he thus resolved, the Vasavatti Palace rotated thoroughly like a potter's wheel and rose up to the sky. Then it moved on its course, like the moon and other heavenly bodies, and descended onto the ground with the Bodhi tree at its centre.

The Bodhisatta got down from the palace and putting on the lotus robes offered by the Brahmā, he became a recluse at that very place. The palace then returned to the city and stood at its original site. Except womenfolk, all those who accompanied the Bodhisatta also became recluses themselves.

Enlightenment

Buddha Padumuttara practised *dukkaracariyā* with His companions for seven days. On the full-moon day of Vesākha, the day of His Enlightenment, He ate the milk-rice offered by Rucananda, daughter of the local wealthy man of Ujjeni Nigama. Having passed the daytime in a *sāla* grove, He went alone, in the evening, to the Bodhi tree. On the way, He accepted eight handfuls of grass offered by a heretic named Sumitta. As soon as He spread the grass at the foot of the Bodhi tree, Salaḷa, there appeared the *Aparājita Pallanka,* which was thirty-eight cubits. Sitting cross-legged on the *pallanka*, He mustered His energy of four levels and dispelled Mara's forces. He acquired *Pubbenivāsa ñāṇa* in the first watch of the night, *Dibbacakkhu ñāṇa* in the middle watch and contemplated the *Paṭicca-samuppāda Dhamma* in the third watch. After contemplating it, the Bodhisatta emerged from the fourth *jhāna* of respiration, and viewed the five aggregates with their characteristics. By means of the knowledge of rise and fall (*udayabbaya ñāṇa*) of all (conditioned) things, He contemplated the impermanent in fifty modes[11], and developed Vipassanā insight up to *gotrabhū ñāṇa* (Knowledge of overcoming worldly ties). Through the *ariya-magga*, He realized all the attributes of Buddhas (i.e. He attained Buddhahood) and uttered the verse of elation: "*Anekajati samsāram ..... tanhanam khayamajjhagā*". This utterance was customarily made by all Buddhas.

No sooner had the Bodhisatta become a Buddha, a rain of lotuses fell as though to adorn every thing in the ten-thousand world-system.

What is particularly noteworthy is:

> After becoming an Enlightened One, Buddha Padumuttara stayed absorbed in the *phala-samāpatti* for seven days under the Bodhi tree (in the first week). On the eighth day, He thought He would set His foot on the ground, and as He was trying to put down His right foot on the ground, *Paduma* lotuses, which normally flower in water, miraculously pushed through the earth and appeared under His feet.
>
> Each lotus leaf measured nine cubits, each stamen filament, holding pollen, thirty cubits; each pollen, twelve cubits and each bloom had pollen that would fill nine water-jars.
>
> Buddha Padumuttara was fifty-eight cubits tall; the measurement between the two arms was eighteen cubits; that of His forehead five cubits and that of each hand and leg eleven cubits. As His leg of eleven cubits trod on, another pollen of twelve cubits, about nine jar-full of pollen, rose up and spread all over His body of fifty eight cubits in height as though powder of red orpiment and sulphuret of arsenic was sprinkled on it. On account of this particular happening, the Buddha was renowned as Buddha Padumuttara.

(This was the description made by reciters of the **Saṁyutta Nikāya**.)

Three Occasion of The Buddha's Teaching (Dhammābhisamaya)

Having attained Buddhahood, Buddha Padumuttara stayed near the Mahābodhi (*Salaḷa*) tree for seven weeks. Having accepted a Brahmā's request, He thought as to whom He should teach first and saw Prince Devala and Prince Sujātā (His future Chief Disciples) who were endowed with the merits of their past deeds leading to the Path, Fruition and Nibbāna. Then He thought of their whereabouts and came to know that they were staying in Mithilā. Accordingly, taking His bowl and robe, and by His psychic power, the Buddha immediately appeared in the garden of Mithilā City.

Buddha Padumuttara then sent the gardener for the two princes, who discussed thus among themselves: "Our uncle's son, Prince Padumuttara, after becoming a Buddha has come to our place of Mithilā city. We shall now visit Him." Then they approached the Buddha with their retinues and sat at suitable places.

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11. Ten modes for each of the five *khandhas* make 50 altogether. The ten modes are enumerated in the **Patisambhida Magga Commentary** as follows: Impermanent (*anicca*), crumbling (*paloka*), unstable (*cala*), disintegrating (*pabhangu*), uncertain (*addhuva*), mutable (*viparinama dhamma*), essence-less (*asara*), unprosperous (*vibhava*) and liable to death (*marana dhamma*).

Buddha Padumuttara appeared resplendent with the Princes waiting upon Him, like the full moon attended upon by stars, He taught the audience of devas and humans led by the Princes, the Dhammacakka-pavattana Sutta which was also taught by all past Buddhas. At that time a hundred thousand crores of devas and humans attained the Path, Fruition and Nibbāna.

(This was the first *Dhammābhisamaya*.)

At another time, Sarada the hermit was teaching his followers some evil doctrine that would lead them to rebirth in woeful states. The Buddha went to Sarada's assembly and taught His Dhamma, giving the congregation illustrations of dangers of rebirth in *niraya* (abode of intense suffering). At that time, thirty-seven hundred thousand devas and humans, including the disciples of Sarada, attained the Path, Fruition and Nibbāna.

(This was the second *Dhammābhisamaya*.)

Still at another time, the Buddha's father, King Ānanda, sent twenty ministers with twenty thousand men to bring back Buddha Padumuttara, who was staying at Mithilā, to his home city of Hamsavatī (the way King Suddhodāna did for his son Buddha Gotama.) On arriving in the presence of the Buddha in Mithilā, the twenty ministers and their twenty thousand men were called upon: "Come, O monks" by the Buddha, after giving them a sermon. They became e*hi-bhikkhus"*. Accompanied by them, He travelled to Haṁsavati and stayed in the city to up-lift the royal father spiritually.

Like our Buddha Gotama who visited Kapilavatthu and narrated the 'Chronicle of Buddhas' (*Buddhavaṁsa*) in the assembly of His relatives, Buddha Padumuttara also taught *Buddhavaṁsa* in the midst of His relatives while walking on the jewel-walk in the sky. At that time, five million devas and humans attained the Path, Fruition and Nibbāna.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

The meetings of Padumuttara's disciples took place three times. In the first meeting of a hundred thousand crores of *bhikkhus* on the full-moon day of the month of Māgha, the Buddha recited *Ovāda Pāṭimokkha* in the garden nearby, also named Mithilā

(This was the first *sannipāta*.)

At another time, after observing *vassa* at Mount Vebhāra, the Buddha taught numerous people who had come to see Him; on being called upon by the Buddha: "Come O monks", ninety crores of them became e*hi-bhikkhus*. At the meeting of these *bhikkhus*, the Buddha recited *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at another time, Buddha Padumuttara, Lord of the three worlds, while travelling, in order to help multitudes of people free from the bonds of defilements, recited *Ovāda Pāṭimokkha* at the meeting of eighty thousand monks, who as lay men had gone forth in renunciation from various villages, market-towns, districts and countries.

(This was the third *sannipāta*.)

Future Buddha Gotama, as a Governor, received Prophecy from Buddha Padumuttara

At that time, our future Buddha Gotama was Jatila, governor of a province and was very wealthy. He performed a great alms-giving of food and clothing-material to the Sangha, with the Buddha at its head. At the end of the sermon, which was delivered in appreciation of the alms-giving, the Buddha prophesied of the governor: "A hundred thousand aeons from now this man will certainly become a Buddha, named Gotama."

On hearing the Buddha's prophecy, the Bodhisatta was extremely happy and determined to fulfil the Ten Perfections more energetically.

Unusual Features of Buddha Padumuttara's Dispensation

When Buddha Padumuttara appeared, the opposing heretics who were holding wrong views, were unhappy, distressed, powerless and fading away. They received no respect, no generosity and the like, even from a few people. In fact, they were driven out of the country.

Then the heretics met together and approached the Buddha with these words: "Most energetic, heroic, Venerable Sir, may you be our Refuge."

The compassionate Buddha Padumuttara established the heretics, who had come to Him, in the Three Refuges together with the observance of the Five Precepts.

In this way the Dispensation of Buddha Padumuttara was free of heretics who were holding wrong views. It was indeed marvellous with *arahats* who were accomplished in the five kinds of mastery, who were not affected by (vicissitudes) of the world and who had the virtues of *sīla*, *samādhi*, *paññā* and *khantī*.

Particulars of Buddha Padumuttara

Buddha Padumuttara's birthplace was Haṁsavati City. His father was King Ānanda and His mother was Queen Sujātā.

He reigned for ten thousand years. His three palaces were Naravāhana, Yasavahana and Vasavattī.

His Chief Consort was Vasudatta who was attended by forty-three thousand maids of honour. His son was Prince Uttara.

(The number of the maids is given as a hundred and twenty thousand in the section on 'royal household life' but here it is mentioned as forty-three thousand. The two numbers therefore seems inconsistent. It should be noted, however, that the former was the total number of maids serving the Princess and the latter was the number of maids in each batch that waited upon the Princess at a time.)

The vehicle during His renunciation, after seeing the four omens, was a palace. He practised *dukkaracariyā* for seven days.

His two male Chief Disciples were Devala Thera and Sujātā Thera. His attendant was Sumanā Thera.

His two female Chief Disciples were Amitā Therī and Asama Therī.

His Bodhi tree was a *Salaḷa* tree.

His noble male lay attendants were the wealthy men, Vitiṇṇa and Tissa. His noble female attendants were Hatthā Upāsikā and Vicittā Upāsikā.

Buddha Padumuttara's height was fifty-eight cubits. Endowed with thirty-two marks of an extra-ordinary being, He was like a column of gold erected as an object of worship.

The rays emitting from the Buddha's body cannot be hindered by gates, doors, walls, trees, high and huge earthen hills, rocky mountains and the like. In fact, the rays shone forth within the surrounding area of twelve *yojanas*.

The life span during Buddha Padumuttara's time was a hundred thousand years. He lived for eighty thousand years, (four-fifths of the life span) and rescued many beings, such as devas, humans and Brahmās, from the currents of *saṁsāra* and placed them on the shores of Nibbāna.

Saṁvega

Having eradicated all kinds of doubt in beings whom He conveyed to Nibbāna, Buddha Padumuttara with His *bhikkhu* disciples, attained the end of His existence (just as a great mass of fire became extinct after burning brightly)!

Cetīya

In this way, Buddha Padumuttara, Conqueror of the five *māras*, attained Parinibbāna in

Nanda Park. In the park (as has been said before), the *cetiya* dedicated to Him was twelve *yojanas* in height.

Here ends Buddha Padumuttaravaṁsa

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11. SUMEDHA BUDDHAVAMASA

After the lapse of the aeon in which Buddha Padumuttara appeared, there passed seventy thousand *suñña-kappas*, which was devoid of Buddhas. In one *kappa*, three thousand aeons before the present one, there appeared two Buddhas, namely Sumedha and Sujātā. (It was a *manda-kappa*.)

Of these two Buddhas, Buddha Sumedha, as a Bodhisatta, on complete fulfilment of the Perfections was reborn in Tusitā which was a common practice of Bodhisattas. Having accepted the request made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Sudatta, Queen of King Sudatta. When ten months had passed, the Bodhisatta was born in Sudassana royal gardens.

Royal Household Life

When he came of age, Prince Sumedha lived in three palaces, namely, Sucandāna, Kancana and Sirivaddhana. Entertained and served by his Chief Consort Sumanā and her forty-eight thousand maids of honour, he thus enjoyed a divine-like royal household life for nine thousand years.

Renunciation

While he was thus living a royal household life, Princess Sumanā gave birth to a son, named Punabbasu. Having seen the four omens, he renounced the world riding an elephant and became a recluse. Joining him in renunciation were one hundred crores of men who also became recluses.

Attainment of Buddhahood

Bodhisatta Sumedha observed *dukkaracariyā* with the hundred crores of recluses for fifteen days (for eight months according to the Sinhalese version). On the day of His Enlightenment, the full-moon day of Vesākha, he ate the milk-rice offered by Nakula, daughter of a wealthy man of Nakula village, and spent the daytime in the local *sāla* grove. In the evening, leaving his companions, he went alone (to the Bodhi Tree). On the way, he accepted eight handfuls of grass from a heretic, named Sirivaddhana. As soon as he spread the grass under the Mahābodhi (*Mahānipa*) tree, there appeared the *Aparājita Pallanka* of fifty-seven cubits. Sitting cross-legged on the *pallanka,* the Bodhisatta mustered his energy of four levels, dispelled Māra's forces and attained the state of a Buddha, Omniscient, and Perfectly Self-Enlightened One, Lord of the three worlds.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

Having attained Buddhahood, Buddha Sumedha stayed near the Mahābodhi for seven weeks. Agreeing to the entreaty made by a Brahmā, He saw His younger half-brothers, Princes Sarana and Sabbakama (His future Chief Disciples), and also the hundred crores of recluses who were His companions in renunciation. He then, by His psychic power, immediately appeared at Sudassana royal gardens near the city of Sudassana.

On seeing the Buddha from a distance, the hundred crores of recluses, with faithful heart, welcomed Him: taking His bowl and robe, preparing His seat, paying respects and taking their seats around Him. Then the Buddha sent the gardener for His brothers, Princes Sarana and Sabhakama. He then taught the Dhammacakka-pavattana Discourse to all, including devas and humans, who had went to listen to Him. At that time, one hundred thousand crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At another time, having engaged in *mahā-karuṇā samāpatti* (attainment of great

compassion) in the morning and surveyed the beings who were ripe for liberation, Buddha Sumedha saw a *yakkha*, named Kumbhakanna, a man-eating demon who revealed his terrible appearance at an entrance of a thick forest, thus making the forest tracks deserted. Buddha Sumedha went alone to the yakkha's dwelling and, after entering it, sat on his prepared seat.

Then Kumbhakanna became furious, like an extremely poisonous snake struck with a stick. In order to threaten the Buddha, he assumed a horrible shape with his head like a mountain, his eyes opened wide and bright like sunrays; his long and broad fangs like ploughshares; his belly skin (dark blue), flabby and pendulous; his nose concave in the middle, convex at its base and tip and terrifyingly ugly; his mouth wide and reddened like a mountain cavity; his hair thick, tawny and rough. With this most terrible appearance, he stood before the Buddha, breathing forth smoke and flames towards Him and showered on Him rain of rocks, mountains, fire, hot water, hot mud, hot ashes, arms, burning coal, and hot sand. Despite this rain of ninefold weapons, the *yakkha* was unable to ruffle even a single hair on the Buddha's body. Thinking to himself: "I will kill Him by asking a question", he put forwards a question, like the yakkha Ālavaka[12], to the Buddha. By successfully answering the *yakkha's* question, Buddha Sumedha tamed him.

On the second day, which happened to be the day the ruler of a nearby country was supposed to sacrifice his son to the *yakkha*, the countrymen brought cart-loads of food and offered it, together with the prince, to the *yakkha*. Instead, the *yakkha* offered the prince, whom he was to devour, to the Buddha. Having heard the good news, the people, who were waiting at the entrance of the forest, approached the Buddha. In that assembly, Buddha Sumedha preached to the *yakkha* a suitable sermon and helped ninety thousand crores of beings attained the knowledge of the Path.

(This was the second *Dhammābhisamaya*.)

Still on another occasion, Buddha Sumedha taught the Four Noble Truths to devas and humans in the garden of Sirinandāna, near. the city of Upakari. At that time, eighty thousand crores of them attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three *sannipāta*, meetings of Buddha Sumedha's disciples. In the first meeting, the Buddha was in the city of Sudassana. Then one hundred crores of *arahats* happened to have congregated.

(This was the first *sannipāta*.)

At another time, the Buddha kept *vassa* at Mount Deva. When *kaṭhina* ceremony was held after the *vassa*, ninety crores of monks assembled.

(This was the second *sannipāta*.)

Still at another time, the Buddha set out on a journey. Then the eighty crores of monks, who followed the Buddha on His journey, met.

(This was the third *sannipāta*.)

Future Buddha Gotama, as The Youth Uttara, received Prophecy from Buddha Sumedha

At that time, our Bodhisatta was a young man named Uttara, which means one who excels all others in virtues. He gave the Sangha, headed by the Buddha, his wealth of eighty

12. Yakkha Alavaka: The best known *yakkha* of Buddha Gotama's lifetime. He was King of Alavi. Once while he was away, the Buddha went to his palace and preached to his women-folk. Hearing of the Buddha's intrusion, the furious Alavaka hurried home and tried to drive the Buddha out of his residence, but in vain. On the contrary, it was the Buddha who succeeded in softening the *yakkha's* anger. Yet the *yakkha* asked some questions just to fatigue the Buddha, who answered them to Ālavaka's satisfaction and thereby making him a *sotāpanna*.

crores, which was accumulated in his residence. After hearing the Buddha's sermon, he was established in the three Refuges and became monk in the Dispensation of the Buddha. When the discourse given in appreciation of the offering was over, the Buddha uttered the prophecy: "This young man, Uttara, will indeed become a Buddha, named Gotama, in future."

Hearing the Buddha's prophecy, the Bodhisatta was overjoyed and resolved to fulfil the Perfections even more.

Uttara became a monk and shouldered his religious responsibilities and accomplished in studying the Buddha's ninefold teaching of Suttas and Vinaya, thus promoting the splendour of His Dispensation.

Mindfully cultivating and developing his virtues as a monk in three postures of sitting, standing and walking (but entirely without lying down), he reached not only the eight attainments but the apex of the five psychic powers and on his death, he was reborn in the Brahmā abode.

Particulars of Buddha Sumedha

Buddha Sumedha's birthplace was Sudassana. His father was King Sudatta and His mother was Queen Sudatta.

He reigned for nine thousand years. His three palaces were Sucandāna, Kañcana and Sirivaḍḍhana.

His Chief Consort was Sumanā who had eighty-four thousand maids of honour. His son was Prince Punabbasu.

His two male Chief Disciples were Saraṇa Thera and Sabbakāma Thera. His attendant was Sāgara Thera.

His two female Chief Disciples were Rama Therī and Surama Therī.

His Bodhi tree was a *mahānīpa* tree.

His noble male lay supporters were the wealthy persons, Uruvelā and Yasavā. His noble female supporters were Yasodharā Upāsikā and Sirīmā Upāsikā.

His height was eighty-eight cubits. The rays emanating from His body spread over all directions, like the moon lighting up the sky and its stars.

Or, the Buddha's body rays spread everywhere in the area of one *yojana*, like the Universal Monarch's ruby shining all around to the extent of a *yojana*.

The life span during Buddha Sumedha's time was ninety thousand years. He lived throughout, for four-fifths of this life spans, and rescued beings, such as devas, humans and Brahmās, from *saṁsāric* waters and placed them on Nibbānic shores.

Buddha Sumedha's Dispensation witnessed numerous noble *arahats* (*arahats* were everywhere in His Dispensation) who were endowed with the threefold Knowledge and the sixfold Psychic Power, who were possessed of energy, who were undisturbed by the vicissitude of the world, who had the ability to view things, pleasant or unpleasant, in one and the same manner.

Saṁvega

These noble *arahats* of incomparable fame were all liberated from defilements and free of four *upadhis*, bases of existence. The *arahats*, who were the Buddha's disciples, having large retinues, shed the light of their wisdom and attained peaceful Nibbāna.

Cetīya

In this way Buddha Sumedha, Conqueror of the five Maras, attained Parinibbāna in the gardens of Medha. His relics dispersed in accordance with His resolve and existed all over Jambudīpa, being honoured by beings such as devas, humans and Brahmās.

Here ends Sumedha Buddhavaṁsa.

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12. SUJĀTA BUDDHAVAṀSA

After Buddha Sumedha had attained Parinibbāna, the life span of human beings gradually decreased from ninety thousand years to ten and then it again increased to *asaṅkhyeyyas*. When the life span reached ninety thousand years on its next decrease, Bodhisatta Sujātā was reborn in Tusitā on complete fulfilment of the Perfections which was a common practice of Bodhisattas. Having agreed to the entreaties of devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Queen Pabhavati of King Uggaha, in the city of Sumangala. Ten months thereafter the Bodhisatta was born.

On his naming day, wise men who were to give him a name, named him Sujātā, on account of the fact that, at the time of his birth, all the people in Jambudīpa experienced both physical and mental happiness.

Royal Household Life

When he came of age, he lived in three palaces, namely, Siri, Upasiri and Nanda, and entertained and served by Princess Sirinanda and her twenty-three thousand maids of honour for nine thousand years.

Renunciation

When the Bodhisatta had seen the four omens and when Princess Sirinanda had given birth to a son, named Upasena, he went forth in renunciation riding the state steed, named Hamsavāha and became a recluse. A crore of men were inspired and became recluses themselves.

Attainment of Buddhahood

Bodhisatta Sujātā practised *dukkaracariyā* with that crore of recluses for nine months. On the full-moon day of Vesākha, the day of His Enlightenment, he ate the milk-rice offered by the daughter of the wealthy man Sirinandāna of the city of Sirinandāna and spent the daytime in the local *sāla* grove. In the evening, he proceeded alone to the Mahābodhi tree. On the way, he accepted eight handfuls of grass offered by Sunanda the heretic. As soon as he spread the grass at the foot of the Bodhi tree, *Mahāveḷu,* there appeared the *Aparājita Pallanka,* which measured thirty-three cubits, on which, he sat cross-legged and mustered his energy of four levels and dispelled Māra and his army and attained Omniscience, Perfectly Self- Enlightened Buddhahood and state of the Chief of the three worlds.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

Having attained Buddhahood and stayed in the neighbourhood of the Mahābodhi tree for forty-nine days, the Buddha accepted a Brahmā's request for His Teaching and He contemplated as to whom He should teach first. He saw His younger half-brother, Prince Sudassana, and His *purohita's* son, Sudeva the youth, who were endowed with the merits of their past deeds, which would lead to the Path, Fruition and Nibbāna. Resolving to teach them first, by His psychic power, He immediately appeared in Sumangala Park, near Sumangala City and then He sent the gardener for Prince Sudassana and Sudeva the youth. To the audience of devas and humans headed by both, the Buddha taught the Dhammacakka-pavattana Sutta, which was also taught by previous Buddhas. At that time, eighty crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At another time, Buddha Sujātā defeated the heretics by displaying the Twin Miracle of water and fire, near the *sāla* tree close to the gate of Sudassana Royal Park. And while observing *vassa* sitting on the emerald stone slab, which was placed at the foot of *Pāricchattaka* tree in Sakka's abode of Tāvatiṁsa, the Buddha taught the **Abhidhamma**. On that occasion of the **Abhidhamma** teaching, three million seven hundred thousand devas

and Brahmās attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at another time, Buddha Sujātā paid a visit to His father in the city of Sumañgala and taught him the Dhamma. By the end of His teaching, six million devas and humans attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciple's Meeting (Sannipāta)

There were three meetings of Buddha Sujātā's disciples; the first was at Sudhamma, near Sudhammavatī City, where the Buddha taught people who visited Him and admitted six million men into the Order by calling upon them: "*Ehi Bhikkhus*", and recited the *Ovāda Pāṭimokkha* amidst them.

(This was the first *sannipāta*.)

At another time, when Buddha Sujātā descended from Tāvatiṁsa, a meeting of five million monks took place.

(This was the second *sannipāta*.)

Still at another time, when the Chief Disciple, Sudassana Thera, who sat on the right side of the Buddha, took four hundred thousand men to the Buddha. These men had decided among themselves to go forth on hearing that the Buddha's younger brother, Prince Sudassana had become a monk in the presence of the Buddha and had attained arahantship and were thus inspired. The Buddha gave them instructions, made them e*hi-bhikkhus* and recited the *Ovāda Pāṭimokkha* at their meeting of four features.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Universal Monarch, received Prophecy from Buddha Sujātā.

At that time, our Bodhisatta was a Universal Monarch. Hearing that there had appeared a Buddha in the world, he approached the Buddha, listened to the Dhamma discourses, offered his kingship with his seven treasures to the Sangha with the Buddha as its head and then he became a monk. The inhabitants of Jambudīpa made themselves monastery-keepers (monastic attendants), collected taxes from his domain and constantly supplied the Buddha and His Sangha with the four requisites of robes, food, shelter and medicines.

Then Buddha Sujātā made a prophecy: "He will indeed become a Buddha in future."

Having received the Buddha's prophecy, the Bodhisatta was most rejoiced and determined to fulfil the Ten Perfections even more energetically.

He joined the Sangha of Buddha Sujātā and became accomplished in the studies of the Buddha's teachings which are of nine divisions together with the Sutta and Vinaya. Thus he contributed to the beauty of the Buddha's Dispensation.

Having cultivated the practice of Brahmā Vihāra Bhāvanā, meditation leading to rebirth in the Brahmā abode, without absent-mindedness in three postures of sitting, standing and walking (but not in the posture of lying down), he reached the apex, not only of the eight attainments but also of the Five Psychic Powers. On his death, he was reborn in the world of Brahmās.

Particulars of Buddha Sujātā

Buddha Sujātā's birthplace was Sumangala City. His father was King Uggata and His mother was Queen Pabhāvati.

He reigned for nine thousand years. His three palaces were Siri, Upasiri and Nanda.

His Chief Consort was Sirinandā who had twenty-three thousand maids of honour. His son was Prince Upasena.

He renounced the world riding a horse, after seeing the four omens. He practised *dukkaracariyā* for nine months.

His two male Chief Disciples were Sudassana Thera and Sudeva Thera. His attendant was Nārada Thera.

His two female Chief Disciples were Nāga Therī and Nāgasamāla Therī.

His Bodhi tree was *Mahāveḷu* (a great bamboo plant).

(The bamboo plant had a massive trunk, its leaves were so luxuriant that there was no space to let the sunlight go through. It was pleasant to look at, straight and big and thus attractive. It grew from one stem and from that one stem came out branches, which were very beautiful like the feathers of a peacock's tail being well tied together. The bamboo plant had absolutely no thorns. Its branches spread out in the four directions and were not so sparse, thus providing a delightful, cool and dense shade.)

His noble male lay-attendants were the wealthy men, Sudatta and Citta. His noble female lay attendants were Subhaddā Upāsikā and Paduma Upāsikā.

Buddha Sujātā's height was fifty cubits. He was endowed with all the good physical qualities.

Buddha Sujātā's physical rays (resembling those of past incomparable Buddhas) emanated from various parts of His body towards all directions as much as He desired. They could not be likened to any thing as they were beyond all comparisons.

The life span, during the time of Buddha Sujātā, was ninety thousand years, and living for four-fifths of this life span, He saved beings, such as devas, humans and Brahmās, from the currents of *saṁsāra* and placed them on the shores of Nibbāna.

Just as the rising waves look wonderful in the ocean, like the stars and planets twinkling and shining look marvellous in the sky, even so Buddha Sujātā's Dispensation shone forth with *arahats*.

Saṁvega

Buddha Sujātā, who was to be likened to past peerless Buddhas, and His attributes, which were equal to those of peerless Buddha, had all vanished. Unsubstantial and futile indeed are all conditioned things!

Cetiya

In this way, Buddha Sujātā, Conqueror of the five Māras, attained Parinibbāna in Sīlarama Park. In that very park (as has been said before) the *cetiya* dedicated to Him was three gāvutas high.

Here ends Sujātā Buddhavaṁsa

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13. PIYADASSĪ BUDDHAVAṀSA

When the aeon in which Buddha Sujātā appeared had come to an end and one thousand eight hundred aeons had elapsed, in a certain (*Vara*) aeon there appeared three Buddhas, namely, Piyadassī, Atthadassī and Dhammadassī. The story of Piyadassī, the first of these three, is as follows:-

On completion of his fulfilment of the Perfections, Bodhisatta Piyadassī was reborned in Tusitā which was a common practice of Bodhisattas. Having agreed to the entreaties of devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Queen Candā, Queen of King Sudatta, in the city of Sudhannavati. When ten months had elapsed, the Bodhisatta was born in the garden, named Varuṇa.

The Bodhisatta was given the name of Piyadassī as delightful miracles were manifest to multitudes of people on his naming day.

Chapter IX

Royal Household Life

When the Bodhisatta came of age, he lived in three palaces, namely, Sunimmala, Vimala and Giriguha. Being entertained and served by Princess Vimalā and her thirty-three thousand maids of honour for nine thousand years, he enjoyed a divine-like royal household life.

Renunciation

After seeing the four omens and after Princess Vimalā had given birth to a son, named Kancanavela, he went forth in a chariot drawn by thoroughbred steeds. A crore of men were inspired and became recluses themselves.

Attainment of Buddhahood

With that crore of recluses, Bodhisatta Piyadassī practised *dukkaracariyā* for six months. On the full-moon day of Vesākha, the day of his Enlightenment, he partook the milk-rice offered by the daughter of Brahmin Vasabha, resident of the brahmin village of Varuṇa and spent the daytime in the local *sāla* grove. He went alone to the Mahābodhi tree in the evening. On the way, he accepted eight handfuls of grass offered by Sujātā the heretic. As soon as he spread the grass under the Bodhi tree, *Kakudha,* there appeared the *Aparājita Pallanka*, which was fifty-three cubits. Sitting cross-legged on it, and mustering his energy of four levels, he drove away Māra's forces and attained Omniscience, Perfectly Self-Enlightened Buddhahood and state of the Chief of the three worlds.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His Enlightenment, Buddha Piyadassī stayed in the neighbourhood of the Mahābodhi tree for forty-nine days, liked what previous Buddhas did. He discerned that the one crore of recluses, who had renounced the world with Him, were endowed with the merits of their past deeds which lead to the attainment of the Path and Fruition. He then, by psychic power, immediately appeared in the royal garden, which was named after the nearby city of Usabhavati. Being surrounded by the crore of recluses, He taught the Dhammacakka-pavattana Sutta, which was also taught by previous Buddhas, to devas and Brahmās who had gathered there to listen to Him.

(This was the first *Dhammābhisamaya*.)

The Buddha's second teaching took place on the mountain of Sudassana, near Usabhavati City. Sudassana, the *yakkha* King of the mountain, was then holding a wrong view. People living in Jambudīpa annually brought food costing a hundred thousand pieces of money to offer to him, who, sitting side by side with the human King of Usabhavati, was honoured by the whole continent as god.

> (Things offered to gods or kings are called *bali* in Pāli; offering *bali* to gods is said to be 'feeding *bali* to gods'; giving it to kings is known as 'paying taxes'.)

At that time, thinking that He would remove Sudassana's wrong view, Buddha Piyadassī went to his mansion, while he was away at a meeting of *yakkhas*. He sat on Sudassana's splendid couch and stayed there emitting His rays of six colours, like the sun appearing at the top of Yugandhara mountain in the month of Kattikā (October-November), in autumn. Sudassana's retinue of *yakkhas* honoured the Buddha with flowers, scents, unguent, etc., surrounding Him.

On his return from the *yakkhas'* meeting, Sudassana saw the rays of six colours coming out from his mansion, he thought to himself: "Never have I seen before such splendour of diverse brilliant colours. Who could be the person occupying my place? Is it a human being? Or a divine one?" On surveying, he saw the Buddha with a network of rays of six colours like the autumnal sun rising from Mount Yugandhara. "This shaven-headed monk is sitting on my luxurious bed being surrounded by members of my retinue," said Sudassana to himself, with his heart tormented by anger. "Well, I shall display my physical

might to this monk." So thinking, he turned the whole mountain into a mass of blazing flames.

Having done so, he inspected, wondering "whether the shaven headed monk has become ashes in the flames," but saw the Buddha with a serene face and a glorious body emitting brilliant lights because of the network of diverse rays. "This monk can withstand the burning fire," he thought. "Well, I shall drown Him in a huge flood of water." He then caused an immense mass of water to rush into the mansion with a high speed. Though the Buddha was remaining in the mansion flooded with water, not even a single thread of His robe nor a single hair of His body got wet.

After that the *yakkha* king, Sudassana, contemplated another method by which he hoped the Buddha would be suffocated and killed. He brought the mass of water close to the Buddha, who appeared glorious in the greenish blue waters with all network of rays like the bright moon on the full-moon night of Kattikā and seated being surrounded by Sudassana's courtiers. Unable to control his anger and thinking: "I shall put the great monk to death by all means," he caused a rain of nine kinds of weapons to fall on the Buddha. Because of the Buddha's great physic power, all these weapons turned themselves into various beautiful and fragrant clusters and garlands of flowers and fell at His feet.

Seeing that miraculous phenomenon, Sudassana became much more resentful and violent (instead of getting awed with faith). He caught hold of the Buddha by the legs with his two hands and lifted Him up. Then passing over the great ocean, he rushed to the mountain ranges that mark the end of the Cakkavāḷa, for he wanted to rid his abode of the Buddha. "How is He? Is He dead or alive?" Thinking thus, he looked at the Buddha and (as though in a dream) saw Him remained seated in the mansion. It then occurred to him thus: "Ah, this great monk is so powerful, I was not able to drag Him out of my place. If somebody comes to know of what I am doing now, it will be a disgrace to me. Therefore, before anyone sees, I shall go away, abandoning both the monk and the mansion."

At that moment, the Buddha, knowing Sudassana's thoughts, resolved so that devas and humans could see him holding the His legs. In accordance with this resolve, Sudassana was unable to leave his abode (as he had planned) but remained there holding the Buddha's legs with both of his hands.

That was the day when a hundred and one kings of the whole of Jambudīpa gathered together to honour the *yakkha* king with *bali* offerings. The hundred and one kings saw Sudassana holding the Buddha's legs and marvelled at what they saw, exclaiming: "Our King of *yakkhas* was massaging the legs of the King of recluses! Oh! Buddhas should be indeed marvelled at with the snapping of the fingers[13]. Oh, their attributes are indeed wonderful!" With their hearts inclined towards the Buddha they paid homage to the Buddha with their elapsed hands placed on their heads.

At that gathering, Buddha Piyadassī gave Dhamma instructions to the audience with Sudassana at its head. Then ninety thousand crores of devas and humans attained arahantship.

(This was the second *Dhammābhisamaya*.)

At another time, in the city of Kumuda, which was nine *yojanas* in extent, its area being nine *yojanas*, the wicked monk Sona, opponent of Buddha Piyadassī (the counterpart of Devadatta in the lifetime of our Buddha Gotama), after consulting with the King's son, Prince Mahāpaduma, incited him to kill his father. After various attempts to have Buddha Piyadassī killed proved futile, he enticed the driver of the royal elephant, Donamukha by name, whom he gave instructions, saying: "When Buddha Piyadassī entered the city on alms-round, kill Him by releasing Donamukha towards Him."

Since the elephant-driver was not so intelligent to judge what was beneficial and what was not, he thought thus: "This monk Sona is an intimate friend of the King. If he does not

13. With the snapping of the fingers: equivalent to expression of praise or approval with clapping of the hands.

like me, I could be dismissed from service." So he agreed to do so. On the next day, he managed to know the time when the Buddha would enter the city for alms-food. Then he went to Donamukha, who was in a state of frenzy and made it more intoxicated and then sent it to kill the Buddha.

As soon as he was let out, Donamukha crushed elephants, horses, buffaloes, bulls, men and women whom he encountered on the way, destroyed all buildings that were in its way, and like a cannibal-demon, it devoured all the flesh of its preys in the noisy company of eagles, kites, crows and vultures. And finally, as soon as it saw the Buddha from a distance, it rushed towards Him at a high speed.

With their hearts which almost burst open with fear and anxiety, the citizens took to house-tops, walls, stone parapets, brick parapets, trees, etc., and on seeing the elephant, who was rushing to the Buddha, they' screamed: "Ah! Ah!" and some of them even tried to stop the elephant in various ways. Seeing Donamukha, the king of elephant rushing towards Him, the "Elephant of A Buddha"[14], with His tranquil heart, diffusing intense compassion, permeated it with sublime loving-kindness. Then Donamukha, its heart made tender with the permeation of the Buddha's loving-kindness, realized its wrong-doing and became so shameful that it could not stand in a natural manner before the Buddha but lay down with its head at the Buddha's feet as though it was about to sink into the earth.

Watching the event, the citizens were filled with joy and shouted in acclaim, like the roar of a lion. They also honoured the elephant in various ways, with highly fragrant flowers, sandal-wood powder, ornaments and so on. They even threw up their turbans and garments. Celestial drums were also beaten in the sky.

> (Nāḷāgīri, the elephant during the time of our Buddha Gotama, was similarly tamed, and when it was respectfully lying before the Buddha, people threw on it various adornments, which covered the whole of its body. From that moment onwards, Nāḷāgīri had been called Dhanapāla ('Keeper of Wealth'). Thereupon, it walked backwards with respect and when it had entered its shed, it is said (in the Cūlahamsa Jātaka Commentary), the adornments went back to their respective original owners owing to the Buddha's resolve. In the same way, when the people threw theirs on Donamukha, it should be taken that they were given as reward to the elephant.)

Then the Buddha stroked the head of the elephant who was lying prostrated at His feet and exhorted it with the words that suited its mentally. The elephant that has thus been exhorted regained its conscience and became so tamed that it looked like a monk-disciple of the Buddha, disciplined in **Vinaya**. Having exhorted Donamukha the way Buddha Gotama exhorted Dhanapala, Buddha Piyadassī give a discourse in the midst of the people who had gathered there. At that time, eighty thousand crores of people attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of the Disciples of the Buddha. On the first occasion, when Buddha Piyadassī paid a visit to the city of Sumangala, the two friends, Prince Palita and the youth, Sabbadassi, son of the King's *purohita*, (both were His future Chief Disciples) hearing of the Buddha's visit to their city, they welcomed Him together with their one hundred thousand crores of retinue. They listened to His sermon and gave alms for seven days. On the seventh day, at the end of the Buddha's sermon which was given in appreciation of the meal, both of them, together with their hundred thousand crores of

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14. "Elephant of a Buddha": Noble Ones such as Buddhas and *arahats* are sometimes figuratively likened to such noble animals as elephants, lions, bulls, etc. in Buddhist literature. For instance in the *Dhammapada*, there is a chapter named Nāga Vagga, the verses of which described the qualities of a *nāga* "elephant", that may be compared to those of a sage in the **Milindapañha**, the epithet Buddha-*nāga* is conspiquously mentioned.

followers, became monks and attained arahantship. In the midst of these monks, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the first *sannipāta*.)

At another time, at the gathering where the divine-*yakkha* Sudassana was tamed, ninety crores of men put on the robe and attained arahantship. Being surrounded by these ninety crores of monks, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at another time, on the occasion of taming of the elephant Donamukham, eighty crores of men renounced the world and attained arahantship. In the midst of these eighty crores of *arahats*, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Brahmin Kassapa, received Prophecy from Buddha Piyadassī

At that time, our future Buddha was a brahmin youth, Kassapa by name, who was accomplished in the three Vedas. Having listened to the Buddha's Teaching, he cultivated great faith and had a huge monastery built at the cost of one hundred thousand crores. He then offered it to the Sangha headed by the Buddha. Rejoicing in his act of merit, he took refuge in the Three Gems and kept the Five Precepts steadfastly, lest he should become heedless.

Remaining in the midst of the Sangha, Buddha Piyadassī made the prophecy concerning the youth, Kassapa: "One thousand eight hundred aeons from the present one, this youth, Kassapa, will become a Buddha indeed."

Having heard Buddha Piyadassī's prophecy, the Bodhisatta was extremely happy and determined to fulfil the Perfections even more energetically.

Particulars of Buddha Piyadassī.

Buddha Piyadassī's birthplace was Sudhāññavatī City. His father was King Sudatta and His mother was Queen Candā.

He reigned for nine thousand years. His three palaces were Sunimmala, Vimala and Giriguha.

His Chief Consort was Vimalā who had thirty-three thousand maids of honour. His son was Prince Kañcanavela.

The vehicle He used for His going forth, after seeing the four omens, was a chariot drawn by thoroughbred horses. He practised *dukkaracariyā* for six months.

His two male Chief Disciples were Palita Thera and Sabbadassi Thera. His attendant was Sobhita Thera.

His two female Chief Disciples were Sujātā Therī and Dhammadinnā Therī.

His Bodhi tree was a *Kakudha* tree.

His noble male lay-supporters were the wealthy men, Sundaka and Dhammaka. His noble female lay-disciples were Visākha Upāsikā and Dhammadinnā Upāsikā.

Buddha Piyadassī had innumerable followers and good reputation. He was also endowed with thirty-two marks of an extra-ordinary being. His height was eighty cubits, like a great *sāla* tree in full bloom.

There was no torch-light, moonlight or sunlight that could vie with the physical light of the peerless Buddha Piyadassī which surpassed them all.

The life span during the time of Buddha Piyadassī was ninety thousand years. Living for four-fifth of this life span, He rescued many beings, such as devas, humans and Brahmās, from the currents of *saṁsāra* and put them on the shores of Nibbāna.

Saṁvega

Buddha Piyadassī, who was to be liken with past peerless Buddhas, and the pair of His peerless Chief Disciples, etc., had all vanished. Unsubstantial and futile indeed are all conditioned things!

Cetīya

In this way, the Noble Monk, Buddha Piyadassī attained Parinibbāna in the park of *Assattha* trees. In that park, the *cetiya* erected and dedicated to Buddha Piyadassī (as has been stated before for other Buddhas) was three *yojanas* high.

Here ends Piyadassī Buddhavaṁsa.

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14. ATTHADASSĪ BUDDHAVAṀSA

After Buddha Piyadassī had attained Parinibbāna, in that aeon (which should be called *Manda-kappa* because it was full of pleasing, spotless, special attributes though it was actually a *vara-kappa* as three Buddhas appeared during that period) the life span of human beings decreased gradually from ninety thousand years to ten years, and then it again increased to *asaṅkhyeyyas*. When the life span reached one hundred thousand years on its next decrease, future Buddha Atthadassī was reborn in Tusitā on complete fulfilment of the Perfections which was a common practice of Bodhisattas. Having agreed to the entreaties of devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Queen Sudassana, Consort of King Sāgara, in the city of Sobhana. Ten months thereafter the Bodhisatta was born in Sucindhana Park.

On his naming day, he was named Atthadassī because owners of treasures, which were hidden underground, recovered them, after having discovered the forgotten sites where their treasures had long been kept, one generation after another.

Royal Household Life

When Bodhisatta Atthadassī came of age, he lived in three palaces, namely, Amaragiri, Sugiri and Vāhana. Being entertained and served by thirty-three thousand female attendants, headed by Princess Visākha, he thus enjoyed a divine-like royal household life for ten thousand years.

Renunciation

When the Bodhisatta had seen the four omens and when Queen Visākha had given birth to a son, named Sela, he went forth riding a horse, named Sudassana. Nine crores of men joined him and became recluses themselves.

Attainment of Buddhahood

With these nine crores of recluses, Bodhisatta Atthadassī practised *dukkaracariyā* for eight months. On the full-moon day of Vesākha, the day of his Enlightenment, people brought delicious milk-rice to offer it to the female *nāga*, Sucindhara by name. But she did not eat it. Having revealed herself to the people, she instead offered it in a golden bowl to the Bodhisatta. The Bodhisatta, partook it and spent the daytime in the local grove of *sāla* trees. In the evening, he proceeded alone to the Mahābodhi tree. On the way, he accepted eight handfuls of grass offered by the *nāga* king, Mahāruci. As soon as he spread the grass at the foot of the *Campaka* Bodhi tree, there appeared the *Aparājita Pallanka,* measuring fifty-three cubits. Sitting cross-legged on this seat, he mustered his energy of four levels, dispelled Māra's forces and attained Omniscience, Perfectly Self-Enlightened Buddhahood and the state of Chief of the three worlds.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, the Buddha stayed in the neighbourhood of the Mahābodhi tree for forty nine days. Accepting a Brahmā's request for His Teaching, He contemplated as to whom He should teach first. Then He saw the nine crores of monks who had followed Him in renunciation and who were endowed with their past meritorious

deeds, which could lead to the Path and Fruition. And surveying their whereabouts, He saw them staying in Anoma Park, near the city of Anoma. He then, by His psychic power, immediately appeared at Anoma Park, near Anoma City.

At that time, the nine crores of monks saw, from a distance, Buddha Atthadassī approaching them. With faithful heart, they all performed their duties, as has been described in the previous Chapters. And, taking their seats around the Buddha, who then taught the Discourse of Dhammacakka-pavattana, which was also taught by other Buddhas. By the end of the Discourse, one hundred thousand crores of beings attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At another time, Buddha Atthadassī travelled up to Tāvatiṁsa and taught **Abhidhamma** to devas and Brahmās. One hundred thousand devas and Brahmās attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at another time, like our Buddha Gotama who visited His father in the city of Kapilavatthu and narrated the Buddhavaṁsa, so did Buddha Atthadassī who visited the city of Sobhana and taught Dhamma to His relatives, headed by His father. At the time, one hundred thousand crores of people attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of the Buddha's disciples. The first one took place at Sucandaka where Prince Santa and the Purohita's son, Upassanta (who were His future Chief Disciples), who, seeing no essence in the three Vedas as well as in various creeds, assigned four intelligent men and some brave watch-men at the four gates of the four sides of the city with an instruction: "Come and inform us if you see or hear any enlightened person, be he a recluse or a brahmin."

When Buddha Atthadassī, Lord of the three kinds of men, with His disciples, arrived at Sucandaka city, those on assignment went to the Prince and the Purohita's son and informed them of the Buddha's arrival. Being thus informed, with joyous hearts, they both hurriedly went outside the city with a retinue of one thousand members and greeted, honoured and invited Him (to the city). Having done so, they performed a great incomparable alms-giving (*asadisa mahā-dāna*) for seven days to the Sangha with the Buddha at its head. On the seventh day, with all the citizens, they both listened to the Buddha's Teaching. On that day, ninety-eight thousand people, on being pronounced "Come, O monks" became e*hi-bhikkhus* and attained arahantship. In the midst of that assembly of monks, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the first *sannipāta*.)

At another time, when Buddha Atthadassī gave instructions to His own son, the Venerable Sela, eighty-eight thousand people developed faith and asked the Buddha for monkhood. The Buddha then pronounced, "Come, O monks" and they all became e*hi-bhikkhus* and attained arahantship. In the midst of that assembly of monks, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at another time, on the full-moon day of Māgha, when beings, such as devas, humans and Brahmās, assembled to listen to the sermon on Mahā Maṅgala, taught by the Buddha, seventy-eight thousand human attained arahantship. In that assembly of monks, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Hermit Susīma, received Prophecy from Buddha Atthadassī

At that time our future Buddha was reborn as Susīma, in the city of Campaka. He was a wealthy brahmin, considered and recognized by the whole world as a virtuous one. Having given away all his wealth to the poor, the helpless, the destitute, travellers and others, he went near the Himalayas and lived the life of an ascetic. After achieving the eight attainments and the five higher knowledges, he became a noble ascetic with supernormal power. Teaching people the merit of wholesome deeds and the demerit of unwholesome deeds, he waited for the time when a Buddha would appear.

Later on, when Buddha Atthadassī appeared in the world and "showered the rain of discourses of immortality" in the midst of an audience, which composed of eight classes of people, Susima the Ascetic listened to the Buddha's Dhamma. And he went up to the celestial abode, brought back such celestial flowers as *Mandārava, Paduma, Pāricchattaka*, etc., from Tāvatiṁsa. Wishing to display his miraculous power, he made himself visible and caused a rain of flowers to fall in the four quarters, like a great rain that fell all over the four continents. He also created a pavilion of flowers decorated on all sides with flowers, had a pinnacled arch over the entrance with decorated columns and nets, etc., and adorned with flowers. He then honoured the Buddha with a huge umbrella of celestial *Mandārava* flowers. Buddha Atthadassī then made a prophecy concerning Susima the Ascetic: “This ascetic Susima will definitely become a Buddha, Gotama by name, in future when one thousand and eight hundred aeons have elapsed.”

On hearing Buddha Atthadassī's prophecy, the future Buddha was extremely happy and firmly resolved to fulfil the Ten Perfections even more energetically, fearing that he would become heedless.

Particulars of Buddha Atthadassī

Buddha Atthadassī's birthplace was Sobhana City. His father was King Sāgara and His mother was Queen Sudassanā.

He reigned for ten thousand years. His three palaces were Amaragiri, Sugiri and Vāhana.

His Chief Consort was Visākha who had thirty-three thousand maids of honour. His son was Prince Sela.

The vehicle He used in renunciation was a steed, Sudassana by name. He practised *dukkaracariyā* for eight months.

His two male Chief Disciples were Santa Thera and Upasanta Thera. His attendant was Abhaya Thera.

His two female Chief Disciples were Dhammā Therī and Sudhammā Therī.

His Bodhi tree was a *Campaka*.

His male noble supporters were the wealthy persons, Nakula and Nisabha. His female supporters were Makilā Upāsikā and Sunandā Upāsikā.

The height of Buddha Atthadassī, who had as His equals only peerless Buddhas, was eighty cubits and majestic like a *sāla* tree in full bloom or like the full moon, king of all the stars and planets.

Buddha Atthadassī's rays of intense power emitting from His body, constantly radiated, glowing above and below in the ten quarters for a *yojana*. (Should the Buddha wished and resolved, the rays could diffuse all over several crores of the world-systems.)

Excelling all beings, Buddha Atthadassī was endowed with five eyes and existed in the world for a hundred thousand years. (This statement is based on the fact that the life span during His time was a hundred thousand years. It should be understood, that in reality, He lived for four-fifths of this life span.)

Saṁvega

After shedding the peerless light of Dhamma in the world of devas and humans, Buddha

Atthadassī attained Parinibbāna just like a fire became extinct on exhaustion of fuel.

Cetīya

In this way, Buddha Atthadassī, Conqueror of the five Māras, attained Parinibbāna in Anoma Park. His relics dispersed according to His resolve and reached all over Jambudīpa and received veneration from beings such as devas, humans and Brahmās.

End of Atthadassī Buddhavaṁsa.

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15. DHAMMADASSĪ BUDDHAVAṀSA

After Buddha Atthadassī had attained Parinibbāna in that aeon (which was a *vara kappa* as it was a period in which three Buddhas appeared but which should be called *Manda-kappa* because it was full of pleasing, spotless, special attributes) the life span of human beings decreased gradually from a hundred thousand years to ten years and then it again increased to *asaṅkhyeyyas*. When the life span reached one hundred thousand years on its next decrease, future Buddha Dhammadassī was reborn in Tusitā on complete fulfilment of the Perfections which was a common practice of Bodhisattas. Having accepted the requests made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Queen Sunandā, consort of King Sarana, in the city of Sarana. Ten months thereafter the Bodhisatta was born in Sarana royal park.

Since his birth, unrighteous rules and codes applied in lawsuits had all automatically disappeared from Law Books, while righteous ones had remained. Therefore, when the prince was to be named, he was given the name of Dhammadassī by learned omen-reading men, and his relatives.

Royal Household Life

When Bodhisatta Dhammadassī came of age, he lived in three palaces, namely, Araja, Viraja and Sudassana. Being entertained and served by forty-three thousand female attendants headed by Princess Vicikoli, he thus enjoyed a divine-like royal household life for eight thousand years.

Renunciation

After he had seen the four omens and after his Princess Vicikoli had given birth to a son, named Puññavaḍḍhana, Bodhisatta Dhammadassī, gentle like a celestial being and experiencing a divine-life, woke up one midnight. Sitting on his bed, he saw various loathsome conditions of female attendants who were asleep. With his mind greatly disturbed, he decided to renounce the world. No sooner had he decided, Sudassana Palace, which was occupied by him and his fourfold army, rose to the sky and travelled like a second sun, as if a flying celestial mansion, and descended near the *Bimbijāla* Mahābodhi tree.

The Bodhisatta then put on the lotus-robes offered by a Brahmā and getting off the palace, he stood not far from it. The palace then travelled through the sky again and landed on the ground encompassing the Bodhi tree. Female courtiers and their followers got down from the palace and stayed at a distance of half a *gāvuta*. From among these people, male folk donned the yellow robes, joining the Bodhisatta in renunciation. Those who did so numbered about one hundred thousand crores.

Attainment of Buddhahood

After practising *dukkaracariyā* for seven days, Bodhisatta Dhammadassī ate the milk-rice offered by Princess Vicikoli on the full moon day of Vesākha, the day of his Enlightenment, and spent the daytime in the local *badara* (plum) grove. In the evening, he went alone to the Mahābodhi tree. On the way, he accepted eight handfuls of grass from Sirivaddha, the watch-man of the barley-field. As soon as he spread the grass at the foot of the (*Bimbijāla*) Bodhi Tree, there appeared the *Aparājita Pallanka*, measuring fifty-three cubits. Sitting cross-legged on that *pallanka*, he attained Buddhahood, in the same manner as previous Buddha.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, the Buddha stayed in the neighbourhood of the Mahābodhi tree for forty nine days. Having accepted a Brahmā's request for His Teaching, He contemplated as to whom He should teach first. He saw the hundred thousand crores of monks, who had renounced the world along with Him, had done meritorious deeds in the past that would lead to the Path and Fruition. By His psychic power, He immediately appeared at the Deer Park, (called Isipatana, because it was a place where flying ascetics, masters of mundane *jhāna*s, normally alighted) which was eighteen *yojanas* from the Mahābodhi tree.

On seeing the Buddha from a distance, the one hundred thousand crores of the recluses welcomed Him by performing various duties faithfully and finally taking their seats around Him. Then the Buddha taught the Dhammacakka-pavattana Sutta, which was also taught by previous Buddhas, to these recluses and all the devas and humans who had come to listen to Him. By the end of the discourse, one hundred thousand crores of beings attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

Once, thereafter, in the town of Tagara, King Sañjaya, having seen the disadvantages of sensual pleasures and the advantages of renunciation, became an ascetic. Following his example, ninety crores of men also became ascetics. All of them achieved the Five Higher Knowledges, and the Eight Attainments. Seeing them endowed with meritorious deeds leading to the Path and Fruition, the Buddha appeared at Anaya's hermitage. He stood in the sky and taught a sermon that suited their inclinations and dispositions. Thus, the Buddha helped them attained the knowledge of the Path known as the Eye of Dhamma (*Dhamma-cakkhu*).

(This was the second *Dhammābhisamaya*.)

Still at another time, the King of Devas, wishing to listen to a sermon, approached the Buddha with His retinue. When the Buddha taught them a sermon, eighty crores of them attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There are three meetings of Buddha Dhammadassī's disciples. The first meeting took place at Sarana City, where Buddha Dhammadassī caused His half-brothers, Prince Paduma and Prince Phussa, and their retinues to become monks and observed *vassa* in that city. During the *vassa* and in the midst of a hundred crores of monks who had become *arahats*, the Buddha performed *Visuddhi Pavāraṇā.*

(This was the first *sannipāta*.)

At another time, Buddha Dhammadassī taught **Abhidhamma** in Tāvatiṁsa and descended back to the human world. Then one hundred crores of monks assembled.

(This was the second *sannipāta*.)

Still at another time, Buddha Dhammadassī explained the advantages of the thirteen *dhutaṅgas* and proclaimed Harita, a great Disciple and *arahat*, to be the foremost among those who practised *dhutaṅgas*. Then, at the meeting of eighty crores of monks, He recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Sakka, received Prophecy from Buddha Dhammadassī

At that time, our Bodhisatta was Sakka, King of Devas. Being accompanied by devas of two divine abodes, Cātumahārājika and Tāvatiṁsa, he visited the Buddha and honoured

Him with celestial flowers, etc., and various sounds of celestial music. Then the Buddha made a prophetic declaration: "This Sakka will indeed become a Buddha, Gotama by name, in future."

Having heard Buddha Dhammadassī's prophecy, Sakka the Bodhisatta, became extremely pleased and resolved to fulfil the Perfections even more energetically.

Particulars of Buddha Dhammadassī

Buddha Dhammadassī's birthplace was Sarana City. His father was King Sarana and His mother was Queen Sunandā.

He reigned for eight thousand years. His three palaces were Araja, Viraja and Sudassana.

His Chief Consort was Vicikoli who had forty-three thousand maids of honour. His son was Puññavaddhana.

The vehicle He used in renunciation, after seeing the four omens, was a palace. He practised *dukkaracariyā* for seven days.

His two male Chief Disciples were Paduma Thera and Phussa Thera. His attendant was Sunetta Thera.

His two female Chief Disciples were Khemā Therī and Saccanama Therī.

His Bodhi tree was a *Bimbijāla*.

His noble male lay supporters were the wealthy persons Subhadda and Katissaha. His noble female lay supporters were Sāliya Upāsikā and Kaliyā Upāsikā.

Buddha Dhammadassī, who had as His equals only peerless Buddhas, was eighty cubits tall. He was glorious with power in the ten-thousand world-system.

Buddha Dhammadassī was majestic like the *sāla* tree in full bloom or like the lightning or the sun at midday that brighten the sky.

Buddha Dhammadassī, who was endowed with unparallel might and the five eyes, lived the whole life span of His time which was one hundred thousand years.

Saṁvega

Having displayed His power and knowledge and purified His Teaching so that it had no stain, the Buddha attained Parinibbāna with His *arahat*-disciples and disappeared (like the moon had vanished after shining in the sky.)

Cetīya

In this way, the greatly energetic Buddha Dhammadassī attained Parinibbāna at *Sāla* Park, in the city of Sālavati. A three *yojanas* high *cetiya* was erected in the park and dedicated to Him.

Here ends Dhammadassī Buddhavaṁsa

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16. SIDDHATTHA BUDDHAVAṀSA

After the aeon in which Buddha Dhammadassī appeared had come to an end, there elapsed, one after another, one thousand seven hundred and six aeons. Then ninety-four aeons ago, from now, there appeared one and the only Buddha, Siddhattha by name.

The chronicle of Buddha Siddhattha goes like this. At that time, ninety-four aeons ago, when the life span of human beings decreased from *asaṅkhyeyyas* to a hundred thousand years. Bodhisatta Siddhattha, on complete fulfilment of the Perfections, was reborn in Tusitā, a common practice of Bodhisattas. Having accepted the request made by devas and Brahmās, he descended to the human world to be conceived in the womb of Queen Suphassa, Chief Consort of King Udena, in the city of Vebhara. When ten months had elapsed, the Bodhisatta was born in Vīriya Park.

On his naming day, learned readers of omens, and his relatives, named him Siddhattha

because, at the time of his birth, everybody's endeavours, big or small, were accomplished and desirable results achieved.

Royal Household Life

When Bodhisatta Siddhattha came of age, he lived in three palaces, namely, Koka, Suppala and Kokanada. Being served and entertained by forty-eight thousand female attendants headed by Princess Somanasā, he thus enjoyed a divine-like royal household life for ten thousand years.

Renunciation

When Bodhisatta Siddhattha had seen the four omens and when Princess Somanasā had given birth to a son, named Anupama, he went forth riding a golden palanquin on the full-moon day of Āsahli and became a recluse in Vīriya Park. A hundred thousand crores of men joined him and also became recluses.

Attainment of Buddhahood

With the hundred thousand crores of recluses, Bodhisatta Siddhattha practised *dukkaracariyā* for ten months. On the full-moon day of Vesākha, the day of his Enlightenment, he partook milk-rice offered by a brahmin girl, named Sunetta, of Asadisa village and spent the daytime in the local *badara*-grove. In the evening, he went alone to the *Kanilāra* Mahābodhi tree and accepted, on the way, eight handfuls of grass from Varuṇa, a watchman of barley fields. As soon as he spread the grass under the Bodhi tree there appeared the *Aparājita Pallanka*, measuring forty cubits. Sitting cross-legged on the *pallanka*, he attained Buddhahood, in the same manner as previous Buddhas.

Three Occasions of The Buddha's Teachings (Dhammābhisamaya)

After His attainment of Buddhahood, Buddha Siddhattha stayed in the neighbourhood of the Mahābodhi tree for forty-nine days. Agreeing to the entreaties made by Brahmās, He contemplated as to whom He should teach first. Then He discerned the hundred thousand crores of recluses who, with Him, had renounced the world and who were endowed with the merits of their past deeds, which would lead them to the Path and Fruition. Thinking: "I shall teach them first", He contemplated as to their whereabouts and saw that they were still living in the Deer Park, which was eighteen *yojanas* from the Mahābodhi tree. By His psychic power, He immediately appeared at the Deer Park.

The hundred thousand crores of recluses, seeing the Buddha approaching them, welcomed Him with faithful heart, attending upon Him (in the way as described in the previous Buddhas), and finally, taking their appropriate seats, surrounding the Buddha. Then the Buddha taught the Dhammacakka-pavattana Sutta (which was also taught by all previous Buddhas) to them, including devas and humans who had come to listen to Him. At that time, one hundred thousand crores of beings attained the Path an Fruition.

(This was the first *Dhammābhisamaya*.)

At another time, at the invitation of King Bhīmaratha of Bhimaratha city, Buddha Siddhattha visited that city and, staying at the royal pavilion, which was erected on a grand scale in the city-centre, He spoke in a voice that was like that of the King of *karavīka* birds or like that of the King of Brahmās, as it was sweet, pleasing to the ear and appealing to the hearts of the wise. Thus, letting the Dhamma reached the ten quarters, He beat the drum of deathlessness. At that time, ninety crores of beings attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at another time, Buddha Siddhattha visited His home-town of Vebhara, where, in the assembly of His relatives headed by His father King Udena, He narrated to them the Buddhavaṁsa. At that time, ninety crores of beings attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of Buddha Siddhattha's *arahat*-disciples. The first meeting took place at the city of Amarā, which was beautiful and pleasing to the eye, like the divine city of Tāvatiṁsa. There, in the city, two brothers, who were also His two future Chief Disciples, Prince Sambala and Prince Sumitta, reigned together like Licchavi Princes during the lifetime of our Buddha. Seeing that the two Princes were endowed with the merits of their past deeds, which would lead to the Path and Fruition, Buddha Siddhattha instantly appeared in the centre of Amarā City. There, He descended to the surface of the earth, impressing it with the soles of His feet which were even and adorned with one hundred and eight marks. He thus showed His foot-prints (*pada-cetiya*), which were worthy of respect and then He went to Amarā Park where He stayed in glory, like a golden statue on a stone slab.

The two royal brothers, seeing the footprints (*pada-cetiya*), together with their retinues traced them along till they came near the Buddha. They paid obeisance to Him and sat down around Him. When the Buddha preached them a sermon that suited their inclinations and dispositions, they developed faith in Him and after becoming monks, they attained arahantship. In the midst of this one hundred crores of monks, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the first *sannipāta*.)

At another time, in the midst of ninety crores of monks, who had become *bhikkhus* at the assembly of His relatives in Vebhāra, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at another time, in the midst of eighty crores of monks who had assembled at Sudassana Monastery, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Hermit Maṅgala, received Prophecy from Buddha Siddhattha

Meanwhile, our future Buddha was reborn in the city of Sūrasena as a brahmin, named Maṅgala who was accomplished in the Vedas in their original texts as well as in their branches of literature. He gave away all his possessions worth several crores to the poor and the destitute and since he took delight in seclusion, he became an ascetic. Developing *jhānas* and *abhiññās,* he achieved effective powers by virtues of which nobody could torture him. While he was thus staying, he heard the news, "Buddha Siddhattha had appeared in the world." He therefore approached the Buddha and adoringly paid respect to him. Hearing the Buddha's Teaching, the ascetic became so pleased that he brought fruits from the rose-apple tree of Jambudīpa with his psychic power and at Surasena Monastery, where he accommodated the Buddha, he offered the fruits as food to the Buddha who was accompanied by ninety crores of His disciples. Having partaken of the fruits, Buddha Siddhattha declared prophetically: "This Maṅgala, the ascetic, will indeed become a Buddha, Gotama by name, in the ninety-fourth aeon from now."

Having heard the Buddha's prophecy, the Bodhisatta, Maṅgala the ascetic, was overjoyed and firmly resolved to fulfil the ten perfections even more energetically.

Particulars of Buddha Siddhattha

The birthplace of Buddha Siddhattha was Vebhāra City. His father was King Udena and His mother was Queen Suphassa.

He reigned for ten thousand years. His three palaces were Koka, Suppala and Kokanada.

His Chief Consort was Somanasā who had forty-eight thousand maids of honour, His son was Prince Anupama.

The vehicle He used in renouncing the world was a palanquin. He practised *dukkaracariyā* for ten months.

His two male Chief Disciples were Sambala Thera and Sumitta Thera. His

attendant was Revata Thera.

His two female Chief Disciples were Sivala Therī and Surama Therī.

His Bodhi tree was a *Kanikāra*.

His noble male lay supporters were the wealthy persons Suppiya and Samudda. His noble female supporters were Ramma Upāsikā and Suramma Upāsikā.

Buddha Siddhattha's height was sixty cubits. He shone forth in the ten-thousand world-system like a column of jewels erected for worship.

Resembling the unequalled former Buddhas, peerless and unrivalled and endowed with the five 'eyes', Buddha Siddhattha lived for a hundred thousand years.

Saṁvega

Having displayed extensively His physical rays and as well as His intellectual brilliance, having caused the flowering of the Path and Fruition in His disciples, and having glorified them with attainments, both mundane and supramundane, Buddha Siddhattha attained Parinibbāna with all of them, and came to the end of His final existence.

Cetīya

In this way, Buddha Siddhattha, noble monarch of all monks, attained Parinibbāna in Anoma Park, near Kancanavelu city. In that very park, a four *yojanas* high *cetiya* of jewels was erected, in the way as mentioned for previous Buddhas, and dedicated to Him.

Here ends Siddhattha Buddhavaṁsa.

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17. TISSA BUDDHAVAṀSA.

When the aeon in which Buddha Siddhattha appeared had come to an end, there immediately followed a *kappa*, a void one, in which no Buddha appeared. When that *kappa* was over and in the ninety-second aeon ago, from the present, two Buddhas, namely, Tissa and Phussa, appeared. (It was a *Manda-kappa*.)

The chronicle of Buddha Tissa was as follows: In that ninety-second *kappa* ago, the human life span declined from *asaṅkhyeyyas* to a hundred thousand years. The future Buddha Tissa was then reborn in Tusitā, on complete fulfilment of the Perfections. Having complied with the request made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Queen Paduma, Chief Consort of King Janasandha, in the city of Khemaka. When ten months had elapsed, the Bodhisatta was born in Anoma Park.

On his naming day, learned readers of omens and his relatives named the Bodhisatta, Prince Tissa. (There are two kinds of name: *anatthā* and *rūḷhi*. The name given after a particular event or in a particular meaning is *anvattha*. The name given not after a particular event or in a particular meaning but given for convenience sake is *rūḷhi*. Here the name Tissa given to the Bodhisatta is of the *rūḷhi* kind.)

Royal Household Life

When the Bodhisatta, Prince Tissa, came of age, he lived in three palaces, namely, Guhasela, Narisaya and Nisabha. Being entertained and served by thirty thousand female attendants, headed by Princess Subhadda, he thus lived a divine-like royal household life for seven thousand years.

Renunciation

When the Bodhisatta had seen the four omens and when Princess Subhadda had given birth to a son, named Ānanda, he went forth riding a thoroughbred horse, named Sonuttara, and became a recluse. A crore of men were inspired by his renunciation and joined him, to become recluses by themselves too.

Attainment of Buddhahood

With this crore of recluses, Bodhisatta Tissa practised *dukkaracariyā* for eight months. On the full moon day of Vesākha, the day of his Enlightenment, he partook the milk-rice offered by Vira, daughter of a wealthy person of Vira market-town, and spent the daytime in the local *salaḷa* grove. In the evening, he went alone to the Mahābodhi tree. On the way, he accepted eight handfuls of grass offered by Vijitasañgāmaka, a watchman of barley (wheat) field. As soon as he spread the grass at the foot of the (*asana*) Mahābodhi tree, there appeared the *Aparājita Pallanka*, which measured forty cubits. Sitting cross-legged on the *pallanka*, he attained Buddhahood in the same manner as previous Buddhas.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, Buddha Tissa stayed in the neighbourhood of the Mahābodhi tree for forty-nine days. Having complied with a Brahmā's request for His Teaching, He contemplated as to whom He should teach first and He saw that His future Chief Disciples, Princes Brahmadeva and Udaya, who were residents of Yasavatī, and who, together with their retinues, were endowed with previous meritorious deeds, which led to the Path and Fruition. By His psychic power, He immediately appeared in the Deer Park near Yasavati. He then sent the gardener for the two princes. On their arrival with their retinues (as had been described in former Buddhas), Buddha Tissa then taught the Dhammacakka-pavattana Sutta to devas and humans, who had followed the two Princes and their men, to listen to the Teaching. The Buddha did so, proclaiming all over the ten-thousand world-system in a voice similar to that of the King of Brahmās which was distinct, far-reaching and sweet. Then a hundred thousand beings, such as humans, devas and Brahmās, attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At another time, when a crore of recluses, who had been His companions in renunciation (and who had parted with him as he was moving to the Mahābodhi tree), on hearing that He had taught the Dhammacakka-pavattana Sutta, travelled to the Deer Park near Yasavati. (On arriving there) they paid homage to the Buddha and took their seats around Him. When the Buddha taught the Dhamma to these monks and all others who had went to listen to Him, ninety crores of beings headed by the crore of monks attained the Path and Fruition.

(This was second *Dhammābhisamaya*.)

Still at another time, when devas and humans discussed what constituted auspiciousness (*maṅgala*) leading to prosperity in the world but could not get the answer acceptable to all and when they put forwards the same question to the Buddha, He taught them the discourse on *maṅgala.* By the end of this discourse, sixty crores of Brahmās and humans attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasion of The Disciples' Meeting (Sannipāta)

There were three meetings of Buddha Tissa's disciples. The first took place at Yasavati, where the Buddha, being accompanied by a hundred thousand *arahats* who were *bhikkhus* at the beginning of the *vassa* and attained arahantship during the same *vassa*, performed the *Visuddhi Pavāraṇā* on the full-moon day of Assayuja.

(This was the first *sannipāta*.)

At another time, when the Buddha was going on a journey and arrived at the city of Narivahana. Prince Narivahana, son of King Sujātā of that city, with his hosts of followers, welcomed the Buddha and invited Him and His Sangha to the ceremony of an unparalleled alms-giving which was held for seven days. Having relinquished his princely right over the kingdom to his son, he sought monkhood together with his followers in the presence of the Buddha. Buddha Tissa then called upon them "Come, O monks," and they all became e*hi-bhikkhus*. When the news of Nārivāhana's renunciation spread, people from all quarters came and followed his example. Then, in the midst of the *bhikkhus*, numbering nine

millions, Buddha Tissa recited the *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at another time, in the city of Khemavati (Khemaka), at the assembly of the Buddha Tissa's relatives, after listening to the chronicle of Buddhas narrated by Him, eight million people became *bhikkhus* in His presence and attained arahantship. Surrounded by these *bhikkhus*, Buddha Tissa recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Hermit Sujātā, received Prophecy from Buddha Tissa

Meanwhile our Bodhisatta was King Sujātā in the city of Yasavati. His prosperous city, his wealth worth several crores and members of his retinue, who were always willingly attending upon him, he abandoned them all with no attachment whatsoever, as though they were blades of grass and stalks of reeds. With his heart filled with fear of suffering in rebirth, etc., he renounced the world and became an ascetic (even before Buddha Tissa's appearance) and acquired great psychic power and fame. On hearing that "Buddha Tissa has appeared", his whole body was pervaded with the five kinds of ecstasy. Most respectfully, he approached the Buddha and paid obeisance to Him, thinking: "I will honour the Buddha with such flowers as *Salaḷa*, *Pāricchattaka* and others". So he went to the celestial abode by means of his psychic power and entered the garden of Cittalata, there, he filled a basket, measuring a *gāvuta,* with such celestial flowers and brought it across the sky and finally honoured the Buddha with these immensely fragrant flowers.

Besides, in the middle of the assembly of four classes of people, the Bodhisatta stood, holding over the Buddha's head a *Paduma* sunshade, which was an umbrella made of very sweet smelling pollens, with a rod of ruby, and a pinnacle of leaves of red ruby. In this way, he thus honoured the Buddha. Then the Buddha prophesied concerning the Bodhisatta, Sujātā the ascetic: "In the ninety-second aeon from the present one, this Sujātā the ascetic will become a Buddha, Gotama by name."

On hearing the Buddha's prophecy, Bodhisatta, Sujātā the ascetic, was filled with devotional faith and resolved to fulfil the Ten Perfections even more energetically.

Particulars of Buddha Tissa

Buddha Tissa's birthplace was Khemaka City. His father was King Janasandha and His mother was Queen Paduma.

He reigned for seven thousand years. His three palaces were Guhāsela, Nārisaya and Nisabha.

His Chief Consort was Subhaddā who had thirty thousand maids of honour. His son was Prince Ānanda.

After seeing the four omens, he renounced the world riding a thoroughbred horse, named Sonuttara. He practised *dukkaracariyā* for eight months.

His two male Chief Disciples were Brahmadeva Thera and Udaya Thera. His attendant was Samanga Thera.

His two female Chief Disciples were Phussā Therī and Sudattā Therī.

His Bodhi tree was an *asana*.

His noble male supporters were the wealthy persons, Sambala and Sirīmā. His noble female supporters were Kisā Gotamī Upāsikā and Upasena Upāsikā.

Buddha Tissa was ten cubits tall. He was matchless and unequalled. He appeared like a mountain in the Himalayas, to those who saw Him.

The life span of Buddha Tissa, who was endowed with incomparable psychic power, was neither too short not too long. Buddha Tissa, the Possessor of the five 'eyes', lived in the world for a hundred thousand years.

Saṁvega

Buddha Tissa, who had dispelled the darkness of ignorance (*avijjā*), after enjoying a great fame which surpassed the fame of those highly noble and admirable personages, attained Parinibbāna with His many *arahat*-disciples, just as a mass of fire that had become extinct after burning very brightly.

Cetīya

In this way, Buddha Tissa, Conqueror of the five Māras, attained Parinibbāna in Nanda Park, near Sunandavati City. In that very Park, a three *yojanas* high *cetiya* was erected, in the same way as mentioned in previous Buddhas, and dedicated to Buddha Tissa.

Here ends Tissa Buddhavaṁsa.

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18. PHUSSA BUDDHAVAṀSA

After Buddha Tissa's Parinibbāna in that *manda-kappa* of two Buddhas, the human life span decreased from a hundred thousand years to ten years and then increased to *asaṅkhyeyyas*. When it reached ninety thousand years on its next decline, Bodhisatta Phussa, on completion of his Perfections, was reborn in Tusitā which was a common practice of Bodhisattas. Having accepted the request made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Queen Sirīmā, consort of King Jayasena, in the city of Kāsika. When ten months had elapsed, the Bodhisatta was born in Sirīmā Park.

Royal Household Life

When Prince Tissa came of age, he lived in three palaces, Garulapekkha, Haṁsa and Suvaṇṇabhāra. Being entertained and served by thirty thousand female attendants headed by Princess Kisā Gotamī, he thus enjoyed a divine-like royal household life for nine thousand years.

Renunciation

When the Bodhisatta, Prince Phussa, had seen the four omens while thus enjoying life and when Princess Kisā Gotamī had given birth to a son, named Anupama, he renounced the world, riding an elephant. Ten million men joined him and also became recluses by themselves.

Attainment of Buddhahood

With these ten million recluses, the Bodhisatta Phussa practised *dukkaracariyā* for six months. Thereafter, leaving his followers, he cultivated the practice of living a solitary life for seven days. On the full-moon day of Vesākha, the day of his Enlightenment, he partook the milk-rice offered by Sirivaddha, daughter of a certain wealthy man of a certain town, and spent the daytime in the local *simsapa* grove. In the evening, he went alone to the *Amanda* Mahābodhi tree. On the way, he accepted eight handfuls of grass offered by an ascetic, Sirivaddha by name. As soon as he spread the grass at the foot of the Mahābodhi tree, there appeared the *Aparājita Pallanka,* measuring thirty eight cubits. Sitting cross-legged on the *pallanka*, he attained Buddhahood in the same manner as previous Buddhas.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, Buddha Phussa stayed in the neighbourhood of the Mahābodhi tree for forty-nine days. Having agreed to the request made by a Brahmā for His Teaching, He contemplated as to whom He should teach first and He saw the one crore of monks, who were His companions in renunciation and who were endowed with past meritorious deeds which could lead to the Path and Fruition. By His psychic power, He immediately appeared at Deer Park, called Isipatana, near the city of Sankassa. In the midst of these recluses, the Buddha taught the sermon of Dhammacakka to all the listeners, as had been done by former Buddhas. Then a hundred thousand crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At another time, King Sirivaddha of Bārāṇasī, having abandoned his great wealth, became an ascetic. Nine million people did the same as the King. Buddha Phussa went to the place of these ascetics and taught them the Dhamma. Then nine million beings attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at another time, Buddha Phussa preached to his son, Prince Anupama. Then eight million devas and humans attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of Buddha Phussa's disciples. The first took place at Kaṇṇakujja. There, Prince Surakkhita and the Purohita's son, Dhammasena, both His future Chief Disciples and residents of the city, with six million men welcomed the Buddha who was on a visit to the city. They also respectfully invited Him and performed a great alms-giving ceremony for seven days. After listening to the Buddha's sermon, they developed faith in Him and became monks together with their six million companions and together they attained arahantship. In the midst of these *arahats*, the Buddha recited the *Ovāda Pāṭimokkha*.

(That was the first *sannipāta*.)

At another time, at the assembly of His relatives headed by His father, King Jayasena of the city of Kasika, the Buddha narrated the 'Chronicle of Buddhas'. Having listened to the Chronicle five million people became e*hi-bhikkhus* and attained arahantship. At the meeting of these five million *arahats*, Buddha Phussa recited the *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at another time, when devas and humans discussed what constituted auspiciousness (*maṅgala*) leading to prosperity in the world but could not agree on an answer acceptable to all and when they put the same question to Buddha, He taught the Maṅgala Sutta. After listening to this discourse, four million people became *bhikkhus* and attained arahantship. In the midst of these *arahats,* the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as King Vijitāvī, received Prophecy from Buddha Phussa

Meanwhile our Bodhisatta was King Vijitāvī, in the city of Arindama. Having listened to the Buddha's discourse, he developed faith in Him, and performed a great alms-giving by giving his city and he became a *bhikkhu* and learned the three *Piṭakas*. Being well-versed in *Piṭakas*, he disseminated the Dhamma to all people. He also fulfilled the Perfection of Morality.

Then Buddha Phussa, noble leader of the three worlds, made a prophecy concerning Bodhisatta, Bhikkhu Vijitāvī: "In the ninety-second aeon from the present one, this Bhikkhu Vijitavi will become a Buddha, Gotama by name."

Having listened to Buddha Phussa's prophecy, Bodhisatta, Bhikkhu Vijitāvi, was filled with devotional faith and was determined to fulfil the Ten Perfections even more energetically.

Having become a *bhikkhu* and a servant in the Dispensation of Buddha Phussa and becoming accomplished in the studies of the Buddha's Teachings which are of nine divisions together with the Sutta and the Vinaya, the noble Bodhisatta contributed to the glory of the Buddha's Dispensation.

(Without lying down at all), meditating only in the three postures of sitting, standing and walking, the Bodhisatta developed the sublime mode of living (*brahmavihāra*) without

negligence, attained not only the Eight Attainments but also the apex of the Five Higher Knowledges. He was reborn in the Brahmā-world.

Particulars of Buddha Phussa

Buddha Phussa's birthplace was Kāsika City. His father was King Jayasena and His mother was Queen Sirīmā.

He reigned for nine thousand years. His three palaces were Garulapakkha, Haṁsa and Suvannabhāra.

His Chief Consort was Kisā Gotamī who had thirty thousand maids of honour. His son was Prince Anupama.

The vehicle He used in His renunciation, after seeing the four omens, was an elephant. He practised *dukkaracariyā* for six months.

His two male Chief Disciples were Surakkhita Thera and Dhammasena Thera. His attendant was Sabhiya Thera.

His two female Chief Disciples were Cāda Therī and Upacālā Therī.

His Bodhi tree was an *Amanda*.

His noble male lay supporters were the wealthy men Dhananjaya and Visākha. His noble female supporters were Paduma Upāsikā and Naga Upāsikā.

Buddha Phussa was fifty eight cubits tall. He shone forth like the sun and was endowed with pleasing qualities of the moon.

The life span in the aeon in which He appeared was ninety thousand years. He lived for four-fifths of the life span. He rescued beings, such as devas, humans and Brahmās, from *saṁsāric* waters and placed them on Nibbānic shores.

Saṁvega

Endowed with unparalleled retinue and fame, Buddha Phussa, together with His *arahat*-disciples, attained Parinibbāna and came to the end of their final existence.

Cetīya

In this way, Buddha Phussa, Conqueror of the five Maras, attained Parinibbāna in a park, named Sena, near the city of Kusinārā. In accordance with His resolve, His relics dispersed all over Jambudīpa and were honoured by devas, humans and Brahmās.

Here ends Phussa Buddhavaṁsa.

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19. VIPASSĪ BUDDHAVAṀSA

When the aeon in which Buddha Phussa had appeared came to an end, in the ninety-first *kappa* ago, from the present one, there appeared Buddha Vipassī. The chronicle of Buddha Vipassī is as follows:

In that ninety-first aeon, when the life span of human beings decreased from *asaṅkhyeyyas* to eighty thousand years, Bodhisatta Vipassī, on complete fulfilment of Perfections, was reborn in Tusitā which was a common practice of Bodhisattas. Having accepted the request made by devas and Brahmās, he descended to the human world and was conceived in the womb of Queen Bandhumatī, Consort of King Bandhuma, in the city of Bandhumati. When ten months had elapsed, he was born in Migadāya garden which should be called Deer Park, for as a sanctuary, Khemā by name, it was full of deers.

Miraculous Happening

When the Bodhisatta Prince was born, wherever he went, by day or by night, a huge white umbrella of divine origin constantly hovered over him to protect him from heat and cold, dust and dew drops. He was ever adored by people. He was brought up being carried now in one's lap and then in another's, having no chance to put his feet on the ground.

The Meaning of The Name Vipassī

Since his birth, he had possessed wonderful eyes which were *kammavipākaja* (or which appeared as a result of his meritorious deeds), and powerful like those of the divine ones. With these eyes, the Bodhisatta could see unobstructed as far as one *yojana* around, in daytime or at night. As devas of Tāvatiṁsa always see only with their open eyes, so had the Bodhisatta Prince seen things with his never-closed but ever-open eyes since his birth; hence his famous name, Prince Vipassī.

Besides, one day, while a case was being tried in the law-court of his father, King Bandhuma, the duly adorned baby prince was handed to the King who placed him in his lap and while he was fondly amusing him, his ministers judged against a certain owner of property, saying that he was not the owner. Unsatisfied with the unjust decision, the Prince suddenly cried bitterly. The King then asked his men to look for the reason, saying: "Why has such a thing happened to my son? Investigate into this matter." When they investigated and could find no cause, other than that judges at the law court must have made a wrong verdict. So the verdict was reversed. Being satisfied then, the prince stopped crying. In order to find out "whether the prince cried because he actually knew the case," they reverted to the original decision. This made him cry again bitterly as before. Then only did the father realize: "My son really knows what is right and what is wrong." Since then the King ruled his country without negligence.

From that time onwards, the Bodhisatta's name, Prince Vipassī, became more famous on account of his ability to distinguish between right and wrong.

Royal Household Life

When Prince Vipassī came of age, he lived in three palaces, namely, Nanda, Sunanda and Sirīmā. Being entertained and served by female attendants headed by Princess Sudassanā (or Sutanu), he thus enjoyed a deva-like bliss of royal household life for eight thousand years.

The Four Omens

One day, Prince Vipassī summoned his charioteer and said: "I would like to see the gardens. I shall go there." On his way to the gardens in a chariot, he saw an old man who was a deva in disguise. (Since it was a strange sight as he had never seen any aged person before) He asked: "O charioteer, what is this man doing? His hair, as well as his body, are not like others."

"My lord, this is an old man," replied the charioteer. "What is an old man?" asked the Prince again (as he did not actually know what an old man meant). "My lord," answered the charioteer, "an old man is an aged person. He cannot live much longer." "Charioteer, will I also become old? Am I subject to old age, too?" "My lord, you and I, everybody is liable to grow old. Nobody can escape old age."

Then the Bodhisatta Prince said, "No longer do I want to see the gardens, turn back from here to the palace." When he arrived in the palace, he contemplated: "Oh, birth is indeed wearisome. When there is birth, there will definitely be old age." Thus contemplating the prince became very unhappy.

Having learnt about the matter from the charioteer, the King provided him with means for enjoying sensual pleasures more then before in order to prevent his son from renouncing the world.

Several thousand years after that, the Prince went to the gardens for second time and he saw a sick person on the way. He did not proceed but turned back to the palace as before. When the father heard of his son's unhappiness and pensive mood, he enticed him with even more objects of sensual pleasures.

On his third trip to the gardens too, several thousand years after the second visit, having seen a dead body, he returned to the palace as before.

Still several thousand years thereafter, when he made a fourth trip to the gardens, he came across a monk on the way and asked the charioteer about the monk. When he came to

know what a monk was, he was so pleased that he had the chariot driven towards the monk's direction.

On reaching the monk, he asked more details of monkhood and became all the more delighted. Accordingly, he said to the charioteer: "Charioteer, take back the chariot to the palace and keep it there. I shall become a recluse in this very place." He thus sent the charioteer back. That was the day in which Princess Sudassana gave birth to a son named Samavattakkhandha.

After sending back the charioteer, Prince Vipassī shaved his head, put on the robes and became a recluse. (Though there is no mention of how the bowl and robes were obtained, it should be understood that as with past Buddhas, they were offered by Suddhāvāsa Brahmas who came down for this purpose.)

Then eighty-four thousand citizens of Bandhumatī, on hearing of the Prince's renunciation, joined him and also became recluses by themselves.

Attainment of Buddhahood

Being accompanied by the eighty-four thousand recluses, Bodhisatta Vipassī made a tour of villages, market-towns, and cities. Wherever he went, people erected pavilions and gave him alms-food on a grand scale, but the Bodhisatta was tired of such grand offerings. The day before the eighth month of his renunciation, i.e. on the fourteenth waxing moon of Vesākha, it occurred to him thus: "It is not proper for me to live in the company of my followers. What if I were to stay alone and away from them." So he parted with his recluses. On the full-moon day of Vesākha, the day of his Enlightenment, he partook the milk-rice offered by the daughter of Sudassana, the wealthy man and spent the daytime in the local *sāla* grove. In the evening, he went to the *pātali* Mahābodhi tree. On the way, he accepted eight handfuls of grass from Sujātā, a watch-man of barley field. As soon as he spread the grass at the foot of *pātali* Bodhi tree, there appeared the *Aparājita Pallanka*, measuring fifty-three cubits high.

> The trunk of the *pātali* Bodhi tree was fifty cubits high, its main branches were also fifty cubits in length; so the total height of the tree was one hundred cubits on the day the tree was approached by the Bodhisatta. That day, the tree looked as though it was covered, from the bottom to the top, by fragrant flowers which were strung together uniformly. It was pervaded with divine scents. On that day, not only the *pātali* Bodhi tree but also all the trees and bushes in the ten-thousand world-systems bloomed.

Sitting cross-legged on the *pallanka*, the Bodhisatta concentrated his energy of four levels, in the same manner as described in previous Buddhas, and attained Buddhahood.

Three Occasion of The Buddha's Teaching (Dhammābhisamaya)

Having attained Buddhahood, the Buddha stayed in the neighbourhood of the Bodhi tree for forty-nine days. Having accepted a Brahmā's request, He considered as to whom He should teach first and He saw His half-brother, Prince Khanda and the Purohita's son, Tissa (both His future Chief Disciples), were endowed with the merits of their past deeds which could lead to the Path and Fruition, He, by His psychic power, immediately appeared at the Deer Park, called Khemā. Upon arriving, He sent the gardener for Prince Khanda and His friend Tissa. When they arrived, He advised them to renounce the world and He taught the Dhammacakka-pavattana Sutta to all devas, humans and Brahmās who had gathered to listen to Him. Then a large multitude of devas, humans and Brahmās, who were headed by the Prince and the *purohita's* son, attained the Path and Fruition.

In particular, Prince Khanda and the Purohita's son Tissa, who were the future Chief Disciples, became e*hi-bhikkhus* and attained arahantship not long after.

(This was the first *Dhammābhisamaya*.)

At a later time, on hearing that "Buddha Vipassī has arrived at Khemā Deer Park near Bandhumati" and that "Prince Khanda and the *purohita's* son, Tissa, have also become monks in the presence of Buddha Vipassī," eighty-four thousand male citizens of

Bandhumatī joined them and became monks themselves. To these eighty-four thousand monks, the Buddha administered the "Elixir of Immortality."

(This was the second *Dhammābhisamaya*.)

The eighty-four thousand men, who were members of retinue while Buddha Vipassī was a prince, came to attend upon him early in the morning of the day the Bodhisatta went to the royal gardens for the fourth time, which was also the day of his renunciation. When they did not see the Prince at the palace, they returned home for the morning meal. After finishing their meal, they enquired about the Prince. Hearing that he had gone to the garden, they also went to the garden to see the Prince.

On the way, they met the charioteer who was sent back by Prince Vipassī and heard from him of the Prince's renunciation. Instantly they took off all their layman's clothing, cut their hair and beard and became recluses wearing the robes which were bought at a market. Then these eighty-four thousand recluses, who had followed his example, approached Bodhisatta Vipassī and sat around him. Surrounded thus by them, the Bodhisatta practised *dukkaracariyā* for eight months. On the day before the full moon of Vesākha, the fourteenth waxing moon of the month, he became tired of association with them and thought: "I have been with them all along. While I was a Prince, I roamed about in the company of these eighty-four thousand men. It is not proper to have them with me also now. What is the use of such a band of people." He also thought thus: "I shall depart from them immediately today." Then he changed his thought thus: "There is little time left for doing so today. If I go now they will all know my departure. I had better go tomorrow."

Meanwhile, residents of a certain village, which was like Uruvelā in the time of our Buddha, were busy preparing milk-rice for the Bodhisatta and his eighty-four thousand companions for the next day, after duly inviting them. On that day, which was the full moon of Vesākha, Bodhisatta Vipassī partook the meal with his retinue at the village and returned to his sylvan residence.

On his return, the recluses, after performing their duties towards the Bodhisatta, they withdrew to their respective places. Then only the Bodhisatta, who was in his little leaf-hut, deciding: "It is the best time for me to leave," got out from his hut, shut its door and headed for the Mahābodhi tree.

In the evening, the recluses went to the Bodhisatta's retreat to attend upon him and waited around His hut, expecting to see their master. Only after a long time, they said among themselves: "A long time has elapsed. Let us investigate." So saying, they opened the door of the leaf-hut and looked inside but did not see the Bodhisatta. Nevertheless, wondering: "Where has the master gone?" they did not make any effort to search for him. "He must have been tired of our company and seems to like staying alone. We shall see him only when he became a Buddha." With such thoughts, they left the place and went towards the interior of Jambudīpa.

Later on, when they heard that "Prince Vipassī has become a Buddha and taught the Dhammacakka-pavattana Sutta," they left for the Khemā Deer Park near Bandhumati city and assembled at there in due course. The Buddha then gave them a talk on the Dhamma. The eighty-four thousand monks attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of Buddha Vipassī's disciples. The first took place at Khemā Deer Park. There, in the midst of the eighty-four thousand monks who had followed Buddha Vipassī and another eighty-four thousand monks who had followed Prince Khanda and the Purohita's son, Tissa, in renunciation, totalling one hundred and sixty-eight thousand monks, Buddha Vipassī recited the *Ovāda Pāṭimokkha*.

(This was the first *sannipāta*.)

At a later time, there took place the meeting of a hundred thousand monks who had put on the robes after witnessing the Twin Miracle displayed by the Buddha.

(This was the second *sannipāta*.)

Still at a later time, Buddha Vipassī's three half-brothers, on their return after crushing an insurgency at the border, were asked to express their boons by their royal father who was so delighted with their success. "We have been permitted to ask what we want," said the princes among themselves, "We do not need ask any other boon than permission to attend upon our elder brother." When their request was granted, they invited the Buddha to the towns and villages under them and attended upon and honour Him. Accordingly, the Buddha went and accepted the veneration shown to Him. He also gave them a sermon, as a result of which, eighty thousand people became e*hi-bhikkhus* and attained arahantship.

In the company of these eighty thousand *arahats,* in Khemaka Deer Park, Buddha Vipassī recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Atula Nāga King, received Prophecy from Buddha Vipassī.

Meanwhile our future Buddha Gotama was the Nāga-King Atula of great might. In the company of several crores of *nāga* who were playing celestial musical instruments, he approached Buddha Vipassī, Lord of the three worlds. In order to honour the Buddha and His *bhikkhus*, he invited the Sangha*,* headed by the Buddha (to his place). He built a great pavilion which was adorned with seven kinds of gems and were pleasing to the eye, like the orb of a full moon. He accommodated the Buddha with His Sangha in the pavilion and performed grand alms-giving to them for seven days. He also offered a golden bench, which was richly decorated, to the Buddha.

Sitting in the midst of the Sangha, the Buddha taught him a sermon in appreciation of his alms and, at the conclusion of the sermon, declared prophetically about him, saying: "In the ninety-first *kappa* from the present one, this Atula Nāga-King will indeed become a Buddha."

Having heard the Buddha's prophecy, Bodhisatta Atula Nāga-King was overjoyed, and determined to fulfil the Perfections even more energetically.

Particulars of Buddha Vipassī

Buddha Vipassī's birthplace was Bandhumatī City. His father was King Bandhuma and His mother was Bandhumatī.

He reigned for eight thousand years. His three palaces were Nanda, Sunanda and Sirīmā.

His Chief Consort was Sudassanā who had one hundred and twenty thousand maids of honour. His son was Prince Samavattakkhandha.

The vehicle He used after seeing the four omens was a chariot drawn by a thoroughbred horses. He practised *dukkaracariyā* for eight months.

His two male Chief Disciples were Khanda Thera and Tissa Thera. His attendant was Asoka Thera.

His two female Chief Disciples were Candā Therī and Candamittā Therī.

His Bodhi tree was a *pātali*.

His noble male lay supporters were the wealthy persons, Punabbasumitta and Nāga. His female supporters were Sirīmā Upāsikā and Uttarā Upāsikā.

The height of Buddha Vipassī, Lord of the three worlds, was eighty cubits. His rays spread as far as seven *yojanas*. (By 'His rays' is meant His natural body lustre.)

The life span during Buddha Vipassī's time was eighty thousand. Living for four-fifths of this life span, He rescued devas, humans and Brahmās from *saṁsāric* waters and placed them on Nibbānic shores.

After showing the light of Dhamma and the teaching on the deathless Nibbāna, Buddha Vipassī, with many of His *arahat-d*isciples, finally attained Parinibbāna (like a mass of fire became extinct after burning brightly).

Saṁvega

Buddha Vipassī's exalted power, exalted glory, and His body adorned with characteristic marks vanished. Unsubstantial and futile are all conditioned things!

Cetīya

In this way Buddha Vipassī, Conqueror of the five Māras, attained Parinibbāna in Sumittā Park. A seven *yojanas* high *cetiya* was erected in that very park and dedicated to Him

Here ends Vipassī Buddhavaṁsa.

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20. SIKHĪ BUDDHAVAṀSA

After the end of the aeon in which Buddha Vipassī appeared, no Buddhas appeared in the world for fifty-nine aeons as these were *suññа-kappas.* There was no light of Dhamma. In fact, total darkness of ignorance (*avijjā*) prevailed and only Māra, the Evil One and Māra, the defilements reigned supreme in the world without any oppositions. It was to their whim and fancy that beings were bound to follow.

When the fifty-nine *suññа-kappas* were over, in the thirty-first aeon ago, from the present one, two Buddhas, Sikhī and Vessabhū, appeared. (It was a *maṇḍa kappa*.)

The chronicle of the Buddha Sikhī, the first of the two is as follows: In that thirty-first *kappa*, when the life span of human beings decreased from *asaṅkhyeyyas* and reached seventy thousand years, on complete fulfilment of the Perfections, Bodhisatta Sikhī was reborn in Tusitā. Having agreed to the request made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Pabhāvatī, Consort of King Aruna of Arunavatī City. When ten months had elapsed, the Bodhisatta was born in Nisabha Park.

On his naming day, learned readers of omens and his relatives named him, "Sikhī", because a band on his head, which was like flesh on the forehead (*uṇhīsa*), stood out like the crest of a peacock.

Royal Household Life

When he came of age, Prince Sikhī lived in three palaces, namely, Sucandaka, Giri and Vāsabhā. Being entertained and served by twenty-four thousand female attendants headed by Princess Sabbakāmā, he thus enjoyed a divine-like royal household life for seven thousand years.

Renunciation

When Bodhisatta Prince Sikhī had seen the four omens while enjoying royal household life and when Princess Sabbakāmā had given birth to a son, named Atula, he renounced the world riding an elephant. Seven million men also renounced the world, following his example.

Attainment of Buddhahood

With these seven million recluses, Bodhisatta Sikhī practised *dukkaracariyā* for eight months. On the full-moon day, the day of his Enlightenment, he left these recluses. He partook the milk-rice offered by Piyadassī, daughter of a wealthy man, resident of the market town of Sudassana, and spent the daytime in the local grove of young acacias. In the evening, he proceeded alone to the Mahābodhi tree and accepted, on the way, eight handfuls of grass offered by an ascetic named Anomadassī. As soon as he spread the grass at the foot of the *pundarīka* Mahābodhi tree, there appeared the *Aparājita Pallanka*, measuring thirty-two cubits.

The size of that *pundarīka* Bodhi tree was the same as that of the *pātali* Bodhi tree

of Buddha Vipassī. Its trunk was fifty cubits high and its main branches were also exactly fifty cubits high, on the day the Bodhisatta approached it. It stood as though it was covered by fragrant flowers of divine origin. It seemed to have been covered not only by flowers but also by fruits. They were hanging from here and there: young fruits on one side of the tree and the medium-sized fruits on another side. Those ripe enough were all very tasty as if celestial nutriments was put in them. In fact, they all possessed wonderful colour, flavour and taste. Likewise, all fruit-trees and flower-trees in the ten-thousand world-system bore fruits and flowers on that very day.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After the attainment of Buddhahood, Buddha Sikhī stayed in the neighbourhood of the *pundarīka* Mahābodhi tree for forty-nine days. Having complied with a Brahmā's request for His Teaching, He contemplated as to whom He should teach first, and He saw the seven millions fellow *bhikkhus* who were endowed with the merits of their past deeds, which could lead to the Path and Fruition. He then, by His psychic power, immediately appeared in Migājina Park, their residence near the city of Arunavatī. Sitting gracefully in the midst of these seven million recluses, Buddha Sikhī taught the Dhammacakka sermon, which was also taught by previous Buddhas, to devas and humans who had come to listen. Then a hundred thousand crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At a later time, also near the city of Aruṇavatī, the Buddha taught Dhamma to His future Chief Disciples, Prince Abhibhu and Prince Sambhava and their retinues, and administered the Elixir of Immortality to ninety thousand devas and humans.

(This was the second *Dhammābhisamaya*.)

Still at another time, near a *Campaka* tree, close to the gate of Suriyavatī City, the Buddha displayed the Twin Miracle and gave a discourse in order to suppress the arrogance of heretics and to free beings from the bondage of defilements. At that time, eighty thousand crores of devas and humans attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of Buddha Sikhī's *arahat-d*isciples. At the first meeting, in the midst of a hundred thousand *arahats,* who were Princes Abhibhu's and Sambhava's companions during their renunciation, Buddha Sikhī recited the *Ovāda Pāṭimokkha*.

(This was the first *sannipāta*.)

At a later time, in the midst of eighty thousand monks who had put on the robes at the meeting of His relatives at Arunavati City, Buddha Sikhī recited the *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at another time, in the midst of seventy thousand monks, who had become *bhikkhus* after He had tamed Dhanapalaka elephant of Dhanañjaya City, Buddha Sikhī recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as King Arindama, received Prophecy from Buddha Sikhī

Meanwhile, our Bodhisatta was King Arindama, in the city of Paribhutta. When Buddha Sikhī visited the city with His retinue, the King welcomed Him. He paid homage to the Buddha respectfully and invited Him to the palace where he performed grand alms-giving befitting his status of kingship, high birth, of wealth and faith (in the Buddha).

He opened his warehouse of clothing and offered to the Sangha, headed by the Buddha, several *kotis* of garments, which worth a great deal of money. (In common parlance, a *koti*

means twenty sets of clothing. Here, however, it should be understood that ten pieces make one *koti*. **Aṅguttara Commentary** III, p. 270.)

Moreover, he offered the Buddha his state elephant who was possessed of strength, beauty, (auspicious) marks and speed and who was adorned with golden nets and flowers. (Having assessed the value of the elephant together with his adornments,) he also offered the Sangha, headed by the Buddha, objects that were permissible to monks. (The cost of these objects was equal to the assessed total value of the elephant.)

Then, with reference to the Bodhisatta Arindama, Buddha Sikhī declared prophetically: "In the thirtieth aeon from the present one, this King Arindama will indeed become a Buddha, Gotama by name."

Particulars of Buddha Sikhī

Buddha Sikhī's birthplace was Arunavatī City. His father was King Aruna and His mother was Queen Pabhāvatī.

He reigned for seven thousand years. His three palaces were Sucandaka, Giri and Vāsabhā.

His Chief Consort was Sabbakāmā who had twenty-four thousand maids of honour. His son was Prince Atula.

He renounced the world riding an elephant after seeing the four omens. He practised *dukkaracariyā* for eight months.

His two male Chief Disciples were Abhibhu Thera and Sambhava Thera. His attendant was Khemaṅkara Thera.

His two female Chief Disciples were Sakhilā Therī and Paduma Therī.

His Bodhi tree was a *puṇḍarīka*.

His noble male supporters were the wealthy men, Sirivaḍḍha and Nanda. His noble female supporters were Cittā Upāsikā and Suguttā Upāsikā.

Buddha Sikhī was seventy cubits tall. He was like a golden column, created as an object of worship. He was beautiful with thirty-two marks of an extra-ordinary being.

Buddha Sikhī's normal physical rays shone everywhere, day and night, uninterruptedly as far as thirty *yojanas*. (They could illuminate several world-systems, if He so desired.)

The life span during Buddha Sikhī's time was seven thousand years Existing for four-fifths of this life span, He conveyed beings, such as devas, humans and Brahmās, from *saṁsāric* waters and placed them on Nibbānic shores.

Causing the 'rain of Dhamma', Buddha Sikhī had all beings 'drenched with the pure water of Dhamma', let them reach Nibbāna, which was the end of repeated suffering, and together with His *arahat*-disciples attained Parinibbāna.

Saṁvega

The Buddha's physical frame, which possessed the eighty minor signs, such as red finger and toe nails and adorned with thirty-two marks of an extra-ordinary being, had completely vanished. Unsubstantial and futile are all conditioned things!

Cetīya

Buddha Sikhī attained Parinibbāna in the park, named Assa, near Sīlavati City. The Buddha's relics remained in a mass without dispersing. People of Jambudīpa constructed, for their honouring, a memorial *cetiya* of seven kinds of jewels and three *yojanas* high.

Here ends Sikhī Buddhavaṁsa.

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21. VESSABHU BUDDHAVAṀSA

After Buddha Sikhī's attainment of Parinibbāna, in that very *kappa* of two Buddhas, the life span of human beings decreased gradually from seven thousand years to ten years; then it increased to *asaṅkhyeyyas*, and when it reached sixty thousand years on its next decline, on complete fulfilment of the Perfections, future Buddha Vessabhū, accepting the request made by devas and Brahmās to becoming a Buddha, descended to the human world to be conceived in the womb of Queen Yasavati, Consort of King Suppatita, in the city of Anoma. When ten months had elapsed, the Bodhisatta was born in Anupama Park.

When the Bodhisatta-prince was born, he uttered triumphant words that were pleasing to people and, on that account, on his naming day, learned readers of omens and his relatives named him Prince Vessabhū (By 'triumphant words' was meant three great words beginning. with "*Aggo'ham'asmi lokassa*," etc., uttered courageously like the roar of a bull.)

Royal Household Life

When he came of age, Bodhisatta Vessabhū lived in three palaces, namely, Ruci, Suruci and Rativaddhana. Being entertained and served by thirty thousand female attendants headed by Princess Sucitta, he thus enjoyed a royal household life for six thousand years.

Renunciation

When he had seen the four omens while enjoying royal household life and when Princess Sucitta had given birth to a son, named Suppabuddha, Bodhisatta Vessabhū renounced the world riding a golden palanquin to the royal gardens. He then wore the robes offered by Brahmā. Thirty-seven thousand men joined him and also became recluses by themselves.

Attainment of Buddhahood

With these thirty-seven thousand recluses, Bodhisatta Vessabhū practised *dukkaracariyā* for six months. On the full-moon day of Vesākha, the day he would become a Buddha, he partook the milk-rice offered by Sirivaddhana, resident of the market-town of Sucitta, and spent the day time in the local *sāla* grove. In the evening, he went alone to the Mahābodhi tree. On the way, he accepted eight handfuls of grass offered by Narinda, King of Nāgas. As soon as he spread the grass at the foot of the (*sāla*) Mahābodhi tree, there appeared the *Aparājita Pallanka*, measuring forty cubits.

Sitting on the *pallanka*, the Bodhisatta concentrated his energy of four levels and attained Buddhahood, in the same manner as previous Buddhas.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, Buddha Vessabhū stayed in the neighbourhood of Mahābodhi tree for forty-nine days. Accepting a Brahmā's request for His Teaching, He contemplated as to whom He should teach first and saw His younger half-brothers, Prince Sona and Prince Uttara, who were His future Chief Disciples, and who were endowed with the merits of their past deeds which led to the Path and Fruition, He immediately appeared in Aruna Park near Anupama City by His psychic power. He then sent the gardener for the two Princes and, in the midst of the two Princes and their retinues, He taught the Dhammacakka sermon, which previous Buddhas had taught too, to devas and Brahmās who had also went to listen the Dhamma respectfully. On that occasion, eighty thousand crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At a later time, when Buddha Vessabhū made a tour of big towns in the country and taught Dhamma, seventy thousand devas and humans of His audiences attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at a later time, Buddha Vessabhū, in the same city of Anupama, eradicated wrong views that were entangled like the meshes of net and highly injurious. In this way, He

pulled down the 'banner of arrogance' of the heretics and hoisted the 'banner of noble Dhamma'. In this assembly of human beings, who had gathered in an area of nine *yojanas*, and a large multitude of devas and Brahmās, He displayed the Twin Miracle of water and fire and developing their faith, sixty crores of devas and humans were delighted with 'Elixir of immortality' administered by the Buddha. (That is to say, sixty crores of devas and humans gained Emancipation.)

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of Buddha Vessabhū's disciples. The first took place on the full-moon day of Māgha. At that time, in the midst of eighty thousand crores of *arahats*, who had previously became monks at the meeting of Sona Thera and Uttara Thera (His future Chief Disciples), Buddha Vessabhū recited the *Ovāda Pāṭimokkha*.

(This was the first *sannipāta*.)

At a later time, there took place a meeting of thirty-seven thousand recluses of the town of Soreyya. They were those who followed Bodhisatta Vessabhū's example when he renounced the world but, when the Bodhisatta left them and went alone to another place, they also moved on to somewhere else. On hearing that the Buddha had taught the Dhammacakka sermon, they went to Soreyya and paid homage to the Buddha, who taught them Dhamma and made them e*hi-bhikkhus*. In the audience consisting of four features, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at a later time, Buddha Vessabhū visited the city of Narivahana to give blessings to the city's ruler, named Upasanta. Hearing of the Buddha's visit, King Upasanta and his retinue immediately went out to welcome the Buddha, invited Him respectfully and performed a ceremony of grand alms-giving. Having listened to His Dhamma, the King was so filled with piety that he renounced the world. Joining him were sixty thousand of his men who also became monks by themselves. Together with Upasanta they attained arahantship. Being surrounded by these monks, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as King Sudassana, received Prophecy from Buddha Vessabhū

Meanwhile, our future Buddha Gotama was King Sudassana who had an appearance, fair and pleasing to the eye, in the city of Sarabhavati. When Buddha Vessabhū, Lord of the three worlds, visited the city, he listened to the Buddha's Dhamma and became so pleased that, with his folded hands raised to his head, he made a great alms-giving including robes to the Sangha, headed by the Buddha. In the very city of Sarabhavati, he built a monastery, called 'Perfumed Chamber', for the Buddha and also a thousand encircling monasteries for the Sangha, and offered to them.

Since the Bodhisatta was delighted profoundly with the Dhamma taught by Buddha Vessabhū, he desired fervently to become a monk. Accordingly, he gave away all his royal wealth to the cause of the Buddha's Dispensation and took up, in the Buddha's presence, the life of a virtuous monk, free from idleness, day and night. Having become a monk, he acquired moral qualities, observed all thirteen ascetic practices (*dhutaṅgas*) and lived in the Buddha's Dispensation, being happy in fulfilment of the Perfections.

Filled with faith and joy, the Bodhisatta monk paid obeisance to Buddha Vessabhū. Then there occurred a great longing in him for Omniscience. Knowing that the Bodhisatta monk had undiminished energy, Buddha Vensabhū prophesied: "In the *bhadda kappa*, thirty-first aeon from the present one, this monk, Sudassana, will indeed become a Buddha, Gotama by name."

Having heard Buddha Vessabhū's prophecy, Bodhisatta monk Sudassana was overjoyed and determined to fulfil the Ten Perfections even more energetically.

Particulars of Buddha Vessabhū

Buddha Vessabhū's birthplace was Anoma City. His father was King Suppatita and His mother was Queen Yasavati.

He reigned for six thousand years. His three palaces were Ruci, Suruci and Rativaḍḍhana.

His Chief Consort was Sucittā who had thirty thousand maids of honour. His son was Prince Suppabuddha.

The vehicle He used in renunciation, after seeing the four omens, was a golden palanquin. He practised *dukkaracariyā* for six months.

His two male Chief Disciples were Sona Thera and Uttara Thera. His attendant was Upasanta Thera.

His two female Chief Disciples were Rāmā Therī and Samālā Therī.

His Bodhi tree was a *Mahāsāla*.

His noble male supporters were the wealthy persons, Sottika and Rambha. His two female supporters were Gotamī Upāsikā and Sirīmā Upāsikā.

Buddha Vessabhū's height was sixty cubits and glorious like a golden column. The rays emitted from various parts of His body were particularly bright, like the fire on top of a hill at night.

The life span during Buddha Vessabhū's time was sixty thousand years. He lived for four-fifth of this life span, rescuing beings, such as devas, humans and Brahmās, from *saṁsāric* waters and placed them on Nibbānic shores.

He explained Dhamma elaborately to people in accordance with their dispositions. Having bequeathed the Dhamma-boat to cross *saṁsāric* waters for the benefit of the posterity, Buddha Vessabhū with His *arahat*-disciples attained Parinibbāna.

Saṁvega

Buddha Vessabhū and His *arahats,* who were worthy of veneration shown to them by devas, humans and Brahmās, and monastic buildings where they had physically maintained themselves, all had vanished. Unsubstantial and futile are all conditioned things!

Cetīya

In this manner, Buddha Vessabhū, Conqueror of the five *māras* and Teacher of devas and humans, attained Parinibbāna in Khemā Park, near Usabhavati City. His relics, according to His resolve, dispersed and reached everywhere in Jambudīpa (to be enshrined in *cetiya*) and became objects for honouring by beings such as devas, humans and Brahmās.

Here ends Vessabhū Buddhavaṁsa.

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22. KAKUSANDHA BUDDHAVAṀSA

After Buddha Vessabhū's attainment of Parinibbāna, when the aeon in which He appeared had come to an end, twenty-nine *suñña-kappas* which were aeons of no Buddhas had elapsed and there emerged the present *bhadda-kappa* of five Buddhas. In this *kappa* had appeared four Buddhas, namely, Kakusandha, Konāgamana, Kassapa and Gotama. The next Buddha yet to come, definitely is Metteyya.

The chronicle of Buddha Kakusandha, the first of these five Buddhas, is as follows: The *bhadda-kappa* comprises sixty-four *antara-kappas* (in the eighth *antara-kappa* according to the *Mahā Rajavaṁsa* or in the first *antara-kappa* according to the *Hmannan Rajavaṁsa*), when the human life span decreased from *asaṅkhyeyyas* to forty thousand years, Bodhisatta Kakusandha, on complete fulfilment of the Perfections, was reborn in Tusitā. Having complied with the request made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of a brahmin woman, Visākha

by name, wife of the Purohita Aggidatta, who was advisor to King Khemankara of the city of Khemavati. When ten months had elapsed, the Bodhisatta was born in Khemavati Park.

Note:

As has been mentioned, all past Buddhas, from Dīpaṅkarā to Vessabhū, belonged to royal families, except for Buddha Kakusandha who was born to a brahmin family.

In the society which is composed of four classes of people, namely, aristocrats, brahmins, traders and lowly ones, never is a Buddha conceived, in His final existence, in the womb of a woman of the latter two classes.

As for aristocrats and brahmins, sometimes aristocrats enjoy superiority and at other times, brahmins do. At a time, when people show the highest honour to aristocrats, Bodhisattas are born in that class, for they are considered the best. At other times, when people show the greatest honour to the brahmins, Bodhisattas are born in their families, for they are then supposed to be the foremost.

In this way, Buddhas hailed only from aristocratic and brahmanic families. Since recognition of the former as the most superior is more frequent, Buddhas are generally aristocrats by birth; and because it is only sometimes that brahmins gain superiority, Buddhas of brahmanic birth are fewer. Thus, the greater number of aristocratic Buddhas and the smaller number of brahmin Buddhas should be understood.

Divine-Like Household Life

When the youthful Bodhisatta Kakusandha came of age, he lived in three mansions, namely, Kāma, Kāmavaṇṇa and Kāmasuddhi. Being entertained and served by his brahmin wife, Rocinī by name, who had thirty thousand brahmin maids, he thus enjoyed a divine-like household life for four thousand years.

Renunciation

When he had seen the four omens and when Rocinī had given birth to a son, named Uttara, Brahmin Kakusandha renounced the world riding a chariot drawn by a thoroughbred horse and became a recluse. Joining him were forty-thousand men who also became recluses by themselves.

Attainment of Buddhahood

With these forty thousand recluses, Bodhisatta Kakusandha practised *dukkaracariyā* for eight months. On the full moon of Vesākha, the day he would become a Buddha, he partook the milk-rice offered by the daughter of a Brahmin, Vajirinda, of the market-town of Vajirinda and spent the daytime in the local acacia grove. In the evening, he went alone to the Mahābodhi tree and on the way, he accepted eight handfuls of grass from Subhadda, a watchman of barley fields. As soon as he spread the grass at the foot of the *Sirīsa* Mahābodhi tree (which was as big, etc., as the aforesaid *pātali* Mahābodhi tree of Buddha Vipassī), there appeared the *Aparājita Pallanka* of twenty-six cubits. Sitting cross-legged on the *pallanka*, he concentrated his energy of four levels and attained Buddhahood in the same way as previous Buddhas.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, Buddha Kakusandha stayed in the neighbourhood of the *Sirīsa* Mahābodhi tree for forty-nine days. Having accepted the request made by a Brahmā for His Teaching, He contemplated as to whom He should teach first and He saw His companions in renunciation. Using His psychic power, He immediately appeared at their residence in Isipatana Deer Park, near the town of Makila, When in their midst, He taught the Dhammacakka sermon, which was also taught by previous Buddhas, to numerous devas and Brahmās who went to listen to it respectfully, At that time, forty thousand crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At a later time, Buddha Kakusandha displayed the Twin Miracle near a *sāla* tree, close to the city-gate of Kannakujja and taught the Dhamma. Thirty-thousand crores of devas and humans penetrated the Four Noble Truths and gained Emancipation.

(This was the second *Dhammābhisamaya*.)

Still at a later time, another *Dhammābhisamaya* took place in the following manner. At a deva shrine, not too far away from the town of Khemavatī, lived a divine ogre named Naradeva. At the time of propitiation, he received, in his visible frame, honour done to him by people. He was, however, in the habit of catching human beings who, through a difficult road approach to a big pond in the middle of a huge forest, fetched various species of lotus. If there were no people there, he went back to his great forest-abode and caught those who happened to be there and devoured them.

In fact, the road through the forest was notorious for its difficult terrain. At one time, at both ends of the forest, people were discussing among themselves as how to get through the wilderness. At that time, after emerging from His *mahā karuṇā-samāpatti* early in the morning, Buddha Kakusandha surveyed the world and saw that the ogre, Naradeva, and those people in His vision of wisdom. So, using His psychic power, He went through the sky and, while the people were looking up, He displayed various forms of miracle. Then He descended into Naradeva's mansion and took a seat on the ogre's splendid couch.

Naradeva became delighted the moment he saw the Buddha in the sky emitting His rays of six colours from His body, he thought to himself: "The Buddha is coming here out of compassion for me." With his attendant ogres, he went to the Himalayas and brought back aquatic and terrestrial flowers of various hues and scents. With which, he honoured the Buddha, singing in praise of Him who was remaining on the couch. Naradeva stood with his clasped hands touching his forehead in salutation.

On seeing the Buddha's miracles, the people's minds became serene and they all went to the Buddha and encircling Him and paid obeisance to Him. By explaining to the ogre how wholesome deeds are related to wholesome results, Buddha Kakusandha made the ogre inspired and by giving a talk on abodes of intense suffering, He made him frightened. Thereafter, the Buddha taught the Four Noble Truths. At that time, countless devas and humans penetrated the Truths and gained Emancipation.

(This was the third *Dhammābhisamaya*.)

Single Meeting of The Disciples (Sannipāta)

There was only one meeting of Buddha Kakusandha's disciples. It took place in the Isipatana Deer Park, near the city of Kaṇṇakujja, on the full moon of Māgha. Amidst forty thousand *arahats*, who had been His companions in renunciation, Buddha Kakusandha recited the *Ovāda Pāṭimokkha*.

Future Buddha Gotama, as King Khema, received Prophecy from Buddha Kakusandha

Meanwhile, our future Buddha Gotama was King Khema. Having made grand offering of bowls and robes to the Sangha, headed by the Buddha and also having offered them such medicinal materials as minerals for preparing eye-ointment etc. and herbs including liquorice among others, he became so immensely pleased with the Dhamma taught by the Buddha that he renounced the world and became a monk in the Buddha's presence. With reference to him, the Buddha prophesied: "This monk Khema will indeed become a Buddha, named Gotama, in this very *bhadda-kappa*."

Having heard the Buddha's prophecy, the Bodhisatta Khema became overjoyed and determined to fulfil the ten Perfections even more energetically.

Particulars of Buddha Kakusandha

Buddha Kakusandha's birthplace was Khemavatī City. His father was Brahmin Aggidatta, *purohita* to King Khemarikara, and His mother was Visākha, a brahmin

lady.

He lived a household life for four thousand years. His three mansions were Kāma, Kāmavaṇṇa and Kāmasuddhi.

His wife was Rocinī, a brahmin lady, who had thirty thousand attendants. His son was Uttara.

The vehicle He used in renunciation, after seeing the four omens, was a chariot drawn by a thoroughbred horse. He practised *dukkaracariyā* for eight months.

His two male Chief Disciples were Vidhura Thera and Sanjīva Thera. His attendant was Buddhija Thera.

His two female Chief Disciples were Sāmā Therī and Campā Therī.

His Bodhi tree was a *Sirīsa*.

His noble male supporters were the wealthy men, Accuta and Sumanā. His noble female supporters were Nanda Upāsikā and Sunands Upāsikā.

Buddha Kakusandha's height was forty cubits. The rays from His body spread around, up to ten *yojanas*.

The human life span during His time was forty thousand years. He lived for four-fifths of this life span rescuing such beings as devas, humans and Brahmās from *saṁsāric* waters and placed them on Nibbānic shores.

In the world of devas and humans, He opened the 'shop of Dhamma' for the virtuous, male and female alike, and bravely roared a lion's roar: "I am an Omniscient Buddha indeed. The defilements and mental intoxicants with their latent tendencies have all been rooted out from Me." After that, with His *arahat*-disciples, Buddha Kakusandha attained Parinibbāna.

Saṁvega

The Buddha, who was endowed with a voice of eight qualities[15], such as clearness, sweetness, legibility, pleasantness, firmness, fullness, depth and echo, and His two Chief Disciples and other *arahat*-disciples who were possessed of morality that was unbreached, untorn, unmottled, and free at all times, they had all disappeared. Unsubstantial and futile indeed are all conditioned things!

Cetiya

In this manner, Buddha Kakusandha attained Parinibbāna in Khema Park. In that very Park, a *cetiya* was erected over the relics of Buddha Kakusandha. It was exactly one *yojana* high.

Here ends Kakusandha Buddhavaṁsa.

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23. KOṆĀGAMANA BUDDHAVAṀSA

After Buddha Kakusandha's attainment of Parinibbāna, in the present *bhadda-kappa*, the life span of human beings gradually decreased from forty thousand years to ten years and increased to *asaṅkhyeyya*. When it reached thirty thousand years on its next decline, Bodhisatta Koṇāgamana, on his complete fulfilment of the Perfections was reborn in Tusitā. Having complied with the request made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of a brahmin lady named Uttarā, wife of Yaññadatta Brahmin, in the city of Sobhavati. When ten months had elapsed, he was born in Subhavatī Park.

At the time of the boy's birth, there fell a heavy shower of gold over the whole of Jambudīpa and taking the significance of this event, "coming down of gold from the sky", learned readers of omens and his relatives named him Kanakagāmana

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15. Read Chapter VII, voice of eight quanties.

(Kanaka means 'gold', āgamana 'coming'; hence Kanakagāmana "the boy for whom gold has come (down)." Owing to its antiquity, the original name Kanakagāmana has taken the corrupt form of Konāgamana. Or by means of derivation, the first syllable *ka* is changed into *ko*, *na* into *ṇa* and the final *ka* elided.

Royal Household Life

When the boy Koṇāgamana came of age, he lived in three palatial mansions, namely, Tusitā, Santusita and Santuṭṭha. Being entertained and served by his wife Rucigatta, a brahmin lady, and her host of sixteen thousand brahmin female attendants, he thus enjoyed a divine-like household life for three thousand years.

Renunciation

When Brahmin Konāgamana had seen the four omens while living a household life and when his wife Rucigatta had given birth to a son, named Satthavāha, he renounced the world riding an elephant. Thirty thousand men, following his example, also renounced the world.

Attainment of Buddhahood

With his thirty thousand recluses, Koṇāgamana practised *dukkaracariyā*. On the full moon of Vesākha, the day in which he would become a Buddha, he partook the milk-rice offered by Aggisona, daughter of Aggisona, and spent the daytime in the local grove of acacia. In the evening, he went alone to the Mahābodhi tree. On the way, he accepted eight handfuls of grass offered by Jaṭatinduka, a watchman of barley fields. As soon as he spread the grass at the foot of the (*Udumbara*) Mahābodhi tree, there appeared the *Aparājita Pallanka* of twenty cubits. Sitting cross-legged on the *pallanka*, he concentrated his energy of four levels in the same manner as previous Buddhas, and attained Buddhahood.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, Buddha Koṇāgamana stayed in the neighbourhood of the Mahābodhi tree for forty-nine days. Having accepted a Brahmā's request for His Teaching, He contemplated as to whom He should teach first, and He saw the thirty thousand recluses who were His companions in renunciation. By His psychic power, He immediately appeared at their residence, Isipatana Deer Park, near the city of Sudassana. Sitting in the middle of these recluses, He taught the Dhammacakka sermon, which was also taught by previous Buddhas, and which devas and Brahmās went to listen. By the end of this discourse, thirty thousand crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At a later time, when Buddha Konāgamana displayed the Twin Miracle of water and fire near the *sāla* tree, close to the city gate of Sundara, and eradicated wrong views and taught Dhamma, twenty thousand crores of devas and humans attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

After displaying the Twin Miracle, Buddha Koṇāgamana went to Tāvatiṁsa and staying on the stone-slab placed at the foot of the *Pāricchattaka* tree, He taught **Abhidhamma** to devas and Brahmās who had assembled there from the ten-thousand world-systems. At that time, ten thousand crores of them attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Single Occasion of The Disciples' Meeting (Sannipāta)

The only meeting of Buddha Koṇāgamana's disciples took place when the Buddha was staying in a park, named Surindadeva, near the city of Sundaravati. He taught Dhamma to Princes Bhiyyosa and Uttara, who were to become His Chief Disciples, together with thirty

thousand strong retainers and called upon them, "Come, monks". They became e*hi-bhikkhus* and attained arahantship. In the middle of these thirty thousand *arahats*, on the full moon of Māgha, Buddha Konāgamana recited the *Ovāda Pāṭimokkha*.

(This was how the only *sannipāta* took place.)

Future Buddha Gotama, as King Pabbata, received Prophecy from Buddha Koṇāgamana

Meanwhile, our future Buddha Gotama was King Pabbata, in the city of Mithilā. He was a powerful ruler associated with strong allies. Hearing that Buddha Koṇāgamana had arrived in his city, he welcomed Him with his retinue and army, invited Him respectfully and performed a ceremony of grand alms-giving. He also requested the Buddha to observe *vassa* in his city and he would look after Him and His Sangha for the three months of the rainy season. Besides, he offered the Sangha, headed by the Buddha, cotton cloth, silk cloth, woollen cloth, golden sandals and many other things made in Pattunna country and Cina country. The Buddha then prophesied of him: "In this very *bhadda-kappa*, this King Pabbata will indeed become a Buddha, named Gotama."

Having heard the Buddha's prophecy, the Bodhisatta, King Pabbata, was so pleased that he firmly resolved to fulfil the Ten Perfections even more energetically.

Since he was a man, who had been seeking Omniscience, he made a great offering of gifts to Buddha Koṇāgamana, renounced his magnificent kingship and became a monk in the presence of the Buddha.

Particulars of Buddha Koṇāgamana

Buddha Koṇāgamana's birthplace was Sobhavati City, which was ruled by King Sobha. His father was Brahmin Yaññadatta and His mother was Uttarā, a brahmin lady.

He lived a household life for three thousand years. He lived in three palatial mansions, namely, Tusitā, Santusita and Santuṭṭha.

His wife was Rucigattā, a brahmin lady having a retinue of sixteen thousand female brahmin attendants. His son was Satthavāha.

He renounced the world riding an elephant after seeing the four omens. He practised *dukkaracariyā* for six months.

His two male Chief Disciples were Bhiyyosa Thera and Uttara Thera. His attendant was Sotthija Thera.

His two female Chief Disciples were Samuddā Therī and Uttarā Therī.

His Bodhi tree was an *Udumbara*.

His noble male supporters were the wealthy men, Ugga and Somadeva. His female supporters were Sivalā Upāsikā and Sāmā Upāsikā.

Buddha Koṇāgamana's height was thirty cubits. He was adorned with the rays of six colours like the pure gold in the goldsmith's crucible.

The life span during Buddha Koṇāgamana's time was thirty thousand years. For four-fifth of this life span He lived, rescuing beings, such as devas, humans and Brahmās, from the waters of *saṁsāra* and placed them on the shores of Nibbāna.

In order that beings could stay and worship on the *cetiya* platform of Insight Wisdom (*Vipassanā ñāṇa paññā*), Buddha Konāgamana constructed the '*cetiya* of thirty-seven constituents of Enlightenment' (*Bodhipakkhiyā dhammā*), that was adorned with the banner of the Four Noble Truths, and made the 'bouquet of Dhamma', after which, with His *arahat*-disciples, He attained Parinibbāna.

Saṁvega

Buddha Koṇāgamana's disciples, who were accomplished in the exercise of supernatural powers, and Buddha Koṇāgamana, who had expounded supramundane Dhamma, all of them had passed away. Unsubstantial and futile are all conditioned things!

Cetīya

In this way, Buddha Koṇāgamana, who had penetrated the Four Noble Truths and other Dhammas that should be known, attained Parinibbāna in the pleasance named Pabbata. His relics dispersed in accordance with His resolve, reaching everywhere in Jambudīpa and were paid homage by beings such as devas, humans and Brahmās.

Here ends Koṇāgamana Buddhavaṁsa.

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24. KASSAPA BUDDHAVAṀSA

After Buddha Koṇāgamana attainment of Parinibbāna in this very *bhadda-kappa*, the life span of human beings gradually decreased from thirty thousand years to ten years and increased to *asaṅkhyeyyas*. When it reached twenty thousand years on its next decline, Bodhisatta Kassapa was reborn in Tusitā. Having complied with the request made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Dhanavaī, a brahmin lady and wife of Brahmadatta Brahmin in the city of Bārāṇasī, which was ruled by King Kikī. When ten months had elapsed, the Bodhisatta was born in Isipatana Deer Park.

On his naming day, learned readers of omens and his relatives named him Kassapa, for he was a descendant of the clan of that name.

Divine-Like Household Life

When the boy Kassapa came of age, he lived in three mansions, namely, Haṁsa, Yasa and Sirinanda. Being entertained and served by his wife Sunandā, a brahmin lady, who had forty-eight thousand female attendants, he thus enjoyed a divine-like household life for two thousand years.

Renunciation

When he had seen the four omens while living a household life and when his wife Sunandā had given birth to a son, named Vinjitasena, he was stirred with religious emotion and he thought to himself: "I shall renounce the world immediately today."

No sooner had he thought thus, the Bodhisatta's mansion rotated like a potter's wheel and flew up to the sky. And, like the moon coming out in the company of stars in autumn, it produced a very delightful light, and the mansion moved on, with hundreds of people accompanying it as though adorning the vault of heavens, as though exhibiting its glory, as though attracting spectators and captivating their hearts and as though lending splendour to the tree-tops. Finally, it came down to the ground with the *Nigrodha* Bodhi tree in its centre.

Then the Bodhisatta got down from the mansion. Standing on the ground, he accepted the robes offered by a Brahmā and put them on. The Bodhisatta's wife and female attendants also got down from the mansion and went to a distance of forty *usabhas* (half a *gāvuta*) where they erected temporary shelters like barracks of an army. Joining the Bodhisatta, all the men, who had come along with him, also renounced the world.

Attainment of Buddhahood

With the recluses who had joined him, Bodhisatta Kassapa practised *dukkaracariyā.* On the full moon of Vesākha, the day on which he would become a Buddha, he partook the milk-rice offered by his wife Sunanda and spent the day-time in the local grove of acacias. In the evening, he proceeded alone to the Mahābodhi tree. On the way, he accepted eight handfuls of grass offered by Soma, a watchman of barley fields. As soon as he spread the grass at the foot of the Mahābodhi tree, there appeared the *Aparājita Pallanka* of fifteen cubit feet. Sitting cross-legged on the *pallanka*, he concentrated his energy of four levels and, in the same manner as previous Buddhas, he attained Buddhahood.

Five Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, Buddha Kassapa stayed in the vicinity of

Mahābodhi tree for forty-nine days. Having complied with a Brahmā's request for His Teaching, He contemplated as to whom He should teach first and He saw the crore of recluses, His companions in renunciation, who were endowed with the merits of their past deeds which could lead to the Path and Fruition. By His psychic power, He immediately appeared at their residence, Isipatana Deer Park, near the city of Bārāṇasī. Staying in the middle of these recluses, the Buddha taught the Dhammacakka sermon by following the practice of previous Buddhas, as well as to devas and Brahmās, who went to listen respectfully. By the end of the sermon, two crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At a later time, when Buddha Kassapa taught Dhamma while travelling from town to town, from village to village, and from market-town to market-town, ten thousand crores of devas and humans attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at a later time, when Buddha Kassapa displayed the Twin Miracle of water and fire and taught the Dhamma near the *asana* tree, close to the gate of Sundara city, five thousand crores of devas and humans penetrated the Four Noble Truths and gained Emancipation.

(This was the third *Dhammābhisamaya*.)

Having displayed the Twin Miracle of water and fire, Buddha Kassapa, in the celestial assembly hall named Sudhamma in Tāvatiṁsa, taught **Abhidhamma** in order to benefit devas and Brahmās who had assembled there and respectfully listening. This Dhamma was especially meant for a deva, who had been His mother. At that time, three thousand crores of devas and Brahmās penetrated the Four Noble Truths and gained Emancipation.

(This was the fourth *Dhammābhisamaya*.)

There was once an ogre who was as powerful as the one named Naradeva during Buddha Kakusandha's lifetime. He was well known by the same name of Naradeva. Assuming the appearance of a king ruling in a city outside Jambudīpa and also assuming the king's voice, behaviour and other characteristics, he killed the king and devoured him. Then he ruled over the whole kingdom slaying many people for food. He also indulged into debauchery pleasures with women.

When intelligent queens, maids of honour and members of retinue discovered that "This man is not our master, nor our king. He is indeed a *yakkha*," he felt threatened and then killed and devoured them all and moved on to another city where he made himself king in the similar manner.

Killing and devouring people in this way, Naradeva arrived at Sundara City. Having heard of his reign of terror, the citizens became scared of the danger of death and fled from their city. Seeing the tumultuous situation of the people, Buddha Kassapa went and stood before the *yakkha*. When he saw the Buddha standing in front of him, he defied the Buddha by roaring thunderously. Unable to frighten the Buddha, he approach him for refuge. He also put forward some questions which the Buddha answered to his satisfaction. When the Buddha admonished him and preached a sermon, a large multitude of devas and humans, who had assembled there respectfully to listen to it, penetrated the Four Noble Truths and gained Emancipation.

(This was the fifth *Dhammābhisamaya*.)

The Single Occasion of The Disciples' Meeting (Sannipāta)

The meeting of Buddha Kassapa's *arahat*-disciples took place just once. In the city of Bārāṇasī, when Tissa, son of the Purohita, saw the thirty-two marks of an extra-ordinary being on the body of Bodhisatta Kassapa, he remembered his father's word that "only those who would become Buddhas can have such marks". As he had not one iota of doubt about

it, he thought to himself: "This Kassapa will become a Buddha through supreme renunciation. I shall work hard to be free from suffering of *saṁsāra* after becoming a monk in the presence of this Buddha Kassapa." Accordingly, he went to the Himalayas and became an ascetic even before Bodhisatta Kassapa renounced the world. The ascetics of his company were twenty thousand in number.

Later on, when he heard that "Kassapa, after renouncing the world, has now become a Buddha", he left the Himalayas with his company of twenty thousand ascetics, and requested for monkhood in the presence of the Buddha. Being called upon by the Buddha, "Come, monks", Tissa the ascetic, with his twenty thousand companions, became e*hi-bhikkhus* and attained arahantship. In the assembly of these twenty thousand monks, on the full moon of Māgha, Buddha Kassapa recited the *Ovāda Pāṭimokkha*.

(This was the only *sannipāta*.)

Future Buddha Gotama, as Jotipāla the Youth, received Prophecy from Buddha Kassapa

Meanwhile our future Buddha Gotama was famous as Jotipāla the youth. He could recited the Veda texts continuously, learned various hymns by heart, reached perfection in the Vedas and was accomplished in treatises on prognostication that explain physical marks of an extra-ordinary being, etc., treatises on legends that narrate ancient tales and all arts and crafts that had been handed down by generation after generation of teachers. No less accomplished, but fully well-versed and skilful was he in terrestrial science and celestial science.

Jotipāla was an intimate friend of Ghaṭīkāra the potter, who, being a noble supporter of Buddha Kassapa, was greatly devoted to the Three Gems and was famous as an *anāgāmi* devotee. Ghaṭīkāra the potter took him to Buddha Kassapa.

After listening to the Buddha's Dhamma, Jotipāla became a monk in the Buddha's presence. Highly energetic, clever in performing duties, big and small, and not negligent in any matters associated with the three trainings of morality, concentration, and wisdom, he shouldered responsibilities in the Buddha's Dispensation.

Having learned the Teachings (Pariyatti) of the Buddha which comprised nine divisions, he glorified the Buddha's Dispensation. Discerning Jotipāla's aforesaid marvellous qualities, Buddha Kassapa prophesied of him: "This *bhikkhu* Jotipāla will indeed become a Buddha, named Gotama, even in this *bhadda-kappa*."

On hearing the Buddha's prophecy, the noble *bhikkhu* Jotipāla became overjoyed and resolved to fulfil the Ten Perfections even more energetically.

On account of his only wish, which was attainment of Omniscience, our Bodhisatta, who would become the inconceivable Lord of the three worlds, kept himself far away from all demeritorious deeds that are to be avoided throughout *saṁsāra*, repeated existences, and he put efforts unflinchingly to perform meritorious deeds, which ordinary people can hardly do, in absolute fulfilment of the Ten Perfections.

Note:

From the above, quoted **Buddhavaṁsa Text**, it seems that Ghaṭīkāra the potter brought his friend, Jotipāla the youth, to Kassapa Buddha without difficulty. In reality, however, he did not succeed easily in doing so. He had to persuade Jotipāla again and again and finally, used force by dragging him along by his hair. This is mentioned in the Ghaṭīkāra Sutta, Raja Vagga of the **Majjhima Paññāsa**. The detailed story of Ghaṭīkāra and that of Jotipāla should be known from that Sutta.

Particulars of Buddha Kassapa

Buddha Kassapa's birthplace was Bārāṇasī City where King Kiki reigned. His father was Brahmin Brahmadatta and His mother was Dhanavati, a brahmin lady.

He lived a household life for two thousand years. His three mansions were Haṁsa, Yasa and Sirinanda.

His wife was Sunandā, a brahmin lady who had forty-eight thousand female

brahmin attendants. His son was Vijitasena.

The vehicle in which He renounced the world was a mansion. He practised *dukkaracariyā* for seven days.

His two male Chief Disciples were Tissa Thera and Bhāradvāja Thera. His attendant was Sabbamitta Thera.

His two female Chief Disciples were Anulā Therī and Uruvelā Therī.

His Bodhi tree was a *Nigrodha*.

His noble male supporters were Sumangala and Ghaṭīkāra the potter. His female supporters were Vijitasenā Upāsikā and Bhaddā Upāsikā.

Buddha Kassapa's height was twenty cubits. He was glorious like forceful lightning and the full moon surrounded by planets and stars.

The life span during His time was twenty thousand years. He lived for four-fifths of this life span rescuing numerous beings from *saṁsāric* waters and placed them on the shores of Nibbāna.

Buddha Kassapa created the big pond of Pariyatti Dhamma for beings, such as devas, humans and Brahmās, and gave the 'unguent of Catu Parisuddhi Sīla' for them to beautify their minds, made them put on the garments of *hirī* and *ottappa*, distributed among them the flowers of thirty-seven Bodhi-pakkhiyā Dhammā, and placed the spotless mirror of *sotāpatti-magga ñāṇa* so that they could see clearly for themselves, distinguishing between faulty things and faultless things, between acts of merit and acts of unwholesomeness. He placed the mirror as though He were inviting those who were wandering in search of Nibbāna near the aforesaid pond, "Behold (yourselves in) all kinds of adornment."

By providing those who listened to His admonishment with the clothing of the Five Precepts, Ten Precepts and the four Catuparisuddhi Sīla so that they could fight against their enemy of defilement. By making them fasten their coats of mail of the four mundane and five supramundane *jhānas*; by making them wear the leather robe of *sati* and *sampajañña*; by supplying them with the full military equipment of sublime energy of four levels; by giving them the shield of four *satipaṭṭhānas* so that they could defend themselves from various enemy defilements. (By making His army of Disciples) wield the lances of very sharp *vipassanā-ñāṇa* and gave them the sword of *magga-paññā,* the swords that had been sharpened on the whet stone of *vīriya* and by handing to them the supramundane precepts so that they could eradicate their inclinations to associate with defilements. By giving them various dressing articles of Three *Vijjās* and Six *Abhiññānas,* having fashioned the crowning flower of supramundane Fruitions so that they could adorn and beautify themselves with. And, by making a big cluster of the flowers of nine supramundane Dhammas and together with it, He gave them the white umbrella of *arahatta-phala* so that they could protect themselves against the sun of demerits. By so doing, Buddha Kassapa created the great bloom of the Eightfold *Magga*, leading happily to the haven of Nibbāna. That Buddha Kassapa and His numerous *arahat-d*isciples attained Parinibbāna and came to the end of His final existence.

Saṁvega

That Buddha Kassapa, the embodiment of unmeasured qualities, whom others could hardly approach; the gem of Dhamma taught by Him, was in a position to extend its bold invitation saying: "Come, have a look and try it as a practice."; the gem of Sangha, the Order of Disciples who were most excellent and had practised that Gem of Dhamma well, all these had vanished. Unsubstantial and futile indeed are all conditioned things!

Cetīya

In this way, Buddha Kassapa, Conqueror of the five Maras, Teacher of devas and humans, attained Parinibbāna in a great park called Setavya, near Setavya City, in the

country of Kāsi. People of Jambudīpa unanimously held a meeting and, for honouring, they erected a *cetiya* with bricks; each brick to lay externally costs a crore (of money) and each brick to lay internally costs five millions. This *cetiya* was one *yojana* high.

Here ends Kassapa Buddhavaṁsa.

A Brief Account of Prophecy in Verse form

Our Bodhisatta had thus received the prophecy predicting his Buddhahood from the former twenty-four Buddhas, beginning with Dīpaṅkarā and ending with Kassapa, and this has been composed briefly in the Dhammarasi Pyo (vv. 7,8 and 9). (The author then gives pertinent extracts from the *pyo* which we leave untranslated.)

SUPPLEMENT

Brief Statement of Future Buddha Gotama's Lives

As has been narrated, future Buddha Gotama received the prophecy from the twenty-four Buddhas, from Dīpaṅkarā to Kassapa. His lives, in which the prophecy was declared, may be classified as follows.

Five Lives as Hermit

(a) After receiving the first definite prophecy as Sumedha the Hermit from Buddha Dīpaṅkarā, he heard the same prophecy

(b) as Jatila the hermit, from Buddha Nārada,

(c) as Susima the hermit, from Buddha Atthadassī,

(d) as Maṅgala the hermit, from Buddha Siddhattha, and

(e) as Sujātā the hermit, from Buddha Tissa.

Thus he received the prophecy as a hermit five times.

Nine Lives as Monk

The event also occurred when he was born:

(a) as Universal Monarch Vijitāvī and became a monk in Buddha Kondaññа's presence,

(b) as Brahmin Suruci and became a monk in Buddha Maṅgala's presence,

(c) as Brahmin Uttara and became a monk in Buddha Sumedha's presence,

(d) as Universal Monarch and became a monk in Buddha Sujātā's presence,

(e) as King Vijitāvī and became a monk in Buddha Phussa's presence,

(f) as King Sudassana and became a monk in Buddha Vessabhū's presence,

(g) as King Khema and became a monk in Buddha Kakusandha's presence,

(h) as King Pabbata and became a monk in Buddha Konāgamana's presence, and

(i) as Jotipāla the brahmin youth and became a monk in Buddha Kassapa's presence.

Thus he received the prophecy as a monk nine times.

Five Lives as Layman

He also received the prophecy:

(a) as a lay man, Brahmin Atideva, from Buddha Revata,

(b) as a lay man, Brahmin Ajita, from Buddha Sobhita,

(c) as a lay man, the wealthy Jatila, from Buddha Padumuttara,

(d) as a lay man, Kassapa the brahmin youth, from Buddha Piyadassī and

(e) as a lay man, King Arindama, from Buddha Sikhī.

Thus he received the prophecy as a lay man five times.

Two Lives as Nāga

He also received the prophecy:

(a) as Atula Nāga King, from Buddha Sumanā, and

(b) as another Nāga King, also named Atula, from Buddha Vipassī

Thus he received prophecy twice as a Nāga.

Three Different Lives

(a) In one life as a Sakka, King of Devas, he received the prophecy from Buddha Dhammadassī,

(b) in another life as a warrior King of ogres, he received from Buddha Anomadassī, and

(c) still in another life as a lion king, from Buddha Paduma,

Thus he received the prophecy in three different lives.

Rare Chance of Encountering A Buddha Dispensation

In this way, throughout the duration of four *asaṅkhyeyya* and a hundred thousand aeons in which our future Buddha Gotama was fulfiling the Perfections. It was only in the twenty-four existences from Buddha Dīpaṅkarā's Dispensation to Buddha Kassapa's that he encountered a Buddha's Dispensation. Bearing this in mind, we should profoundly realize the rarity of such an encounter and should strive to make the most of the opportunity we are blessed with.

Rarity of Monkhood

Even a being so great as the Bodhisatta, who had received the definite prophecy from Buddha Dīpaṅkarā, had witnessed only twenty-four Dispensations which were very few, if we take into consideration that long duration. Even in those twenty-four Dispensations, it was only in nine that he obtained monkhood. Judging from this, it is clear that monkhood is a rarity as it is said in the Texts, "*Pabbajitabhāvo dullabho*. - The state of a monk is hard to achieve." Monkhood which proves to be so difficult for a Bodhisatta, who had received the prophecy, to attain, will be all the more so for ordinary persons.

A Dullabha Monk

Nowadays, in Buddhist society, some thoughtful people, who have some off-days while toiling to earn a living, put on robes temporary lest their leisure should go futile. They would make use of it to their advantage. Such a monk is called "*dullabha* monk." The meaning is: though they could not live long as a monk, the state of which is very difficult to obtain, they try to take it up for a short period.

If one fails to contemplate its meaning, one is bound to have the wrong notion that only such a temporary *bhikkhu* is a "*dullabha bhikkhu*" but he who, after becoming a novice in his younger days, attains monkhood in due course (a monk who has all along been in the robe since his childhood) is not. Because of this notion, people are inclined to show their generosity to a *dullabha bhikkhu* more than to a lifelong monk who have been ordained from their twentieth year. If a temporary monkhood is difficult to achieve, it goes without saying that a permanent monkhood is much more difficult.

Government Servants and Monkhood

Some would say like this:

> "Since there is a rule '*Na bhikkhave rājabhato pabbājetabbo* - Monks, royal attendants should not be made monks', even though they would make a request for monkhood during their spare time, it is not permissible for the Sangha to grant

their request as it is against the Vinaya. Government servants nowadays should not be ordained."

It is not proper to say thus either. In the Commentary on Rājabhata Vatthu, Mahā-Khandhaka of the **Vinaya Mahāvagga Atthakathā**, it is explained: "Although, originally, a royal attendant, he who now has returned his salaries to the king; he who has handed over his post either to his son or to his brother; and has informed the king that he is no longer in royal service; he who has fully performed his duties for which he is paid; and he who got the permission to become a monk, willingly given by his rightful employer, the king; it is lawful to ordain them." In view of this explanation, if pensioners nowadays want to become a monk permanently (a monk for life), they should do so after returning their pensions to the Government or after being given permission willingly from the Government saying: "You may become a monk, if you wish."

The rule that "Royal attendants should not be made monks" has been promulgated only with reference to those who took the shelter of the *sāsana* so that they might escape the king's employ. (This should be known from the *Pāli* text of the Rajabhata Vatthu.) Government servants today have no intention of escaping service. In fact, they are even worried lest they should be dismissed by incurring the employer's displeasure as he would ask: "Why should you become a monk?" Therefore, those who become temporary *bhikkhus* are not against the rule of the *Vinaya Mahāvagga,* provided they do so after getting permission from the authorities concerned.

Even if the one ordained had the intention to escape Government service, as is referred to by the rule, it is those *bhikkhus* conferring ordination upon him that violate the rule and not the one ordained who enjoys valid monkhood. It is thus clearly maintained in the *Vinaya* Texts.

Another way of thinking is as follows:

> Even a great being like our Bodhisatta, who had received the definite prophecy, happened to be a *bhikkhu* only nine times despite the fact that he had encountered twenty-four Buddhas. From this, one is likely to say: "Rare is an achievement of monkhood." Be that as it may. But, if one take into consideration the statements in the **Buddhavaṁsa** that four hundred thousand *arahats* accompanied Buddha Dīpaṅkarā when entering into Rammavati City for alms-food, and that there were one hundred thousand *arahats* on the first occasion of the three meetings, as the number of *arahats* was so great, one can hold that it may not be hard to become a monk.

The saying that "Rare is an achievement of monkhood" means "it is seldom that circumstances are favourable for such an event." Each time the Bodhisatta encountered a Buddha's Dispensation, he hardly had access to monkhood because circumstances were not favourable. Those numerous *arahats* in the lifetime of Buddha Dīpaṅkarā were the ones who had favourable circumstances, not only to become *bhikkhus* but to become *arahats*. In any endeavours, it is difficult to get a result when circumstances are not favourable. On the other hand, achievement of a result is easy under favourable circumstance.

It was because they had been endowed with the Perfections, which were fulfilled in their past existences and with all other factors leading to arahantship that they became not only monks but also *arahats*.

In the Bālapandita Sutta, Sunnata Vagga of the Uparipaṇṇāsa (**Majjhima Nikāya**), there is a simile of a blind tortoise in connection with the saying: "*Manussattabhavo dullabho.* - Rare is life as a human being." Suppose a man throws a yoke, which has only one hole, into the sea. That yoke would float adrift to the west if blown by the east wind, to the east if blown by the west wind, to the south if blown by the north wind and to the north if blown by the south wind. In the sea is a tortoise with both eyes blind and it comes up to the surface of the sea every hundredth year. The chance of getting its head into the hole of the drifting yoke is rare indeed. For a being, who has been suffering in the woeful abode in one of his existences, it is more than a hundred times difficult to be reborn as a human being. Other Pāli texts also contain explanations that a human life is difficult to achieve.

While, on the one hand, the rarity of birth as a human being is thus taught, there is teaching, on the other hand, in such books as the Apadāna, the Vimanavatthu, etc., that human and divine bliss can be attained for several existences with the gift of a single flower. This may lead to the impression that "human life is not difficult to gain but easy." The Apadāna and the like are delivered concerning those who are unable to be reborn as humans for lack of agreeable resources, whereas the Bālapandita and such discourses are given concerning the possibility of rebirth in several human existences through the gift of a flower. The rarity of monkhood is to be viewed in the same manner.

With regard to human existence, though it may be taken (if one does not contemplated deeply) that it is not hard to become a human because of the fact that the world's population is growing day after day, but, on the other hand, it may be realized that the number of beings in the four woeful states is far greater than that of human beings. Even in the animal world alone, there are countless species. If we take just the population of ants alone and compare with that of humans, it exceeds the latter beyond comparison. Judging from the countless number of beings in the four woeful states as well as from the limited number of humans, it is obvious that rebirth in the human world is indeed very rare.

Similarly, it is difficult to join the Sangha each time there arises a Buddha Dispensation in the world. Those, who have potential qualities to become *bhikkhus* in the Dispensation of a Buddha, become not only *bhikkhus* but *arahats* as well. Therefore, the number of such persons is considerable. But this should not lead one to believe that it is easy to attain monkhood just because they happen to be congregated in the presence of each Buddha under favourable circumstances.

In other words, he, who is endowed with two factors is likely to become a monk: (1) "birth in a Buddha's Dispensation which is hard to come by — *Buddh'uppāda dullabha*," and (2) "life of a human being which is hard to occur — *manussatta dullabha*." There is absolutely no possibility of becoming a monk in the absence of a Buddha's Dispensation though one may be a human. There is absolutely no such possibility if one is a deva, Sakka, Brahmā or a being of a woeful abode even though there is Dispensation of a Buddha. Of these two events, birth in a Buddha's Dispensation called *Buddh'uppāda navama*[16] is harder to happen. Only when there appears a Buddha, can there be His Dispensation. And to appear as a Buddha, it takes one at least four *asaṅkhyeyya* and a hundred thousand aeons, even after receipt of the prophecy predicting one's definite Buddhahood, and for so long a period, one is to fulfil the Perfections assiduously with the aforesaid four modes of development. When there appears a Buddha at long last, and His Dispensation shines forth, but if one is not born a human being or even when thus born, if one encounters other hindrances, one cannot become a *bhikkhu*. Taking this seriously into consideration, it may be said that monkhood is rarer than witnessing a Buddha s Dispensation in the world.

Those who, as a result of their meritorious deeds, have the two factors of witnessing the Dispensation and of being a man, which are both difficult to obtain, should not find formidable hardships in their way to monkhood which is brought about by the two factors. Though it seems that accessibility to monkhood is simple because crores of *arahats,* in the lifetime of Buddha Dīpaṅkarā, had possessed the two factors namely, a Buddha's Dispensation and a human existence. It is really difficult to have these immediate causes for monkhood, hence the saying: "Rare indeed is monkhood."

The Bodhisatta, Sumedha the hermit, before meeting Buddha Dīpaṅkarā and while in his youth, had engaged in generosity by giving away all his possessions; in renunciation, by going forth from household life to homeless state; in morality, by observing the precepts as an ascetic and in *samatha* meditation, by putting efforts to attain *jhāna* and *abhiññana.* Having done so, he received the definite prophecy from Buddha Dīpaṅkarā and that was followed by his contemplating the Ten Perfections and, exertion and fulfilment of the Perfections, beginning with *Dāna* through the aforesaid four modes of development that lasted four *asaṅkhyeyyas* and a hundred thousand *kappas* up to his existence as Prince

16. Buddh'uppada navama, read Chapter VI, REFLECTIONS ON PERFECTIONS.

Vessantara.

In fulfilling the Ten Perfections, (as mentioned in the **Atthasalini**, and the **Pāṭha Jātaka Commentary**) with regard to *Dāna pāramī*, the existences in which he performed *dāna* was countless, as he had done so when he was Brahmin Akitti, Brahmin Sankha, King Dhanañjaya, King Mahā Sudassana, Purohita Mahā Govinda, King Nimi, Prince Canda Kumāra, the wealthy Visayha, King Sivi and Prince Vessantara, etc. What are particularly mentioned in these commentaries are that the generosity shown by the Bodhisatta, as the wise Hare, at the sacrifice of his life, was the Highest Perfection of Generosity (*Paramattha dāna pāramī*).

With regard to *Sīla pāramī*, the existences in which he observed morality are countless, as he had done so when he was Nāga King Campeyya, Nāga King Bhūridatta, Elephant King Chaddanta, Prince Jayadisa, Prince Alihasattu, etc. In particular, his observance of morality at the sacrifice of his life while he was Nāga King Sankhapāla was the Highest Perfection of Morality (*Paramattha sīla pāramī*).

With regard to *Nekkhamma pāramī*, the existences in which he renounced the world are countless, as he had done so leaving behind his kingdom when he was Prince Hatthipāla, Ayoghara the Wise, etc. In particular, his renunciation of the kingly wealth that had come to him when he was Cūla Sutasoma and which he found loathsome as spittle absolutely without attachment, was the Highest Perfection of Renunciation (*Pammattha nekkhamma pāramī*).

With regard to *Paññā pāramī*, the existences in which he fulfilled the Perfection of Wisdom were countless, as he had done so when he was the wise Vidhura, Mahā Govinda, Kudāla, Araka, Mahosadha, etc. In particular, his ability to assert (by means of his wisdom) that there was a snake in the leather bag (without seeing it with his own eyes) when he was Senaka the Wise of Sattubhasta Jātaka, was the Highest Perfection of Wisdom (*Paramattha paññā pāramī*).

With regard to *Vīriya pāramī*, the existences in which he fulfilled the Perfection of Energy were countless. In particular, his effort put forth in swimming in the great ocean as Prince Mahā Janaka of Mahā Janaka Jātaka was the Highest Perfection of Energy (*Paramattha vīriya pāramī*).

In the Khantivāda Jātaka, as Khantivādī the ascetic, his forbearance without anger of the chopping off his limbs, big and small, by King Kalābu was the Highest Perfection of Forbearance (*Paramattha khantī pāramī*).

In the Mahā Sutasoma Jātaka, as King Sutasoma, his keeping of promise and being true to his word given to the cannibal Porisāda, by returning to him, sacrificing his life, was the Highest Perfection of Truthfulness (*Paramattha sacca pāramī*).

In the Mūgapakkha (Temiya) Jātaka, (as Prince Temiya) his maintenance of resolve (to keep silent) at the sacrifice his life when he was subjected to test of endurance, sometimes mildly and at other times severely, for sixteen long years was the Highest Perfection of Resolution (*Paramattha adhiṭṭhāna pāramī*).

In the Ekarāja Jātaka (or in Suvannasāma Jātaka), his goodwill directed towards the malicious king (as well as towards lions, tigers and other beasts) was the Highest Perfection of Loving-kindness (*Paramattha mettā pāramī*).

In the Lomahamsa Jātaka, his being equally indifferent to all treatment such as the spitting of mucus, phlegm and saliva on him by village children or the honour done to him with flowers, scents, etc., (by village elders) was the Highest Perfection of Equanimity (*Paramattha upekkhā pāramī*).

The narration by the Commentators of these existences, in which the Ten Perfections were fulfilled, are reproduced from their respective stories of the Pāṭha Jātaka. A study of these stories shows that all the stories, except five, occurred in the present *kappa*.

The five exceptional ones are:

(1) Seriva Vānija Jātaka, Appaṇṇaka Vagga, Eka Nipāta. (This story originated five *kappas* ago as is evidenced by the following sentence read in the Commentary: "*Atīte*

ito pañcame kappe bodhisatto seirva raṭṭhe seriva-nāmako kacchaputavānijo ahosi. – – In the fifth aeon, reckoned from the present one, in the country of Seriva, the Bodhisatta was a hawker named also Seriva who roamed about with bags on his shoulder selling beads.")

(2) Lomahamsa Jātaka, Litta Vagga, Eka Nipāta. (This story originated ninety-one *kappas* ago as is evidenced by the following commentarial statement: *"Atīte eka navuti kappamatthake bodhisatto bahirakam tapam vīmamsissāmī ti ājivaka-pabbajjam pabbajitvā acelako ahosi.* — In the ninety-first aeon, reckoned from the present one, the Bodhisatta was a naked ascetic, having taken up the life of an *ājīvaka* in order to investigate heretical asceticism.")

(3) Araka Jātaka, Santhava Vagga, Duka Nipāta. (This story originated seven *kappas* ago as is evidenced by the following commentarial statement in the concluding portion of the Jātaka: *"Evaṁ bodhisatto aparihīnajjhāno brahmaloke nibbattitvā sattasamvattavivaṭṭakappe na imaṁ lokam puna āgamāvi.* — In this way, the Bodhisatta did not fall off *jhāna* but was reborn in the Brahmā abode and did not come to the human world for the period in which the *kappa* dissolved seven times and evolved seven times.")

(4) Kesava Jātaka, Cūla Kunāla Vagga, Catukka Nipāta. (This story originated five hundred and seventy *kappas* ago.)

(5) Baka Jātaka, Kukkura Vagga, Sattaka Nipāta. (This story originated also five hundred and seventy *kappas* ago.)

The two Jātakas of Kesava and Baka are the stories between which there was no intervening period of existence. The stories given in detail in the Commentary may be retold as follows: In the Kesava Jātaka, Kesava was first an ascetic and on his death became Baka Brahmā. That Baka Brahmā was reborn in Vehapphala Abode, first, living for five hundred *mahā-kappas*. When his life there came to an end, he was reborn in Subhakiṇha Abode, living for sixty-four *mahā-kappas*. Again, when his life there came to an end, he was reborn in Ābhassara Abode where he lived for eight *mahā-kappas.* As a Brahmā he held wrong view, according to the Commentary. This shows that he attained Ābhassara Abode only after passing through five hundred *kappas* in Vehapphala and sixty-four *kappas* in Subhakiṇha, thus totalling five hundred and sixty-four *kappas*. It is said that he held the wrong view when he reached Ābhassara Abode. Although there is no mention as to in which of the eight aeons in that abode that he did so, by taking the two Jātakas together, it may be estimated that about five hundred and seventy aeons have passed before he started harbouring the view that happened to be wrong.

Generations of teachers are of the belief that the text of any Jātakas in which the Commentator does not refer to the time of its origin in *kappa*, saying: "In such and such an aeon reckoned from the present one," but which simply says "*atīte*" ("Once upon a time") belongs to this aeon. On the authority of this belief, the stories in the **Aṭṭhasālini** and **Pāṭha Jātaka Commentary** originated in the present *kappa*, for they only have the simpler word "*atīte*" with regard to the time of the Bodhisatta's rebirth. But all the stories belonging to this *kappa* cannot be told because they are too numerous. The stories told are only those that have relationship with the present episodes. The number of the stories left untold is far greater.

If only a few pertinent stories are delivered out of those innumerable ones that happened in this *kappa*, it follows that the stories of his fulfilment of the Perfections which had not been dealt with, must also be countless. Besides, considering that the existences in which the Bodhisattas fulfilled the Perfections during the period of four *asaṅkhyeyyas* and one hundred thousand aeons, which cannot be calculated in terms of *kappas* (not to speak of in terms of existences) before the present one, their task of fulfilling the Perfections is immensely formidable for ordinary persons.

On the other hand, if one thinks of the Bodhisattas, that these great beings, who undertook the fulfilment of the Perfections, were worthy of our most profound adoration

and endless admiration, should be recognized.

The series of these numerous existences in which our Bodhisatta had fulfilled the Perfections ended with that of Prince Vessantara. Bodhisatta Sumedha, first and foremost, fulfilled *Dāna pāramī* by giving away all his possessions while as a layman and before his renunciation. Similarly, when he had become an ascetic and received the prophecy that predicted his Buddhahood, he contemplated the factors leading to Buddhahood and found that *Dāna pāramī* is the first of the Perfections, he resolved to act accordingly. All these point to the fact that it was *Dāna pāramī* with which the Bodhisattas commenced their fulfilment of the Perfections and it was the same *pāramī* with which they ended their fulfilment, as in the existence of Prince Vessantara.

Dāna pāramī results in *bhavasampatti* (attainment of higher life) and *bhogasampatti* (wealth), (which follow one like a shadow and which cannot be prevented from doing so until one realizes Nibbāna). It is essential for all who go from one birth to another in *saṁsāra*; (as has been said in the section on *Dāna pāramī* in the Anudipani). Since the Bodhisattas are leaders of those beings in *saṁsāra*, they specially fulfilled this *pāramī* in their final existence, as that of Prince Vessantara. After so doing in their final existence, they withdraw from their task of *pāramī*-fulfilment. Since their fulfilment is complete, they move on to Tusitā for their last existences, like that of Vessantara, as though they were to wait for their ripe time for attainment of Buddhahood.

The Eight Differences (Vematta)

Though these eight differences (*vematta*) are given at the end of Buddha Gotamavaṁsa in the **Buddhavaṁsa Commentary**, here, in this work, they are given at the end of the Chronicle of the twenty-four Buddhas lest they should be too far apart from the series of their chronicles beginning with that of Buddha Dīpaṅkarā.

Vematta is a Pāli word coming from *vimatta*, (*vi* meaning 'varied' and *matta* 'length' or 'size'.) The Buddhas, namely, Dīpaṅkarā, etc., possessed the same and equal attributes but they were different from one another in eight particulars.

These eight are:

(1) *Āyu vematta* (difference in age),

(2) *Pamāṇa vematta* (difference in height),

(3) *Kula vematta* (difference in clan),

(4) *Padhāna vematta* (difference in duration of *dukkaracariyā*),

(5) *Rasmi vematta* (difference in bodily rays),

(6) *Yana vematta* (difference in vehicles used in renunciation),

(7) *Bodhi vematta* (difference in *Bodhi* tree), and

(8) *Pallanka vematta* (difference in *Pallanka*).

1. Āyu Vematta

Āyu vematta is the difference in life span of Buddhas.

> Buddhas Koṇḍañña, Anomadassī, Paduma, Padumuttara, Atthadassī, Dhammadassī, Siddhattha and Tissa, these nine Buddhas appeared when the life span was a hundred thousand years.
>
> Buddhas Maṅgala, Sumanā, Sobhita, Nārada, Sumedha, Sujātā, Piyadassī and Phussa, these eight Buddhas appeared when the life span was ninety thousand years.
>
> Buddhas Revata and Vessabhū, these two Buddhas appeared when the life span was six thousand years.
>
> Buddha Vipassī appeared when the life span was eighty thousand; Buddha Sikhī, when it was seventy thousand; Buddha Kakusandha, when it was forty thousand; Buddha Konāgamana, when it was thirty thousand; Buddha Kassapa, when it was twenty thousand and our Buddha Gotama when it was a hundred years.

It may be argued that these Buddhas should be of equal life span as they were great

beings who had fulfilled the Perfections to a great degree.

In this connection, an elaborate explanation given in the commentary on the Mahā Padāna Sutta of the Sutta Mahā Vagga Atthakathā should be noted in brief. The span of life of beings in the world depends on the observance of righteousness by the ruler. When he observes righteousness, all his people will do so and likewise, so do devas who cause rain-fall and do other helpful things. This leads to regularity in climate and production of nutritious fruits and vegetables, etc., for people, who live long because of good heath. When the ruler does not observe righteousness, many of his people do not also; nor do devas who cause sufficient rain-fall and other favourable conditions. Consequently, fruits and vegetables become deficient in nourishment and the climate becomes irregular. As a result, people are exposed to ill-health and become short-lived.

In this way, those Buddhas who appeared in a period of long life span enjoy longevity and those who appeared in a period of short life span do not.

Though all Buddhas have the power to prolong their lives as a result of their past deeds that have effected their conception, their life spans are different in length. According to the Buddhavaṁsa Commentary which says: "*upacita puññasambhārānam dighayukasamvattanika-kammasam-upetānam pi buddhānam yuga-vasena āyuppamānam asamanam ahosi* – though they are endowed with the merits of their past deeds that can bring about longevity as a result of their acquisition of wholesome prerequisites, Buddhas are of unequal length of life in accordance with their *āyu-kappas* (life spans)."

To give a worldly example: if the seed of a teak tree that has the ability to last for a thousand years were sowed in a dry zone where the soil is hard and barren, it cannot live that long. Similarly, though the (meritorious) deed of the Bodhisattas in their final existence that has caused their conception and that has the power to prolong their lives, if they attain Buddhahood in the short period of an *āyu-kappa,* that is like the dry hard barren land, their lives have to be short according to their *āyu-kappas*.

Length of Āyu-kappa when A Buddha appears

Buddhas usually do not appear in a *kappa* when the life span of beings is on the increase. Because if a Buddha were to appear in such a *kappa* and teach the doctrine of impermanence and the like, beings would fail to understand the characteristics of *anicca*, *dukkha* and *anatta* of conditioned things as their lives become longer and longer, one *kappa* after another. For this reason, Buddhas do not appear in any of the *kappas* on the increase but they do so in the decreasing *kappas*.

Even with regard to the decreasing *kappas*, Buddhas appear only in the *kappas* that have the life span of at most a hundred thousand years. They do not appear in the *kappas* that have the life span longer than a hundred thousand years because their teaching of the three characteristics of conditioned things would fall on deaf ears. When the life span decreases, a hundred years is the minimum of the *kappa* in which they would appear. When the life span goes down from a hundred years, Buddhas do not appear in those *kappas* of shorter life span because even though the characteristics of conditioned things manifest themselves glaringly, as their impurities of greed, hate and delusion grow more at the time, and beings are unable to accept, follow and practise (the Dhamma) despite the Buddhas' Teaching. Hence *kappas* of less than a hundred years of life span are devoid of Buddhas.

In this way, Buddhas appeared during the *kappas* ranging from that of the maximum life span which was a hundred thousand years to that of the minimum life span which was just a hundred years. Though it is true that they appeared in the decreasing *kappas* between the two *kappas* i.e. that of the maximum life span and that of the minimum, Buddhas appeared only in the *kappa* in which the life span agrees with the degree of maturity of the prerequisites for the Perfections while they were Bodhisattas. Those Bodhisattas, whose prerequisites reached the maturity, which coincided with the period of a hundred thousand years of life span, which was appropriate to their Enlightenment, they appeared as Buddha in that *kappa* of a hundred thousand years of life span. Those Bodhisattas, whose prerequisites were not mature yet as they are still at the stage of fulfilling the Perfections,

could not appear as Buddhas in the *kappa* of a hundred thousand years of life span but could appear in the *kappas* in which they would reach the maturity of their prerequisites, which might be of ninety-thousand years of life span, or eighty thousand years, seventy thousand years, sixty thousand years, or so, of life span.

In this *bhadda-kappa*, Buddha Kakusandha appeared in the *kappa* of forty-thousand years of life span; (after him, passed one *antara-kappa* and) Buddha Konāgamana appeared in the *kappa* of thirty thousand years of life span; (after him, passed one *antara-kappa* and) Buddha Kassapa appeared in the *kappa* of twenty thousand years of life span. From this, it might be anticipated that our Buddha Gotama should appear in like manner, i.e. in the life span of a ten thousand years when one *antara-kappa* had elapsed after Buddha Kassapa. But He was unable to appear then, because the prerequisites for the Perfections had not reached maturity. He was unable to do so even in the *kappa* of five thousand years of life span, or of a thousand years or of five hundred years. The reason was that His complete fulfilment of the Perfections took place only in His life as Prince Vessantara. (Only in that existence did His Perfections attain the fullest extent.) His life as Prince Vessantara occurred in the *kappa* of a hundred years of life span. Since His undertaking of fulfilment of the Perfection came to an end (the Perfections were fully accomplished), in the *kappa* of a hundred years, Buddha Gotama appeared only in the *kappa* of the same length of life span.

(Here the author inserts Sayagyi U Lin's remark on the four *yugas* in explaining the word *yugavasena*. We leave it out from our translation at it is not quite applicable here.)

(2) Pamāṇa Vematta

Pamāṇa vematta is the difference in height of Buddhas.

The height of six Buddhas, namely, Dīpaṅkarā, Revata, Piyadassī, Atthadassī, Dhammadassī and Vipassī, was eighty cubits.

The height of four Buddhas, namely, Koṇḍañña, Maṅgala, Nārada and Sumedha, was eighty-eight cubits.

The height of Buddha Sumanā was ninety cubits.

The height of five Buddhas, namely, Sobhits, Anomadassī, Paduma, Padumuttara and Phussa, was fifty-eight cubits.

The height of Buddha Sujātā was fifty cubits.

The height of three Buddhas, namely, Siddhattha, Tissa and Vessabhū, is sixty cubits.

The height of Buddha Sikhī is seventy cubits.

The heights of three Buddhas, namely, Kakusandha, Konāgamana and Kassapa, were forty cubits, thirty cubits and twenty cubits respectively.

Buddha Gotama's height was sixteen or eighteen cubits. (These two different versions will be explained in Buddha Gotamavaṁsa.)

It should be noted that the differences in height of the Buddhas are caused mainly by climate and food. Since the Buddhas belonged to mankind and are thus human-Buddhas, their life span is naturally the same as that of the people of their times. The Buddhas who appeared in the period of ninety thousand years of life span generally lived up to ninety thousand years. Those who appeared in the period of one hundred thousand years of life span generally lived up to one hundred thousand years. In this way, the length of their life span agreed with that of the people.

Their heights, however, cannot be determined by their life spans because, though they appeared in the same period of one hundred thousand years of life span, Buddhas Dīpaṅkarā, Atthadassī, and Dhammadassī were only eighty cubits tall while Kondañña was eighty-eight cubits, Buddhas Anomadassī, Paduma and Padumuttara were fifty-eight cubits, Buddhas Siddhattha and Tissa were sixty cubits. This suggests that the heights of the Buddhas had nothing to do with their life spans. If those of the same periods differed in height, so could those of different periods.

From the statement made in Nanda Sikkhapada, Ratana Vagga, Pācittiya Pāli, Vinaya Piṭaka, that the Buddha's younger brother, the Venerable Ānanda, was only four fingers shorter than his elder brother, it may be taken that other people of the time were as tall as the Buddha, if not, of equal height. It therefore follows that the height of the Buddha was equal to that of the people who were His contemporaries. This, however, does not mean that the two heights were exactly the same.

That the Buddha's height was equal to His contemporary people's was due to the two factors, namely, climate and food. When unrighteousness of rulers is followed by that of the whole world (with the exception of the Noble Ones), there happened irregularities of climate and nutriment deficiencies in food. Being associated with such climate and food, people's physical qualities due to them cannot develop as much as they should. On the other hand, these qualities would develop well when righteousness prevails.

(3) Kula Vematta

Kula vematta is the difference in clan in which Buddhas belonged.

Buddhas Kakusandha, Koṇāgamana and Kassapa were born in brahmin clans while the remaining twenty-two Buddhas were born in aristocratic clans. When people in the world recognized the supremacy of aristocrats, Buddhas came from aristocratic clans. When they recognized the supremacy of brahmins, Buddhas belonged to brahmin clans.

(4) Padhāna Vematta

Padhāna vematta is the difference in duration of *dukkaracariyā.*

Seven Buddhas, namely, Dīpaṅkarā, Koṇḍañña, Sumanā, Anomadassī, Sujātā, Siddhattha, and Kakusandha, practised *dukkaracariyā* for ten months.

Four Buddhas, namely, Maṅgala, Sumedha, Tissa and Sikhī, practised for eight months.

Buddha Revata practised for seven months and Buddha Sobhita, for four months.

Three Buddhas, namely, Paduma, Atthadassī, Vipassī, practised for half a month (fifteen days).

Four Buddhas, namely, Nārada, Padumuttara, Dhammadassī and Kassapa, practised for seven days.

Buddhas Piyadassī, Phussa, Vessabhū and Konāgamana practised for six months.

Our Buddha Gotama, Lord of the three worlds, endowed with inconceivable attributes, practised *dukkaracariyā* for six years.

As there were reasons for inequality of life span, etc., so was here a reason for the difference in duration of *dukkaracariyā* (especially in the case of Buddha Gotama.) On investigation, it would be found that it was due to His own deed.

To explain further: In the Pubbakammavilotika Buddhapadāna, Avataphala Vagga, **Apadāna Pāli**, Vol.1, the Buddha himself says (with regard to His demeritorious deed that resulted in His practice of *dukkaracariyā* for six long years): "*Avacaham jotipalo sugatam kassapam tada, etc*. — In the lifetime of Buddha Kassapa, I was Jotipāla, a brahmin youth. Then I foolishly offended Him saying: 'How can this shaven headed man attain knowledge of arahantship and Omniscience which are indeed very difficult to attain.' Because of that verbal misdeed, I had to practise *dukkaracariyā* for six long years in my final existence."

In view of the fact that it is directly mentioned in the Text that the Buddha had to spend six years for the practice of *dukkaracariyā* on account of His offence, it is understandable that those Buddhas who had to practise it only for seven days did so in accordance with their sufficiently great acts of merit.

Therefore, it should be stated that the difference in duration of practice of *dukkaracariyā* was effected by their actions.

Though there were differences in the duration of their ascetic practices (*padhāna-viriya*) just before their attainments of Buddhahood, once they attained the goal, the degrees of the efforts they put forth (*payatta-viriya*) being one of the six glories of a Buddha, are one and

the same.

(5) Rasmi Vematta

Rasmi vematta is the difference in bodily rays.

Buddha Maṅgala's rays spread and existed in the ten-thousand world-systems; Buddha Padumuttara's rays did so up to twelve *yojanas*; Buddha Vipassī's rays up to seven *yojanas*; Buddha Sikhī's up to three *yojanas*; Buddha Kakusandha's up to ten *yojanas* and Buddha Gotama's up to four cubits which form a fathom. The rays of the rest of the Buddhas were not constant, they shone forth as far as these Buddhas desired.

> *Tatra rasmi vemattam ajjhasayappatibaddham. Yo yattakam icchati tassa tattaka sarirappabha pharati. Mangalassa pana 'niccam pi dasa sahassilokadhatum pharatu'ti ajjhasayo ahosi.*
>
> — (**Sutta Mahāvagga Commentary, Chatthasangayana edition, p.18**.) —

> Of the *vemattas, rasmi vematta* is related a Buddha's own wish expressed at the time of fulfilling of the Perfections. At the time of fulfilling the Perfections, if a Buddha wishes that His physical rays should spread to a certain extent, to that extent His rays spread. Buddha Maṅgala's wish, however, was: "Let my rays spread throughout the ten-thousand world-systems." (This is the meaning of the Commentarial text.) In its Tika, *ajjhāsaya* is explained to be the aspiration that was said while the Bodhisatta concerned was fulfilling on the Perfections.

When one looks for the cause of the difference between physical rays of the Buddhas, one may say that it is the Perfections which they had fulfilled. That it should be so is explained by the Commentators in the story of Buddha Maṅgala whose rays spread all over the ten-thousand world-system:

In His final existence (that was like the existence of Bodhisatta Gotama as Prince Vessantara), while fulfilling the Perfections, Bodhisatta Maṅgala was once living with his family on a hill that resembled Vankapabbata, an ogre, Kharadathika, in the guise of a brahmin, asked the Bodhisatta to give him his children as alms. Thinking: "With pleasure, I shall give them away," and he actually did so.

Leaning against the wooden railing at the end of the walk, the ogre devoured, in the Bodhisatta's presence, his son and daughter as though he was chewing a bundle of lotus stalks. When the Bodhisatta looked at the ogre, he saw the red blood flowing like flames of fire from its mouth, which was open at that moment. But he did not experience even the slightest displeasure. "I have performed well the act of giving." So thinking, he was in deed glad to have done so. "As a result of this meritorious act, may my physical rays likewise emit from my body in future," wished the Bodhisatta. Because of this aspiration, when he became a Buddha, His natural physical rays reached every nook and corner in the ten-thousand world-system.

From this explanation, it should be understood that the difference in rays depended on whether the Buddhas had aspiration or not in the past. When one speaks of the difference of physical rays, one generally means their natural rays. If created by means of their power, in accordance with their wishes, any Buddha could make His rays go as far as He desired. In the matter of power, there was no difference at all, one can never say: "This Buddha was of lesser power." or "That Buddha was of greater power."

Three Kinds of Physical Rays

(1) *Byamappabhā* rays: This kind of rays constantly emit from the natural body of the Buddha. Having a fathom in length, these rays, surrounding His body, were so dense and massive that they could not be distinguished from the Buddha's body. When one looks at the light of an electric bulb from a distance of the length of a bamboo, one would think that the glow of light is a ball of fire. A close and careful look will reveal, however, the dazzling filament of the original bulb. In the same way, the Buddha's body was accompanied by the encircling rays, each beam measuring a fathom. Such rays are called

byāmappabhā. They were thick and massive.

(2) *Asitiniccalobhāsa* rays: This kind of rays was the continuation of the *byamappabhā* kind and spread to the distance of eighty cubits.

(3) *Disāpharaṇa* rays: This kind of rays spread to countless world-systems because His blood, etc., became clearer when a Buddha contemplated the Doctrine of Patthana or when He displayed the Twin Miracle, or on other occasions.

Two Kinds of Rays

The special quality of the Buddha's complexion, visible to devas, humans and Brahmās, is called "ray" in this connection. According to **Abhidhamma**, *byāmappabhā* rays and *asitiniccalobhāsa* rays are to be called the rays born of one's deeds of merit, *kammaja* (or the rays born of temperature supported by one's deeds, *utuja-kammapaccaya*), because these two kinds have the past action as their cause. *Disāpharaṇa* rays should be called the rays born of one's mind (*cittaja*) (or the rays born of temperature and supported by one's mind, *cittapaccaya-utuja*) because it has the clarity of the mind as its cause. Thus, their classification should be known.

(6) Yāna Vematta

Yāna vematta is the difference in vehicles used by Bodhisattas in renunciation.

Buddhas Dīpaṅkarā, Sumana, Sumedha, Phussa, Sikhī and Koṇāgamana renounced the world riding elephants.

Buddhas Koṇḍañña, Revata, Paduma, Piyadassī, Vipassī and Kakusandha renounced the world riding chariots drawn by thoroughbreds horses.

Buddhas Maṅgala, Sujāta, Atthadassī, Tissa and Gotama renounced the world riding horses.

Buddhas Anomadassī, Siddhattha and Vessabhū renounced the world riding golden palanquins.

Buddha Nārada renounced the world going on foot.

Buddhas Sobhita, Padumuttara, Dhammadassī and Kassapa renounced the world in (flying) palaces.

Thus, the difference in vehicles used by Bodhisattas in renunciation is called *Yāna vematta*.

(7) Bodhi Vematta

Bodhi vematta is the difference in Mahābodhi trees under which Bodhisattas attained Buddhahood.

Buddha Dīpaṅkarā's attainment of Buddhahood took place under a *nigrodha*.

Buddha Koṇḍañña's attainment of Buddhahood took place under a *salakalyanī*.

The attainments of Buddhahood by Buddhas Maṅgala, Sumana, Revata and Sobhita took place under a *nāga* (iron-wood) tree.

Buddha Anomadassī's attainment of Buddhahood took place under an *ajjuna* tree.

The attainments of Buddhahood by Buddhas Paduma and Nārada took place under a *Mahāsona* tree.

Buddha Padumuttara's attainment of Buddhahood took place under a *salala* tree.

Buddha Sumedha's attainment of Buddhahood took place under a *mahānipa* tree.

Buddha Sujāta's attainment of Buddhahood took place under a *mahāvelu* plant.

Buddha Piyadassī's attainment of Buddhahood took place under a *kakudha* tree.

Buddha Atthadassī's attainment of Buddhahood took place under a *campaka* tree.

Buddha Dhammadassī's attainment of Buddhahood took place under a *bimbijala* tree.

Buddha Siddhattha's attainment of Buddhahood took place under a *kanikara* tree.

Buddha Tissa's attainment of Buddhahood took place under an *asana* tree.

Buddha Phussa's attainment of Buddhahood took place under an *amalaka* tree.

Buddha Vipassī's attainment of Buddhahood took place under a *patali* tree.

Buddha Sikhī's attainment of Buddhahood took place under a *pundarika* tree.

Buddha Vessabhū's attainment of Buddhahood took place under a *mahāsala* tree.

Buddha Kakusandha's attainment of Buddhahood took place under a *sirisa* tree.

Buddha Koṇāgamana's attainment of Buddhahood took place under an *udumbara* tree.

Buddha Kassapa's attainment of Buddhahood took place under a *nigrodha* tree.

Buddha Gotama's attainment of Buddhahood took place under an *assattha* tree.

(The fourfold Path is called *Bodhi* because it leads to the knowledge of the four Truths. Omniscience is called *Bodhi* because it leads to the knowledge of what should be known. Its definition should be: *bujjhati'ti Bodhi*, "That which knows the four Truths and that which knows what is to be known is *Bodhi*." The tree under which the Bodhisatta knows the four Truths and others to be known thoroughly is also called *Bodhi*. The definition here is: *bujjhati ettha'ti Bodhi*, "The tree under which the Bodhisatta knows the four Truths and all that is to be known is *Bodhi*.")

Thus the difference in Bodhi trees under which Bodhisattas attained Buddhahood is termed *Bodhi vematta*.

(8) Pallaṅka Vematta

Pallaṅka vematta is the difference in the size of seat of Buddhas.

The seats, on which Buddhas Dīpaṅkarā, Revata, Piyadassī, Atthadassī, Dhammadassī and Vipassī attained Buddhahood, measured fifty-three cubits each.

That, on which Buddhas Koṇḍañña, Maṅgala, Nārada and Sumedha attained Buddhahood, measured fifty-seven cubits each.

That, on which Buddha Sumana attained Buddhahood, measured sixty cubits.

That, on which Buddhas Sobhita, Anomadassī, Paduma, Padumuttara and Phussa attained Buddhahood, measured thirty-eight cubits.

That, on which Buddha Sujāta attained Buddhahood, measured thirty-two cubits.

That, on which Buddhas Siddhattha, Tissa and Vessabhū attained Buddhahood, measured forty cubits.

That, on which Buddha Sikhī attained Buddhahood, measured thirty-two cubits.

That, on which Buddha Kakusandha attained Buddhahood, measured twenty-six cubits.

That, on which Buddha Koṇāgamana attained Buddhahood, measured twenty cubits.

That, on which Buddha Kassapa attained Buddhahood, measured fifteen cubits.

That, on which Buddha Gotama attained Buddhahood, measured fourteen cubits.

Two Kinds of Pallaṅka

In this connection, it may be noted that there are two kinds of *pallaṅka,* namely, *ābhujana pallaṅka* and *āsana pallaṅka*. Of these two, by *ābhujana pallaṅka* is meant sitting cross-legged as in *"nisīdati pallaṅkam ābhujjtvā"* of the Mahā Satipatthāna Sutta etc.

By āsana pallaṅka is meant a kind of seat. Āsana pallaṅka is of different sub-divisions, such as setthi pallaṅka, rāja pallaṅka, nāga pallaṅka, deva pallaṅka, dhamma pallaṅka, Bodhi pallaṅka, etc.

In the commentary on the Mayhaka Jātaka, Suci Vagga of the Chakka Nipāta, it is said; "Gaccha imaṁ amhakam gharam ānetvā mama pallanke nisidāpetvā amhākam patiyattabhattassa pattam pūretvā dāpehi — Go you, take this Paccekabuddha to my house; let him sit down on my seat and fill His bowl with the food prepared for me." Such a seat of the wealthy man of Bārānasi represents setthi pallaṅka, a seat used by well-to-do persons.

Such royal thrones as:

(1) *Sihāsana Pallaṅka*, the throne made of *yamane* wood with lion figures at the base and placed in the main hall of the palace where the king grants an audience;

(2) *Hamsāsana Pallaṅka*, the throne made of *thingan* wood with *hamsa* figures at the base and placed in the Jetavana Hall where the king pays homage to the Triple Gem;

(3) *Sankhāsana Pallaṅka*, the throne made of mango wood with conch-shell figures at the base and placed in the chamber where the king puts on his head-dress;

(4) *Bhamarāsana Pallaṅka*, the throne made of *karaway* wood with bee figures at the base and placed in the glass chamber where the king retires;

(5) *Gajāsana Pallaṅka,* the throne made of saga wood with elephant figures at the base and placed in Byai Taik where the king gives rewards and punishments;

(6) *Mayurāsana Pallaṅka*, the throne made of pauk wood with peacock figures at the base and placed in the northern chamber where the king accepts elephants and horses (as tributes);

(7) *Migāsana Pallaṅka*, the throne made of fig wood with figures of wild beasts at the base and placed in the southern chamber where the king holds meetings; and

(8) *Padumāsana Pallaṅka*, the throne made of jack-fruit wood with lotus figures at the base and placed in the western theatrical chamber where the king is honoured.

These eight thrones used by a monarch as well as eighty-four thousand thrones used by Universal Monarch, Mahā Sudassana, represent *Raja Pallaṅka*.

The throne used by Naga Kings, such as Dhatarattha, etc., is *Nāga Pallaṅka*.

The kind of throne mentioned in the Janavasabha Sutta, the Mahā Govinda Sutta, etc., of the Sutta Mahā Vagga; "Brahmā Sanankumara may take his seat on a deva's throne which he likes" and also the kind of ruby throne measuring a *yojana* prepared for the Venerable Mahā Moggallāna, as mentioned in the Cula Tanhasankhaya Sutta, represent a *Deva Pallaṅka*.

The kind of throne on which the Respondants, the Venerables Upali and Ānanda, sat when the First Council was held, as mentioned in the introduction to the Sutta Sīlakkhandha Commentary, etc., and the throne on which noble Dhamma-preachers, such as Buddhas, etc., are seated, represent *Dhamma Pallaṅka*.

The kind of seat where all Bodhisattas sat cross-legged with a firm determination, resolving: "Never shall I get up from this place until I achieve the knowledge of the Path towards arahantship and Omniscience," is *Bodhi Pallanka*. Since it was on this seat that they overcame the Five Evils, the throne is also called *Aparājita Pallanka*.

That *Bodhi Pallanka* was the throne lying four cubits east of the Bodhi tree which stands on the sacred site of *Bodhi Mandala*. It was a hundred cubits high and very beautiful. The throne arose instantly from the surface of the earth when the Bodhisatta spread the eight handfuls of grass at the very place. It was a result of his accumulated merits of deeds in fulfilling the Perfections. The Throne, being ornamented with various jewels, was full of splendour. Since it was the place on which the Bodhisatta arrived at the Knowledge of the Path to arahantship and Omniscience (or where he attained Buddhahood), it is called *Bodhi Pallanka* (in Pāli).

(The remaining pages of this volume contain the author's note on controversy over the height of Buddha Gotama's Bodhi Pallanka and other matters related to it quoting some extracts from such works as the Manidipa Tika, Paritta Tika, Samanta Cakkhu Dīpanī and the decision given by the Taung Gwin Thathanabaing Sayadaw. As the author's note is mainly meant for the edification of Myanmar we have left it out from our translation.)

Chapter 1

THE JEWEL OF THE BUDDHA

THE STORY OF SETAKETU DEVA, THE FUTURE BUDDHA

In this way, our future Gotama had adorned himself with the flower of prophecy, "This man will certainly become a Buddha amongst three kinds of beings (devas, humans and Brahmās)", uttered by the twenty-four Buddhas, from Dīpaṅkarā to Kassapa, out of the twenty-seven Buddhas who appeared in the period of time lasting four *asaṅkhyeyyas* and one hundred thousand aeons. Throughout that period of four *asaṅkhyeyyas* and one hundred thousand aeons, the Bodhisatta had endeavoured to fulfil the perfections (*pāramī*), sacrifices (*cāga*) and virtues through practices (*cariya*) by the aforesaid four means of development (*bhāvanā*) and reached the pinnacle of the fulfilment of all these requisites, which were conducive to the attainment of Buddhahood. This being so, in the last existence as a future Buddha when he was reborn as Prince Vessantara, he brought to termination the entire period of *pāramī*-accumulation by performing all the final acts of merit which surpassed everything, which was beyond comparison and which was to be crowned with success of Enlightenment. This commanded the awe and veneration even of the inanimate great earth (*mahā-pathavī*) that quaked and trembled seven times. And, having ended his life span in the human abode, the future Buddha was reborn as a deva by the name of Setaketu in the abode of Tusitā. He was endowed with the ten attributes, in which he was superior to other devas, namely, (1) long life; (2) physical beauty; (3) great happiness; (4) immense wealth and retinue; (5) authority and power; (6) sense of sight; (7) sense of hearing; (8)sense of smell, (9) sense of taste; (10) sense of touch.

(When it is said that "the great ocean, starting from the Cakkavāḷa range of mountains, gets deeper and deeper till it reaches the foot of Mount Meru, and its depth becomes eighty-four thousand *yojanas*," it goes without saying that counting all droplets of water in the ocean is impossible. In the same way, when virtuous people learned briefly from hearing or from reading that the future Buddha, in four *asaṅkhyeyyas* and one hundred thousand aeons, untiringly and continuously fulfilled the *pāramī*, *cāga* and *cariya* by the four means of development, one can reflect profoundly with devotional faith on how the Bodhisatta had developed the Perfections, etc., in the course of existences that were more numerous than the countless droplets of water in the great ocean.)

The Uproar announcing The Appearance of A Buddha, Buddha Kolāhala

Deva Setaketu, the future Buddha, enjoyed the supreme divine bliss in the abode of Tusitā for four thousand years, according to deva-reckoning, which is equivalent to five hundred and seventy-six million years in the human world. Then one thousand years, by human calculations, before the end of his life span in Tusitā, Suddhāvāsa Brahmās proclaimed:

"Friends, in a thousand years from today, there will appear in the human abode an Omniscient Buddha!"

Because of this proclamation from the vault of heaven, the uproar announcing the appearance of a Buddha, *Buddha kolāhala*: "An Omniscient Buddha will be appearing! An Omniscient Buddha will be appearing!" reverberated across the entire human world, one thousand years ahead of the event.

(With reference to the name of the Bodhisatta Deva, it is mentioned in the Chapter on Ratanasaṅkama, **Buddhavaṁsa Pāli**, as follows: *Yadā'haṁ tusite kāye santusito nāma'haṁ tadā.* This shows that the deva had the name of Santusita. Also, in the **Buddhavaṁsa Commentary** and **Jinālaṅkāra Tika**, the same name is mentioned. But in the exposition of the Pubbenivāsa-kathā, Verañja-kaṇḍa of the **Pārājika Commentary**, and in the exposition of the Bhayabherava Sutta of the **Mūlapaṇṇāsa**

Commentary, the deva's name is given as Setaketu. Moreover, successive authors of Myanmar Buddhavaṁsa, such as the **Tathāgata-Udāna Dīpanī, Mālālaṅkāra Vatthu, Jinatthapakāsanī**, etc., give Setaketu as the name of the deva. Therefore, it has been explained by various teachers that Santusita was a common name derived from Tusitā, the name of the celestial abode, whereas Setaketu was the proper name that specifically refers to the deva who would become Buddha Gotama.)

The Request By Bodhisatta Deva

On hearing the uproar announcing the advent of a Buddha, all deva kings belonging to the ten thousand world-system, such as Catumahārājās, Sakka, Suyāma, Santusita, Sunimmita, Vasavattī, and all Mahā-Brahmās congregated at a certain universe to hold a discussion on the future Buddha whose divine life span remained only seven days by human reckoning, and whose approaching end of life had become manifest through five predicting signs (*pubbanimittas*)[1]. Then they all approached Setaketu Deva with their hands joined in adoration and requested him as follows:

> "O Bodhisatta Deva, you had completely fulfilled the Ten Perfections, not with the desire to gain the bliss of Sakka, of Māra, of Brahmā, or of a Universal Monarch. You had fulfilled these Perfections, aspiring only after Omniscient Buddhahood in order to acquire for yourself freedom from the three worlds as well as to liberate the multitudes of devas, humans and Brahmās. O Bodhisatta Deva, this is the most propitious time for you to become an Omniscient Buddha! This is truly the right moment to become an Omniscient Buddha! Therefore, may you take conception in the womb of your mother of the human abode. After attaining Supreme Enlightenment, may you liberate devas, humans and Brahmās from *saṁsāra* by teaching the Dhamma on Deathlessness (*Nibbāna*)."

The Bodhisatta made The Five Great Investigations

The Bodhisatta, Deva Setaketu, did not hastily give his consent to the request of the devas and Brahmās who had come together from the ten thousand world-systems. In consonance with the tradition of previous Bodhisattas, he made the five great investigations as follows:

(1) appropriate time for the appearance of a Buddha,

(2) appropriate island-continent for the appearance of a Buddha,

(3) appropriate country for the appearance of a Buddha,

(4) the family into which the Bodhisatta (in his last existence) is reborn, and

(5) the life span of the Bodhisatta's mother-to-be.

(**1**) Of these five great investigations, the Bodhisatta considered first: "Is the time right or not for the appearance of a Buddha in the human world?" The time is not proper for the advent of a Buddha when the life span of human beings is on the increase from one hundred thousand years. Owing to such longevity, suffering caused by birth, suffering caused by disease, suffering caused by old age and suffering caused by death are not manifest. Veiled by their lengthy life span, human beings tend to be oblivious of all suffering. The Dhamma sermons to be delivered by Buddhas invariably centre around the characteristics of impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*). If Buddhas, who appear when the life span is more than one hundred thousand years, give sermons on the nature of *anicca*, *dukkha* and *anatta*, the people of that period will be perplexed, wondering what the Buddhas are teaching. They will neither listen nor believe the sermons. Without listening or believing, human beings will surely wonder what the Buddhas' Teaching is. They will never realize the Four Noble Truths and never achieve Nibbāna. It will be fruitless to teach the non-believers the discourse on the three characteristics which would liberate them from *saṁsāra*. Therefore, the period when the life span extends more than one hundred thousand years is not the proper time for Buddhas

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1. *Pubbanimitta*: See the **Anudīpanī** in this book for details.

to appear.

The period, when the life span of human beings falls below one hundred years, is also not proper for a Buddha to appear because beings belonging to such a period are abound in the defilements of sensual pleasures. The Dhamma sermons given to such people will not endure. In fact, they will fade away instantly just as the scribbling with a stick on the surface of the water will disappear, leaving no mark whatsoever. Therefore, the short period of the declining life span below one hundred years is also not the proper time for the Buddhas to appear.

Only the periods ranging from one hundred thousand years' life span to one hundred years' life span are right for the appearance of a Buddha. These are the periods in which birth, old age and death manifest themselves easily, in which the teaching on the three characteristics and the teaching as to how beings can be liberated from *saṁsāra* is understood easily and in which beings are not so overwhelmed by the defilements of sensual pleasures. Hence, the appropriateness of the period for the most opportune arrival of a Buddha. Therefore, only the period below the one hundred thousand years' life span and the period above the one hundred years' life span, by human reckoning, is the most propitious time for a Bodhisatta to attain Buddhahood. (Incidentally, when the devas and Brahmās made their entreaties to Setaketu, the life span of human beings was in the one-hundred-year range.) Thus, Bodhisatta, Deva Setaketu, came to see the right time clearly and decided: "This is the most propitious time for me to become a Buddha."

(**2**) Then he investigated the island-continent which serves as the place for the appearance of Buddhas. There are four large island-continents, each surrounded by five hundred smaller islands. Of these, one, which is called Jambudīpa as it is distinguished by a Jambu (rose-apple or Eugenia) tree growing on it, was discerned clearly by the Bodhisatta as the only island-continent on which previous Buddhas had appeared.

(**3**) Then he went on investigating thus: "This Jambudīpa is extremely vast measuring ten thousand *yojanas*. Where did former Buddhas appear in this vast expanse of land?" Then he saw *Majjhimadesa*, the Middle Country, in Jambudīpa as the place of appearance of ancient Buddhas.

> (*Majjhimadesa*, the Middle Country, is demarcated on the east by the great *sāla* tree east of the market-town of Gajaṅgala; on the south-east, by the river Sallavati; on the south, by the market town of Setakannika; on the west, by the brahmin village of Thūna; on the north, by Usiraddhaja mountain. The Middle Country, having the said five demarcations, is three hundred *yojanas* in length and two hundred and fifty *yojanas* in breadth with the circumference of nine hundred *yojanas*. Regions outside this boundary are called border areas (*paccanta*). Only in Majjhimadesa do Omniscient Buddhas, Paccekabuddhas, Chief Disciples, eighty Great Disciples, Universal Monarchs and powerful, wealthy Khattiya, Brāhmaṇa and Gahapati clans live and prosper.)

In the Middle Country was situated Kapilavatthu, the royal city of the kingdom of the Sakyas. Bodhisatta, Deva Setaketu, decided that he should be reborn in that royal city.

(**4**) Investigating the family in which the Bodhisatta, in his last existence, should be reborn, he clearly perceived: "The former Bodhisattas in their respective last existences belonged neither to the merchant class nor to the poor class. They were born only in a royal or a brahmin family, whichever is considered superior by the people of the period. At the time when people show the highest honour to the ruling families, the Bodhisatta is born in their class. At the time when people do so to the brahmins, he is born in one of their families. The present time witnesses the aristocrats being honoured by the people, I should be reborn in one of these families. Among them, King Suddhodāna of Kapilavatthu is a direct descendent of Mahāsammata, the first elected primeval king, through an uninterrupted Khattiya lineage of pure Sakya clan. This King Suddhodāna of pure noble birth shall be my father."

(**5**) Finally, he investigated as to who should be his mother in his last human existence. He clearly perceived: "The royal mother of a Buddha is a paragon of modesty and chastity;

she never indulges in liquor or intoxicants; she has accumulated merit and fulfilled the Perfections throughout one hundred thousand aeons to become the mother of a Buddha. From the moment she is born as the future mother of a Buddha, she continuously observes and upholds the Five Precepts without any breach. Sirī Mahāmāyā Devī, the Chief Consort of King Suddhodāna, is fully endowed with all these qualities. Thus, this Chief Queen, Sirī Mahāmāyā Devī, shall be my mother." Then investigating further the remaining life span of Queen Sirī Mahāmāyā, he perceived clearly that she had only ten months and seven days more to live.

The Consent given to The Devas and Brahmās

In this way, after making the five great investigations, the Bodhisatta Deva Setaketu resolved: "I will descend to the human abode and become a Buddha." Having so resolved, to the devas and Brahmās from the ten thousand world-systems who had assembled to request him, the Bodhisatta gave his consent thus: "O devas and Brahmās, now is the time for me to become a Buddha as requested by you. You may now take leave as you please, I will go down to the human abode to attain Buddhahood."

After delivering his pledge and bidding farewell to all devas and Brahmās, Bodhisatta Deva Setaketu, entered Nandavana Celestial Garden accompanied by Tusitā Devas.

NANDAVANA GARDEN

An account of Nandavana Garden will be given here as described in Nandana Vagga, etc., of the **Sagāthā Vagga Saṁyutta Commentary**. Nandavana Garden is so named because it gives delight to all devas who visit it.

Each of the six planes of the deva-world has its own Nandavana Garden. All these gardens give the same delight, whether they belong to lower or upper celestial planes. Therefore, only the Nandavana Garden of Tāvatiṁsa abode is described in detail in the Texts (as an example).

This Nandavana Garden is a pleasant, splendid place with all kinds of precious celestial trees, flowers, pavilions, vehicles and a variety of enjoyable things which are enchanting, marvellous, awe-inspiring to the worldling. It is a true garden resort where devas can amuse themselves with singing, dancing and other entertainments presented by dancers and artistes of various ages, various beauties, various voices, various forms and various colours. Each troupe of performers tries to rival and outplay the other in providing freely all kinds of sensual pleasures to those who come from all the four quarters.

This Nandavana Garden, considered by devas to be a great adornment of their abode with all its splendour and auspiciousness, stands as the most charming resort, and those entering it to seek the five pleasures of senses, namely, enjoyable sights, enjoyable sounds, enjoyable scents, enjoyable tastes and enjoyable touch, are all delighted and satisfied.

This Nandavana Garden is also a place of solace to those devas who are nearing the end of their life span. The five portents of impending demise which warn them of the coming fate inevitably appear. Many devas break down, sobbing and grieving at their imminent predicament of losing the blissful life forever. But once they enter this enchanting garden, they feel transformed back into persons of serenity, peace and happiness in an instant.

On whatever account they are afflicted with despair and lamentation, but once these devas step inside Nandavana Garden, they are absorbed in pleasures. As the morning dew and mist evaporate at the touch of the rays of the rising sun, as the flame of the oil lamp flickers and dies out through a strong gust of wind, so the worries of the dying devas are laid to rest. A saying has come into existence thus: "He, who has not been to Nandavana Garden where all the best sensual pleasures of the world converge, cannot understand the real worldly happiness." Such is the attraction of Nandavana Garden to all worldlings.

In the exposition of Verañjakaṇḍa in the **Vinaya Sārattha Dīpanī**, Volume One, is given the following description: "Nandavana Garden of Tāvatiṁsa devas covers the area of sixty *yojanas* in extent. (According to some teachers, its extent is five hundred *yojanas*.) It is

splendidly decorated by celestial trees of one thousand species."

The **Jināla**ṅ**kāra Tika** in its comment on Tividha Buddha Khetta also says: "Nandavana Garden lies to the east of Sudassana City of Tāvatiṁsa and is surrounded by walls, fire screens and arched gateways made of jewels. The area measures one thousand *yojanas*. It is a recreational resort for all devas. Two beautiful lakes, Mahānandā and Cūḷananda, are located between Nandavana Garden and Sudassana City. The environment of the lakes is clean. The surface water of the lakes is dark blue green, matching the sky free of mist and clouds."

Time for The Bodhisatta Deva's Demise

When Bodhisatta, Deva Setaketu, entered Nandavana Garden, the accompanying retinue of male and female deities addressed him:

> "On your demise from this abode of devas, may you proceed to a good abode, the destination of being accomplished in meritorious deeds!"

The devas, who were accompanying Bodhisatta Setaketu also urged him to recollect again and again his acts of merit done in the past and moved about in Nandavana Garden, surrounding the Bodhisatta. While the Bodhisatta was roaming about in Nandavana Garden in the company of the devas, who were urging him to reflect upon his previous meritorious life, the time of his demise arrived.

THE CONCEPTION OF THE BODHISATTA

At the precise moment of the demise of Bodhisatta, Deva Setaketu, Sirī Mahāmāyā, the Chief Queen of King Suddhodāna of the Kingdom of Kapilavatthu, was enjoying magnificent regal pleasures. She had now reached the third portion of the second stage of life[2] called *majjhima vaya*. (The human life span then was one hundred years. Thus the age of Sirī Mahāmāyā Devī was around fifty-five years and four months, This is elaborated in the **Samanta Cakkhu Dīpanī**.)

The Festival of The Constellation Uttarāsāḷha

It was the ninth waxing day of Āsāḷhā (June-July) in the year 67 Mahā Era, when the Chief Queen Sirī Mahāmāyā was fifty-five years and four months old. The people of the kingdom were joyously celebrating the festival of the constellation Uttarāsāḷha, a traditional annual event. Everyone participated hilariously in the festivity, outdoing one another in merry-making.

Sirī Mahāmāyā Devī also took part in the festival which was celebrated from the ninth to the fourteenth waxing moon. The festival was distinguished by total abstinence from liquor and by beautification with flowers, perfumes and ornaments. On the full-moon day of the month, the Chief Queen woke up early, took a perfumed bath, made a most generous donation by giving money and materials worth four hundred thousand. She then dressed herself and had breakfast of choicest food, after which she took the eight precepts (from her teacher hermit Devila), and proceeded to the exquisitely decorated royal chamber and spent the entire day on a couch of splendour, observing the eight precepts.

Mahāmāyā's Dream

Observing the eight precepts and lying on the couch of splendour in the last watch of the full-moon night, Sirī Mahāmāyā Devī fell into a short slumber and had a dream, which foretold the conception of a Bodhisatta, as follows:

> The four Catumahārājā devas lifted and carried her in her bed to Lake Anotatta in the Himalayas. Then she was placed on the flat surface of the orpiment slab measuring sixty *yojanas* under the shade of a *sāla* tree which was seven *yojanas* high.

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2. Third portion of the second stage of life: read **Anudīpanī** of Chapter 1.

Thereafter, consorts of the four Catumahārājā devas came on the scene. They took the queen to Lake Anotatta and bathed her and helped her get clean. Then they dressed her in celestial costumes and applied celestial cosmetics to her. They also adorned her with celestial flowers. Then she was put to bed with her head towards the east, in the inner chamber of a golden mansion inside a silver mountain, which was not far away from the lake.

At that moment, in her dream, she saw a pure white elephant grazing around the golden mountain, which was not far from the silver mountain where there was the golden mansion, inside which she slept. Then the white elephant descended from the golden mountain, ascended the silver mountain and entered the golden mansion. The white elephant then walked around the Queen clockwise, and effected entry into her womb from the right side by breaking it open.

The Conception of The Bodhisatta

At the time when the Queen was thus dreaming, Bodhisatta Deva Setaketu, was going round Nandavana Garden in Tusitā enjoying delightful sights and sounds; while doing so he passed away from the abode of devas with full comprehension and awareness. At that very instant the Bodhisatta was conceived in the lotus-like womb of his mother with the first great resultant consciousness (*mahāvipāka citta*), one of the nineteen initial thought moments (*paṭisandhi citta*), a resultant of the first great wholesome consciousness (*mahākusala citta*) accompanied by joy (*somanassa sahagata*), combined with knowledge (*ñāṇa sampayutta*), unprompted (*asaṅkhārika*) and caused by preparatory development (*parikamma bhāvanā*) prior to the attainment of the *jhāna* of Loving-kindness (*mettā jhāna*). This event took place on the morning of Thursday, the full moon of Āsāḷhā, in the year 67 Mahā Era, founded by King Añjana, grandfather of the Bodhisatta. The precise moment of his conception was marked by the conjunction of the moon with the constellation Uttarāsāḷha.

(The name of the year and the days of the Bodhisatta's conception and birth are mentioned here in accordance with the calculations given in secular works of astrology and chronicles of kings. The Pāli Texts, Commentaries and Sub-commentaries are silent about them. The *Gotamapurāṇa* gives the 2570th year of the *kaliyuga* as the date of birth of Buddha Gotama.)

The Violent Earthquake

Simultaneous with the Bodhisatta's conception, there occurred a violent earthquake. The ten thousand world-systems trembled and shook in the following six modes:

(1) the earth surface rose up in the east and sank in the west;
(2) it rose up in the west and sank in the east;
(3) it rose up in the north and sank in the south;
(4) it rose up in the south and sank in the north;
(5) it rose up in the centre and sank along the circumference;
(6) it rose up along the circumference and sank in the centre.

The Thirty-Two Great Prophetic Phenomena

Moreover, there appeared the thirty-two great prophetic phenomena that usually accompany the conception of a Bodhisatta in his last existence. From these wonderful events the wise could learn: “The Bodhisatta has been conceived.” The thirty-two prophetic phenomena, as enumerated in the introduction to the **Jātaka Commentary**, are as follows:

At that moment:

(1) a great light of unsurpassed brilliance spread throughout the entire ten thousand world-systems;
(2) the blind gained eyesight, as if they were desirous of seeing the glory of the

Bodhisatta;

(3) the deaf also gained hearing;

(4) the dumb also gained the ability to speak;

(5) the deformed also became normal;

(6) the lame also gained the ability to walk;

(7) the imprisoned and the fettered (with handcuffs, chains, etc., for confinement) become free of all bondages;

(8) fires in every hell became extinguished;

(9) those suffering in the woeful state of *petas* were relieved of thirst and hunger;

(10) animals became free from danger;

(11) all beings afflicted with diseases were cured;

(12) all beings spoke endearingly to one another;

(13) horses neighed gleefully, in a sweet and pleasant manner;

(14) elephants trumpeted in a sweet and pleasant manner;

(15) all musical instruments, such as cymbals, harps, trumpets, etc., produced their normal sounds without being played;

(16) ornaments, such as bracelets, anklets, etc., worn by human beings tinkled without striking one another;

(17) open spaces and sceneries in all directions became distinct and clear;

(18) soft breeze blew gently, bringing peace and comfort to all living beings;

(19) unseasonal rain fell heavily, (although it was not the raining season, heavy rain fell roaringly);

(20) subterranean waters oozed out of earth and flowed away in this and that directions;

(21) no birds flew in the sky (at that moment birds did not fly in the air at all);

(22) river waters that normally flowed continuously ceased to flow "as a frightened servant stops moving at the shout of his master";

(23) natural salty water in the ocean became sweet at that moment;

(24) all directions were covered with five kinds of lotus in three colours, (all lakes and ponds had their water surface covered with five kinds of lotus);

(25) all aquatic and terrestrial flowers blossomed simultaneously;

(26) flowers on tree trunks (*khandha paduma*) bloomed exquisitely;

(27) flowers on branches (*sākhā paduma*) bloomed exquisitely;

(28) flowers on creepers (*latā paduma*) bloomed exquisitely:

(29) inflorescent flowers (*daṇḍa paduma*), sprouting all over the land, appeared in seven tiers after breaking through stone slabs;

(30) celestial lotus flowers dangled earthwards;

(31) lowers rained down continuously in the environs;

(32) celestial musical instruments made sound of music automatically.

These thirty-two great prophetic phenomena can also be called the Thirty-two Great Wonders. The Thirty-two Wonders, which were mentioned in the Chapter on the Chronicle of the Twenty-Four Buddhas, were these thirty-two great prophetic phenomena.

The entire ten thousand world-systems, being adorned with such great prophetic phenomena, appeared resplendent like a huge ball of flowers, or like a large bouquet massively made or a vast bed of flowers spread layer upon layer. The air around was laden with fragrance as though this were caused by the gentle movement of a yak-tail fly-flap.

(Note on the Thirty-two wonders is mentioned in the **Anudīpanī** of Chapter 1.)

Interpretation of Mahāmāyā's Dream by Learned Brahmins

When Queen Sirī Mahāmāyā woke up, she reported her dream to King Suddhodāna.

On the following morning, King Suddhodāna summoned sixty-four leading brahmin gurus and offered them prepared seats which were fit for noble ones and the ground was besmeared evenly with fresh cow dung and strewed all over with rice flakes and the like, as an act of honour. The King also offered the Brahmins delicious milk-rice cooked with ghee, honey and molasses, filled to the brim of gold cups covered with gold and silver lids. And to make them pleased and satisfied, the King presented them with starched clothes (new clothes), milch cows, and did other forms of honour.

After serving them with food, etc., and honouring them thus to their pleasure and satisfaction, King Suddhodāna had the Queen's dream related to the Brahmins and asked them: "What does the dream mean, fortune or misfortune? Read it and give me your interpretations."

The Brahmins replied to the King, giving their interpretations: "Great King, lay all your anxieties to rest. The Queen has now conceived. The baby in the womb is a boy, not a girl. A son will be born to you. If he chooses to lead a princely life, he will surely become a Universal Monarch reigning over the four continents. If he renounces the household life as a recluse, he will surely become an Omniscient Buddha who destroys and removes the 'roof' of defilements in the three worlds."

The Protection by Deva Kings

From the moment the Bodhisatta was conceived, the Catumahārājā devas, namely, Vessavaṇa and others who lived in this universe, entered the splendid chamber of Queen Sirī Mahāmāyā and gave protection continuously, day and night, each holding a sword to ward off ghosts and ogres, and unsightly beasts and birds which could be seen or heard by the Bodhisatta and his mother. In this way, forty thousand Mahārājā devas residing in the ten thousand world-systems (each system having four such deities) guarded the entire space from the doors of the Queen's splendid chamber up to the edges of the world-system, driving away the ghosts, ogres, etc.

Such protection was afforded not because of the fear that someone would harm the lives of the Bodhisatta and his mother. Even if one hundred thousand crores of Māras were to bring one hundred thousand crores of gigantic Mount Merus to threaten the lives of the Bodhisatta in his last existence and his mother, all the Māras as well as the mountains would surely be destroyed and the Bodhisatta and his mother would remain unharmed. The protection was just to ward off evil sights and sounds which could possibly cause anxiety and fear to the Queen. Another reason might be that deva kings protected the Bodhisatta through sheer veneration and devotion inspired by the Bodhisatta's glorious power.

The question may then arise, i.e. whether the deva kings who came and kept guard inside the royal chamber of the Bodhisatta's mother made themselves visible or not to her. The answer is: They did not make themselves visible when she was bathing, dressing, eating and cleaning her body. They made themselves apparent when she entered her chamber of splendour and lay down on her excellent couch.

The sight of devas might tend to frighten ordinary people, but it did not scare the Chief Queen at all by virtue of the Bodhisatta's glow and of her own. Seeing them was just like seeing familiar female and male palace guards.

Mahāmāyā's Steadfast Observance of Moral Precepts

The mother of a Bodhisatta in his last existence is usually steadfast in observing moral precepts. Before the appearance of a Buddha, people usually took precepts from wandering ascetics by bowing and sitting respectfully before them. Queen Sirī Mahāmāyā, prior to the conception of the Bodhisatta, also used to receive the precepts from Hermit Kāladevila. But when the Bodhisatta was conceived in her womb, it was no longer proper for her to sit at the feet of any other person. Only the precepts received from somebody as an equal (not as a subordinate) were observed. From the time of her conception of the Bodhisatta, she kept

the precepts by herself. It should be noted that the precepts were kept not at all by submitting herself as a disciple to Hermit Kāḷadevila.

Absence of Sensuous Desires

The mother of a Bodhisatta in his last existence, from the time of pregnancy, becomes totally free of all sensuous desire for any man, even for the father of the Bodhisatta. It is her nature to remain chaste and pure. On the contrary, it cannot be said the sensuous thoughts would not arise in worldlings at the sight of her person. Because, by virtue of her long fulfilment of Perfections and performance at acts of merit, the mother of a Bodhisatta in his last existence is endowed with splendour or superb beauty, and elegance which could not be faithfully represented in any painting or sculpture of her by the most accomplished master artists and sculptors.

On seeing such a mother of the Bodhisatta, if onlookers are not satisfied with the mere sight of her, and if they would attempt to approach her with passionate thoughts, their feet would become transfixed on the spot as if they were fettered with iron chains. Therefore, it should be well borne in mind that the mother of Bodhisatta in his last existence is a noble, unique woman inviolable by any man or deva.

The Mother's Womb likened to A Stūpa

The auspicious womb, in which a Bodhisatta is conceived, is so sacred like a temple that no one else is worthy of occupying or making use of it. Besides, while the mother of a Bodhisatta is living, no woman other than herself can be raised to the highest position as Chief Queen. Therefore, seven days after giving birth to the Bodhisatta, it is a natural phenomenon that she should pass away to Tusitā abode of devas. The lotus-like womb of Mahāmāyā Devī, in which the Bodhisatta remained, was as if filled with brilliant diamonds.

The Arrival of Gifts

On hearing the good tidings that Mahāmāyā Devī, Chief Queen of King Suddhodāna, ruler of the Kingdom of Kapilavatthu, had conceived a precious son of power and glory, kings from far and near sent most valuable gifts, such as clothings, ornaments, musical instruments, etc., which might delight the Bodhisatta. The gifts which arrived in tribute from various quarters, owing to the deeds of merit performed in previous existences by the Bodhisatta and his mother, were too numerous to be measured or counted.

The Mother seeing The Child in Her Womb

Although Mahāmāyā Devī had conceived the Bodhisatta, she had no suffering at all, such as swelling, pain, heaviness, etc., in the limbs, unlike other pregnant women. Being thus free of these discomforts, she easily passed through the first stage of her pregnancy. When she reached the advanced stage and the embryo took concrete shape with the development of the five main branches of the body, she often had a look at her child to find out whether the child was in a proper, comfortable position and, if not, to do the needful as in the way of all mothers. Whenever she took a look, she saw the Bodhisatta clearly like iridescent silk thread passing through the pure, clean, beautiful *veḷuriya* gem of eight facets; or, she saw him seated cross-legged reposefully leaning on the backbone of the mother like a speaker of Dhamma, seated on the Dhamma throne, leaning on its back-support.

The Visibility of The Bodhisatta

The reason why Mahāmāyā Devī was able to see, from outside, the son remaining in the lotus-like chamber of her womb was by virtue of the deeds of merit performed by her in her previous existences which resulted in her skin texture and colour became extra-ordinarily clean and smooth, free from all impurities. The skin around the stomach was also smooth, clean and translucent like a sheet of glass or that of a priceless ruby. Thus the embryo was plainly visible to the mother who could see the Bodhisatta with naked eyes through the skin of her stomach, like an object encased in a crystal clear glass box.

Note: Though Mahāmāyā Devī could clearly see the son inside her womb but he, from inside her womb, could not see her because his eye consciousness (*cakkhu-viññāṇa*) had not

yet developed whilst in the mother's womb.

THE BIRTH OF THE BODHISATTA

Women, other than the mother of a Bodhisatta in his last existence, are apt to give birth either after or before the ten-month period of pregnancy. They know no definite time when their babies would be born. Their childbirth takes place unexpectedly while they are in one of the four postures. Some deliver their babies while lying, others while sitting, still others while standing or walking.

As for the mother of a Bodhisatta in his last existence, it is quite to the contrary. Her pregnancy lasts precisely ten full months or 295 days from the date of conception. Furthermore, a Bodhisatta is born only while the mother is assuming the standing posture. When he is born, he is immaculately clean, without even a speck of impurity, like a ruby placed on a freshly woven cloth of Kāsi origin.

An ordinary baby has to go through a very miserable ordeal at the time of birth. When the first spasms of the mother signalling the impending delivery begins, they set in motion a sequence of events, turning the baby into a head-down position; he also has to force his way out through the tight grip of the hard muscles in the region of the birth-canal thus suffering excruciating pains in the process, which could be compared to a man falling into a fathomless pit, or to an elephant being pulled through a narrow keyhole.

But unlike such childbirth, Bodhisattas always comes out at birth as easily as water filtered through a water strainer. Like a preacher of Dhamma slowly and calmly descending from the Dhamma throne after having delivered a sermon; or like a man slowly coming down to the covered stairways of a stupa; or like the sun with its one thousand brilliant shafts of light breaking through the golden mountain and peering out, the Bodhisatta emerges in ease and comfort with stretched legs, open hands, wide-opened eyes, with mindfulness and comprehension, totally without fear.

Mahāmāyā's Journey to Devadaha City

When Queen Mahāmāyā reached the final stage of her pregnancy, carrying the Bodhisatta for ten full months in the lotus-like chamber of her womb, as though she were carrying oil in a bowl, she felt the urge to visit Devadaha City of her royal relatives. She requested permission from King Suddhodāna, saying: "O Great King, I would like to pay a visit to my relatives in Devadaha."

King Suddhodāna gave his assent and had adequate preparations made for the Queen's journey. The entire stretch of road from Kapilavatthu to Devadaha was repaired and smoothed evenly, banana plants, betel palms, and water pots filled to the brim were placed (on stand) lining both sides of the roadway; flags and banners were also hoisted on poles along the road. Having prepared and decorated the highway comparable to a divine one, the King had Mahāmāyā Devī seated in state on a newly made golden palanquin which was carried by one thousand royal servants, accompanied by guards and attendants to perform sundry duties on the way. With such pomp and grandeur, the Queen was sent off to Devadaha City.

(Different versions regarding the journey of Mahāmāyā Devī from Kapilavatthu to Devadaha are given in the **Anudīpanī**.)

Lumbinī Garden of Sāla Trees

Between Kapilavatthu and Devadaha cities, there was a grove of *sāla* trees by the name of Lumbinī Garden, which was frequented by people from both kingdoms for recreation. When Mahāmāyā Devī reached it, every *sāla* tree in the grove was in full bloom, from the bottom of the tree to the topmost branches.

Amidst flowers and twigs of *sāla* trees, swarms of bumblebees in five colours hummed, and flocks of birds of many species chirped, producing sweet melodious sounds. The whole *sāla* grove was so delightful and enjoyable, with special features that it might be likened to

Cittalatā Garden of Sakka, the deva King. It was also like a place constantly filled with the sounds of mirth and merriment at a feast well organized by a powerful king. (This is the description of Garden given in the **Jātaka Commentary**.)

On account of the melodious sounds emanating from the female bees, which were buzzing delightfully among the buds and flowers, the twigs and branches and which were excited with the intoxicating nectar produced by fragrant *sāla* flowers (and which were hovering around and enjoying the nectar themselves and carrying it for others as well); Lumbinī was very much like Nandavana Garden, the delight of devas.

(For the note on the words within the brackets, read the **Anudīpanī**.)

Vibhūsitā bālajanāticālinī
Vibhūsitaṅgī vaniteva mālinī
Sadā janānaá nayanālimālinī
Vilumpinīvātiviroci lumbinī.

Just as a youthful maiden who can infatuate all men, who is possessed of limbs adorned with strings of beads and ear-ornaments, who is wearing flowers, is exceedingly fair, even so Lumbinī Garden with all its ornamental features, the ever delightful resort which human beings feast their bee-like eyes on, was exceedingly beautiful as though it could even vie in splendour with that fair damsel. (These are the words in praise of Lumbinī Garden by the Venerable Buddhadatta, the author of the Buddhavaṁsa Commentary)

On seeing Lumbinī Garden of such immense splendour, Mahāmāyā Devī felt a desire to amuse herself in it.

The ministers sought permission from King Suddhodāna and with the royal consent they entered the garden carrying the Chief Queen on the golden palanquin.

The Congregation of Devas and Brahmās

The moment Mahāmāyā Devī entered Lumbinī Garden, all devas proclaimed with an uproar which reverberated throughout the ten thousand world-systems: "Today, the Bodhisatta will be born from the lotus-like chamber of his mother's womb." The devas and Brahmās from the ten thousand world-systems congregated, crowding the whole of this universe, bringing with them a large variety of auspicious treasures as gifts to pay homage and to celebrate the birth of the Bodhisatta. The vault of heaven was covered all over with their celestial white umbrellas and the entire universe resounded with their auspicious songs, celestial music and the sounds of conch shells blown by them.

As soon as Mahāmāyā Devī went into Lumbinī Garden, she felt a sudden urge to grasp a branch of the fully blooming *sāla* tree, with her hand. The trunk of which was straight and round. As if it were animate, the branch bent down itself like a cane stalk, made pliant by boiling, until it reached the palm of the queen. This is a marvellous event that stirred the minds of many.

Queen Mahāmāyā stood holding the *sāla* branch that came down into the palm of her outstretched lovely right hand, which was adorned with newly made gold bracelets, her fingers were shapely like a lotus stem, her finger-nails were bright red, like the colour of a parrot's beak. The great beauty of Queen Mahāmāyā at that instant resembled the moon that newly emerges from the dark, sombre clouds showing signs of impending rain or the lightning that dazzles in a momentary flash, or a celestial nymph who makes her appearance in Nandavana Garden.

The Birth of The Bodhisatta

Holding the *sāla* branch, Queen Mahāmāyā stood majestically in a dress of gold-threaded brocade and draped down to the tip of her feet in a full-length white embroidered shawl with exquisite patterns resembling the eyes of a carp. At that very moment, she felt the unmistakable signs of the impending birth. Her retinue hastily cordoned off the area with curtains and withdrew.

Instantaneously, the ten thousand world-systems together with the great ocean roared, quaked, and trembled like the potter's wheel. Devas and Brahmās acclaimed in joy and showered flowers from the sky; all musical instruments produced mellifluous melodies automatically. The entire universe became unveiled with unobstructed visibility in all directions. These and other strange marvellous phenomena, thirty-two in all, occurred simultaneously to herald the birth of the Bodhisatta. As the flying precious jewel emerging from the top of Mount Vepulla hovers and then descends slowly on a readily placed receptacle, so the Bodhisatta magnificently adorned with major and minor physical marks, was delivered clean and pure from the stupa-like lotus-womb of Mahāmāyā Devī on Friday, the full moon of Vesākha, a summer month in the year 68 Mahā Era, when the moon was in conjunction with the constellation Visākha.

The moment the Bodhisatta was born, two fountains of pure spring water, warm and cold, flowed down from the sky and fell on the already pure and clean bodies of the Bodhisatta and his mother as a token of homage, thereby enabling them to adjust the heat and cold in their bodies.

(Note on this is given in the **Anudīpanī**.)

Receiving The Bodhisatta by Brahmās, Devas and Humans

The four great Brahmās, who were free from all sensual defilements, first received the Bodhisatta with a golden net the moment he was born Then they placed him before the mother and said:

> "Great Queen, rejoice yourself, a son of great power has been born to you!"

Next, the four Great Devas received the Bodhisatta from the hands of the four Brahmās with a black antelope skin, which regarded as an auspicious object. Again, from the hands of the four Great Devas, the human beings received the Bodhisatta with a piece of white cloth.

Then, after leaving the hands of the people, the Bodhisatta stood firmly on his feet with the soles like those of a golden footwear, and touching the ground fully and squarely, he looked towards the eastern direction. As he did so, thousands of world-systems in the east became one continuous stretch of open space without any barrier or boundary between one another. The devas and human beings in the eastern quarter most respectfully paid homage to the Bodhisatta with perfumes, flowers, etc. and said:

> "O Noble Man, there is no one in this eastern direction who is your equal. How can there be anyone who is superior to you?"

Similarly, the Bodhisatta looked into the rest of the ten directions, which are the four cardinal, the four intermediate, the downward and the upward directions, one after another. He saw no one equal to him in all these quarters. Thereupon, he faced northward from where he stood and took seven steps forward.

The Bodhisatta was followed by Mahā Brahmā, King of Brahmās who gave shelter over him with a white umbrella and by Deva Suyāma who held a fly-flap made of a yak tail. Other devas, with the remaining emblems of royalty, such as the footwear, the sword and the crown, also followed him from behind. The celestial beings in this procession were not visible to the people who could see only the regalia.

Special points for note:

> When the Bodhisatta walked, he did so on the natural ground, but to the human beings, he appeared to be walking on the air. The Bodhisatta walked 'au natural' without any clothes on, but to the human beings, he appeared to be walking fully clad. Only as a new born child, the Bodhisatta walked, but to the human beings, he appeared to be sixteen years old.

(What has been heretofore narrated in connection with the Bodhisatta's taking the seven steps in the northern direction is in accordance with the Commentaries on the **Buddhavaṁsa**, the **Sutta Mahāvagga** and the **Jātaka**. In the Chapter on Vijāta Maṅgala of the **Jinālaṅkāra**, however, the birth of the Bodhisatta is somewhat more elaborately related

as follows:)

While the Bodhisatta took his steps, the great Brahmas followed and shaded him with the royal white umbrella measuring three *yojanas*. So did the great Brahmas from the remaining worlds with their white umbrellas of the same size. Thus, the whole universe was fully covered by white umbrellas resembling the garlands of white blooms.

The ten thousand Suyāma devas from the ten thousand world-systems, stood, holding individually their yak-tail fly-flaps; the ten thousand Santusita devas of the same world-systems, stood, holding their ruby-studded round fans, all swinging their fly-flaps and round fans right up to the mountain sides on the edge of the universe.

In the same way, the ten thousand Sakkas, residing in the ten thousand world-systems, stood, blowing ten thousand conches.

All other devas stood in like manner, some carrying flowers of gold while others carrying natural flowers or scintillating glass flowers (flowers glittering like glass); some carrying flaps and banners, while others carrying gem-studded objects of offering. Female deities with various gifts in their hands also stood, crowding the entire universe.

While the phenomenal display of homage, which was like the *rasāyana*, gratifying sight for the eye, was in progress, while thousands of conches were being blown melodiously by devas and humans, while celestial and terrestrial musical instruments were being played and female deities were joyfully dancing, the Bodhisatta halted after taking seven steps in the northward direction.

At that moment, all the devas, humans and Brahmās maintained complete silence, waiting expectantly with the thought: "What is the Bodhisatta going to say?"

The Fearless Roar

When he halted after taking the seven steps in the direction of north the Bodhisatta made a fearless roar to be heard simultaneously by all throughout the entire ten thousand world-systems as follows:

(a) *"Aggo' haṁ asmi 1okassa!"*
I am the most superior among the living beings of the three worlds!

(b) *"Jeṭṭho' haṁ asmi lokassa!"*
I am the greatest among the living beings of the three worlds!

(c) *"Seṭṭho' haṁ asmi lokassa!"*
I am the most exalted among the living beings of the three worlds!"

(d) *"Ayaṁ antimā jāti!"*
This is my last birth!

(e) *"Natthi dāni punabbhavo!"*
There is no more rebirth for me!"

When the Bodhisatta made this bold speech, there was no one capable of challenging or rebutting him; the whole multitude of devas, humans and Brahmās had to tender their felicitations.

The Bodhisatta's Extraordinary Acts and Their Significance

Out of the extraordinary acts at the time of the Bodhisatta's birth, the following were omens, each with its significance.

(1) The Bodhisatta's firm standing, with both feet evenly on the earth's surface, was the omen signifying his future attainment of the four bases of psychic power (*iddhipāda*).

(2) The Bodhisatta's facing northwards was the omen signifying his future supremacy over all living beings.

(3) The Bodhisatta's taking seven steps was the omen signifying his future attainment of the seven Constituents of Enlightenment, the Jewel of the Dhamma.

(4) The Bodhisatta's having the cool shade of the celestial white umbrella was the omen signifying his future attainment of the fruition of arahantship.

(5) The Bodhisatta's acquisition of the five emblems of royalty was the omen signifying his future attainment of five kinds of Emancipation (*Vimutti*), namely, Emancipation through performance of meritorious deeds of Sensuous Sphere (*Tadanga vimutti*); Emancipation through attainment of *jhānas* (*Vikkhambhana vimutti*); Emancipation through attainment of the Paths (*Samuccheda vimutti*); Emancipation through attainment of Fruitions (*Paṭippassaddhi vimutti*); Emancipation through attainment of Nibbāna (*Nissaraṇa vimutti*).

(6) The Bodhisatta's seeing in the ten directions without any obstruction was the omen signifying his future attainment of Unobstructed Knowledge (*Anāvaraṇa ñāṇa*).

(7) The Bodhisatta's fearless roar: "I am the most superior, the greatest and the most exalted!", was the omen signifying his future turning of the Wheel of the Dhamma (*Dhamma Cakka*) which no devas, humans or Brahmās beings are capable of halting or retarding its process.

(8) The Bodhisatta's fearless roar: "This is my last birth! There is no more rebirth for me!" was the omen signifying his future attainment of Nibbāna with no remaining physical and mental aggregates (*anupādisesa*).

The Three Existences in which The Bodhisatta spoke at Birth

The Bodhisatta spoke immediately after his birth, not only in this last existence as Prince Siddhattha, but also when he was born to become Mahosadha the wise, and when he was born to become King Vessantara. Hence there were three existences in which he spoke at birth.

Brief explanation:

(1) In his existence as Mahosadha the wise, the Bodhisatta came out of the mother's womb, holding a piece of sandalwood which had been placed in his hand by Sakka, King of Devas. The mother on seeing the object in the hand of her newly born baby, asked: "My dear son, what have you brought in your hand?" "O mother, it is medicine," answered the Bodhisatta.

He was thus initially named Osadha Kumāra meaning "Medicine Boy." The medicine was carefully stored in a jar. All patients who came with all kinds of ailment, such as blindness, deafness, etc., were cured with that medicine, beginning with the Bodhisatta's wealthy father, Sirivaddhana, who was cured of his headache. Thus, because of the great efficacy of his medicine, the youthful Bodhisatta later came to be popularly known as Mahosadha, the young possessor of the most efficacious medicine.

(2) In the existence of the Bodhisatta as King Vessantara also, the moment he was born, he extended his right hand with open palm and said: "O mother, what do you have in your golden palace that I can give in charity." The mother answered: "My dear son, you are born to wealth in this golden palace." Then the mother took the child's open hand, placed it on her palm and put a bag of one thousand silver pieces. Thus, the Bodhisatta also spoke at birth in the existence of King Vessantara.

(3) As has been narrated above, in his last existence as Prince Siddhattha, the Bodhisatta made the fearless roar the moment he was born.

These are the three existences in which the Bodhisatta spoke immediately after the mother had given birth to him.

The Phenomenal Events at The Bodhisatta's Birth and what they presaged

Also at the moment of the birth of the Bodhisatta certain events manifested clearly. These events and what they presaged will be explained below in accordance with the Mahāpadāna Sutta and **Buddhavaṁsa Commentaries**.

(1) At the time of the birth of the Bodhisatta, the ten thousand world-systems quaked.

This was the omen presaging his attainment of Omniscience.

(2) Devas and Brahmās living in the ten thousand world-systems congregated in this

universe.

This was the omen presaging the assembly of devas and Brahmās for listening to the Discourse of the Wheel of Dhamma when delivered.

(3) The devas and Brahmās were the first to receive the Bodhisatta at the time of his birth.

This was the omen presaging his attainment of the four *Rupāvacara-jhānas*.

(4) The human beings received the new born Bodhisatta after the devas and Brahmās.

This was the omen presaging his attainment of the four *Arūpāvacara-jhāna*.

(5) Stringed instruments such as harps made sound of music without being played.

This was the omen presaging his attainment of the nine *Anupubba vihāra samāpatti* consisting of the four *Rupāvacara-samāpatti*, the four *Arūpāvacara-samāpatti* and the *Nirodha-samāpatti*.

(6) Leather instruments, such as big and small drums, made sound of music without being played.

This was the omen presaging his beating the most sacred drum of Dhamma to be heard by devas and humans alike.

(7) Prisons and fetters, which kept men in bondage, broke into pieces.

This was the omen presaging his complete elimination of the conceited notion of "I".

(8) All kinds of diseases afflicting the sick disappeared, like the dirt on copper when washed away by acid.

This was the omen presaging the attainment by human beings of the Four Noble Truths, eradication of all suffering of *saṁsāra*.

(9) The blind, since birth, could see all forms and colours, just like normal people do.

This was the omen presaging the acquisition by human beings of the Divine Eye (*Dibbacakkhu*.)

(10) The deaf, since birth, could hear all sounds just like normal people do.

This was the omen presaging the acquisition by human beings of the Divine Ear (*Dibbasota*).

(11) The cripple gained healthy legs and could walk about.

This was the omen presaging the acquisition of the Four Bases of Psychic Power (*Iddhipādas*).

(12) The dumb since birth gained mindfulness and could speak.

This was the omen presaging the acquisition of the Four Methods of Steadfast Mindfulness (*Satipaṭṭhāna*).

(13) Ships on perilous voyages abroad reached their respective havens.

This was the omen presaging the acquisition of the fourfold Analytical Knowledge (*Paṭisambhidā ñāṇa*).

(14) All kinds of precious gems, both celestial and terrestrial, glittered most brilliantly.

This was the omen presaging the acquisition of the light of Dhamma. It was also the omen presaging the brilliant glory of the Buddha who disseminated the light of Dhamma to those who were bent on receiving it.

(15) Loving-kindness pervaded among all beings who were at enmity with one another.

This was the omen presaging the attainment of four Sublime States (*Brahmavihāra*).

(16) The hell-fires were extinguished.

This was the omen presaging the cessation of eleven kinds of fires, such as greed, anger, etc.

(17) There appeared light in the Lokāntarika hells which normally are in total darkness.

This was the omen presaging the ability to dispel the darkness of ignorance and to

shed the light of Wisdom.

(18) The river water, which had been perennially flowing, ceased to flow.

This was the omen presaging the acquisition of Fourfold Confidence (*Catu-vesārajja ñāṇa*).

(19) All the waters in the great ocean turned sweet in taste.

This was the omen presaging the acquisition of unique sweet taste of peace resulting from the cessation of defilements.

(20) Instead of stormy winds, light winds blew cool and pleasant.

This was the omen presaging the disappearance of the sixty-two kinds of wrong beliefs.

(21) All kinds of birds in the sky or on top of trees or mountains alighted to the ground.

This was the omen presaging the life-long taking of refuge (in the Triple Gem) by human beings after listening to the Teaching of the Buddha.

(22) The moon shone forth, far brighter than ever before.

This was the omen presaging the delighted mood of human beings.

(23) The sun, being of moderate heat and clear radiance, brought clement weather.

This was the omen presaging the physical and mental happiness of human beings.

(24) The devas, standing at the doorways of their mansions, slapped their arms with the other hands, whistled and flung their clothes in merriment.

This was the omen presaging his attainment of Omniscient Buddhahood and making solemn utterance of joy.

(25) Torrential rain fell all over the four continents.

This was the omen presaging the heavy Dhamma rain of Deathlessness which fell with the great force of wisdom.

(26) All human beings felt no hunger.

This was the omen presaging their attainment of the Deathless Dhamma of *kāyagatasati* which is mindfulness related to the body, or freedom from hunger for defilements after enjoying the Deathless food of *kāyagatasati*.

(27) All human beings felt no thirst.

This was the omen presaging their attainment of the bliss of the Fruition of Arahantship.

(28) Closed doors burst open by themselves.

This was the omen presaging the opening up of the gates of Nibbāna which is the eightfold Noble Path.

(29) Flower trees and fruit trees bore flowers and fruits respectively.

This was the omen presaging the people's bearing the flowers of Emancipation (*Vimutti*) and the fruits of the four Noble Ones (*Ariya-phala*.)

(30) All the ten thousand world-systems were covered with the one and only flower-banner. The ten thousand world-systems were covered with the banner of victory.

This was the omen presaging the overspreading by the flower-banner, i.e., the Noble Path.

Moreover, the showering of exquisite flowers and exceedingly fragrant flowers, the brightness of stars and constellations even in sunlight, the appearance of springs of pure clean water, the coming out of burrowing animals from their habitat, the absence of greed, hate and bewilderment, the absence of clouds of dust from the ground, the absence of obnoxious smells, the pervasion of celestial perfumes, the clear visibility of *rūpa-brahmās* to human beings, the absence of birth and death of human beings and other phenomena occurred distinctly. The occurrence of these phenomena constituted omens presaging the

Buddha's attainment of attributes other than those mentioned above.

The Seven Connatals of The Bodhisatta

At that precise moment of the birth of the Bodhisatta, the following seven were born simultaneously:

(1) Princess Yasodharā, also named Baddakaccānā, mother of Prince Rāhula;

(2) Prince Ānanda;

(3) Minister[3] Channa;

(4) Minister Kāḷudāyī;

(5) Royal stallion Kandaka[4];

(6) Mahābodhi tree or *Assattha* Bodhi tree; and

(7) Four jars of gold appeared.

Since they were born or coming into being at the same time as the Bodhisatta, they were known as the Seven Connatals of the Bodhisatta. Of these seven:

(1) Princess Yasodharā Bhaddakaccānā was born of Suppabuddha, King of Devadaha City, and Queen Amittā;

(2) Prince Ānanda was the son of the Sakyan Amittodāna, younger brother of King Suddhodāna;

(3) The Mahābodhi tree grew at the centre of the site of victory where the Buddha attained Enlightenment in Uruvelā forest of the Middle Country;

(4) The four large jars of gold appeared within the precincts of the palace of Kapilavatthu City. Of these four:

(a) one was named Sankha, the diameter of its brim was one *gāvuta*;

(b) another was named Ela, the diameter of its brim was two *gāvuta*;

(c) the third was named Uppala, the diameter of its brim was three *gāvuta*;

(d) the last one named Puṇḍarīka, the diameter of its brim was four *gāvuta*, equivalent to one *yojana*.

When some gold were taken out of these four jars, they became replenished; there was no trace of depletion. (The account of these four jars of gold is given in the exposition of the Caṅkī Sutta of the **Majjhima-paṇṇāsa Commentary**, and also in the exposition of the Sonadaṇḍa Sutta of the **Dīgha Nikāya Sīlakkhandhavagga Commentary**.)

The order of the name of the seven birth-mates of the Bodhisatta given above is that contained in the Commentaries on the **Jātaka** and the **Buddhavaṁsa** and also in the exposition of the Mahāpadāna Sutta of the **Dīgha Nikāya Mahāvagga Commentary**.

In the exposition of the story of Kāḷudāyī in the **Aṅguttara Commentary** and also in the exposition of the story of Rāhula in the Vinaya Sārattha **Dīpanī Tika**. Ānanda's name has been left out from the list. It includes: (1) Bodhi Tree, (2) Yasodharā, (3) The four jars of gold, (4) Royal elephant named Ārohanīya, (5) Kaṇḍaka the steed, (6) Minister Channa, (7) Minister Kāludāyī, in that order.

It should be noted that the order of the items is given according to their respective

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3. Minister: Minister is the translation of an equivalent Myanmar word, which in turn is the author's rendering of the Pāli *amacca*. Among the meaning of *amacca* given in the Tipiṭaka Pāli-Myamnar Dictionary are minister, chief minister, king's advisor; friend, companion. In using the designation Minister' for Channa, the author obviously means one of these person of intimate relationship apart from the official rank as in Minister Kāludāyī. Malalasekera describes Channa only as charioteer.

4. The name of the Bodhisatta's steed is spelt in various ways: Kantaka, Kaṇḍaka and Kanthaka. Here in this chapter the author's choice is Kantaka but later on he changes it to Kaṇḍaka. Since the second word usually overrules the first, we write Kaṇḍaka even here and stick to it throughout for the sake of consistency.

reciters (*bhāṇakas*).

Mahāmāyā's Return to Kapilavatthu

The citizens from the two cities of Kapilavatthu and Devadaha conveyed Queen Mahāmāyā and her noble Bodhisatta son back to the city of Kapilavatthu.

The Story of Kāḷadevila The Hermit

The very day the new born Prince and his mother were thus brought back to the city of Kapilavatthu, Tāvatiṁsa devas, headed by Sakka, rejoiced on learning that "a noble son has been born to King Suddhodāna in Kapilavatthu City" and that "the noble son will definitely become an Enlightened One at the sacred grounds of the Assattha Bodhi tree," and they threw up their garments in the air, clapped their arms with the other hands, etc., and indulged themselves in merry-making.

At that time, Kāḷadevila the hermit, who had gained the Five Higher Knowledges and Eight Attainments and who was in the habit of frequenting the palace of King Suddhodāna, took his meal there as usual and went up to Tāvatiṁsa to spend the daytime in that celestial abode. He sat on the throne of gems in the bejewelled mansion, enjoying the bliss of *jhāna*. When he emerged from his *jhāna*, standing at the mansion's gate and looking around, he saw joyous Sakka and other devas tossing up their headgears and costumes and extolling the virtues of the Bodhisatta at the celestial main road of sixty-*yojana* length. He asked: "O Devas, what makes you so happy and so playful? Tell me the reason."

Thereupon the devas answered: "Venerable Hermit, a noble son has been born to King Suddhodāna today. That noble son, sitting cross-legged under the Assattha Bodhi tree at the most sacred spot, the centre of the universe, will attain Omniscient Self-Enlightenment. He will then deliver the sermon, the 'Wheel of Dhamma'. We will thus get the golden opportunity of seeing the boundless glory of a Buddha and of listening to His supreme Dhamma-sermon. That is why we are indulging ourselves in merry-making."

On hearing the devas' reply, Kāladevila speedily descended from Tāvatiṁsa and took his seat, prepared in the palace of King Suddhodāna. After exchanging words of greeting with the King, Kāḷadevila said: "O King, I have heard that a noble son has been born to you. I would like to see him." Then the King had his fully dressed son brought to him, and he carried the son straight to Kāḷadevila to make him pay homage to the royal teacher. When he was thus carried, the two feet of the Prince flew aloft and rested on the hermit's matted hair, just as a streak of lightning flashed on the top of dark blue clouds.

> **Special note**: There is verily no one deserving of the homage by a Bodhisatta, who is in his last existence. Should anybody, not knowing about this, places the Bodhisatta's head at the feet of Kāḷadevila, Kāḷadevila's head would be split into seven pieces.

Kāḷadevila, realizing this astonishing and extraordinary glory and power of the Prince, decided: "I should not destroy myself." Then rising from his seat he paid obeisance to the Prince with his hands clasped. Witnessing the marvellous scene, King Suddhodāna also bowed down before his own son.

Kāḷadevila Laughing and Weeping

Kāḷadevila, having acquired the Five Higher Knowledges and the Eight Attainments, could recall events of the past forty *kappas* and also foresee those of the future forty *kappas*. Thus he was capable of recollecting and discerning the events of eighty *kappas* in all.

(A detailed account of Kāḷadevila is given in the **Anudīpanī**.*)*

Having inspected the major and minor characteristics on the Prince, Kāḷadevila pondered whether the Prince would become a Buddha or not and came to know, through his foreseeing wisdom, that the Prince certainly would. With the knowledge that "Here is a superb man," he laughed in great delight.

Again, Kāḷadevila pondered whether he would or would not see the young Prince attain

Buddhahood. He realized through his foreseeing wisdom that before the young Prince's attainment of Buddhahood, he would pass away and be reborn in an *arūpa* abode of Brahmās where nobody would be capable of hearing the Deathless Dhamma even if hundreds and thousands of Buddhas were to go and teach it. "I will not get an opportunity of seeing and paying obeisance to this man of marvel who is endowed with unique merits of the Perfections. This will be a great loss for me." So saying and being filled with immense grief, he wept bitterly.

(An *arūpa* abode of Brahmās is a plane of existence which is totally devoid of material phenomena, there being only mental consciousness (*citta*) and its concomitants (*cetasika*). In such an abode are reborn *ti-hetuka puthujjanas*, worldlings with three roots (roots of non-greed, non-hate and non-delusion) and such Noble Ones as *Sotāpannas* (Stream-winners), *Sakadāgāmins* (Once-returners) and *Anāgāmins* (Non-returners) who have attained the *arūpa jhāna*. The *sotāpannas, sakadāgāmins* and *anāgāmins* who have reached that *arūpa brahmās'* abode will no longer return to the lower planes of existence. As they are experienced in practising meditation up to the stage of the Path and Fruition while in the sensuous wholesome abodes (*kāma sugati*) and in the material (*rūpa*) abodes, they are able to pursue the same Vipassanā (Insight) meditation which they had practised previously. They attain higher stages up to the Path and Fruition and Nibbāna in the same abodes of *arūpa*, thereby terminating all suffering in *saṁsāra* even though they do not hear the Dhamma from anyone. Worldlings of the three roots, (who have attained the *arūpa-jhāna* in the human world) such as Hermits Kāḷadevila, Āḷāra and Udaka, were reborn in an *arūpa* abode upon their death. As this abode, by nature, is devoid of any kind of matter, those who are reborn there have absolutely no eyes (*cakkhu-pasāda*) for seeing the Buddha and no ears (*sota-pasāda*) for hearing His Dhamma. Thus they can neither behold a Buddha nor listen to His sermon even if one comes and teach it. On their part, Buddhas do not pay a visit and give a sermon in an *arūpa* abode. And if worldlings have no chance to hear the Dhamma from others (*parato ghosa*), they will never attain the Path and Fruition.

(Kāḷadevila and Udaka, who reached *Nevasaññā-nāsaññāyatana arūpa* abode as worldlings, would remain in *saṁsāra* for eighty-four thousand *kappas*. Āḷāra who reached the *arūpa* abode of *Ākiñcaññāyatana* would remain in *saṁsāra* for sixty thousand *mahā-kappas*. Therefore, even if a Buddha were to appear in the human world in the present *kappa*, they have no chance to realize Liberation.

(In this connection, it may be asked as to whether Kāḷadevila could not have been reborn in a *rūpa* abode provided he directed his mind towards that existence. Since he had fully attained the eight mundane *jhānas*, his rebirth could have taken place in any of the ten *rūpa* Brahmā-worlds up to the topmost Vehapphala if he were so inclined. This is the answer.

(If there was such an opportunity, it may be asked: "Why had Kāḷadevila no inclination to be reborn in one of the ten *rūpa* abodes of his choice?" The reply should be that he had no such inclination because he was not skilful enough to do so. What it essentially means is this: An achiever of the eight mundane attainments is likely to be reborn in one of the *rūpa* or *arūpa* abodes which attracts him. Kāḷadevila could have been in a *rūpa* abode only if he desired to be there. If he were there, he would have been in a position to pay homage as a *rūpa* Brahmā to the Buddha. But his failure to be there was due to his lack of proper skill in directing his mind towards that particular abode which is lower than *arūpa*.

(There still arises another argument: "Kāḷadevila, who had kept away grief (*domanassa*) through his attainment of *jhānas*, should not have succumbed to that displeasurable feeling and shed tears." He did so because his was merely keeping grief away. To make it a little more explicit: Only those mental defilements, which have been completely eliminated by means of the Path, cannot reappear in one's mental continuum. But those defilements, which just kept away from oneself

through sheer mundane *jhāna* attainments, are apt to reappear when confronted with something strong enough to draw them (back to oneself). Kāḷadevila had not eliminated such defilements; he had only kept them away from himself by means of *jhāna* attainments. Hence his weeping.

(Still another question may be asked as to how it was possible for Kāḷadevila to be reborn in an *arūpa* abode since he slipped from the *jhānas* through grief when he wept. The answer should be that he could be so reborn because the same *jhānas* were regained by him effortlessly. To make it still more explicit: the defilements that have been just removed from worldlings of mundane *jhāna* attainments come back because of a powerful factor and thereby making them slip from their *jhānas*, but if the defilements do not reach the extreme, the worldlings can readily regain their *jhānas* as soon as the force of the emotion subsides; and it cannot be easily known by others that "These are the ones who have fallen off their attainments."

(In brief, like Kāḷadevila and others, those who have gained the eight mundane *jhānas* can be reborn in one of the ten *rūpa* Brahmā abodes, which are lower, or in one of the four *arūpa* Brahmā abodes, which are higher, if they have prepared their minds to do so. If they have not, they will be reborn only in the abode that is determined by the highest of their mundane *jhānas* since that particular *jhāna* alone can effect such a result. The knowledge that one can reach any abode that one sets the mind on is acquired only through a Buddha's Teaching within His dispensation. Outside the dispensation, however, there can be no such penetration. Kāḷadevila was not a disciple of a Buddha, thus he did not belong to a Buddha's dispensation. Therefore, he was ignorant of the means to train his mind. If he had known, he would have done so to be reborn in one of the ten *rūpa* Brahmā-worlds, of which Vehapphala is the highest. If he had done so, he could have been reborn there and might get the opportunity of seeing the Buddha. But now his ignorance had led to the failure of doing what would be proper for him. He would therefore be reborn in *Nevasaññā-nāsaññāyatana* which is the topmost *arūpa* abode, and reflecting on his forthcoming rebirth, he became so distressed that he could not help weeping; when he thus wept, he lost his *jhānas*. But, since he had committed no serious evil deeds whatsoever, he regained the eight mundane attainments by resuming the preliminary exercises of a *kasiṇa* meditation effortlessly, as soon as the tempo of his grievous defilements ceased, with nobody knowing his slip from the *jhānas*. Therefore, it should be understood that Devila the Hermit was reborn in the *arūpa* Brahmā abode of *Nevasaññā-nāsaññāyatana* on his death through *Nevasaññā-nāsaññāyatana jhāna* which is the highest of the eight mundane attainments.)

The Enquiry by People

When the courtiers saw Kāḷadevila laughing and weeping, it occurred to them thus: "Our Venerable Hermit laughed first, and later he wept, which is strange indeed." So they enquired: "Venerable Sir, is there any danger that might befall to our master's son?" "There is no danger for the Prince. In fact, he will become a Buddha." "Then why do you lament?" the people asked again. "Because I shall not get an opportunity to see the attainment of Enlightenment by an extra-ordinary man who is endowed with such wonderful qualities. This will be a great loss to me. So thinking, I lament," he replied.

(The above narration has been made in accordance with what is described in the **Buddhavaṁsa** and **Jātaka Commentaries** and the **Jināla**ṅ**kāra Sub-commentary**. In some works on the life of the Buddha in prose, the reading goes as follows: When King Suddhodāna asked: "At what age the Prince would renounce the world and attain Buddhahood?" Kāḷadevila answered: "At the age of thirty-five." This passage is a deduction from the words addressed by Kāḷadevila to his nephew (his sister's son), Nālaka the youth: "Dear Nālaka, a son has been born to King Suddhodāna. The child is the future Buddha; he will attain Buddhahood at the age of thirty-five." The King was not pleased to hear that his son would become a Buddha. He wanted to see his son only as a Universal Monarch, not as a Buddha. Therefore, he must

not have asked about the time of his son's renunciation and attainment of Buddhahood. That is the reason for the omission of such a passage in the aforesaid Commentaries and Sub-commentary. Here in this work, too, we therefore make no mention of it.)

The Monkhood of Nālaka The Youth

Having answered thus, Kāḷadevila the hermit pondered: "Though I will miss the Prince's attainment of Buddhahood, I wonder whether somebody among my relations will have an opportunity of witnessing it." Then he foresaw that his nephew, Nālaka, would. So he visited his sister and summoned his nephew and urged him, saying:

> "My dear nephew, Nālaka, the birth of a son has taken place in the palace of King Suddhodāna. He is a Bodhisatta. He will attain Buddhahood at the age of thirty-five. You, my nephew, are somebody deserving of meeting the Buddha. Therefore, you had better become a recluse immediately today."

Though born to the parents of eighty-seven crores worth of wealth, the young Nālaka had confidence in his uncle, and thought: "My uncle would not have urged me to do what is not beneficial. He did so because it is of benefit indeed." With this conclusion, he had the robes and the alms-bowl bought and brought immediately from the market himself:"

> "I have become a recluse with dedication to the Buddha, the noblest personage in the world. (I become a recluse being dedicated to the Buddha who will certainly appear.)"

Having said thus, he faced to the direction of Kapilavatthu, where the Prince was, and made obeisance by raising his clasped hands in fivefold veneration. Thereafter, he put his bowl in a bag, slang it on his shoulder and entered the Himalayas. Awaiting to receive the Buddha there in the forest, he devoted himself to asceticism.

> (In connection with the birth of the Prince, the history of his lineage together with the founding of Kapilavatthu City is mentioned in the **Anudīpanī**.)

The Prognostication of The Marks on The Prince at The Head-washing and Naming Ceremonies

On the fifth day after the birth of the Prince, his father, King Suddhodāna, held the head-washing ceremony, and with the idea to name his son, he had his palace pervaded with four kinds of fragrant powder, namely, *tagara* (Tabernaemontana coronaria), *lavaṅga* (cloves, Syzygium aromaticum), *kuṅkuma* (saffron, Crocus sativus), and *tamāla* (Xanthochymus pictorius) and strewn with the five kinds of 'flowers', namely, *saddala* (a kind of grass), rice, mustard seeds, jasmine buds and puffed rice. He had also pure milk-rice cooked without any water, and having invited one hundred and eight learned Brahmins who were accomplished in the three Vedas, he gave them good and clean seats prepared in the palace and served them with the delicious food of milk-rice.

> (The enumeration of the four kinds of fragrant powder here is in accordance with that given in the exposition of the Sekha Sutta, **Majjhima Paṇṇāsa Tika** and in the Tika on the Mahāparinibbāna Sutta. (a) In the exposition of the Mahāsudassana Sutta, however, *kuṅkuma* is replaced by *turukkha* (in Myanmar). (b) In the exposition of the Avidure Nidāna, etc., **Jātaka Tika**, the enumeration is black sandalwood, *tagara*, camphor and essence of sandalwood. (c) In the **Magadha Abhidhāna (Abhidhānappadīpikā)** the four are saffron, cloves, *tagara* and *turukkha*. (d) The exposition of the sixth Sutta of the Āsīvisa Vagga, **Saḷāyatana Saṁyutta Tika** contains saffron, *turukkha*, cloves, and *tamāla*. (e) The **Mālālaṅkāra Vatthu** has *sāla*, *mahātagara*, camphor essence and sandalwood essence, (f) The **Jinatthapakāsanī** mentions *aguru* (aloe wood), *tagara*, camphor and sandalwood.)

Having fed them, the King honoured them by making excellent offerings to them, and out of one hundred and eight Brahmins, eight were selected and asked to prognosticate the marks on the body of the Prince.

Among the eight selected Brahmins, seven, namely, Rāma, Dhaja, Lakkhaṇa, Jotimanta,

Yaññā, Subhoja and Suyāma, having examined the physical marks of the Prince each raised two fingers and made two alternative predictions with no decisiveness thus: "If your son, who is endowed with these marks, chooses to live the life of a householder, he will become a Universal Monarch, ruling over the four great Islands; if he becomes a monk, however, he will attain Buddhahood."

But Sudatta of the brahmin clan of Koṇḍaññā, the youngest of them, after carefully examining the Prince's marks of a Great Man raised only one finger and conclusively foretold with just one word of prognostication thus: "There is no reason for the Prince's remaining in household life. He will certainly become a Buddha who breaks open the roof of defilements."

> (The young Brahmin Sudatta of the Koṇḍaññā clan was one whose present existence was his last and who had previously accumulated meritorious deeds that would lead him towards the fruition of arahantship. Therefore, he excelled the seven senior Brahmins in learning and could foresee the prospects of the Prince that he would definitely become a Buddha. Hence his bold reading with only one finger raised.)

This reading of the marks by young Sudatta, a descendent of Koṇḍaññā family, with the raising of a single finger was accepted by all the other learned Brahmins.

The Treatise on The Marks of A Great Man

It became possible for these Brahmins to read the physical marks of a Great Man, such as a Buddha and other Noble Ones, owing to the following events: At times when the appearance of a Buddha was drawing near, Mahā Brahmās of Suddhāvāsa abode incorporated in astrological works certain compilations of prognosticative matters with reference to the marks, etc., of a Great Man who would become a Buddha (*Buddha Mahāpurisa Lakkhaṇa*). The Brahmās came down to the human world in the guise of brahmin teachers and taught all those who came to learn as pupils. In so doing their idea was: "Those, who are possessed of accumulated merit and mature intelligence, will learn the works of astrology which include (the art of reading) the marks of a Great Man." That was why these Brahmins were able to read the marks such as those indicating the future attainment of Buddhahood and others.

The Thirty-Two Major Marks of A Great Man

There are thirty-two major marks which indicate that their possessor is a Great Man (Bodhisatta). They are as follows:

(1) The mark of the level soles of the feet which, when put on the ground, touch it fully and squarely;

(2) The mark of the figures in the one hundred and eight circles on the sole of each foot together with the wheel having a thousand spokes, the rim, the hub and all other characteristics;

(3) The mark of the projecting heels;

(4) The mark of the long and tapering fingers and toes;

(5) The mark of the soft and tender palms and soles;

(6) The mark of the regular fingers and toes like finely rounded golden rail posts of a palace window; there is narrow space between one finger and another as well as between one toe and another;

(7) The mark of the slightly higher and dust-free ankles;

(8) The mark of the legs like those of an antelope called *eṇi*;

(9) The mark of the long palms of the hands which can touch the knees while standing and without stooping;

(10) The mark of the male organ concealed in a sheath like that of a Chaddanta elephant;

(11) The mark of the yellow and bright complexion as pure *siṅgīnikkha* gold;

(12) The mark of the smooth skin (so smooth that no dust can cling to it);

(13) The mark of the body-hairs, one in each pore of the skin;

(14) The mark of the body-hairs with their tips curling upwards as if they were looking up the Bodhisatta's face in devotion;

(15) The mark of the upright body like a Brahmā's;

(16) The mark of the fullness of flesh in seven places of the body: the two upper parts of the feet, the two backs of the hands, the two shoulders and the neck;

(17) The mark of the full and well developed body, like a lion's front portion;

(18) The mark of the full and well developed back of the body extending from the waist to the neck like a golden plank without any trace of the spinal furrow in the middle;

(19) The mark of the symmetrically proportioned body like the circular spread of a banyan tree, for his height and the compass of his arms are of equal measurement;

(20) The mark of the proportionate and rounded throat;

(21) The mark of the seven thousand capillaries with their tips touching one another at the throat and diffusing throughout the body the taste of food even if it is as small as a sesame seed;

(22) The mark of the lion-like chin (somewhat like that of one who is about to smile);

(23) The mark of the teeth numbering exactly forty;

(24) The mark of the teeth proportionately set in a row;

(25) The mark of the teeth touching one another with no space in between;

(26) The mark of the four canine teeth white and brilliant as the morning star;

(27) The mark of the long, flat and tender tongue;

(28) The mark of the voice having eight qualities as a Brahmā's;

(29) The mark of the very clear blue eyes;

(30) The mark of the very soft and tender eyelashes like a newly born calf;

(31) The mark of the hair between the two eyebrows;

(32) The mark of the thin layer of flesh that appears by nature like a gold headband on the forehead.

These are the thirty-two marks of a Great Man. (Extracted from the Mahāpadāna Sutta and Lakkhaṇa Sutta of the **Dīgha Nikāya** as well as from the Brahmāyu Sutta of the **Majjhima Nikāya**.)

Explanations of The Thirty-Two Major Marks

(1) The mark of the level soles of the feet which, when put on the ground, touch it fully and squarely.

When other persons set foot on the ground, the tip of the foot or the heel or the outer part of the sole touches the ground first, but the middle portion of the sole does not. So also when the foot is lifted from the ground, the tip or the heel or the outer part of the sole comes up first.

But when a superb man like the Bodhisatta puts down his foot on the ground, the entire sole touches it evenly the way the sole of a soft golden shoe does when placed on the ground. In the same manner, when his foot is raised, the different parts of the foot come up simultaneously.

In case the noble Bodhisatta wants to set his foot on the uneven ground, with holes, trenches, deep crevices, ditches, pits, banks and the like, all the concave parts of the earth rise at that very moment, like an inflated leather bag and the ground become even, like the face of a drum.

If he lifted his feet with intent to put it down at a distance, even the royal Mount Meru appeared underneath the sole of his feet in a moment.

(2) The mark of the figures in the one hundred and eight circles on the sole of each foot together with the wheel having a thousand spokes, the rim, the hub and all other characteristics:

The figures in the one hundred and eight circles are: (1) a large spear, (2) a house of splendour, *srivatsa*, (3) a buttercup flower, (4) three horizontal lines on throat, (5) a head-ornament, (6) a laid out meal, (7) a royal couch, (8) a hook. (9) a palace, (10) an arched gateway, (11) a white umbrella, (12) a double-edged sword, (13) a round fan of toddy palm-leaf, (14) a fan of a peacock's tail, (15) a head-band like forehead, (16) a ruby stone, (17) a lustrous eating bowl, (18) a festoon of *sumanā* flowers, (19-23) the five kinds of lotus, namely, blue, red, white, *paduma* and *puṇḍarīka*, (24) a jar full of mustard seeds, etc., (25) a bowl similarly full, (26) an ocean, (27) a *Cakkavāḷa* mountain, (28) the Himalayas, (29) Mount Meru, (30-31) the disc of the sun and the disc of the moon, (32) the planets, (33-36) the four island-continents with two thousand minor surrounding islands, (37) a Universal Monarch with flowers and seven treasures, (38) a white conch with a clockwise spiral shell, (39) a couple of golden carps, (40) a missile weapon, (41-47) seven great rivers, (48-54) seven surrounding mountain ranges, (55-61) seven rivers (between the seven mountain ranges), (62) a garuḷa king, (63) a crocodile, (64) a banner, (65) a streamer, (66) a golden palanquin, (67) a yak-tail fly-flap, (68) Kelāsa, the silver mountain, (69) a lion king, (70) a tiger king, (71) a *Valāhaka* horse king, (72) an *Uposatha* elephant king or a *Chaddānata* elephant king, (73) Bāsukī, the Nāga king, (74) a golden *haṁsa* king, (75) a bull king, (76) Erāvaṇa, the elephant king, (77) a golden sea-monster, (78) a golden boat, (79) a Brahmā king, (80) a milch cow with her calf, (81) a *kinnarā* couple (male and female), (82) a *karavīka* (bird) king, (83) a peacock king, (84) a crane king, (85) a *cakkavāka* (ruddy-goose) king, (86) a *jīvaṁ-jīvaka* or partridge (pheasant) king, (87-92) the six planes of celestial sensual existence, (93-108) the sixteen planes of *rupāvacara* Brahmā existence.

These are the figures in the one hundred and eight circles on the Bodhisatta's soles.

(Then the author quotes the enumeration of these figures composed in verse form by the Taunggwin Sayadaw, Head of the Sangha, as it appeared in his *Guḷhatthadīpaṁ* Vol I. We do not translate it, for it will be a repetition.)

(3) The mark of the projecting heels.

By this is meant all-round developed heels. To elaborate: With ordinary people, the forepart of the foot is long; the calf stands right above the heel; and so the heel looks cut and hewn. This is not the case with the noble Bodhisatta. The sole of his foot may be divided into four equal parts, of which, the two front ones form the foremost sector of the sole. The calf stands on the third part. The heel lies on the fourth, looking like a round top (toy) placed on a red rug as though it has been treated on a lathe. (As for ordinary people, since the calf is situated on the top of the heel, the heel looks ugly, as though it were cut and hewn unsymmetrically. In the case of a Bodhisatta, however, the calf is on the third part of the sole. The rounded heel which occupies the fourth sector and which is conspicuous against the reddish skin is accordingly elongated and graceful.)

(4) The mark of the long and tapering fingers and toes.

With ordinary people, some fingers and toes are long and others short. Their girths also differ from one another. But this is not so in the case of the Bodhisatta. His fingers and toes are both long and even. They are stout at the base and taper towards the tip, resembling sticks of realgar made by kneading its powder with some thick oil and rolling it into shape.

(5) The mark of the soft and tender palms and soles.

The palms and soles of a Bodhisatta are very soft and tender, like a layer of cotton wool ginned a hundred times and dipped in clarified butter. Even at an old age they never change but remain soft, tender and youthful as when young.

(6) The mark of the regular fingers and toes like finely rounded golden rail posts of a palace window; there is narrow space between one finger and another as well as between one toe and another.

The four fingers (excluding the thumb) and the five toes of a Bodhisatta are of equal length. (If the reader raises his right palm and looks at it, he will see that his fingers are not equal in length.) The Prince's eight fingers of both left and right hands are of equal length; so are his ten toes of both left and right feet. Accordingly, the somewhat curved lines on the joints taking the shape of barley seeds show no variation in length. In fact, they seem to form a row of curves, one touching another. The marks of these barley seeds are like uniformly and vertically fixed balusters. Therefore his fingers and toes resemble a palace window with a golden lattice created by master carpenters.

(7) The mark of the slightly higher and dust-free ankles.

The ankles of ordinary people lie close to the back of the feet. Therefore their soles appear to be fastened with cramps, small nails and snags; they cannot be turned at will. This being the case, the surface of the soles of their feet is not visible when they walk.

The ankles of a Bodhisatta are not like this: they are about two or three fingers' length above the soles like the neck of a watering jar. Therefore, the upper part of the body from the navel upwards maintains itself motionlessly, like a golden statue placed on a boat: only the lower part of the body moves, and the soles turn round easily. The onlookers from the four directions, i.e., front, back, left and right, can see well the surface of his soles. (When an elephant walks, the surface of the sole can be seen only from behind. But when the Bodhisatta walks, his soles can be seen from all four quarters.)

(8) The mark of the legs like those of an antelope called eṇi.

(Let the reader feel his calf and he will find the hardness of his shin bone at the front and see the muscles loosely dangling on the back.) But the Bodhisatta's calves are different; like the husk that covers the barley or the paddy seed, the muscles evenly encase the shin bone making the leg round and beautiful; it is thus like that of an antelope known as eṇi.

(9) The mark of the long palms of the hands which can touch the knees while standing and without stooping.

Ordinary persons may be hunch-backed or bandy-legged or both hunch-backed and bandy-legged. Those who are with bent backs have no proper, proportionate frame because the upper part of the body is shorter than the lower part, nor do those with bandy legs because the lower part of the body is shorter than the upper part. (It means that the former are shorter in their upper part and the latter are shorter in the lower part of the body.) Because of the improper, disproportionate development of the frames, they can never touch their knees with their palms unless they lean forward.

It is not so in the case of a Bodhisatta. Neither the upper part of his body is bent nor the lower part crooked; both the upper and the lower parts are properly and proportionately formed. And so, even while standing and without stooping, he can touch and feel the knees with both the palms of his hands.

(10) The mark of the male organ concealed in a sheath like that of a Chaddanta elephant.

The male organ of a Bodhisatta is hidden in a lotus-like sheath, bearing resemblance to that of the king of bulls or to that of the king of elephants and so forth. It is the organ that has a cover as if it were placed in a felt, velvet or thick-cloth pouch that is made to measure.

(11) The mark of the yellow and bright complexion as pure siṅgīnikkha gold.

Bodhisattas naturally have complexion of smooth solid gold, like a golden statue which has been polished with the powder of red oxide of lead (vermilion) and rubbed with the canine tooth of a leopard and treated with red ochre.

(With reference to this characteristic, even though the Pāli Texts and their Commentaries stated "*...suvaṇṇavaṇṇa kañcanasannibhattaca ...*" of which *suvaṇṇa* and *kañcana* mean ordinary gold, the translation by noble teachers into Myanmar

of these words is "...like *siṅgīnikkha* gold...". This is due to the fact that the word *'siṅgīnikkha savaṇṇo'* meaning 'having the colour of *siṅgīnikkha* pure gold' is contained in the *gāthās* uttered by Sakka in the guise of a youth, when the Bodhisatta entered the city of Rājagaha for alms-food, and also due to the fact that *singī* stands out as the best kind of gold. Among the different kinds of gold used by people, *rasaviddha* gold is superior to *yuttika* gold, *ākaruppaññā* gold is superior to *rasaviddha* gold, the gold used by devas is superior to *ākaruppaññā* gold, among the variety of gold used by devas, *sātakumbha* gold is superior to *cāmīkara* gold; *jambunada* gold is superior to *sātakumbha* gold; and finally *singī* gold is superior to that *jambunada* gold. It is said so in the exposition of the Paṭhama Pīṭha in the **Vimānavatthu Commentary**, and the exposition of the chapter on Bimbisārasamāgama, Mahākhandhaka of the Vinaya Mahāvagga, **Terasakaṇḍa Tika.)**

(12) The mark of the smooth skin (so smooth that no dust can cling to it).

The skin of the Noble One is so soft and smooth in texture that both fine and gross dust cannot cling to it. Just as a drop of water, which falls on a lotus leaf, cannot stay on it but falls away, even so all the dust that touches a Bodhisatta slips off instantly.

If he is thus dust-free and clean, why does he wash his legs and hands or bathe? He does so for the purpose of adjusting himself to the temperature of the moment, for the purpose of enhancing the merit of the donors, and for the purpose of setting an example by entering the monastery after cleansing himself as required by the disciplinary rules so that his disciples might follow.

(13) The mark of the body-hairs, one in each pore of the skin.

Other people have two, three or more body-hairs growing in each pore. But this is different in the case of a Bodhisatta, only a single hair grows in each pore.

(14) The mark of the body-hairs with their tips curling upwards, as if they were looking up at the Bodhisatta's face in devotion.

The Bodhisatta's body-hairs, one in each pore, are blue like the colour of a collyrium stone. These hairs curl upwards clockwise three times as if they were paying homage by looking up at the Bodhisatta's face, fresh and graceful like a new paduma lotus bloom.

(15) The mark of the upright body like a Brahmā's.

Just as a Brahmā's body which never inclines forward or backward or sideways even slightly but assumes an upright attitude, so is the Bodhisatta's body which is perfectly straight upwards. He has a body which is tender and beautiful, as though it were cast in siṅgīnikkha gold.

As for ordinary people, their bodies generally lean or bend in one way or the other at one of these three places, viz., the nape, the waist and the knees. If bent at the waist, the body leans backwards and if bent at the nape and the knees, the body stoops forwards. Some very tall people tend to lean sideways, either left or right. Those who lean backwards, have their faces turned upwards, as if they were observing and counting the constellations in the sky; those who bend down, have their faces turned downwards, as if they were studying the characteristics of the earth. Some people are lean and emaciated like spikes or sticks because they have not sufficient blood and flesh.

Bodhisattas, however, are not like this, as they have upright bodies, they resemble a golden post of the arched gateway erected at the entrance to a celestial city.

In this matter, such features as an upright body like a Brahmā's and some other characteristics of a Great Man are not yet fully manifest during his infancy as an ordinary person of average intelligence. But, by examining the marks, features, and conditions as they existed at the time of his birth, the learned Brahmins, because of their expert knowledge in the Vedayita Mantras of the Suddhāvāsa Brahmās, have come to believe: "When the Prince grows older with greater intelligence, the characteristics of his body, such as being upright like a Brahmā's and so forth, will

become manifest and seen by all." Therefore they pondered and reckoned and offered their readings as though the marks were then already visible fully to them. (In the same way, the growth of exactly forty teeth, their being regular and such other features did not come into existence in his infancy yet but since the Brahmins foresaw that these features would appear later on at an appropriate time, they could predict by means of their learning in the mantras of the Suddhāvāsa Brahmās.)

(16) The mark of the fullness of flesh in seven places of the body: the two upper parts of the feet, the two backs of the hands, the two shoulders and the neck.

Ordinary persons have their insteps, backs of the palms, etc., where the arteries manifest, swollen and distinct in wavy patterns and are like a network. The bone-joints are also visible at the edges of the shoulders and also in the neck. On seeing them, therefore other people would think that they are like petas (ghosts), who are dwellers of the cemetery and have ugly shoulders, protruding neck-bones and swollen arteries.

It is not so in the case of the noble Bodhisatta. There is fullness of the flesh in the aforesaid seven places. Fullness of flesh does not mean that the flesh has puffed up to the point of ugliness. It is the fullness which is just elegant, which just makes the arteries not conspicuous and the bones not protruding. Therefore, the Bodhisatta has no arteries puffed up in the insteps of the feet and on the backs of the palms, and also no bones thrusting out at the edges of the shoulders and in the neck. He has the neck that is like a small well-polished golden drum. Because of the fullness and elegance in the said seven places of the body, he appears in the eyes of the onlookers like a wonderfully carved stone image or like an exquisitely painted portrait.

(17) The mark of the full and well-developed body like a lion's front portion.

The front portion of the lion is fully developed but its' back part is not. Thus, the back part is not given as an example here, and the comparison is only with the forepart. Though this example is given, it is not that there are such unseemly features in the Bodhisatta's body as are found in the lion's, namely, bending, rising, sinking, and protruding and so on in certain parts of the body. In fact, the limbs of the Bodhisatta are as they should be, i.e., long where they should be long, short where they should be short, stout where they should be stout, lean where they should be lean, broad where they should be broad, round where they should be round, and thus his limbs are the most becoming and the most beautiful. The likeness of the Bodhisatta's body cannot be created by any master craftsmen or any renown artists.

(18) The mark of the full and well developed back of the body, extending from the waist to the neck like a golden plank, without any trace of the spinal furrow in the middle.

This briefly means that the back of a Bodhisatta is particularly developed and magnificent. The flesh over the ribs, the flesh on both left and right sides of the back and the flesh in the middle of the back are well formed and graceful from the waist up to the neck.

The surface of the back of ordinary people appears split into two sections. The spine and its flesh in the middle remain sunk and depressed or curved; or it comes out and becomes bulging. The flesh on either side of the middle backbone appears convex and straight, like a split bamboo placed in a prone position. The flesh at the edges of the back is thin and slight.

As for the Bodhisatta, the flesh on either side and at the end of his spine, that on his ribs, on the portion underneath his shoulders and along the middle of his spine, are all fully developed from his waist to the neck, without any traces of a long cut in the middle. And so, the surface of his back is full with layers of flesh, like an erected plank of gold.

(19) The mark of the symmetrically proportioned body like the circular spread of a banyan tree, for his height and the compass of his arms are of equal measurement.

Just as a banyan tree with its trunk and branches measuring fifty or a hundred cubits has its vertical length and its horizontal length equal, even so the Bodhisatta's height and the length of his arms when stretched out sideways are of equal measurement (which is four

cubits). (The height and the length of the two arms of other people are generally not equal.)

(20) The mark of the proportionate and rounded throat.

Some people have necks, which are long like that of a crane; others have necks which are curved like that of a paddy-bird; still others have necks which are pudgy, swollen and large like that of a pig. When they speak, veins around the necks puff up, looking like a meshed netting, and their voices come out feebly and faintly.

The neck of a Bodhisatta is like a well-rounded small drum. When he speaks, the network of veins is not visible. His voice is loud and booming like the sound of thunder or a drum.

(21) The mark of the seven thousand capillaries with their tips touching one another at the throat and diffusing throughout the body the taste of food, even if it is as small as a sesame seed.

The Bodhisatta's seven thousand capillaries, whose upper ends interconnected forming a group, lie at his throat. They appear as though they are waiting to send down the taste of all the swallowed food throughout his body. When the food, even as small as the size of a sesame seed, is placed on the tip of his tongue and then eaten, its taste diffuses all over his body. That was why the Bodhisatta was able to sustain his body with a mere grain of rice or with just a palmful of bean soup, etc., during his six-year long practice of austerities (dukkaracariyā).

Since it is not so in the case of ordinary people, the nutritious essence of all the food eaten by them cannot spread all over their bodies. For this reason, they are much exposed to diseases.

(22) The mark of the lion-like chin (somewhat like that of one who is about to smile).

This mainly means to draw a comparison only with the lower chin of the lion. Only the lower jaws of the lion has fullness, his upper jaw is not so well formed. Both the upper and lower jaws of a Bodhisatta, however, are full like the lion's lower jaw. They are also comparable to the moon which rises on the twelfth of the bright fortnight.

(23) The mark of the teeth numbering exactly forty.

What is meant is that the Bodhisatta has twenty upper teeth and twenty lower teeth, making a complete set of forty teeth.

As for ordinary people, those who are said to have a complete set of teeth possess only thirty-two in all. The Bodhisatta, however, excels others by having forty teeth, twenty upper and twenty lower.

(24) The mark of the teeth proportionately set in a row.

Ordinary people have some teeth protruding and some short and depressed, thus forming an irregular set. On the contrary, the Bodhisatta has even teeth, like pieces of mother-of-pearl uniformly cut by a saw.

(25) The mark of the teeth touching one another with no space in between.

Ordinary people have the teeth which are separated from one another or which have gaps between one another like those of a crocodile. Therefore, when they eat and chew fish, meat, etc., the gaps are filled with particles of food that are stuck in them. This is not so in the case of the Bodhisatta. His teeth stand like diamonds properly fixed in a series on a plank of gold or coral.

(26) The mark of the four canine teeth white and brilliant as the morning star.

Some canine teeth of ordinary people are in a decaying state, thus they are blackened or discoloured. But the Bodhisatta's four canine teeth are extremely white, they are endowed with the kind of brilliance which surpasses that of the morning star.

(In this connection, it may be asked as to how the learned Brahmins knew the characteristics relating to these teeth, when in fact the teeth had not come out yet in the newly born Bodhisatta. The answer is: The learned Brahmins, who read the body-marks on the authority of their Brahmanical book, observed the likely place where the teeth would grow, and in anticipation of what would certainly take place

on the Bodhisatta's coming of age, they predicted as though the teeth had already grown.

(Here something about the treatise on the marks of a great man will again be told as given in the exposition of the Ambaṭṭha Sutta and others. On the eve of the appearance of a Buddha, Brahmās of Suddhāvāsa abode inserted the science of prognostication in the Vedic books, proclaiming that "these form the prognostication about Buddhas", they gave instructions in the Vedas under the disguise of Brahmins. In the work on the marks of a great man that contains the prognostication about Buddhas, the physical marks of those who would become Buddhas, Paccekabuddhas, *Agga-sāvakas*, Eighty *Mahā-sāvakas*, the mother and father of a Buddha, His noble attendants or a Universal Monarch are mentioned completely. Therefore, the description of the marks of a great man directly occurs in these ancient Vedic texts.

(But after the Buddha's attainment of Parinibbāna, the treatise on the marks of a Great Man that came into existence by virtue of the Buddha's glory gradually disappeared, starting with one or two *gāthās*, in the same way as the light generated by the sun gradually disappeared after sunset.)

(27) The mark of the long, flat and tender tongue.

The tongues of other people may be thick; they may be small, short, rough or uneven. Contrasting with them, the Bodhisatta's tongue is very soft, long, broad and beautiful.

To make the meaning more explicit: The characteristics of the Buddha's tongue could not be seen easily by those wishing to study them after His attainment of Buddhahood. So, in order to dispel the doubts of the youths, Ambaṭṭha, Uttara and others, who had come to investigate them, the Buddha demonstrated the softness of His tongue by curling and rolling it round to look like a hard pin (or to look like a rolled food coupon) and then by stroking with it the two sides of the nose; he demonstrated its great length by stroking with it the passage of the two ears; he demonstrated its breadth by covering with it the whole surface of the forehead right up to the edge of the hair. (The tongues of ordinary people cannot come out from the mouth more than one inch.)

(28) The mark of the voice having eight qualities as a Brahmā's.

Other people have voices which are intermittent, cracked and unpleasant like the caw of a crow. In contrast with them, the Bodhisatta is endowed with a Brahmā-like voice. To make it more explicit: the Brahmā's voice is pure and clear because it is not effected by bile or phlegm. So also the Bodhisatta's organs of articulation, such as the throat, palate, etc., are purified and cleansed by virtue of his accumulated acts of merit. Because of such purity and cleanliness, the sound that originates at the navel comes out with clarity, it possesses eight qualities, which are:

(1) distinctness,
(2) intelligibility,
(3) sweetness,
(4) pleasantness,
(5) roundedness,
(6) compactness (it does not go beyond audience),
(7) deepness (it is not shallow but forceful), and
(8) resonance.

What is in fact extraordinary, marvellous and astonishing about this voice is that it is a hundred times, maybe, a thousand times sweeter and more pleasant than the extremely melodious voice of a *karavīka* bird. To elaborate: The cry of the *karavīka* is slow, drawl, long protracted and pleasant; it is full, compact and sweet. While sitting on an upper branch of a tree, it warbles, and then it moves onto a lower branch; yet it is able to hear the sound it has made while on the upper branch: so slow and pleasant is its cry.

Having cut open a luscious ripe mango by biting with its beak and drinking the juice that

flows out, the *karavīka* warbles; then the four legged animals get intoxicated with the *karavīka's* sound (as though they were rendered unconscious by drunkenness) and begin to gambol with great delight. Other quadrupeds too, they have gone to the grazing ground and are eating and chewing the grass, forget the food in their mouth and stand still, listening to the sound from the *karavīka*. Small animals, such as deer, antelopes, etc., who are on the run in fear, fleeing for life as they are chased in great haste by beasts of prey, such as lions, leopards and tigers, having forgotten the danger to their lives, stop running only to listen to the *karavīka's* voice without lifting up the foot that has been put down and without putting down the foot that has been lifted up. In the same way, the wild beasts who have been chasing to pounce on their prey become unaware of the food which they are about to eat, stop chasing and listen only to the *karavīka's* cry. Birds flying in the sky spread their wings and stop flying to listen. Fish in the water also keep their hearing organs steady and stop to listen to the song of the *karavīka*. (Buddhavaṁsa Commentary)

(Please see the story of the *karavīka's* sound and Queen Asandhimittā in the **Anudīpanī:** Chapter 1.)

(29) The mark of the very clear blue eyes.

This does not mean to say that both eyes of a Bodhisatta are blue all over. The expression is made as a general statement. In fact, where they should be blue, they have the colour of *aparājita* flower; where they should be yellow and golden, they are like the colour of *kaṇikāra* flower; where they should be red, they are like the colour of *bandhuku* flower; where they should be white, they are like the colour of the morning star; where they should be black, they are like the colour of black beads. The eyes of a Bodhisatta bear resemblance to an open window in a golden mansion — the window that has the motif of a lion made of rubies at its base. (According to the **Jinālaṅkāra Ṭīka**, the likeness is that of a palace window that has a lion's figure made of rubies and fixed at its bottom on the golden wall.)

(30) The mark of the very soft and tender eyelashes like a newly born calf's.

This particular mark is termed *gopakhuma lakkhaṇa* in the Pāli Text. The Pāli word *gopakhuma* refers to the eye (the whole eye) comprising the eye lashes and other parts of the eye. Of all kinds of calves, the eye of a black calf is thick and turbid. That of a red calf is particularly clear and bright. Here in the case of *gopakhuma lakkhaṇa*, it signifies the eyes of the new born red calf. The eyes of ordinary people are not perfect. Like the eyes of elephants, rats or crows, some have protruding eyes, and others have eyes with deep sunken eye-sockets. The Bodhisatta's eyes are different. They are like thoroughly washed and polished ruby stones and have soft and smooth tender, fresh, bluish eyelashes growing in a row. This mark of the entire eye is characterized by the eyelashes. (This mark is in effect a description of the whole eye with reference to the eyelashes which form only a part of the eye. What is meant is that the Bodhisatta had the eyes which are not protruding, nor sunken but are clear like ruby stones kept well-washed and polished, with eyelashes which are soft, smooth, tender, fresh and bluish, growing in a row like those of a newly-born red-coloured calf.)

(31) The mark of the hair between the two eyebrows (uṇṇa-loma).

This hair grows gracefully in the middle of the two eyebrows, directly above the ridge of the nose and at the centre of the forehead. It is pure all over, like the morning star. It is as soft as the cotton wool ginned and refined a hundred times and dipped in clarified butter. It is white as the colour of *simbali* silk-cotton. When it is stretched from the tip with one's hand, it is two cubits long. When it is released from the hand, it coils back clockwise with the tip curling upwards. It is of beauty that attracts and commands veneration of every onlooker, like a silver star studded on a pure gold plate, or like pure milk flowing out of a golden vessel, or the morning star in the sky that reflects by the sun light at dawn.

(32) The mark of the thin layer of flesh that appears by nature like a gold headband on the forehead.

What is meant is that the Bodhisatta has a perfect forehead as well as a perfect head.

The Forehead

The thin layer of the flesh on the forehead of the Bodhisatta covers the whole of it, rising from end to end, i.e. from the top part of the right ear to the left. This particular layer of flesh being soft, golden in colour, lustrous and extensive on the entire forehead is graceful like a gold band fastened to a royal forehead. In fact, the gold band on a king's forehead (the royal insignia) is an imitation of the forehead of a Bodhisatta which is use as a sign of royalty by kings who have no such natural feature). (This is an explanation of how the Bodhisatta is endowed with the perfect forehead).

The Head

The head of the Bodhisatta is perfect in all aspects. Unlike the Bodhisatta's, the heads of ordinary people are imperfect. Some look like a monkey's, as though they were broken in two parts. Others seem to have cracks. Still others have so little flesh that they appear as skulls just covered by the skin. There are also heads disproportionate like a gourd, and there are still others which are curved at the back or protruding (with the occiput bulging). In contrast with them, the Bodhisatta has the head of perfect fullness like a golden baluster, as if it had been carved out with a round chisel to make it round, smooth and beautiful.

(This thirty-second mark is mentioned in the Text as *uṇhīsasīso*. Its meaning can be taken in two ways: (a) having a head which looks as though it were wrapped by a thin layer of flesh on the forehead, or (b) having a round splendid head like a headband made by an expert. Because of its dual meaning, the explanations of both the perfect forehead and the perfect head are given here.)

(The *kamma* and other factors that bring about these thirty-two major marks are separately discussed in the **Anudīpanī**.)

The Eighty Minor Characteristics

The Bodhisatta, a great man, is also endowed with eighty minor characteristics called *asīti anuvyañjana*, which accompany the major ones. These eighty minor marks will now be briefly mentioned, as appear in the **Jinālaṅkāra Tika** and other texts.

(1) Closely knitted fingers and toes with no intervening gaps (*cit'angulita*).

(2) Fingers and toes tapering gradually from the base to the tips (*anupubb'angulita*).

(3) Round fingers and toes (*vaṭṭ'angulita*).

(These are the three characteristics concerning the fingers and toes.)

(4) Red fingernails and toenails (*tamba nakhatā*).

(5) Tall, pointed and prominent fingernails and toenails (*tunga nakhatā*).

(6) Neat and smooth fingernails and toenails (*siniddha nakhatā*).

(These are three characteristics concerning the fingernails and toenails).

(7) Neither receding nor protruding ankles, i.e. inconspicuous ankles (*nigūḷha gopphakatā*). (Others' ankles are bulging and conspicuous.)

(8) Evenness of the tips of all ten toes (*sama pādatā*).

(This is the one characteristic concerning the toes.)

(9) Manner of walking gracefully like an elephant king (*gajasamān'akkamatā*).

(10) Manner of walking gracefully like a lion king (*sīhasamān'akkamatā*).

(11) Manner of walking gracefully like a haṁsa king (*haṁsasamān'akkamatā*).

(12) Manner of walking gracefully like a bull king (*usabhasamān'akkamatā*).

(13) Manner of walking clockwise (*dakkhiṇātvaṭṭa gatitā*).

(These are the five characteristics concerning the manner of walking.)

(14) Round knees that are beautiful on all sides (*samantato cārujaṇṇu maṇḍalatā*).

(This is the one characteristic concerning the knees.)

(15) Well developed male organ (*paripuṇṇa purisavyañjanatā*.)

(This is the one characteristic of the male genitalia.)

(16) Navel with uninterrupted lines (*acchidda nābhitā.*)

(17) Deep navel (*gambhīra nābhitā*).

(18) Navel with a right turning ringlet (*dakkhiṇāvatta nābhitā*).

(These are the three characteristics concerning the navel.)

(19) Thighs and arms like an elephant's trunk (*dviradakara sadisa-ūrubhujatā*).

(This is the one characteristic concerning the thighs and arms.)

(20) Well proportionate body (*suvibhatta gattatā*). (By this is meant flawless frame.)

(21) Gradually rising body (*anupubba gattatā*). (By this is meant agreeably formed upper and lower parts of the body.)

(22) Fine body (*mattha gattatā*).

(23) Neither lean nor plump body (*anussann ānanussanna sabbagattatā*).

(24) Wrinkle-free body (*alīna gattatā*).

(25) Body free of moles, freckles, etc. (*tilakādivirahita gattatā*).

(26) Regularly lustrous body (*anupubba rucira gattatā*).

(27) Particularly clean body (*suvisuddha gattatā*).

(More characteristics concerning the body will follow later on.)

(28) Physical strength equal to that of one thousand crores of *Kalavaka* elephants (*koṭisahassa hatthibala dhāraṇatā*).

(This is the only characteristic concerning the physical strength.)

(29) Prominent nose like a golden goad (*tunga nāsatā*).

(This is the only characteristic concerning the nose.)

(30) Dark red gums (*suratta dvijamaṁsatā*). (In the **Samantacakkhu Dīpanī** occurs *rattadvijamukhatā*, red lips.)

(This is the only characteristic concerning the gums.)

(31) Clean teeth (*suddha dantatā*).

(32) Neat and smooth glossy teeth (*siniddha dantatā*).

(Two characteristics concerning the teeth.)

(33) Pure faculties of sense, such as eyes, etc. (*visuddh'indriyatā*).

(This is the only characteristic concerning the sense-faculties of eyes, ears, nose, tongue, and body.)

(34) Round canine teeth (*vaṭṭa dāṭhatā*).

(This is the only characteristic concerning the canine teeth.)

(35) Red lips (*ratt'oṭṭhatā*).

(This is the only characteristic concerning the lips.)

(36) Long mouth-cavity (*āyata vadānatā*).

(This is the only characteristic concerning the mouth.)

(37) Deep lines on the palms (*gambhīra pāṇilekhatā*).

(38) Long lines on the palms (*āyata lekhatā*).

(39) Straight lines on the palms (*uju lekhatā*).

(40) Beautifully formed lines on the palms (*surucira-saṇṭhāna lekhatā*).

(41) Halo spreading around the body in a circle (*parimaṇḍala kāyappabhātvantatā*).

(42) Full cheeks (*paripuṇṇa kapolatā*).

(This is the only characteristic concerning the cheeks.)

(43) Long and broad eyes (*āyatavisāla nettatā*).

(44) Very clear eyes with five kinds of colour (*pañca pasādavanta nettatā*).

(Two characteristics concerning the eyes.)

(45) Eyelashes with their tips curling upwards (*kuñjitagga bhamukatā*).

(This is the only characteristic concerning the eyelashes.)

(46) Soft, thin and red tongue (*mudu tanuka ratta jivhatā*). (The **Samantacakkhu Dīpanī**, Volume I, says that by this characteristic should be taken three things: softness, thinness and redness, while other teachers wish to take only two: softness and thinness. Here in this book the characteristic is mentioned as one in accordance with the **Jinālaṅkāra Ṭīka**.)

(This is the only characteristic concerning the tongue.)

(47) Long and beautiful ears (*āyata-rucira kaṇṇatā*). (In this connection too, two things are taken by others.)

(This is the only characteristic concerning the ears.)

(48) Varicosity-free vein (*niggaṇṭhi siratā*). (There are no varicose veins.)

(49) Neither receding nor protruding veins (i.e. inconspicuous veins) (*niggūḷa siratā*).

(Two characteristic concerning the veins.)

(50) Round elegant head like a circular umbrella (*vatta-chattanibha cāru sīsatā*).

(This is the only characteristic concerning the head.)

(51) Long, broad and graceful forehead (*āyata-puthu nalāṭa sobhatā*).

(This is the only characteristic concerning the forehead.)

(52) Natural and beautiful eyebrows that need not be groomed (*susaṇṭhāna bhamukatā*).

(53) Soft eyebrows (*saṇha bhamukatā*).

(54) Eyebrows in regular order (*anuloma bhamukatā*).

(55) Large eyebrows (*mahānta bhamukatā*).

(56) Long eyebrows (*āyata bhamukatā*).

(Five characteristics concerning the eyebrows.)

(57) Supple body (*sukumāla gattatā*).

(58) Very relaxed body (*ativiya-somma gattatā*).

(59) Very bright body (*ativiya-ujjalita gattatā*).

(60) Dirt-free body (absence of body secretion) (*vimala gattatā*).

(61) Non-sticky body (the body skin always looks fresh) (*komala gattatā*).

(62) Neat and handsome body (*siniddha gattatā*).

(63) Fragrant body (*sugandha tanutā*).

(Fifteen characteristics concerning the body including the above eight from No.20 to No. 27.)

(64) Body hairs of equal length (no difference in length (*sama lomatā*).

(65) Non-sticky hairs (*komala lomatā*).

(66) Every body hair coiling clockwise (*dakkhiṇāvaṭṭa lomatā*).

(67) Blue body hairs like the colour of broken stones of collyrium (*bhinn'añjana-sadisa-nīla lomatā*). (The **Samantacakkhu Dīpanī** says that it is the blue hair on the head that has the splendour of a golden mountain.)

(68) Round body hairs (*vaṭṭa lomatā*).

(69) Smooth body hairs (*siniddha lomatā*).

(Six characteristics concerning the hairs of the body.)

(70) Very subtle inhaling and exhaling breath (*atisukhuma-assāsapassāsa dhāraṇatā*).

(This is the only characteristic concerning the respiration.)

(71) Fragrant mouth (*sugandha mukhatā*).

(This is the only characteristic concerning the mouth.)

(72) Fragrant top of the head (*sugandha muddhanatā*).

(This is the only characteristic concerning the top of the head.)

(73) Jet-black hair (*sunīla kesatā*).

(74) Hair curling clockwise (*dakkhiṇāvaṭṭa kesatā*).

(75) Naturally well groomed hair (*susaṇṭhāna kesatā*).

(76) Neat and sort hair (*siniddha kesatā saṇha kesatā*).

(77) Untangled hair (*aluḷita kesatā*).

(78) Hair of equal length (*sama kesatā*). (Other people have long and short hair mixed. This is not so in the case of the Bodhisatta.)

(79) Non-sticky hair (*komala kesatā*).

(Seven characteristics concerning the hair.)

(80) Aggregate of luminous rays called *ketumālā* halo which shines forth from the top of the head. The Bodhisatta is marvellous by means of the *ketumālā* halo (*ketumālāratana vicittatā*).

(This is the only characteristic concerning the halo.)

The Bodhisatta possesses the above eighty minor characteristics. (The enumeration is made here in accordance with that contained in the **Jinālaṅkāra Tika**.)

The Satapuñña Characteristics

The aforementioned major and minor marks can also be termed as *satapuñña* characteristics. The Bodhisatta has performed a hundred-fold of the total number of times all other beings have performed in each kind of meritorious deed throughout the innumerable world-systems. Hence, his merits are known as *satapuñña*, 'a hundred-fold merit', whereby he acquires the thirty-two major and eighty minor marks as a result.

The Naming of The Prince

In this way, having examined the Prince's major and minor marks carefully, the learned Brahmins predicted saying: "The Prince will attain Buddhahood." After discussing among themselves the matter of naming of the Prince, they gave him the name of Siddhattha as an omen indicating that he would successfully accomplish the task for the benefit of the entire world.

The Story of The Five Bhikkhus (Pañcavaggī)

(Regarding the Five Bhikkhus (Pañcavaggī) headed by the Venerable Kondañña, the **Sārattha Dīpanī Vinaya Sub-Commentary** on one hand and **Jātaka Commentary** and the **Buddhavaṁsa Commentary** on the other, narrate different stories. The story of the Five Bhikkhus will be inserted here according to the versions of the said Sub-Commentary and Commentaries.)

The Sārattha Dīpanī Version

At the time of the birth of the Prince, out of the learned Brahmins who were the selected mark-readers, namely, Rāma, Dhaja, Lakkhaṇa, Manti, Koṇḍañña, Bhoja, Suyāma and Sudatta, five, led by Koṇḍañña foretold, saying: "The Prince would certainly become a Buddha." Thereafter, having handed over to their families the remunerations they received at the prognostication ceremony, they put on the robes, dedicating themselves to the Bodhisatta as they had come to the conclusion: "That great man, the Prince, will not remain in a household life so he will definitely attain Buddhahood." These Brahmins had been well-versed in the Vedas since their boyhood; they had been also treated as teachers since then. They agreed among themselves to renounce the world, for they thought to

themselves: "We will not be able to cut off the tangles of our families when we get married. It is therefore better for us to go forth early." Hence their dedication to the Bodhisatta immediately after their prognostication when they were still young. Taking up their residence in forest dwellings, they sometimes enquired, asking lay people: "Friends, has the young prince renounced the world?" "How can you see the prince's renunciation? He is enjoying royal luxuries in the midst of female dancers in the three palaces, as though he were a divine being," replied the people. Then the Brahmins, thinking that "The wisdom of the Prince is not mature yet," went on waiting unworriedly for the moment of the Prince's renunciation. (This is the version given in the third volume of the **Sārattha Dīpanī Tika**.)

The Version of The Commentaries on The Buddhavaṁsa and The Jātaka

After naming the Prince, Siddhattha, the select eight learned Brahmins went home and summoned their sons and said: "Dear sons, we are now advanced in age. Prince Siddhattha, son of our King Suddhodāna, will certainly become an Enlightened One. We do not know for sure, however, whether we will see the young prince attain Buddhahood. When he does, take up ascetic life in the dispensation of that Buddha."

Out of the eight learned Brahmins, seven lived till old age but expired before the Prince's renunciation and were reborn in good or evil existences in accordance with their respective deeds. Koṇḍañña alone survived in good health. When the Prince attained manhood and renounced the world, he went to Uruvelā forest and mused: "Delightful is this region! It is agreeable to one who is inclined to engage in meditation." And while the Bodhisatta (Prince) was then devoting himself to *dukkaracariyā* asceticism in that forest, Koṇḍañña, learning the news that "The Prince has become a recluse," went to the sons of the late seven Brahmins and said: "Young men, Prince Siddhattha is said to have become a recluse. The Prince will certainly attain Buddhahood. If your fathers were still alive, they would have gone forth and taken up an ascetic life themselves today If you are desirous of becoming recluses yourselves, do come along. I am going to follow the Prince and become an ascetic." Of the seven Brahmins' sons, three remained lay men as they did not agree to go forth.

Only the remaining four agreed and became recluses with Koṇḍañña as their leader. These five persons came to be known as *Pañcavaggī Theras*. (This is the narration given in the **Buddhavaṁsa** and **Jātaka Commentaries**.)

Measures taken to prevent The Prince from seeing The Four Omens

After King Suddhodāna had his son prognosticated, he was reported by the Brahmins that "the son will renounce and become a recluse." So he asked, "On seeing what will my son go forth?" "On seeing the four omens of an old man, a sick man, a dead man and a recluse, your son will renounce the world and become a recluse," answered the Brahmins unanimously.

On hearing the Brahmins' reply, King Suddhodāna ordered, saying: "If my son will renounce after coming across these four omens, from now on, do not permit any person who is aged, ailing or a recluse to visit my son. They would create *saṁvega* in him and make him bent on renunciation. I do not want my son to become a Buddha. I want to see him only as a Universal Monarch ruling over the four great islands with two thousand surrounding smaller ones and travelling in the sky by means of the Wheel-Treasure in the company of followers, thirty-six *yojanas* in extent." Then guards, in sufficient number, were placed around the four quarters at every distance of one *gāvuta* to ensure the absence of the aged, the sick, the dead and the recluse within the sight of the Prince.

That very day, an auspicious head-washing ceremony was held at which eighty thousand royal relatives were present and they discussed among themselves thus: "Whether the Prince will become a Buddha or a Universal Monarch, each of us will give a son to wait upon him. If he becomes a Buddha, he will travel magnificently in the company of recluses who are of royal blood. Or, if he becomes a Universal Monarch, he will tour majestically being accompanied by eighty thousand princes." Then each of them promised to present a

son (to the Prince).

The Death of Queen Mahāmāyā Devī and Her Rebirth in Tusitā

On the seventh day after the birth of the Prince, his mother, Mahāmāyā Devī, reaching the end of her life span, passed away and was reborn in Tusitā abode as a deva bearing the name of Santusita.

(The mother died not because she had given birth to a Bodhisatta, but because her life span had come to an end. It may be recalled that even when the Bodhisatta Deva Setaketu made the five great investigations, Mahāmāyā had only ten months and seven days left to live. Nobody else is worthy of occupying the lotus-like womb of a Bodhisatta's mother, for it is like the perfumed chamber which has housed a Buddha or His statue or an object of worship. Besides, while a Bodhisatta's mother is still alive, it is not appropriate to keep her aside and make another woman Chief Queen. So it is the usual course of event (*dhammatā*) that a Bodhisatta's mother should remain alive for only seven days after giving birth to her son. Hence the passing away of the mother at that time.)

The Age of Mahāmāyā Devī at The Time of Her Demise

To the query, "In which period of life did Mahāmāyā die?", the answer is: "She died in the middle period." **To elaborate**: Since desires and passions abound in sentient beings in the first period of life, a woman who conceives in this period cannot take good care of her pregnancy. Accordingly, the baby at that time is susceptible to many diseases. But the womb of the mother remains clean when she passes two thirds of her middle period and reaches the last third. And whoever takes conception in such a clean womb is free from diseases. Therefore, the Bodhisatta's mother, after enjoying palatial luxuries in the first period of life, gave birth to a son and died when she came to the third and last stage of her middle period of life. (**Dīgha-Nikāya Commentary**, Vol. II, in the exposition of **Bodhisatta dhammatā**.)

Strictly following the exposition of this Commentary, famous teachers of old have composed an aphorism in a verse form to state that the mother of the Bodhisatta passed away when she was precisely fifty-six years, four months and twenty-seven days old. There is also another one saying that the royal mother conceived at the age of fifty-five years, six months and twenty days.

Further explanation in brief: At the time when the mother Māyā was born as a human being, the general life span was one hundred years which may be equally divided into three periods, each consisting of thirty-three years and four months. She enjoyed her luxurious life in the first period of thirty-three years and four months. If the second period of thirty-three years and four months are made into three portions, each portion covers eleven years, one month and ten days. The sum of the first two portions will then be twenty-two years, two months and twenty days. To this, add the number of years and months of the first period, and the result is fifty-five years, six months and twenty days. At this age, Mahāmāyā conceive the Bodhisatta. Hence the second aphorism.

If and when the ten months duration of pregnancy as well as the seven days that followed the Prince's birth are added to the fifty-five years, six months and twenty days, the sum total will be fifty-six years, four months and twenty-seven days. Hence the first aphorism.

(An elaboration of the meaning of the subject-matter under discussion is given in the **Samantacakkhu Dīpanī**, Vol. I.)

Was Royal Mother Māyā reborn as A Male or A Female Celestial Being

To the question as to whether the royal mother, Māyā, was reborn as a male or a female celestial being in the abode of Tusitā, the answer, no doubt, should be that she was reborn as a male.

In this matter, after superficially studying the Pāli statement "*mātaraṁ pamukhaṁ katvā*" some scholars say or write that she was reborn as a female deity; but such reliable works as

the **Theragāthā Commentary** and others hold that "Māyā was only a male deity in Tusitā world of gods." Concerning Thera Kāḷudāyī's verses in the Dasaka Nipāta of the **Theragāthā Commentary**, Vol. II, it is said: "*dev'ūpapatti pana purisabhāven'eva jātā* – (Māyā's) rebirth in the abode of gods took place only in the form of a male."

Also in the section on the Bodhisatta's auspicious birth, the **Jināladkāra Tika** mentioned: "*Yasmā ca Bodhisattena vasitakucchi nāma cetiyagabbhasadisā hoti, na sakkā aññena sattena āvasituṁ vā paribhuñjituṁ vā. Tasmā Bodhisattamātā gabhhavuṭṭhāṅato sattame divase kālaṁ katvā Tusitapure devaputto hutvā nibbatti* – The womb in which the Bodhisatta had stayed was like the chamber of a *cetiya*: other beings did not deserve to stay there or to use it. Therefore, seven days after giving birth, the Bodhisatta's mother died and became 'son of a god' in the celestial city of Tusitā."

Still in the exposition on the Vīsatigathā of the **Manidīpa Tika**, Vol. I, it is asserted: "*Sirī Mahāmāyā hi Bodhisattaṁ vijayitvā sattāhamattaṁ ṭhatvā ito cavitvā Tusittabhavane purisabhāven'eva nibbattā, na itthibhāvenā ti* – Having lived only for seven days after giving birth to the Bodhisatta, Sirī Mahāmāyā passed away from this world and was reborn only as a man (male deity), not as a woman (female deity). It is a regular incident that all the mothers of Bodhisattas should live only seven days after childbirth and that they should all die and reborn in Tusitā Deva abode only as a god and never as a goddess." Therefore, the fact that Mahāmāyā was born only as a male deity (deva) in Tusitā should be accepted without doubt.

Attendants for The Prince

For his son, Prince Siddhattha, King Suddhodāna selected and appointed two hundred and forty female attendants who were clean and fair, skilled in carrying out their duties such as breast-feeding, by giving sweet milk free of pungent, salty and other unpleasant tastes, bathing, carrying and nursing.

The King also appointed sixty male servants to help the female attendants and further appointed sixty officers who would oversee the duties of these men and women.

Of the two hundred and forty female attendants, sixty were to breast-feed the Prince; another sixty were to bathe him with scented water and dress him; still another sixty were to carry him, supporting and clasping with their hands, or in their laps and so on for long; and the remaining sixty had to share the same duty by taking over the Prince in turn. Thus the nursing work was distributed among two hundred and forty female attendants. With the sixty male servants and sixty officers, there were altogether three hundred and sixty persons responsible for looking after the little prince.

> All this is given in accordance with the **Sutta Mahāvagga** and its Commentary, where mention is definitely made of appointment of attendants by King Bandhumā for his son Prince Vipassī (the Bodhisatta). On this basis, the appointment by King Suddhodāna has been described.
>
> In the Swezon Kyawhtin. (Question No.33 of Volume I), this is asked in verse form by Shin Nandadhaja, the celebrated Sāmaṇera of Kyeegan village. The answer given by Kyeethai Layhtat Sayadaw is: "There are 60 Myanmar hours in one day and one night; since four nurses had to take charge in turn every one hour, multiply 60 by 4, and the result is 240."

If we take the reckoning made in the Swezon Kyawhtin; "four nurses had to take charge in turn every one hour" in the sense that one was to feed, and another one was to bathe and dress, still another one to tend to him, supporting and clasping with her hands or in her lap, and the last one to carry on the same task after taking over the Prince in turn, then it is quite in consonance with what is contained in the exposition of the Mahāpadāna Sutta of the aforesaid **Sutta Mahāvagga Commentary**.

The Selection of Attendants as described in The Temiya Jātaka

In the exposition of the Temiya Jātaka, **Jātaka Commentary**, the detailed description of how the King of Kāsi chose attendants for his son Temiya (the Bodhisatta) is recorded as follows:

(1) A tall woman was not appointed nurse because the child's neck is apt to become elongated for having to suck milk while remaining close to her bosom.

(2) A short woman was not appointed nurse because the child's neck is apt to become stunted for having to suck milk while remaining close to her bosom.

(3) A thin woman was not appointed nurse because the child's limb, such as thighs, etc., are apt to be hurt for having to suck milk while remaining close to her bosom.

(4) A fat woman was not appointed nurse because the child is apt to become crippled with its thighs, knees and legs deformed for having to suck milk while remaining close to her bosom.

(5) A long-breasted woman was not appointed nurse because the child's nose is apt to become snub as it might be pressed by her long breasts as he sucks milk while remaining close to her bosom.

(6) A woman with too dark a complexion was not appointed nurse because her milk is very cold and not suitable for the child in the long run.

(7) A woman with too white a complexion was not appointed nurse because her milk is very warm and not suitable for the child in the long run.

(8) A woman suffering from cough was not appointed nurse because her milk is very sour and not suitable for the child.

(9) A woman suffering from phthisis was not appointed nurse because her milk is pungent and bitter and not suitable for the child.

Thus such women were not appointed attendants; only those free from the above defects were appointed, so says the above mentioned Commentary.

Relying on the statement of the Commentary, Manli Sayadaw describes the same selection of attendants in verse form (v.498) in his *Mahāsutakārī Magha Deva Liṅkā Thit*. (The author then quotes the whole verse in toto, but we have skipped it over.)

Mahāpajāpati Gotamī brought up The Prince

Though attendants were selected and appointed for Prince Siddhattha in the said manner, it was his aunt (or step mother) Mahāpajāpati Gotamī who more often than not breast-fed him. **To explain**: After the demise of Mahāmāyā Devi, King Suddhodāna raised the Prince's aunt to the status of Chief Queen. Two or three days after the birth of the Prince by Queen Māyā, his aunt Mahāpajāpati Gotamī bore Prince Nanda. When Queen Māyā passed away on the seventh day after the Prince's birth, Mahāpajāpati Gotamī entrusted her own son Prince Nanda (who was only three or four days old) to nurses, and she herself breast-fed Prince Siddhattha and looked after him. It was in the lap of his aunt (and step mother) that Prince Siddhattha stayed most of the time. (From the exposition of the Dakkhiṇāvibhanga Sutta in the **Uparipaṇṇāsa Commentary**.)

In this way, Prince Siddhattha, the Bodhisatta, grew up blissfully in a gradual manner under the care and treatment of hosts of attendants and in great pomp and splendour.

Chapter 2

THE PERFORMANCE OF THE PLOUGHING CEREMONY

King Suddhodana saluting The Bodhisatta for The Second Time

The day arrived for King Suddhodāna to perform the ploughing ceremony which was an annual seasonal festival. On that day, the whole royal city of Kapilavatthu was decorated like the abode of devas. All the people of the city including workers dressed in their best attires, having perfumed and adorned themselves with flowers, assembled in the palace square. In the fields where the ploughing ceremony was to be held, one thousand ploughs were kept in readiness, eight hundred of them were meant for the King and his ministers. Seven hundred and ninety-nine ploughs to be manned by the ministers were decorated with silver ornaments and equipped with ploughshares together with yokes, oxen and driving rods The plough to be ridden and driven by the King was fully ornamented with red gold.

When King Suddhodāna left the royal city with a great retinue of ministers, courtiers, bodyguards and other followers, he brought his son, the Bodhisatta, to the ceremonial sites and kept him under the delightfully cool shade of a big rose-apple (Syzgium Jambos) tree in full foliage. The ground underneath the tree was well-carpeted with the best velvet cloth, on which the royal child was placed. And above him was fixed a crimson red velvet canopy embroidered with gold and silver stars. The whole place was screened off with heavy curtains, and guards were posted for security. The King then dressed himself in the regal accoutrement, which was customarily put on for the ploughing ceremony. Accompanied by ministers and courtiers, he proceeded to the auspicious field where the ploughing ceremony would be held.

On arrival at the auspicious field, King Suddhodāna mounted the golden plough which was specially prepared for him. The seven hundred and ninety-nine courtiers taking part in the ceremony also rode and drove their respective silver ploughs. The remaining two hundred ploughs were handled by two hundred royal farm workers who proceeded to plough the field thoroughly, going back and forth many times across the field. King Suddhodāna ploughed the field only once to bring auspicious blessing to the ceremony by driving across the field from one side to the other. The ceremony was magnificently performed

The nursing attendants and security guards, who were assigned to look after the Prince, left their posts and went out of the royal enclosure, saying, “Lets us watch the grand spectacle of our lord performing the ploughing ceremony.”

The Prince's Attainment of The First Ānāpāna Jhāna

In the meanwhile, the Prince, on looking around and seeing no one, quickly rose and sat cross-legged quietly and calmly. He then practised *ānāpāna* meditation, concentrating on the inhaling and exhaling breath, and thereby attained the first *rūpavacara jhāna*. (In this matter, it should be understood that the Bodhisatta achieved the first *rūpavacara jhāna* within a short time as a result of the habitual practice of *ānāpāna* meditation throughout many existences of successive aeons.)

The attendants, who left their charge, loitered around the food stalls enjoying themselves for quite a while. All the trees, with the exception of the rose-apple under which the Bodhisatta was sitting, cast their shade in a natural manner, in line with the movement of the sun. When past noon, the shades of the trees fell on the east. However, the shade of the rose-apple tree, under which the Prince was resting, did not move with the sun, even after noon-time, strangely remaining in a round shape as before.

The nursing attendants, eventually remembering: “Oh, the son of our lord has been left behind alone”, hurried back and on getting inside, after parting the curtains of the

enclosure, saw with their own eyes and to their amazement the Prince sitting cross-legged in the place of glory; and saw also the miracle (*pāṭihāriya*) of the shade of the rose-apple tree remaining fixed in the same position and in the same round shape. They went speedily to the King and reported: "Your Majesty, your royal son is sitting quietly and calmly in a certain strange posture. And though the shadow of other trees moved with the changing position of the sun, the shade of the rose-apple tree, under which the prince reposed, remained unchanged even after noon-time, retaining its circular shape."

King Suddhodāna quietly went and observed. On seeing with his own eyes the two strange miracles, he uttered: "O Noble Son, this is the second time that I, your father, salute you," and made obeisance to his son lovingly and adoringly.

Visukamma Deva created An Auspicious Royal Lake for The Prince

In this manner, when the Prince reached the age of seven, having grown up happily amidst the luxury like that of devas, King Suddhodāna one day asked his ministers: "O men, what kind of sport pleases the children of tender age?" When the ministers informed him: "Your Majesty, young children like to play in the water," King Suddhodāna sent for artisans and ordered them to select a suitable site to dig a magnificent royal take.

Thereupon, Sakka, the deva king, becoming aware through reflection that steps were underway to select a lake-site, thought to himself: "It is not proper at all for the Bodhisatta to use a lake built by human beings; only the lake created by devas will be appropriate for him." He summoned Visukamma Deva and assigned him the task of digging a lake, saying: "Go now, to the human abode, O deva, and create a suitable lake for the Bodhisatta to play about." To the question: "What kind of lake would you like me to create?" Sakka replied thus: "The lake that you will create should be free of mud and slime; its bed should be strewn with rubies, pearls and corals; it should be surrounded by walls made of seven kinds of precious stones. The descending steps leading into the lake should be made with planks of gold, silver, and rubies; the hand-rails should be of rubies and the main balusters supporting the rails should have their tops encrusted with corals. Inside that celestial lake, for the Bodhisatta to play water-throwing, you should create a golden boat equipped with a silver throne, a silver boat with a golden throne, a ruby boat with a coral throne and a coral boat with a ruby throne. They should also be furnished with golden bowls, silver bowls, ruby bowls and coral bowls for water-throwing. The said lake should be beautifully covered and graced with five kinds of lotus."

Visukamma Deva, after giving assent, descended to the human abode that very night and created a lake, complete in all details of the Sakka's instruction, on the site chosen by King Suddhodāna. (Here, it may be questioned as to how the five kinds of lotus could grow and blossom in the lake which was devoid of mud. The answer is as follows: Visukamma Deva created small golden boats, silver boats, ruby boats and coral boats in such and such places in the said mud-free lake and made the solemn wish: "Let these small boats be filled with slime and thick mud and let five kinds of lotus grow and bloom in these mud-filled boats." Thus created and resolved by Visukamma Deva, five kinds of lotus thrived and bloomed in the royal lake.) The pollen from the lotus flowers spread over the surface of the lake moving with the gentle breeze and rippling waves. Five species of bees in five different colours buzzed and droned merrily as they bustled from flower to flower. In this manner, Visukamma Deva created the royal lake as instructed by Sakka and returned to the celestial abode.

When the new day dawned, thousands of citizens saw the awe-inspiring magnificent lake, they exclaimed joyously: "Surely, this lake must have been created by Sakka and devas for the Prince!" And so, with joy and delight, they went and reported the matter to King Suddhodāna. King Suddhodāna, accompanied by a vast retinue, went to see the lakes. When he saw the magnificence and splendour of the lake, he exclaimed with delight: "This lake verily is the creation of divine beings because of the power and glory of my son!"

Thereafter, the Prince went to play in the water of the lake which was a requisite for celestial pleasures. (These are the words quoted from the exposition of the

Sukhumāla Sutta, Devadūta Vagga, Tikanipāta, **Aṅguttara Commentary**, Volume II.)

The Construction of Three Palaces for The Prince

The Bodhisatta, Prince Siddhattha, grew up in great comfort and luxury, enjoying such delights as playing in the water of the celestial lakes covered and graced with five kinds of lotus as said above, wearing very soft and smooth garments which were newly made and produced in Kāsi country, being at all times given cover and protection against heat, cold, dust, mist and snow, with white umbrellas of devas and humans.

When he had grown to the age of sixteen years, King Suddhodāna thought: "It is time to build mansions for my son," and he had the most celebrated and skilled architects, carpenters, masons, sculptors and painters summoned to the palace for discussion. He then gave orders for the construction of three palaces named Ramma Golden palace, Suramma palace, and Subha Golden palace which were specially designed to suit the weather conditions of the three seasons, after making necessary preliminary preparations such as ground breaking at the chosen site and at the time indicated as propitious by the stars.

These three palaces were of equal length, breadth and height. They differed only in the number of tiers in the spires.

(These three palaces are not described in detail in the Commentaries on the **Buddhavaṁsa** and **Jātaka**. They are described at length in the expositions of the Sukhumāla Sutta of the above **Aṅguttara Commentary**, in the exposition of the Māgandiya Sutta of the **Majjhima Paṇṇāsa Commentary** and that of the Agarikasampatti chapter in the **Jinālaṅkāra Sub-Commentary**. What is presented here is the combined account of the expositions in these various texts.)

(i) Ramma palace was built for residence during winter,

(ii) Suramma palace was built for residence during summer, and

(iii) Subha palace was built for residence during the rainy season.

(i) Ramma (Winter) Palace

The Ramma Palace had nine tiered-spire. The structure and room formations were designed to keep the floors somewhat low so as to retain warmth. And meticulous care was taken, in the arrangement of lion-propped windows and ventilators, to prevent elements of cold from outside, such as snow, mist, and breeze, from entering inside. Painters also drew pictures of blazing fires and flames on the walls, central planks, roofs, etc, of the said palatial mansion to dispel coldness on seeing them. Festoons of perfumes, flowers and pearls were hung dangling here and there at appropriate places. The ceilings were canopied with fabrics of pure wool and silk which were very soft and smooth and warmth-giving and which were adorned with stars of gold, silver and rubies giving out bright and flaming colours. Besides, there were woollen partitions and gauze curtains adorned with velvet and woollen shawls which were very soft and smooth to the touch. Velvet garments and woollen apparel appropriate for the cold season were also kept in readiness for wear. In the winter season, nourishing seasonal food, such as hot, spicy delicacies, were well prepared in readiness. To keep the room warm, windows were kept open in the day and closed at night.

(ii) Suramma (Summer) Palace

There were five tiers in the spire of the Palace named Suramma. The structure and room formations were so designed as to provide ventilation; the tiers were built high, windows and shutters kept spacious and wide, and to procure as much breeze and coolness as required from outside, the main doors and windows were kept not too secure; some doors had perforations and others had nettings (made of iron, gold, silver). The walls, central posts, roofs, etc., were decorated with paintings of blue, red and white lotus to give soothing impressions to the observers. Newly made pots filled with water to the brim were installed near the windows and placed therein were aquatic flowering plants such as blue, red, white lotus, and lotus with a hundred petals. Mechanical devices, such as fountains and

showers, were installed to cool and freshen appropriate places simulating the rainy season when greenness pervaded the scenery. Inside the mansion, flower pots and barrels filled with scented mud and slime were placed at suitable corners and in them were planted five varieties of lotus. The ceilings were canopied with pure cotton fabric, which were soft and smooth and capable of generating a cooling effect. Besides, there were golden partitions and soft, thin curtains which were beautifully and marvellously decorated. Floor carpets of very white cloth, which were capable making the atmosphere cool. Sets of very thin white garments suitable for summer wear were also kept ready to wear. Cold and savoury food, having the quality of coolness (*sīta-viriya*), were also well prepared.

On the roof of the Suramma palace were hung a network of small tinkling golden bells producing sounds which were sweet, soft and pleasant and excelling the sounds of the five kinds of celestial music. Ceilings made of fine gold sheets with very tiny holes were fixed under the roofing. When the water from the four ponds (to be described later) on the four sides of the mansion was pumped up by mechanical devices on to the ceilings it fell on the ceilings and trickled down through the tiny holes like rain drops as if it were raining.

Above the ceilings of golden sheets were spread out dried sheets of buffalo hide; then pebbles were lifted aloft by machines to the rooftop and from there released to fall on the stretched buffalo hides. The sound produced by these falling pebbles resembled the rumbling of thunder during the rainy season.

One hundred and eight huge pots made of gold and silver were filled with perfumed water and placed around the royal bed which was in an enclosure of embroidered netting with blue lotus designs. To have the effect of cool and pleasant atmosphere, blue, red and white lotus were planted in large bronze barrels filled to the brim with scented mud and placed everywhere. The lotus bloomed when touched by the rays of the sun. All species of honey bees came inside the mansion and hovered around these lotus flowers sucking their sweet nectar. Thus, Suramma Palace, the summer resort of the Prince, was always pervaded with sweet fragrance of the flowers. The main door and the windows of that summer residence were kept closed by day and open by night (to have the cool wind element).

When the Prince took up his residence in this palace, and when it was time for playing in the water, pebbles were thrown on to the sheets of buffalo hides, as has been mentioned above, to produce roaring sounds similar to that of thunder; water pumped up to the ceilings trickled down in drops through the fine holes therein as if it were raining. At that time, the Prince, wearing blue garment and robe and adorning himself in blue, revelled in water, enjoying its coolness for the day in the company of forty-thousand attendants and followers who were also dressed and adorned in blue with their bodies perfumed.

On the four sides of Suramma (Summer) Palace were four ponds in which the water was emerald green, cool and clean and covered all over with five kinds of lotus. Aquatic birds, such as swans, ducks, herons, etc., of various hues, rising from the ponds on the east, flew across the palace making melodious sounds continuously, and went down and gambolled in the pond on the west. In this manner, these water birds from the west pond flew to the east, those from the north lake to the south and those from the south pond to the north and so on The summer palace, even during the summer months, was pleasant as in the rainy season.

(iii) Subha (Rainy Season) Palace

There were seven tiers in the spire of the palace named Subha. The structure and room formations were so designed as to be of medium size, neither too low nor too high and neither too wide nor too narrow in order to generate both heat and cold. The main door and windows were designed to suit both the cold and hot seasons, some fitted with closely knit planks and some with holes and wire meshes. There were paintings of blazing fires and flames and also pictures of lakes and ponds. Garments, robes and carpets, which would suit both the cold and heat, forming an assortment of apparels used in the two previously mentioned palaces, were kept ready to be used. Some of the doors and windows were open by day and closed by night; and others were kept closed by day and open by night. (The beauty and perfection of this palatial mansion for the rainy season was identical with that

of the summer and winter residences.)

THE ARCHERY DISPLAY

The Prince displayed His Archery Skill

After King Suddhodāna, the royal father, had the three palatial mansions constructed for his son in such grandeur and magnificence which no succession of kings had ever enjoyed before, he thought to himself: "My son has reached the age of sixteen. After crowning him king with the white umbrella raised, I shall watch him enjoying the luxury and glory of kingship." He then ordered messages to be sent to his eighty thousand Sakyan relatives thus: "Dear Sakyan princes, my son has come of age and is sixteen years old now. I will crown him king. All Sakyan princes should bring their daughters, who have come of age, to my palace."

When the Sakyan princes received the royal message from King Suddhodāna, they refused to comply with his request, replying in derogatory terms: "Prince Siddhattha lacks education, although possessing a pleasant personal appearance. Not having acquired any skill of a livelihood, he will not be able to discharge his obligation to support a family. So we cannot accede to the demands of King Suddhodāna and give our daughters."

(These words are as given in the Commentaries on the **Buddhavaṁsa**, the **Aṅguttara** and also in the **Jināla**ṅ**kāra Sub-Commentary**. However, in the Introduction to the **Jātaka Commentary**, in the section on the Buddhavaṁsa, it is mentioned that Sakyan royal relatives made the derogatory remarks about Prince Siddhattha at one of their assemblies only, when the Bodhisatta, Prince Siddhattha, had already been living in luxury in the three palatial mansions amidst forty thousand attendants headed by his Chief Queen Yasodharā Devi.)

On receiving the replies from the Sakyan princes, the fathers of the princesses, King Suddhodāna went to the Prince and related the matter. The Prince asked: "My dear father, I do not have to learn anything. What skill do you want me to display?" King Suddhodāna replied: "Dear son, you should demonstrate to the royal relatives the art of archery with a bow which requires one thousand units of weight (*pala*) to draw." Prince Siddhattha then said: "In that case, royal father, have it proclaimed by the beat of drums in the royal city that on the seventh day from today, there will be a display of archery by me." King Suddhodāna accordingly had it proclaimed widely all over the kingdom of Kapilavatthu by the beat of drums.

(With regard to the Pāli term '*sahassathāmadhanu',* the **Samantacakkhu Dīpanī**, Vol. I, says that it can also mean "a bow which requires one thousand men to draw" (in accordance with the expositions of the Tika-nipāta of the **Aṅguttara Commentary** and its **Sub-Commentary** and the Commentary on the **Buddhavaṁsa**). It adds: "If, however, the Pāli word is taken to refer to the force or weight, it should be translated 'a bow which requires a force equal to one thousand units of weight (*pala*) to draw.' "

(The author continues to discuss the units of weight, *pala*, differently stated in Commentaries and Sub-commentaries and in the *Candakinnarī Pyo* and *Maghadeva Liṅkā*, which are famous works in Myanman literature. We have left them out from our translation.)

After the proclamation had been made by means of beating the drum, arrangements were made to prepare a site for the Prince's demonstration of archery skills and to construct a decorated viewing panel for the ministers, palace ladies, retinue, service personnel, soldiers, and distinguished royal relatives. On the seventh day, when all the arrangements were completed, the King with his ministers, military commanders and guests were all seated in their respective places. The Prince, after taking his seat on the gem-studded throne in the centre of the open ground, took hold of the big bow handed to him by the royal attendants. (The bow required one thousand men to draw; or the bow required one thousand units or two thousand units of weight, *pala*, to draw.)

Sitting cross-legged on the throne, the Prince held the bow in his left hand, twisted the

bow string round one big toe with which it was pulled to make it taut, then he struck the bow string with his right hand to adjust it. The vibrating sound emitted from the string was so loud that it echoed throughout the city of Kapilavatthu which appeared as if it was on the verge of flying up into the sky.

Thereupon, some people asked: "What is that sound?"; and some people replied: "This is the roaring sound of thunder." Others, however, said: "Oh, you do not know, this is not the sound of thunder. It is the sound produced when the Sakyan Prince Siddhattha, so graceful in form and resplendent in complexion, drew the bow which requires one thousand men (or two thousand units of weight, *palas*) to stretch, and struck the bow string."

All the eighty thousand Sakyan princes and royal relatives witnessing the spectacular display by the Prince of striking and adjusting the bow strings were exceedingly delighted.

The Demonstration of Twelve Minor Types of Archery

The Prince sent for the most famous master archers of Kapilavatthu by the name of Akkhanavedhi, Vālavedhi, Saravedhi, and Saddavedhi and assembled them in the palace ground. As for himself (much like in a previous existence, when the Bodhisatta was born as young Jotipāla, as mentioned in the Sarabhaṅga Jātaka of the **Cattālīsa Nipāta**), he stood in the midst of the four kinds of audience with a majestic bearing like a serpent prince emerging from the earth or Sakka, the King of Devas, at a military parade. He was clad in martial attire studded with rubies, wearing on his head a diadem adorned with nine kinds of multi-faceted precious gems and girdled around his waist was a sash massively finished with seven kinds of gems. He was holding a crescent-shaped bow, made of an animal horn, with coral-coloured strings and slung over his shoulder was a quiver of emerald colour.

The four aforesaid master archers were made to take up their positions at the four corners, as those of a rectangular tank, with their personal attendants carrying a supply of thirty thousand arrows each. He himself, however, held an arrow with a *vajirā* diamond tip and called upon the four master archers to shoot at him simultaneously.

(1) The master archers pleaded: "Son of our Lord, we are the most accomplished archers who can shoot and hit the target many times in a flash of lightning (*akkhaṇavedhi*); who can split into two halves a target as small as the tail hair or feather of an animal as if it were a target such as a brinjal (*vālavedhi*); who can shoot an arrow to hit another arrow which was shot ahead of it (*saravedhi*); and who can shoot to hit the target without seeing with the eyes but by listening to the sound (*saddavedhi*). Your Highness is young and tender in age; we cannot have the heart to shoot at you."

Replying: "Fear not! If you can shoot to hit, keep on shooting me," he stood erect, fearless like a golden lion in the centre of the open court. Thereupon, the master archers started shooting simultaneously thousands of arrows in a flash of lightning with all their might. The Prince stopped all the incoming arrows, repulsing them by striking them only with a single arrow tipped with a *vajirā* diamond and manipulating them not to fall in disarray but making the arrow heads, tails, leaves and stems group together in a regular pattern to form a large chamber of arrows (*saragabbha*). In this manner, the four master archers had exhausted the thirty thousand arrows allotted to each of them. When the Prince knew full well that all the arrows had been used up, he jumped out of the chamber of arrows without disturbing it.

At this demonstration of archery skill of stopping and warding off the incoming arrows (*sarapaṭibāhana*), the spectators consisting of princes and princelings, brahmins and rich people, etc., who filled the whole of the surrounding expanse, made joyous exclamations of praise and wonder, by the beating of breasts; and their tumultuous applause reverberated in the sky almost causing the earth to tremble.

(This is in fact the kind of archery skill whereby all the incoming arrows from the enemies are stopped and struck down by one defending arrow, *sarapaṭibāhana*.)

(2) Thereupon, King Suddhodāna asked his son: "Dear son, what do you call the archery skill that you have just demonstrated?" "Respected father, what I have demonstrated is the art of defending the incoming arrows of the enemy with one's own arrow, *sarapaṭibāhana*." King Suddhodāna asked again: "Dear son, is there anyone other than you who had mastered this skill?" In reply, the Prince said: "Respected father, there is no one who has skill in this art in the whole Jambudīpa Island besides myself." King Suddhodāna then said: "Dear son, proceed to demonstrate to us other kinds of archery skill." Thereupon the Prince said: "These four master archers standing at the four corners were unable to shoot and hit my single self. Now I shall shoot with a single arrow and hit all the four master archers." Hearing these words of the Prince, the four master archers could not control themselves, shuddering with great fright.

Then the Prince had four banana plants to be planted in the four corners where the four master archers were previously positioned; tying a piece of red silk thread to the tail of the arrow tipped with a *vajirā* diamond, he aimed at one banana trunk and released the arrow. The arrow bore through the first banana trunk but without stopping proceeded to the second banana trunk which it pierced; again continuing to pierce through the third and the fourth banana trunks, it finally hit and bore again the banana trunk he had first aimed at and came to rest in the hand of the Bodhisatta Prince. The four banana trunks each pierced through with red silk thread stood interconnected by it. The spectators resoundingly exclaimed and shouted in approbation.

King Suddhodāna again asked his son: "Dear son, what is the name of the archery skill that you have just demonstrated?" "Respected father, what I have just demonstrated is the archery skill of hitting all the intended targets in the form of a circle with a single arrow which returns (to the archer's hand). It is named *cakkavedhi*."

> (This is in fact the kind of archery skill whereby a single arrow bores through all intended targets in a circular position and return to the hand of the archer, *cakkavedhi*.)

Then King Suddhodāna said: "Dear son, proceed with the demonstration of other kinds of archery skill." The Prince proceeded to display the following varieties of archery skill one after another:

(3) *Saralaṭṭhi* skill, shooting the arrows continuously to form a stream resembling a long stretched vine or creeper.

(4) *Sararajju* skill, shooting the arrows continuously to resemble a series of strings.

(5) *Sarapāsāda* skill, shooting the arrows into a formation resembling a terrace.

(6) *Sarasopāna* skill, shooting the arrows into a formation resembling a stairways with tiered roofs.

(7) *Saramaṇḍapa* skill, shooting the arrows into a formation resembling a pavilion.

(8) *Sarapākāra* skill, shooting the arrows into a formation resembling a circular walling.

(9) *Sarapokkharaṇī* skill, shooting the arrows into a formation resembling a rectangular lake.

(10) *Sarapaduma* skill, shooting the arrows in successive tiers into a formation resembling a multi-petal Paduma lotus flower.

(11) *Saravedhi* skill, shooting the arrows in such a way that the preceding arrow is hit by the succeeding one.

(12) *Saravassa* skill, shooting the arrows to cause a shower of arrows resembling the falling of rain.

These are the twelve minor skills in the art of archery.

The Demonstration of Four Major Archery Skills

In addition, Prince Siddhattha demonstrated the following four major archery skills to his royal father, King Suddhodāna, and the assembled royal guests:

(1) The major skill of *akkhaṇavedhi*, shooting volleys of arrows instantaneously in a flash of lightning at a target without any miss.

(2) The major skill of *vālavedhi*, shooting, to split into two halves, a tiny target such as a feather as if it were a brinjal.

(3) The major skill of *saravedhi*, shooting to hit every preceding arrow by the subsequent arrows.

(4) The major skill of *saddavedhi*, shooting to hit a target not by sight but by listening to the sound.

Demonstration of Archery Skill in piercing through Seven Kinds of Massive Bodies

Besides, the Prince also demonstrated to the assemblage of people, presided over by King Suddhodāna, the skill of shooting to pierce through seven kinds of massive bodies (*satta mahākāyapadālana*).

The seven kinds of massive bodies are enumerated as follows: (1) *camma-kāya*, a great mass of hide; (2) *dāruaya*, a great mass of wood; (3) *loha-kāya*, a great mass of bronze; (4) *ayo-kāya*, a great mass of iron; (5) *valika-kāya*, a great mass of sand; (6) *udaka-kāya*, a great mass of water; (7) *phalaka-kāya*, a great mass of planks.

Of the seven kinds of massive bodies: (1) Other archers, at their best, could shoot through only one sheet of buffalo hide. But the Prince demonstrated by shooting through the mass of one hundred sheets of buffalo hide.

(2-7) Whereas other archers could shoot to penetrate through one plank of *Udumbara* (Ficus Glomerata) of the thickness of eight finger-breadth, or one plank of *Panasa* (Pentaptera Tomentosa) of thickness of four finger-breadth, the Prince could shoot to pierce through one hundred such planks. Similarly, whereas other archers could shoot to pierce through only one copper sheet of two finger-breadth thickness or an iron sheet of one finger-breadth thickness, the Prince could shoot to penetrate many layers of such copper and iron sheets. Although other archers could shoot an arrow from the front through a cart loaded with sand or planks or hay to let it come out from the rear, or from its rear to let it come out from the front, the Prince could shoot to penetrate through many such carts either from the front or from the back. Whereas other archers could shoot to cover a distance of just four *usabhas*[1] in water and just eight *usabhas* on land, the Prince demonstrated shooting could cover many *usabhas* (or even *yojanas*, if desired, in water or on land). (Reproduced from the Asadisa Jātaka of the **Dukanipāta**).

> (This, in fact, is the demonstration of archery skill of shooting through seven kinds of massive bodies, *Satta Mahākāyapadālana*.)

The Marvellous Archery Skill of The Bodhisatta as Prince Asadisa

The Prince, a Bodhisatta, demonstrated his skill in archery not only in his last human existence as Prince Siddhattha, but also while he was still in the early stages of *Pāramī*-fulfilment, in his existence as Prince Asadisa. Here follows a brief account of this episode:

While still fulfilling the Perfections, he was born in one of the existences as Prince Asadisa, the eldest son of King Brahmadatta of the City of Vārāṇasī. When he attained the age of sixteen, he proceeded to the University town of Takkasilā where under the world-famous teacher, Disāpāmokkha, he learned the three Vedas together with the eighteen branches of learning to the highest stage of perfection. In particular, he had mastered, without any equals, the archery skills. When he returned to Vārāṇasī after completion of his study, he refused the kingship offered to him as the elder son, in accordance with the

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1. *usabha*: a measure of length=140 cubits.

dying wishes of his father, King Brahmadatta. The ministers then elected his younger brother, Prince Brahmadatta, to be king. The elder Prince Asadisa continued to live the princely life in a peaceful manner. But the sycophants and opportune seekers serving the King, in order to sow the seeds of discord, maligned Prince Asadisa, saying to the King: "Prince Asadisa is planning to seize your throne." Believing these slanderous words, the King ordered the arrest of his elder brother, Prince Asadisa.

On being informed of the said matter by a well-wishing palace attendant, Prince Asadisa felt deeply hurt and left the kingdom of Vārāṇasī for another country. From there, he had words sent to the King that a master archer had arrived at the palace gate, seeking permission to be in the King's service. Summoning the master archer to his presence, the King questioned him as to the remuneration he sought for his services. Agreeing to be employed on a salary of one hundred thousand pieces of silver per annum, Prince Asadisa remained henceforth in the service of the King as an archer. The incumbent archers were jealous of the newcomer being thus paid a salary of one thousand a year, and spoke in disparagement of him.

One day, while in the royal garden near the auspicious stone slab, the King saw a bunch of mangoes high up on the top of a big mango tree. Considering: "It is impossible to climb up and pluck the mango bunch," the King summoned the old archers and asked them: "Can you shoot down that bunch of mangoes with an arrow?" They submitted unanimously: "Your Majesty, there is no trouble for us to shoot it down; but Your Majesty has seen our performance many a time. Let the new archer, who is earning much more than us, bring it down."

The King then sent for Prince Asadisa, and asked him: "My son, can you shoot down that bunch of mango with an arrow?" The Prince replied: "Your Majesty, if I have the permission to use the place where you are reclining, the job can be done." (He made this request as the stalk of the mango bunch was directly above the place where the King had been reclining.) The King moved out from his reclining position and permitted the Prince to shoot from there.

Unlike other archers, Prince Asadisa did not go about carrying his bow in his hand ostentatiously. He moved about with his bow folded and wrapped up in cloth. He had an enclosure formed of screens and curtains. Then entering the enclosure to take off the white outer garment, he changed into red attire. He also then girded up his loins and had a red sash wrapped tightly round his chest. After which, he took out the sword from inside the bag and hung it on the left shoulder. He then put on a cloak of the colour of gold and with the quiver slung on the back, held the large bow made of a ram's horn, each sector of which was fastened properly at the joints and set the bow strings of coral red colour. And, with a frontlet of precious gems adorning his head, and rotating the sharp arrow with his finger nails, he parted the curtain and came out like a Naga youth emerging from the earth. Then going straight to the place for shooting, he asked the King: "Your Majesty, shall I shoot down the bunch of mangoes with the ascending arrow or with a descending one?" The King replied: "My son, I had seen many archers bring down (fruit) with the ascending arrow, but I have not seen archers shoot them down with the descending one. I want you to shoot and cut the stem with the descending arrow." The Prince replied: "Your Majesty, this first arrow I am shooting will go up as far as Cātumahārājika abode of devas, I beseech you to be patient and wait for the arrow's descent from the said deva abode." "So be it," said the King.

He further explained thus: "Your Majesty, this first arrow I am shooting, on its way up will cleave half the stalk of the mango bunch and when it descends from the sky, it will cut the remaining half precisely without missing it, even by a hair's breadth, and bring down the bunch. Behold now, Your Majesty." Uttering these bold words, the Prince shot the arrow which went skywards at an accelerating speed.

The said arrow went up after cleaving half the mango stalk (as the Prince had said). The Prince, judging "the arrow may have reached the Cātumahārājika Deva abode by now," shot a second arrow with greater force and speed than the first one. The second arrow went up and struck the tail-feather of the first arrow to make it turned and fall downwards; and

itself went up and up till it reached the Tāvatiṁsa abode of devas where it was caught by the Tāvatiṁsa devas.

The sound, produced by the descending arrow cutting through strong winds in the atmosphere, roared loudly like that of thunder as if to make the earth tremble. When people asked: "What is that sound?" the Prince replied: "It is the sound of the first arrow descending." He calmed the fears of the people who were feeling anxious lest the arrow might fall on them, saying: "Do not be afraid; the arrow will not be allowed to fall on the ground, I will catch it without causing harm to anyone."

The said arrow, on coming down, cut the remaining half of the stalk of the mango bunch without veering even a hair's breadth from it, in the full view of the spectators, and fell downwards carrying the bunch of mangoes with it. Prince Asadisa clutched in midair the falling arrow with one hand and the mango bunch with the other, not allowing them to fall to the ground.

The King and thousands of spectators marvelled at the astonishing and magnificent display and exclaimed: "We had never before witnessed such a wonderful demonstration." They applauded and praised the Prince by clapping their arms with open hands, snapping their fingers and throwing up into the air their turbans and headgears. The King's audience, being pleased and delighted, lavished him with presents and rewards worth a crore of money. The King showered on the Prince archer much bounty and a large retinue which may be likened to a heavy downpour of rain.

(This is a description of the wonderful skill in archery of Prince Asadisa).

In this manner, the Prince Siddhattha, the Bodhisatta, had demonstrated the extraordinary wonderful skill in archery also at the time when he was born as Prince Asadisa. In this last existence as Prince Siddhattha, he also demonstrated to the same assembly not only the aforesaid skill in archery, namely, the twelve minor skills, the four major skills, the seven kinds of shooting to pierce through massive bodies, but all skills, dexterity and accomplishments which a prince should learn and master. Only then the doubts and suspicions of the eighty thousand royal relatives, "Does he ever have manly accomplishments?" were cleared away.

THE ACCESSION TO THE THRONE

The Assumption of Kingship attended upon by Forty Thousand Sakyan Princesses

In this manner, Prince Siddhattha displayed his skill in archery to dispel all distrust, disdain, slander and reproach heaped upon him by his royal relatives. His was a feat of skill which had no equal, it was so marvellous and rare to witness. Thereupon, all the royal relatives, being cleared of the doubts and misgivings which they had entertained earlier, joyously proclaimed: "Never before in the royal annals of the Sakyan dynasty had anyone witnessed such feats of mastery as we have witnessed now," and thus showering praises on the Prince. They were so fully delighted with such incomparable prowess and all-round accomplishments of the Prince, that they willingly sent him their own royal daughters, who were beautifully dressed and adorned, for royal betrothal. The princesses of pure birth and matchless beauty sent to the royal court numbered forty thousand.

The Beauty of Queen Yasodharā

Among the forty thousand Sakyan princesses, the crown, the crest, and the foremost was Princess Yasodharā whose maiden name was Bhaddakaccānā.

Yasodharā Devī was, as has been said above, one of the connatals of the Prince. She was born out of the union of the Sakyan ruler Suppabuddha, the son of the Prince's grandfather, King Añjana of Devadaha Kingdom, and Princess Amitta, who was the younger sister of King Suddhodāna. The Princess earned the name of Yasodharā for being endowed with pristine fame and great retinue. (*Yaso* = great retinue and high repute; *dharā* = bearer. Hence, Princess who is endowed with great retinue and high repute.)

She was of golden colour, permanently eye-catching and beautiful, like an image cast of solid gold or as if the natural flesh and body was made of gold. With her matchless, proportionate body, and of dazzling radiance, she was comparable in beauty and comportment to the victory flag-post erected in the scenic and delightful celestial Kīḷāmaṇḍala Amusement Park of Mara King named Manobhū. Like that of the celestial nymph (*Devaccharā*), her bodily radiance could illuminate the whole of her private chamber which was otherwise shrouded in total darkness. She was also endowed with five feminine charms of a virtuous lady, namely, (1) the beauty of skin (*chavi-kalyāṇa*); (2) the beauty of flesh and muscles (*maṁsa-kalyāṇa*); (3) the beauty of veins (*nhāru-kalyāṇa*), (4) the beauty of bone structure, (*aṭṭhi-kalyāṇa*); or the beauty of teeth formation, (*danta-kalyāṇa*); (5) the beauty of hair, (*kesa-kalyāṇa*); or, in other words, the beauty of bones, of skin, of hair, of flesh and of youth.

She also possessed pleasurable touch (*sukha-samphassa*) like the feel of cotton ginned a hundred times. She was free from six blemishes, viz., being too dark or too white; being too fat or too thin; being too short or too tall; the sweet fragrance of choice sandalwood emanating from her faultless graceful body always pervaded the air; her coral coloured mouth was always fragrant with the scent of the blue lotus. Baddakaccānā, Yasodharā Devī, was the noble 'treasure of the woman' worthy to be the consort of a Universal Monarch ruling over the four Continents.

The above description of the Princess Yasodharā gives only a few distinguishing features for easy portrayal. In fact, she was unique among human beings and excelling female deities too. She was actually enjoying the merits which had accrued finally and simultaneously from all the Perfections she had fulfilled and the deeds of merit she had performed in the previous innumerable existences. Subsequently, she became a lady of excellence and great worth, endowed with the most admirable peerless beauty amongst ladies of virtue and nobility.

Inauguration Ceremony

The eighty thousand royal relatives headed by King Suddhodāna, assembled at a grand and magnificent convention and celebrated the coronation of Prince Siddhattha, which included the raising of the royal white umbrella over his head, the sprinkling of cool water (*abhiseka*) and the formal ascension to the golden throne.

From among the forty thousand princesses presented by the Sakyan relatives, ten thousand princesses were assigned to Yasodharā Devī to form her personal suite. The remaining thirty thousand princesses were assigned to be resident attendants in the three palaces, ten thousand in each of them.

Prince Siddhattha, surrounded by young maidens of noble Sakyan origin, was like a youthful deva being attended upon by deva princesses or like Sakka, the King of Devas; and he was entertained with very pleasant music played by all-female troupes. He lived amidst great and magnificent luxury of royalty, comparable to that of a Universal Monarch. He took up residence in the three magnificent and elegant palaces of Ramma, Subha, and Suramma in turn, according to the three seasons, leading a life of happiness and comfort.

Chapter 3

SEEING THE FOUR GREAT OMENS

Visiting The Royal Garden

In this manner, Prince Siddhattha became the reigning King of Kapilavatthu at the age of sixteen. When he attained the age of twenty-nine, after having enjoyed the comfort and luxury of Universal Monarch, attended upon by a retinue of forty thousand princesses headed by the Chief Queen Yasodharā, one day, he became desirous, of visiting the Royal Garden. And so, he sent for the charioteer and ordered him: "Charioteer, have the chariot ready! I will visit the royal garden." "Very well," replied the charioteer and had the royal chariot, which was excellent and fit only for noble personages, adorned with ornaments and to it were harnessed four thoroughbred horses which was pure white like the full moon or *kumuda* lotus flower and as fast as the wind or Garuda, King of birds. When informed by the charioteer that the chariot was ready, the Prince rode in the chariot which was gorgeous like a celestial mansion and headed for the royal garden in a grand procession.

(1) The Omen of An Old Man

When the Prince had travelled some distance on his way to the royal garden, the devas conferred: "The time for Prince Siddhattha to become a Buddha is drawing near. Let us show him omens which will cause him to renounce the world and become a recluse." They asked a deva to assume the appearance of an aged man, having grey hair, no teeth, stooping back, and trembling with a walking stick in his hand. This omen of an old man created by the deva could be seen by no one but the Prince and the charioteer.

On seeing the old man, the Prince asked the charioteer: "O charioteer, the hair of that man is not like that of others; his hair is totally white. His body is also not like that of others: the teeth are gone; there is little flesh (on his body); with a stooping back, he is trembling all over. By what name is he known?" The charioteer replied: "Your Majesty, he is called 'an old man'."

The Prince, who had never even heard before the word 'old man', much less seeing one, again asked the charioteer: "O charioteer, never before have I seen any one of such nature; whose hair is white, who has no teeth, who is emaciated and trembling with a stooping back. What is meant by an old man?" The charioteer replied: "Your Majesty, one who cannot live longer is known as an old man (an old man is one who has a short time left to live for)."

He then asked: "O charioteer, how is that? Am I also subject to old age? Am I also one who cannot overcome the nature of ageing?" When the charioteer replied: "Your Majesty, all of us, including you as well as I, are subject to old age; there is no one who can overcome the nature of ageing." The Prince said: "O charioteer, if all human beings, each and every one of them, including me, cannot overcome the nature of old age, please go no more to the royal garden and enjoy the pleasures therein. Turn back now, from this place where the old man is seen and drive me back to the palace." "Very, well, Your Majesty," replied the charioteer who, instead of proceeding to the royal garden, turned the chariot around at the very place where the old man was seen and drove back to the golden palace.

The Prince's Saṁvega

It is the nature of lions, when shot by an arrow, not to seek primarily to remove the arrow which is the effect, but to seek the hostile hunter who has shot the arrow and who is the prime cause of the flight of the arrow. Of the two phenomena of cause and effect, Buddhas also do not seek to eliminate the effect, which is like the arrow, but they seek and find out through intelligence the cause, which is like the enemy hunter who shoots the arrow. Therefore, the Buddhas are like the lions. The charioteer had merely explained the

worldly nature of decay and old age (*jarā*) as far as he understood but the Prince, as befitting one who desires to become a Buddha, knew distinctly on reflection that birth (*jāti*) was the prime cause of the process of ageing (*jarā*). After returning to the golden palace, he reflected with penetrative *saṁvega*: "Oh, birth is detestable indeed. To whoever birth is evident, to him ageing is also evident." Having reflected thus, he became cheerless and morose; he remained gloomy and dejected.

King Suddhodāna increased The Strength of The Guards

King Suddhodāna sent for the charioteer and asked him: "O charioteer, why did my son return in a hurry without proceeding to the garden?" The charioteer replied: "Your Majesty, your son has seen an old man so he came back in haste." King Suddhodāna mused: "My son should become a ruler over this country. He must not renounce the world and become a recluse. The prediction of the court Brahmins that he would renounce the world and become a recluse must be proven wrong. O courtiers, why did you spoil my plans? Arrange quickly more palace attendants than before; then with more female attendants and dancing girls surrounding him, my son, while enjoying the five sensual pleasures, will no longer think of becoming a recluse." So saying, he ordered to increase the number of guards in the surrounding places at every half *yojana* distance (two *gāvutas*) in all the four directions.

(When the Prince went out to the royal garden for enjoyment, he was accompanied by a contingent of troops half a *yojana* in extent; as the chariot reached a place where it forged ahead, leaving the forces behind in the procession, the great *arahat* Brahmās of the Suddhāvāsa abode, by dint of supernatural power, created the form of an old man in front of the chariot, to be visible only to the Prince and the charioteer. The *arahat* Brahmās of the Suddhāvāsa abode, considering: "The Bodhisatta Prince is now being mired in the slough of five sensual pleasures like the bull elephant getting swamped in a quagmire. We should let him regain the sense of mindfulness", showed him the form of an old man. The other omens which would appear later should also be understood in the same manner. This account is from the **Commentary** on the **Mahāpadāna Sutta**.)

(2) The Omen of A Sick Man

Deceived and distracted by the five pleasures of the senses, increasingly provided and arranged by his father, King Suddhodāna, to deter him from renouncing the world and becoming a recluse, Prince Siddhattha spent his time enjoying the pleasures and luxuries of the palace life. His sense of religious urgency, generated by the detestation of the nature of birth and old age, became slightly diminished.

When four months had passed, after living such a life of luxury, the Prince again rode to the royal garden in the chariot drawn by the thoroughbred horses, as before. On the way, the Prince saw the form of a sick man, created a second time by devas. The sick man was in great pain being oppressed by disease, and could sit up or lie down only when helped by others. He was helplessly lying in bed covered with his own filth.

Thereupon, the Prince asked the charioteer: "O charioteer, the eyes of that man are not like the eyes of others; they are weak and unsteady. His voice is also unlike that of others; he keeps on crying with an unbearable shrill. His body is also not like the bodies of others. It appears much worn out and exhausted. By what name is he known?" The charioteer replied: "Your Majesty, he is known by the name of 'sick man'."

The Prince, who had never before seen a sick man or even heard of the word 'sick man' asked the charioteer again: "O charioteer, I have never come across such a person, who sits up and lies down only with the help of others, who sleeps mired in his own filth and keeps on shrieking unbearably. What is meant by 'a sick man?' Explain the nature of this sick man to me." The charioteer replied: "Your Majesty, a sick man is one who knows not whether he will or will not recover from the illness afflicting him now."

He then asked: "O charioteer, how is that? Am I also subject to illness? Am I also one who cannot overcome the nature of ailment?" When the charioteer replied: "Your Majesty,

all of us, including you as well as I, are subject to illness. There is no one who can overcome the nature of ailment." The Prince said: "O charioteer, if all human beings, each and every one of them, including me, cannot overcome the nature of ailment, please go no more to the royal garden and enjoy the pleasures therein. Turn back now, from this place where the sick man is seen and drive me back to the palace." "Very well, Your Majesty," replied the charioteer who, instead of proceeding to the royal garden, turned the chariot around at the very place where the sick man was seen and drove it back to the golden palace.

The Prince's Saṁvega

As has been said above, although the charioteer merely explained the painful, unbearable, oppressive worldly nature of illness (*vyādhi*), as far as he understood, the Prince, like the lion king and befitting one who desires to become a Buddha, knew distinctly on reflection that birth was the prime cause of illness, and of the above-mentioned old age. Back at the golden palace, he reflected with penetrative *saṁvega*: "Oh, birth is detestable indeed! To whoever birth has become evident, to him old age is bound to become evident; illness is bound to become evident." Having reflected thus, he became cheerless and morose; he remained gloomy and dejected.

King Suddhodana increased The Strength of The Guards

King Suddhodāna sent for the charioteer and questioned him as before. When the charioteer replied: "Your Majesty, your son came back in a hurry because he has seen a sick man," King Suddhodāna thought to himself as before and said in the aforesaid manner, and ordered further increase of guards to be placed every three *gāvutas* in the four directions. He also arranged to appoint more palace attendants and dancing girls.

(3) The Omen of A Dead Man

Deceived and distracted by the five pleasures of the senses, increasingly provided and arranged by his father, King Suddhodāna, to deter him from renouncing the world and becoming a recluse, Prince Siddhattha spent his time enjoying the pleasures and luxuries of the palace life, and his sense of religious urgency generated by the detestation of the nature of birth, old age and illness became slightly diminished.

When four month had passed after living such a life of luxury, the Prince again rode to the royal garden in the chariot drawn by the thoroughbred horses, as before. On the way, he saw the omen created and shown by the devas for the third time, namely, a crowd of people and a stretcher (bier) decorated with multi-coloured cloth. Thereupon, he asked the charioteer: "Charioteer, why are all these people gathering around? Why are they preparing a stretcher decorated with multi-coloured cloth?" The Charioteer replied: "Your Majesty, the people are gathering around and preparing the stretcher because someone has died."

(He had never seen a bier before; he had seen only a stretcher. He asked, therefore: "Why are all these people gathering around and preparing a stretcher?")

The Prince, who had never seen a dead person before or even heard of 'the dead', commanded the charioteer: "O charioteer, if they are assembled and engaged in making a stretcher, drive me to where the dead man lies." The charioteer said: "Very well, Your Majesty", and drove the chariot to where the dead man was lying. When the Prince saw the dead man, he asked: "O charioteer, of what nature is this dead man?" The charioteer replied: "Your Majesty, when a man dies, his relative will never see him again nor will he see his relatives any longer."

Thereupon, the Prince asked further: "O charioteer, how is that? Am I also subject to death like that man? Am I also one who cannot overcome the nature of death? Will my father, mother and relatives not see me again one day? Will I also not see them again one day?" The charioteer replied: "Your Majesty, all of us, including you as well as I, are subject to death. There is no one who can overcome death. It is certain that one day your royal father, mother and relatives will not see you anymore and it is equally certain that one day you will no longer see them."

(The royal mother in this context refers to Mahāpajāpati Gotamī, the aunt and step-mother.)

Thereupon, the Prince said: "O charioteer, if all human beings, each and every one of them, including me, cannot overcome the nature of dying, please go no more to the royal garden and enjoy the pleasures therein. Turn back now, from this place where the dead man is seen and drive me back to the royal palace." "Very well, Your Majesty," replied the charioteer who, instead of proceeding to the royal garden, turned the chariot around at the very place where the dead man was seen and drove it back to the golden palace.

The Prince's Saṁvega

As has been said above, although the charioteer merely explained the worldly nature of death (*maraṇa*) as far as he understood, that when a man died, the relatives who were left behind would never see him again nor would the man who passed away see again the relatives he had left behind, the Prince, like the lion king and befitting one who desires to become a Buddha, knew distinctly on reflection that birth was the prime cause of the three phenomena: death, old age, and illness, which he had seen previously. After his return to the golden palace, he reflected with penetrative *saṁvega*: "Oh, birth is detestable indeed! To whoever birth has become evident, to him old age is bound to become evident, illness is bound to become evident, death is bound to become evident." Having reflected thus, he became cheerless and morose; he remained gloomy and dejected.

King Suddhodana increased The Strength of The Guards

King Suddhodāna sent for the charioteer and questioned him as before. When the charioteer replied: "Your Majesty, the royal son came back in a hurry because he has seen somebody died," King Suddhodāna thought to himself as before and said in the same manner and ordered further strengthening of guards to be placed at every *yojana* in the four directions; he also arranged to appoint more palace attendants and dancing girls.

(4) The Omen of A Recluse

Deceived and distracted by the five pleasures of the senses, increasingly provided and arranged by his father, King Suddhodāna, to deter him from renouncing the world and becoming a recluse, Prince Siddhattha spent his time enjoying the pleasures and luxuries of the palace and the sense of religious urgency generated by the detestation of the nature of birth, old age, illness and death became slightly diminished.

When four months had passed after living such a life of luxury, the Prince again rode to the royal garden in the chariot drawn by the thoroughbred horses as before. On the way, he saw the omen created by the devas for the fourth time, a man, who had embraced the life of a recluse, with a clean shaven head and beard shaved, wearing a bark-dyed robe. "O charioteer," said the Prince, "This man's head is not like the heads of others; he is with a clean shaven head and also has his beard shaved. His clothes are also not like those of others and are bark-dyed. By what name is he known?" The charioteer replied: "Your Majesty, he is known as a recluse."

The Prince asked the charioteer again: "O charioteer, what is meant by a 'recluse'? Explain the nature of a recluse to me." The charioteer replied: "Your Majesty, a recluse is a person who, bearing in mind that it is good to practise the ten courses of wholesome actions (*kusala-kamma-pathas*), beginning with generosity (*dāna*), has gone forth from worldly life and put on the bark-dyed clothes. He is a man who, bearing in mind that it is good to practise the ten courses of wholesome actions which are in accord with righteousness, which are free from blemish, which are clean and pure, has gone forth from the worldly life and put on the bark-dyed clothes. He is one who, bearing in mind that it is good to refrain from ill-treating sentient beings, to work for the promotion of their welfare, has gone forth from the worldly life and put on the bark-dyed clothes."

(Here, although the charioteer had no knowledge of a recluse or his virtues since it was a time prior to the appearance of a Buddha and His Teaching, he said through supernatural powers of the devas, that the man was a recluse, and explained the

virtues of a recluse. This account is taken from the **Buddhavaṁsa Commentary** and **Jinālaṅkāra Sub-commentary**.)

(Those Bodhisattas with a much longer life span saw the four great omens, one after another, with the lapse of a hundred years between each other. In the case of our Bodhisatta, however, appearing during a far shorter span of life, intervening period between two subsequent omens was four months. According to the **Dīgha Nikāya** reciters, however, the Bodhisatta saw all the four great omens in one day.)

— Buddhavaṁsa Commentary —

Thereupon, the Prince said to the charioteer: "This man is truly admirable and noble for having gone forth from the world, bearing in mind that it is good to practise the ten courses of wholesome actions, which are in accord with righteousness, which are free from blemish, and which are clean and pure. That man is admirable and noble for having gone forth from the world bearing in mind that it is good to refrain from ill-treating sentient beings and to work for the promotion of their welfare. Just because he is admirable and noble, charioteer, drive the chariot to the place where that recluse is. Saying: "Very well, Your Majesty," the charioteer drove the chariot to where the recluse was. On reaching there, the Prince asked the recluse, actually a supernormal form created by the devas (*iddhi-rūpa*): "O man, what is that you are doing? Your head is not like the heads of others; your clothes are also not like those of others." When replied by the recluse: "Your Majesty, I am known as a recluse", he asked him further: "What do you mean by a recluse?" The recluse, replied: "Your Majesty, I am one who has gone forth from the household life, having shaved the hair and beard and wearing the bark-dyed clothes, and bearing in mind that it is good to practise the ten courses of wholesome actions, beginning with generosity, which are also known by four special epithets: *Dhamma* for being righteous, *Sama* for being in accord with righteousness, *Kusala* for being blemish-free and *Puñña* for being pure and clean both as cause and effect; and also bearing in mind that it is good to refrain from ill-treating sentient beings and to work for the promotion of their welfare." Thereupon, the Prince said in acknowledgement and approval: "You are indeed admirable and noble. You have gone forth from the household life, having shaved the hair and beard, and wearing the bark-dyed clothes, and bearing in mind that it is good to practise the ten courses of wholesome actions, which have the special epithets of *Dhamma*, *Sama, Kusala* and *Puñña*, and also bearing in mind that it is good to refrain from ill-treating sentient beings and to work for the promotion of their welfare."

The Date of The Prince's Renunciation

Before he renounced the world by going forth from the household life, the Prince made four visits to the royal gardens. On his visit to the royal garden riding on the chariot drawn by thoroughbred horses on the full moon of *Āsāḷhā* (June-July) in the year 96 Mahā Era, he saw, on the way, the first omen, that of an old man. On seeing this omen, he discarded the pride arising from exuberance of youthfulness (*yobbana mona*).

Then, when the Prince proceeded again to the royal garden as before on the full moon of *Kattikā* (October-November), he saw, on the way, the second omen, that of a sick man. On seeing this second omen, he discarded the pride arising from the exuberance of sound health (*ārogya māna*).

On proceeding again to the royal garden, as before, on the full moon of *Phagguna* (February-March), he saw, on the way, the third omen, that of a dead man. On seeing the third omen, the Prince discarded the pride arising from the exuberance of being alive (*jīvita māna*).

Then again, on the full moon of *Āsāḷhā*, in the year 97 Mahā Era, the Prince went out to the royal garden, as before. He saw, on the way, the omen of the recluse. The sight of this omen awakened in him a liking for the life of a recluse; and, making the resolution: "I shall become a recluse this very day," he proceeded on his journey to reach the garden the same day.

(The **Dhammasaṅganī** of the **Abhidhamma Piṭaka** gives an exposition on *saṁvega*

in the Nikkhepa Kaṇḍa as follows: The fear of *jāti* or the knowledge that *jāti* is a big fearsome danger is called *jāti-bhaya*; the fear of *jarā* or the knowledge that *jarā* is a big fearsome danger is called *jarā-bhaya*; the fear of *vyādhi* or the knowledge that *vyādhi* is a big fearsome danger is called *vyādhi-bhaya*; and the fear of *maraṇa* or the knowledge that *maraṇa* is a big fearsome danger is called *maraṇa-bhaya*. The group of these four kinds of knowledge is known as *saṁvega*.)

(Of the four kinds of great omens already described, the first three are known as *saṁvega nimitta*, omens which give rise to sense of religious urgency. Because, if birth takes place, there is unavoidable certainty of manifestation of ageing, illness and death. Because of the arising of birth, there is bound to be the arising of ageing, illness and death. There is no escape from ageing, illness and death for one who has been born. To one who looks upon these phenomenal dangers as fearsome, harsh and dreadful, they form the cause for the arising of terrible fright and alarm in them.)

(The last omen, that of a recluse, is the manifestation to encourage the practice of the Dhamma, as a way of escape from the said dangers of ageing, illness and death. Hence it is called *Padhāna Nimitta*, omen which gives rise to sense of meditational exertion.)

Sakka despatched Visukamma Deva to help The Prince dress up

The Prince spent the whole day in the royal garden, playing and enjoying its delight. After taking a bath, as the sun began to set, he remained sitting elegantly on the auspicious stone slab. At that moment, he felt inclined to get himself dressed. Sakka, becoming aware of his wish, dispatched Visukamma Deva, who, taking the guise of a barber in the service of the Prince, went to him and dressed him up with celestial attire and adornments. (Herein the glow of the Bodhisatta dressed in celestial attire should be visualized in anticipation.)

Just while the musicians were entertaining with five kinds of musical instruments and others were singing and dancing, and even while the Brahmins were extolling him in sweet words of praise: "May Your Majesty be crowned with success, free from all forms of danger and hostility; may you be blessed with glory and happiness," the Prince, thus dressed in five celestial adornments, ascended the royal chariot, decorated with precious ornaments, to return to the royal palace.

The Birth of Rāhula

At that moment, King Suddhodāna, the royal father received the information that the Prince's Chief Queen, Yasodharā, had given birth to a son. So he sent royal messengers to the Prince with the glad tidings: "Go convey this good news to my son." When Prince Siddhattha heard the news that a son had been born, he remarked, as befitting one who kept in mind the sense of religious urgency (*saṁvega*): "The Asura Rahu[1], who will seize and keep me captive, has been born; a great bondage has come into existence!"

When asked by King Suddhodāna: "What has my son said?" the messengers related to him the remarks made by the Bodhisatta Prince. Thereupon, King Suddhodāna announced the name and title of his grandson thus: "From now on, my grandson shall be known by the name of Prince Rāhula."

Sakya Princess Kisā Gotamī's Joyous Utterance of Peace

The Prince entered the royal capital of Kapilavatthu riding the chariot accompanied by a large retinue with majestic elegance at its height. As he was thus entering the royal city by the chariot, a Sakyan Princess by the name of Kisā Gotamī, who was possessed of charm and beauty, and who was not of lowly birth but of high noble lineage, on seeing the physique (*rūpa-kāya*) of the Prince from where she was, on the outer terrace of her mansion, and feeling delighted, uttered her feeling of joy as follow:

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1. 'Rahu' is the name of the Asura (Demon of Fallen Deity) who is supposed to be responsible for the eclipse of the moon by taking it in his mouth.

Nibbutā nūna sā mātā.
Nibbutā nūna so pitā.
Nibbutā nūna sā nārī.
Yassā'yaṁ īdiso patī.

Peaceful and happy will be the mind of the fortunate mother who has given birth to such a son possessing the splendour like the rising sun, an extraordinary son of noble birth, top in beauty, superb in grace, foremost in intelligence. Reflecting meticulously on the twin attributes of her son's talent and beauty, her joyful satisfaction, day after day, will result in peace of mind.

Peaceful and happy will be the mind of the fortunate father who has given rise to such a son possessing the splendour like the rising sun, an extraordinary son of noble birth, top in beauty, superb in grace, foremost in intelligence. Reflecting meticulously on the twin attributes of his son's talent and beauty, his joyful satisfaction, day after day, will result in peace of mind.

Peaceful and happy will be the mind of the fortunate woman who has become the wife of such a husband possessing the splendour like the rising sun, an extraordinary husband with virility, top in beauty, super in grace, foremost in intelligence. Reflecting meticulously on the twin attributes of her husband's talent and beauty, her joyful satisfaction, day after day, will result in peace of mind.

(When oil is poured into a pot and when it is filled to the brim, oil overflows. In the same way, when someone feels intensely joyful and satisfied for some reason or the other, the said feeling of joy and satisfaction (*pīti & somanassa*) becomes, as if it were full in the stomach and spills out. The outburst of such feeling of joy and satisfaction expressed in the form of verse (*gāthā*) or in the form of prose (*cuṇṇiya*) is called *udāna*, expression of intense feeling of joy.)

Hearing the joyful utterance by the Sakyan Princess Kisā Gotamī, the Prince reflected: "This cousin sister of mine, Sakyan Princess Kisā Gotamī, has made the joyful utterance that the sight of such a personality (*attabhāva*) will give delight and serenity to the mother, the father and the wife. Now, what is that which when extinguished will bring true peace of mind?" It then occurred to the Prince, whose mind was already detached from defilements (*kilesa*), thus: "There is true peace only when the fire of passion (*rāga*) is extinguished; there is true peace only when the fire of hatred (*dosa*) is extinguished; there is true peace only when the fire of delusion (*moha*) is extinguished; there is true peace only when the heat of defilements, such as conceit (*māna*), wrong views (*diṭṭhi*), etc., subsides. This Princess Kisā Gotamī has spoken pleasant words about the element of peace. And, I am one who is going round in search of Nibbāna, the Ultimate Reality, which is the true extinction of all suffering. Even as of today, I should renounce the world by going forth and become a recluse in the forest, to seek Nibbāna, the Ultimate Reality." With this thought of renunciation occurring continuously to him, the Prince, saying: "Let this pearl necklace be the teacher's fee for the Princess Kisā Gotamī for reminding me to go in search of the element of extinction, *nibbuti*" and he took off the pearl necklace, which worth one lakh, from his neck and had it sent to Kisā Gotamī. The Princess was overjoyed with the thought: "This cousin of mine, Prince Siddhattha, has sent me the present because his mind is inclined towards me."

The Prince went up the residential palace, which was dignified, elegant, marvellous for delightful living, and reclined on the royal couch. The moment he reclined thus, all the female palace attendants and dancing girls who possessed the celestial beauty of form and complexion and who were adept in the art of singing, dancing and making music, gathered round him with five kinds of musical instruments in their hands and started playing them, dancing and singing to let him enjoy the five kinds of sensual pleasure. But being disgusted

with and wearied of activities which would kindle the fire of defilements, he found no pleasure in such entertainments of singing, dancing and music and fell asleep in a moment.

As the Prince had fallen asleep instantly, the female palace attendants and dancing girls thought to themselves thus: "We dance, sing and play music for the Prince but he has fallen asleep. Why should we now exhaust ourselves?" and they too fell asleep with their musical instruments pressed underneath. The fragrant oil lamps kept alight inside the golden palace continued to illuminate brilliantly.

Renunciation of The Prince

On waking up, the Prince sat cross-legged on the couch and looked around. He saw the dancing girls asleep, some with their musical instruments pressed underneath and with saliva flowing out from their mouths, soiling their cheeks and bodies, some grinding their teeth, some snoring, some jabbering, some with their mouths open, some with no clothes on but with bodies bare, some with their hair loose and in confusion, they looked like loathsome dead bodies in a cemetery.

Seeing the said detestable changes and transformations in the dancing girls, the Prince became all the more detached from objects of sensual pleasures. This is how the detachment took place:

(1) *Appassādā-kāmā:* The five objects of sensual pleasures are less of enjoyment and more of suffering and grief. The faults and defects of the five objects of sensual pleasures are, in fact, quite numerous!

(2) *Aṭṭhikankalūpamā-kāmā:* The five objects of sensual pleasures are like a piece of fleshless bone. When a lean and hungry dog finds a piece of bone completely stripped bare of any flesh, with saliva trickling down, it bites the bone but it cannot get satisfied. Because of the rank smell of the bone, the dog cannot leave it and go elsewhere but continues on biting the bone from the top to the bottom, from the bottom to the top and again in the middle, with the ardent expectation of relishing the taste and getting satisfied. This dog may meet with its death without finding any taste in the bone. In the same way, men and women, all sentient beings, cling to the bone-like material objects of sensual pleasures, both animate and inanimate, such as gold, silver, land and estates, wives and children, etc., just like the lean hungry dog. Although they enjoy having these objects for a long time with much longing and craving, they never become satisfied. They remain in great hope of finding relish and satisfaction. Being attracted and overwhelmed by the sense desires which aroused in them by the objects of sensual pleasures, sentient beings cannot abandon these objects. Without any thought of renouncing the world to free themselves from the bonds of the pleasures of the senses, they fondly keep on clinging to them, eventually to meet death at the feet of their wives and children (while fulfilling their obligations of the household life). Therefore, the five material objects of sensual pleasures are very much like piece of fleshless bone as they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(3) *Maṁsapesūpamā-kāmā:* The five sensual pleasures are indeed like a chunk of meat. Take, for example, an eagle that flies away after snatching a chunk of meat, it is chased by a number of other birds which gather round and attack it. As long as the eagle holds the meat, it is subject to relentless attack and has to endure much suffering. But, as soon as he discards the piece of meat, he is relieved of such woe. Another eagle, which, in turn, picks up this piece of meat and flies away, is also being chased, surrounded and attacked by other birds. Thus each eagle which becomes attached to the meat, which snatches it and flies away, faces the same predicament. In a similar manner, he who clings to the objects of sensual pleasures, which are like the piece of meat, as 'mine', 'my own', is subject to constant dangers of robbery, looting, and cheating, by the five enemies, namely, water, fire, ruler, thief, and unloved ones who will wreak havoc and misery at every opportunity. If, on encountering these enemies, he puts up a defence against them to the best of his ability, he is likely to loss his life under such unfavourable circumstances. As long as he keeps on clinging to these

objects of sensual pleasures, he remains surrounded by all kinds of dangers, and lives a life of restriction. Only through discarding them all will he get the opportunity to live in peace. Therefore, the five material objects of sensual pleasures are very much like a chunk of meat; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(4) *Tiṇukkūpamā-kāmā:* The five objects of sensual pleasures are indeed like a firebrand of grass; when a large bundle of grass is lighted and carried against the wind, it would start burning from the tip continuously downwards, and unless it is thrown away, it would burn parts of the carrier's limbs such as hands and legs, etc. He would perhaps meet death or suffer intense pain bordering on death. In the same manner, the material objects of sensual pleasure, when grasped and taken hold of with the hands of craving as 'my own', 'mine', 'my property', would burn all those, who rejoice in their possessions, with the fires of anxieties for their safekeeping. In spite of endearing care and attention, if these material objects of sensual pleasures, through natural course of things, become despoiled and wasted, they would develop to a big fire of suffering through anxiety and worry. At times, these raging fires of material objects of sensual pleasures would develop into fires of death (*maraṇa*). Therefore, to take possession of these material objects, both animate and inanimate, such as wives and children, land and estates, etc., is just like taking possession of the blazing flames and fires. The five material objects of sensual pleasures are very much like the burning grass bundles, they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(5) *Aṅgārakasūpama-kāmā:* The five objects of sensual pleasures are indeed like a pit of embers. Being covered by ashes with no visible smoke or flame, the pit of acacia wood embers looks deceptive as if it were not fire. Anyone who descends into the pit, which has no recognizable signs of fire, would get burnt more severely than being scorched by a blazing flame. He may even lose his life. In a similar manner, the five material objects of sensual pleasures appear superficially to be pleasant, as manifested through sight, sound, smell, taste and touch, and do not seem to be burning hot. By craving for and taking into possession of these objects, when one descends into the ember pit of sensual pleasures, one suffers great pain and misery. Burning with visible blazing flames is apparent to all, but burning of various tubers, such as arum, yam, etc., which are kept buried in a heap of embers, is not apparent though the intensity of heat there is much greater than that of a blazing fire. In the same way, those, who descend into and sunk into the ember-pit of sensual pleasures, are burnt, not with flames visible to all, but with an intense internal heat. Even as the various tubers, such as arum, yam, etc., kept buried in the ember-pit get burnt, they are burnt internally, suffering great anguish unknown to others, by latent heat generated by various thoughts of sensual pleasures, by various difficulties encountered in earning their livelihood, and by all kinds of worry involved in maintaining and feeding their families.

This sensual world which is replete with material objects of sensual pleasure is like a large pit of embers; the bigger the number of material objects of sensual pleasures, the greater the mass of burning embers in the pit. The sentient beings of sensual world are like the tubers, such as arum, yam, etc., kept buried inside the burning embers. Therefore, the five objects of sensual pleasures are very much like the pit of embers; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(6) *Supinakūpamā-kāmā:* The five objects of sensual pleasures are indeed like a dream. A person, while in slumber, may dream of himself being a wealthy man, a provincial governor (*padesa-rājā*) or an emperor (*eka-rājā*), enjoying to his heart's content whatever pleasure of the sense he wishes, thus leading a life of luxury. In his dream, everything seems so real. It appears as if there would be no end of this luxurious living but when he suddenly wakes up before completion of enjoying the luxurious pleasures in the dream, he finds them untraceable, intangible, and of no avail. In the same way, men and devas of the sensual world are indulging themselves in their respective

mundane and celestial pleasures, being led on by craving (*taṇhā*), and being deluded by craving (*taṇhā*), pride (*māna*) and wrong belief (*diṭṭhi*) into thinking that their life of pleasure is real, permanent and enduring. They are just dreaming. During the infinitesimally short duration of the present life time, while in the course of enjoying the dream-like sensual pleasures, one has to pass into another existence, leaving behind all these sensual pleasures one is so attached to. Then, just as all those pleasurable things, which one encounters in one's dream, vanish without any trace the moment one wakes up, so also all the material objects of sensual pleasures which one has clung to as "my own", "mine", "my property", during the short duration of the present life, all of them without exception, turn out to be things which have nothing to do with oneself. Therefore, the five objects of sensual pleasures are very much like things in a dream, they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(7) *Yācitakūpamā-kāmā:* The five objects of sensual pleasures are indeed like articles taken for use on temporary loan. For example, there are those people, who having no possession of their own, have to hire jewellery, such as precious stones, gold and silver, to wear on festive occasions. While they enjoy wearing them as their own with all happiness just before they return them or before they are asked by the owners to return; they feel sad and dejected when they have none of the borrowed treasures in their hands after returning them to the owners. In a similar manner, when their past meritorious deeds produce beneficial results in the way of enjoyment of sensual pleasures, they are liable to be deluded into thinking that such beneficence would last forever. When these objects are lost or destroyed as a result of one's past evil deeds, or when one passes away, they turn out to be things of no relevant to oneself. Taking his course in life according to circumstances, he, who has thought of himself to be the real possessor of such sensual pleasures, is left with nothing in hand. Therefore, the five objects of sensual pleasures are very much like articles taken on loan for temporary use, they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(8) *Rukkhaphalūpamā-kāmā:* The five sensual pleasures are indeed like a tree laden with fruit. For example, there is a big tree bearing fruit in a big grove near a village. A certain man, roaming about in the grove in search of some fruit to eat, sees the tree and reasons: "This tree is full of tasty fruit but there is not a single fruit which has fallen on the ground. I'm skilful in climbing trees, so I will climb the tree and eat the fruit to my heart's content. I will also pluck them until the fold of my waist-cloth is full." With such a thought, the man climbs the tree, and eats the fruit until he is full; he also plucks enough fruit to fill the fold of his waist-cloth. In the meantime, a second man with a knife in hand enters the grove also in search of fruit to eat. He sees the same tree laden with fruit and thinks: "This tree is full of sweet-tasting fruit. There is no fruit on the ground. I am not skilful in climbing trees. Therefore, I will cut and fell the tree from the base and eat the fruit till I am satisfied. I will also collect them until the fold of my waist cloth is full." Then the man cuts down the tree. The first man already up in the tree is unable to descend quickly before it is felled by the second man; he will either be maimed or may even lose his life.

Similarly, a wealthy man, enjoying fully the pleasures of the senses, could be approached by another person, who would beat him up and rob him of his material objects of sensual pleasures unless he disposed them off speedily. He would be severely beaten and injured or even meet with death on account of them. If he passed away with obsession or strong attachment to sensual pleasures, he would meet with all kinds of suffering such as rebirth in the realm of woes (*apāya*). Therefore, the five objects of sensual pleasures are very much like the tree fully laden with fruit, they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(Or) The five objects of sensual pleasures are like a ripe poison fruit. For example, there is a poison fruit called *kiṁpukka* or *kiṁphala,* which resembles the most

relishing ripe mango fruit, pleasing to the eye with alluring aroma and taste; but it causes those eating it to suffer untold pain even leading to death. Those who happen to eat this fruit just because of its colour, smell and taste writhe with pain, with their intestines breaking up and ultimately die in agony like one who has taken arsenic mixed with lime juice. In similar manner, the five objects of sensual pleasures are deceptive in outward appearance, deluding those without the eye of wisdom into thinking that they are indeed various delightful, pleasurable materials. Allured by their attractive outward appearance, those who take delight and indulge in them become suffocated with the unwholesome (*akusala*) poisons of greed, anger and bewilderment and after going through all kinds of writhing pains and suffering through worry, anxiety, etc., they helplessly meet with death. Even after death, on account of the poison of sensual pleasures, they do not attain happy existence, instead they encounter further miseries and difficulties such as rebirth in the state of woe (*apāya*). Therefore, the five objects of sensual pleasures are very much like a ripe poison fruit, they are more of pain and suffering. Therefore, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(9) *Asisūnūpamā-kāmā:* The five objects of sensual pleasures are indeed like a chopping block on which chopping was done with knives and axes. For example, it is on the chopping block that criminals and hunted animals, such as deer, etc., are slaughtered; the meat of such game is also cut up and minced on the chopping block. The chopping block is where sentient beings are killed and minced. In a similar manner, the five objects of sensual pleasures destroy all beings who take delight and indulge in them by cutting up and mincing them with the knife and axe of (their own) craving for sensual pleasures. All those, who happen to place their necks on the chopping block of sensual pleasures (those who crave) cannot develop the elements of renunciation (*nekkhamma dhātu*) to escape to the open space and broad highway of Concentration Meditation and Insight Meditation, are destroyed and cut up into pieces with the knife and axe of craving on that very chopping block of sensual pleasures. They come to the end of their lives in a terrible manner. Therefore, the five objects of sensual pleasures are very much like the chopping block on which chopping or mincing of meat is carried out, they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(10) *Sattisūlupamā-kāmā:* The five objects of sensual pleasures are indeed like the sharp edge of a sword or a spear. For example, the exceedingly sharp edge of a sword or a spear cuts deep and pierces anything that comes into contact with it; they are only weapons for killing, destroying enemies, etc. So also, the five objects of sensual pleasures, possessing the quality of sharpness, cut deep and pierce anyone coming into contact or entangled with them. For example, anyone pierced by the edge of the sword or the spear of a visible object (*rūpārammaṇa*) is like the fish caught by a baited hook in its intestines; he cannot extricate himself from it all at once, but follows its dictates with passive obedience. Being thus inflicted by the sharp edge of the sword or the spear of a visible object, he becomes forgetful and can no longer pay attention to the practice of *sīla*, *samādhi* and *paññā* which he has formerly cultivated. Thus he ends up in ruin. (This example applies equally to the objects of hearing, *saddārammaṇa*, etc.) Thus, the five objects of sensual pleasures, resembling the sharp edges of five swords or spears, are only weapons for killing and destroying beings. All beings, who have not yet discarded craving for sensual pleasures, have to remain like prisoners amidst the swords or spears of the five sensual objects aiming straight at them in whichever existence they might find themselves. The said five objects of sensual pleasures would automatically get themselves embedded in all beings coming into contact with them, without sparing anyone. Therefore, the five objects of sensual pleasures are very much like the sharp edge of a sword or a spear, they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(11) *Sappasirūpanā-kāmā:* The five objects of sensual pleasures are indeed like the head of

a poisonous snake. The head of a poisonous snake, being filled with potent, deadly venom, is loathsome and frightful. Just as the head of a poisonous snake would cause untold harm to all who happen to come into contact with it, so also the five objects of sensual pleasures are loathsome and frightful since they are filled with a kind of potent poison which could generate the bad blood of *kilesa* (mental defilements), in those who happen to come into contact with them or who are bitten by them. And, just as the head of a poisonous snake would bring only harm but no benefit to the world, so the five objects of sensual pleasures would bring all kinds of frightful danger to the people of the world. Just as one who happens to come into contact with or step on the head of a poisonous snake, so one, who happens to come into contact with or step on the head of the poisonous snake of five objects of sensual pleasures, would be exposed to a great danger. Therefore, the five objects of sensual pleasures are very much like the head of a poisonous snake, they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(The above account of how detachment from sensual pleasures takes place (*kāmādīnavakathā*) is based on the Potaliya Sutta of the **Majjhimapaṇṇāsa Pāli**.)

Indeed, great, frightful danger is the real name of the five sensual pleasures! Suffering is the real name of the five sensual pleasures! Disease is the real name of the five sensual pleasures! Big abscess is the real name of the five sensual pleasures! Tight fastening is the real name of the five sensual pleasures! Inescapable bog is the real name of the five sensual pleasures. **— Chakka Nipāta, Aṅguttara Pāli —**

"This royal palace of pomp and grandeur comparable to Vejayanta Palace, the residence of Sakka, is indeed like the cemetery where the dead are disposed of. The three planes of existences, namely, *kāma, rūpa* and *arūpa*, are indeed like a big house burning in deep red, blazing flames. These sentient beings, devas, humans and Brahmās, are bound to take conception, to grow old, to become sick and then to die; after death, they have to take conception again; then, to grow old, to become sick and to die again. Subjected to the repeated processes of taking conception, growing old, becoming sick and dying, they undergo great suffering. And yet, they do not know the way to escape from birth, ageing, sickness and death. When will they know it?"

Thus contemplating and realising the frightfulness of birth, old age, sickness and death, and the fact that the objects of and desire for sensual pleasures as well as the three realms of existences of *kāma*, *rūpa* and *arūpa* are less of happiness and pleasure but more of pain, suffering and defects, he became entirely divested of delight in and attachment for the five objects of sensual pleasure, the Prince then expressed his intense feeling by uttering:

Upaddutaṁ vata bho, "Oh, how distressing it is!"
Upassatthaṁ vata bho, "Oh, how oppressing it is!"

He became exceedingly inclined to renounce the world and become a recluse.

Thinking to himself: "It is time for me, even today, to go forth from the household life", the Prince rose from the royal couch, approached the door and asked: "Who is here?" The Minister Channa, who was sleeping with his head resting on the threshold of the door, replied: "Your Majesty, I am Channa." The Prince commanded him, saying: "I wish to renounce the world today. Without letting anyone know, go now quickly and saddle a thoroughbred Sindhi horse which possesses great speed." The Minister Channa gave his assent, saying: "Very well, Your Majesty," and carrying with him the necessary equipments for saddling the horse, he went to the royal stable. In the brilliant illumination of the fragrant oil lamps, he saw the royal steed Kaṇḍaka, a victor of all foes, standing on the delightful ground of the stable under a canopy decked with jasmine flowers. Deciding: "I should prepare this auspicious steed Kaṇḍaka for the Prince to go forth tonight," and he proceeded to saddle Kaṇḍaka with complete equipments.

While he was being saddled thus, Kaṇḍaka came to realise: “I am being saddled rather tightly this time, on previous occasions, when going out to the royal garden, saddling was done differently. No doubt, the Prince is going forth tonight riding on me to become a recluse.” Being greatly overjoyed, he neighed vehemently. The neighing of Kaṇḍaka in his fit of great delight could have reverberated throughout the whole of Kapilavatthu but devas let nobody hear the neighing sound.

While his connatal mate, Minister Channa, was thus gone to prepare and fetch the royal steed Kaṇḍaka, the Prince with intent "to have a look at the royal baby before renunciation" went to the royal chamber of Rāhula's mother, Queen Yasodharā, and opened the door of the chamber. At that time, the chamber was brilliantly lit with scented oil lamps; and Rāhula's mother, Queen Yasodharā, was lying asleep on the bed strewn with jasmine flowers, with her hand resting on the head of her baby.

The Prince stood at the door sill and, while looking, reflected: “If I remove the Queen's hand and nestle my son in my arms, I will surely awaken the Queen. If the Queen wakes up, that will endanger my plan of renunciation which I am about to execute. So be it for now, I will not see him yet. Only after I have attained Buddhahood, will I come back and see my son.” Having contemplated thus, he descended from the royal palace and approached the royal steed to whom he addressed:

> “O Kaṇḍaka, my connatal, assist me for this one night. After attaining Buddhahood through your help, I will rescue the world of sentient beings including devas, from the stream of *saṁsāra* and convey them to the high ground of Nibbāna.”

Then the Prince jumped on to the back of the royal steed Kaṇḍaka.

Kaṇḍaka measured eighteen cubits from the neck and was of proportionate height. He possessed great power and speed as well. His whole body was snowy white; his physical appearance is as delightful and graceful as a newly polished conch. Sitting on the middle of Kaṇḍaka's back, with his connatal mate Minister Channa clutching the tail of the horse, the Bodhisatta rode out of the palace in the middle watch of the night on Monday, the full-moon day of Āsāḷhā in the year 97, Mahā Era, and arrived at the main gate of the royal city. (While the Bodhisatta was thus departing from the palace by riding the royal steed Kaṇḍaka, devas placed their hands under his hoofs at every trot so that the sound of the hoofs could not be heard by anyone.)

The Prince, Minister Channa, and The Royal Horse Kandaka, each had Their Own Plan

It was the time when the royal father, King Suddhodāna, had taken precautions to prevent the Prince from going forth by strengthening the both sides of the main gate of the royal city so that each side could be opened only with the strength of one thousand troops. He considered: “If it is thus arranged, my son will not be able to go out unnoticed at any time by opening the main gate of the city.”

The Prince was endowed with great strength; he had the strength of one thousand crores of Kāḷāvaka elephants; he had the strength equivalent of one thousand crores of middle-sized male persons (*majjhima-purisa*). Accordingly, he thought to himself: “If the main gate will not open, I will escape today by making use of my own strength. Remaining seated on the back of the royal steed Kaṇḍaka, I will clasp Minister Channa who accompanies me by holding the horse's tail and the royal horse Kaṇḍaka in between my two thighs and jump over the 18-cubit high city wall.”

Minister Channa also thought to himself: “If the main gate of the city will not open, I will keep my Lord's son seated on my shoulder, clasp the Kaṇḍaka horse under my right armpit, and hugging him with my right hand, I will jump over the 18-cubit high wall of Kapilavatthu City and escape.”

The royal horse Kaṇḍaka also thought to himself: “If the main gate of the royal city will not open, I will keep my royal son seated on my back as he is and along with the connatal mate Minister Channa holding on to my tail, I will jump over the 18-cubit high wall of Kapilavatthu City and escape.”

The Physical Strength of The Prince

[One elephant of *Kāḷāvaka* pedigree has the combined strength of 10 *majjhima-purisa* (men of medium strength); one *Gaṅgeyya* elephant has the combined strength of 10 *Kāḷāvaka* elephants (or 100 *majjhima-purisas*); one *Paṇḍara* elephant has the combined strength of 10 *Gaṅgeyya* elephants (or 1000 *majjhima-purisas*); one *Tamba* elephant has the combined strength of 10 *Paṇḍara* elephants (or 10,000 *majjhima-purisas*); one *Piṅgala* elephant has the combined strength of 10 *Tamha* elephants (or 100,000 *majjhima-purisas*); one *Gandha* elephant has the combined strength of 10 *Piṅgala* elephants (or 1,000,000 *majjhima-purisas*); one *Maṅgala* elephant has the combined strength of 10 *Gandha* elephants (or 10,000,000 *majjhima-purisas*), one *Hema* elephant has the combined strength of 10 *Maṅgala* elephants (or 100,000,000 *majjhima-purisas*); one *Uposatha* elephant has the combined strength of 10 *Hema* elephants (or 1,000,000,000 *majjhima-purisas*); one *Chaddanta* elephant has the combined strength of 10 *Uposatha* elephants (or 10,000,000,000 *majjhima-purisas*). The Bodhisatta has the combined strength of 10 *Chaddanta* elephants (or 100,000,000,000 *majjhima-purisas*).]

— **Aṅguttara Commentary** —

The Deterrence by Vasavattī Māra

In this manner, the three of them were having similar intentions. Even if the main gate of the city would not open, any one of them would certainly act in fulfilment of his plan. Nevertheless, by virtue of the accumulated merits and glory of the Prince, the devas guarding the gates of the royal city were very glad to keep the main gate readily open for him to go out. Just as he rode out from the main gate of the royal city on the back of Kaṇḍaka accompanied by his connatal mate Minister Channa, Vasavattī Māra, who did not like and had always opposed and obstructed the emancipation of sentient beings from the round of rebirths, went to the human world from his abode of Paranimmitavasavattī Deva world in a moment, so soon as a strong man would stretch out his folded arm or fold his out-stretched arm, and appeared in front of the Prince. His purpose was to deter him from renouncing the world by tricking him into believing that the deterrence was for his own good. Remaining in the sky, he uttered:

Mā nikkhama mahāvira ito te sattame dine.
Dibbaṁ tu cakkaratanaṁ addhā pātu bhavissati,

— **Buddhavaṁsa Commentary** —

"O very energetic Bodhisatta Prince, do not just go forth and become a recluse. On the seventh day from today, the celestial Wheel Treasure for you will certainly make its appearance."

He discouraged the Prince also by telling him: "You will become the Universal Monarch, ruling over the four Great Continents surrounded by two thousand small islands. Do turn back, Your Majesty." Thereupon, the Prince asked: "Who are you, speaking to me and discouraging me now?" Māra Deva replied: "Your Highness, I am Vasavattī Māra." Then the Prince made this bold reply:

Jānāmahaṁ mahārāja, mayhaṁ cakkassa sambhavaṁ.
Anatthiko'ham rajjena, gaccha tvaṁ Māra mā idha.

"O powerful Māra, I already know even before you that the divine Wheel Treasure will certainly arise for me. As for myself, I do not have the least desire to become a Universal Monarch, ruling over the four Continents. Go ye away now, O Māra, from here; do not stand in my way."

Sakalaṁ dasasahassam pi, lokadhātum'ahaṁ pana
Unnādetvā bhavissāmi, Buddho 1oke vināyako.

> "As for me, I will strive to become a Buddha to help and convey all sentient beings, who are ready to listen to the Dhamma (*veneyya*), to the victorious land of Nibbāna, making the ten thousand world revolve and resound like the potter's wheel."

Thereupon, Mara threatened the Prince with these words: "O friend Prince Siddhattha, keep your words constantly in mind. From this time on, I will make you know well what I am, whenever your mind is filled with thoughts of sensual desires (*kāma-vitakka*), thoughts of malice (*vyāpāda-vitakka*), or thoughts of cruelty (*vihiṁsā-vitakka*)." And, thence forward, he was constantly on the lookout for the occasion when mental defilements (*kilesa*) would perchance arise in the mental continuum of the Prince, following him closely like a shadow for a total period of seven years. (He followed closely behind the Prince for a total period of seven years with intent to kill him outright at the very place where mind defilements would perchance arise in the mind continuum of the Prince.)

The Ceremonious Escort by Devas and Brahmās to The Bank of the River Anomā

At the age of twenty nine years, when he was about to acquire the glory and powers of a Universal Monarch, he forewent and spurned them as if they were spittle. At midnight, on the full moon day of Āsāḷhā when the constellation Āsāḷhā and the moon were in conjunction, in the year 97 Mahā Era, he left the royal palace which was comparable to the magnificent palace of the Universal Monarch. But while he was thus leaving, the desire to turn round and take a view of the royal city of Kapilavatthu arose in his mind.

Immediately after that thought had arisen in the mind of the Prince, the very locality where the thought occurred revolved round like a potter's wheel as if the earth was addressing him: "O noble person Bodhisatta, your deeds of merit were such that you need not turn round to look at anything, the object you want to see will present itself in front of you." The Prince thus viewed the royal city of Kapilavatthu from where he was, without having to turn around. The site where the royal horse Kaṇḍaka halted was marked for the erection of a stupa to be named Kaṇḍaka Nivattana. He then proceeded on his journey in a majestic manner on the back of the royal horse Kaṇḍaka. Along the route taken by the Prince, all the devas and Brahmās marched along in front and rear, and on the left and right, some holding sixty thousand lighted torches (six hundred lighted torches according to the Buddhavaṁsa Commentary); others came along honouring him with festoons of fragrant flowers, sandalwood powder, yak-tail fly-flaps, banners and streamers. They came along singing celestial songs and playing all kinds of celestial musical instruments.

The Prince, who, as described above, had gone forth in such magnificence, passed through the three kingdoms of Sākiya, Koliya and Malla in one single night, covering a distance of thirty *yojanas*, eventually arriving on the bank of the River Anomā.

> (**Special Note**: The royal horse, Kaṇḍaka, possessed the power of speed which enabled him to run around the Cakkavāḷa mountain in the early morning and arrived back in time for the morning meal, which was readily prepared for him. Nevertheless, it should be especially noted that at that time the garlands of scented flowers strewn by the devas and Brahmās, *nāgas* and *garuḷas*, etc., from the sky were covering the ground up to the height of the horse's navel and so he had trudged along, struggling and struggling through the mass of garlands of flowers as though making his way through marshy ground and thus was able to cover only thirty *yojanas* in one whole night.)

Chapter 4

REMOVING HIS HAIR AND BECOMING A RECLUSE

Crossing The River Anomā

Having reached the other bank of the River Anomā, the Prince brought the royal horse to a halt at the edge of the river and asked Minister Channa: "What is the name of this river?" When the minister replied that it was Anomā, he took it as a good omen, saying: "Mine being a recluse will not be of poor quality; in fact, it will be a superior one," (for the word '*anomā*' means 'not inferior'). Then by striking Kaṇḍaka with the heel he gave it the signal for crossing the river, and Kaṇḍaka jumped over to the other side of the eight-*usabha* wide Anomā and stood there.

After alighting from Kaṇḍaka, and while standing on the pearly sandbank, the Prince addressed Minister Channa: "Friend Channa, take Kaṇḍaka together with my ornaments and return home. I will become a recluse." When Channa said that he would also like to do the same, the Prince forbade him three times saying: "You cannot have permission to become a recluse, Friend Channa. Just go back to the city." And he handed over Kaṇḍaka and the ornaments to Channa.

Thereafter, considering: "These locks of mine do not suit a recluse, I shall cut them with my sword," the Prince, with the sword in his right hand, cut off the hair-knot and seized it together with the diadem by his left hand. His hair of two finger-breadths in length that was left behind cuffed to the right and lay close to the head. The length of the hair remained two fingers breadth till the end of his life with no further cutting. The beard and the whisker also existed for the whole life with their length good enough to look beautiful like the hair. There was no necessity for the Prince (the Bodhisatta) to shave them again.

Throwing up The Severed Locks into The Sky with A Solemn Resolution

The Bodhisatta, holding the hair-knot together with the diadem, made a solemn resolution thus: "If I am one who will become a Buddha, let this hair-knot stay in the sky. If not, let it fall to the ground," and threw them up into the sky. Thereupon, the hair-knot together with the diadem went as far up as one *yojana* and marvellously remained in the sky like a hanging festoon of flowers.

Erection of The Cūlamaṇi Cetīya in Tāvatiṁsa by Sakka

At that time, Sakka, the King of Devas, saw the Bodhisatta's hair by means of his Divine Eye; and he received it and the diadem with a jewel casket, one *yojana* in size, and took them to his abode of Tāvatiṁsa. He then enshrined them in the Cūḷamaṇi Cetīya which he erected and embellished with seven kinds of precious gems and which was three *yojanas* high.

Becoming A Recluse with The Requisites offered by Ghaṭīkāra Brahmā

Again, the Bodhisatta reflected: "These garments of mine, made in the country of Kāsi, are priceless. They are not proper to one who is an ascetic." Then Ghaṭīkāra Brahmā, who happened to be an old friend in the lifetime of Buddha Kassapa, considered with his genuine and noble *mettā* that had remained throughout the whole *Buddhantara-kappa*: "Ah, today my friend the Bodhisatta, seeing danger in such miserable phenomena as birth, etc., has gone forth on noble renunciation (*mahābhinikkhamana*). I shall go, taking the requisites of a recluse for this old friend of mine, the Bodhisatta Prince." So he brought the eight requisites, namely, (1) a big robe, (2) an upper robe called *ekacci*, (3) a lower robe, (4) a girdle, (the four requisites that are close to and go along with the body) (5) a needle and thread, (6) an adze, a kind of knife for making teeth-cleaning sticks and for peeling sugar-cane), (7) a bowl with its bag, and (8) a water-strainer, (the four external requisites) and offered them to the Bodhisatta.

Thereupon, the Bodhisatta assumed the appearance of a noble recluse by putting on the robes properly — the robes which may be termed the banner of *arahatta-phala* and which were offered by the Brahmā. Then he threw up also the set of his (lay man's) garments into the sky.

(The intervening period of time between the rise of one Buddha and another Buddha is called *Buddhantara-kappa*. The *buddhantara-kappa* in this episode of the Brahmā's offerings was the intervening period between the time of Buddha Kassapa's appearance and that of Buddha Gotama's. After Buddha Kassapa appeared at the time when the life span of beings was twenty thousand years, it gradually dwindled down to ten years and from that stage it rose again up to *asaṅkhyeyya*. On its decline, it went down to a hundred years when Buddha Gotama appeared. Therefore, the intervening period in this case was more than one *antara- kappa* long. Though there was nobody who would instruct the Bodhisatta Prince how to use the robes, etc., it should be understood that he knew the manner of using the requisites because he was experienced in so doing, as he was a recluse in the presence of former Buddhas and as he was of great intelligence.)

Erection of The Dussa Cetīya in Akanittha Brahmā Abode

Thereupon, Ghaṭīkāra Brahmā seized the Bodhisatta's garments that were thrown up into the sky. He erected a cetiya, twelve *yojanas* in size and finished with various kinds of gems, where he kept these garments in reverence. As the *cetiya* contains the garments, it is called Dussa Cetīya.

(Here, in connection with the location and the height of the *cetiya*, it is explicitly written by the Monywe Zetawun Sayadaw in the **Samantacakkhu Dīpanī**, Vol.2: "Since the garments were brought by Ghaṭīkāra Brahmā, who was of Akaniṭṭha Abode, it should be taken that the Dussa Cetīya exists in the same Abode." And quoting the **Jinālaṅkāra Tika** and other works he adds: "The Dussa Cetīya, which is twelve *yojanas* in height, should be considered to have been existing in the Suddhāvāsa Akanittha Brahmā World.")

(With reference to the eight requisites offered by Ghaṭīkāra Brahmā, the first volume of the **Apadāna Commentary** explains differently: "*Brahmunā ānīte iddhimaye kappassa santhānakāle padumagabbhe nibbatte atthaparikkhare paṭiggahetvā pabbajitvā* – The Bodhisatta became a recluse after accepting the eight requisites which, by the power of his meritorious deeds of Perfections, appeared in the lotus cluster[1] on the mound of the Mahābodhi at the beginning of the world and were brought therefrom by the Brahmā." It is relying on this statement of the **Apadāna Commentary** that the incident is versified in the Saṁvara Pyo. In the **Jinatthapakāsanī** too, it is said: "These eight requisites appeared in complete set in the lotus flower that blossomed as an omen when the world first came into existence."

(In the exposition of the Mahāpadāna Sutta in the **Sutta Mahāvagga Commentary**, however, it is stated: "The region of the Mahābodhi disappears last, at the time of the dissolution of the world and rises first, at the time of its origination. When the world originates, a lotus cluster comes out, as an omen, at the site of the *Bodhi-maṇḍala*. If Buddhas are to appear in that existing *kappa*, the lotus cluster blooms; if Buddhas are not to appear, it does not bloom. If it is the *kappa* of only one Buddha, a single flower blossoms; if it is the *kappa* of two Buddhas, two flowers blossom; if it is that of three, four or five Buddhas, three, four or five flowers blossom respectively from the same cluster. Thus mention is made only of whether flowers blossom or not, but there is no mention of the requisites readily borne in the flowers.

Although the robes offered by Ghaṭīkāra Brahmā are explained in the **Apadāna**

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1. *in the lotus cluster*: This is the author's rendering of the word *Paduinagabbhe*.

Aṭṭhakathā as '*iddhimaya parikkharā*, the requisites which appeared by the power of the Bodhisatta's meritorious deeds,' the Venerable Buddhaghosa in his **Sutta Nipāta Commentary**, Vol. II, says: "*Devadattiyaṁ paṁsukūacīvaraṁ pārupitvā mattikāpattaṁ gahetvā pācīnadvārena nagaraṁ pavisitvā anugharam piṇḍā-ya acari* – After putting on the robes offered by Ghaṭīkāra Brahmā and taking the earthen bowl, the Bodhisatta entered the city by the eastern gate and went round for alms from house to house." Taking into consideration this statement of Mahā Buddhaghosa, it should be understood that the robes offered by Ghaṭīkāra Brahmā was not *iddhimaya* (i.e. the robes that appeared by the power of the Bodhisatta's acts of merit) but only *devadattiya* (i.e. the robes given by a celestial being) as opined by Mahā Buddhaghosa. All this is mentioned for pondering the question whether it is a fact or not that the requisites offered by the Brahmā were those contained in the lotus cluster that appeared as an omen on the mound of the Mahābodhi at the beginning of the world.)

Sending Minister Channa Back to The City

After thus becoming a recluse, the Bodhisatta sent back Minister Channa, saying: "Friend Channa, convey these words of mine to my mother (meaning stepmother Mahāpajāpati Gotamī) and father that I am in good health." Then Channa, after doing obeisance respectfully to the Bodhisatta and circumambulating him, took the bundle of the Bodhisatta's ornaments along with the horse and departed.

Rebirth of Kandaka in Deva World

Since he overheard the Bodhisatta's conversation with Minister Channa, Kaṇḍaka the horse had been lamenting with the thought: "From now on, I shall have no opportunity of seeing my master." When he went beyond the seeing distance of the Bodhisatta, he could not bear the grief that rose from the suffering of separation from one's beloved (*piyehi vippayoga*). As he was leaving behind the Bodhisatta, whom he loved so dearly, he died of broken-heart and was reborn in Tāvatiṁsa a celestial being by the name of Kaṇḍaka. As for Minister Channa, he had at first a single grief caused by his separation from the Bodhisatta and now that Kaṇḍaka had died, the second grief occurred in him. Oppressed by the double sorrow, he made his way home to the city of Kapilavatthu, weeping and crying.

(On his death, Kaṇḍaka was reborn a deva by the same name amidst great luxury and retinue in the deva World of Tāvatiṁsa. Since he had been closely associated with the Bodhisatta and at his service in many existences, he died being unable to withstand the misery of separation from the Bodhisatta. His rebirth in Tāvatiṁsa was not due to that sorrow. In the Bodhisatta's speech made to him while he was about to be mounted, immediately before his master's renunciation, he heard: "Kaṇḍaka, I am giving up the world in order to gain Omniscience." On hearing the words of the Bodhisatta's renunciation which had nothing to do with sensual pleasures, he became filled with joy and satisfaction that accompanied his clarity of mind, leading to development of merit headed by faith. As a result of this merit, his rebirth as a deity took place in Tāvatiṁsa. Later on, when he visited the Buddha and listened to the Dhamma, he became a *sotāpanna.* — All this is mentioned in the **Vimānavatthu Commentary**. Those who wish to have a detailed account may referred to this Commentary.)

The Bodhisatta's Visit to Rājagaha City

After becoming a recluse, the Bodhisatta, after spending seven full days in ascetic bliss in the nearby mango grove called Anupiya, travelled a journey of thirty *yojanas* on foot in one single day and entered the city of Rājagaha. (This is the statement made in the **Buddhavaṁsa Commentary** and the **Jātaka Commentary**.)

(According to the **Sutta Nipāta Commentary**, however,) the Bodhisatta, after becoming a recluse, observed the *Ājīvatthamaka sīla*, the Precepts with pure livelihood as the eighth, and journeyed to Rājagaha, thirty *yojanas* away from the banks of Anomā in seven days.

Entering Rājagaha for Alms-Round

When he was about to visit the city of Rājagaha for alms-food, he stood at the eastern gate of the city, then it occurred to him thus: "If I send a message to King Bimbisāra about my visit, he will know that Prince Siddhattha, the son of King Suddhodāna, has come to my city and, with due regard and attention, he will send plenty of offerings. It is not proper for me as an ascetic to inform him and receive the four requisites. Right now, I should go on alms-round." So, after putting on the *paṁsukūlika* robes offered by Ghaṭīkāra Brahmā and taking the bowl with his hand, the Bodhisatta entered the city by the eastern gate and went round from house to house for alms-food.

Seven days before the Bodhisatta went into Rājagaha for alms, a festival was celebrated on a big scale and enjoyed by all. The day the Bodhisatta entered the city, King Bimbisāra had the proclamation made to the people by beating the drum: "The festival is over. The people should now attend to their respective trades." At that time, the citizens were still assembled in the palace ground. When the King opened the window, which was supported by a lion figure, and looked out to give necessary instructions, he saw the Bodhisatta, who was entering Rājagaha for alms, with his sense-faculties well composed.

On seeing the incomparably graceful appearance of the Bodhisatta, the people of Rājagaha, as a whole, became wildly excited and the whole city turned into a state of commotion in the same way as it happened when Nāḷāgīri, the elephant, also known as Dhanapāla, entered the city, or in the same way as the male and female residents of celestial Tāvatiṁsa became agitated and perturbed when Vepacitti, King of Asuras, entered their abode.

When the noble Bodhisatta went round with the elegance of a Chaddanta elephant-king for alms, from house to house in the city of Rājagaha, the citizens, seeing the incomparably graceful appearance of the Bodhisatta, were filled with strong feeling of joy and astonishment and became occupied with the sole intention of viewing the Bodhisatta's unique demeanour.

One of the people then said to another: "Friend, how's that? Is it the lunar mansion that has come down to the human abode with all its rays concealed in fear of Rahu the Asura-king?"

The second man ridiculed the first by saying: "What are you talking, friend? Have you ever seen the big disc of the full moon coming down to the human world? The fact is that Kāma Deva, God of Desire, seeing the splendour of our King and his people, has come in disguise to play and have fun with us."

Then the third person ridiculed the second by saying: "O friend, how's that? Are you crazy? Kāma Deva is one whose body is jet-black as he has been terribly burnt by the flame of hegemony, arrogance and anger. The truth is that the person we are seeing now is Sakka, King of Gods, endowed with a thousand eyes, who has come into our city mistaking it for his abode of Tāvatiṁsa."

That third person was told in a rather smiling manner by the fourth: "How could you say so? Your words are self-contradictory. To name him Sakka, where are his thousand eyes? Where is his weapon of the thunderbolt? Where is his riding elephant Erāvaṇa? (If he is really Sakka, he must have a thousand eyes, the thunderbolt as his weapon and Erāvaṇa as his conveyance. He has none of them.) In fact, he is Brahmā, who, knowing that Brahmins have forgotten their Vedas and all, has come to urge them not to forget their learning and to practise in accordance with them."

Another man, a man of learning, reproached them and stopped them, saying: "This is neither the moon-disc, nor Kāma Deva, nor Sakka nor Brahmā. As a matter of fact, he is the most extraordinary man, the chief among men, the leader and teacher of the three worlds."

While the citizens of Rājagaha were thus talking among themselves, each from his own point of view, royal servants went to King Bimbisāra and reported thus: "Great King, a

wonderful person whom nobody knows whether he is a celestial being, or a *gandhabba* or a *nāga* or *yakkha*, is going round for alms-food in our city of Rājagaha." Upon hearing their words, the King, who had already seen the Bodhisatta while standing on the upper terrace of the palace, was struck with wonder and sent his ministers with the order: "Go and make careful inquiries about this man; if he is a *yakkha*, he will disappear when out of the city; if he is a celestial being, he will go through the air; if he is a *nāga*, he will sink into the earth and disappear. If he is a real human being, he will eat his alms-food at a certain place."

With his sense-faculties and mind well composed and in his unique elegance, with downcast eyes seeing only one length of a yoke (about four cubits) as if he were captivating the eyes of the Rājagaha people, he went round and collected food just enough for his sustenance. The food, which he received, included all kinds of eatables, coarse and fine of various colours mixed up together. Then he asked the people: "Where do those ascetics who come to this city usually stay?" The people answered: "They usually stayed at the entrance of the cave, facing east, on top of Paṇḍava mountain." And so the noble Bodhisatta left the city by the eastern gate, through which he had entered. Thereafter he sat facing east at the entrance of the cave on the mountain and tried to eat the mixed meal of coarse and fine food that he had received.

Having enjoyed the kingly bliss which was as great as that of a Universal Monarch only a few days ago, he made an effort to eat a morsel of food which was a mixture of coarse and fine edible things in assorted colours. As he was about to put the morsel into his mouth, he felt miserable and almost vomited with the intestines turning upside down, for he had never seen such kind of food in his life and found it particularly disgusting. Then he admonished himself by saying: "You, Siddhattha, in spite of the fact that you have been reigning supreme in a palace where food and drinks are available at your pleasure and where you have meals of three-year-old seasoned fragrant rice with different delicacies whenever you like, you, on seeing a recluse in robe of rags contemplated: 'When shall I eat the meals obtained by going on alms-round from house to house after becoming a recluse like him? When will the time come for me to live on meals thus collected?' And have you not renounced the world and become a recluse with such thoughts? Now that your dream has come true, why do you like to change your mind?" Then without the slightest revulsion, he took the meal that was so rough.

The three ministers, sent by King Bimbisāra to investigate, approached the Bodhisatta and explored all the facts concerning him. Then two of the three stayed behind while the third returned to the King and reported: "Great King, that recluse who had gathered alms-food is still sitting peacefully at the entrance of the cave, facing east, on top of Mount Paṇḍava absolutely without fear like a lion king, or a tiger king or a bull king, after eating, in a normal manner, the meal that he had obtained." Thereupon, King Bimbisāra made haste and went in an excellent chariot to the Bodhisatta's place on Paṇḍava mountain, as far as the chariot could go; and then leaving the chariot, he continued his journey on foot. When he got near the Bodhisatta, he sat down on the cold stone slab with permission and being very much impressed with the Bodhisatta's deportment, he gladly conversed with him. He said: "Friend, you are still young and tender in age. You are also endowed with handsome physique and characteristics. I think that you are of good birth belonging to a pure ruling class. I offer you as much royal pleasure and wealth as you want in these two countries of Anga and Magadha which are under my rule. Be a king and reign! Please also tell me your lineage." Thus the King asked about the Bodhisatta and offered kingship to him.

Then the Bodhisatta considered: "If I had the desire to be a king, such deva king as the Four Great Kings of the celestial world and others would have proposed to offer me their respective regal fortunes. Or, if I remained living a kingly life in my palace, it would have been certain that I would become a Universal Monarch. Not knowing this, this King Bimbisāra has made such a proposal to me saying in such a way I will now let him know of my royal life." So thinking he stretched out his right hand pointing in the direction whence he had come; and then he said in verse:

Ujuṁ janapado kaja, Himavantassa passato
dhanavīriyena sampanno Kosalesu niketino.

"O, Noble King, you who please your people with *mettā* by ruling them with the four modes of support[2]. In the land of the Kosalan, people near the mountain named Himavanta, which is straight from here, in the direction of the north, exists the region of Kapilavatthu, full of grain, food and drink and famed like the divine city of Amaravati. That region belongs to my father, Mahāsuddhodāna, the excellent torch of the lineage of the sun that has long been aristocratic ancestry since the beginning of the world. It is the place which is endowed with seven kinds of treasure and men of valour, numbering eighty-two thousand, who have the ability of plucking the star at the end of the sky by means of their prowess."

Ādiccā nāma gottena, Sākiyā nāma jātiyā
tamhā kulā pabbajito' mhi kāme abhipatthayaṁ

"O Noble King, you who are recognized as a deva! Because I am not a stranger but related to the Sun-God, I am Ādicca by clan which is pure. I am Sākiya by birth which is glorious, the new name which cropped up from the joyous utterance of King Ukkaka: '*Sakyavata bho kumārā.*' Coming from that Adicca clan and Sākiya royal lineage, I have renounced the world with a view to become a Buddha, not because I aspire after objects of sensual pleasures."

Kāmesvādīnavaṁ disvā Nekkhammam daṭṭhu khemato
padhānāya gamissāmi ettha me rañjatī mano.

"O Noble King, you who are recognized as a deva! With my insight wisdom, I saw clearly more of suffering and less of enjoyment in the material objects of sensual pleasures. I also saw renunciation of both objects and defilements of sensual pleasures as a haven, free from dangers. Having seen thus, I became a recluse with Buddhahood as my goal. I will proceed to strive for the attainment of Nibbāna, the ultimate reality that comes of renunciation and that excels all other states immensely in its quality of peace. My mind always yearns for that state called Nibbāna which is far superior to all other states."

With these three verses, the Bodhisatta told King Bimbisāra that he had come from the lineage of Sākiya and had taken up an ascetic life; that he had no desire at all for material pleasures; and that, having become a recluse with the aim to achieve Nibbāna, he would be retreating to the forest for practice of *dukkaracariyā* in order to attain that very state of Nibbāna speedily. When told thus, King Bimbisāra replied: "Venerable Sir, I have already heard that 'Prince Siddhattha, the son of King Suddhodāna, after seeing the four omens with his own eyes, and renouncing the world to become a recluse, would attain Perfect Self-Enlightenment, the Supreme leadership in the three worlds.' Having seen by myself your great aspiration after Nibbāna, I firmly believe that you will certainly become a Buddha. Venerable Sir, let me make a supplication to you. When you have attained Buddhahood, please visit my country first and foremost!" After thus solemnly extending his invitation, King Bimbisāra went back into the city.

2. Four modes of supports: *Sangaha-vatthu:* Read fn. 40 of Chapter VII.

Chapter 5

LEARNING FROM AND DISCUSSING WITH ĀḶĀRA AND UDAKA

The Bodhisatta took instruction from and had discussion with Sect-leaders Āḷāra and Udaka, and thereafter gained eight mundane attainments.

Atha rājagahaṁ vararājagaham
nararājavare nagaraṁ tu gate
girirājavaro munirājavaro
migirājagato sugato pi gato.

Then, when King Bimbisāra, the noble ruler of the people of the Magadha country, having spoken and extended his invitation to the Bodhisatta, returned and entered the city of Rājagaha, founded by that glorious Universal Monarch, Mahāgovinda, Lord of the people and Leader of the humans and other powerful monarchs. The Blessed Bodhisatta who was endowed with all excellent qualities like Meru, chief of mountains, who was the righteous monarch of ascetics, and whose graceful deportment was like that of the lion, lord of the beasts, also went to the sylvan palace in search of Nibbāna, the Supreme Peace.

In accordance with this verse-song that occurs in the **Buddhavaṁsa Commentary** and the **Jināḷaṅkāra Sub-commentary**, when the righteous King Bimbisāra had gone back to the city of Rājagaha, the Bodhisatta set out on a journey in quest of the bliss of Nibbāna known as *Santivara* (Supreme Peace). On his way, he reached the place of a great religious teacher, Ālāra by name and Kālāma by clan.

(As the meetings of the Bodhisatta with the Sect-leaders Āḷāra and Udaka have been dealt with elaborately in the Pāli Text, the Commentaries, such as those on the **Buddhavaṁsa** and the **Jātaka,** contain only a brief account of it. But for our readers, it may not be easy to have access to the Text. Therefore the chapter on the same incident will be treated with a few more details in this Chronicle.

In this connection, it may he asked: "Why did the noble Bodhisatta go to Āḷāra and Udaka and not to the famous heretical teachers (who claimed to be Buddhas) such as Pūraṇa Kassapa and others?" The reason was that the systems of practice of the heretical teachers were not substantial ones. The Bodhisatta himself had made investigations, for as long ago as ninety-one *kappas*, by personally following their courses, just to know whether they were of true value or not. From his personal experiences, he knew thoroughly that they were not. Therefore, he did not go to these heretical teachers; he approached only the well-known teacher Āḷāra, who was leading a religious life surrounded by numerous followers.)

When he reached the place of Āḷāra, the Sect-leader, the Bodhisatta made a request saying: "O friend, you of Kālāma clan, I wish to lead a holy life in this system of yours." Then Āḷāra gave his permission and words of encouragement sincerely: "O noble friend, do stay in this system of ours! Ours is the one that enables an intelligent practising person, in no time, to realize the teacher's view and to abide blissfully."

As permitted by Āḷāra the Sect-leader, the Bodhisatta soon underwent studies in the newly found system. Being a man of superb intelligence, the Bodhisatta could easily learn Āḷāra's doctrine and the practice. Just by repeating what the teacher uttered with slight lip movements, the Bodhisatta reached the stage of learning at which he could say: "I have understood!" In fact, he did declare: "I have understood! I have seen the course!" and the Sect-leader and his other disciples also agreed to his declaration.

On considering the way the Sect-leader Āḷāra had spoken with authority on the course of practice, which resulted in the realization of *ākiñcaññāyatana* (mundane) *jhāna*, he came to

know thus: "It does not appear that the Sect-leader Āḷāra has just learnt by heart only through faith and without personal wisdom the course of practice leading to this *ākiñcaññāyatana-jhāna*. Verily, this teacher must be one who has himself gained and realized the seven Mundane Attainments." And so he approached the teacher again and asked him downright thus: "O friend belonging to the Kālāma clan, to what extent do you say that you yourself dwelt realizing this doctrine of yours?" As he had himself realized it, Āḷāra replied in the manner of those who had practical knowledge (not theoretical) by giving a full account of the seven attainments up to *ākiñcaññāyatana-jhāna*.

Thereupon, it occurred to the Bodhisatta thus: "Not only does the Sect-leader Āḷāra possess faith, firm enough to attain *jhānas,* I, too, have firm faith to attain *jhānas*. Not only does he possess energy, mindfulness, concentration and wisdom strong enough to reach Absorption (*appanā*) *jhāna*, I, too, have strong energy, mindfulness, concentration and wisdom to reach there. Āḷāra says that he has himself realized the seven mundane *jhāna* attainments up to *ākiñcaññāyatana* with *abhiññā* and abide blissfully therein. It would be good if I, too, were to strive to realize like him the seven mundane *jhāna* attainments." With this intent, he strenuously practised *kasiṇa parikamma*, and within two or three days he himself realized, like his teacher Āḷāra, the seven mundane attainments up to *ākiñcaññāyatana-jhāna* and dwelt blissfully therein.

Then the Bodhisatta went to the Sect-leader Āḷāra and asked: "Friend Kālāma, do you say that through this much of practical course you have yourself realized with *abhiññā* these seven mundane *jhānas* and dwelt blissfully therein?" When Āḷāra replied in the affirmative, the Bodhisatta informed him thus: "Friend, through this much of practical course, I, too, have myself realized with *abhiññā* the seven mundane *jhānas* up to *ākiñcaññāyatana-jhāna* and dwelt blissfully therein." Thereupon, as befitting a noble person free of the mental impurity of envy (*issā*) and selfishness (*macchariya*), Āḷāra the Sect-leader spoke joyfully words of altruism thus: "We have seen with our eyes a fellow recluse of sharp intelligence like your noble self. It is a great gain for us, friend!"

Issābhibhūta lokamhi
Āḷāro yo anissukī
vaṇṇavādī sudhīrassa
aho uḷārachandata.

"In the wide world dominated by the evil thought of envy (*issā*), which is a jealous feeling caused by another's welfare and good fortune, Āḷāra the Sect-leader, being a true noble personage without envy, openly spoke words of praise to the Bodhisatta who was possessed of sharp, quick and incomparable intelligence. Being a person endowed with purely honest and homage-worthy desire (*chanda*) like that of Āḷāra the noble teacher, who has unblemished wisdom, is indeed exemplary and deserving of acclaim with the snapping of the fingers!"

Āḷāra offered Half of His Disciples to The Bodhisatta

Not only had the Sect-leader Āḷāra spoken out words of praise, as has been said above, for he was a person free of such mental impurity as envy and selfishness, but he went further, saying: "O superb man, what I have, by myself, realized with *abhiññā* and taught, you have, by yourself, realized with *abhiññā*! What you have, by yourself, realized with *abhiññā*, I have, by myself, realized with *abhiññā* and taught. In this way, the doctrine I have discerned, you also have. The doctrine you have discerned, I also have. In this way, you are like me, and I am like you. Please come, friend, let us both take charge in harmony of this sect of such numerous followers." He then gave a signal to his followers to assemble and said: "Disciples, I have gained the seven attainments, so has this superb man, like me. You disciples numbering this many should take instruction from this superb man; you disciples numbering this many should take instruction from me." So saying he entrusted half of his disciples to the Bodhisatta.

Not only did he equally share his followers but he also sent his male and female supporters, who came to wait upon him bringing perfumes and flowers to the Bodhisatta, saying: "Go, go and pay homage to the superb man!" As directed by the Sect-leader, the male and female supporters first paid homage to the Bodhisatta and then paid homage to their master with what was left of the perfumes and flowers. When they went to offer costly couches and seats, they were asked to offer them to the Bodhisatta first and he would accept the remaining ones, if any. Wherever they went, he gave priority to the Bodhisatta in respect of excellent sleeping and living accommodations. In this way, as a man of magnanimity, Āḷāra treated the Bodhisatta, who was his disciple (at the time), with high esteem and honour although he was the teacher.

The Bodhisatta departed from Āḷāra on seeing Defects in The Mundane Jhāna Attainments

Having put efforts and gained the seven mundane *jhāna* attainments, as he had acquired jhānic experiences in his previous existences and as he was highly intelligent, the Bodhisatta soon reflected on the nature and prospects of these attainments in the present life and the benefits to be derived therefrom in the next; and he came to know perfectly well the nature and prospects of the said seven attainments up to *ākiñcaññāyatana-jhāna* in the present life and his rebirth that would take place in the Brahmā abode of *ākiñcaññāyatana* in the next. Thereupon, he came to the conclusion that these seven mundane *jhānas* fell within the cycle of suffering (*vaṭṭa dukkha*). He also deeply contemplated thus: "The aggregate of these attainments cannot lead to weariness in the cycle of suffering, to detachment, to cessation of defilements such as lust (*rāga*), etc., to extinction of all these defilements, to knowledge of all that is to be known, to achievement of the knowledge of the four Paths, to realization of Nibbāna. In fact, these seven attainments result at most only in the Brahmā abode of *ākiñcaññāyatana*, where one lives for sixty thousand *mahā-kappas*, but they will not produce any benefit superior to that. The highest Brahmā-world of *ākiñcaññāyatana* in which the same *jhāna* results is also only a realm not liberated from the dangers of birth, decay and death. It is, in fact, a region already encircled by the snares of the King of Death.

A man, severely afflicted with hunger, eats, at first with relish, a big plateful of delicious meal, but later on, he becomes fed up and felt repugnant of it, on account of derangement of the bile or the phlegm or of the falling of a fly on to the meal and he abandons it without the slightest thought of taking another morsel. In the same way, the Bodhisatta, after putting efforts and gaining the said seven mundane *jhāna* attainments within two or three days without difficulty, at first dwelt in and enjoyed the said attainments; but from the moment he discerned the aforesaid defects, such as their being within the cycle of suffering, etc., he had entirely lost interest in exercising the seven attainments, even by means of one of the five kinds of mastery. He repeatedly abandoned the attainments, saying: "These seven attainments are of no use whatever! These seven attainments are of no use whatever!" And as he was wearied of them, he departed from the Sect-leader Āḷāra.

The Bodhisatta meeting Udaka and His Endeavour to gain Nevasaññā-nāsaññāyatana Jhāna

Having departed from the Sect-leader Āḷāra, and being desirous of seeking the bliss of Nibbāna, named Supreme Peace (*Santivara*), the Bodhisatta went on searching until he came upon the leader of another sect, Udaka, the son of Rāma. Therefore, he asked the Sect-leader Udaka for permission by saying: "Friend, I wish to lead a holy life in this system of yours." Then the Sect-leader Udaka, the son of Rāma, replied thus in giving the permission: "Friend, please stay in this system of ours! Our doctrine, if put into practice with efforts by learned persons, will enable them, in a short time, to realize with *abhiññā* the teacher's view (*ācariya-vāda*) and to live in happiness." Accordingly, the Bodhisatta lost no time to learn the doctrine and the course of practice of Udaka, the Sect-leader. As with Āḷāra, the leader of the previous sect, the Bodhisatta, being highly intelligent, could easily learn the doctrine and the course of practice. Just by repeating what the teacher uttered with slight movements of the lips, the Bodhisatta reached the stage at which he could say: "I have understood!" In fact, he did announce: "I have understood! I have seen the course!" and was confirmed by the Sect-leader Udaka and his disciples.

On considering the way Udaka explained, according to their traditional method[1], the course of practice leading to *Nevasaññā-nāsaññāyatana* (mundane) *Jhāna*, the Bodhisatta came to understand thus: "It does not seem that Rāma, the deceased father of Udaka, had merely learnt by heart, believing what others speak of the course of practice leading to *Nevasaññā-nāsaññāyatana Jhāna*. In fact, the teacher Rāma, father of Udaka, must have been one who has personally gained and realized the eight mundane *jhānas*."

(At the time when the Sect-leader Udaka was having discussion with the Bodhisatta, he had not yet himself realized the eight attainments, he was then telling the Bodhisatta what had been told by his father Rāma. When the Bodhisatta had learnt from him and realized, within two or three days, the eight mundane *jhānas* up to the highest of them all, *Nevasaññā-nāsaññāyatana Jhāna*, he parted company with Udaka. As for Udaka himself, only when the Bodhisatta had left him, he was greatly overcome by *saṁvega* and made exertion to gain the attainments; as befitting one who had previous experiences in meditation, he realized *jhānas* up to *Nevasaññā-nāsaññāyatana.* Direct mention of this point is made in the **Mūlapaṇṇāsa Tīkā**, Vol. II. This accounts for the Bodhisatta's consideration with reference to Udaka's father, Rāma, and his question about the great teacher Rāma alone in his discussion with Udaka. This is mentioned here so that readers of the Chronicle may be informed in advance.)

The Bodhisatta approached the Sect-leader Udaka again and asked him directly: "O friend, to what extent did your father, Rāma the Master, say that he himself dwelt realizing this doctrine of his?" Udaka replied that his father did so to the extent of *Nevasaññā-nāsaññāyatana Jhāna*.

Then it occurred to the Bodhisatta: "Not only had Udaka's father, Rāma the Master, possessed faith firm enough to attain *Nevasaññā-nāsaññāyatana Jhāna*, I, too, have such faith leading to that *jhāna*. Not only had he possessed energy, mindfulness, concentration, and wisdom strong enough to reach *Nevasaññā-nāsaññāyatana Jhāna*, I, too, have such energy, mindfulness, concentration and wisdom to get there. Udaka's father, Rāma the Master, said that he had personally realized the eight mundane *jhāna* attainments up to *Nevasaññā-nāsaññāyatana* with *abhiññā* and dwelt blissfully therein. It would be good if I, too, were to strive to realize, like him, the eight mundane *jhāna* attainments." With this intent, he strenuously practised *kasiṇa parikamma*, and within two or three days, he himself realized like Udaka's father, Rāma the Master, the eight mundane *jhāna* attainments up to *Nevasaññā-nāsaññāyatana Jhāna* and dwelt blissfully therein.

Then the Bodhisatta went again to the Sect-leader Udaka and said: "Friend, did your father, Rāma the Master, say that through this much of the practical course, he had, by himself, realized with *abhiññā* the eight mundane *jhānas* and dwelt blissfully therein?" When Udaka replied in the affirmative, the Bodhisatta informed him thus: "Friend, through this much of practical course, I, too, have, by myself, realized with *abhiññā* the eight mundane *jhānas* up to *Nevasaññā-nāsaññāyatana Jhāna* and dwelt blissfully therein." Thereupon, as befitting a noble person free from the mental impurity of envy and selfishness, Udaka the Sect-leader, like Āḷāra the leader of (the previous) sect, spoke joyfully words of altruism thus: "We have seen with our own eyes a fellow recluse and spiritual companion of sharp intelligence like you. It is a great gain for us, friend!"

Udaka entrusting The Whole Sect to The Bodhisatta and making Him His Teacher

Not only had the Sect-leader Udaka spoken congratulatory words, as has been said above, as befitting one who was free from the mental impurity of envy and selfishness, he went further, saying: "O superb man, what my father, Rāma the Master, had, by himself, realized with *abhiññā* and taught, you, superb man, have, by yourself, realized with *abhiññā.* What you have, by yourself, realized with *abhiññā*, my father, Rāma the Master, had, by himself, realized with *abhiññā* and taught. In this way, the doctrine my father had

1. *traditional method*: which Udaka had learnt from his father Rāma.

discerned, you also have. The doctrine you have discerned, my father, Rāma the Master, had. In this way, you are like my father, and my father was like you. Please come friend, please take charge of this great sect." So saying he entrusted the Bodhisatta with the whole sect. Thus Udaka appointed his fellow ascetic and spiritual companion Bodhisatta as his own teacher.

Not only did he entrust him with the entire sect but he honoured the Bodhisatta with reverence the way Āḷāra, the Sect-leader, did, as has been mentioned before.

The Bodhisatta departed from Udaka on seeing Defects in The Mundane Jhāna Attainments

Having put efforts and gained the eight mundane *jhāna* attainments, as he had acquired jhānic experiences in his previous existences and as he was highly intelligent, the Bodhisatta soon reflected on the nature and prospects of the said eight *jhāna* attainments, up to *Nevasaññā-nāsaññāyatana Jhāna* in the present life and the fruits that would accrue in the future. He came to know perfectly well the nature and prospects of these eight *jhāna* attainments, up to *Nevasaññā-nāsaññāyatana Jhāna* in the present life and his rebirth that would take place in the Brahmā abode of *Nevasaññā-nāsaññāyatana* hereafter. Therefore, he came to the conclusion that these eight mundane *jhānas* fell within the cycle of suffering, he also deeply contemplated thus: "The aggregate of these attainments cannot lead to weariness in the cycle of suffering, to detachment, to cessation of defilements such as lust (*rāga*), etc., to extinction of all these defilements, to knowledge of all that is to be known, to achievement of knowledge of the four Paths, to realization of Nibbāna. In fact, these eight attainments result, at most, only in the Brahmā abode of *Nevasaññā-nāsaññāyatana* where one lives for eighty-four thousand *mahā-kappas*, but they cannot produce any benefit superior to that. The highest Brahmā-world of *Nevasaññā-nāsaññāyatana*, in which the same *jhāna* results, is also only a realm not liberated from the dangers of birth, decay and death. It is, in fact, a region already encircled by the snares of the King of Death."

A man, severely afflicted with hunger, eats, at first with relish, a big plateful of delicious meal, but later on, he became fed up and felt repugnant of it on account of derangement of the bile or the phlegm or of the falling of a fly on to the meal and he abandons it without the slightest thought of taking another morsel. In the same way, the Bodhisatta, after putting efforts and gaining the said eight mundane *jhāna* attainments within two or three days without difficulty, at first dwelt in and enjoyed the said attainments; but from the moment he discerned the aforesaid defects, such as their being within the cycle of suffering, etc., he had entirely lost interest in exercising the eight attainments, even by means of one of the five kinds of mastery. He repeatedly abandoned the attainments, saying: "These eight attainments are of no use whatever! These eight attainments are of no use whatever!" And as he was wearied of them, he departed from the Sect-leader Udaka.

Chapter 6

THE PRACTICE OF SEVERE AUSTERITIES BY THE BODHISATTA

The Bodhisatta's Practice of Severe Austerities (Dukkaracariya) in Uruvelā for Six Years

After his departure from the Sect-leader Udaka, the Bodhisatta went about in the Magadha country in search of Nibbāna and eventually arrived in the market town of Senā. Near Senā was Uruvelā forest. In the forest, the natural lay out of the land was delightful enough for noble and virtuous men. The forest itself was pleasant. The river Nerañjarā had an attractive landing place, free of mud and mire, with a sand beach like silvery sheets spread out, with pleasingly clean and clear currents full of sportive fish and tortoises, the river flowed continuously. There were also small villages where forest dwelling ascetics could easily receive alms-food. When the Bodhisatta saw all these features, he noted them carefully and then decided: "This is an ideal place for sons of good families seeking Nibbāna to undertake meditation." Accordingly, he built a small dwelling place with available dry firewood and leaves and stayed in the forest of Uruvelā to engage in meditation.

The Manifestation of Three Similes to the Bodhisatta

Then there appeared in the mind of the Bodhisatta three similes. They are:

(1) In order to make fire, however hard a man rubs with a fire-kindling stick, a big piece of wet firewood (wet fig-tree wood) soaked in water, he cannot produce fire and will only become miserable. In the same way, in this world, the so-called recluses and brahmins, in whom the wet and slimy elements of sensual passion have not dried up and who do not stay away from sense objects either, will not realize the Path and Fruition but will only become miserable, however hard they work to rid themselves of defilements. This was the first simile that manifested to the Bodhisatta.

> (In this simile, those, in whom the slimy elements of sensual passion have not dried up, are likened to the big piece of wet fig-tree wood. The act of keeping themselves in the water of sense objects is likened to the act of making in water of the big piece of wet fig-tree wood. The inability to secure the fire or the knowledge of the Path however hard they work without giving up sense objects is likened to the non-producing of fire but the producing of misery however hard the big piece of wet fig-tree wood soaked in water is rubbed. This simile signifies the asceticism called *saputtabhariyā-pabbajjā* of those wandering ascetics each of whom living a household life with a wife and children,)

(2) In order to make fire, however hard a man rubs with a kindling stick, a big piece of wet fig-tree wood kept on land away from water, he cannot still secure fire because of the wetness of the wood; instead he will only become miserable. In the same way, in this world, the so called recluses and brahmins in whom the slimy elements of sensual passion have not dried up will not realize the Path and Fruition but will only become miserable however hard they work, staying away from the water of sense objects physically as well as mentally. This was the second simile that manifested to the Bodhisatta.

> (In this simile, those, in whom the slimy elements of sensual passion have not dried up, are likened to the big piece of wet fig-tree wood. The inability to secure the fire of the knowledge of the Path however hard they work, staying away from sense objects both physically and mentally, is likened to the non-producing of fire but the producing of misery instead of fire because of the wetness of the wood, however hard the big piece of wet fig-tree wood kept on

land away from water is rubbed. This simile signifies the asceticism called *brāhmaṇadhammikā-pabbajjā* of those brahmins who, having renounced their wives and children, devote themselves to the wrong practice, *pāsaṇḍa*.)

(3) In order to make fire, when a man rubs with a fire-kindling stick, a big piece of dry fig-tree wood kept on land away from water, he can secure fire easily as the wood has been kept on land away from water and is itself dry. In the same way, in this world, those who are called recluses and brahmins, in whom the wet and slimy elements of sensual passion have dried up and who have stayed away from sense objects physically as well as mentally, can realize the Path and Fruition when they practise the correct ascetic doctrine, whether with difficulty or with ease. This was the third simile that manifested to the Bodhisatta. (Comparisons should be made in the aforesaid manner. This smile signifies the asceticism of the Bodhisatta himself.)

The Group of Five came and waited upon The Bodhisatta

The group of five recluses, who had already taken up an ascetic-life even just after the birth of the Bodhisatta, was enquiring whether the Bodhisatta Prince had renounced the world and became a recluse or not. On hearing that the Bodhisatta had, they began to visit villages, market towns, etc., one after another, to look for the Bodhisattas and finally caught up with him in Uruvelā forest. Having strong hopes then, that "In no time he will become a Buddha! In no time he will become a Buddha!" they waited upon him who was engaged in the severest austerities (*dukkaracariya*) which would last for six years. They moved about him, fulfilling their duties, such as sweeping the place, fetching him hot and cold water and so on.

The Bodhisatta's Practice of Dukkaracariya, Strenuous Exertions

The strenuous Exertion made up of fourfold determination, namely, (1) "Let only the skin be left!" (2) "Let only the sinews be left!" (3) "Let only the bones be left!" and (4) "Let the flesh and the blood be dried up!" is called Padhāna-viriya. The practices to be mentioned now are called work of Exertion (*padhāna*) as they are done with padhāna-vīriya. They are also called Dukkaracariyā as they are difficult for ordinary people to practise.

(a) Having repaired to the market town of Senā for alms-round, the Bodhisatta spent a large number of days practising meditation for the development of loving-kindness (*mettā-bhāvanā*). Then it occurred to him: "What benefit will accrue from depending on this coarse and rough food, swallowed in morsels? By eating such food to my heart's content and developing loving-kindness, I will not achieve Omniscience which is my goal." And so he gave up living on alms-food and sustained himself by eating big and small fruit, which fell in Uruvelā forest. Failing to achieve Omniscience even in this way, he thought to himself: "This food consisting of big and small fruit is still coarse. Searching for fruit is also a kind of impediment (*palibodha*)." Accordingly, he sustained himself only with the fruit which dropped from the tree he was using as a shelter.

(b) Then the Bodhisatta considered: "It would be good if I, grinding my teeth and clicking my tongue, were to suppress unwholesome consciousness associated with wrong thoughts, such as sensual ones, etc., with my wholesome consciousness associated with powerful right thoughts. It would be good if I were to eradicate it. It would be good if I were to remove it by means of the fire of energy." So, grinding his teeth and clicking his tongue, he suppressed unwholesome consciousness with wholesome consciousness one. He did not let it arise but eradicated it. He removed it from his person by means of the fire of energy. Thereupon, sweat came out, trickling from his armpits. For example, it was like the trickling down of sweat from the armpits of a feeble man when a man of strength held him by the head or the shoulder and pressed him down. At that moment, the Bodhisatta's effort was very vigorous. It was not slackened at all. His mindfulness was extremely distinct and steadfast; never did he lose his awareness. But his painful effort battered, as it were the whole of his body, which was heated all

over and knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(c) Then it occurred to the Bodhisatta: "It would be good if I were to develop *appanāka-jhāna* by restraint of out-breathing and in-breathing." So, with unrelenting effort, he restrained exhalation and inhalation through his mouth and his nose so that the air could not go out or come in. Then, having no chance, the air accumulated and escaped through his ears, through his mouth and his nose. The sound produced by the wind escaping was forceful like that coming out from the bellows of a blacksmith. At that moment, the Bodhisatta's effort was very vigorous. It was not slackened at all. His mindfulness was extremely distinct and steadfast. Never did he lose his awareness. But his painful effort battered, as it were the whole of his body, which was heated all over and knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(d) Then it occurred to the Bodhisatta: "It would be good if I were to repeat developing *appanāka-jhāna*." So with unrelenting effort, he restrained exhalation and inhalation through his mouth, his nose and his ears. Then having no chance to escape through his mouth, his nose and his ears, the wind rushed up to his head, battering and piercing it. For example, it was as if a man of strength was churning the head with a sharp and pointed drill. Even at that time, his energy was as vigorous as before, it was not slackened at all. His mindfulness also was still very distinct and steadfast. Never did he lose his awareness. But his painful effort battered, as it were the whole of his body, which was heated all over and knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(e) Again, it occurred to the Bodhisatta: "It would be good if I were to repeat developing *appanāka-jhāna*." So, with unrelenting effort, he kept on restraining exhalation and inhalation through his nose and his mouth and his ears. Thereupon, the violent wind battered his head and as a result, he suffered from very severe ricking headaches. For example, it was like a great suffering caused by a man of tremendous strength who fastened a leather string around the head and tightened it (Reader, imagine that a man of strength puts a large loop of strong leather string around your head and he twisted it with a stick to tighten it. His headaches were similar to this.) At that time, too, his energy was as vigorous as before, it was not slackened at all. His mindfulness was still very distinct and steadfast. Never did he lose his awareness. But his painful effort made the whole of his body battered, as it were, which was heated all over and knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(f) Still again, it occurred to the Bodhisatta: "It will be good if I were to continue on developing *appanāka-jhāna*." So, with unrelenting effort, he kept on restraining exhalation and inhalation through his nose, his mouth and his ears, as before. Thereupon, the air of great intensity injured his abdomen as if carving it up. For example, it was as if a skilful butcher (or his assistant) cut up the abdomen with a sharp butcher's knife. At that time, too, his energy was as strong as before, it was not slackened at all. His mindfulness was very distinct and steadfast. Never did he lose his awareness. But his painful effort made the whole of his body battered, as it were, which was heated all over and knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(g) Once more, it occurred to the Bodhisatta: "It would be good if I were still to go on developing *appanāka-jhāna*." So, with unrelenting effort, he kept on restraining exhalation and inhalation through his mouth, his nose and his ears, as before. Thereupon, the whole of his body suffered from violent burning *ḍāharoga*, 'burning disease'. For example, it was like severe burnt when a weak man was grilled on a big heap of fire by two strong men, each on one side, holding him by the right arm and the the left. At that time, the whole of the Bodhisatta's body remained burning hot. At the same time, his energy was not slackened but remained as strong as before. His

mindfulness was extremely distinct and steadfast. On account of the trauma of his strenuous Exertion (*padhāna*), he could not, however, get peace. Nevertheless, his willingness to pursue the struggle remained unflinching.

Note: Paragraph (a) is from the **Jinālaṅkāra Tika**; Paragraphs from (b) to (g) are from the **Mahāsaccaka Sutta**.

The Bodhisatta fainted and fell into A Sitting Position while Walking

Afflicted thus with a great heat all over his body, the Bodhisatta fainted and fell down into a sitting position while walking. (He did not fall down lying on his face in an unsightly manner. Being one endowed with great mindfulness, he just fell into a sitting posture while walking up and down.) When the Bodhisatta fell down in this manner, the devas who were present near the walk made three different comments:

(1) Some devas said: "Samana Gotama is dead." (2) Others said: "Samana Gotama is not dead, he is dying." (3) Still others said: "Samana Gotama is neither dead nor dying, he has become an *arahat*. Such is the posture in which an *arahat* stays."

Out of these devas making their comments, those who said. "Samana Gotama is dead," went to King Suddhodāna and told him thus: "Your son is dead." When the King asked, "Is my son dead before or after attaining Buddhahood?" they replied: "Your son did not get the chance to become a Buddha. While striving, he fell down and died there on the walk." "I do not believe your word at all! Without attaining Omniscience, death cannot occur to my son," asserted the King emphatically.

The Bodhisatta took Less Food

When he recovered from his faint, the Bodhisatta thought thus: "It would be good if I were to practise without eating any food at all." Thereupon, the devas said to him: "O Bodhisatta, Noble Samana! Do not cut off the food altogether. O Bodhisatta, Noble Samana! If you cut off the food altogether, we shall have to inject divine food through your pores. And with that food you will be sustained." Then it occurred to the Bodhisatta thus: "If I decide not to take food at all, if these devas give me divine food through my pores, and if I live on that despite my claim to fast completely, my sustenance with divine food will go against myself and becomes self-contradictory." So he said to the devas: "O Devas, do not inject divine food through my pores. I shall take food just enough to sustain myself."

Henceforth, the Bodhisatta did not cut off the food altogether but took food just little by little. For one day's meal, sometimes he took a handful of lentil soup, sometimes a handful of bean soup, sometimes a handful of grain soup and at other times a handful of pea soup.

By taking just a handful of bean soup, the physical frame of the Bodhisatta reached the stage of extremely exhaustion and emaciation.

Just because the Bodhisatta was taking very little food, his limbs, big and small, protruded at the joints of the bones and were thin and depressed at the places other than these joints, like the knots of the creepers named *Āsītika* and *Kāḷa*.

The hips of the Bodhisatta wrinkled all over like the big hoofs of a camel and the anus was depressed.

The back (or spine) of the Bodhisatta protruded with depressed intervals like a string of big beads.

The flesh between his ribs sank, causing unsightliness, inelegance and bad shape like the rafters of an old shed, house or a recluse dwelling.

His eye-balls were sunk into the eye-sockets like the bubbles of water in a large deep well.

The skin of his head wrinkled and withered like a little tender gourd plucked and dried up in the sun.

As the skin of his belly was stuck to spinal column, the spinal column was felt when the belly skin was touched, and his belly skin was felt when the spinal column was touched.

When sitting to answer the call of nature, his urine did not come out at all as there was not enough liquid food in his belly to turn into urine. As for the excrement, just one or two hardened balls of the size of a betel nut was discharged with difficulty. Sweat trickled profusely from his whole body. He fell on the spot with his face downwards.

When the Bodhisatta rubbed his body with his hand in order to give it some slight soothing effect, his body-hairs, which were rotten at the base because of getting no nourishment from the flesh and blood due to its scarcity, came off from his body and stuck to his hand.

The natural complexion of the Bodhisatta was bright yellow like the colour of *siṅgīnikkha* pure gold. But of those who saw him during his engagement in austerity, some said: "Samana Gotama is of dark complexion." Others said: "Samana Gotama is not dark; his complexion is brown." Still others said: "Samana Gotama is neither dark nor brown; he has grey skin like that of a cat-fish."

(Readers of this **Buddhavaṁsa** may stop reading for a while and think. The Bodhisatta took up this practice of austerities, which ordinary people would find difficult to do, not for a short period of days and months. In fact, he did it for six long years. Despite his six years long struggle, it never occurred to him thus: "I have not attained Omniscience although I have practised thus with difficulty. Well, in view of this situation, I will go back to my golden palace, and being pampered by forty thousand palace ladies headed by my Queen Yasodharā. I will happily take care of my mother (meaning aunt Gotamī), father and eighty thousand relatives who are still alive." or "Having enjoyed excellent food which is like that of devas, I will rather stay comfortably in a luxurious bed." There had never been the slightest thought in him for an easy-going and self-indulging life. An ordinary man would not dare to think of practising this kind of austerities, much less, actually practising it. Therefore, it is called *dukkaracariyā*, (a practice which is difficult to undertake by ordinary people.)

Māra's Visit to deter The Bodhisatta by feigning Goodwill

Even at the time when the Bodhisatta was going forth, Māra discouraged him saying: "O Prince Siddhattha, on the seventh day from today, the Wheel-Treasure will arrive. Do not go forth." But the Bodhisatta replied with tremendous boldness: "O Māra, I knew that the Wheel-Treasure would come to me. I do not, however, wish to enjoy the bliss of a Universal Monarch. You go away! Do not stay here! I will endeavour to attain Buddhahood, thereby letting the ten thousand world-systems resound throughout." Since then Mara had shadowed the Bodhisatta for six years looking for an opportunity to dispose of him, with the thought: "If thoughts of sensuality (*kāma-vitakka*), or thoughts of ill-will (*vyāpāda-vitakka*), or thoughts of violence (*vihiṁsā-vitakka*), arise in his mental continuum, I will kill him right on the spot." Since then, for six long years, Māra could not find any of these wrong thoughts in the Bodhisatta.

When six years had elapsed, it occurred to Māra thus: "Prince Siddhattha is of great energy. His *dukkaracariyā* also is so strenuous. He may become a Buddha at one time or another. What if I approach him and give him some words of advice, thereby causing him to stop his practice." Then he approached the Bodhisatta and told him of his intentions.

(After His Enlightenment, the Buddha gave *bhikkhus* a sermon under the title of Padhāna Sutta, explaining how Māra had come and persuaded Him by reigning goodwill, and how He had boldly retorted him. The dialogue between Māra and the Bodhisatta will now be reproduced.)

Having approached the Bodhisatta who had been repeatedly developing the *appanāka-jhāna* in Uruvelā forest near Nerañjarā with the sole aspiration after Nibbāna, Māra said:

"O my friend Prince Siddhattha, the whole of your body is so emaciated with the loss of flesh and blood. Your beauty and complexion have much deteriorated. Your death is coming very close. The chance of your remaining alive is very faint, only one against one thousand for death. O Prince Siddhattha, please take

care of yourself so that you may live long. Longevity is excellent and commendable. If you live long, you can perform many acts of merit. You can develop your merit by observing the precepts or by performing sacrificial rites. What is the use of living thus in the forest and practising austerity so miserably and feebly without knowing whether you will be dead or remain alive. (No benefit will accrue to you.) In order to achieve your goal, Nibbāna, the old traditional path is very difficult to follow. It is also toilsome and hard. It is indeed not feasible to get on and tread along such a road."

In this way, Māra said with a semblance of compassion, as though he had goodwill for the Bodhisatta and as though he had pity on him. (An ordinary person might have found Māra's words persuasive.)

On being spoken to with a semblance of compassion by Māra, the Bodhisatta said boldly to Māra as follows:

"You, Māra, you who bind up those unmindful sentient beings, such as devas, humans and Brahmās, so that they may not be liberated from *saṁsāra*! You have come into my presence for your own benefit and with an ulterior motive to create harm and disturbances to others." (By these words the Bodhisatta repelled Māra's visit of false goodwill .)

"I do not have an iota of desire for the kind of merit that leads to the cycle of suffering (*vaṭṭagāmi*). You should have spoken thus only to those who are yearning for *vaṭṭagāmi* merit." (With these words the Bodhisatta rejected Māra's speech that "If you live long, you can perform many acts of merit.")

"You, Māra, there are those who have no confidence (*saddhā*) at all in Nibbāna; there are those who have confidence but are of feeble energy (*viriya*); then there are those who have both confidence and energy but are not endowed with wisdom (*paññā*), you should discuss only with them and give encouragement to them to live long. As for me, I have absolute confidence that, if I strive enough, I shall realize, even in this life, Nibbāna, where my body ceases to exist. I have flaming energy that is capable of burning and mining into ash the grassy rubbish of defilements. I have incomparable wisdom which is like an explosive of Sakka and which can crush the rocky mountain of dark ignorance (*avijjā*) into pieces. I also have both mindfulness (*sati*) and concentration (*samādhi*). The mindfulness that will enable me to become a Buddha who does not at all forget what has been done and spoken of over the ages gone by and the concentration which, standing firm against the forceful wind of vicissitude, is like an engraved stone pillar that does not sway in a storm. Fully endowed with these five qualities that enable one to reach the other shore of Nibbāna, I am working hard even at the risk of my life. With a person like me, why do you want to discuss long life and why do you flatteringly encourage me to live on? In reality, it is not commendable to stay alive just for a single day in the human world for one who exerts with firm diligence and strong perseverance, who possesses insight through *Appanā Samādhi* and who discerns thoroughly the rise and fall of the physical and mental aggregates?" (With these words, the Bodhisatta posed counter threat to Māra who had threatened, saying: "O Prince Siddhattha, your death is coming very close, the chance of your remaining alive is very faint, only one against one thousand for death.")

"You, Māra, this wind in my body, caused by the tempo of my exertion in practising *appanāka-jhāna* would be capable of drying up the water in the River Gaṅgā, Yamuna, etc. Why would it not be capable of drying up the little blood that is in me, whose mind has been directed to Nibbāna? Indeed, it is strong enough to dry it up. When the blood in my body, about four *ambaṇas* in capacity, has dried up on account of the oppressing wind which is generated by my exertion in practising meditation with a view to attain Nibbāna. The bile which is of two kinds, composed (*baddha*) and non-composed (*abaddha*); the phlegm, also about four *ambaṇas*, that covers whatever is eaten and swallowed

so that no foul smell would come out; the urine and nutritive elements, also about four *ambaṇas*, will certainly dry up too. If the blood, the bile, the phlegm, the urine and nutritive elements dry up, the flesh will certainly be depleted. When the blood, the bile, the phlegm, the urine and the flesh are all gone in this way, my mind becomes even clearer. (Such exhaustion will not make me retreat. Only because you do not know that my mind is so keen, you spoke words of 'love for life' (*jīvita-nikanti*) such as: 'O Prince Siddhattha, the whole body of yours is so emaciated with the loss of flesh and blood.' and so on.) Not only is my mind clear but my mindfulness, which is like the treasurer of a Universal Monarch, my wisdom which is like the *vajirā* diamond weapon of thunderbolt and my concentration which is like Mount Meru, are unshaken, become even more developed and steadfast.

"Although the blood and the flesh in me have been all exhausted, my mind remains cheerful and even becomes clearer and and has reached the excellent stage of the incomparable feeling which has been tremendously experienced by those noble Bodhisattas, Superb Men (*Mahāpurisa*) and Banners of Male Folk. Though my whole body has dried up to the point of almost emitting flames and though I am thereby thoroughly exhausted, my mind is not at all inclined towards sensual objects, such as my royal city with its palaces, Yasodharā, Rāhula, forty thousand palace ladies and attendants and so on. You, Māra, observe and investigate for yourself the purity and uprightness of the incomparable heart of mine, of a man who has fulfilled the Perfections." (With these words the Bodhisatta demonstrated the firmness of his spirit.)

Māra's Ten Armies

(1) "You Māra, there are objects of sensuality (*vatthu-kāma*), animate or inanimate, and defilements of sensuality (*kilesa-kāma*) which is craving for these sensual objects; both these forms of sensuality cause those householders to become deluded so that they do not know the Truth. Therefore, these two, *vatthu-kāma* and *kilesa-kāma*, constitute your First Army." There are householders who die still as worldlings (*puthujjanas*) amidst their own worldly belongings (*gihibhoga*) because they cannot forsake them, though they know the rarity of the rise of a Buddha (*Buddh'uppāda dullabha*) and the rarity of the life of a recluse (*pabbajitabhāva dullabha*). As for recluses, the requisites, such as robes, bowls, monasteries, parks, beds, couches, bed sheets and coverlets, which may be craved and enjoyed by them, are all materials of sensuality. And there are recluses who die still as worldlings amidst the monastic materials of sensuality in the form of the four necessaries, namely, dwelling place, clothing, meal and medicine donated by lay people. They die in that manner because they cannot give them up, though they have learnt, at the time of their ordination, about using the foot of a tree as a dwelling place; using robes made of rags from a dust heap as clothing; using alms-food as meal; and using putrid urine of a cow as medicine. These householders and recluses meet their hideous death on encountering Māra's First Army of sensuality (*kāma*). (From Ledi Sayadaw's *nissaya* translation of the Padhāna Sutta.)

(2) "Although they have taken up an ascetic life after resolutely abandoning *gihibhoga*, some tend to be disturbed and corrupted by such factors as aversion (*arati*) and dissatisfaction (*ukkaṇṭhita*) which are not taking delight in being a recluse, not taking delight in learning and practice, not taking delight in the seclusion of forest dwellings, and not taking delight in Concentration Meditation (*Samatha*) and Insight Meditation (*Vipassanā*). Therefore *arati* and *ukkaṇṭhita* constitute the Second Army of yours, Māra. (Some ascetics meet their death, being drowned in the sea of Māra's Second Army.)

(3) "Although some recluses have overcome that Second Army, while observing *dhutaṅga* practices of austerity and because of the very strict rules of *dhutaṅga*, which compel them to eat only what is available such as food of all kinds mixed together, some cannot eat to their hearts' content (lit. they cannot eat voraciously in the manner of 'a

thirsty bull quenching his thirst when led to water') and are therefore not satisfied and become hungry again, suffering like a crazy earthworm which writhes at the touch of salt. As thirst and hunger (*khuppipāsā*) sets in they lost interest in asceticism and are obsessed with the burning desire to take food. This *khuppipāsā* constitutes the Third Army of yours, Māra. (Some ascetics meet their death, being drowned in the sea of Māra's Third Army.)

(4) "When they are oppressed by hunger and thirst, some of them become physically and mentally weak and are at their wit's end. They become disheartened, indolent and unhappy. As weariness (*tandī*) sets in, they do not wish to carry on asceticism they are engaged in. This *tandī* constitutes the Fourth Army of yours, Māra. (Some ascetics meet their death, being drowned in the sea of Māra's Fourth Army.)

(5) "With no progress in their spiritual work and becoming lazy and despondent, they begin to get bored and fall into a state of dejection. From that day, as sloth and torpor (*thīna-middha*) sets in, they take to sleeping in their monasteries, rolling from one side to the other, and lying with face downwards. This *thīna-middha* constitutes the Fifth Army of yours, Māra. (Some ascetics meet death, being drowned in the sea of Māra's Fifth Army.)

(6) "Excessive sleep through laziness causes stalemate in their meditation and dullness of their minds. Overwhelmed by craving, they become weak and confused over this or that trifle. As fear (*bhīru*) sets in, they are shaken with fright and, with trembling hearts, they mistake a tree-stump for an elephant, a tiger for an ogre. This *bhīru* is the Sixth Army of yours, Māra. (Some ascetics meet death, being drowned in the sea of Māra's Sixth Army.)

(7) "Although they pursue meditation after overcoming fear and regaining courage through practice, the Path to the *jhāna* and the course of *magga* have sunk deep. As doubt (*vicikicchā*) sets in, they are not certain whether they are positively on the Path or not, both in practice and theory. This *vicikicchā* is the Seventh Army of yours, Māra. (Some ascetics meet death, being drowned in the sea of Māra's Seventh Army.)

(8) "After getting themselves rid of *vicikicchā*, some keep on putting efforts uninterruptedly day and night. As unusual signs from meditation appear to them, they think highly of themselves. As arrogance and haughtiness (*makkha-thambha*) sets in, they do not accord others their rightful place; they destroy their good reputation; they give no respects to their elders; they display overbearingness to them. This *makkha-thambha* constitutes the Eighth Army of yours, Māra. (Some ascetic meet death, being drowned in the sea of Māra's Eighth Army.)

(9) "When they go on meditating, having eradicated *makkha-thambha*, they see more unusual signs and become proud of their advancement. Various forms of craving and conceit (*taṇhā-māna*) are likely to appear as follows: they are pleased and elated to have abundance of gifts; they are pleased and elated to witness the spread of their fame to all four quarters; they are pleased and elated to receive some marvellous gains that nobody else has ever come across; and they are pleased and elated with their fame and followers, wrongfully acquired from their preaching of false doctrines and unjust boastfulness, shown through evil desire and craving to increase their gains. The aggregates of these factors of *taṇhā-māna* constitute the Ninth Army of yours, Māra. (Some ascetics meet death, being drowned in the sea of Māra's Ninth Army.)

(10) "Some recluses coming under the above ninth category practise self-praise and honour which is *att'ukkaṁsana*; they indulge in despising and condemning others which is *paravambhanā*. These two, *att'ukkaṁsana* and *paravambhanā*, constitute the Tenth Army of yours, Māra.

"You Māra, you who prevent, by force, the liberation of devas, humans and Brahmās from the rounds of suffering and you whose forces are enormous! These ten factors, such as *kāma*, *arati*, etc., form your comrades-in-arm. You, Māra, whose heart is not white but totally black and whose craving is gigantic! They are also your guns, cannons, and explosives that kill every recluse or hermit in their way. Those poor

worldlings, who possess no strong faith, will, energy and wisdom and who lack courage, are not capable of repelling your attack and escaping from it. Only those extremely adventurous heroes, whose faith, will, energy and wisdom are great, do not reckon you even as a blade of grass; they can fight and put up resistance and escape. This escape after fighting and resisting can bring about the bliss of the Path, Fruition and Nibbāna away from the dangers of the swords, spears and (other) weapons that belong to the troops of the Ten Armies of yours, wicked Māra.

"You Māra, I would like you to know me as follows: 'This Prince Siddhattha, as befitting a noble man, a true hero, on arrival on the scene of a battlefield, never takes a single step backward; he is indeed a feathered commander who wears the flowers of courage on his head, the flowers of *muñja* grass taken to be a good omen and the truly heroic, victorious flag and banner. (It used to be customary for a valiant warrior, who knows no retreat, to fasten some *muñja* grass on his head, on his banner (flag) or on his weapon to indicate that he is a brave man who would never withdraw. Such a military officer was called a 'feathered commander' in olden days.) If I have to withdraw from battle and to be defeated by you and remain alive in this world, it will be shameful, ruinous, disreputable and disgusting. Therefore regard me as one who firmly believe thus: 'It is far better to die on the battlefield than to concede defeat to your force.' "

"Because in this world certain ascetics and brahmins, who went to the battle front of *kilesa* putting on the yellow robe and equipping themselves fully with the requisites as their martial harness but who are without strength, are overpowered by your tenfold great Army. Thus they are like those who, without the light of such virtues as morality, etc., happen to have entered into darkness. As they are oppressed by your tenfold Army, Māra, they can by no means know the road of the jewelled Wheel of Dhamma, namely, the seven factors of Enlightenment *(Bojjhaṅga)* which is the excellent Path taken by Buddhas, Paccekabuddhas and other Noble Ones to attain Nibbāna. (Therefore I would like you to take me as one who would fight and vanquish your tenfold Army and raise the flag of victory.)"

On hearing the valiant words thus spoken by the Bodhisatta, Māra departed from that place being unable to utter a word in reply.

Questionable Points

In this chapter on *dukkaracariyā*, the points which may be raised are: "Was the Bodhisatta incapable of becoming a Buddha without practising *dukkaracariyā*?" (That is to say: "Is Buddhahood attained only through the practice of *dukkaracariyā*?" or "Is Buddhahood unattainable without the practice of *dukkaracariyā*?")

The answer is: "With or without *dukkaracariyā*, the Bodhisatta would become a Buddha because he had completely fulfilled the *pāramī*, *cāga*s and *cariya*s."

"If Buddhahood was possible without *dukkaracariyā*, why did he practise it laboriously?"

Partly because he wished to demonstrate his incomparable energy to beings, including devas and Brahmās and partly because he had considered that his heart would be filled with joy on recalling the virtues of his energy some time after his attainment of Buddhahood, as such the Bodhisatta practised *dukkaracariyā* laboriously. To give an example, a king who has earned kingship by virtue of customary succession, without warring with anybody but while remaining in the main palace, cannot rejoice as does a monarch who wins a kingdom after gathering his forces and fighting two or three battles and crushing his opponents. True, he, who ascends the throne after engaging in two or three war and coming out triumphant, views his audience while enjoying the luxury of his kingship and reflects on his energetic deeds. He feels immensely happy thinking: "I have acquired this royalty by doing such and such a thing at such and such a place and by killing such and such an enemy in such and such a manner." In the same way, the Bodhisatta practised *dukkaracariyā* laboriously because he wished to demonstrate his incomparable energy to beings, including devas and Brahmās and because he had considered that his heart would be filled with joy on recalling the virtues of his energy

some time after his attainment of Buddhahood.

Another answer: *Dukkaracariyā* was also practised out of kindness to help future disciples by setting an example. To elaborate: Those future disciples who come to know of the Bodhisatta's practice of *dukkaracariyā* would contemplate: "Even the Blessed One attained Omniscience only after undergoing the practice of *dukkaracariyā* though he had fulfilled the Perfections for four *asaṅkhyeyyas* and a hundred thousand aeons. What to speak of us! We would perhaps attain the Knowledge of the Path (*magga-ñāṇa*) only if we could exert ourselves in meditation." Discerning the truth they would become convinced that meditational Exertion (*padhāna vīriya*) is something worth-making.

When they are thus convinced and exert themselves, they will be able to put an end to birth, old age and death (Nibbāna). Therefore, the Bodhisatta practised *dukkaracariyā* out of kindness to future disciples by setting an example to them.

It was usual for each and every Bodhisatta to practise *dukkaracariyā* at least for seven days in their last existence; our Buddha also was able to do it and accordingly practised it for six years. But he became a Buddha not because of his *dukkaracariyā*. In fact, he attained Buddhahood only through the Middle Practice (*majjhima paṭipatti*). The Bodhisatta practised *dukkaracariyā* to show the world with devas, by way of contrast, at the outset that it was not the way leading to the knowledge of the Path.

Though other Bodhisattas engaged in *dukkaracariyā* for a far shorter period of seven days at least or of a month or so at most, but our Bodhisatta had to do so for six years as a result of a verbal misdeed committed by him when he was Brahmin Jotipāla, who was very proud of his birth, during the life time of Buddha Kassapa. He uttered very harsh words then: "How can this shaven-headed realize the Knowledge of the Path and Omniscience. Enlightenment is something that is very difficult to achieve!"

— (**Majjhima Tika**) —

Chapter 7

THE ATTAINMENT OF BUDDHAHOOD

Changing The Mode of Practice

After the Bodhisatta had completed the austerity practices (*dukkaracariyā*), for six years, it was about the first waxing of Vesākha (April-May) following the month of Citta (March-April) of the year 103 Mahā Era, that it occurred to the him thus:

> "The Samaṇas and Brāhmaṇas of the past, in their practice of austerities, could have gone through only this much of pain and hardship at the most; they could not have gone through more hardship than what I am now enduring. The Samaṇas and Brāhmaṇas of the future, in their practice of austerities, will go through only this much of pain and hardship at the most; they will not go through more hardship than what I am now enduring. The Samaṇas and Brahmans of the present day also, in their practice of austerities, may go through only this much of pain and hardship at the most; they cannot go through more hardship than what I am now enduring. (What hardship I have endured will not be less, but may even be more than the pain and suffering undergone by the Samaṇas and Brāhmaṇas of the past, the future and the present. I have striven and practised the austerities strenuously for six long years). Although I have exerted so strenuously in this manner, I have not attained Enlightenment (*Sabbaññuta-ñāṇa*) and I have not realized Buddhahood. There may, perhaps, be another mode of practice, another path, to attain Enlightenment (*Sabbaññuta-ñāṇa*) and to realize Buddhahood."

Keeping on reflecting thus, he came to perceive that he had developed and entered upon the first *jhāna* of *ānāpāna* while sitting under the shade of the rose apple (Eugenia) tree, at the time of the auspicious 'Ploughing Ceremony' performed by his father King Suddhodāna. He recognised then that the practice of the first *jhāna* of *ānāpāna* must certainly be the true path, the correct mode of practice for the attainment of *sabbaññutā-ñāṇa*, realization of the Buddhahood. He further reflected: "Why should I be afraid of the jhānic bliss realizable from the *Ānāpāna* Concentration Meditation. It is the bliss that arises purely from renunciation (*nekkhamma*) and entirely detached from the desires for material objects and sensual pleasures. I am certainly not afraid of the jhānic bliss of the *Ānāpāna* Concentration Meditation."

Then again he continued to reflect: "I may not be able to exert and develop the said *ānāpāna* Concentration Meditation with this body of mine which is so much exhausted and withered. It will be well if I take some solid, coarse food such as boiled rice to resuscitate and freshen this emaciated body before I endeavour to attain the said *jhāna* through *ānāpāna* Concentration Meditation."

Having considered thus, the Bodhisatta took the alms-bowl which he had laid aside, went round the market town of Sena for alms-food and sustained his withered, emaciated body with whatever food he received on his alms-round. Within two or three days, he regained strength and the major physical characteristics of a Great man (*Mahā-pūrisa lakkhaṇās*) which had disappeared at the time of strenuous practice of *dukkaracariyā,* reappeared distinctly in their original forms. At that time, the physical body of the Bodhisatta looked fresh in yellow, like the colour of gold.

> (Here, it should be specially noted that at the time the Bodhisatta reflected on the correct path for realization of Omniscience, for attainment of Buddhahood, after discarding the practice of *dukkaracariyā*, he correctly considered that the eight mundane attainments of *jhāna* that he achieved after meeting the Sect-leaders Āḷāra and Udaka were just the basis of the round of suffering (*vattapādaka*). He also considered that the *Ānāpāna* Concentration, which was developed in the shade of

the rose apple tree while his father, King Suddhodāna, was performing the auspicious 'Ploughing Ceremony', was the correct path for the realization of Omniscience and for the attainment of Buddhahood since the *Ānāpāna* Concentration was part of Mindfulness Meditation of the body, (*Kāyagatāsati*), and the basis of Insight Meditation, (Vipassanā) for all Bodhisattas.)

— Mulapaṇṇāsa Tīkā Vol I —

The Group of Five Bhikkhus (Pañcavaggī) left The Bodhisatta

It is a natural course of event, (*dhammatā*), that when a Bodhisatta is about to attain Buddhahood after having completed the practice of *dukkaracariyā*, either the attendant *bhikkhus* abandon him for some reason or other or he himself leaves them behind. This being so, when the Bodhisatta began to sustain his body by taking whatever coarse food of rice he received on his alms-round, the said group of Five *Bhikkhus* became disgusted with him, grumbling: "The Bhikkhu Gotama has become one who practises for the gain of material wealth. He has become one who has abandoned the practice of meditation, and reverted to the material accumulation." Following the natural course of events, they abandoned the Bodhisatta and went on their way to Isipatana, the Deer Park near Varanasi where the First Sermon, the Wheel of Dhamma, is taught by all the Buddhas. (It is a natural rule for the attendant *bhikkhus* to abandon the Bodhisattas who are about to attain Buddhahood and to proceed to the Deer Park where every Buddha will teach without fail the First Sermon of Dhammacakka.)

The Group of Five *Bhikkhus* left the Bodhisatta about the new moon day of Citta and moved to Migadaya, the Deer Park. (It was. in fact, the time when the Bodhisatta had completed the practice of *dukkaracariyā*.) When the attendant *bhikkhus* had abandoned him, the Bodhisatta, living a solitary life, gained a considerable degree of solitude which was conducive to extra-ordinary progress and strengthening of his mental concentration. Thus, living in complete seclusion for fifteen days practising meditation and making progress in it, the noble Bodhisatta dreamed five Great Dreams after midnight, just approaching dawn on the fourteenth waxing day of the month of Vesākha.

The Five Great Dreams of The Bodhisatta

The said five Great Dreams were as follows:

(1) He dreamed that he was sleeping on the surface of the earth as his bed, with the Himalaya mountains as his pillow, placing his left hand on the Eastern Ocean, his right hand on the Western Ocean and both his legs on the Southern Ocean. This first dream presaged his realization of Omniscience and becoming a Buddha among devas, humans and Brahmās.

(2) He dreamed that the species of grass called *Tiriyā* with a reddish stalk about the size of a yoke emerged from his navel and while he was looking on, it grew up, first half a cubit, then one cubit, one fathom, one *ta*, one *gāvuta*, half of a *yojana*, one *yojana* and so on, rising higher and higher until it touches the sky, the open space, many thousands of *yojanas* above and remained there. This second dream presaged that he would be able to teach the Path of Eight Constituents (*Aṭṭhāngika-magga*), which is the Middle Way (*Majjhima-paṭipadā*), to humans and deva.

(3) He dreamed that hordes of maggots, with white bodies and black heads, slowly crept up his legs covering them from the tip of the toe-nail right up to the knee-cap. This third dream presaged that a great many people (with black heads) who wear pure white clothes would adore the Buddha and take Great Refuge (*Mahāsaranagamaṇa*) in him.

(4) He dreamed that four kinds of birds, blue, golden, red and grey in colour, came flying from the four directions and when they threw themselves down to prostrate at his feet, all the four kinds of birds turned completely white. This fourth dream presaged that clansmen from the four classes of people, namely, the princely class, the brahmin class, the merchant class, the poor class, would embrace the Teaching of the Buddha, become *bhikkhus* and attain arahantship.

(5) He dreamed that he was walking to and fro, back and forth on a large mountain of excreta without getting besmeared. This fifth dream presaged large acquisition of the four requisites of robe, alms-food, dwelling place and medicines and that he would utilise them without any attachment and clinging to them.

The Four Causes of Dreams

Dreams are caused by these four causes:

(1) Due to disturbance of metabolism, like malfunctioning of biles, etc., one dreams frightful dreams, examples, falling down from the mountain, travelling in the sky with a frightened heart, being followed closely by beasts of prey, such as wild elephant, wild horse, lion, leopard, tiger, etc., or by evil persons.

(2) Because of experiences of the past, one dreams seeing, hearing and using objects one had seen, heard or used before.

(3) All kinds of illusory objects are made manifest by devas in one's dream, a good vision if they want to do one a good turn, or a bad vision if they want to do him an ill turn. One sees all these objects through the supernormal powers of devas.

(4) When one experiences a dream of omen, one sees pleasant or unpleasant visions that predict coming event because of one's past good or evil deeds. Such dreams are like the dream of Mahā Māyā Devī which foretold the conception of a son or like that of King Kosala which presaged the sixteen great events or like the Five Great Dreams of the Bodhisatta.

Of the four kinds of dream, those due to (1) disturbance in metabolism and (2) experiences of the past generally prove to be false. (3) As for the dreams due to the deception by devas, they may or may not turn out to be correct. True, the devas, when angered are apt to show wrong visions in the dreams as a stratagem to cause ruin (see the story below). (4) The dreams which presage coming events invariably prove correct.

The Story of the Devas showing Wrong Visions in The Dream out of Anger

At the monastery of Nāga, in Rohana locality, in Sihala island, the presiding monk ordered a large ironwood tree to be cut down without informing the Sangha. The Rukkha deva (the tree spirit), who had his abode on the said ironwood tree, gave correct dreams to the said presiding monk in the first instance, in order to trick him into believing them. After winning the monk's trust, the deva told him in a dream: “On the seventh day from today, Venerable Sir, your lay supporter, the king, will die.” The presiding monk, believing these words, informed the female palace attendants accordingly. Thereupon, they wept loudly in unison. When asked by the king, they told him what the presiding monk had said. With the king counting the days, the seven days had passed and the king, who was still alive, ordered the limbs of the presiding monk to be cut off (for causing panic by giving out wrong information).

— **Sāraṭṭha Dīpanī Tika Volume II** —

The said four kinds of dream are experienced only by the worldlings, the *sotāpannas*, the *sakadāgāmins* and the *anāgāmins*, because they have not divested themselves of hallucination (*vipallāsa*)[1]. *Arahats,* who have discarded the *vipallāsa,* do not dream such

1. Vipallasa: P.E.D. renders it as reversion, change, perversion, derangement, corruption, distortion. In the translation of Mahā Thera Ledi Sayadaw's Vipassanā Dīpanī, Sayadaw U Ñyāṇṇa renders it: *Vipallasa* means halluciation, delusion, erroneous observation, or taking that which is true as being false, and that which is false as true. There are three kinds of *Vipallasa*, to wit: 1. *Saññā-vipallasa*: hallucination of perception, 2. *Citta-vipallasa*: hallucination of thought, 3. *Diṭṭhi-vipallasa*: hallucination of views. Of these three, hallucination of perception is fourfold, thus; (i) It erroneously perceives impermanence as permanence; (ii) Impurity as purity; (iii) Ill as good; and (iv) No-soul as Soul. The same holds good with regard to the remaining two *vipallasa*, i.e., those of thinking and viewing."

dreams.

As regards the time of the dreams, those dreamed during the day time, the first watch, the middle watch and the last watch of the night are usually not correct, whereas those dreamed at day break, when the food eaten has been digested and the resulting nutrients are absorbed by the body, are apt to be correct. A dream conveying a good omen usually brings good fortune, whereas one with bad omen usually brings ill-luck. (These notes are extracts from expositions on the Mahāsupina Sutta in Brāhmaṇa Vagga, Catutthapaṇṇsāka, Pañcaka Nipāta of the **Aṅguttara Commentary**.)

The aforesaid Five Great Dreams are not dreamed by worldlings, nor by kings, nor by Universal Monarch, nor by Chief Disciples, nor by Paccekabuddhas, nor by Omniscient Buddhas. Only the Bodhisattas dreamed such dreams. Our Bodhisatta dreamed the said Five Great Dreams after midnight, just before day break, on the 14th waxing day of Vesākha in the year 103 Mahā Era.

The Interpretation of The Five Great Dreams by The Bodhisatta Himself

The Bodhisatta, rising from his sleep and sitting cross-legged, after having dreamed the Five Great Dreams, thought to himself: "Had I dreamed the Five Great Dreams at the time when I was living in the royal city of Kapilavatthu, I could have related them to my father, King Suddhodāna. I could have related them also to my mother, if she were alive. But now, in Uruvelā forest, there is no one to listen to the Five Great Dreams and interpret them for me. I, myself, will read these omens. And then he himself read the dreams thus: "This first dream presages the attainment of such and such a benefit; this second dream such and such a benefit" and so on as has been said above.

The Offering of Ghana Milk-Rice by Sujātā

After dreaming the Five Great Dreams and having himself interpreted their meanings, the Bodhisatta concluded: "It is true that I will certainly attain Buddhahood this very day." Then, when day-break came (on the morning of the Full-moon day), he cleansed his body and departed from that place and when he reached the banyan tree which was visited every year for worship by Sujātā, the daughter of a wealthy man, he stopped and sat at the base of the tree, facing east, waiting for the time to go for alms-round. Thereby the whole banyan tree shone brilliantly with his body radiance.

At that time, in the market town of Sena, in the locality of Uruvelā forest, Sujātā, the daughter of a rich man by the name of Senānī, on coming of age, had prayed at the foot of the banyan tree thus: "O, guardian deva of the banyan tree, if I be married into a rich family of the same caste, I will pay homage to you with the offering of Ghana milk-rice." The prayer of Sujātā had been fulfilled. As a result, she had been paying homage to the guardian deva of the banyan tree with Ghana milk-rice on the full moon day of Vesākha every year.

> (N.B. When reading the account of the offering of milk-rice by Sujātā, readers are generally apt to think, if care is not taken, that Sujātā paid homage for fulfilment of her prayer to the guardian deva of the banyan tree with the offering of milk-rice for the first time on that Full-moon day of Vesākha, the day on which the Bodhisatta was to attain the Buddhahood. In fact, the prayer had been fulfilled and the guardian deva of the banyan tree had been worshipped with offering of milk-rice since about twenty years before that day, for the said son of Sujātā was in fact the wealthy young man, Yasa, and in the year when the Buddha was to appear, Yasa was already a married man, enjoying the luxury of a well-to do family. In view of this fact, it should be noted that Sujātā, had been paying homage to the guardian deva of the banyan tree with the offerings of Ghana milk-rice every year on the full moon day of Vesākha over the past twenty years when her prayer for a first born son was answered.)

Preparations made by Lady Sujātā to make offerings to the guardian deva of the banyan tree on that full moon day of Vesākha, when the Bodhisatta had completed six years practice of *dukkaracariyā*, were: (1) She first let one thousand milch cows graze in the

wood of liquorice; and the milk obtained from these one thousand milch cows was fed to other five hundred milch cows. (2) The milk produced by these five hundred cows was fed to other two hundred and fifty cows. (3) Again, the milk produced by the said two hundred and fifty cows was fed to other one hundred and twenty-five cows. (4) Then the milk produced by these one hundred and twenty five cows was fed to other sixty-four cows. (5) Then the milk from these sixty-four cows was fed to other thirty-two cows. (6) Then the milk from these thirty two cows was fed to other sixteen cows; (7) Then the milk from these sixteen cows was fed to other eight cows. In this manner, Lady Sujātā took the above step-by-step procedure of transfer of milk in order to obtain thick savoury and nutritious cow's milk to prepare milk-rice. (This account is as narrated in the **Jātaka Commentary**.)

According to the **Jinālaṅkāra Tika**, Lady Sujātā first let one hundred milch cows to graze in the wood of liquorice. Then she let the hundred milch cows born of the first hundred cows graze in the same wood. Then again she let the hundred milch cows born of the said second hundred, the third hundred, the fourth hundred, the fifth hundred, the sixth hundred milch cows graze in the pasture of liquorice wood. In this manner, she milked the seventh generation milch cows and made preparation to cook Ghana milk-rice.

With the intention, "I will make the sacrificial offering of Ghana milk-rice early today.", Lady Sujātā rose early in the morning on the full moon day of Vesākha and had the above said eight milch cows milked. The calves (without having to tie them with rope) did not come near the dugs of their mother milch cows. What was strange was that, even as the milk bowl was placed closely under the udder, the milk flowed down continuously in profusion without being drawn. Lady Sujātā, on seeing such a wonderful event, personally conveyed the automatically flowing milk and pouring it into a new pot, and kindling the fire by herself to cook the Ghana milk-rice.

Assistance rendered by Devas and Brahmas.

When the Ghana milk-rice was being cooked, (1) big froths appeared in large numbers, turning clockwise, and not even a drop spilled out; (2) smoke did not, in the least, rise above the oven; (3) the Four Deva Kings, the guardians of the world, came and stood guard at the oven; (4) the great Brahmā provided an umbrella to cover over the pot of Ghana milk-rice; (5) Sakka arranged the faggots evenly and set fire to them to burn in a blaze; (6) by their supernormal powers, devas collected the nutrients, which were suitable for devas, and humans living in the Four Continents surrounded by two thousand small islands. They did so as if they were gathering honey from honey combs hanging from branches. Then they poured the nutrients so collected into the pot of Ghana milk-rice.

> N.B: At other times, devas put the aforesaid nutrients, suitable for devas and humans, into each and every morsel of food as the Buddha was preparing to put it into His mouth. On two special occasions, however, the day the Buddha attained Buddhahood and the day he passed into Parinibbāna, devas poured the said nutrients into the pot.

Having seen in one single day many things of wonder at the place where the Ghana milk-rice was being cooked, Lady Sujātā, called the maid servant, Puñña by name and ordered her thus: "Dear girl, Puñña, today our guardian deva of the banyan tree appears to be in good mood. For the past twenty years, I have never seen such wonderful things. Make haste, go and clean up the banyan tree, the residence of the guardian deva." The maid servant thus made haste and was near the banyan tree where she saw the Bodhisatta sitting at its foot facing east and also the whole tree shining golden yellow with the radiance emitted from the Bodhisatta's body. Frightened and thinking: "Today, the guardian deva of the banyan tree has come down the tree. It seems to me he is sitting there to receive the offering with his own hands," she hurried back home and reported the matter to Lady Sujātā.

On hearing the words of the maid servant, Lady Sujātā felt very happy and saying, "From today, be an elder daughter of mine," bestowed upon her all the apparel and ornaments befitting a daughter.

It is customary (*dhammatā*) for a Bodhisatta to be offered the alms-food of Ghana milk-rice on the day he is to attain Buddhahood; and it is proper to receive that food only in a gold cup worth one lakh. The Lady Sujātā, intending, "I shall put Ghana milk-rice in a gold cup," had one worth one lakh taken out from her chamber. She then poured the cooked Ghana milk- rice into the cup, tilting the pot. Thereupon, all the Ghana milk-rice flowed into the cup to the last drop, like water drops gliding down from a Paduma lotus leaf. The entire Ghana milk-rice was just enough to fill the cup to the brim, no more or less.

Lady Sujātā covered the gold cup full of Ghana milk-rice with another gold cup and wrapped them up with a piece of clean white cloth. Then, having adorned herself in full attire and carrying the gold cup on her head, she went to the banyan tree with great pomp and grandeur. She was overjoyed on seeing the Bodhisatta and mistaking him to be the guardian deva of the banyan tree, she proceeded in a respectful manner from where she saw him. She then lowered the gold cup from her head and opened it and carrying a golden jar of water perfumed with all kinds of fragrant flowers, approached the Bodhisatta and stood nearby.

The earthen alms-bowls, which had been offered to the Bodhisatta by Ghaṭīkāra Brahmā at the time of Renunciation and which had remained with him during the whole six years of *dukkaracariyā*, disappeared inexplicably just at the time when the rich man's wife Sujātā came to offer the alms-food of Ghana. Not seeing the bowl, the Bodhisatta spread out his right hand to receive the water. Lady Sujātā offered the alms food of Ghana in the gold cup, placing it in his hands. He looked at Lady Sujātā, who, understanding perfectly well the way the Bodhisatta looked, addressed him: "O Venerable One, I have offered you the Ghana milk-rice in the gold cup; may you accept it together with the gold cup and go anywhere you like." Then uttering words of prayer: "My heart's desire is fulfilled. So too, may your heart's desire be fulfilled!" she departed without showing the least concern for the gold cup which was worth one lakh, as if it were a withered leaf.

The Bodhisatta also rose from his seat and, after circumambulating the banyan tree, proceeded to the bank of River Nerañjarā carrying with him the gold cup containing the Ghana milk-rice. At the Nerañjarā river there was a bathing ghat, by the name of Suppatitthita, where many Bodhisattas went down and took bath on the day they were to attain Buddhahood. The Bodhisatta left the gold cup at the bathing ghat and, after taking bath, came up and sat facing east under the cool shade of a tree. Then he prepared exactly forty-nine morsels of Ghana milk-rice, each about the size of the seed of a ripe Palmyra nut (not about the size of a Palmyra nut) and ate the whole lot without water. The Ghana milk-rice, which was taken after being made into forty-nine morsels, served as nutrient (*āhāra*) to sustain him completely for forty-nine days (*sattasattāha*), while he was residing in the vicinity of the Bodhi tree after his attainment of Buddhahood. During these forty-nine days, the Buddha passed the time absorbed in the peace of *jhāna* and of Fruition, without having any other meal, without taking bath, without washing His face and without making His body and the limbs clean.

After he had partaken of the alms food of Ghana milk-rice offered by Sujātā, the Bodhisatta made the resolution while holding the gold cup: "If I would attain Buddhahood today, may this gold cup float upstream; if I would not attain Buddhahood today, let it float downstream with the current." He then let the gold cup float in the channel of the Nerañjarā. The gold cup cut across the current and went straight to the middle of the river and then floated upstream from there with the speed of a fast running horse for about eighty cubits and sank in a whirlpool. On reaching the mansion of the Nāga King, Kāḷa, it hit all the three gold cups used by the three previous Buddhas, namely, Kakusandha, Koṇāgamana and Kassapa, on the day they were to attain Buddhahood, producing the (metallic) sound of 'kili, kili' and came to rest under the said three gold cups.

On hearing the sound, Nāga King, Kāla, said: "It was only yesterday that a Buddha appeared; today, another Buddha appears." and then he rose uttering words of praise in many verses. (The period of time intervening the appearance of Buddha Kassapa and our Buddha was so long that in the meantime the Great Earth had risen by one *yojana* and three *gāvutas.* But as for Kāḷa Naga, it was so very short that he could say of these appearances

as happening 'yesterday and today.')

Then the Bodhisatta rested for the day in the *sāla* grove, on the bank of the Nerañjarā, which was replete with very fragrant flowers, verdant and delightful to everyone. He then proceeded to practise *Ānāpāna* meditation. After attaining the eight mundane *jhāna* and the five *abhiññās*, at twilight in the coolness of the evening, he walked along the path decorated by devas and Brahmās to the Nerañjarā and after taking a bath, he headed towards the Mahābodhi tree by the same path. Thereupon, Nāgas, Yakkhas and Gandhabba devas paid homage to him with offerings of celestial flowers, perfumes and scented paste. They also sang soft and sweet celestial songs. Then the whole of the ten thousand world-systems was almost covered with celestial flowers and perfumes and also with wild acclaim by devas and Brahmās.

At that time, Sotthiya, a brahmin grass-cutter, was coming from the opposite direction carrying grass. Sensing the wish of the Bodhisatta (from his manner) to have some grass, he offered him eight handfuls of grass. The Bodhisatta, carrying the eight handfuls of grass, went up the high ground of Mahābodhi tree and stood at the south of it, facing north. At that moment, the southern part of the ten thousand world-systems sank, so much so that it looked as if it would touch Mahā Avīci; and the northern part of the ten thousand world-systems rose, so much so that it looked as if it would fly up to reach Bhavagga. On seeing this phenomenon, the Bodhisatta considered thus: "This is not the place where *arahatta-magga-ñāṇa* and *sabbaññutā-ñāṇa* can be realized" and so, making a clockwise turn round the Mahābodhi tree, he proceeded to the west of the tree and stood there facing east. Just at that moment, the western part of world-system sank, so much so that it looked as if it would touch Mahā Avīci and the eastern part of it rose, so much so that it looked as if it would fly up to Bhavagga. On seeing this phenomenon, the Bodhisatta considered again: "This is not the place where *arahatta-magga-ñāṇa* and the *sabbaññutā-ñāṇa* can be realized" and so, making a clockwise turn round the Mahābodhi tree, he proceeded to the north and stood there facing south. Just at that moment, the northern part of the world-system sank, so much so that it looked as if it would touch Mahā Avīci; and the southern part of it rose, so much so that it looked as if it would fly up to reach Bhavagga. (The positions of the great earth, at the places in the south, the west and the north where the noble Bodhisatta had stood, was such that it sank at his back and rose in front of him, like the wheel of a cart resting flat on its central hub on the ground, it rocks or reels when trampled upon at the fringe). On seeing this phenomenon, the Bodhisatta considered again: "This is also not the place where the *arahatta-magga-ñāṇa* and *sabbaññutā-ñāṇa* can be realized"; and so making a clockwise turn round the Mahābodhi tree, he proceeded to the east and stood facing west.

> (In this matter, the **Buddhavaṁsa Commentary** mentions only this: "The Noble Bodhisatta proceeded to the Bodhi tree, and circumambulating it three times, stood at the north-east corner scattering the eight handfuls of grass." It does not mention the fact that the great earth tilted over to one side when he stood on the south, the west and the north. The **Jinālaṅkāra Tika**, however, states that 'when the Bodhisatta stood on the south, the west and the north, the great earth trembled like the drop of water falling on the Paduma lotus leaf', and that standing at the north-east corner, he scattered the eight handfuls of grass.")

The locality, where the unconquered throne (*aparājita*), would appear to the east of the Mahābodhi tree, stood unshaken and firm, being the place not to be abandoned; *avijahitaṭṭhāna*, where the thrones of all the Buddhas had appeared. Knowing that "this place is certainly the auspicious site of victory where all the Buddhas destroy the defilements" and holding their tips, the noble Bodhisatta scattered the eight handful of grass which he had brought.

The moment he scattered the eight handfuls of grass, they were transformed into a large jewel throne, fourteen cubits in size, which was so magnificent that no painter or sculptor would be able to paint or carve the likeness of it, and they existed in this marvellous form (of a jewelled throne).

With the Mahābodhi tree as the back-drop, facing east and with a steadfast mind, the Bodhisatta declared:

(1) Let only the skin remains,

(2) Let only the sinews remain,

(3) Let only the bones remain,

(4) Let my whole body, and all the flesh and blood dry up,

unless and until I attain Buddhahood, I will not, in anyway, change the cross-legged posture I have now assumed. Thus developing a firm resolution of four factors, he sat on the jewel throne assuming the invincible (*aparājita*) cross-legged posture (the posture for conquering the enemies, not for conceding defeat), which cannot be destroyed, though struck simultaneously by hundreds or thunderbolts.

Vanquishing Vasavatti Mara (Devaputta Mara)

When the Bodhisatta had taken his seat on the Invincible (*aparājita*) throne, at the foot of the Mahābodhi tree, for realization of *sabbaññutā-ñāṇa*, Sakka came to pay homage and stood blowing the Vijayuttara conch (This conch was 120 cubits in length and when once blown, its sound ceased only after four months.), Pañcasikha Deva came to pay homage and stood playing Beluva harp, Suyama Deva stood waving the yak-tail fly-flap, Santusita Deva stood waving the circular ruby fan, and Sahampati Brahmā stood holding the white umbrella, three *yojanas* in length. Kāḷa Nāga arrived with a company of eighty-thousand female *nāga* dancers and stood paying homage by chanting hundreds of verses in praise of the Bodhisatta. All the devas and Brahmās from the ten thousand world-systems arrived to pay homage with offerings of festoons of very fragrant of flowers, perfumes, scented powder, incense and incense sticks and singing thousands of songs in acclaim.

Mara of Vasavatti deva-world, forsaking his celestial pleasures, had all the time been following closely behind the Bodhisatta during the whole six year of *dukkaracariyā*, waiting for the occasion when the Bodhisatta might have wrong or evil thoughts (*micchā-vitakka*) such as sensual desires (*kāma-vitakka*), etc. But not finding the slightest sign of deviation from the right thoughts on the part of the Bodhisatta, Mara thought to himself: "Now, Prince Siddhattha had arrived at the Bodhi tree for attaining Buddhahood. At present, he is striving to escape my domain (of the three worlds of devas, humans and Brahmās), I cannot concede him in anyway the opportunity of escaping from the three worlds which are under my sway." With this thought, he went to Vasavatti deva-world and, having assembled the fighting forces of *marās*, he commanded them: "O Men, transform yourself into various frightening forms, and each holding a different weapon, proceed quickly to Prince Siddhattha like a huge torrent of water rushing down overwhelmingly." He himself followed them, riding on Girimekhala elephant which was 150 *yojanas* in size and, creating one thousand arms on his body, he held one hundred weapons, each arm grasping a different one.

(The Mara Deva here was not the lawful ruler of the deva-world of Vasavatti. The deva king lawfully ruling over Vassavatti was a different deity. Just like a rebel leader with many followers in the human world, rising in active revolt against the country, looting and committing acts of robbery, the Mara was in fact just a powerful deva inhabitant of the Paranimitta Vasavatti deva-world, leading an insurgency there with a large retinue of evil devas, causing great nuisance to devas, humans and Brahmās in their performance of meritorious deeds.)

The great hordes of *marās*, advancing towards the Bodhisatta, were so enormous numerically that it was twelve *yojanas* deep in front of Mara, twelve *yojanas* wide to his right, twelve *yojanas* wide to his left, and nine *yojanas* high above him and in the rear it reached as far as the end of the ten thousand world-systems. The frightening sounds of intimidation, shouting and exclamation of the great armies of Māra could be heard from a distance of one thousand *yojanas*, just like that caused by an enormous land slide. Mara, holding one thousand various weapons in his one thousand created arms, and his numerous troops each holding a different weapon, transforming themselves into hideous figures with

variegated faces, advanced towards the Bodhisatta in order to overpower and destroy him.

While the great armies of Mara were thus advancing towards the Mahābodhi tree, not a single devas headed by Sakka, who had been there hitherto paying homage to the Bodhisatta, could withstand them. They fled helter-skelter in all directions. Sakka ran away with his large Vijayuttara conch hung on his back and remained standing on the fringe of the ten thousand world-systems. Mahā Brahmā also, throwing away the white umbrella at the edge of the world-system, went back to the Brahmā-world. Kāla Naga also, abandoning all the Naga dancers dived into the earth, went to the Naga mansion named Manjerika, five hundred *yojanas* in size and slept covering his face with the hand. There was not a single deva or Brahmā who dared to remain standing in the neighbourhood of the Bodhisatta and the Mahābodhi tree. At that time, the Bodhisatta remained sitting all alone like a great Brahmā residing alone inside a secluded mansion.

Bad Omens which appear in advance to signal The Arrival of Mara

Bad omens appeared distinctly in advance to portend the arrival of Mara. These omens were: Falling of thousands of very violent frightful meteors; falling of total darkness with the rising of haze; severe quaking of oceans and the great earth; arising of mists in the oceans, flowing of many rivers upstream; falling of mountain tops to the ground; toppling over of trees; blowing of violent storms and winds; appearance of fearful sounds from these violent storms and winds; vanishing of the sun in the darkness and roaming about in the sky of headless bodies. When Mara arrived with the clear appearance of these ominous signs, the Bodhisatta remained seated courageously without the least fear, like the bird king, Garuda, in the midst of birds or like the lion king, Kesaraja, amidst beasts.

Even as the aforesaid inauspicious omens were appearing, Mara arrived, but remained standing, being unable to enter the immediate vicinity of the Mahābodhi tree (Mahābodhi *maṇḍala*). Not daring to make an approach, Mara's great armies kept the Bodhisatta surrounded from all sides. Viewing his hordes, Mara could just give them command: "Come on! Seize him!" but he himself was unable to go anywhere near the Mahābodhi tree, just as a fly was incapable of approaching a piece of red hot iron. He said to his hordes: "O men, there is not a single person to match this Prince Siddhattha, the son of King Suddhodāna. We are unable to make a frontal attack on him, we shall attack this Prince Siddhattha from the rear."

On surveying the three sides, the front and left and right of himself, the Bodhisatta did not see anything but emptiness, since all the devas and Brahmās had fled. Then seeing the Mara's troops advancing to overrun him from the northern side, he thought to himself: "Such overwhelming numbers of Mara's troops are making great efforts with the sole object of attacking me. There is neither my mother nor father, nor my brother nor any other relatives of mine here at this place. Only the Ten Perfections, which I have so long developed and nurtured, will serve me as my companions and retinue. So relying only on these comrades of mine, the Ten Perfections, it will be proper to destroy these hordes of *marās* by attacking them with my *pāramī* weapons." Then he remained reflecting on the meritorious deeds of his Ten Perfections.

Mara's Attack with Nine Kinds of Missiles.

While the Bodhisatta was thus reflecting on meritoriousness of his Ten Perfections, Mara was planning: "By discharging nine kinds of missiles, I will force the Prince Siddhattha to flee."

(1) First, he let loose a violent cyclone. Immediately, the east wind, the west wind, the south wind and the north wind started rising in force and although they were capable of breaking and blasting away mountain tops of sizes measuring a half *yojana*, one *yojana*, two or three *yojanas*, and uprooting trees and jungle bushes and also pulverising villages and towns in the surrounding area, they became powerless on coming near the Bodhisatta and were incapable of even ruffling the edge of his robe on account of the glory and power of the Bodhisatta's deeds of merit.

(2) Mara expectedly looked about with the thought: "By this time, the recluse Gotama should have been carried away by the storm missile discharged by me and dashed against 'Cakkavāḷa' mountain into smithereens." He became much troubled in mind on seeing the Bodhisatta seated as he was, unshaken like a firmly erected gatepost. And so intending: "I will kill him by drowning him in the very strong currents of water," he made the rain clouds rose in a moment and a torrential rain fell. This great earth turned into a hollow depression by the force of the rainfall commanded by Mara Deva. When this torrent of water, after eroding and overflowing the fringe of forests and hills and trees, reached near the Bodhisatta, it was incapable of even wetting a single thread of his robe, it changed its course and flowed away elsewhere without touching him.

(3) On seeing the said phenomenon, Mara, intending: "I will turn this Prince Siddhattha into dust by hitting him with stones", caused to fall the rain of stones. Stones of very large sizes came falling through the sky like huge mountain tops, sending off fumes of dust. On nearing the Bodhisatta, they became big celestial garlands and balls of flowers.

(4) Thereafter, with the thought: "I will cause death to this Prince Siddhattha, I will kill him, by making mince meat of him", Mara caused the rain of weapons. All kinds of weapons, such as single-edged and double-edged spears and knifes, etc., emitting fumes and flames and flying through the sky, only to fall in the form of jasmine flowers, etc., in the Mahābodhi tree area.

(5) Although Mara had intended that "Prince Siddhattha will become like a heap of minced meat", he was struck with wonder when he saw Prince Siddhattha seated as before without being destroyed, like a huge diamond mountain. So he again caused burning coals to rain down. They came falling down smoking and blazing but transformed into jasmine flowers, etc., on coming near the Bodhisatta.

(6) Thereafter, he caused hot ashes to rain down. The mass of ashes, very hot like fire, came down from the sky but turned into celestial sandalwood powder as they reached the feet of the Bodhisatta.

(7) Again, he caused hot sand to fall like rain. Sand, in the form of very soft fine powder, coming down through the sky fell at the feet of the Bodhisatta as celestial flowers.

(8) Thereafter, he caused a shower of hot mud to fall like rain. The mud, with fumes and flames, also coming through the sky, fell at the feet of the Bodhisatta after turning into celestial perfumed paste.

(9) Thereafter, he caused to form a pall of great darkness, intending: "I will make this Prince Siddhattha flee by frightening him with a pall of darkness." The darkness created by Mara was like the great darkness resulting from four factors, namely, a new moon night, a cloudy sky, at midnight, in the middle of a deep forest; but, on reaching the presence of the Bodhisatta, it disappeared like the darkness eliminated by sunlight.

(Here, knowing that the Mara was creating a mass of great darkness, the Bodhisatta let out from his body a network of rays which was the size of the pore of a body-hair. It should be noted that it was this network of rays which destroyed the massive darkness created by Mara and which produced a great illumination.)

Mara's Mechanical Weapons

Although Mara launched his attacks by means of the above-mentioned nine kinds of weapons, which were ineffective, so he continued to let meteors to fall, as a consequence of which the whole ten thousand world-systems was completely covered with fumes and smokes. The entire sky rumbled with thunder although there were no clouds and thousands of lightning struck frighteningly. When Mara was unable to cause any harm to the Bodhisatta, even with such aggressive actions, he renewed his offensive with evil intention by launching mechanised weapons, saying: "O Prince Siddhattha, I will have your head smashed into bits and fall to the ground."

The might of that mechanical weapon was such that if it was thrown on the ground, no grass could grow for twelve years; if discharged into the sky, there would be drought and

not a single drop of rain would fall for a total period of twelve years. If directed at the top of mount Meru, the mountain would break up into two and fall asunder. Such was the might of the said mechanised weapon. When it was launched by Mara, it came down through the sky, roaring like thunder and fell down at the feet of the Bodhisatta curling like a rope-coil used as a foot-scraper, thereby humbling the pride of Mara.

Not knowing how to proceed further and being greatly agitated with wrath, he shouted out commands (to his hordes): "Why are you just standing there! Don't give this Prince Siddhattha any chance to attain his cherished wish of becoming a Buddha. Seize him! Kill him! Cut him up! Break him down! Don't allow him to escape!" He himself approached the Bodhisatta, sitting on the back of Girimekhala elephant, and brandishing an arrow with one hand, said to him: "O Prince Siddhattha, remove yourself henceforth from the jewelled Throne." At that time, the hordes of *marās* manifested themselves in various hideous forms, acting in many frightening ways.

(Here, the author inserted Taungdwin Sayadaw Khingyiphyaw's verses of reverence (adoration) relating the Bodhisatta's vanquishing of the nine kinds of weapons launched by Mara together with their expositions. We have left them out from our translation.)

The Bodhisatta's Compassion

(This episode of victory over Devaputta Mara is described in the **Jināla̱ṅkāra Tika** in greater detail and in a way which inspires devotional piety than in the **Jātaka Commentary** and **Buddhava̱ṁsa Commentary**. And so, most of what follows have been extracted from the **Jināla̱ṅkāra Tika**.)

1) *Sa pādamule kiḷantaṁ,*
passanto tarunaṁ sutaṁ
pitāvudikkhi taṁ māraṁ,
mettāyanto dayāparo.

The very compassionate father, to whom children are indebted, would not show anger in the least, if his young son, playing about at his feet, hit him with hands and feet or somehow offend him. Far from being angry with him, he would hug him by the neck and hold him to his chest to let him sleep with fatherly love and affection. In the same way, the noble Bodhisatta showed forbearance for all the wrong-doings on the part of the wicked Mara and was not in the least grieved; and he looked at Mara without any fear but with loving-kindness and compassion.

2) *Tadā so āsabhiṁ vācaṁ,*
sīhanādaṁ nadī muni
na jānāti sayaṁ mayhaṁ,
dāsabhāvampayaṁ khalo

3) *Yena kenaci kammena,*
jāto devapure vare
sakaṁ gatiṁ ajānanto,
1okajeṭhomhi maññati.

When thus Mara advanced on him with his great armies and harassed him, he uttered these bold words: "This wicked Mara is not at all aware that he himself has become a servant of mine: having been born in the Vasavatti deva-world just because of the few act of merit, but having not the slightest knowledge about his own life span, the time of his death and the realm of suffering which he is destined after his death, he is thinking of himself: 'I am permanent. I am the only one who rules over the whole world.' He does reflect nor he is not aware of his own plight and of the hazard of falling into the state of woes. Due to such ignorance, he dares commit such wrongs."

4) Anantalokadhātumhi
sattānaṁ hi kataṁ subhaṁ
mayhe kapāramitātyāpi
kalaṁ nāgghati soḷasim

5) Tiracchāno saso hutvā
disvā yācakamāgataṁ
pacitvāna sakaṁ maṁsaṁ
patitoggimhi dātave.

If the accumulated deeds of merit performed by the sentient beings in the whole of the infinite number of world-systems are placed on one side of the pair of scales of wisdom and weighed against the accumulated meritorious deeds of mine, in the form of *pāramī*, placed on the other side of the scale, the accumulated deeds of merit of all the sentient beings cannot come up to even one part of two hundred and fifty-six parts (1/256) of the merit accruing from a single *pāramī* of mine, out of the ten performed by me. True! Even in my existence as a small hare in the animal world, I had jumped into a heap of fire with great courage in order to be roasted and gave away my flesh in charity with joy and delight, when I saw a donee who had come to ask for it.

[Ordinarily, the bold words spoken by the Bodhisatta: "If the accumulated deeds of merit performed by the beings in the whole of the infinite number of world-systems are compared with the merits accruing from only one out the ten *pāramī* of mine, they would not come up to even one part of the two hundred and fifty-six parts (1/256) of the merits of a single *pāramī*." would appear hyperbolic. In reality, it was not so, the words were very natural and true. To elaborate, persons, other than the Bodhisatta, generally performed meritorious deeds with a wish for human and celestial happiness. (Even those Buddhists, who are born as human beings in the present Buddha Dispensation, and who know that the act of charity with the wish for further existences and pleasures, *vaṭṭanissita dāna*, is not so beneficial and excellent as the act of charity with the wish for Nibbāna, *vivaṭṭanissata dāna*, have in their (subconscious) mind the desire for a good existence with a happy life even though they do not express this explicitly when they perform alms-giving.) Thus, the accumulated deeds of merit performed by others result in the round of suffering. It is as if these people spend their wealth of merit on the acquirement of human existence, human happiness, celestial existence, celestial happiness. Therefore, like one who spends money on personal requisites each time he earns money and is unable to save any, all the sentient beings other than the Bodhisatta, who delight in the suffering of round of existences, *vattābhirata*, are all paupers with no accumulated wealth of meritorious deeds.

As for the Bodhisatta, he aspired only after Omniscience every time he performed an act of merit in fulfilment of his *pāramīs*. As a result, all the meritorious deeds performed by the Bodhisatta remained intact, without loosing momentum in his mind continuum as an endowment of merits (*kammasamaṅgi*) as long as they have not yet produced the fruit of *sabbaññutā-ñāṇa*. Therefore, just as one, who does not squander and dissipate but saves his money, accumulates more and more wealth day by day, so the Bodhisatta, coming into possession of more and more wealth of meritorious deeds existence after existence, became a very rich person in respect of the wealth of merit.

A single rich person possessing crores of money cannot be equalled by a large number of poor and destitute persons in matters of wealth. They will indeed fail in this competition. Similarly, a Bodhisatta, who was immensely wealthy, possessing untold riches of meritoriousness derived from the Perfections, cannot be rivalled,

in terms of wealth of meritoriousness, by the sentient beings in the infinite world-systems. They are bound to be defeated because they are impoverished in respect of the wealth of meritoriousness as they have spent all of it as soon as they have earned it in pursuit of good life (*bhavasampatti*), and enjoyment of pleasures (*bhogasampatti*). Therefore, the Bodhisatta's (aforesaid) bold utterance is no exaggeration; it is only very natural and true.]

6) Evam anantapunnehi,
siddhaṁ dehamimaṁ pana
yaṭhābhutaṁ ajātnanto,
manussoti hi maññati

Mara does not know what I really am; that I gain this personality of mine in this life as a result of the aforesaid infinite deeds of merit. And so he thinks I am just an ordinary man.

7) Nāham namusso nāmanusso,
na Brahmā na ca devatā,
darāmaranaṁ lokasssa,
dassetum panidhāgato

In fact, I am not an ordinary seven days old human being; nor am I an ogre, nor a Brahmā nor a deva. I had taken conception in the womb of a female human, even though I am not an ordinary seven days old human being, in order to show all sentient beings the suffering of old age, sickness and death in the round of existences.

To elaborate: It cannot be said with certainty that the Bodhisatta was a man, an ogre, a deva, a *māra* or a Brahmā, because each of these beings has nothing of the kind of task undertaken by the Bodhisatta.

Then it may be asked why should the Bodhisatta be born of a female human (Queen Māyā)? It has therefore been said that he had taken conception in the womb of a female human in order to show all sentient beings of devas, humans and Brahmās, the suffering of old age, sickness and death in the round of existences.

To give further elaboration: There is no deva, *māra*, Brahmā or *attā* (self) that can bring into existence or create any sentient being. In reality, it is only craving (*taṇhā)*, which arises in the mind continuum of each individual, that is responsible for recurrence of births (*paṭisandhi*). It is also the power of craving which brings about the commission of deeds of merit and demerit.

To make it more explicit: A deed (*kamma*) is like soil in a (field); consciousness (*viññāṇa*), which accompanies it, is like seed; craving or greed (*taṇhā* or *lobha*) is like water. It is through the combination of soil, seed and water that the sprout of a tree appears. In the same way, it is through the combination of the soil of *kamma*, the seed of *viññāṇa* and the moisture of *taṇhā* or *lobha* that a sentient being appears. In the absence of moisture of *taṇhā* or *lobha*, even though there are the soil of *kamma* and the seed of *viññāṇa*, the sprout of the tree of existence would not come into being. Hence noble *arahats,* who have eradicated the moisture of *taṇhā* or *lobha,* do not take rebirth in a new existence.

Thus, sentient beings, who appear on account of the coming together of the three causes, are overwhelmed by the flood of various sufferings such as birth, etc. The Bodhisatta is one who wants to remove all these sufferings afflicting sentient beings.

The root cause of all the suffering, such as birth, etc., is craving (*taṇhā*). If craving is uprooted, birth does not take place. If birth does not take place, old age, death, etc., do not happen. Therefore, it is only craving that should be eradicated first and

foremost; and from delusion (*moha*) springs that craving in sentient beings who long for happiness by perceiving the six sense objects (*ārammaṇas*), such as visible object, (*rupārammaṇa*), etc., as being permanent (*nicca-saññā*), delightful (*sukha-saññā*), pleasant (*subha-saññā*) or durable (*atta-saññā*). And craving can be abandoned only if the defects of the six sense objects, the origin of craving, are made manifest.

Again, the defects of the six sense objects mean the state of impermanence, etc., inherent in them; the state of impermanence, etc., in turn, is discernable only when (the nature of) old age and death is seen; only when old age and death is seen, the defects of the six sense objects, such as the state of impermanence, etc., can be seen; and only when these defects of the six sense objects are seen can craving and greed, which cling to the six sense objects, be discarded. Only when craving and greed can be discarded will the *saṁsāric* suffering, such as birth, etc., ceases. This being the case, discernment of old age and death forms the basic and most essential factor in the cessation of the *saṁsāric* suffering. And so, the Bodhisatta came to this human world and took conception in the lotus-like womb of Queen Māyā in order to show all sentient beings the nature of old age and death which forms the basic and essential factor in the cessation of suffering in *saṁsāra*.

To make it more explicit: If the Bodhisatta, having been born a deva or a Brahmā, were to teach (the nature of old age and death) and perform miracles, others would not believe him, thinking: "This deva or Brahmā, although being himself someone who enjoys happiness, who is permanent and durable, comes and teaches us the doctrine of impermanence, suffering and non-self, what kind of teaching is his?". They would not listen to him respectfully either. They would merely opine: "Can there be anything which a deva or a Brahmā cannot teach? There is nothing he cannot teach. And can there be any miracles which he cannot perform? Indeed he can perform all miracles. So his teaching of a doctrine or the performance of a miracle is nothing wonderful."

As witnessed by many, the Bodhisatta was born of Queen Māyā; when he came of age, he enjoyed sensual pleasures; when a son was born to him, he forsook the son, renounced the world and became a recluse; after he had practised *dukkaracariya*, he eventually achieved the Knowledge of the Path and Omniscience (became a Buddha). When, therefore, he started teaching the Dhamma, or making manifest the nature of old age and death, or explaining the three characteristics (of *anicca*, *dukkha*, *anatta*), all the people would respectfully listen to his teaching, with the thought: "Even this noble person, endowed as he is with great power and wisdom, and knowing all aspects of Dhamma, cannot overcome old age, sickness and death, what is there about us?"

"Our Buddha, who teaches to do away with sufferings, such as birth, etc., indeed thoroughly understands, (the real nature of all things)! Indeed, Nibbāna, where there is no suffering, such as birth, etc., is blissful!" With this faith, they followed the Bodhisatta's teaching, applying intelligence to it and they came to discern this body (*atta-bhava*), which in reality is the five aggregates of grasping, *upadānakkhandha*, as *dukkha*, and origin of *dukkha.* They also discern perfectly the defects of craving and greed which give rise to this body, which in reality is the five aggregates of grasping. Having discerned thus, sentient beings will feel frightened, ashamed and disgusted with craving, which is the truth of the origin of *dukkha* (*samudaya-saccā*); and also with the five groups of grasping, which is the truth of *dukkha*, (*dukkha-saccā*); arising through craving, and they will cause the complete cessation of craving. When they have done so, they will be qualified to attain final Nibbāna (*anupādaparinibbana*), the complete cessation of *dukkha*. Hence the Bodhisatta said: "I came to this human world and took conception in the lotus-like womb of Queen Māyā, in order to show all sentient beings the suffering of birth, old age and death in the round of existence."

8) Anapulitto lokena

jātonantajino ahaṁ
Buddho bodhitale hutvā
Tāremi janataṁ bahuṁ.

Hey, Mara, although I have been born into this human world, I have not in the least been tainted with any conditioned states of beings. Having surmounted the infinite conditioned states of beings and infinite mental defilements, I have gained the title "Infinite Conqueror" (*Anantajina*). Even while I remain seated on this Invincible Throne without moving from this cross-legged posture, I have burnt up and got rid of all the mental defilements, I have indeed truly become a Buddha amidst devas, humans and Brahmās. And I will save all these beings from the stream of *saṁsāra* and carry them over to the high ground of Nibbāna. You are not in any way capable of restraining me. It is no concern of yours.

9) *Samantā dhajinin disvā*
yuddhaṁ māraṁ savāhanaṁ
yuddhāya paccugacchāmi
Mā maṁ ṭhānā acāvayi

10) *Yaṁ te taṁ nappasahati*
senam loko sadevako
taṁ te paññaya bhecchāmi
āmam pakkam va asmanā.

Hey, Mara, seeing your great armies advancing from all sides with flags flying and you on Girimekkhala elephant, I have advanced facing you with wisdom to do battle with you valiantly. (What is meant here is, not advancing physically, but only exercising of his power of wisdom). You cannot make me rise or move from this Invincible Throne. I will see that you will not be able to do so.

Hey, Mara, in the same way a strong man breaks and destroys, with a large stone, all the baked or unbaked pots and cups made by a potter, I will repulse and smash single handedly, and without rising from this place and by the power of wisdom, your ten great armies of sensual passions (*kāma-rāga*), (already described above) to which the whole world concedes defeat with repugnance; or your great armies which advance measuring twelve *yojanas* each, in front, on the right and left, nine *yojanas* in height and reaching as far as the walls of the world-systems, I will drive away your armies so that not a single soldier of yours is left behind. Even in a moment from now, I will make you, as well as your hordes, flee like a flock of crows is made to fly away by throwing a stone.

(Verses 9 and 10 are those delivered by the Buddha in the **Padhāna Sutta**. Verses 1 to 8 and those following hereafter were composed by Buddharakkhita Thera, the author of **Jinālaṅkāra**, taking extracts from **Suttanta** Pāli Texts which are in accordance with the Teaching of the Buddha.)

11) *Icchantosāsape gabbhe,*
cankamami iti cito
icchanto lokadhātumhi,
attabhāvena chādayi

Hey Mara, indeed, if I wish (if I want to be small), I can walk to and fro inside a mustard seed. If I wish (if I want to be big), I can keep even the whole of the world-system covered with my body frame (*atta-bhava*).

12) Ete sabbe gahetvāna,
cuṇṇnetum iccharāyapi,
Atthi ṭhāmabalaṁ mayhaṁ,
pānagāto na ruccati.

Hey Mara, I have the power to seize and pulverise you together with all your hordes just by snapping my fingers; but I do not take the slightest delight in taking other's life, which is a wrong doing.

13) Imasssa gaṇḍupādassa,
avudhena balena kim
Meyhaṁ hi tena pāpena,
sallāpopi na ruccati.

What benefit will accrue if I make use of a weapon or physical strength against this Mara who is just the size of an earthworm? True, I dislike even to engage this much in conversation with this wicked Mara.

(Before the Bodhisatta uttered these bold words, Mara had questioned: "O Prince Siddhattha, why are you occupying this Invincible Throne which belongs to me?" The Bodhisatta replied: "Who is the witness to prove that the Invincible Throne belongs to you?" Mara Deva stretched out his hands, saying: "What is the use of producing others as my witness, all the Mara troops, who are now in your presence, are my witnesses." At that moment crores of his hordes appeared simultaneously making an uproar as if there was a landslide, shouting: "I am the witness, I am the witness." So the Bodhisatta, restraining the hordes of Mara, recited the following verse with the intention of producing his witness.)

14) Pallankaṁ mama bhāvāya
kimatthaññena sakkhinā,
kampitā maddiyā dāna
sakkhi hoti ayam mahī.

Hey Mara, because of my wish for this Invincible Throne, there was no charity (*dāna*) which I have not given; no morality (*sīla*) which I have not observed; no austerity (*dukkara*) which I have not practised throughout many existences in many worlds. Hey Mara, let alone the Perfections of Charity, etc., performed by me in my many existences in many worlds, even in just one existence as Vessantara, when I performed great charities seven times, reaching the height of my generosity with the giving away of Queen Maddī, this great earth trembled a total of seven times. Now that I am sitting on this Invincible Throne, in order to conquer the whole world, and your great Mara armies came to make war upon me, why is this great earth remaining quiet without trembling? Hey Mara, you have made your hordes to give false evidence but this great earth, having no volition, is just and fair to you as well as to Me, this great earth is impartial to you and Me, and having no volition at all, will now be my witness." So saying, the Bodhisatta brought his glorious right hand from inside the robe and pointed towards the great earth like a streak of lightning flashes from a cloud-opening.

At that very moment, the great earth revolved swiftly like a potter's wheel and rolled violently. The sound from the earth caused the whole stretch of the sky to resound loudly, like the rumbling of thunder. The seven mountain ranges, encircling Mount Meru as well as the Himalaya mountain, made deep continuous sound. The whole of the ten thousand world-systems rolled with frightening and fierce sounds, crackling and exploding like a bamboo grove on fire. The entire cloudless sky was rumbling frighteningly as if parched rice-grains were crackling with loud reports in a red hot pan; burning sparks rained down profusely like a cascade of red hot embers; and thunderbolts crashed intermittently. Mara, finding himself caught between the earth and the sky with continuous din and clamour,

greatly frightened with no refuge or help, laid down his battle-banner and, discarding his one thousand weapons at that very place, fled in confusion at full speed without being able to glance back at his elephant, Girmekhala. Even as Mara fled, his great armies broke down in disorder and fled, being scattered in disarray in all directions, like ashes blown away by storm; they eventually returned to Vasavatti Deva Realm.

In this manner, with the victory over Vasavatti Mara before sun set on the full-moon day of Vesākha, in the year 103 Mahā Era, the Bodhisatta became the Conqueror of the whole world of sentient beings and reached the harmless, dangerless, fearless state. At that moment, on seeing the great armies of Mara Deva breaking up in disorder, the devas and Brahmās who had fled out of fear on the arrival of Mara and who had been watching to find out: "Who will emerge the victor? Who will be the looser?" proclaimed simultaneously in profound praise: "*jayo hi Buddhassa sirimato ayaṁ*", etc. The good news: "Mara has been vanquished. Prince Siddhattha has emerged the victor. We will celebrate and honour his victory." was transmitted by one *nāga* to another *nāga*, one garuḷa to another garuḷa, one deva to another deva, one Brahmā to another Brahmā. Carrying perfumes and fragrant flowers, etc., in their hands, they congregated at the Mahābodhi Throne where the Bodhisatta was residing.

(1) Jayo hi Buddhassa sirimato ayaṁ
mārassa ca pāpimato parājayo
ugghosayuṁ Bodhimaṇḍe pamoditā
jayam tadā Nagagaṇā mahesino.

This unique victory, acclaimed by this inanimate earth and sky that rumbled as if animate, belongs only to the Buddha, who by means of Omniscience, possesses, without leaving the tiniest detail, the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole of ten thousand world-systems. This victory is celebrated by the devas, humans and Brahmās resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who is blinded by ignorance and marched with his great armies as if it would cause upheavals in the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (*Bodhimakuta pallanka*.)

Thus, on this day of the great victory, the full moon day of Vesākha, in the year 103 Mahā Era, at the site of the Invincible Throne where Omniscience was attained by the Buddha, all the hosts of divine *nāgas*, happy and delighted with the victory of the Buddha, who has cultivated such extraordinary attributes as aggregates of moral conduct (*sīla-kkhanda*), proclaim the victory resoundingly, and so loud as to reach the whole of the ten thousand world-systems.

(2) Jayo Buddhassa sirimato ayaṁ
Mārassa ca pāpimato parājayo.
Ugghosayum Bodhimande pamoditā
jayam tadā supaññāsanghāpi mahesino.

This unique victory, acclaimed by this inanimate earth and sky that rumbled as if animate, belongs only to the Buddha, who by means of Omniscience, possesses, without leaving the tiniest detail, the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole of ten thousand world-systems. This victory is celebrated by the devas, humans and Brahmās resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who is blinded by ignorance and marched with a great army as if it would cause upheavals in

the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (*Bodhimakuta pallanka*.)

Thus, on this day of the great victory, the full moon day of Vesākha, in the year 103 Mahā Era, at the site of the Invincible Throne where Omniscience was attained by the Buddha, all the hosts of the Garuda, happy and delighted with the victory of the Buddha, who has cultivated such extraordinary attributes as aggregates of moral conduct (*sīla-kkhanda*), proclaim the victory resoundingly, and so loud as to reach the whole of the ten thousand world-systems.

(3) Jayohi Buddhassa sirimato ayaṁ,
Mārassa ca pāpimato parājayo
Ugghosayuṁ Bodhimande pamoditā
jayam tadā devaganā mahesino.

This unique victory, acclaimed by this inanimate earth and sky that rumbled as if animate, belongs only to the Buddha, who by means of Omniscience, possesses, without leaving the tiniest detail, the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole of ten thousand world-systems. This victory is celebrated by the devas, humans and Brahmās resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who is blinded by ignorance and marched with a great army as if it would cause upheavals in the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (*Bodhimakuta pallanka*.)

Thus, on this day of the great victory, the full moon day of Vesākha, in the year 103 Mahā Era, at the site of the Invincible Throne where Omniscience was attained by the Buddha, all the hosts of devas, happy and delighted with the victory of the Buddha, who has cultivated such extraordinary attributes as aggregates of moral conduct (*sīla-kkhanda*) proclaim the victory resoundingly, and so loud as to reach the whole of the ten thousand world-systems.

(4) Jayo hi Buddhassa sirimato ayaṁ
Mārassa ca pāpimato parājayo
ugghosayuṁ Bodhimande pamoditā
jayam tadā Brahmaganāpi mahesino.

This unique victory, acclaimed by this inanimate earth and sky that rumbled as if animate, belongs only to the Buddha, who, by means of Omniscience, possesses, without leaving the tiniest detail, the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole of ten thousand world-systems. This victory is celebrated by the devas, humans and Brahmās resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who is blinded by ignorance and marched with a great army as if it would cause upheavals in the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (*Bodhimakuta pallanka*.)

Thus, on this day of the great victory, the full moon day of Vesākha, in the year 103 Mahā Era, at the site of the Invincible Throne where Omniscience was attained by the Buddha, all the hosts of Brahmās, happy and delighted with the victory of the Buddha, who has cultivated such extraordinary attributes as aggregates of moral conduct (*sīla-kkhanda*), proclaim the victory

resoundingly in the sky and so loud as to reach the whole of the ten thousand world-systems.

All the devas and Brahmās, who had their abodes in the other ten thousand world-systems beside this one, also congregated in the presence of the Bodhisatta, prostrating before him, paying homage with flowers, perfumes and scented paste, singing auspicious words of praise and eulogies in many and various ways.

(This is the episode of the victory over Vasavatti Mara)

N.B. (In describing the route taken by the Bodhisatta on his journey and his activities on the full moon day of Vesākha, in the year 103 Mahā Era, the **Buddhavaṁsa Aṭṭhakathā, Jātaka Athakatha Nidāna** and **Jināla ṅkāra Tika** generally agree in the purport of their accounts. They differ slightly only in their presentation, some briefly and others elaborately. However, in depicting the mid-day rest taken by the Bodhisatta in the Sāla forest, the **Buddhavaṁsa Aṭṭhakathā** and **Jātaka Aṭhakathā Nidāna** make no mention of the attainment of *jhāna* (*samāpatti*) and of psychic powers (*abhiññās*). The **Jināla ṅkāra Tika**, on the other hand, states that the Bodhisatta attained the eight mundane *jhāna* and the five mundane psychic powers while spending the day in the Sāla forest. It also states that at the time of his arrival at the Mahābodhi tree, the noble Bodhisatta was already endowed with the physical strength equal to that of ten thousand crores of average men (*majjhima-purisas*) and the strength of psychic powers (*abhiññās*). The said statement by the author of the **Jināla ṅkāra Tika** is in accord with his other statements, namely, "When Mara advanced on him to do battle, the noble Bodhisatta said: 'If I wish, I can keep the whole of the world-system covered with my body frame' and also with 'Pointing out as witness the great charities performed in his existence as Vessantara', which could be known only through the knowledge of former existences (*pubbenivās'ānussati-abhiññā*). It is therefore faultless.

According to the author of this **Jināla ṅkāra**, the Bodhisatta had already acquired the eight mundane *jhāna*s and the five mundane psychic powers at the time he met the sectarian leaders, Āḷāra and Udaka. Not having made use of them during the whole of six years practice of *dukkarcariya*, they became as if defiled (just like gold cups kept unused become tarnished); the Bodhisatta re-purified them while in the Sāla forest (just like polishing the stained cups). What is meant apparently is that, only after vanquishing Mara, the Bodhisatta made full use of the already acquired knowledge of past existences (*pubbenivāsa-abhiññā*), and the divine power of sight (*dibbacakkhu-abhiññā*), in order to reach the stage of penetrating the truths. These observations are made here because the view of the author of the **Jināla ṅkāra** appears to be unusual and worthy of note.)

Realization of The Three Knowledges: Pu, Di, Ā

Having won his victory over Vasavatti Mara also known as Devaputta Māra, before sun-set on the full moon of Vesākha, in the year 103 Mahā Era, the Bodhisatta realised the three knowledges (*vijjās*), in succession, as follows: knowledge of past existences (***pu**bbenivās'ānussati-ñāṇa*) in the first watch of that night; divine power of sight (***di**bbacakkhu-ñāṇa*) in the middle watch of the night and knowledge of extinction of moral intoxicants (***ā**svakkhaya-ñaṇa*) in the last watch of the night, and attained Buddhahood in the very last watch of the night of the Vesākha full moon. To describe the said events in detail:

How Pubbenivās'ānussati Abhiññā (Pu) was realized

The physical and mental processes which had taken place in the past: Nibbāna which becomes known from these physical and mental processes, one's personal names, clan names etc., which are merely conventional terms — all this (belonging to the past) is called '*Pubbenivāsa'* in Pāli. The psychic power (*abhiññā*) accompanying the remembrance of

pubbenivāsa is called *Pubbenivās'ānussati-abhiññā,* Knowledge of former existences. The Buddha taught it as the first *Vijjā ñāṇa*. This first *Vijjā ñāṇa* has been abbreviated as **Pu** by ancient scholars taking the initial syllabus of the word *Pubbenivās'ānussati-abhiññā.* The following is an account in detail as to how the first *Vijjā ñāṇa* was realized by the Bodhisatta:

When the noble Bodhisatta was remaining on the Invincible Throne, delighted and happy after being thus victorious over Vasavatti Mara, many devas and Brahmās dwelling in the ten thousand world-systems including the earth-bound spirits, Bhumma devas, went to the Bodhisatta simultaneously and assembled, shouting and exclaiming: "Come, Friends, devas and Brahmās, the victory of the noble Bodhisatta and the defeat of Mara have been made clear. Let us hold together an auspicious celebration in honour of the victory of the noble Bodhisatta and the coming attainment of his Buddhahood."

At that time, the sun-disc, fifty *yojanas* in size, magnificent with a thousand rays, was about to disappear like a gold wheel of a cart being held by the rim and dipped into the whirlpool of the great ocean. The moon chariot, forty *yojanas* in size, giving out cool, shining beams of light, brightening up the entire Universe, was just rising up slowly from the milky ocean in the east, as if the silvery wheel of a cart being thrown into the sky (by someone) holding it by the rim. (Try to visualise the universe as a large golden palace.) In the middle of this golden palace, the Bodhisatta looked very graceful, the golden colour of his body made the high ground around the Mahābodhi tree and all the animate and inanimate objects in the surrounding area appeared as if being immersed in the stream of liquid gold. The Bodhisatta, so graceful in this manner, sitting cross-legged on the Invincible Throne at the foot of the Mahābodhi tree which may be likened to an umbrella of Indanila precious stones, was reflecting on the Dhamma. (The detail regarding the reflection on the Dhamma by the Bodhisatta will be given afterward.)

The Great Homage paid by The Devas and Brahmās

At that time, standing in the Tāvatiṁsa deva-world, Sakka sounded the Vijayuttara conch which was 120 *yojanas* long, to summon the devas and Brahmās. The sound of his conch could be heard from all over the deva-world, ten thousand *yojanas* in width. Even while blowing the conch continuously, Sakka was running fast to reach the Bodhi tree. (It was not only Sakka of this universe, but all Sakkas of the other ten thousand world-systems also went blowing conches to the presence of the Bodhisatta.)

Mahā Brahmā arrived and paid homage by holding the white umbrella, which had been left behind on top of the Cakkavāḷa mountain, and sheltered the Bodhisatta with it from above. (All Mahā Brahmās from the other ten thousand world-systems arrived and stood holding their white umbrellas, touching one another so as to leave no gap between them.)

Suyama, King of Yama abode of devas, also arrived and stood near the Bodhisatta, paying homage by fanning him with the yak-tail fan which was three *gāvutas* in size. (All the Suyama devas from the other ten thousand world-systems also arrived and paid homage, each holding a yak-tail fan, crowding the whole of this world-system.)

Santusita, King of Tusitā abode of devas, also arrived and paid homage by fanning the Bodhisatta with a circular ruby fan, three *gāvutas* in size. (All Santusita devas from the other ten thousand world-systems also arrived and paid homage, each holding a circular ruby fan, crowding the whole of this world-system.)

Pañcasikha Deva arrived, carrying the celestial harp, Beluva, accompanied by a group of celestial dancers, and paid homage by dancing, singing and making music. (All the celestial dancers dwelling in the other ten thousand world-systems also arrived and paid homage by dancing, singing and making music.)

Furthermore, all male and female deities dwelling in the ten thousand world-systems gathered together in this world-system and paid homage, taking their positions in the vicinity. Some of them standing and holding a jewelled archway, others stood around in various groups of their own, some carrying offering made of seven kinds of jewels, some holding golden plantain plants, some holding mansions of splendour, some holding yak-

tails fans, some holding goads (for driving elephants), some holding pairs of carp, some holding primrose flowers, golden circular platforms, bowls filled with water, jars filled with water, conches, fire-stirrers, oil lamp-stands with rubies, golden mirrors, stone-studded mirrors, mirrors with seven jewels, oil lamps finished with rubies, bunting and streamers, and wish-fulfilling trees. All the devas dwelling in the ten thousand world-systems arrived, assuming the appearance of celestial dancers, and paid homage, dancing celestial dances, singing celestial songs, offering celestial flowers, perfumes and scented powder. At that time, the whole sky was full of cascades of celestial flowers and celestial perfumes as if the whole environment was filled with rain drops and rain water of a heavy downpour.

This tremendous ovation and ceremonious homage was made with such grandeur by all the devas and Brahmās because they were exulted with the belief: "When this noble Bodhisatta attains Buddhahood, we will certainly get the opportunity to hear the Dhamma from him and thereby receive the immortal Supramundane Dhamma of Path and Fruition and Nibbāna; and we will have delightful satisfaction (*pīti*), by applying our mind to the said nine Supramundane Dhammas (four Paths, four Fruitions and Nibbāna). We will also witness all kinds of miracle which will be objects of delight for the eye. The Buddha, by teaching us the Dhamma of Deathlessness, will bring about our emancipation and safety from the difficult journey of birth (*jāti*), the difficult journey of ageing (*jarā*), the difficult journey of sickness (*vyādhi*), the difficult journey of death (*maraṇa*), and the difficult journey of grief (*soka*), lamentation (*parideva*), suffering (*dukkha*), distress (*domanassa*) and despair (*upāyāsa*)."

Although the devas and Brahmās paid him homage with great joy and respect, crowding the whole ten thousand world-systems for the aforesaid reason and although he saw clearly, with his own eyes, these extraordinary acts of reverence performed in numerous ways, the Bodhisatta had no feeling of attachment and enjoyment at all; and he paid no attention to them. He dwelt reflecting only on the Dhamma which he relied upon as his support.

The Cakkavāḷa mountain, which protected the Bodhisatta who was thus positioned, was like a curtain and the open sky above him with its stars and constellations was like a canopy studded with gold and silver stars. The ten thousand world-systems, with its seven planes of happy existences (*sugati bhūmi*), was like a great seven-tiered palace. The high ground of the Bodhi tree was like a great Audience Hall, the Invincible Throne was like a great Audience Throne and the Mahābodhi tree was like a great umbrella finished with precious emeralds — all inside this seven-tiered palace of the ten thousand world-systems.

While he remained sitting on the Invincible Throne, which resembled a great Audience Throne, on the high ground of the Mahābodhi tree, which resembled a great Audience Hall, covered from above by the Mahābodhi tree, one hundred cubits high from bottom to top and one hundred cubits in circumference, which resembled a great umbrella decorated with precious emeralds, the Bodhisatta was oblivious of the devas and Brahmās around him, crowding the whole of the ten thousand world-systems and paying homage to him. Since he had been reflecting only on the Dhamma, his diligence (*vīriya*) was undiminished and very keen; his mindfulness (*sati*) was steadfast and clear, and he was physically and mentally very calm and peaceful. He, therefore, achieved and remained absorbed again in the first *jhāna* of *rūpavacara*.

The mind continuum of the Bodhisatta, who was thus absorbed in the first *jhāna*, was entirely free from the hindrances (*nīvaraṇas*) and being detached from sensual objects (*vatthu-kāma*) and sensual desires (*kilesa-kāma*), delightful satisfaction (*pīti*) and happiness (*sukha*) arose in him profusely.

And again, when the Bodhisatta achieved and remained absorbed in the second *jhāna* of *rūpavacara*, his mind continuum was free of agitation and mental disturbance from thoughts (*vitakka* and *vicāra*); there was internal purity and clarity and his concentration was uniquely firm. On account of that concentration, his *pīti* and *sukha* increased.

And again, when the Bodhisatta achieved and remained absorbed in the third *jhāna* of *rūpavacara*, even *pīti*, which had manifested itself in his mind continuum, disappeared and

he dwelt only with the feeling of happiness (*sukha-vedanā*). Fully detached even from that feeling of happiness at its height, he became imbued with the mental state of equanimity (*tatramajjhattatā*) or (*jhānupekkha*). His mindfulness became pellucid and his insight-wisdom greatly sharpened.

And again, when the Bodhisatta achieved and remained absorbed in the fourth *jhāna* of *rūpavacara*, since he had already dispelled both physical and mental pain and pleasure from his mind continuum, he dwelt in the state of viewing sensual objects calmly and with equanimity (*upekkhā-vedanā*). By virtue of this *upekkhā-vedanā* and the mental state of *tatramajjhattatā*, his mental concomitants, such as mindfulness, etc., which were part and parcel of the fourth *jhāna,* were pellucid like the light of the moon.

The Eight Qualities of The Bodhisatta's Mind Continuum

If a review is now made of the mind continuum of the Bodhisatta out of devotion, it will be found that, at the time when he was practising *dukkaracariya* for six years, his mind continuum was exceedingly pure, undefiled by the three wrong thoughts (*micchā-vitakka*), namely, sensual thought (*kāma-vitakka*), malevolent thought (*vyāpāda-vitakka*), cruel thought, (*vihiṁsā-vitakka*), so that Mara could not find any opportunity (of censuring him). Again, while he was spending the day in the Sāla forest on the full moon day of Vesākha, the day he was to attain Buddhahood, his mind continuum was worthy of veneration, for it was highly purified with the attainment of eight mundane *jhānas*. Moreover, when all the devas and Brahmās from the ten thousand world-systems assembled, crowding this universe, and paid him homage while he was sitting on the Invincible Throne after his victory over Devaputta Mara, he remained oblivious of them, concentrating his attention on the practice of the Dhamma only. And so the mind continuum of the Bodhisatta, who had once again achieved and remained absorbed in the fourth *jhāna* of *rūpavacara*, (a feat for those of sharp intelligence) had his power of concentration greatly enhanced by the concentration of the fourth *jhāna* of *rūpavacara* as follows:

(1) By virtue of the very pure mental state of the fourth *jhāna* (*rūpa jhāna cittuppāda*), the mind continuum was completely pure throughout its entire process.

(2) On account of such purity, it appeared glittering like polished newly refined gold.

(3) Having discarded happiness and joy (*sukha somanassa*), which is the cause of greed (*lobha*), and also having discarded sorrow and distress (*dukkha domanassa*), which is the cause of hatred (*dosa*), it was free from mental defilements of *lobha* and *dosa*.

(4) Freedom from the defilements and taints of the mind leads to freedom from impurities which soil and oppress the mind (*upakkilesa*).

(5) Being controlled by the fivefold mastery over his mind (*vasībhāva*), and being tamed and trained in fourteen ways, the mind continuum of the Bodhisatta became pliable, gentle so as to be amenable to his wishes, like a well-tanned piece of leather or like the well-treated block of lac.

(6) Being soft and tender, like the newly refined, polished pure gold, which was ductile and malleable for easy making into desired ornaments, it became amenable to the wishes of the Bodhisatta, enabling him to accomplish effectively and easily all kinds of feats, such as recollecting, discerning the events of previous existences, or seeing as if with the divine eye, distant objects, hidden objects and very fine, microscopic objects.

(7) Having been well developed and trained so as not to become deprived of the aforesaid qualities, the mind continuum remained firmly established in the qualities; or being pliable and malleable for effective accomplishment of anything desired, the mind continuum remained amenable to the wish of the Bodhisatta.

(8) Being thus firmly and securely established, his mind was completely unshaken; or, being established thus, the mind continuum was very strong in respect of faith (*saddhā*), energy (*vīriya*), mindfulness (*sati*), concentration (*samādhi*), and the light of wisdom (*paññā*). There was, therefore, no shaking of the mind at all which occurs owing to faithlessness, laziness, heedlessness, restlessness, ignorance and gloom arising from mental defilements. In other words, faithlessness, etc., could not make

even the slightest inroad into the mind continuum of the Bodhisatta.

ALTERNATIVELY:

(1) The mind continuum of the Bodhisatta was well-established in the concentration of the fourth *jhāna*. (2) It was entirely pure, being free from the hindrances (*nīvaraṇas*). (3) Having gone beyond the grosser factors of *jhāna* (*jhānanga*), such as *vitakka,* etc., which agitate and disturb the mind, the mind continuum was shinning pure, as if about to glitter. (4) It was free from such defilements as pride (*māna*), deception (*māyā*), treachery (*sāṭheyya*), etc., apt to be generated through attainment of *jhāna*. (5) It was also free from covetousness (*abhijjhā*), etc., which form the cause of mental defilement (*upakkilesa*). (6) It was malleable, having gained the fivefold mastery (*vasībhāva*). (7) Having become the basis of all kinds of supernatural powers (*iddhi*), it was in a position to accomplish whatever is desired by the Bodhisatta. (8) Having been perfected by mental development (*bhāvanā*), his mind continuum remained unshaken and firmly established.

The mind of the Bodhisatta, which was thus endowed with these eight attributes, finds it easy, needing only an inclination, for realization of the Dhamma which should be realized by means of *abhiññā.* When the mind was bent towards the object of *abhiññā*, thought moments on it (*abhiññā-javana*), arise quite easily.

(1) Attainment of Supernormal Knowledge of Former Existences, Pubbenivās'ānussati Abhiññā (The First Vijjā-ñāṇa)

The mind continuum, endowed with the aforesaid eight attributes and very pure and pellucid, being in such a perfect state in which *abhiññā-javana* arose easily when the mind was inclined to the object of *abhiññā*, the Bodhisatta inclined it towards supernormal knowledge of former existences (*pubbenivās'ānussati-abhiññā*), which could recollect past activities, events and experiences. Thereupon, *pubbenivās'ānussati-abhiññā* arose in him easily. Through that supernormal knowledge, he recollected and saw all his past activities, events, and experiences of the past existences, going back from his previous life right up to the existence when he was Sumedha the Hermit. He recollected, also in backward order, many existences and world-cycles prior to them, and recollected, in forward order, his existences up to that of Setaketu Deva, just before the present one.

(This *abhiññā* was achieved in the first watch of the night. Here, there can be doubt as to how it was possible to know all the happenings and experiences in so many existences with one single thought-moment (*abhiññā-javana*), which arises only once in one thought-process (*vīthi*). **The answer is**: Although there arose only one single thought moment in one thought process, ignorance (*moha*), which kept the happenings and experiences in those existences hidden, was done away through that thought-moment. All kinds of happenings and experiences of those existences were recollected only thereafter, through successive processes of reflection (*paccavekkana-vīthi*), which followed the *abhiññā-vīthi*.

The noble Bodhisatta, who recollected successive existences of the past through *Pubbenivās'ānussati Vijjā-ñāṇa*, also acquired supernormal knowledges which could assure him the attainment of supramundane Path and Fruition (*lokuttara magga-phala*) with penetrative insight thus:

> "There were only the phenomena of mind and matter (*nāma-rūpa*) throughout the countless rounds of existence; the beginning of which is not known. On all the three occasions of birth, living and death, there were only these two phenomena of *nāma* and *rūpa*. Indeed in all abodes and at all times, the phenomena of *nāma* and *rūpa* are in a continuous state of flux, like the flame of an oil lamp or like the current of a river, and through a succession of cause and effects, it is only the continuum of *nāma* and *rūpa* which fulfils the various functions concerned, such as seeing the sight, hearing the sound, etc., at the six doors of eye, ear, nose, tongue, body and mind, thus giving rise to various modes of intimating one's intention (*viññatti*) by bodily movement and verbal expression, etc. (In reality) there is no sentient individual at all to be called 'I', 'he', 'she', 'man', etc. Indeed, there is not

a single deva, *māra* or Brahmā who can create such a sentient being.)"

This being the case, the Bodhisatta had, through *pubbenivās'ānussati-ñāṇa*, temporarily put away to a distance (*vikkhambhana-pahāna*) the twenty wrong views of *attā* (personality-belief); they are the four wrong views of *attā* relating to the aggregate of corporeality, namely, *rūpa* is *attā*, *attā* has *rūpa*; *rūpa* exists in *attā*, *attā* exists in *rūpa* and similarly, each set of these four wrong views relating to the remaining aggregates of feeling, perception, mental formations and consciousness. In a similar manner, he had also discarded delusion (*moha*), which had taken place in the distant past.

(2) Attainment of Supernormal Knowledge of Divine Power of Sight, Dibbacakkhu Abhiññā (The Second Vijjā-ñāṇa)

After the noble Bodhisatta had realised the *pubbenivās'ānussati abhiññā* in the first watch of that night, he recollected many past events and existences through that *abhiññā*; and, having temporarily put away, to a distance, the twenty wrong views (*sakkāya-diṭṭhi*) together with *moha* which had taken place in the distant past, he directed his mind continuum, which was endowed with the aforesaid eight attributes, towards acquiring *cutūpapāta-ñāṇa*, the knowledge of seeing the deaths and births of sentient beings, and towards acquiring *yathākammūpaga-ñāṇa*, knowledge of analysing and seeing the meritorious and demeritorious deeds which form the origins of sentient beings.

(*Cutūpapāta-ñāṇa* is the same as *dibbacakkhu-ñāṇa*, because *dibbacakkhu-ñāṇa*, is also known as *Cutūpapāta-ñaṇa*. When *dibbacakkhu-ñāṇa* is developed, *yathākammūpaga-ñāṇa* and *anāgataṁsa-ñāṇa* (knowledge of foreseeing the future) also become developed.)

When the mind was thus inclined to acquire *dibbacakkhu-ñāṇa*, also called *Cutūpapāta-ñaṇa, dibbacakkhu-abhiññā* (the second *vijjā-ñāṇa*) arose quite easily. Through that *abhiññā*, he could see sentient beings on the verge of death or just after taking conception; those who were low-born or high-born by lineage, caste, etc., those who were beautiful or not beautiful, and attain a happy existence or a miserable existence. In other words, he saw those who were rich and prosperous because of their past deeds of merit based on absence of greed (*alobha*), and those who were indigent and poverty-stricken because of their past deeds of demerit based on greed (*lobha*).

After seeing, through *dibbacakkhu-abhiññā*, the denizens of the woeful states (*apāya*) suffering misfortune, he reflected: "What kind of deeds have these beings of the *apāya* done to suffer such awful miseries?" Thereupon, *yathākammūpaga-abhiññā,* which enabled him to see the deeds of demerit done by these beings, arose in him.

Likewise, after seeing, through *dibbacakkhu-abhiññā*, immense happiness enjoyed by sentient beings of the realms of devas, humans and Brahmās in a progressively higher and better manner, he reflected: "What kind of deeds have these devas, humans and Brahmās done to enjoy such progressively magnificent bliss in their respective realms?" Thereupon, *yathākammūpaga-abhiññā,* which enabled him to see the deeds of merit done by those beings, arose in him.

By means of the *yathākammūpaga-abhiññā*, he reviewed in detail the past deeds of merit and demerit done by beings and came to know them as they really were: "These denizens of the *apāya* world had, in their past existences, committed evil by deed, word and thought; they had maligned, abused and reviled the noble individuals (*ariyas*). They held wrong views and with these wrong views they, themselves, committed and also caused others to commit various demeritorious deeds. After death and dissolution of their bodies, they reappeared in miserable existences (*apāya*), namely, the realm of continuous suffering (*niraya*), the realm of animals (*tiracchāna*), the realm of ghosts (*peta*) and the realm of *asuras* (*asūrahya*)", and "These beings in good existences had performed good deeds bodily, verbally and mentally; they did not malign, abuse or revile the *ariyas*; they held right views and with the right views, they performed various kinds of meritorious deeds and they caused others to do so. After death and dissolution of their bodies, they were reborn in the good world of devas, humans and the twenty realms of the Brahmās."

This *dibbacakkhu-abhiññā* (the second *vijjā-abhiññā*) was achieved by the noble Bodhisatta at midnight of that day. By virtue of this second *vijjā ñāṇa*, the mind continuum of the Bodhisatta became devoid of the element of ignorance and delusion (*avijjā-moha-dhātu*) which was apt to keep hidden the passing away and arising of sentient beings. Then with *yathākammūpaga-abhiññā*, which has *dibbacakkhu-abhiññā* as its basis, he was able to review and became enlightened as to the true facts of the past deeds by sentient beings; and having done away with sixteen kinds of doubt[2] (*kankhā*), the Bodhisatta attained the stage of purity by the removal of doubt, *Kankhā vitaraṇa visuddhi*.

(3) Attainment of Knowledge of Extinction of Moral Intoxicants, Āsavakkhaya Ñāṇa (The Third Vijjā-ñāṇa) and becoming A Buddha

(It is intended to treat both in brief as well as in fuller details the *Asavakkhaya Ñāṇa* complete with note worthy particulars and important remarks.)

IN BRIEF

The noble Bodhisatta attained the *arahatta-magga-ñāṇa*, also called *Asavakkhaya-ñāṇa*, in the last watch of the night realising thereby *sabbaññuta-ñāṇa* (Omniscience). Then to become a Buddha among devas, humans and Brahmās, he inclined his mind continuum, which was endowed, as it was, with the aforesaid eight attributes, to attain *arahatta-magga-ñāṇa*; then letting it dwells on the Doctrine of Dependent Origination (*Paṭicca-samuppāda*) which is made up of twelve factors, namely, *avijjā, sankhāra, viññāṇa*, *nāma-rūpa, saḷāyatana, phassa, vedanā, taṇhā, upādāna, bhava, jāti, jarā,* and *marana*. Going over this Doctrine of Dependent Origination in forward and reverse order repeatedly, he attained the Noble Path (*Ariya-magga*), which is also known as *Yathā-bhūta ñāna-dassana*. (This is the brief treatment.)

IN DETAIL

This knowledge of the Four Paths (*Magga-ñāṇa*), also called *Yathā-bhūta ñāṇa-dassana*, did not appear in the mind continuum of such individuals as Sakka and Brahmā who were very mighty in the world and the noble hermits, Kaladevila and Nārada, who were highly accomplished in *jhāna* attainments and *abhiññā.* So, it may be asked: "Why did this knowledge of the four Paths which was so subtle and profound, which was not even dreamed of throughout the beginningless *saṁsāra* and never realised before, appear in the mind continuum of the Bodhisatta who had no teacher and who had entered the ascetic life by his own volition?" The answer is:

Greatness of The Pāramīs

The noble Bodhisatta had, during the period spanning four *asaṅkhyeyyas* and one hundred thousand world-aeons, been passing through existences, so numerous that they could not be counted in hundreds, thousands and hundred thousands, accumulated meritorious deeds of *dāna-pāramīs*, which were performed on the basis of the four modes of development (as explained in the Chapter on Miscellany), even to the extent of risking his own life. And in every existence, he had conducted himself to completely eradicate or lessen the defilement of greed that arose whenever he gave attention to this or that object. This led him to reach the stage at which others started remarking: "Is there no defilement of greed in the mind continuum of this noble person?"

Similarly, by virtue of *sīla-pāramī*, *khantī-pāramī* and *mettā-pāramī*, which were

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2. Sixteen kinds of doubts: from Buddhist Dictionary by Nyanatiloka: Have I been in the past? or have I not been in the past?; What have I been in the past? How have I been in the past?; From what state into what state did I change in the past?; Shall I be in the future? or shall I not be in the future?; What shall I be in the future? How shall I be in the future? From what state to what state shall I change in the future? Am 1? or am I not? What am 1? How am I? Whence has this being come? Whither will it go?

developed through the whole period of four *asaṅkhyeyyas* and ten thousand aeons, he prevented the arising of anger (*kodha*), and fault (*dosa*), and by pouring the cool water of *mettā* over a long period of time, he had extinguished the fire of *kodha* and also done away with its company of jealousy (*issā*), stinginess (*macchariya*) and remorse (*kukkucca*).

By means of *paññā-pāramī,* which was well developed and accumulated throughout his many existences and world-cycles, he had dispelled the element of darkness which is delusion (*moha*). He had also discarded wrong views; he was therefore a great man of very pure wisdom. He had also approached all the Buddhas, Paccekabuddhas, and noble Disciples, as well as other learned individuals whom he happened to encounter and asked them such questions: "Which Dhamma is faulty and which Dhamma is faultless? Which Dhamma is black and dirty and which Dhamma is white and pure?" Because of such enquiries, he had eliminated doubts in matters of Dhamma and had progressed in wisdom, existence after existence.

In the house of his relatives, he showed respect to those older than himself, such as mother and father, maternal uncles, etc., by bowing, by adoring, by honouring, by offering seats, by rising from the place in advance and by extending welcome to them. He also showed respect to learned persons of virtuous conduct. He had thereby removed conceit (*māna*) and distraction (*uddhacca*) and became free from arrogance, like a snake with broken fangs, or a bull with broken horns, or a rope coil used as a foot-scraper. He was in the habit of praising the virtues of forbearance, the virtue of wishing for the welfare of others, and the virtue of the virtues of being helpful to others with compassion.

By renouncing the world, the Bodhisatta had abandoned the luxuries of his domain and kingship, and became a recluse. After achieving *jhāna* attainments in the forest, he discarded the five hindrances and did away with sensuality (*kāma-rāga*), and delight in womenfolk (*itthirati*) whenever they appeared in each and every existence. With the Perfection of Truthfulness, he also abstained from false speech (*micchā-vaca*) which tends to mislead the world; with the Perfection of Energy, he also removed displeasure (*arati*) and indolence (*kosajja*) in Concentration and Insight Meditations which are practices of extraordinary merit, by keeping his mind continuously active and diligent in performing meritorious deeds. In the aforesaid manner, he had endeavoured to make his mind continuum purer and purer one existence after another.

The noble Bodhisatta, who had thus removed the moral defilements (*kilesa*) by means of the accumulated merit which was accrued from meritorious deeds of Perfection, such as *dāna*, etc., had to go through, even in a single existence, the process of repeated purification because the defilements which he had removed would reappear soon. He would then remove them, only to find them making their appearance again [since they had not yet been completely eradicated (*samuccheda-pahāna*) by means of the Path Knowledge (*magga-ñāṇa)*]. The Bodhisatta, however, would not concede defeat and would not give up but put them away temporarily to a distance (*tadaṅga-pahāna* and *vikkhambhana-pahāna*) by means of great deeds of merit (*mahā-kusala*) and supernormal deeds of merit (*mahāggata-kusala*)[3].

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3. The following notes based on the Vipassanā Dipanī of Ledi Sayadaw is provided here for further elucidation of this paragraph: Moral defilements arise in common worldlings in three stages: *Vitikkamabhūmi* at which the defilements are very active and violent producing evil deeds and words. The defilements of this stage can be got rid of or put away by meritorious deeds of the perfection (*sīla*) but only temporarily. Therefore, the putting away by *sīla*, etc., is called *Tadaṅga-pahāna* which means temporary puffing away. The defilements at the next stage, *Pariyuṭṭhānabhūmi* comes into existences as mental properties at the mind door when any object which has power to wake them up produces perturbances at one of the six doors. The defilements which appear thus can be subdued only by the cultivation of *jhāna* through practice of Concentration. The putting away of defilements by *Samādhi* is called *Vikkhambhana-pahana*, which means putting away to a distance. Here again, *jhāna* can dispose of the defilements only for a considerable time so that they do not rise again. But there still remain the defilements of the third stage, *Anusayabhūmi*, which do not come into existence as mental properties but lie latent

In this manner, throughout the period of four *asaṅkhyeyyas* and ten thousand world-cycles, he had eradicated the aggregates of impurities which defiled his mind, and also eliminated ignorance and delusion (*avijjā-moha*) which act as general of the army leading the hordes of defilements (*kilesa*), accompanying him. At the same time, he made the five Faculties, namely, Faith, Energy, Mindfulness, Concentration and Wisdom, grew stronger, existence after existence. Thus, he had travelled through the difficult journey of *saṁsāra*, continuously engaged in developing and fulfiling the *pāramīs* with fiery zeal till the time when, as King Vessantara, he gave away his Queen Maddī in charity, as the final act of merit which would enable him to attain Buddhahood. Thereafter, he spent his life in the Tusitā deva-world, enjoying the celestial pleasures and awaiting the time when he would become a Buddha.

Since he was one who had thus reached the pinnacle of wisdom, having done away with the factors of defilements, such as greed, hatred, etc., by means of accumulated merits of *pāramī* such as *dāna*, etc., the Fourfold Knowledge of the Path (*magga-ñāṇa*), which are very deep and subtle, arose (unaided) only in the mind continuum of the Bodhisatta.

Furthermore, beginning from the time when he prostrated himself at the feet of Buddha Dīpaṅkarā, he had endeavoured to develop and accumulate merit through fulfilment of *pāramīs*, such as *dāna*, etc., which are difficult to accomplish by ordinary men without making any wish for the pleasures of any realm of existence whatsoever as the fruits of his meritorious deeds. For all the deeds of merit, such as *dāna*, etc., performed by him, the Bodhisatta made only this wish: "Let the accumulated merits of these deeds become sufficing conditions (*upanissaya-paccaya*) for the arising in me of Omniscience (*sabbaññuta-ñāṇa*)."

As for others, they pray for the pleasures of devas and humans after performing deeds of merit. And, in accordance with their wishes, they gain the pleasures of the devas and human worlds as the fruits of their good deeds. It is like spending and squandering whatsoever wealth of merit they have accumulated from their good deeds. Unlike these people, the Bodhisatta, after the manner of one who fills his granary with paddy and always keeps guard over it without making use of it, properly store up the merit acquired from every performance of his good deeds, wishing: "Let this deed be the sufficing condition only for the realisation of *magga-ñāṇa*, with *sabbaññutā-ñāṇa*" as its pinnacle.

Such being the case, the accumulation of merits from the Perfections and good deeds, over the long period of four *asaṅkhyeyyas* and a hundred thousand world-aeons, found an occasion to bear fruits, of which the attainment of Buddhahood was the greatest in this last existence as Siddhattha. But, as there were countless merit to come to fruition, all in one existence, that very existence appeared congested with fruit-bearing merits.

By virtue of the aspiration, solely for the achievement of Buddhahood, the merits of his good deeds that would come to fruition in a great rush in this last existence were very powerful. Consequently, it was only in the mind continuum of the noble Bodhisatta that the knowledge of the Four Paths which is so subtle and deep, arose unaided.

(In this chapter on the attainment of Buddhahood, numerous excerpts that would give devotional inspiration are taken from the **Jinālaṅkāra**).

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surrounding the life-continuum. They cannot be removed by *Sīla* and *Samādhi* and are left undispelled by them. Only the knowledge of the Path, (*magga-ñaṇa*) attained by development of Insight Meditation which produces Insight knowledge (*paññā*), can get rid of these defilements leaving nothing behind. This putting away of defilements by means of *paññā* so that they will never rise again is called *Samuccheda-pahāna*.

Here, fulfilment of *pāramīs* and practice of *sīla* which put away the defilements temporarily (*tadaṅga-pahāna*) come under the great deeds of merit (*mahā-kusala*); practice of Concentration Meditation to develop *Samatha*, which puts away defilements to a distance is regarded as supernormal deeds of merit (*mahāggata-kusala*). Practice of Insight Meditation to produce *paññā*, the Path Knowledge (*magga-ñaṇa*), which completely eradicates the defilements (*samuccheda-pahāna*), is supramundane deed of merit (*lokuttara-kusala*).

The Development of 3,600,000 crores of Mahāvajira Vipassanā Ñāṇa by The Bodhisatta

Having done away with factors of defilements, such as *lobha*, *dosa*, etc., by means of the merits accumulated through fulfilment of *pāramīs*, such as *dāna*, etc., the Bodhisatta, who had also eliminated *moha*, the general of the defilements, together with its concomitants, which is apt to hinder and conceal the way to Nibbāna, practised and developed *Mahāvajira Vipassanā* meditation at dawn (in the last watch of the night), on the full moon of Vesākha. The method of practice and development in brief is as follows:

There are a hundred thousand crores of world-systems known as *Āṇākhetta*, the field of Authority[4] of a Buddha. When the Bodhisatta contemplated the true nature of those beings living in each universe and belonging to the three passages of time (past, present and future), he came to know full well that, no matter how numerous devas, humans and Brahmās were in a single universe, they could be reduced to twelve factors of *Paṭicca-samuppāda*, the Doctrine of Dependent Origination, as the ultimate reality: *avijjā* and *sankhāra* (past factors as cause); *viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā* (present factors as effect); *taṇhā, upādāna and kammabhava* (present factors as cause) and *jāti* (otherwise known as *upapatti-bhava*), *jarā* and *maraṇa* (future factors as effect).

When he contemplated the true nature of devas, humans and Brahmās living in the remaining world-systems and belonging to the three passages of time, he came to know full well that, as in the case of the beings of this universe, the same twelve factors of *Paṭicca-samuppāda* form objects of Vipassanā meditation, ranging from *avijjā* to *jāti, jarā* and *maraṇa*.

Summing up the number of the objects of Vipassanā meditation, as there are a hundred thousand crores of world-systems, there are also a hundred thousand crores of each of the twelve factors. The total number of these objects will then become one million and two hundred thousand crores.

Like a man, who cut and cleared a thick jungle with tangling bushes and undergrowths, sharpened his sword again and again on the whetstone, the Bodhisatta also, in order to clear away the thick jungle and bushes of defilements (*kilesa*) numbering one thousand five hundred, repeatedly sharpened the sword blade of Mahāvajira Insight Knowledge (*Mahāvajira Vipassanā-ñāṇa*), his personal weapon, on the whetstone of *ānāpāna* fourth *jhāna* attainment (i.e., repeatedly getting absorbed in the *ānāpāna* fourth *jhāna*). After which, he contemplated each of the Factors of Dependent Origination, numbering one million two hundred thousand crores by reflecting on their characteristics of impermanence (*anicca-lakkhaṇa*), unsatisfactoriness (*dukkha-lakkhaṇa*) and insubstantiality (*anatta-lakkhaṇa*).

As each of the factors of *Paṭicca-samuppāda*, numbering one million two hundred thousand crores, promotes three Insight *ñāṇas*, namely, Insight Knowledge of Impermanence (*Anicca Vipassanā-ñāṇa*); Insight Knowledge of Unsatisfactoriness (*Dukkha Vipassanā-ñāṇa*) and Insight Knowledge of Insubstantiality (*Anatta Vipassanā-ñāṇa*), there arose altogether three million six hundred thousand crores of *Mahāvajīra Insight Wisdom*.

> (A brief account of the *Mahāvajira Insight Wisdom* is contained in the exposition of **Anupāda Sutta, Uparipaṇṇāsa Ṭikā** and in the exposition of **Sāriputta Moggallāna Pabbajjakathi, Mahākhandhaka Vinaya Sāratthadīpanī Ṭikā**).

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4. The field of Authority of a Buddha: There are three fields (*khettas*) concerning a Buddha according to **Jinalankara Tika** and **Parajika Commentary**: 1. *Jati khetta*, the field of birth limited by the ten thousand world-systems that quaked on the Perfect One's taking re-birth linking. 2. The field of Authority (*Āṇākhetta*), limited by the hundred thousand crores of world-systems where the following safeguards (*parittas*), are efficacious: *Ratana Sutta*, the *Khandha Paritta*, the *Dhajagga Paritta*, the *Ātanātiya Paritta* and the *Mora Paritta*. 3. The field of scope (*Visaya-khetta*), is boundless and immeasurable in which the Buddha Ñāna can exercise his *sabbññuta-ñāṇa*, knowing anything anywhere that the wishes.

It is the usual practice of every Bodhisatta on the eve of his attainment of Buddhahood to reflect on the Doctrine of Dependent Origination in forward and backward orders. Our Bodhisatta, like the previous Bodhisattas, also reflected on the Doctrine of Dependent Origination in both orders. Thereupon, all the ten thousand world-systems that form the Field of Birth (*jāti-khetta*), quaked, the effect of which reaching to the limit of the bordering oceans.

After the Bodhisatta had cultivated *sammasana-ñāṇa* of three million six hundred thousand crores of *Mahāvajīra Insight Wisdom* by reflecting on the twelve Factors of the Doctrine of Dependent Origination as was usual for all the Bodhisattas, he again entered upon the *ānāpāna* fourth *jhāna*. (He did so in order to sharpen the sword blade of the higher Insight knowledge (*Vipassanā-ñāṇa*) such as the knowledge of arising and passing (*Udayabbaya ñāṇa*[5]), on the whetstone of the *ānāpāna* fourth *jhāna*). Having thus entered upon the *ānāpāna* fourth *jhāna* (having sharpened the sword blade of the Higher Insight Knowledge), he rose from it and realised, with ease, the higher Vipassanā knowledge such as *udayabbaya-ñāṇa*.

> (It should be noted and accepted here that the Bodhisatta realized higher *Vipassanā-ñāṇa* with ease because, as he had entered the Order of Bhikkhu in the presence of past Buddhas and learnt the three Piṭakas and practised Vipassanā meditation, he cultivated and developed even to the extent of attaining *Udayabbaya-ñāṇa, Bhaṅga-ñāṇa, Bhaya-ñāṇa, Ādīnava-ñāṇa, Nibbidā-ñāṇa, Muccitukamyatā-ñāṇa, Paṭisankhā-ñāṇa,* and *Sankhār'upekkhā-ñāṇa.* And also because his Insight Knowledge had developed and grown immensely by virtue of the aforesaid three million six hundred thousand crores of *Mahāvajīra Vipassanā Sammasana Ñāṇa*.)
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> **— Jinālaṅkāra Ṭikā and Sutta Mahāvagga Ṭikā —**

Just as a man, on reaching the eaves of his house after taking a long journey, did not halt at all at the threshold but went straight into the house on finding the door wide open, so the noble Bodhisatta having realized higher and higher *vipassanā-ñāṇa* with ease by successively passing through the series of eight stages of *ñāṇa*, such as *udayabbaya-ñāṇa*, etc., finally reached the last stage which was the knowledge of conformity (*Anuloma-ñāṇa*), did not stop there. Instead of stopping at *saccānuloma-ñāṇa,* which is like the gate way (to the city of Nibbāna), he immediately proceeded to clear away the clouds and darkness of ignorance and delusion, (*avijjā-moha*), which conceal the four Truths, namely, the Truth of Suffering (*Dukkha Sacca*), the Truth of Origin of Suffering (*Samudaya Sacca*), the Truth of Cessation of Suffering (*Nirodha Sacca*), and the Truth of the Path leading to the Cessation of suffering (*Magga Sacca*) by means of three kinds of conformity to the function of Truth (*Saccānuloma-ñāṇa*), namely, preliminary impulsion (*parikamma*), access impulsion (*upacāra*), and conformity (*anuloma*) which are included in the mind-process (*magga-vīthi*.[6])

Having thus dispelled the thick murk that hides the truth, he clearly saw, as one saw the moon clearly in the cloudless sky, and realized the Great Light of Nibbāna through the Knowledge of the First Path, *sotāpatti-magga-ñāṇa*, which immediately follows *gotrabhū-ñāṇa*, the Knowledge of overcoming of worldly ties and changing over to noble lineage. (The thought moment of *sotāpatti-magga-ñāṇa* appeared once and ceased. This is

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5. *Udayabbaya-ñāṇa*: knowledge of arising and passing away of conditioned things;
   Bhaṅga-ñāṇa: knowledge of dissolution of conditioned things;
   Bhaya-ñāṇa: knowledge of fear of conditioned things;
   Ādinavā-ñāṇa: knowledge of disgust and dread of conditioned of things;
   Nibbidā-ñāüia: knowledge of weariness of conditioned of things;
   Muccitukamyatā-ñāṇa: knowledge of longing to escape;
   Paṭisaṅkhā-ñāṇa: knowledge of special effort;
   Saṅkhārupekkha-ñāṇa: knowledge of detachment from conditioned existence.
6. For better comprehension of the entire paragraph, vide Chapter XXI § 129 ff and Chapter XXII § 3,4 of The Path of Purification. Nānamoli. 3rd Edn. B.P.S, Kandy.

immediately followed by the appearance and cessation three times of *Javana*, impulsion of *sotāpatti-phala* which is the effect of the said *sotāpatti-magga*, in accordance with the attribute of the Dhamma known as *Akālika* (Immediate Fruition). Then follows the flow of *bhavaṅga-citta*).

Because the *sotāpatti-magga* had been attained thus, the mind continuum of the Bodhisatta was completely rid of the three defilements, namely, *sakkāya-diṭṭhi*[7], *vicikicchā*[8] and *sīlabbataparāmasa*[9]. These defilements would never rise again in the Bodhisatta's mind continuum.

The Attainment of Buddhahood by realizing The Higher Paths and Fruitions

After realizing *sotāpatti-magga* and *phalas*, the Bodhisatta, reviewed (1) the *sotāpatti-magga*, (2) the *sotāpatti-phala* which was the result of the *sotāpatti-magga*, (3) Nibbāna which was their object, (4) the defilements destroyed by means of the *sotāpatti-magga* and (5) the defilement not destroyed yet by means of the said *magga*. (This five-fold reflective knowledge is known as five-fold *Paccavekkhana-ñāṇa*.)

Having thus reviewed on the *sotāpatti-magga*, and *sotāpatti-phala*, their objects Nibbāna, the defilements which had been eradicated by the Path and the defilements which yet remained to be eradicated through the fivefold reflective knowledge, the Bodhisatta again cultivated and developed the series of Insight Knowledge (*Vipassanā-ñāṇa*), such as *udayabbaya-ñāṇa*, etc. Soon he realized the second stage of *sakadāgāmi-magga* and *sakadāgāmi-phala*. By *sakadāgāmi-magga* he uprooted the grosser defilements, namely, sense-desires (*kāma-rāga*) and ill-will (*vyāpāda* or *dosa*). Henceforth, the mind continuum of the Bodhisatta had become completely rid of the latent elements of the grosser defilements of *kāma-rāga* and *vyāpāda* (*dosa*) (the way seeds were burnt up in fire.)

Having realized the *sakadāgāmi-magga* and *phala*, the Bodhisatta, with the occurrence in him of impulsive thought moments (*javanavara*) of the fivefold reflective knowledge (*paccavekkhana-ñāṇa*), contemplated the *anāgāmi-magga*, and *anāgāmi-phala*, their objects Nibbāna, defilements so far already destroyed and the remaining defilements. Again he developed the series of *vipassanā-ñāṇa*, such as *udayabbaya-ñāṇa*, etc. Soon he realized the third stage of *anāgāmi-magga* and *anāgāmi-phala*.

By the *anāgāmi-magga* he completely discarded the subtle defilements of *kāma-rāga kilesa* and *vyāpāda* (*dosa*). Henceforth, the mind-continuum of the Bodhisatta had become completely divested of the tendencies of the past lingering in the mind (*vāsanā*) as well as the latent elements of the subtle defilements, *kāma-rāga* and *vyāpāda* (*dosa*).

Having realized the *anāgāmi-magga* and *phala*, the Bodhisatta, with the occurrence in him of (*javanavāra*) of the Five Reflective Knowledges (*Paccavekkhana-ñāṇa*), contemplated the *anāgāmi-magga* and *anāgāmi-phala*, their object Nibbāna, defilements destroyed, and on the remaining defilements. Again he developed the series of *vipassanā-ñāṇa*, such as the *udayabbaya-ñāṇa*, etc. Soon he realized the fourth stage of *arahatta-magga* and *arahatta-phala*. By the *arahatta-magga*, the Bodhisatta completely uprooted all the remaining defilements, namely, craving for existence in the material realm (*rūpa-raga*), craving for existence in the immaterial realm (*arūpa-raga*), pride (*māna*), restlessness (*uddhacca*), ignorance (*avijjā*), without leaving the slightest trace of the tendencies of the past. Henceforward, the mind continuum of the Bodhisatta had become entirely rid of the one thousand and five hundred categories of *kilesa* together with tendencies of the past (*vāsanā*) and seven kinds of latent elements.

(Having realized the *arahatta-magga* and *arahatta-phala*, there occurred impulsive

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7. *Sakkāya-diṭṭhi*: belief in the illusion that there is Self, Soul.
8. *Vicikicchā:* doubt or wavering of mind about: 1. the Buddha; 2. the Dhamma; 3. the Sangha; 4. the disciplinary rules (*sikkha*); 5. the past; 6. the future; 7. both past and future; 8. Dependent Origination (*Paticcasamuppāda*.)
9. *Sīlabbataparamāsa:* Adherence to wrongful rites and ceremonies; the misleading belief that there are paths other than the *Ariya* Path of Eight Constituents that can liberate one from *dukkha*.

thought moments (*javanavāra*) of reflective knowledges (*paccavekkhana*) which reflected on the *arahatta-magga* and *arahatta-phala*, their object Nibbāna, and the defilements which had been eradicated. There are altogether nineteen Reflective knowledges, namely, five each arising after the attainments of *sotāpatti-magga-phala, sakadāgāmi-magga-phala, anāgāmi-magga-phala* and four arising after the attainment of *arahatta-magga-phala*. These nineteen knowledges of reflection are also known as *Vimutti Ñāṇa Dassana* attributes. After attainment of *arahatta-magga*, there was no defilements remaining and hence there was no reflection of it; therefore there are only four *paccavekkhana-ñāṇa* after the attainment of *arahatta-magga-phala*.)

Attainment of Buddhahood amongst The Three Worlds of Sentient Beings

When the Bodhisatta realised *arahatta-phala* immediately after the realisation of *arahatta-magga*, his mind continuum was very clear and he attained the state of a Perfectly Self-Enlightened One, (*Sammāsambuddha*), the Supreme Head of the three worlds, by gaining Omniscience (*Sabbaññutā-ñāṇa*) along with the Four Noble Truths, the Four Analytical Knowledges (*Paṭisambhidā-ñāṇa*), the sixfold Unique Wisdom (*Asādhāraṇa-ñāṇa*), making up the Fourteenfold Wisdom of a Buddha, and the eighteen special qualities (*Āveṇika Dhamma*) and the Fourfold Valorous Wisdom (*Vesārajja-ñāṇa*). Simultaneously with the attainment of *sabbaññutā-ñāṇa*, came the dawn. (Realisation of *sabbaññutā-ñāṇa* means the attainment of Buddhahood).

The Seven Purifications of A Buddha

In this connection, we propose to insert in this chronicle an account of the seven purifications of a Buddha (*visuddhi*) for brief information.

(1) Purity of Morality (Sīla Visuddhi)

At the time the Bodhisatta stopped at the banks of the River Anomā and put on the robes of a recluse, he began to observe the moral restraint from evil conduct (*Saṁvara-sīla*)[10]. The *Saṁvara-sīla* is the eight precepts with right livelihood as the eighth (*Ājīvaṭṭhamaka-sīla*). They are abstinence from taking life; abstinence from stealing, or taking things not given in deed or in word by owner; abstinence from sexual misconduct (abstinence from improper sexual acts whether major or minor), abstinence from telling lies, abstinence from slanderous talks; abstinence from using harsh and abusive language; abstinence from frivolous, unbeneficial talks; abstinence from wrong livelihood. With the observance of this *sīla*, the Bodhisatta also accomplished the observance of the purity of livelihood (*ājīva-pārisuddhi-sīla*).

Indriya-saṁvara-sīla is the practice of securely guarding the six doors of the senses. Unlike ordinary worldlings, the Buddha required no special effort to develop a new *Indriya-saṁvara-sīla* since restraint of the senses (*indriya*) was, for Him, already an innate and accomplished fact.

It was also not necessary for Him to especially exert for observance of moral conduct in respect of requisites (*Paccaya-sannissita-sīla*) to keep away the defilements which may arise because of the Four Requisites.

Even at the time when he was about to renounce the world, he had already discarded temporarily a number of unwholesome defilements headed by greed and craving. The

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10. *saṁvara-sīla*: The Practice of *Sīla* varies in accordance with the mode of life adopted by the disciple, whether a bhikkhu or a lay person. Suttas in the Nikāyas give extensive explanations of the practice of *sīla*, the type of moral training which necessarily precedes meditation. The *Visuddhi-magga* explains the moral training in general under four heads: (1) *Pāṭimokkha-saṁvara*, the *Pāṭimokkha* restraint, (2) *Indriya-saṁvara*, restraint of the senses, (3) *Ājivapārisuddhi*, Purity of Livelihood, (4) *Paccayasannissita*, Purity in regard to the requisites. *Pāṭimokkha-saṁvara* is meant for observance by the bhikkhu disciples of the Buddha; hence it is not mentioned in this account of the purity of the Bodhisatta's morality.

latent defilements are eradicated only by the *arahatta-magga*. This was the the Bodhisatta's purity of morality (*sīla-visuddhi*).

(2) Purity of Mind (Citta Visuddhi)

The eight attainments of *jhāna* and the five mundane psychic-powers (*abhiññā*), acquired during his stay with the Sect Leaders Āḷāra and Udaka, had turned unclean and dim, as if stained with impurities (like unused large gold vessels) through neglect of practice and development throughout his six years of asceticism of *dukkaracariya*. On the day he was to attain Buddhahood, he partook the Ghana milk-rice offered by Lady Sujātā and spent the daytime in the *sāla* forest. While he was so staying there, he purified the eight attainments and the five *abhiññā* by developing them once again (like washing and cleaning the stained gold vessel). These eight attainments and five *abhiññā* constituted the Bodhisatta's purity of mind, (*citta-visuddhi*).

(3) Purity of Views (Diṭṭhi Visuddhi)

Thereafter, the noble Bodhisatta proceeded to the high ground of the Mahābodhi tree in the evening and remained seated on the Invincible Throne. He vanquished Devaputta Mara before sunset. In the first watch of the night, he developed the knowledge of past existences. He perceived well the phenomena of *nāma* and *rūpa* and destroyed the twenty wrong beliefs in personality (*sakkāya-diṭṭhi*). This was the Bodhisatta's purity of views (*diṭṭhi-visuddhi*).

(4) Purity of Overcoming Doubts (Kankhā-vitaraṇa Visuddhi)

Then in the middle watch of the night, he discerned sentient beings reaching different destinations according to their deeds, by means of *yathā-kamm-ūpaga-ñāṇa* which had *dibbacakkhu-ñāṇa* as its basis. On seeing them, he realised distinctly the law of *Kamma* (deeds and their results) and because of this realisation, he became free of doubts. This was the Bodhisatta's purity of overcoming doubts (*kankhā-vitaraṇa-visuddhi*).

(5) Purity of Knowledge and Insight into The Right and Wrong Paths (Maggāmaggañāṇadassana Visuddhi)[11]

In the last watch of the night, the Bodhisatta dwelt on the twelve factors of the Doctrine of Dependent Origination; and beginning with the contemplation of mind and body (*Kalāpa-sammāsana*) on the basis of seven contemplations such as contemplation of impermanence (*anicca-nupassanā*), of suffering (*dukkha-nupassanā*), of non-self (*anatta-nupassanā*), he realised *udayabbaya-ñāṇa* which discerned the rising and falling of all mental and material phenomena (*nāma* and *rūpa*). At that time, there arose in the Bodhisatta defilements of Vipassanā (*Vipassānupakkilesa*[12]) such as illumination, etc.

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11. *Maggāmaggañānadassana Visuddhi*: Knowledge as to whether it is the right path leading to Nibbāna or not is called *Maggāmaggañāṇadassana Visuddhi*.
12. *Vipassān'upakkilesa*: defilements of *vipassanā*.
A yogi practising Vipassanā meditation, at a certain stage of advancement, contemplates again and again the rising and falling of all mental and physical phenomena and attains the initial stage of the knowledge of arising and falling (*udayyabbaya-ñāṇa*). "At this stage, he generally beholds a supernormal light (*obhāsa*), feels a thrill of zest (*pīti*), calmness (*passaddhi*), determination (*adhimokkha*), great energy (*paggaha*), happiness (*sukha*), deep insight (*ñāṇa*), intensity of mindfulness (*upatthāna*), equanimity (*upekkhā*), and a mild desire for this state (*nikanti*)". (From Essential Themes of Buddhist Lectures given by Ashin Thittila. Department of Religious Affairs. Yangon, Myanma, 1992.)
These states arising in a yogi at the stage of *udayabbaya-ñāṇa* in ten phases are termed *Vipassānupakkilesa*, defilements of *kilesa*. Ñāṇamoli, in The Path of Purification translates it as imperfections of Insight and enumerates them, ten in number, as follows: (1) Illumination, (2) knowledge, (3) rapturous happiness, (4) tranquillity, (5) bliss (pleasure), (6) resolution, (7) exertion, (8) assurance, (9) equanimity and (10) attachment. "The yogi, arriving at this stage, is liable to these defilements and his mind may be seized by 'spiritual excitement' or 'agitation

The illumination of the Buddha, unlike that of others, was not confined to one spot, one area, or one portion of a region. In fact, when the Bodhisatta, by means of the very sharp, penetrating aforesaid *Mahāvajjra Vipassanā-ñāṇa*, contemplated the aggregates of phenomena (*dhammā*) in the mind continuum of himself, as well as that of the inestimable number of sentient beings throughout the three passages of time. In a summary manner, he reduced them into twelve factors of *Paṭiccasamuppāda*; and again dividing these twelve factors into two groups of *nāma* and *rūpa* when he contemplated them by means of *udayabbaya-ñāṇa.* His energy was very strong, his mindfulness very steadfast, his mind very composed and so his insight wisdom was very sharp. His faith very strong, his physical and mental happiness and tranquillity were developing incessantly. The mental factors of equanimity (*tatramajjhatattā-cetasika*) also called *vipassanupekkha*, which views with even-mindedness all conditioned states, was also very strong. The mind continuum of the Bodhisatta, thus supported and assisted by happiness (*sukha*) and tranquillity (*passaddhi*) was suffused with five kinds of zest, namely, (1) joy that makes hairs stand on end (*khuddaka-pīti*), (2) joy that occurs off and on like a flash of lightning (*khaṇika-pīti*), (3) joy flooding the body and then receding like waves breaking the sea shore (*okkantika-pīti*), (4) joy so strong as to transport one up into the air (*ubbega-pīti*), (5) joy that pervades the whole body, as soft cotton wool soaked in oil. His blood, heart and sense faculties, such as eye, ear, nose etc., were also very lucid.

Therefore, illumination from the Bodhisatta flooded the earth, the mass of air and the mass of water of the nether region and made them golden yellow. It then plunged into the boundless space below and as well as in the upward direction to the highest abode of beings, *Bhavagga*, turning everything into golden yellow. The illumination then continued to penetrate further into the upper boundless space. It also brightened across the whole of the ten thousand world-systems, and rapidly extended throughout the infinite world-systems.

(When such defilements of Vipassanā appear, unclever meditators mistook them for the Path and the Fruition. They abandoned the original subject of meditation and dwelt taking delight in defiling elements). When, however, these defilements of Vipassanā appeared in the mind continuum of the Bodhisatta, he reflected: "These are not the Path which will lead to *arahatta-magga-ñāṇa* and *sabbaññutā-ñāṇa*, they merely defile Vipassanā. Only *udayabbaya-ñāṇa* etc., of my original meditation form the true path to *arahatta-magga-ñāṇa* and *sabbaññutā-ñāṇa*." He did not allow his mind to hover over these defilements of Vipassanā and to become attached to them. Instead, he let it remain inclined to the object of Vipassanā meditation.

When thus the defiling elements of Vipassanā appeared in the Bodhisatta's mind continuum, as in the case of others, he did not allow subtle craving and greed, known as *nikanti*, that longed for those defiling elements, to rise. He had the lucid, extraordinary knowledge, *Ñāṇa*, which discerned clearly that this group of defiling elements was not the proper Path to Enlightenment but just led to the defilement of Vipassanā. Only *udayabbaya-ñāṇa,* etc., form the right path leading to Enlightenment. This was the Bodhisatta's purity of the knowledge and insight into the right and wrong path, (*Maggāmaggañāṇadassana Visuddhi*).

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about higher states' (*dhamma-uddhacca*). For example, he may, on having an illumination, feel that this constitutes Path-experience and so inhibits his further progress through deceiving himself. When an illumination appears, the meditator thinks: 'Never indeed has such illumination as this arisen in me before. Surely, I have reached the Path; I have reached the Fruition. Thus he takes which is not the Path for the Path, and that which is not the Fruition for the Fruition. Through this mistake, the progress of Vipassanā is checked; leaving the original subject of meditation, he lingers, delighting in the illumination." (Buddhist Meditation in theory and practice. by Vijirañāna Mahā Thera. -- **Buddhist Missionary Society, Malaysia**. 1975.)

(6) Purity of Knowledge and Insight of The Path (Paṭipadā-ñāṇa-dassana visuddhi)

(7) Purity of Knowledge and Insight (Ñāṇa-dassana visuddhi)

The set of nine Knowledges of Insight[13] (*Vipassanā-ñāṇa*), beginning with *udayabbaya-ñāṇa* and ending with *anuloma-ñāṇa* which arise in the mind continuum of the Bodhisatta, is known as Purity of Knowledge and Insight of the Path. The Four Noble Paths, (*Ariya-magga*), are known as the Purity of Knowledge and Insight, *Ñāṇa-dassana-visuddhi*.

> (In this connection, it should especially be noted that: *Sotāpatti-magga* attained by the Buddha was the first *jhāna-magga* with the five factors of Initial application (*vitakka*), sustained application (*vicāra*), joy (*pīti*), happiness (*sukha*), and one-pointedness (*ekaggatā*). *Sakadāgāmi-magga* was the second *jhāna-magga* with the three factors of *pīti, sukha*, and *ekaggatā. Anāgāmi-magga* was the third *jhāna-magga* with the two factors of *sukha* and *ekaggatā. Arahatta-magga* was the fourth *jhāna-magga* with the two factors of *upekkhā* and *ekaggatā*.)
>
> **— Upakkilesa Sutta, Uparipaṇṇāsa Aṭṭhakathā —**

In this manner, the series of the seven Purities, described above, constitute the right and proper way to Nibbāna. Buddhas, Paccekabuddhas and noble Disciples of the past, present and future, realise Nibbāna only through the series of these seven Purities; and, to say the least, so do the noble individuals who attain the noble Path by developing at least *taca-pañcaka* meditation[14] or by hearing a Dhamma Discourse in verse delivered by a Buddha through His projection of His image while He remained at the monastery. They attain the Noble Path (*ariya-magga*), only going through these seven Purities successively.

A question may be raised thus: If all the Buddhas, Paccekabuddhas and Disciples of the three passages of time realise Nibbāna only through the series of the seven Purities, should not all these noble persons be alike in every respect? Why should there be such differences as: He was a Buddha, he was a Paccekabuddha, he was a Chief Disciple, (*agga-sāvaka*), he was a Great Disciple, (*mahā-sāvaka*), he was an ordinary Disciple, (*pakati-sāvaka*)?

The answer is: Although Nibbāna is realised by all the Buddhas, Paccekabuddhas and Noble Disciples only through the series of the Seven Purities, they are originally different in wisdom (*paññā*), in practice (*paṭipadā*), in faith (*saddhā*) and in inherent disposition (*ajjhāsaya-dhātu*).

Therefore, the noble individual, who realise *arahatta-phala* through knowledge acquired by hearing the Dhamma from others (*sutamaya-ñāṇa*), after having developed the *pāramīs* according to the strength of his *saddhā* and *paññā* throughout a period of around one hundred thousand world-cycles, are designated *Pakati-sāvakas* and *Mahā-sāvaka*s.

The noble individuals, who realise *arahatta-phala* through *sutamaya-ñāṇa* after having developed the *pāramīs* throughout a period of one *asaṅkhyeyya* and one hundred thousand world-cycles, or slightly less, are designated *Agga-sāvakas*.

The noble individuals, who realise *arahatta-phala* through knowledge independently acquired, without being taught by others, but by (*sayambhu-ñāṇa*) after having developed

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13. Nine Knowledges of Insight: According to *Visuddhi-magga*, they are "(1) Knowledge of contemplation of Rise and Fall, (*Udayavayanupassanā-ñāṇa*), which is free from imperfection and steady on its course, (2) Knowledge of contemplation of Dissolution, (*Bhanganupassanā-ñāṇa*); (3) Knowledge of appearance as terror, (*Bhayanupassanā-ñāṇa*); (4) Knowledge of contemplation of danger, (*Adinavanupassanā-ñāṇa*); (5) Knowledge of contemplation of dispassion, (*Nibbidanupassanā-ñāṇa*); (6) Knowledge of desire for deliverance, (*Muñcitukamyatā-ñāṇa*); (7) Knowledge of contemplation of reflection, (*Paṭisaṅkhānupassanā-ñāṇa)*; (8) Knowledge of uluanimity about formations, (*Sankhārupekkhā-ñāṇa*) and (9) Knowledge in Conformity with Truth, (*Anuloma-ñāṇa*) For further elucidation, see Chapter XXI of The Path of Purification by Bhikkhu Ñāṇamoli.)
14. *Tacapañcaka* meditation: meditation on the first five features of the body with skin (*taca*) as the fifth, the other four being hair on the head (*kesa*), hair on the body (*loma*), nail (*nakha*) and teeth (*dantā*). It is part of the mindfulness meditation of the body (*kayagatāsati bhāvanā*).

the *pāramīs* throughout a period of two *asaṅkhyeyyas* and one hundred thousand world-cycles but are incapable of teaching others the Dhamma which will enable them to attain *magga* and *phala* and Nibbāna, are designated *Paccekabuddhas*.

The noble peerless individuals, who after valiantly fulfilling their *pāramīs* for (the minimum period of) four *asaṅkhyeyyas* and one hundred thousand world-cycles and performing the five Great Sacrifices, which are not the concern of Pacceka Bodhisattas and Sāvaka Bodhisattas, attain *arahatta-phala* pinnacled by *sabbaññutā-ñāṇa* by means of *sayambhū-ñāṇa*. Superbly skilled in the use of words, they give Dhamma discourse with Four Profundities, namely, profundity of deep and subtle text (*Pāli*), profundity of meaning, profundity of the teaching, and profundity of the penetrating wisdom. They do so in many ways to suit the inherent dispositions of sentient beings. They are able to convey all worthy beings (*veneyyas*) to the Path, Fruition and Nibbāna and thus become their refuge. They are designated Perfectly Self-Enlightened Ones, Omniscient Buddhas, Lords of the three worlds. Since our noble Bodhisatta also is of such nature, he too is a Perfectly Self-Enlightened One, Lord of the three worlds and an Incomparable Buddha. (This is the answer.)

The Appearance of Many Miracles on Attainment of Buddhahood

When the Bodhisatta attained Omniscience and became a genuine Buddha in the three worlds of beings at day break, thereby causing all the ten thousand world-systems to vibrate and resound, and reached the height of beauty with decorations as follows:

The colours of cylindrical streamers, set up on the edge of the universe in the east, reached the edge of the universe in the west and the colours of cylindrical streamers, set up on the edge of universe in the west, also reached the edge of the universe in the east. Similarly, the colours of the cylindrical streamers, set up on the edge of the universe in the south, reached the edge of the universe in the north and the colours of the cylindrical streamers, set up on the edge of the universe in the north, reached the edge of the universe in the south. The colours of the cylindrical streamers, set up on the surface of the earth, reached the Brahmā-world; and the colours of streamers, set up in the Brahmā-world, reached the surface of the earth.

All kinds of flowering trees, in the ten thousand world-systems, blossomed simultaneously, irrespective of the season. All kinds of fruit-bearing trees also bore fruit in bunches and clusters simultaneously, irrespective of the season. Flowers also blossomed strangely on the trunks, branches and creepers. Bunches of flowers dangled from invisible plants in the sky. Lotus flowers on leafless stems blooming strangely, each in seven layers, came out breaking through big slabs of rock which formed the lower stratum of the earth. This being the case, the ten thousand world-systems of *jāti-khetta* (the realm of birth of a Bodhisatta), quaked gently at that moment and looked like huge spheres of flowers flown up or like well-arranged flower-beds.

Besides these miracles, the thirty-two Great Omens, described in the Chapter on the birth of the Bodhisatta, also made themselves manifest.

Making the Joyful, Solemn Utterance (Udāna)

The Bodhisatta, who had thus attained Omniscience and became endowed with all the attributes and glories of Buddhahood, reflected thus:

> "I have been emancipated indeed from the enormous suffering of *saṁsāra.* I have achieved indeed the most exalted state of perfectly Self-Enlightened One, teacher of the three worlds. I have achieved indeed a great victory. I am one who can liberate all the sentient beings from the fetters of the three worlds by preaching the Dhamma."

When He thus reflected, there arose repeatedly in the mind continuum of the Buddha very exceedingly exulting joy (*pīti*). With the tempo of the joy thus appearing repeatedly, the Buddha uttered forth, as was the established practice with all the Omniscient Buddha after achieving Buddhahood, the following two verses of intense joy:

(1) Anekajātisaṁsarāṁ, sandhāvissaṁ anibbisaṁ
gahakāram gavesanto, dukkhā jāti punappunnaṁ.

Unable to cut off the root of repeated existences in *saṁsāra*, taking conception in four ways[15] is a great misery, for a body from rebirth is followed and oppressed inexorably by ageing, sickness and death, it is no happiness at all but toilsome and distressing. Therefore, as a Bodhisatta, searching the diligent builder of this house of '*Khandha*', and not finding him because I had then not yet acquired the great *sabbaññutā-ñāṇa* which discerns clearly the real culprit, namely, Craving, the carpenter, as the cause of *dukkha*, I had to wander restlessly, revolving with the wheel of *saṁsāra* although I had no liking for and was in constant fear of the generator (mill) of *dukkha*, comprising the five aggregates.

(2) Gahatāraka diṭṭhosi, puna gehaṁ na kāhasi
sabbā te phāsuka bhagga, gahakutaṁ visankhataṁ
visaṅkharamgataṁcitta, tanhanaṁ khayamajjhaga.

You! Craving, the carpenter, the wicked cause of suffering, diligently building up the house of five aggregates which are enmeshed in *dukkha*! Now, having become a Buddha and being endowed with *sabbaññutā-ñāṇa*, I clearly discern you, Craving the house builder! You shall not build again the house of five aggregates intertwined with *dukkha*, because, your legs, your hands and your life have been cut off four times with the axe of the *magga-ñāṇa* and you are like an uprooted stump. All the rafters of defilements firmly fixed in your decorated house of aggregates have now been broken to pieces without leaving even a slight trace of past tendencies and inherent inclinations. Ignorance (*avijjā*), the king post of the house, which keeps the Four Truths and Nibbāna hidden from view and which keeps them far, far away has been pulverised. My mind, which is free from dirt-like defilements, has reached Nibbāna, the palace of peace, out of the scope of *sankhāra* and all suffering of *saṁsāra*. I, the Supreme Buddha of the three worlds, have realised the fourth (*arahatta*) *magga-phala*, extinction of one hundred and eight forms of craving[16] to the delight and encomium of the devas and Brahmās of the ten thousand world-systems.

N.B. There are two kinds of *udānas,* namely*, manasa-udāna*, which is uttered only mentally and *vacasa-udāna*, which is uttered verbally. The *udānas-gāthā* beginning with '*Anekajātisaṁsāraṁ* etc.,' was recited by the Buddha only mentally and thus should be deemed as *manasa-udāna*. The *udānas* in the *Udāna* Pāli Text beginning with '*Yadā have pātu bhavanti dhammā*,' etc., were uttered verbally by the Buddha. So these *udānas* in the *Udāna* Pāli Text should be regarded as *vacasa-udānas*.

(The categories of Dhamma mentioned in this Chapter on the attainment of Buddhahood, namely, the *Paṭiccasamuppāda*, the four *Paṭisambhidā-ñāṇas*, the six *Āsādhārana-ñāṇas*,

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15. Conception in four ways: Four *yonis*, four ways of being born, namely, *andaja* (oviparous); *jalābuja* (viviparous); *sansedaja* (moisture-sprung); *opapatika* (spontaneous). (P.E.D)
16. One hundred and eight forms of craving: craving (*taṇhā*), is the chief root of suffering and is the cause of ever continuing cycle of rebirths. It is synonymous with greed (*lobha* or *rāga*). Basically, it is of three aspects; sensual craving, (*kāma-tanhā*); craving for rebirth, especially in higher realms, (*bhava-taṇhā*); craving for annihilation (of self), (*vibhava-tanhā*). Corresponding to the six sense objects, each of these aspects of *taṇhā* multiplies into six forms of craving, viz. craving for visible objects, for sounds, odours, tastes, bodily impressions, mental impressions (*rūpa-tanhā*, *sadda-taṇhā*, *gandha-taṇhā*, *rasa-taṇhā*, *phoṭṭhabbha-taṇhā*, *dhamma-tanha*), thus totalling eighteen forms of craving. Again, taking into consideration three periods of time, as present, past and future, which apply to each of these eighteen forms of *taṇhā*, one can distinguish fifty four different forms of craving. Finally, these fifty-four forms of craving can arise in the mind continuum of one's own or of others; thus one hundred and eight forms of craving are enumerable in all.

the *Dasa-bala-ñāṇa*s, the *Cuddasa-buddha-ñāṇa*, the eighteen *Āveṇika-gunas*, and the four *Vesārajja-ñāṇas*, will be described neither too briefly nor too elaborately in the Chapter on the Dhamma Jewel, *Dhamma-ratana*.)

Chapter 8

THE BUDDHA'S STAY AT THE SEVEN PLACES

(1) The Week on The Throne (Pallanka Sattāha).

After attaining Buddhahood in this way, as the first waning day of the month of Vesākha newly broke, the Buddha breathed forth a solemn utterance of joy (*udāna*), and while sitting cross-legged on the *Aparājita* Throne, He conceived an idea thus:

> "In order to win this *Aparājita* Throne, I have moved from one birth to another over the period of four *asaṅkhyeyyas* and a hundred thousand aeons, fulfilling the Ten Perfections several times in a unique manner. For four *asaṅkhyeyyas* and a hundred thousand aeons, in order to possess this Aparājita Throne, many a time have I cut off and given away my ornamented head; many a time have I taken out and given away my two eyes and my heart; many a time have I given away my son such as Jāli, my daughter such as Kanhajina and wife such as Maddī to those who asked for them as slaves. This is the Throne on which I have completely overcome the fivefold Mara. It is also a highly auspicious and glorious seat. While remaining on this seat, all my wishes, including the one to become a Buddha, have been fulfilled. I will not get up yet from this Throne which I owe so much."

Thus the Buddha spent seven days on the Throne engaging in the fourth *jhāna* that led up to the Fruition of Arahantship, the attainments of which numbering more than a hundred thousand crores.

Engaging thus in the *jhāna* for the whole first waning day of the month of Vesākha, the Buddha enjoyed the bliss of emancipation, *vimutti* (Bliss of arahantship). During the first watch of the night of the first waning Vesākha moon, He contemplated the Doctrine of *Paṭiccasamuppāda* (Dependent Origination) thus: "*Avijjā paccaya sankhāra* – Because of ignorance (*avijjā*), three kinds of mental formations (*sankhāras*), namely, wholesome mental formations (*puññābhi-sankhāra*), unwholesome mental formations (*apuññābhi-sankhāra*) and static mental formations (*anañjabhi-sankhāra*) arise." Beginning in this way, the Buddha went on contemplating in forward order the process in which the round of suffering arose. Again He contemplated: "*avijjāya tv'eva asesavirāganirodho sankhāra nirodho* – Because of the complete cessation of ignorance by not arising through the Path of arahantship, the three kinds of mental formations, namely, wholesome, unwholesome and static formations cease (by not arising)." Beginning thus, the Buddha went on contemplating in backward order the process in which the round of suffering ceased.

> (Here it should be particularly noted that, though the Buddha had clearly understood all the Doctrines, He contemplated only the Doctrine of *Paṭiccasamuppāda* both in forward and backward orders because, when He took up Insight Meditation, He did so by initially reflecting on this Doctrine and also because this Doctrine is very subtle, deep and hard to discern.)

When the Buddha repeatedly reflected on this Doctrine in both forward and backward orders, He understood more and more, clearer and clearer, the process of the arising of suffering in *saṁsāra* in forward order that, on account of the causes, such as ignorance, etc., there arose incessantly the effects, such as mental formation, etc. In like manner, the Buddha also understood the process of the cessation of *saṁsāric* suffering in backward order that, on account of the causes, such as the cessation of ignorance, etc., (by not arising), there ceased the effects which were the cessation of mental formation, etc., (by not arising). This led to the continuous appearance in the Buddha of a series of such mental impulsions as *Mahā-kriyā somanassasahagata nānasampayutta asankharika javana* preceded by joyful satisfaction, *pīti,* in the heart.

When a vessel is filled with butter or oil up to its brim, the surplus will overflow; similarly, when the vessel of the Buddha's heart was filled with the oil of rapture preceded

by the increasingly distinct knowledge of the Doctrine, the Buddha uttered an *udāna* verse as thought it overflowed His heart:

Yadā have pātubhavanti dhamma
ātāpino jhāyato brāhmanassa
Athassa kankhā vapayanti sabba
Yato pājanāti sahetudhammaṁ.

When the thirty-two Constituents of Enlightenment (*Bodhi-pakkhiya-dhammās*) appeared vividly in the mental continuum of an *arahat*, who has rid himself of all that is evil, who is endowed with right exertion to heat up one thousand five hundred defilements, whose meditation is steadfast and keen to the extent of reaching the Path of *Appanā-jhāna*, by reflecting on the characteristics of impermanence, unsatisfactoriness and non-substantiality of various *samatha* objects such as breathing-out and breathing-in and of both material and mental aggregates; then on account of the vivid appearance of the thirty-two Constituents of Enlightenment, He thoroughly knows the aggregate of suffering comprising ignorance, etc., as the causes, and mental formations, etc., as the effects. On discerning clearly this Doctrine of *Paṭiccasamuppāda*, all the doubts regarding the Doctrines or all the sixteen doubts regarding mind and matter, that would occur in the three phases of time (past, present and future) owing to the ignorance of the Doctrine of *Paṭiccasamuppāda*, disappear in the mental continuum of that *arahat* just as dewdrops vanish with the onset of sun heat.

In the middle watch of night, the Buddha contemplated the Doctrine of *Paṭiccasamuppāda* repeatedly in forward and backward orders throughout the watch. When He was contemplating, His knowledge of Nibbāna, the cessation of the cause, became clearer and clearer. This led to the continuous appearance in the Buddha of a series of such mental impulsion as *Mahā-kriyā somanassa-sahagata ñāṇa-sampayutta asaṅkhārika javana* preceded by wisdom and rapture. Since He was unable to control that rapture, again He uttered another *udāna* on account of that rapture preceded by wisdom as though the rapture spilled:

Yadā have pātubhavanti dhamma
ātāpino jhayato brāhmanassa.
Athassa kankhā vapayanti sabha
yato khayaṁ paccayānam avedi.

When the thirty-two Constituents of Enlightenment appeared vividly in the mental continuum of an *arahat*, who has rid himself of all that is evil, who is endowed with right exertion to heat up one thousand five hundred defilements, whose meditation is steadfast and keen to the extent of reaching the Path of *Appanā-jhāna*, by reflecting on the characteristics of impermanence, unsatisfactoriness and non-substantiality of various *samatha* objects such as breathing-out and breathing-in and of both material and mental aggregates; then, on account of this vivid appearance of the thirty-two Constituents of Enlightenment, He penetrated the unconditioned Nibbāna, the cessation of all the causes such as ignorance, etc. On discerning clearly the unconditioned ultimate Nibbāna called the cessation of causes (*paccayakkhaya*), all the doubts, that would occur owing to ignorance of Nibbāna, disappear in the mental continuum of that *arahat*, just as dewdrops vanish with the onset of sun heat.

In the last watch of the night, the Buddha contemplated the Doctrine of *Paṭiccasamuppāda* repeatedly in forward and backward orders throughout the watch. When He was thus contemplating, His knowledge of the noble Path that sees thoroughly the incessant going round and cessation of the cycle of suffering became clearer and clearer.

This led to the continuous appearance in the Buddha of a series of such mental impulsions as *Mahā-kriyā somanassa-sahagata ñāṇa-sampayutta asaṅkhārika javana* preceded by wisdom and rapture. Since He was unable to contain that rapture, still again He uttered a third *udāna* on account of that rapture preceded by wisdom, as though the rapture spilled:

Yadā have pātubhavanti dhammā
atāpino jhāyato brāhmanassa
vidhūpayaṁ tiṭṭhati mārasenāṁ
sūriyo va obhāsayaṁ antalikkhaṁ.

When the thirty-two Constituents of Enlightenment appeared vividly in the mental continuum of an *arahat*, who has rid himself of all that is evil, who is endowed with right exertion to heat up one thousand five hundred defilements, whose meditation is steadfast and keen to the extent of reaching the Path of *Appanā-jhāna*, by reflecting on the characteristics of impermanence, unsatisfactoriness and non-substantiality of various *samatha* objects such as breathing-out and breathing-in and of both material and mental aggregates; then, just as the sun that rises and stands on the top of Mount Yugandhara, illuminating the whole vault of heaven with its own light, even so (that *arahat* by means of the thirty-two Constituents of Enlightenment) crushes the ten Māra armies, such as sensuality, etc., and remains in the brilliance of the torch of His wisdom resembling the sun.

(In the *Udāna* Pāli, it is stated that during the first watch of the night, the Doctrine of *Paṭiccasamuppāda* was reflected in forward order; during the middle watch, it was reflected in backward order and during the last watch, it was reflected in both forward and backward orders. This statement refers to the Buddha's reflection on the seventh night that completed His week-long stay on the Throne.)

After reflecting on the Doctrine of *Paṭiccasamuppāda* in forward and backward orders throughout the three watches of the night of the first waxing moon of Vesākha, the Buddha uttered the aforesaid three verses of *Udāna*; on the second, third, fourth, fifth, sixth and seventh days too, He remained on that Aparājita Throne, enjoying the bliss of arahantship.

(2) The Week of The Gaze (Animisa Sattāha)

(The seven days during which the Buddha was gazing steadfastly at the Mahābodhi tree and the *Aparājita* Throne without closing His eyes are known as *Animisa sattāha*.)

After attainment of Buddhahood and enjoyment of the bliss of arahantship (without changing His cross-legged position throughout the whole sitting), the Buddha remained on the Aparājita Throne for seven days. In the mental continuum of some ordinary devas and Brahmās (other than those *ariya* devas and Brahmās who knew the attributes of the Buddha, partially because they had the experience of attaining the Path and Fruition in the time of former Buddhas) there arose doubts as they wondered: "The Buddha has not yet got up from the Throne even up till now. Apart from the attributes He has already had, are there still other attributes that would enable Him to attain Buddhahood?"

Then on the eighth day (the eighth waning moon), the Buddha got up from His enjoyment of the arahantship. Knowing about the doubts of the devas and Brahmās, He rose up to the sky and performed the Twin Miracle of water and fire in order to eradicate their doubts. (The Twin Miracles displayed here at the Mahābodhi tree, at the congregation of His relatives in the city of Kapilavatthu and at the gathering formed because of the heretic Pathikaputta in the city of Vesālī, were the same as that performed near the mango tree of Kandamba. The detailed description of the last will be described later.)

Having removed the doubts entertained by the devas and Brahmās by performing the Twin Miracle of water and fire, the Buddha descended from the sky and stood erect like a golden-post on the spot to the easterly north (north-east) of the Aparājita Throne, pondering: "I have indeed attained Omniscience on this Throne of Aparājita." He spent

seven days without closing His eyes but gazing at the Throne and the Mahābodhi tree where He had attained '*arahatta-magga-ñāṇa* and *sabbaññutā-ñāṇa*' as a result of the Perfections fulfilled by Him throughout the period of four *asaṅkhyeyyas* and a hundred thousand aeons. That spot is known as *Animisa Cetīya*.

(3) The Week on The Walk (Cankama Sattāha)

On the third week, the Buddha spent seven days walking up and down on the jewel walk, created by devas and Brahmās and stretching from east to west between the *Aparājita* Throne and the Cetīya of the Gaze, while at the same time He was reflecting on the Dhamma and getting absorbed in *phala-samāpatti*, meditating on the Fruition Attainment. That place is called *Ratana-cankama Cetīya.*

(4) The Week at The Golden House (Ratanāghara Sattāha)

On the fourth week, the Buddha reflected on the supreme doctrine of the **Abhidhamma** while staying cross-legged in the Golden House (*Ratanāghara*), created by devas and Brahmās, at the corner to the north-west of the Mahābodhi tree.

According to the **Jinālaṅkāra Tīkā**, when the Buddha sat cross-legged in the Golden House and reflected on the Dhamma, as well as surveying the beings worthy of teaching, He discerned perfectly the course of practice composed of *sīla*, *samādhi* and *paññā.* These beings of devas, humans and Brahmās-world would attain the noble state of the Path, Fruition and Nibbāna by establishing themselves in morality through *sīla*, by concentrating their minds through *samādhi* and by putting efforts in their attempt at Insight through *paññā.* Therefore the Buddha reflected first on **Vinaya Piṭaka** which teaches *sīla*, then on the **Sutta Piṭaka** which teaches *samādhi* and lastly on the **Abhidhamma Piṭaka** which teaches *paññā.*

When He reflected on the **Abhidhamma Piṭaka**, He tackled first the lower (six) treaties of *Dhammasāngani Vibhaṅga, Dhātukathā, Puggala Paññatti, Kathā Vatthu* and *Yamaka*, there occurred no radiance of His six rays then because His Omniscience was comparatively vast and the doctrinal methods (in those treatises) were comparatively limited. The rays simply could not get activated yet. But, when He contemplated the seventh treatise of all-embracing **Paṭṭhāna** with an unlimited number of methods (*anantanaya samanta*), His Omniscience found the opportunity to display its extensive brilliance (just as the giant fish, Timiṅgala, which was one thousand *yojana* in size, had a chance to play about in the great ocean).

As the Buddha applied His mind to the most subtle and profound points in the all-embracing **Paṭṭhāna** with an unlimited number of methods, there arose in His mental continuum great rapture. Because of this rapture, His blood became clearer; because of the clearer blood, His skin became cleaner; because of the cleaner skin, the rays of the size of a house or a mountain came out from the front part of His body and spread, shooting through the countless world-system in the east, just like Chaddanta, the king of elephants, flew across the sky.

In the same way, the rays appeared from the rear part of the Buddha and rushed to the countless world-systems in the west; the rays appeared from the Buddha's right side and rushed to the countless world-systems in the south; the rays appeared from the left side and rushed to the countless world-systems in the north; and from the soles of the feet came out the coral-coloured rays, plunging into the space below after penetrating the mass of earth, the mass of water, and the mass of air, just as a sapphire studded chain was made to turn round and round; balls of blue rays arose one after another from His head, reaching the space above, after passing through the six deva-abodes and twenty Brahmā abodes of *Kāmāvacara* planes. At that time, the countless beings in the countless world-systems shone with golden colour.

> N.B. The rays emanating from the body of the Buddha, on the day He contemplated the Doctrine of **Paṭṭhāna**, are still moving towards the countless world-systems even today as continuous chain of temperature-conditioned

matter (*utujarūpa*).

Verses eulogizing The Six Rays (Chabbaṇa-raṁsi Buddha Vandana)

In this connection, the verses eulogizing the six rays of the Buddha and their translations done by Mahāvisuddhārāma Sayadaw will be reproduced here for the benefit of those seeking knowledge (*sutakāmī*).

(1) Sāttasattāhamajjhambi,
nātho yo sattā sammasi,
patvā samantapaṭṭhānaṁ
okāsaṁ labhate tadā

The noble Buddha, Lord of the three types of beings, reflected on the seven books of **Abhidhamma**, namely, *Dhammasaṅgani*, *Vibhaṅga, Dhātukathā, Puggala Paññatti, Kathā-vatthu, Yamaka*, and *Paṭṭhāna* while staying in the Ratanāghara in the middle of the seven weeks or during the middle seven days of the forty-nine days of *Pallanka-sattāha, Animisa-sattāha, Cankama-sattāha, Ratanāghara-sattāha, Ajapāla-sattāha, Mucalinda-sattāha* and *Rājāyatana-sattāha*. He reflected by means of His Omniscience that is incomparably deep, subtle and powerful owing to the variety of glorious Perfections which were fulfilled aeons after aeons. Then by applying His wisdom, He reached the all-embracing **Paṭṭhāna** which, with its various new methods, is even larger and deeper than the ocean which is eighty-four thousand *yojanas* in size and surrounded by the range of rocky mountains. Having reached the **Paṭṭhāna** thus, His Omniscience, that is incomparably deep, subtle and powerful owing to the variety of glorious Perfections, which were fulfilled aeons after aeons, has an opportunity to display its brilliance.

(2) Yojanānaṁ satāyāmo
pañca timirapiṅgalo
kil'okāsam samudd'eva
gambhire labhate yathā.

To give an illustration for the purpose of comparison; the gigantic fish named Timirapiṅgala, five hundred *yojanas* long, gets the chance to swim and play, flapping his tail, only in the ocean, eighty thousand *yojanas* in depth and fringed by mountains. Similarly, the Buddha's Omniscience, uniquely profound, subtle and powerful owing to the variety of glorious Perfections, which were fulfilled through successive aeons, had the occasion to display its brilliance.

(3) Sammasantassa taṁ
tadā satthu sarirato
Taṁ taṁ dhāvanti chabbaṇṇā
lohitādi-pasīdanā.

When He had thus the occasion to display, the rays of six colours of blue, gold, white, red, pink and a massive brightness (of all these assorted colours) spread overwhelmingly to all places: left and right, front and rear, above and below, from the Buddha's body of eighteen cubits height, because of the clear and shining state of His blood, etc., while reflecting on the Doctrine of **Paṭṭhāna** which was (subtle) like atomic particles. He is the Teacher who poured out His words of advice from His cheerful, golden heart to those of the three worlds of devas, humans and Brahmas.

(4) Nīlāyo nīlaṭṭhānehi
pitodātā ca lohitā

tamhā tamhā tu maājeṭṭhā
nikkhamiṁsu pabhassarā.

From the blue parts (of the Buddha's physical body), such as the hair and the pupil of the eye, emanated blue rays about the size of a house or a mountain. Shinning brightly, the rays, that were somewhat greyish, somewhat bluish and somewhat greenish like butterfly-peas, blue lotus and blue collyrium, making the whole sky and the earth blue, or like blue fans of rubies and cloths that were swinging gently and smoothly, have been spreading since the day the Buddha reflected on the **Paṭṭhāna** up till now, this evening.

From the yellow and golden parts of the Buddha's person such as the skin, emanated the yellow and golden rays about the size of a house or a mountain. Shinning brightly, the rays, that covered the ten directions, making them all yellow like cloths of a gold sprinkled with the liquid of gold and spread out and placed in the the vicinity or like powders of saffron and realgar and (golden) *kanikara* flowers filling up the sky, have been spreading since the day the Buddha reflected on the **Paṭṭhāna** up till now, this evening.

From the white parts of His body, such as the bones, the teeth and the white portions of the eyes, emanated the white rays about the size of a house or a mountain. Shinning brightly, the rays, that are like the stream of milk poured around from a silver jar, or like a silver canopy completely coveting the sky, or like silver fans swinging gently and smoothly from the high clouds in the sky, or like silvery jasmine, *maghya*, white lotus, *sumana* and *muggara* mixed together, have been spreading since the day the Buddha reflected on the **Paṭṭhāna** up till now, this evening.

From the red parts of His body, such as the eyes, the flesh and the blood, emanated the red rays about the size of a house or a mountain. Shinning brightly, the red rays, that are like the powder of red-lead, molten lac, shoe-flower (China rose), the flower of Pentapetes phoenicea (*Bandhujīvaka puppha*), the flower of the Indian coral tree (*parijata*), making the surface of land and water and the whole sky red, have been spreading since the day the Buddha reflected on the **Paṭṭhāna** up till now, this evening.

Besides, from the various unascertainable spots of the Buddha's body emanated the rays of light and dark colours (*mañjeṭṭha*) resulting from a mixture of black, red and blue and the rays of sparkling, flaming and glittering hues (*pabhassara*) about the size of a house or a mountain. Shinning brightly, the rays, like the lighting in the sky during the month of Vesākha or like the skin of playful insects, or sparks of a blazing fire, have been spreading since the day the Buddha reflected on the *Paṭṭhāna* up till now, this evening.

(5) Evaṁ chabbaṇṇaraṁsiyo
etā yāvajjavāsarā
sabhā disā vidhāvanti
pabhā nassanti tatthikā.

Thus the six rays of blue, gold, white, red, darkish and glittering colours shined in the directions of all ten quarters at a time when the Buddha's Teaching still shines forth. The rays of the body and the glory of those devas and Brahmas, that happened to be at *kappa-rukkhas* or wish-fulfilling trees, gardens and mansions which were along the course of the Buddha's six rays and which could illuminate the entire ten thousand world-systems, only by means of their ten fingers, disappeared as they were not capable of outshining the rays from the Buddha.

(6) Iti chabbaṇṇaraṁsittā
aṅgiraso ti nāmaso
loke patthaṭagunaṁ taṁ
vande Buddhaṁ namassiyaṁ.

To the Buddha, Lord of the world, who has earned the name *Angirasa* because He has possessed the rays of six colours in the aforesaid manner, who is endowed with the good reputation spreading throughout the three worlds, who is worthy of honour done to Him by the whole world, who knows the four Noble Truths thoroughly as though they were put on the palm of His hands, like a lively ruby, the so-called 'I', whose body is found, on contemplation, to be composed of thirty-two portions of dirty, disgusting nature, pay homage repeatedly in full faith with my head bowing, recalling the time when the Lord was still alive.

The Paṭṭhāna teaching is full of an unlimited number of methods, like the sky; it is extensive, like the mass of the earth; it is deep, like the mass of water in the ocean. And yet its survey by the Buddha was completed within seven days because Omniscience is vast but quick in its application. The place where the Buddha contemplated the Dhamma-Jewel for seven days came to be known as *Ratana-ghara-cetiya*.

(5) The Week at Ajapāla Banyan Tree

After spending the four weeks (twenty-eight days) near the Mahābodhi tree and on the fifth week, the Buddha proceeded to the foot of Ajapāla banyan tree, situated to the east of the Mahābodhi tree and stayed for seven full days at the foot of this tree reflecting on the Dhamma and absorbed in *phala-samāpatti*. (The banyan tree was called *Ajapāla* because it was there that goatherds gathered together. *Ajapāla nigrodha*, the banyan tree under the shade of which goatherds took shelter.)

At that time, a brahmin of unknown clan and name, one seemingly violent and haughty by nature, approached the Buddha and had a pleasant and joyful conversation with Him. Having finished the pleasant and joyful conversation, worthy of life-long remembrance, the (haughty) brahmin stood at a suitable place and asked the Buddha:

"Venerable Gotama, what virtues make a true Brāhmaṇa in this world? What does it take to become a Noble One?"

Here, the haughty brahmin would not penetrate the four Truths even if the Buddha made him a listener and taught him. True, those who heard the Buddha's utterance of Dhamma verses prior to His teaching of the **Dhammacakka** sermon would get benefit only as impression on the mind, like the taking of refuges by the merchant brothers, Tapussa and Bhallika, who would never realize the Path and Fruition through the penetration of the four Truths. Such is a *dhammatā,* natural thing (**Sārattha Dīpanī Ṭikā**). Since the haughty brahmin could not absorb the Dhamma (not being a person capable of discerning the four Truths), the Buddha did not make him listener of His Dhamma. But being aware of the meaning of the brahmin's question, the Buddha breathed forth this *udāna* verse:

Yo brahmaṇo bāhitapāpadhammo
nihuṅhutṅko nikkasāvo yatatto
vedantagū vusitabrahmacariyo
dhammena so brahmavādaṁ vadeyya
yass'ussadā n'athi kuhiṅci loke.

An *arahat*, called a Brahmin, is he who has rid himself of all that is evil. He is free from violence and haughtiness; he is free from the stains of defilements; he is intent on developing meditation, or he has the heart restrained with morality; or he has reached Nibbāna, the true cessation of mental formations by realising it through the fourfold *Magga-ñāṇa*; or he has reached the stage of *arahatta-phala*, the climax of the fourfold *Magga-ñāṇa*.

He has accomplished the noble practice of the Path which leads to Nibbāna. In this world, where things rise and fall, there is absolutely nothing of the five evil things of prominence (*ussada*) in any of his sense object, namely, prominence of passion (*rag'ussada*), prominence of hate (*dos'ussada*), prominence of delusion (*moh'ussada*), prominence of conceit (*mān'ussada*) and prominence of (wrong) view (*diṭṭh'ussada*). That *arahat,* who is called a *brāhmaṇa*, should fearlessly declare, properly and correctly: "I am indeed a true *brāhmana*?"

(What is meant here is this: A *brāhmana* is one who is endowed with seven virtues, namely, (1) riddance of evils; (2) therefore freedom from violence and haughtiness; (3) freedom from stains of defilements; (4) restraint of heart through morality; (5) realization of Nibbāna; (6) completion of the noble practice of the Path thereby; and (7) non-occurrence of the five evils of prominence (*ussada*).

Māra's Concession of Defeat

Māra had been following the Buddha for seven years to get a chance of finding fault with Him, but had not come across the slightest opportunity to do so. He therefore approached the Buddha who was thus remaining at the foot of Ajapāla banyan tree and said in verse:

"O Ascetic Gotama, are you brooding over here in this forest because you are overwhelmed by grief? Have you incurred loss of property worth hundreds and thousands? Or, are you brooding over here because you want to have property worth hundreds and thousands? Or, are you brooding over here, in this forest, because you have committed a serious wrong deed in a village or a town and do not dare to face others? Why do you not make friends with the people? You have absolutely no friendship with anybody!"

Buddha:

"O Mara, I have uprooted and destroyed all the cause of grief. I have not even an iota of evil. Being completely free from worry, I remain absorbed in two *jhāna*s. I have cut off desire for existence (*bhava-taṇhā*). I have no attachment whatever. I remain blissfully in the two forms of *jhāna*. (Contrary to what you think, I am not brooding over here because of grief over loss of property, or on account of my greed for it.)"

Mara:

"O Ascetic Gotama, in this world, some men and some recluses are attached to their utility objects, such as gold and silver, etc., and their requisites, such as robes, etc., saying: 'This is mine.' If your mind is attached, like these men, these recluses, to that gold and silver, etc., and to that robe, etc., you will never escape from my domain of three existences."

Buddha:

"O Mara, I have no attachment at all to the utility objects, such as gold, silver, etc., nor to the requisites, such as robes, etc., saying: 'This is mine.' Unlike others, I am not the one who says: 'This is mine.' O Mara, take Me as such a one! Since I have abandoned the three existences, you will never see my path in your domains, such as the three existences (*bhavas*), the four ways of rebirth (*yonis*), the five courses (*gatis*), the seven consciousness states (*viññāṇa-ṭhitis*), and the nine abodes of sentient beings."

Mara:

"O Ascetic Gotama, if you know the good secure path leading to Nibbāna, go alone. Why do you want to teach others and convert them?"

Buddha:

> "O Māra, (however much you try to hinder Me) I shall keep on teaching them the correct noble Path leading to Nibbāna, if I am asked about the good Path and Nibbāna, which is free from death, by devas, humans and Brahmās, who are desirous of reaching Nibbāna, the other shore of existence."

When thus said, Māra, being at his wit's end, like a crab whose thumb had been broken by village children, uttered the two following verses (to concede his defeat):

Medāvaṇṇaṅ ca pāsānaṁ, vāyaso anuparrigā
apettha muduṁ vindema, api assādanā siyā.

Aladdha tattha assādaṁ. vāyasetto apakkame
kāko'va selamasajja nibbijjāpema Gotama.

> "Buddha, Gotama by name, a descendent of the great elected Monarch (*Mahāsammata*)! (A simile goes that) a starving foolish crow jumped about in the eight directions, encircling a stone that has the semblance of a lump of fat and tearing it apart by piercing with its beak, for he thought that be would get a soft piece of fat together with some flesh out of it and that its taste would be really delicious and pervading his whole body.
>
> "Failing to get the delicious taste from that stone, the foolish crow left it. Like that foolish crow, having failed to relish the slightest taste, though it had tried to tear apart the stone resembling a lump of fat, departed from it, we give up, feeling sad and despondent almost to the point of heart break, being unable to accomplish anything desired after annoying, offending and deterring you, Lord."

The Daughters of Māra came to entice The Buddha

Thereafter Māra mused thus: "Though I have all along followed the Buddha to find fault with Him, yet I could not find even a slightest amount of wrongdoing which is worthy of blame. Now, this Prince Siddhattha has escaped from my domain of three worlds." Thus he brooded and was so dejected that he sat, squatting alone on the main road not far from the Buddha and scratched sixteen lines on the ground pondering over sixteen events. The sixteen lines meant:

(1) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Generosity in my former existences. On this account, I cannot be the equal of the Prince." With this thought Māra drew the first line.

(2) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Morality in my former existences. On this account, I cannot be the equal of the Prince." With this thought Māra drew the second line.

(3) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Renunciation in my former existences. On this account, I cannot be the equal of the Prince." With this thought Māra drew the third line.

(4) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Wisdom in my former existences. On this account, I cannot be the equal of the Prince." With this thought Māra drew the fourth line.

(5) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Energy in my former existences. On this account, I cannot be the equal of the Prince." With this thought Māra drew the fifth line.

(6) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Forbearance in my former existences. On this account, I cannot be the equal of the Prince." With this thought Mara drew the sixth line.

(7) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Truthfulness in my former existences. On this account, I cannot be the equal of the Prince." With this thought Mara drew the seventh line.

(8) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Resolution in my former existences. On this account, I cannot be the equal of the Prince." With this thought Mara drew the eighth line.

(9) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Loving-kindness in my former existences. On this account, I cannot be the equal of the Prince." With this thought Mara drew the ninth line.

(10) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Equanimity in my former existences. On this account, I cannot be the equal of the Prince." With this thought Mara drew the tenth line.

(11) "Unlike this Prince Siddhattha, I have not fulfilled the Ten Perfections in my former existences to acquire the knowledge of thoughts and intentions of others (*indriya-paropariyatti-ñāṇa*) which is not common to many. On this account, I cannot be the equal of the Prince." With this thought Māra drew the eleventh line.

(12) "Unlike this Prince Siddhattha, I have not fulfilled the Ten Perfections in my former existences to acquire the knowledge of inclinations and disposition of others (*āsayānusaya-ñaṇa*) which is not common to many. On this account, I cannot be the equal of the Prince." With this thought Māra drew the twelfth line.

(13) "Unlike this Prince Siddhattha, I have not fulfilled the Ten Perfections in my former existences to acquire the knowledge of the attainment of great compassion (*mahā-karuṇā-samāpatti-ñāṇa*) which is not common to many. On this account, I cannot be the equal of the Prince." With this thought Mira drew the thirteenth line.

(14) "Unlike this Prince Siddhattha, I have not fulfilled the Ten Perfections in my former existences to acquire the knowledge of the performance of the Twin Miracle (*yamaka-pāṭihāriya-ñāṇa*) which is not common to many. On this account, I cannot be the equal of the Prince." With this thought Māra drew the fourteenth line.

(15) "Unlike this Prince Siddhattha, I have not fulfilled the Ten Perfections in my former existences to acquire the knowledge of unobstruction (*anāvaraṇa-ñāṇa*) which is not common to many. On this account, I cannot be the equal of the Prince." With this thought Māra drew the fifteenth line.

(16) "Unlike this Prince Siddhattha, I have not fulfilled the Ten Perfections in my former existences to acquire Omniscience (*sabbaññutā-ñāṇa*) which is not common to many. On this account, I cannot be the equal of the Prince." With this thought Māra drew the sixteenth line.

At that time, Māra's three daughters, Taṇhā, Arati and Ragā, looked around, thinking: "We have not seen our father (Māra). Where is he now?" and they saw him brooding, squatting and scratching lines on the ground. So they approached him quickly and asked: "Father, why do you look so sad and dejected?" "Dear daughters," replied Māra, "this Ascetic Gotama has escaped my domain of three worlds. Though I have been shadowing Him for this period of seven years to find faults with Him, yet I could not find the least chance to blame Him for His wrong. Therefore, I am so sad and dejected." "Father, please do not get worried at all. We shall entice this Ascetic Gotama and bring Him to your presence," promised the three daughters.

Then Māra said: "Dear daughters, nobody in the world is able to entice this Ascetic Gotama. He is well established in His unshaken faith." "Father, we are womenfolk. We shall get him bound in the snares etc., of passion and bring him to you quickly. Please do not get disappointed and worried." Saying thus, the three female deities approached the Buddha and said to Him enticingly: "Venerable Recluse, permit us to attend on you, sitting respectfully at your feet and satisfying all your needs." The Buddha, however, ignored them, and remained enjoying the bliss of Nibbāna, absorbed in *phala-samāpatti* without opening His eyes.

The three daughters of Mara discussed among themselves: "Menfolk have different tastes. Some love young and tender females, others like women in the first phase of life. Still others prefer those of the middle phase. So let us assume various ages and allure this Recluse." Accordingly, each of them created one hundred ladies (1) under the guise of young women, (2) under the guise of prenatal ladies, (3) under the guise of those having given birth but once, (4) under the guise of those having given birth twice, (5) under the guise of middle-aged women, and (6) under the guise of well grown-up ladies; each and every one of them was made beautiful. Then they approached the Buddha six times and said alluringly as before: "Venerable Recluse, permit us to attend on you, sitting respectfully at your feet and satisfying all your needs." As on the previous occasion, the Buddha ignored them and remained enjoying the bliss of Nibbāna, absorbed in *phala-samāpatti* without opening His eyes.

Thereafter the Buddha said: "Go away, deities. What benefit did you try to tempt Me like this? Such a thing should be done to those who are not free yet from passion (*rāga*), hate (*dosa*) and delusion (*moha*). As for Me, I have absolutely done away with passion; I have absolutely done away with hate; I have absolutely done away with delusion." Then the Buddha uttered the following two verses as mentioned in the Dhammapada:

Yassa jitam nāvajīyati
Jitamassa no yāti kosi loke
tam Buddhaṁananta gocaraṁ
apadam kena padena nessatha.

Yassa jālinī visattikā
taṇhā natthi kuhin ci netave
tam Buddhaṁananta gocaraṁ
apadam kena padena nessatha.

The Buddha, having overcome the defilements, has nothing to conquer again. No defilement that has been conquered follows the Buddha. That Buddha, who has infinite range of sense perception through all-embracing wisdom, who is devoid of such factor as passion (*rāga*), by which way will you take Him away.

The Buddha is devoid of such factors as carving (*taṇhā*), which like a net would ensnare Him back to any existence, which has the nature of a violent poison; or which is particularly able to cling or adhere to things. The Buddha, who has an infinite range of sense perception through all-embracing wisdom, who is devoid of such factors as passion, by which way will you take Him away.

After saying in praise of the Buddha among themselves: "Our father has told us the truth. This Recluse Gotama, being endowed with such attributes as *Arahaṁ* and *Sugata*, cannot be easily enticed by means of passion," they returned to their father, Māra.

The Buddha's Intention to live honouring The Dhamma

While the Buddha was staying during the week at Ajapāla, He pondered: "It is miserable indeed to live without showing respects to others (with nobody to respect). Whom should be approached and held by Me in high esteem. One who has rid himself of all defilements, who has removed evils?" Then He continued to ponder thus: "I should live near someone who is superior to Me in morality, concentration, wisdom and emancipation so that My morality, concentration, wisdom and emancipation which are still incomplete and inadequate will become complete and adequate." Then He made a survey with His omniscience to find someone superior to Him in morality, concentration, wisdom and emancipation. Seeing no such person in the three worlds, He thought: "It will be good if I live paying respects only to the Dhamma that I have penetrated."

At that moment, knowing the Buddha's intention, Sahampati Brahmā arrived instantly in

the presence of the Buddha and having put his shawl on his left shoulder and touched the ground with his right knee, he raised his folded hands in adoration and said: "Glorious Buddha, what you have thought of is correct. Blessed One, those Buddhas, who appeared in the past, lived honouring only the Dhamma. Those Buddhas, who will appear in the future, will also live honouring only the Dhamma. Glorious Buddha, You, appearing as a present Buddha, should live honouring only the Dhamma." He also added the following three verses:

Ye ca atītā Sambuddhā, ye ca Buddhā anāgatā,
yo ce tarahi Sambuddho, bahīnaṁ sokanāsano.
Sabbe saddhammagaruno vihaṁsu vihāranti ca,
atho pi viharissanti esā Buddhāna dhammatā.
tasmā hi attakāmena mahāttaṁ abhikahkhitā,
saddhammo garukātabbo saraṁ Buddhāna sāsanaṁ.

Lord, glorious, there exist those Buddhas who appeared in the past, those who will appear in the future, and He, who is appearing now, who removes or destroys the thorn of worry of many devas, humans and Brahmās.

All these Buddhas, of the three phases of time, lived paying respects to the Dhamma, are living and will live in the same manner. Such a living with respects paid to the Dhamma is a custom of Omniscient Buddhas.

Therefore, he, who wishes to gain benefits and who is desirous of being a highly honoured person, should pay respects, day and night, to the Dhamma-jewel which is the property of the virtuous, bearing in mind the three aspects of the Teaching.

After uttering these three verses, Sahampati Brahmā saluted the Buddha respectfully, circumambulated Him and disappeared from that very place and appeared at his Brahmā abode. Then knowing thoroughly that the request made by Sahampati Brahmā was quite appropriate for Him, the Buddha lived paying respect only to the Dhamma that He had realized. (Later on the Sangha became complete with the four greatness in number (*mahatta*), namely, (1) greatness in number of elders (*rattaññu-mahatta*), (2) greatness in number of members of Sangha (*vepulla-mahatta*), (3) greatness in number of teachings (*brahmacariya-mahatta*) and (4) greatness in number of material gains (*lābhagga-mahatta*). At that time, the Buddha showed respects to the Sangha also. For that reason, when His aunt Mahā Pajāpati Gotamī offered Him a pair of cloth meant to be robes, the Buddha said: "Dear aunt, give it to the Sangha. Giving the Sangha would mean giving Me as well as the Sangha." Thus the Buddha clearly displayed His respects and adoration to the Sangha.)

(6) The Week at Mucalinda Lake (Mucalinda Sattāha)

After spending seven days reflecting on the Dhamma under Ajapāla banyan tree, the Buddha left it for the Mucalinda (Barringtonia acutangula) tree, near east of the Mahābodhi tree. There, at the foot of the Mucalinda tree, the Buddha spent seven days sitting cross-legged and enjoying the bliss of arahantship.

At that time, the great untimely rain (the great rain before the rainy season) fell for seven days. (Such rain falls only on two occasions: one, when a Universal Monarch appears and the other, when a Buddha appears.) When the great rain fell, a very powerful *nāga* king, Mucalinda, who ruled the *nāga* abode underneath the lake thought thus: "This great unseasonal rain fell as soon as the Buddha took shelter in my abode. It will be good if the dwelling place for the Buddha can be found." The *nāga* king was powerful enough to create by himself a big mansion with seven kinds of jewels but he considered that "It will not be of great benefit if I were to create a big mansion of jewels and offered it to the Buddha. I shall render my service to Him by means of my body." So he assumed a huge physical frame and coiled around the Buddha with his body seven times and covered the Buddha's head with his expanded hood so that He could not be harmed by the cold, heat, gnats, mosquitoes, flies, etc.

(The inside of the coils was as vast as the lower storey of the Lohapasada. It was the intention of the *nāga* king to let the Buddha stay in the four attitudes of lying, sitting, standing and walking as He pleased. That was why the *nāga* king created such a vast place with his coils. The Buddha, however, spent seven days in sitting position. Inside of the coils, at the centre, was placed a bejewelled throne. Above the throne was a canopy from which fragrant festoons of flowers, exquisite with golden stars, were hanging. In the four corners were scented oil lamps which lighted brightly. Caskets containing sandalwood were left open in the four directions. On the bejewelled throne, at the centre of the coils, sat the Buddha enjoying the bliss of the attainment of Fruition (*Majjhima Aṭṭhakathā*).

In this manner, the Buddha stayed inside the seven coils of Mucalinda, the *nāga* king, and spent seven days enjoying the bliss of arahantship as though He was passing the time in a scented chamber of not too narrow a size. When the *nāga* king looked up very high into the sky and saw it was free of clouds and as it was no longer necessary to cover the Buddha with his body and hood, he discarded the form of a *nāga* and assumed the guise of a handsome young man standing with his hands clasped in front of the Buddha.

Then reflecting and realizing the fact that "To him who enjoys the bliss of Nibbāna occurs happiness wherever he sojourns." the Buddha breathed forth the following two solemn verses of ecstasy as He was not able to contain His joy:

Sukho viveko tuṭṭhassa,
sutadhammassa passato.
Abyāpajjaṁ sukhaṁ loke,
pāṇabhutesu saṁyamo.

Sukhā virāgatā loke,
kāmānaṁ samatikkamo.
Asmimānassa yo vinayo
etaṁ ve paramani sukhaṁ.

Nibbāna, which is a seclusion from the four substrata of rebirth (*upadhis*), is bliss. Display of no anger but loving-kindness towards devas, humans and Brahmās by him, who is contented with his accomplishment through four knowledges of the Path, who has realized the Dhamma by means of his eyes of wisdom, or who has penetrated the Dhamma, and who has seen through his eyes of wisdom, Nibbāna, which is devoid of the four *upadhis* and the Dhammas that are worth-knowing, is bliss in this world. Development of compassion, a practice of Brahmās, free of violence and cruelty, is bliss.

The noble *Anāgāmi* Path, which gives rise to the knowledge of detachment from passion, which resists and escapes by eradicating sensual pleasures, is bliss in this world. There exists the Fruition of Arahantship that completely eliminated the egoistic idea, "I am". That Fruition of Arahantship is indeed the best happiness of all conditioned things.

(7) The Week at Rājāyatana Tree (Rājāyatana Sattāha)

After spending seven days enjoying the bliss of arahantship at the foot of Mucalinda tree and on the seventh week, the Buddha moved from that place to Rājāyatana tree (Buchanania latifolia) to the south of the Mahābodhi tree and sat at the foot of that tree enjoying the bliss of arahantship for seven days.

(In this way, *Sattasattāha* or 7x7 days = 49 days had been completed. During these forty-nine days, the Buddha did not do any of the followings: rinsing the mouth, washing the face, cleansing the body (discharging the body); bathing, taking meal, drinking water, or lying down. He spent the time by entirely enjoying the bliss of *jhāna* and Fruition.)

When the forty-nine days had completed, on Wednesday, the fifth waxing moon of

Āsāḷhā, while staying at Rājātana, Sakka appeared and offered the medicinal fruit of myrobalan (Terminalia citrina) as he knew the Buddha's desire to wash the face and clean himself. The Buddha ate the fruit. As soon as He had eaten the fruit, He answered the call of nature. Thereafter, Sakka gave the tooth-cleaner from the *nāga* abode, and the water from Anotatta lake (for washing the face). The Buddha used the tooth-cleaner, rinsed His mouth and washed His face with the Anotatta water, and remained sitting under the Rājāyatana tree.

Tapussa and Bhallika took Double Refuge

The two merchant brothers, Tapussa and Bhallika, were travelling with five hundred carts from their home in Ukkalājanapada to Majjhimadesa for trading. As they were travelling along the main road and approaching near the Rājāyatana tree, their carts stopped suddenly, as if they were stuck in the mud, but the ground was even and free from water. Just while they were asking: "What is the cause?" and were discussing between themselves, a male deity, who happened to have been closely related to them in the past existence, revealed himself, clearly in his physical form, from up the fork of a tree and said: "Young men, not long after attaining Buddhahood, the Buddha, absorbed in the bliss of arahantship, is still staying at the foot of the Rājāyatana tree at present, without having taken any food for the whole duration of forty-nine days. Young men, adore and honour the Buddha with offering of alms food. This will bring you welfare and happiness for a long time."

On hearing this, they became much delighted and considering that "It will take time to cook rice", they went to the Buddha taking with them rice-cakes and balls of honey-food which they had brought with them all along. Having approached the Buddha, they respectfully paid obeisance to Him, and stayed at a suitable place. "Blessed One, may the Blessed One accept our rice-cakes and balls of honey-food. Your acceptance will cause welfare and happiness to us for long."

Thereupon the Buddha wondered: "My brother-like predecessors had never received alms food with their hands. So, with what shall I now receive these rice-cakes and balls of honey-food being offered by these merchant brothers?" (Because the earthen bowl, given by Ghaṭīkāra Brahmā on His renunciation, had disappeared since the day He received Sujātā's milk-rice). Knowing the thought of the Buddha, the Four Deva Kings of the four directions, namely, Dhataraṭṭa, Viruḷhaka, Virūpakkha and Kuvera, respectfully handed four bowls of blue stone. The Buddha, however, refused to take them. Again, the Four Deva Kings gave the Buddha four bowls of (natural) stones, having the colour of green gram (Phaseolus mungo). These four bowls the Buddha accepted. And out of compassion and goodwill towards the Deva Kings, He placed one bowl upon another and resolved thus: "Let there be only one bowl." No sooner had the Buddha resolved thus, the four bowls reduced themselves to just one bowl with four rims.

The Buddha then received the rice-cakes and balls of honey-food with that alms-bowl and partook them and then delivered a sermon of appreciation which was suitable to the merchant brothers. Then the two brothers took refuge in the Buddha and the Dhamma (as the treasure of the *Sangha* had not come into existence yet at that time) and thereby became devotees who had to pronounce only two-word refuge (*Devācika-saraṇa*) with reference to the Buddha and the Dhamma, saying: "We take refuge, sir, in the Blessed One and the Dhamma – *Ete mayaṁ bhante, Bhagavantaṁ saraṇaṁ gacchāma dhammañ ca*." (These two were the first devotees in whom the two-word refuge was established.)

Thereafter, the two merchant brothers made a request saying: "Blessed Buddha, give us something, out of compassion to us, for our worship forever." The Buddha then rubbed His head with the right hand and gave them His hair, conceding to their request. Obtaining the hair, the brothers were very much delighted, as if ambrosial waters were poured on them. After finishing their trading, they returned and arrived back at their native town of Pukkharavatī in the district of Ukkalā where they built a *cetiya,* enshrining in it the hair-relics kept in a gold casket.

Chapter 9

THE BUDDHA REFLECTING DEEPLY ON THE PROFUNDITY OF THE DHAMMA

Thereafter, on Thursday the sixth waxing moon of Āsāḷhā, which was 50 days after the attainment of Buddhahood on Wednesday the full moon day of Vesākha, having passed the *sattasattāha* (49 days), the Buddha rose from His seat under the Rājāyatana tree, again He proceeded to the foot of Ajapāla (Goatherds') banyan tree and remained there, sitting cross-legged. Thereupon, the Buddha, in solitary quietude, reflected thus:

> "This Dhamma aggregate, the Four Noble Truths, discerned by Me distinctly with *sayambhū-ñāṇa* (self-born wisdom) is indeed profound (like the mass of water sustaining the solid earth from below). It is indeed difficult to see (like a mustard seed covered by the great Meru Mountain), it is indeed difficult to know (as difficult as hitting directly the tip of an animal's tail-hair split into one hundred threads with the tip of another such hair-thread). It is indeed peaceful, it is indeed noble. (These two attributes refer to *Lokuttara Dhamma*, Supramundane things.) It is not the Dhamma which is not for the logicians to delve into through *viṭakka* (reasoning). (It is the Dhamma to be resorted to and accepted by means of *Ñāṇa-paññā*, Knowledge and Wisdom.) It is indeed subtle; it is the Dhamma which is discerned only by the wise of correct practice. All these sentient beings, however, find delight in two forms of attachment, namely, attachment to the five objects of sensual pleasure (*kāmālaya*) and attachment to the enjoyment of the five sensual objects (*taṇhālya*). Those sentient beings, who take delight in these two forms of attachment, are in fact unable to discern this Doctrine of Paṭiccasamuppāda, the relationship of Cause and Effect. It will be even difficult for them to discern the Dhamma of Nibbāna, which is the extinction of all conditioned things (*sankhāra*), the total rejection of all the substrata (*upadhi*), of sensuality (*kāma-upadhi*), of aggregates (*khandha-upadhi*); defilement (*kilesa-upadhi*), and of formation (*abhisankhāra-upadhi*), which is the drying up of one hundred and eight kinds of craving (*taṇhā*); which is the exhaustion of one thousand and five hundred forms of defilement and passion (*kilesa-rāga*) and which is the cessation of all suffering. Also, if I were to teach the Dhamma of such profundity, those devas and humans, who are of immature faculties (*indriya*), who are not fully developed yet for emancipation, will not see or understand the said Dhamma. To teach the Dhamma to such devas and humans will only mean weariness and exhaustion for Me."

Moreover, two exceedingly marvellous verses, which had never been heard of before, appeared distinctly in the mind continuum of the Buddha. They were:

1. *Kicchena me adhigataṁ*
   halaṁ dāni pakāsituṁ;
   rāgadosaparetehi
   ñayṁ Dhamma Susambuddho.

2. *Paṭisotagāmiṁ nipuṇaṁ*
   gambhīraṁ duddasaṁ aṇuṁ
   rāgarattā na dakkhanti
   tamokhandhena āvutā.

(1) It is not opportune yet to teach devas and humans the Dhamma of the Four Noble Truths, which has been achieved by Me, through much effort, while developing the Perfections (*pāramīs*). At this very moment, when there is only my feeling of compassion, which is the internal cause (*ajjhattika-*

nidāna) but there is not yet the request by the Brahmā, who respected by the world (*loka-garu*), which is the external cause (*bāhira-nidāna*). This Dhamma of the Four Noble Truths is not easy to know and comprehend clearly by those who are overcome by evil influence of greed and hate.

(2) All devas and humans, who being covered by the darkness of ignorance (*avijjā*), so much so that they have no eye of wisdom, crave for sensual pleasure (*kāma-rāga*), continued existence (*bhava-rāga*), and false doctrine (*diṭṭhi-rāga*), will not be able to see the good Dhamma of the Four Noble Truths, which is subtle, profound (like the mass of water sustaining the solid earth from below), difficult to see (like a mustard seed covered by the great Meru Mountain), fine as an atom; and which leads to Nibbāna by going against the stream of *saṁsāra*. (This thought is in fact a usual thing, *dhammatā*, which happens to all the Buddhas.)

The Buddha, who had thus reflected, was inclined not to make an effort to teach the Dhamma forthwith, in view of the following three reasons: (1) the minds of sentient beings were full of defilements; (2) the Dhamma was very profound and (3) the Buddha held the Dhamma in high esteem.

The Buddha's thought process may be likened to that of a physician who, having given treatment to a patient afflicted with various kinds of illness, would reflect: "In what way and with what medicine should this patient be treated for recovery from his illness?" so too the Buddha, being aware of all sentient beings afflicted with various ailments of *kilesa* on the one hand and of the Dhamma being immensely profound and not easily discernible on the other, reflected: "What Dhamma should be taught to these beings and what modus operandi should be employed in teaching them." (It was not that the Buddha had entirely given up His intention thus: "I will not at all teach the Dhamma to sentient beings." For details, see the Milindapañha.)

Another version: There are two causes (*nidāna*) for the Buddhas to teach the Dhamma: (1) the feeling of compassion for sentient beings generated in the mind continuum of the Buddhas, i.e. the Great Compassion (*Mahā-karuṇā*), which is the internal (*ajjhattika*) cause and (2) the act of asking by the world-respected Brahmā for the Buddha's teaching of the Dhamma, i.e. the request by the Brahmā, (*Brahmā-yācana*) which is the external (*bāhira*) cause. At the time when the Buddha thus reflected on the profundity of the Dhamma and on the abundance of *kilesa* in sentient beings, the *mahā-karuṇā* of Buddha, the *ajjhattika-nidāna*, had already arise, but the *bāhira-nidāna* was still lacking as the Brahmā had not made the request yet. The Buddha was inclined to teach the Dhamma only when the Brahmā had made the request, thereby fulfilling the *bāhira-nidāna*.

The teaching of the Dhamma, only when requested by the Brahmā, was a natural course of event, *dhammatā*, for every Buddha. The reason for the teaching the Dhamma, only when thus requested by the Brahmā, was this: Outside the Buddha's Dispensation (before the appearance of the Buddha), those who were considered virtuous, whether laymen, wandering ascetics, *samaṇas* or *brāhmaṇas*, worshipped and revered only the Brahmā. This being the case, if the world-respected great Brahmā showed reverence to the Buddha by bowing before Him, the whole world would do likewise, having faith in the Buddha. For this reason, it was usual for the Buddhas to teach the Dhamma only when requested by the Brahmā. Thus only when the *bāhira-nidāna*, the request of the Brahmā, had been made, the Buddha would teach the Dhamma.

The Great Sahampati Brahmā's Request for The Teaching of The Dhamma

(The great Sahampati Brahmā was a noble Thera by the name of Sahaka, at the time of Buddha Kassapa's Dispensation. In that capacity, he attained *rūpavacara* first *jhāna* and when he died without having fallen from the *jhāna*, he was reborn on the first *jhāna* plane of existence and became the Mahā Brahmā with a life span of sixty-four *antara-kappas* which is equal to one *asaṅkhyeyya-kappa*. He was called Sahampati Brahmā by the

Brahmās of the said plane of existence.)

— **Saṁyutta Aṭṭhakathā and Sārattha Ṭikā** —

When, thus the mind continuum of the Buddha was such that He was still inclined not to exert himself for teaching the Dhamma, this thought occurred to Sahampati Mahā Brahmā: "*Nassati vata bho loko! Vimassati vata bho loko!* – O friends, the world is going to perish! O friends, the world is going to perish! The Buddha, who is worthy of special veneration by devas and humans because of His fully and truly penetrating knowledge of all the Dhammas in the world, is inclined not to exert himself for teaching the Dhamma!" Then, as instantly as a man of great physical and mental strength might stretch out his bent arm or bend his outstretched arm, Sahampati Mahā Brahmā vanished from the Brahmā-world along with ten thousand fellow Mahā Brahmās and appeared in front of the Buddha. At that time, Sahampati Mahā Brahmā had a scarf (a Brahmā scarf) placed over his left shoulder and kneeling with his right knee on the ground (sitting in the way of a Brahmā), he made obeisance to the Buddha by raising his clasped hands and addressed Him:

> "Exalted Buddha, may the Buddha kindly teach the Dhamma to all sentient beings, devas, humans and Brahmās. Exalted Buddha of good speech, may the Buddha kindly teach the Dhamma to all sentient beings, devas, humans and Brahmās. There are many beings who have just a little dust of defilement in their eyes of knowledge and wisdom. If these beings do not get the chance to listen to the Dhamma of the Buddha, they will suffer a great loss by not acquiring the extraordinary Dhamma of *magga-phala* which they deserve. Venerable Buddha, there will evidently appear those who can comprehend the Dhamma to be taught by you."

Then again, having addressed the Buddha in plain prose, Sahampati Mahā Brahmā made the request also in verse:

> "Glorious Buddha, in the past, before your appearance, there had existed in Magadha country the impure, false doctrine sponsored by six heretical teachers, such as Purāṇa Kassapa, who were stained by the dirt of defilements And so, kindly open the great doorway of *magga* for entry into the Deathless Nibbāna (which has remained closed since the disappearance of the Buddha Kassapa's *sāsana*). Let all sentient beings listen to the Dhamma of the Four Noble Truths discerned by you, who is free from the dust of *kilesa*.
>
> "Noble and wise Buddha, the possessor of the eye of wisdom that is capable of seeing all around! As a man of keen eye-sight stands on the top of a rocky hill and surveys all the people in the surroundings, so you, Venerable Buddha, being already free from sorrows, go up to bejewelled tower of *paññā* and look at all sentient beings, devas, humans and Brahmās, who have fallen into the abyss of sorrows (being oppressed by birth, old age, sickness, death, etc.).
>
> "Venerable Buddha of great, noble and courageous diligence, who knows only victory, but no defeat, in all battles! Arise! Venerable Buddha, free from the debt of sensual desire, who is wont to set free all sentient beings, who are eager to listen and follow the Buddha's teaching, from such difficult journeys as birth, old age, etc. and, like unto a caravan leader, convey them to the safety of Nibbāna! Kindly wander in the world to proclaim the Dhamma. Glorious Buddha, kindly teach the Four Noble Truths to all sentient beings of devas, humans and Brahmās. Venerable Buddha, there will appear those who can discern and understand the Dhamma to be taught by you."
>
> (The fact that the Brahmā came and made the request to teach the Dhamma at the time when the Buddha reflected on the profundity of the Dhamma and on the abundance of *kilesa* in sentient beings and was still mentally inclined not to exert himself to teach the Dhamma is a *dhammatā* for every Buddha. Exposition on the thirty *Dhammatās* in the **Buddhavaṁsa Aṭṭhakathā**.)

The Buddha surveying The World of Sentient Beings

When Sahampati Brahmā thus made the request for teaching the Dhamma; the two conditions for doing so, namely, *bāhira-nidāna* and *ajjihattika-nidāna* were fulfilled; and so He surveyed the world of sentient beings with the pair of Buddha's eyes (*Buddha-cakkhus*). Knowledge of the latent desire or inclination of beings (*āsayānusaya-ñāṇa*) and Knowledge of the maturity or otherwise of the sense faculties (*indriya-paropariyatta-ñāṇa*).

On thus surveying, He saw distinctly different types of beings (comparable to four kinds of lotuses): There are, in the pond, blue, red or white lotuses. Of these four kinds of lotuses, there are: (1) the kind of lotuses which come into being in the water, grow and develop in the water but remain submerged; (2) the kind of lotuses which come into being in the water, grow up in the water and stand level with the surface of the water; (3) the kind of lotuses which come into being in the water, grow up in the water and stand aloft, above the water and without the water wetting and adhering to them. (Of the said three kinds of lotuses, the no. 3 lotuses which stand aloft above the water would bloom forth that very day; the no. 2 lotuses which stood level with the surface of the water would bloom forth the next day; and the no. 1 lotuses which developed but remained submerged would bloom forth on the third day.) Apart from the said three kinds of lotuses, there is the fourth kind of lotuses which will neither appear at all above the water nor bloom forth; the lotuses of this kind are diseased and will eventually become food for fish and tortoises. Like these four kinds of lotuses, there are beings who have little or no dust of *kilesa* in their eyes of knowledge; beings who have much dust of *kilesa* in their eyes of knowledge; beings in whom the five faculties of faith, diligence, mindfulness, concentration and wisdom are sharp and mature; beings in whom the said five faculties are dull and immature; beings whose disposition, such as faith, etc., are good or are not good; beings who would easily understand the Dhamma taught and beings who would not, beings who view all mundane matters, such as aggregates, all forms of defilements, wrong deeds, volitional activities and actions that would cause further existences as the dreadful group of dangers just like an enemy wielding a two-edged sword to prepare for an assault; and beings who have no such view.

(When the Buddha surveyed the world of beings with His *Buddha-cakkhus*, He saw four groups of individuals thus: (1) the individuals who understood the Dhamma of the Four Noble Truths, even if taught in a brief outline (*mātikā uddesa*), and became converted, just as the lotuses standing aloft above the water would bloom forth that very day with the rising of the sun (*ugghāṭitaññū puggala*); (2) the individuals who could not yet be converted by just hearing the Dhamma in a brief outline but would understand and become converted only when the Four Noble Truths were taught and explained in detail (*vitthāra niddesa padabhājanī*), just as the lotuses standing level with the surface of the water would bloom forth the next day (*vipañcitaññū-puggala*); (3) the individuals who could not yet be converted by listening to the Dhamma both briefly and in detail at one sitting but would understand the Four Noble Truths and become converted after a day or a month or a year with the help of their friends and by persistently applying themselves to the realisation of the Dhamma, just as the lotuses remaining submerged would bloom forth on the third day (*neyya-puggala*); (4) the individuals who would not realise *magga-phala* however much they listened to and practised the Dhamma in the present life (*padaparama-puggala*) but had the benefit of acquiring a bent (*vāsanā*) for the Dhamma in future existences. They would end their lives by becoming the food for fishes and tortoises of *kilesa*, just as the lotuses, which were diseased, neither rose from the water nor bloomed forth, would eventually become the food for fishes and tortoises.

(On thus seeing the four kinds of individuals and reflecting on the Dhamma which would be of respective benefit to them, the Buddha developed an ardent desire to teach the Dhamma. Then He proceeded to separate all beings into two categories: individuals fit for higher truths and liberation (*bhabba-puggalas*) and individuals not fit for higher truths and liberation (*abhabba-puggalas*). Of these two

categories, *abhabba-puggalas* were set aside and not taken into consideration, He took only *bhabba-puggalas* into the fold of His *sabbaññutā-ñāṇa* and divided them into six groups, saying: "The beings full of *rāga,* are this many. The beings full of *dosa,* are this many. The beings full of *moha,* are this many. The beings full of *vitakka,* are this many. The beings replete with *saddhā,* are this many. The beings replete with *paññā,* are this many." And then He expressed His intention by saying: "I shall indeed teach the Dhamma!")

After thus reflecting and discerning, the Buddha gave His assent to Sahampati Mahā Brahmā in verse:

Apārutā tessam amatassa dvārā;
ye sotavanto pamuncantu saddham.
Vihimsasaññī pagunam na bhāsim;
Dhammam panītam manujesu Brahme.

"O Sahampati Mahā Brahmā, I do not keep the eight portals of *magga,* for entering into the Deathless Nibbāna, closed to devas and humans who are fit for emancipation (They are kept permanently open). Let devas and humans with good hearing (*sota-pasāda* show faith in Me.)"

(What is meant here is, only those with *sota-pasāda* will be able to listen to the Dhamma taught by the Buddha. Also only if they have faith in Him will they exert themselves to practice the Dhamma with faith, and the door of Nibbāna will be opened. If they have no faith in the Buddha, even though they have *sota-pasāda*, they will not have faith also in the Dhamma and will not exert themselves and practise it and in that case, the door of Nibbāna will not be opened. So, beings having *sota-pasāda* should show faith in the Buddha and listen to the Dhamma.

Alternatively: Since the time of the disappearance of the *sāsana* of Buddha Kassapa up to the present time, a genuine Buddha and His genuine Dhamma could not be found and so there had not been genuine faith in the mind continuum of beings, the Gem of Faith which should be packed and clutched in their fists. Devotion to heretical teachers in the meantime was not genuine faith. It was only an arising of unwholesome consciousness (*akusala-citt'uppāda*) which mistook what was wrong as right (*micchādhimokkha*). Now that a genuine Buddha had appeared, let devas and humans who had *sotapasāda* open their fists and unpack the Gem packets which had been kept close-fisted, as it were, since the time of the disappearance of the *sāsana* of Buddha Kassapa.)

"O Sahampati Mahā Brahmā, to devas, humans and Brahmās I have not in days past taught the noble Dhamma which I have acquired. It was because at that time the two *nidānas* for teaching the Dhamma had not yet been fulfilled and as such I knew well that, even though the Dhamma was taught, it would be of no benefit to them but merely an exhaustion for Me."

Thereupon, Sahampati Mahā Brahmā felt jubilant and exclaimed: "The Buddha has given me the word of assent for teaching the Dhamma!" Then, after making obeisance to the Buddha and circumambulating Him, he vanished from that very place (and reappeared at the Brahmā World).

The Buddha proceeding to Migadaya to deliver The Sermon of Dhammacakka (The Wheel of The Dhamma)

After Sahampati Mahā Brahmā had left, the Buddha reflected: "To whom should I first teach the Dhamma? Who will quickly understand the Dhamma to be taught by Me?" Then it occurred to him: "The Sect-Leader, Āḷāra of Kālāma clan, is one endowed with the three *paññās*, namely, knowledge of birth (*jāti-paññā*), knowledge of meditation (*bhāvanā-paññā*), and knowledge of perservation (*pārihārika-paññā*). He is also an individual whose eye of wisdom has been free from the dust of *kilesa* (*apparajakkha-punggala*) for a very long time. It would be good if I were to teach him the Dhamma first. He will quickly

discern the Dhamma to be taught by Me."

Thereupon, one deva, without making himself visible, addressed the Buddha: "Glorious Buddha, it has now been seven days since the Sect-Leader Āḷāra of Kālāma clan died." The Buddha, however, without readily accepting the mere words of the deva, looked through His *sabbaññutā-ñāṇa* and confirmed that Āḷāra had indeed died seven days ago as informed by the deva and that he had been reborn since in *ākiñcaññāyatana*, the third of the four planes of the *Arūpa* Brahmā World.

After musing, "It was indeed a great loss for the Sect-Leader Āḷāra of Kālāma clan to miss the opportunity of realising *magga-phala* which he deserved: if he could have listened to the Dhamma to be taught by Me, he would have quickly discerned the Four Noble Truths." The Buddha again reflected further: "To whom should I then teach the Dhamma? Who will quickly understand the Dhamma to be taught by Me?" Then it occurred again to him: "The Sect-Leader Udaka, son of Rāma, is one endowed, like Āḷāra, with the three *paññā*s. He is also an *apparajakkha-puggata*, his eye of wisdom having been free from the dust of *kilesa* for a very long time. It would be good if I were to teach the Dhamma first to him, he will quickly discern the Dhamma to be taught by Me."

Thereupon, another deva, without making himself visible, addressed the Buddha: "Glorious Buddha, the Sect-Leader Udaka, son of Rāma, had already died at about midnight yesterday." The Buddha, however, without readily accepting the mere words of the deva, looked by means of His *sabbaññutā-ñāṇa* and confirmed that the Sect-Leader Udaka had died in the middle of the previous night, as informed by the deva, and that he had been reborn since in *Nevasaññā-nāsaññāyatana* which is the fourth (called *Bhavagga*) of the four planes of the *Arūpa* Brahmā World.

Thereupon, (musing): "It was indeed a great loss for the Sect-Leader Udaka, son of Rāma, to miss the opportunity of realising *magga-phala* which he deserved. If the Sect-Leader Udaka could have listened to the Dhamma taught by Me, he would have quickly discerned the Four Noble Truths." He again reflected further: "To whom should I teach the Dhamma first? Who will quickly understand the Dhamma to be taught by Me?"

Then the Buddha thought: "The Group of Five Ascetics (*Pañcavaggī*), had been very helpful to Me. They stayed with Me and attended to My needs when I was practising *dukkaracariya* for six long years in Uruvelā Forest. So, it would be good if I were to teach the Dhamma first to the Group of Five." On reflecting, "Where are the five Ascetics living at present?" and with His *dibbacakkhu-abhiññā*, He saw them dwelling in Migadāya, a huge Deer Park also called lsipatana, near Bārāṇasī City.

(In this connection, the Buddha took into consideration and reflected on the services rendered by the Group of Five Ascetics because He was especially mindful of the gratitude He owed to them. It was not that He did not want to teach the Dhamma to those who had not rendered service to Him.)

After intending: "I will proceed to the Deer Park and deliver the Sermon of *Dhammacakka*," He went round for alms near Bodhimaṇḍala mound and stayed there till the fourteenth waxing moon of the month of Āsāḷha. And then on the full moon day of the month, quite early in the morning, arranging and carrying His robes and alms-bowl and thinking: "I will proceed to Bārāṇasī City", He began the journey of eighteen *yojanas* on foot.

(The distance between Mahābodhi and Gayā (*Buddhagaya*) was three *gāvutas*. The distance between Mahābodhi and Bārāṇasī City was eighteen *yojanas*. The Buddhas of the past travelled to Migadaya, by their *jhāna* power, to deliver the Sermon of *Dhammacakka.* As for our Buddha, He went eighteen *yojanas* on foot, as He foresaw that an ascetic, Upaka, was soon to become an *anāgāmin* by virtue of his past deeds of merit. He knew thus: "Upaka is now travelling the same route. That Upaka will meet Me, converse with Me and go his way. Later on, being weary of the world, he will come back to my presence to listen to the Dhamma and become an *anāgāmī-ariya* in the present life and also become an *arahatta* in his second existence after reaching *Avihā bhūmī*, the twelfth. Brahmā plane.")

The Buddha meeting Ascetic Upaka

When the Buddha thus went from Mahābodhi to Bārāṇasī on foot, the ascetic Upaka, who was travelling between Mahābodhi and Buddhagayā, approached the Buddha on seeing Him and asked: "My friend, your organs of eye, ear, nose, tongue, body and mind are so clear; your complexion is also clean and radiant. My friend, under which teacher have you gone forth? Who is your teacher? Whose teaching do you like?" The Buddha thereupon gave the reply to the ascetic Upaka in verse:

Sabbābhibhū sabbāvidū'ham asmi;
sabbesu dhantmesu anupalitto.
Sabbañ'jaho taṇhā'khaye vimutto;
sayaṁ abhiññāya kam uddiseyyaṁ.

Upaka, I, the Buddha, have mastered all the Dhammas in the three worlds and possessed perfect and complete knowledge of them all; I am one also free from the stain of *kilesa*, such as greed, wrongdoing, delusion, etc., with regard to the three forms of existence (*tebhūmaka-dhammas*). I have abandoned all the *tebhūmaka-dhammas*. I am also one established securely in Nibbāna where *taṇhā* is extinct. Being one who has penetrated all the Dhammas by myself, without being taught by others, whom should I point out saying, 'This is my teacher?' In fact, there is none.

Na me ācariyo atthi;
sadiso me na vijjati.
Sadevakasmiṁ lokasmiṁ;
n'atthi me paṭipuggalo.

Upaka, for Me, there is no teacher. (Not to speak of a teacher superior to Me), there is even no one who is My peer. There is no one in the world of sentient beings, including devas, who can represent Me in respect of such qualities as *Sīla*, etc.

Ahaṁ hi Arahā loke;
ahaṁ satthā anutttaro.
Eko'mhi Sammāsambuddho;
sītibhūto'smi nibbuto.

Upaka, I am indeed the *arahat* in the world, one deserving of special veneration: I am also the incomparable and most excellent Teacher of the devas and humans in the world. Since I can discern with *sayambhu-ñāṇa* all the Dhammas without perversion, I am the Supremely Self-Enlightened One. I am also one who has extinguished the fire of *kilesa*.

Dhammacakkaṁ pavattetuṁ;
gacchāmi kāsiṇaṁ puraṁ.
Andhībhūtasmim lokasmiṁ;
āhancham amatadundubiṁ.

Upaka, I will go to Isipatana Deer Park, near Bārāṇasī, in Kāsi Country, to set in motion the Wheel of Dhamma. I will beat the large Deathless Drum for all devas and humans who, without the eye of wisdom, are groping like the blind.

Thereupon, the ascetic Upaka said: "My friend, if what you claim is true, you must be one who possesses infinite wisdom (*ananta-ñāṇa*) and who has conquered the five Evils (*māras*)."

The Buddha replied thus:

Mādisā ve jinā honti;
ye pattā āsavakkhayaṁ.
Jitā me pāpakā dhammā;
tasmā 'ham Upaka Jino.

Upaka, the Buddhas who are of the same nature like myself are named Conqueror (*jina*) since they have attained the *arahatta-magga-ñāṇa*, the extinction of the four *āsava*s, and got rid of unwholesome factors (*akusala-dhamma*s). I am also known by the name of *jina*, for, like these Buddhas, I have attained the Knowledge of the extinction of *āsava*s, *āsavakkhaya* (*arahatta-magga*) *ñāṇa*, and abandoned the *akusala-dhamma*s.

Thereupon, the ascetic Upaka saying, "My friend, what you have said may be true!" nodded his head and took another route to go to Vaṅkahāra county. The opportunity of having such a dialogue and discussion with the Buddha proved to be a helpful factor in his renouncing the world later on. True! Upaka was in fact one who possessed extraordinary merit (*adhikāra*). For this very reason, the Buddha had taken the journey on foot to meet him on the way.

(Those who listened to the Buddha's words of the Dhamma before He delivered the Sermon of *Dhammacakka* did not attain *magga-phala*. They just acquired a tendency (*vāsanā*) for applying themselves to the realisation of the Dhamma. It is a *dammatā*; and so Upaka did not attain *magga-phala* although he had listened to such profound words of the Dhamma relating to the qualities of the Buddha. He just enjoyed the benefit of having an inclination to become a *bhikkhu* afterwards.)

The Story of Upaka in brief.

The ascetic Upaka lived in a small hermitage in a hamlet of hunters in Vaṅkahāra county and was held in high esteem and looked after by the leading hunter of the hamlet. (As there were plenty of wild gnats in the said county, Upaka was made to spend his time inside a large pitcher.)

As the hunter wanted to go to a distant deer-forest, he left word with his daughter Cāpā: "Daughter, look after and serve well our reverend teacher who is an *arahat*. Don't fail to do so!" (Cf. *Chāvā,* **Sutta nipāta Commentary: Majjhima Nikāya Commentary**). And then he left for the forest in company of his sons and younger brothers.

Cāpā, the daughter of the chief hunter, had pleasant, beautiful looks. She possessed perfect bodily form with features becoming to a women. The day after the father-hunter had left, the ascetic Upaka went to the chief hunter's house. On seeing the hunter's daughter Cāpā as she approached close to him to offer alms food which she had prepared, he became overwhelmed by lust. So, without even being able to take the food, he went back to his place carrying the alms-food in a dish. Keeping the dish of alms-food in a suitable place, and thinking, "I will remain alive only if I can have Cāpā! I will die if I cannot get her!" he lay down without taking food.

On the seventh day, when the chief hunter returned home, he enquired from Cāpā about teacher Upaka. On being told by Cāpā: "Father, your teacher Upaka came to the house only one day and had not come again," he went straight to teacher Upaka (without even changing his clothes) in the very guise that he had on from the forest, and asked him: "What ails you, Venerable Sir?" feeling and massaging his legs at the same time. The ascetic Upaka, without yet giving an answer, remained lying, rolling to the left and to the right and groaning. When the hunter pressed him for an answer, saying: "Just tell me sir. I will do everything I can possibly do for you." The ascetic Upaka replied: "I can be alive only if l can have Cāpā. If not, it is better for me to die even here."

When the hunter asked: "Venerable Sir, do you possess any skill?" the ascetic Upaka replied: "I possess none." Again, when the hunter said: "Venerable Sir, one who is not skilled in anything will not be able to manage domestic affairs," the ascetic Upaka replied: "I am not skilled in anything. Nevertheless, I will carry the carcass obtained by you. I will

also sell its meat."

Saying: "We also like the idea of you carrying and selling meat," the hunter gave him an outer garment and let him change into a layman's clothings and, bringing him home, he gave his daughter Cāpā in marriage to Upaka.

The son born of the union of Upaka and Cāpā as husband and wife was given the name of Subhadda. When the child cried, Cāpā used to nag, taunt and ridicule Upaka by singing this lullaby[1] to hurt and disparage him indirectly:

Son of a meat vendor,
ascetic and ex-monk!
Son of a foolish ex-monk,
a hunter's hanger-on,
who fell in love with me.
Mother is coaxing you to sleep,
Stop crying! I wish you would sleep.

In a cradle finished with emerald and diamond,
Sleep! my son of pure gold.
Mother will sing and rock (the cradle)
to lull you to sleep.
Stop crying! gold nugget! I wish
you to sleep.
Your father, last in the file of men!
This (his) way avoid; in future for
liberation strive.
Mother is advising you
My pretty son, my garland of gold!

Thereupon, Upaka said: "Wife, do you think of me as one who has nobody to turn to for help and refuge? I have a very good friend by the name of Ananta Jina. I will go to that good friend Ananta Jina." Realising "This Upaka is unbearably hurt if I taunt and insult him in this way," Cāpā would sing the lullaby again and again. One day, Upaka departed for the Middle Country (*Majjhima Desa*) without informing Cāpā, without letting her know.

At that time, the Buddha happened to be dwelling in Jetavana Monastery in Sāvatthi; and He had earlier given words in advance to the monks: "Ascetics, if someone comes and enquires after Ananta Jina, point him out to Me." Upaka enquired from every one he met all along the way: "Where is Ananta Jina staying?" and in due course he reached Savatthi; and, standing in the centre of Jetavana Monastery, asked the ascetics: "Venerable Sirs! Where is Ananta Jina staying?" The ascetics took him to the presence of the Buddha. On seeing the Buddha, Upaka immediately addressed Him: "Glorious Buddha! Do you still remember and know me, your disciple?" When the Buddha said: "Yes, Upaka, I do. Where are you living at present?" Upaka replied: "Glorious Buddha! I am living in Vaṅkahāra county." Thereupon, the Buddha asked him: "Upaka, you have become advanced in age. Can you enter the order of ascetics?" Upaka replied: "Yes, Glorious Buddha, I will." Thereupon, the Buddha permitted him to enter the order of ascetics and taught a suitable form of meditation. Upaka practised the meditation with great exertion and attained *anāgāmī-phala*. When he died, he was reborn in Avihā which is the lowest (first) in the five planes of Suddhāvāsa Brahmā World; and, before long, he attained *arahatta-phala*.

The Story of Cāpā in brief.

After she was abandoned by the ex-monk Upaka, Cāpā became weary of the world of humans; so, after entrusting her young son Subhadda to his grandfather, she took the same

1. *lullaby*: This was written by Manli Sayadaw who is famous for his works in verse.

journey taken by Upaka. On reaching Sāvatthi, she became a *bhikkhunī* in the presence of other *bhikkhunīs*. There, she practised and developed Vipassanā meditation strenuously and having attained *arahatta-phala* after going through the four *magga*s in succession, she became a female *arahatta* by the name of Cāpā Therī with the *āsava*s extinguished. (**Therigāthā Aṭhakathā**.)

The Buddha arriving at Migadaya Forest.

The Buddha proceeded on His journey by successive stages until He came upon the group of Five Ascetics in Isipatana, Migadāya Forest of Bārāṇasī in the cool evening of the full-moon day of Āsāḷha, in the year 103 Great Era. Seeing the Buddha approaching from a distance, the Five Ascetics made an agreement among themselves:-

> "Friends, the monk Gotama is approaching. The monk Gotama is one who has given up meditation practices. He has become one who strives for the acquisition of the Four Requisites. He is one who has reverted to the acquisition of the Four Requisites. Let us not make obeisance to the monk Gotama. Let us not greet Him. Let us not take the alms-bowl from His hands. However, we will prepare a seat for Him to sit on if He wants to."

Being aware of the mood of the Five Ascetics, the Buddha developed loving-kindness specially directed towards them, (*Odhissaka Mettā*). As the Buddha came nearer and nearer and touched with the splendour and might of the Buddha (*Buddhatejo Ānubhāva*) as well as the splendour and might of His loving-kindness (*Mettātejo Ānubhāva*), they found themselves unable to keep the agreement they had made and all the five went to welcome the Buddha; one took the alms-bowl from His hands, another prepared a seat for Him, another set out water, another placed a plank and another kept a broken piece of pot for washing His feet.

The Buddha took His seat and washed His feet as arranged by the ascetics. (Although they showed due respect with physical actions regardless of their agreement,) they spoke to Him as their equal by addressing Him by the name Gotama and by calling Him, *Āvuso* (friend). They entered into a friendly talk with the Buddha, addressing Him by the name 'Gotama' and as friend as their equal: "Friend Gotama, at the time when you were engaged in meditation practices in Uruveḷā Forest, we carried your alms-bowl and robe and went round (for alms). We offered you water and tooth cleaner. We swept the precincts of the monastery. Who looked after you by attending to such duties, big and small, after we five had left? Were you not in a state of confusion when we left you?"

Thereupon, the Buddha said: "O Pañcavaggīs! do not address Me by My name Gotama and by the term 'friend' as your equal. O Pañcavaggīs! I have become a truly Enlightened One who, being possessed of complete true, penetrating and clear knowledge of all cognizable Truths (*Saccañeyya Dhamma*), is deserving of special veneration. Ascetics, listen attentively, I have realised the Deathless Nibbāna (*Amata Nibbāna*). I will instruct you. I will teach you the Dhamma. If you follow and practise in accordance with the instruction given by Me, you, yourself, will realise soon, even in this present life and, through direct knowledge, the happiness of *arahatta-phala* which is aspired to by these two kinds of noble men, namely, men noble by birth (*jāti-kulaputta*) and men noble by virtue of good conduct though of lowly birth (*ācārā-kulaputta*) who renounce the world, abandoning family life, and become recluses in the service of the *sāsana*." But the group of Five Ascetics (being sceptical) replied (in good faith): "Friend Gotama! Even though you practised and attained *apānaka-jhāna*, etc.. which is difficult to achieve by ordinary individuals at the time you practised *dukkarācariya* for six long years, you could not realise *arahatta-magga-ñāṇa* and *sabbaññutā-ñāṇa* which could make you an *ariya*. At that time, you were striving for the acquisition of the Four Requisites, and you had given up the meditation practices, now that you have reverted to the acquisition of the Four Requisites, how could you have attained and realised *arahatta-magga-ñāṇa* and *sabbaññutā-ñāṇa* which can make one an *ariya*, and which is superior to the ten modes of virtuous action (*kusalā-kammapathas*) of ordinary individuals?"

On being thus told, the Buddha addressed the Pañcavaggīs: "Ascetics, I am not one who

strives for the acquisition of the Four Requisites. I am also not one who has given up the practice of meditation. I am also not one who has reverted to the acquisition of the Four Requisites. Ascetics, I have become a truly Enlightened One who, being possessed of complete, genuine, penetrating and clear knowledge of all the cognizable Truths, (*Saccañeyya Dhamma*) and deserving of special veneration, ascetics! Listen attentively. I have realised the Deathless Nibbāna. I will instruct you. I will teach you the Dhamma. If you follow and practise in accordance with the instruction given by Me, you, yourself, will realise soon, even in this present life and, through direct knowledge, the happiness of *arahatta-phala*, which is aspired by these two kinds of noble men, namely, *Jātī-kulaputta* and *Ācārā-kulaputta*, who renounce the world, abandoning family life, and become recluses in the service of the *sāsana*." But the Five Ascetics (still remaining sceptical) replied as before for the second time.

Although the Buddha told them for the second time as before, "I am not one who strives for the acquisition of the 'Four Requisites', etc.", the Five Ascetics (still remaining persistently sceptical) replied as before for the third time.

Thereupon, the Buddha (changing His tactics) addressed them thus: "Ascetics, do you recollect whether, when I was previously engaged in meditation practices in Uruvelā Forest, I ever came and spoke to you, by way of giving encouragement and to keep you from being bored and also in order to make you form a high opinion of myself, thus: 'My friends, do not get yourselves confused and think of leaving for another place. I have begun to see lights and signs in meditation (*Kammaṭṭhāna nimitta*).'" The Five Ascetics then reflected: "At the time when this monk Gotama was practising meditation, we would have readily believed Him if He had said, 'I have become an *arahat*!' But, this Monk Gotama did not brag nor deceive us thus at that time. At present, however, He is only speaking of the quality (*guṇa*) truly possessed by Him." With this one single utterance of the Buddha, they were reassured and they regain faith and held Him in high esteem. And, fully convinced that "this Monk Gotama has really become an Enlightened One," they replied in acknowledgement: "*No hetaṁ Bhante* – Venerable Buddha, we cannot recollect that you have spoken such words (you have not spoken such words)."

The Buddha was able to make the Five Ascetics know perfectly that He had become an Enlightened One. Thereupon, the Five Ascetics listened to the words of the Buddha with respect. They gave rapt attention to Him. They directed their minds towards achievement of *arahatta-phala*. Having made the Pañcavaggīs know perfectly well that He had no doubt become genuinely Enlightened, the Buddha, for the first time, delivered the Discourse of *Dhammacakka-pavattana*, beginning with the words "*Dve'me bhikkhave ante*", etc., on the cool evening of Saturday, the full-moon day of Āsāḷha in the year 103 Great Era. At that time, the sun was just setting in the west after dispelling darkness with its light and the moon, in conjunction with the constellation of Uttarasatha, was just rising in the east and vanquishing darkness with its rays.

> (No sooner had the Buddha uttered this sentence of "*Dve'me bhikkhave ante*", than the sound that had appeared spread all over the ten thousand world-systems, reaching Bhavagga, the highest of the *arūpa* worlds above and Avīci, the lowest of the hells below. Even at that time, eighteen crores of Brahmās who were of mature meritorious roots and who had performed deeds of extraordinary merit (*adhikāra-kusala*) to comprehend the Four Truths had already assembled in unison.)

When the Buddha thus delivered the Discourse of *Dhammacakka-pavattana*, the Venerable Koṇḍañña followed the teaching, concentrating his mind on the sermon through its course and developed his *ñāṇa*, so that he became established in *sotāpatti-phala* along with the eighteen crores of Brahmās by the time the delivery of the discourse came to an end.

Thirty-two awesome and extraordinary great omens appeared when the Buddha delivered the sermon, as on the occasions of His conception, birth and attainment of Buddhahood.

When the Venerable Koṇḍañña was thus established in *sotāpatti-phala*, the Buddha exclaimed with joy: "*Aññāsi vata bho Koṇḍañño! Aññāsi vata bho Koṇḍañño!* – Ah!

Koṇḍanna has penetratingly discerned the Four Noble Truths indeed! Ah! Koṇḍañña has penetratingly discerned the Four Noble Truths indeed!" so that devas and humans of the ten thousand world-systems might hear. Because the Buddha had thus made His joyous utterance beginning with "*Aññāsi vata*", etc., the Venerable Koṇḍañña Thera became renowned by the name of "Aññasi Koṇḍañña Thera".

On thus becoming a *sotāpanna*, the Venerable Aññāsi Koṇḍañña Thera asked the Buddha for the state of being a *bhikkhu*: "Glorious Buddha, may I, in your presence, have the state of being a novice (*sāmaṇera*) and then the state of being a *bhikkhu*." Thereupon, the Buddha stretched out His golden right hand from beneath the robe and addressed him in a voice like that of a Brahmā: "(1) *Ehi Bhikkhu*; (2) *Svākkhāto Dhammo*; (3) *Cara brahmacariyaṁ sammā dukkhassa antakiriyāya* — (1) Come, *Bhikkhu*, receive the status of *bhikkhu* you had prayed for; (2) the Dhamma has been well-taught by Me. (3) Strive for the accomplishment of the noble Practice constituting the three upper *magga*s in order to put an end to the round of suffering." The ordination of the Venerable Aññāsi Koṇḍañña as *bhikkhu* came to a successful completion just as the first of the three sentences uttered by the Buddha ended.

(Even as the Buddha pronounced the Venerable Koṇḍañña "*Ehi Bhikkhu*", immediately his original appearance vanished and he was transformed into a *bhikkhu*, with the head already shaved and the body already donned in the robes. He became already equipped with the eight requisites each in its proper place, one robe at the waist, another robe of single layer (*ekacci*) covering the body, another robe (the bigger one), resting on the shoulder and the alms-bowl hung over the tip of the left shoulder. The deportment (*iriyapatha*) he carried was worthy of devotion and was like that of a senior Thera with 60 years of monkhood (being 80 years of age); and his posture was that of making obeisance to the Buddha, who was his preceptor (*upajjhāya*).

(The requisites received by these e*hi-bhikkhu* monks are known as requisites created by supernatural powers (*iddhimaya parikkhāras*). If a certain person gave away in charity the eight requisites, such as robe, etc., (or an alms-bowl or robe, if he could not afford all) to a noble individual (*ariya-puggala*), such as a *sotāpanna*, etc., or to an ordinary but virtuous (*puthujjana-sīlavanta*) *bhikkhu* and aspired earnestly saying: "Let this gift of requisites be the supporting cause (*paccaya*) for becoming an *ehi-bhikkhu* in the future," the said gift, provided it is of *Adhikāra* merit, could be of help to that person to acquire *iddhimaya-parikkhāra* (to become an *ehi-bhikkhu*) in the presence of the Buddhas .... *Sāratha Ti*.)

The Buddha took up residence in that Migadāya Forest for the rainy season; and, on the following day (the 1st waning moon of the month of Āsāḷha) He remained in the monastery (without going round for alms) and spent the time giving instruction to Vappa Thera. The remaining four *bhikkhus* went on alms-round. Vappa Thera became a *sotāpanna* in the morning of that very day. Similarly, the Buddha remained only in the monastery without going round for alms and spent the time giving instruction to Bhaddiya Thera on the following day (the 2nd waning moon of the month of Āsāḷha), to Mahānāmā Thera on the next following day (the 3rd waning moon of the month of Āsāḷha) and to Assaji Thera on the day following after (the 4th waning moon of the month of Āsāḷha). These *theras* also attained *sotāpatti-phala* each, on the day concerned and all became *ehi-bhikkhus* in the presence of the Buddha.

On Thursday, the 5th waning moon of the month of Āsāḷha, the Buddha delivered the sermon of Anatta-lakkhaṇa Sutta in order that the Five *Bhikkhus* might become *arahat* with the *āsavas* extinguished. When the Anatta-lakkhaṇa Sutta came to an end, the group of Five *Bhikkhus* became *arahat* with the *āsavas* extinguished.

(Note worthy facts relating to the Dhammacakka-pavattana Sutta and Anatta-lakkhaṇa Sutta will be given later in the Chapter on Dhamma Ratana.)

Chapter 10

THE STORY OF SĀTĀGIRI DEVA AND HEMAVATA DEVA (HEMAVATA SUTTA)

The Buddha delivered the sermon of *Dhammacakka* just before sunset on the full-moon day of the month of Āsāḷha, in the year 103 Mahā Era. At midnight, He taught the Hemavata Sutta (or Sātāgiri Sutta). The reason, in detail, for teaching the said Sutta was as follows:

In this *Bhadda-kappa* with the human life span running into 20,000 years, Buddha Kassapa appeared, and He entered Parinibbāna after living for 16,000 years (which was four-fifths of an *Āyu-kappa*). The cremation of His remains was carried out with great reverence. The corporeal relics of the Buddha did not break up into pieces but remained as a big solid mass of gold. This was the usual happening with all long-lived Buddhas.

As for short-lived Buddhas, they attained Parinibbāna even before many people had the opportunity of seeing Him severally. And so, being considerate and merciful and being desirous that "the many people living in such and such towns and villages should gain merit by worshipping the relics, even after I attain Parinibbāna" made a resolution thus: "Let my relics break up to pieces and be scattered." This being the case, the relics of the short-lived Buddhas, like those of our Buddha, broken into pieces and were scattered like gold dusts.

The people built a large stupa, one *yojana* in height and also one *yojana* in circumference, and enshrined the one and only relic of Buddha Kassapa in it. Each side of it, in one direction measured one *gāvuta* in length and each side had a large entry gate so that the intervening distance between one gate and the next was one *gāvuta*.

King Kilī of Bārāṇasī donated one gate; his son, Prince Pathavindhara, donated another; the officials, led by the army general, donated the third; and the public, led by a rich man, donated the last. The bricks used for building the large stupa were only of gold and precious stones; and each brick was worth a hundred thousand. In building the stupa, realgar was used for cement and fragrant butter oil was used for water.

After the large stupa had thus been built, two friends of good families renounced the world and entered monkhood in the presence of senior disciples who had followed the Buddha in His lifetime. (It is to be noted especially that, in the Dispensation of long-lived Buddhas, only such senior Disciples were qualified to perform novitiation of *sāmaṇeras* and ordination of *bhikkhus* and to give guidance to them. Those who became disciples only after Parinibbāna of the Buddha were not qualified to undertake such tasks.)

Then the said two monk-friends of good family asked the senior disciples: "Sir, what are, in fact, the tasks of monks to be undertaken in the Dispensation of the Buddha?" Thereupon the senior *sāvaka*s addressed them in reply: "Monks, there are in fact two duties for monks to fulfill in the Dispensation of the Buddha, namely, (1) *Vāsā-dhura*, the practice of *Vipassanā-kammaṭṭhāna* (Insight Meditation); and (2) *Pariyattī-dhura*, the learning or teaching of the scriptures. Of these two: (1) the monk of good family stays with his preceptors for five years, attending to their needs, learning and mastering the Code of Conduct (*Pāṭimokkha*) and two or three sections (*bhāṇavaras*) of Suttas and taking proper training in Vipassanā Meditation and also cutting off attachment to his company of fellow monks, as well as to his male and female supporters. And, after entering a big forest, away from people, he practises meditation for the realization of arahatship. This is the monastic duty, the practice of Vipassanā Meditation, called *Vāsā-dhura*. (2) He should, according to his ability, learn and become skilled in one *Nikāya* of the Piṭaka, or two *Nikāyas* of the Piṭaka, or three *Nikāyas* of the Piṭaka, or four *Nikāyas* of the Piṭaka, or five *Nikāyas* of the Piṭaka and should strive for the development of correct and pure *Pariyatti-sāsana* to the letter and the spirit. This duty of the monk, to learn or teach, is called *Pariyatti-dhura*."

Thereupon saying, "Of the two duties that monks should fulfil, *vāsā-dhura* is superior and more praiseworthy," the two monk friends nevertheless agreed: "We are still young. We should fulfil *vāsā-dhura* only when we grow older. Before we become old, we shall practise for the fulfilment and completion of the duty of learning or teaching of the scriptures called *Pariyatti-dhura*." Intelligent by nature, they became well-versed in all three Piṭakas within a short period of time and were also very skilled in making decisions on questions of the Vinaya. By virtue of their knowledge of the scriptures, the two monk-friends became renowned in the *sāsana* and they came to have always a large retinue and plenty of gifts and offerings. Each of them had as many as five hundred monk followers.

The two Theras remained giving genuine exhortation (*ovāda*) to the four classes of people who came to their presence. This being the case, the three *Sāsanas* prospered and shone as if the Buddha had reappeared.

The Dispute between A Dhammavādī Monk and An Adhammavādī Monk

At that time, there lived two monks, a *dhammavādī* (Dhamma Speaker) and *adhammavādī* (Non-Dhamma Speaker), in a monastery near a village. Of the two, the *adhammavādī* monk was cruel and harsh by speech. One day, when the *dhammavādī* monk came to know clearly about the other monk's offence against some Disciplinary rule (*Vinaya Sikkhāpada*), he rebuked the latter thus: "My friend, your conduct is unbecoming of the *sāsana*!" Thereupon the *adhammavādī* monk, in order to disrupt the original trend of speech, retorted by saying: "My friend, what do you see of me? What do you hear of me? Don't make any rash accusation!" The *dhammavādī* monk replied: "My friend, the noble *Vinayadhara theras*, upholders of the Discipline, will know better."

The *adhammavādī* monk, thinking: "If the *Vinayadhara theras* are to decide this matter according to the Vinaya, I will certainly have no support to resort to in the *sāsana*," and he went instantly to the two *Vinayadhara theras.* He approached them with certain requisites as presents in order to beguile and persuade them to favour him. He respectfully made obeisance and offered what he had brought to them and tried to receive their guidance. He pretended to be one who had due respects for them and desirous of staying near them at their service.

One day the *adhammavādī* monk went to the meeting place of the *Vinayadhara theras* and after making obeisance to them remained standing obstinately even though the Theras permitted him to leave. The Theras asked him: "Friend, do you have anything special to tell us?"; and he replied: "Yes, Sirs, there is. I have had a dispute with another monk over a breach of precept. If he, the said complainant (*codaka*) monk, comes to you and reports this matter, please do not decide according to what is deemed suitable." When the Theras replied: "In the matter that has been brought before the Sangha, it is not fit and proper not to give a decision according to what is deemed right," he begged them, saying: "Venerable Sirs, if such a decision is made, there will be no support for me to resort to in the *sāsana*. Let this misdeed be my own. (I shall bear its consequences in *saṁsāra*.) Just do not come to a decision in that matter, please!"

Being persistently (and unavoidably) pressed by the *adhammavādī* monk, the *Vinayadhara theras* finally gave in and said: "All right, monk!" After obtaining the consent of the *Vinayadhara theras*, the *adhammavādī* monk went back to the village monastery; and, thinking: "I have done everything I wanted to do with the *Vinayadhara theras*," he became more domineering, repressive, contemptuous, harsh and adamant in dealing with the *dhammavādī* monk.

The *dhammavādī* monk, thinking: "This *adhammavādī* monk has in fact no fear indeed!" instantly departed from the monastery and went to the thousand monks who were the followers of the *Vinayadhara theras* and addressed them: "Brethren, should not the matter coming up to the Sangha be decided in accordance with the Vinaya rules? Or without allowing the matter to come up to the Sangha, should not the complainant (*codaka*) monk and the accused (*cuditaka*) monk be made to admit their own faults and have their dispute amicably settled? But now, these *Vinayadhara theras* neither decide the matter by themselves nor allow it to be amicably settled by us through their compromise. What does

this mean?" On hearing the words of the *dhammavādī* monk and thinking: "There must have been some irregular thing already known to the *Vinayadhara theras*," the thousand monk-disciples of the *Vinayadhara theras* did not give any reply but remained silent.

Taking advantage of this, the *adhammavādī* monk said in repressive terms: "My friend, you have said previously that the *Vinayadhara theras* would know. Well, you had better report that matter now to them." He then departed after saying harshly: "From now on, you are totally ruined! Don't you come back to the village monastery where we dwell."

Thereafter the *dhammavādī* monk went to the *Vinayadhara theras* and bewailed loudly: "Venerable Sirs, thinking, 'This *adhammavādī* attends to our needs and pleases us,' you have no consideration for the *sāsana* of the Buddha but have consideration only for an individual; (you have no regard for the *sāsana* but have regard only for an individual;) you give no protection to the *sāsana* but give protection only to a shameless immoral individual (*alajjī dussīla puggala*). Sirs, from today onwards you ought not decide any matter coming under the Vinaya. Only on this day does Buddha Kassapa attain Parinibbāna indeed!" He then departed from the *Vinayadharas*, and wept grumbling: "The *sāsana* of Buddha Kassapa has in fact been irreparably ruined!"

Thereupon the two *Vinayadhara theras* were deeply agitated and became remorseful (*kukkucca*), saying: "Showing regard and giving protection only to the shameless immoral individual, we happened to have thrown away the solid jewel of the *sāsana* into the deep waters of a chasm." Injured and oppressed in mind and heart by remorse (*kukkucca*), they were not reborn in any higher deva-world upon their death. Of the two *theras*, one was reborn as a *devayakkha* by the name of Hemavata on Mount Hemavata of the Himavanta and the other was reborn also as a *devayakkha* by the name of Sātāgiri on Mount Sata in *Majjhima-Desa* (the Middle Country). The thousand monk followers of these two *theras* were not reborn in any higher celestial abode either. Since they had followed the same practice as that of the two *theras*, they were reborn as followers, 500 to each of the two *devayakkhas*. The donors of the four requisites of the *Vinayadhara theras* were, however, took rebirth on some higher planes of deva existence.

Both Hemavata and Sātāgiri were devas of great power and glory and included in the list of twenty-eight deva generals. It was the custom of the devas to hold meetings to make decisions in judicial proceedings eight times each month at the pavilion called Nāgavatī (or Bhagalavatī, according to Ceylonese version), on the flat realgar rock-surface in the Himavanta Forests. These two *devayakkhas* usually participated in the meetings.

Sātāgiri Deva and Hemavata Deva, seeing each other in the said big meetings of devas and remembering their past lives in the human world, asked each other regarding the place of their (present) existence thus: "Friend, in which place have you been reborn? As for you, friend, what is your place of rebirth?" And they were afflicted with great anguish when recounting their fate: "Friend, we have in fact been irreparably ruined! Even though we had practised the Dhamma of monasticism for the whole period of twenty thousand years during the *sāsana* of Buddha Kassapa in the past, we were reborn as *devayakkhas* because of a shameless immoral and wicked friend. Our donors of the four requisites have, however, been reborn in the higher deva-world of sensual pleasures."

The Mutual Promises

Thereafter, Sātāgiri Deva told Hemavata Deva: "My friend Hemavata, the Himavanta where you are living is said to be a marvellous and extraordinary place. So, in case you see and hear anything strange and irregular, kindly come and let me know." Hemavata Deva also told Sātāgiri Deva: "My friend Sātāgiri, Majjhima Desa, where you are living, the region where noble personages appear or live, is said to be a marvellous and extraordinary country. In case you see and hear anything strange and irregular, please come and inform me." In this manner the two friends, Sātāgiri Deva and Hemavata Deva, had made a mutual promise and lived without being able to discard their lives as *devayakkhas*; even one *asaṅkhyeyya* of *Buddhantara-kappa* (a vast period of world-system between the appearance of one Buddha and that of another) had passed in the meantime. During this period the

great earth had also risen as much as one *yojana* and three *gāvutas*.

At that time, our Bodhisatta had been practising and developing the Ten *Pārāmis* during the whole period of four *asaṅkhyeyyas* and a hundred thousand aeons, from the time he received from Buddha Dīpaṅkarā the Definite Prophecy about his attainment of Buddhahood to the time of his life as King Vessantara. He was then reborn in Tusitā deva-world and lived through the full life span of a deva. At the request made by the devas who had come from the ten thousand world-systems, he gave his assent to them to become a Buddha, after making the Five Great Investigations. He next took conception in the lotus-like womb of Mahāmāyā Devī in this human world, causing the ten thousand world-systems to tremble while the thirty-two great omens were appearing.

These two friends, Sātāgiri Deva and Hemavata Deva, were aware of the appearance of the thirty-two great omens at the time when the Bodhisatta took conception; but it so happened that they did not take notice of them. They failed to reflect and know: "These great omens appear on account of the Bodhisatta being conceived." The thirty-two great omens distinctly appeared also on the occasion of the Bodhisatta's birth, on the occasion of his renunciation of the world and on the occasion of his attainment of Buddhahood. Although they were aware of the appearance of these great omens, they did not ponder and realize: "These great omens appear on account of these events."

When the Buddha summoned the Pañcavaggī monks and taught the Sermon of Dhammacakka, which is of three phases and twelve aspects, there was the distinct occurrence of a severe earthquake as well as that of the marvellous and extraordinary thirty-two great omens. This was first taken notice of only by Sātāgiri of the two devas, and, knowing that the Buddha was then teaching the Sermon of Dhammacakka, the primary cause of the omens, he went to the presence of the Buddha together with his retinue of five hundred *devayakkhas* and listened to the teaching of Dhammacakka. But he was unable to attain any significant Path and Fruition.

The reason was: Sātāgiri Deva, while listening to the Sermon of Dhammacakka, remembered his friend, Hemavata Deva, and surveyed the audience, wondering: "Has my friend Hemavata Deva come to this Dhamma assembly? Or, has he not come?" Not finding Hemavata, his mind became distracted: "How could my friend Hemavata be so late! He might not be able to listen to the Buddha's teaching of Dhammacakka, which is so much wonderful and splendid in letter and in spirit!" For this very reason, he was unable to realise any important Path and Fruition.

The Buddha had not yet concluded the teaching of the Sermon of Dhammacakka even by sunset. Thereupon, intending, "I will go and bring my friend Hemavata to listen to the Dhamma-Sermon," he created vehicles of elephants, horses, garudas, etc. and travelled through the air (in the sky) in the direction where Himavata and his retinue of five hundred *devayakkhas* were.

The Meeting of The Two Devas in The Sky

Even though the thirty-two great omens appeared on the occasions of the Bodhisatta's conception, birth, renunciation, attainment of Buddhahood and Parinibbāna, they did not last long but disappeared in a moment. At the time when the Buddha taught the Sermon of Dhammacakka, however, not only the thirty-two great omens were of awesome, marvellous and extraordinary nature but they did not disappear in a moment. In fact, they remained for quite a long time before disappearing. Seeing the marvellous and extraordinary appearance of the thirty-two great omens while inside the Himavanta Forests, Hemavata Deva also intended thus: "Ever since my birth in this forest, this great mountain has never been so marvellously and extraordinarily delightful and perfect. It has so happened now. Therefore, (in accordance with our promise) I will go and bring my friend, Sātāgiri, right away, to luxuriate in these marvellous flowers of the Himavanta Forests." And, as in the case of Sātāgiri, he also created vehicles of elephants, horses, garudas, etc. and made an aerial journey in the direction of Majjhima Desa, accompanied by his retinue of five hundred *devayakkhas*.

The two devas met each other in the sky above Rājagaha City. When asked by the other

as to the reason for his visit, Hemavata said: "My friend, Sātāgiri, ever since I became a deva in the Himavanta Forests, this great Hemavata mountain has never had such delightful appearance with trees blossoming unseasonally. So, I have come to call on you, with the intention of enjoying these marvellous flowers of the Himavanta Forests together with you."

When Sātāgiri Deva asked Hemavata Deva again: "My friend, Hemavata, do you know why these flowers blossom unseasonally and so marvellously?" the latter replied: "I do not know, my friend, Sātāgiri." Sātāgiri then told Hemavata: "My friend, Hemavata Deva, this marvellous and extraordinary feature has happened not only in this Himavanta. In fact, the same has happened even (everywhere) in the ten thousand world-systems. My friend, Hemavata, a Buddha has appeared in the three worlds (of devas, humans and Brahmās). The Buddha is at present teaching the Sermon of Dhammacakka in the Dear Park called Isipatana, near Bārāṇasī City. Because of the teaching of the Dhammacakka Sermon by the Buddha, the thirty-two marvellous, unprecedented and extraordinary great omens have distinctly appeared all over the world."

In this manner Sātāgiri Deva told his friend, Hemavata Deva, that the Buddha had definitely appeared and, being desirous of taking him to the Buddha, he addressed him thus:

Ajja paññāraso uposatho;
dibbā ratti upaṭṭitā.
Anoma-nāmaṁ Satthāraṁ;
handa passāma Gotamaṁ.

"My friend, Hemavata, today is in fact the full-moon *uposatha* of the fifteenth lunar day! Tonight is in fact a very pleasant night in which the whole Jambudīpa appears as if it were most beautifully decorated by the bodily light of the devas and Brahmās (who have come from the ten thousand world-systems to listen to the Sermon, for it is the day the Buddha teaches the Dhammacakka), by the shining colours of their attire and celestial mansions, by the light of the moon, the stars and the lunar mansions and also by the bodily light of Visuddhi Deva and the Buddha himself. My friend Hemavata, do not be confused with doubt whether he is the Buddha or not. Come! Let us even now go and worship the Buddha of Gotama family, who is endowed with undiminishing qualities, who possesses such special epithets as Buddha, Bhagavā, etc. and who is the Teacher of devas, humans and Brahmās."

On hearing the words of Sātagiri Deva, Hemavata Deva pondered and intended thus: "This Sātāgiri boldly asserts that the personage, whom he has met and seen, is a genuine Omniscient Buddha, saying: 'Let us even now go and worship the Buddha of Gotama family, who is endowed with undiminishing qualities, who possesses such special epithets as Buddha, Bhagavā, etc.' (*Anoma nāmaṁ Satthāraṁ*, etc.). Omniscient Buddhas are in fact rare and hardly accessible in the world. Only those persons, such as Pūraṇa Kassapa and others, claimed themselves to be Omniscient Buddhas and ruined many people by imparting wrong knowledge to them. If the monk Gotama, whom Sātāgiri has seen, is a genuine Omniscient Buddha, he ought to be one genuinely endowed with *tādiguṇa*, the quality of being undisturbed or unshaken by the favourable and unfavourable conditions of the world. Therefore, I will first find out whether he is or is not one endowed with *tādiguṇa* which is possessed only by Buddhas." And, desiring to question about *tādilakkhaṇa* (Signs of *Tādi*), he recited this verse:

Kicci mano supaṇihito;
sabbabhūtesu Tādino.
Kacci iṭṭhe aniṭṭhe ca;
saṅkappassa vasīkatā.

"My friend Sātāgiri, what is He like? Is the mind of the Buddha, whom you have seen, naturally and entirely free from love and hate for all beings and steady as befitting one endowed with *tādiguṇa*? What is He like? Is Buddha Gotama, whom you have seen, capable of freeing Himself from or overcoming *kāma-vitakka* (sensual thought), *vyāpāda-vitakka* (malevolent thought), and *vihiṁsā-vitakka* (violent thought) which are apt to generate love and hate for desirable objects and undesirable objects respectively?"

Thereupon Sātāgiri Deva, having been absolutely convinced that the Buddha was certainly a *Sabbaññū* Buddha and being desirous of replying to the questions put by Hemavata Deva regarding the entire set of attributes of the *Sabbaññū* Buddha, answered by reciting this verse:

Mano c'assa supaṇihito;
sabbabhūtesu Tādino.
Atho iṭṭhe aniṭṭhe ca;
saṅkappassa vasīkatā.

"My friend Hemavata, the mind of the Buddha, whom I have seen, is naturally and entirely free from love and hate for all beings, as befitting one endowed with *tādiguṇa*. (Even at the time when the *pāramīs* were being practised and developed for attainment of Buddhahood, the Bodhisatta was endowed with *tādiguṇa*, not to speak of His *tādiguṇa* at present when Buddhahood has been attained! In His life as Chaddanta Elephant King, he entertained no animosity towards the hunter Sonuttara who deliberately killed him, but, instead, he cut off his tusks himself and gave them to him in charity. In His life as the Monkey King also, he had no hatred even for the hostile brahmin who struck his head with a stone in order to kill him, but, instead, he showed the brahmin the wayout (from the forest) without anger. In His life as Vidhura the Wise also, he had no hatred for the ogre Puṇṇaka who dragged him by the two legs and very cruelly threw him upside down or headlong into the ravine at the foot of Kāḷa Mountain which measured sixty *yojanas*; he even preached the Dhamma to him." [That was why Sātāgiri Deva boldly gave the answer: "The mind of the Buddha whom I have seen is naturally and entirely free from love and hate for all beings, as befitting one endowed with *tādiguṇa*." ("*Mano c'assa supaṇihito*, etc.")] My friend Hemavata, the Buddha whom I have seen is capable of freeing Himself from or overcoming *kāma-vitakka*, *vyāpāda-vitakka* and *vihiṁsā-vitakka* which are apt to generate love and hate for desirable objects and undesirable objects respectively."

Thus, when Hemavata put the question, first with regard to *manodvāra* ('mind-door' or thought), whether or not the Buddha was fully endowed with *tādiguṇa*, he got the affirmative reply from Sātāgiri. Being desirous of questioning again, in order to be more certain whether or not there was, in the Buddha, purity of the three *dvāras* ('doors' or actions) at present, or in other words, after hearing the affirmative reply given by Sātāgiri Deva to the question, first put briefly, whether or not the Buddha was endowed with *tādiguṇa* with regard to the three *dvāras*, and being desirous of questioning again in detail in order to make the answer firmer, Hemavata Deva asked again by reciting this verse:

Kacci adinnaṁ n'ādiyati;
kacci pāṇesu saññato.
Kacci ārā pamādamhā;
kacci jhānaṁ na riñcati.

My friend Sātāgiri, what is He like? The Buddha, whom you have seen, is He one who is free from taking another's property without being given by the owner physically or verbally? What is He like? Is He one who completely abstains from the evil act of killing beings? What is He like? Is He free from

attachment to the five objects of sensual pleasures and far from unmindfulness (which consists of sexual conduct, and unchastity)? What is He like? Is He one who has discarded the five hindrances but who has not allowed attainment of *jhānas* to become extinct.

(The Buddha abstains from *adinnādāna* and other forms of wrongdoing not only in this life of His Buddhahood but also during the whole long period in the past he abstain from these evils. By virtue of His meritorious act of abstinence from such evils is he endowed with such marks of a Great Man (*Mahāpurisa Lakkhaṇas*). The whole world also spoke in praise of the Buddha thus: "Monk Gotama abstains from the crime of theft, etc.") Hence Sātāgiri Deva, being desirous of replying in clear and bold terms, recited this verse:

Na so adinnaṁ ādiyati;
atho pāṇesu saññato.
Atho ārā pamādamhā;
Buddho jhānaṁ na riñcati.

My friend Hemavata, the Buddha, whom I have seen, is one who is free from taking of another's property without being given by the owner physically or verbally. He is one who completely abstains from the evil act of killing beings. He is free from attachment to the five objects of sensual pleasures and far from unmindfulness (i.e. acts of sexual misconduct and unchastity). He is also one who has discarded the five hindrances and who has not allowed attainment of *jhānas* to become extinct.

After thus hearing the affirmative reply as regards the purity of deeds (*kāya-dvāra*) and being desirous of questioning whether or nor there was purity of speech (*vacī-dvāra*), Hemavata Deva asked by reciting this verse:

Kacci musā na bhaṇati;
kacci na khīṇabyappatho.
Kacci vebhūtiyaṁ nāha;
kacci samphaṁ na bhāsati.

My friend Sātāgiri, what is He like? Is the Buddha you have seen, one who does not speak lies? What is He like? Is He one who does not speak harsh words that tend to make beings upset and depressed? What is He like? Is He one who does not speak words that mischievously destroy friendship between two persons? Is He one who does not indulge in frivolous talks which are unsubstantial and worthless like undeveloped paddy?

(The Buddha abstained from verbal misconduct not only in this life of Buddhahood but also during the whole long period in the past he abstain from telling lies and from other verbal misdeeds. By virtue of His meritorious act of abstinence from misbehaviour in words, he is endowed with such signs of a Great Man as a single hair grown in each pore, the hair between the two eyebrows (*uṇṇaloma*) and others. The whole world also spoke in praise of the Buddha: "Monk Gotama abstains from misconduct such as telling lies," and so on.) Hence, Sātāgiri Deva, being desirous of replying in clear and bold terms recited this verse:

Musā ca so no bhaṇati;
atho na khīṇabyappatho.
Atho vebhūtiyaṁ nāha;
mantā atthaṁ subhāsati.

My friend Hemavata, it is true that the Buddha, whom I have seen, is one who does not tell lies. It is also true that He is one who does not speak harsh and nasty words. It is also true that He does not speak mischievous words. He speaks only words which are discreet and beneficial.

Hemavata Deva, after hearing the positive reply as regards the purity of speech and being desirous of questioning whether or not the Buddha had, at present, the purity of consciousness; whether or not He had overcome ignorance and whether or not He was endowed with the five eyes, asked by reciting this verse:

Kacci na rajjati kāmesu;
kacci cittarn anāvilam.
Kacci mohaṁ alikkanto;
Kacci Dhammesu Cakkhunmā.

My friend Sāgāri, what is He like? Is the Buddha, whom you have seen, truly one free from *abhijjhā*, covetousness for five material objects of sensual pleasures? What is He like? Is the mind of the Buddha, whom you have seen, free from *vyāpāda*, unhealthy mental condition agitated by hate? What is He like? Is the Buddha, whom you have seen, truly one who has overcome the fourfold *moha* (ignorance), which is the basic cause of *micchā-diṭṭhi* (wrong view)? What is He like? Is He truly one who is endowed with the Eye of Wisdom penetrating all the Dhammas without any hindrance?

(Bearing in mind that, "One is not yet a Buddha merely on account of the purity of the three sense-doors but one becomes a genuine Buddha only if He is endowed with *sabbaññutā-ñāṇa*, Omniscience or the Five Eyes," he asked: Is He truly one who is endowed with the Eye of Wisdom, penetrating all the Dhammas without any hindrance? ("*Kacci Dhammesu Cakkhumā*?")

(Even before realising *arahatta-phala* and while still at the moment of His attainment of *anāgāmī-magga*, the Buddha became free from defilement of craving for sensual objects and also free from defilement of ill-will, an unhealthy mental state since He had already discarded *kāma-rāga-kilesa* and *vyāpāda-kilesa*. Even at the moment of His attainment of *sotāpatti-magga*, He was already one who had overcome ignorance since He had already discarded *sacca-paṭicchādaka moha*, ignorance-covering which conceals the four truths, which is the cause of *micchā-diṭṭhi* (wrong view). He had already earned the title 'Buddha' and realised Insight-Knowledge as well, since He had even discerned the Four Truths unaided and with Self-born Knowledge (*sayambhū-ñāṇa*). Hence, Sātāgiri Deva, being desirous of boldly proclaiming the fact that the Buddha possessed purity in respect of His consciousness and having attained Omniscience, was a genuine Buddha, replied by reciting this verse:

Na so rajjati kāmesu;
atho cittaṁ anāvilam.
Sabbamohaṁ atikkanto;
Buddho Dhammesu Cakkhumā.

My friend Hemavata, the Buddha, whom I have seen, is truly one free from *abhijjhā*, covetousness for material objects of sensual pleasures. The mind of the Buddha, whom I have seen, is also free from *vyāpāda*. The Buddha, whom I have seen, is truly one who has overcome the entire fourfold *moha* (ignorance), which is the basic cause of *micchā-diṭṭhi* (wrong view). Since He has penetratingly discerned all the Dhammas with *sayambhū-ñāṇa* (Self-born Knowledge), He has earned the title 'Buddha' and has also been endowed with the Five Eyes.

In this manner Hemavata Deva was greatly delighted and rejoiced in hearing and knowing that the Buddha possessed purity in respect of the three sense-doors and was a genuine *Sabbaññū-Buddha*. Being himself one endowed with auspiciousness of great learning (*bāhusacca-maṅgala*) in his past life during Buddha Kassapa's Dispensation and being therefore a fluent, learned and effective speaker with very pure knowledge and wisdom, and desiring again to hear further marvellous and extraordinary qualities of the Buddha, he asked by reciting this verse:

Kacci vijjāya sampanno;
kacci saṁsuddhacāraṇo.
Kaccissa āsava khīṇā;
kacci n'alibi punabbhavo.

My friend Sātāgiri, is the Buddha, whom you have seen, truly one endowed with the eye of knowledge (*vijjā*) which all the Buddhas should be endowed with? What is He like? Is He truly one who possessed the fifteenfold pure conduct, resembling good legs used for walking up to Nibbāna? What is He like? Is the Buddha, whom you have seen, already devoid of the four *āsava*s? What is He like? Is the Buddha, whom you have seen, free from the possibility of appearing in a new existence (being reborn)?

Thereupon, Sātāgiri Deva, since he had profound and decided faith in the Buddha's genuine Omniscient Buddhahood and a desire to affirm that the Buddha was fully endowed with all the qualities questioned by Hemavata Deva, answered by reciting this verse:

Vikkāya c'eva sampanno;
atho saṁsuddhacāraṇo.
Sabbassa āsara khīna;
N'atthi tassa punabbhavo.

My friend Hemavata, the Buddha, whom I have seen, is truly one endowed with the eye of *vijjā* which all the Buddhas should be endowed with. He is also truly one who possessed the fifteenfold pure conduct, resembling good legs used for walking to Nibbāna. The Buddha, whom I have seen, is already devoid of the four *āsavas*. The Buddha, whom I have seen, is free from the possibility of appearing in a new existence.

Hemavata Deva then became free from doubt about the Buddha, thinking thus: "The Buddha, whom Sātāgiri has now seen, is a genuine Buddha, Perfectly Self-Enlightened (*Sammāsambuddha*) and supreme in the three worlds." Even while still remaining in the sky, therefore, he recited this verse in order to praise the Buddha and delight Sātāgiri Deva:

Sampaññāṁ munino cittaṁ;
kammunā vyappathena ca.
Vijjācaraṇa-sampaññāṁ;
dhammato nam pasaṁsasi.

My friend Sātāgiri, the mind of the Buddha, whom you have seen, is endowed with *tādiguṇa.* He is endowed with purity of deed, purity of word and purity of thought. My friend Sātāgiri, you have rightfully spoken in praise of the Buddha who is endowed with the three *vijjās*, the eight *vijjās* and the fifteen *caraṇas*.

Thereupon, Sātāgiri Deva, also with the intention of gladdening Hemavata Deva once again, recited this verse meaning: "My friend Hemavata, what you have said is perfectly true. Now you, my friend, know the qualities of the Buddha fully well and are greatly delighted:"

Sampaññāṁ munino cittaṁ;
kammunā vyappathena ca.
Vijjācaranā-sampaññāṁ;
dhammato anumodasi.

My friend Hemavata, the mind of the Buddha whom I have seen is endowed with *tādiguṇa*. He is endowed with purity of deed, purity of word and purity of thought. My friend Hemavata, you have rightfully rejoiced in the Buddha who is endowed with the three *vijjās*, the eight *vijjās* and the fifteen *caraṇas*.

And so saying and intending to urge Hemavata Deva to go along with him to the Buddha,

Sātāgiri Deva asked by this verse:

Sampaññāṁ munino cittaṁ;
kammunā vyappathena ca.
Vijjācaraṇa-sampaññāṁ;
handa passāma Gotamaṁ.

My friend Hemavata, the mind of the Buddha, whom I have seen, is endowed with *Tādiguṇa*. He is endowed with purity of deed, purity of word and purity of thought. Let us even now go and respectfully behold the Buddha, who is endowed with the three *vijjās*, the eight *vijjās* and the fifteen *caraṇas*.

Thereupon, Hemavata Deva, as one who had acquired the power of great learning since his previous existence, wished to speak in praise of the qualities of the Buddha which appealed to him and to invite Sātāgiri to go along with him and behold the Buddha. Thus, he recited the following verses:

Enījaṅghaṁ kisaṁ vīraṁ;
appāhāraṁ alolupaṁ.
Muniṁ vanasmiṁ jhāyantaṁ;
ehi passcāma Gotamaṁ.

Sīhaṁ v'ekacaraṁ nāgaṁ:
kāmesu anapekkhinaṁ.
*Upasaṅ*kamma *pucchāma;*
maccupāsa-ppamocanaṁ.

Come, Sātāgiri, let us go. Let us behold the Buddha of Gotama lineage whose calves are round and graceful like those of an antelope (eṇī) living in the upper reaches of the forest; whose limbs and other parts of the body, big and small, are appropriately long in five features, short in four, small in four, tall in six, and round where they should be round; who is diligent and capable of resisting and fighting the dangers from within and without the body; who takes only one meal (a day) just to sustain His body; who has done away with excessive craving (*loluppa-taṇhā*) with regard to food; who is in full possession of the four *magga-ñāṇas*, knowledge of the four Paths; and who usually remains absorbed in *jhāna* in a secluded forest.

My friend Sātāgiri, let us go to the presence of the Buddha, who, like Kesara Lion King, cannot be easily approached by ordinary persons; who can forbear the vicissitudes of the world; who is fearless; who is the one and only (Buddha) appearing in a universe; who, like Chaddanta Elephant King, is endowed with great physical and intellectual power; and who is free from any desire and passion for all the material objects of sensual pleasures. Let us ask Him about the Dhamma of Nibbāna, which will surely deliver us from the round of suffering in the three planes of existence, the snare of the King of Death.

In this way Hemavata urged Sātāgiri Deva King and the retinue of one thousand *devayakkhas* to go along with him and worship the Buddha and listen to the Sermons.

Lady Kāḷī became A Sotāpanna

It was the day in which the grand festival of the month of Āsaḷha was being celebrated. At that time, like a divine damsel enjoying divine luxury in the divine city of Tāvatiṁsa, which was adorned with ornaments everywhere, a lady, by the name of Kāḷī, residing in the town of Kuraraghara near Rājagaha City, having gone up to the upper terrace of her parents' mansion and having opened the lion-propped window, was just standing and letting herself to be aired, to ease the pains of her impending labour from pregnancy.

(Lady Kāḷī hailed from Rājagaha City. On coming of age, she was married in

Kuraraghara Town. When she was carrying the would-be Soṇakuṭikaṇṇa Thera in her womb, she went back to her parents' home for confinement. She went up to the terrace of the mansion and while having an airing to alleviate her suffering from the coming childbirth, she overheard the attributes of the Buddha being spoken of by the two *devayakkhas*.)

Overhearing the whole conversation between the two *devayakkhas* generals, relating to the attributes of the Buddha, Lady Kāḷī became attentive to them and thought: "The Buddhas are indeed thus endowed with marvellous and extraordinary qualities!" and so thinking she was overwhelmed with joy and delight. Even while standing at that very place in the state of joy, and removing the hindrances by means of that joy, she practised Vipassanā Meditation and thereby realised the Fruition of *Sotāpatti*. Lady Kāḷī, being the first *sotāpanna* and Noble Female Disciple (*ariya-sāvika*) established amongst women was, as it were, the eldest sister of womankind. On that very night, she gave birth to a son (who later on became Soṇakuṭikaṇṇa Thera). After staying in her parents' house for as long as she liked, she returned to her Kuraraghara home.

Thus, without even encountering and beholding the Buddha in the past and just by overhearing, she came to have absolute faith in the attributes of the Buddha and be established in *sotāpatti-phala*, like one who effortlessly takes the meal already prepared and laid out for an individual. On this very account, when the Buddha was later sitting in the midst of the Sangha, holding a convocation to confer titles of pre-eminence to the female devotees (*upāsikās*), He declared: "Dear monks, Lady Kāḷī of Kuraraghara Town is the the most noble and excellent of all my *upāsikās* who have absolute faith in the Triple Gem just by overhearing!" and designated her foremost among those having faith by overhearing (*Anussava-pasāda*).

The Two Deva Generals went to The Buddha

Sātāgiri Deva and Hemavata Deva, accompanied by their one thousand *devayakkhas* followers, reached the Deer Park at Isipatana in Bārāṇasī City at that very midnight. And, approaching and making obeisance to the Buddha, who had not changed His posture but who was still sitting cross-legged as He did at the time when He taught the Sermon of *Dhammacakka*, they recited this verse to extol the Buddha and to request permission to question Him:

Akkhātāraṁ pavattāraṁ;
sabbadhammāna pāraguṁ.
Buddhaṁ verabhayātītaṁ;
mayaṁ pucchāma Gotamaṁ.

To the Buddha of Gotama lineage, who preaches the Dhamma of the Four Noble Truths, both briefly and in detail; who is fully endowed with the knowledge of all the Dhammas in six ways, namely, Higher Intellect (*abhiññā*), Analysis (*pariññā*), Abandonment (*pahāna*), Meditation (*bhāvanā*), Realisation of Nibbāna (*sacchikiriya*), and Attainment of *jhānas* (*samāpatti*); who has awakened from the slumber of ignorance (*moha*); and who has freed Himself from the five enmities, such as taking life (*pāṇātipātā*), etc., may we have Your permission to question You on what we do not know?

After asking for permission, Hemavata Deva, who has greater power and wisdom between the two, questioned on what were unknown to him, by reciting the following verse:

Kismiṁ loko samuppanno;
kismiṁ kubbati santhavaṁ.
Kissa loko upādāya:
kismiṁ loko vihaññati.

Glorious Buddha, when what clearly come into existence, do the two worlds,

namely, *satta-loka* (the world of sentient beings) and *saṅkhāra-loka* (the world of conditioned things), come into existence? In what do all beings, such as devas, humans and Brahmās, intimately associate themselves with *taṇhā-diṭṭhi* (craving and wrong view), thinking 'I' and 'mine'. After what are *satta-loka* and *saṅkhāra-loka* so called? When what clearly appears do all beings, such as devas, humans and Brahmās, become miserable?

Thereupon the Buddha, intending to answer the question put by Hemavata Deva on the strength of the six *ajjhattikāyatanas* (internal organs of sense, namely, eye, ear, nose, tongue, body and mind) and of the six *bāhirāyatanas* (external objects of sense, namely, form, sound, smell, taste, contact and idea formed in the mind), replied (by reciting this verse):

Chasu loko samuppanno;
chasu kubbati santhavaṁ.
Channam eva upādāya;
chasu loko vihaññati.

Hemavata Deva, when the six *ajjhattikāyatanas* (internal organs) and the six *bāhirāyatanas* (external objects) evidently come into existence, the two worlds, *satta-loka* and *saṅkhāra-loka*, come into existence. (In terms of Absolute Reality (*Paramattha Dhamma*), *Satta-loka* meaning the aggregate of beings, i.e., devas, humans and Brahmās, is just a compound of these twelve *āyatanas* (bases), namely, the six internal: eye, ear, nose, tongue, body and mind, and the six external: form, sound, smell, taste, contact and idea, formed in the mind. Without these twelve *āyatanas,* there can be no such thing as a being, whether human, deva and Brahmā. In terms of *Paramattha Dhamma*, *saṅkhāra-loka* meaning such things as farm, land, gold, silver, paddy, etc., only consists of six external *āyatanas*. Without these six, there can be no *saṅkhāra-loka* of things inanimate. Hence the Buddha's answer: "*Chasu loko samuppanno* — When the six internal and six external *āyatanas* come into existence, the two worlds, the world of sentient beings and the world of conditioned things inanimate, come into existence.")

Hemavata Deva, in the six internal and the six external *āyatanas* do all beings, i.e., devas, humans and Brahmās, intimately associate themselves with craving and wrong view through the notion of 'I' and 'mine.' (All beings, i.e., devas, humans and Brahmās, who, in close friendship with craving and wrong view, take 'I', 'another', 'man', 'woman', 'farm', 'land', etc. to be 'I' and 'mine', are a composition of the same six internal and six external *āyatanas* in terms of *Paramattha Dhamma*. This is true. Taking the eye to be 'I' and 'mine', beings make friends with craving and wrong view; taking the ear to be 'I' and 'mine', they make friends with craving and wrong view; likewise they do with regard to the nose, the tongue, the body, the mind and also with regard to the form, the sound, the smell, the taste, the touch such as hardness or softness, heat or cold, etc., and the idea conceived in the mind. Hence the Buddha's answer, "*Chasu kubbati santhavam* – in the six internal and the six external *āyatanas* do all beings, i.e., devas, humans and Brahmās, intimately associate themselves with craving and wrong view through the notion of 'I' and 'mine.')

Hemavata Deva, after the six internal and the six external *āyatanas* are *sattta-loka* and *saṅkhāra-loka* so called. (With reference to the aforesaid twelve *āyatanas*, the names, such as 'devas', 'humans', 'Brahmās', 'beings' (= *satta-loka*) and the names, such as 'farm', 'land', 'rice', 'paddy', etc., (= *saṅkhāra-loka*) came into existence clearly. It is to be so understood.)

Hemavata Deva, when the six internal and the six external *āyatanas* clearly appear (or, on account of these *āyatanas*) all beings, i.e., devas, humans and

Brahmās, become miserable. (According to the Ādittapariyaya Sutta, the Sermon on the Ways of Burning, the twelve bases are ablaze with the eleven fires of *rāga*, *dosa*, *moha*, etc. From the point of view of the *Paramattha Dhamma*, the *satta-loka*, consisting of beings, i.e., devas, humans and Brahmās, is also just these twelve *āyatanas*, six internal and six external. The *āyatanas* are also perpetually and severally ablaze with the eleven fires. Because there are *āyatanas*, there is burning; because there is burning, there is misery. If there were no *āyatanas*, there would have been no burning; if there were no burning, there would have been no misery. That is why the Buddha answered thus: "*Chasu loko vihaññati* – When the six internal and the six external *āyatanas* clearly appear (or, on account of these *āyatanas*) all beings, i.e., devas, humans and Brahmās, become miserable.")

End of Question and Answer on vatta (round of suffering)

Thereafter Hemavata Deva, being unable to remember clearly the answer given in brief by the Buddha (such as *Chasu loko samuppanno*, etc.), which centres around the twelve *āyatanas*, to the question put by him on the round of suffering, and being desirous of knowing the enumeration of the *āyatanas* as well as their opposites, as contained in the Buddha's answer, recited the following verse in order to question on *vaṭṭa* and *vivaṭṭa* (round of suffering and cessation of the round of suffering, respectively):

Katamaṁ taṁ upādānṁ;
yattha loko vihaññati.
Niyyānaṁ pucchito brūhi:
kathaṁ dukkhtā pamuccati.

Glorious Buddha, (if, according to the answer, '*Chasu loko vihaññati'*) beings i.e., devas, humans and Brahmās, become miserable from the existence of the six *āyatanas* (or, on account of the six *āyatanas*), what are these six, the cause of misery for beings? (By this is *Dukkha-sacca* (the Truth of Suffering) is directly asked; by asking *Dukkha-sacca*, *Samudaya-sacca* (the Truth of the Cause of Suffering) is also asked.

What is the factor that brings about release from *saṁsāra vaṭṭa* (the round of suffering)? In what manner (or, what extraordinary Dhamma,) can release from *saṁsāra vaṭṭa* be realised? May Venerable Buddha, who has thus been asked about release from *saṁsāra vaṭṭa*, favour us with the answer. (By the latter half of this verse is *Magga-sacca* (the Truth of the Path leading to the Cessation of Suffering) is directly asked; and by asking *Magga-sacca*, *Nirodha-sacca* (the Truth of the Cessation of Suffering i.e. Nibbāna), is also asked as "one draws the whole bower by snatching one single creeper.")

When Hemavata Deva asked the Four Noble Truths, mentioning *Dukkha-sacca* and *Magga-sacca* explicitly, and *Samudaya-sacca* and *Nirodha-sacca* implicitly, the Buddha delivered the following verse in order to answer in the way He was asked by Hemavata Deva:

Pañca kāmaguṇa loke;
manochattha paveditā.
Ettha chandaṁ virājetvā;
evaṁ dukkhā pamuccati.

Devotee Hemavata Deva, I, the Buddha, have clearly shown the five *kāmaguṇas* (sensual pleasures) of form, sound, smell, taste and contact with mind as the sixth in the world. (By the word 'mind' in the first half of this verse is *manāyatana* (the mind-organ) directly taught; and by teaching *manāyatana*, *dhammāyatana* (the mind-object) is also taught. By the five *kāmaguṇas* of form, sound, smell, taste and contact are the five *āyatanas*

(objects) directly taught, namely, form-object, sound-object, smell-object, taste-object and contact-object; and by teaching these five sense objects, their five recipients are also taught, namely, eye, ear, nose, tongue and body. Therefore, by the first half of this verse, the six internals (*ajjhittikāyatanas*) and the six externals (*bāhirāyatanas*), totalling twelve in all, are taught; these *āyatanas* may be referred to as *upādānas* (graspings), which form the suffering of the *satta-loka*.

Devotee Hemavata Deva, craving and desire (*taṇhā-chanda*) for the aggregate of these twelve *āyatanas*, the round of suffering and the Truth of suffering, must be completely eliminated and destroyed. (For their elimination and destruction, they should first be distinguished either as aggregates, or as bases, or as elements, or briefly, as mind and matter. They should be meditated on for Insight (*Vipassanā*), by putting them to the test of the three characteristics. Their elimination and destruction eventually comes by means of Insight which culminates in the Path of arahatship). By eliminating and destroying them, one becomes free from the round of suffering. (By the second half of the verse, the question on *vivaṭṭa* is answered, and the *Magga-sacca* is also shown. *Samudaya-sacca* and *Nirodha-sacca* are deemed as answered as they have been briefly stated as in the previous question in verse. In other words, by the first half of the verse is shown *Dukkha-sacca*: by the term *chanda-rāga* in the second half of the verse is shown *Samudaya-sacca*. From the word *virājetvā* is derived *virāga* which is Nibbāna, cessation of craving as well as the *Nirodha-sacca*. By the word 'thus' (*evaṁ*) is shown *Magga-sacca*, for it means the course of practice in the Eightfold Path leading to freedom from the suffering of *saṁsāra*. In this way, the Four Truths are proclaimed by the Buddha in this verse.)

The Buddha thus showed the excellent Wayout (*Niyyāna*), which is the Eightfold Path as a means of escape from *saṁsāra vatta*. And again, as He desired to conclude His answer on the *Niyyāna Dhamma* in the 'Natural language', He recited the following verse:

Etaṁ lokassa niyyānaṁ;
akkhātaṁ vo yathātathaṁ.
Etaṁ vo aham akkhāmi;
evaṁ dukkhā pamuccati.

Devotee Hemavata Deva, I have truthfully taught you this means of the Eightfold Path, which can bring about escape from the (conditioned) world of three elements (*tedhātuka* (*saṅkhāra*) *loka*), such as *kāma-dhātu* (the element of sensual pleasures), *rūpa-dhātu* (the element of materiality), and *arūpa-dhātu* (the element of immateriality). Since there can be escape from '*saṁsāra-vaṭṭa-dukkha*', only by way of this Eightfold Path and since there is no other way of escape (even though you might ask a thousand times), I will only say to you that this Eightfold Path is the only excellent Dhamma for escape from *saṁsāra-vaṭṭa*. (That is to say: I will never teach you otherwise). (Or,) Since there can be emancipation from *saṁsāra-vaṭṭa-dukkha* only through the Eightfold Path and since there is no other way of emancipation, I will only speak of the Eightfold Path as the only excellent Dhamma for emancipation from *saṁsāra-vaṭṭa* to enable you, who have already realised the lower Path and Fruition, to realise the higher ones. (That is to say: never will I teach you otherwise).

The Devayakkhas became established as Sotāpannas

In this manner, the Buddha concluded the Dhamma Sermon perfectly well that was building up with *arahatta-phala* as its pinnacle. At the end of this Sermon, the two devas, Sātāgiri and Hemavata, became established in the *sotāpatti-phala* along with their retinue of

a thousand *devayakkhas*. (That is to say, they all became *sotāpanna-ariyas*, 'Noble Stream-enterers'.)

End of the Question and Answer on vaṭṭa (round of suffering) and vivaṭṭa (cessation of round of suffering)

Thereafter Hemavata Deva, being one who had, by nature, due respect and devotion for the Dhamma and being now established as a noble *sotāpanna*, was not content with the Buddha's wonderful Dhamma which was perfect in letter and in spirit. Therefore, desirous of knowing the two causes, namely, *Sekkha-bhūmi dhamma* (the cause of becoming lower *ariyas*) and *Asekkha-bhūmi dhamma* (the cause of becoming *arahats*), he addressed the Buddha by reciting the following verse:

Ko su'dha taratī oghaṁ:
ko'dha tarati aṇṇavam.
Appattiṭṭhe anālambe;
ko gambhīre na sīdati.

Glorious Buddha, who, being endowed with virtue of conduct in this world, is able to cross over the rough expanse of waters of the four floods? Who, being endowed with virtue of conduct in this world, is able to cross over the wide and deep ocean of *saṁsāra*? Who can remain safe and sound without being drowned in the fathomless ocean of *saṁsāra* with nothing below to stand on and nothing above to hang on to? (*Sekkha-bhūmi* was questioned by the first half of this verse and *asekkha-bhūmi* by the latter half).

Thereupon the Buddha recited the following verse as He desired to answer on *sekkha-bhūmi* put in the first half of the questioning verse:

Sabbadā sīlasampanno;
paññavā susamāhito.
Ajjhattacintī satimā;
oghaṁ tarati duttaraṁ.

Devotee Hemavata Deva, a monk, who is endowed with morality at all times (without breach of precepts but with care to observe them even at the risk of his life); who is also endowed with mundane and supramundane knowledge; who is also steadfast with *upacāra-samādhi* (Neighbourhood Concentration) and *appanā-samādhi* (Attainment Concentration); who by means of *vipassanā-ñāṇa* (Insight Wisdom) repeatedly meditates on the mental and physical aggregates known as *niyakajjhatta*, by applying the three characteristics; who also possesses mindfulness (*sati*) which enables him to take up incessantly the threefold training (*sikkhā*) (i.e. *sīla*, *samādhi* and *paññā*); he, who is thus endowed with these threefold *sikkhā* of *sīla*, *samādhi* and *paññā*, is able to cross over the rough expanse of waters of the four floods, which is hard for ordinary persons to do so.

After the Buddha had thus given the answer on of *sekkha-bhūmi*, He now recited the following verse in order to give an answer on *asekkha-bhūmi*:

Virato kāmasaññāya;
sabba-saṁyojanātigo.
Nandībhava-parikkhīṇo;
so gambhīre na sīdati.

Devotee Hemavata Deva, a monk, who has accomplished complete abstinence from all the perceptions accompanied by craving for material objects of sensual pleasures; who has also broken and discarded the long thong of the ten attachments by means of the four Paths; in whom the three

types of craving and the three states of existence, all collectively called *nandī*, have completely dried up; who is the *arahat*, fully endowed with these qualities, is one not drowned in the vast and fathomless ocean of *saṁsāra* with nothing below to stand on and nothing above to hang on to. (He has now reached, with utmost ease, the highland of *Sa-upadisesa Nibbāna* as his craving is exhausted and on the highland of *Anupadisesa Nibbāna* on account of the cessation of existence. Thus his landing is of utmost ease and comfort, and he is one who is not drowned.)

End of Question and Answer on Sekkhabhūmi and Asekkhabhūmi

The Two Devayakkhas singing Eulogies.

Thereafter Hemavata Deva eyed his friend Sātāgiri Deva as well as the retinue of the thousand *devayakkhas* with delight and satisfaction, and sang the following five verses eulogizing the Buddha. Along with his friend Sātāgiri Deva and the retinue of the thousand *devayakkhas*, he make obeisance to the Buddha with due respect and devotion and returned home.

The five verses of eulogy and veneration were:

1. *Gambhīrapaññaṁ nipuṇatthadassiṁ;*
   akiñcanaṁ kāmabhave asattaṁ.
   Taṁ passatha sabbadhi vipparnuttam;
   dibbe pathe kāmamānaṁ mahesiṁ.

O honourable fellow devas, behold with your own clear eyes the Buddha of Gotama family, who is endowed with analytical wisdom with regard to such deep things as *khandha*, etc.; who thoroughly sees the significance of the questions presented by those of subtle intelligence; who is devoid of the most minute particle of the sevenfold evil of greed, hate, delusion, conceit, wrong view, bad conduct and defilement; who has no attachment for the twofold sensuality and threefold existence; who has full deliverance from the bonds of desire and passion for all sense objects such as *khandha*, *āyatana*, etc.; who is able to walk up and down on the divine road of the eight attainments; and who has sought noble qualities such as observance of the Code of Moral Precepts.

2. *Anoma-nāmaṁ nipuṇatthadassiṁ;*
   paññādadaṁ kāmālaye asattaṁ.
   Taṁ passatha sabbaviduṁ sumedhaṁ;
   ariye pathe kamamānaṁ mahesim.

O honourable fellow devas, behold with your own clear eyes the Buddha of Gotama family, who has extraordinary epithets through undiminished attributes, such as *Sammāsambuddha* (the Perfectly Self-Enlightened One), etc.; who thoroughly sees the significance of the questions presented by those of subtle intelligence; who disseminate extraordinary knowledge by giving instruction in a sweet and pleasant voice so that others may be moral and knowledgeable; who has no clinging with passion and wrong view such as 'I' and 'mine', to the various sensual objects craved for through passion and wrong view; who analytically knows all; who is endowed with the knowledge of the Perfections that forms the foundation of Omniscience; who is able to walk up and down on the divine road of the eight attainments; and who has sought noble qualities such as observance of the Code of Moral Precepts (*Sīlakkhandha*).

3. *Sudiṭṭham vata no ajja;*

suppabhataṁ suhuṭṭhitaṁ.
Yaṁ addasāma Sambuddhaṁ;
oghatiṇṇam anāsavaṁ.

O honourable fellow devas, as we have had the good fortune of beholding the Buddha with our eyes that culminated in the attainment of the Path and Fruition; the Buddha who has crossed over the rough waters of the fourfold flood and who has the fourfold influx (*āsava*) gone off. Our sight of the Buddha, our opportune beholding of His person, has happened today indeed! Such arrival of the dawn, such a daybreak leaving behind all gloom and blemishes has taken place indeed! Getting up from deep slumber, being wide awake from a sleep without greed, hate and bewilderment, has now been occasioned indeed!

4. *Ime dasasatā yakkhā;*
iddhimanto yasassino.
Sabbe taṁ saraṇaṁ yanti;
tvaṁ no satthā anuttaro.

Venerable Buddha of sun-bright glory, all these divine ogres, who are endowed with supernatural powers, derived from their past meritorious deeds; who possess plenty of excellent gains and retinue; whose number is one thousand, with their bodies infused with the spirit of the great supramundane refuge, approach together with us to seek protection, believing you to be a shelter. You are our supreme teacher beyond compare, who helps and advises us, giving instruction so that we are able to build the first exquisitely decorated palace of the Noble Ones.

5. *Te mayaṁ vicarissāma;*
gāmā gamaṁ nagā nagaṁ.
Namassamānā Sambuddhaṁ
Dhammassa ca sudhammataṁ.

Venerable Buddha of sun-bright glory, (from today onwards) those of us will move from one divine village to another, from one divine mountain to another, to proclaim like town-criers, exhorting people to walk the Path to Nibbāna and singing in praise of their respective glories of the three Gems; we shall proclaim making obeisance to the state of the Buddha with our clasped hands placed on our heads and our joyous devotion meant for the genuine Buddha, chief of the three worlds and full of immeasurable attributes and also to the state of the Dhamma, the good wayout from the round of suffering, of the Teaching which is tenfold, its constituents being the [four] Paths, the [four] Fruitions, Nibbāna and the mass of Dhamma units.

Chapter 11

TEACHING THE PRACTICE OF MORAL PERFECTION (FROM NĀLAKA SUTTA)

(Every time a Buddha appears, there usually emerges a monk who cultivates the practice of moral perfection (*Moneyya*). At the time when our Infinite and Supreme Buddha of the three worlds appeared, the monk who asked the Buddha about the practice of *moneyya* and who cultivated it was Monk Nālaka (nephew of Hermit Kāladevila) as already mentioned in Chapter 10 sub-title: Lady Kāḷi became a sotāpanna. The account of the young man, Nālaka, having became an ascetic monk even before the appearance of Buddha has been given there.)

The Buddha (as aforesaid) taught the sermon of Dhammacakka on the full-moon day of Āsāḷha and made the eighteen crores of Brahmās along with the Venerable Koṇḍañña Thera enter the path of emancipation. On the fifth waxing moon of the said month, He taught the five *Pañcavaggī* the *Anattalakkhaṇa Sutta* (the Discourse on the Doctrine of Non-self) and made them realise the Fruition of Arahatship. And on the seventh waxing moon of the month of Āsāḷha, the devas, who had been in the audience listening to the sermon on Dhammacakka and who wished for the welfare of the Venerable Nālaka, reported to him that the Buddha had already appeared and delivered the sermon on Dhammacakka, by saying: "Venerable Nālaka, the Buddha has already delivered the first sermon of Dhammacakka at Isipatana, Migadāya! The Buddha has, in fact, visibly appeared among devas, humans and Brahmās!"

Ever since he became a recluse thirty-five years ago, the Venerable Nālaka had been awaiting for the appearance of the Buddha. He had even abandoned the hereditary practice of immersion in water, bearing in mind: "If there is too much of immersion in water, the ears will get damaged. If the ears are damaged, the words of the Dhamma cannot be heard, thereby depriving me of the Dhamma." On hearing the news given by the devas, he was delighted and said to himself: "The time has indeed arrived of what my uncle Kāladevila Hermit had advised me." Then on the seventh waxing moon of the month of Āsāḷha, he left Himavanta and proceeded to Isipatana, Migadaya. On arrival there, he saw the Buddha sitting cross-legged on the eminent Buddha-seat, awaiting and expecting him: "Nālaka Hermit will arrive today. I will teach him the practice of Moneyya." Nālaka was very much overwhelmed with faith and devotion, so he respectfully made obeisance to the Buddha and questioned him, reciting two verses:-

Aññatametaṁ vacanam;
Asitassa yathatātham.
Taṁ taṁ Gotama pucchāmi;
Sabbadhammāna pāragum.

Anagāriyupetassa;
bhikkhācariyam jigīsato.
Muni pabrūhi me puttho;
moneyyaṁ uttarnaṁ padam,

Exalted Buddha of Gotama lineage! I have personally found that the words spoken to me thirty-five years ago by (my uncle) Kāladevila Hermit are perfectly true (now that I can see the Buddha in person, with my own eyes). And so, (in order to learn and practise) please allow me to question you, as Buddha, who has crossed to the other side and is accomplished in all the

Dhammas in six ways[1].

Venerable Buddha, Great Sage (*Mahāmuni*), being many times superior in attributes to the five Sages[2] (*Munis*)! please be kind enough to teach the noble Path leading to the realisation of the four *magga-ñāṇas* by the recluse who has renounced worldly life and maintains himself on alms-food.

Thereupon, the Buddha taught the Venerable Nālaka the practice of *Moneyya* in detail, by means of twenty-three verses beginning with '*Moneyyam te upannissam!*'

(Here, *Moneyya* means the four *magga-ñāṇas*. Especially, *arahatta-magga-ñāṇa* is called *Moneyya*. So, it should be noted carefully that the noble and genuine practice leading to the realisation of the four *magga-ñāṇas* is called *Moneyya Paṭipadā*)

The twenty three verses of *Moneyya Paṭipadā* thus taught are given below in Pali verses and Myanman paraphrase.

1) Moneyyaṁ te upaññissaṁ;
dukkaraṁ durabhisambhavaṁ.
Handa te nam pavakkhāmi;
santhambhassu daḷho bhava.

My dear son Nālaka, I, the Buddha, will teach and make you understand clearly the *moneyya paṭipadā* which is not only difficult to put into practice even with great effort but also difficult of plunging into it. (What is meant is this: Nālaka, my dear son! the *moneyya paṭipadā*, questioned by you, is the kind of practice which is difficult of practising and of being accomplished, since it has to be practised without any arising of *kilesa* in one's mind and with steadfast zeal, starting from the time when one is still an ordinary worldling (*puthujjana*).)

My dear son Nālaka (get ready!), I, the Buddha, will teach you the *moneyya paṭipadā* in detail. (You, my son, have merit (*kusala*) already accumulated.) So you, my son, exert and practise with steadfastness and unrelenting zeal, keeping yourself firm by means of diligence (*vīriya*) to do what is difficult of doing.

2) Samanābhāgaṁ kubbetha;
gāme akkutthavanditaṁ.
Manopadosaṁ rakkheyya;
santo anuṭṭato care.

My dear son Nālaka, you should endeavour to treat (all people) in towns,

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1. Six ways: 1. *Abhiññā*: knowing with penetrative insight
2. *Pariññā*: knowing with full comprehension
3. *Pahāna*: Abandonment
4. *Bhāvanā*: Development
5. *Sacchikiriyā*: Realization
6. *Samāpatti*: Attainment

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2. Six kinds of Sages. (*Muni*)
1. *Agāramuni* - Lay people having faith in the teaching of the Buddha.
2. *Anāgāramuni* - Monks.
3. *Sekhamuni* - Seven kinds of noble disciples who have realised one of the stages of the four Supermundane Paths (*Magga*) and the three lower Fruitions (*Phala*).
4. *Asekhamuni* - Arahats.
5. *Paccekatnuni* - Private Buddhas.
6. *Munimuni* - Buddhas.

Read also **Anudīpanī**.

villages and rural areas equanimously, with no disliking (hatred) and with no love, whether they hurt you by abusing in anger or whether they make obeisance to you with due respect and devotion. One, who is virtuous, should guard against bearing ill-will (because of being hurt and abused). You should endeavour not to become conceited, in the least, because of being treated with due respect and devotion. (What is meant is this: You should check your anger, when the people of towns, villages and rural areas offend and abuse you. You should not become elated with pride, even when a king bows before you respectfully. In this manner, you should treat them all evenly without disliking and without love, whether they abuse you or treat you with respect.)

(With this verse, the Buddha taught abandonment of *kilesa* which arise in relation to towns and villages.)

3) Uccāvacā niccharanti;
dāye aggisikhūpama.
Nāriyo muniṁ paloghenti;
tā su tam ma palobhayuṁ.

My dear son Nālaka, in the forest also, various objects of sense burning like flames are apt to appear. (Or, when a forest fire spreads out flames of varied forms, such as flames with and without smoke, flames of blue, yellow and red colours, big or small, etc. Likewise, there are, in a forest, sense objects: some fearful, some pleasant, some detestable and some perplexing, such as humans, ogres, lions, leopards, tigers, various kinds of birds, various sounds or noises produced by them, fruits, flowers and buds. (Of these various kinds of sense objects which appear) women, who have come for merry-making in the parks and forests, women collecting firewood, plucking flowers, plucking vegetables and gathering fruits, are likely to allure the solitary monk with smiles, taunts, tears and garments in disorder. Do not let such women tempt you, my son. (What is meant is this: endeavour to conduct yourself so that such women cannot entice you.)

(With this verse, the Buddha taught for abandonment of *kilesa* which arise in relation to forest:)

4) Virato methunā dhammā;
hitvā kāme paropare.
Aviruddho asāratto:
pānesu tasathāvare.

5) Yathā ahaṁ tathā ete;
yathā ete tathā adam.
Attānaṁ upamaṁ katvā;
na haneyya na ghātaye.

My dear son Nālaka, besides discarding all kinds of sensual objects (*kāma ārāmammanas*), good or bad, you, dear son, should also be one who avoids and stays away from sexual intercourse. You should not, in the least, entertain ill-will towards those (belonging to another faction) and you should not, in the least, have liking and attachment to those (belonging to your own faction); and, placing yourself as an example (having fellow-feeling) thus: "Like myself, these beings desire to live long, not to die; they desire happiness, not suffering. Like them, I also desire to live long, not to die; desire happiness, not suffering." You should not, by yourself, kill or hurt *puthujjanas, sotāpannas, sakadāgāmins* and *anāgāmins* who are not yet free

from *taṇhā* (*tasa sattas*)[3] and *arahattas* who are already flee from *taṇhā-lobha* (*thāvara-sattas*)[4]. Neither should you employ others to kill or hurt.

(In these verses, the Buddha taught (moral practice of restraint (*Indriyasamvarasīla*) by means of the phrase: "*hitvā kāme paropare* – discarding all kinds of sensual objects, good or bad." The Buddha taught the practice of fundamental precepts, (*pātimokkhāsaṁvarasīla*) laid down for monks, by means of the remaining words beginning with abstinence from sexual intercourse and abstinence from taking life.)

6) Hitvā icchañca lobhañca;
yattha satto puthujjano.
Cajjgynā patipajjeyya;
tareyya narakaṁ imam.

My dear son Nālaka, the worldly remain attached to the four requisites of robe, alms-food, lodging and medicine which are objects of sensual pleasure for the ascetics. You, dear son, should abandon the desire (*icchā*) for the four requisites of robe, alms-food, lodging and medicine which are objects of sensual pleasure for ascetics before they are obtained. If they are already acquired, you should do away with greed (*lobha*) which hinders the wish to give them away in charity. Being one possessing the eye of wisdom, you should endeavour to cultivate the noble *moneyya paṭipadā,* which has already been taught, is being taught and is to be taught. If you thus endeavour to practise, you can overcome the craving for the four requisites which leads to wrong livelihood (*micchajiva*) called *naraka* abyss because of difficulty in filling it.

(With this verse, the Buddha taught the moral practice of living a life of purity (*Ājīvapārisuddhisīlā*) with special reference to the removal of attachment and craving for the four requisites.)

7) Unūdaro mitāhāro;
appicchassa alolupo.
Sadā icchāya nicchāto;
aniccho hoti nibbuto.

My dear son Nālaka, an ascetic desirous of cultivating the *moneyya paṭipadā* should have a lean stomach (by eating four or five morsels less of the alms-food legitimately received (*dhammniyaladdha*). (It is not enough by merely eating four or five morsels less), but you should also be one who eats the food only after due reflection on the advantages and disadvantages of the food eaten (*paccavekkhanā*). (Still it is not enough yet) you should also be one who is endowed with the four kinds of contentment, which is desiring little or nothing (*appiccha*), namely, (1) having little or no greed concerning the four requisites (*paccaya-appiccha*); (2) having little or no desire to let others know that you are practising the noble *paṭipadā* (*dhutaṅga-appiccha*); (3) having little or no desire to let others know that you possess wide knowledge and learning of the Teaching (*pariyatti-appiccha*); (4) having little or no desire to let others know that you have realised the extra-ordinary Dhamma of *magga-phala* (*adhigama-appiccha*). (Still it is not enough.) By means of *arahatta-magga* you should strive for the total removal of self-indulgence (*taṇhā*). When you have become one who is thus free from greed and craving (*loluppa-taṇhā*) you will become one with no desire and

3. Tasā sattas - Frightened beings.
4. Thāvarā sattas - Unfrightened beings (*Arahats*).
Read Chapter VI (Prefections).

excessive craving (*icchā-lobha-taṇhā*) for the four requisites, unlike one who is perpetually afflicted with extreme hunger and you are then devoid of hunger (*kilesa*). With no such affliction, you emerge as an individual in whom all the heat of *kilesa* has been extinguished.

[With this verse the Buddha taught the precept regarding dependence on requisites, *Paccayasannissita Sīla* (OR, (precept regarding possession of requisites, *Paccaya-paribhoga Sīla*) beginning with knowledge of moderation regarding food (*bhojane mattannuta*).]

8) Sa piṇḍacāraṁ caritvā:
vanantamabhihāraye.
Upatthito rukkhamūlasmim:
āsanūpagato Muni.

9) Sa Jhānapasuto diro;
vanante ramhito siya.
Jhāyetha rukhamūlasmim;
attānamabhitosayam.

My dear son Nālaka, the ascetic, who practises the *moneyya paṭipadā,* should go only to his place in the forest after going round for alms and after eating his meal (without staying long to talk to the people, etc.). The monk, who practises *moneyya paṭipadā*, should remain sitting at the foot of a tree or in his own place (on reaching the forest).

(Here, by means of the words: "after going round for alms-food", *Piṇḍapātā-dhutaṅga* is indicated. The monk who practises *ukkaṭṭha-piṇḍapātā-dhutaṅga* has also to practise *sapadānacārika-dhutaṅga*, *ekasanika-dhutaṅga*, *pattapindika-dhutaṅga*, *khalupacchābhattika-dhutaṅga*, *ticīvarika-dhutaṅga* and *paṁsukūlika-dhutaṅga* and so the six *dhutaṅgas* are also being indicated thereby.)

(By means of the words: "should go only to his place in the forest", *Arannikaṅga-dhutaṅga* is indicated. By means of the words: "should remain sitting at the foot of a tree or in his own place", *Rukhamūlika-dhutaṅga* and *Nesajjika-dhutaṅga* are indicated. Since these ten *dhutaṅga*s are taught in regular order, the three *dhutaṅga*s, namely *Abbhokasika-dhutaṅga*, *Yathasanthātika-dhutaṅga* and *Susāna-dhutaṅga*, are also being appropriately indicated. This being so, the Buddha taught Nālaka Thera the thirteen *dhutaṅgas*[5] by means of this verse).

My dear son Nālaka, the ascetic, who is engaged in the thirteen *dhutaṅga*s and practises the noble *moneyya paṭipadā*, strives hard to realise the mundane *jhāna* which is not yet realised and to exercise control, with five-fold masteries (*vasibhāvas*), over mundane *jhāna*s that he has already acquired. Attaining thereby Absorption Concentration (*appanā-samādhi*), he should take delight in the quietude of the forest, away from human noise. (It will not yet do by merely cultivating the mundane *jhāna* only.) He should dwell at the foot of a tree in the forest also, delighting himself with absorption in the supramundane *jhāna* associated with *sotāpatti-magga*, etc.

(By means of this verse, the Buddha taught the joy of living in the forest-dwelling by strenuously cultivating mundane and supramundane *jhānas* as well as *arahatta-phala*.)

The Venerable Nālaka, on hearing these discourses became exceedingly enthusiastic to enter the forest and practise the *paṭipadā*, even without taking food. It is not, however, possible to devote oneself to the practice of the Dhamma without taking food. True, he who practises the Dhamma without taking food cannot live long. In fact, one should search for food without causing *kilesa* to develop. Thus, searching for food without developing

5. For thirteen *dhutaṅgas,* read Chapter VII: (a) the components of faith.

kilesa is a proper act in the *sāsana*. So, being desirous of preaching Venerable Nālaka the practice of going round for alms-food and with a view to assure him: "In the days to follow, you can enter towns and villages and go round for alms; but you should not let *kilesa* develop"; the Buddha recited the following six verses, which could finally enable him to realise *arahatta-phala*.

10) Tato ratyāvivasāne;
gāmantamabhihāraye.
Avhānam nābhinaandeyya;
abhihārañca gāmato.

My dear son Nālaka, when the practice of *moneyya paṭipadā* (by going only to his place in the forest after collecting food) is over, in the days that follow too, the ascetic should proceed to the village for collecting alms-food. After night time has passed and day time sets in, prior to going on alms-round, he should attend to duties such as those to be performed in his dwelling place or concerning the stupa precincts (*cetiyangawa vatta*), etc., and observing physical (*kāya*) and mental (*citta*) aloofness (*viveka*)[6], he should cultivate meditation on the way to and back from the village of his alms-round.

On arrival in the village, you should not delight in and accept the meal offered by invitation: "Venerable sir! Kindly come and have alms-food in our house." (i.e. the alms-food received while thinking and doubting: "Will this house offer or not offer alms-food to me? Will good food or bad food be offered?") If, in case, the donors offer alms-food by snatching the alms-bowl and filling it to the full, you may take such alms-food to sustain your practice of the Dhamma. It will not affect the practice of *dhutaṅga*. But you should not enter the village with the expectation of receiving such alms-food.

[The alms-food with a variety of dishes brought by donors and offered to the *moneyya* ascetic without inviting him to their houses after he enters the village and even before he goes round for alms from house to house is called *Abhihara* food. Not a single particle of such alms-food should be accepted (even though it is offered with many hundreds of dishes). (What is meant is that the alms-food should be obtained only by going round from house to house.)]

11) Na Munī gamamagāmma;
kulesu sahasā care.
Ghāsesanaṁ chinnakatho;
na vācaṁ payutaṁ bhaṇe.

My dear son Nālaka, when the ascetic, practising the *Moneyya Paṭipadā*, has entered the village, he should not mix with the male and female donors who are not compatible with the *sāsana* in weal or woe. He should behave like a dumb person and should not give hints, speaking indirectly with signs and tricks in order to have alms-food.

12) Alattham yadidaṁ sādhu;
nālatthaṁ kusalaṁ iti.
Ubhayeṅeva so tādi;
rukkhaṁ vupanivattati.

My dear son Nālaka, when the ascetic, practising the *moneyya paṭipadā*, enters the village and goes round for alms, he should consider that "It is good" if he receives even a small quantity of food and that "it is not bad" if no food is received: he should not be affected by receiving or not receiving

6. Three kinds of *viveka*, read Chapter VII.

alms. Being possessed of *tādi guṇa* (quality of being like the earth, namely, endurance or forbearance and quality of being like a mountain, namely, steadiness or fortitude), he should depart from the donor's house (with equanimity and entertaining neither hatred nor love for not receiving or for receiving alms, in the same way as a man, looking for fruit, approaches a tree and departs from it without liking or disliking for getting or not getting fruit).

13) So pattapāni vicaranto;
amūgo mūgasammato.
Appaṁ dānaṁ na hīḷeyya;
dātāraṁ nāajāniyā.

My dear son Nālaka, the said *Moneyya* ascetic, going round for alms, hugging the alms-bowl, should behave in such a way that the people will think he is dumb although he is not (What is meant is that he should not make random talk.) When only a little is given in charity, it should not be despised and the donor should not be (condemned) for giving merely a little.

14) Uccā vacā hi paṭipadā;
Samaneṇa pakāsitā.
Na pāraṁ diguṇaṁ yanti;
nāyidam ekaguṇaṁ mutaṁ.

My dear son Nālaka, when the *moneyya* ascetic becomes fully accomplished in the mode of conduct in receiving alms, he should not be content with this much but he should endeavour and become accomplished in the practice of the *paṭipadā* which is exceedingly noble. (True! The *sāsana* has, as its essence, the practice of *paṭipadā.* What is meant is: The practice of *paṭipadā* is the essence of the *sāsana*. Only when *paṭipadā* is practised, the essence of the *sāsana* will be attained.) The Buddha has taught the said noble practice leading to *magga* in two ways, superior and inferior.

(**To elucidate**: The period, from the moment the ascetic Dhamma is first developed and practised, up to the moment the five hindrances (*nīvaraṇas*) are removed, is called *Paṭipadā Khetta*, the domain of *paṭipadā.* If, in this period, the five *nivaranas* are removed with ease and without trouble, it is called *Sukha-paṭipadā.* If the *nīvaranas* have to be removed after practising strenuously and with difficulty, it is called *Dukkha-paṭipadā.* The period, from the moment the five *nivaranas* have been removed to the moment *magga-ñāṇa* is realised, is called *Abhiññākhetta*, the domain of *abhiññā* (*vipassanā-ñāṇa-paññā*). The *vipassanā-ñāṇa*, which realise *magga-ñāṇa* quickly after the five *nivaranas* have been removed, are called *Khippābhiññā.* If *magga-ñāṇa* is realised rather tardily, the said *vipassanā-ñāṇas* are called *Dandhābhiññā.*

(1) When some individuals practise the ascetic Dhamma, they realise *magga-ñāṇa* quickly, after having removed the five *nīvaraṇas* without trouble and with ease. The *paṭipadā* of such individuals is called *Sukhapaṭipadākhippābhiññā.* (The Buddha taught that this kind of *paṭipadā* is the superior type.) (2) Some, however, realise *magga-ñāṇa* tardily, after having removed the five *nīvaraṇas* with ease. The *Paṭipadā* of such individuals is called *Sukhapaṭipadādandhābhiññā.* (3) Some realise *magga-ñāṇa* quickly, after having been able to remove the five *nīvaraṇas* by practising strenuously and with difficulty. Their *paṭipadā* is called *Dukkhapaṭipadākhippābhiññā.* (4) Some realize *magga-ñāṇa* tardily, after removing the *nīvaranas* by practising strenuously and with difficulty. Their *paṭipadā* is called *Dukkhāpaṭipadādāndhābhiññā.* (The Buddha preached that these three kinds of *paṭipadā*, numbered 2,3,4, are the inferior types.)

My dear son Nālaka, in reaching the other Shore, which is Nibbāna, by

means of these two superior and inferior types of *paṭipadā*, it is not that Nibbāna is achieved twice through single *magga-ñāṇa*. (Just by realising *magga-ñāṇa* once, the *kilesa* which it should eradicate is completely removed; and therefore that *kilesa* will not again occur in the continuum of the Aggregates, *Khanda santāna*, hence the Buddha's teaching: "It is not that Nibbāna is achieved twice through single *magga-ñāṇa*). Nor Nibbāna is the kind of Dhamma which can be completely realised only once (by means of single *magga-ñāṇa*). (All the *kilesas* cannot be totally removed by means of single *magga-ñāṇa*; they can be done so separately and respectively only by means of the four *magga-ñāṇa,* each annihilating its share of *kilesa,* leaving nothing unannihilated. Hence the Buddha means to say: "Nibbāna, together with the realization of *arahatta-phala*, cannot be attained once and for all, by means of one single stroke of *magga-ñāṇa*). This can be accomplished only by means of four-fold *magga-ñāṇa*.

15) Yassa ca visatā natthi;
chinnasotassa bhikkhuno.
Kiccākiccappahīṇassa;
pariḷāho na vijjati.

My dear son Nālaka, a certain *moneyya* ascetic, who has practised the *paṭipadā*, which is appropriate for him out of the two types already stated, till the attainment of arahatship, is free from one hundred and eight kinds of expansive, wide ranging *taṇhā* (having completely removed them by means of the *arahatta-magga*). In the mind continuum of the *moneyya* ascetic, who has thus completely cut off the current of *kilesa* (through *arahatta-magga*) and who has also done away with all acts of merit and demerit, there is not the slightest heat generated by *rāga* and by *dosa*.

(By this verse, the benefit of the Patipadā is indicated.)

On hearing these verses, the Venerable Nālaka thought thus: "If the *moneyya paṭipadā* is only this much, it is quite easy and not difficult. I might perhaps be able to fulfill it without difficulty, without discomfort but with ease." Therefore, the Buddha, who desirous of letting the Venerable Nālaka know that it is otherwise, said: "My dear son Nālaka, the *moneyya* practice is not as easy as you have thought. It is a practice which is really difficult," recited this verse:

16) Moneyyaṁ te upannissaṁ;
Khuradhārūpamo tave.
Jivhāya tālū māhacca;
udare saññāto siyā.

My dear son Nālaka, I will let you know more about the *moneyya paṭipadā*. The ascetic, practising the *moneyya paṭipadā*, should be one comparable to the blade of a razor. (The meaning is: As a person, licking the honey smeared on the blade of a razor, has to be careful and guard himself against the risk of his tongue being cut, the *moneyya paṭipadā* ascetic, who makes use of the four requisites righteously acquired by him, should guard his mind against the danger of it being defiled by *kilesa*. True! It is difficult to acquire the four requisites by pure means. Having acquired them, it is also difficult to make use of them in a blameless manner. So, the Buddha taught only *Paccaya-sannissita sīla* repeatedly.)

My dear son Nālaka, the ascetic, practising the *moneyya paṭipadā*, should restrain his stomach by pressing his tongue against the palate (i.e. by making a clicking sound with his tongue), doing away with the desire for taste (*rasa-taṇhā*) and not using the four requisites obtained by wrongful mode of

livelihood (*micchā-jīva*). (It means to say that if alms-food to be acquired righteously (*dhammiyaladda*) is not available for the stomach, he should forbear by avoiding *rasa-taṇhā* by grinding his teeth making clicking sound with the tongue. By no means should he make use of requisites obtained wrongfully.)

17) Ālinacitto ca siyā;
Na cāpi bahu cintaye.
Nirāmagandho asito;
Brahmacariyaparāyato.

My dear son Nālaka, the ascetic, practising the *moneyya paṭipadā*, should be one who is diligent, engaging himself incessantly in deeds of merit. He should not trouble his mind with diverse problems relating to friends and relatives and towns and villages. Without the foul odour of *kilesa* and without being attached to various existences through craving and wrong view, he should be one who leans and rely on the noble *paṭipadā* which is the three *sikkhas*[7] (training in morality, mentality and wisdom) taught by the Buddha.

18) Ekāsanassa sikkheya;
Samaṇūpasanassa ca.
Ekattaṁ monamakkhātaṁ;
Eko ce ahhiramissasi.
Atha bhāhisi dasa disa.

My dear son Nālaka, the ascetic, practising the *moneyya paṭipadā*, should endeavour and practise to stay quietly in solitude, without any companion, and to contemplate (repeatedly and strenuously) the thirty-eight objects for meditation (*kammaṭhānā ārammaṇa*)[8] of the ascetics. [Here, the Buddha taught the physical seclusion by staying alone, (*kāya-viveka*), and the detachment of the mind by contemplating the meditation objects (*citta-viveka*)]. Thus I, the Buddha, teach that staying alone by maintaining *kāya-viveka* and *citta-viveka* is the *moneyya paṭipadā*. My dear son Nālaka, if you can take delight in staying alone, without any companion, maintaining *kāya-viveka* and *citta-viveka*, you will become renowned in all the ten directions.

19) Sutvā dhīrāna nighosam;
Jhāyiñam kamcāginam.
Tato hirīnca saddhañca;
bhiyyo tubbatha māmako.

My dear son Nālaka, if and when you hear the cheers and praises of the wise and noble people, who have done away with material objects of sensual pleasure (*vatthu-kāmas*) and defilements of sensual pleasure (*kilesa-kāma*) by repeated contemplation of objects (*arammanupanijjhāna*) and close observation of their characteristics (*lakkha-ṇupanijjhāna*), you, dear son, should not be distracted by these cheers and praises but should, more strenuously than before, develop moral sense of shame (*hirī*) and should also have absolute faith (*saddhā*) in this *moneyya paṭipadā* as the noble practice for complete freedom from *saṁsāra* and develop the practice of final emancipation (*niyyānika*). If you do so, you will become a genuine son of mine, the Buddha's.

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7. Three *sikkhas*: read Chapter VII.
8. The subjects of meditation are given as 40 in the *Piṭaka* namely: *Kasiṇa* 10, *Asubha* 10, *Anussadi* 10, *Brahmavihāra* 4, *Arūpayatona* 4, *Aharepatikūlasaññā* 1, and *Catudhātuvavatthāna* 1.

20) Taṁ nadīhi vijānātha;
sobbhesu padaresu ca.
Saṇatā yanti kusobbhā,
Tuṇhi yantimahodadhi.

My dear son Nālaka, you should know that the subject matter of the exhortation (namely, "You should not be distracted by the cheers of the wise but you should develop more and more *hirī* and *saddhā* in greater momentum"), as already taught by Me, must be understood by the examples of large rivers and by small creeks and streams. The water in small creeks and stream flow noisily. The water in such large rivers as Gaṅga, however, flow silently without making any noise. (What is meant is that: One who is not a genuine son of mine, the Buddha's, like small creeks and streams is agitated and excited: "I am one who practises the *moneyya paṭipadā*." One who is a genuine son of mine, the Buddha's, however, cultivate these two Dhammas of *hirī* and *saddhā* and like large rivers, remains silent, humble in mind.)

21) Yandūnakaṁ taṁ saṇati;
yaṁ pūram santameva taṁ.
Addhakumbhūpamo balo;
Rahado pūrova paṇḍito.

My dear son Nālaka, (What I, the Buddha, should like to give one more example and point out in another way is:) a jar, which is not full with water and deficient, makes noise with the water splashing from side to side. That which is full with water is quiet without making noise. A foolish person is like the jar making noise with half-filled water. A wise man is like a large jar full of water.

Here, there is the likelihood of the question being raised thus: "If a foolish person is not quiet and makes noise like a jar not full with water and if a wise man does not make noise and is quiet like a large jar full of water, why is it that the Buddha talks much in His endeavour to teach the Dhamma?"; and so, the Buddha delivers these last two verses:-

22) Yaṁ samaṇo bahuṁ bhāsāti;
upetaṁ atthasañhitam.
Janaṁ so dhammaṁ deseti;
janaṁ so bahuṁ bhāsati.

23) Yo ca jānaṁ sanyatatto;
jānaṁ na bahu bhāsati.
Sa munī monam arahati;
sa munī monamajjhagā.

My dear son Nālaka, I, the Buddha, a noble ascetic as I am, speak mostly words which are full of sense and meaning and beneficial. It is not that these words are spoken with a fickle mind which is distracted (*uddhacca*). In fact, I, the Buddha, as a noble ascetic, discerning through knowledge and wisdom what is profitable and what is not and teach only the (profitable) Dhamma. (Even though the Dhamma is sometime taught all day long, it is not purposely done so just to pass the time.) In teaching the Dhamma, it is done only by knowing distinctly: "This Dhamma is for the benefit and welfare of this person. That Dhamma is for the benefit and welfare of that person." (What is meant is: It is not that the Buddha utters unsubstantial words just because He is by nature talkative.)

> My dear son Nalaka, the ascetic, practising the *moneyya paṭipadā*, is deserving of the practice only if, understanding the Dhamma analytically, discerned and taught by Me (by means of knowledge and wisdom capable of breaking up the *kilesa* (*Nibbedhābhagiya ñāṇa paññā*) and taking care to keep it well guarded, he does not talk too much (speaking words which he knows cannot be of benefit to beings). (It is not merely that he deserves). In fact, the *moneyya* ascetic can surely realise *arahatta-magga-ñāṇa*.

In this manner, the Buddha concluded the delivery of the noble Dhamma concerning the *moneyya paṭipadā* which has *arahatta-phala* as its ultimate achievement.

The Three Instances which Venerable Nālaka having Little Desire

Upon hearing the Buddha's discourses on *moneyya paṭipadā* which has *arahatta-phala* as the ultimate achievement, the Venerable Nalaka Thera became one who had little desire to engage in three matters: (1) Seeing the Buddha; (2) Hearing the Dhamma; and (3) Asking questions concerning the *moneyya paṭipadā.* To elaborate:

(1) At the end of his hearing of the Dhamma concerning the *moneyya paṭipadā*, the Venerable Nālaka Thera was very much pleased and delighted and, after making obeisance to the Buddha to his heart's content, he entered the forest. After entering the forest, such a wish as: "It will be good if I can once again see the Buddha!" did not occur in his mind continuum even once. This is the instance of him having little desire to see the Buddha.

(2) In the same way, such a wish as: "It will be good if I can once again listen to the Dhamma!" did not occur in the mind continuum of the Venerable Nālaka Thera even once. This is the instance of him having little desire to hear the Dhamma.

(3) Likewise, such a wish as: "It will be good if I can once again address and question the Buddha on the *moneyya paṭipadā*!" did not occur in the mind continuum of the Venerable Nālaka Thera even once more. This is the instance of him having little desire to question on the *moneyya paṭipadā.* Being the one and only individual and disciple of distinction (*Puggala-visesa* and *Sāvaka-visesa*) who emerges with the appearance of each Buddha, he was contented and his wish was fulfilled even with seeing the Buddha just once, with hearing the Dhamma also only once and with asking about the *moneyya paṭipadā* also only once; and so he had no more wish to see the Buddha, to listen to the Dhamma and to ask questions again. It is not for want of faith that he had no more wish to see the Buddha, to listen to the Dhamma and to ask questions.

The Venerable Nālaka becoming An Arahatta

In this manner, the Venerable Nālaka Thera, being endowed with the three instances of having little desire, entered the forest at the foot of the mountain and stayed in one grove only for one day, not remaining there for two days; stayed at the foot of a tree also only for one day, not for two days, and went round for alms in a village only for one day, not repeating the round the next day. In this way. he wandered about from one forest to another forest, from the foot of one tree to the foot of another tree and from one village to another village and practised the *moneyya paṭipadā,* suitable and appropriate for him; and before long he attained the *arahatta-phala*.

The Three Kinds of Individuals practising Moneyya Paṭipadā and The Venerable Nālaka Thera's Parinibbāna

There are three kinds of individuals practising the *moneyya paṭipadā*, namely; (1) *Ukkaṭṭha-puggala* practising the *paṭipadā* with the greatest effort; (2) *Majjhima-puggala* practising it with medium effort and (3) *Mudum-puggala* practising it with only little effort.

Of the said three kinds, (1) *Ukkaṭṭha-puggala* practising the *paṭipadā* with the greatest effort lives only for seven months; (2) *Majjhima-puggala* practising it with medium effort lives only for seven years; and (3) *Mudum-puggala* practising with only little effort lives only for sixteen years.

Of the said three kinds of *moneyya-puggalas*, Venerable Nalaka was an *ukkaṭṭhā-pūggala* who practised the *paṭipadā* with the greatest effort. Reflecting and knowing that he would live only for seven months and that his *āyusaṅkhāra* [continuum of life vitality (*jivitindriya*)] would soon come to an end, so he took a bath to keep his body clean. And then wearing the lower robe correctly and neatly and girdling it with the waist-belt and then putting on the upper robe together with the big robe, he faced the direction of Rājagaha where the Buddha was dwelling and made obeisance to the Him in the five-fold posture of worship, i.e., the two hands. the two knees and the forehead touching the ground. And then raising the joined hands in adoration, standing erect and leaning against the mountain by the name of Hingulaka, he attained Parinibbāna which was the cessation and the end of existence.

Construction of a Shrine (Cetīya) over The Relics

Thereupon, the Buddha, knowing the Venerable Nālaka Thera's attainment of Parinibbāna, proceeded to the said place in a company of *bhikkhus* and had the remains cremated under His personal supervision. And then, after supervising the collection of the relics and the construction of a shrine over them, the Buddha returned to Rājagaha city.

Chapter 12

YASA, SON OF A RICH MERCHANT, BECOMING A BHIKKHU

While the Buddha was taking up His residence at Isipatana Deer Park near Bārāṇasī for His *vassa*-observance after His teaching of the *Dhammacakka-pavattana* and *Anatta-lakkhaṇa Suttas* to the Pañcavaggī monks and the *Nalaka Sutta* to the Venerable Nalaka Thera and had thereby brought about their emancipation, there lived one Yasa of high birth, son of Sujātā of Sena Nigama (the giver of the Ghana milk-food to the Buddha), and the wife of a rich merchant of Bārāṇasī. Besides being gentle and tender in deed, speech and thought, Yasa possessed a large amount of wealth and a great number of followers.

The rich merchant's son, Yasa, owned three mansions: one for residence in winter, another for summer and the third for the rainy season. As it was then the rainy season (when the Buddha was staying in the Deer Park), Yasa was residing in the mansion suitable for the period. During the whole of the four rainy months, he was surrounded by dancers skilled in music, dancing and singing. There was not a single male person in the whole mansion! All the inmates, the door-keepers and entertainers included, being women, he remained indulging in the exceedingly grand luxury of sensual pleasures inside the mansion, without even going downstairs. (His wealthy father intending "My son who is enjoying the luxury of this much grandeur should not at all become abhorrent and frightened by the sight of any male person", appointed and assigned only women to attend to many and diverse duties inside that huge mansion.)

One day, while thus indulging with relish in the grand luxury of sensual pleasures, only with womenfolk who were playing the five kinds of musical instruments, singing and dancing, Yasa fell asleep early. Since there was no need for them to entertain and comfort him while he was asleep, the dancers themselves also went to sleep, some embracing or hugging their respective instruments and others using them as pillows. The inside of the main theatrical hall was illuminated brilliantly with the light from the oil-lamps which were kept ablaze throughout the night.

When Yasa woke up from his sleep before others, he saw his retinue of dancers fast asleep most abominably, as if in a graveyard, some hugging the harps, some with the *muyo* drums slung over their shoulders, some embracing the *pharsi* drums, some with their hair dishevelled, some with saliva trickling out from their mouths and the rest mumbling deliriously. On seeing them, the disadvantageous nature (*ādīnava*) of sensual pleasures (*kāmaguṇa*) became apparent to him. Thus, he gradually felt increasingly bored by such pleasures.

Thereupon, being very much overcome with *saṁvega*, he breathed forth all by himself the *udāna* thus: "*Upadddutaṁ vata bho! upassatthaṁ vata bho!* – Oh! All kinds of *kilesa* are hurting and oppressing the wretched body, this large source of *dukkha* of all, including myself, Oh! All kinds of *kilesa* are tormenting and oppressing the wretched body, this large source of *dukkha* of all, including myself!"

Yasa (being tired of his own experience with sensual objects), rose from his sleeping couch (without letting anyone know), put on his golden footwear and left his residence. On reaching the door of the house, he quite easily took his departure from the house as devas had kept the door open in advance, intending: "Let no one obstruct Yasa's way to monkhood." In the same manner, the guardian devas of the town had kept the town-gate open, so that Yasa could quite easily left the town without any trouble or hindrance and proceeded on his journey and eventually arrived early at the Deer Park near Bārāṇasī. Yasa, approaching from a distance, left the walk and sat in the place suitably prepared for the Buddha. Thereupon, on getting close to the Buddha, Yasa again breathed forth the very words of the *saṁvega-udāna* he had uttered before.

Thereupon, the Buddha addressed him with words of welcome and of encouragement

thus: "My dear son Yasa, this Dhamma of Nibbāna, which, I, the Buddha, already know is the Dhamma which is not tormented and oppressed by any kind of *kilesa*. My dear son Yasa, come! and sit here. I, the Buddha, will teach you, the good Dhamma leading to Nibbāna." Thereupon, Yasa was pleased and delighted that "This Dhamma of Nibbāna, realised by the Buddha, is the Dhamma free of torment and oppression from a variety of *kilesa*." So, taking off his golden footwear from his feet, he approached the Buddha respectfully made obeisance and took his seat at an appropriate place.

Thereupon, the Buddha taught Yasa, the course of moral practices leading to the Path and Fruition (*magga-phala*): (1) the Dhamma relating to charity (*dāna-kathā*), (2) the Dhamma relating to morality (*sīla-kathā*), (3) the Dhamma relating to happy destination such as celestial abode (*sagga-kathā*) and (4) the Dhamma relating to the good path and line of conduct for the realization of *magga-phala* and Nibbāna (*magga-kathā*).

(1) Dāna-kathā

Dāna-kathā, the Dhamma concerning charity: a good deed of *dāna* is the cause of happiness in the present existence, in the next existence and of the bliss of Nibbāna. It is the primary cause of all kinds of pleasures of devas and humans. It is also the source of material sense objects (*ārammaṇa-vatthus*) and the wellbeing resulting from the use of these objects. For beings endangered by misfortune, it is also a good guardian, a place of safety, a resort and refuge. In the present existence, as well as in the next, there is nothing like *dāna* to lean on, to stand on, to cling to as a good guardian, a place of safety, a resort, and refuge.

Truly, this deed of *dāna* is like the gem-studded Lion Throne, for it is to lean on; like the great earth, for it is to stand on; like the rope for the blind to hold on as a support, for it is to cling to. **To continue**: This meritorious act of *dāna* is like the ship for crossing over the misery of suffering (*apāyabhūmi-duggati*). It is also like an army commander of valour in the battle-field since it can ward off or give relief from the danger of the enemies such as *lobha* and *macchariya*, etc. It is also like a well-guarded city since it can give protection from the danger of poverty. It is also like a lotus-flower (*paduma*) since it is not smeared with the dirt of unwholesomeness (*akusala*) such as jealousy (*issā*) and stinginess (*macchariya*). It is also like fire since it can burn the rubbish of *akusala* such as *issā* and *macchariya*. It is also like a poisonous snake since it is of difficult access to the unwholesome enemies. It is also like a lion king since it can free one from fear. (The donor has no need to be afraid of any enemy in the present existence, much less so in the next.) Being of enormous strength, it is like a large elephant. (The donor is blessed with good friends and associates in the present existence. He is also one who will have great physical and mental strength in the next existence.) It is like a bull (*usabha*) of pure white colour since it is considered by learned persons as a sign of auspiciousness auguring extreme and particular prosperity both here and hereafter, it is also like a king of aerial horses (*valāhaka sindhava*) since it can transport one from the evil ground of four misfortunes (*vipattis*) to the danger-free good ground of four fortunes (*saṁpattis*).

"This deed of *dāna* is also the good and true Path which, I, the Buddha, have walked on. It is also the one, with which, I, the Buddha, have been related to. I have performed great acts of charity, such as those of Velama, those of Mahāgovinda, those of Mahāsudassana, and those of Vessantara, when I was practising and fulfilling the Perfections (Pāramīs). In my existence as the virtuous hare, a Bodhisatta, I had completely won the hearts of the donees by giving away in charity my own body in the blazing heap of fire." (Here, Sakka, the deva king, in the guise of a begging brahmin, had his mind fixed continually on the courage shown by the wise hare, the Bodhisatta, in his performance of generous act without any distraction. Hence the Buddha's words, "I had completely won the hearts of the donees" is a rhetorical way of indirect saying (*vaṅkavutti*) that politely implies Sakka's contemplation of the Bodhisatta's boldness in *dāna*. Here, by means of the words: "By giving away in charity my own body," the Buddha gave the advice thus: "The Bodhisattas, knowing too well about the merit of *dāna*, even gave away their lives in charity. In view of this, should the wise have attachment to an external object, *bāhira-vatthu*? Certainly they

should not.")

"Furthermore, the merit of *dāna* is capable of bringing the luxury of a Sakka, the luxury of a Māra, the luxury of a Brahmā and the luxury of a Universal Monarch (*cakkavatti*) in the mundane world. It is also capable of bringing the Enlightened Knowledge (*Bodhi-ñāṇa*) of a *sāvaka*, of a Paccekabuddha and of the Supreme Buddha in a Supramundane world."

In this manner, the Buddha taught the rich merchant's son, Yasa, the Dhamma concerning *dāna*.

(2) Sīla-kathā

(Since only *dāna* performers can observe *sīla*, the Buddha taught *sīla-kathā* immediately after *dāna-kathā*. **To elucidate**: *Dāna* is giving away in charity of one's own property for the welfare of the donees or in order to honour them. This being so, he who practises *dāna* is a noble individual who really desires the welfare of beings and there can be no reason at all for him to kill another or to steal another's property. And so, since only he, who practises *dāna*, can, in fact, observe *Sīla*, the Buddha's *sīla-kathā* immediately follows *dāna-kathā*.)

Sīla-kathā, Dhamma words concerning Morality: "The good deed of *sīla* is for beings to lean on, to stand on, to cling to, to be well guarded by, to be shielded by, to approach, and to take refuge in. This good deed of *sīla* is the one, with which, I, the Buddha, have been related to. I have observed and guarded it without any breach and interruption in the endless and infinite number of existences, such as the existence as Saṅkhapāla Nāga King, Bhuridatta Nāga King, Campeyya Nāga King, King Sīlava, Mātuposaka Elephant King and Chaddanta Elephant King and others."

Truly, for the welfare of this present existence and of the next, there is nothing like *sīla* for leaning on, standing on, clinging to, for being guarded by, for being shielded by, and for taking refuge in. There is no ornament like the ornament of *sīla*, no flower like the flower of *sīla*, and no perfume like the perfume of *sīla*. Furthermore, all humans, together with devas, are never tired of seeing one bedecked with the flowers of *sīla*, scented with the perfume or *sīla* and adorned with the ornaments of *sīla*.

In this manner, the Buddha taught the rich merchant's son, Yasa, the Dhamma concerning *sīla*.

(3) Sagga-kathā

(In order to show that happiness in the abode of devas is the result of good deeds of *sīla*, the Buddha taught the Dhamma concerning the abode of devas (*sagga-kathā*) immediately after *sīla-kathā*.)

Sagga-kathā, Dhamma words concerning the abode of devas: The Abode of devas is desired and adored by everybody. It heartens and exhilarates all. In the abode of devas, one can have constant joy and bliss. Cātumahārājika devas enjoy the divine bliss for nine million years, calculated in human terms. Tāvatiṁsa devas enjoy it for three crores and six million years (36 million years).

In this manner, the Buddha taught the rich merchant's son, Yasa, the Dhamma concerning the bliss of the abode of devas. In fact, divine bliss is so enormous that Buddhas could not make full justice to it in describing it.

(4) Magga-kathā

After teaching the bliss of the divine abode, the Buddha was to teach immediately *magga-kathā*, the Dhamma concerning the noble path, *ariya-magga*, in order to show that even divine bliss is perpetually oppressed by *kilesa* such as *rāga*, and to show that, since the *ariya-magga* is entirely free from *kilesas*, it cannot be oppressed by it. So, for teaching the *magga-kathā*, the Buddha taught initially the Dhamma, describing the defects of sensual pleasures (*Kāmānaṁ ādīnava-kathā*) together with the Dhamma describing the advantages of Renunciation (*Nekkhamme ānisaṁsa-kathā*), beginning with monkhood that leads to freedom from *kāmaguṇas* and ending with Nibbāna, as both *Kāmānaṁ ādīnava-kathā* and

Nekkhamme ānisaṁsa-kathā form the means of realisation of the *magga*.

Kāmānaṁ Ādīnava and Nekkhamme Ānisaṁsa-kathā

The Buddha, after having enchanted the rich merchant's son, Yasa, with the Dhamma relating to the divine bliss, taught him (as a man who decorates a large elephant to make it most beautiful and then cuts off its trunk abruptly) as follows: "This so-called bliss of the abode of devas also has the nature of impermanence (*anicca*). It has the nature of instability (*addhuva*). One should not have desire and attachment for such bliss. The material objects of sensual pleasure are, in fact, more of misery than of pleasure. These material objects of sensual pleasure are made up of pleasure, which is the size of a *guñjā* seed, but they are full of defects which is the size of Mount Meru."

(As already reflected upon and realized by Him at the time of His renunciation of the world,) the Buddha elaborated thus on the defects of sensual pleasure, on the vulgar state of things adhered to by ignoble persons but avoided by noble ones, and on the way beings were oppressed and made miserable by sensual pleasure.

And then, inasmuch as there was abundance of defects in sensual pleasure, the Buddha also elaborated on the merit of the absence of defects and the paucity of suffering in renunciation (*nekkhamma*) beginning with monkhood and ending in Nibbāna.

Yasa becoming A Sotāpanna

Having taught the Dhamma on *dāna* and other virtues, the Buddha knew that Yasa's mind had become firm, adaptable, soft, free from hindrances, elated, gladdened, and pellucid, so He taught the Dhamma originally discovered by Him (*Samukkaṁsika dhamma*) of the Four Truths, namely, the Truth of Suffering (*Dukkha-sacca*), the Truth of the Origin of Suffering (*Samudaya-sacca*), the Truth of the Cessation of Suffering (*Nirodha-sacca*) and the Truth of the Path leading to the Cessation of Suffering (*Magga-sacca*).

(**To elucidate**: it means to say that after the Buddha had taught Yasa the Teachings in series beginning with *Dāna-kathā*, the mind continuum of Yasa became free from the mental blemishes such as lack of faith, indolence, unawareness, restlessness and doubt, and that he was therefore in the frame of mind receptive to the profound Dhamma of the Four Truths. Being free from the defilements of *diṭṭhi*, *māna,* etc., his mind became soft and pliable like *Jambu-nada* pure gold. It was devoid of the five hindrances. It was accompanied by great joy and happiness (*pīti-pāmojja*) in the excellent Path to Nibbāna. Being endowed with faith (*saddhā*), his mind was very clear. Only then did the Buddha taught him the profound Dhamma of the Four *Saccas* of *Dukkha*, *Samudaya, Nirodha* and *Magga* by the method of approach employed only by Buddhas in accordance with the desires and dispositions of beings, enabling them to realize the *magga-phala*.)

On being thus taught, to cite a worldly example, as the cloth washed and thoroughly cleansed of dirt would well absorb the laundryman's dye in yellow, red, etc., and turn bright, so the Insight Knowledge of the Dhamma (*Dhamma-cakkhu-vijjā*), which is the Insight Knowledge of *sotāpatti-magga*, arose instantly and clearly in the mind continuum of Yasa, for he had paid attention presently to *Nirodha-sacca*, Nibbāna, and eradicated the dust of the defilement, such as *rāga,* etc.; for he had completely eliminated the defilement of *diṭṭhi*, *vicikicchā* and *kilesa* that lead to woeful states; for he had understood with strong conviction (which could not be checked by others) that "All conditioned things are subject to destruction and disappearance"; and because he was endowed with quick Insight Knowledge (*Vipassanā-ñāṇa*), sharp intelligence, easy practice and ability to have rapid realization (*Sukha-paṭipadā-khippabhiññā*). All this means that Yasa was established as a *sotāpanna*.

(Herein, if the laundryman dyed the soiled and dirty cloth in yellow, red, etc., there would be no effect because the dye would not remain fast on such cloth. In the same way, though the minds of beings stained with the dirt of hindrances, such as sensual desire, malice, etc., were dyed with the dye of the Four Noble Truths, there could be no desired effect, no lasting result. If the laundryman, only after cleaning the dirty cloth, by placing it

on the surface of a stone slab, dousing it with water, and applying soap, cow-dung and ash to the stains and rubbing and washing, gives it any colour he wants, the result will be the bright colour of the cloth newly dyed. In the same way, the Buddha (the laundry-master of the Four Saccas, so to say,) also made the mind continuum of Yasa which had been like the cloth soiled with the dirt of *kilesa*, clean and free from the *nīvaraṇa-kilesa* by placing it on the surface of the stone slab of successive Dhamma discourses (*anupubbi-kathā*) and by dousing it with the pure water of His *saddhā* and rubbing and washing it with His *sati*, *samādhi* and *paññā*. Thereafter, when the cloth of his mind continuum was given the colour of the Dhamma of the Four Noble Truths, that is, when the Dhamma of the Four Noble Truths was taught, *sotāpatti-magga-ñāṇa* arose in Yasa's mind. That is to say, the dye of the Dhamma of the Four Noble Truths became so fast on Yasa's mind that nobody else could undo it.

Yasa's Father becoming A Sotāpanna

Sujātā, Yasa's mother and the wife of the rich merchant, rose from her bed early in the morning and went to Yasa's mansion, and looked around. Not seeing her son, she became worried and reported to Yasa's father: "Sir, I do not see your son Yasa!" Thereupon, the father hurriedly sent out skilful horse-men in the four directions, as for himself, he set out in the direction of Isipatana Deer Park and, finding, on the way, the prints of the golden footwear worn by his son, he followed the trail of these prints.

The Buddha saw Yasa's father from a distance, and thinking: "It would be good to have Yasa hidden by my supernatural power so that the father cannot see him," thus He kept Yasa out of his father's sight.

The rich merchant came to the presence of the Buddha and addressed Him: "Glorious Buddha, have you seen Yasa the clansman?" Thereupon, the Buddha replied: "Rich merchant, if you want to see your son, you just sit at this place. Even while sitting here, you will be able to see your son just seated close by." Thereupon, the rich merchant was delighted with the thought: "I am going to see my son Yasa just seated close by, even while I am sitting here!". After making obeisance to the Buddha with due respect and devotion, he remained sitting at an appropriate place. When he was thus sitting, the Buddha taught him progressively in the way as aforesaid: (1) the Dhamma relating to charity (*dāna-kathā*), (2) the Dhamma relating to morality (*sīla-kathā*), (3) the Dhamma relating to happy destination (*sagga-kathā*) and (4) the Dhamma relating to the good Path and line of conduct for realization of *magga-phala* and Nibbāna (*magga-kathā*). When the Buddha knew that the merchant's mind had become adaptable, soft, hindrance-free, elated, gladdened, and pellucid, He taught the Dhamma of the Four Truths originally discovered by Him, and the rich merchant was established in *sotāpanna* (Yasa's father, the wealthy man, was the first among laity to become a *sotāpanna*, the noble disciple, in the dispensation of the Buddha.)

Then Yasa's father addressed the Buddha thus: "So delightful is it, Glorious Buddha! So delightful is it, Glorious Buddha! As what is placed downward has been turned over, so goes a worldly simile, as what is covered has been disclosed, as a man losing his way has been guided in the right direction; as a lamp has been lighted in the dark with the thought, 'those who have eyes may see various shapes of things'; so the Buddha has clearly taught me the Dhamma in manifold ways. Glorious Buddha, I recognize and approach the Buddha, the Dhamma, and the Sangha for refuge and shelter. May you, Glorious Buddha, take me as a devotee with the threefold refuge from today onwards till the end of my life!" Thereafter, he took supramundane refuge. (Yasa's father, the rich merchant, was the first *sotāpanna* among lay noble devotees with the full set of the three-worded refuge, *Te-vācika saraṇa-gamana*, in the world.)

Yasa becoming An Arahat

Even while the Buddha was teaching the Dhamma to his father, Yasa realised the three higher *magga*s and became an *arahat* by reflecting on the Four Noble Truths in accordance with the course of practice that had already been known to him since his attainment of *sotāpatti-magga*. Thus Yasa became entirely free from attachment for any thing through

craving and wrong view (*taṇhā-diṭṭhi*) as 'I', 'Mine' and became completely emancipated from the *āsavas* which ceased by way of non-arising.

Yasa's Father inviting The Buddha and Yasa to A Meal at His House

Thereupon, the Buddha put an end to what He had created by His supernatural power of not letting the son and the father to see each other, thinking: "With *āsava*s extinct, the clansman Yasa has indeed become an *arahat*. He will not slip to the world of householders and in any way indulge in sensual pleasure as formerly. This being so, it would be good if I withdraw the miracle that has prevented the son and the father to see each other!" He made the resolve that they should now see each other.

Suddenly, seeing his son sitting near him, the father was very much delighted and told him thus: "My dear son Yasa! Your mother has fallen into a state of anxiety and grief and is crying for not seeing you. Save your mother's life!"

Thereupon, Yasa (without replying to his father) looked up to the Buddha and He asked the rich merchant thus: "Rich Donor, how will you consider the question I, the Buddha, am going to ask you now? He, who has embraced the Four Truths with his intelligence of a learner (*sekkha-ñāṇa*), as you have done yourself, attains *sotāpatti-magga*; and after reflecting upon and realizing the Four Truths through the course of practice that has been known to him since his attainment of *sotāpatti-magga*, he reaches the three higher Paths successively and should become an *arahat* with his *āsavas* gone. Will he, having become an *arahat*, ever slip to the household-life and indulge in sensual pleasure as he had done before?" The rich merchant replied: "He will not, Venerable Buddha."

Again, the Buddha (in order to make His words more explicit) addressed the rich merchant: "Rich Donor, your son Yasa, who has understood the the Four Truths with his intelligence of a learner (s*ekkha-ñāṇa*), as you have done yourself, attains *sotāpatti-magga*; (even before you came here); and after reflecting upon and realizing the Four Truths through the course of practice that has been known to him since his attainment of *sotāpatti-magga*, he reaches the three higher Paths successively and becomes an *arahat* with his *āsavas* gone. Rich Donor, the clansman Yasa will never slip to the household-life and indulge in sensual pleasure as he had done before." Thereupon, the rich merchant said: "Glorious Buddha! since the mind of Yasa has been entirely freed from attachment for any thing through craving and wrong view as 'I', 'Mine' and emancipated from the *āsavas*, he has well availed himself of happiness and gain; and he has also had full benefit of his existence as a human. Glorious Buddha! In order that I may gain merit and have delight, may you kindly accept my offering of a meal with the clansman Yasa as a companion following behind you." On thus being invited, the Buddha remained silent, signifying His acceptance of the rich merchant's invitation to the morning meal.

Thereupon, knowing quite well that the Buddha had accepted his invitation, the rich merchant rose from his seat and returned to his house after making obeisance to the Buddha with due respect and circumambulation.

Yasa became A Monk

Then, soon after the rich merchant had left, Yasa made obeisance to the Buddha respectfully and requested ordination: "Glorious Buddha! May I receive going forth or admission (*pabbajjā*), and ordination (*upasaṁpadā*) in your presence." And, the Buddha stretched out His golden hand and called out: "*Ehi Bhikkhu! svākhāto Dhammo; cara Brahmacariya sammā dukkhassa, antarikiyāya*. — Come, monk! receive the admission and ordination you have asked for. The Dhamma has been well-taught by Me. Strive to take up the noble practices which form the moral training in My dispensation, till you reach your last thought moment and dying consciousness in total extinction (*parinibbāna-cuti-citta*)." No sooner had the Buddha uttered thus, Yasa was transformed into a full-fledged monk, like a *thera* of sixty years' standing, readily dressed and equipped with the eight requisites created by supernatural power (*iddhi-maya-parikkhāras*), each in its proper place; he was then in a posture of respectfully paying homage to the Buddha. [The utterance by the

Buddha: "*Ehi Bhikkhu*", served as ordination for the Venerable Yasa. There was no need to undergo the now normal ordination procedure involving a Sima. (At the time when the Venerable Yasa became a monk, there were seven venerable *arahats* among men in the world, namely: The Buddha, the Five Pañcavaggī Theras and the Venerable Yasa.)]

Yasa's Mother and His Ex-wife becoming Sotāpannas

After He had ordained the rich merchant's son, Yasa, as an *ehi-bhikkhu*, the Buddha proceeded in the (following) morning to the house of the rich merchant father, after adjusting His robe and carrying His alms-bowl, and with the Venerable Yasa as a follower-monk and upon arrival, He sat cross-legged in the noble place readily prepared. Thereupon, the rich merchant's wife Sujātā, who was the mother of the Venerable Yasa, and the ex-wife of Yasa approached the Buddha and, after making obeisance to Him with due respect and devotion, took their seats in their respective appropriate places.

When they remained seated, the Buddha taught the mother and the ex-wife the course of moral practice leading to the Path and Fruition (*magga-phala*): (1) the Dhamma relating to charity (*dāna-kathā*), (2) the Dhamma relating to morality (*sīla-kathā*), (3) the Dhamma relating to happy destination, *sugati*, (*sagga-kathā*) and (4) the Dhamma relating to the good path and the line of conduct for the realization of *magga-phala* and Nibbāna (*magga-kathā*) and showing the demerits of sensual pleasures and the merits of renouncing the household life. Thereafter, when the Buddha knew that the mind of both of them had become adaptable, soft and free from hindrances, eager, gladdened, purified and pellucid, He taught the Dhamma originally discovered by Him (*Sāmukkaṁsika Dhamma Desanā*) of the Four Truths. Then Yasa's mother and his ex-wife became established in *sotāpatti-phala*.

Thereupon, Yasa's mother, Sujātā, and his ex-wife received the Supramundane Refuges, *Lokuttara saraṇa-gamana*, by addressing the Buddha thus: "So delightful is it, Glorious Buddha! So delightful is it, Glorious Buddha! As what is placed downward has been turned over, so goes a worldly simile, as what is covered has been disclosed, as a man losing his way has been guided in the right direction, as a lamp has been lighted in the dark with the thought, 'those who have eyes may see various shapes of things'; so the Buddha has clearly taught us the Dhamma in manifold ways. Glorious Buddha, the two of us recognize and approach the Buddha, the Dhamma, and the Sangha for refuge and shelter. May you, Glorious Buddha, take us as female lay-disciples from now on till the end of our lives." (In the world, the rich merchant's wife, Sujātā, and the ex-wife of Yasa were the Noble Disciples (*ariya-sāvakas*) who were the first the female lay-devotees to be established in the three-worded refuge, *Te-vācika saraṇa-gamana*, in this world.

Then the mother, the father and the ex-wife of the Venerable Yasa Thera served the Buddha and the Venerable Yasa with hard and soft food of excellent quality with their own hands (*sāhatthika*) and, on knowing that the Buddha had finished the meal, they took their appropriate seats, which were free from the six faults. Thereupon, the Buddha rose from His seat after teaching the Dhamma to the mother, the father and Yasa's ex-wife and left for Isipatana, Migadaya.

> (Here, it should be noted that the Buddha first taught the Dhamma to the mother and the ex-wife of the Venerable Yasa before taking the alms-food because otherwise they would not have been able to perform the charity joyfully, with the spite of sorrow piercing the bodies as caused by Yasa's joining monkhood: and also because this would have caused their displeasure with the Buddha to the point of being unable to gain the Path and Fruition. The Buddha accordingly took the alms-food after first teaching them the Dhamma in order to allay their sorrow).
>
> **— Vajīrabuddhi Tika —**

YASA'S FIFTY-FOUR OLD FRIENDS ENTERING MONKHOOD

In Bārāṇasī, there were four rich merchants' sons, by the names of Vimala, Subahu, Punnaji and Gavampati, who were descendants of rich ancestors and were old friends of

the Venerable Yasa while he was a layman. On hearing that their friend Yasa had become a monk after relinquishing his enormous wealth and property, these four rich merchants' sons reflected and considered thus: "Our friend Yasa has given up family life and the world and entered monkhood by shaving his head and beard and putting on the robe. Therefore, the Doctrine and Discipline (*Dhamma-vinaya*) of the Buddha cannot be inferior. (It will certainly be superior.) Nor can the state of monkhood be inferior. (It will certainly be superior.)" And so, they went and approached the Venerable Yasa Thera and, after making obeisance to him with due respect and devotion, they remained standing at an appropriate place.

Thereupon, the Venerable Yasa Thera took them, who were his old friends while he was a layman, to the Buddha and after making obeisance to Him with due respect and devotion and taking his seat at an appropriate place, he requested the Buddha: "Glorious Buddha! These four rich merchants' sons, by the names of Vimala, Subahu, Punnaji, and Gavampati, are of high birth and descendants of rich ancestors in Bārāṇasī. They are also my old friends while I was a layman. Glorious Buddha! May you kindly instruct and exhort these four old friends of mine."

Then the Buddha taught them in the way as aforesaid, the course of moral practice leading to the Path and Fruition (*magga-phala*): (1) Dhamma relating to charity (*dāna-kathā*), (2) Dhamma relating to morality (*sīla-kathā*), (3) Dhamma relating to happy destination, *sugati*, (*sagga-kathā*) and (4) Dhamma relating to the good path and the line of conduct for the realization *magga-phala* and Nibbāna (*magga-kathā*). Thereafter, when the Buddha knew that the minds of four of them had become adaptable, soft and free from hindrances, eager, gladdened, purified and pellucid, He delivered the Dhamma originally discovered by Him (*Sāmukkaṁsika Dhamma Desanā*) of the Four Truths; and the four rich merchants' sons, who were the old companions of the Venerable Yasa, became established in *sotāpatti-phala*.

After the four rich merchants' sons had been established in *sotāpatti-phalas*, they requested the Buddha that they may be ordained as monks thus: "Glorious Buddha! May we receive going forth or admission (*pabbajjā*), and ordination (*upasaṁpadā*) in your presence." And, the Buddha stretched out His golden hand and called out thus: "*Etha Bhikkhave*, etc., – Come, monks! Receive the admission and ordination you have asked for, my dear sons! The Dhamma has been well taught by Me. You, My dear sons! strive to practise the three higher *magga*s in order to bring about the end of the Round of Suffering." No sooner had the Buddha uttered thus, the four rich merchant's sons turned into full-fledged monks, like senior Theras of sixty years standing, readily dressed up and equipped with the eight *iddhi-maya-parikkhāras*, each in its proper place, paying homage to the Buddha with due respect. The forms of laymen disappeared miraculously and they were transformed into the forms of monks. (Just uttering by the Buddha of words "*Etha Bhikkhave*" served as ordination for the four of them. There was no more need to be ordained in an ordination hall.)

After they had been ordained as *ehi-bhikkhus*, the Buddha instructed and exhorted them with words of Dhamma. On being thus instructed and exhorted with words of Dhamma, the four monks, before long, became *arahats* with their *āsava*s being extinct. At the time when the four rich merchants' sons had became *arahats*, there were altogether eleven venerable *arahats* among men in the human world, namely, the Buddha, the five Pañcavaggī Theras, the Venerable Yasa, the Venerable Vimala, the Venerable Subahu, the Venerable Punnaji and the Venerable Gavampati.

Yasa's Fifty Friends becoming Monks

The fifty old companions of the Venerable Yasa, while he was a layman, who were descendants of noble ancestors and who were living in rural areas, on hearing that their friend Yasa had become a monk after relinquishing his enormous wealth and property, reflected and considered thus: "Our companion Yasa has given up family life and the world and entered monkhood by shaving his head and beard and putting on the robe). It cannot

therefore be that the *Dhamma-vinaya Sāsana* of the Buddha will be inferior and ignoble (It will certainly be superior and noble). It cannot be that the state of monkhood will also be inferior and ignoble (It will certainly be superior and noble)." And so, the fifty old companions approached the Venerable Yasa Thera and, after making obeisance to him with due respect and devotion, they remained standing at an appropriate place.

Thereupon, the Venerable Yasa Thera took the fifty men of the countryside and of high birth, who were his old companions while he was a layman, to the Buddha and, after making obeisance to Him with due respect and devotion and taking his seat at an appropriate place, he addressed the Buddha thus: "Glorious Buddha! These fifty residents of the countryside are descendants of rich ancestors. They were also my old companions while I was a layman. Glorious Buddha! May you kindly instruct and discipline these fifty sons of high birth who are my old companions."

The Buddha taught them in the way as aforesaid, the course of moral practice leading to the Path and Fruition (*magga-phala*): (1) Dhamma relating to charity (*dāna-kathā*), (2) Dhamma relating to morality (*sīla-kathā*), (3) Dhamma relating to happy destination, *sugati* (*sagga-kathā*) and (4) Dhamma relating to the good path and line of conduct for realization of *magga-phala* and Nibbāna (*magga-kathā*) as well as *kāmānaṁ-ādīnava-kathā* together with *nekkhamma-ānisaṁsa-kathā* in a progressive manner. Thereafter, when the Buddha knew that the minds of the fifty sons of high birth had become adaptable, soft and free from hindrances, eager, gladdened, purified and pellucid, He delivered the Dhamma originally discovered by Him (*Sāmukkaṁsika Dhamma Desanā*) of the Four Truths; and the fifty sons of noble birth, who were the old companions of the Venerable Yasa, became established in *sotāpatti-phala*.

After they had been established in *sotāpatti-phala*, they requested the Buddha that they may be ordained as monks thus: "Glorious Buddha! May we receive going forth or admission (*pabbajjā*), and ordination (*upasaṁpadā*) in your presence." And, the Buddha stretched out His golden hand and called out (in the same way as before): "*Etha Bhikkhave*, etc.," - Come, monks! Receive admission and ordination you have asked for; my dear sons! The Dhamma has been well taught by Me. You, my dear sons, strive to practise the three higher *Magga*s in order to bring about the end of the Round of Suffering." No sooner had the Buddha uttered thus, the fifty men of noble birth instantly turned into full-fledged monks, like senior *theras* of sixty years standing, readily dressed up and equipped with the eight *iddhi-maya-parikkhāras*, each in its proper place, paying homage to the Buddha with due respect. The forms of laymen disappeared miraculously and they were transformed into the forms of monks. (Just uttering by the Buddha of words '*Etha Bhikkhave*' served as ordination for the fifty clansmen. There was no more need to be ordained in an ordination hall.)

After they had been ordained as *ehi-bhikkhus*, the Buddha instructed and exhorted them with words of Dhamma. On being thus instructed and exhorted with words of Dhamma, the fifty monks of noble birth, before long, became *arahats* with their *āsavas* being extinct At the time, when the fifty sons of high birth became *arahats*, there were altogether sixty-one venerable *arahats*, including the previous eleven among men in the human world.

Acts of Merit of Venerable Yasa and Others In The Past

Once upon a time, fifty-five companions formed an association of volunteers for performing acts of merit. They carried out the work of cremating, at free of charge, the dead bodies of those who died in destitute. One day, finding the dead body of a pregnant woman who had died in destitute, they took it to the cemetery for cremation.

Out of the fifty-five volunteering companions, fifty of them went back to the village after asking the other five companions to take up the duty: "Only you do the cremation."

Thereupon, as the young man (the future wealthy son Yasa), who was the leader of the remaining five, carried out the cremation by piercing and rending the corpse with a pointed bamboo pole and causing it to turn over. In so doing, he gained the perception of the impure and loathsome nature of the body (*asubha-saññā*). The young man, the future Yasa, advised the remaining four companions thus: "Friends, look at this unclean, and disgusting

corpse." The four companions also gained *asubha-saññā* from the corpse (*utuja*) by following Yasa's advice.

When the five companions returned to the village after having finished the work of cremation and related what they had found and known of the *asubha* to the fifty associates who had returned to the village, the latter also gained *asubha-saññā*.

Besides relating the matter to the companions, the young and leading man, the future Yasa, recounted the facts regarding *asubha* also to his parents and his wife on reaching home; and so his benefactor-parents and his wife also gained *asubha-saññā*.

These fifty-eight persons, headed by the future wealthy son Yasa, continued to practise and develop meditation on the impurity and loathsomeness of the body (*asubha-bhāvanā*) based on the *asubha-saññā* they had gained. These, in fact, were the past deeds of merit of these fifty-eight persons.

By virtue of the past deeds of merit, in the present existence as the son of the rich merchant of Bareness, there appeared to the Venerable Yasa the *asubha-saññā*, the impression of a cemetery on seeing the conditions of the dancers. The realisation of *magga-phala* by the fifty-eight persons was due to their possession of the supporting (*upanissaya*) merit resulting from *asubha-bhāvanā* practised and developed in the past existence.

Chapter 13

THE BUDDHA SENDING OUT SIXTY ARAHATS ON MISSIONARY WORK

The Buddha observed the first *vassa*-residence after the attainment of Buddhahood at Isipatana, Migadāya. While staying there till the full moon of the month of Assayuja, the Buddha, one day, sent for the sixty venerable and asked them to go on missionary work as thus:-

> "*Bhikkhus*, I, the Buddha, have achieved complete freedom from all the snares of such impurities as craving (*taṇhā*) and greed (*lobha*), namely, the snare of craving and greed for sensual pleasure of devas and the snare of craving and greed for the sensual pleasure of humans, *bhikkhus*, you also have achieved complete freedom from all the snares of such impurities as craving and greed, namely, the snare of craving and greed for the sensual pleasure of devas and the snare of craving and greed for the sensual pleasure of humans.
>
> "*Bhikkhus*, go out in all the eight directions for the mundane and supramundane welfare, prosperity and happiness of many beings, such as devas, humans and Brahmās, (covering a distance of one *yojana* a day at the most). Let not two of you travel together for each journey, for if two take the same route, while one is preaching, the other will remain idle, just sitting in silence.
>
> "*Bhikkhus*, teach the Dhamma that is full of virtuous qualities in all its three phases, namely, the beginning, the middle and the end; and endowed with the spirit and the letter. Give the devas and humans, the threefold training of *sīla*, *samādhi* and *paññā* which is perfect in all aspects and free from the dirt of wrong conduct (*duccarita*).
>
> "*Bhikkhus*, there are many beings, such as devas, humans and Brahmās, who have little dust of impurity in their eyes of wisdom. Through not hearing the Dhamma, they will suffer a great loss of the extraordinary Dhamma which is the Path and the Fruition. There will appear clearly some devas and humans who will realize the nature and meaning of the Dhamma perfectly and thoroughly.
>
> "*Bhikkhus*, I, the Buddha, too (will not remain in this Migadāya, which have excellent dwellings built for Me, and receiving the treatment and comfort with the four requisites given by My attending donors, but) will proceed to Uruvelā forest of Senā Nigama to teach the Dhamma and to convert the hermit brothers of one thousand ascetics."

[Note: Of the above mentioned five paragraphs of the Buddha's speech, the words "the Dhamma that is full of virtuous qualities in all its three phases, namely, the beginning, the middle and the end" occurring in the third paragraph refer to the two good qualities (*kalyāṇa*): the good quality of the Dispensation (*sāsana*), and the good quality of the Teaching (*desanā*).]

(Of the said two categories of good qualities, *sīla* forms the quality at the beginning of the *sāsana*; *samatha, vipassanā* and fourfold *magga* form the quality at the middle of the *sāsana*; fourfold *phala* and Nibbāna form the quality at the end of the *sāsana.* Alternately, *sīla* and *samādhi* as the beginning, *vipassanā-ñāṇa* and *magga-ñāṇa* as the middle and *phala* and Nibbāna as the end are the good qualities. Another alternative, *sīla*, *samādhi* and *vipassanā-ñāṇa* as the beginning, the fourfold *magga* as the middle and the fourfold *phala* and Nibbāna as the end, are the good qualities.

As regards the good qualities of the *desanā*, in a four-footed verse, the first foot as the beginning, the second and the third feet as the middle and the fourth foot as the end are the good qualities. If a verse has five or six feet, the first foot as the beginning, the last (the fifth and the sixth) feet as the end and the remaining (third foot and fourth foot) as the middle, are good qualities.

In a Sutta with only one contextual connective (*anusandhi*), the introduction (*nidāna*) of the Sutta as the beginning, the group of words, *Idam avoca* and so on, as the end and the remaining group of words as the middle, are the good qualities. In a Sutta with many *anusandhis*, the *nidāna* as the beginning, the group of words, *Idam avoca* and so on, as the end and the group of words with many *anusandhis* as the middle, are the good qualities. By Sutta is meant is that which shows one or two or three good qualities of the Teaching.

Māra's Visit and Deterrence

When the Buddha was thus addressing and sending out the sixty *arahats* as missionaries, Māra thought to himself: "As if planning to wage a big war, this monk Gotama is sending out sixty *arahats*, the military commanders of the *sāsana*, by saying: 'Do not travel in twos for each journey. Disseminate the Dhamma.' I feel uneasy even if anyone of these sixty messengers preaches the Dhamma. How will I be if all the sixty *arahats* preach the Dhamma as planned by the Monk Gotama? I shall even now deter the Monk Gotama from doing so!" So he approached the Buddha and discouraged Him by saying thus:

Baddhosi sabbapāsehi;
ye dibbā ye ca mānusā.
Mahābandhana-baddhosi;
na me samaṇa mokkhasi.

> "O Monk Gotama! You are bound and caught in all the snares of impurities such as craving (*taṇhā*) and greed (*lobha*), namely, the snare of craving and greed for sensual pleasure of devas and the snare of craving and greed for the sensual pleasure of humans. You are tied down in the bondage of *kilesa* in the prison of the three existences. O Monk Gotama! you will not (for that reason) be able to escape, in anyway, from my domain of the three existences."

So Māra said thus with the hope, "On my speaking thus, the great Monk will not endeavour to emancipate other beings from *saṁsāra*."

Thereupon, the Buddha, (in order to show that what Māra had spoken and the actual event of the Buddha were quite far apart, as the sky and the earth and that they were directly opposed to each other as fire and water), addressed Māra in these bold words:-

Muttā ham sabbapasehi;
ye dibbā ye ca mānusā.
Mahābandhanā-mutto'mhi;
nihato tvamasi antaka.

> "You Evil Māra, heretic and murderer! I, the Buddha, am, in fact, one who have been completely freed from all the snares of such impurities as craving (*taṇhā*) and greed (*lobha*), namely, the snare of craving and greed for sensual pleasure of devas and the snare of craving and greed for the sensual pleasure of humans. I am also truly one who have escaped, once and for all, from the bondage of *kilesa* in the prison of the three existences. I have totally vanquished you in this battle of *kilesa*. (You have in fact suffered total defeat.)"

Thereupon, Māra again repeated prohibitory words thus:-

Antalikkhacaro pāso;
yvāyam caratī mānaso.
Tena tam bādhayissāmi;
na me samana mokkhasi.

> "O Monk Gotama! such a snare as passion (*rāga*) is generated in the minds of beings and is capable of inescapably binding down even the individuals

who possess *abhiññā* and can fly through the air. I shall bind you and kill you by means of that snare of passion. O Monk Gotama! In no way will you escape from my domain of the three existences."

Thereupon, the Buddha addressed Māra in these bold words:-

Rūpā saddcā rasā gandhā;
phoṭhabbā ca manoramā.
Ettha me vigato chando;
nihato tvam'asi antaka.

"You, Evil Māra, heretic and murderer! (In this world,) there are evidently clearly the five objects of sensual pleasure, namely, various sights, various sounds, various tastes, various odours and various contacts, which can delight and give pleasure to the devas and humans. (Your snare of passion will be able to bind down only those who are not free from craving and greed for attachment and enjoyment of the said five objects of sensual pleasure.) I, the Buddha, have been entirely free from craving, greed, desire and passion for attachment and enjoyment of these five objects of sensual pleasure. (In this battle of *kilesa* therefore), I have totally vanquished you.(You have, in fact, suffered total defeat.)"

Māra was at first dissuading the Buddha and hoping "May be He will give up thinking that a powerful deva has come and dissuaded" but since the Buddha had addressed him saying: "You, Māra! I have totally vanquished you." he became sad and dejected and saying: "The Glorious Buddha has known me for what I am! The Buddha of Good Speech has known me for what I am," and he disappeared from that very place.

The Buddha's Permission to ordain through The Three Refuges.

(At the time of the first rain season (*vassa*) when the Buddha sent the monks on missionary work, He had not yet enjoined the monks to observe the rains-retreat.) And so the monks brought to His presence of persons who were eager to be admitted as *sāmaṇeras* and ordained as *bhikkhus* from various places and various districts with the thought that "These prospective persons will be admitted as *sāmaṇeras* and ordained as *bhikkhus* by the Buddha himself"; when they were thus brought, the monks as well as these prospective candidates suffered much trouble and fatigue.

(When the missionary *bhikkhus* taught the Dhamma, not only those who were endowed with past meritorious *kamma* to become *ehi-bhikkhus* but also those, who were not so endowed with such *kamma*, would aspire after admission and ordination. The Buddhas usually did not confer monkhood on those of the latter kind. But, when there were mixed crowds of aspirants, both deserving or not deserving '*Ehi Bhikkhu*' proclamation, the Buddha being desirous of laying down the procedure for ordination also of those persons not deserving of *ehi-bhikkhu* ordination, considered thus: "At the present moment, the monks are bringing to my presence prospective persons wishing for admission, wishing for ordination, from various places and various districts as they are under the impression that 'These candidates will be admitted and ordained by the Buddha himself and thereby the monks, as well as the prospective persons, suffer much trouble and fatigue.' It would be good if I, the Buddha, give permission to the *bhikkhus* thus: 'Monks! you yourselves may now admit, may now ordain prospective persons at any place and in any district.' "

Thereafter, the Buddha emerged from seclusion and gave the monks a Dhamma talk, introductory to His consideration. He related fully what had occurred to Him while He was remaining alone in the day time: "*Bhikkhus*! You yourselves may now admit, may now ordain prospective persons willing to become *sāmaṇeras* and *bhikkhus* at any place and in any district. I, the Buddha, do allow admission and ordination by yourselves, my dear sons, at any place and in any district."

"*Bhikkhus*! You should admit, and ordain a candidate in this manner: first his hair and beard should be shaved. Then he should don the monk's robe. And then, let him cover one

shoulder with the robe and make obeisance at the monk's feet; let him squat down and raise his hands joined together, and ask him to repeat (after you) the Three Refuges:

Buddhaṁ saraṇaṁ gacchāmi;
Dhammaṁ saraṇaṁ gacchāmi;
Sanghaṁ saraṇaṁ gacchāmi.

Dutiyampi Buddhaṁ saraṇaṁ gacchāmi;
Dutiyampi Dhammaṁ saraṇaṁ gacchāmi;
Dutiyampi Sanghaṁ saraṇaṁ gacchcāmi.

Tatiyampi Buddhaṁ saraṇaṁ gacchāmi;
Tatiyampi Dhammaṁ saraṇaṁ gacchāmi;
Tatiyampi Sanghaṁ saraṇaṁ gacchāmi.

"*Bhikkhus*! I, the Buddha, allow you to confer admission and ordination by the said Three Refuges ."

(Here, conferment of admission and ordination consists in these three: (1) the shaving of the candidate's hair and beard, *kesacchedana*; (2) the donning of monk's robe on him, *kāsāyacchādana*; and (3) the granting of the Three Refuges.)

Mara's Second Visit and Deterrence

After the Buddha had taken residence for four months of the rainy season until the full moon of the month of Kattikā, in Isipatana, Migadāya, He assembled the monks and addressed them thus:

"*Bhikkhus*, my dear sons! I, the Buddha, have attained the incomparable and supreme *arahatta-phala* through right and proper mindfulness, as well as through right and proper effort. (I have been absorbed in *arahatta-phala-samāpatti* without interruption.) *Bhikkhus*, my dear sons! You also endeavour to gain and achieve the incomparable and supreme *arahatta-phala* through right and proper mindfulness, as well as through right and proper effort. Realise the incomparable and supreme *arahatta-phala*. (Be absorbed in *arahatta-phala-samāpatti* without interruption.)"

(The Buddha gave this advice with these objects in view: Not to let them falter on account of the faulty tendency (*vāsanā*) which had taken root ever since the time of their existence as worldlings (*puthujjana-bhāva*) thinking: "We are now *arahats* with the *āsava*s dried up. What benefit will accrue to us by the practice of the meditation? There will be none"; and to make them spend their time developing *phala-samāpatti* in forest-dwellings on the outskirts of towns and villages; and thus to make other *bhikkhus* see and follow their example (*diṭṭhanugati*) of being absorbed in *phala-samāpatti*.)

Thereupon, Māra came to where the Buddha was and spoke in deterrent terms:

Baddho'si mārapāsehi;
ye dibbā ye ca mānusā.
Mahābandhanābaddho'si:
na me samaṇa mokkhasi.

"Monk Gotama! You are bound and caught in all the snares of impurities such as craving (*taṇhā*) and greed (*lobha*), namely, the snare of craving and greed for sensual pleasure of devas and the snare of craving and greed for the sensual pleasure of humans. You are tied down in the bondage of *kilesa* in the prison of the three existences. Monk Gotama! You will not (for that reason) be able to escape in any way from my domain of the three existences."

Thereupon, the Buddha, (in order to show that what he had spoken and the actual event of

the Buddha were quite far apart, as the sky and the earth and that they were directly opposed to each other, as fire and water), addressed Māra in these defiant words:-

Muttāham mārapāsehi;
ye dibbā ye ca mānusā.
Mahābandhanāmutto'mhi;
nihato tvamasi antaka.

"You, Evil Māra! I, the Buddha, am, in fact, one who have been completely freed from all the snares of such impurities as craving (*taṇhā*) and greed (*lobha*), namely, the snare of craving and greed for sensual pleasure of devas and the snare of craving and greed for the sensual pleasure of humans. I am also truly one who have escaped once and for all from the bondage of *kilesa* in the prison of the three existences. I have totally vanquished you in this battle of *kilesa* (You have in fact suffered total defeat.)"

Whereupon, Māra Deva became sad and dejected, saying: "The Glorious Buddha has known me for what I am. The Buddha of Good Speech has know me for what I am," and he disappeared from that very place.

Here ends the episode of Māra's second visit and deterrence.

The Thirty Bhaddavaggī Princely Brothers entering upon Monkhood

(Buddhas dwelling in any one place never felt uneasy and unhappy because of it being devoid of shady spots and water, of its miserable living conditions and of the people there having little or no such virtues as faith. When they stayed in a place for a long time, it was not because there were enough shelters and water and the inhabitants had faith, so that they found joy and comfort there, thinking: "We can live in this place happily!" In fact, Buddhas stayed at a certain place because they would like to have beings established in the welfare and prosperity of the Three Refuges, morality, monkhood and the Path and Fruition, provided they were prepared to take the Refuges, to observe the Eight and Ten Precepts, to enter monkhood and provided they had their past acts of special merit to serve as supporting condition (*upanissaya-paccaya*) for their realization of the *magga-phala*. It was the usual way of Buddhas to emancipate beings worthy of emancipation and, if there were no more to emancipate, They make the departure for another place.)

The Buddha remained at Isipatana, Migadāya near Bārāṇasī until His desire to emancipate the five Pañcavaggī *bhikkhus* and others had been fulfilled, He then set out all alone, carrying His alms-bowl, to Uruvelā Forest. On the way He entered a woodland by the name of Kappāsika and remained seated at the foot of a certain tree.

At that time, the thirty princely brothers by the name of Bhaddavaggī (so called because they possessed grace and beauty, and good temperament, and they habitually went on tours in group) happened to be indulging in an orgy in the Kappāsika woodland, accompanied by their respective spouses. One of the princes, however, brought a harlot as he had no wife. While the princes were carelessly enjoying themselves with drinks, etc., the harlot stole their belongings and ran away.

Then the princes, in order to help their companion, wandered about the woodland in search for the harlot and came upon the Buddha sitting under a tree. They went up to Him and (without being yet able to make obeisance to the Buddha), addressed Him thus: "Glorious Buddha! Has the Blessed Buddha seen a woman?" When the Buddha asked them: "Princes! What business have you with the woman?" they replied: "Glorious Buddha! We, the thirty princely companions, happen to be amusing ourselves inside this Kappāsika woodland in company with our respective spouses. One of our companions has no wife and so he has brought a harlot. But, while we were carelessly enjoying ourselves, the harlot stole our belongings and ran away. In order to help him out, we are going about in this Kappāsika woodland to look for this woman."

Thereupon, the Buddha asked: "Princes! What, in your opinion, is better for you, seeking a missing woman or seeking your own self?" They replied: "Glorious Buddha! It is better for us that we seek ourselves." The Buddha then said: "Princes! Then sit down. I, the Buddha will teach you the Dhamma." and the princes replied: "Yes, Glorious Buddha!" And then, after making obeisance to the Buddha with due respect and devotion, the thirty Bhaddavaggī princely companions remained seated at an appropriate place which were free from the six faults.

The Buddha taught them in the way, as aforesaid, the course of moral practice leading to the Path and Fruition, (*magga-phala*): (1) *Dāna-kathā*, (2) *Sīla-kathā*, (3) *Sagga-kathā* and (4) *Magga-kathā* as well as *Kāmānaṁ ādīnava-kathā*, *Nekkhamme ānisaṁsa-kathā* in instructional succession. Thereafter, knowing that the thirty princes' minds had become adaptable, soft and free from hindrances, eager, gladdened, purified and pellucid, the Buddha taught the Dhamma which was originally discovered by Him (*Sāmukkaṁsika dhamma-desanā*) of the four Truths, and, as a result, the thirty Bhaddavaggi princely companions became established, some in *sotāpatti-phala*, some in *sakadāgāmi-phala* and others *anāgāmi-phala*. (Not a single one of them remained *puthujjanas*.)

After the thirty Bhaddavaggī princely companions had been established severally in *sotāpatti-phala, sakadāgāmi-phala* and *anāgāmi-phala*, they requested the Buddha that they be ordained as *bhikkhus*: "Glorious Buddha! May we receive admission (*pabbajjā*) and ordination (*upasaṁpadā*) in your presence?" And the Buddha stretched out His golden hand and called out (in the same way as before) thus: "*Etha Bhikkhave*" and so on, meaning "Come, *monks*! Receive the admission and ordination you have asked for, my dear sons. The Dhamma has been well taught by Me. You, my dear sons, strive to engage in the practice of the higher *maggas* in order to bring about the end of the round of suffering." Instantly the thirty Bhaddavaggī princes turned into full-fledged *bhikkhus* like senior *theras* of sixty years' standing, readily dressed up and equipped with the eight supernaturally created requisites each in its proper place, paying homage to the Buddha with due respect. Their state of laymen disappeared miraculously, as they were transformed into *bhikkhus*. (The very utterance by the Buddha, '*Etha Bhikkhave*' meant a process for the thirty princes to become accomplished *ehi-bhikkhus*. There was more need to be ordained in an ordination hall.)

(Here, the thirty princes had been the thirty drunkards in the Tuṇdila Jātaka of the **Chakka Nipāta**. At that time, they properly observed the five precepts after hearing the words of admonition given by Mahātundila the Boar King, the Bodhisatta. Their deeds of merit, through their observance of the five precepts, was the cause originated in the past of their simultaneous discernment of the Four Noble Truths in the present existence. Besides, having observed the Five Precepts together in unison, they had obviously done many meritorious deeds with a view to be free from the round of rebirths (*vivaṭṭanissita*) by listening to the good Dhamma, taking the three refuges, performing acts of charity, observing the Precepts and practising Concentration meditation and Insight meditation severally during the Dispensations of the former Buddhas. For these reasons, they had such fortunes as the realization of the lower *magga* and the lower *phalas* and of becoming *ehi-bhikkhus*, etc., on the very day they met the Buddha.)

The thirty Bhaddavaggī Theras were the half brothers of King Kosala, having the same father but different mothers. As they usually lived in Pāveyya City, in the western part of Kosala Country, they were known by the name of Pāveyyaka Theras in the texts. It is in connection with these Theras that the Buddha, at a future date, permitted (the making and offering of) Kaṭhina robes. The thirty Pāveyyaka Bhaddavaggi Theras became established in *arahatta-phala* after hearing the Discourse of Anamatagga (on the Round of Existences which have no beginning) while the Buddha was dwelling in Veḷuvana Monastery in Rājagaha.

— 3-Tiṁsamatta Sutta, Dutiyavagga of the Anamatagga saṁyutta —

Chapter 14

CONVERSION OF THE HERMIT BROTHERS AND THEIR ONE THOUSAND ASCETICS

After having established the thirty Bhaddavaggī princes in the three lower *magga-phalas* and ordaining them, the Buddha continued on His journey and arrived at Uruvelā.

At that time, the three hermit brothers, (1) Uruvelā-Kassapa (eldest brother), (2) Nadī-Kassapa (middle brother) and (3) Gayā-Kassapa (youngest brother), happened to be dwelling in Uruvelā forest. Of the three, Uruvelā-Kassapa was the leader and teacher of five hundred hermit disciples; Nadī-Kassapa of three hundred and Gayā-Kassapa of two hundred.

The First Pāṭihāriya

The Buddha went to the hermitage of Uruvelā-Kassapa and made a request thus: "If it is not too much of a burden to you, O Kassapa, I, the Buddha, would like to stay at your fire-place for one night." "It is no burden for me," replied Uruvelā-Kassapa. "But what I especially want to tell you is that, at this fire-place, there is a very savage and powerful *nāga* (serpent), of highly and instantly harmful venom. I do not like the *nāga* king to harm you Monk." The Buddha made the request for the second time, and also for the third time and Uruvelā-Kassapa hermit likewise gave the same reply. (That he feared the Buddha would be hurt). When the Buddha requested for the fourth time saying: "The *nāga* king, O Kassapa, cannot certainly do harm to Me, the Buddha. I am asking you only to let Me stay at the fire-place." Uruvelā-Kassapa finally gave his assent by saying: "You stay happily, O Monk, as long as you desire!"

When permission was given by Uruvelā-Kassapa, the Buddha entered the fire-place, spread the small grass mat and remained sitting cross-legged on it, keeping His body upright and directing His mind intently on the object of meditation. When the *nāga* saw the Buddha entering the fire-place, he was very angry and blew forth fumes incessantly towards the Buddha (with intent to destroy Him and turn Him to ashes).

Then the Buddha thought: "What if I overwhelm the *nāga's* power with mine, without injuring his skin or hide, flesh or sinews, bones or marrow!" and then He blew forth fumes which were far more violent than the fumes of the *nāga* by exerting His supernatural power not to harm or hurt any part of the its body. Being unable to contain his anger, the *nāga* sent out blazing flames again. By developing the *jhāna* of the fire-device (*tejo-kasiṇa*), the Buddha produced more violent flames. The whole fire-place appeared to be blazing because of the enormous flames of the Buddha and the Nāga.

Then the hermits, led by their teacher Uruvelā-Kassapa, gathered round the fire-place and he said in fear: "Friends! The immensely handsome Great Monk has been harmed by the *nāga*!" When the night had passed and the morning came, the Buddha, having overwhelmed the *nāga* by His power without touching or hurting any part of the its body, placed him inside the alms bowl and showed him to Uruvelā-Kassapa, saying: "O, Kassapa! this is the *nāga* spoken of by you? I have overwhelmed him by my power." Thereupon, Uruvelā-Kassapa thought:

> "The monk is indeed very mighty and powerful since He is able to overwhelm the savage and powerful *nāga* king of highly and instantly harmful venom. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsavas* have dried up."

Being very much devotedly impressed by this first performance of miracle (*pāṭihāriya*) of taming the *nāga*, Uruvelā-Kassapa extended his invitation to the Buddha, saying: "Do take up residence just here O, Great Monk, I will offer you a constant supply of food."

The Second Pāṭihāriya

Thereafter, the Buddha lived in a wood near the hermitage of Uruvelā-Kassapa. When the first watch of the night was over and midnight came, the four Divine Kings of the Four Regions (Cātumahārājika devas), in their very pleasing splendours, illuminating the whole forest with their bodily halo, went to the presence of the Buddha, made obeisance to Him with due respect and devotion, and remained standing at a proper place like four big heaps of bonfire in the four quarters.

When the night had passed and at daybreak, in the following morning, Uruvelā-Kassapa came and asked the Buddha: "It is meal time, O, Great Monk! the meal is ready. Please come and have it. O, Great Monk! Who were they, with very pleasing splendours, went to your presence, illuminating the whole forest with their bodily halo after the night had well advanced into midnight, and that after making obeisance with due respect and devotion, remained standing like four big heaps of bonfire in the four quarters?" When the Buddha replied: "They were the Divine Kings of the Four Regions, O, Kassapa! They came to Me to hear the Dhamma", Uruvelā-Kassapa thought:

> "Even the four Divine Kings of the Four Regions have to go to this monk to hear the Dhamma. And so, this monk is indeed very mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsavas* have dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvelā-Kassapa, He restrained himself and remained patient (since the sense faculty (*indriya*) of the ascetic was not yet mature), awaiting the maturing of the ascetic's sense faculty, and He stayed on in the wood, accepting and taking the food offered by Uruvelā-Kassapa.

The Third Pāṭihāriya

(In the next night) when the first watch of the night was over and midnight came, Sakka, ruler of the devas, with very pleasing splendours, illuminating the whole forest with his bodily halo that was more pleasing and particularly greater in brightness than those of the previous Four Divine Kings of the Four Regions, went to the presence of the Buddha, made obeisance to Him with due respect and devotion, remained standing at a proper place like a big heap of bonfire.

When the night was over, in the following morning, Uruvelā-Kassapa went and asked the Buddha; "It is meal time, O, Great Monk! and the meal is ready. Please come and have it. O Great Monk! Who was he, in very pleasing splendour, went to your presence after the night had well-advanced into midnight, illuminating the whole forest with his bodily halo that was more pleasing and particularly greater in brightness than those of the previous Four Divine Kings of the Four Regions, and who, after making obeisance to you with due respect and devotion, remained standing at a proper place like a big heap of bonfire?" When the Buddha replied: "He was Sakka, the ruler of the devas, O, Kassapa; he came to Me to hear the Dhamma," Uruvelā-Kassapa thought:

> "Even Sakka, the ruler of the devas, has to go to this monk to hear the Dhamma. And so, this monk is indeed very mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvelā-Kassapa, He restrained himself and remained patient (since the sense faculty (*indriya*) of the ascetic were not yet mature), awaiting the maturing of the ascetic's sense faculties, and He stayed on in the wood, accepting and taking the food offered by Uruvelā-Kassapa.

The Fourth Pāṭihāriya

(Again in another night), when the first watch of the night was over and midnight came, Sahampati Brahmā, with very pleasing splendours, illuminating the whole forest with his bodily halo, that was more pleasing and particularly greater in brightness than those of the Cātumahārājika devas and Sakka, went to the presence of the Buddha, made obeisance to

Him with due respect and devotion, remained standing at a proper place like a big heap of bonfire.

Then when the night had passed, and at daybreak, in the following morning, Uruvelā-Kassapa went and asked the Buddha: "It is meal time, O, Great Monk! the meal is ready. Please come and have it. O Great Monk! Who was he, in very pleasing splendours, went to your presence after the night had well-advanced into midnight, illuminating the whole forest with his bodily halo that was more pleasing and particularly greater in brightness than those of Cātumahārājika devas and Sakka, and who, after making obeisance to you with due respect and devotion, remained standing at a proper place like a big heap of bonfire." When the Buddha replied: "He was Sahampati Brahmā, O, Kassapa! he came to Me to hear the Dhamma," again Uruvelā-Kassapa thought thus:

> "Even Sahampati Brahmā has to go to this monk to hear the Dhamma. And so, this monk is indeed very mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvelā-Kassapa, He restrained himself and remained patient (since the sense faculties (*indriya*) of the ascetic were not yet mature), awaiting the maturing of the ascetic's sense faculties, and He stayed on in the wood, accepting and taking the food offered by Uruvelā-Kassapa.

The Fifth Pāṭihāriya

It was the custom of the people of the Aṅga and Mangadha countries to pay homage to Uruvelā-Kassapa in a monthly alms-giving festival, which was held on a grand scale. While the Buddha was staying in Uruvelā forest, the day for holding the festival approached. On the festive eve, peoples were making arrangements to prepare food and dishes and to go (to Uruvelā-Kassapa the following morning) for doing their obeisance. Then Uruvelā-Kassapa thought:

> "The great festival of paying homage to me is now underway. The entire populace of Aṅga and Mangadha will come to my hermitage at daybreak, bringing with them large quantities of food, hard and soft. When they arrive and assemble, if the Great Monk (possessing, as He was, great psychic power) displays miracles in the midst of those people, they will show much devotion to Him. Then His gains would increase day by day. As for myself, (since their faith in me would become less), gifts and offerings will decline day after day. It will be good if the Great Monk obligingly desist from coming to my hermitage for His meal the next day."

The Buddha, knowing the thought of Uruvelā-Kassapa by His *cetopariya-abhiññā*, proceeded to the Northern Continent, Uttarakuru, and, after gathering alms-food there, He ate it near Anotatta Lake at the Himalayas and passed the day in the sandalwood grove by the lake.

> (According to the Mahāvaṁsa, the Buddha proceeded to Laṅkādīpa (Ceylon) all alone in the evening knowing that this would be the place where the Teaching (*sāsana*) would flourish in the future, and after the deva-*yakkhas* have been subdued and tamed, He gave a handful of His hairs to Sumana Deva to be worshipped forever.)

Then on the following day, even before dawn, He returned to Uruvelā forest and continued staying there.

In the next morning, when it was time for meal, Uruvelā-Kassapa went to the presence of the Buddha and spoke to Him courteously: "It is meal time, O, Great Monk! The meal is ready, please come and have it. O, Great Monk! why did you not come yesterday? We were wondering why you did not show up. A portion of food had been kept aside for you."

The Buddha said:

> "Yesterday, O, Kassapa! did it not occur to you, thus: 'The great festival of paying homage to me is now underway. The entire populace of Aṅga and Mangadha will come to my hermitage at daybreak, bringing with them large quantities of food,

hard and soft. When they arrive and assemble, if the Great Monk (possessing, as He was, great psychic power) displays miracles in the midst of those people, they will show much devotion to Him. Then His gains would increase day by day. As for myself, (since their faith in me would become less), gifts and offerings will decline day after day. It will be good if the Great Monk obligingly desist from coming to my hermitage for His meal the next day.' "

"O, Kassapa! I, the Buddha, knowing your thought by my *cetopariya-abhiññā*, proceeded yesterday morning to the Northern Continent, Uttarakuru, and, after gathering alms-food there, I ate it near Anotatta Lake at the Himalayas and passed the day in the sandalwood grove by the lake." Again Uruvelā-Kassapa thought thus:

"The Great Monk can indeed read my mind. And so, this monk is indeed very mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvelā-Kassapa, He restrained himself and remained patient (since the sense faculties (*indriya*) of the ascetic were not yet mature), awaiting the maturing of the ascetic's sense faculties, and He stayed on in the wood, accepting and taking the food offered by Uruvelā-Kassapa.

The Sixth Pāṭihāriya

One day, when a merchant's slave girl of Sena Nigāma, by the name of *Paññā*, died, her corpse (*utujarūpa*) was wrapped in a hemp fibre cloth and abandoned in the graveyard. After gently getting rid of a *tumba*[1] of maggots, the Buddha picked up the hemp fibre cloth (to be worn by Him) as robe made of rags taken from a heap of dust (Paṁsu-kūlika)[2].

The great earth then shook violently with a roaring sound by way of acclaim. The whole sky also roared with thundering sounds and all the devas and Brahmās applauded by uttering '*Sādhu!*' The Buddha went back to His dwelling in Uruvelā forest thinking: "Where should I wash this cloth of rags?" Sakka, being aware of what the Buddha was thinking, created (by means of his supernormal power) a four-sided pond by just touching the earth with his hand and addressed Him: "Glorious Buddha! May You wash the *paṁsu-kūlika* cloth in this pond."

The Buddha washed the *paṁsu-kūlika* cloth in the pond created by the Sakka. At that time also the earth shook, the entire sky roared and all the devas and Brahmās applauded by uttering '*Sādhu!*' After the Buddha had washed the rags, He considered: "Where should I dye this cloth by treading on it?" Sakka, being aware of what the Buddha had in mind, addressed the Him thus: "Glorious Buddha! May You tread the cloth on this stone slab for dyeing it" and he created a large stone slab by his supernatural power and placed it near the pond.

After the Buddha had dyed the cloth by treading on it on the stone slab created by the Sakka, He considered: "Where shall I hang up this cloth to dry?" Then a deity living on a Kakudha[3] tree near the hermitage being aware of what the Buddha had in mind, addressed Him: "Glorious Buddha! May you hang the *paṁsu-kūlika* cloth to dry on this Kakudha tree." and caused the branch of the tree to bend down.

After the Buddha had hung up the cloth to dry on the Kakudha branch, He considered: "Where should I spread it out to make it flat and even?" Sakka, being aware of what the Buddha had in mind, addressed Him: "Glorious Buddha! May you spread out the cloth on this stone slab to make it flat and even." and he placed a large stone slab.

When the morning came, Uruvelā-Kassapa approached the Buddha and asked Him: "It is

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1. *tumba*: a measure of capacity, esp. used for grain. English-Pāli Dictionary. The Burmese word for it is, one being equal to eight condenced milk tins.
2. *Paṁsukūlika* rags from a dust heap. Wearing rags robe (*Pamsukulik'anga*) is one of thc thirteen ascetic practices: read Chapter 17.
3. Kakudha: Terminalia Aṅuna, PED.

meal time, O, Great Monk. The meal is ready. Please come and have it. How is it, Great Monk? This four-sided pond was not here before. But now, here lies this pond! These two large stone slabs were not placed here (by us). Who has come and placed them? This Kakudha branch was not bent before but, why is it now bending?"

Thereupon, when the Buddha related all that had happened serially beginning with His picking up the *paṁsu-kūlika* robe, Uruvelā-Kassapa thought thus:

> "Even Sakka, the ruler of devas, has to come and do all the sundry tasks for this monk. And so, this monk is indeed very mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s had dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvelā-Kassapa, He restrained himself and remained patient (since the sense faculties (*indriya*) of the ascetic's sense faculties were not yet mature), awaiting the maturing of the ascetic's sense faculties, and He stayed on in the wood, accepting and taking the food offered by Uruvelā-Kassapa.

The Seventh Pāṭihāriya

When the morrow came, Uruvelā-Kassapa approached the Buddha and invited Him. saying: "It is meal time, O, Great Monk! The meal is ready. Please come and have it!" Then the Buddha sent him away by saying: "You go ahead, O, Kassapa I, the Buddha, will follow." The Buddha went thereafter to the rose apple (*Jambu*) tree at the tip of Jambudīpa Island and, bringing with Him a rose-apple fruit, came back ahead of Uruvelā-Kassapa and remained sitting at Uruvelā-Kassapa's fire-place.

Uruvelā-Kassapa, on seeing the Buddha, who had come after him but who had arrived at the fire-place before him and was sitting there, asked the Buddha thus: "O, Monk! Even though I have come ahead of You, You, who have come after me, have arrived at the fire-place before me and are sitting here. By what route have you come, Monk?" The Buddha replied: "O, Kassapa, after I have told you to go ahead, I went to the 'rose-apple' tree at the tip of Jambudīpa Island and, bringing with Me a rose-apple fruit, came back ahead of you and remained sitting at the fire-place. This rose-apple fruit O, Kassapa has colour, smell and taste. Eat it if you so desire." Uruvelā-Kassapa then replied: "O, Great Monk! Enough! you are the one who deserves the fruit. You should eat it." Again, Uruvelā-Kassapa thought thus:

"After telling me to go ahead, this monk went to the rose apple tree at the tip of Jambudīpa and, bringing with Him a rose-apple fruit, came back ahead of me and remained sitting at the fire-place. And so, this monk is indeed very mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsavas* have dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvelā-Kassapa, He restrained himself and remained patient as before, awaiting the maturing of the ascetic's sense faculties and He stayed on in the wood accepting and taking the food offered by Uruvelā-Kassapa.

The Eighth, Ninth, Tenth and Eleventh Pāṭihāriya

In the following morning, when Uruvelā-Kassapa went to the presence of the Buddha and invited him saying, "It is meal time, O, Great Monk! The meal is ready. Please come and have it!" The Buddha sent him away saying: "You O, Kassapa! go ahead. I, the Buddha, will follow." and then,

(a) going to the mango tree which was near the rose-apple tree, at the tip of Jambudīpa and bringing with Him a mango fruit ....., (continue from * in (d))

(b) going to the emblic myrobalan[4] tree which was near the rose-apple tree, at the tip of Jambudīpa and bringing with Him an emblic myrobalan fruit,....., (continue

4. Emblic myrobalan: *amataka*: phyllanthus emblica.

from * in (d))

(c) going to the yellow myrobalan[5] tree which was near the rose-apple tree, at the tip of Jambudīpa and bringing with Him a yellow myrobalan fruit,....., (continue from * in (d))

(d) going to the Tāvatiṁsa deva-world and bringing with Him a coral flower, * the Buddha came back ahead of Uruvelā-Kassapa and remained sitting at Uruvelā-Kassapa's fire-place.

On seeing the Buddha, who had followed him but who had arrived at the fire-place ahead of him and was sitting there, Uruvelā-Kassapa asked the Buddha thus: "Even though I have come ahead of you, O, Monk, You who have come after me, arrived at the fire-place ahead of me and are sitting here. By what route have you come, Monk?" The Buddha replied: "After I have told you to go ahead, O, Kassapa, I went to Tāvatiṁsa and, bringing with me a coral flower, came back ahead of you and remained sitting at the fire-place. This coral flower, O, Kassapa has colour and scent. Take it if you so desire," and Uruvelā-Kassapa replied: "Enough! O, Great Monk! You are the one who deserves the coral flower. You should take it." Again, Uruvelā-Kassapa thought thus:

> "After telling me to go ahead, this monk went to Tāvatiṁsa and, bringing with Him the coral flower, came back ahead of me and remained sitting at the fire-place. And so, this monk is indeed very mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

The Twelfth Pāṭihāriya

On one occasion, the five hundred hermits, being desirous of performing fire-worship, made efforts to split firewood into pieces but were unable to do so. Thereupon they thought: "Our inability to split firewood might certainly be due to the supernormal power of the Monk."

When Uruvelā-Kassapa reported the matter to the Buddha, the Buddha asked: "Do you want O, Kassapa to have the logs split?" and Uruvelā-Kassapa replied: "We want, O, Great Monk, to have them split." By means of the supernormal power of the Buddha, the five hundred logs of firewood were at once marvellously split into pieces making sounds simultaneously. Again Uruvelā-Kassapa thought thus:

> "This monk is capable of splitting at once the logs which my disciples could not do in any way. And so, this monk is indeed mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

The Thirteenth Pāṭihāriya

On another occasion, the five hundred hermits were unable to make fire ablaze for the performance of fire-worship despite their attempts. Thereupon, they thought: "Our inability to make fire burn ablaze might certainly be due to the supernormal power of the Monk."

When Uruvelā-Kassapa reported the matter to the Buddha, He asked: "Do you want, O, Kassapa, to have the fires blazing?" and Uruvelā-Kassapa replied: "We want, O Great Monk, to have the fires blazing!" By means of the supernormal power of the Buddha, five hundred big heaps of bonfire marvellously blazed forth all at once. Again Uruvelā-Kassapa thought thus:

> "This monk makes the five hundred heaps of bonfire to blaze forth simultaneously, which my disciples could not do in any way. And so, this monk is indeed mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

5. Yellow myrobalan: haritaka: terminalia citrina.

The Fourteenth Pāṭihāriya

Again on another occasion, the five hundred hermits were unable to put out the blazing flames after the performance of fire-worship. Thereupon they thought: "Our inability to put out the blazing fires might certainly be due to the supernormal power of the Monk."

When Uruvelā-Kassapa reported the matter to the Buddha, He asked: "Do you want, O, Kassapa, to have the flames extinguished?" and Uruvelā-Kassapa replied: "We want, O Great Monk, to have them extinguished." By means of the supernormal power of the Buddha, the five hundred big heaps of bonfire marvellously became extinguished all at once. Again Uruvelā-Kassapa thought thus:

> "This monk can simultaneously put out the five hundred big heaps of blazing bonfire which could not be extinguished in any way by my disciples. And so, this monk is indeed mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsavas* have dried up."

The Fifteenth Pāṭihāriya

Still on another occasion, the five hundred hermits went down into the River Nerañjarā during winter nights (called *Antaraṭṭhaka*)[6], when there was very heavy snowfall and when it was terribly cold. Some of the hermits wrongly believing that "by emerging from the water once, evil deeds can be cleansed", climbed up the bank by emerging from water only once (after submerging their whole bodies). (Many were those who entertained such belief. They submerged themselves just because there could be no emerging without submerging). Some of the hermits wrongly believing that "by submerging once, evil deeds can be cleansed", plunged but once with their heads, under water and came up on the bank as soon as they rise from water. (Only a few entertained such belief.)

Some of the hermits wrongly believing that "if bath is taken by repeatedly immersing and emerging, evil deeds can be cleansed", bathed in the river, constantly immersing and emerging from it. (There were many of them who held such belief.)

Thereupon, the Buddha created five hundred braziers. The hermits warmed themselves at the five hundred braziers when they came out of the water.

Thereupon, the five hundred hermits thought: "The creation of these five hundred braziers might certainly be due to the supernormal power of the Monk." And Uruvelā-Kassapa thought thus:

> "This Great Monk can indeed create these braziers which number five hundred. And so, this monk is indeed mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

The Sixteenth Pāṭihāriya

One day, there was a great down pour of unseasonal rain in Uruvelā Forest, where the Buddha was residing; a torrential stream of water flowed incessantly. The place where the Buddha was staying was low-lying and therefore liable to be inundated. Thereupon, it occurred to the Buddha thus: "It would be good if I ward off the flow of water all around and walk to and fro on the bare ground encircled by water and thickly covered with dust". Accordingly, He warded off the flow of water all around and walked to and fro on the bare ground encircled by water and thickly covered with dust.

At that time, Uruvelā-Kassapa, intending: "Let not the monk be hit by the torrent and

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6. *Antarathaka*: literally, the eights between the two; here it means "eight days which fall between the end of one month and the beginning of the following month." At the end of this item (15) the author gives a long discussion, on which two months should be considered in this context, quoting numerous authorities including sanskrit texts, Pāli commentaries and Sub-commentaries. We have left out this portion from our translation.

carried away," went rowing in a boat with many of the hermits to the place where the Buddha was staying. Much to his astonishment, he saw that the flow of water all around had been warded off and that the Buddha was walking to and fro on the bare ground encircled by water and thickly covered with dust. Not believing what he saw, he asked: "O, Great Monk! Is it indeed you walking to and fro on the bare ground encircled by water and thickly covered with dust?" The Buddha replied: "Yes, O, Kassapa, it is I." and He rose into the sky even while the hermits were looking on and came to rest on their boat. Again, Uruvelā-Kassapa thought:

> "Even the torrential stream rushing down with great force cannot carry away the monk. And so, this monk is indeed mighty and powerful, But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

Uruvelā-Kassapa and His Five Hundred Disciples became Bhikkhus

In the former days as the hermits' faculties were still immature, the Buddha had been patiently bearing their disdain and awaiting the time when their faculties would reach maturity. Nearly three months had passed since then. Now that their faculties had matured, the Buddha would address them candidly and instruct them leading to their liberation.

Although the Buddha had thus shown the miracle of not being overwhelmed by the flood, the great hermit thought wrongly as before that only he himself was an *arahat* without *āsavas* and that the Buddha was not yet an *arahat* whose *āsava*s were completely gone. While he was so thinking wrongly, it occurred to the Buddha thus:

> "(Should I continue to keep on disregarding him) this vain man (Uruvelā-Kassapa), who is too remote from the Path and Fruition, will continue thinking wrongly for a long time: 'This monk is indeed mighty and powerful! But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsavas* have dried up.' What if I should instil in him a sense of religious urgency."

Having thought thus, the Buddha candidly spoke to Uruvelā-Kassapa these three sets of words:

> "O Kassapa, (1) you are not an *arahat* with *āsavas* eradicated. (2) You are not one who has attained the *arahatta-magga.* (3) (Not to speak of such attainment), you have not even the least practice of the right path for the attainment of the *arahatta-magga arahatta-phala*."

Thereupon. Uruvelā-Kassapa, feeling a strong sense of religious urgency, prostrated himself with his head rubbing the feet of the Blessed One and made the request: "Glorious Buddha, may I receive admission to the order and ordination as a *bhikkhu* in your presence."

The Blessed One (knowing the maturity of their faculties) said to him:

> "O Kassapa, you are the leader, chief, and principal of five hundred hermits, (it would not be proper if you do not inform them). You should first seek their permission, then only these five hundred disciples of yours may do whatever they think fit."

So Uruvelā-Kassapa went to his five hundred disciples and told them: "I want to lead the holy life, O hermits, under the Great Monk. You may do whatever you think fit." "O great teacher, we have long had faith in the Great Monk." (since the taming of the *nāga*), replied the hermits, "If you lead the holy life under Him, all of us, five hundred disciples will do likewise."

Then Uruvelā-Kassapa and the five hundred hermits took their hair, their matted locks, their requisites, and paraphernalia of the fire sacrifice such as shoulder yokes and fire-stirrers and set them adrift in the current of river Nerañjarā. Then they went to the Buddha and prostrating themselves with their heads rubbing the feet of the Blessed One, made the request: "Glorious Buddha, may we receive admission to the order and ordination as *bhikkhus* in your presence."

Thereupon, the Blessed One said: "*Etha bhikkhave*, etc." meaning: "Come, *monks*. Receive admission and ordination you have asked for. The Dhamma has been well taught by Me. Strive to undergo noble trainings in its three higher aspects so as to bring about the end of the round of suffering." Instantly, with the call of '*Etha bhikkhave*' by the Buddha who stretched out His golden right hand, Uruvelā-Kassapa and his five hundred hermits turned into full-fledged *bhikkhus*, like senior *theras* of sixty years' standing, readily dressed up and equipped with the eight supernaturally created requisites, each in its proper place, paying homage to the Buddha with due respect. Their state of hermits disappeared miraculously, as they were transformed into *bhikkhus*. (The very utterance by the Buddha "Come, monks" meant a process for these hermits to become accomplished *bhikkhus*. There was no need to be ordained with the procedure in an ordination hall.)

Nadī-Kassapa and His Disciples became Bhikkhus

When Nadī-Kassapa, who lived downstream, saw the requisites of hermits set adrift by Uruvelā-Kassapa and his five hundred disciples, he thought: "I hope no harm has befallen my eldest brother." He sent ahead one or two of his disciples, saying: "Go and find out about my brother" and he went himself with (the rest of) his three hundred disciples where Uruvelā-Kassapa was dwelling. Approaching his eldest brother, he asked: "O Big Brother Kassapa, is this state of a *bhikkhu* much noble and praiseworthy?"

On being replied by Uruvelā-Kassapa: "Indeed, brother, this state of a *bhikkhu* is much noble and praiseworthy," Nadi-Kassapa and his three hundred disciples, as previously done by Uruvelā-Kassapa and his five hundred followers, took their hermits' requisites and paraphernalia of fire sacrifice, and set them adrift in the current of river Nerañjarā. Then they went to the Buddha and prostrating themselves with their heads rubbing the feet of the Blessed One, made the request: "Glorious Buddha, may we receive admission to the order and ordination as *bhikkhus* in your presence."

Thereupon, the Blessed One said: "*Etha bhikkhave*, etc." meaning: "Come, *monks.* Receive admission and ordination you have asked for. The Dhamma has been well taught by Me. Strive to undergo noble trainings in its three higher aspects so as to bring about the end of the round of suffering." Instantly, with the call of '*Etha bhikkhave*' by the Buddha who stretched out His golden right hand, Nadī Kassapa and his three hundred hermits turned into full-fledged *bhikkhus*, like senior *theras* of sixty years' standing, readily dressed up and equipped with the eight supernaturally created requisites, each in its proper place, paying homage to the Buddha with due respect. Their state of hermits disappeared miraculously as they were transformed into *bhikkhus*. (The very utterance by the Buddha, 'Come, monks.' meant a process for these hermits to become accomplished *bhikkhus*. There was no need to be ordained with the procedure in an ordination hall.)

Gayā-Kassapa and His Disciples became Bhikkhus

When Gayā-Kassapa, who lived down stream, saw the requisites of hermits set adrift by Uruvelā-Kassapa and his five hundred disciples and by Nadī-Kassapa and his three hundred disciples, he thought: "I hope no harm has befallen the eldest brother, Uruvelā-Kassapa, and the elder brother, Nadī Kassapa." He sent ahead two or three of his disciples, saying: "Go and find out about my two brothers" and he went himself with (the rest of) his two hundred disciples to where Uruvelā-Kassapa was dwelling. Approaching his eldest brother, he asked: "O Big Brother Kassapa, is this state of a *bhikkhu* much noble and a praiseworthy?"

On being replied by Uruvelā-Kassapa: "Indeed, brother, this state of a *bhikkhu* is much noble and praiseworthy," Gayā Kassapa and his two hundred disciples, as previously done by Uruvelā-Kassapa and his followers, took their hermit's requisites and paraphernalia of fire sacrifice, and set them adrift in the current of river Nerañjarā. Then they were to the Buddha and prostrating themselves with their heads rubbing the feet of the Blessed One, made the request: "Glorious Buddha, may we receive admission to the order and ordination *bhikkhus* in your presence."

Thereupon, the Blessed One said: "*Etha bhikkhave*, etc." meaning: "Come, monks. Receive admission and ordination you have asked for. The Dhamma has been well taught by Me. Strive to undergo noble trainings in its three higher aspects, so as to bring about the end of the round of suffering." Instantly, with the call of '*Etha bhikkhave*' by the Buddha who stretched out His golden right hand, Gayā-Kassapa and his two hundred hermits turned into full-fledged *bhikkhus*, like senior *theras* of sixty years' standing, readily dressed up and equipped with the eight supernaturally created requisites, each in its proper place, paying homage to the Buddha with due respect. Their state of hermits disappeared miraculously as they were transformed into *bhikkhus*. (The very utterance by the Buddha, 'Come, monks.', meant a process for these hermits to become accomplished *bhikkhus*. There was no need to be ordained with the procedure in an ordination hall.)

(In this account of the display of miracles, such as the hermits inability to split the logs, the simultaneous and marvellous splitting of logs, their inability to make the fires, the simultaneous and marvellous blazing of fire; their inability to put out fires, the simultaneous and marvellous extinction of fires; the creation of five hundred braziers: all these unusual events were due to the Buddha's resolve.)

(The number of miracles, performed by the Buddha in this manner in order to liberate the Kassapa brothers and their one thousand hermits, mentioned directly in the Pāli Canon is sixteen and those not mentioned directly is three thousand five hundred, thus totalling three thousand five hundred and sixteen.)

The Buddha's Delivery of The Ādittapariyāya Sutta.

After staying at Uruvelā for as long as He wished to liberate the hermit brothers and their one thousand followers, the Buddha set out for Gayāsīsa, where there was a stone slab (looking like an elephant's forehead) near Gayā village, together with a thousand *bhikkhus* who were formerly hermits. The Buddha took His seat on the stone slab together with the thousand *bhikkhus*.

Having taken His seat, the Buddha considered: "What kind of Discourse will be appropriate for these one thousand *bhikkhus*?" and decided thus: "These people had worshipped fires every day and every night, if I were to teach them the Ādittapariyāya Sutta describing the continuous burning of the twelve sense-bases (*āyatana*), by the eleven fires, they could attain the *arahatta-phala*."

Having so decided, the Buddha taught the Ādittapariyāya Sutta which describes in a detail manner how the six doors of senses, the six objects of senses, the six forms of consciousness, the six forms of contact, the eighteen kinds of feeling, arising through contact (*phassa paccaya vedanā*), are burning with the fire of lust (*rāga*), the fire of hate (*dosa*), the fire of delusion (*moha*), the fires of birth, ageing and death, sorrow, lamentation, pain, grief and despair.

While the discourse was thus taught by the Buddha, the one thousand *bhikkhus* attained the Knowledge of the Four Paths in successive order and became *arahats* in whom *āsava*s were extinguished. Therefore, the minds of the one thousand *bhikkhus* were completely released from *āsava*s that had become extinguished with no chance of reappearance as they (the *bhikkhus*) had absolutely eradicated grasping through craving (*taṇhā*) and wrong view (*diṭṭhi*) of anything as 'This I am, this is mine.' They were completely emancipated from *āsavas*, attaining cessation through not arising.

(Noteworthy facts about the Ādittapariyāya Sutta will be given later in the Chapter on Dhamma Ratana.)

Chapter 15

THE BUDDHA'S VISIT TO RAJĀGAHA

When the Buddha had stayed at Gayāsīsa for as long as He desired, in order to liberate the one thousand former hermits by making them attain *arahatta-phala*, He set out for Rājagaha, accompanied by them who were then *arahats*. The visit to Rājagaha was to comply with the request made by King Bimbisāra (whom He met as He started His Going Forth): "Venerable Sir, may I make this request? When you have gained Enlightenment, let my country be the first you bless with your visit." Eventually, He arrived at the large Palmyra Sapling Grove near Rājagaha. He stayed at the foot of the Suppatittha banyan tree which offered an expansive shade and which was regarded as a shrine by people who made their worship.

> (After His Enlightenment, the Buddha spent His first rain-retreat (*vassa*) at Isipatana, Migadaya; at the end of the *vassa*, after conducting the Pavāraṇā[1] ceremony, He went to Uruvelā forest. While He stayed there for fully three months, He instructed and taught the hermit brothers and their one thousand followers till they attained *arahatta-phala*. Then on the full moon of Phussa (December-January), the Blessed One, accompanied by the one thousand *arahats*, went to Rājagaha where He stayed for full two months.)
>
> **— Jātaka Commentary and Buddhavaṁsa Commentary —**

At that time, King Bimbisāra heard from the royal gardener the good news of the arrival of the Buddha at Rājagaha thus:

> "O Friends, the Buddha Gotama, the prince of the uninterrupted Sakyan descendants, who went forth into homelessness from His Sakyan clan, has come to Rājagaha and is living at the foot of the Suppatittha banyan tree, in the Palmyra Sapling Grove.
>
> "The fame, the good name of the Buddha Gotama has spread and arisen as far as *bhavagga*: The Blessed One is endowed with nine attributes beginning with that of being an *Arahat* (*arahaṁ*) and ending with that of possessing the six great glories (*Bhagavā*); He makes known to the world of sentient beings with devas and Brahmās, the Dhamma which He has himself realised through higher knowledge (*abhiññā*).
>
> "The Buddha Gotama teaches the Dhamma which is good in the beginning, good in the middle and good in the end, complete with the spirit and the letter. He explains to devas and humans the noble practice of *sīla*, *samādhi* and *paññā* which is perfect and pure, being free from defilements of wrong deeds.
>
> "It is extremely good and beneficial to go and see such accomplished One who is worthy of veneration."

Then accompanied by a hundred and twenty thousand Magadhan brahmin householders, King Bimbisāra went to the Blessed One, and after paying homage to Him, sat at a place which is free from six faults of location, viz., not too far, not too near, not at the front, not at the back, not at a high site and not on the leeward side. Of the hundred and twenty thousand householders who had accompanied the King,

(1) Some paid homage to the Blessed One and sat at a site free from six faults.

(2) Some exchanged greetings with Him, entered into courteous and memorable talks with Him and sat down at a site free from six faults. (These two categories of brahmins

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1. *Pavāranā*: The formal ceremony which concludes the rain-retreat, in which a *bhikkhu* invites criticism from his brethren in respect of what has been seen, heard or suspected about his conduct.

belonged to the group which held right view.)

(3) Some raised their palms together inclining them towards the Blessed One and sat down at a faultless site. (They were sitting on the fence, not committing themselves to side with those holding wrong view, nor with those holding right view Their thinking's were: (a) Should those holding wrong view blame us for paying homage to the monk Gotama, we would say: "How could mere raising of hands with palms together amount to paying homage?" and (b) should those holding right view find fault with us saying: "Why did you not pay homage to the Blessed One?" we would reply: "How is that? Is worshipping made only when the head touches the ground? As a matter of fact, raising of palms joined together also constitutes a formal worship." With this thought of sitting on the fence, they took their respective seats.)

(4) Some pronounced their names in the Blessed One's presence: "O Friend Gotama, I am Datta, son of so and so; I am Mitta, son of so and so" and took their seats at a faultless place, Some pronounced their clan in the Blessed One's presence: "O friend Gotama, I am of Vasettha clan; I am of Kaccāyana clan" and sat down at a place which was free from six faults. (These brahmins were poor and undistinguished people. By announcing their names and clan amidst the assembly, they had hoped that they would become known and recognised.)

(5) Some wealthy brahmins just sat down without a word. These brahmins were the crafty and the fools. Their crafty thoughts: "A word or two with them will lead to friendliness, when one becomes friendly, it is not wise not to feed them once or twice." Fear of friendliness with them and of feeding them cause their silent, quiet sitting. Just because they were ignorant and foolish, they sat down where they were like big lumps of earth dumped on the ground.

The Brahmins' Doubt

When thus seated, these one hundred and twenty thousand wealthy brahmin felt uncertain and wondered: "Does the Great Monk lead the noble life under the great teacher Uruvelā-Kassapa as a disciple or does Uruvelā-Kassapa lead the noble life under the Great Monk?" Knowing what was in the mind of these brahmins, the Buddha questioned the Venerable Uruvelā-Kassapa in verse:

Ki meva disvā Urvelavāsi
pahāsi aggiṁ kisakovadāno
pucchāmi taṁ Kassapa etamathaṁ
kathaṁ pahīnaṁ tava aggihuttaṁ

O dear son, Kassapa, a resident of Uruvelā forest, being a great teacher yourself, instructing the lean hermits (because of their austere practices), seeing what fault did you give up fire-worship? I ask of you, Kassapa, what made you abandon fire-worship?

The Venerable Uruvelā-Kassapa replied to the Buddha in verse also:

Rūpe ca sadde ca atho rase ca
kami'itthiyo cābhivadanti yaññā
etaṁ malantī upadhīsu ñatva
tasmā na yiṭṭhe na hute aranjiṁ

Glorious Buddha, it is said (by sacrificial teachers) that through sacrifice one can enjoy five sense-pleasures, namely, sight, sound, smell, taste and touch, as well as womenfolk, especially the kind of women who resemble the tiger preying and devouring by means of its sensuality-like claws. Seeing and knowing well that the sense-pleasures and women serve only as defilements of the five aggregates, I no longer enjoy offering sacrifices. I no longer take delight in daily practice of fire-worship.

The Buddha then asked him again in verse:

Etth'eva te mano na ramittha (Kassāpāti Bhagavā)
rūpesu saddesu atho rasesu
atho ko carahi devamanussaloke
rato mano Kassapa bruhi metaṁ.

Dear son Kassapa, if your heart finds no delight in the five sense pleasures of sight, sound, smell, taste and touch and in women, what sense object in this world of devas and humans delights you. Answer Me that, Kassapa.

The Venerable Uruvelā-Kassapa replied in verse:

Disva padaṁ santamanūpadhīkam
akincanaṁ kāmabhave asattaṁ
anannathābhāvimanannaneyyaṁ
tasmā na yitthe na hute arinjiṁ

Glorious Buddha, because I have distinctly perceived Nibbāna which has the characteristic of peace, free from the four attachments (*upadhis*)[2], which cannot be made known by others (which can be achieved only through the Path (*magga*) developed by oneself), which is not subject to change (being free from birth, old age, and death), and which is forever free from lust of life and attachment to existence. I no longer enjoy offering sacrifices, I no longer take delight in daily practice of fire-worship.

Having given this reply, in order to make it known that he himself was a disciple of the Buddha, the Venerable Uruvelā-Kassapa rose from his seat, arranged his robe on the shoulder, prostrated himself with his head at the feet of the Buddha, saying: "Glorious Buddha, You, the Exalted Buddha, are my Teacher. I am but a disciple of Yours." 'Then he rose to the sky, first up to the height of a palm tree. Descending from it, he made obeisance to the Buddha. Then he rose up to a height of two palm trees in his second display, and subsequently, to a height of three palm trees in his third attempt, and so on. In this way, he rose up, in his seventh display, to a height of seven palm trees, then descending from there, making obeisance to the Buddha and sat at a place free from six faults.

Having observed these miracles, many of the wealthy brahmins acclaimed, saying in praise of the qualities of the Buddha: "Oh, how mighty and powerful the Buddha is. Even the hermit teacher, Uruvelā-Kassapa, whose wrong view was so strong and firm and who believed himself to be an *arahat*, has been tamed by the Buddha, by destroying the net of his wrong views."

Hearing the words of praise being spoken by the brahmins, the Buddha addressed them: "O Brahmins, taming this Uruvelā-Kassapa when I have achieved the *sabbaññutā-ñāṇa* is really not so wonderful. In a former existence as a Bodhisatta, not yet free from mental defilement (*rāga*), when I was a Brahmā named Nārada, I had destroyed the net of wrong views of King Angati who is Uruvelā-Kassapa now." At the request of the brahmin audience, the Buddha recounted to them the story of Mahānārada-Kassapa. *(The story of Mahānārada-Kassapa may be read in detail in the Ten Great Jātaka)*

Through the personal acknowledgement of the Venerable Uruvelā-Kassapa, the one hundred and twenty thousand brahmins became convinced that "It is the great teacher, Uruvelā-Kassapa, who, having followed as a disciple, lives a holy life under the Great Monk Gotama!" When the Buddha became aware, through His *cetopariya-abhiññā*, that their minds have now been free from doubt, He taught the audience of one hundred and twenty thousand monks and brahmins, headed by King Bimbisāra, the course of Moral practice leading to the realization the Path and Fruitions (*magga-phala*): (1) Discourse on charity (*Dāna-kathā*) (2) Discourse on morality (*Sīla-kathā*) (3) Discourse on happy destination (*Sagga-kathā*) and Discourse on the good Path and the line of conduct for the

2. *Upadhis*: wife and children, flocks and herds, silver and gold.

realization of *magga-phala* and Nibbāna (*Magga-kathā*), as well as *Kāmānaṁ-ādīnava-kathā* together with *Nekkhamma-ānisaṁsa-kathā* in a progressive manner. Thereafter, when the Buddha knew that the minds of King Bimbisāra and the one hundred and twenty thousand brahmins had become firm and imperturbable, soft and malleable, free from hindrances, eager, gladdened, purified and pellucid, He taught the Dhamma which was originally discovered by Him (*Sāmukkaṁsika dhamma desanā*), the Four Truths. The one hundred and ten thousand brahmins, headed by King Bimbisāra, became established in *sotāpatti-phala*; the remaining ten thousand brahmins became lay devotees were established in the Threefold Refuge.

King Bimbisāra's Five Aspirations

Bimbisāra, King of Magadha, who had now become a *sotāpanna*, addressed the Buddha: "Lord, formerly when I was a young prince, I had five aspirations. Now they are fulfilled."

> "Lord, when I was a young prince, I wished: 'If only the people of Magadha anointed me (as a) king.' Glorious Buddha, this was my first aspiration and it has now been fulfilled."
>
> "Lord, when I was a young prince, I wished: 'If only the Homage-worthy Buddha would come to this kingdom when I became king.' Glorious Buddha, this was my second aspiration and it has now been fulfilled, too."
>
> "Lord, when I was a young prince, I wished: 'If only I could pay homage and do honour to that Buddha, when He visited my kingdom.' Glorious Buddha, this was my third aspiration and it has now been fulfilled, too"
>
> "Lord, when I was a young prince, I wished: 'If only the Buddha, who visited my kingdom, taught me the Dhamma which would lead to Nibbāna.' Glorious Buddha, this was my fourth aspiration and it has now been fulfilled, too."
>
> "Lord, when I was a young prince, I wished: 'If only I might thoroughly understand the Dhamma taught by the Buddha.' Glorious Buddha, this way my fifth aspiration and that too has now been fulfilled, too."

"Glorious Buddha! It is indeed very delectable! Glorious Buddha! It is indeed very delectable! To cite worldly examples, just as one turns up what lies upside down, just as one holds up a lamp in the darkness for those with eyes to see various visible objects, even so has the Venerable Buddha revealed the Dhamma to me in many ways. Glorious Buddha! I take refuge in the Buddha, in the Dhamma and in the Sangha. Glorious Buddha! May you take me as a lay disciple established in the Threefold Refuge from now on till the end of my life. Glorious Buddha! In order that I may gain merit, may you kindly accept my invitation to meal, together with the community of *bhikkhus*." On thus being invited, the Buddha remained silent, signifying His acceptance of King Bimbisāra's invitation to the (morning) meal.

Thereupon, knowing quite well that the Buddha had accepted his invitation, King Bimbisāra rose from his seat and returned to his golden palace after making obeisance to Him with due respect and circumambulating Him.

> (It is to be noted here that King Bimbisāra took the Threefold Refuge only after becoming established in *sotāpatti-magga-phala*. Although taking refuge in the Three Gems was accomplished on realizing *sotāpatti-magga*, at that time it was only making up his mind that the Buddha, the Dhamma, and the Sangha are truly the refuge, the shelter, the support. Now he took the refuges by actually uttering the words of Refuge according to the *Atta-sanniyyātana-saraṇa-gamana*[3] formula.

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3. Kinds of Refuges:

A.(i) *Lokiya saraṇagamana*: Refuge taken by worldlings (*puthujjana*) by contemplating the attributes of the Buddha, the Dhamma and the Sangha, the Three Gems. It is insecure, impermanent, perishable.

(ii) *Lokuttara saraṇagamana*: Refuge in which the *ariyas* are established simultaneous with their realisation of the Path with Nibbāna as their object.

Through realisation of *sotāpatti-magga*, King Bimbisāra became one who was established in the imperishable supramundane Refuge, *Niyata-saraṇa-gamana*. It was because he wanted to declare to others of his establishment in the *Niyata-saraṇa-gamana* by word of mouth and also because he wanted to take upon himself the *Paṇipāta-saraṇa-gamana* that he addressed the Buddha by actually uttering the words of Refuge.)

The Buddha entering Rājagaha for Meal

After the night had passed and the new day dawned, having sumptuous meals of hard and soft food prepared ready in his palace, King Bimbisāra sent messengers to inform the Buddha: "Glorious Buddha, it is time for meal. The aims-food is ready."

Sakka descends to manage The Huge Crowd

As the time drew near for the Buddha to enter Rājagaha for alms-food, the citizens of Rājagaha, those who had seen and those who had not seen the Buddha, numbering eighteen crores, left the city very early in the morning. Wishing to see the Buddha and they made their way, in groups, to the Grove of young palms. The road leading to it, which was three *gāvutas* in length, was choked with people. The whole of the palm Grove also was so densely crowded with people that there was hardly any space among them. People could not feel satisfied watching and admiring the personality of the Buddha rendered so graceful by the thirty-two Major Marks, eighty minor characteristics and six-coloured rays emanating from His body.

The entire Palm Grove and the whole length of the road were so jammed with people that even a single *bhikkhu* would find it impossible to find a way out of the Palm Grove and it appeared as if the Buddha would miss His meal for the day. As if to intimate that this should not happen, the orange-coloured ornamented stone (*paṇḍu-kambala*) which served as Sakka's throne, became warm. Pondering upon the cause of this manifestation, Sakka came to realise the difficult situation (in the Palm Grove). Assuming the guise of a youth, Sakka instantly appeared in the presence of the Buddha, singing praises of the Buddha, the Dhamma and the Sangha. Through his supernormal powers, he carved a way for the *bhikkhus* headed by the Buddha and acted as usher for them, announcing the entry of Buddha into the city in the following verses:

Danto dantehi saha purāṇa-jatilehi

B.(i) *Dvevācika saraṇagamana* – like that taken by Tapussa and Bhallika uttering *Buddhaṁ saranam gacchāmi, Dhammaṁ saranaṁ gacchāmi*, at the time when there was not yet the Community of Bhikkhus.

(ii) *Tevācika saraṇagamana* — like that taken by Yasa'a father, mother, his ex-wife, and others after the formation of the Order by uttering the complete formula: *Buddhaṁ saranaṁ gacchāmi, Dhammaṁ saranaṁ gacchāmi, Sanghaṁ saranaṁ gacchāmi*.

Four Formulae for taking Refuge.

(i) *Atta sanniyyātana saraṇagamana* formula: *Ajja adiṁ katvā ahaṁ attanaṁ Buddhassa niyyātemi*. In order to escape from the round of *saṁsāra*, I entrust my own body to the Buddha, Dhamma, and Sangha and take refuge in them, starting from today.

(ii) *Tapparayāna saraṇagamana* formula: *Ajja adiṁ katvā ahaṁ, Buddhassa parayāno...Dhammassa parayāno....Sanghassa parayāno*. Starling from today, I have only the Buddha the Dhamma and the Sangha to rely on, to depend on.

(iii) *Sissabhavupa gamana saraṇagamana* formula: *Ajja adiṁ katvā ahaṁ Budhassa antevāsiko...Dhammassa antevāsiko... Sanghassa antevāsiko*. Starting from today, I am a disciple of the Buddha, the Dhamma and the Sangha.

(iv) *Paṇipāta saraṇagamana* formula: *Ajja adiṁ katvā ahaṁ, Buddhassa Abhivadānaṁ paccuppaṭṭhanaṁ añjalī kammaṁ samicikammaṁ karomi...Dammassa...Sanghassa...karomi.* Starting from today, kindly regard me as one who pays homage, who stands up in welcoming, who reveres the Buddha, the Dhamma and the Sangha.

vippamutto vippamuttehi
singīnikkha-savaṇṇo
Rājagaham pāvisi Bhagavā.

(O countrymen) the Exalted Buddha, possessing the yellow colour of the best refined *singī* gold, at the request of the King of Magadha, with His two feet moving like the sun and the moon has entered the city of Rājagaha together with one thousand *arahats,* former hermits whom the Buddha Himself tamed, has tamed by giving the Deathless Elixir: whom the Buddha, the leading Bull Himself released from the three states of existences[4] and the three cycles of sufferings[5], has released from these states of existences and cycles of suffering by teaching the essence of Dhamma.

Muttomttchi saha purāṇa-jatilehi
vippamutto vippamuttehi
siṅgīnikkha-savaṇṇo
Rajagahaṁ pāvisi Bhagavā

(O countrymen) the Exalted Buddha, possessing the yellow colour of the best refined *singī* gold, at the request of the King of Magadha, with His two feet moving like the sun and the moon, has entered the city of Rājagaha together with the one thousand *arahats*, former hermits whom the Buddha Himself emancipated from Mara's snare of the cycle of one thousand five hundred defilements, has emancipated from that snare of Mara by showing them the way-out; whom the Buddha, the leading Bull Himself released from the three states of existences and the three cycles of suffering, has released from those states of existences and cycles of suffering by teaching the essence of Dhamma.

Tiṇṇo tiṇṇehi saha pūraṇa-jatilehi
vippamutto vippamuttehi
siṅgīnikkha-savanno
Rājagaham pāvisi Bhagavā.

(O countrymen) the Exalted Buddha, possessing the yellow colour of the best refined *singī* gold, at the request of the King of Magadha, with His two feet moving like the sun and the moon, has entered the city of Rājagaha together with the one thousand *arahats*, former hermits whom the Buddha, having Himself crossed over the four violent floods and reached the other shore, has conveyed over the four violent floods to the other shore by giving the beautiful eightfold mechanized vehicle; whom the Buddha, the leading Bull Himself released from the three states of existences and the three cycles of suffering, has released from those states of existences and cycles of suffering by teaching the essence of Dhamma.

Santo santchi saha purāṇa-jatilehi
vippamutto vippamuttehi
siṅgīnikkha-savanno
Rājagahaṁ pāvisi Bhagavā.

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4. The three slates of existence (*tibhava*): *(a) Kāma bhava*. (b) *Rūpabhava* (c) *Arūpabhava* (**F. N. I p. 161-Ten Suttas from Dīgha Nikāya, Burma Piṭaka Assn**.)
5. Three cycles of suffering (*tivaṭṭa*): (a) *kilesa-vaṭṭa*, the cycle (round) of defilements comprising ignorance (*avijjā*). craving (*taṇhā*) and clinging (*upadāna*) (b) *kamma-vaṭṭa*. comprising *Kamma* formations or rebirth producing volitions and mental phcnomena associated therewith (*saṅkhāras*) (c) *vipāka-vaṭṭa*, the Kammic resultant rebirth-process comprising *viññāṇa*, *nāma-rūpa*, *āyatanas*, *phassa, vedanā-* (**Buddhist Dictionary-Ñyānatiloka**).

(O countrymen) the Exalted Buddha, possessing the yellow colour of the best refined *singī* gold, at the request of the King of Magadha, with His two feet moving like the sun and the moon, has entered the city of Rājagaha together with the one thousand *arahats*, former hermits whom the Buddha Himself calmed, devoid of the heat of defilements, has calmed with the entire heat of defilements removed by sharing with them the water of deathlessness; whom the Buddha, the leading Bull Himself released from the three states of existences and the three cycles of suffering, has released from those states of existences and cycles of suffering by teaching the essence of Dhamma.

Dasavāso dasabalo
dasadhammvidū dasabhi cupato
so dasasatapa-rivāro
Rājagahaṁ pavisi Bhagavā

(O countrymen!) The Exalted Buddha, who is endowed with ten deportments of the Noble Ones, the ten-fold physical strength, and ten-fold cognitive strength, who perfectly comprehends the ten ways of accomplishing deeds (*kammapatha*), who is possessed of the ten characteristics of *arahats* (*asekkha*), at the request of the Magadha King, with His two feet moving like the sun and the moon, has entered the city of Rājagaha, being accompanied by the one thousand *arahats*, former hermits.

Singing these verses of praise melodiously, Sakka walked ahead of the *bhikkhus,* led by the Buddha, announcing their approach to the crowd.

The citizens of Rājagaha, on seeing Sakka in the guise of a youth, discussed among themselves: "O friends, this youthful person is extremely handsome; this youthful person is so good looking; this youthful person inspires deference," and they wondered "whose personal attendant he happened to be."

Overhearing their remarks about him, Sakka replied to them:

Yo dhiro sabbadhi danto
suddho appaṭipuggalo
Arahaṁ Sugato loke
tassāham paricārako

(O countrymen!) Under the disguise of a youth, I am simply a servant and donor to Him, who is richly endowed with marvellous virtue; He is one, who in this world is a great wise personality of Omniscience, who concerning six sense-faculties and the six sense-doors has tamed Himself so that He may be free of the blemishes of wrongdoings; who is pure and untainted by the dust of the one thousand and five hundred defilements; who is peerless throughout the entire three existences of the universe; who is worthy of unique homage and offering from devas, humans and Brahmās; who speaks only two kinds of words whether people like them or not; words which are beneficial and lead one to the Path and the Fruition and words which are truthful and subject to no change at all.

King Bimbisāra's Dedication of The Veḷuvana Park

The Buddha, accompanied by the one thousand *bhikkhus*, entered the city of Rājagaha along the route cleared by Sakka, the King of Devas. King Bimbisāra conducted the *bhikkhus*, headed by the Buddha, to his palace, and served them hard and soft food of excellent quality with his own hands. After which, he sat at an appropriate place, free from the six faults, then this thought occurred to him: "At which place with the following five characteristics of: (i) being not too far from the city, (ii) being not too near the city, (iii) roads for going to and coming from it, (iv) easy access to it for everybody at any required time, (v) devoid of noise of the city, village and people clamouring for the five sense

objects, would the Buddha take up His residence?"

Veḷuvana Park, which was his, was complete with these five characteristics. Having considered that it would be excellent to donate it to the community of *bhikkhus* headed by the Buddha, the King addressed the Buddha: "Glorious Buddha, I cannot keep myself away from the Three Jewels, as I wish to come to the presence of the Buddha on all occasions, appropriate or not. The Palm Grove where you at present residing is too far from the city, our Veḷuvana Park is neither too far nor too near the city. There are also great roads leading to and coming from it. It is an accommodation worthy of the Blessed Buddha. May You therefore kindly accept my offering of this Veḷuvana Park."

Having thus addressed the Buddha, and wishing to make a gift of Veḷuvana, King Bimbisāra poured flower-scented clear water onto the hand of the Buddha from a golden pitcher while saying these words of presentation:

"*Etāhaṁ Bhante Veḷuvanaṁ Uyyānaṁ Buddhappmukhassa Bhikkhusaṁghassa dammi*. — Exalted Buddha, I offer this Veḷuvana Park to the community of *bhikkhus* headed by the Buddha." When the Buddha accepted Veḷuvana, the great earth quaked swaying from side to side and rocking to and fro, like a damsel who, being carried away by joyous emotions, breaks out into dancing.

(N.B. In the whole of Jambudia, there is no park, the acceptance of which by the Buddha occasioned a tremor of the earth except Veḷuvana.) — **Buddhavaṁsa Aṭṭhakathā etc**.

The Ten Verses in Appreciation of The Dedication of A Dwelling as contained in The Buddhavaṁsa Aṭṭhakathā

Having accepted the gift of Veḷuvana, the Buddha delivered a sermon to King Bimbisāra, Ruler of Magadha, in appreciation of a dwelling as follow:

1. Āvāsadānassa pan'ānisaṁsaṁ,
ko nāma vattum puriso samattho;
aññatra Buddhā pana lokanāthā,
yutto mukhānaṁ nahutena c'āpi.

(Great King!) Apart from the Omniscient Buddha, Lord of the world, what man, even if he is strangely equipped with ten thousand mouths, could fully reveal and explain completely the advantages that would accrue from giving a dwelling-place in charity? (Excepting the Buddha Himself, no ordinary people of the world can in any way do so).

2. Ayuṁ ca vaṇṇan ca sukham balañi ca,
varaṁ pasatthaṁ paṭibhānam eva;
dadāti nāmāti pavuccate so,
yo deti sanghassa naro vihāraṁ.

(Great King!) A person, who builds and generously offers a monastery to the community of *bhikkhus* as a dwelling place for them, may be said to have bestowed on them in joyous faith, the boon of longevity, fairness, happiness, strength and admirable higher intelligence.

3. Dātā nivāsassa nivaranasso,
sitādino jīvitupaddavassa;
pāleti āyuṁ pana tassa yasmā,
āyuppado hoti tam āhu santo.

(Great King!) A person, who builds and generously offers a monastery as a dwelling place which wards off dangers, such as heat and cold, etc., that may cause harm to life, may be said to have given protection to the life of the

community of *bhikkhus* residing there. All good, virtuous people, headed by the Buddha, speak in praise of such a monastery donor as one who makes a gift of life.

4. Accuṇhasīte vasato nivāse,
balañ ca vaṇṇo patibhā na hoti;
tasmā hi so deti vihāradātā,
balañ ca vaṇṇaṁ paṭibhānaṁ eva.

(Great King!) A *bhikkhu*, living in a place of extreme cold or extreme heat such as an open space, etc., is oppressed by severity of climate due to lack supporting condition (*upanissaya paccaya*), his strength, fairness, high intelligence cannot steadfastly exist. (Such existence is possible only in a secure dwelling place). That donor of monastic buildings may be said to be one who makes a gift, in joyous faith, of strength, fairness, and intelligence.

5. Dukkhassa sītuṇhasarīsapā ca,
vātātapādippabhavassa loke;
nivāraṇā 'nekavidhassa niccam,
sukhappado hoti vihāradātā.

(Great King!) A person, who donates a dwelling place, may be said to be a giver of happiness and wellbeing, because the dwelling place wards off all the suffering in the world which are caused by hostile elements of heat, cold, reptiles, scorpions, and fleas and various kinds of troubles due to wild winds and extreme intensity of heat.

6. Sit'uṇhavātātapaḍaṁsavuṭṭhi
Sarīsapāvāla migādidukkham;
yasmā nivāreti vihāradātā,
tasmā sukhaṁ vindati so parattha.

(Great King!) A person, who donates a dwelling place, wards off, through his dwelling place, the suffering caused by cold, heat, wind, sun, gnats, mosquitoes, unseasonal rain, poisonous snakes, scorpions, fleas, wild beasts, etc.. Therefore, that residence donor can, without any vestige of doubt, acquire happiness of both mind and body in his future existence.

7. Pasannacitto bhavatogahetuṁ,
manobhirānaṁ mudito vihāraṁ;
yo deti silādiguṇoditānaṁ,
sabbaṁ dado nāma pavuccate so.

(Great King!) A person, having pious devotion caused by faith and with joy in his heart, builds and gives away, in charity, a pleasant, delightful dwelling-place, which would cause the attainment of happy existence and prosperity, to be used as a monastery by noble *bhikkhus* who are possessed of five virtuous qualities, such as *sīla,* etc. All the former Buddhas had successively spoken in praise of such a donor as one who makes a gift of all four things: strength, fairness, happiness and insight or intelligence. (with reference to "*so ca sabbadado hoti, yo dadāti upassayaṁ*" of *Saṁyutta Pāli Text*).

8. Pahāya maccheramalaṁ salobhaṁ,
guṇālayānaṁ nilayaṁ dadāti;
khitto'va so tattha parehi sagge,

yathābhatam jāyati vitasoko.

(Great King!) A person, having abandoned the defilement of stinginess together with greed which is craving and attachment, builds and gives away, in charity, a monastery as a residence of noble *bhikkhus* who are possessed of virtuous qualities, such as *sīla,* etc. Just as labourers who transport and deliver goods to the desired destination, so the carrier *kamma*, the volitional activities, convey that faithful donor to a happy destination; consequently he is reborn in the realms of devas where pleasant objects of five sensual pleasure abound and where no trouble arises for one's food or shelter:

9. *Vare cārurupe vihāre uḷāre,*
naro kāraye vāsaye tattha bhikkhū;
dadeyy'annapānañ ca vatthañ ca nesaṁ,
pasannena cittena sakkacca niccaṁ.

(Great King!) A wise man, therefore, who cares for his own interest, should cause to build a splendid monastery which is praiseworthy, delightful and commodious. He should then request *bhikkhus,* who possess much knowledge and experience, to take up residence in his monastery. He should always be in devotional faith, regarding the resident *bhikkhus* with deference and make joyous offering to them of various kinds of food and drink and robes.

10. *Tasmā Mahāraja bhavesu bhoge,*
manorame paccanubhuyya bhiyyo;
vihāradānassa phalena santaṁ,
sukhaṁ asokaṁ adhigaccha pacchā ti.

(Great King!) As a result of this donation of the monastery in pious faith, you will, therefore, repeatedly enjoy in various happy existences with more and more delightful wealth. After which, you will, through realisation of the four *maggas* and the four *phalas*, attain the bliss of Nibbānic Peace to be entirely free of sorrow.

Having thus blessed King Bimbisāra with the sermon appreciating the dedication of the monastery, the Buddha rose from His seat and, accompanied by one thousand *bhikkhus* moved to Veḷuvana to take up residence.

(N.B. This narrative of King Bimbisāra's donation of the Veḷuvana to the community of *bhikkhus*, headed by the Buddha, mentions his offering by way of naming what is most essential and what is most important, which, in this case, was the Park. As a matter of fact, the King's donation included dwellings with tiers and other buildings for the *bhikkhus* to dwell in (as the Buddhavaṁsa Commentary describes Veḷuvana as a site adorned with pleasant spired buildings (*pasāda*), flat-roofed buildings (*hammiya*), mansions (*vimāna*), abodes with roofs on four sides (*vihāra*), those with roofs on two sides (*aḍḍhayoga*), pandals (*mandapa*) and the like.)

The Buddha's Permission to accept A Dwelling Place as A Gift

Having given the Dhamma talk on the offer of the Veḷuvana Park by King Bimbisāra, the Buddha addressed the *bhikkhus* thus:

"*Anujānāmi Bhikkhave ārāmaṁ* — I allow you, *bhikkhus*, to accept an offer of a park."

The Buddha's Delivery of The Tirokuṭṭa Sutta

(as from the **Khuddaka-Pāṭha Text** and **Commentary**)

The day after accepting the Veḷuvana Park, the Buddha delivered the *Tirokuṭṭa Sutta*. The following is the detailed account of it.

Counting back from this world, ninety-two aeons ago, King Jayasena ruled over the

country of Kāsi. (In Sāriputta Vatthu, Yamaka Vagga of the **Dhammapada Commentary** and in Uruvelā-Kassapa Vatthu, Etadagga Vagga, Ekakanipatta of the **Aṅguttara Commentary**, it was mentioned that the King was named Mahinda.) King Jayasena's Chief Queen, Sirīmā, gave birth to a Bodhisatta named Phussa. In due course, the Bodhisatta Phussa gained Enlightenment and became a Buddha. King Jayasena, saying: "My elder son has become a Buddha after renouncing the world and leading an ascetic life," developed adoration (being obsessed) with such an idea, as 'My Buddha,' 'My Dhamma,' 'My Sangha,' so much so that he made attendance upon the community of *bhikkhus*, headed by the Buddha, his exclusive privilege and denying all others any opportunity to serve. He had bamboo walls set up on both sides of the road, all the way from the gate of the monastery to his golden palace; canopied ceilings fixed overhead and adorned with stars of gold; and festoons of flowers hung from them; underneath, silvery white sand was spread out and all kinds of flowers were scattered over so that the Buddha might come only along this route.

Buddha Phussa re-arranged His robe at the monastery and accompanied by His community of *bhikkhus* had to take this walled and covered way to the palace. After finishing the meal, they had to take the same screened-off route back to the monastery. Not a single inhabitant of the city was given an opportunity to offer alms-food.

Many of the citizen expressed their reproach saying:

> "Although a Buddha has appeared in the world, we get no opportunity to gain merit by honouring Him. As the moon and the sun make their appearance to confer light on all people; so, Buddhas emerge for the happiness, and wellbeing of all sentient beings. But this King has monopolized for himself the great field of merit meant for all."

Then three princes who were Buddha Phussa's half-brothers, also thought: "Buddhas appear for the wellbeing of all sentient beings, not for the benefit of any individual only. Our royal father has denied others the right to attend upon the Buddha and honour Him. How could we gain an opportunity to do so?"

The citizens, who had the same thought as the princes, discussed with them and agreed to adopt a ruse. They decided therefore to arrange the arising of a sham insurgency in the border areas of the kingdom.

Hearing that administration had broken down in the remote provinces, the King despatched his three sons to subdue the rebellion. On their return from the disturbed regions, after a successful campaign against the insurgents, their royal father, King Jayasena, was so pleased with them that he offered to reward them, saying: "Dear sons, you may ask for any reward you wish." Thereupon, the princes replied: "Royal father, we wish no other reward. We want only the reward of royal permission to attend upon the Buddha and honour Him."

"Dear sons," said the King, "you may ask any reward other than this." The princes replied: "Royal father, we do not wish to get any other reward." "In that case you may do so for a certain portion of time."

Thereupon, the princes requested the permission for a period of seven years. The king refused to grant it, saying it was too long a time. In this way, the princes made their request reducing the duration to six years, to five, four, three, two years, one year and to seven months, six, five and four months. When the King turned down all these requests, the princes finally asked for three months' permission to attend upon the Buddha. To this the King assented, saying: "All right, you may have it."

When they received the King's approval to attend upon the Buddha and pay homage to Him for three months, they joyously approached Buddha Phussa and after making obeisance to Him, addressed Him: "Glorious Buddha, we wish to wait on and serve You for the whole three months of rains-retreat. May You accept our invitation to stay in our rural district for the whole three months of rains-retreat." By remaining silent, the Buddha signified His acceptance.

When they knew that the Buddha had conceded their request, the three princes sent a

message to their Chief Minister, commanding: "Chief Minister, for the whole three months of rains-retreat, we wish to support the ninety thousand *bhikkhus* headed by our eider brother Buddha Phussa, with four requisites and wait on them, making our obeisance. You must immediately make arrangements to build and finish construction of monasteries, etc., for the Buddha and His community of *bhikkhus* to reside."

The Chief Minister, having accomplished the construction of monasteries as commanded by the princes, reported the matter, saying: "Construction of required monasteries, etc., have been completed as commanded."

Then the three princes, together with one thousand soldiers, wearing bark-dyed clothes, conveyed the community of *bhikkhus*, headed by the Buddha, to their rural district. Two thousand five hundred attendants were organised to serve the Sangha with the four requisites (and to render service) for its comfort (and convenience). Then the princes presented the Buddha and His *bhikkhus* with monastic buildings to take up their residence in.

The Treasurer and His Wife endowed with Faith

The princes' wealthy bursar and his wife had profound faith in the Three Gems. (On behalf of the princes) he took out things for the *bhikkhus*, headed by the Buddha, from the princely store-houses in turn and faithfully handed them to the minister. The minister took them and with eleven thousand people, residents of the district, managed to turn them into choice food by cooking which they offered daily to the Buddha and His Sangha. (The three princes and their one thousand soldiers, all in bark-dyed garments, stayed at the monastery, observing the precepts, listening to the sermons and fulfilling their major duties to the Sangha led by the Buddha)

The Ill-natured Relatives of The Chief Minister

Out of the eleven thousand people doing sundry jobs at the minister's command, some of his relatives were wicked and ill-natured. So they created various disturbances to the alms-giving; they personally plundered and devoured the food prepared for the Buddha and His Sangha and fed it to their children; they also set fire to the alms distribution pavilions.

Buddha Phussa conveyed back to His royal father

When the rains-residence was over and the *bhikkhus* had attended the *pavāraṇā* ceremony, the three princes held a huge ceremony of honouring the Buddha. And, in fulfilment of the original agreement made with their royal father, they conveyed the Buddha in a procession headed by Him to the King's country. Soon after the arrival at the capital city of Kāsi where King Jayasena resided, Buddha Phussa passed into Nibbāna. (According to the **Saṁyutta Commentary**, Buddha Phussa passed away while He was still staying with the princes).

The royal father, Jayasena, as well as the three princes, their Chief Minister, and the royal treasurer passed away one after another. They were reborn together with their respective attendants in the deva-world. The wicked and ill-natured relatives of the Chief Minister were reborn in the realms of intense suffering (*niraya*).

For the duration of ninety-two aeons, the first group which reached the deva-world passed on from one deva realm to another in the cycle of rebirths, whereas the second group was reborn in one realm of miseries after another, Then in the present world-cycle of *bhadda*, when Buddha Kassapa made His appearance in the world, the wicked and ill-natured relatives of the Chief Minister were reborn in the realm of petas. At that time, people shared their merits after performing deeds of charity, with their old relatives who happened to be reborn in the *peta*-world, saying: "*Idaṁ ahmākaṁ ñatinam hotu*. — Let this deed of merit be for the benefit of our relatives." Thereby the petas who were their former relatives attained happiness and wellbeing.

Seeing other petas having happiness and wellbeing, they approached Buddha Kassapa and enquired of Him: "Glorious Buddha, is it likely that we will ever enjoy such prosperity?" "O petas," said Buddha Kassapa, "it is not yet time for you to enjoy such prosperity. After

a lapse of one *antara-kappa*, Buddha Gotama will make His appearance in the world. At that time, there will exist a king, named Bimbisāra. Ninety-two world-cycles ago, counting from this *bhadda-kappa*, the King named Bimbisāra was the Chief Minister, and a close relative of yours. That (old relative of yours,) King Bimbisāra, after making a great offering to Buddha Gotama, will share his merit with you. At that time, you will all enjoy such prosperity."

The hopeful words of Buddha Kassapa filled the petas with intense joy as if He had told them: "You will gain happiness tomorrow."

Then, when the long duration of time between the appearance of one Buddha (Kassapa) and another (Gotama), had elapsed, our Buddha Gotama appeared in the world. The three princes, together with their one thousand attendants, passed away from the deva realm and took rebirth in a brahmin clan of Magadha country. In due time, they renounced the household life and became three hermit brothers at Gayasisa with their one thousand hermit disciples. The former Chief Minister of the three princes had now become King Bimbisāra, ruler of Magadha. The Treasurer of the three princes had become now the rich man Visākhā, his wife then had now become Dhammadinnā, the daughter of another rich man. The rest of the former assemblage formed now the royal attendants of King Bimbisāra.

As has been stated above, when our Buddha Gotama of Unimaginable Majesty (*Acinteyya*), Lord of the three worlds, arrived at Rājagaha, He caused King Bimbisāra and his retinue of one hundred and ten thousand rich brahmins to be established in *sotāpatti-phala*. On the next day, with Sakka acting as his usher, He went to the golden palace to accept the great charity made by King Bimbisāra.

All the petas, who were the old relatives of King Bimbisāra went too and stood surrounding him, hoping, "Our former relative, King Bimbisāra will share his merits with us. He will presently make the announcement of his merit-sharing." But, having performed the great meritorious deed, King Bimbisāra was only thinking: "Where would the Blessed Buddha reside?" and failed to share the merits. They expressed their indignation by making terrible outcry of groans in the King's palace at the dead of night.

Thoroughly shaken, frightened and alarmed by the uproar, King Bimbisāra went to the Buddha in the morning and paying respectful homage to Him asked: "Glorious Buddha, I had heard, last night, such frightful noise. What would be their effect upon me?" "Have no fear, Your Majesty," replied the Buddha, "those noises will have no ill effects upon you at all. As a matter of fact, your former relatives have been reborn in the realm of petas and are roaming about and waiting for you, Your Majesty, throughout the innumerable world-cycles that intervened between the appearance of one Buddha and another with the hope to receive the fruits of merits shared by you. You failed to share your merits with your former relatives after your meritorious deeds yesterday. Deprived of any hope of receiving the share of your merits, they caused that frightful din." On hearing the Buddha's reply, the King addressed the Buddha again: "Glorious Buddha, if I perform a deed of charity again and share my merits gained thereby, will they be able to receive them?" "Yes, Your Majesty, they will be able to receive them." "This being so," the King requested the Buddha, "may You accept the great *dāna* to be performed by me today? I will announce my sharing of my merits with my old relatives." The Buddha signified His acceptance by remaining silent.

The King went back to the palace and caused arrangements to be made for the performance of a magnificent *dāna* and when all the arrangements had been made, he had information sent to the Buddha that it was time for Him to come and accept the King's offering. The Buddha went to the palace and sat down at the prepared seat together with His community of *bhikkhus*. All the *petas*, who were the King's former relatives, also went to the palace, saying: "Today, we are surely going to receive the share of merits," and stood waiting from outside the walls.

The Buddha exercised His supernormal powers in such a way that the King saw all the *petas* who were his former relatives. The King pouring water on the hands of the Buddha said: " *Idaṁ me ñatinaṁ hotu* — May this *dāna* done by pouring of clear water be for the

wellbeing of my relatives."

At that very moment, (his former relatives receiving their share of merits) there appeared suddenly ponds with five kinds of lotus for their enjoyment. All his relatives drank the water of the ponds, took bath in them; freed from miseries, worries, weariness and thirst; they acquired golden complexion.

Again, the King offered various eatable in succession such as rice gruel, hard food and soft food to the community of *bhikkhus* headed by the Buddha, and as before announced his distribution of merits to his old relatives. At that very moment, various kinds of celestial food appeared for their consumption. Partaking of these divine meals voraciously (more than making up the ravenous hunger they felt before), they assumed fresh, healthy physical appearance, complete with all the sense faculties of eye, ear, nose, tongue, and body.

Then the King proceeded to offer robes and sleeping and dwelling places to the community of *bhikkhus* headed by the Buddha and as before made known the distribution of his merits; and at that moment too, there appeared for use by the petas, divine garments, divine carriages, celestial mansions complete with beds, beddings, bed spreads and various kinds of ornamental clothing. The Buddha made the resolution wishing that King Bimbisāra could see the happiness and prosperity being enjoyed by his old relatives. On seeing them thus enjoying, through the Buddha's resolution, King Bimbisāra was overjoyed.

(According to the *Dhamma*pada *Commentary* on the story of the Venerable Sāriputta, those peta relatives of the King abandoned their peta appearance and assumed divine appearances.)

Having finished His meal, the Buddha, in order to bless the King with an appreciation of all his good deeds, gave a discourse on *Tirokkuṭṭa* made up of twelve stanzas, beginning with:

Tirokuṭṭesu tiṭhanti
sandhisinghaṭakesu ca
dvārabahasu titthanti
āgantvānaṁ sakaṁ gharaṁ

(Tirokuṭṭa Sutta is included in the **Khuddaka-pāṭha** and **Peta-vatthu Pāli Texts**).

At the end of this *Tirokuṭṭa* discourse, eighty-four thousand sentient beings became aware of the frightful disadvantages of rebirth in the peta realm through the vivid descriptions by the Buddha, which generated in them a sense of religious urgency (*saṁvega*). Thereupon they readily practised the Dhamma and perceiving the Noble Truths achieved emancipation.

On the second day also, the Buddha repeated the same discourse to devas and humans. He continued to give the same discourse for seven days and on each occasions, eighty-four thousand beings perceived the Four Noble Truths and achieved emancipation.

Chapter 16

THE ARRIVAL OF UPATISSA AND KOLITA

[Having heard the news of the arrival of the Buddha at Rājagaha, King Suddhodāna sent a number of ministers, each accompanied by one thousand attendants, to invite the Buddha to his Royal City. This event took place at about the waning moon of Phussa (Pyatho). (It will be noted that) if we treat this episode as the starting point of this chapter, it will not be easy for the inclusion of the story of the two Chief disciples[1] hereafter; hence the exposition of the relevant account of the two Chief disciples in abridged form is given here by way of introduction.]

The time was about the first waxing moon of Māgha (Tabodwe) when the Buddha had been in Rājagaha for about half a month. At that time, the great teacher of the wandering ascetics, Sañjaya, was residing at Rājagaha with two hundred and fifty followers. During this period, the wandering ascetic Upatissa, the future Chief Disciple Venerable Sāriputta and wandering ascetic Kolita, the future Chief Disciple Venerable Mahā Moggallāna, happened to be undergoing training in the ascetic practices under this great teacher Sañjaya.

The two ascetics, Upatissa and Kolita, who were childhood friends, found out, on completion of the course of training within two or three days, that the ascetic teacher's doctrine did not contain any elements whatsoever of the Deathless Nibbāna.

> "My friend, this ascetic teacher's doctrine is fruitless, it is without essence. We will make solemn vow that, from now on, the one who realises first the Deathless Nibbāna should tell about it to the other who is still after it."

On that day of about the first waxing moon of Phagguna (Tabaung), Venerable Assaji, one of the Panca-vaggis, after rearranging his robe and taking his alms bowl and upper robe, set out for Rājagaha to receive alms-food. His deportment was dignified and inspired confidence, whether in going forward or back, looking forward or sideway, with eyes cast down confining the range of vision to a radius of four hands' lengths.

When ascetic Upatissa, the future Sāriputta, saw the Venerable Assaji entering Rājagaha deporting himself with dignity and grace, he thought to himself:

> "I am certain this *bhikkhu* must be one of those in the world who have attained the *arahatta-magga-phala*. It might be well to approach him and ask: 'Friend, under whom have you gone forth? Who is your teacher? Whose teaching have you accepted?' " But then he continued to consider thus:
>
> "This is not the proper time to ask this *bhikkhu*; he is on his alms-round in the city. We two friends have so desired the Deathless State of Nibbāna after having deduced that 'If there is death, there must also be the State of Deathlessness.' For me, who has been seeking to realize this inferred objective of Nibbāna, it would be well to dog the footsteps of this monk." Accordingly he followed closely behind the Venerable Assaji.

When Assaji had finished his alms-round, Upatissa sensed his desire to take a seat for his meal. He therefore laid out a short-legged stool, which he had carried all along the way, and offered some water from his jug when the Thera had had his meal. Having thus fulfilled the duties that a pupil would do to a teacher, he entered into courteous, cordial conversation with the Thera and said:

> "Friend, your faculties are fully clear and serene; your complexion is clear and

1. The biographies of Venerables Sāriputta and Mahā Moggallāna will be mentioned in the chapter on the Jewel of the Sangha.

bright and unblemished. Friend, under whom have you gone forth? Who is your teacher? Whose teaching have you accepted?"

Venerable Assaji replied: "Friend, I have gone forth under the Perfectly-Self Enlightened Buddha, a scion of the unbroken Sakya dynasty, who renounced the world and became a recluse. He is my Teacher, I am the one who accepted His Teaching." Upatissa then asked: "Friend, what does your teacher Buddha profess? What does He teach?"

Venerable Assaji contemplated: "These wandering ascetics hold views which are antagonistic to the *sāsana*; and I must show this wandering ascetic Upatissa clearly the deep and subtle nature of the Teaching" and gave this reply: "Friend, I am but a junior member of the Order, having come into the *sāsana* quite recently. I will not be able to explain the Dhamma extensively. I will be able to tell you its essential meaning only in brief."

The wandering ascetic Upatissa, the future Sāriputta, thought of informing Venerable Assaji: "I am Upatissa, a wandering ascetic and an intellectual, please teach me to the best of your ability either little or in extension. It is my responsibility to try and understand your discourse by extending it in a hundred or thousand ways," but said only:

> "So, be it, friend. Please teach me a little or much; (and in doing so) please preach me only the essential meaning. I wish to listen only to the essential meaning for what avails to me, if you teach many matters of letters, versification and such others?"

Thereupon, the Venerable Assaji, taught the Dhamma which is complete with the essential meaning of the Four Noble Truths:

Ye dhamma hetuppabbhavā,
Tesaṁ hetuṁ Tathāgato āha;
Tesañca yo nirodho,
Evaṁ vādi Mahāsamano.

> Friend, the five-fold aggregate, otherwise known as the Truth of Suffering (*Dukkha Sacca*), owe their origin to craving (*taṇhā*) or the Truth of Origin of Suffering (*Samudaya Sacca*). Our Teacher, the Enlightened One has told the Truth of Suffering (*Dukkha Sacca*) and the Truth of Origin of *Dukkha* (*Samudaya Sacca*). He has also taught the Truth of Cessation of *Dukkha* (*Nirodha Sacca*) and the Truth of the Path leading to the Cessation of *Dukkha* (*Magga Sacca*). Such is the pure doctrine held by the Great Samana, our Master, who expounds these Four Noble Truths in analytical detail.

After hearing the first half of the above discourse, the wanderer Upatissa attained the Fruition stage of *sotāpanna*; he finished hearing the remaining half of the discourse when he had already become a *sotāpanna*.

The future Sāriputta then said:

Eseva dhammo yadi tāvadeva,
paccavyyatha padamasokaṁ;
adiṭṭhaṁ abbhatītaṁ,
bahukehi kappanahutehi.

> This is the very Teaching, the Truth, we, the two friends, have been searching for, even though it has enabled me to attain personally and realise only the Fruition of the First Path (*sotāpatti-phala*). You, Venerable Sir, have attained and realised the State where there is no sorrow, the Nibbāna. Because we have not seen this Truth, the Nibbāna, we have suffered a great loss, wasting innumerable world-cycles.

After saying thus, it occurred to Upatissa that there should be some things more special in this supramundane matter, even before he had achieved the higher stages of it. He therefore requested the Venerable Assaji: "Let things stand where they are for the time being; do not continue to teach the higher stages of the doctrine. Let me beseech you to tell

me where our teacher, the Enlightened One, is now residing." "Friend, the Tathāgata has been residing at the Veḷuvana Monastery," replied the Venerable Assaji. Thereupon, the Upatissa said: "If so, Venerable Sir, please go ahead, I have a friend to whom I have the bounden duty to share the knowledge of the Deathless, which I have acquired before him. After fulfilling my promise to him, I shall follow with my friend in your wake to the presence of the Blessed One." He then respectfully made obeisance to the Thera, circumambulating three times around him as a gesture of gratitude and made his way towards the residence of wanderers.

Wanderer Kolita's Attainment of Sotāpanna

When Kolita saw Upatissa coming, even from a distance, it occurred to him: "My friend's face looks entirely different from that of previous days. It seems certain that he has realised the Deathless Nibbāna." So he asked Upatissa: "Friend, your faculty of senses is fully clear and serene; your complexion is clear, bright and unblemished. How is that, my friend? Have you acquired the knowledge of the Deathless Nibbāna?" "Yes, friend, I have indeed realized Nibbāna that is free from death." On being asked by Kolita under what circumstances he had attained the Deathless Nibbāna, Upatissa told him in detail what had transpired during his meeting with the Venerable Assaji and repeated the verse "*Ye dhamma hetuppabbhavā..., etc*." After hearing the verse in full length, Kolita attained *sotāpatti-phala* and asked: "Friend, Upatissa, where is our Master, the fully Enlightened One now residing?" Upatissa replied: "Our Master, the Tathāgata, is residing at Veḷuvana Monastery, according to Venerable Assaji." Upon this, Kolita, (being an impulsive person) said: "If so, friend, let us go to the Tathāgata right away; the Glorious Buddha, the Enlightened One is our Master, our benefactor."

Upatissa and Kolita went to Sañjaya and His Disciples

Upatissa, the future Sāriputta, who, with a kindly disposition, had regard for the feelings of their followers, suggested patiently and with foresight: "Friend, those two hundred and fifty wandering ascetics have been depending on us, have always looked up to us, and have lived in the ascetic precincts, always watching our behaviour and disposition. Let us also inform these 250 wanderers. Only if we inform them, they can act as they wish!" and also, as one who always had profound respects for teachers he went on to point out: "Let us also acquaint our teacher Sañjaya with what we have learnt about Nibbāna that is void of death. If he is intelligent and wise, he will believe us and surely come along with us to the Tathāgata. On hearing the teaching by the Tathāgata, he might realise the Path and Fruition through penetrative knowledge." So saying, the two friends first went to the two-hundred and fifty followers and told them: "We are going to the Tathāgata, the Glorious Buddha, the Enlightened One, who is our Master, our benefactor."

All the two hundred and fifty disciples responded: "All of us have been living here depending solely upon you and watching your behaviour and disposition. Should you decide to go to the Tathāgata and practise the holy life in the presence of the Blessed One, all of us will also do so."

Then the two friends went to the great teacher Sañjaya and made three attempts unsuccessfully, to persuade him to go to the Tathāgata with them. Finally the great teacher asked, "Young men, in this world, are there many who are unwise, or many who are wise?" When they replied, "Master, in this world there are many who are unwise and few who are wise," the great teacher Sañjaya made this final remark, "Young men, if that be the case, wise men will go to the recluse Gotama, the wise, and those who are unwise will come to me, the unwise. You may go ahead, I cannot, in any case, accompany you." So the two friends, accompanied by their two hundred and fifty followers made their way to Veḷuvana Monastery where the Blessed one was residing.

As Upatissa and Kolita led away the two hundred and fifty wandering ascetics to the Veḷuvana Monastery, the entire precincts of the great teacher Sañjaya became absolutely lifeless and silent. His followers had dispersed, and looking upon the silent and deserted scene, the lonely teacher Sañjaya felt so desolate that under pressure of the raging flame of

grief within, boiling blood bubbled forth from his mouth.

At that time, the Buddha was sitting in a stately manner amidst an audience (of Sangha) and delivering a discourse. When He saw, from a distance, the two ascetic friends and their 250 followers coming towards Veḷuvana Monastery, He drew the attention of the *bhikkhus* who were listening to His discourse, saying:

> "*Bhikkhus*, yonder come Kolita and Upatissa, the two boyhood friends. These two are destined to become the pair of Chief Disciples on my Left and Right."

The two friends and their 250 disciples approached the Blessed One, bowing their heads at His feet in profound respect.

All of Them becoming Ehi-bhikkhus

Having made their obeisance to the Blessed One, they requested the Buddha that they be ordained as monks: "Glorious Buddha! Glorious Buddha! May we have lower and higher ordinations in your presence." The Buddha stretched out His golden hand and called out (in the same way as before) thus: "*Etha Bhikkhave,* etc. — Come, monks. Receive the lower and higher ordinations you have asked for, my dear sons. The Dhamma has been well taught by Me; strive to undergo noble training in its three aspects so as to bring about the end of the round of suffering." No sooner had the Buddha uttered thus, the two friends, together with their two hundred and fifty disciples, instantly transformed into full-fledged *bhikkhus*, like senior *theras* of sixty years' standing, readily robed and equipped with eight supernaturally created requisites, each in its proper place, paying homage to the Buddha with due respect. The appearance of laymen vanished miraculously as they were transformed into *bhikkhus*. (The very utterance by the Buddha "Come, monks." meant a process for them to become established *bhikkhus*. There was no need to be ordained with the procedure in an ordination hall.)

Attainment of Arahantship by 250 Followers

After they had thus become e*hi-bhikkhus*, the Buddha proceeded to expound an appropriate discourse, in harmony with the intellectual level and disposition of the 250 followers of the two friends. (With the exception of the two Agga Sāvakas), these 250 *bhikkhus* attained arahantship at that one sitting.

As regards the two Chief Disciples, they had not yet become accomplished in the three higher Paths, because, of the three *sāvaka-ñāṇa*s, conditions for attainment of *Agga-sāvaka pāramī-ñāṇa*s surpass those of the other two namely, *Mahā-sāvaka pāramī-ñāṇa* and *Pakati-sāvaka pāramī-ñāṇa* and are more extensive.

Venerable Mahā Moggallāna's Attainment of Arahantship

After his ordination, the Venerable Mahā Moggallāna started to practise earnestly the holy life in a forest, depending for his sustenance on a small village, called Kalavalaputta, in the country of Magadha. Making a strenuous effort in his practice, walking up and down the path for full seven days, he felt tired and weak on the seventh day and sat down at the end of the path dozing, being overcome by torpor. The Buddha roused him from the fit of torpidity with teaching and instruction and he eventually overcame it. On hearing the Buddha's instruction on the meditation on the Elements (*Dhātu-kammaṭṭhāna*) he became perfected in the three higher Paths and achieved the height of the *sāvaka pāramī-ñāṇa*[2].

Venerable Sāriputta's Attainment of Arahantship.

Half a month (15 days) from the date of his ordination, (on the full moon day of Māgha), Venerable Sāriputta, while staying with the Buddha in the Sukarakhata cave (dug by pigs) on mount Gijjha-kūṭa, in Rājagaha, heard the Buddha's discourse on the Vedāna-pariggaha Sutta also known as Dīghanakha Sutta (of 3-Paribbajaka Vagga, Majjhima Paṇṇāsa,

2. For more particulars, reference may be made to 8- Pacalayamana Sutta, 6-vyyakata vagga, Sutta nipata, **Anguttara Nikāra**, and relevant Commentaries.

Majjhima Nikāya.) given to the Sāriputta's own nephew, wanderer Diganakha. While following the discourse intently, the Venerable Sāriputta practised the meditation on feeling (*vedanā kamatthana*) thereby developing penetrating insight. As a result, he became an *arahat*, achieving the highest stage of the *sāvaka pāramī ñāṇa*. He may be likened to one who enjoys the food laid in readiness for another person. He also penetratingly discerned the sixteen states of knowledge.

(Herein, a question might arise: Why did the Venerable Sāriputta, possessed of great wisdom, attained arahantship after the Venerable Mahā Moggallāna? **The answer in brief is**: The preliminary steps taken by the Venerable Sāriputta, in the matter of meditation practices, were wider or greater than those of the Venerable Mahā Moggallāna. Here is an example: When ordinary common people contemplate travelling, they can do so quickly because they have a limited amount of kit or paraphernalia to carry whereas kings cannot set out quickly because arrangements have to be made for regiments of elephants, horse-men, charioteers, infantry, etc., to accompany them on a grand scale. As the saying goes: 'It takes the cooking time of a boat load of white beans for a king to appear before his audience.'

Further explanation: Future Buddhas or *Sammā-Sambodhisattas*, future Private Buddhas or *Pacceka-bodhisatta*, and future Disciples of a Buddha or *Sāvaka-bodhisatta* all have, as their object of Insight meditation, the aggregate of conditioned formations or mental and physical phenomena. This aggregate which forms the object of Insight Meditation is known as *Sammasanacara* which means the practising ground for development of knowledge of impermanence, unsatisfactoriness and insubstantiality (*anicca*, *dukkha*, *anatta*). It is also called *Vipassanā-bhūmi* meaning, the aggregate of mental and physical phenomena which form the basis of developing the Insight (*Vipassanā-ñāṇa*).

Of these Bodhisattas,

(1) Future Bodhisatta contemplate the *anicca*, *dukkha*, *anatta*, characteristics of the internal aggregate of conditioned existence, that is to say, mental and physical phenomena occurring continuously in sentient beings, as well as of external inanimate objects that have no power of sense-perception, that exist within the compass of one hundred crores of world Universe.

(2) *Pacceka-bodhisattas* contemplate the *anicca*, *dukkha*, *anatta*, characteristics of conditioned mental and physical phenomena occurring in oneself, of those in the continuum of sentient beings in the Majjhima region as well as of external inanimate objects that have no power of sense-perception.

(3) *Sāvaka-bodhisattas* (future Chief Disciples, future Great Disciples, future Ordinary Disciples), contemplate the *anicca*, *dukkha anatta* characteristics of conditioned mental and physical phenomena without distinguishing, as occurring in the continuum of oneself or in those of others, taking them as one whole external phenomena.

The Venerable Mahā Moggallāna did not contemplate to the fullest extent the impermanent, unsatisfactory, insubstantial characteristics of each and every conditioned phenomenon occurring in the continuum of himself and in those of others; he selected only some of the conditioned phenomena for his contemplation. The Venerable Sāriputta, however in contemplating the three characteristics of conditioned phenomena developed Vipassanā Insight by being more thorough than the Venerable Moggallāna, attending individually to each phenomenon.

The Venerable Mahā Moggallāna may be likened to a person who touches the earth only with the tip of his walking stick as he walks along. He has only touched a (negligible) small area of ground leaving a greater portion untouched. This implies that in the time he utilized in contemplating the object of Insight meditation and attaining the arahantship after seven days, he had meditated on only a portion of the aggregate of the conditioned phenomena. The Venerable Sāriputta, on the other hand, during the fifteen days before he attained the

arahatta-phala, took the complete course of *sammasana* practice reserved for the disciples (not giving attention to those reserved for the *Sammā-sambodhisattas* and *Paccekabodhisattas*) so that there was nothing left untouched in the matter of contemplating salient features of the conditioned phenomena. Having realized the *arahatta-phala*, he perceived with dauntless confidence that, excepting the Fully Enlightened Buddhas and Paccekabuddhas, there was no one who could rise to the intellectual level that he had systematically attained. He found none his equal.

Here is an analogy. There were two men who wanted bamboo staffs. The first man, having found a cluster of bamboos, thought it would take time to clear the bushes to get a good staff. So he cut a length of bamboo within reach of his hand, by thrusting his hand to his arm's length into the cluster of bamboos. Although this man acquired bamboo staff first, he did not get a good, straight, strong one. The second person, who also found the cluster of bamboos thought he would not get a staff of his choice unless the binding clusters and creepers were removed. He then guarded his loins and with a sharp knife removed the tangled growth and then cut a straight, strong staff of his choice for himself and went off. Although this person acquired a bamboo staff later, he got a good, strong straight one. The Venerable Mahā Moggallāna may be likened to the first person who cut and acquired a bamboo staff first, but not a good, straight strong one; the Venerable Moggallāna also attained the arahantship first but not the highest stage of the *sāvaka pāramī ñāṇa*. The Venerable Sāriputta may be likened to the second person who patiently took pains to get later a staff that was straight and strong. Venerable Sāriputta attended patiently to his meditation for fifteen days to attain arahantship later but reaching the pinnacle of *sāvaka pāramī ñāṇa*.

Differences in The Speed of Practice and Attainments between The Two Chief Disciples

Venerable Moggallāna's *paṭipadā* for the three lower Paths is of *Sukha-paṭipadā-dandha-abhiññā* type (after having removed the *nīvaraṇas* easily, *vipassanā-ñāṇa*s are tardily developed to attain the three lower *magga-ñāṇa*s.) His *paṭipadā* for the attainment of *arahatta-magga* is of *Dukkha-paṭipadā-khippa-abhiññā* type (after having been able to remove the five *nīvaraṇas* by practising strenuously and with difficulty, *vipassanā-ñāṇa*s are developed sharply and quickly to attain the *arahatta-magga*.)

The *paṭipadā* of the Venerable Sāriputta, the Supremo of Dhamma, for the three lower Paths is *Sukha-paṭipadā-dandha-abhiññā* (the same as that of the Venerable Mahā Moggallāna). But his *paṭipadā* for the attainment of *arahatta-magga* is of *Sukha-paṭipadā-khippa-abhiññā* type (After having removed the five *nīvaraṇas* without trouble and with ease, *vipassanā-ñāṇa*s are developed sharply and quickly to attain the *arahatta-magga*).

This is the difference between the *paṭipadās* of the two Mahātheras.

— (*Exposition on the 7th, 8th Suttas of Paṭipadā Vagga of the* ***Aṅguttara Commentary***) —

The Single Occasion of The Disciples' Meeting (Sannipāta)

After delivering the discourse entitled "Vedanā-pariggaha Sutta or Dīghanakha Sutta," the Buddha descended from the mount Gijjhakūṭa before dusk and went to the Veḷuvana monastery. There occurred then the great event of the Disciples' meeting, *Sannipāta*, which was characterised by four features:

i) It was the full-moon of the month of Māgha.

ii) The Congregation took place without any body's invitation, as a natural course of event, with the coming together of 1250 *bhikkhus* (made up of one thousand *bhikkhus* headed by the Kassapa brothers and two hundred and fifty belonging to the two Chief Disciples' group.)

iii) All the 1250 participants were *ehi-bhikkhus*.

iv) All these participants had achieved the *Chaḷ-abhiññā* (Six fold Higher Knowledge).

It was in this congregation of the Disciples, *Sāvaka-sannipāta,* that the Buddha named the two Chief Disciples, the Mahātheras Sāriputta and Mahā Moggallāna, *Agga-sāvakas*. On the

same day, the Buddha gave instructions on the obligations of a *bhikkhu*, *Ovāda Pāṭimokkha*, which no Buddha fails to offer.

Three Occasions of The Buddha's Teaching. (Dhammābhisamaya)

As described in Chapter 9, on the twenty-four Buddhas, the three great occasions in which Buddhas of the past delivered great sermons, also took place in the time of our Supremely Enlightened Buddha Gotama. These memorable occasions which deserve to be recorded are:

(1) As stated before, the Buddha, after His attainment of Enlightenment, taught, for the first time, the Dhammacakka-pavattana Sutta in the Deer Park where the Venerable Koṇḍañña Thera and eighteen crores of Brahmās became established in the *sotāpatti-phala*.

(This is the first occasion, the first *Dhammābhisamaya* at which the Four Noble Truths were first made known to devas, humans and Brahmās.)

(2) Then on the great auspicious Mahā Maṅgala day, the Buddha taught the Maṅgala Sutta amidst the assemblage of devas and humans from ten thousand worlds; innumerable devas and humans discerned the Four Noble Truths and attained emancipation.

(This is the second occasion, the second *Dhammābhisamaya* at which the Four Noble Truths were made known to the devas, humans and Brahmās.)

(3) Again, when the Tathāgata taught Cūḷa Rahulovada Sutta (**Majjh 3, 324** and **Sam-2, 324**) to Venerable Rāhula, thousands of devas together with the Venerable Rāhula, came to understand the Four Noble Truths and attained emancipation.

(This is the third occasion, the third *Dhammābhisamaya* at which the Four Noble-Truths were made known to the devas, humans and Brahmās.)

The Single Occasion of The Disciples' Meeting (Sāvaka sannipāta)

As stated above, our Buddha Gotama, the Self-Enlightened One had only one occasion when the disciples gathered together in an assembly characterised by four features.

It was on this occasion that the Buddha gave instructions for the first time on the obligation of a *bhikkhu*, *Ovāda Pāṭimokkha*.

The Two Forms of Pāṭimokkha

Brief exhortations and code of discipline laid down by the Buddhas is called *Pāṭimokkha* because they keep away those, who observe and follow them, from the danger of falling into states of woe. The *pāṭimokkha* is of two forms (a) *Ovāda Pāṭimokkha* (b) *Ana Pāṭimokkha*.

Of those two forms, the *pāṭimokkha* for exhortation, *Ovāda Pāṭimokkha* is taught by Fully Self-Enlightened Buddhas exclusively. *Ovāda Pāṭimokkha* consists of three stanzas beginning with: "*Khantī Paraman tapo titikkhā*." Every Buddha gave their exhortation only with these three stanzas; there has been no deviation among them. However, as regards the occasions and time intervals when they were delivered, there had been differences as explained below:

Buddha Vipassī taught *Ovāda Pāṭimokkha* once in every seven years; the exhortation held good for seven years. Buddhas Sikhī and Vessabhū taught it every six years, Buddhas Kakusana and Konaguna, every year and Buddha Kassapa every six months, as His exhortations lasted for six months[3].

We will describe here also what is mentioned in the introduction to section on *Verañja*, in the first volume of the **Vinaya Commentary** regarding this *Ovāda Pāṭimokkha*.

All the Buddhas of the past taught *Ovāda Pāṭimokkha* only. (But the *Ovāda Pāṭimokkha*

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3. This is as mentioned in the Introduction to *Ānnandattherapañhā vatthu* of **Dhammapada Commentary** (Vol. II).

was then not taught once in every half month). **To explain further**: Buddha Vipassī taught *Ovāda Pāṭimokkha* once every six years and He recited it himself. The *bhikkhu* disciples did not recite the *pāṭimokkha* within the precincts of their own monastery. All the *bhikkhus* within the entire region of Jambudīpa gathered together to hold the *uposatha* service only in the precinct of the monastery where Buddha Vipassī resided. The monastery was situated in the garden of Khemā, a sanctuary for animals near the country of Bandhumati.

During the days of Buddha Vipassī, there used to be eighty-four thousand monasteries, and within each monastery there dwelt ten thousand to twenty thousand *bhikkhus* who were keeping themselves pure by staying away from individuals with whom they have nothing in common (*visabhāga puggala*). They also observe more austere practices. Devas, who had taken up the duty of announcing the *Uposatha* days, went round the monasteries where *bhikkhus* resided (once every year) to address them: "Your Reverence, who have a peaceful life, a year is past, two years, three years, four years, five years have past. This is the sixth year and the coming full-moon day is the day when you should all approach the Buddha to pay homage and to hold the *Uposatha* service. It is now time for you all to assemble in the presence of the Buddha."

Bhikkhus, who possessed of supernormal powers, found their own way to the monastery in the Khemā Sanctuary where the Buddha Vipassī was residing. *Bhikkhus* who possessed no supernatural power went to that monastery with the assistance of the devas in this manner: The powerless *bhikkhus* were then living in monasteries situated near the shores of the east, west, north and south oceans. Before they proceeded to the assembly, they performed the bounden duties of setting beds and dwelling places in order, then taking the necessary bowls and robes, they willed, "Let us be off" and instantaneously they found themselves(with the aid of the devas) sitting in the presence of Buddha Vipassī in the Observance Hall, and paying respect to him.

When the full assembly of *bhikkhus* had congregated, Buddha Vipassī, recited the *Ovāda Pāṭimokkha* as follow:

1. *Khantī paramaṁ tapo titikkhā*
   Nibbānaṁ paramaṁ vadanti Buddhā.
   Na hi pabbajito parūpaghāti
   Na Samano hoti paraṁ viheṭṭhayanto

Forbearing patience (*Khantī*: *Adhivāsana Khantī*)[4] is the most excellent moral practice. Buddhas proclaim: "Nibbāna, which is freedom from craving, is supreme." He who injures, kills others is not one who has gone forth. One who harms others is not a noble *bhikkhu* who has extinguished all defilements.

2. *Sabbapāpassa akāranaṁ,*
   Kusalassa Upasampadā.
   Sacitta pariyodapanaṁ,
   Etam Buddhāna Sāsanam.

"Not to do anything evil (to refrain from evil), to cultivate faultless meritorious deeds pertaining to four realms, to purify ones mind by discarding the five-fold hindrances which defile it" — these are the instructions, exhortations, advices given by each and every Buddha. (One should endeavour to refrain from demeritorious deeds by observing moral precepts; to perform meritorious deeds pertaining to four realms through practice of Concentration and Insight meditations of both mundane and supramundane levels; and bring about complete purification of one's mind

4. *Adhivasana khantī* — means exertion or putting forth energy to bear patiently the blames and accusations made by others, forbearance to withstand cold and heat without the slightest sign of discomfort.

through attainment of *arahatta-phala*. This is the expressed exhortation, instruction laid down by all the Buddhas.)

3. Anupavādo amupaghāto
pātimokkhe ca saṅvaro
mattaññutā ca bhattasamiṅ
pantañca sayanāsanaṁ
adhicitte ca āyogo
etam Buddhāna sāsanaṁ.

"Not to accuse others or cause others to accuse (meaning vocal restraint); not to ill-treat others or cause others to kill or ill treat others (bodily restraint), to observe the chief moral precepts and guard them from being stained or blemished (meaning observance of *Pāṭimokkha-saṅvara-sīla* and *Indriya-saṅvara-sīla*.)[5]

Knowing the right measure in the matter of food (referring to *Ājīva-pārisuddhi-sīla* and *Paccaya-sannissita-sīla*), dwelling in places of seclusion (*sappāya senāsana*), constant application to develop the eight attainments (*samāpatti*) which serve as the basis of Insight *ñāṇa* (*Vipassanā-ñāṇa*)" — this set of six precepts (*dhamma*) constitute the exhortation, instruction and advices of all the Buddhas (given by every Buddha).

(This stanza gives an abridged exposition of the three trainings, namely, *adhi sīla*, *adhi citta* and *adhi paññā*)

In this manner only, Buddha Sikhī and all other Buddhas taught and recited the *Ovāda Pāṭimokkha*; there are no differences as special teaching or verse recited by them. As stated above, the Dhammapada commentary mentions only differences in time factor.

Only these three verses form the *Ovāda Pāṭimokkha* stanza which were recited by all the Buddhas. Buddhas with longer life span recited them all throughout their life time; Buddhas of shorter life span recited them in the earlier portion of their lives (*Paṭṭhama Bodhi*), from the time they started laying down the training rules till they stopped teaching, reciting the *Ovāda Pāṭimokkha*. Only their disciples recited the *Vinaya* disciplinary rules, also called the *Ānā Pāṭimokkha,* once every fortnight. (Buddhas never recited the *Ānā Pāṭimokkha*).

Therefore, our own Buddha Gotama, the Enlightened One, taught the *Ovāda Pāṭimokkha* only in the first twenty years of His Buddhahood, known as the *Paṭṭhama Bodhi*. (*Cf.* **Vinaya Commentary** *First book etc.*)

King Suddhodāna sending His Ministers to invite the Buddha to the Royal City

It was during the waning moon of Phussa, in the 103rd year of the Great Era. (as already mentioned in Chapter 15), the Buddha was then residing at the Veḷuvana Monastery, in Rājagaha, administering the Deathless Elixir of Dhamma to devas, humans, and Brahmās who went to His presence. He had helped some sentient beings to be established as firm believers of the Three Gems, others were able to gain the Path and Fruition in accordance with their aspirations and resolve; while some people of good families from Anga and Magadha countries were granted ordination with attainment of the Path and Fruition. While this great festival of emancipation was being held daily, King Suddhodāna heard the news that his son had attained the most Exalted Buddhahood after undergoing a strenuous course of practice for six years and that having preached the first Sermon of Dhammacakka, He was residing in great and noble glory at Veḷuvana Monastery, Rājagaha, like the moon amidst the stars in the sky.

Hearing these news, the King sent for a minister and said to him: "O Minister! go you now, with one thousand attendants, to the city of Rājagaha and address my son, the

5. *Sīla*s: read **Anudipani**. Chapter VI Pāramīta (Perfections).

Enlightened One, in these words of mine: 'Glorious Buddha, your father King Suddhodāna is desirous of paying homage to you' and invite Him to come here."

"Very well, Your Majesty," replied the minister and he set off without delay, carrying the royal message and in the company of one thousand attendants to Rājagaha which was 60 *yojanas* from Kapilavatthu. He arrived there at a time when the Buddha was teaching Dhamma in the midst of an audience at the Veḷuvana Monastery.

The minister thought to himself: "I may as well listen to the discourse before delivering the King's message." While standing and listening to the discourse from the far end of the audience, he and his one thousand attendants, as a consequence, attained arahantship. They therefore, approached the Buddha and made the request: "Glorious Buddha, may we receive admission to the Order and ordination as *bhikkhu* in your presence." Thereupon, the Blessed One stretched out His hand (as before) and said: '*Etha Bhikkhu*, etc." Instantly, with the call of "*Etha Bhikkhu*", the minister and the one thousand royal attendants transformed into full-fledged *bhikkhus* like senior *theras* of sixty year's standing, readily robed and equipped with eight supernaturally created requisites, each in its place, paying homage to the Buddha with due to respect. Their state of minister and royal attendants miraculously disappeared as they were transformed into *bhikkhus*.

(N.B. From the moment of attainment of *arahatta-phala*, noble persons, as a matter of course, become indifferent to mundane affairs, as such, the minister did not convey the King's message to the Buddha but simply passing his time enjoying the bliss of *arahatta-phala*.)

Finding that the minister whom he sent did not return in due time and no news was even heard, the King was anxious to know the reason of their silence. So he sent again another minister on the same mission and in the same manner. This minister, too, having gone to Veḷuvana Monastery in Rājagaha with his attendants, attained arahantship after hearing the discourse given by the Buddha and became *ehi-bhikkhus*. They neither conveyed to the Buddha the royal message nor did they send back any report to the King. They remained there enjoying the Fruits of arahantship.

King Suddhodāna sent altogether nine ministers, each with one thousand royal attendants on the same mission. All the nine ministers, with their attendants, attained arahantship after hearing the discourse given by the Buddha and became *ehi-bhikkhus*. They neither conveyed to the Buddha the royal message nor did they send back any report to the King. They remained there enjoying the Fruits of arahantship.

Sending Kaludayi, A Birth-mate (of the Buddha)

When King Suddhodāna came to know that none of the ministers and attendants had returned nor come into his presence to tell him anything, he thought: "So many, nine thousand and nine persons, have not come back to my presence even to give a report, because they have no close affection and regard for me at all." He wondered: "Who will carry out my orders with due speed and without delay." His searching mind began to work and scrutinising carefully, at last he saw Minister Kaludayi. As an administrative official, he was charged with managing general affairs of the court and also being one nearer and dearer to the Royal family. Thus, as a trustworthy confidant, the King picked out Kaludayi, who was also his son's birth-mate, as he was born on the same day. They were playmates since their infancy and were intimate friends.

Therefore, the King told Kaludayi: "My son, Kaludayi, I, being desirous of paying homage to my son, the Buddha, had sent nine ministers, each accompanied by one thousand attendants, but not even one of them has returned with any news. One cannot know with certainty what danger there is to one's life. I wish to see and pay homage to my son while I am still living. Dear son Kaludayi, will you be able to strive your utmost to undertake this task so that I may see my son?" Kaludayi replied: "Your Majesty, it would be possible for me to do so if I am granted permission to enter monkhood."

Then the King replied: "Dear son Kaludayi, whether you enter monkhood or not, do try your utmost to undertake the task so that I may see my son." "Very well," promised

Kaludayi who then set out for Rājagaha, accompanied by one thousand attendants, carrying the King's message for the Buddha. (As stated before) arriving there, while the Buddha was teaching a discourse, they stood listening to it from the far end of the audience. As a consequence, Kaludayi and his one thousand attendants attained *arahatta-phala* and became *ehi-bhikkhus* too.

Kaludayi requesting The Buddha to visit The Royal City of Kapilavatthu

(After His Enlightenment, the Buddha spent His first rains-retreat at Isipatana, Migadaya. At the end of the retreat and having performed the *pavāraṇā* ceremony, He set out for the Uruvelā forest where He stayed for the whole of three months teaching and instructing the three hermit brothers and their one thousand followers till they attained arahantship. Then accompanied by the one thousand *arahats* who were former hermits, the Buddha made His way to Rājagaha where He arrived on the full moon day of Phussa and resided there for the entire two months. The Buddha taught and instructed more than ten thousand young men of good families from Anga and Magadha countries until they became *arahats* and ordained as *bhikkhus*. Thus five months had passed since Buddha departed from Bārāṇasī; the cold winter months were over and it was spring, the full moon day of Phagguna. And it was a week after Kaludayi had arrived at the presence of the Buddha.)

On that full moon day, Thera Kaludayi thought to himself: "The cold season is over and spring has arrived. Cultivators and farmers have finished gathering their harvests and they have opened up pathways leading to all destinations. The great earth is verdant, covered with luxurious growth of green grass. In the surrounding woods, forest trees have shed their old leaves and look resplendent in their new leaves, bearing flowers and fruits. Neither too cold nor too hot, it is a good time for travelling, it is time now for the Buddha to visit the royal relatives and give them His Blessings." Having thought thus, he approached the Buddha and addressed Him with the following sixty verses, supplicating to make a visit to the royal city of Kapilavatthu.

1. *Angārino dāni dunā bhadante*
phalesino chadānam vippahāya
ta acchimantova pabhāsayanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great benefactor, winter has gone and spring has set in, all the trees have shed their decayed leaves and as if to acquire fresh fruits, have sprouted tender leaves and flower buds of glowing ember-red. Stimulated by the changing weather, these colourful trees are shining bright.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

2. *Dumā vicittā dami duma bhadante*
rattañkureheva ca pallavehi
ratanujjalamaṇḍapasannibhāsā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great benefactor, all the trees, wearing their coral-red sprouts and tender emerald-green leaves, are wondrously and delightfully beautiful, resembling pavilions shining with jewel-like brilliancy.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth,

3. *Supupphitaggā kusumehi bhūsitā*
manuññabhuta sucisādhu gandhā
rukkhā virocanti ubhosu passesu

samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, on either side of the roadway, all kinds of trees and seasonal plants are crowded with blossoms to the very top. Adorned with flowers in full bloom, every tree stands lovely; the clear air is filled with fragrant odour and the environs amazingly beautiful to behold.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

4. *Phalehi nekehi samiddhibhūtā*
vicittarukkhā ubhatovakāse
khuddaṁ pipāsampi vinodayanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, on either side of the roadway, all kinds of trees have borne assorted fruits; wayfarers, both *bhikkhus* and laity alike, can satisfy their hunger and quench their thirst.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

5. *Vicittamāla sucipallavehi*
susajjitā morakalāpasannibha
rukkhā virocanti Ubhosu passesu
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, now that on either side of the roadway, seasonal shrubs and plants are adorned with the most fascinating sprigs and decoratively set with delicate leaves free from dirt and dust, looking like bouquets of peacock's tails, they make all the environs (present) a splendid and wonderful scene.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

6. *Virocamānā phalapallavehi*
susajjitavāsanivāsabhuta
tosenti addhānakilanasatte
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, seasonal trees and plants are adorned with young fruits and delicate leaves; the whole environs not only present a fascinating sight at every turn but also, like welcoming home and rest houses they refresh and delight the heart of weary travelling *bhikkhus* and lay men.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

7. *Suphullitaggā vanagumbanissitā*
latā anekā suvirajamāna
tosenti satte manimandhapāva
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, numerous species of creeping plants in full bloom, enveloping the bushy plants, afford a fine and splendid sight. Assuming the form of a big pavilion studded with a variety of precious jewels, it gladdens the heart of travellers, *bhikkhus* and laity alike.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

8. Latā anekā dumanissaitāva
piyehi saddhiṁ sahitā vadhuva
palobhayantī hi sugandhagandhā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, like the daughters and daughters-in-law of good birth embracing their beloved husbands, just so numerous species of beautiful creeping plants keep clinging to the trees as parasites and emitting sweet odours seem to be seductively attracting the delight of both *bhikkhus* and laity.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

9. Vicittanīladimamiñña vanna
Dija sarnantā abhikūjamānā
tosenti mañjussaratāratīhi
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, from all directions, multifarious birds, strangely beautiful with bright darkly bluish plumage, can be seen flying, dancing, singing sweet and loud, mingling among themselves in couples in jubilant celebration, much to the joy and delight of the travelling *bhikkhus* and laity.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

10. Miga ca nānā suvirājamānā
uttuṅgakaṇṇa ca manuññanetta
disa samantā mabhidhavayanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, numerous species of beasts, gambolling and running, can be seen trotting joyfully to and fro in groups or pairs with pricked-up ears and lovable wide eyes.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

11. Manuññabhūta ca mahī somantā
virājamānā haritāva saddalā
supupphirukhā molinivalañkata
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, mother earth, on all sides, everywhere vastly covered with lush and Bermuda grass, affords a fine and delightful scene. The trees, richly adorned with lovely blossoms, are like a maiden's well-embellished tapering coiled hair. (*This translation is according to the ancient Nissaya*)

Stretches of land everywhere affords delightful scene. These stretches of land are covered with green Bermuda grass. The trees, with flowers and full blossom atop them, resemble a charming maiden wearing a well-embellished cured hair.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

12. Susajjitā muttamayāva vālukā
susaṇḍita cārusuphassadātā
virocayanteva disā samantā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, fine silvery sands, resembling brilliant white pearls of even size, orderly arranged by skilful smiths, lie in stretches for travellers to tread upon with ease and comfort and hind colour and beauty to the environs.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

13. Samaṁ suphassaṁ sucibhūmi bhāvaṁ
manuññapupphodayagandhavātsitam
virājamānaṁ sucimañja sobhaṁ
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, mother earth is free from dirt, the whole stretch of land is void of knoll and trench, unbroken and even, affording a smooth and gentle sense of touch. The air is charged with sweet scents from lovely flowers. The whole spectacle is beautiful, all is clean and pleasant, making travelling most enjoyable and appropriate.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

14. Susajjitaṁ nandānakānanaṁva
vicittanānādumasaṇḍamaṇḍitaṁ
sugandhabhutaṁ pavanaṁ surammaṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, beautified by the presence of fascinating trees and atmosphere laden with sweet and exotic scents of flowers, the woodland passage between Rājagaha and Kapilavatthu has the appearance of Nandavana garden as if devas have transformed it into a stage for tumultuous celebration of the festival of devas.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

15. Sarā vicittā vividhā manoramā
susajjitā pañkajapuṇḍarika
pasannasitodakacarupuṇṇā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the ponds along the route are full of clear, clean and cool water, and decorated with five varieties of lotus thriving from the silt, are wonderfully beautiful to the view and fill the heart with delight.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

16. Saphullanānāvidhapeṅkajehi

virājamānā sucigandhagandhā
pamodayanteva narāmara naṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, fully bloomed lilies, dancing on the surface of the ponds, afford scenes of beauty, fragrant with the clean sweet smell of the flowers. The lovely ponds greatly delight the approaching devas and humans.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

17. *Suphallapaṅkeruhasannisinnā*
dijā samantā mAbhinādayantā
modanti bhariyahi samaṅgino te
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, birds of varying hue, drunk with nectar from the proudly-blooming fully bloomed lilies on which they have alighted, sing loud and melodiously from all round. Together with their true and lovely mates, they fly about in joyous delight.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

18. *Suphullapupphehi rajaṁ gahetvā*
alī vidhavanti vikūjamānā
maduhmi gandho vidisaṁ pavāyati
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, the bees and bumble bees buzz noisily and ceaselessly as they swarm about sipping the sweet and juicy nectar from the flowers in full bloom. These bees, big and small, fly about the entire area, diffusing the whole region with the sweet scent of nectar.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

19. *Abhiññanādā madavārana ca*
girīhi dhavanti ca vāridhārā
savanti najjo suvirājitāva
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, huge elephants in must, trumpet with voices as clear as those of singing cranes; great volumes of water rushing down from the hills and majestic rivers flowing swift and strong are beautiful to behold.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

20. *Girī samantāva padissamānā*
mayūragīva iva nīlavaṇṇā
disarajindāva virocayanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, in all eight directions, everywhere we look, ranges of towering mountain, dark green and distinct as the colourful

ring round the neck of a peacock, resembling the grand spectacle of *Eyavat*, one of the eight species of royal *Disagaja*[6] elephants.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

21. Mayūrasaṅgha girimuddhanasamin
naccanti nārihi samaṅgibhūtā
kujanti nānamadhurassarehi
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, on all hilltops on either side of the road, many peacocks, each with its own true and dear mate, struts about back and forth, with their tails raised fan-wise gorgeously, wings outstretched, and heads uplifted, dancing in emulation of human kind. With melodious voices of varying notes, in Magadha they joyously crow and sing: "Oway, Oway."

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

22. Suvadikānekadī jā manuññna
vicittapattehi virajamānā
garihmi thatvā abhiñadayanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, numerous lovely birds, each with the variegated and exotic plumage of species, are perching on the hill-tops on either side of the route and singing sweet songs.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

23. Suphullapupphakaramābhikiññna
sugandhanānadalalankatā ca
girīvirocanti disā samantā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, on either side of the route, there are ranges of mountains with flowering trees of rare specimen emitting sweet-scents and presenting a delightful scene.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

24. Jalāsayānekasugandhagandhā
surindauyyānajalāsayava
savanti najjo suvirā jamānā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord of Great Benefactor, all the lakes and ponds, like those in the gardens of Sakka, the ruler of the devas, permeated with sweet scents and the rivers flowing swiftly with strong currents make a whole fascinating scene.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

6. Read Verse no. 30 of Magadha Abhidhana.

25. Vicittatitthehi alankatā ca
manuñanānanāmigapakkhipāsā
najjo virocanti susandamānā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, rows of fascinating riverine towns adorn the rivers along their course, and like traps, these rivers attract various delightful birds of passage. Flowing swiftly and ceaselessly, they are beautiful to behold.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu the country of your birth.

26. Ubosu passesu jalāsayesu
supupphitā cārusugandharukkhā
vibhūsitaggā surasundarīva
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the trees on the banks of lakes and ponds, on either side of the route, are in full blossom and the whole region is permeated with sweet scents. With the fresh and decorative sprigs and leaf shoots gorgeously adorning their tops, they look like gracious maidens of the world of celestial beings.

Venerable Lord, of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

27. Sugandhanānādumajalakiṅṅaṁ
vanaṁ vicittaṁ suranandānaṁva
manobhirāmaṁ satataṁ gatīnam
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the woody section of the road, permeated with sweet scent from the fragrant trees, is wonderful like the Nandavana of the celestial world; it is a perpetual source of joy, a locality of peace and tranquillity for the travelling *bhikkhus* and the laity.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

28. Sampaññā nanāsuciannapānā
savyyaṅjanā sādurasena yuttā
pathesu gāme sulabha mannunñña
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the section of the road, between Rājagaha and Kapilavatthu, is lined with villages where varieties of hygienic food-stuff, sweet-meats, delicacies of the season are easily available at this time of harvesting

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

29. Virājita āsi mahī samantā
vicittavaṇṇā kusumāsanassa
rattindagopehi alaṅkatāva
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the land above the flowing woodland is beautiful indeed. In the depths of night, as if with Indira's help, a fantastically splendid scene is created; the land glows with reddish lights reflected from red flying insects, red as drops of betel juice.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

30. Visuddhasaddhadigunehi yuttā
sambuadharajaṁ abhi*patthayantā*
bahūhi tattheva janā samantā
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, along the route from Rājagaha to Kapilavatthu, at the intermediate stations, all the virtuous people from the neighbourhood, with pure and holy faith, have been waiting with ardent expectation: "The Lord of the three worlds, the Omniscient, the Monarch of the Dhamma, will surely come past our place, along this very route."

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

31. Vicittraārāmasupokkharañño
vicittranānāpadumehi channā
bhisehi khīraṁva rasaṁ pavāyā ti
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, the clear, clean ponds within the magnificent gardens are covered to full capacity by lilies of the choicest quality. The delicious juice, from the stalks and projecting roots of the lilies, is as delicious as milk and the whole area is permeated with their fragrance.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

32. Vicittranilalicch menalaṅkata
manuññarukkhā ubhatovakāse
samuggatā sattasamuhabhūtā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, on either side of the route, all the trees are thickly covered with lush, extra-ordinary decorative foliage of dark-green, jutting out splendidly to great heights and resemble throngs of human beings,

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

33. Vicittaranilabbhanaivayātam vanam
surindaloke iva nandānaṁ vanaṁ
sabbotukaṁ sadhusugandhapupphaṁ
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, like a streak of wonderful dark brown clouds, the long and narrow woodland route between Rājagaha and Kapilavatthu stretches, fresh and green, resembling a covered passage of emerald, like the garden of Nandavana in the celestial abode of Sakka. The weather is fair and temperate at all seasons, and groves of various flowers

emit sweet scents.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu the country of your birth.

34. Subhaṅjasaṁ yojanayojanesu
subhikkhagāmā sulabka manuññna
janabhikinnā sulabhannapānā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, every *yojana* of the route is beautiful and delightful. To please the heart are affluent alms-offering villages which are easy of access. These villages, at each stop, are dense with villagers and abundant alms food and drink, ungrudgingly offered, is available without much effort.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

35. Pahūtachayūdakarammabhūtā
nivasīnam sabbasukhappadātā
visālasālā ca sabhā ca bahū
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, all along the route, there are spacious rest-houses and assembly halls providing ample shade and water to travelling *bhikkhus* and laity who take shelter to refresh and delight and give every comfort of body and mind.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

36. Vicittanānāduma-saṇḍamanditā
manuññayyanasupokkharanno
sumāpitā sādhusnugandhagandha
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, all along the route between Rājagaha and Kapilavatthu, virtuous and pious people have constructed ponds and garden and planted with trees of exotic varieties and the whole region is filled with sweet scents.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

37. Vāto mudusitalasādhurupo
nabhā ca abbhā vigatā samantā
disā ca sabbātve virocayanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the gently blowing breeze is soft and cool, the sky above is free from dark, brown and black threatening rain clouds and the the whole environs in all direction is clear, bright, and beautiful to view.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

38. Pathe rajonuggamanatthameva
rattiṅ pavassanti ca mandavuthī
nabhe ca suro mudukava tāpo
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, along the route between Rājagaha and Kapilavatthu, wafted by gentle breeze, only light showers fall at night, just enough to prevent the dust from arising, and during the day, the sun shines softly with tolerable brightness and heat.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

39. Madappabāhā madahatthisangha
kareṇusanghehi sukilayanti
disā vidhāvanti ca gajjayantā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, full-grown male elephants in must, and thus strongly intoxicated, run hither and thither in the company of their true mates and merrily enjoy themselves trumpeting aloud with voices resembling the crowing of the cranes; they run where they wish, out of joy and jollity.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

40. Vanaṁ sunilaṁ abhidassaniyaṁ
nilabbhakūtaṁ iva rammabhutaṁ
vilokitānaṁ ativimhaniyaṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the route of lush, dark green woodland, between Rājagaha and Kapilavatthu, is really a splendid and attractive spectacle, resembling masses of dark brownish clouds in the sky. To the travelling *bhikkhus* and laity, its charm and great beauty is a source of wonder and delight.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

41. Vissuddhamabbhaṁ gaganaṁ surammaṁ
maṇimayehi samalaṅkatāva
disā ca sabbā atirocayanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the sky is filled with masses of clear, silvery clouds, joyful and delightful to view. As though adorned with precious ornaments set with emeralds, the environs are extremely beautiful to behold.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

42. Gandhabbavijjadharakinnara ca
sugītiyantā madhurassarena
caranti tasmin pavane suramme
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, this delightful woody part of the route between Rājagaha and Kapilavatthu is the haunt of many heavenly musicians (*gandhabba*), beings possessed of supernatural powers (*vijja-dhara*) and mystical winged beings, Kinnarās (having the body of a bird but with a human face) who sing with melodious notes as they move or fly about.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

43. Kilesasaṁghassa bhitāsaktehi
tapassisanghehi nisevitam vanaṁ
vihāraārāmasamiddhibhutaṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the woody route between Rājagaha and Kapilavatthu abounds with abodes that are suitable for permanent residence of the hermits and monks who greatly dread the oppression of enslaving defilements.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

44. Samiddhināṇāphalino vanantā
anākulā niccamanobhirammā
samadhipītiṁ abhivsḍḍhayanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, groves of fruit trees with various plump fruits are free from disturbance and ever delightful. The resulting tranquillity of the five senses greatly promotes the development of joyful satisfaction (*pīti*) and concentration (*samādhi*) for the travelling *bhikkhus* and laity.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

45. Nisevitaṁ nekadijehi niccaṁ
gamena gāmaṁ satatam vasantā
pure pure gāmavarā ca santi
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, numerous birds of varying feathers take refuge in the woody tract between Rājagaha and Kapilavatthu. Every town has its own hamlet filled with villagers, shifting from place to place in groups of common interest, at their will and pleasure, where *bhikkhus* can go for alms.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

46. Vatthannapānaṁ sayanāsanaṅca
gandhaṅca malaṅca vilepanaṅca
tahim samiddhā janatā bhahu ca
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, all along that route there are numerous hamlets where commodities or consumable goods such as food and

clothing, also lodging and sweet-scents, different specimens of flowers, perfumes of all grades, mild or strong are readily available. The whole region has many rich people of the commercial world.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

47. Puññiddhiya sabbayasaggapattā
janā ca tasmiṅ sukhitā samiddhā
pahūtabbogā vividhā vasanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, all along the woody tract, at many villages there are virtuous people (enjoying the fruits of their past meritorious deeds) at the height of wealth and high reputation, and leading a life of ease and comfort. With ample wealth and numerous accessories for use, they live a luxurious life in diverse ways.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

48. Nabe ca abbhā suvisuddhavaṇṇā
disā ca cando suvirājitova
rattiñca vāto mudusītalo ca
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the clouds in the sky are clean and clear, the moon shines with all its brightness keeping the environs illuminated, at night, mild breeze, cool and gentle, blows softly in contrast with the biting wind of winter.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

49. Canduggame sabba janā pahathā
sakaṅgane cittarakata vadantā
piyehi saddhim abhimodayanti
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, when the moon rises, the happy, merry people on mother earth sit on the floors of the verandas of their houses; and enter into conversation. Together with their loved ones, they are full of joy.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

50. Candassa raṁsīhi nabhaṁ viroci
mahī ca saṁsuddhamanuññavaṇṇā
disā ca sabbā parisuddharupā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the silvery rays of the moon keep the sky becomingly bright. The earth also appears delightfully clean, and the environs in all directions is cool and clean.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

51. *Dure ca disvā varacandaraṁsiṁ*
pupphiṁsu puphāni mahūalasmiṁ
samanto gandhagunatthikānam
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, for the benefit of those lovers of sweet scents, various species of flowers all over the earth are in blossom through contact with the beams of the moon shining at great distance in the sky.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

52. *Candassa ramsihi vilimpitāva*
mahī samantā kusumen'laṅkatā
viroci sabbaṅgasumālinīva
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great benefactor, the entire surface of the earth looks splendid as though it has been besmeared with the cool, clear, silvery beams of the moon, and beautified and adorned with various night-blooming flowers. It resembles a fair maid profusely and becomingly decked with flowers.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

53. *Kucanti hatthīpi madena mattā*
vicitapiñcha ca aijā samantā
karonti nādaṁ pavane suramme
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, all along the route from Rājagaha to Kapilavatthu, elephants in must trumpet with their voices resembling that of the sweet sounds of cranes. Multifarious birds with strange wonderful plumage sing sweetly and merrily from all directions.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

54. *Pathañcha sabbaṁ patipajjanakkhamaṁ*
iddham ca rathaṁ sadhanaṁ sabhogaṁ
sabbathutaṁ sabbasukhappadānaṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, winter has gone and the summer has just set in; it is the most opportune time to go on a journey. The countryside is rich and prosperous and replete with the seven characteristics, is worthy of praise and capable of giving comfort to mind and body.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

55. *Vanañca sabbaṁ suvicittarūpaṁ*
sumāpitaṁ nandānakānānanva
yatīna pītiṁ satataṁ jeneti

samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the stretch of road ahead is wonderfully beautiful, resembling the enchanted garden of Nandavana which is created by the virtue of devas. To monks travelling through the woodland it is ever a source of innocent delight in the beauty of wood and forest, in contrast to those associated with the five objects of sensual pleasures.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

56. Alaṅkataṁ devapuraṁva rammaṁ
Kapilavatthum iti namameyyaṁ
kulanagaram idha sassirikaṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the residential capital of your royal parents, relatives and their descents, Kapilavatthu, so named for being established on the site of the monastery of Kapila, who is a holy hermit, is as delightful as Tāvatiṁsa, the beautiful abode of celestials.

Venerable Lord of Mighty diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

57. Manuññaattavicittarūpaṁ
suphullapañkeruhasaṇḍamaṇḍitam
vicittaparikhāhi puraṁ surammaṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the city of Kapilavatthu is majestic with turrets, bastions and tired-roofed structures. Fields of lovely lilies in full bloom adorn it and wonderful moats make it extremely delightful.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

58. Vicittapākārañca toraṇañca
subaṅganaṁ devanivāsabūtaṁ
manunnavīthi suralokasannitaṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the royal capital city of Kapilavatthu has a magnificent wall around it, a strong reinforced gateway, with the surface of the ground as even as the face of a drum. The seat of the descendents of the ruling monarchs, with a delightful and clean and broad road-way, it is like the city of Tāvatiṁsa, the abode of the celestials.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

59. Alaṅkata sākiyara japuttā
virajamānā varabhūsanehi
suriṅdaloke iva devaputtā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the princes, scion of the unbroken dynasty of monarchs of Kapilavatthu, being bedecked with best radiant costumes, are as graceful as their counterparts of the Kingdom of Tāvatiṁsa where Sakka rules supreme.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

60. Suddhodano munivaraṁ abhidassanāya
amaccaputte dasadhā apesayi
balenaṁ saddhim mahātā muninda
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, Most Exalted Chief of the Munis. Your father, King Suddhodāna, being desirous of seeing and paying homage to you, his son, the most Exalted of noble Munis, in consideration of lengthy separation and in view of his ripe old age, had sent ten groups of ministers for ten times, each group accompanied by one thousand attendants charged with the responsibility of inviting you to the Royal City.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

61. Nevāgataṁ passati neva vacaṁ
sokābhibhūtam naravīrasetthaṁ
tosetumicchāmi narādhipattaṁ
samayo Mahāvīra aṅgīrasānaṁ.

Most Exalted Chief of the Munis, (In spite of his efforts) your old father, King Suddhodāna, has pathetically not yet seen you come nor has he even heard the news whether you will or will not make the visit.

The supreme valorous monarch, your father, is depressed by anxiety and sorrow. My ardent prayer is that the desire of the gracious King be joyously fulfilled by the vision of your face.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

62. Tamdassanenabbhutapītirāsi
udikkhamānam dvipadānamindaṁ
tosehi tam muniṅda gunasetham
samayo Mahāvīra aṅgīrasānaṁ.

Most Exalted Chief of the Munis, it is certain that your old gracious father, King Suddhodāna, will be extraordinarily moved with joy by your presence before him. Let the ardent wish of the gracious ruler, King Suddhodāna, the praiseworthy benefactor providing sustenance to all human beings, who have been awaiting your coming be joyously fulfilled by the vision of your face.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

63. Āsāya kassate khettaṁ
bijaṁ āsāya vappati
āsāya vāṇija yanti
samuddaṁ dhanahārakā
yāya āsāya tiṭṭhami
sā me āsā samijjhatu.

Most Exalted Chief of the Munis, a farmer ploughs the field many times with the expectation of securing crops and grains. Having furrowed the field repeatedly, he proceeds to sow the seeds with great effort, with the

expectation of procuring a good harvest. People of commercial world, carrying their goods in big ships across the ocean rife with dangerous fish, tortoise, huge crabs, at the risk of their lives and with the expectation of securing wealth. So also, I, Kaludayi, your birth-mate, have arrived at your feet (in the Veḷuvana monastery) with the good wish and expectation that you will visit the royal city and grant your gracious permission to the Royal family to pay homage to you. May my good and sincere wish be fulfilled without delay.

Venerable lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

64. Nātisītam natiuhnaṁ
nātidubbhikkhachātakaṁ
saddalā haritā bhūmi
esa kalo Mahāmuni.

Most Exalted chief of the Munis, at this transitional period from winter to summer, the weather is neither very cold nor very hot. At this time of harvesting and fair weather, food is abundant and there is no problem of hunger and privation. The whole earth is emerald-tinted and verdant with tender Bermuda grass and this special period of the late winter-early summer is the most opportune time to travel to Kapilavatthu, the country of your birth.

This is how the Venerable Kaludayi addressed the Buddha with sixty beautifully composed stanzas of praise, persuading Him to visit the Royal City of Kapilavatthu.

(N.B. Herein it should be noted especially that, although the actual total number of stanzas is sixty-four, commentaries and Sub-commentaries count them as sixty; thus there is a slight difference of four stanzas as in the case of Atthasalini Mula Tika where *kilesas* are counted in like manner, allowing such negligible numbers to go unheeded on the strength of canonical saying "*appakam hi unam adhikam va gananupagam na hoti* — such small shortage or excess should be neglected.")

On such a presentation being made by the Venerable Kaludayi, the Buddha responded: "Son Kaludayi, why do you urge Me to visit Kapilavatthu by presenting such words of praise and in such a sweet tone?" The Venerable Kaludayi answered: "Most Exalted One, your old father, King Suddhodāna, wishes so much to pay homage to you and the Sangha. I pray that you may do honour to the royal relatives by your visit." Then the Buddha granted His request in these words: "Your request is granted, son, Kaludayi. You may give intimation to the Sangha of my forth coming visit to Kapilavatthu to do honour to the royal relatives, and they will perform usual, formal rites as demanded by this occasion." "Very well, my Lord," replied the Venerable Kaludayi and duly informed the 2000 *bhikkhus* as he was bid.

This is the end of the chapter on Venerable Kaludayi's presentation to the Buddha of sixty verses of invitation to the royal city of Kapilavatthu.

Chapter 17

BUDDHA'S JOURNEY TO KAPILAVATTHU

The Buddha left Veḷuvana monastery in Rājagaha for Kapilavatthu accompanied by twenty thousand *arahats*, which made up of ten thousand *arahats* who came from the good families of Anga and Magadha and ten thousand *arahats* who came from the good families of Kapilavatthu. (On the waning moon of Phagguna (Tabaung) 103 Great Era), travelling at the rate of one *yojana* per day and hoping to cover the distance of sixty *yojanas* to Kapilavatthu within two months. Such a mode of travel, which is not too fast, is termed '*aturita*'.

King Suddhodāna provided Food to The Buddha

As the Buddha left for the royal city of Kapilavatthu adopting the *aturita* mode of travelling, the Venerable Kaludayi thought to himself: "I might go ahead to inform King Suddhodāna of the Buddha's departure for Kapilavatthu," and using his supernormal power (*iddhividhā-abhiñña*), he instantaneously appeared in the royal palace. King Suddhodāna was moved with joy when he saw the Venerable Kaludayi and greeted him with words of warm welcome. "Welcome, beloved Kaludayi, take your seat on the royal throne," (a seat befitting noble personalities) and he offered the Venerable Kaludayi a bowl of specially delicious food prepared for himself, filling the alms-bowl to capacity.

When the Venerable Kaludayi showed signs of preparing for departure, King Suddhodāna said: "Please take your meal on the throne." The Venerable replied: "Noble King, I will take this food only in the presence of the Buddha." Then the King inquired: "Beloved Kaludayi, where is the Buddha?" The Venerable Kaludayi replied: "The Buddha, accompanied by twenty thousand *arahats*, is on His way to see you." The King was extremely glad to hear this welcome news and said: "I pray thee then, take your meal which I have just offered in the palace and please do come every day to fetch food for the Buddha until His arrival here." The Venerable Kaludayi gave his assent by keeping silent.

Having completed feeding the Venerable at the palace, King Suddhodāna caused his bowl to be cleaned with scented power before filling it with delicious soft and hard food and handed it to the Venerable, saying: "Please offer it to the Buddha." The Venerable Kaludayi sent up the bowl into the air ahead of him, and rising up himself, he made his way through the air while the officials and courtiers were looking on . He then made his offering of the alms-bowl to the Buddha who partook of the meal brought thus by Kaludayi from His royal father. Throughout the whole journey, Venerable Kaludayi went every day to the King's palace and brought food, offered by King, for the Buddha.

Venerable Kaludayi used to announce every day after his meal at the golden palace of Kapilavatthu, by saying: "The Buddha has covered this much of the journey today." With this preface, he told the whole of royal family the glorious attributes of the Buddha. He did this with the object of sowing the seed of devoted faith in the hearts of His royal relatives even before they get the change of seeing Him.

> (It is this reason that that Buddha said, at a subsequent "*Etadagga*" conferring ceremony, "*etadaggaṁ bhikkhave mama sāvakanaṁ bhikkhūnaṁ kulappasādakānaṁ yadidaṁ Kaludāyi. — Bhikkhus*, Kaludayi excels others in the matter of promoting faith and devotion of the royal relatives towards Me.")

This was how the Buddha and twenty thousand *arahats* arrived at the city of Kapilavatthu, safe and sound, in two months' time, on the first waxing moon of Vesākha (Kasone) in the year 104 of the Great Era, after covering a distance of sixty *yojanas* by adopting the *aturita* method of travelling one *yojana* per day.

Buddha's Display of The Twin Miracle

All the members of the Sakyan clan headed by King Suddhodāna gathered together to consider how they should pay respect to the Buddha, their noble blood relative, on His arrival at the city of Kapilavatthu. (The first item on the agenda was) to consider the question of accommodation for the Buddha, and they eventually came to the unanimous decision that the park of the Sakyan Prince, Nigrodha, is delightful and the most suitable place because it was replete with every convenience, such as shady trees, sources of water, proximity to the town, adequate and easy means of communication, and above all, seclusion. These were the five necessary provisions which would please Buddhas. As such, they reserve the park for the accommodation of the Buddha. When all the preparations had been made, they left in the following order, each holding flowers to welcome the Buddha.

a) Fully dressed boys and girls (sons and daughters of the common town people) took the lead in procession.

b) They were followed by the princes and princesses in their full ceremonial dresses.

c) The rest of the Sakyan clan came next, holding offerings of flowers and aromatic powder, which they made for the Buddha. The long procession of welcome headed for the Nigrodha park.

On arrival at the Nigrodha Park accompanied by twenty thousand *arahats*, the Buddha seated Himself on the Dhamma Throne, prepared and kept in readiness for Him.

Being stern and haughty through pride of birth, the Sakyan family members thought to themselves: "Prince Siddhattha is very junior to us in respect of age, being our young brother, young nephew, young son, grand son"; so they told the young princes: "You, young folks, may pay homage. As for us, we will sit behind you." On seeing this, the Buddha realized the inner feeling and strong pride of birth of the Sakyans and thus considered and decided: "My haughty relatives have grown old in years profitlessly and thus do not make reverence to Me. My conceited relatives are totally ignorant of 'the real nature of a Self-Enlightened Buddha; the might and glory of Buddhas. They do not know such is the nature of a Self-Enlightened One, and such is the might and glory of the Buddhas.' Now I will let them know the real might and glory of a Buddha by the demonstration of Twin Miracle, which involved simultaneous streaming forth of water and fire from various parts of My body, and, at the same time, I will create a Walk in the sky, extending to ten thousand world-systems. On which I shall walk to and fro, pouring down the Dhamma rain on those beings who are gathered here according to the varying degrees of their inner disposition." For this decision of the Buddha, all the devas and Brahmās in the ten thousand universes proclaimed instantly: "*Sādhu! Sādhu!*" in praise of the Exalted Buddha.

Immediately after the thought and decision, the Buddha attained the fourth *jhāna* which had white colour (*odāta kasiṇa*) as its object of meditation. And arising therefrom, He willed that "Ten thousand world-systems be illuminated" and the ten thousand world-systems became illuminated instantly, much to the delight of devas, humans and the Brahmās. While they were thus exulting, the Buddha went up the sky through supernormal power which was derived from the fourth *jhāna* attainment and demonstrated the Twin Miracle of streaming alternately water and fire from twelve different parts of the body:-

(1) upward and downward; (2) front and back of the body; (3) left and right eyes; (4) ears; (5) nose; (6) shoulders; (7) hands; (8) sides of the body; (9) legs; (10) fingers and toes and spaces in between them; (11) every hair of the body; (12) pores of every hair of His body.

The Twin Miracle of fire-water, in pairs, springing from those parts or limbs of the body and producing alternately different patterns, was a matter for endless praise and admiration and it looked as if showers of particles from the soles of the Buddha were scattered on the heads of the Sakyan royalty — a strange and wonderful spectacle witnessed by devas, humans and Brahmās.

Third Obeisance by King Suddhodāna

When King Suddhodāna saw this strange and awesome spectacle of the Twin Miracle, he bowed solemnly and addressed the Buddha: "Glorious, Exalted son, on the day of your birth, as I tried to raise the clasped hands towards Kaladevila hermit so as to show him respect, I saw your pair of feet being raised up and placed firmly on the head of the hermit. That was the occasion when I made obeisance to you for the first time. And on the day of performing the Ploughing Ceremony, we kept you in an excellent spot under the cool shade of a Eugenia tree (although the shades of other tree shifted with time) which kept on protecting you without changing position with the passage of time. That, was when I paid homage at your feet for the second time. Now that I have witnessed the never-before seen extraordinarily strange spectacles of the Twin Miracle, I bow at your feet in homage for the third time."

When the royal father, King Suddhodāna, made obeisance to the Buddha, all the members of the royal family without exception, could not help but pay homage to Him too.

Creation of The Jeweled Walk and Teaching The Dhamma

After subduing the pride of the royal relatives with the demonstration of the Twin Miracle in the sky and after duly considering the workings of their mind, the Buddha desired to teach them the Dhamma according to their mental dispositions, while He walked to and fro, on the created Jewelled Walk, which was finished with all kinds of gems, and extending from east to west, even beyond the ten thousand universes.

The following is a brief description of the magnitude of the Walk. With this Universe as the centre, ten thousand Meru mountains belonging to the ten thousand universes formed the mainstay of the entire structure of the Walk and the whole file of posts was made to shine golden yellow like golden posts. Above this was created the clean and broad surface of the Jewelled Walk. The eastern perimeter of the walk rested on the eastern edge of the eastern most universe, and in the same way the western perimeter rested on the edge of the western most universe.

The bordering surfaces on either side of the Walk were golden in colour. The middle portion of the entire walk was filled with earth of rubies, and the rafters, beams, purloins were finished with various kinds of shining gems. The roofing was of gold and the balusters lining the Walk were of gold. Ruby and pearl grains were spread like sand on the entire surface of the structure. The walk resembled a rising sun lighting up all the ten directions.

The Buddha, with peerless grace and glory which was the characteristic of Self-Enlightened Buddhas, paced slowly up and down the walk. The devas and Brahmās from ten thousand Universes gathered together bringing Mandārava flowers, Paduma lilies and flowers of Indian coral tree (Erythirina Indica) and scattering them on the Walk made their offerings and homage.

> (N.B. As regards the Erythirina Indica tree, it should be mentioned here that, while the thirty-three lads of virtue headed by the youthful Māgha were performing meritorious deeds in the human world, they planted such a tree so that people might take shelter with ease and comfort. As a result of that good deed, an Erythrina Indica tree appeared in Tāvatiṁsa Deva realm (where they were reborn). The sweet fragrance of its seasonal flowers permeated the whole of ten thousand *yojana* extent of that celestial world.)

As the Buddha walked to and fro on the Jewelled Walk, some celestial beings paid homage from their abodes, while others, out of joy, gathered at various places. All those in the world of devas, humans and Brahmās, together with *nāgas*, *garuḷas*, and *Kinnarās* joyously worshipped the Buddha who was walking to and fro on the Jewelled Walk, looking like a moon at full waxing. (With the exception of *Assaññasa* Brahmās and Formless Brahmas) all the Brahmās in the fifteen *Rupāvacara* Brahmā-worlds, in their immaculately white garments, paid their homage with clasped hands uttering such words of

praise as: "Victor of the five Maras, Promoter of wellbeing of all beings, Protector of interests of all beings, One who has compassion for all beings." Flowers of brown, yellow, red, white, and dark-green colour, mixed with powdered sandal wood, were thrown into the air in volumes, in worship. Like pennants flown in the sky, they also briskly waved their Brāhmaṇa scarves as an act of worship.

(NB. There are twenty stanzas uttered by the Brahmās in praise of the Buddha in the Pāli Canon. For particulars, readers may refer to Buddhavaṁsa Pāli Text.)

The Arrival of Venerable Sāriputta and His Five Hundred Arahats

After the demonstration of the Twin Miracle and the creation of the Jewelled Walk, while the Buddha was being paid homage by devas and Brahmās as He walked to and fro on the Walk, Venerable Sāriputta and his five hundred disciples were residing on the slopes of Mount Gijjha-kūṭa in Rājagaha. Venerable Sāriputta, saw, through his supernatural powers, (*dibbacakkhu abhiññā*) the Buddha taking His walk on the Jewelled Walk in the sky above the city of Kapilavatthu. He thought of approaching the Buddha immediately and supplicating Him to reveal in full the life story of a Bodhisatta (His many existences and stages of development before His last birth and Enlightenment). He immediately assembled around him the five hundred co-resident *arahats* and said:

"Venerable Sirs, the Exalted Buddha is performing the Twin Miracle together with the demonstration of supernatural power of unveiling the world (*lokavivarana-abhiññā*) which are to be admired and revered by the whole world. We will go to see the demonstrations of these miraculous powers and as well as to pay homage to Him. Come, Venerable Sirs, we will all go to the Buddha and request Him to recount the course of practices for Enlightenment undertaken in the past as a Bodhisatta so as to dispel any doubt we may have regarding this matter."

(N.B. With regard to the words of the Venerable Sāriputta, "so as to dispel any doubt — *kaṅkhaṁ vinodayissāma*," it might be asked: "Why should the Venerable Sāriputta say so, as it is a fact that *arahats* who have rid themselves of all *āsavas* are free from doubts?" **The answer is**: Sixteen forms of doubt (*vicikicchā*) are completely eradicated at the stage of the Stream-Winner (*sotāpatti-magga*). Therefore *arahats* no longer entertain any doubt (about the Buddha, Dhamma and Sangha or about their own past, present or future lives.) The doubt (*kankhā*), mentioned here by the Venerable Sāriputta, does not refer to the mental concomitant (*vicikicchā*). He meant here the lack of knowledge in full about the previous existences of Bodhisattas who had become Enlightened Buddhas during the past four *asaṅkhyeyyas* and a hundred thousand aeons, details concerning the world-cycle in which they made their appearances, their names, clans, families, the order of their appearances, and duration of their Dispensations, etc. To state further, Venerable Sāriputta wanted to request the Buddha for an account of the whole lineage, clan, family, tradition, etc., (*Buddhavaṁsa*) which could be given only by a Buddha; it is the province of a Buddha only, not of a Paccekabuddha nor of a disciple. Not being within his province, Sāriputta said: "Let us dispel the doubt by approaching the Buddha with this request." (As explained in **Buddhavaṁsa Commentary**.)

On being urged thus by the Venerable Sāriputta, the five hundred co-resident *arahats* quickly gathered round him, carrying robes and aims bowls in readiness.

Then the Venerable Sāriputta, accompanied by the five hundred *arahats*, travelled through the air by means of their supernormal psychic powers (*iddhividhā-abhiññā*) and, upon arrival, paid homage to the Buddha who was still pacing up and down the Jewelled Walk. The five hundred *arahats* also paid homage in silence without coughing or sneezing but with deep veneration. Along with the Venerable Sāriputta were the Venerables Mahā Moggallāna, Mahā Kassapa, etc. who also remained in the sky making obeisance to the Buddha.

Chapter 17

Buddha's Exposition of His Own Attributes

As the Buddha was aware of the intense enthusiasm and devotional faith springing in the five hundred *arahats* headed by the Venerable Sāriputta, He proceeded to expound His own attributes and attainments, beginning with the verse:

Cattaro te asancheyyā
Koti yesam na nāyati...

Dear son, Sāriputta, there are four 'Immensities' which are innumerable, incalculable; their beginning and the end are unknowable, unfathomable. They are (1) beings in general (2) wide open spaces (3) universes (4) *sabbaññutā-ñāṇa* of Fully-Enlightened Buddhas.

(At this time, the minds of devas and humans were full of wonder of the Buddha's miraculous creation. As if He were urging the devas and humans, "there are still things that excel the wonderful miracles I have just created. Listen also to the revelation of those exceedingly wonderful miracles", the Buddha went on to elaborate.)

"Sāriputta, besides the foregoing miraculous creations, there are many exceedingly wonderful things which have never occurred before, and which, when revealed, will surely cause your hairs to stand on end. (To recount them briefly:)

"After my death as King Vesantara, (having fulfilled Perfections (*pāramī*), sacrifices (*cāga*) and virtues through practice (*cariya*), while I was waiting for the time of attainment of Buddhahood) as a celestial being named Santusita, enjoying the divine bliss in the Tāvatiṁsa realm of devas for fifty-seven crores and six million years reckoned in terms of human life, devas and Brahmās from ten thousand world-systems gathered in my presence and made the supplication:

"O! Bodhisatta Deva, freed from all suffering, you have already fulfilled ten *pāramīs* extended into thirty categories[1], three kinds of *cariya*[2] and ten kinds of *cāga*[3], not with the desire to gain the bliss of a 'Wheel-turning' Monarch, or of Sakka, the ruler of devas, or of *māras* or of Brahmās; you had fulfilled these Perfections aspiring only after Buddhahood in order to liberate the multitude of sentient beings. O! Bodhisatta Deva, freed from all suffering, the propitious time you have longed for to attain Buddhahood has come!

"O! Energetic Bodhisatta Deva, the time is now ripe for you to become an Omniscient Buddha. May you take conception in the womb of the royal mother Maya. Rescuing all beings, including devas, from the current of *saṁsāra*. May you realize the Deathless Nibbāna." Thus they made their supplication.

"I did not, however readily give my consent to their supplication. I first made five great investigations as following:

(1) appropriate time for the appearance of a Buddha, (2) appropriate island continent for the appearance of a Buddha, (3) appropriate country for the appearance of a Buddha, (4) clan or family into which the Bodhisatta would be reborn, and (5) the span of life of the Bodhisatta's mother. I gave my consent only after making these five great investigations: 'My friends, devas and Brahmās, the time is indeed ripe for me to become a Buddha (as you have said).' Having lived the full life-term in the Tusitā Deva realm, I entered the womb of my royal mother, Mahā Maya, a descent of the unbroken line of the Sakyan rulers.

"As I took conception in the womb of my mother with mindfulness and comprehension, ten thousand universes trembled and quaked.

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1. *Pāramī* – Refer to Chapter II, RARE APPEARANCE OF A BUDDHA.
2. *Cariya* – Refer to Chapter II, RARE APPEARANCE OF A BUDDHA.
3. *Cőga* — Refer to Chapter II, RARE APPEARANCE OF A BUDDHA.

"Without forsaking mindfulness and comprehension, I came out of my mother's womb, standing erect, with arms and legs stretched straight, like a preaching *bhikkhu* descending from the Dhamma throne or a man coming down the stairway at the entrance of a stupa, without any trace of unwholesome filth besmearing my body, (on Friday, the full moon of Vesakha, in the year 68, Great Era.) At that time also, ten thousand Universes trembled and quaked (as if to cheer the occasion)

"My son, Sāriputta, there is none to equal Me as a Bodhisatta, in the manner of taking conception and of coming out from the mother's womb. (At the moment of descending into the mother's womb, during ten months in the mother's womb, and at the moment of birth, on all the three occasions, he remained mindful with full comprehension; hence such an utterance.) (Again *arahatta-magga-ñāṇa* of certain disciples results in *arahatta-phala-ñāṇa* only; that of some disciples gives rise to three *vijjās* only and that of some others produces six forms of *abhiññā*; whereas some disciples achieve *patisambhida-ñāṇa* through *arahatta-magga*, others gain only *sāvaka-pāramī-ñāṇa*; and Paccekabuddhas attain only *Pacceka-bodhi-ñāṇa* for their achievement of *arahatta-magga-ñāṇa*. The *arahatta-magga-ñāṇa* of all Buddhas, however, brings the advantage of being instantaneously accomplished in all the attributes of Fully-Enlightened Ones.) Therefore, in the matter of attainment of *arahatta-magga-ñāṇa*, there is none my equal. As regards *desanā-ñāṇa* also, I am supreme." Thus the Buddha gave an exhaustive exposition of His own attributes.

At that time, there occurred a violent earth-quake which was similar to that as at the moment of taking conception. The ten thousand world-systems trembled and quaked in the following six modes: (1) the earth surface rose in the east and sank in the west, (2) it rose in the west and sank in the east, (3) it rose in the north and sank in the south, (4) it rose in the south and sank in the north, (5) it rose in the centre and sank along the circumference, and (6) it rose along the circumference and sank in the centre. A great expanse of light, beyond the power of devas and Brahmās, was shining with unsurpassed brilliance.

Devas and Brahmās, witnessing the awesome phenomena and also coming to know from the Buddha's Teaching that these phenomena only occurred on such occasions as the taking conception of the Bodhisatta, recited a stanza in praise thereof:

Aho acchariyaṁ loke
Buddhānam gunamahāntatā
dasasahassi 1okadhātu
chappakāraṁ pakampatha
obhātso ca Mahāāsi
accheram lomahāṁsanaṁ

O! friend, devas and Brahmās, Glories and attributes of Buddhas have caused earth tremors to rock ten thousand universes and the surface of the earth rises and fall in alternating directions: east-west, north-south and centre and at the edges. A broad ray of light surpassing the power of the devas and Brahmās has also illuminated these worlds. The wonder of this awesome phenomena has made us snap our fingers in awe and praise and our hairs to stand on end. Oh, the greatness of the many attributes of the Buddha indeed warrants us snapping our fingers in wonder and admiration.

At that time, the Buddha was displaying the Twin Miracle and walking to and fro on the Jewelled Walk by means of His psychic power. And while He was thus pacing to and fro on the Walk, He was expounding the Dhamma like a mighty lion king roaring, seated on a slab of red orpiment, like a thundering sky, like a man swimming across the river of the sky. With a voice of eight features, in various ways and minute details, He taught the sermon of the Four Noble Truths leading to the salient characteristics of impermanence, unsatisfactoriness and insubstantiality.

Although the Jewelled Walk covered the whole length of the ten thousand worlds, the Buddha walked to one end of it quickly and then turned back from it as if He was making

the walk on a path measuring only four cubits. He actually walked on the Jewelled Walk from end to end, not turning round without reaching the end.

[Here it might be asked: Did the Buddha, through His power, cause the shortening of such an immensely long Walk or did He create His own body to a size corresponding to that of the Walk? (That is, is that the work of supernormal psychic power (*iddhi-visaya*)?)

Here is the answer: No, it is not a creation by means of supernormal psychic power (*iddhi-visaya*). The power possessed by the Omniscient One, *Buddhavisaya*, is inconceivable, beyond human imagination. It being so, the Buddha could walk to and fro on the Jewelled Walk as He would do on a walk measuring four cubits.

It was due to this inconceivable power of the Buddhas that the whole spectacle could be witnessed right from Akaniṭṭha Brahmās realm to the Avīci plane of miseries without obstruction whatsoever. All the world-systems involved became as a vast open plain, adjoining one another uninterrupted, so that humans could see devas and Brahmās and vice versa. They all could see the Buddha walking to and fro on the long walk as they would see Him walking on a simple ordinary walk. The Buddha preached as He walked, and having complete mastery over the mind, (*cittissariya*), He was absorbed in *phala-samāpatti* during the infinitesimal fraction of time intervals while the audience was saying: 'Sādhu, Sādhu'.]

Venerable Sāriputta's Request for The Expounding of Buddhavaṁsa

The Venerable Sāriputta, after paying homage to his heart's content to the Buddha who was walking to and fro with peerless grace, preaching the sermon of the Four Noble Truths to gathering of devas, humans and Brahmās from ten thousand universes, thought to himself: "Such a united gathering of devas, humans and Brahmās from the ten thousand world-systems is an unprecedented one; it should be an occasion for a great Dhamma Exposition. A discourse on the Buddhavaṁsa especially would be greatly beneficial, promoting faith and devotion towards the Buddha. It would be well if I should request the Buddha for an exposition of His life story and the Perfections He had fulfilled from the time of receiving the definite prophecy of becoming a Buddha." He then approached the Buddha after slipping one end of his robe over the left shoulder and with his hands raised, made this request in three stanzas beginning with "*Kediso te mahāvira, etc.,*" (reproduced below in both Pāli and vernacular) to expound a full discourse on the Buddhavaṁsa together with an account of the practices, which had cultivated in the past.

Kidiso te Mahāvīra
abhinihāro naruttama
kamhi kāle tayā dhīra
pattitā Bodhimuttamā.

Veneration to the Exalted One, who has exercised the Four Great Exertions (*sammappadhāna*), one who is nobler than men, superior to devas and excels the Brahmās, the Crown of the three worlds! In what world-cycle and in what aeon, did you aspire for and resolve to attain Perfect Self-Enlightenment which excels *Pacceka-bodhi* and *Sāvaka-bodhi*?

Dānam Sīlanca nekkhamam
paññā viriyanca kidisam
khantī saccamadhitthanam
mettupekkha ca kidisa

Veneration to the Exalted Omniscient One, Crown of the three worlds. How should we understand and regard your Perfections, such as Perfection of Alms-giving, Perfection of Morality, Perfection of Renunciation, Perfection of Wisdom, Perfection of Energy? How should we understand and regard

your Perfections of Forbearance, Truthfulness, Resolution, Loving-Kindness and Equanimity?

Dāsa Paramī tayā dhīra
kīdisī lokanāyaka
kathaṁ upaparamī punnā
parmatthaparamī kathaṁ

Veneration to the Exalted Omniscient One, Lord of the three worlds. May you enlighten us as to how you had fulfilled these Perfections, how you had acquired higher and higher stages of these Perfections and attained full maturity thereof? Likewise, with the ten higher Perfections (*upa-pāramī*) and the ten highest Perfections (*paramattha-pāramī*) in what way, in what manner had you cultivated them to acquire their maturity at the higher level of development?

N.B. (With regard to Perfection of Alms-giving (*dāna-pāramī*), gift of external properties is ordinary *dāna-pāramī,* gift of one's own limbs, big and small is *dāna-upa-pāramī,* gift of life is *dāna-paramattha-pāramī.* The same principle of classification applies to nine other Perfections. Thus, observance of morality at the sacrifice of external properties is ordinary *sīla-pāramī*, observance of morality regardless of loss of one's limbs is *sīla-upa-pāramī* and observance of morality regardless of losing one's own life is *sīla-paramattha-pāramī.* This is how they should be differentiated and noted.)

For innumerable existences, the Bodhisatta had fulfilled *dāna* and other *pāramīs*, of which the following are of special interest:

(1) When He was born as a wise hare, he mistook Sakka, who was in the guise of a brahmin, as a genuine brahmin going round collecting alms. So he caused a blazing bonfire to be made and offered himself by jumping into it. Such *dāna* is *Dāna-paramattha-pāramī.* (As told in 7-Sasa Pandita Jātaka, 2-Pucimanda Vagga of **Catukka Nipata**.)

(2) When He was born as Naga-king Sankhapala, he endured the agony of wounds, which were caused by a ruthless attack by sixteen hunters with spears at eight places on his body, after being impaled on a stake. Without showing resentment, he offered his life and maintained the observance of his precepts. Such a *sīla* comes under the category of *Sīla-paramattha-pāramī.* (As told in Sankhapala Jātaka of **Catalisa Nipata**.)

(3) When He was King Cula Sutasoma, he abdicated the throne of the country of Sudassana (ancient Bārāṇasī) without fear of danger to his life and without attachment to the luxury of kingship and abnegated himself. Such an act of renunciation is called *Nekkhama-paramattha-pāramī.* (Culasoma Jātaka, **Cattalisa Nipata**.)

(4) When He was born as a wise man by the name of Senaka, he saved the life of a brahmin by revealing, as if he had seen with his eyes, the presence of a cobra in the leather bag which contained the brahmin's food. Such an exhibition of wisdom, which had saved the life of the owner of the leather bag, comes under the category of *Paramattha-paññā-pāramī.* (Sattubhasthe Jātaka of **Sattaka Nipata**.)

(5) When He was born as a Prince, named Janaka, his undaunted effort to swim across the ocean in the face of odds and without despair, while his fellow travellers were perishing and meeting with destruction, reflects Prince Janaka's great perseverance. Such a remarkable persevering effort belongs to the category of *Paramattha-vīriya-pāramī* (The Mahā Janaka Jātaka of **Mahā Nipata**.)

(6) When He was a hermit, named Khantivādī, King Kalabu of the country of Kasi, cut off his hands and feet with a sharp axe. He was unmoved and bore the suffering as though he were a piece of log that lacked sensation and consciousness. He also showed no resentment to the King. Such an act of forbearance comes under the category of *Paramattha-khantī-pāramī.* (3-Khantivadi Jātaka, 2-Pucimanda Vagga of **Catukka Nipata**.)

(7) When He was King Mahā Sutasoma, he gave his word of honour, "I will certainly return tomorrow," to the cannibal Porisada. He stood by his word, regardless of his own life, thereby saving the lives of one hundred and one kings. Such a righteous and truthful vocal deed (*vacisacca*) comes under the category of *Sacca-paramattha-pāramī*. (Mahā Sutasoma Jātaka, **Asiti Nipata**.)

(8) When as a Bodhisatta, He was Prince Temi, he pretended to be deaf and mute and persisted with this practice at the risk of his life, up to the time of his renunciation. Such an act of resolution comes under the category of *Sacca-paramattha-adhitthāna-pāramī*. (Mugapakkha (Temiya) Jātaka, **Mahā Nipata**.)

(9) When He was a hermit by the name of Suvannasama, he cultivated loving-kindness (*mettā*) at the risk of his life. Such an act of loving-kindness comes under the category of *Paramattha-mettā-pāramī*. (**Suvannasama Jātaka Nipata**.)

(10) When He was an ascetic practicing austerities, as described in Lomahāmsa Jātaka, 10-Litta Vagga of Ekakanipata, he did not allow himself to be swayed either by the perverted, corrupted demeanour of young villagers or by the various acts of reverence and homage done by the wise, thereby safe-guarding himself entirely from ill-will and greed. Such equanimous attitude of the Bodhisatta exemplifies *Upekkhā-paramattha-pāramī*.

(For full particulars of this category of *Paramattha-pāramī*, reference may be made to **Cariyapitaka Commentary** and other relevant **Jātaka Commentaries**.)

On such a supplication being made by the Venerable Sāriputta, the Buddha expounded two verses as if He was pouring the Elixir of Deathlessness to keep the minds of all sentient beings in peace, urging them: First, to listen with reverent attention to the discourse on the Chronicle of Buddhas which will cause joy and gladness to the audience of devas and humans, eradicate the pricking sorrow in their disturbed minds and let them achieve various attainments, and secondly, to strive earnestly to follow and practice the noble Path to Buddhahood which will destroy all forms of pride, vanity, which will remove various kinds of grief, sorrow, and which will save beings from the cycle of rebirths and extinguish all suffering.

Then, in order to encourage the assembled devas and humans to become enthusiastic to aspire after Perfect Self-Enlightenment, the Buddha gave a discourse on the Chronicle of Buddhas, adorned with nine hundred and fifty one stanzas beginning with:

Kappe ca satasahasse
caturo ca asaṅkhiye
amaraṁ nāma nagaraṁ
dassaneyyaṁ manoramaṁ

The discourse was well received and highly appreciated by the great audience of devas and humans.

By the end of the discourse on the Chronicle of Buddhas, ten million crores of devas, humans and Brahmās became *arahats*, having eliminated all traces of *āsavas*; and innumerable beings became established in the lower stages of the Path.

(Here it should be noted that there are nine hundred and fifty-one stanzas which deal wholly with the **Buddhavaṁsa**. In **Nidānakatha**, there are eighty-one stanzas comprising a mixture of words of the Mahātheras who participated in the Council (*Saṅgītikāraka*), words of the Venerable Sāriputta and those of the Buddha; and thirty-eight stanzas in **Pakiṇṇaka** section and *Dhatubhājaniya kathā*, being words of the Saṅgītikaraka Mahā Theras, thus totalling one thousand and seventy stanzas in the whole of **Buddhavaṁsa Pāli Text**.)

APPENDIX TO CHAPTER 17

Explanatory Note concerning Gotama Buddhavaṁsa

We have so far described the name, clan, family, etc., of the twenty-four Buddhas, from Buddha Dīpaṅkarā to Buddha Kassapa in one chapter as mentioned in the **Buddhavaṁsa Pāli Text** and relevant Commentaries in chronological order.

For the Gotama Buddhavaṁsa, which we are dealing with presently, also an attempt has been made to compile it as complete as possible on the basis of the Buddhavaṁsa Pāli Text and Commentary, as well as relevant extracts from other Pāli Texts and Commentaries.

Concerning this Gotama Buddhavaṁsa, the learned readers may wish to read the chronology that deals exclusively with the Buddha Gotama as originally delivered by himself. We will therefore render those twenty-four stanzas in plain Myanman.

Buddha Gotama (on the request made by the Venerable Sāriputta), having expounded exhaustively the part of the Buddhavaṁsa concerning the twenty-four Buddhas from Dīpaṅkarā to Kassapa, pouring forth the discourse like the sky river overflowing, proceeded to expound the facts concerning Himself, from the Jewelled Walk in the sky, in twenty-four stanzas as follows:

The First Great Occasion of The Dhamma Teaching

1) Ahametarahi Sambuddho
Gotamo Sakyavaḍḍhano
padānaṁ padahitvāna
patto Sambodhimuttamam

Dear son, Sāriputta, I, a descendent of the Gotama lineage which has made the Sakya royalty thrive, after six years of energetic effort at meditation (*padhana*) attained the Exalted State of Omniscience.

2) Brahmunā yācito santo
Dhammacakkaṁ pavattayiṁ
aṭṭharasannaṁ koṭīnaṁ
paṭṭhamābhisamayo ahu.

Dear son, Sāriputta, at the request of Sahampati Brahmā in the eighth week after My Enlightenment, I had delivered the Sermon of Dhammacakka in the Deer park, at Isipathana, Bārāṇasī. On that occasion, (for the first time) eighteen crores of Brahmās headed by Kondañña Thera realised the Four Noble Truths and achieved liberation.

The Second Great Occasion of The Dhamma Teaching

3) Tatho parañca desente
naradevasamāgame
gananāya na vattabbo
dutiyābisamayo ahu.

Dear son, Sāriputta, subsequent to my teaching of the Dhammackka, when I deliver the discourse of Maṅgala Sutta, at the assembly of devas and humans who were debating the question on 'What constitute Blessing' (*Maṅgala*), it will be the second occasion of innumerable devas, humans and Brahmās coming to realize the Four Noble Truths and achieving liberation.

(This second great occasion of Dhamma teaching will take place subsequent to the discourse on the Buddhavaṁsa. This also applies to the stanzas that follow.)

The Third Great Occasion of The Dhamma Teaching

4) Idhevāham etarahi
ovadiṁ mama atrajaṁ
gananāya na vattabbo
tatiyābhisamayo ahu.

Thirteen years after my attainment of Buddhahood, I will exhort my son, young Bhikkhu Rāhula, by delivering the discourse of Cula Rahulovada in the Andhavana Grove of Savatthi. (At that time also,) innumerable devas, humans, and Brahmās will come to realize the Four Noble Truths and achieve liberation.

The First Occasion of The Disciples' Meeting (Sāvaka Sannipāta)

5) Ekosi Sannipāto me
savakānaṁ mahesinaṁ
aḍḍhatelasasatānaṁ
bhikkūnāsi samāgamo

Dear son, Sāriputta, a congregation of disciples had been held (on the last full moon day of Māgha) for the first time; it was an assemblage of one thousand two hundred and fifty *bhikkhu-arahats* who had done away with the *āsavas*.

(This refers to the Buddha's preaching of *Ovāda Pāṭimokkha*, instructions on the obligation of a *bhikkhu* at the congregation of disciples, characterised by four features[4]. It was the day on which the Venerable Sāriputta gained arahatship.)

Services rendered by The Buddha

6) Virocamāno vimalo
bhikkhasanghassa majjhago
dadāmi pattitam sabbaṁ
manīva sabbakāmado

Dear son, Sāriputta, I also, like the previous Buddhas, being replete with infinite grace characteristic of the Buddhas, and free from the taints of *kilesa*, stand becomingly in the midst of the Sangha and, like the *cinṁtamani* ruby capable of fulfilling every wish, have been fulfilling the wishes of devas, humans and Brahmās for special mundane and supramundane happiness.

7) Phalamākaṅkhamānānaṁ
bhavacchanda jahesinam
catusaccaṁ pakāsemi
anukampaya pāṇinam

Dear son, Sāriputta, for the benefit of devas, humans and Brahmās who wish to attain the four Fruition stages of the Path and do away with attachment to sensuous existence, I have, out of compassion, expounded the Four Noble Truths (to enable them achieve their wish).

(This is an instance of how Buddha brings about the benefit of all beings by way of expounding the Four Noble Truths.)

8) Dasavīsasahassāmaṁ
Dhammābhisayo ahu
ekadvinṇam abhisamayo
gananāto asaṅkhiyo

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4. Four features: Read Chapter 16: The single occasion of the Diciples' meeting (*Sannipāta*).

Dear son, Sāriputta, (As the result of such expositions of the Four Noble Truths) rational beings, numbering ten thousand after one session, or twenty thousand after another, have become emancipated. In other instances of beings gaining freedom in twos or threes, the number is incalculable.

9) Vitthārikaṁ bāhujaññaṁ
iddham phītaṁ suphullitaṁ
idha mayhaṁ sakyamunino
Sāsanaṁ suvisodhitaṁ

Dear son, Sāriputta, I, a descendent of Sakyan royal family, have renounced the world to become a recluse and have taught the Dhamma. This Teaching of Mine, *sāsana*, shall spread in the three worlds (of devas, humans and Brahmās) and many beings discerning it clearly shall thrive exceedingly, pure and radiant.

10) Anāsavā vitarāgā
santacittā samāhitā
bhikkhūnekasatā sabbe
parivārenti mam sadā.

Dear son, Sāriputta, I am at all times surrounded by a great number of *bhikkhus* who are free from *āsavas*, having given up *raga*, and who with tranquilised mind possess serene concentration like an oil lamp burning steadily in the still air.

11) Idani ye etarahi
jahanti mānusaṁ bhavaṁ
appattamānasā sekhā
te bhikkhū vinnugarahitā

Dear son, Sāriputta, there are certain *bhikkhus* who, even in My life time, have to depart life as mere trainees (*sekkha*) without having attained *arahatta-phala*. They are reproached by the wise.

12) Ariyañjasaṁ thomayantā
sada dhammratā janā
bujjhissanti satimanto
samsārasaritam gatā.

Dear son, Sāriputta, those mindful people, who extol the virtues of Noble Eight-fold Path and take delight in the Dhamma day and night, will be able to cross the ocean of *saṁsāra* within a limited number of existences and gain emancipation through realisation of the Four Noble Truths.

Place of Birth, etc.

13) Nagaraṁ Kapilavatthu me
Rajā Suddhodano pitā
mayham janettikā Mātā
Māyādevīti vuccati

Dear son, Sāriputta, my place of birth is Kapilavatthu, my father is King Suddhodāna and my royal mother is Māyā Devi.

14) Ekunatiṁsavassāni
agāraṁ ajjhahaṁ vasiṁ
rammo surammo subhako

tayo pāsādamuttamā

Dear son, Sāriputta, I had been a ruler of the Kapilavatthu country for fully twenty-nine years, residing in three palaces: Ramma, the winter palace with nine-tiered spire; Suramma, the summer palace with five tiers, and Subha, the seven-tiered palace for the rainy season.

15) Cattarīsasahassāni
nāriyo samalaṅkatā
Bhaddakañcana nāma nāri
Rahulo nāma atrajo

Dear son, Sāriputta, during the period of my reign, there used to be forty thousand well ornamented and beautified female attendants; my Chief Queen was Bhadda Kancana and my son was called Rāhula.

16) Nimitte caturo disvā
assayānena nikkhamiṁ
chabbassaṁ padhācaraṁ
acariṁ dukkaraṁ ahaṁ

Dear son, Sāriputta, having seen the four great omens (of an old man, a sick man, a dead man and a recluse). I had gone forth riding my horse Kandaka. (In the remote) forest of Uruvelā, I spent six years practising severe austerities (*dukkaracariya*), that is beyond the capability of ordinary persons.

17) Baranasiyam Isipatane
cakkaṁ pavattiaṁ mayā
aham Gotamasambuddho
saranaṁ sabbapāṇinaṁ

Dear son, Sāriputta, in Isipatana, Migadaya forest of Bārāṇasī, I had turned the wheel of Dhamma (I had delivered the Discourse of Dhammacakka-pavattana); indeed I have become the refuge of all beings, the Perfectly Enlightened Buddha with the family name of Gotama.

18) Kolito Upatisso ca
dve bhikkhu aggasāvakā
Anando namupaṭhāko
santikāvacaro mama
Khemā Uppalavṇṇā ca
bhikhunī aggasāikā

Dear son, Sāriputta, my Chief Disciples are the pair of *bhikkhus*, Kolita (Venerable Moggallāna) and Upatissa (Venerable Sāriputta); my permanent *bhikkhu* attendant, who is always close at hand (for more than twenty years) to attend to my needs, is Ānanda. The female Chief Disciples are the pair of *bhikkhunīs*, Khemā Therī and Uppalavana Therī.

19) Citto hatthāḷavako ca
aggupaṭhāupāsaka
Nandamātā ca Uttarā
aggupatthakupasika.

Dear son, Sāriputta, noble lay devotees rendering Me close service are Citta, a wealthy householder (residing at Macchi-Kasanda in Kosala country) and Hatthalavaka, (the pious son of King Alavi of Alavi country); female

attendants closely attending upon Me are the female devotee Nandamata (an Anāgāmī resident of Velukandaka, a town in Dakkhinagiri province of Rājagaha country) and the noble lay devotee Khujjutara (a *sotāpanna*, a Bearer of the Three Piṭakas, Possessor of the title of Pre-eminence (*Etadagga*) who was conceived in the womb of a maid servant of a rich man, Ghosaka of Kosambī and who became, when she came of age, a female attendant of Queen Sāmāvatī).

20) Aham assatthamulamhi
patto sambodhimuttamaṁ
vyāmappabhā sada mayham
solasahatthamuggatā

Dear son, Sāriputta, I attained *arahatta-magga-ñāṇa* and achieved Omniscience, at the foot of the Bodhi Tree (100 cubits tall). Light rays from my body (spreading over a radius of eighty hand-lengths) shine brilliantly at all times. My height is sixteen hand-lengths.

21) Appam vassasatam āyu
Idhānetarahi vijjati
tāvatā titthamānoham
tāremi janataṁ bahuṁ

Dear son, Sāriputta, the present life span (of human) is very short, limited to only one hundred years. I will live for four-fifth of this life span (eighty years) and for forty-five years I shall be saving sentient beings (from the ocean of *saṁsāra*) and conveying them to the Shore of Nibbāna.

22) Ṭhapayitvāna Dhammukkaṁ
pacchimaṁ janabodhanaṁ
ahampi nacirasseva
saddhiṁ savakasaṅghato
idheva parinibbissam
aggīvāhārasaṅkhayā

Dear son, Sāriputta, I have lit and set up the Torch of Dhamma burning, in order that the coming generations may understand the Four Noble Truths. At no distant date, in the company of my *bhikkhu*-disciples, I will come to the Final End, like a torch extinguished with fuel expended, in this very world at Kusinara, dropping the curtain on the drama of existences.

Two Stanzas of Saṁvega.

23) Tāni ca atulatejāni
Imāni ca dassabalāni
ayañca gunadhārano deho
dvattiṁ savaralakkhanavicitto

24) Dasa disā pabhātsetva
sataraṁ siva sappabhā
sabbaṁ tamantarahissanti
nanu rittā sabbasaṅkkhārā

Dear son, Sāriputta, My peerless glory and power, the ten physical strengths and this person of Mine, comely and wonderful to behold, embodying, like a golden mountain, the thirty-two major characteristics of a superior person together with six fold Unique Wisdom (*asadharana-ñāṇa*) and ten mental strengths (*dasabala-ñāṇa*), the six-hued rays emanating from my body, and illuminating all directions like the rays of the sun, all these things just spoken

about will all perish and disappear. Are not all conditioned things, life or lifeless, vain and devoid of the essence of permanence, genuine happiness and substance? (This being so, I urge you to cultivate Insight meditation (Vipassanā) by contemplating on the three salient characteristics of conditioned phenomena, and strive hard for the attainment of Nibbāna. Such is the usual instruction for you all, given by the Fully Self-Enlightened Buddhas. With heedfulness, exert yourself to fulfil these instructions.)

(With this ends the exposition connected with major events as laid down in the Buddhavaṁsa Pāli Text and the Commentary. But U Nu, Prime Minister of Union of Burma, at the time of requesting me to write a saga of the Buddhas, said inter alia:

"Please supervise the compilation of a treatise on the lives of the Buddhas. In so doing, please include everything about the Buddha, not leaving out even minor details. If one volume is not enough, make it two; if two is not enough, make it four, eight and so on. It is important that the work should be exhaustive."

In consideration of his earnest request, the treatise on Mahābuddhavamsa will not be ended here. Its scope will be extended to include the events that took place since the delivery of the discourse on Buddhavaṁsa by the Buddha and it will be entitled "The Great Chronicle of Buddhas". To this end, an attempt will be made, to the best of my ability, to add a series of chapters on the significant events concerning the Buddha.)

End of Appendix

Chapter 18

SHOWERS OF 'LOTUS-LEAF' AT THE ASSEMBLY OF THE ROYAL FAMILIES

The Buddha descended from the Jewelled Walk in the sky, near the city of Kapilavatthu, after subduing the pride and haughtiness of His royal relatives by delivering the discourse on the Buddhavaṁsa and took His seat on the 'Dhamma Throne', which was exclusively set up for Him.

All the members of the royal family had by then assembled before the Buddha and seated themselves after becoming calm and collected; then it happened that showers of lotus-leaf rain, *pokkharavassa*[1], fell heavily.

As the great rain fell, rushing streams of ruby-coloured rain water were following on the ground. While the rain water wetted those who wished to be soaked, not a drop of rain fell on those who did not want to get wet.

All the members of the royalty were struck with wonder at the sight of this miraculous scene and uttered: "O, a marvellous thing to be cheered by the snapping of the fingers! This is an unprecedented phenomenon, indeed!" On hearing such utterances, the Buddha made this remark: "This is not the first time that '*pokkharavassa'* rain had fallen at the assembly of the royal relatives. There was an occasion in the past when such a rain had fallen in this manner." The Buddha then continued to expound the story of Vessantara which was composed in one thousand stanzas.

After hearing the story of Vessantara, all the members of the royalty departed and not a single person extended the invitation, such as: "Please come and receive the alms-food which we shall offer tomorrow," to the Buddha.

King Suddhodāna thought and took it for granted that "There is no place other than my royal palace for my son, the Buddha, to visit, He is certain to come to my palace." Being convinced thus, he returned to his palace without extending a specific invitation. At the palace, he ordered arrangements for the preparation of rice-gruel, etc. and temporary accommodation for the twenty thousand *arahats* headed by the Buddha.

Buddha entering Kapilavatthu for Alms-Round

When the Buddha entered the royal city the next day, in the company of twenty thousand *arahats*, for alms-round, not a single member of the royal family came forward to greet and welcome Him. There was no one to take His alms bowl and carry for Him.

The moment the Buddha had set foot on the gate-way of Kapilavatthu, He began to reflect on the way in which previous Buddhas went round for alms-food in the capital city of their royal fathers: "Was it characterised by receiving alms exclusively from the selected homes of the rich, the elite, or by going round for alms from door to door, rich or poor alike?" He did it by way of His psychic power which gave the knowledge of the past existences, *pubbbenivasa-abhiññā*. Thus He came to realize that not a single Buddha in the past had received their alms-food only from the selected homes of rich; none of them had deviated from the practice of going for alms-food from door to door. So He decided to adopt the time honoured traditional practice of collecting alms-food from door to door. He thought: "Only by setting such example by Myself would My disciples emulate My practice and fulfil the duty of a *bhikkhu* to go for alms-round to each and every house without any

1. (F.N: by the author — *Pokkharavassa* means, according to sub-sub-commentary, rain which has the colour of lotus-leaf. Other teachers have explained it as rain which falls from the mass of rain-clouds which, at the beginning the size of the lotus leaf appearing in the middle of the sky, builds up into thousands of layers and then comes down as torrential rain. (**Vinaya Saratha Dipani Tika**, *p 245*)

breach." Having made this decision, He started to go on the alms-round beginning with the first house nearest the city gate, stopping at every house one after another.

(The following is a brief description of the magnificent scene of the Buddha's visit to the Royal City as mentioned in **Majjhimapaññāsa Commentary** pg 16-17:

When the Buddha entered the Royal City, the earth quaked with mild intensity. He walked gently, not treading upon even the tiniest insects such as ants and the like. He stepped forth first with the right foot which possessed the major mark of "the level soles of feet like golden footwear (*supatitthita lakkhaṇa)"*; the delicate soles of His feet, being level and smooth, touched the ground evenly, fully and squarely without collecting the tiniest particles of dirt or dust. As He walked along, the low-lying areas of the earth raised themselves spontaneously to an even level and the mounds lowered to the level of the plain, forming an even surface all over; all the stones and pebbles, stumps and thorns had removed themselves from the route beforehand. He walked at a normal pace, neither too fast nor too slow, His stride neither too long nor too close, without the ankles and knees knocking against each other. Being a person of great concentration, He looked straight forward, limiting the range of vision to within four-hand's length, looking neither up nor down, nor sideways. He walked with the grace of a Chaddanta (tasks emitting six ray) elephant fully and richly caparisoned.)

When the Buddha was on His round of receiving alms food from door to door in the city, those living in two and three-storey buildings came out on the balconies which rested on lion image supports, to pay homage to the Buddha, uttering: "There comes our good Lord, Prince Siddhattha for receiving alms-food."

Queen Yasodharā, mother of Rāhula, thought to herself: "In former days, my glorious Lord used to travel in kingly power and luxury, carried on a golden palanquin but now, it is said, He goes about the city for alms-food with shorn head and beard, in dyed clothes, with bowl in hand. Would it be seemly or would it appear uncomely?" So thinking, she opened the balcony window which rested on the supports of lion images and saw for herself that the main roads and as well as lanes were brilliantly illuminated by the beams of light from Buddha's body as He was going round majestically, and adorned with thirty-two major characteristics and eighty minor ones, which were peculiar to the Buddhas and the six-hued aura of light surrounding Him. (Pointing her fingers towards the Buddha), she drew the attention of Rāhula and uttered ten *'Narasiha'* stanzas in praise of the glorious personality of the Buddha from His forehead to His soles.

Ten 'Narasiha' Stanzas

(In praise of the beauteous body of the Buddha)

1) Siniddhanīla mudukuñcita keso
suriyanimmalābhinalāṭo
yuttatuṅgamudukāyatanāso
raṁsijālavitato narasīho

His hair is jet black and bright like the colour of a bumble bee with tapering tip curling softly clock-wise; a shining serene forehead resembling a clear rising sun; a delicate, proportionately prominent slender nose like a goad; a lustrous radiant body, the noblest of men, and an extraordinary, exalted individual indeed!

2) Cakkavaraṅkitasurattapādo
lakkhanamaṇḍitāayatapaṇhi
cāmarachattavibhūsitapādo
esa hi tuyha pitā narasīho

My eyes' delight, dear Rāhula, there comes the noblest of men and

extraordinary person! The soles of His feet are ruby-red and distinguished by the characteristic marks; noble characteristic marks adorn the slender heels and His pair of feet bear impressions of white umbrellas and golden yellow yak-fans. That exalted reverential person receiving alms, surrounded by twenty thousand *arahats*, like the full moon amidst stars and planets, was your father when He was a layman.

3) Sakyakumāravaro sukhumālo
lakkhanacittikapunnasarīro
lokahitātya gato naravīro
esa hi tuyha pitā narasīho

My bosom son, Rāhula, He is a gentle noble prince, a descendant of the unbroken, peerless Sakya lineage, one who has a full handsome body with noble major and minor characteristic marks; one who has been born into this world for the welfare of the three spheres of existence, one whose industry excels that of all others, an extraordinary person and noblest of men. That exalted reverential person, receiving alms in the company of twenty thousand *arahats*, like the full moon amidst stars and planets, was your father when He was a layman.

4) Āyatayuttasuta saṇḍdhitasoto
gopakhumo abhinīlasunetto
Indadhanuabhinīlabhamuko
esa hi tuyha pitā narasīho

My sweet son, Rāhula, possessing a pair of handsome ears of proportionate size, soft eye-lashes like that of a new-born calf, a pair of eyes dark like the onyx, and dark brown eyebrows shaped like the curve of Sakka's bow. That exalted reverential person, receiving alms in the company of twenty thousand *arahats*, like the full moon amidst stars and planets, was your father when He was a layman.

5) Punnasasaṅkanibho mukhavanno
devanarāna piyo naranāgo
mattagajindavilāsitagāmi
esa hi tuyha pitā narasīho.

My darling Rāhula, the serene face of that exalted *bhikkhu* resembles a moon in full bloom on the fifteenth day (of the month), who is worthy of deep veneration and true affection by all beings in the three worlds of devas, humans and Brahmās, who may be likened to a great and powerful bull elephant with the elegant gait of an elephant king in must. That exalted reverential person, receiving alms in the company of twenty thousand *arahats*, like the full moon amidst stars and planets, was your father when He was a layman.

6) Siniddhagambhīramañjūsagoso
hiṅgulabandhukaratthasujiwho
vīsati vīsati setasundanto
esa hi tuyha pitā narasīho.

My darling, dear Rāhula, one with a voice, deep, harmonious and exceedingly sweet, a tongue vermillion-red like the colour of the Rosa Sinensis, two rows of clean white teeth, each consisting of twenty, the noblest of men and an extraordinary person. That exalted reverential person, receiving alms in the company of twenty thousand *arahats*, like the full

moon amidst stars and planets, was your father when He was a layman.

7) *Khattiyasambhavaaggakulīno*
Devamanussanamassitapādo
Sīlasamāhipatiṭṭhitacitto
esa hi tuyha pitā narasīho

My darling, dear Rāhula, one of truly noble and royal ancestry, before whose feet beings of the three worlds bow in deep reverence, one with firm morality, concentration and tranquil state of mind which is imperturbable, the noblest of men. That exalted reverential person, receiving alms in the company of twenty thousand *arahats,* like the full moon amidst stars and planets, was your father when He was a layman.

8) *Vaṭṭasuvaṭṭasusaṇḍitagīvo*
sihahanu migaraja sariro
kañcanasucchavi uttamavanno
esa hi tuyha pitā narasīho

Dear son, Rāhula, one with a full round neck, shapely like a golden mayo drum, a rounded well-developed jaw resembling the magnificent jaws of a lion king, and as if about to smile, like the twelfth-day waxing moon; a full-chested body like the fore part of a lion, the king of beasts; a radiant skin of the colour of the purest gold, and an unparalleled nobility of appearance; the noblest of men. That exalted reverential person, receiving alms in the company of twenty thousand *arahats,* like the full moon amidst stars and planets, was your father when He was a layman.

9) *Añcanavannasunīlasukeso*
kañcanapaṭṭavisuddhanalaṭo
osadhipaṇḍarasuddhasuuṇṇo
esa hi tuyha pitā narasīho.

My darling, dear Rāhula, having hair of dark shining greenish-black, an even, clear forehead like a plate of gold and like the morning star and a single strand of pure white hair growing, coiled between the eye brows, the noblest of men. That exalted reverential person, receiving alms in the company of twenty thousand *arahats,* like the full moon amidst stars and planets, was your father when He was a layman.

10) *Gacchatiṅ nilapathe viya cando*
tāragaṇā pariveṭhitarūpo
svakamajjhagato samaṇindo
esa hi tuyha pitā narasīho

My darling, dear Rāhula, just as the chariot of the moon magnificently travels along the triple route through the air, so too the leader of monks, the King of Dhamma walks majestically amidst *arahat* disciples; the noblest of men. That exalted reverential person, receiving alms in the company of twenty thousand *arahats,* like the full moon amidst stars and planets, was your father when He was a layman.

Having thus intimated the glory, the grace of the person of the Buddha to her son Rāhula, she approached King Suddhodāna and said: "Your Majesty, O father, your royal son, the Buddha, is reported to be going round for alms-food in the company of twenty thousand *arahats*."

King Suddhodāna attaining The First Path (Sotāpatti-magga)

King Suddhodāna was shocked and agitated when he heard what Queen Yasodharā had said and with one hand holding up his nether garment, he rushed out of the palace to see the Buddha and stood in front of Him and made this remark: "Most Exalted One, why do you put us to shame by going round for alms-food? Do you think that enough food for such a large number as twenty thousand *arahats* cannot be provided by your royal father?" The Buddha said in reply: "Royal father, such a practice of receiving alms from door to door (*sapadānacarika*) is the precedence set by an unbroken line of we Buddhas." King Suddhodāna replied in these words: "My son, are we not descents of the Khattiya lineage, great elected rulers in unbroken succession from the beginning of the world-cycles? And all along this line of great Khattiya rulers, there was never one who went around begging for alms." The Buddha then made this reply: "O Royal father, the lineage of Khattiya rulers is your lineage; my ancestors are the Buddhas, in successive order of the *Buddhavaṁsa* from Dīpaṅkarā, Koṇḍañña, Maṅgala down to Kassapa. Beginning with Dīpaṅkarā and ending with Kassapa, my preceding elder brethren Buddhas, twenty-four in number, and with all the thousands of Buddhas as many as sands of the Ganges, had always gone to each successive house to receive alms. This very practice of receiving alms from one door to the next had always been our means of livelihood." And while stopping on the route for a moment, He uttered the following stanza:

Uttiṭhe nappamajjeyya
Dhammaṁ sucaritaṁ care
Dhammacāri sukhaṁ seti
asmim loke paramhi ca.

Royal father, a *bhikkhu*, on receiving alms-food after standing with seemly propriety at the door of each donor, should be mindful of the receipt of the food; he should not receive or seek alms by improper means. He should practice going round for receiving alms in a commendable manner. A *bhikkhu*, who cultivates this practice unfailingly in such a manner, will live in peace in this life and future life as well.

At the conclusion of this stanza, King Suddhodāna attained the stage of *sotāpatti-phala*.

King Suddhodāna became An Anāgāmin and Mahāpajāpati Gotamī, A Sotāpanna

After his attainment of *sotāpanna*, King Suddhodāna himself took the alms bowl from the hands of the Buddha and holding it, invited the Buddha and the twenty thousand *arahats* to his palace where he offered seats of honour which were especially arranged in anticipation. On arrival at the palace, the Buddha uttered the following stanza:

Dhammaṁ care sucaritam
na naṁ ducaritaṁ care
dhammacāri sukham seti
asmiṅ loke paramhi ca.

Royal father, an improper or irregular way of seeking alms-food should be avoided and correct mode of receiving alms should be practised. (Abodes of old maids, eunuchs, liquor-shops, prostitutes, a divorced or widowed woman, a female *bhikkhu* these places are regarded as not proper places whence to receive alms, *agocara-thana*, and should be avoided). A *bhikkhu* who cultivates this practice unfailingly in such a manner will live in peace in this life and future life as well.

At the conclusion of this second stanza, King Suddhodāna became an *anāgāmin* and the step-mother Mahā Pajāpati Gotamī attained *sotāpanna*.

Then King Suddhodāna offered various kinds of hard and soft food which were prepared in advance for the Buddha and His twenty thousand *arahats*.

Recounting The Candakinnari Jātaka

When the food-offering was over, all the courtiers and maids of honour (excepting Rāhula's mother, Queen Yasodharā) rallied at the feet of Buddha and paid their reverential respects to Him.

Although her female attendants had requested her thus: "Your Majesty, please do come out of the royal chamber and pay homage to the Buddha," she gave the maids of honour this reply: "If I had ever rendered any special service worthy of gratitude, His Reverence will Himself come to me. Then and then only will I give homage to Him," and she remained unmoved and sedately stayed in her chamber.

With King Suddhodāna carry His alms-bowl and, accompanied by His two chief Disciples, the Buddha went into the parlour of the Queen. (At that time, forty thousand dancers were waiting upon her, of whom one thousand and ninety were maiden princesses. On being told that the Buddha was on His way to her parlour, she ordered her forty thousand dancers to be dressed in dyed cloth and they did as they were told.

— **Candakinnari Commentary** —

On arrival at the chamber of Queen Yasodharā, the Buddha said: "Let no one utter any word to hinder or restrain Princess Yasodharā while she is paying Me homage to her heart's content," and then He took His seat at a place specially prepared for Him in advance.

Queen Yasodharā came quickly into the presence of the Buddha and seizing His pair of insteps with both hands and all her strength she held them close and tightly in her arms. She rested her forehead upon them, alternately left and right, and again and again made obeisance to Him to her heart's content, with deep, profound esteem and respect. Whereupon, King Suddhodāna addressed the Buddha:

> "Glorious Buddha, noble son, my daughter has worn dyed clothes ever since she heard that you were wearing dyed robes; when she heard that you lived on a single meal, she too subsisted on a single meal. Since she heard that you had given up beds of luxury, she has slept on a couch of flat matted ropes; since she heard that you had given up flowers and scents, she has gone without anointing herself with fragrant paste and not wearing flowers.
>
> "When you renounced the world, kindred princes sent messages proposing their honourable intentions to love and cherish and keep her under their tender care, to none of which she even cast a lustful glance. Such wonderful, praiseworthy and extraordinary virtues is my daughter replete with."

Thus did King Suddhodāna make known to the Buddha the virtues and consistency of Princess Yasodharā's love for Him. Whereupon the Buddha responded:

> "Royal father, it is not to be wondered that Yasodharā, mother of Rāhula, has maintained her loyalty and dignity now, because apart from the protection given by you, mother of Rāhula is now ripe in wisdom and capable of protecting herself. More admirable still is the fact that mother of Rāhula, Princess Yasodharā in a past existence, had protected herself, when she was roaming all by herself at the foot of Canda mountain, even while still immature in wisdom and without a protector (like your good self)."

Then, after relating the events in the past existence with the story of Canda Kinnarī (Second Jātaka of **Pakinnaka Nipata**), the Buddha returned to Nigrodha monastery accompanied by the twenty thousand *arahats*.

Ordination of Prince Nanda

[A few points of interest in connection with Prince Nanda: Prince Siddhattha's step-mother,

Mahā Pajāpati Gotamī, gave birth to Prince Nanda two days after (on the third day after) royal mother, Mahā Māyā, had given birth to Prince Siddhattha. Mahā Pajāpati Gotamī entrusted her own son to the care of nurses and she, herself, took the responsibility of nursing and looking after the Bodhisatta (her nephew) by feeding him with her own milk. Prince Nanda was only two or three days younger and about four finger breadths shorter than Prince Siddhattha in height.]

On the third day of the arrival of the Buddha in the royal city of Kapilavatthu, King Suddhodāna made the five Auspicious Ceremonial rites and rituals to be performed in honour of Prince Nanda:

(1) Ceremony of the uncoiling of the youthful hair-do to make way for another, befitting an heir to the throne (*Kesavissajjana Maṅgala*).

(2) Ceremony of placing round the forehead of the Prince a gold frontlet bearing the inscription Crown Prince (*Paṭṭabandha Maṅgala*),

(3) Ceremony of bestowing residential palace to the Crown Prince. (*Gharappavesana Maṅgala*)

(4) Ceremony of his marriage to (his cousin) Princess Janapadakalyani. (*Āvāha Maṅgala*)

(5) Ceremony of bestowing and erecting the royal white umbrella of the Crown Prince. (*Chattussāpana Maṅgala*).

On that occasion the Buddha went to the royal palace and after preaching a discourse on the virtues of meritorious deeds, as He wished to get Prince Nanda to be ordained, He purposely gave His bowl to Nanda and left for the monastery.

Because he had exceedingly great respect for the Buddha, his elder brother, Prince Nanda dared not say a word about the bowl which was unexpectedly left in his care, though he had in mind to request: "Exalted elder brother, may you take your bowl." He had but to follow the Buddha up to the top of the stairs, thinking that he would be relieved of the burden there but the Buddha did not do so.

Holding the bowl, he thus followed the Buddha to the foot of the stairway but He still did not take back the bowl. He had to follow Him, much against his will, thinking and hoping the bowl would be taken back and he eventually reached the open space outside the palace. The Buddha continued on His way without relieving him of the bowl. Prince Nanda, following unwillingly, wished to turn back, but his extreme respect kept him silent, and hoping against hope that the bowl would be taken back at one place or another, had to go along with the Buddha.

At that juncture, female attendants of the Princess Janapadakalyani brought the matter to her notice, saying: "Your Highness, the Buddha has taken away Prince Nanda to keep him separated from you." (Janapadakalyani was then washing her hair.) She hurried to the door of the balcony, her hair dripping wet and only half-combed, and made an earnest appeal: "Your Highness, may you come back quickly," which weighed heavily in the mind of Prince Nanda.

The Buddha went on without taking the bowl from Prince Nanda, and on arrival at the monastery, He asked Nanda: "Would you like to receive ordination and become a *bhikkhu*? Out of fear and respect, he could not express his unwillingness: 'No, I cannot,' but had to give his assent, saying: 'Very well, Exalted brother, I will receive ordination.' "

"If that be the case, *bhikkhus*, you should see to it that my younger brother is ordained," said the Buddha and the *bhikkhus* did as they were told[2].

Initiation of Rāhula to Novicehood

Seven days after this event, the Buddha, accompanied by twenty thousand *arahats*, visited His Royal father's palace to partake of meal. Queen Yasodharā had her son, Rāhula, aged

2. Events leading to the Venerable Nanda's attainment of arahatship will be related when we come to the section on "The Jewel of the Sangha."

seven, tastefully dressed and confided to him: "My darling son, look at that gracious *bhikkhu*, attended by twenty thousand *bhikkhus*, with a golden appearance and a body as graceful as that of a Brahmā, He is your father. Before His renunciation, and becoming a *bhikkhu*, there used to be four golden pots, namely, Sangha, Ela, Uppla, Pundharika, which had disappeared simultaneously with His renunciation. So approach your father and ask for inheritance, saying: 'Venerable father, I am a young Prince and I will, in due course, be crowned as a Universal Monarch of the Four islands and, as such, I am in need of wealth and treasures befitting such a king. I pray that those four golden pots may be given to me as inheritance, in keeping with the tradition of a son always inheriting such a gift from his father.' " She then sent the young prince to the Buddha.

When Prince Rāhula came close to the Buddha, he felt the warmth of affectionate love of a father. Overwhelmed with joyousness, he addressed: "Exalted Bhikkhu father, the sphere of your protection is, indeed, so peaceful, calm and comfortable," and after a moment of sweet childish chatter, remained seated close to the Buddha. After finishing the meal, the Buddha gave a discourse on the merits of provision of alms-food and left the palace for Nigrodha Monastery, in the company of twenty thousand *arahats*.

Prince Rāhula immediately went along behind the Buddha, making the request: "Exalted Bhikkhu father, may you give me my heirloom," and repeating it all along the way to the monastery. The Buddha did not say a word to ask him, such as: "Beloved son, go back home." and none of the King's personnel dared hinder him (as it was a matter of a son following his father). In this way, Prince Rāhula arrived at the monastery together with the Buddha, asking for inheritance all the way.

On arrival at the monastery, the Buddha thought it over: "Prince Rāhula wants to inherit his father's property. The worldly wealth and property simply leads to suffering as they are the cause of sufferings of the round of rebirths. I shall give the royal son Rāhula the inheritance of seven supramundane treasures of the *ariyas*, namely, faith (*saddhā*), morality (*sīla*), sense of shame (*hirī*), dread of consequences of wrong deeds (*ottappa*), knowledge (*suta*), liberality (*cāga*) and wisdom (*paññā*) which I have won by vanquishing the five internal and external enemy forces of the Māra. I shall make the royal son, Rāhula, become the owner of these supramundane inheritance." So deciding, the Buddha bade the Venerable Sāriputta to Him and said: "Sāriputta, Prince Rāhula has come to ask for his heirloom from Me. Make arrangements for the initiation of Rāhula as a novice."

According to **An 2-398**, the seven treasures of the noble persons, *ariyas*, as expounded by the Buddha are:

Saddhādhanaṁ, sīla dhanaṁ
hirīottappiyaṁ dhanaṁ
sutadhanañca cāgo ca
paññā ve sattamaṁ dhanaṁ

In his Kokhan Pyo (Sacred verses in nine sections) Venerable Mahā Ratthasara illustrated these seven supramundane treasures of the *ariyas,* side by side with corresponding worldly properties:

(1) Sense of shame (*hirī*) — silver
(2) Dread of consequences of wrong deeds (*ottappa*) — gold
(3) Knowledge (*suta*) — coral
(4) Faith (*saddhā*) — emerald
(5) Morality (*sīla*) — pearl
(6) Liberality (*cāga*) — precious stone
(7) Wisdom (*paññā*) — diamond

In compliance with the expressed instruction of the Buddha, the Venerable Sāriputta took the role of the preceptor (*upajjhāya*), whereas the Venerable Mahā Moggallāna acted as

instructor (*pabajjhācariya*) attending to shaving of the head, offering of robes and administering the Three Refuges, while the Venerable Mahā Kassapa served as his advisor (*ovādācariya*). Thus, Prince Rāhula was given admission to noviciateship and became a novice (*sāmaṇera*). Although the three *mahātheras* took individual roles in the procedure for the admission, the preceptor (*upajjhāya*) is the dominant figure in bringing about the going forth of Prince Rāhula; the functions undertaken by *pabajjhacariya* and *ovādācariya* are the bounden duties of the preceptor (*upajjhāya*); they are merely functioning as his deputies. Therefore Pāli Text says: "*Atha kho Āyasama Sariputto Rahulam Kumaraṁ pabbājesi*" meaning "Then the Venerable Sāriputta brought about Prince Rāhula's admission to noviciateship, as if he attended to all the various tasks necessary for the ceremony."

A Rule of Training prescribed by The Buddha at The Request of King Suddhodāna

King Suddhodāna was greatly disturbed and suffered intense mental and physical agony when he heard of the news that "Prince Rāhula has been initiated as a novice."

(A note of explanation is required here for clarification: Just as the court astrologers had made confident predictions that, "This prince is destined to become a Universal Monarch" after the birth of prince Siddhattha, so also they made the identical predictions on subsequent occasions when birthday celebrations were held in honour of Prince Nanda and Prince Rāhula.)

While entertaining high hopes of seeing the grace and glory of his son, Prince Siddhattha, as a Universal Monarch, King Suddhodāna witnessed only the Bodhisatta Prince Siddhattha renouncing the world and becoming a *bhikkhu*, greatly to his disappointment and he had suffered great mental and physical distress for the first time.

Again after he had braced himself thus: "Only when my younger son, Nanda, becomes a Universal Monarch shall I see his grace and glory," Prince Nanda was ordained as a *bhikkhu* by the Buddha. He had suffered extreme weariness of heart and mind for the second time.

He had, however, observed great patience on these two previous occasions by consoling himself: "My last hope is to witness with full satisfaction the grace and glory of my grandson when he becomes a Universal Monarch." He had set his mind on this. Now that Rāhula had been made a novice by the Buddha, it occurred to him: "Now the continuity of the dynasty of the Sakya Monarch had been severed. Wherefore can there be the glory and grace of a Universal Monarch?" King Suddhodāna naturally suffered a misery more intense than ever before. (This is because the King was still at the stage of *sakadāgāmī ariya* who had yet to eradicate the defilement of anger (*dosa*), hence his extreme sadness.)

The pressing mental and physical agony grew beyond his power of endurance, so much so that he went to the Buddha and after paying homage and taking a seat at an appropriate place, he addressed the Buddha: "Most Glorious Buddha, my royal son, I would like to request a favour from you." Whereupon, Buddha responded: "O Royal father of Gotama clan, Fully Enlightened Buddhas are past the stage of granting favours."

(N.B. Granting of favours and giving rewards is not the business of recluses who themselves live on food received from generous donors, as such, if someone make requests for favour from them, it is not befitting for them to say off-hand: "Ask for any favour you wish." It is also not the practice of Buddhas.)

Whereupon the King said: "I will only make a request which is fit and proper as well as faultless." Only then did the Buddha allow him to make the request, saying: "Royal father of Gotami clan, you may ask for any favour you wish."

"Most Revered son, when you first renounced the world I had suffered infinite sorrow and I suffered with the same intensity when my son, Prince Nanda, received ordination, and lastly, when Rāhula, my grandson, was made a novice, my misery was immeasurable.

"Most Exalted son, the love of parents and grand-parents for their sons and grand-children penetrates from the delicate film of outer skin through the thick inner

skin, sinews, nerves and bones and even up to the marrow."

When King Suddhodāna left the monastery after hearing a sermon, the Buddha, in consideration of King Suddhodāna's request, made a proclamation of a training rule at the assembly of the Sangha.

"*Na bhikkhave ananunnāto mātāpitūhi putto pabbājetabbo; yo pabbājeyya āpatti dukkaṭassa.* — *Bhikkhus*, a child who has not the consent of both his parents should not be given initiation nor ordination. Whoever should let such a person receive admission or ordination, there is an offence of wrong-doing."

King Suddhodāna attained The Anāgāmī-phala

On a certain day after this incident, when Buddha went to the royal palace for meals in the company of twenty thousand *arahats*, King Suddhodāna served Him and His *arahats* with gruel and sweet-meats before the main meal. And during the interim period, the King enthusiastically recounted his experience with the devas thus: "Most Glorious son, when you were engaged arduously in austerity practices, certain devas appeared in the sky and told me: 'Your son, Prince Siddhattha, has died for not having sufficient food.'" Whereupon, the Buddha asked the King: "Royal father, did you believe the words of the devas then?" The King replied: "No, I did not. I rejected the words of these devas in the sky by saying: 'It is impossible for my son to enter Nibbāna until and unless he attains Omniscience on that pleasant plain under the Mahābodhi tree.'"

Then the Buddha said: "My royal father (not only in this life), in a previous existence, you were the chieftain of Mahā Dhammapala village, you had also rejected the words of a far-famed teacher, Disapamokkha, who told you: 'Your son, the young Dhammapala is dead. These are the bones of your son,' exhibiting the bones of a goat as evidence. You had then refuted him by saying: 'In our Dhammapala clan, there is none who dies while still young.' You did not believe him at all. Now at the last lap of your transient existence, why should you believe the words of the devas? You certainly would not." Then at the request of His royal father, the Buddha delivered extensively the discourse on Mahā Dhammapala Jātaka (**Dasaka Nipata**--the ninth Jātaka).

After delivering the Jātaka discourse, the Buddha continued to expound the main Dhamma points of the Four Noble Truths (*Catusacca Dhamma kathā*). At the conclusion of this exposition, King Suddhodāna was firmly established as an *anāgāmin*.

Pajāpati Gotamī offered A Set of Robes to The Buddha

As stated above, the day after the arrival of the Buddha and His *arahats* at Kapilavatthu, King Suddhodāna, after having expressed his reasons for the intolerable displeasure and disapproval to the Buddha and His *arahats* in the middle of their round for alms-food, invited them to the royal palace.

When Mahā Pajāpati Gotamī witnessed the grace and splendour of the physical appearance of the Buddha on the latter's arrival at the royal palace, she could not help thinking: "How exceedingly comely is my son's appearance!" and her mind was filled with the powerful feelings of exceeding joy. Then again, she continued considering:

> "For fully twenty-nine years when He was a layman, it was I who was solely responsible for my son's wellbeing, regarding His food, clothing and residence, even to the extent of peeling off the skin of the banana for him. Now that he has blossomed forth as a Fully-Enlightened Buddha, it is right and proper that I weave a set of robes myself to offer Him."

She had a weaving house set up in the precincts of the royal palace, and bought fine quality cotton from the market. The work of ginning and spinning cotton into fine threads was undertaken by herself. She summoned expert weavers to the palace and asked them to weave a cloth for a set of robes, providing them with delicious soft and hard food from her own table, and paid them handsome rewards. She visited the place of work, in the company of her maids of honour and personally took part in the weaving of the cloth for the robes

as and when opportunity presented.

When the fine cloth had been woven and the weavers were given suitable rewards, she placed the cloth in a casket of sweet scents so that it might be infused with the sweet fragrance and when every thing was set, she approached the King and said:

"Your Majesty, I wish to offer this newly woven fine cloth for a set of robes to the Exalted son personally in the monastery."

King Suddhodāna caused the road-way between the palace and the monastery to be kept clean; every street was swept, pots filled with water were placed along the road which was lined with decorative pennants and streamers. From the palace gate to the Nigrodha monastery the whole route was strewn with flowers.

With great pomp and ceremony, Mahā Pajāpati Gotamī, bedecked with ornaments and in full ceremonial dress, proceeded to the monastery in the company of her maids of honour, carrying on her head the fragrant casket containing the piece of cloth for making robes and on arrival addressed the Buddha:

"Most Exalted Glorious son, I, your step-mother, intending it for you, have myself ginned and spun and woven a cloth for a set of robes. I pray that you accept, this piece of cloth which I have woven and offered to you, out of compassion and sympathetic regard for me."

(The detailed story of the royal step-mother weaving the cloth for a set of robes and offering it to the Buddha is provided in 12-Dakkhinavibanga, 4-Vibanga Magga, **Uparipaṇṇāsa**, Burmese translation.)

Special note: Dakkhina Vibanga Sutta commentary states: "The Buddha's step-mother had a mind for the offering of robes to the Buddha during His first visit to Kapilavatthu, etc." In the Pāli text it is mentioned that the Buddha advised her to offer it to the Sangha (instead of to the individual) so that she may gain exceedingly greater merit. Then the Venerable Ānanda supplicated on her behalf to accept the offer of the robes for himself in consideration of the mutual beneficent services rendered.

Here arises a point that deserves to be taken into account. The Venerable Ānanda was not yet a *bhikkhu* during the Buddha's first visit to Kapilavatthu. He was ordained only on arrival at Anupiya mango grove, in Malla country, on the return journey from Kapilavatthu. Jātaka commentaries also only mention the fact that the Buddha returned from Kapilavatthu after establishing King Suddhodāna in the three lower Fruition stages.

Therefore, in order to reconcile this discrepancy, it would be appropriate to take it that Mahā Pajāpati Gotamī conceived the idea of weaving the cloth for a set of robes for the Buddha and went about translating her idea into action during the Buddha's first visit, and that she made the offering with great pomp and ceremony only on the His next visit to Kapilavatthu.

Chapter 19

ORDINATION OF ONE THOUSAND SAKYAN PRINCES BY THE BUDDHA

Having thus established His father, King Suddhodāna at the Three lower Fruition stages (*sotāpatti-phala, sakadāgāmī-phala* and *anāgāmī-phala*), the Buddha left Kapilavatthu in the company of twenty thousand *arahats* and journeyed towards Rājagaha. On arrival at the Anupiya mango grove of the country of Malla, the Buddha broke the journey for some rest.

At that time, King Suddhodāna summoned an assembly of all the members of the royal Sakyan clan and addressed them:

> "O you members of the royal Sakyan clan, if my son had chosen to remain as a sovereign ruler, seven Treasures would have appeared and he would certainly have become a Universal Monarch ruling over four island continents. And my grandson Rāhula, befitting the eldest Son Treasure (of the seven Treasures) would have to accompany the Universal Monarch together with all the Khattiya rulers on earth, attending to administrative matters wherever the Wheel Treasure rolled on[1]. You all Sakyan rulers are well aware of this.
>
> "Now that my noble son became a Buddha, the Crown of the three worlds, (He being a Buddha of royal descent), let only princes of royal blood attend upon Him. I would urge you, therefore, that each and every royal household present me a prince. (I will arrange for their ordination in the presence of my son the Buddha)."

They all readily signified their assent by saying: "Very well, your Majesty" and one thousand princes of the royal families spontaneously went along with the King to the Anupiya Mango Grove and received ordination from the Buddha.

Six Princes who had not being ordained

At the ceremony of the palm-reading, after the birth of the Bodhisatta, all the members of eighty thousand royal families had made the promise: "Whether he becomes a Universal Monarch or a Buddha, we will see to it that he goes about duly attended on exclusively by the royal princes." Although quite a number of Sakyan princes had received ordination, six princes, namely, 1. Prince Bhaddiya (the one taking his turn to rule at the time), 2. Prince Anuruddha, 3. Prince Ānanda, 4. Prince Bhagu, 5. Prince Kimila, and 6. Prince Devadatta were discovered by other Sakyan families as not honouring the promise. They censured and expressed their disapproval saying: "We all have had our sons ordained but these six princes have behaved as if they are strangers and not relatives; how dare they remain not receiving ordination?"

Whereupon, Prince Mahānama went to his younger brother, Anuruddha and consulted with him saying: "My dear brother Anuruddha, no member of our family has yet received ordination, and it will only be right and proper for either of us to receive ordination." It is

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1. When a sovereign ruler observed the moral precepts in fulfilment of the noble duties required of a Universal Monarch, there appeared to him the mighty wheel Treasure; he came to possess seven precious Treasures, namely, the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Queen Treasure, the Rich-man Treasure, and seventhly the Eldest Son Treasure. After being anointed as a Universal Monarch, he held a gold pitcher in his left hand, sprinkled water with his right hand on the Wheel treasure, making the resolution: "May the august Wheel Treasure turn and roll on! May the august Wheel Treasure be triumphant." The Wheel Treasure rolled on towards the four island continents, in the four directions. The Universal Monarch followed it with his great army commanded by his Eldest Son Treasure. Where the Wheel came to rest, the Universal Monarch encamped with his great army. The rival kings of each region came to him, paid him homage and became vassals to the Universal Monarch.

to be stated here that Prince Anuruddha was an extremely gentle person, born and brought up in great wealth and luxury. Anuruddha was a prince who had not heard of the term 'have not', and was ignorant of its meaning.

Prince Anuruddha who did not know The Term 'Have Not'.

This will be elaborated: One day, these six princes played a game of gon-nyin[2] at a stake that the loser should provide cakes.

Anuruddha eventually lost the game and as previously promised, he was obliged to send an attendant to his mother for a supply of cakes. His mother arranged to provide the cakes as requested.

The six princes happily enjoyed the cakes and went on playing, game after game. Anuruddha was the loser all the time and his mother had to fulfil his request three times in succession. But when he sent his attendant for the fourth time, his mother was compelled to give the answer: "*Puva natthi*" meaning "no cakes."

As Prince Anuruddha did not understand the meaning of the word 'Have not', he thought it to be a cake of some sort, so he sent the attendant back with instructions to bring that 'have not' cakes. His mother, being well aware of the fact that his son was totally ignorant of the term 'have not', considered that she would teach him the meaning of 'have not'. So, she expediently put one empty golden cup as a cover upon another and sent them to her son.

Whereupon, the guardian devas of the city remembered the meritorious deeds of Anuruddha in a previous existence: "As Annabara, a poor person, he liberally offered his hard earned quota of meal to a Paccekabuddha named Uparittha, saying his wish: 'May I be free from want, not ever hearing the words 'have not', not knowing even the source of food (cooked rice).' The devas were aware that they might not be allowed to attend the assembly of celestial beings should they let Anuruddha see the empty cups; above all their heads were liable to be split into seven pieces for such an act of omission. Therefore, they filled the empty golden cups with celestial cakes.

At the game pitch, as soon as the cup which was full of celestial sweet-meats was opened, the atmosphere of the whole city became laden with its fragrance; and the flavour of the ambrosia permeated the seven thousand palatal nerves of Anuruddha as he placed a bit of it in his mouth.

Anuruddha thought to himself: "Till such a long time as this, my mother has not cooked me this 'Have not' cake. She does not seem to love me. From now on, I will eat no other kind of cake except this kind." On his arrival at the palace, he asked his mother: "O mother do you really love me or not?" His mother replied: "My dear son, Anuruddha, just as a man who has only one eye values and cherishes it most, so I love you more than anything else; more than my heart." Then Anuruddha asked again: "O mother, why, though loving me so, have you never prepared such a cake for me for such a length of time?"

When his mother heard this curious question, she summoned the young attendant and asked him: "Young man, was there anything in the cup?" He replied: "O dear mother, the cup was filled to its brim with the sort of sweet meats which we have never seen before." His mother then realised that her son must be a man of power and glory, who had accumulated much merit from his past good deeds. She rightly considered the truth of the matter that celestial beings must have put celestial sweet meats in the cup and sent it to the prince.

Then Anuruddha told his mother: "O mother, from now on I shall not eat any eatables except this 'Have-not' cakes. Just cook only this 'Have-not' cake for me". Since that time, his mother simply sent an empty cup covered with another whenever request came from his son for a supply of eatables. Before his ordination, all through his layman's life, it was the celestials who had his cakes sent to him. How then could Anuruddha, who did not even

2. Exactly like time game of marbles except that instead of marbles, hard, round seeds of the gon tree are used for the game.

understand the term 'have not', understand the state of monkhood or ordination?

Such being the case, Anuruddha asked his eldest brother, Mahānama: "O brother, what do you mean by ordination, what is it like?" Mahānama replied: "Dear brother, one who receives ordination is required to have his hair and beard shaven clean, wear dyed clothes, sleep on a wooden bed-stead, or a couch of cane or bamboo, go on usual round for alms-food; this is the life of one who receives ordination." Anuruddha then made this reply: "O elder brother, I am a gentle and delicate person; I cannot lead the life of one who receives ordination."

Mahānama said in reply: "My dear Anuruddha, if that is the case, you had better learn the business of human affairs and stay to manage our household because it is imperative that between we two brothers, one must receive ordination." Anuruddha then enquired: "O elder brother, what is meant by 'business of human affairs?' " How would a man of high birth like Anuruddha, who had no knowledge of the source of daily meal, understood the business of human affairs?

Anuruddha and Other Princes were ignorant of The Source of Food

This will be clarified: Three princes, namely, Kimila, Bhaddiya, and Anuruddha happened to discuss the source of food during a conversation. Prince Kimila maintained that a granary is the source of food[3]! Prince Bhaddiya rejected his statement by saying: "You really do not know the actual source of food, remember a cooking pot is the actual source[4]." Anuruddha took his turn saying: "Both of you are ignorant of the source of food; its source is a gold dish studded with fine jewels[5]."

These three princes were totally ignorant of the source of food (cooked rice) and so Anuruddha asked his brother: "O elder brother, what are those business of human affairs?" in honest simplicity.

Prince Anuruddha became Tired of The World

Elder brother Mahānama said: "My dear younger brother, Anuruddha, come, I will teach you the work and business of human affairs:

(1) One must plough the land at the break of the rains;
(2) Ploughing must be followed by sowing seeds;
(3) After sowing, the field must be watered (having due regard to appropriate time);
(4) Water must be led off or drained (at the appropriate time);
(5) After draining off the water, there must be constant removal of weeds.
(6) After frequent clearing away of weeds, crops must be harvested as soon as they are matured and ripened;
(7) After harvesting, standing sheaves of paddy must be caned to the threshing floor;
(8) The sheaves of paddy must be spread and piled for threshing.
(9) After spreading, the sheaves threshing must be done thoroughly;
(10) After threshing, stalks must be removed after thorough shaking.
(11) Then the undeveloped grains must be sorted out.
(12) Winnowing must be done after removing the undeveloped grains.

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3. This prince had only seen the grains taken out of the King's granaries; he had never seen the rice fields.
4. This prince had only seen food in the process of being cooked in a pot; he had never seen paddy being harvested in the fields or being taken out of the granaries.
5. Prince Anuruddha had never seen paddy being taken out from the granaries, nor rice being cooked in a pot and ladled out from it, he had only seen a gold cup filled with cooked rice which was previously removed from the pot. He had therefore the fixed idea that 'food spontaneously appears in the cup when he feels like eating'.

(13) After winnowing, the paddy must be stored in granaries.

(14) When every thing is done as described above, the same routine of work must be carried out year after year."

On hearing this, Anuruddha told his brother: "O elder brother, all this business of human affairs are inexhaustible and never ending. When can all these worldly affairs be exhausted, when can we see the end to all these affairs? When shall we be able to enjoy the five sensual pleasures with ease and comfort, without having to encounter the anxieties of worldly life?" He muttered this with dismay and weariness.

His elder brother then told him: "Quite so, dear brother Anuruddha, worldly affairs are inexhaustible and without an end. Our fathers and grand-fathers had died before these human affairs could be exhausted or ended." Whereupon Anuruddha said: "O elder brother, if this be so, since you understand the ways of human affairs, you had better remain and take charge of the management. I shall renounce the household life and lead the homeless life of a recluse," thus giving his assent to receive ordination.

Anuruddha then approached his mother and asked: "O mother, I wish to receive ordination; kindly grant me your permission to do so." Then the Queen Mother replied: "My dear son, Anuruddha, I love both my sons, you two brothers, with an exceedingly great love. Even when death separates us, it will be without my consent. How can I, still alive, give you both brothers my permission to receive ordination (it is an impossible matter.)" Anuruddha made a second attempt to get his mother's permission, but received the same answer. Again, for the third time, he requested his mother's permission for his ordination.

At that time, the Sakyan prince, Bhaddhiya, was holding the reins of government over the Sakyan clan. (King Suddhodāna, who was by then approximately ninety, was merely a guide and figure head). The ruling King, Bhaddiya, was Prince Anuruddha's intimate friend. The Queen Mother thought to herself: "At present, my son Anuruddha's friend, the Sakyan King, Bhaddhiya, is still ruling over the Sakyan royal clan. That King Bhaddiya cannot, by any means, receive ordination, at least for the time being." So she told Anuruddha: "My dear son, Anuruddha, you have my permission to receive ordination, if your play-mate the Sakyan King, Bhaddhiya, is also prepared to receive ordination."

Anuruddha then approached his friend and requested: "O my dear friend Bhaddhiya, my receiving ordination is related to you." Bhaddiya then said in response: "O dear friend Anuruddha, if there is a relationship between your ordination and myself, let it no longer exist. You and I ....." (Here what Bhaddiya actually meant to say readily with love for his friend, was "You and I, both, will receive ordination together," but being restrained by attachment to the luxury of kingship, he stopped short with 'You and I' and said:) "You may happily receive ordination as you please." Nevertheless, Anuruddha made a fresh request: "Come, my dear friend, let us receive ordination together." Whereupon Bhaddhiya gave his frank answer: "My dear friend, Anuruddha, I cannot receive ordination, but I am prepared to do whatever I can, in matters concerning a friend, other than receiving ordination. (As regards ordination), do please receive it by yourself."

Whereupon, Anuruddha asserted: "My friend, my mother had said: 'If your friend, King Bhaddiya, is prepared to receive ordination, you may do so.' O friend Bhaddiya, you had said: 'O friend Anuruddha, if there is a relationship between your ordination and myself, let that relation no longer exist. You and I ..... You may happily receive ordination as you please.' (Almost at the point of gratifying my wish) you prevaricated and you have spoken evasive words to escape commitment. O friend, Bhaddiya, do let us go ... let us both receive ordination." Anuruddha thus persistently insisted to make refusal impossible.

(People of that time spoke the truth; they admired the truth. They were noted for being as good as their words; they always stood by their words.)

King Bhaddhiya said: "My dear Anuruddha, please wait for seven years and we will both receive ordination then." "My dear Bhaddhiya, seven years is too long; I cannot wait for such a long time," replied Anuruddha. Bhaddiya said in reply: "Please wait for six years," and then successively five, four, three, two, one year reducing a year each time; "At the

end of one year, we will both receive ordination." But Anuruddha insisted: "O my dear friend, Bhaddiya, one year is too long a time; I cannot wait for that long."

Bhaddhiya then asked Anuruddha to wait for seven months; they would then both receive ordination. Anuruddha again replied that the period of seven months was a long time; he could not wait for such a long time. Bhaddhiya eventually reduced the period of grace from seven to six, five, four, three, two, one and lastly half a month (fifteen days). But Anuruddha would not give in and again said fifteen days too was still a very long time and he could not wait that long.

At last King Bhaddhiya (as a final proposal) asked for seven days grace to enable him to relinquish the duties of a king and hand over the affairs of the state to his son, elder and younger brothers. Anuruddha was satisfied and said: "My dear Bhaddhiya, seven days is not too long a time; I will wait for seven days," and they came to a mutual agreement.

Six Sakyan Princes, together with Upali The Barber, became Bhikkhus

The group of six princes comprising: (1) King Bhaddhiya, (2) Prince Anuruddha, (3) Prince Ānanda, (4) Prince Bhagu, (5) Prince Kimila, (6) Prince Devadatta (Buddha's brother-in-law) and Upali the barber, enjoyed earthly pleasures to the fullest, like devas enjoying celestial luxuries, for full seven days before they went out of the city, as though going out for joyful garden sports, escorted by regiments of elephanteers, cavalry, charioteers and infantry, On arrival at the border, the four regiments of the army were ordered to return while they went into the neighbouring country of Malla.

Once inside the country of Malla, the six princes took off their ornaments, wrapped them up with outer garments and handed the bundle to Upali, by way of a parting gift, saying: "My dear friend Upali, you may return home. This should keep you going to an advanced age."

Upali, the barber, wept, rolling himself on the ground at the feet of the princes, as he was loath to part from his masters but he dared not disobey their command. So he was obliged to make his way home carrying the bundle of gifts. When Upali parted from his masters, there was a loud and fearsome noise, as if the large, thick forest wailed and the great earth quaked and trembled in lamentation.

A little while after Upali had separated from the princes, he stopped and thought to himself: "The Sakya royal families are harsh and ruthless. They might misjudge and wrongly conclude: 'This barber, Upali, has dispatched the six princes' and they might order me to be killed. If even these princes could abandon kingly luxuries and splendour, discarding priceless ornaments as they would spittle, to receive ordination, why a lowly, wretched person like me not be able to receive ordination." So thinking and realising, he took out the precious things he had brought and hanging them on a tree, said: "I have given up these properties to charity. Anyone who finds them is free to take them as he pleases."

As soon as the six princes saw the barber, Upali, coming from a distance, they questioned: "O friend Upali, why have you returned to us?" Then he explained all that had occurred to him and what he had done. Then the princes told him: "O Upali, your not going back to the royal city (according to Sri Lankan sources, "your returning to us") is very good indeed! (As you have thought) members of the Royal Sakyan family are harsh and ruthless. (Supposing, you had returned) they might have had you executed under false impression that you had done away with the six princes."

The six princes took Upali along with them to Anupiya mango grove where the Buddha was residing. On arrival, they respectfully paid homage to the Buddha, took their seat at places free from the six faults, and addressed Him thus: "Most Exalted Buddha, we, Sakyan royalty, are harsh and stern with pride of births, this man, Upali, has been our servant for the past many years. We would beseech you to give him priority in receiving ordination before anyone of us. (By ordaining him in this way) the rest of us would have to make homage to him, greet him when he approaches, and pay our respect with raised hands. By so doing, our Sakyan pride of birth, so harsh and stern and the vanity of us, the Sakyan princes who have become *bhikkhus*, will be broken.

Then the Buddha had Upali[6], the barber, ordained first (as requested) and followed by the six princes.

THE BUDDHA'S SECOND VASSA

The Buddha, accompanied by over twenty thousand *bhikkhus*, left Anupiya Mango Grove, near the village of Anupiya, in Malla country, for Veḷuvana monastery, in Rājagaha, where He observed the second rain-retreat[7] together with twenty-thousand *bhikkhus*.

List of Vassas observed by The Buddha in Chronological Order

The Buddha had no fixed rain-residence for twenty years during the early period after His Enlightenment (*pathama Bodhi*), as He went from place to place wherever sentient beings could be saved from the round of suffering. Briefly:

(1) After preaching the Dhammacakka-pavattana Sutta to the Group of five *bhikkhus* headed by the Venerable Kondañña, together with 18 crores of Brahmās, at Isipatana, Migadaya near Bārāṇasī, the Buddha observed the first *vassa* in Migadaya, going for alms-round in Bārāṇasī.

(2-4) Then the Buddha observed the second to fourth *vassa* at Veḷuvana monastery, making Rājagaha His alms resort.

(5) The fifth *vassa* was observed at a monastery with pinnacles and finials (Kutagara Hall) in the Mahāvana forest, depending for alms-food on Vesali.

(6) The sixth *vassa* was spent at the monastery in the Chaya forest in the vicinity of Mount Makula.

(7) The seventh *vassa* was observed on the Emerald Throne at the foot of Erythrina Indica tree in the celestial realm of Tāvatiṁsa, preaching **Abhidhamma** discourses.

(8) The eighth *vassa* was spent in the forest of pigeon peas, a wildlife sanctuary, (or the forest governed by a celestial ogress) with Susumaragiri in the Bhagga country as His alms-food resort.

(9) The ninth *vassa* was observed at the Ghositarama monastery where Kosambī was the alms-food resort for Him.

(10) He spent the tenth *vassa* in the Palileyyaka forest (*palale*) where the elephant king Palale placed himself at His service.

(11) He spent the eleventh *vassa* at Nalikarama Monastery with the brahmin village, Nala, serving as His alms-food resort.

(12) He observed the twelfth *vassa* near the Tragacanth tree, which was governed by an ogre named Naleru, with Veranjja country as His alms resort.

(13) With Jantu village, in the Caliya country, serving as His alms resort, He spent the thirteenth *vassa* at the Caliya mountain monastery.

(14) The fourteenth *vassa* was spent at the Jetavana monastery with Savatthi, in the country of Kosala, as His alms resort.

(15) With Kapilavatthu, in the Sakka country, serving as His alms resort, He spent the fifteenth *vassa* at the Nigrodha monastery.

(16) He spent the sixteenth *vassa* at Aggalava Shrine (temple for spirits) with the country of Alavi serving as His alms resort.

(17) The seventeenth *vassa* was spent at the Veḷuvana monastery, where Rājagaha of Magadha became His alms resort.

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6. The story of Upali and the Sakyan princes who became *bhikkhus* will be dealt with in more detail in the chapter on The Jewel of Sangha.)

7. *Vassa*: variously translated as monsoon-retreat, rains-retreat, rains-residence, Buddhist lent. The rains-retreat has to be observed for three out of the four months of the rainy season.

(18-19) The Buddha stayed for two continuous *vassa* (namely the eighteenth and the nineteenth) at the Caliya mountain monastery with Jantu village, in the Caliya country, serving as His alms-resort.

(20) The twentieth vassa was observed at the Veḷuvana monastery, in Rājagaha of Magadha, which served as His alms resort.

(These are the places where the Buddha spent irregular rains-residence during the first twenty years after His Enlightenment (*Pathama Bodhi*).)

(21-44) The Buddha observed regular *vassa* from the twenty-first to the forty-fourth year at Jetavana and Pubbārāma monasteries at Savatthi, in the Kosala country, which served as His alms resort. (As detailed in the Buddhavaṁsa Commentary)

(45) Then the Buddha spent His last *vassa*, the forty-fifth one in the village of Veluva, in Vesali country, when on the verge of His Parinibbāna.

Various Works in Myanmar dealing with The Vassa kept by The Buddha

The Venerable Monywe Zetawun Sayadaw had composed a verse, for easy recollection of the places where Buddha Gotama had observed rain-retreat, in one of his works entitled *Samanta Cakkhu Dīpanī* (Second Volume, p 374)[8].

The great Friend of sentient beings of the three worlds spent two months, sixty days, at the place of His Enlightenment, and then observed rain- retreats in the places shown below:

(1) First *vassa* at Bārāṇasī;

(2-3-4) Bamboo Grove monastery, Rājagaha;

(5) Mahāvana monastery, donated by Licchavi princes of Vesali;

(6) Sixth at Makula mountain;

(7) Seventh at Tāvatiṁsa;

(8) Eighth in the Bhagga country;

(9) Ninth at Ghositarama monastery in Kosambī;

(10) Tenth in the Palale Forest of the elephant king, Palale;

(11) Eleventh in the brahmin village of Nala;

(12) Twelfth at Veranjja;

(13) Thirteenth at Caliya mountain;

(14) Fourteenth at Jetavana monastery, Savatthi;

(15) Fifteenth at Nigrodha monastery of Kapilavatthu;

(16) Sixteenth at Alavi;

(17) Seventeenth at Veḷuvana monastery, Rājagaha;

(18-19) at Caliya Mountain monastery;

(20) Twentieth back at Rājagaha;

(21-44) Thus the Buddha was on the move from place to place for the duration of the first twenty years (the First Bodhi); as regards the second Bodhi (from the 21st to the 44th year) He spent twenty-four *vassas* alternately at Pubbārāma and Jetavana monasteries in Savatthi.

(45) The Buddha spent the last *vassa* at the village of Veluva when on the verge of His Parinibbāna, making a total of 45 *vassas* spent variously at fifteen places in the course of forty-five years before crossing over to the other Shore at the age of eighty.

Besides the foregoing accounts, there are other Myanmar recordings of *vassas* kept by

8. The author reproduced here the said verse of the Monywe Zetawun Saydaw. We have provided here only an excerpt thereof in prose.

the Buddha namely, (a) Wasocin Payashikkho comprising five stanzas by Sayadaw U Bodh, (b) Seven Stanzas by minister Caturangabala of Pinya, (c) Wasocin payashikkho by the primate Taungkhwin Sassanapaing Sayadaw in his *Gulattha Vinicchaya* Treatise and (d) Wasocin Payashikkho by Shwetaung Kyithe Laythat Sayadaw in his Jinatthapakasani treatise.

Scholars desiring more information should seek it from the said treatises.

Chapter 20

THE SIX PRINCES ACHIEVED DIFFERENT ATTAINMENTS

The Buddha, (as explained before) kept the second *vassa* at Veḷuvana monastery, Rājagaha. It was during this period that Venerable Bhaddiya became established as *Tevijja arahat*, accomplished in the three knowledges, namely, *Pubbenivāsa-ñāṇa, Dibbacakkhu-ñāṇa, Asavakkhaya-ñāṇa*.

The Venerable Anuruddha achieved the eight mundane attainments (*jhāna-samāpatti*) during the first *vassa* after his ordination. Based on these attainments, he further developed *dibbacakkhu-abhiññā*, the supernatural power that enabled him to see one thousand world-systems. One day, he went to the Venerable Sāriputta and told him (vide 8-dutiya Anuruddha Sutta, 3-Kusinara Vagga, Tatiya Paññāsaka, Tikanipata, **Anguttara Nikāya**):

(a) "Friend Sāriputta, in this Buddha's sāsana, I can see one thousand world-systems by means of dibbacakkhu-abhiññā;

(b) "My effort is vigorous and resolute, not flagging. My mindfulness is clear and intent, wholly free from forgetfulness; my body is also calm and collected, completely free from anxiety; my mind is serene, fixed on a single object.

(c) "In spite of all this, my mind, though void of craving and wrong view (*taṇhā* and *diṭṭhi*), is still not free from the grip of the *āsavas*. (meaning, he has not yet achieved arahatship)."

Whereupon, the Venerable Sāriputta said:

> "Friend Anuruddha, (1) when you are preoccupied with the thought as described in your first statement, it is a case of pride (*māna*) arising in your mental continuum. (2) Regarding the preoccupation described in your second statement, it is a case of distraction (*uddhacca*) arising in your mental continuum. (3) As regards your third statement, it means that you are being assailed by worrying over past commissions and omissions, (*kukucca*). Let me beseech you, friend Anuruddha, to get rid of these three states of pride, distraction and worry and to occupy your mind only with the thought of Nibbāna, the Deathless State (*amata-dhatu*)."

He then gave the Venerable Anuruddha a discourse on the practice of meditation.

Having learnt the technique of meditation from Venerable Sāriputta, the Venerable Anuruddha took leave of the Buddha and left for Ceti country and in the bamboo grove which lay east of where the Buddha was residing, he started practising meditation. He began practising in a walking posture for fifteen successive days (without lying down). The strain was so severe that he became tired and weak. He could not help sitting down under a bamboo grove where he continued his meditation, contemplating on the eight thoughts of a great being (*mahāpurisa-vitakka*). (Vide 10-Anuruddha Mahāvitakka Sutta, 3-Gahapati vagga, Atthaka nipata, **Anguttara Nikāya**). Having acquired seven of them, he became exhausted through strain at the eighth stage. When the Buddha knew of his distress, He came personally to the bamboo grove and helped him to complete the eighth stage, by expounding the Mahapurisa Vitakka Sutta together with the Four Ariyavamsa discourse. Foreseeing that the very same forest would serve as a sufficing condition (*upanissaya-paccaya*) for attainment of arahatship, the Buddha instructed him: "Anuruddha, carry on with your work during the next *vassa* also at this place." After this, the Buddha left by means of *iddhividha-abhiññā*, arriving simultaneously at the forest of Bethakala near the town of Susumagira of Bhagga country. On arrival there, the Buddha preached the discourse on the eight *mahāpurisa-vitakka* to the *bhikkhus* residing in the forest there.

Venerable Anuruddha kept the next two *vassa* in the bamboo grove as instructed by the Buddha and continued to practise meditation and eventually he attained the Fruition stage of *arahatta*.

The Venerable Ānanda

The Venerable Ānanda listened to the discourse given by the Venerable Punna, son of a brahmin woman named Mantani, who explained the arising of the "I-concept" based on the five aggregates (*khandas*) with the illustration of reflection of one's own face from the clear surface of a mirror or a cup of water. He also taught Ānanda the *teparivatta dhamma* concerning the three characteristics, *anicca*, *dukkha*, *anatta* of the five aggregates. As a result of hearing these discourses from the Venerable Punna and reflecting on them, the Venerable Ānanda achieved the *sotāpatti-phala* and became a streamwinner. (**Sam,2, 86-87**)

Mahātheras Bhagu and Kimila

After all the *theras*, as described above, had gained arahatship, the Mahātheras Bhagu and Kimila also practiced Vipassanā meditation and eventually, they also became *arahats*.

The Venerable Devadatta

The Venerable Devadatta also engaged himself in meditation practices but he was able to achieve only eight mundane jhānic attainments with the power of *iddhi* which is possible to those who are yet of the world (*puthujjanika-iddhi*). (He was not an *ariya-bhikkhu* but only an ordinary *bhikkhu* with jhānic power.)

Preaching The Ambalatthika Rahulovada Sutta

The Buddha taught the novice Rāhula quite a number of discourses, namely, (1) *Sāmaṇera panhā* (2) *Rāhula Saṁyutta* (3) *Abhinha Rāhulovada Sutta* (4) *Mahā Rāhulovada Sutta* (5) *Cūḷa Rāhulovada Sutta* and (6) this *Aṁbalatthika Rāhulovada Sutta* under discussion.

To amplify: After having inaugurated Rāhula as a novice, the Buddha considered: "Young children are apt to talk regardless of the credibility and propriety of their words; this being so, Rāhula, who is still of very tender years, had better be given advice and instructions." He therefore sent for him and said: "Son Rāhula, novices should avoid speaking of things that are contrary to the Ariyan Path and Fruition, you should speak only about things of such nature as are relevant to the Path and Fruition."

The Buddha then went on to teach the discourse of "Sāmaṇera panhā", in keeping with the tradition of all the past Buddhas. The discourse is in the form of questions and answers, consisting of simple Dhammas suitable for novices and arranged in progressive order with items of Dhamma ranging from number one to ten.) (**Khu, 1,3**).

Again, the Buddha reflected: "Young children are fond of telling lies, saying: 'I have seen those things' (which they have not seen), and 'I have not seen those things' (which they have seen). Rāhula must therefore be advised not to speak any falsehood." Giving illustrations that could be understood merely by looking with sensory eyes, to wit, four examples of water cups, two examples of military elephants, and one example of the surface of a mirror, He preached the Ambalatthika Rāhulovada Sutta (**Ma, 2, 77**).

Then He taught Rāhula the 'Abhinha Rāhulovada Sutta' which showed him how to expel attachment to the four requisites, how to abandon the desire for five-fold sensual pleasures, and the great advantages of association with good and sincere friends (**Khu, 1,328**).

Furthermore, He taught Rāhula the group of Dhammas entitled 'Rāhula Saṁyutta' in order to enjoin him to banish the desire for attachment to any of the three existences. (**Sam, 1,439**)

Then 'Mahā Rāhulovada Sutta' was taught to instruct Rāhula not to harbour carnal thoughts fascinated by his own physical beauty (*gehassita chandaraga*), thinking: "I am of very graceful form; my complexion is clear and bright." (**Ma,3,83**)

And 'Cūḷa Rāhulovada Sutta' was preached just after his ordination as a *bhikkhu*, before the end of his first *vassa*, in order to help him achieve the arahatship. (**Ma, 3,424/Sam,2,324**).

It should be noted that among these *suttas*, the exact place and time of exhortation of the

Abhinha Rāhulovada Sutta cannot be ascertained because the Buddha taught it to Rāhula time and again as opportunity presented, regardless of place and time.

The Buddha started giving discourses on the Rāhula Saṁyutta from the time novice Rāhula was seven years up to the time he received ordination and was beginning his first *vassa*.

Mahā Rāhula Sutta was taught when he was eighteen years while he was still a novice (*sāmaṇera*).

Cūḷa Rāhula Sutta was taught when he received ordination and began his first *vassa*.

Sāmaṇera Panhā and this Ambalatthika Rāhulovada Sutta were taught when Rāhula was a novice at the age of seven.

Of all these discourses, Abhinha Rāhulovada Sutta was taught as a standing instruction to be followed by Rāhula throughout his life. Rāhula Saṁyutta discourses were given in order to make Rāhula's mind become impregnated with Insight Knowledge (*vipassanā-ñāṇa*). Mahā Rāhulovada Sutta was taught in order to dispel *gehassita chandarāga*. Cūḷa Rāhula Sutta was preached just after the ordination of Rāhula, before the end of the first *vassa*, in order to help him achieve the arahatship after gaining maturity in the fifteen factors for deliverance (*vimuttiparipācaniya*). Sāmaṇera Panha was taught to refrain from speaking improper words (matters non-beneficial to attaining the Path and Fruition). The following Ambalathika Sutta was preached to refrain from knowingly or deliberately telling lies. (excerpts from **Mattha, 3/8889**).

The time was when the Buddha was residing at Veḷuvana monastery in Rājagaha during the second *vassa*, and Rāhula, (then a young novice) was residing in Ambatatthika meditation monastery, so called because it was built near a mango tree at the far edge of Veḷuvana monastery and living a life of solitude (*viveka*).

> (Just as a thorn naturally has a sharp point from the beginning of its growth, so young Rāhula practices physical solitude (*kaya viveka*) and mental solitude (*citta viveka*), ever since he was a youthful novice at the age of seven without having been exhorted by anyone.)

At that time, one cool evening, the Buddha, after rising from the *phala-samāpatti* state, went to Ambalatthika meditation monastery of novice Rāhula. When Rāhula saw Him coming from a distance, he arranged the seating place for Him and placed in readiness the water for washing His feet. The Buddha sat on the reserved seat after washing His feet (merely as a gracious acceptance of service rendered by a dutiful disciple because His feet were free from dust.) Novice Rāhula seated himself at a spot free from the six kinds of fault, after making respectful homage to Him.

(1) The Buddha left a small amount of water in the basin after washing His feet and asked Rāhula: "My son Rāhula, do you see the small amount of water I have left in the basin?" "Yes, my Lord," replied Rāhula. Then He exhorted: "Just as the water left in the basin is small, so the good and noble *bhikkhu*-Dhamma, which should be practised to eradicate the defilements, is hopelessly small in the physical and mental continuum of persons who knowingly speak lies without any sense of shame." Thus was the first exhortation given by the Buddha.

(2) The Buddha then poured away the little water He had left in the basin, and asked: "Son Rāhula, do you see I have thrown away the small amount of water?" "Yes, my Lord," replied Rāhula. Then He exhorted: "Just as I have thrown away the little water in the basin, so persons, who knowingly speak lies without any sense of shame, throw away the good and noble *bhikkhu*-Dhamma which eradicates defilements." Thus the Buddha gave the second exhortation.

(3) The Buddha then overturned the basin placing it with its mouth downwards, and asked Rāhula: "Do you see that I have overturned the basin?" "Yes, my Lord," replied Rāhula. Then He exhorted: "Son Rāhula, just as the basin has been overturned, so persons who knowingly speak lies without any sense of shame have already repudiated the good and noble *bhikkhu*-Dhamma which eradicates defilements." Thus the third

exhortation was given by the Buddha.

(4) Then again the Buddha turned up the overturned basin (note that by that time there was not a drop of water in the basin) and said to Rāhula: "Son Rāhula, do you see this basin without a single drop of water in it and altogether purposeless?" "Yes, my Lord," replied Rāhula. He then exhorted: "Like this water basin without a drop of water in it and altogether purposeless, so too within the shameless persons who knowingly tell lies, all is vain, and there is not a drop of the good and noble *bhikkhu*-Dhamma which eradicates defilements."

(5-6) The Buddha, thereafter, proceeded to expound the discourse that follows:

"My son Rāhula, take the worldly example of the performances of a warring elephant of a king. It worked with its fore-legs as well as with its hind-legs in a battlefield. (It killed and destroyed all enemies coming within its reach by striking with its fore-legs or by kicking with its hind-legs). It worked with the fore as well as with the hind part of its body. (As the opportunity arose, it smashed the enemy's roofed wooden defence barricades with its fore or hind part of its body.) It also worked with its forehead. (i.e. preparing to charge or stampede in any direction it gauged and took position moving backwards to muster strength and then stared intently. The very sight of the immense warrior elephant thus glaring fixedly struck terror into thousands of enemy troops and they fell into disarray). It also made use of its ears (i.e. it struck off the enemy arrows with its ears and made them fall to the ground). It also worked with the pair of its tusks. (It gored the enemy elephants, horses, elephanteers, cavalry, infantry with its pair of tusks). It used its tail too. (It cut and hacked the enemy with knives and maces tied to its tail with creeping vines). However it still protected its trunk by coiling it into its mouth.

"Reflecting on these performances of the king's warring elephant, the thought occurred in the mind of its rider: 'This warrior elephant of the king, on the battlefield, works with both its pair of fore-legs and hind-legs, and with the fore part of its body as well as with its hind part. It also work with its forehead, its pair of ears and pair of tusks and also with its tails. However it protects its trunk by thrusting it into its mouth. This warrior elephant has no mind yet to sacrifice its life.'

"Son Rāhula, at another time, the king's great warrior elephant on the battlefield (as stated above) worked with its fore-legs as well as with its hind-legs ..... etc ..... It fought also with its tail. With its trunk also, (holding aloft iron or wooden maces, and striking and demolishing targets eighteen cubits high) it worked. On seeing this behaviour of the warrior elephant, it occurred to the mind of the rider; 'The king's great warrior elephant in battle has worked with its fore-legs as well as with its hind legs ..... etc. ..... It has worked with its tall. It has also worked with its trunk. The king's warrior elephant has given up its life. Now there is nothing the mighty warrior elephant would not do.' Son Rāhula, I say unto you, in like manner for the shameless person who knowingly tells lies, there is no act of demerit which he dares not do.

"Therefore Rāhula, you should resolve: 'I will not speak lies, even jokingly or just for fun' and strive to observe the three Training Rules (*sikkhā*)."

The Buddha had thus profoundly stressed the importance of refraining from telling lies.

He went on: "Son Rāhula, what do you think of what I am about to ask you? (i.e. you may answer Me as you please). What are the benefits of a mirror." Rāhula replied: "One can benefit from it by improving one's facial appearance when one sees black moles and pimples reflected in it."

"In like manner, Son Rāhula, one's physical, verbal and mental activities should be performed after due observation and consideration with one's eye of wisdom." With this brief preface to serve as a table of contents, the Buddha taught the discourse dealing elaborately on how one should do bodily actions, how one should speak, and how one should exercise the mind with great care and only after careful consideration using one's intellectual faculty.

(The full elaboration of the discourse should be read in the Text or its translation. But a

brief account of it is given below).

When an intention arises to perform a physical, verbal or mental act, before doing any of them, one should deliberate first: "Would my intended physical, verbal or mental action prove to be harmful to myself, to another person or to both? Would they become demeritorious deeds which would cause increased suffering?" If, after deliberation, the intended actions would prove harmful to oneself, to another or both; or would become demeritorious deeds which would cause increased suffering, one should strive to avoid performing such physical, verbal and mental deeds. On the other hand, if, after deliberation, these intended actions prove not to be harmful to oneself, to another or to both; or would become meritorious deeds which would promote happiness (*sukha*), then such physical verbal and mental deeds should be performed.

Likewise, while in the process of performing a physical, verbal or mental deed, one should deliberate thus: "Is what I am doing, saying, thinking harmful to myself, to another or to both? Are they demeritorious deeds causing increasing suffering?" If, after deliberation, they are found to be so, one should, with moral aversion, cease performing any of such acts (without proceeding any further). On the other hand, if, after deliberation, they are found to be not harmful to oneself, to another or to both, but are meritorious deeds furthering the cause of happiness, well being, they should be pursued with vigour, again and again.

When any physical, verbal or mental act has been performed, one should deliberate (as in the foregoing manner) thus: "Have my physical, verbal or mental action been harmful to myself, to another or to both? Have they been demeritorious deeds that have caused increased suffering?" If they proved to be so, with regard to demeritorious physical and verbal deeds, admission must be made before the Buddha or a wise and knowledgeable fellow disciple, frankly, clearly and without reservation that such wrong physical and verbal acts had been committed. Then one must discipline oneself that such wrong deeds will not recur in future.

With regard to demeritorious mental activities that have been committed, one should be weary of such mental acts, one must be ashamed of them and loathe them. One must also exercise restraint and discipline oneself that such misdeeds will not recur in future.

If, after such retrospection and deliberation, one finds that one's physical, verbal or mental deeds have not harmed oneself or another or both but have contributed to promote happiness and well being, then night and day, one may dwell in the joy and satisfaction associated with such meritorious deeds and one must further strive in the observance of the three training precepts (*sikkhā*).

All the Buddhas, Paccekabuddhas and Ariya Sāvakas of the past, the future and the present had lived, will live and are living in this manner, deliberating and retrospecting on their physical, verbal and mental deeds and had purified, will purify and are purifying all their physical, verbal and mental actions.

The Buddha concluded the discourse with these words of exhortation, "Dear son Rāhula, you should bear in mind always to strive for the purity of your bodily action, verbal action, and mental action by way of deliberation and reviewing them and to develop the observance of the three training precepts.

(Herein a question may arise as to when and where such physical, verbal and mental actions may occur and how they should be purified and absolved.)

This is the answer: No time should be lost. The physical and verbal actions, which are done in the morning, should be purified and absolved immediately after meal, as one sat down at the very place where one would spend the day.

To elaborate: A *bhikkhu* is required to review as to what offensive physical and verbal act he has done against anyone from dawn to the time of his arrival at the place where he is sitting to spend the day. If he recollects that he has done anything wrong against someone, either by physical or verbal action, he should make a confession to fellow *bhikkhus*, by way of informing them or making them clear

about his offence. In case he is free from such taints of wrong deeds, he will actually feel great personal joy and satisfaction and should remain in that state of ease and happiness.

As regards mental activities, he should seek to be purified and absolved from them while still going on the alms-round, by retrospecting thus: "While going on the alms-round today, has there arisen in me, because of visual objects, etc., any mild or stronger form of greed, any offensive anger or any kind of delusion?" If he should find that some such thought has indeed arisen in him, he should resolve: "I will not allow such thoughts of greed, anger or delusion to arise again." If no wrong thoughts have arisen in him (he should feel joy and satisfaction for himself and) he should continue to dwell in that serene state of mind.

End of the Discourse on Ambalathika Rahulovada Sutta.

Story of The Wealthy Man Anāthapiṇḍika

The Buddha granted permission to *bhikkhus* to make use of the monastery as a requisite, in compliance with the request by the wealthy man of Rājagaha, who made it through the *bhikkhus* while He was residing there during the second *vassa*[1].

The wealthy man of Rājagaha and the wealthy man, Anāthapiṇḍika of Savatthi, were brothers-in-law because they married each other's sister. On the occasions when the wealthy man of Rājagaha found the prices of goods in Rājagaha were far below those currently at Savatthi, he would buy the goods and went to Savatthi with five hundred carts loaded with such goods for sale. One *yojana* before his arrival at Savatthi, he would send intimation of his arrival to Anāthapiṇḍika who would then arrange a grand reception for his brother-in-law, and the two would enter the city together in the same carriage. If the goods found a ready market in Savatthi, the rich man of Rājagaha disposed them at once. In case they did not find a ready market, he left them in the house of his sister and went back. The wealthy man, Anāthapiṇḍika, also did likewise.

At the time when the Buddha was observing His second *vassa* in Rājagaha, the wealthy man, Anāthapiṇḍika of Savatthi, had five hundred carts loaded with products of Savatthi and left for Rājagaha. He sent a written intimation of his arrival to the wealthy man of Rājagaha from a distance of one *yojana* (as on the many previous occasions).

The wealthy man of Rājagaha could not, however, give any heed to his intimation for he had just returned from the reclusive monastery of Sitavana where he had listened to a discourse by the Buddha and having invited Him and His Sangha to partake alms-food the following day, he was busily engaged with the work of making necessary arrangements for the reception and provision of food.

Anāthapiṇḍika approached the city thinking all the way that a grand reception would await his arrival as on previous occasions, but he found no reception, even on his reaching the door of the house of the rich man of Rājagaha. On entering the house, there was not much of an effusive speech of welcome on the part of his host, but only, "Wealthy man of Savatthi, how are your children? Are they in good health? I hope you have had an easy and comfortable journey." And he kept himself busy with the work in hand.

As stated above, the wealthy man of Rājagaha could only extend these few words of welcome to Anāthapiṇḍika. He was giving priority to the ceremonial functions and he went on giving instructions to his men: "Mind that you get up early on the morrow and get busy with boiling the broth, cooking rice and curry, and preparing mixed salad dishes, all replete and in time for the Buddha and His Sangha."

It crossed the mind of Anāthapiṇḍika: "The wealthy man of Rājagaha used to leave aside all other business and talked with me enthusiastically on previous occasions, but now he is full of anxiety about holding a grand feast for one reason or the other. Is he doing all this with his servants to bring some one's daughter here to get married to his son (*āvāha*) or

1. For full particulars, reference may be made to Burmese translation of *Senāsanakkhandhaka* of **Vinaya Cūḷa Vagga**.)

give away his daughter in marriage with some one's son (*vivāha*) or else, has he invited King Bimbisāra and his retinue of soldiers to a feast tomorrow?"

When everything had been arranged, the wealthy man of Rājagaha came to Anāthapiṇḍika and engaged himself in conversation with him enthusiastically as ever before. Whereupon, Anāthapiṇḍika asked him:

> "Wealthy man, you used to leave aside cares of business and speak with me joyfully on all previous occasions. But now you seem to be anxious about holding a food-offering ceremony, giving priority to making arrangements with your men in preparation for the ceremony to be held tomorrow. Is it for an *āvaha* ceremony to bring someone's daughter to your house for marriage to your son, or for a *vivāha* ceremony to give away your daughter in marriage to someone's son? Are you preparing for a great alms-giving ceremony or have you invited King Bimbisāra and his retinue of soldiers to a feast tomorrow?"

The wealthy man of Rājagaha replied:

> "Wealthy man, I will not be holding *Āvaha* or *Vivāha* ceremonies. Nor have I invited King Bimbisāra and his retinues to a feast. In reality, I have been making necessary arrangements for a grand alms-giving ceremony. I have invited the Buddha and His Sangha for the performance of meritorious deed tomorrow."

When Anāthapiṇḍika heard the word "Buddha" uttered enthusiastically by the wealthy man of Rājagaha, his entire body was pervaded throughout with five grades of joyful satisfaction (*pīti*), namely, slight sense of interest (*khuddakā-pīti*), momentary joy (*khanikā-pīti*), absorbing interest with flood of joy (*okkantika-pīti*), interest amounting to thrilling point (*ubbegā-pīti*) and fully developed, intensive rapture or zest suffusing the whole body and mind (*pharanā-pīti*).

Anāthapiṇḍika experienced these five fold rapturous joys which overwhelmed him from head to instep and again from instep to head; they spread from the side of his body to the middle and from the middle to the sides. Feeling these five kinds of ecstasy without intermission, he asked the wealthy man of Rājagaha: "Wealthy man, did you say the 'Buddha'?" Thrice he asked and thrice he received the same reply: "Yes, I did say the 'Buddha'."

Anāthapiṇḍika then inquired about the Buddha: "In this world, it is rare indeed even to hear the word 'Buddha'. Would it be possible for me now to go and pay homage to the Buddha, the Homage-Worthy, the Perfectly-Self Enlightened?"

The wealthy man of Rājagaha deliberated: "It is as difficult to approach the Buddha as it is to go close to a venomous snake. The Buddha's reclusive monastery where He is residing is close to the cemetery and it would be impossible for him to go there late in the evening." He therefore made this reply:

> "Wealthy man, there is no time now for you to go and pay homage to the Tathāgata, the Homage-Worthy, the Perfectly Self-Enlightened. You will be able to go and pay homage to the Tathāgata only early tomorrow morning."

Upon hearing this, Anāthapiṇḍika thought to himself: "I shall be able to pay homage to the Buddha only early in the following morning" and he went to sleep with no other thought or object in mind except that of the Buddha. **To explicate**: Anāthapiṇḍika was no longer interested in the merchandise that he had brought and the attendants at his service from the moment he heard the word, 'Buddha'. Forgoing his dinner, he went up to the topmost chamber of the seven-storey mansion and laid himself on well-laid out and decorated bed and fell asleep, muttering: "Buddha, Buddha".

When the first watch of the night was over, Anāthapiṇḍika got up to contemplate on the attributes of the Buddha time and again. His sense of deep devotion towards Him became exceedingly great (*balavasaddhā*), so much so that his body emitted a radiance through *pīti*. It was as if a thousand oil lamps were lit or the sun or the full moon rose in the sky, thereby dispelling the darkness of the night. He then thought to himself: "I have been so forgetful of the passing of time. Even the sun has risen," thus he murmured and got up. But

when he saw the moon still in the sky, he realised that two more watches of the night had yet to pass before dawn. So he laid down on his bed once again.

Thus he passed the two watches of the night, getting up at the end of each watch. At the close of the last watch, immediately before dawn, he walked along the rails of the balcony till he reached near the main entrance door. He found the entrance doors of the seven storey mansion already opened by themselves. He went down the seven storeys and walked along the main street in the city.

As he went near the city gate, named Sivaka, the guardian devas (who were *ariyas*) kept the gate open in advance. They considered: "This wealthy man has come with the intention of paying homage to the Buddha and serving Him. This rich man, on his worshipping the Buddha for the first time, will be established in the *sotāpatti-phala*, and surpassing all others will become the noblest of disciples in rendering service to the three Gems of the Buddha, the Dhamma and the Sangha. He will build a magnificent, matchless monastery, the doors of which he will keep open to all *ariya-sanghas* from the four directions of the world. It would not be proper to close the door against him."

As Anāthapiṇḍika went out of the city, the radiance emitting from his body disappeared and darkness reigned, with the result that fear and trembling arose in him and the hair of his body stood on end. Therefore, he felt like retreating even from that very spot. (Rājagaha was a cosmopolitan city with a population of eighteen crores: nine crores within the city and nine crores without. The city gates were closed after dusk and the bodies of those who died at unearthly hours during the night were thrown over the walls around the gate. Blinded by the darkness, Anāthapiṇḍika accidentally trod on a freshly discarded dead body and tripped against another corpse with his insteps. This caused the flies on the decomposed bodies to rise with a roar and buzz about him and the foul smell from the dead bodies rushed into his nose. As a result, his devotional faith towards the Buddha began to weaken which, in turn, resulted in the disappearance of the radiance from his body which was emitted because of the rapturous joy he felt within. Darkness fell. Fear and trembling arose and his hairs stood on end. He, therefore, felt like retreating even from that very place).

A celestial ogre, intending to make the wealthy man exert himself to continue his journey, approached Anāthapiṇḍika without making himself visible and addressed him with a voice as sweet as the tinkle of a small golden bell.

Satam hatthi satam assā
satam assatarīrathā
satam kaññā sahassāni
āmukkamanikuṇḍalā
ekassa padavītiharassa
kalan nāgghanti solasiṁ

> O! wealthy man of great fame, one hundred thousand royal elephants worthy of kings, one hundred thousand royal horses worthy of kings, one hundred thousand royal chariots drawn by special breed of horses, *assatara*, and one hundred thousand royal maidens bedecked with priceless jewels are not worth two hundred and fifty-sixth (1/256) part of the good volition (*cetanā*) behind each step that takes you on your way to the monastery to pay homage to the Tathāgata, to listen to the discourse, and to render service to the Sangha.
>
> O! wealthy man Anāthapiṇḍika, go forward. Proceed on your way. Only your going ahead will be noble and worthy of praise. Your retreat will be ignoble and not worthy of praise.

On hearing this Anāthapiṇḍika considered: "I thought I was all alone, but I now find there are some companions with me. Why should I be afraid?" He became bold and courageous. His powerful devotional faith in Buddha began to strengthen once again. Therefore darkness disappeared, and there was light, and fear and trembling were dispelled.

He was on the road once again, on the fearful journey through the cemetery, with dead bodies in varying states of decomposition scattered all over. The voices of domestic dogs and jackals disturbed his mind with the result that light disappeared and darkness fell as on the previous occasion. Here again, the celestial ogre, Sivaka, came to his aid and he was on the road again.

When for the third time, as on the previous occasions, he encountered the disheartening circumstances of disappearance of light, the Sivaka ogre, by making him nurture his devotional faith in the Buddha again and again, helped him overcome all the dangers.

Continuing on his journey, he eventually arrived at the forest grove of Sitavana. It was about day-break and the Buddha was walking up and down the passage in the open space.

As Anāthapiṇḍika was walking along an idea crossed his mind: "In this world, Purana Kassapa and other sectarian teachers have declared themselves as Enlightened Buddhas. This being so, how should I know whether the Buddha is the truly Self-Enlightened One?" Then again in his mind the thought occurred: "All the people know me as Anāthapiṇḍika for my generosity in feeding the destitute. But the name given to me by my parents is 'Sudatta', which no one knows except myself. If the Buddha is the truly Self-Enlightened One, He will call me by the name given by my parents, 'Sudatta'."

On seeing Anāthapiṇḍika from a distance, the Buddha came down from the passage way and sat on the seat reserved for Him. As Anāthapiṇḍika came nearer to Him, having read his mind, He addressed him: "Come, dear Sudatta." Anāthapiṇḍika was rejoiced when he heard the Buddha calling him by the name given by his parents. He approached Him and paid homage, prostrating himself at the feet of the Buddha and addressed the Blessed One: "Most Exalted Bhagava, have you enjoyed a sound sleep?" The Buddha said in reply:

Sabbada ve sukhan seti
brahmano parinibbuto
yo na 1impati kāmesu
sitibhuto nirūpadhi

(O! Wealthy man Anāthapiṇḍika), The *arahat*, who is not besmeared with desire for sensual pleasures, being free from burning passions, is calm and serene. He is also free from the three *upadis*, namely, defilement (*kilesa*), accumulated kamma (*abbisankhara*) and sensual passion (*kāmaguṇa*). Having expelled all evil and all defilements having been eradicated, all sorrow has ended and as such that *arahat*, at all times, night and day, truly sleeps and lives in ease of mind and body.

Sabbā āsattiyo setvā
vineyya hadaye daraṁ
upasanto sukhaṁ seti
santiṅ pappuyya cetasā

(O! wealthy man Anāthapiṇḍika) The *arahat*, who has got the five sensual pleasures cut off by means of the four-fold *arahatta-magga*, and extinguished the flames of defilements, has frequently entered the tranquil state of Nibbāna by way of *arahatta-phala-samāpatti*. Having extinguished the blazing fire of defilement, he sleeps and lives with ease and tranquillity.

Having thus explained how He lives with ease and comfort in all the four postures of the body, the Buddha taught Anāthapiṇḍika the course of moral practice leading to the Path and Fruition (as stated before), namely, (1) *Dāna-kathā,* (2) *Sīla-kathā,* (3) *Sagga-kathā,* (4) *Magga-kathā*, *kamanaṁādinava, nikkhame-ānisansa-kathā* in correct sequence of His Teaching. When He knew that the mind of Anāthapiṇḍika had become adaptable, soft, and free from hindrances, eager, gladdened, purified and pellucid, He taught the Dhamma which was originally discovered by Him (*Sammukkamsika-dhamma-desanā*), the Four Noble Truths. Eventually, Anāthapiṇḍika became established in *sotāpatti-phala*.

Then Anāthapiṇḍika addressed the Buddha thus:

> "So delightful is it! Glorious Buddha! So delightful is it! Glorious Buddha! As what is placed downwards has been turned, so goes a worldly simile, as what is covered has been disclosed, as a man losing his way has been guided in the right direction, as a lamp has been lighted in the dark with the thought, "those who have eyes may see the various shapes of things," so the Buddha has clearly taught me the Dhamma in manifold ways. Glorious Buddha! I recognize and approach the Buddha, the Dhamma and the Sangha for refuge and shelter. May Glorious Buddha, take me as a devotee with the Three-fold Refuge from today onwards, until the end of my life. Having thus taken refuge in the three Gems, the wealthy man Anāthapiṇḍika extended an invitation to partake of a meal, saying: "Glorious Buddha, in order that I may gain merit and have delight, may you accept my offering of a meal together with the Sangha tomorrow morning."

The Buddha remained silent, signifying His acceptance of the invitation to the next morning meal.

Whereupon, Anāthapiṇḍika joyously rose from his seat and after paying respect to the Buddha by circumambulating Him clockwise, left for the residence of his host, the wealthy man of Rājagaha.

Wealthy Man of Rājagaha, Merchants' Association and King Bimbisāra offered to render Their Services

The news of the Buddha's acceptance of Anāthapiṇḍika's invitation to a meal instantly spread all over the city. The wealthy man of Rājagaha, on hearing the news, offered to render service, saying: "I have heard the news that you have invited the Sangha headed by the Buddha to a meal tomorrow in order to gain merit. You happen to be a visitor here; may I offer you assistance with provisions and payment for services?" Anāthapiṇḍika refused the offer saying that he would be able to manage the affair with what was in his own possession.

Members of the merchants' association of Rājagaha also came forward to help by way of supplying provision and payment of services in the same way as the wealthy man of Rājagaha. Their offer was also not accepted in like manner.

King Bimbisāra also offered to render help in the same way as the others, and his request was also refused in the same way: "Your Majesty, I need no such help. I should be able to hold the feasting ceremony with what I have."

On the following day, Anāthapiṇḍika held the food-offering ceremony at the residence of his brother-in-law, the wealthy man of Rājagaha, serving food of great worth and delicacies. He then sat at a suitable spot and respectfully presented an invitation to his home town of Savatthi: "Most Exalted Buddha, may I humbly request you? Please keep the *vassa* in our town of Savatthi, together with all Your *bhikkhus*." The Buddha gave the reply: "Devotee Anāthapiṇḍika, Fully Self-Enlightened Buddhas are pleased to reside in secluded places." Anāthapiṇḍika replied: "Glorious Buddha who always speaks good words (*sugata*), your devotee understands full well, your devotee understands full well." Then after speaking words of Dhamma to Anāthapiṇḍika, the Buddha returned to the monastery.

Construction of Temporary Monasteries at Every Yojana between Rājagaha and Savatthi

At that time, Anāthapiṇḍika was a person who had a great many friends, and his word was respected by many. He had his merchandise disposed hastily and returned to Savatthi. On his way home, he urged the inhabitants at the intermediate stations:

> "Plant gardens, build shelters for rest and lodging. Build monasteries and keep reserves of provisions for alms-giving. A Buddha has blossomed forth in the world. That Buddha will be coming to your place along this way at my request."

In response to Anāthapiṇḍika's exhortation, all his wealthy associates and childhood friends, at the intermediate stations, built shelters, parks and gardens, kept provisions for alms-giving at their own expense without accepting any assistance from him, while the

needy ones took the responsibility of building shelters and monasteries and set up reserve provisions for alms-giving with the money that they received from him.

Anāthapiṇḍika contributed one lakh in cash and in kind, such as timber and construction materials, to the value of one lakh to accomplish the project of constructing a shelter and a garden at each *yojana* along the route between Rājagaha and Savatthi, a distance of forty-five *yojanas*. He returned to his home town of Savatthi after completion of the work.

The Selection and Purchase of The Site for Jetavana Monastery by Anāthapiṇḍika

On arrival at Savatthi, Anāthapiṇḍika searched the surrounding localities for a suitable site for a monastery; a site which must meet the following five conditions: (1) being not too far from the city, (2) being not too near the city, (3) being communicable by roads, (4) being of easy access for everybody at any required time, and (5) being free from noise of the city, village and people clamouring for five sense objects. He found that the Prince Jeta's garden land met the said conditions and so he went to the prince and offered to buy it: "Your Highness, I wish you to sell me your garden at a certain (agreed) price." Prince Jeta's replied: "Wealthy man, I cannot give you my garden even if you were to lay gold coins edge to edge, over it."

> (Note that if Prince Jeta had said: "I cannot sell my garden," it would not be tantamount to fixation of a price. But he happened to say: "I cannot give you my garden even if you were to lay gold coins, edge to edge, over it." That was tantamount not only to fixation of a price but also quoting an exorbitant price for it.)

Anāthapiṇḍika took advantage of Prince Jeta's commitment in his speech and demanded: "Your Highness, you have already quoted your terms for the sale of your garden." Prince Jeta's denied saying: "I have not said a word about the sale of my garden."

Anāthapiṇḍika contended that the prince had to sell his garden while the prince argued that he had never said a word about the sale of the garden and the two finally agreed to secure the judgment of a Court of Law. The ministers who were judges passed the judgment: "Your Highness, because your Highness happened to have quoted (an exorbitant) price with the words 'even if gold coins were laid edge to edge' you have committed yourself to negotiations for the sale of your garden." (This is a worldly statement which is subtle and delicate and, as such, it requires to be pondered over with much wisdom for correct interpretation.)

Having thus won the case at the Court of Law, Anāthapiṇḍika ordered cartloads of gold coins taken out and transported and laid them edge to edge over the surface of Prince Jeta's garden. For the spaces which could not be laid over with gold coins such as those occupied by trees and ponds, he had the dimensions of their girth or areas measured and placed the gold coins, edge to edge, over equivalent areas at other places. In this way, the rich man, Anāthapiṇḍika, spent eighteen crores of gold coins, which he had put aside for emergency use, in buying the site for the monastery.

With the first batch of cartloads of gold coins, it was found that there were enough gold coins to cover much of the garden-land when placed edge to edge except for a small area earmarked for the construction of an archway. Anāthapiṇḍika ordered his men: "O men, go and bring more cartloads of gold to cover this space for archway constructions."

Prince Jeta donated An Archway for The Monastery

On seeing that Anāthapiṇḍika's face grew brighter and brighter as he went on giving away his enormous amount of wealth, the Prince reflected: "The abandonment of immense wealth in gold coins by the wealthy man for a good cause such as this must be a noble act of charity." With this thought, he requested Anāthapiṇḍika: "Enough, ... enough ..... please do not lay any more coin on that plot. Please be so good as to leave it for me to donate an archway for the monastery." Anāthapiṇḍika thought to himself: "This Jeta Prince is a famous person, well known to all. Showing devotional faith in the Teaching of the Buddha by such a famous personage will be greatly beneficial." So he left the required plot to the

Prince who proceeded to build an archway with tiered roofs for the monastery.

Construction of Jetavana Monastery by Anāthapiṇḍika

Having bought the garden of Prince Jeta at a cost of eighteen crores of gold coins, Anāthapiṇḍika spent another eighteen crores to create a magnificent monastery on it. First he had unwanted trees felled, leaving the desirable ones for the sake of shade and natural beauty. The perfumed chamber (*Gandhakuti*) for the accommodation of the Buddha was surrounded by dwellings for *bhikkhus* together with the stately seven tiered archway were constructed at a selected place. Assembly halls with terraced roofs for the Sangha, small buildings to store allowable articles, lavatories, passage ways with roofing, water wells complete with roofs over them, bath rooms for both cold and sweat baths in separate buildings, square water tanks and pavilions were constructed within the sacred precincts of the monastery, leaving nothing which would be needed.

The Site of The Monastery.

The location of the Jetavana monastery was not only the site of the monastery of this (Gotama) Buddha alone; it was also the location of the monasteries of the preceding Buddhas, such as Buddha Kassapa, etc., as elaborated below:

(1) During the time of Buddha Vipassī, a wealthy man, named Punabba Sumittā, bought a piece of land at this very site (of Jetavana monastery), then measuring one *yojana*, by paying with golden bricks placed edge to edge on it. Constructing a huge monastery on it, he donated it to the Sangha.

(2) During the time of Buddha Sikhī, a wealthy man, Sirivattha, bought a piece of land at the same site by paying (according to Jātaka commentary) with golden teeth of ploughs placed tip to tip; or with golden staffs placed end to end (according to **Vinaya commentary**) and donated it, measuring three *gavutas*, after constructing monasteries on it, to the Sangha.

(3) During the time of Buddha Vessabhū, a wealthy man, Sotthija, bought a piece of land in the same site by paying with golden blocks moulded into the shape of elephant legs (Jātaka commentary); or golden teeth of ploughs (**Vinaya commentary**) placed end to end and donated it together with all the buildings on it, to the Sangha. The plot measured half a *yojana* or two *gavutas*.

(4) During the time of Buddha Kakusana, a wealthy man, Iccuta, bought a piece of land in the same site, then measuring one *gāvuta*, by paying with gold bricks (according to Jātaka commentary); or gold blocks made into the shape of elephant legs (according to **Vinaya commentary**) placed end to end all over the land and donated it to the Sangha together with all the buildings on it.

(5) During the time of Buddha Konaguna, a wealthy man, Ugga, bought a piece of land in the same site by paying with golden tortoises (according to Jātaka commentary); or golden bricks (according to **Vinaya commentary**) placed end to end on the land measuring half a *gāvuta* and donated it together with all the buildings constructed on it, to the Sangha

(6) During the time of Buddha Kassapa, a wealthy man, Sumangala, bought a piece of land in the same site by paying with gold blocks (according to **Jātaka commentary**); or golden tortoises (according to **Vinaya commentary**) placed edge to edge all over the land, then measuring two (units of land measure) *pias*, and donated it together with the monasteries constructed on it, to the Sangha

(7) Now in the time of our Buddha, Gotama, the wealthy man Sudatta, also known as Anāthapiṇḍika, bought a piece of land in the same site, measuring eight *pias* by paying with gold coins placed edge to edge on it and donated it after building the Jetavana monastery, to the Sangha.

Saṁvega (Sense of Religious Urgency)

Reflecting seriously on the varying extent of land and the price paid for the site of the

monastery at the time of the seven Buddhas, one should arouse in oneself the sense of religious urgency that "all the worldly attainments of success and prosperity are subject to deterioration" and thus now is the appropriate time for strenuous effort to free oneself from attachment to these worldly attainments through developing weariness and disenchantment on them.

Buddha's Journey to Savatthi

When the delightful and pleasant Jetavana monastery had been constructed at a cost of eighteen crores of gold, on an enchanted plot costing another eighteen crores of gold, Anāthapiṇḍika sent a special messenger to the Buddha with his respectful invitation. The Buddha, upon receipt of the invitation through the messenger, decided to proceed to Savatthi, (partly because He foresaw that Savatthi would become one of His residences for the greater part of His life, and partly because it would also serve as a favourable "victory ground" for Him to save devas, humans and Brahmās, by millions, from the slough of suffering). With that end in view, He left Veḷuvana monastery in Rājagaha for Savatthi, accompanied by His Sangha, stopping one night at the shelters of each station, located at intervals of one *yojana* along the route, as arranged by Anāthapiṇḍika in advance.

When Buddha arrived at Vesali on the way to Savatthi, He resided at the monastery with terraced roofing in the Great Grove (Mahāvana). At that time, He laid down the rule for the appointment of a monk, with the consent of the community (*nakammavaca*) to take charge of the repairs (*navakamma*) necessary for monastic dwellings donated by the public.

Then, after leaving Vesali and proceeding towards Savatthi, pupils of the group of six monks, *Chabaggi*, having gone along ahead of the Order of Bhikkhus with the Buddha at its head, took possession of good dwelling places, good sleeping places, saying: "This will be for our preceptors, this will be for our teachers."

Whenever the Buddha went on a journey accompanied by the Sangha, Venerable Sāriputta, though he could selfishly claim the privilege of staying close to the Buddha as the right-hand Chief Disciple, would never do so and leave other monks to shift for themselves, but would follow at the tail end of the procession, personally caring and seeing to the comfort of aged and sick monks.

Such being the case, on this occasion also, having followed at the very end of the procession, he arrived late and all beds and places being taken up by the *chabbaggi*. Having no where to sleep, he had to spend the night at the foot of a tree. The Buddha, coming to know of this incident, considered: "If, while I am still living, monks behave without respect for and showing deference towards one another, what would they do when I pass away into Parinibbāna?"

Being filled with great concern (*dhammasamvega*), He caused an assembly of monks to be held in the morning and asked: "*Bhikkhus*, is it true that *bhikkhus* of the *chabaggi* group, having gone along ahead of others, took possession the good dwelling places for themselves, denying suitable resting place for the elder *bhikkhus*?"

On being replied that it was true, the Buddha rebuked *chabaggi* group and, after having given a reasoned Dhamma talk, asked the *bhikkhus*: "Who, *bhikkhus*, is worthy of priority concerning place, water (for washing), and food?"

Some *bhikkhus* replied: "*Bhikkhus* of the royal blood have prior claim to a place, washing water and food"; some said: "*Bhikkhus* of the brahmin class have the priority concerning a place, washing water and food"; others again said: "It was *bhikkhus* of the wealthy householder class who are worthy of being offered first a place, washing water and food," while others maintained: "One well versed in *Vinaya*, or a Dhamma teacher (*Dhamma kathika*), one possessed of the first *jhāna*, ... the second *jhāna*..... the third *jhāna*..... the fourth *jhāna*..... is worthy of the first offer of a place, washing water and food." Finally, there were those who opined that "one who is a *sotāpanna* ..... *sakadāgāmin*..... an *anāgāmin* .....a *sukkha vipassanā arahat* (without *abhiññās*), ...a *tevijja arahat* (with three-fold wisdom) ..... a *chalabhiñña arahat* (with six-fold superknowledge) ..... is worthy of the best seat, the best water (for washing), the best alms."

Then the Buddha addressed the monks:

"*Bhikkhus*, in dealing with the matter of priority right to a place, water (for washing) or alms-food, in my Dispensation, consideration of birth, blood, caste, social status is of no importance, nor of being a Bearer of Vinaya, of Suttanta, of Abhidhamma; nor of being possessed of the first *jhāna*, etc., nor of being a *sotāpanna*, etc.

"In reality, dear *bhikkhus*, those within my Dispensation should live paying due to respect, rising up and greeting with both palms together in salutation, giving proper homage according to seniority; the best seat, the best water (for washing), the best alms should be accorded in order of seniority. In the matter of receiving the best seat, etc., only seniority in age, seniority with regard to the duration of monkhood is of consequence. Thus the *bhikkhu* with such seniority is worthy of such priority.

"At the present time, *bhikkhus*, Sāriputta is the chief Disciple on my right. He keeps the Wheel of Dhamma taught by Me in motion; he is one worthy of my place when I am no more. That Sāriputta had to spend the whole of the previous night walking or sitting under a tree (for want of a place to rest). *Bhikkhus*, when there are such acts of disrespect and lack of consideration on the part of *bhikkhus* even during my life time, how will the members of the Order behave in the time to come (after I have passed into Parinibbāna)."

Then the Buddha, in order to exhort the *bhikkhus*, told them (the story of three friends, a partridge, a monkey and an elephant) the Tittira Jātaka of Kulavaka Vagga in **Ekakanipata**. "*Bhikkhus*, in ancient times, even animals came to an understanding: 'It is not proper to be disrespectful and disobedient to one another; we will determine first who is the oldest amongst us and then we will show due respect and pay homage to him.' Then having chosen the oldest of them, they honoured him and obeyed him, thus cultivated the practice of 'Paying respect to the elder' (*vuddhapacayana*) which led them to rebirth in the deva-world.

Ye vuḍḍhamapacāyaṅti
narā Dhammassa kovidā
diṭṭhe Dhamme ca pāsaṁsā
samparāye ca suggati

Those who are wise in the practice of paying respect to the illustrious and the aged, choose among the three categories of birth, virtue and age, those who are both virtuous and senior in age to honour and show respect. Such people are worthy of praise, even in this life and have prospects of becoming celestial beings in future existences.

"*Bhikkhus*, even these three animals, a monkey, an elephant and a partridge could live together for mutual benefit, courteous, deferential and polite to one another. If you, who have gone forth and received ordination through faith (*saddhapabbajita*) in My *sāsana*, which dispenses righteous instructions, live without mutual benefit, without courtesy, without regard for one another, can such behaviour be seemly or proper? (Indeed, it cannot be). Such conduct, lacking due respect and humility also cannot arouse respect and esteem for this *sāsana* in those who are still outside it ..... etc."

After teaching the discourses extensively on the importance of mutual respect and reverence, by way of rebuking the *chabaggi* monks, the Buddha proclaimed the following rule of Discipline:

"I allow *bhikkhus*, paying due respect, rising up and greeting with both palms together in salutation, giving proper homage according to seniority; the best seat, the best water for washing, the best alms should be accorded in order of seniority. *Bhikkhus*, in the matter of monastic dwellings and sleeping places belonging to the whole Order, *Saṅghika*, one should not hinder their occupation according to seniority. Whoever should do so, there is an offence

of wrong doing (*dukkata- apatti*)."

Ten Kinds of Individual Unworthy of Veneration

Having thus laid down the two rules, one concerning what was allowable, *anuñātā,* and the other concerning what is not allowable, *paṭikhita*, the Buddha continued to address the monks saying: "*dasayime bhikkhave, avandiyā,* etc., — there are these ten individuals enumerated here, who should not be worshipped:"

(1) A *bhikkhu* ordained earlier should not worship another who received ordination later.

(2) A *bhikkhu* should not worship anyone who is not a *bhikkhu*.

(3) A *bhikkhu* should not worship anyone belonging to a different communion (*sanvāsa*), who speaks what is not Dhamma (*adhammavādi*), even if he is more senior.

(4) A *bhikkhu* should not worship a woman.

(5) A *bhikkhu* should not worship a eunuch

(6) A fault-free *bhikkhu* (*pakata*) should not worship a *bhikkhu* under suspension from association with the rest of the Sangha (*parivāsa*).

(7) A fault-free *bhikkhu* (*pakata*) should not worship a *bhikkhu* who has been judged to undergo the stages of penance again, starting from the first stage of *parivāsa* for having transgressed one of the *Sanghadisesa* offences which are expiable [while observing the *parivāsa* penance; while undergoing a further period of penance, *manatta,* for six days to gain approbation of the Sangha; while having undergone *manatta* penance is about to be reinstated (*abbhana*).]

(8) A fault-free *bhikkhu* should not worship a *bhikkhu*, who, having observed the *parivāsa* penance, has been judged to undergo the *mānatta* penance.

(9) A fault-free *bhikkhu* should not worship a *bhikkhu* who is undergoing the *mānatta* penance.

(10) A fault-free *bhikkhu* should not worship a *bhikkhu* who, having undergone *mānatta* penance, is about to be reinstated (*abbhāna*)."

Having thus explained the ten kinds of person not worthy of homage, the Buddha continued to give an enumeration of three types of individuals who deserve to be venerated.

Three Kinds of Individual Worthy of Veneration

"*Bhikkhus*, these three types of individual are worthy of veneration. They are:-

(1) A *bhikkhu* ordained earlier is worthy of veneration by one ordained later.

(2) A senior *bhikkhu* belonging to a different communion if he speaks what is Dhamma (*Dhammavadi*) is worthy of veneration.

(3) In the world of sentient beings with its devas, humans and Brahmās, the Homage-worthy, Perfectly Self-Enlightened, Exalted Buddha is worthy of veneration by all beings.

Ruling relating to The Occupation by Senior Bhikkhus of Pavilions, Temporary Sheds meant for The Sangha but which have not yet been formally consecrated

All along the route by which the Buddha travelled to Savatthi in the company of the Sangha, local people built pavilions, temporary sheds furnished with mattings and Assembly Halls in anticipation of their visit. Here again, disciples of the *chabaggi* group went ahead and occupied the dwelling places as on the previous occasion and, as a result, the Venerable Sāriputta was obliged to spend the night under a tree as he arrived with the group at the end of the procession. The Buddha investigated into the truth of the matter and rebuked the *chabaggi bhikkhus* and prescribed a set of additional ruling for observance by the Sangha.

"*Na bhikkhave udissakatampi yathāvuḍḍaṁ paṭibāhitabbaṁ, yo patibaheya apatti dukkatassa — Bhikkhus*, (even before formal consecration), pavilions and temporary sheds, etc., meant for the whole of the Sangha can be occupied without hindrance by the Sangha in order of seniority. Whoever should hinder such occupation in order of seniority, there is an offence of wrong doing (*dukkata apatti*)."

(N.B. Concerning the *Chabaggi* monks, **Vajirabuddhi Tika** says that *chabaggi* monks made their appearance only when the Buddha had completed the first twenty years of His Buddhahood. And there is the statement in Majjhima Nikāya, 1, 175, "*Ārādhayiṁsu me bhikkhu cittaṁ* .... etc." which means, "During the first Bodhi period of twenty years, the *bhikkhus* had behaved so well as to give much delight to the Tathāgata." It is a matter for consideration here that the account given above of the *chabaggi* monks can be reconciled with those given in the **Vajirabuddhi Ṭika** and the **Majjhima Nikāya** only by assuming that the story given here of the *chabaggi* monks' behaviour was taken from the account of the journey to Savatthi on a later occasion. This is just to highlight the rulings made by the Buddha on some types of offences.)

Ruling concerning Decorated Furnishings at The Alms-house in The Village

Now at that time, village people appointed 'elevated places', *uccussayana*, and 'exalted places', *mahāsayana* in the alms-house of the village and furnished with a long-furred carpet, a many-coloured wool coverlet, a white wool coverlet, a wool coverlet with floral designs, a cotton quilt, a woollen carpet decorated with animal forms, a carpet with furs on both sides, a carpet with furs on one side, a coverlet with gold embroidery, a silken coverlet, a large size woollen carpet, an elephant rug, a horse rug, a chariot rug, rugs of black antelope hide, a coverlet of bear skin, a fancy red ceiling, a couch with red cushions at either end. *Bhikkhus*, not being certain whether they are allowable did not sit on them. When the matter was related to the Buddha, He made the following ruling concerning them:

"*Anujanāmi, bhikkhave, thapetvā tīṇi āsandiṁ pallaṅkaṁ tūlikam* ...., etc. — *Bhikkhus*, with the exception of three things, a couch with very long legs, an altar or divan a cotton quilt, I allow you to sit on what is appointed by the people as elevated places, exalted places but not to sleep on it."

In the village, in the same alms-house, people provided a low bedstead quilted with silk cotton on both upper and lower sides; *Bhikkhus*, being meticulous, did not use it. The Buddha made a ruling also in this matter:

"*Anujānāmi, bhikkhave, gihivikatam abhinisīditum, na tveva abhini pajjitum* — I allow, *bhikkhus*, to sit on the bedstead quilted on both sides, provided by the people, but not to sleep on it."

Buddha being conducted by Anāthapiṇḍika to The Jetavana Monastery with A Grand Reception Ceremony

As stated above, Buddha, accompanied by many *bhikkhus,* set out on His journey from Rājagaha towards Savatthi and in due time arrived at the boundary of the Savatthi region. The wealthy man, Anāthapiṇḍika, having attended to preparations for a grand ceremony to make the formal offering and dedication of the monastery to the Buddha with the symbolical pouring of water, made arrangements to conduct the Buddha to the monastery on a grand scale as described below:

Princess Sumana

King Pasenadi Kosala had a daughter, named Sumana, who, during the time of Buddha Vipassī, she was the daughter of a wealthy man and was known as Saddha Sumana. Being quick-witted and intelligent, she took the opportunity of offering Ghana milk-rice, which was prepared with pure unadulterated milk to Buddha Vipassī before anyone. Having made her offering to the Sangha headed by the Buddha, she made this wish: "Glorious Buddha, wherever I am reborn throughout the long journey of the *saṁsāra*, may I never have to

earn my living in want and with great difficulty; and may I be reborn as a much loved and charming lady for offering this garland of Jasmine flowers and be known as Sumana." Her wishes were fulfilled as she was never reborn in the planes of misery. She was born only either in the plane of the devas or the humans throughout the past ninety-one world-cycles. In all these existences, because showers of Jasmine flowers fell almost knee-high at her birth, she had always been named "Sumana". (For full particulars, reference may be made to **Anguttara Commentary** Vol. 3.)

At the time of present Buddha Gotama, she was born as the daughter of King Pasenadi Kosala by his Chief Queen.

At the time of her birth, there was a shower of Jasmine flowers, spreading nearly knee-high all over the palace. She was, therefore named Sumana by her royal father. There were also five hundred girls who were born simultaneously with Princess Sumana. The Princess and her five hundred connatals were brought up in luxury. As insignia of office and trappings of rank, the Princess was provided with five hundred coaches; and whenever she moved out from the palace, she was accompanied by her five hundred birth mates each in her own coach.

Throughout the whole of Jambudipa, one of the Four Great Continents, there were only three young women who were provided, as symbols of rank and office, by their fathers with five hundred attendants, each with a coach. They were: (1) Princess Cundi, daughter of King Bimbisāra, (2) Visakha, who later became the donor of the Pubbayum Monastery, daughter of wealthy man, Dhanancaya and (3) Sumana, daughter of King Pasenadi Kosala.

Princess Sumana was seven years old when the Buddha went to Savatthi to accept the Jetavana Monastery. Anāthapiṇḍika went to King Pasenadi Kosala and made the request: "Your Majesty, the coming of Buddha to our town of Savatthi is a blessing for us and, as well as a blessing for your Majesty. I would like to request you to send your daughter, Princess Sumana, together with her five hundred attendants, each carrying a pot filled with water and scents and flowers, for the reception of the Buddha. The King agreed saying: "Very well, Wealthy man," and made necessary arrangements to comply with Anāthapiṇḍika's request.

As ordered by her father, Princess Sumana set out together with her attendants, in full insignia befitting a princess, to take part in receiving the Buddha. They offered scents and flowers to the Buddha and then took seats at appropriate places. The Buddha taught Dhamma to Sumana with the result that she and her five hundred attendants attained the *sotāpatti-phala.* At the same time, five hundred other young women, five hundred elderly women, and five hundred laymen devotees also attained *sotāpatti-phala*.

Thus two thousand persons achieved the stage of *sotāpatti ariyas* while the Buddha was still on His way to the Jetavana Monastery that day. (From **Anguttara Commentary** Vol. 3)

Anāthapiṇḍika's own Welcoming Arrangements

Anāthapiṇḍika had not only arranged for Princess Sumana's participation in conducting the Buddha to the monastery, but also for his son and five hundred attendants, who were sons of wealthy men of Savatthi. In compliance with his father's wishes, Anāthapiṇḍika's son and his five hundred attendants in their five-hued ceremonial dress, each holding a bright streamer, took their positions in front of the Buddha and led the procession right up to the monastery.

Next to their brothers, came the two daughters of Anāthapiṇḍika, Cula Subhadda and Mahā Subhadda, with their five hundred female attendants, who were daughters of wealthy men of Savatthi, and each carrying a pot full of water.

Then came the wife of Anāthapiṇḍika, Punna Lakkhaṇa, in full ceremonial dress and bedecked with jewellery, accompanied by the wives of five hundred wealthy men, each holding a gold or silver cup full of sweet scents and other offerings.

At the end of the procession to welcome and receive the Buddha came Anāthapiṇḍika himself in a newly made dress of a wealthy man, accompanied by his party of five hundred

wealthy men, all in newly made dresses of wealthy men.

Led by the long procession, the Buddha proceeded, attended by many *bhikkhus*, causing the surrounding forest to glow golden, as liquid golden yellow orpiment, with the aura of His presence. Then with the infinite grace and glory of an Omniscient Buddha, He entered the precincts of Jetavana Monastery.

Formal Donation of The Jetavana Monastery to The Sangha

(At the conclusion of the reception ceremony), Anāthapiṇḍika approached the Buddha and respectfully invited Him and His *bhikkhus* to a meal offering ceremony at his residence, the following day. Having made all arrangements for a sumptuous meal of hard and soft food at his house the next morning, Anāthapiṇḍika sent a messenger to the monastery, informing: "Most Exalted Buddha, it is time to partake the meal; the food offering is ready." The Buddha, accompanied by His Sangha, went to his house and took seats at the places reserved for them. Anāthapiṇḍika personally attended to the Buddha and His *bhikkhus* by offering delicious food to them with zealous devotion and sat at a suitable place. He then addressed the Buddha: "Most Glorious Buddha, may I know as to how the Jetavana Monastery should be dedicated."

The Buddha then gave this instruction to Anāthapiṇḍika: "It should be proper for you to dedicate the monastery to all *bhikkhus* who have arrived, are still arriving and may arrive from the four directions." Guided by the instructions of the Buddha, Anāthapiṇḍika dedicated the Jetavana monastery to the Sangha who have already arrived, are still arriving and may arrive from the four directions, (*Agatanagata catuddisa Saṅghika*), by pouring ceremonial water as a token thereof.

Five Verses of Appreciation for Donation of The Monastery

Having accepted the formal offer of Jetavana Monastery, the Buddha delivered a discourse in five verses to express appreciation for the donation of the monastery.

1) Sītan unham paṭihanti
tato vālamigāni ca
sarīsape ca makase
sisire cāpi viṭhiyo

(The monastery which you have donated) provides sufficient condition for protection from the dangers of extreme cold caused by internal disturbances of elements or external inclemency of weather; the danger of heat caused by wild forest fires; the danger of wild beasts, such as lion, leopards, tigers; the danger of reptiles and creeping creatures, such as snakes, scorpions, lices; the danger of gnats, mosquitoes, flies whose bites harm concentration; the danger of biting cold from week long unseasonal rains during the period of two months (*sisiraratu*) from 1st waning moon of Phusso to the full moon of Phagguno; and the danger of torrential rains during the rainy season.

2) Tato vātātapo ghoro
sañjāto paṭihanati
lenatthañca sukhattaṅca
jāyituñca vipassitum
vihāradānaṁ sanghassa
aggaṁ buddhena vannituṁ

(The monastery which you have donated) provides sufficient condition for protection from violent and fearful seasonal winds of great velocity and intense heat: it enables *bhikkhus* to live in solitary seclusion without mental distraction; it enables them to live without danger, with happiness; it enables them to cultivate jhānic practices; it enables them to practice Insight meditation (*vipassanā*). (Those who donate monasteries should make it a

point to bear in mind such benefits rendered to the Sangha by the monastery they have donated). Buddhas, past and present, have extolled the donation of a monastery to the Sangha, as being noble.

3) Tasma hi pandito poso
sampassaṁ atthamattano
vihāre kāraye ramme
vāsayettha bahussute

Therefore, a wise man of good birth, who considers well and perceives the benefits for him in the human world and for Nibbāna, should build monasteries for Sangha to live with ease and comfort of body and serenity of mind. Having built them, he should dedicate them to *bhikkhus* who are wise and virtuous and have the necessary qualities and qualifications to control and look after them as a Presiding Monk, namely, (1) one who has full ten years (*vassa*) of *bhikkhu's* life; (2) one who is well acquainted with two sections of Vinaya, viz., *Bhikkhu-vibhanga* and *Bhikkhunī-vibhanga*; (3) one capable of administering and performing various acts pertaining to Sangha according to the Vinaya Rules, *Sangha-kamma*; (4) one with the knowledge of the aggregates and (5) one versed in the analytical knowledge of *nāma* and *rūpa*. It is necessary to select a *thera* with these qualifications to be appointed a Presiding Monk of these monasteries.

4) Tesam annañca paññāñca
vattha senāsanāni ca
dadeyya ujubhutesu
vippasannena cetasā

To the inwardly upright, virtuous and knowledgeable residents of the monastery, the donors should offer alms-food, soft drinks, robes and lodging with a mind full of faith in the Three Jewels and in the beneficial results of good deeds. (With this verse the Buddha instructs the donors of monasteries to support the resident monk with four requisites also).

5) Te assa Dhammam desenti
sabbadukkhapanūdānaṁ
yam so Dhammam idhaññāya
Parinibbātinasavo

The learned *bhikkhus*, who reside in the monasteries, should, in return, preach with compassion and loving-kindness the Dhamma which would lead to emancipation from all the sufferings of the cycle of rebirth for the benefit of donors of these requisites. In my Dispensation with eight-fold wonders, the donor of the monastery, endowed with pure faith, hearing such Dhamma discourse from the resident monks and practising them according to their instructions, will become enlightened, and with complete eradication of *āsavas* and cessation of suffering became *arahats*.

The Buddha, after delivering this discourse on the benefit of donating a monastery (*viharanisamsa*), in appreciation of Anāthapiṇḍika's dedication, returned to the Jetavana Monastery.

Nine-Month Celebrations for The Successful Dedication of The Monastery

The ceremony held for the successful donation and dedication of the monastery started from the second day (of the arrival of the Buddha) and lasted nine months. The ceremony held by Visakha (wife of a wealthy man) on the occasion of the dedication of the Pubbārāma Monastery lasted only four months. The cost of the nine month's celebration

consisting of offering of various alms amounted to eighteen crores.

Thus, as a measure of support to the *sāsana*, Anāthapiṇḍika spent altogether fifty-four crores (five hundred and forty millions in gold), namely, eighteen crores for the cost of the site, eighteen crores for the construction of the monastery and eighteen crores for the celebrations for the successful dedication of the Monastery.

End of the story of Anāthapiṇḍika.

Helping Bhikkhu Nanda to attain Arahatship

While the Buddha was residing at the Jetavana monastery, after accepting it, (his younger brother) Bhikkhu Nanda being unhappy as a member of the Order, told his associates: "Friends, I am not happy living the life of a *bhikkhu* in this *sāsana*, practising the three training rules reluctantly. I am unable to continue on observing these noble precepts. I intend to give up the practice and return to a layman's life."

When the Buddha heard the news, He sent for Bhikkhu Nanda and asked: "Have you told your many *bhikkhu* companions: 'Friends, I am not happy living the life of a *bhikkhu* in this *sāsana*, practising the three training rules reluctantly. I am unable to continue on observing these precepts. I intend to give up the practice and return to a layman's life.' " Whereupon, Bhikkhu Nanda admitted: "It is true, my Lord."

The Buddha then asked him again: "Dear younger brother Nanda, why have you been observing the three noble precepts against your will? Why can you not continue to observe these training rules? Why do you want to give up the life of a *bhikkhu* and revert to that of a layman?"

"Most Exalted elder brother, when I left the royal palace carrying your alms-bowl on my shoulder, my sister and betrothed, the Sakyan Princess Janapada Kalyani came dashing to the window with her hair half-dressed, and asked of me: "O your Highness, please come back quickly." I keep thinking of these words of my betrothed ever since I left the palace, and that is the reason why I have to practise the three training rules against my will and pleasure, and I am no longer capable of observing the precepts. I shall now give up the life of a *bhikkhu* and revert to a layman's life." Nanda gave this simple and honest answer.

The Buddha then went to Tāvatiṁsa realm of the devas by His supernormal powers, taking along Bhikkhu Nanda, as though lifting him by the arms. On the way, He showed Bhikkhu Nanda an aged female monkey sitting on a burnt stump of a tree, with her ears, nose, tail and other parts of the body, big and small, burnt and tattered. On arrival at Tāvatiṁsa, He drew Bhikkhu Nanda's notice to five hundred celestial maids whose feet were as tender-red as pigeons' feet, who had come to wait upon Sakka and who were standing and worshipping Him.

"Dear younger brother, Nanda, what do you think of the question that I am about to ask? Who looks prettier and lovelier when your sister, your fiancee, the Sakyan Princess Janapada Kalyani is judged in comparison with the five hundred celestial maids whose feet are as tender-red as pigeons' feet?" asked the Buddha.

> (The beautiful delicate feet, with the colour of the pigeons' feet, of these maids was the result of their offering of emollient oil for the feet of *bhikkhus* who were disciples of the Buddha Kassapa.)
>
> (A question might arise here as to why the Buddha had aroused the sensual passion of Bhikkhu Nanda by showing him the celestial maids when his mind was already affected with lust.)
>
> **The answer is**: "The Buddha had done so with the object of easily removing the defilements from Bhikkhu Nanda's mind." **To explain further**: A wise and experienced physician, in an attempt to cure a patient suffering from a disease caused by excessive phlegm bile and wind, usually gives doses of oily medicine to enhance the existing symptoms; that is followed by an emetic to remove the phlegm with ease and speed, through the mouth or by purging with doses of purgative. In the same way, the greatest of all the physicians, who has no equal

to match His skill, in admonishing worthy beings, had shown the fair celestial maids to Bhikkhu Nanda, who was affected by *kilesa*, in order to (let his mental defiling grow and reach the climax preparatory to eradicating it by means of *ariya-magga* which serves as an emetic to throw out the *kilesa*, as a purgative to purge the *kilesa*.)

Whereupon, Bhikkhu Nanda gave this reply:

"Most Exalted elder brother, the old female monkey which you have shown me on the way with her ears, nose, tail and tattered through being burnt, can in no way be considered as lovely and pretty. And likewise, my sister (fiancee) Sakyan Princess Janapada Kalyani, too, when compared to the five hundred fair maids of the celestial world, can no longer be regarded as a model of beauty; indeed the five hundred celestial maids are far more pretty and lovely then the princess."

Then the Buddha gave him this assurance:

"Dear younger brother, Nanda, take delight in the practice of the three training rules; take delight in the holy practice of the precepts which are my instructions. (If you actually take delight in the noble practice), I assure you of acquiring the five hundred celestial maids whose dainty feet are as tender-red as pigeons' feet."

When the Buddha gave such an assurance, Bhikkhu Nanda responded:

"Most Exalted elder brother, if you assure me of the five hundred fair maids whose feet are as tender-red as pigeons' feet, I shall undertake to observe the three noble training rules of the *sāsana* with delight at your feet."

(It might be asked here why the Buddha had assured Nanda of the five hundred fair maids for the gratification of sensual pleasure, which is a mode of ignoble living (*Abrahmacariyavasa*) while He wanted Nanda to observe the three noble practices.

The answer is: Bhikkhu Nanda's carnal attachment to Princess Janapada Kalyani was intense; and the Buddha had therefore diverted his attention to the fair celestial maids as a measure of temporary relief before He could relieve him totally of the prime trouble by means of *ariya-magga*; hence the use of *abrahmacariyavasa* ploy.)

Then the Buddha, together with Bhikkhu Nanda, vanished from Tāvatiṁsa and appeared in the Jetavana Monastery instantaneously. When Bhikkhu Nanda took leave of Him and had gone to his chamber to spend the time, the Buddha explained all that had transpired to the *bhikkhus* who had assembled to listen to His Teaching.

Having informed the assembled *bhikkhus* of what had happened, the Buddha gave the following instructions to them: "Go ye now, *bhikkhus*, to rebuke Bhikkhu Nanda, by calling: 'O you big servant (one who wants something for his service). You are a great buyer (who buys something at a fixed price in exchange).' "

In giving these instructions the Buddha was making use of a practical method employed in the world. A skilful person extracts an old nail, left firmly fixed to a post or a plank, by hitting it with another nail but smaller to cause it to vibrate before it could be loosened by hand and removed. In the same way, Bhikkhu Nanda's intense attachment, deeply rooted in the person of Princess Janapada Kalyani, was first given a loosening jolt and then removed by the temporary diversion to the more attractive celestial maids. Then, in order to do away with the new object of sense-pleasure and put Bhikkhu Nanda back on the path of noble practice, the Buddha gave the above instructions to the assembled *bhikkhus*.

In obedience to the Buddha's instructions, these *bhikkhus* went about spreading news that the son of step-mother Mahā Pajāpati Gotamī and the younger brother of the Buddha, Bhikkhu Nanda had been observing the noble precepts out of desire for the five hundred celestial maids, and that the Buddha had also assured him his acquiring the five hundred celestial maids whose feet are as tender-red as pigeons' feet. On hearing this, Bhikkhu Nanda's friends went and heaped reproaches on him.

> "It is being said by the people: 'Bhikkhu Nanda is a big servant; Bhikkhu Nanda is a great buyer. He has been observing the precepts because he desires the five hundred fair maids of the world of devas; and the Buddha has also assured him of getting the five hundred maids whose feet are as tender-red as pigeons' feet.' "

Being called 'big servant', 'great buyer', by his *bhikkhu* associates, Bhikkhu Nanda was filled with unbearable shame and disgust. He retired to a secluded place and strove with mindful and earnest diligence in the observance of the *bhikkhu* training rules with his mind inclined towards Nibbāna and soon drained off all *āsavas*, he attained full-fledged arahatship. He became recognised as one of the eighty *asiti mahā sāvakas*.

Whereupon an *arahat*-Brahmā approached the Buddha at night and standing at a suitable place, joyfully informed Him of the Bhikkhu Nanda's attainment of arahatship. Immediately after hearing the tidings, the Buddha, on contemplating: "How fares he?" became aware of Bhikkhu Nanda's attainment of arahatship through His Omniscience.

Bhikkhu Nanda's Supplication to The Buddha

As stated above, because of reproaches and jeers heaped upon him by his associates, Bhikkhu Nanda developed a sense of religious urgency through shame and remorse: "Having entered the Dispensation with well-expounded Teaching and Disciplinary rules, *Dhamma-vinaya*, I have held the Buddha responsible for assuring me of getting the five hundred celestial maids; as such I have committed a grave misdeed." Accordingly, he strove hard relentlessly until he attained arahatship. He then considered that it would be well to go to the Buddha and relieve Him from the responsibility of the assurance He had made. He therefore approached the Buddha early the following morning and made the following address:

> "Most Exalted elder brother, you have assured me of the hands of five hundred celestial maids with feet as tender-red as pigeons' feet. Most Exalted elder brother, I now absolve you from that responsibility."

The Buddha said in reply:

> "Dear younger brother, Nanda, I have already known, by judging the state of your mind analytically with my own, that you have attained arahatship. An *arahat*-Brahmā has also informed Me earlier of your attainment to the exalted state of an *arahat*. I have been absolved from that responsibility from the very instant your mind became free of *āsavas*."

The Tathāgata was greatly pleased and made the following utterance of exultation:

Yassa nittinno pañko
maddito kāmakaṇuko
mohakkhayam anuppatto
sukhadukkhesu na vedhati sa bhikkhu

> An *ariya* person has crossed the slough of wrong view, in other words, the slough of *saṁsāra*, by way of the bridge of the *Ariya* Path to the Shore of Nibbāna. The thorn of sensual passion that pierced (the heart of) all sentient beings has been crushed to dust with the cudgel of wisdom. Such an *ariya* person has traversed the Fourfold Path of *Magga* and reached Nibbāna, attaining the arahatship, the point of cessation of delusion (*moha*). That *arahat-bhikkhu*, who has thus destroyed the darkness of defilements, is no longer effected by joy or sorrow, he remains unshaken and indifferent to the worldly vicissitudes.

Soon afterwards, a number of *bhikkhus* asked Bhikkhu Nanda: "Friend Nanda, you have said in the past that you were not happy within the *sāsana* as a *bhikkhu*; what is the state of your mind these days?" Bhikkhu Nanda replied: "Friends, at present, I have no mind at all to revert to the life of a layman."

On hearing these words of Nanda, *bhikkhus* rebuked him, saying,

"Bhikkhu Nanda is telling lies; he is talking about *arahatta-phala*. He had quite recently been saying that he was not happy in this *sāsana* and now he is saying that he has no mind at all to revert to the life of a layman."

They then went to report the matter to the Buddha and He explained to them:

"*Bhikkhus*, in the immediate past, Nanda's corporeality was just like a badly roofed house, but now, it is like a house which is properly roofed. True, this Bhikkhu Nanda strove for the highest level of attainment of a *bhikkhu* after he had seen the fair maids of the world of devas, with the result that he has now reached that highest level of attainment (the arahatship)."

The Buddha then went on giving a discourse by reciting the following two verses:

1) Yathā agāram ducchannaṁ
vuṭṭhī samativijjhati
evam abhāitam cittaṁ
rāgo samativijjhati

Bhikkhus, just as rain-water can penetrate and flood a badly roofed house, so the mind, which has not been trained through tranquillity and insight meditation, is liable to be inundated with defilements, that is, to be flooded with the rain waters of lust, malice, delusion, conceit, etc.

2) Yathā agāraṁ succhannam
vuṭṭhi samativijjhati
evam subhāvitam cittaṁ
rāgo samativijjhati

Bhikkhus, just as rain-water cannot penetrate and flood a properly roofed house, so the mind, which has been trained through tranquillity and insight meditation, cannot be inundated with defilements, that is, cannot be flooded with the rain waters of lust, malice, delusion and conceit, etc.

By the end of this discourse, a large number of *bhikkhus* attained the Fruition stage of *sotāpatti-magga*. Thus this discourse was of great benefit to many person.

Discourses Relating The Story of Kappata

Some time after, *bhikkhus* were gathered at the assembly hall for discussion of the Dhamma and speaking in praise of the Buddha thus:

"Friends, Buddhas are really great and worthy of praise with the snapping of fingers. Even Bhikkhu Nanda, who had almost lost interest in the life of a *bhikkhu*, has been disciplined by employing the fair maids of the world of devas as an allurement."

At that moment, the Buddha entered the hall and asked: "*Bhikkhus*, what kind of discussion are you engaged in as I came into the hall?" "We are assembled here, discussing the marvellous way in which the Buddha has disciplined the Bhikkhu Nanda."

Whereupon the Buddha said: "*Bhikkhus*, it is not only in this occasion that I have exhorted Bhikkhu Nanda, by employing a female sex as an enticement, I had also won him over by using the same tactic in the past," and at the request of the *bhikkhus*, He expounded the Kappata Jātaka that follows:

"*Bhikkhus*, once upon a time, there was a trader by the name of Kappata in the city of Bārāṇasī during the reign of King Brahmadatta. He had a donkey that could carry a load weighing one *kumbha*[2] and could travel seven *yojanas* a day.

Once, he went to the city of Taxila accompanying a caravan of merchants

2. *Kumbha*: A measure of weights equal to one third of a cart load.

carrying merchandise for sale. He set his donkey free to seek for pasture to graze while his goods were being disposed.

As the donkey wandered around grazing on the soft ground near the palace moat, he espied a female donkey and approached it. He eventually got engaged in conversation with the female donkey and the two exchanged words of love:

Female donkey(F.D): From where do you come?

Male donkey(M.D): I come from Bārāṇasī.

F.D: On what business have you come?

M.D: I have come for trading purpose.

F.D: What is the weight of the goods that you have to carry?

M.D: I have to carry goods weighing one *kumbha*.

F.D: How many *yojanas* have you got to cover carrying such a load in a day?

M.D: I have to cover seven *yojanas* a day.

F.D: Have you someone to look after you tenderly wherever you go?

M.D: No, I haven't any.

F.D: If so, it's a pity you have to go about unattended. You must be undergoing great hardships, aren't you?

(She spoke with seductive insinuations to win his heart.) On hearing these seductive words from the female donkey, the male donkey lost interest in his work and remained listless.

After disposing of his merchandise, the trader, Kappata, went to his donkey and said: "Come, dear son, let's be off." The animal replied: "You may go by yourself, I cannot follow." When the trader had made several vain attempts to persuade the donkey to obey him, he decided to use threats to make him obey:

1) Patodam te karissāmi
solasangulikaṇḍakaṁ
sañchindissāi te kāyaṁ
evam jānāhi gadrabha

You mean and wicked donkey, I shall have to goad and beat you with a sixteen inches long cane, tipped with iron spikes. I shall have to lacerate your body until it is broken and torn into tatters. Take heed of that.

When the donkey heard this threat, he retorted by saying: "If that should be the case, I, too, have to mind as to how I should retaliate."

2) Patodam me karissasi
solasañgulikanṇḍakam
purato patiṭṭhahitvāna
uddharitvāna pacchato
dantaṁ te pātayissāmi
evan jānāti Kappata.

O merchant Kappata, if you will actually goad and beat me with a sixteen inches long cane, tipped with iron strikes, I shall stand firmly on my fore-legs and raising my hind-legs, kick with all my strength to break and knock off all your teeth to the ground. You might as well know that.

When the trader Kappata heard this bold and aggressive retort of the donkey, he wondered "what was the cause of it" and looking round, he saw a maiden donkey nearby. Then he thought to himself: "This maiden donkey must have taught him to speak like this. It would be wise to allure him away and tell him: "My son, I will get you such a maiden donkey."

3) *Catuppadiṁ sankhamukhiṁ*
nariṁ sabbañgasobhiniṁ
bhariyaṁ te ānayissāmi
evam jānāhi gadraha.

My big son, I will find a young, beautiful, well-formed maiden donkey with a face as fair as a conch-shell to be your wife soon after our arrival back at Bārāṇasī. My son, you take my word.

The donkey was very pleased with the encouraging words of his master and replied:

4) *Catuppadiṁ sankhamukhiṁ*
narim sabbangasobhinim
bhariyam me ānayissami
evam jānāhi Kappata
Kappata bhiyyo gamissāmi
yojanāni catuddasa

My benefactor and master, Kappata, ... If it is really true that a beautiful well-formed youthful maiden donkey with a face as fair as a conch-shell will be obtained for me soon after we have returned to Bārāṇasī, I, your good son, am prepared to work with redoubled zeal, breaking a journey of fourteen *yojanas* a day. You can take my word.

Trader Kappata then took the donkey with him to his home town of Bārāṇasī. A few days after their arrival, the donkey went to Kappata and asked him to fulfil his promise: "My benefactor and master, Kappata, have you not promised me a beautiful well-formed youthful maiden donkey as my wife?" Then trader Kappata replied: "Yes, it is true I have said so; I will not fail to fulfil my promise. I will find you a beautiful, well-formed youthful maiden donkey; but I will be able to provide food for you only (not for your wife). It is up to you to think if the food that I offer you will or will not be sufficient for both of you. And another thing, I wish to emphasise that, in due time, you will have off-springs to look after, and here again, it is for you to consider whether the food which I provide you will be sufficient for your growing family. (It is not my responsibility) Think of it my son."

As the trader Kappata was giving this sound advice, the donkey's attachment to the female donkey was severed.

Recounting the Kappata Jātaka in His discourse, the Buddha revealed: "*Bhikkhus*, the Sakyan Princess Janapada Kalyani then was the maiden donkey, Bhikkhu Nanda then was the donkey and I was then the trader Kappata. I had thus, at a time long past, also disciplined Bhikkhu Nanda with the lure of female sex," and brought the discourse to conclusion.

End of Kappata Jātaka.

Stories connected with The Second, Third and Fourth Vassa

[N.B. Concerning the second, the third and the fourth *vassas* kept by the Buddha at Rājagaha, the ancient treatise of 'Wasozin' (An account of the series of *vassas* kept by the Buddha), deals only with three stories described below:

(1) Story of a friend of Venerable Sāriputta, who was a brahmin (as mentioned in **Dhammapada Commentary**, Vol. 1.)

(2) Story of Cunda, a butcher of pigs (as mentioned in **Dhammapada Commentary**, Vol. 1.)

(3) Story of Venerable Mahā Kassapa (as mentioned in **Dhammapada Commentary** Vol. 1.)

The Wasozin treatise concludes the account of the second, the third and the fourth *vassa* with these words: Thus the Buddha, in keeping with the promise given to King Bimbisāra,

spent the second, the third and the fourth *vassa* at Rājagaha, expounding such discourses and showing innumerable devas and humans the path to Nibbāna.]

Sayagyi Saya Lin, the first to be charged with this great work, '**Mahā Buddhavaṁsa**', however included in the table of contents, the following stories, in connection with the second, the third, and the fourth *vassa* kept by the Buddha at Rājagaha:

(1) An account of wealthy man Jotika.

(2) An account of wealthy man Jotila.

(3) An account of wealthy man Mendaka.

(4) An account of the wealthy man Kakavaliya.

(5) An account of the wealthy man Punna.

(6) The story of Sumana, the flower seller.

(7) The story of Aggidata and one thousand hermits.

(8) The story of Jambuka.

We discuss about the five wealthy men listed above in the 'Chapter on the Jewel' of the Sangha. The stories of Sumana, Aggidatta and Jambuka will be discussed in the next Chapter.

Chapter 21

STORY OF SUMANA, THE FLOWER SELLER OF RĀJAGAHA

The Buddha taught a discourse, beginning with the words *Tanca Kammam katam sadhu*, on the advantages of 'a rewarding deed of merit' with reference to a flower seller named Sumana of Rājagaha during His stay at Veḷuvana Monastery in that city.

The flower seller used to present King Bimbisāra with eight *kunzas*[1] of Spanish Jasmine (Jasminum grandiflorum) every morning, for which he was granted eight pieces of money each day.

One day, as Sumana was entering the city with flowers as usual, the Buddha, attended by many *bhikkhus*, was also entering the city for alms-round, with rays of light shining forth from His body, and with great dignity, splendour and glories of a Perfectly Enlightened Buddha.

> (N.B. Sometimes, the Buddha used to go round, like an ordinary *bhikkhu* on an alms-round, with the six rays of light concealed by the robes. (For instance) He went out all alone incognito to a distance of thirty *yojanas* to meet Angulimala, the notorious robber. But, at other times, He used to go with rays of light shining, for instance, when He went on alms-round in the city of Kapilavatthu. And, on this day, when He was to meet Sumana, the flower seller, the Buddha entered the city of Rājagaha with rays of light shining forth from His body, and with great dignity, splendour and glories of a Perfectly Enlightened Buddha).

When Sumana saw the Buddha, with a body, like an ornamented gateway column, replete with thirty-two major characteristics and eighty minor characteristics, and six coloured rays of light from His body, entering Rājagaha city to go on alms-round with great dignity, splendour and glories of a Perfectly Enlightened Buddha, there arose in him intense devotional faith and reverence for Him. He then considered: "What kind of offering should I make to gain merit?" and, when he could not think of anything with which to pay homage to the Buddha, he thought of offering the flowers in his hands. But, on second thought, he came to realize: "These are the flowers meant for presentation to the King, as a matter of daily routine. If I fail to do my daily duty, I shall be liable to be put in the stocks, bound with ropes and imprisoned or executed or expelled from the country. What should I do?" A bold thought entered his mind at this juncture: "Let the King kill me, should he so desire, put me in jail, expel me from the country. I might be rewarded by the King for carrying out the daily duty; such a fortune would be sufficient for my livelihood duration the present life. But if such an offering is made to the Buddha, it is certain that I will reap the fruits of my meritorious act for aeons of world-cycles to come." He, therefore, decided to sacrifice his life in making his homage to the Buddha.

He was, at the same time, mindful that he should act while his intense devotional faith was at its pitch and so he started offering the flowers in the following manner:-

(1) First, he threw two handfuls of flowers high above the head of the Buddha; the flowers formed into the shape of a canopied ceiling, hanging in the air right above the head of the Buddha.

(2) Then he threw two handfuls of flowers in a like manner; the flowers came down, standing in the form of a flower curtain on the right side of the Buddha.

(3) Again, he threw two handfuls of flowers in a like manner; the flowers came down, standing in the form of a flower curtain at the back of the Buddha.

(4) Lastly, he threw two handfuls of flowers in a like manner; the flowers came down, standing in the form of a flower curtain on the left side of the Buddha.

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1. *Kunza*: a measure for capacity.

Thus, the eight *kunzas* of Jasmine flowers stood round the Buddha like a canopied ceiling and curtains of flowers on the top, on the right, left and back, leaving a space in front just enough for the Buddha to enter. It is remarkable that the flowers fell in place with the flower stalks turning inward and petals outward in an orderly fashion.

The flower curtain around the Buddha, like a silver screen, moved along together with Him as if it were an animate body, without sundering apart or sliding down. It stopped wherever the Buddha made a rest. Rays of light emitted continuously from five places, namely, the front and the back, the right and left sides and from atop the head of the Buddha, like millions of flashes of lightning. Having emerged from the body of the Buddha, every single shaft of these rays first turned clockwise three times round Him, forming a mass of bright light (resembling a beam of search-light directed towards the Buddha), the size of a young palm tree, before shooting away ahead of Him.

The whole city of Rājagaha (with a population of eighteen crores) agog with excitement and agitation, came out clamourously. Of the eighteen crores of men and women, there was none who came out without holding vessels filled with alms-food for offering.

All the citizens, clamouring and proclaiming aloud and courageously like a lion king, throwing aloft their twisted head-dresses, moved along in large groups, leading the procession before the Buddha. The Buddha, in order to bring out the attributes of Sumana, the simple flower seller, walked along the main streets within the city covering an area of approximately three gavutas. Hence the entire body of Sumana was suffused with five forms of delightful satisfaction, (*pīti*).

Sumana, went along with the Buddha only for a distance, like a person who took a plunge into a red orpiment-coloured stream of water, he entered into the compass of the brilliant rays emitted by the Buddha and after paying reverential homage to Him, left for home carrying the empty flower basket.

On arrival at his house, his wife asked him: "Where are the flowers?" He replied: "My dear, I have offered the flowers to the Buddha." His wife then asked: "What about presentation of flowers to the King?" Whereupon, Sumana replied: "Let the King kill me should he so desire, expel me from the country, but I have offered the flowers to the Buddha at the sacrifice of my life. The eight *kunzas* of flowers, which formed only eight handfuls, had indeed worked miracles. (He related in detail what actually had happened). The whole eighteen crores of citizens are now following the procession in honour of the Buddha, making loud proclamations. What you are hearing is their cheers congratulating me on my deed of merit." He thus told her in a delightful tone full of deep satisfaction.

Sumana's wife, being very foolish and ignorant, took not the slightest interest in the miraculous display of the glories of the Buddha and scolded her husband with abusive words and said: "Kings are harsh and ruthless. Once you have incurred their displeasure, your hands and feet are cut off. I may also be adversely effected by your acts, which bring ruin to me." Nagging continuously, she left, taking away her children to see the King at the palace. The King asked her: "What is your complaint?" She complained thus: "Your Majesty, my husband, Sumana, the flower seller, had offered the Buddha all the flowers that were to be presented to you as usual and returned home empty handed. When I asked him: 'Where are the flowers?' he related to me what he had done with them. I scolded him in many ways, saying: 'Kings are very harsh and ruthless. Once you incurred their displeasure, your hands and feet are cut off. I may also be adversely effected by your act which bring ruin to me." After severing my relationship with him, I have come to your presence. Whatever he has done, good or bad, that is his own affairs, his responsibility. Let him fare according to his deeds all by himself your Majesty, I have forsaken that husband of mine and I make this formal report in advance to your Majesty."

King Bimbisāra had become a noble disciple (*ariya sāvaka*) having attained the Fruition stage of *sotapana* ever since his meeting with the Buddha at the Grove of young palms, near the city of Rājagaha, and, as such, his confidence in Him was unshakable. The King thought: "This woman is so foolish and stupid, she cannot arouse devotional faith in the glories and miraculous powers of the Buddha" and pretending to be indignant asked her:

"O woman, have you just said that your husband, Sumana, had offered all the flowers that were to be presented to me?" "Indeed, I have said so, your Majesty," replied the flower seller's wife.

The King replied expediently: "O woman, you have done well by severing your relationship with your husband, and now I am to consider what kind of punishment should be meted out to Sumana for offering the Buddha, the flowers which were to be presented to me." Then dismissing the woman, the King went out quickly to pay homage to the Buddha and joining the procession, followed Him all the way.

On seeing King Bimbisāra in a reverential mood, the Buddha made it a point to walk along the congested main streets within the city and finally went towards the palace gate. When King Bimbisāra removed the bowl from His hand and started to conduct Him into the palace, he noticed the indications that the Buddha had a desire to stop at the court-yard just outside of the palace. He at once had a temporary pavilion erected in the court yard, and the Buddha and His *bhikkhu* followers took rest on the prepared seats in the newly erected pavilion.

(N.B. A question may arise as to 'Why the Buddha did not go into the palace?' **The answer is**: It occurred to Him that, should He choose to go into the palace, the eighteen crores of citizens would not be able to pay obeisance to Him and the virtues of Sumana, the flower seller, would not become manifest. True, only Buddhas could show plainly the attributes of virtuous people, when ordinary people try to do 'honour where honour is due,' others are apt to have feeling of jealousy.)

As the Buddha went inside the pavilion and sat on the seat which was prepared for Him, the four screens of flowers moved to the edge of the crowd in the four directions, each standing like living objects. Then the people rallied round Him to pay homage; and King Bimbisāra offered hard and soft food of the best quality to the *bhikkhus* headed by the Buddha. After the meal was over, and when the Buddha had given a discourse of appreciation for it, the four screens of flowers were back at their own places surrounding Him on four sides. Surrounded by eighteen crores of citizens and amidst deafening sounds of the uproarious crowd, the Buddha returned to the Veḷuvana monastery.

On returning to the palace, after seeing the Buddha off, King Bimbisāra sent for Sumana and asked him: "How were the flowers meant for me offered to the Buddha?" Sumana replied thus: "I offered the flowers to the Buddha, making this resolution: 'Let the King kill me should he so desire, let him expel me from the country, I will offer these flowers to the Buddha', thus have I made the offering of flowers at the risk of my life." Whereupon, King Bimbisāra said these congratulatory words: "You are a noble person, indeed." The King then presented Sumana with eight royal elephants, eight royal horses, eight male servants, eight female servants, eight sets of costumes, eight thousand coins of money, together with eight fully dressed maidens and eight villages, making what is known as *sabbatthaka* rewards (gift consisting of 8 x 8 things).

Buddha's Utterance of Prophecy.

This great event made Venerable Ānanda wondered as to what kind of benefit would Sumana derive from his deed of merit which was marked by the sounds that rent the air like thunderous roars of a lion king, and by throwing aloft of thousands of head dresses of citizens from early part of the morning. He, therefore, went to the Buddha and asked to be enlightened as to what sort of benefit would Sumana enjoy. The Buddha told Ānanda: "Dear son Ānanda, you should not think that Sumana, the flower seller, had made just a small offering! In offering the flowers to Me, he had made a liberal *dāna* of his own life, with full devotional faith in his mind."

Kappānaṁ satasahassaṁ
duggatiṁ na gamissati
thatva devamanussesu
phalam etassa kammuno

paccha Paccekasambudho
Sumano nāma bhavissati.

For this meritorious deed of his, (for full one hundred aeons), he will not be reborn in the planes of misery. He will be born again and again in the realms of devas and humans enjoying the fruits of his deed of merit and will become a Paccekabuddha in future.

This was the Prophecy uttered by Buddha Gotama in response to the Venerable Ānanda's request.

(N.B. On reaching the Veḷuvana monastery, as the Buddha entered the Scented Chamber, the Jasmine flowers lay behind in heaps at the entrance.)

In that evening, *bhikkhus* gathered together in the Dhamma Hall and expressed their appreciation of Sumana's deed of merit and the result, thereof saying: "Friends, the benefit derived by Sumana from his deed of merit is really wonderful, worthy of cheers by the snapping of fingers. He has offered the living Buddha a handful of Jasmine flowers at the risk of his life, and for this, he has been rewarded by the King, at that very moment, with *sabbatthaka* gifts made up of eight kinds of animate as well as inanimate objects, each numbering eight."

The Buddha left His chamber and came to the Dhamma Hall where, after sitting on the Dhamma Throne of the Buddha, asked: "*Bhikkhus*, what is the subject of your conversation?" They explained the subject of their discussion. He then said: "You are right, O *bhikkhus*, by doing an act for which no feeling of remorse should ever recur, but only feel happy whenever dwelt upon everytime. A deed of such nature is indeed worth performing." And in this connection, He recited the following stanza to serve as a maxim of what He had already said:

Tañca kammaṁ kataṁ sādhu
yam katva nanutappati
yassa patito sumano
vipākaṁ paṭisevati

Having done an act, the doer has no bitter regret for it; he only enjoys the fruits of that act with joy and gladness. Such an act is faultless and wholesome and is worth acting.

By the end of the discourse, eighty-four thousand sentient beings became enlightened and gained release from the round of suffering.

End of the story of Sumana, the flower seller.

Removing the Wrong Views of One Thousand Hermits headed by Aggidatta

This discourse of five stanzas, beginning with the words, *bahum ve yaranam yanti*, etc., was expounded by the Buddha while residing at Jetavana monastery, with reference to a hermit by the name of Aggidatta, (formerly a court brahmin of King Kosala) who was then residing near a pile of sand.

(N.B. The hermit Aggidatta was living near a pile of sand lying between the three countries of Anga, Magadha and Kuru that were adjacent to Rājagaha. That appeared to be the reason why Sayagyi U Lin, who was first in charge of the translation project, had put this story of Aggidatta in the table of contents of events that took place when the Buddha was keeping *vassa* in the city of Rājagaha.)

The Brahmin Aggidatta was the court advisor of King Mahā Kosala, father of King Pasedani Kosala. On the expiry of his father, King Pasedani Kosala retained Aggidatta in the same rank as his court advisor, esteeming him as his father's old counsellor. When Aggidatta went to the palace to attend to duties, he was treated with due respect by the King and was given the same seat which he had occupied before.

One day, it occurred to Aggidatta: "King Pasenadi Kosala treats me with due respect, no doubt, but it is not easy to make kings accept one's counsel all the time. It is natural that the

King would prefer to deal with advisors of his own age. I have become too old, it is time that I lead the life of a recluse."

So he sought permission from the King and having made public his decision by the beating of drums in the city of Savatthi, within seven days he abandoned all his belongings to become a recluse outside of the Buddha's Teaching, *sāsana*.

Ten thousand male followers became his disciples and they dwelt at a place situated between the Anga, Magadha and Kuru countries. Aggidatta, as their leader, gave them instruction for their observance: "My disciples .... anyone thinking any of these thoughts; thoughts of sensual desire (*kāma-vitakka*), thoughts of ill-will (*vyāpāda-vitakka*), thoughts of harming others (*vihiṁa-vitakka*), shall carry one bundle of sand from the river and dump it here." His disciples promised to observe this disciplinary rule and every time they detected an unwholesome thought, such as *kāma-vitakka*, etc., arising in their mind, they chastised themselves by carrying a bundle of sand from the river and dumping it as promised, in the appointed place. In time, the pile of sand assumed a huge dimension.

The pile of sand was later taken over by a *nāga* king named Ahichatta. People from Anga, Magadha and Kuru used to come with offerings for the hermits every month. The hermit Aggidatta then exhorted them thus: "O my disciples, go to the hills for refuge, go to the jungles for refuge; go to the parks for refuge; go to the trees for refuge. If you take refuge in the hills, in the jungles, in the parks and in the trees, you will be free from all kinds of suffering." He also made the same exhortation to his ten thousand hermit disciples.

Aggidatta was popularising himself through teaching wrong practices at a time when the Bodhisatta, as Prince Siddhattha, after renouncing the world had attained Buddhahood and was residing in the Jetavana monastery of Savatthi. Rising one early morning at dawn and mentally surveying the whole world for sentient beings who are ripe for emancipation, the Buddha perceived in His mind's eye the hermit Aggidatta together with all of his ten thousand disciples. The Buddha also knew then that all of them had accomplished the sufficing conditions (*upanissaya*) for attainment of arahatship. So He gave instructions to the Venerable Mahā Moggallāna, saying: "Son Moggallāna, why have you ignored the hermit Aggidatta who is making people walk along the wrong Path that will not lead them to the Shores of Nibbāna, go now, son Moggallāna, to these hermits and exhort them."

Venerable Mahā Moggallāna replied: "The most Glorious, Exalted Buddha, the number of these hermits is great. They might not readily accept the instructions from me alone. Should your Reverence also come along, they would readily obey your instructions." Whereupon, the Buddha responded: "We will come also, but you might go ahead first to exhort them."

While proceeding first as instructed by the Buddha, Venerable Mahā Moggallāna thought to himself: "These hermits are many and strong, any attempt to give instructions to them while gathering in one place might lead them to turn against me en masse." So he caused a torrential rain to fall, through his *abhiññā*, with the result that the hermits rising from their places, rushed into their own dwelling places.

Venerable Mahā Moggallāna then stood in front of the entrance to Aggidatta's dwelling and called the hermit by name: "O Aggidatta." On hearing the Venerable Mahā Moggallāna's voice, Aggidatta wondered as to who had called him by name, since there was no one in the world who could address him thus. In a fit of pique, he gave a sharp reply: "Who is that calling me by my name?" Venerable Mahā Moggallāna answered: "Its me, Brahmin Aggidatta." "What do you want to say?" responded Aggidatta. When the Venerable Mahā Moggallāna made the polite reply: "I wish you could show me a place where I could spend a night," Aggidatta said curtly: "There is no vacant place for you; each room has its own occupant."

Venerable Mahā Moggallāna then replied: "Aggidatta, it is natural that men come to the abode of men, bullocks to the abodes of bullocks and recluses to the abode of recluses. Please do not talk to me like that, do allot a lodging to me to spend the night." The hermit

then asked: "Are you a recluse?" "Yes, I am," was the reply. Aggidatta then queried: "If you are a recluse, where are the equipments of recluse; what are your utensils?" "O Brahmin," replied Mahā Moggallāna in a serious manner, "I possess the equipments of a recluse; but thinking it is cumbersome to carry them separately while wandering around, I take them along only inside me." Aggidatta was much annoyed to see the Venerable Mahā Moggallāna going about without the necessary equipments of a recluse.

Knowing the state of his mind, Venerable Mahā Moggallāna said: "O Aggidatta, don't be angry with me, just point a place for me." Aggidatta gave the terse reply: "There is no place for you around here." Indicating the pile of sand with his finger, Mahā Moggallāna enquired with patience: "Who lives at that pile of sand?" "A dragon king," was the reply. "Then allot it to me," insisted Venerable Mahā Moggallāna. The hermit made the cautious reply: "I dare not allot it to you. The dragon king is of violent, terrible nature." Mahā Moggallāna replied: "Let it be, never mind about it. You just allot it to me." "If so, you better judge for yourself whether the place is suitable for occupation or not," retorted Aggidatta.

Then the Venerable Mahā Moggallāna went towards the pile of sand and when the dragon king, Ahichatta, caught sight of him, he thought to himself: "This recluse does not seem to know my presence here. I will dispose of him by exhaling fumes." With this thought, the dragon king started emitting dense clouds of noxious vapour. Venerable Mahā Moggallāna considered: "This dragon king has over estimated himself, thinking no one else can send out fumes." Therefore, he also started exhaling wave after wave of vapour, which, together with that emitted by the dragon king, rose higher and higher up to the realm of the Brahmās. The voluminous fumes exhaled by both of them caused great suffering to the dragon king while Venerable Mahā Moggallāna remained unscathed.

Suffering from the effects of the fumes, the *nāga* king became so furious that he sent out a continuous stream of blazing flames. By developing the *jhāna* of the fire-device (*Fourth rūpavacara kriya jhāna* with fire-device as its object), Mahā Moggallāna also sent out, in competition, more violent flames. The blazing fires produced by both of them went up as far as the Brahmā realm; but none of them caused any harm to the Venerable Mahā Moggallāna while the Naga king was subjected to great suffering. His whole body appeared as though it were consumed in a blazing fire. At the sight of the massive conflagration, the hermit teacher, Aggidatta, and his disciples wrongly concluded: "The *nāga* king had set the recluse ablaze; he has been destroyed now completely, for not listening to our advice. It serves him right."

Having overcome the *nāga* king by subduing its haughtiness, Venerable Mahā Moggallāna sat on the pile of sand, while the *nāga* king kept itself coiled around the sand-pile, with its hood spread over him like a terraced chamber crowned with a fine pinnacle.

To make immediate enquiries as to the fate of the recluse, the hermits went to the scene of recent combat and saw the Venerable Mahā Moggallāna sitting becomingly on the peak of the sand-pile. They could not help making obeisance to him with their clasped hands, speaking highly of him in many ways, and asked him: "O recluse, have you not suffered anything at the hands of the *nāga* king?" Then Mahā Moggallāna replied: "Don't you see the *nāga* standing by with its hood spreading like a white umbrella over me?" The hermits uttered in amazement: "O friends, this is a wonderful feat worthy of cheers by the snapping of the fingers! The recluse has subdued a powerful *nāga* such as this. It is marvellous indeed!" They then rallied round Mahā Moggallāna in a group.

At that moment, the Buddha arrived there, Mahā Moggallāna rose from his seat and made obeisance to Him. The hermits asked him: "Is this recluse more powerful than yourself?" "This great recluse is replete with six glories; He is my master, I am merely His disciple," was the reply.

The Buddha took His seat on the pile of sand. The hermits went around and with clasped hands raised, spoke in high praise of the Buddha: "The recluse who subdued the *nāga* king is but a disciple, one wanders how mighty his master might be." The Buddha then called Aggidatta and asked him: "What kind of instructions do you give to your hermits and lay

disciples for their guidance?"

Aggidatta gave his reply "Exalted Buddha, I gave this instruction to them, 'O Disciples, go to the hills for refuge, go to the jungles for refuge, go to the parks for refuge; go to the trees for refuge. If you take refuge in the hills, in the jungles, in the parks and under the trees, you will be free from all kinds of suffering.' On hearing this truthful answer, the Buddha said:

"Aggidatta, one who takes refuge in the mountains, forests, gardens, trees cannot escape from suffering; as a matter of fact, one who takes refuge in the Buddha, the Dhamma and the Sangha alone can escape from all the sufferings of the round of rebirths! The Buddha then went on expounding the true way of escape from suffering in five stanzas:

1) Bahum ve saranam yanti
pabbatāni vanāni ca
ārānarukkhacetyyāni
manussā bhayatajjitā

Aggidatta, people take refuge, through fright, in the mountains, such as Mt. Isigili, Mt. Vepulla, Mt. Vebbara, etc., or in the forest groves, such as Mahāvana, Gosinga sandal groves, etc., or in the gardens and parks, such as Veḷuvana, Jivaka mango park, etc., and under the trees, such as Udena tree-temple, Gotama tree-temple, etc. All these are erroneously regarded as refuges and means of protection from dangers.

2) Netaṁ kho saranaṁ khemaṁ
netaṁ saranamuttamaṁ
netam saranamāgamma
sabbadukkhā pamuccati

Aggidatta, these mountains, forests, gardens or trees are not safe, harmless refuges, they do not constitute the best, the highest refuge. By taking refuge in these mountains, forests, gardens or trees one cannot gain release from the continuous cycle of *dukkha*.

3) Yoca Buddhañca Dhammañca
Sanghañca saranaṁgato
cattari Ariyasaccāni
sammappaññādya passati

4) Dukkhaṁ dukkhasamuppādaṁ
dukkhassa ca atikkamaṁ
Ariyam caṭṭhaṅgikam maggaṁ
dukkūpasamagāminam

Aggidatta, any person, whether laity or recluse, who takes refuge in the Buddha, the Dhamma and the Sangha as a safe haven, as a secure shelter (with sincere, pure faith in the three Gems; with transcendental consciousness, *lokuttara saranagamana cittuppada*); any person, whether laity or recluse, who realizes truly and rightly through Insight wisdom, *magga-ñāṇa*, the Four Noble Truths, namely, the Noble Truth of Dukkha, the Noble Truth of origin of Dukkha, the Noble Truth of cessation of Dukkha and the Noble Truth of the Path leading to the cessation of Dukkha, that is, the Eightfold Noble Truth of Right View, Right Thought, etc.

5) Etam saranam khemaṁ
etam sarana muttamaṁ

etam saranamāgamma
sabbadukkhā pamuccati

Aggidatta, only the refuge taken by such a person of noble disposition, with abounding faith in the Three Gems is a safe and harmless refuge. Only the refuge taken by such a person of noble disposition, with abounding faith in the Three Gems, constitutes the best, highest refuge. Only the refuge taken by such a person of noble disposition, with abounding faith in the Three Gems, can bring about release from the continuous cycle of *dukkha*.

At that very moment, all the hermits, the leader and the followers instantly turned into full-fledged monks like senior *theras* of sixty years' standing readily robed and equipped with the eight requisites, paying homage to the Buddha with great respect.

That day, when all the hermits became *ehi-bhikkhus*, happened to be the occasion when people from Anga, Magadha and Kuru congregated at the hermits' place with offerings for their hermit teachers. When they saw the hermits assuming the form of *bhikkhus*, they began to wonder: "How is that, is our teacher Aggidatta superior to the great recluse Gotama or is the great recluse Gotama superior to our teacher?" Then they wrongly surmised that since the great recluse had come to the presence of their teacher, their teacher, Aggidatta, must be superior to the great recluse.

The Buddha knew what was in the minds of the people, and He told Aggidatta: "Dear son Aggidatta you might yourself remove doubt from the minds of your audience." Aggidatta replied: "Most Exalted Buddha, it has also been my intention to do so," and so saying, he went up high into the air and descended therefrom seven times. And after that he stood making obeisance to the Buddha, declaring: "*Satta me bhante Bhagava, savakohamasmi* — Glorious Buddha, You, the Exalted Buddha, are my teacher; I am but a disciple of yours." thus removing doubt being entertained by his followers.

End of the story of hermit Aggidatta[2].

The Story of Naked Ascetic Jambuka

This discourse beginning with the words "*Mase mase kusaggena*" was given by the Buddha while residing at the Veḷuvana Monastery in Rājagaha in connection with the naked ascetic Jambuka.

Jambuka's Demeritorious Deeds of The Past.

During the time of Buddha Kassapa, a rich man of a village in the country side built a monastery for a monk. He made regular offerings of food, robe, monastery and medicine, the four requisites of a *bhikkhu* to the resident monk. The resident monk made regular visits to the house of the rich man for daily meal.

One day, an elderly monk who was an *arahat*, going on the alms-round, arrived at the gate of the rich man. The rich man was very pleased with the deportment of the monk and so he invited him into the house and offered food with profound respect and said: "Your Reverence, please accept this piece of cloth for use as a robe, after dyeing and stitching. Your hair is also long enough to be cut, I will bring a barber and a bed-stead for you to the monastery."

The resident monk saw the reverential way in which his monastery donor and supporter made his offering to the *arahant-bhikkhu*. He was instantly assailed by unwholesome thoughts of envy concerning the offerings gained by the *arahant-bhikkhu* (*lābha-macchariya*) and also his superior birth (*kula-macchariya*); and he was very worry, thinking to himself: "The rich man has shown more reverential attention to the monk whom he has just met than to me who frequents his house regularly for meal." He returned to the monastery in a mood of anger.

2. This story of Aggidata is mentioned in the Buddha Vagga of the second volume of Dhammapada Commentary.

The guest *bhikkhu*, who was an *arahat*, followed the resident monk to his monastety. He dyed and stitched the piece of cloth offered to him by the wealthy monastery donor and sat down wearing it as a robe. The wealthy man arrived, bringing with him a barber who attended to the *arahat-bhikkhu's* hair. The rich man prepared the bed-stead he had brought with him, ready for use and invited the *arahant-bhikkhu* to take rest on it. Then after inviting both monks for meal on the morrow, he went back home.

The resident monk was so overcome by malice towards the guest monk that he went to the place where the *arahant-bhikkhu* was resting, and gave vent to his bitter feeling in very offensive words:

(1) Look here visitor, it would be better for you to eat faeces than the food offered at the house of the rich man, the donor of my monastery.

(2) It would be better for you to have your hair pulled out with the outer shells of a Palmyra seed than cutting with the knife of the barber brought by the rich man, the donor of my monastery.

(3) It would be better for you to go about nude than in the robe offered by the rich man, the donor of my monastery.

(4) It would be better for you to sleep on the ground than lying on the bed offered by the rich man, the donor of my monastery.

The *arahant-bhikkhu* left the monastery early in the morning for a place where he could find peace and happiness, foregoing the invitation by the rich man for meal, in order that "nothing untoward might happen to the resident monk on account of him."

The resident monk attended quite early to all the routine works in the monastery, and when the time came for going on the alms-round, he thought: "The lazy visitor is still asleep. I might strike the bell to wake him up. (But feeling uneasy that the visitor would actually get up on hearing the sound of the bell,) he just touched the bell with his finger nails and made off for the village to receive alms-food. After having made magnificent arrangements for meal offering, the rich monastery donor kept on waiting for the arrival of his two invited monks. On seeing the resident monk coming alone, he asked: "Venerable Sir, where is the guest *mahāthera*?" The envious resident monk replied: "Don't you talk about him, donor of the monastery! Your monk went into his room to sleep since you left the monastery last evening and did not wake up while I had the monastery compound swept, and the pots filled with water; nor did he hear the sound of the bell when I struck it as the time came for alms-round."

The rich donor thought to himself: "It is absurd that such an exalted personage with commendable deportment should have slept for such a long time. This resident monk, through jealousy on seeing me showing great respect and courtesy to the visiting monk, must have spoken some reproachful words to him." Having thus surmised correctly, he being wise and intelligent, kept his thoughts to himself and made his offerings of meal respectfully to the monk. After the meal was over, he took the empty bowl of the resident monk, had it washed carefully and filled with delicious food. He then handed the bowl back to the resident monk, with the request: "Venerable Sir, please be so kind as to give this food to the guest monk when you meet him."

While going back to the monastery with food for the *arahat-bhikkhu*, the envious resident *bhikkhu* had the wrong thought: "The indolent visitor would stay on in the monastery if he were to enjoy delicious food such as these," so he threw away the bowlful of food offered by the rich monastery donor. On arrival at the place occupied by the visiting monk, he looked for him, but the *arahat-bhikkhu* could not be found.

The evil deed of this envious monk against the *arahat*-monk (the destruction of the food offered to the *arahat*) was so demeritorious that its ill-effects outweighed the merits accruing from twenty thousand years of holy life as a monk. Consequently, after his death he was reborn in the lowest plane of woe (*Mahā Avici*) to undergo intense suffering for the duration of the incalculably long interval between the disappearance of Buddha Kassapa and the appearance of Buddha Gotama. After such suffering, he was born in a household,

where food was abundant, at Rājagaha at the time of Buddha Gotama.

Jambuka still suffering in The Present Life

He was named Jambuka by his parents. He did not wish to sleep in bed ever since he could walk about; and instead of taking ordinary food, he kept to eating his own excrement. His parents and relatives at first thought that he took up these habits through youthful ignorance and tried to help him mend his way, taking pains to feed him and clean his body. But even when he had grown up, he did not wish to wear cloths; he walked about naked, slept on the ground and ate his own filth.

Jambuka sent to An Ajivaka's Vihāra

Jambuka's parents came to realize in due course that "he was not fit to live in a family of good birth like their own, as he had no sense of shame and should be in the company of Ajivakas, a heretical sect." So they took him to the *vihāra* of Ajivakas and entrusted him to their care.

The Ajivakas then ordained him as a novice in their sect and the following is an account of how it was carried out:

He was placed in a pit that was deep as far as his neck; wooden planks were placed covering the hole and resting upon his shoulders (so that he might not struggle his way out). Sitting on the planks, the Ajivakas pulled out the hair from the head of Jambuka. (This was how the Ajivakas initiated a lad as a novice). Then his parents left after inviting the Ajivakas for the morrow's meal at their home.

The following day, Ajivakas asked Jambuka: "Come along, let's go to the village." He replied: "You better go and I will remain in the *vihāra*." After several vain attempts to persuade him to follow, they left him all alone and went into the village. Once he knew that they were gone, he took off the wooden covering of the latrine and went into the pit, picked up the filth with his two hands and helped himself to his hearts content.

Ajivakas, (being unaware of the truth), sent food to him from the village. But he was not interested in it and rejected it in spite of persuasive advices given by the Ajivakas His reply was: "I don't want these, I have enough of food for myself." When he was asked: "From where did you receive them," he replied: "From within the precincts of this *vihāra*." The second, the third and the fourth days passed in the same manner, Jambuka refusing the invitation to go out for food but to stay alone in the *vihāra*.

Ajivakas began to wonder what Jambuka was up to: "This Jambuka refused every day to go into the village, rejected the food that was sent to him, saying, he got the food for himself from within the precincts of the *vihāra*. What is he up to? We will have to investigate." They then decided to leave behind one or two of the brethren to keep a watching eye on Jambuka's activities, when they went to the village. Those charged with the responsibility of investigation, pretended to go along with the group, but remained behind under cover to watch Jambuka. Thinking that all the Ajivakas had left for the village, Jambuka went down the latrine pit as on the previous days and ate the faeces.

Expulsion Jambuka from Ajivakas' Vihāra

Jambuka was caught red-handed by the secret watchers and the matter was reported to their elders. The elders, on hearing the report murmured: "Jambuka's action was grievous. Should the disciples of Recluse Gotama come to know of this affair, they will surely decry us as a wandering tribe of filth eaters, which will be much to the detriment of our dignity. He is not fit to remain with us any longer." So saying they unanimously expelled him from their sect.

When he was expelled by the Ajivakas, Jambuka went to stay near a huge stone slab which was close to a spot used by the citizens of Rājagaha as a public lavatory. There was

also a huge sewage pipe adjacent to that large stone slab. People usually came to ease and relieve themselves behind the screening stone slab. Jambuka ate the refused matter at night time, and when people came to answer the call of nature during the day, he stood with an arm rested on the edge of the flat stone and with one of his legs rested on the knee of the other leg, keeping his head erect with the mouth open.

Those who came to answer the call of nature, on seeing him, approached him and asked: "Venerable Sir, why are you standing like this with your mouth open?" "I live on air, there is no food for me other than air," he replied boastfully. People went on asking: "Venerable Sir, why do you stand on one leg only, with one leg rested on the knee of the other one?" "I am a person engaged in rigorous austerity practices. When I stand with both my legs touching the ground, the earth cannot withstand my glories and attributes and trembles violently; that is why I stand in this posture. In truth (because of the earth quakes). I have got to stand on one leg night and day, without sitting down, without sleeping," replied Jambuka with an air of ostentation.

(It is a general fact that people accept readily what others say; only few take the trouble to consider whether there is element of truth or not). So they said in admiration: "O Marvellous indeed it is! There are such personalities in the world who undertake severe practices. We have never before seen such personalities having such rigorous practices." A great number of people from Anga and Magadha countries, agitated and excited by hearing the news of Jambuka's austerities, came together with offerings for him and continued paying him homage every month.

Jambuka suffering for Fifty-five Years

Jambuka went on rejecting delicious and wholesome food offered by people, maintaining: "I live on air only, I do not take any other food. If I do take any other thing than air, it means breach of my practice." People beseeched him, repeatedly saying: "Venerable Sir, may you not deny us this opportunity to gain merit; if only a personality such as yours, well advanced in austerity practices, accept our offer of alms-food, will our prosperity and happiness grow and last long." Jambuka was not interested in any food but excrements, but pressed by earnest requests of the people, he was obliged to taste such food as butter and molasses the people fetched, picking them up with the tip of a blade of grass, just to give them satisfaction. Then he dismissed them, saying: "Go ye now; this much will go far to do a great deal of good for you."

Thus Jambuka had to pay for his offences against an *arahat* by suffering for fifty-five years in these four ways:

(1) He could not put on any clothes.

(2) He ate nothing except faeces.

(3) He had to pull out his hair by using Palmyra seed shell.

(4) He slept on the ground.

(Mnemonic: Offending words of hatred,
Bring about grievous consequences.)

Emancipation of Naked Ascetic Jambuka

It is the usual function of Perfectly Self-Enlightened Buddhas to survey the whole world at early dawn, every day, to see who are ready for liberation from the cycle of suffering. Thus, early one morning, the Omniscient Buddha, on surveying the world, perceived the person of Jambuka in His mind's eye. Upon further investigation, He discovered that Jambuka had already accumulated meritorious deeds which would serve as sufficing conditions for his attainment of *arahatta-phala*, complete with four fold Analytical Knowledge (*patisambhida-ñāṇa*). He also came to know that He would have to teach a verse sermon to the naked ascetic Jambuka, and that His Teaching will also bring about the realisation of the Four Noble Truths by eighty thousand sentient beings who will thus gain emancipation. "Because of this person Jambuka, thousands of people will come to achieve

happiness." Thus, after going round Rājagaha for alms-food, He informed the Venerable Ānanda: "My dear son, Ānanda, I will be going to see Jambuka."

"Glorious Buddha, is it that you are going there alone," asked Ānanda. "That's right, Ānanda. I will go alone," replied the Buddha and went to the place of Jambuka in the evening of that day.

The good devas considered: "The glorious Buddha is visiting the naked ascetic Jambuka this evening; but that naked ascetic's abode is the great stone slab which is abominably filthy and smelly with accumulation of excrement, urine and discarded tooth cleaners of twigs. We should wash up the loathesome mess by a downpour of rain." Thus they caused, by means of their supernatural power, the falling, at that very instant, of a torrential rain, which washed away all the filth and dirt from the stone slab, making it look spick and span. Then the devas caused the falling of flowers of five colours on the stone slab.

On arrival at the place of Jambuka in the evening, the Buddha called out the naked ascetic by his name 'Jambuka', who felt annoyed to be discourteously addressed 'Jambuka' by an unknown person who, he thought, must be a lowly one. He retorted angrily: "Who is that calling me by my name?" The Buddha replied: "I am a noble recluse." Jambuka asked then: "What is that you want here?" When the Buddha said: "I wish you would allot Me a place to stay for one night." Jambuka replied bluntly: "There is no place for you at this place." But the Buddha insisted: "O Jambuka, please do not say like this; do allot Me a place to stay for one night. It is only natural that a recluse seeks help of a recluse, men expect help of men and beasts expect help of their own kind." Whereupon the naked ascetic asked: "Are you, indeed, a recluse?" "Yes, I am a noble recluse," answered the Buddha. Jambuka then queried: "If you are a recluse, where are the equipments of a recluse, such as gourd, ladle for stirring fire, sacrificial threads?" The Buddha replied: "I possess the equipments of a recluse you ask about; but thinking it is cumbersome to carry them separately while wandering around, I take them along only inside Me." Jambuka was much annoyed and reproached the Buddha: "Being a recluse, how could you go wandering about without the necessary equipments of a recluse?" The Buddha made a gentle reply: "O Jambuka, let that be! Don't be angry with Me. Just point out a place for Me." But Jambuka gave the terse reply: "There is no place for you around here."

There was a small valley close by Jambuka's place and the Buddha asked: "Who stays there?" "No one," replied Jambuka. "If so, I want that allotted to Me," said the Buddha. Whereupon, Jambuka made a reply: "It is up to you to judge whether it is suitable or not," implying that he had no objection for his occupation of the place but took no responsibility whatsoever.

The Buddha placed a small mattress at a spot in the valley and sat upon it. At the first watch of the night, four guardian devas from the Catumahārajika Deva realm came, illuminating the four points of the compass and waited upon the Buddha. When Jambuka saw the illumination he wondered what it could be. At the second watch of the night, Sakka, King of the devas, came to attend upon the Buddha and Jambuka remained puzzled as before. At the last watch of the night, when Mahā Brahmā who had the power of lighting one world with one finger of his, two worlds with two fingers, ten worlds with ten fingers, came to wait upon the Buddha, illuminating the whole forest, Jambuka pondered, as before: "Now, what could that illumination be!"

When the morning came, Jambuka approached the Buddha and after courteous exchange of greeting, sat down at an appropriate place and addressed Him: "O big recluse, who were those that came to you, in the first watch of the night, lighting up the four points of the compass?" "Jambuka, they were the four guardian devas of the Catumahārajika Deva realms," He replied. "Why did they come?" asked Jambuka. "They came to pay homage and wait upon Me," was the reply. Jambuka asked again: "O big recluse, how is that? Are you superior to them?" "Yes, Jambuka, that's right, I am superior to them," replied the Buddha.

The naked ascetic Jambuka asked again: "O big recluse, who was the one that arrived in the middle watch of the night?" "He was Sakka, King of the devas," replied the Buddha.

"And why did he come?" asked Jambuka. The Buddha replied: "He came to pay homage to Me and attend upon Me." Jambuka asked again, "O big recluse, how is that? Are you superior to Sakka also?" "Yes, Jambuka," replied the Buddha, "I am superior to Sakka also; Sakka is just like a nurse attending on Me or a resident novice who looks after Me."

Jambuka went on asking the Buddha: "O big recluse, who was he that came in the last watch of the night, flooding the whole forest with his body radiance?" "Jambuka, the one who came in the last watch of the night was none other than Mahā Brahmā whose name is often invoked by brahmins and others uttering: 'I worship the Great Brahmā' when they suddenly sneeze or loose balance and totter." Jambuka asked again: "O big recluse, how is that? Are you superior to Mahā Brahmā too?" "Yes, Jambuka, I am the King of Brahmās, superior to Mahā Brahmā as well."

Then the ascetic Jambuka made his usual boastful remark: "O big recluse, you are worthy of admiration indeed, by the snapping of fingers. None of those persons have ever come to pay homage to me at this place where I have been practising austerities for fifty-five years. True! for the last fifty- five years I have been sustaining myself only on air; and all along those years, these devas, Sakka and Brahmas have never approached me and paid homage to me."

Whereupon, the Buddha gave Jambuka a very plain talk: "O Jambuka, you, who have been playing a game of bluff with persons of poor intelligence, think of playing the same game with Me! Have you not been eating filth for the past fifty-five years, sleeping on the bare ground, wandering round naked, extracting hair by means of a shell of Palmyra seed? And yet you have been deceiving all the people, telling them: 'I only live on air, standing on one leg without sitting down and sleeping'; and now you wish to play the same trick on a Fully Awakened Buddha like Me!"

"O Jambuka, because you had professed this vile, base heretical view you have to be living on filth, sleeping on bare ground, roaming naked, extracting hair with the shell of Palmyra fruit seed (for all these years experiencing intense suffering); and yet you are still holding this wretched, low heretical view."

Then Jambuka asked the Buddha: "O big recluse, what kind of unwholesome deeds have I committed?" Whereupon, the Buddha explained to him extensively various misdeeds he had done in the past. While the Buddha was giving him the discourse, Jambuka was assailed by remorse, sense of shame and dread of consequences of his past misdeeds; he was shaken so much that he squatted down to conceal parts of his body.

Whereupon, the Buddha threw a bathing robe to him. Jambuka put on the robe and sat down at a suitable place making obeisance to Him. Then the Buddha expounded a graduated discourse touching on points connected with alms-giving (*dāna-katha*), moral conduct (*sīla-katha*), etc., and finally the Four Noble Truths. At the end of discourse, Jambuka attained arahatship, complete with the Four Analytical Wisdom (*patisambhida-ñāṇa*). He stood up from his seat and worshipping the Buddha, made a request for formal admission as a novice and ordination as a *bhikkhu*.

(N.B. Thus, the ill-effects of the unwholesome deeds which he had committed in the past, had ceased. **To elaborate**: For his offence against an *arahat-bhikkhu* during the Buddha Kassapa's Dispensation, (as stated above) he had suffered intensely, being burnt and incinerated in the lowest Hell of Avīci for a duration of time, long enough for the earth to rise to a height of one *yojana* and three gavutas. And after that, for the amount of retribution still outstanding against him, he had to make his expiation by going through fifty-five years of wretched, abominable inhuman life. Having thus paid off his debts of evil deeds, the consequences of his past misdeeds have become exhausted.

But his accumulation of merit, which he had earned by observance of moral precepts as a *bhikkhu* for twenty thousand years, remained undisturbed by his evil deeds.

Therefore, when Jambuka requested for initiation and ordination, the Buddha stretched

out His right hand and called out: "*Ehi bhikkhu, carabrahmacariyam samma dukkhassa antakiriyaya* — Come *bhikkhu*, (accept the monkhood that you wish) strive to take up the three noble practices which form the moral training in my Disposition, in order to bring about the end of round of suffering." At that moment, Jambuka turned into a full-fledged monk like a senior *thera* of sixty years, readily robed and equipped with the eight requisites.

On the very day when Jambuka attained arahatship, people from Anga and Magadha visited him with offering to pay homage. When they saw the Buddha, and began to wonder: "How is that? Is our teacher Jambuka superior to the great recluse Gotama or is the great recluse Gotama superior to our teacher Jambuka?" Then they wrongly surmised that since the great recluse had come to the presence of their teacher, their teacher Jambuka must be superior to the recluse Gotama.

The Buddha knew what was in the minds of the people, and He told Jambuka: "Dear son Jambuka, you might yourself remove the doubt from the minds of your followers." Jambuka replied: "Most Exalted Buddha, it has also been my intention to do so," and so saying, he entered into the fourth *jhāna.* Then rising up from his seat, he went up into the air to the height of a palm tree from where he addressed the Buddha: "Glorious Buddha, You, the Exalted Buddha, are my teacher, I am but a disciple of Yours." Then he came down to the earth and after paying homage to the Buddha, rose up in the air again. He repeated the same performance seven times, going up higher and higher, to the height of two palm trees, three palm trees, etc., up to the height of seven palm trees. In this manner, he had made it very clear to the assembled crowd that he was just a disciple of the Buddha.

On seeing these strange phenomena, people were struck with wonder and said: "O Buddhas are worthy of admiration by the snapping of fingers; they are glorious and there is no equal to them." The Buddha, being desirous of holding discussion with the masses on Dhamma subjects addressed them:

"O lay devotees, Jambuka has lived here for the last fifty-five years telling you ostentatiously: 'I have been exercising self-denial, eating only what is picked by the tip of a blade of grass out of the whole lot of offering you have brought.' Supposing, he continued on with this practice of self-denial till it reached one hundred years, and certain amount of merit accrued on that score. Such a measure of merit to his credit would not be worth even 1/256 part of the merit he would earn by refusing to take any food now as a noble *ariya*, through having some doubt whether the food and the time it is offered is allowable or not allowable." Then the Buddha expounded the following Dhamma stanza which was pertinent to what He had been telling the people:

Mase mase kusaggena
bālo bhuñjeyya bhojanaṁ
na so sankhātadhammānaṁ
kalan agghati solasiṁ

> Even though, month after month (or once a month) the fool (who does not know the Four Noble Truths) bent on living in austerity, takes his food sparingly by picking it up on the tip of a grass blade for one hundred years; he is not even worth, one part out two hundred and fifty-sixth (1/256) part of *ariya* who have comprehended the Four Noble Truths.

The stanza was expounded with reference to a particular individual, namely Jambuka. When considered in its generic sense:

(1) There is the volition (*cetana*), which arises when ignorant heretical recluse practises self-sacrifice for as long as one hundred years.

(2) There is the volition (*cetana*), which arises when an *ariya* who comprehends the Four Noble Truths, refuses an offer of food through having some doubt whether the food and the time it is offered is allowable or not allowable.

Of the two types of *cetanas* mentioned above, the *cetanas* accumulated by the heretical recluse for as long as one hundred years is not worth 1/256 part of the *cetana* that arose

when an *ariya* refused food through doubt over the food and the time it was offered.

To explain further: The amount of merit accruing from *cetana* occasioned by mere doubt on the part of an *ariya* recluse as to the kind of food and the time it is offered, entailing the loss of a meal for him, is 256 times greater than the sum of merit gained by a heretical recluse through his faulty practice of self-denial for a hundred years.

At the close of the discourse, eighty-four thousand sentient beings gained release from the cycle of suffering through realization of the Four Noble Truths[3].

End of the Story of Jambuka.

3. This story is mentioned in 5-Bala Vagga, **Dhammapada**, Vol. One.

Chapter 22

FOUNDING OF VESALI

Long time ago, the Chief Queen of King of Bārāṇasī conceived a child. The Queen brought this news to the King and he appointed sufficient number of maids of honour to attend on the Queen for the duration of her pregnancy. The Queen lived with ease and comfort, carefully tending the embryo in her womb, and entered the maternity chamber in due time of time.

> It is taken to be a natural fact that ladies of high social status, enjoying the fruits of past meritorious deeds, usually give birth to children at early dawn of the morning.

The Queen, being one of such ladies of elite class, gave birth at early dawn, to a lump of flesh as red as hibiscus rosa sinensis flower or lac. The queen thought to herself: "The king would surely remark: 'Other queens give birth to children who resemble golden statues; but this Chief Queen of mine gave birth to a lump of flesh' and I shall fall down in disgrace before the King." Wishing to avoid disgrace of losing favour and dignity, she had the lump of flesh put into a cup covered by another cup and caused it to be thrown into the current of the river Ganges.

Miraculous events took place, the moment the cup containing the lump of flesh left the human hands, it was taken charge by the devas who placed it securely in the cup, a gold plate, on which were inscribed in vermillion the words: "These are the sons born of the Chief Queen of the King of Bārāṇasī." Protected by the guardian devas, the cup floated along smoothly with the current, undisturbed by billows and swelling tides.

At that time, a hermit was residing close by the river Ganges depending on a village of cowherds for alms-food. When he went to the river early one morning, he saw a cup floating down the stream and recovered it as an object discarded by someone up stream. He saw the royal insignia stamped on the covering cup and discovered the gold lettered plate and the lump of flesh on opening the cup. As soon as the hermit saw the lump of flesh, he opined that the the lump of flesh must be in embryo stage since it raised no foul odour. He brought it to his hut and kept it in a clean corner.

After a lapse of fifteen days, the lump of flesh was seen to have divided into two separate units. The hermit took greater care of the object on seeing these strange developments. In another fortnight's time, each lump was found to have bulged in five places where the head, two arms and two legs would appear. The hermit attended to them with greater care than before. In another fifteen days time, one was transformed into a boy with golden body and the other into a girl with a golden body.

The love developed by the hermit for the infant boy and girl was so intense that it was like that of a parent for his own offsprings. The two thumbs of the hermit turned into fountains from which milk gushed out. From then onwards, the hermit received gruel cooked with milk from the village of the cowherds (by virtue of the babies' merit). The hermit ate the solid portion of gruel and fed the babies with the fluid that remained. Whatever went inside their bodies could be seen like objects going through a glass vessel. They were therefore named 'Licchavi'[1] after their soft, delicate, thin skin.

Having to attend to the babies, the hermit could go to the village for alms-round only very late in the morning and he had to return to his hermitage in a hurry. When the villagers came to know about his worries, they addressed the hermit: "Venerable sir, looking after the babies is a great hindrance to the observance of the precepts and incumbent on recluses. May you hand the babies over to our care. We will relieve you of the burden of looking after them, then you could attend to your Dhamma practice without

1. *Licchavī*, derived from *Nicchaī*, *Ni*=soft, thin; *Chavi*=having skin, one having delicate thin skin. *Ni* is changed into *Li* to form *Licchavī*.

any obstruction." The hermit agreed to their request, saying: "Yes, you may."

On the following day, the villagers made the roads smooth, level and clean, scattered flowers on it and after planting streamers and banners on the sides of the road, gathered at the hermitage playing various kinds of musical instruments, to receive the children from the hermit. The hermit then gave them words of advice: "Lay devotees, these babies are of great power and glory (because of their great accumulation of past merits). Bring them up with much care, attention and heed till they come of age; and arrange for their matrimonial ceremony when they come of age. Go to the King of Bārāṇasī and having paid him tributes of milk, curds, ghee, butter milk, butter (five kinds of produce of the cow, gorasa), make a request to him to grant you some land for the founding of a city. Then having rounded the city, appoint this young man your king, holding the coronation ceremony in the new city." With this advice the hermit handed over the babies to the care of the villagers. After giving him the promise to follow his advice, the villagers took away the babies and brought them up in accordance with the instructions given by the hermit.

When they grew up, they played together with the children of the cowherds. But whenever there was dispute while at play, they beat and kicked their playmates. When the parents saw their children crying, they asked them why they were crying. The children would reply: "The two orphans, cared for by the hermit, beat and kicked us." Even the adopted parents of the two children, along with other villagers, rebuked them, making remarks, such as: "These two children bully our children; they are too troublesome. We should not gratify them; we should avoid the pair of brother and sister." Ever since that time, the region measuring thirty *yojanas* where the cowherds village was situated was known as '*Vajjī* country.'[2]

In due time, the cowherds approached the king, as instructed by the hermit, with offerings consisting of five '*gorasa*' and requested for the allotment of a place and founded a city there. As the boy had reached the age of sixteen, he was crowned as king of the region. This was followed by a matrimonial ceremony in honour of the two youths. The people of the region agreed then to make a ruling that, no woman from other place should be made their queen, and none of their women should be given away in marriage to those outside of their country.

The crowned King and the Queen produced their offsprings in due time, the Queen giving birth to a pair of twins, one male and female for the first time. The Queen gave birth to twins in like manner for sixteen times in all. When those children came of age, they, in turn, gave birth to twins for sixteen times each.

The population of the city grew rapidly, so much so, that there was no longer sufficient land in the city to accommodate all the princes and princesses with their palaces, pleasure parks and their large retinues. Therefore, the city had to be extended by one gāvuta each on all four sides, entailing the construction of a second walling to enclose the whole city.

After a long time, the growth of the city, in like manner, demanded further extension to meet the requirements of the increasing number of royal families. As before, it was extended again by one gāvuta each on all four sides with the construction of another walling round the entire city. As years rolled by, the city had to be extended again by one gāvuta on all four sides in the same way for the third time. Thus the city grew and flourished with the march of time. It came to be known far and wide as the city of Vesali, throughout the southern sphere of the universe, Jambudipa.

This section gives an account of the origin of the nomenclatures, such as Licchavi Kings, the Vajji country and the City of Vesali (as given in the Khuddakapattha Commentary and Sarattha dipani tika).

End of founding of the city of Vesali.

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2. Based on the words uttered by the villagers including the foster parents of the two children cared for by the hermit, namely, *Vajjetabba Ime* = we should avoid these two, the brother and sister. The region, measuring thirty *yojanas* came to be known as Vajji country.

Buddha gave Protection and Peace to The City by teaching Ratana Sutta

Vesali city was thriving and prosperous, like its contemporaries Rājagaha and Savatthi, in the time of Buddha Gotama. At that time, the city was inhabited by seven thousand seven hundred and seven reigning monarchs, each with their crown princes, generals of the army, finance ministers, and various officials, each of them numbering seven thousand seven hundred and seven. For their accommodation, there were seven thousand palaces and mansions with decorated terraced roofing and equal number of Law courts, assembly halls, gardens, pleasure parks and lakes. The city was thickly populated and food was abundant.

As years rolled by, the rulers and the ruled of the city failed to observe their bounden duties (*aparihaniya-dhamma*)[3].

They eventually fell victims to disaster, such as drought, poor harvest, shortage of food, famine, etc.

The First Disaster

This disaster had caused a great number of deaths from amongst the poor people. Dead bodies, thrown everywhere out of the city, were soon becoming in various stages of decomposition and raise foul ordour. Such a condition gave the opportunity for evil spirits (ogres) to enter the city and play havoc with the people.

The Second Disaster

Disastrous famine together with evil influence of ogres brought about more deaths and suffering. To make matters worse, there occurred an epidemic of an infectious disease known as snake-windsickness (*ahivata roga*), which shook the morale of the people and took a heavier toll than before.

The Third Disaster

The citizens, reeling under the continuous shocks of the three disasters, namely, the famine disaster, the havoc caused by the evil spirits and the outbreak of the epidemic, went to the king and made the following address:

> "Your Majesty, the city of Vesali is facing three kinds of scourges; no such disaster had ever occurred during the reigns of the immediate past seven kings. The consensus of opinion now is that such disasters are brought about by the negligence of duty on the part of the sovereign rulers."

The King then caused all the citizens to assemble at the Court of Law and addressed them: "Citizens, you may hold an inquest to find out if there was any failures on my part in the discharge of my royal duties towards my people." On systematic inquiry of all the daily performances of the King, people found that there was nothing wanting on the part of his Majesty, in the discharge of his duties towards his people. They then put their heads together to find a way to overcome the disasters that had fallen on them.

The disciples of the six teachers of heretical sects suggested that the city of Vesali would be rid of the three scourges as soon as the six heretic teachers set foot in the city. But some of the citizens (who had faith in the Three Jewels) said: "Friends, it is said that Buddha has appeared in the world. He is said to have expounded Dhamma for the welfare and prosperity of all beings. He is powerful and glorious. Our city may be free from all disasters once He is in our city."

All the people were delighted with the proposal. But some people wanted to know the whereabout of the Buddha and expressed their doubt: "He may not care to come here even if we invite Him." Whereupon, some intelligent persons expressed their optimistic view:

> "Buddhas are always helpful and have compassion for sentient beings; so why wouldn't He come if we invite Him? There is however, one thing to note. The

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3. *Aparihāniya dhamma*: Factors of non-decline, discourse taught to Vajji princes by the Buddha in order to maintain their prosperity and welfare. For full particulars refrence may be made to Mahāparibbana Sutta, Mahā Vagga, **Digha Nikāya**.

Buddha is now residing in Rājagaha; King Bimbisāra (a *sotāpanna* and donor of the monastery) is attending upon Him, providing Him with four requisites. He might stand in the way of Buddha's coming to our city."

The people unanimously decided that 'they should approach King Bimbisāra and acquaint him with the circumstances they now faced with and, with his approval, should request the Buddha to make a visit to Vesali.' Accordingly, they sent two Licchavi princes to Rājagaha with the responsibility of meeting King Bimbisāra of Rājagaha, carrying with them numerous gifts for him and accompanied by armed guards and troops.

The two princes arrived at Rājagaha and having presented the valuable gifts to King Bimbisāra, they then told him the situation in their city and the reason why they had been sent to Rājagaha and made the request: "May your Majesty present this request, on our behalf, to the Buddha to visit Vesali." The King did not comply with their request, but advised them: "You should approach the Buddha yourself and enquire as to the Buddha's intention."

The two Licchavi princes then went to the Buddha and addressed Him with profound respect: "The Glorious Buddha, our city of Vesali is being visited by three calamities. If out of compassion, you would kindly make a visit to Vesali, it will be a blessing to all of us, the citizens of Vesali."

Upon kind consideration of their request, the Buddha perceived: "The recitation and preaching of Ratana Sutta in Vesali would bring one hundred thousand crores of universes under protection against diseases; and at the end of the discourse, eighty-four thousand sentient beings would be emancipated through realization of the Four Noble Truths." He, therefore, accepted the reverential invitation of the two Licchavi princes.

King Bimbisāra's Preparation for A Ceremonial Send-off.

On hearing the news of acceptance by the Buddha of the invitation to visit Vesali, King Bimbisāra caused it to be proclaimed all over the city: "Know, ye, all men, the Buddha has accepted the invitation to visit the city of Vesali." He then went to the Buddha and asked: "Most Exalted Buddha, have you accepted the invitation of the citizens of Vesali?" The Buddha replied: "Yes, I have accepted, your Majesty." "If that be so, may the Buddha wait till all necessary preparations for ceremonial send-off are completed."

Then King Bimbisāra caused the road between Rājagaha and the river Ganges which was five *yojanas* in length, to be levelled and made even, and temporary pavilions were set up at every *yojana* along the route. When the Buddha was then informed that everything was set, He started the journey in the company of five hundred *bhikkhus*.

The five *yojanas* long route was strewn with flowers of five different colours up to knee height, colourful streamers were erected along the route, pots filled with water and plantain trees were placed in order on either side of the road. Two white umbrellas protected the Buddha from the weather; likewise every *bhikkhu* was protected by a white umbrella each. The King and his retinue of courtiers and army made offerings with flowers and scents along the route and at every stop, giving the Buddha and the company of *bhikkhus* enough time to take rest. After a comfortable journey of five days, the whole procession reached the bank of the Ganges.

While the Royal barge was in the process of being decorated, King Bimbisāra sent a written intimation to the Licchavi rulers, saying: "The Buddha is en route to Vesali; necessary arrangements should be made to keep the roads in a good state of preservation, for a grand reception of the Buddha and His *bhikkhus* by all the Licchavi rulers."

When the members of Licchavi clan received the good news, they unanimously made the decision to organise a welcoming ceremony which should be twice as grand as the reverence shown by King Bimbisāra. They levelled the roads between Vesali and the bank of River Ganges which was three *yojanas*. They kept four white umbrellas for the Buddha and two white umbrellas each for every *bhikkhu* accompanying the Buddha. The whole city came out in a grand procession to the bank of the River Ganges to await the arrival of the

Buddha.

In the meanwhile, King Bimbisāra caused two big boats to be kept side by side and firmly tied together to form a huge barge. On the top of it was erected a pavilion, which was decorated profusely with bouquets of flowers and scents, suspended wreaths of flowers fashioned like a fan; inside the pavilion was installed the throne for the Buddha. It was studded with seven kinds of precious jewels. On arrival at the bank of the River Ganges, the Buddha and His *bhikkhus* went aboard the royal barge; the Buddha took seat on the throne and the *bhikkhus* took seats at appropriate places.

After conducting the Buddha and His *bhikkhus* to the barge, Bimbisāra went down the Ganges river up to his neck, and holding the barge, addressed the Buddha: "Most Glorious Buddha, I will be waiting for Your return, from the bank of this River Ganges," and he gently released the royal barge from his hand as he came out of water.

Celestial beings of the deva-world, including the Brahmās of Akanittha Brahmā realm, paid honour to the Buddha. Similarly, beings from the lower planes, such as Kamhala Naga King and Assatara Naga King, also paid their homage to the Buddha.

Thus, amidst great festive celebrations, devas and humans vying with one another in paying honour to the Buddha while He was being conducted across the Ganges, measuring one *yojana* from bank to bank, until eventually He entered the territory of the Vesali rulers.

The Buddha was received on the opposite bank of Ganges by the Licchavis who were ready waiting for His arrival. They honour the Buddha twice as much as that of King Bimbisāra had shown, going down the deep river up to their neck to welcome Him with profound respect.

Pokkhravasa rain fell as soon as The Buddha stepped ashore

As soon as the royal barge carrying the Buddha reached the opposite bank of the river, wave after wave of dark rain clouds gathered from all sides, accompanied by flashes of lightning and deafening roar of thunder, presaging a violent thunderstorm. The setting of Buddha's right foot on the bank of the river was marked by falling of torrential *Pokkharavasa* rain which wetted those who wished to get wet, leaving alone those not wanting to get soaked. Streams of rain water with varying depths, ranging from the depth of the knee to the waist, the chest and to the neck, rushed all over the city of Vesali, washing away smelly dead bodies which were left unattended, as they flowed into the river Ganges. The whole city became clean once again, free from rubbish of all descriptions.

The Licchavis conducted the Buddha from the river bank to Vesali, three *yojanas* away, amidst enthusiastic masses and festivities, stopping one night at every pavilion which were constructed at one *yojana* intervals. On the way, offerings were made which were twice as much as shown by King Bimbisāra. Finally the Buddha arrived at Vesali after three days.

When the Buddha arrived at Vesali, Sakka accompanied by devas came down from their celestial planes to pay homage to Him. The congregation of powerful devas at Vesali caused most of the ogres (who had hitherto played havoc with the citizens) to flee the city.

The Buddha stood at the city gate and gave instructions to the Venerable Ānanda:

> "Dear Ānanda, after learning this Ratana Sutta from Me, you should recite it within the three walls of the city as a preventive measure, (*Paritta*), going round the city accompanied by the Licchavi princes who should be instructed to carry in their hands offertories."

Preventive Measures taken by The Venerable Ananda by The Recitation of Paritta

Having learned the Ratana Sutta from the Buddha at the gate of Vesali on the very day of arrival, the Venerable Ānanda went round within the three walls of the city reciting it rhythmically, with correct intonation, pronunciation, accent and punctuation. He took with him as he went round, the Buddha's alms-bowl, filled with water which he sprinkled all over the city.

As soon as Venerable Ānanda started reciting the first stanza of the sutta with the words,

'*Yamkiñci vittam*' those ogres, ghosts, ghouls, goblins, demons who had not yet fled the city but had remained taking shelter under garbage dumps or clinging to the walls, etc., made off in great haste through the four city gates. As the gates got jammed with fleeing evil spirits, some of them were forced to break through the walls of the city. With the fleeing of brute beings from the city, those who had suffered from their evil influences, regained their health and all pestilences disappeared. These citizens came out from their houses, with bunches of flowers and scents, and paid homage to the Venerable Ānanda.

The Buddha expounded The Ratana Sutta at The Legislative Assembly Hall of The City

The King and the citizens decorated the Legislative Assembly Hall in the heart of the city with garlands of flowers and scents, setting up a canopied ceiling with studded ornament. Then they installed the throne for the Buddha in a proper place and conducted Him to the Hall. The Buddha took His seat on the throne while the *bhikkhus*, kings and princes, and citizens sat at appropriate places. Then Sakka, accompanied by the devas of the two celestial realms of Catumahārajika and Tāvatiṁsa as well as Brahmās and other devas, also arrived to pay homage to the Buddha.

The Venerable Ānanda, having taken preventive measures by reciting the *Paritta* all over Vesali, arrived at the City Hall with the crowd of citizens and they all took seats at suitable places.

At this huge gathering of devas, humans and Brahmās, the Buddha gave the same discourse of *Ratana Sutta*[4], (which He had taught Ānanda).

(N.B. The Ratana Sutta text which the Buddhist public see, read and study nowadays is made up of three sections:

(a) The portion beginning with '*Panidhānato patthāya...*' up to '*Parittam taṁ bhanāmahe*' is the preface in prose and verse composed by scholars of the ancient past.

(b) Fifteen stanzas, beginning from '*Yanidha bhūtāni samagatāni....*' to '*Khinaṁ purānaṁ nava natthi sambhavaṁ...*' are the original Pāli text expounded by the Buddha.

(c) The last three, '*Yanidha bhutani samāgatāni....*' etc. were uttered by the Sakka at the congregation.)

At the conclusion of discourse on the Ratana Sutta on the first day, the Licchavi royal families together with all the citizens of Vesali were freed from suffering and gained happiness; all kinds of dangers and pestilence were removed and peace was restored. Eighty-four thousand sentient beings were emancipated through realizing the Four Noble Truths.

It dawned upon Sakka then: "The Buddha had brought happiness and prosperity to the people of Vesali by speaking words of Truth about the attributes of the Three Jewels, I should also utter words of Truth concerning the virtues of the Three Jewels for the welfare of the citizens of Vesali." He therefore rose to recite the three stanzas, '*Yānidha bhūtāni samagatāni...*' etc., which appear at the end of the Sutta.

The Buddha continued to expound The Ratana Sutta for Seven Days

After reciting the three stanzas, Sakka paid homage to the Buddha by circumambulating Him three times and left for the world of devas accompanied by his celestial followers. But the Buddha went on expounding the Sutta on the second day when eighty-four thousand sentient beings were again emancipated through realizing the Four Noble Truths. In this way, the Buddha continued to expound the same sutta for seven days in succession, emancipating eighty-four thousand sentient beings on each day.

(NB A total of (84000 x 7=588000) five lakhs eighty-eight thousand beings were emancipated through realization of the Four Noble Truths.)

The Fundamental Principle of Administering Paritta Recitation

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4. This Ratana Sutta text with full exposition is dealt with in the chapter on the Jewel of Dhamma.

Paritta means "the Buddha's word," otherwise known as Sutta, which serves as a protective measure, dispelling all forms of danger from all quarters: Pacifying and making those dangers presently arising, to cease and disappear and preventing the impending dangers from arising at all.

Maṅgala Sutta, Ratana Sutta, etc. are discourses taught by the Buddha, and they are powerful enough to protect both the reciter and the listener from impending danger, and also to repel or disperse the danger presently operating. They have special attributes of bringing wellbeing and prosperity; hence they have the special name of *Paritta*.

In order to bring about such beneficial effects, it is necessary that the reciter should have the four accomplishments and the listener should also possess the four accomplishments as set out below:

(a) Four accomplishments of a reciter[5].

(1) The reciter must be capable of reciting passages, phrases, syllables of the Pāli text with correct mode of articulation, enunciation, and accent.

(2) He must have full and exact understanding of the Pāli text he is reciting.

(3) The reciter should chant *paritta* without expectation of gifts or presents.

(4) *Paritta* should be recited with a pure heart full of loving-kindness and compassion.

Paritta should be recited only with the fulfilment of these conditions so as to be really effective in warding off and dispelling the impending dangers to the listener. Unless these conditions are fulfilled by the reciter, no beneficial results will accrue and no advantages gained as intended by reciting a *paritta*.

The above modes of reciting and listening *paritta* are prescribed on the lines laid down in the Digha Nikāya Commentary. Systematic study and scrutiny of words and phrases should be made, proper attention being paid to the understanding of Pāli terms employed. Unless proper attention is paid to study correct enunciation and meaning of the Pāli Text, the chances of securing the desired result are remote. Only recitation by those who have carefully studied the modes of reciting will bear powerful effects. Recitation of *parittas* by those with intention to receive gifts or offerings will not produce any real result. Recitation of *paritta* by those with hearts full of loving-kindness and compassion and with an inclination towards freedom from cycle of suffering will be advantageous.

[NB. Therefore, one who administers *paritta* must first and foremost study the Pāli Text, together with relevant Commentaries, under a qualified teacher, special attention being paid to mode of enunciation, accent and punctuation. Any omission or deletion of words, phrases from the Pāli Text may render the recitation altogether meaningless. Correct mode of recitation with full understanding of its meaning are the vital forces of the *paritta* which will bring about the desired result.

Mistakes in the way of administration, lack of correct enunciation and understanding of its true meaning, coupled with a desire to receive something in return, will undermine the strength of the *paritta* and no desirable result will be obtained.

It must, therefore, be emphasised that it is necessary to administer *paritta* according to the conditions laid down, with a heart full of loving-kindness, and compassion and resolute inclination towards release from the *saṁsāra* and curbing one's desire to receive offerings.]

(A) Failure and Success of One who administers Paritta

Failure of one who administers *paritta* arises from two causes, namely, *Payoga vippatti* and *Ajjhāsaya vippatti*.

(1) *Payoga vippatti* means inability to express words and phrases of all Text with accuracy and exactness and full understanding of their meanings, through lack of effort and

5. The author gives two versions: 3 accomplishments and 4 accomplishments. As, the second version includes the first version also, we translate only the second version of 4 accomplishments.

diligence.

(2) *Ajjhāsaya vippatti* means administration of *paritta* with a desire for gains and fame.

Success of one who administers *paritta* arises from two causes, namely *Payoga sampatti* and *Ajjhāsaya sampatti*.

(1) *Payoga sampatti* means proficiency in administering *paritta* through diligence, through learning correct modes of enunciation and with full understanding of the meaning.

(2) *Ajjhāsaya sampatti* means proficiency in administering *paritta* through loving-kindness, compassion with an inclination towards emancipation and without selfish motive for rewards.

(This section on *Vipatti* and *Sampatti* are excerpts from **Atanātiya Sutta Sub-commentary**).

(B) Four Accomplishments of A Listener

(1) The listener should be free from the guilt of five grave transgressions which bring immediate retribution (*pañcanantariya kamma*), namely,

(a) killing father

(b) killing mother

(c) killing an *arahat*

(d) causing bleeding in an attempt on Buddha's life

(e) causing schism amongst the disciples of a Buddha.

(2) The listener should be free from wrong views with fixed destiny (*Niyata-micchaditthi*)[6].

(3) The listener should possess unshakable faith in the efficacy and beneficial results of *paritta*.

(4) The listener should listen to the *paritta* recitation with due diligence, full attention and profound respect.

These are the qualifications which should be possessed by a listener of *paritta*; in **Milinda Panha Pāli Text** (Chapter on *Mendaka Panha*, and on *Pasamutti Panha*) are mentioned the first three accomplishments as follows: "Your Majesty, hindrances, such as (a) the five grave transgressions, (b) wrong views or heretical beliefs and (c) non-confidence in the *paritta,* cannot serve as a means of protection against dangers." These are the words of the Venerable Nagasena spoken to King Milinda. In view of this, it must be concluded that those, who are free from the three hindrances, stand to enjoy the benefit of the *paritta*.

Failure and Success of One who listens to Paritta Recitation

Failure of one who listens to the *paritta* arises from two causes, namely, *Payoga vippatti* and *Ajjhāsaya vippatti*.

(1) *Payoga vippatti* means failure to listen to *paritta* recitation with due respect, raising the palms together; with one's mind fixed on the *paritta* without any distractions, through lack of diligence and effort.

(2) *Ajjhāsaya vippatti* means listening to the *paritta* half-heartedly, without confidence in the efficacy and the beneficial result of *paritta*; listening to the *paritta* just to oblige and please the person who invites one to the ceremony of *paritta* recitation.

Success of one who listens to the *paritta* arises from two causes, namely, *Payoga Sampatti* and *Ajjhāsaya Sampatti*.

(1) *Payoga Sampatti* means making necessary effort in listening to the *paritta* recitation by raising the hands with palms together with profound respect and with one's mind fixed

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6. *Niyata-micchāditthi*; Uncausedness of existence (*ahetuka-diṭṭhi*); Inefficacy of action (*akiriya-diṭṭhi*); Nihilism (*naṭṭhika-diṭṭhi*). (See Buddhist Dictionary by Nānatiloka).

on the *paritta* without any distractions.

(2) *Ajjāsaya Sampatti* means listening to the *paritta* wholeheartedly, with full confidence in the efficacy and beneficial result of listening to the *paritta*, not just to oblige and please the person who invites one to listen to the *paritta* but with wholesome desire to gain merit.

Listeners of the *paritta* should abandon the two factors of *vippatti* as mentioned above and strive to be accomplished in the two *sampattis*, so as to secure the true of benefit of protection from impending dangers.

Just as the *paritta* reciter has to abandon the two factors of failure and to become accomplished in the two factors of success, so also the listener has to do likewise.

End of the administration of the Paritta recitation.

Parittas that possess Unique Power

(1) *Ratana Sutta* is possessed of power which extends over one hundred thousand crores of world-systems. It has brought about the realization of *magga-phala ñāṇa* and attainment of Nibbāna by five lakhs eighty-eight thousand devas, humans and Brahmās. It is therefore a ward-rune or *paritta* of great authority or influence.

(2) *Maṅgala Sutta* is also possessed of power which extends over one hundred thousand crores of world-systems. Innumerable number of devas, humans and Brahmās have realised *magga-phala-ñāṇa* and attained Nibbāna through listening to this *sutta*.

(3) *Mettā Sutta* is a well known *sutta* of great power. Its authority extends over one hundred thousand crores of world-systems. It had helped forest dwelling *bhikkhus* attain arahatship, through extinction of *āsavas*. By assiduously and fully cultivating the moral instructions laid down in this *sutta*, one can assuredly gain the Path to emancipation. It is also a powerful *paritta* too.

(4) *Khandha Sutta* is another powerful *sutta*, the authority of which extends over one hundred thousand crores of world-systems. It has the power to ward off dangers from various poison at all times. This *sutta* contains certain portions that describe the virtues and glories of the Buddha, the Dhamma and the Sangha and also the good effects of loving-kindness (*mettā*). Thus it is a powerful *paritta* which can bring about unique beneficial results.

(5) *Dhajagga Sutta* is also a *sutta* of great power which extends over one hundred thousand crores of World systems. Contemplation of the virtues of the Buddha, the Dhamma and the Sangha extolled in this *sutta* is a means to strengthen one's intellectual power, to enjoy celestial bliss for three thousand world-cycles, to be reborn as Sakka for eighty times, as a Universal Monarch for one thousand times, as an ordinary king or emperor for countless number of times; to be always rich and prosperous in every existence, when the properties he possesses cannot be lost, stolen or destroyed. For one hundred thousand world-cycles, he would not be reborn in the planes of woes nor would he be disturbed or shaken through fright which caused hair to stand on end and goose flesh to appear. Such is the immense power of this sutta which will ultimately lead one to arahatship.

(6) *Bojjhaṅga Sutta* wields great authority which extends over one hundred thousand crores of world-systems, possessing power to ward off danger and ailments. Thorough and complete cultivation of the seven Factors of Enlightenment contained in this *sutta* leads to Nibbāna in this very life through realization of *magga* and *phala ñāṇa*.

(7) *Ātānātiya Sutta* was originally composed by the four Guardian Devas of Catumahārajika Deva realm, having gathered together in the celestial city of Atanata. They first paid homage to the Seven Buddhas, praising their virtues and attributes. They then composed this *sutta* and made a proclamation: "Those unruly wild celestial beings such as *yakkhas* who are not amenable to the instructions of the Buddha nor to the code of conduct laid down by ourselves will be punished according to the celestial laws." The Guardian Devas then went to the Buddha, accompanied by a great number of celestial guards and troops, and presented this powerful *sutta*, which they had

composed, to Him. The Buddha taught this *sutta* to the *bhikkhus* which thus became a powerful authoritative, protective word-rune, *paritta*.

The relevant Commentary lays down the method of administering the *sutta* as follows:

In the case of those possessed by demons, *petas* and unruly beings, *Ātānātiya Sutta* should not be administered initially. For seven days continuously, *Mettā Sutta, Dhajagga Sutta* and *Ratana Sutta* should be recited first. Should the possessed person become normal after these recitations, there is no need for administering the *Ātānātiya Sutta*.

Only when the desired result is not achieved after reciting continuously for seven days of the first three suttas, should the *Ātānātiya Sutta* be recited. The *bhikkhu* who would recite the *Ātānātiya Sutta* should not eat cakes made of flour, meat and fish; nor should he reside in a cemetery. This is because if such a *bhikkhu* eats flour cakes, meat or fish and reside in a cemetery, he is liable to be possessed by evil spirits. The place chosen for recitation of the *paritta* should be kept clean and tidy and besmeared with turmeric power.

The *bhikkhu* who would administer the *paritta* should be conducted from the monastery to the house, surrounded by a security guard of men armed with bows and arrows, shields, swords and spears. The *bhikkhu* should not recite the *paritta* in the open; the gate door, windows and doors of the house should be securely closed and the *bhikkhu* should sit down closely surrounded by the armed guard. Then with a heart full of loving-kindness he should administer the *paritta* according to the following guide lines:

It is essential that the afflicted person should be first established in *sīla* by observance of the precepts and then followed by the recitation of *paritta*. Should such measures fail to drive away the evil ones, the possessed person should be taken to the monastery and kept lying on the stupa platform. The stupa platform should be swept clean and offerings of light should be made; then Pāli prose and verses, such as '*Diva tapati adicco*', etc., which generally bring auspiciousness should be chanted. An announcement should then be made to the effect that all *bhikkhus* have gathered together at that place.

Then someone should go to the nearby forest grove where there would be a tree which is conspicuous by special features, such as size, height, etc., and invite the guardian dryad, saying: "All the *bhikkhus* are desirous of your coming to the gathering." (Such an invitation by the *bhikkhus* can never be refused).

Then the person possessed should be asked: "What is your name?" (Should it be Naradeva, for instance,) He should be addressed by that name: "O Naradeva, you have been given the share of merits gained from provision of accommodation to the Sangha, the share of merits gained from offerings of scents and flowers, from offering of meals to the Sangha; the *bhikkhus* have also recited auspicious *suttas*, such as *Maṅgala Sutta*, etc., as a gift of Dhamma to you. So out of consideration for these deeds of kindness and out of respect to the *bhikkhu* Sangha, we pray that you release this patient."

Should such measures fail to secure the release of the demoniacal possession, the situation should be made known to the benevolent devas: "O good devas, you are fully aware that this unruly evil spirit does not take notice of our request made with loving-kindness. We have no alternative but to have recourse to invoke the authority of the Buddha." So saying, the *Atanatiya Sutta* should be recited.

The above method is applicable only to lay people. For the *bhikkhu* who is possessed by demons, petas and unruly beings, his room should be swept clean and made tidy, then all the Sanghas should be invited to assemble there. After sharing the merits gained from offerings of flowers, scents, etc., the *Atanatiya Sutta* should be recited as described before.

Thus the administration of *Atanatiya Sutta* is elaborately described in the Commentary on the *Atanatiya Sutta*. When recited systematically as laid down in the Commentary, the *Atanatiya Sutta* is of immense authority, wielding great power and influence.

Likewise, the other *parittas* are also of great power and influence in their own way. In short, the words of the Buddha, as *Piṭaka* consisting of the Five Nikāyas, are of great authority, its influence pervading over one hundred thousand crores of world-system, promoting welfare and prosperity both in mundane and supra-mundane spheres. It wards

off all kinds of dangers and paves the way to attainment of Nibbāna through realization of *magga-phala ñāṇa*. These words of the Buddha, enshrined in the Nikāyas of the *Piṭaka* are the noblest of all the spoken words and it should thus be confidently taken to be of immense authority, wielding great power and influence.

Yam Buddho bhāsatte vācaṁ
khemaṁ Nibanna pattiyā
dukkhassantakiriyāya
sā ve vācānamuttamā

The Fully-Self Enlightened Buddha has expounded out of great compassion the Five *Nikāyas* with the object of attainment of Nibbāna, which is the cessation of all sufferings. The words spoken by the Buddha, as contained in the *Nikāyas* of the *Piṭakas*, excel all other words, free of any fault and conducive to peace and happiness.

— Sagatha Vagga Saṁyutta Pāli Text —

Discourse on The Life of The Bodhisatta Brahmin Sankha

After a fortnight's stay in the city of Vesali, the Buddha told the Licchavi princes: "We are leaving," by way of farewell. Whereupon the Licchavis honoured the Buddha as much as twice that of King Bimbisāra and in three days they conducted Him to the bank of the Ganges.

The *nāga* devas in the region of the Ganges agreed amongst themselves saying: "Men have made homage to the Buddha on a lavish scale and why should we not do likewise? We shall do likewise." They proceeded to create golden boats, silver boats, and emerald boats mounted with golden, silver and emerald thrones, and covering the entire surface of the Ganges by a blanket of five different species of lily. They then approached the Buddha and made the solemn request: "Most Exalted Buddha, may you grant us a favour by gratifying our wish out of compassion for us?"

The Buddha conceded to their request and went aboard the boats which were created by *nāgas* with ornamentation of jewels. Each of the five hundred *bhikkhus* also occupied a jewelled boat. Whereupon the *nāga* kings conducted the Buddha and His five hundred *bhikkhus* to the Naga realm. The Buddha spent the whole night expounding discourses for the benefit of the *nāga* audience. The next morning, a great offering of celestial food was made to the Buddha and His *bhikkhus* by the *nāga* kings. After teaching a discourse in appreciation of the offerings, the Buddha made His departure from the *nāga* land.

Devas, who had dominion over that region of the earth (*bhumma-devās*), also agreed amongst themselves, saying: "Humans and *nāgas* have made great homage to the Buddha, why should we not do likewise? We shall follow suit." They proceeded to do honour to the Buddha by setting up excellent umbrellas all over the hills, forest and trees. In this manner similar offerings were made right up to the Brahmā plane of Akanittha.

King Bimbisāra, making great homage twice as much as that of the Licchavis, conducted the Buddha and His *bhikkhus* to Veḷuvana monastery, Rājagaha, making the whole journey as before, in five days.

After the arrival of the Buddha at Veḷuvana monastery, Rājagaha, *bhikkhus* assembled at the Main Hall in the afternoon to discuss matters relating to meditation. Their discussion was often interrupted by conversations, such as:

"The glories of the Buddha are really wonderful. The stretch of land on this side of the Ganges is five yojanas and on the other side of the Ganges it is three *yojanas*, a total of eight; the surface of the land on both sides was without bumps or hollows at any place. It has an even surface all over and strewn with white sand and flowers.

The surface of the river Ganges, with a width of one *yojana*, was covered by a blanket of five-hued species of flowers. The whole region was decorated with white umbrellas right up to the Brahmā plane of Akanittha." Their discussion on

meditation was often interrupted by such words of praise in honour of the Buddha.

Being aware of what was going on, the Buddha left the Scented Chamber and went to the Assembly Hall. He sat on the reserved seat. He then asked the *bhikkhus*: "*Bhikkhus*, what is the subject of your discussion at this moment?" When explained what it was, He said:

> "Such a wonderful manner of making obeisance is not attributable to my glories as a Buddha nor to the powers of *nāgas*, devas and Brahmās. It should be attributed to the beneficial results which accrue from a small deed of mine done in the past."

When the Buddha had given such a hint, the *bhikkhus* approached Him with the request: "Most glorious Buddha, we have not any knowledge of the small deed of charity done in the past. Most Exalted Buddha, we pray that we may be enlightened so as to know about it fully." The Buddha, thereupon, proceeded:

> "*Bhikkhus*, what happened in the past was this ... There was a brahmin in the city of Takkasīla by the name of Sankha. He had a son named Susima, who was sixteen years old. One day, Susima approached his father with great respect and his father asked him: 'My dear son, what is the matter with you?' Then the lad replied: 'O Father, I would like to go to Bārāṇasī to acquire education.' His father said: 'My dear son, there is a brahmin professor in Bārāṇasī. He is my child-hood friend, you might go to him and receive your share of education.' He then gave his son a sum of one thousand pieces of money for his necessary expenditure.
>
> Susima paid due respect to his parents and taking the money, set out on his journey and arrived at Bārāṇasī in due time. He approached the Professor with profound respect and in a customary way. He told the Professor that he was the son of Brahmin Sankha of Takkasīla. The Professor gave him a warm reception making the remark: 'So you are a son of my friend.'
>
> After a moment of rest, Susima went again to the Professor, and placing the sum of money at his feet, requested him for permission to acquire education under his care. The permission was willingly granted. He took pains in learning as much in a very, short time, adding every thing to the fount of his knowledge, just like the precious grease of lion retained in a golden cup for the sake of security. As he was endowed with *pāramīs*, he completed the full course of learning in a few months instead of twelve years as an average pupil would have to spend.
>
> As Susima was in the middle of studying a Veda text, he discovered that the treatise contained only the beginning and middle of the subject they treated; the final section was not to be found therein. He brought the matter to the notice of the Professor, saying: 'O great Professor, this Veda text deals only with the beginning and middle of the subject, the final portion is not found in it.' Whereupon, the Professor also admitted that he too did not find it. Susima then asked the Professor: 'O Professor, is there anyone who knows all about the subject from beginning to end.' The Professor replied: 'My dear son Susima, those Paccekabuddhas who live in the forest of Isipathana, Migadaya, may probably know.' 'If so, may I have your kind permission to go and ask those Paccekabuddhas about it,' requested the youth Susima. The Professor granted his permission, saying: 'My dear son Susima, you may please yourself as you like.'
>
> Susima, who was accomplished in *pāramī*, went to the forest of Isipathana, Migadaya, approached the Paccekabuddhas with due respect and asked: 'Venerable Sirs, do you know (the subjects) in Vedas from beginning to end?' 'Yes, we do, lay devotee Susima,' was their reply. Then he requested them: 'Kindly teach me the last part of the knowledge which is missing in the Veda.' The Paccekabuddhas told him: 'Lay devotee Susima, you will have to renounce the world and become a recluse. No one other than a *bhikkhu* could learn that.' Susima agreed and gave his word: 'Very well, Venerable Sirs, please ordain me as a *bhikkhu*. You may direct me to do anything that is necessary so long as it helps me learn the last portion of Veda knowledge.' He was ordained as a *bhikkhu* as requested and was taught how

to wear the robes properly such as keeping the edges (borders) of both the upper and lower robes in a tidy circular fashion. They could teach him only the precept of very good conduct, *ābhisamācārika sīla*, and not any meditation, (because unlike Omniscient Buddhas, they had not the ability to give instructions on how to practise Vipassanā meditation.)

The newly ordained Bhikkhu Susima devoted himself earnestly to the observance of the *ābhisamācārika sīla* as instructed by the Paccekabuddhas, Having performed deeds of merit in the past which formed sufficing conditions (*upanissaya*) for attainment of Paccekabuddha-ñāṇa, after a brief period of practice, he became a Paccekabuddha. He was soon held in high repute and reached the height of His glory acquiring great fame and gains and a large number of followers and disciples. But because of his past misdeeds, which prohibited longevity, he did not live long and passed away while still young. His remains were cremated by the Paccekabuddhas and the citizens of Bārāṇasī. The relics of his body were enshrined in a stupa built near the gate of the city.

The old brahmin father, Sankha, thought of his son one day: 'My son had been gone for a long time now and no news had been received from him.' So he left Takkasīla with a longing to see his son and eventually reached the gate of the city of Bārāṇasī. He saw quite a number of people gathered together near the shrine there; and thinking someone from amongst the crowd would perhaps know something about his son, he approached them and enquired: 'Friends, there is a young man by the name of Susima who came to Bārāṇasī to learn; perhaps some of you might know something about him.'

'Yes we do, old brahmin. That young man Susima, after acquiring the complete knowledge of Vedas under the care of the Professor of Bārāṇasī, received ordination at the place of the Paccekabuddhas, and eventually became a Paccekabuddha through realization of Paccekabuddha-ñāṇa. He had passed away now, attaining *Anupādisesa Nibbāna*. This is the shrine where his relics are enshrined."

After hearing this shocking news, the poor old brahmin wept most hopelessly, beating the earth with his palm many a time. After mourning the loss of his dear son to his heart's content, he went into the precincts of the shrine and removed grass, spreading white sand which he had brought from a nearby place with his shoulder towel. He poured water from his jug all over the place to keep the dust from arising; then he collected as much wild flowers as possible and offered them to the shrine. He put his shoulder towel into the shape of a streamer and wrapping it round his umbrella, he placed it high above the shrine, tying them tight to the shrine. Then he departed."

Having thus told the story of the past, the Buddha correlated the events of the past with those of the present by giving the following discourse:

"*Bhikkhus*, you might be wondering who the Brahmin Sankha of this story could be. You need not ponder any more about it. The Brahmin Sankha was none other than Myself.

(1) I, who was a Bodhisatta then, had cleaned the precincts of the shrine containing the relics of Paccekabuddha Susima, removing the grass roots, stump, etc. As a beneficial result of this act of merit, the people made the road clean and free of tree stumps and levelled it for a stretch of five *yojanas* on this side of the Ganges and three *yojanas* on the far bank.

(2) I, then a Bodhisatta, had spread white sand in the precincts of the Paccekabuddha shrine. As a benefit accruing from this act of merit, people spread white sand all along the route measuring eight *yojanas*.

(3) I, then a Bodhisatta, had collected as much wild flowers as I could and placed them in the shrine. This meritorious deed of mine resulted in devas and humans strewing various kinds of flowers on land and the river, covering a distance of nine *yojanas*.

(4) I, then a Bodhisatta, had sprinkled the precincts of the Paccekabuddha shrine with water from my jug to prevent the dust from arising. As a result of this act of merit of mine, Pokkharavasa rain (from a cloud bank the size of a lily leaf) fell the moment I set foot on the land of Vesali.

(5) I, then a Bodhisatta, had set up a streamer at the shrine of the Paccekabuddha and erected an umbrella on top of it. For that act of merit, streamers were set up all the way to the Akanittha Brahmā realm and white umbrellas were erected all over the regions."

"*Bhikkhus*, making homage to Me in such wonderful manner is not attributable to my glories as a Buddha, nor to the powers of *nāga*, devas and Brahmās. It should be attributed to the beneficial results which accrue from a small deed of merit done by Me as a Bodhisatta in my existence as Brahmin Sankha." The Buddha in winding up the discourse expounded the following verse:

Mattāsukhapariccāgõ
Passe ce vipulaṁ sukhaṁ
caje mattāsukham dhīro
sampassam vipulam sukhaṁ

When it is known with certainty that a generous abandoning by way of sacrifice of pleasurable sensations, which give a small amount of happiness, will bring a vast amount of reward such as the happiness of Nibbāna, then surely a wise person should forego such an insignificant reward of a small pleasure in favour of the great reward of Nibbānic happiness.

At the conclusion of the exposition, many sentient beings attained *Sotāpatti-magga-phala*, etc.

End of the discourse on the Bodhisatta Brahmin Sankha.

The Story of Richman's Son, Uggasena, The Acrobat

In the time of Buddha, a theatrical troupe of five hundred entertainers used to stage shows to entertain the King of Rājagaha for seven days annually or bi-annually, for which they received enormous amount of rewards in gold and silver. The prize awarded by the enthusiastic general public in their honour, at intervals of performances, was inestimable. The citizens sat upon rows and rows of four-legged bedsteads of their own, arranging them behind and above one another, each row getting higher and higher than the one in front.

Their show usually started with the appearance on the stage of a young actress, the daughter of the troupe's leading acrobat. She displayed her skill in acrobatics in various styles on a string of bamboos at a certain height from the ground; she moved from end to end gently and steadily, as she danced and sang with a pleasant voice.

Uggasena, Son of A Richman

Amongst the audience was a youth named Uggasena, the son of a rich man. He was enjoying the show together with a friend. He gazed attentively at the impressive performer displaying her acrobatic skill in different postures and styles, softly bending, raising, stretching her delicate hands and feet. He went back home driven mad with intense attachment and affection for the youthful actress. On arrival at home, he threw himself down on bed, saying: "I will live only if I can get her or else I will die on this bed," and sentimentally went on hunger strike.

His parents asked him: "Dear son, what ails you?" "O dear mother and father, ... I will live only if I win the hands of the acrobatic actress whom I have seen performing in the precincts of the royal palace; if not, I will die on this bed-stead," was his frank, blunt reply. His parents consoled him by saying: "Dear son, don't get so sentimental. We will find a fair lady suitable for you from amongst our own clansmen of wealthy status." But Uggasena was not moved by the pleadings of his parents but reiterated his wish as before without any

change and kept on lying on his bed.

Uggasena's father made several attempts to persuade his son to change his mind, talking to him privately with soothing words, but to no avail. Finally the parents sent for his friend and asked him to negotiate with the head acrobat, the father of the girl, on their behalves, saying: "Friend, please take his sum of one thousand and give it to the father of the young actress with a request to accept it and to give his daughter in marriage to my son, Uggasena."

The head acrobat's reply to the messenger's request was: "I am not prepared to accept the money in exchange for my daughter. If the rich man's Uggasena cannot live unless he wins the hands of my daughter, he will have to come along with us. I will give away my daughter only on this condition that he follows us wherever we go."

Uggasena followed The Actress

When his parents conveyed the news to him, Uggasena said: "O mother and father, in that case I will go along with them," and so saying he left for head acrobat's place in spite of repeated requests of his parents and relatives not to do so. The head acrobat was as good as his words, he gave away his daughter and they all wandered about towns and villages staging shows and acrobatic performances,

A son was born of the union of Uggasena and the actress. The mother used to coax and cuddle the child by singing a lullaby:

Son of a watchman of the carts ... I wish you would sleep.

Son of a wicked man, the custodian of prize money... I wish you would sleep.

Son of an ignoramus... I wish you would sleep.

She sang this in a mocking, ridiculing manner.

This lullaby reflected on the life being led by Uggasena. Whenever the entertainment troupe rested during the course of wanderings, he was charged with the responsibility for securing food for the oxen and feeding them, and for the security of the camp. He was also responsible for safe custody of the proceeds from the performances.

Uggasena realized that by singing mocking lullabies, the actress was making insinuations and ridiculing him. He asked the actress: "Are you singing to despise me?" She replied: "Yes, it was intended for you." Uggasena retorted: "Then I will have to abandon you and go back to my parents." The actress was unmoved by this threat and she replied: "I don't care at all whether you go away or come back," and went on repeating the lullaby again and again (knowing that it was irritating to Uggasena). (The actress was puffed up with pride of her beauty and her fine art of dancing which enabled her to earn her living easily.)

Uggasena became An Acrobatic Artist

Uggasena thought over how the actress became so conceited and finally realised: "Her pride is rooted in her prowess as an acrobatic artist." He made up his mind to learn the skill in acrobatic feats. Approaching his father-in-law, the acrobatic master, he sought and received permission from him to be trained in the art of gymnastics until he became an expert in it. He then went from place to place staging shows in villages and marketing towns and finally he came back again to the city of Rājagaha. There, he had it announced widely throughout the city that "seven days from now, Uggasena, the son of the rich man, will stage a performance, demonstrating the amazing feats of acrobatics and somersaults."

The citizens vied with one another in setting up bedstead seats with longer legs to get better view of the performances and they assembled round the stage on the appointed day. Finally, Uggasena appeared and he climbed up a pole of sixty cubits high and made up of many lengths of bamboo affixed to one another firmly. He stood on top of the pole poised to stage a performance.

Uggasena appeared on The Mental Vision of The Buddha

On the day fixed for the staging of performance by Uggasena, the Buddha surveyed the world of beings before dawn and perceived by means of Omniscience, the vision of Uggasena caught His supernormal mental screen, like a fish trapped in a net, and He reflected on what would come to pass. He saw in His mind's eye:

> When the morning comes, Uggasena will stand on top of the pole of sixty cubits high to stage a performance and the citizens will appear to witness it. At that assemblage of people, I will expound the Dhamma made up of four verses. As a result of hearing this discourse of Mine, eighty-four thousand sentient beings will gain emancipation through realization of the Four Noble Truths. Uggasena will attain arahatship.

As the time for alms-round arrived, the Buddha went into the city in the company of His *bhikkhus* as usual. Just before the Buddha's entry into the city, Uggasena had signalled to the audience by pointing his index finger towards them that he was about to begin the show; that brought thunderous applause from the crowd. Uggasena who was then standing on top of the pole took a leap up into the air and somersaulted seven times in the air before he came down and stood on the pole.

The Buddha, who had now arrived in the city, caused the audience, by His super normal power, to pay exclusive attention to Him, thus diverting their interest which was directed to Uggasena a moment ago. Watching the mood of the audience from atop the pole, Uggasena noticed their attention which was fixed on him suddenly changed towards the Buddha. He felt down-hearted that the audience had lost interest in him. He thought to himself: “I can stage this acrobatic show only once a year, yet, as soon as the Buddha has come into the city, the audience is no longer interested in me, instead, they give their attention only to Him. All my efforts to demonstrate my skill in the acrobatic feats are in vain, and fruitless.”

The Buddha knew what was in the mind of Uggasena and asked the Venerable Moggallāna: “Dear son Moggallāna, go ye to the son of the rich man and tell him that he is wanted to go on with the performance of acrobatics.” Venerable Moggallāna went as instructed by the Buddha and standing at the base of the pole gave encouragement to Uggasena by the following verse:

Igha passa naṭaputta
Uggasena mahābbala
karohi rañgaṁ parisāya
hāsayassu mahājanaṁ.

> O gymnastic artist of great strength, Uggasena, I urge you to resume your display of skill in somersault with ease of mind. Look at the crowd that has gathered. Let the mass of people enjoy your amazing entertainment and praise your skill with uproarious cheers.

On hearing the words of Venerable Moggallāna, Uggasena felt greatly delighted and encouraged; he thought that the Buddha was desirous of seeing his skill. He replied while still standing on top of the pole by the following verse:

Igha passa Mahānna
Moggallāna mahiddhika
karomi rañgaṁ parisaya
hasayami mahājanam.

> Venerable Moggallāna of great wisdom and of the highest degree of supernormal power! Please watch, I will entertain the crowd that has gathered by displaying my skill with ease of mind. I will perform such an amazing feat that the audience will give enthusiastic cheers and praise uproariously.

So saying, he threw himself up and made fourteen complete rounds of somersault in the

air before coming down on his feet on top of the bamboo pole.

Exhortation by The Buddha

At that moment, the Buddha exhorted Uggasena by these words: "Dear son Uggasena, a wise man should abandon attachment to the five aggregates which had arisen before, to the five aggregates which will arise in the future and to those which are presently arising. Not clinging to the five aggregates, he should strive for the release from the suffering of birth, the suffering of ageing, the suffering of death." The Buddha went on expounding the Dhamma by means of the following verse:

Muñgca pure muñca pacchato
majjhe muñgca bhvassa paragu
sabbatta vimuttamānaso
na punaṁ jātijaraṁ upehisi.

Dear son Uggasena, give up, abandon the craving for the fivefold aggregates of mind and matter of the past, ... of the future .... of the present. Once you have completely forsaken the attachment to these aggregates of the past, the future and the present, you will have transcended the round of suffering of the three realms, namely, the sensual world, (*kāma-bhava*), the world of form (*rūpa-bhava*) and the formless world (*arūpa-bhava*) and reached perfection and become an authority in matters pertaining to special wisdom (*abhiññā*), full comprehension (*pariññā*), abandonment (*pahāna*), mental development (*bhāvanā*) and realisation (*sacchikariyā*); you will live fully emancipated from all forms of the conditioned and pass beyond the stages of birth, ageing, ailing and death.

At the conclusion of the discourse, eighty-four thousand sentient beings became emancipated through realization of the Four Noble Truths. The rich man's son, Uggasena, attained arahatship complete with analytical wisdom (*paṭisambhida-ñāṇa*) while still standing on top of the bamboo pole. He came down from it and went towards the Buddha, paying homage with full reverence. He then requested for permission to receive ordination. The Buddha stretched out His hand and pronounced '*Ehi bhikkhu*' to let him become a full-fledged *bhikkhu*. The form of an acrobatic artist disappeared instantaneously and Uggasena assumed the form of a *mahāthera* of sixty years' standing (aged eighty) fully equipped with the eight requisites of a *bhikkhu*.

Bhikkhus asked Uggasena whether He was afraid or not

Fellow *bhikkhus* asked Uggasena: "Did you not feel afraid when you came down from the top of the bamboo pole sixty cubits high?" Thereupon, Uggasena replied: "Friends, I had not the slightest fright." The *bhikkhus* went to the Buddha and reported: "Most Exalted Buddha, Uggasena has claimed to be an *arahat* by telling lies that 'he did not feel the slightest fright when he was coming down from the top of the pole.' "

The Buddha gave them a brief explanation in support of Uggasena: "Dear *bhikkhus*, all the *bhikkhus*, like my son Uggasena, through eradication of *āsavas* by cutting off the ten fetters (*saṁyojana*[7]) are free from fright."

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7. *Samyõjanas*: bonds or fetters binding all beings to the wheel of existence. When they are completely broken or eliminated, emancipation results. The ten fetters are: (i) *Sakkāya-diṭṭhi*: belief in *atta* or soul, the view that the body and mind is 'myself' (ii) *Vicikiccha*: doubt or wavering concerning the Buddha's Enlightenment, His Teaching and His Order. (iii) *Sīlabbataparāmāsa*: the belief that there are paths other then the *ariya* Path of eight constituents that can liberate one from *dukkha*. (iv) *Kāma-rāga*: sensual desire, sensuous passion. (v) *Patigha*: ill-will. (vi) *Rūpa-rāga*: craving for existence in the Fine-material (Brahmā) realm (vii) A*rūpa-rāga*: craving for existence in the Formless (Brahmā) realm. (viii) *Māna*: pride, awareness of superiority or inferiority. (ix) *Uddhacca*: restlessness, agitation, mental unrest. (x) *Avijja*: ignorance, lack of real or correct knowledge as to the nature of existence, as to the Four Noble

The Buddha continued to expound the following verse which is included in the *Brāhmana vagga* of Dhammapada.

Sabbasaṁyojanam chetvā
Yo ve naparitassati
saṅgātigaṁ visaṁyuttaṁ
tamataṁ brumi brāhmanaṁ

> *Bhikkhus*, a *bhikkhu* who has attained arahatship through eradication of *āsavas* has indeed cut off the ten long fetters by the sword of *arahatta-magga*; he cannot therefore be moved or startled by fright which has its origin in greed (*lobha*). I praise and proclaim such an *arahat* who has overcome seven kinds of clinging (*sanga*), namely, sensuous passion, ill-will, conceit, wrong view, moral defilement, physical, verbal and mental misdeeds, and who has nothing more to do with four *yogas* (*kāma, bhava, dhitthi* and *avijjā*) as a truly noble, pure person, Brāhmana, who has done away with all kinds of evil.

A large multitude of people attained *sotāpatti-magga*, etc., at the conclusion of the discourse.

Uggasena's Past Deeds

One day, *bhikkhus* were assembled again in the Main Hall to discuss the mode of Uggasena's attainment to arahatship: "Friends, one wonders, in the first place, how a person such as the Venerable Uggasena, who was predestined to attain arahatship, got entangled through an actress with the troupe of acrobatic performers, following them wherever they wandered; and in the second place, what was the cause of the powerful sufficing condition for attainment of arahatship." The Buddha went to the Main Hall and asked: "*Bhikkhus*, what is the subject of your discussion?" When explained what the subject of their discussion was, He explained them briefly thus: "*Bhikkhus*, Uggasena himself had been the cause of these two events; the one that entailed his engagement with the dancing troupe and the other that resulted in his attainment to arahatship." He then went on to relate the full account as below:

> "Long, long ago, when a stupa was built to enshrine the relics of Buddha Kassapa, men and women of Bārāṇasī went in large numbers to the stupa site to contribute necessary labour, carrying plenty of food in their carts. On the way they met a *mahāthera* entering the city for his round of alms-food.
>
> At that time, one woman noticed the *mahāthera* and told her husband: 'My dear lord, the Thera is still on his round of receiving food, please go and bring his bowl so that we may offer some thing to him. We have brought along in the cart plenty of food.' The man went and fetched the bowl from the *bhikkhu* and after filling it with hard and soft food to its brim, they returned it to the *mahāthera* and both the husband and wife declared their wish: 'Revered Mahāthera, for this deed of merit, may both of us be blessed with a share of the Supramundane knowledge which you have realized.'
>
> The recipient of their gift food was not an ordinary *bhikkhu,* he happened to be an *arahat* devoid of taint of defilements (*āsavas*). He foresaw, by means of his *anāgata-ñāṇa*, knowledge of the future, that their wishes would be fulfilled and so he smiled happily. The woman caught a glimpse of it and she muttered: 'My dear lord, the Venerable who received our offering might be an actor.' The husband also agreed, saying. 'Yes, he might be an actor.' They then departed from that place. This then was the deed the husband and wife had done in the past.
>
> The couple lived to the end of their life span in that existence and were reborn in

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Truths. It is the main root of *dukkha* and of rebirth.

the realm of the devas. After enjoying the life of devas, the wife was born as the daughter of the leading acrobatic performer in her present (last) existence. The husband was born as the son of a rich man in the last stage of his existence, by the name of Uggasena. Although born as a son of a rich man, he had to accompany the dancing troupe in their wanderings, for the demeritorious deed of giving a wrong word of agreement: 'Yes, he might be an actor' to his wife in a past existence. But for the good deed of offering food to an arahat, in pure piety and devotional faith, he attained arahatship."

The Young Actress also attained Arahatship

When Uggasena attained arahatship and became an e*hi-bhikkhu*, his wife, the young actress, thought to herself, awakened by the meritorious deed of the past: "Whatever level of intelligence possessed by my husband, my level of intelligence should also be the same as his." Reasoning in this way she approached the *bhikkhunīs* and received ordination from them. Then devoting herself to the practice of *dhamma*, in due course she also attained arahatship, having eradicated all the *āsavas*.

End of the account of Uggasena's past deeds.

War between the Sakyans of Kapilavatthu and of Koliya over River Rohini's Water

There was a small river by the name of Rohini between Kapilavatthu and Koliya. The two kingdoms took turns, in perfect harmony, to water their respective arable lands by controlling the flow of the channel with a single dam.

The level of the water in the channel was at its lowest in the month of Jetthamasa and the crops usually withered. The farmers of the two countries called a meeting to discuss the matter of sharing the water in the channel. At the meeting the farmers of Koliya said:

"Friends, if the small amount of water in the reservoir were to be divided and shared by both of us, none of us would receive sufficient amount to water our fields. One more flood of water would suffice to bring maturity to our crops. We request you therefore to let us make use of this small amount of water."

Farmers of Kapilavatthu had their say also in this manner:

"Friends, we can't go from door to door of your houses carrying baskets and our purses filled with gold, silver and precious jewels in search of paddy, in a dejected manner, while you all sat down with your minds at ease having filled your granaries with paddy to their full capacities. Our early crops, too, are about to mature and need watering in like manner."

Heated arguments ensued, one side saying 'we are not going to yield', the other side retorting in the same words. Exchange of words eventually led to blows, a farmer on one side starting to attack a farmer from the other side and the latter retaliating in a like manner. The affray that started between the farmers on both sides ultimately grew into hostilities (like a small bush fire which grows fierce and finally burns down a palatial mansion) to the extent of decrying the royal clans on both sides. The Koliyan farmers began the quarrel:

"You have threatened us by placing your reliance on the royal clan of Kapilavatthu. These Kapilavatthu royal clan you depend upon behave like common dogs and jackals of the forest making their own sisters their wives[8]. What harm can their elephants, horses and armours can do to us?"

The Kapilavatthu farmers retaliated in no less acrimonious tone:

"You threatened us by relying on your little lepers inflicted with horrible leprosy. The Koliya descendents on whom you lean for support are themselves in a miserable plight ever since they were banished from the city and lived like animals

8. For background story, reference may be made to Malalasekera's 'Dictionary of Pāli Proper names' under Sakya, Sakka, Sakiya.

in the hollow of Kola trees[9]. What harm can their elephants, horses and armours can do to us?"

The farmers returned to their respective cities and reported the matter to the Ministers of Agriculture, who in turn, brought the state of affairs to the notice of their chiefs.

Consequently, the Sakyans of Kapilavatthu prepared to wage war on Koliyas and came out of the city, shouting the war cry: "The husbands of their own sisters will demonstrate their feat of arms." The rival royalties on the side of Koliyas also prepared for war and came out, their war cry being: "Those taking shelters in the hollows of Kola trees will display their feat of arms."

At that time, the Buddha was still residing in the Jetavana monastery of Savatthi. On the very day on which the two rival communities of Kapilavatthu and Koliya were all prepared to go to the battlefield, He surveyed the world early at dawn and perceived that a bloody battle was imminent between the two opposing sides that very evening. He further perceived that He would be able to avert the war by going to the scene of hostilities and expounding three Jātakas, namely, Phandāna, Duddaba and Lathukika. This would bring about peace, after which, He will have to teach the two Jātakas of Rukkhadhamma and Vattaka and lastly, followed by Attadanda Sutta to bring home the benefits of unity and harmony. Having heard the discourses, the Sakyans and Koliyans will each give Him two hundred and fifty youths to enter the Order: "I will ordain them to become *bhikkhus* culminating in the convening of the Great Assembly of Mahā Samaya."

Having perceived thus, the Buddha decided to go to the place of hostilities and save the warring kinsmen from mutual destruction. He went early for the usual round of receiving alms-food and stayed the whole day in the Scented Chamber. Towards evening, He left the Chamber, carrying the big robe and alms bowl himself, for the scene of strife all alone, without informing anyone. On arrival at the spot, He sat cross-legged in the sky in the middle of the rival groups, and caused dark-blue rays to be emitted from His hair so that darkness prevailed all over, although the sun had not yet set. This was meant to cause contrition in the heart of the warring factions.

While all the people were greatly frightened by the strange phenomenon, the Buddha, sending out six-coloured rays from His body, manifested Himself to them.

Peace

When members of the Sakyan clan saw the Buddha, they began to contemplate thus: "The Buddha of our own blood has come, perhaps He has full knowledge of our strife." They discussed among themselves and decided: "It is not right and proper for us to let our weapons fall upon the bodies of others in the presence of the Buddha; let Koliyans kill us or take us captives, should they desire to do so." By mutual consent they abandoned all their weapons and sat down respectfully making homage to the Buddha.

The Koliyans also arrived at the same decision among themselves. They too abandoned their weapons and sat down paying obeisance to the Buddha who then descended from the sky and sat on a reserved seat on the delightful sandy plain, with all the grace and glory of a Buddha.

Discourse on End of Strife

The Buddha knowingly asked: "Why have you all come to this place?" The kings of both the countries replied: "Most Exalted Buddha, we have not come just to see the river, nor to sport in the river; as a matter of fact we have come to wage war upon one another on this sandy plain."

The Buddha again asked: "Your Royal Highnesses .... what is the actual cause of your strife?" Then they replied: "Water of this Rohini stream is the actual cause of it."

The Buddha then asked: "Your Royal Highnesses .... what is the value of water of this

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9. For background story, ibid, under Koliya.

Rohini stream?" They replied: "Exalted Buddha, it is of small value." The Buddha asked an additional question: "What is the value of the earth?" "Its value is limitless," was the reply.

Whereupon, the Buddha made this direct question: "How would you evaluate the noble royal Khattiya race?" They replied: "The value of noble royal Khattiya race is unlimited."

The Buddha then made this address:

> "Your Royal Highnesses ... For some water of this Rohim channel that is of small value, why do you wish to destroy the priceless royal race of Khattiya by fighting one another. Not the slightest amount of pleasure could be found in worthless conflicts and wasteful strifes. O! Your Royal Highnesses ... there was a glaring instance where the seed of enmity sown by a tree deva and bear remained potent throughout the Bhadda world-system."

The Buddha then went on to expound the Phandāna Jātaka (of **Tesasa Nipata**), the brief account of which is as follows:

Phandana Jātaka

"Your Royal Highnesses ....Long time ago, during the reign of King Brahmadatta in Bārāṇasī, there was a village of carpenters just outside the city; and there was a brahmin who was a carpenter by profession, he brought wood from the forest and made them into chariots for his living.

At that time, there was a Kyo tree (Melicoca trijuna tree) in the region of the Himalayas. A bear used to go and sleep under that tree with ease and comfort after his meal. One day a dried branch broke due to a strong wind and fell on the bear's back, hurting it slightly. The bear ran away through fright but soon returned to find the cause of his injury. He did not see any enemy.

So he thought to himself: 'There is no wild beast, such as lion, leopard or tiger, around here to harm me; and there can't be anyone except the tree spirit who might be jealous of mine sleeping under the tree, and have caused me harm. I will surely have my revenge on him,' thus making a mountain out of a molehill. The bear hit the tree and scratched it with its paws, saying: 'I have not eaten your leaves, nor broken your branches, you don't show any spite towards other animals taking rest under your tree, but you are jealous of me. What fault have I got. You just wait for two, three days and I will have your tree uprooted and cut up into pieces.'

Having threatened the tree spirit, the bear kept on knocking round in the neighbourhood, looking for a person capable of causing damage to the tree.

The brahmin carpenter, accompanied by a few hands, went into the forest in a small vehicle in search of wood for the construction of chariots. They left the vehicle in a place and went into the forest with hatchets and choppers. They went round looking for the right type of wood and eventually reached near the melicoca trijuna tree.

When the bear saw the brahmin carpenter, it thought: 'Today, I shall have my retaliation against my enemy,' and he went and stood at the base of the tree. As the carpenter passed by the tree, the bear seized the opportunity of addressing[10] him thus:

> 'My dear man, you have come into the forest with a hatchet in your hand. Tell me frankly which tree you have in mind to cut down?'

When the carpenter heard the words of the bear, he uttered in amazement: 'Dear boys, it is strange that a bear speaks the language of the humans, a thing I have hitherto never seen or heard.' He thought to himself then, such a bear speaking the human language would know the kind of wood suitable for making chariots, and so he asked the bear:

> 'Dear bear king, you have wandered all over, up the hills and down the valleys, please tell me honestly which kind of wood is most suitable for construction of chariots?'

10. The conversation between the bear and the carpenter was made in seven verses. The verses in Pāli, which are not so important, are not reproduced; only their translation is provided here.

When the bear heard of this, he felt that his wish was going to be fulfilled then and he replied in verse:

> 'Pidauk (Pterocarpus Indicus) is not strong enough to use as frame work; cutch (Acacia Catechu) is equally unsuitable; Ingyin, the Sal tree (Shorea Siamensis) is the same; and Myaukngo (Lythrum fructicosum) is out of the question (equally weak). There is a certain kind of tree known as Melicoca trijuga; the wood of that tree is the strongest for the construction of chariots.'

The carpenter was delighted to hear it and so he thought to himself: 'I've come into the jungle on a truly auspicious day and even a beast, like the bear, pointed out to me the most suitable kind of wood for the construction of chariots. What a fortune!' and he asked the bear:

> 'My dear bear .... how about the branches and leaves of that tree and its stem?' Dear good friend, please tell me every thing so that I know all about that tree.'

The bear gave his reply in two verses:

> 'My dear friend, brahmin, there is a certain tree whose branches and twigs bend downwards and keep on hanging down. They are pliant, durable and strong. I am now standing at the base of that tree, it is called Melicoca trijuna. Its wood is the right stuff for making circumference of wheel, axle, shaft and all other components of a chariot.'

After uttering these two verses, the bear made off with a happy mind to some other place suitable for seeking his prey. Then the carpenter started to make arrangements for cutting down the tree. The guardian spirit of the tree thought: 'Although I had not thrown down anything on his back, the bear has been harbouring a grudge against me and sowed the seed of enmity for nothing. He has now plotted to cause destruction of my habitation. With the destruction of my dwelling, I am certain to be destroyed too. I shall have to bring about his destruction with a ruse.' He then transformed himself into the form of a human labourer and approaching the carpenter asked him: 'O man, you have got a beautiful tree; what do you intend to do, once you have cut it into wood?' The carpenter replied: 'I will make it into a chariot frame.'

'Who has told you that the wood of this tree is good for making chariot?' queried the tree spirit. 'A bear told me so,' was the reply. The tree spirit said: 'That's good. The bear has given you a good advice. Indeed, the chariot you are going to make, according to the advice of the bear, should turn out to be a fine looking one. I too should like to give you a suggestion, that is, strengthen your chariot frame work with a girdle of bear's skin, removed from round its neck. This will make it stronger than if it were secured with tin plates, and increase your income from the chariots.'

When asked by the carpenter: 'O my dear man, from where can I get the bear's skin?' the tree spirit said:

> 'O man, are you still a young boy not to know that the tree is inanimate; it will remain here and will not run away. Just hurry after the bear who has told you about the tree and ask him by showing great respect: 'O my Lord, which part of the tree you have shown me should be cut?' and persuade him back to the tree. Then suspecting nothing, he would point out with his long stretched-out snout: 'Cut here, cut here.' At that moment, you cut him down with a sharp axe and put him to death. Then strip him off his leather, eat his flesh and attend to the business of cutting down the tree.'

Thus the seed of enmity was sown. On hearing the guardian spirit of the tree, the brahmin carpenter expressed his feeling of delight in these words: 'O How marvellous, this is an auspicious day for me.' He returned home after killing the bear and cutting down the tree.

The Buddha concluded His discourse by expounding the following *Abhisambuddha* verses in order to exhort and instruct the feuding kinsmen.

Iccevaṁ phandano issaṁ

*Isso ca pana phan*dānaṁ
aññamaññam vivādena
aññamaññamghatayuṁ

Your Royal Highnesses .... In this manner, the tree spirit quarrelled with the bear; and the bear in turn disputed with the tree spirit. Their animosity finally led to their destructions.

Evameva manussānam
Vivādo yattha jāyati
mayuranaccaṁ naccanti
yatha te issaphandanā.

Your Royal Highnesses .... When people fight against one another, they do so like the bear and the tree spirit in the manner of a dancing peacock. Just as a peacock could not dance without exposing the private parts of its body, so the people fighting one another are not capable of concealing what is to be concealed .... (a reference to the derogatory remarks concerning the origin of the Sakyanas and Koliyans made by the warring factions).

Tam vo vadāmi bhaddaṁ vo
yāvantettha samāgatā
samodatha mā vivadatha
mā hotha issaphandanā

Your Royal Highnesses, may you always be blessed with glory and graciousness, you, who, have gathered together on the banks of Rohini, I exhort you to act after the manner of the waters of the two rivers, Ganges and Jumna, harmoniously mixing together with loving-kindness. Avoid fighting one another and caused mutual destruction. Do not follow the example of the bear and the tree spirit.

Sāmaggimeva sikkhetha
Buddhe hetaṁ pasamsitaṁ
samaggirato Dhammaṭṭho
yogakkhemā na dhansati

Your Royal Highnesses, strive only for unity. Every Buddha has praised the virtues of unity. He who delights in harmonious living, established in the ten modes of good conduct (*sucarita*)[11] is bound to achieve nothing less than the happiness of Nibbāna, the end of all attachments (*yogas*), which yoke one to rebirth.

The two rival factions of Sakyans and Koliyans were amicably reunited after hearing the discourse of the Buddha. In winding up the discourse, the Buddha revealed that He was the Chief Guardian deity of the whole forest who had personal knowledge of the conflict between the bear and the tree spirit.

Duddubha Jātaka

The Buddha then went on giving exhortation to the assembled crowd. "Your Royal Highnesses, do not believe what others say without giving careful consideration. All the quadruples of the Himalaya forest, which was three *yojanas* in extent, were once about to plunge into the great ocean for trusting, without reasoning, the word of a hare that ran away screaming: 'The earth has crumbled! The earth has crumbled!' You should never allow yourself to become a person who is taken in by what others say without careful

11. *Sucarita*: 1. Avoidance of killing, of stealing, sexual misconduct, telling lies, slandering, harsh, abusive language, frivolous speech, avarice, ill-wll, wrong view.

consideration." With these introductory words, the Buddha gave the discourse on Duddubha Jātaka of Catukka Nipata[12].

Discourse on Laṭukika Jātaka

Then the Buddha went on to explain to them that sometimes it is possible that a weak one could get an opportunity to destroy a strong one while, on other occasions, the strong one gets the chance to wreak havoc with a weak one. Giving the instance where a young skylark had caused the death of a full grown elephant, He gave the following discourse on Latukika Jātaka of Pancaka Nipata:

"Excellencies .... Once upon a time, a Bodhisatta was born as an elephant during the reign of King Brahmadatta in Bārāṇasī. When it grew up, it had a fine appearance with a huge body. It lived in the forests of Himalayas, governing a herd of elephants numbering eighty thousand.

At that time a female skylark happened to have laid her eggs on the beaten tracks of elephants. The Bodhisatta elephant travelled, in the company of eighty thousand elephants, along the route at a time when the chicken skylarks were not yet capable of flying. Eventually, the Bodhisatta and his herd of elephants arrived at the spot where the skylarks were staying.

When the skylark saw the king elephant, she was worried about the safety of her chickens. She thought: "If I did not approach the king elephant, it would surely tread upon my chickens and kill them. I should immediately approach it with a request for a rightful protection of my chickens." So with her wings closed together as if to make obeisance, she stood right in front of the king elephant and made her submission:

Vandāmi tam kuñcara saṭṭhihayanam
ārannakam yuthapatim yasassiṁ
pakkhehi tam pañcalikaṁ karomi
mā me vadhī puttake dubbalāya.

O Your Majesty, King of elephants .... one whose strength wanes only at the age of sixty, chief of the herd of elephants that roam in the forest, I salute you, paying my homage to you with clasped wings. I pray that my children be spared their lives by not treading upon them.

Whereupon the Bodhisatta gave her comfort with those words: "O young female skylark, don't be downhearted, I will protect your chickens so that no harm will come to them," and he stood over the young ones shielding them with his body. All the elephants by-passed him and the young skylarks were saved. The Bodhisatta then called the female skylark and gave an advice before he left: "Young female skylark, a large rogue elephant, with no companions, will come this way after us. He will not take our words. When he comes along, you had better approach him also for the safety of your children, praying him to spare their lives."

When the female skylark saw the rogue elephant coming along, she approached him with her wings clasped in homage and beseeched him thus as advised by the elephant King!:

Vandami taṁ kuñjara ekacāriṁ
āraññakam pabbatasānugocaraṁ
pakkhehi tam pañcalikaṁ karomi

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12. This Jātaka treats of the story of a hare who was unduly scared by the fall of a bale fruit on the palm leaf under which it was sleeping. It ran towards the ocean through fright screaming: 'The earth has crumbled.' Equally frightened without any reasoning, all the four-legged animals of the Himalayan forest ran along until they were stopped by the Lion King who saved them from the impending danger after careful investigation into the aspect of the matter. (For more details, may refer to the Five hundred and fifty Jātaka).

mā me vadi puttake dubbalāya

O elephant king, a lone wanderer of the forests, grazing in the valleys of rocky and sandy hills, I salute you, paying my homage to you with clasped wings. I pray that my young ones will be spared their lives by not treading upon them.

On hearing the female skylark's humble request, the rogue elephant replied:

Vadissami te laṭukike puttakāni
kiṁ me tuvam kahasi dubbalāsi
satam sahassanipi tadisīnam
vāmena pādena papothayeyyaṁ

Hey, you female skylark .... (Why do you keep your young ones in my way? That's enough of your insolence). I shall tread upon them and crush them to death. How can you revenge on me when you are weak and I am powerful enough to pulverise one lakh of your kind with my left foot.

So saying the rogue elephant crushed the young ones of the female skylark to dust, and caused them to be washed away in the stream of his urine and departed, shouting with the voice of a crane.

Perched on the branch of a tree, the female skylark threatened: "Hey, you silly brute of an elephant! You have the upper hand this time and go away, crowing gleefully in the tone of a crane. You just wait! Within two or three days you will see my move. You are not aware that intellectual might is more powerful than physical force, I will let you know that fact within a few days.

Na heva sabbattha balena kiccaṁ
balam hi bālassa vadhāya hoti
karissāmi te nāgarājā anatthaṁ
yo me vadhī puttake dubbalāya

O elephant king .... not every thing could be accomplished by means of physical force alone; unwise use of physical strength could be suicidal. You have mercilessly crushed to death my helpless children; I will bring about your destruction within a few days.

After thus making the war-cry, the female skylark managed within two or three days to gain the friendship of a crow by waiting upon it. Being delighted by the skylark's pleasant behaviour, the crow asked her: "Is there any thing I can do for you?" The skylark replied: "What I want to ask you as a favour is to cause damage to the pair of eyes of the rogue elephant that used to roam about alone; that is the assistance I need."

The crow gave his word: "I will do it." The skylark then went to a big dark-blue female fly and formed friendship with it in a like manner. When the fly asked her what she wanted, she requested: "When my friend the crow has once damaged the eyes of the lone rogue elephant, it is my wish that you help me by laying your eggs in the sockets of the elephant's damaged eyes." When the dark-blue female fly gave her assurance for co-operation, saying: "Yes, I will," the skylark approached a frog and sought its friendship as before. The frog asked her what it could do to help her and she replied: "When the lone rogue elephant has gone blind through the assistance of my two friends, the crow and the fly, and is looking for water to quench his thirst, I wish you to croak from the top of the hill. When the elephant climbs up the hill after hearing your voice, you might get down to the bottom of the cliff to make sound from there. This is all the assistance I look for from my frog friend." The frog gave, likewise, his promise to assist the female skylark.

On the following day, the crow pounded the eyes of the elephant with its beak as requested by the skylark; the dark-blue fly laid its eggs in the damaged eyes. Suffering painfully from damaged eyes now infested with maggots and from intense thirst, the lone rogue elephant groped blindly after water.

The frog then started croaking from the top of the hill, hearing the frog croaking, and thinking: "Where the frog croaks, there must be water," the elephant climbed up the hill with great hope. The frog went down the cliff and started making noise from the bottom of the hill. Heading towards the cliff from where the sound seemed to come, the elephant went tumbling down the hill and died through the fall.

The skylark was delighted when it came to know the death of its enemy, the rogue elephant, and uttered, out of joy: "Oh I have seen the back of my enemy," so saying, it strutted to and fro on the back of the elephant several times and made off to a place of its liking."

The Buddha exhorted the two groups of the royal family, saying: "O your Royal Highnesses, you should not engage in hostilities with any one; as explained, even an elephant of great strength could be brought to ruin by the combined efforts of small powerless creatures, such as the crow, the dark-blue fly, the frog and the skylark," and He continued to teach the following verse of *Abhisam Buddha*:

Kakañca passa laṭukikaṁ
manḍḍhūkam nīlamakkhikaṁ
ete nagam aghatesuṁ
passa verassa verinaṁ
tasama hi veraṁ na kayirātha
appiyenapi kenaci.

> O members of the Sakyan clan! Look at these small creatures, the crow, the skylark, the frog and the dark-blue fly; these four creatures, because they were united, had brought about the complete downfall of a powerful bull elephant. You can see the outcome of hatred accruing to a person who wish to engage in hostilities. Therefore, you should not carry on a feud with anyone, not even with someone you do not like.

In winding up the discourse, the Buddha revealed that: "The rogue elephant at that time was Devadatta of today and the noble leader of the elephant herd at that time was Myself."

Discourse on Rukkha Dhamma Jātaka

Having expounded the three Jātakas, namely, Phandāna, Duddhubha and Latukika, the Buddha proceeded to expound two more Jātakas to bring home the advantages of unity:

"O Your Royal Highnesses .... You all are related to one another by blood; and it would be only right and proper for blood relatives to be closely united and work together in harmony. No enemy can harm you when you stand united. Unity is necessary even for trees that are inanimate, leave alone conscious creatures such as human beings. I will cite you a relevant instance:

Once upon a time, a forest of Sāla trees in the Himalayas was struck by a violent storm. But not a single tree suffered the slightest damage, as they stood in a body, securely fastened to one another by plants and bushes. The storm could not touch the trees but brushed against the topmost part of the tree and broke away. In contrast a lone tree complete with big trunks and branches was blown down, root and branch, by a strong wind for want of solidarity and united front in close association and collaboration with other trees, plants and bushes. It is essential, therefore, that you all stand in a body united through co-operation and co-ordination."

Whereupon the members of the royal family requested the Buddha to expound the appropriate Jātaka in more details:

"Royal Highnesses .... It was during the region of King Brahmadatta in Bārāṇasī that a Vessavana deva passed away and Sakka appointed another deva in his place. During this transitional period, the new Vessavana deva issued a fresh order permitting all the devas to accommodate themselves in the places of their own choice amongst trees, plants and thickets.

The Bodhisatta was then a sylvan deity in charge of a Sāla forest in the region of the Himalaya. He gave advice to his relatives thus: 'My dear men, don't you choose the trees growing in the bare plane as your dwelling places; you will be well advised to dwell on the trees surrounding the one which I have chosen as my abode in the forest.'

The wise ones among the deities occupied the trees surrounding the abode of the Bodhisatta as he had advised. The unwise deities agreed amongst themselves: 'No useful purpose would be served by residing on trees amidst the forest away from human habitations. Only those living in the vicinity of villages and towns could better their prospects, both for gain and fame.' So deciding, they chose to occupy trees along the main road in the bare plains.

After sometimes, a violent storm, accompanied by torrential rain, visited the area and all the trees including trees of great dimensions got their boughs and branches broken away and they fell down by the roots. When the violent storm reached the Sāla forest controlled by the Bodhisatta, they blew wildly all over the forest, but none of the trees fell because they were knitted closely together.

Those, who were rendered homeless, went holding their young ones by hand, to their friends dwelling in the *sāla* forest of the Himalayas and acquainted them with their miserable plight. Their friends in the Sāla forest recounted in turn, the story of their woes to the sylvan Deva Bodhisatta.

Whereupon, the Bodhisatta made it plain to them: "It is quite natural that the people who decided to dwell in such places against the advice of the wise, have to face such difficulties," and expounded the following discourse in verse:

Sāhu sambahulā ñati
api rukkhā araññajā
vāto vahati ekaṭṭhaṁ
brahmahāntampi vanappatiṁ

> O My relative devas .... when a great number of friends and relatives live close together, dependent upon one another, even the trees growing all over the forest, dwell comfortably free from oppression by the enemies. But the tree growing in isolation on the open plain, in spite of its huge trunk and many thick branches, cannot withstand the tempest which uproots it with all its branches and leaves.

After giving this discourse, the Bodhisatta passed away at the expiry of his life span."

The Buddha concluded the discourse by exhorting them thus: "O Royal Highnesses .... all the relatives should first strive to achieve unity; having achieved it, live happy, harmonious life, suffusing one another with loving-kindness." He finally revealed that: "The audience present today were the deities of the Sāla forest and I was the wise sylvan deity who gave them guidance."

Discourse on Vattaka Jātaka (or Sammodamāna Jātaka)

The Buddha then made further exhortation .... "O Royal Highnesses, it is not at all proper to quarrel amongst own relatives. There was an instance in the past where even animals could conquer their enemies and live together harmoniously through unity, and they perished due to internal strife." At the request of the kinsmen, the Buddha then gave an exposition of the Vattaka Jātaka.

"Excellencies ....Long time ago, a Bodhisatta was born as a quail and lived in a forest with thousands of companions during the reign of King Brahmadatta in Bārāṇasī.

A bird-hunter used to go to the place of the quails and enticed them by imitating their cry. Once the quails arrived and formed a gathering at a spot, he spread out his net over them. He then walked around the edge of the net to drive the quails to the centre of the net. The quails were then seized and put in a basket and taken away for sale. The hunter earned his living by catching and selling the quails.

One day, the Bodhisatta addressed all the quails in the group under his care:

> "My dear quails, the bird-hunter has caused serious damage to our kind for several times now. I have now devised a plan to avert danger of being caught by the bird-hunter, and this is what each and every one of us should do. Once we are caught under the net thrown over us by the hunter, every one should shoot his head out of the holes in the netting and then simultaneously lifting the net and fly away. You should all perch on a cluster of bushes, in a safe place, where the net will remain entangled with them, We can make our escape from beneath the net and fly away."

All the quails in his group accepted his advice saying: "Very well." On the following day, all the quails lifted up the net simultaneously at the moment they were caught in the net of the hunter, and flew away. They threw the net on a bush and flew away in different directions.

The hunter could free his net from the bush only after dusk and went back home empty handed. The next day the quails acted in the same manner too. The hunter took a long time to retrieve his net and went home empty handed again. This event continued in this way for some time. The hunter's wife became cross with her husband and asked him: "You come home late and empty handed day after day. It is as if you have someone to be maintained like myself."

"O my woman .... I have no one to maintain except you. The thing is that the quails are still there flying about the places. They are closely knit as before. As soon as I spread the net over them, they lift it up and carry it away and drop it into the thorny bushes. But, my dear, they cannot remain united for ever; so don't you trouble yourselves with suspicion on me. There will surely come a time when the quails will start quarrelling with one another, then I will catch them all and bring them to you to make you smile," consoled the hunter, who recited the following verse:

Sammodamānāgacchanti
jālamādaya pakkhino
yadā te vivadissanti
tadā ehiṅti me vasaṁ

> My good lady, with harmonious unity and co-operation, the quails carry away the net I have thrown over them, drop it on the thorny bushes and make their escape. There will be a time when they start quarrelling amongst themselves. At that time, they will have to yield to my wishes.

Quails' Destruction through Dissension

A few days later, a quail accidentally treaded on the head of another quail as it came down into the pasture. The sufferer asked, in a threatening tone, and showing its anger: "Who is that that tread on my head?" The other quail replied meekly: "Please pardon me, my dear friend, I have done it through carelessness. Please don't be angry with me." But the angry quail could not be pacified. The two began to make scurrilous attack upon each other very often, beginning from that day.

When the two quails were found to be in quarrelsome mood, arguing as to who could lift the hunter's net, the Bodhisatta foresaw a trail of consequences:

> "Where there are heated arguments, there can be no peace and happiness. As of now, the quails will fail to take part in the lifting and carrying away of the net. The lives of numerous quails are at stake, the hunter will undoubtedly take advantage of the situation. It will not be proper for me to stay at this place any longer."

He therefore departed from this place, taking along with him all the quails which are the associates forming his group. Only the group of quails, headed by the future Devadatta, remained in that forest.

The bird-hunter went to the same spot a few days later and made the sound in imitation

of the quail, and threw his net over the quails headed by Devadatta. (Instead of working unitedly for their freedom), the quails started finding faults among themselves, quarrelling and challenging one another as to their superiority in strength and ability in lifting the net. The bird-hunter lost no time in capturing and taking them to his house as handsome presents for his wife."

The Buddha, in winding up the discourse said: "Excellencies, strifes amongst relatives are, on no account, justifiable, it is the causal condition of destruction," and finally revealed that: "Devadatta was the leading ignorant quail and I was the wise leader of quails of the other group at that time."

Discourse on Attadaṇḍa Sutta

The Buddha after expounding the five Jātakas, proceeded to teach the Attadanda Sutta[13] of Sutta-nipatta Pāli Text, as the final discourse.

The members of the royal families of the two countries finally reconciled and appeased, and, with devotional faith and full of gratitude, agreed amongst themselves: "Had not the Buddha come and intervened, we would certainly have destroyed one another and made the blood flow in a stream. We have been saved from mutual destruction only because of Him. Above all, had He not chosen to renounce the world, He would have been enjoying the life of a Universal Monarch, ruling over the Four Continents surrounded by two thousand smaller islands. Accompanied by thousands of His sons of great intellectual and physical strength, He would have roamed over all His dominions followed by a large retinue. But our royal kith and kin of noble blood, the Buddha, had renounced all the pleasures and luxuries of a Universal Monarch to become a recluse and He had blossomed forth as a Fully Self-Enlightened Buddha. It would be only right and proper, now that He had become a Buddha, we should let Him have *bhikkhus* of royal blood to attend upon Him." With this unanimous decision, the royal members of the two countries offered two hundred and fifty princes, from each country to the Buddha, for ordination.

The Buddha accepted them and ordained them as e*hi-bhikkhus* and took them to Mahāvana Grove near the city of Kapilavatthu. From the following day onwards, He took alternate turns to receive alms-food from Kapilavatthu and Koliya in the company of these five hundred *bhikkhus*. The people of the two countries offered the Sangha large amount of alms-food.

Five Hundred Bhikkhus are Unhappy in The Sāsana

These five hundred *bhikkhus* had taken up the ascetic life not out of their own volition, but because they were unable to refuse the request of their parents and relatives. Thus, within a few days, the five hundred *bhikkhus* found their life tedious, uninteresting, and boring. News from their homes also did not help to make them happier in the monastery. "We beseech you not to take delight in the life of a *bhikkhu*; from the time of your departure, our private business have been deteriorating day by day," wrote their wives to them.

Buddha taught Kuṇāla Jātaka to The Five Hundred Bhikkhus

The Buddha kept constant watch over these five hundred *bhikkhus* by personal contact, three times in a day and three times at night, a total of six times a day, just as a pheasant looks after her eggs, a fabulous beast Camari regards for its tail, a mother cares for her only son, a one-eyed man regards for his only good eye. He became well aware of the unhappy state of their minds and He considered: "These *bhikkhus* felt discontented and tedious even in the company of such a person as Myself, the Buddha, what kind of discourse would be suitable for them?" He perceived that Kunalā Jātaka, (which mentions frailties and weaknesses in the character of women) would be the best for them. Therefore, He made the decision: "I shall first take these *bhikkhus* to the Himalayas, then, by relating Kunala Jātaka, I shall bring home to them the imperfections and defects in the character of

13. *Attadanda Sutta*: Readers may refer to **Sutta Nipata Pāli** for details of the discourse.

women. In this way, I shall remove the unhappiness and discontent which had risen in their hearts and give them the knowledge of Path, *sotāpatti-ñāṇa*."

The Buddha entered the city of Kapilavatthu in the morning for the usual round of alms-food, and in the afternoon He asked the five hundred *bhikkhus*: "Have you ever seen the pleasant forests of the Himalaya regions?" and they replied: "We have never seen them, Lord." He asked them again: "Do you like to pay a short visit to the forest of Himalayas?" "Most Glorious Buddha, we do not possess any supernatural power; how would we go there then." Whereupon He asked: "But if someone who has the power offers to take you there, would you like to go along with him?" The *bhikkhus* answered: "Yes, Lord, we will."

The Buddha, exercising His supernormal power, took them all through the space towards Himalayas, and in the course of the journey, while still remaining in the sky, they were shown the golden, silver, emerald, vermillion mountains, mountains of glass, etc., the five great rivers and the seven great lakes. The Himalayas was of huge dimension, five hundred *yojana* high with an area of three thousand *yojanas*. The Buddha was revealing to the five hundred *bhikkhus* by His supernatural power only a small portion of the delightful splendours of the Himalayas. He also showed them four-legged animals such as lions, tigers, elephants, as well as enchanting parks and gardens teeming with various kinds of flora and fauna, abounding in numerous species of birds, aquatic and land flowers. They were shown also the sheer cliff on the east side of the Himalayas, the whole surface of which was golden and the cliff on the west completely covered with vermilion.

From the moment they had witnessed the rare spectacle and the strange sceneries of the mighty Himalayas, all these five hundred *bhikkhus* had virtually cut off their attachment to their former wives. Then the Buddha, with all the five hundred *bhikkhus*, descended on the western slope of the Himalayas where there was a massive vermillion slab, sixty *yojanas* in extent, on which was a huge Sāla tree (that will last to the end of the present world-system) with a height and width of seven *yojanas*. Under the shade of that tree, on a vermillion platform, three *yojanas* in width, the Buddha took His seat surrounded by the five hundred *bhikkhus*. With brilliant six-hued rays emitting from His body, He sat there looking like the morning sun whose rays were being reflected from the surface of the ocean. He then addressed the *bhikkhus*: "*Bhikkhus*, you may ask Me if there is anything in this vast region of the Himalayas you have not seen before."

At that moment, a king of cuckoos, seated on a stick that was carried by a pair of youthful hen cuckoos with their beaks on either end of the horizontal stick, was seen coming down from a higher altitude They were accompanied by groups of eight youthful hen cuckoos, each group taking their positions above their heads, below them, on their right and left and on their front and back. Struck with wonder at the sight of the strange spectacle, the five hundred *bhikkhus* made their request to the Buddha: "Exalted Buddha, what kind of birds are they and how are they called?"

> "*Bhikkhus* .... those birds are the descendants of a succession of generations of cuckoos that owe their origin to a species of bird I was born in long ago. Such youthful hen cuckoos had treated Me in like manner at the very outset, their number being three thousand five hundred in my days. The number has dwindled in time and there is now just enough to preserve the species."

Then the *bhikkhus* requested the Buddha to recount how those three thousand five hundred cuckoos had attended upon Him in those forests. Whereupon He expounded the Kuṇala Jātaka of **Asiti Nipata** in three hundred verses to draw lessons from.

Bhikkhus becoming Sotāpannas

By the end of the discourse, all the five hundred *bhikkhus*, the descendents of the Sakyan clan, attained *sotāpatti-phala*. At the moment of entering the *sotāpatti-magga*, all the *bhikkhus* became endowed with supernormal psychic powers such as flying through space, etc.

> (NB. An ordinary worldling has to practice the Kasiṇa method of Concentration meditation in order to attain the mundane *jhānas* with supernormal psychic powers

(*abhiññās*).

Certain *ariya-puggalas*, after realization of the Path and Fruition, practise the Concentration Meditation and attain the mundane *jhānas* with *abhiññās*; other *ariyas*, having attained mundane *jhānas* with *abhiññās* even while they were still worldlings, have no need to practise Concentration Meditation afresh; they can enjoy the privileges of mundane *jhāna* and *abhiññās* easily at will.

Still there is another type of *ariyas* who were not endowed with mundane *jhānas* and *abhiññās* while still ordinary worldlings and yet, the moment they realize the supra-mundane Path and Fruition, they become endowed with mundane jhānic and *abhiññā* powers which they can enjoy at will easily. Such jhānic attainments are termed '*Magga-siddhi-jhāna'* meaning '*Jhāna* attained through realization of *magga*'; and such *abhiññās* are called '*Magga-siddhi-abhiññās*' meaning '*Abhiññās* attained through realization of *magga*'.

Those five hundred *bhikkhus*, due to former applications and deeds of merit, achieved *Magga-siddhi-jhāna* and *Magga-siddhi-abhiññās*, without having to specially practise Concentration meditation for them. They can enjoy these privileges freely at will.)

The Buddha considered that the Path and Fruitional stage of *sotāpatti* should be sufficient for the five hundred *bhikkhus* for the time being and departed for the Mahāvana forest by His psychic power. The *bhikkhus*, who had relied upon Him on their outward journey, returned to the Mahāvana forest, by their own powers, accompanying the Buddha.

The Occasion of The Great Assembly (Mahāsamaya)

Taking His seat on the prepared throne in the Mahāvana Forest, the Buddha caused the *bhikkhus* to be assembled and addressed them:

"Dear *bhikkhus* .... come on, sit down, I shall teach you the meditation practice that leads you to the three higher stages of the Path (*magga*), through eradication of defilements." He then instructed them on the meditation method for attainment of the three higher *maggas*.

The *bhikkhus* thought to themselves:

"The Buddha, being well aware that we were not happy leading the life of a *bhikkhu* in the Dispensation, took us to Kunala lake and then having removed our discontent and unhappiness led us to the first stage of *sotāpatti-phala*. And now that, in this Mahāvana forest, He has taught us the meditation method of attaining the three higher *maggas*, we should not become lax with the thought: 'We are *sotāpanna-ariya*,' but should strive hard like those pioneers who have gone before us attaining the state of perfection through application."

They paid homage to the Buddha and left; in the secluded place at the base of trees, each of them spread their own small mats, and sat on them.

The Buddha perceived:

"These *bhikkhus*, being *sotāpannas*, know the technique of attaining the Path and Fruition and as such, they will not have any difficulty to achieve the higher stage of the Path and Fruition. Each and every one of *bhikkhus* who have now gone to practice the Vipassanā meditation will return in the evening to acquaint me with the virtues of arahatship he has gained. All the devas and Brahmās from the ten thousand universe will also gather together in this Universe at the same time. Then this will be an occasion of a Great Assembly (*Mahāsamaya*). It would be better for me to wait for such an assembly from a secluded place."

Having considered in this way, He went to a secluded spot and sat on the reserved place abiding in *phala-samāpatti*.

The Five Hundred Bhikkhus attained Arahatship

Of the five hundred *bhikkhus*, the one, who left first after receiving instructions on meditation, attained arahatship complete with four *paṭisaṁbhidā-ñāṇa* before the rest. The

bhikkhu, who left second after receiving instructions, attained arahatship with *paṭisaṁbhidā-ñāṇa* like the first one. He was next followed by the third *bhikkhu* in a like manner. Thus all the five hundred *bhikkhus* had their knowledge of the Four Noble Truths blossoming out as *arahatta-phala* one after another like Paduma lilies blooming forth into beautiful flowers in order of maturity.

The first *bhikkhu* who attained arahatship, rose from his seat picking up the small mat on which he had been sitting with a view to go to the Buddha to acquaint Him with his attainment. The second and the third *bhikkhu* and all the rest of them followed suit and headed towards the refectory. Then they went in a long queue as if they had lined themselves according to seniority in monkhood, to where the Buddha was waiting for them.

The *bhikkhu* who arrived first sat on the small mat at a suitable place and prepared to address the Buddha with the virtues of the *arahatta-phala* he had attained. But first, he turned round to see if there was anyone coming behind him with the same idea, and saw the second *bhikkhu*, the third *bhikkhu*, and finally all the five hundred *bhikkhus* lined up in a row after him.

When all the *bhikkhus* had taken their seats at suitable places, each one looked at the other with a searching eye to form an idea of one another's intention and discovered, that "each one of them felt shy to address the Buddha about his attainment."

Two Qualities of Arahats

(1) Noble *arahats* always have the welfare of all beings at heart and their sincere wish that "devas, humans and Brahmās acquire the penetrative Insight-wisdom which they attained."

(2) They have no desire to reveal their attainment of arahatship for conspicuousness unlike the person who has discovered a pot of gold.

Expounding of Mahāsamaya Sutta

The Great Assembly of the five hundred *bhikkhus* took place in the cool evening on the full moon day of Jetthamasa. No sooner had the five hundred *arahats* taken their seats, the moon appeared, rising from the top of mount Yugandhara in the eastern hemisphere, free from five kinds of obstructions, namely, dew, mist, cloud, eclipse and smoke. The moon, in its fullness, assumed the form of a framed disc of a silver mirror or the frame of a silver wheel turning round and round on its edge, hanging high above the eastern horizon, shining with all its brightness as if to reveal the world that was made delightful and pleasurable by the appearance of the Enlightened Buddha. At that auspicious moment, the Buddha was still in residence in the forest of Mahāvana near Kapilavatthu of Sakka country, in the company of five hundred *arahats*.

The Gathering of Devas and Brahmas

The devas residing in the environs of Mahāvana, in great excitement, hailed one another: "O friends! Come, let us go. To pay homage to the Buddha is meritorious; to hear the Dhamma is beneficial; to pay respects to the Sangha is to acquire great merit; Come, friends, let us go." Thus clamouring, they congregate in the presence of the Buddha, making obeisance to Him as well as to the five hundred *bhikkhus* who had just attained arahatship.

Their rousing clamour, spread far and wide, reaching by stages from a haling distance, to half a gāvuta, to a gāvuta, to half a *yojana*, and to a *yojana* and thus extending from the centre of this universe to the surrounding ten thousand universes. All the devas and Brahmās, inhabiting these ten thousand universes, therefore congregated in this universe, excepting the few Brahmās, the *Asaññasa* (no consciousness) Brahmās, *Arūpa* (Formless) Brahmās and those Brahmās who happened to be absorbed in their *jhāna* attainments (*samāpatti*).

At that time, the universe was entirely packed with devas from celestial regions, reaching up to the Brahmā realms (like a needle case packed tightly with needles with no space left

between them) who had come to attend the Great Assembly. The distance between the plane of Brahmās and the human world may be reckoned by dropping a boulder (of the size of seven tiers, crowning the graduated mansion known as 'Lohapa' of Sri Lanka) from the Brahmā land. It took four months for that boulder to reach the human plane. The space between the two planes was so tightly packed with the devas and Brahmās that there was no vacuum whatsoever, even for the sweet fragrance of flowers to float upwards or a mustard seed to find its way downwards.

When a Universal Monarch sat in congregation with all the monarchs from the vassal states, privileged and powerful rulers who arrived earlier could find their seats which were in the vicinity of the Universal Monarch (not too uncomfortable). But those who arrived later could occupy only back seats which were packed tight and provided little comfort. In a like manner, the space around the Buddha who was like a Universal Monarch, was comparatively not so tight. All the powerful Brahmās, such as *Mahāsakkha Brahmas*, could find their seats close by the Buddha. But even there, those privileged powerful Brahmās had to make themselves comfortable, occupying a tiny space the size of a yak tails end, in batches of ten, twenty, to sixty, by making their bodies subtler and subtler.

Late Arrival of Four Suddhāvāsa Brahmas

When the Buddha and the five hundred *arahats*, together with devas and Brahmās from ten thousand universes, had assembled (as stated above), four *Suddhāvāsa* (*arahat*) Brahmās rose from absorption in *jhāna* at the expiry of the pre-determined duration. When they looked round the Brahmā realms, they found the whole region lifeless (like a deserted mess room after lunch time). On investigating 'where the Brahmās had gone', they noticed that the Great Assembly was in progress.

The four *arahat*-Brahmās discussed among themselves: "This is a great assembly and we are left behind, and there will be no seats for late comers. Let us not go empty handed; let each of us prepare a verse for presentation to the Assembly. These gift verses will serve as an intimation of our arrival and as a gesture of our homage to the Buddha." Having agreed thus, each Brahmā composed a stanza before they left the plane of Brahmās and then one *arahat*-Brahmā descended on the edge of the eastern hemisphere of the universe; another descended on the edge of the southern hemisphere of the universe; another one descended on the edge of the western hemisphere of the universe and the last one on the edge of the northern hemisphere of the universe.

(1) The *arahat*-Brahmā who had descended on the edge of the eastern hemisphere entered into *jhāna* through meditation device of dark blue object (*nila kasiṇa*); and to signify his presence, emitted brilliant dark blue rays from his body that enveloped all the devas and Brahmās from the ten thousand universes as though they were covered by an emerald blanket. He then traversed along the approach passage, *Buddha vithi*, (free from any hindrance and reserved for easy access to the Buddha) and stood in front of the Buddha, paying homage by presenting the verse he had composed:

Mahāsamayo pavamasamiṅ
devakāyā samāgatā
āgatamhā imaṁ Dhammasamyaṁ
dakkhitāye apārajitasaṁghaṁ

Most Exalted, Glorious Buddha .... Today, a Great Assembly of devas and Brahmās from the ten thousand universes is being convened in the forest of Mahāvana to pay homage to the *arahats* who have conquered the Three Maras with pure devotional faith. Like all these devas and Brahmās, we have also arrived with great delight at this congregation to pay our respect to the invincible victors, the *arahats*, with pure devotional faith.

Having presented this stanza, he returned (for want of space in the vicinity of the Buddha's throne) to the edge of the eastern hemisphere of the universe and remained standing there.

(2) The Brahmā who had descended on the edge of the southern hemisphere of the

universe entered into *jhāna* based on meditation device of golden yellow object (*pita kasiṇa*); and to signify his presence, emitted brilliant golden yellow rays from his body that enveloped all the devas and Brahmās from the ten thousand universes as though they were covered under a cloak of gold. Then after the manner of the first Brahmā, approached the Buddha and presented his verse:

Tatra bhikkhuvo samādahaṁsu
cittamattano ujukamakamsu
sārathīva nettāni gahetvā
Indriyāni rakkhanti panditā

Most Exalted, Glorious Buddha .... at this congregation of the devas and Brahmās, the five hundred *arahats* have kept their minds at peace and perfectly tranquilised through developing the highest state of supramundane concentration of attainment, *appana-samādhi*. They have kept their minds perfectly upright, free from mental deviations which may be likened to three deviations from straightness exemplified by zigzag track of urine of an ox, the comb shape crescent of the moon and the curvature of a harrow's handle. In the same way, a skilful charioteer of a chariot harnessed to well-tamed Sindara horses, held the reins gently without pulling them roughly, to get an easy, comfortable ride, these five hundred *arahats*, wise with Path Knowledge (*magga-ñāṇa*), have guarded the sense doors, the eye, ear, nose, tongue, body and mind, against the inroads of defilements by means of the guardian Mindfulness. Most Exalted, Glorious Buddha .... we have come to this forest of Mahāvana with the object of paying homage to these five hundred *arahats*.

Then he went back to his place at the edge of the southern hemisphere of the universe like his predecessor and remained standing there.

(3) Then the Brahmā who had descended on the edge of the western hemisphere of the universe entered into *jhāna* based on meditation device of red object (*lohita kasiṇa*); and to signify his presence at the Great Assembly emitted shining red colour from his body that enveloped all the devas and Brahmās from the ten thousand universes as though they have been wrapped up in a cloak of red colour. Then after the manner of his predecessors, approached the Buddha and presented his verse:

Chetvā khīlam chetvā paligham
Iṅda khīlam ūhajjha maneja
te caranti suddhā vimalā
cakkhumatā sudantā susunāgā

Most Exalted and Glorious Buddha, the youthful *arahats*, who being well instructed, have been subdued and tamed to restrain their six faculties by the Buddha who is gifted with five kinds of eye: *Buddha-cakkhu*, the eye of a Buddha who sees the heart of humans; *Dhamma-cakkhu*, the eye of Truth which means attainment of the Path knowledge; *Samanta-cakkhu*, the eye of all round knowledge, Omniscience; *Mansa-cakkhu*, the physical eye which is exceptionally powerful and sensitive; *Dibba-cakkhu*, the deva-eye which is all pervading, seeing all that proceeds in the hidden worlds. These youthful *arahats* have done away with the thorns of passion, malice and delusion (*lobha*, *dosa*, *moha*) by the sword of the fourfold *magga-ñāṇa*. They have struck off and destroyed the cross-bars and bolts (on the door of the chamber of existence) namely, *lobha*, *dosa* and *moha*, which hinder escape from the Saṁsāra. By the same weapon of *magga-ñāṇa*, they have up-rooted the pillars, namely, *lobha*, *dosa* and *moha*, stoutly standing at the gate of the city of '*Sakkāya*' (personality-belief), by means of the fourfold *magga*. Being devoid of craving, free from taints and desires, they freely roam about in all

the four directions without any hindrance of defilements. We have come to pay homage to these youthful *arahats*.

Then he went back to the edge of the western hemisphere of the universe and like his predecessors remained standing there.

(4) Then the Brahmā who had descended on the edge of the northern hemisphere of the universe entered into jhāna based on meditation device of white object (odata kasiṇa); and to signify his presence at the Great Assembly emitted rays of white colour from his body enveloping all the devas and Brahmās from the ten thousand worlds as though they have been wrapped up in robes made of Jasmine flowers. Then like the previous Brahmās, he approached the Buddha and recited the verse he had composed:

Ye keci Buddhaṁ saranaṁ gatāse
na te gamissanti apāyabhumiṅ
pahāya mānasaṁ dehaṁ
demkāyaṁ paripūressanti.

Most Exalted, Glorious Buddha, any person who has taken refuge in the Buddha with confidence will not be reborn in the four planes of misery, viz., plane of suffering, of animal, of peta, of asura.

After presenting the verse, he went back to the edge of the northern hemisphere of the universe like his predecessors.

The Buddha observed that the Great Assembly of devas and Brahmās was taking place in the vast space which extended to the edges of the universe in width and to the plane of Akaniṭṭha Brahmā in height. He considered: "This is indeed a huge congregation of devas and Brahmās; the five hundred *bhikkhus* may not be aware of this fact. I will make it known to them presently." He therefore addressed them:

"*Bhikkhus*, all the devas and Brahmās from ten thousand universes have congregated here now to pay homage to the Omniscient Buddha whose coming (appearance), *sugato*, is just as excellent as those of the Supreme Buddhas of the past, and to the *bhikkhus* as well. *Bhikkhus*, just like this great assembly, similar congregations of devas and Brahmās (of the same magnitude, no more no less) had taken place during the time of Buddhas of the past also.

Bhikkhus, just like this great assembly, similar congregations of devas and Brahmās (of the same magnitude, no more, no less) will also take place during the time of the Supreme Buddhas in the future."

Devas and Brahmas as well as The Buddha formed Ideas of Their Own

The devas and Brahmās at the Assembly were of the opinion that, in consideration of the huge number of celestial beings present, the Buddha might mention only the names of powerful devas and Brahmās and those of minor importance might not be brought out. The Buddha, on considering what the devas and Brahmās might be thinking about, perceived what was going on in their minds, as though He had held their hearts with His hands thrust through their mouths, or just as the case of a thief being caught red-handed with the exhibit, and accordingly decided:

"I shall reveal the names and clans of all the devas and Brahmās from ten thousand world-systems who are present at this Great Assembly, irrespective of whether they are of great or small power."

Buddhas are very great and glorious personalities. There is nothing that is beyond their ken. All the six sense objects that make contact with the sense-organs of men and celestial beings to produce eye-consciousness, ear, nose, tongue, body and mind-consciousness are within the scope of their perception, with no obstruction whatsoever. The Buddha, therefore, had the power of differentiating between those who were fully matured and developed and ready to be released from the *saṁsāra* and those who were not yet ready to gain emancipation. He first (mentally) put aside all those beings who were not ready and gave His concentrated attention to those who would be benefitted by His teaching.

Again, amongst those who would gain release from *saṁsāra*, the Buddha divided them (mentally) into six groups, according to their inclinations, viz., devas and Brahmās with a propensity for lust, craving (*rāga-cittam*); devas and Brahmās with a propensity for aversion (*dosa-cittam*); devas and Brahmās with a propensity for delusion (*moha-cittam*); devas and Brahmās with a propensity for thought-conception (*vitakka*); devas and Brahmās with a propensity for faith (*saddhā*), and devas and Brahmās with a propensity for wisdom (*paññā*).

Then of these six groups, He decided that devas and Brahmās with an inclination towards lust, craving should be taught Sammā Paribbājaniya Sutta; those with tendency towards aversion, Kalahavivāda Sutta; those with inclination towards delusion, Mahābyuha Sutta; those with inclination towards thought-conception, *Culabyuhā Sutta*; those with inclination towards faith, Tuvaṭṭakapatipadā Sutta and those with wisdom tendency should be taught Purābheda Sutta.

He next determined which mode of teaching would be suitable for the assembled devas and Brahmās out of the four modes, namely,

(1) teaching according to Buddha's free will, *Attajjhāsaya sutta nikkhepa*.

(2) teaching according to the wish of the audience, *Parajjhāsaya sutta nikkhepa*.

(3) teaching according to occasion or prevailing circumstance, *Aṭṭhuppattika sutta nikkhepa*.

(4) teaching in the form of an answer to a particular question, *Pucchāvasika sutta nikkhepa*.

And He perceived that devas and Brahmās would gain emancipation through realization of the Four Noble Truths, on hearing a discourse taught by way of answering the question asked in harmony with their inclination. He then tried to see if any of the five hundred *arahats* was capable of raising such a question that would be in accord with the inclinations of the devas and Brahmās, and perceived that there was none among them. He also found out that the eighty senior Disciples and the two Chief Disciples were not capable of raising such a question.

He perceived that a Paccekabuddha was equally incapable of raising such a question. He then considered whether Sakka or Suyama Deva could fulfil His need, but they were also found to be incapable of raising such a question.

Finally, realising that only a Fully Enlightened Buddha like Him would be able to raise a question in accord with the inclination of devas and Brahmās, He looked into the innumerable world-systems with His infinite power of vision to see if there was another Enlightened Buddha in any of the universes, and He discovered that there was none of His equal in any of the universes.

(N.B. There is no wonder that He could find none to equal Him now (there being none). Indeed there was none of His equal, amongst the devas and humans, even at the time of His last birth. As baby Prince Siddhattha, he uttered the bold words: '*Aggohamasmi lokassa*. — I am supreme in the whole world.' Needless to say that there was no one to equal Him now that He had become a Fully Enlightened Buddha.)

Creation of An Image of True Likeness of The Buddha

Perceiving there was not another Buddha like Himself, the Buddha considered that: "These devas and Brahmās would not get a penetrative insight into the Dhamma if I were to ask a question and then provide the answer myself. Only if another Buddha raised the question and I gave the answer to it, would it be a wonderful feat and the devas and Brahmās would get a penetrative insight of the Teaching. I would have to create an image of my true likeness." For this purpose, the Buddha entered into the fourth *rupāvacara (kiriya) jhāna* which formed the foundation for development of supernatural power (*abhiññā*). Then arising from the *jhāna*, He made the resolution, through exercise of '*Mahākiriya Ñānasampyutta Adhiṭṭhan javana*' thought-process, that a Buddha of complete

likeness of Him, in all respects, such as handling the bowl and robe, looking straight forward and glancing side ways, bending and stretching the limbs, should come into being. Thus He created another Buddha, an exact replica of Himself, as though it had emerged from the surface of the full moon which was then just rising from the top of Mt. Yugandhara in the eastern hemisphere.

Varying Views held by Devas and Brahmas

At the sight of the created Buddha (known as Nimitta Buddha), the devas and Brahmās expressed their views saying: "Friends, another moon has appeared besides the existing one." When the Nimitta Buddha was seen emerging from the surface of the moon and coming closer to them, they changed their views and said: "Friends, that is not the moon but the appearance of the sun." As the image came nearer, they said: "Friends, that is not the sun but the mansion of a deva." When it was coming closer and closer, they said: "Friends, that is not a mansion but a deva", and again they said: "Friends, that is not a deva but a great Brahmā," and finally as it came quite close to them, they concluded: "Friends, that is not a great Brahmā, but, in fact, it is another Buddha coming to us."

Of the celestial beings, ordinary (*puṭṭhujana*) devas and Brahmās thought to themselves: "When the universe was packed to its capacity by devas and Brahmās congregating to pay homage to a single Buddha, the number of devas and Brahmās for two Buddhas would be beyond imagination." But the *ariya* devas and Brahmās concluded that there could not be two Buddhas in one and the same universe at the same time; therefore the other Buddha must be a creation in His own likeness by the living Buddha."

In the meanwhile, the Nimitta Buddha came closer to the Buddha as the devas and Brahmās were looking on, and sat face to face with Him, on a seat kept in reserve on equal level, without paying homage to the Buddha.

There were thirty two characteristics of a great person on the body of the Buddha, and the Nimitta Buddha also bore the same characteristics. Six-hued rays emanated scintillating from the body of the Buddha; and the same kind of six-hued rays also emanated scintillating from the body of the Nimitta Buddha. The rays of the Buddha got reflected from the body of the Nimitta Buddha, just as the rays of the Nimitta Buddha were reflected from the body of the Buddha. The flashes of the rays from the body of the Buddha and those of the Nimitta Buddha shot up to the Akkanittha Brahmā plane and retracing their paths, rested on the heads of the devas and Brahmās before they scattered towards the edge of the universe. The whole universe assumed the form of a scaffolding, made of bent rafters of gold, enclosing a stupa, looking graceful and glittering.

All the devas and Brahmās from the ten thousand universes, grouped together in this single universe, enveloped in the chamber formed of the meshing rays emanating from the two bodies of the Buddha and the Nimitta Buddha.

The Nimitta Buddha, in His sitting posture, put forward a question, after a formal address in verse in praise of the Buddha for His conquest over defilements (*kilesa*) on the throne of Enlightenment under the Bodhi Tree.

Before proceeding to deal with the question presented by the Nimitta Buddha, (i.e. before teaching the *Sammaparibbājaniya Sutta*), the Buddha, in order to make the minds of devas and Brahmās malleable, pliable, firm and imperturbable, decided to greet them, as it were, by announcing their names, families and clans, etc., without any distinction as regards to rank or status. Therefore, the Buddha proceeded to give the discourse on '*Mahāsamaya Sutta'*, which began with words, '*acikkhissamai bhikkhave devakāyanam namāmi*' etc., which means '*Bhikkhus*, I shall disclose the identity of the audience by announcing their names, the names of their families, clans, etc.'

(*Mahāsamaya Sutta* has been dealt with in great details by various eminent scholars giving the Pāli Text and the translation (including word by word translation, *nissaya*, based on the Mahāvagga Pāli Text). Special mention must be made of the treatise entitled 'Exposition of *Mahāsamaya Sutta* with Pāli Text and word-meanings' by the Venerable Bhadanta Nandiya, Presiding Thera of

Mahāvisutarama Monastery of Pakokku. There is a section, at the tail end of the treatise, on six inclinations dealt with by the Buddha in the six discourses such as *Sammaparibbajaniya* following the *Mahāsamaya Sutta*; their Pāli text and word for word translation are also provided therein.)

Large Number of Devas and Brahmas achieved Emancipation

At the conclusion of the discourse on *Mahāsamaya Sutta*, one hundred thousand crores of devas and Brahmās attained arahatship, and those who attained *sotāpanna* ariyaship were beyond calculation (according to Mahāvagga Commentary).

Venerable Sayadaw U Budh's Note of Clarification

When we look at *Mahāsamaya Sutta* as a whole, we find that the discourse was given with emphasis placed on the nomenclature of the devas and Brahmās, mentioning their family and clan names; and the question may arise:

In the absence of exposition of Ultimate Truth how should devas and Brahmās realise the Four Noble Truths and achieve emancipation (attain the state of *sotāpannas*, etc.) by hearing only their family and clan names?

Here is the answer: (1) The Buddha was aware that by hearing the discourse on *Mahāsamaya Sutta*, the mind of devas and Brahmās had become imperturbable, malleable, free of hindrances, exulted and pellucid, and therefore at that moment expounded the Four Noble Truths which He himself had discovered. Having thus heard the discourse on the Four Noble Truths, devas and Brahmās became *ariyas*. (2) In other words, by hearing the *Mahāsamaya Sutta*, there arose in the mind continuum of the devas and Brahmās, continuous mental states one after another, the preceding one serving as the cause for the arising of the following, which developed joyful satisfaction (*pīti*), tranquillity (*passadhi*), happiness (*sukha*), concentration (*samādhi*), knowledge according to reality or absolute knowledge, *yatthābhuta-ñāṇa*; getting thoroughly tired of worldly life, *nibbida-ñāṇa*; fading away of lust or passion, *virāga-ñāṇa*; knowledge of release, *vimuccana-ñāṇa* or Knowledge of the Path, *Magga-ñāṇa*; Knowledge of emancipation, *vimutti-ñāṇa* or Knowledge of Fruition, *Phala-ñāṇa*; insight arising from Knowledge of the emancipation, *vimutti nānadassana* or *Paccavekkhana-ñāṇa*. It was only because of development of series of these mental states that devas and Brahmās became *ariyas*.

In providing these clarifications, the Venerable Sayadaw U Budh quoted the authority of pertinent Commentaries.

Mahāsamaya Sutta was held in High Esteem by Devas and Brahmas

Mahāsamaya Sutta has been held in high esteem by celestial beings. Therefore a wise person who wishes welfare and prosperity in both mundane and supra-mundane matters should recite this *sutta* on auspicious occasions such as construction and occupation of houses, monasteries and villages.

(When we think of why *Mahāsamaya Sutta* was held in high esteem by devas and Brahmās, we find that) The Buddha was naturally the chief personality at the Great Assembly which comprised of a variety of beings from the lowly earth deities to the most powerful *Harita Brahmas*. *Mahāsamaya Sutta* was, in fact, the opening address by the Buddha in His capacity as the Chairman of the Great Assembly.

The Great Assembly was attended by three categories of celestial beings: those of the highest rank and power, those of the middle status and those from the lowest strata. To an audience of different social status, it would be a tactful measure for the Chairman to evince interest in the members of the lowest rank by announcing first their presence to the congregation, followed by mentioning those of the medium status and finally the most powerful devas. Any attempt to introduce the devas of highest rank and power at the outset by announcing their family and clan names might cause displeasure and dissatisfaction among those of the lower rank.

As it happened, the Buddha had made it a point to mention the members of the lowest

rank of devas, such as the earth deities, at the beginning of the address of welcome, followed by giving recognition of the presence of the devas of medium status, and closing His address by giving attention to those of the highest rank. He thus gave delight to all classes of the audience, the lowest rank feeling happy that they were welcome first and the devas of position and influence satisfied that they were given prominence by being mentioned at the crucial closing of the proceedings. This can be regarded as how the Buddha had set a fine example for the guidance of those who are responsible for delivering address of welcome to a great gathering.

In view of the facts stated above, all the devas have since been looking forward to hearing the *Mahāsamaya Sutta*, as they wander about in the four directions of the universe.

The following is an illustration of how *Mahāsamaya Sutta* is held in high esteem by the devas.

There was a cave known as 'Nagalena' in the precincts of 'Kotipabbata' monastery. A celestial damsel was dwelling on an ironwood tree standing at the gate of the said cave. One day a young *bhikkhu* dwelling in the cave was reciting the *Mahāsamaya Sutta* and the female deva listened ardently to the recitation of the Sutta. When the *bhikkhu*'s recitation came to a close, the celestial damsel uttered '*Sādhu, Sādhu*' at the top of her voice and a dialogue ensued between the youthful *bhikkhu* and the female deva:

(*Bhikkhu*) B: Who is that who is saying '*Sādhu*'?

(Celestial Maiden) CM: Venerable Sir, it is me, a female deity

B: Why have you said, '*Sādhu*'?

CM: It is because, I had had the good fortune to hear *Mahāsamaya Sutta* for the first time, when the Buddha propounded it in the forest of Mahāvana and for the second time, I heard it today. I understand that you have learnt the Sutta well, exactly as taught by the Buddha, not making the slightest variation from the original even for a single letter. (I said *Sādhu* on that score).

B: Had you heard the recitation of Buddha by yourself?

CM: Yes, I had, Reverend Sir.

B: It is said that there was a great assembly of devas and Brahmās at the time of recitation by the Buddha of this Sutta. From which place did you hear the recitation?

CM: Venerable Sir, I was then a resident of the forest of Mahāvana near Kapilavatthu, but I was unable to acquire a place in the whole of Jambudipa because the powerful devas and Brahmās crowded in. I was compelled to go across to Sri Lanka, and as I was attempting to listen to the discourse standing at the port of Jambukola, powerful devas came crowding in again. I was again pushed further and further backwards until I got to a small village of Rohana near Mahāgama where standing in the ocean to the depth of my neck, I was finally able to hear the recitation.

B: O Celestial maiden, how could you see the Buddha at Mahāvana forest which was at such a great distance from where you happened to be at the time?

CM: Venerable Sir, I did see the Buddha really; it appeared as if the Buddha was looking at me fixedly from the forest of Mahāvana all throughout the time of expounding the discourse so much so, I felt afraid and abashed and I felt like hiding myself between the foamy waves.

B: It is said that one hundred thousand crores of devas and Brahmās attained arahatship on that day (when *Mahāsamaya Sutta* was delivered). Had you attained arahatship too?

CM: No, Venerable Sir, I had not.

B: Then I think you had attained Fruitional stage of *anāgāmī*!

CM: No. Sir, I had not.

B: Then I think you had attained the Fruitional stage of stage of *sakadāgāmī*!

CM: No. Sir, I had not.

B: O Celestial maiden, It is said that (hearing the *Mahāsamaya Sutta*) countless number of devas and Brahmas attained the three lower paths; I am sure you must have at least become a *sotāpanna*.

CM: (As one who had indeed attained the Fruitional stage of *sotāpanna*) the celestial maiden felt shy and said: 'Venerable Sir, you should not have asked me such a question', (thus side-tracking the issue.)

The young *bhikkhu* then asked the celestial maiden: "Can you manifest yourself to me?" She replied: "Venerable Sir, not the whole body but only the top of a finger and so saying, she thrust one of her fingers through a key hole, exposing just the tip of it. The whole cave was then brightly illumined as though thousands of moons and suns had thrown beams of light into it. (The celestial maiden did not manifest her whole person so as to save the young *bhikkhu* from the danger of temptation, which would ruin his life as a recluse.)

Then the celestial maiden departed after giving her respects and urging the young *bhikkhu* not to be remiss in his effort to practise precepts prescribed for *bhikkhus*.

This is how *Mahāsamaya Sutta* is being held in high esteem by the devas and Brahmās.

Preaching The Discourses in Harmony with The Inclinations of The Audience

After delivering the *Mahāsamaya Sutta*, the Buddha proceeded to give discourses to the same Assembly on the following *suttas* in accordance with the dispositions of different groups of devas and Brahmās.

(1) ***Samma paribbājaniya Sutta*** was taught to the devas and Brahmās who had propensity towards lust (*rāga*), (by way of a dialogue between a Nimitta Buddha and the Buddha himself). One hundred thousand devas and Brahmās attained arahatship at the conclusion of the discourse and countless devas and Brahmās attained the three Lower Paths at the same time.

(2) ***Kalahavivāda Sutta*** was taught to the devas and Brahmās with inclination towards aversion (*dosa*), such devas and Brahmās achieved emancipation in a like manner.

(3) ***Mahābyūha Sutta*** was taught to those who had inclination towards delusion (*moha*), such devas and Brahmās gained emancipation likewise.

(4) ***Cullabyūah Sutta*** was taught to those who were inclined to thought-conception (*vitakka*) with the same results.

(5) ***Tuvaṭṭakapaṭipaḍa Sutta*** was delivered to the audience with a tendency of Faith, confidence (*saddhā*) (in the Three Gems) with same results.

(6) ***Purābheda Sutta*** was taught to those who were inclined towards wisdom (*paññā*) in the same manner and with similar results.

(For full particulars in respect of these six *suttas*, reference may be made to Myanman version of Suttanipata Pāli Text and especially, to the treatise entitled 'Exposition of *Mahāsamaya Sutta* with Pāli Text and word meanings' by the Venerable Bhadanta Nandiya, Presiding Thera of Mahāvisutarama Monastery of Pakokku.)

Chapter 23

THE BUDDHA'S FIFTH VASSA AT VESALI

Having accomplished an incumbent duty of a Buddha by teaching Mahāsamaya Sutta, Sammāparibbājaniya Sutta, etc., to the five hundred *arahats* of Sakyan descent and establishing seven hundred thousand crores of devas and Brahmās in *arahatta-phala*, and countless number of them in the three lower Paths, as stated above, the Buddha took up residence at Kutagara monastery, which had terraced roofing and crowning pinnacle, in the country of Vesali to observe the fifth *vassa*.

Two Forests with The Name of Mahāvana

(There were two forests bearing the name of Mahāvana: one near Kapilavatthu and the other near Vesali. Of these two, the one (where the Buddha taught the Mahāsamaya Sutta) near Kapilavatthu extended from the edge of Kapilavatthu to the Himalayas on one side and to the ocean on the other side. The one near the city of Vesali was a great forest with its marked boundary on all sides.)

King Suddhodāna attained Arahatship

When the Buddha was observing the fifth *vassa* in the Mahāvana forest near Vesali, King Suddhodāna entered Nibbāna after attaining arahatship[1] under the white umbrella in his golden palace.

Requesting for Permission for Ordination of Women.

Step-mother Mahā Pajāpati Gotamī had approached the Buddha since the time of His first visit to Kapilavatthu with a request for admission of women to the Order by formal ordination. Since then she had made the requests for three times repeatedly and the Buddha had rejected her request every time.

The reason for such rejection was because the Buddha had decided to grant admission of women to the Order not easily but only after pains-taking efforts on the part of women to gain permission for ordination. Only then would they realize that becoming a *bhikkhunī* in the Dispensation was a thing difficult of attainment and would safeguard their *bhikkhunī* status with constant vigilance. He wished them to cherish the hard won admission to the Order after a great struggle.

Thus, when Mahā Pajāpati Gotamī made her first request, which was repeated three times to the Buddha at the Nigrodha monastery of Kapilavatthu, her request was rejected by Him for reasons as stated above. At each attempt, she had to abandon her hope and return to the royal palace.

Now an opportunity had presented itself for her to make another attempt when the Buddha had taken up residence at Vesali to keep the fifth vassa.

As stated in the previous chapters, the five hundred *bhikkhus* of royal blood, prior to their attainment to arahatship, had messages sent to them by their former spouses, requesting them to return and live a household life again. These ladies made their earnest appeal again by sending messages, as before, to the five hundred *bhikkhus* who had become *arahats* now. But the *arahat-bhikkhus* sent the reply: "We are no longer in a position to lead a worldly life."

The five hundred deserted wives considered that 'it would not be appropriate to seek for

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1. An account of King Suddhodāna's attainment of arahatship under the white umbrella in his golden palace and entering Parinibbāna has been dealt with in detail in the treatise entitled '*Tathāgata Udāna Dipani*.' In view of this, it is only briefly mentioned here as treated in the **Anguttara Commentary**.

new married life' and decided unanimously to go to Mahā Pajāpati Gotamī to appeal to her 'to obtain permission from the Buddha for admission to the Order as *bhikkhunīs*.' Accordingly, they went in a group to the step-mother Mahā Pajāpati Gotamī and made their appeal to her.

Their request reminded her of her failure to obtain permission for the women to receive ordination when the Buddha was taking up residence at Nigrodha monastery on a previous occasion and so she had a hair-dresser to shave their heads, including that of her own, and asked the ladies to wear dyed clothes to assume the form of *bhikkhunīs* while they were still in the royal palace. Then they made arrangements to set out all together for Mahāvana forest of Vesali where the Buddha was then residing.

The distance between Kapilavatthu and Vesali was fifty *yojanas*; and when Sakayan and Koliya royal families considered arrangements for their journey, they concluded: "It would not be possible for these princesses and royal ladies, who were brought up so regally and gently, to make the journey on foot," and they arranged to provide them with five hundred sedans to solve the problem.

The five hundred ladies agreed amongst themselves that such a mode of travelling might tantamount to an act of disrespect to the Buddha and they therefore made the journey of fifty *yojanas* on foot. Royal families of both countries arranged for regular provision of food at every stop and sufficient number of escorts for their security en route to Vesali.

Having made the difficult journey of fifty *yojanas*, their delicate feet were swollen with boils that took turns to rise and burst, looking as if they were covered with seeds of clearing-nut, Strychos potato rum. All the five hundred fair ladies, headed by Mahā Pajāpati Gotamī, arrived at Vesali with swollen feet, bodies besmeared with dirt and dust, with tears streaming down their cheeks and in sore distress, stood in a group at the gate of the Kutagara monastery in the forest of Mahāvana. (They dared not enter the precincts of the monastery at once).

> (Step-mother Mahā Pajāpati Gotamī thought to herself that she had taken on the dress of a *bhikkhunī* without the permission of the Buddha; and the news of her action had already spread throughout the land. It would be well if the Buddha would be pleased to admit her into the Order. But, failing that, she should have to withstand reproaches. That was the reason why she stood bewailing at the gate without daring to seek entry).

When Venerable Ānanda noticed Mahā Pajāpati Gotamī in such a plight at the gate, he came to her and inquired: "O dear Step-mother, why do you look so miserable? Have the royal relatives of Sakya and Koliya families met with tragedies and are ruined? Why are you in an unsightly appearance such as this, with swollen feet, and looking shabby, a grief stricken face, standing helplessly and weeping at the gate?"

Whereupon, Mahā Pajāpati Gotamī replied: "O... Venerable Ānanda, we have been standing at the gate with tears for failure to get the Buddha's permission for women to receive formal ordination, so that they might lead the life of *bhikkhunīs* in the Dispensation of Dhamma-Vinaya." Ānanda soothed her by saying a few words of encouragement:

"Step-mother... if that is the case ... I will go and approach the Tathāgata for admission of women into the Order by formal ordination, so that they might lead the life of *bhikkhunīs* in the Dispensation of Dhamma-Vinaya; please remain at the gate till I come back," and so saying Venerable Ānanda went to the Buddha and made this request:-

> "The Most Exalted Buddha... Step-mother Mahā Pajāpati Gotamī is standing at the gate with her feet swollen, her body covered with dirt and dust, her heart soared, tears streaming down her cheek, and in a miserable plight for failure to obtain your permission for womenfolk to receive formal ordination, so that they might lead the life of *bhikkhunīs* within the *sāsana*. May I pray solemnly that they be granted Your permission for receiving formal ordination!"

The Buddha said in response: "That is not a proper thing... dear Ānanda and I advise you not to be interested in the matter of admitting womenfolk into the order as *bhikkhunīs*."

With an undaunted will, Venerable Ānanda made similar requests for the second time, for the third time, but received the same words of discouragement from the Buddha.

A Renewed Request

Venerable Ānanda thought of a new approach, after failure to obtain permission for admission of womenfolk to the Dispensation of Dhamma-Vinaya for three times, and accordingly went to the Buddha and addressed Him:

> "Most Exalted Buddha... could womenfolk attain ariyaship ranging from Fruitional Stage of *sotāpatti, sakadāgāmī, anāgāmī* to *arahatta*, by leading the life of *bhikkhunīs* within the frame-work of Dhamma-Vinaya *sāsana*?"

Whereupon, the Buddha replied: "Ānanda.. womenfolk could attain Ariyaship ranging from Fruitional Stage of *sotāpatti, sakadāgāmī, anāgāmī* to *arahatta*, by leading the life of *bhikkhunīs* within the frame-work of Dhamma-Vinaya *sāsana*."

> "Most Exalted Buddha..., if womenfolk were capable of attaining the four Stages of ariyaship by way of their being *bhikkhunīs* within the frame-work of *Dhamma-Vinaya sāsana*, may I submit a case that is worthy of the Tathāgata's sympathetic consideration in support of my request:-
>
> Most Exalted Buddha... Mahā Pajāpati Gotamī had rendered great service to you besides being your step-mother. She was responsible for feeding, nursing you and for your physical and mental wellbeing ever since the time of your birth. She used to tidy you up by showering with scented water twice a day. Indeed, she was responsible for feeding you exclusively with the milk that flowed from her breast."

(Mahā Pajāpati Gotamī gave birth to Prince Nanda a few days after Mahā Maya Devi had given birth to the Bodhisatta. She entrusted her own child, Nanda, to the care of wet nurses, and she volunteered to act as Bodhisatta wet nurse and caretaker; hence this additional weight applied to his request!)

> "Most Exalted Buddha... I humbly pray for favour of granting your permission for the womenfolk to receive ordination as *bhikkhunīs* within the frame-work of Dhamma-Vinaya *sāsana*."

The Buddha finally acceded to Ānanda's entreaties, saying: "Ānanda, if Mahā Pajāpati accepts the Eight Special Rules (*Garu-dhamma*), let such acceptance mean her admission to the Order.

The Eight Special Rules are:

(1) A bhikkhunī, even if she enjoys a seniority of a hundred years in the Order, must worship, welcome with raised clasped hands and pay respect to a bhikkhu though he may have been a bhikkhu only for a day. This rule is strictly to be adhered to for life.

(2) A bhikkhunī must not keep her rains-residence at a place that is not close to the one occupied by bhikkhus. This rule is also to be strictly adhered to for life.

(3) Every fortnight, a bhikkhunī must do two things: To ask the bhikkhu-sangha the day of Uposatha and to approach the bhikkhu-sangha for instruction and admonition. This rule is also to be strictly adhered to for life.

(4) When the rains-residence period is over, a bhikkhunī must attend the Pavarana ceremony at both the assemblies of bhikkhus and bhikkhunīs, in each of which she must invite criticism on what has been seen, what has been heard or what has been suspected of her. This rule is also to be strictly adhered to for life.

(5) A bhikkhunī who has committed a sanghadisesa offence must undergo penance for a half-month, pakkha manatta, in each assembly of bhikkhus and bhikkhunīs. This rule is also to be strictly adhered to for life.

(6) A bhikkhunī must arrange for ordination by both the assemblies of bhikkhus and (bhikkhunīs for a woman novice only after two year's probationary training under her in the observance of six training practices. This rule is also to be strictly adhered to for life.

(7) A bhikkhunī should not revile a bhikkhu for any reason whatsoever. This rule is also to be strictly adhered to for life.

(8) *Bhikkhunīs* are prohibited from exhorting or admonishing bhikkhus with effect from today. Bhikkhus should exhort bhikkhunīs when and where necessary. This rule is also to be strictly adhered to for life.

These are the Eight Special Rules. If Mahā Pajāpati Gotamī accepts the Eight Special Rules, let such acceptance mean her admission to the Order."

The Buddha thus permitted the establishment of *bhikkhunī-sāsana* after expounding the Eight Special Rules for their guidance.

Ānanda learned the Eight Special Rules from the Buddha and returned to Mahā Pajāpati Gotamī at the gate and told her what had transpired at his meeting with the Buddha:-

"Great step-mother .... if you accept the Eight Special Rules, such acceptance means your admission to the Order. The Eight Special Rules are:

(1) A bhikkhunī, even if she enjoys a seniority of a hundred years in the Order, must worship, welcome with raised clasped hands and pay respect to a bhikkhu though he may have been a bhikkhu only for a day. This rule is strictly to be adhered to for life.

Etcetera (Pelayya)

(8) *Bhikkhunīs* are prohibited from exhorting or admonishing *bhikkhus* with effect from today. *Bhikkhus* should exhort *bhikkhunīs* when and where necessary. This rule is also to be strictly adhered to for life.

Great step-mother, you can count yourself as one who has been duly admitted to the Order of *Bhikkhunī*, the moment you adhere strictly to these Eight Special Precepts."

Mahā Pajāpati Gotamī responded: "Venerable Ānanda .... just as a young maiden who is in the habit of decorating herself with flowers, with her hair washed and brushed or a man in like manner, would eagerly receive lilies, Moe-swe or Lai-tu flowers, with outstretched hands, for planting on their heads if and when offered; so also I am prepared to adhere to the Eight Special Rules (*Garu-dhamma*), with great delight and due respect till I breathe my last.

Thereupon, the Venerable Ānanda approached the Buddha again with profound respect and stood at a suitable place and addressed: "Most Exalted Tathāgata... Mahā Pajāpati Gotamī has vowed to adhere strictly to the Eight Special Rules as laid down, with due diligence and respect up to the end of her life."

(Her enthusiastic acceptance of the Eight Special Rules constitute automatic admission to the Order; she became a *bhikkhunī* without formal ordination in a Sima. Such procedure of admission into the Order is known as "*Attha garu-dhamma patiggahana Upasampadā*.")

Permission Granted for Ordination of Bhikkhunī

Step-mother Mahā Pajāpati Gotamī went to the Buddha and sat at a suitable place with due respect and asked: "Exalted Buddha... what should I do with the five hundred princesses of royal blood?" He gave her certain instructions. She left after hearing the *dhamma* and making obeisance to Him. Then the Buddha told the *bhikkhus* about His instructions to Mahā Pajāpati and laid down the following rules:

"*Bhikkhus*, I give permission to *bhikkhus* to help in ordination of female candidates to become *bhikkhunīs*."

The *bhikkhus* proceeded to help in ordination of the five hundred royal princesses with Mahā Pajāpati Gotamī as their preceptor (*upajjhaya*). They were known as "*ekataw upasampaññā"* there being insufficient number of *bhikkhunīs* to participate jointly with *bhikkhus* in the ordination ceremony.

When the ordination ceremony was over, Mahā Pajāpati Gotamī attained Fruition stage of arahatship through hearing Sankhitta Sutta (**Aṅguttara**), and the five hundred *bhikkhunīs*

attained ariyaship according to their wishes, ranging from *sotāpatti, sakadāgāmī, anāgāmī* to *arahatta* through hearing Nandakovāda Sutta (*Majjhima*).

> (The ordination of distinguished *bhikkhunīs*, such as, Queen Yasodharā, Princess Janapadakalayani, Queen Khemā, Dhammadinna, wife of a rich man, Bhaddakapila, will be described separately when we come to the "Jewel of Sangha".)

Victory over The Wandering Ascetic Saccaka

The Buddha conquered the wandering ascetic Saccaka while taking up residence at Kutagara monastery in the forest of Mahāvana near Vesali. An account of this wandering ascetic, Saccaka, will be reproduced here from **Catukka nipatta**, **Culalcalinga Jātaka Commentary** and **Mulapaṇṇāsa**, **Culasaccaka Sutta Commentary**.

Long time ago, seven thousand, seven hundred and seven descendents of Licchavi royal family of Vesali took turns to rule the country. All those royal descendents were very much inclined to investigate into various ascetic views prevailing at that time. Once, a wandering mendicant, who professed five hundred views, arrived in Vesali. These royal descendents held him in high esteem and treated him well. A female mendicant, who also professed five hundred views, arrived in the country of Vesali at about the same time.

The descendents of the royal family arranged a debate between the two mendicants. The debate ended in a draw as one could not defeat the other since they were equally matched. A peculiar idea struck the Licchavis: "Should the two be united in marriage, they could expect of them an off-spring of great talent." So they persuaded them to remain in their country without taking the trouble of wandering about. They treated them with respect and arranged for their maintenance.

As years rolled by, the couple produced four daughters and one son. The names of the daughters were, (1) Sacca, (2) Lola, (3) Avadharika, (4) Paticchada and that of the son was Saccaka. (According to **Cula Saccaka Sutta Aṭṭhakathā**, the names of daughters are (1) Sacca, (2) Lola, (3) Patacara and (4) Acaravati)

When they came of age, they were given instructions on views held by their parents: five hundred paternal and five hundred maternal views, a total of one thousand. Special parental advice was also given to the four daughters:

> "My dear daughters .... if you find anyone who could refute your views, you might offer yourself as his wife if he is a lay man; should he, however, happened to be a *bhikkhu*, you might lead a homeless life under him."

After the death of their parents, the wandering Saccaka, being more intelligent than his four elder sisters, studied more and more unorthodox views in addition to the one thousand that he had inherited from his late parents. Without wandering forth he kept on residing in Vesali by giving instructions to young royal princes. Fearing that his belly, which was full of 'wisdom' might burst at any moment, he had it wrapped up with iron plates.

His elder sisters held the view that Jabudipa island was conspicuous by the presence of Jabu-tha-bye tree (the golden Eugenia tree). So they used to carry Thabye flowers and fresh leaves as they moved from town to town in search of rivals in the matter of doctrinal views. They used to plant a few branches of Thabye on a heap of sand or earth at the entrance to a town, announcing: "Anyone capable of refuting our views can smash it," by way of a challenge, before they entered the town.

As they wandered from place to place, they eventually arrived at Savatthi. Here, again, they planted a branch of Thabye at the gate and made a challenging announcement: "Anyone, whether a laity or a *bhikkhu*, who can refute our ideology, can destroy this heap of earth and this branch of Thabye by his feet." They left their word with the children whom they found loitering round the gate, and went into the town.

The Venerable Sāriputta's Feat of Intellectual Power

On that day, the Chief Disciple, the Venerable Sāriputta, went for the usual round of receiving food fairly late in the morning, as he had been sweeping certain places in the

monastery, filling pots with drinking water and nursing the sick within the precincts of Jetavana monastery. As he reached near the gate, he came upon those branches of Thabye. He, therefore, asked the nearby children about the strange spectacle. They gave a full account of it to the Venerable.

Whereupon, the Venerable Sāriputta asked them to smash the Thabye branches. The boys replied: "Reverend Sir... we dare not do it... we are afraid ..." Venerable Sāriputta urged them again by saying a few words of encouragement: "Boys .... don't be afraid; should they ask you as to who was behind you, just let them know that I, Sāriputta, the Chief Disciple of the Buddha, had asked you to do it, and tell them also that if they want to challenge me in debate, they should come to Jetavana monastery." The boys summoned their courage and smashed the Thabye branches as instructed. Venerable Sāriputta went on his round of receiving alms and returned to the monastery.

When the four sisters came out of the town, they asked the boys: "Who has asked you to destroy our Thabye branches?" They told them all about it.

The four women went back into the town, each moving along a different route, announcing: "We learn that the Chief Disciple of the Buddha, known as Sāriputta, is ready to engage in a debate with us. Will those wishing to hear the debate come along..." Many people came out and went along with them to the Jetavana monastery.

Venerable Sāriputta felt that presence of womenfolk in the residential area of *bhikkhus* was not permissible, and so he went to the central part of the precincts of the monastery to meet them. On arrival, the womenfolk asked: "Did you ask the boys to smash up our Thabye branch?" "Yes... I did it," was the reply. Whereupon those women challenged the Venerable Sāriputta to a debate on ideology. The Venerable accepted their challenge and asked them as to who should start questioning. They replied: "The onus of questioning rests with us." To which the Venerable Sāriputta said: "Yes, you, being womenfolk, start questioning."

The four women took positions, one on each of the four sides, and thrust a barrage of questions, thousand in number, which they had learnt from their parents. Venerable Sāriputta gave prompt answers to every of their questions, just like cutting off the stalk of lily with a double-edged sword, leaving no problem unsolved. He then invited more questions from the four women, who being subdued, replied: "Most reverend Sir... We know this much only."

Venerable Sāriputta said: "Well, wanderers ... I have answered all the one thousand questions that you have asked, and now I will ask you only one question and will you answer it?" Knowing by now somewhat about the Venerable's standing, they dared not reply courageously: "Please do, Venerable Sir, we will answer your questions." but, instead, they said meekly: "Reverend Sir... please do. We will answer if we possibly can." Before putting forward his question, Sāriputta made it plain to them that the question which he was about to ask was not of higher standard but one meant for prospective novices who have to learn them after becoming *sāmaṇeras* and asked this question: "What is meant by one Dhamma?" (*Ekam nāma kim*).

The four ascetic women could not make head or tail of the problem. Venerable Sāriputta asked them: "Heretic women... answer the question," and they admitted their inability: "Reverend Sir... we have not the vaguest idea of the answer." The Venerable told them: "Now that I have answered your one thousand questions while you cannot answer a single question of mine, who, then, is the victor and who are the vanquished?" Their reply was: "Reverend Sir... you are the conqueror and we are the conquered." Venerable Sāriputta asked: "What would you do in such circumstances?" They told the Venerable of what their parents had asked them to do in the event of their defeat (as related in the preceding chapters), and expressed their desire to receive ordination under the patronage of the Venerable.

Venerable Sāriputta, then gave them this instruction: "This is not the right place for you womenfolk to receive ordination and you will be best advised to go to the monasteries of

bhikkhunīs with our introduction and ask to be ordained there." Accordingly, they went to the monasteries of the *bhikkhunīs* with the introduction of the Venerable and received ordination. (They received ordination under the patronage of Uppalavan Therī, according to **Jātaka Commentary**) They attained arahatship within a short period of time through mindful, earnest effort in the practice of the Path. (The Buddha expounded an account of this episode in **Culakalinga Jātaka**, vide **Catukka Nipatta**. For further particulars, please refer to five hundred and fifty Jātaka).

(N.B. This episode happened only when the Buddha was taking up residence at Jetavana monastery of Savatthi, some time after the establishing of *bhikkhunī-sāsana* with the Buddha's approval and also in compliance with Mahā Pajāpati Gotamī's express request when He was residing in Mahāvana forest, Vesali. This interesting episode has connections with the story of wandering Saccaka, hence its exposition here.)

The Story of Wandering Ascetic Saccaka

As narrated above, the four women ascetics had a younger brother called wanderer Saccaka, who was acting as an instructor of the royal princes of Vesali.

It was during the period when the Buddha was staying at Kutagara monastery in Mahāvana forest, near Vesali, that wanderer Saccaka, son of sectarian Nigandha, was proclaiming himself as one skilled in debating, one who was very learned; and people also took him to be a holy person. He was boasting to the Vesali citizens:

"I have never come across any person claiming himself to have *bhikkhu* followers, to be a sectarian, a sectarian leader, a *samana* Brāhmana or one worthy of Homage, a Perfectly Self-Enlightened Buddha, who could resist without perspiring from their arm-pits when I refute and rebuke them on grounds of views. Even senseless logs or wooden blocks could not remain unshaken when I talk about things in terms of views, leave alone the living creatures!"

Wanderer Saccaka was, in fact, going about the city and boasting himself as one who was out to find faults with Samana Gotama. On one morning, as he was strolling about and taking walking exercise, he noticed the Venerable Assaji on his round of receiving alms, at a distance. He thought to himself:

"I am a person, who has been contemplating how to debate with Samana Gotama's Teaching though I cannot do it yet, since I have no means of knowing His views. I must therefore try to get to know His views before I could challenge Him in a proper manner. Venerable Assaji is well versed in Samana Gotama's views and I should make Him to declare their doctrine firmly before I could find fault with Gotama and rebuke Him."

He approached the Venerable Assaji with that end in view, and entered into conversation with the him after exchanging friendly greetings: "O Assaji... how does Samana Gotama exhort His disciples? In how many ways does He give them instructions in minute detail?"

Whereupon, Venerable Assaji explained him in this way:

"O descendent of Aggivessana, wanderer Saccaka, ... the Buddha exhorted His disciples in this manner. He gave detailed instructions in various ways:-

Bhikkhus,..... Corporeality (*rūpa*) is impermanent, sensation is impermanent, perception is impermanent, volitional activities are impermanent, six-fold consciousness is impermanent. Corporeality is not self, sensation is not self, perception is not self, volitional activities are not self, six-fold consciousness is not self (*attā*). All conditioned things are not permanent; all *dhammas* are without self.

O descendent of Aggivessana, wanderer Saccaka,.....the Buddha had exhorted His disciples in this way. He had given many detailed instructions in various ways."

The above is the Venerable Assaji's reply to heretic Saccaka's query.

[Points of special interest which are worthy to note: From the foregoing statement, it will be seen that, in his reply to Saccaka's query, Venerable Assaji mentioned

facts of 'Impermanence' and 'Unsubstantiality' or Non-self, but nothing was said about the fact of 'Suffering'. The reason for the omission of the fact of suffering has been explained in the **Commentary** as follows:-

"Had Venerable Assaji mentioned the fact of suffering as corporeality is suffering, sensation is suffering, perception is suffering, volitional activities are suffering, six-fold consciousness is suffering, Saccaka might get a chance for disputation. This is because, figuratively speaking Path and Fruition are regarded as suffering (*saṅkhāra-dukkha*). Hence the omission of the fact of suffering. Otherwise, Saccaka would have asked: "O Assaji what is the object of your receiving ordination?" Then Venerable Assaji's reply would be: "For the sake of Path and Fruition." In such a case, he would be exposed to censure: "O Assaji..., your *sāsana*, after all, does not lead to emancipation, in reality, your so called *sāsana* simply is a place of oppression and destruction; your so called *sāsana* is a kind of *Ussada* plane of misery! Therefore, your minds are void of desire for joy. Indeed, you all have been wandering round striving anxiously after suffering." It was for this reason that Venerable Assaji had purposely avoided the employment of the figurative term (*pariyāya*), and adopted the abstract term (*nippriyāya*) that could not have another meaning, hence exclusive presentation of 'Impermanence' (*anicca*) and Unsubstantiality (*anatta*)'.]

Whereupon, Saccaka said: "O Assaji what improper things do I hear? We have heard what Samana Gotama has been preaching. Perhaps we could meet with honourable Gotama sometime when there might be some discussion. Perhaps we could then rid Him of this evil view."

At that time the five hundred Licchavi princes were assembled at the Assembly Hall to transact some business. Saccaka thought to himself: "I was unable to decry the views of Samana Gotama in the past for not knowing anything about it. Now, I have learnt about them from His great disciple Assaji. I know them fully well, I had better go to His place and reproach Him for His views."

He went first to the Assembly Hall where his five hundred Licchavi princes were holding a meeting. He bid them to come out from the chamber, shouting:

"Come forth, honourable Licchavis! Come forth honourable Licchavis! Today, there will be a discussion between Samana Gotama and myself about His view. It is going to be a grand show! Assaji, one of the five *bhikkhus* and a well-known disciple of Samana Gotama, has stood firmly on the view of Impermanence and Unsubstantiality. If Samana Gotama also stood firm on the same view of *anicca* and *anatta*,

(1) Just as a powerful man taking hold of a long fleeced ram by its fleece, might pull, push and pull it about, even so will I pull and push and pull Samana Gotama about with my arguments and refutations of His view.

(2) Just as a powerful workman of a liquor shop, taking a big mat from the liquor shop, might throw it into a deep lake and seizing it by the corner, might pull it, push it, and shake it, even so, will I pull, push and shake Samana Gotama about with my arguments and refutations of His view.

(3) Just as a powerful drunkard, taking hold of a liquor strainer by its edge, might shake it up, shake it down, and toss it about, even so, will I shake up, shake down and toss about Samaṇa Gotama with arguments and refutations of His view.

(4) Just as an elephant, which gets infirm only when it is sixty, might get down into a deep pond and play the game of washing hemp, even so, will I play with Samana Gotama as in the game of washing hemp with my arguments and refutation of His view.

(N.B. When hemp stalks are in the process of being transformed into fibres, they are made into bundles and dipped in the water for softening. After three days, when they are soft and pliant, workmen come with provisions, such as drinks and eatables, for enjoyment when the work is over. They take hold of bunches of hemp

and strike them hard against the planks laid on their right, left and front in turn, while they enjoy food and drink.

The royal elephant, imitating the action of hemp workers, goes deep into the pond and drawing water with its trunk, blows it on its head, on its back, on either side of its body, and in between its thighs. Hence the term, (*Sana dhovika*) playing the game of washing hemps.)

"O Licchavi princes come forth come forth. Today there will be a debate between me and Samana Gotama on His view. Its going to be a grand show!" Thus Saccaka invited his disciples.

Among the Licchavi princes there were (1) those who expressed their conviction that 'Samana Gotama is not capable of refuting the views of Saccaka, it is only Saccaka who will be able to refute the view of Samana Gotama and (2) those who said: "What kind of a man is Saccaka that he would be able to refute the Buddha? It is the Buddha only who will be able to refute Saccaka."

Then Saccaka made his way towards Kutagara monastery in the company of five hundred Licchavi princes. It was noon then and many *bhikkhus* were walking to and fro to repulse sloth and torpor after having rich food. [In other words, these *bhikkhus* were meditators in the day time (*divā padhānika*) who usually took a walk to and fro to expose themselves to the sun at noon and then bathed. They found this practice most helpful in developing concentration in their meditation.]

Saccaka approached these *bhikkhus* and asked: "Friends where does Honourable Gotama take residence at the present moment? We would like to see Him."

Early at dawn on that day, the Buddha, after abiding in *mahā-karuṇā-samāpatti*, looked into the ten thousand universes and perceived through His Omniscience, that Saccaka would be coming along with many Licchavi princes to rebuke Him concerning His view. He, therefore, took His bath early in the morning and went out for receiving alms, accompanied by *bhikkhus*. On return, He did not go into the Scented Chamber but went straight into the Mahāvana forest and sat under a shady tree for the convenience of the visiting crowd, led by heretic Saccaka.

Those *bhikkhus* whom Saccaka had contacted were the meditating *bhikkhus*, who had just returned from the Buddha. They, therefore readily replied indicating with their clasped palms pointing towards the Buddha, saying: "O Saccaka, the Buddha is sitting under a tree in the Mahāvana forest to spend the day."

Thereupon, Saccaka went into Mahāvana forest in the company of a huge mass of people. He approached the Buddha, and after a cordial exchange of greetings with Him, sat at a suitable spot. (It should be noted that in addition to the five hundred Licchavi princes who were his disciples, the huge crowd following him, now consisted of numerous citizens of Vesali who were interested to witness the debate between the two distinguished personalities.)

Those who came along with Saccaka may be divided into five categories: (1) Some people paid homage to the Buddha and sat at suitable places. (2) Some exchanged greetings with Him, saying words that would remain always fresh in the their hearts throughout their lives, and sat at suitable places. (3) Some bowed with palms towards Him and sat at suitable places. (4) Some announced their names and lineage and sat at suitable place. (5) Some simply sat down in complete silence.

Having sat down at a suitable place, Saccaka addressed the Buddha: "May I, with your approval, submit a question concerning a certain subject?" The Buddha replied: "Ask, Aggivessana, whatever you like." (This is the sort of invitation to questions, peculiar to Fully Self-Enlightened Buddhas, and beyond the range of Paccekabuddhas and Sāvakas.)

Saccaka started questioning: "O Honourable Gotama..., how do you exhort your disciples? What part of your many Teachings is most emphasised for your disciples?" To which Buddha replied:

"O descendent of Aggivessana, Wanderer Saccaka...., I exhort my disciples in this

manner. This part of the many teachings is most emphasised for my disciples.

Bhikkhus, corporeality is impermanent, sensation is impermanent, perception is impermanent, volitional activities are impermanent, six-fold consciousness is impermanent. *Bhikkhus* corporeality is not self, sensation is not self, perception is not self, volitional activities are not self, six-fold consciousness is not self (*attā*). All conditioned things are impermanent; all conditioned and unconditioned things (*dhamma*) are not self (*attā*).

O descendent of Aggivessana, Wanderer Saccaka..., this is how I exhort my disciples; this part of the many teachings is most emphasis for my disciples."

Saccaka said: "A simile occurs to me." The Buddha then told him: "O descendent of Aggivessana, reveal it (boldly and vividly)."

"Just as seeds and trees cannot grow without depending and resting on the earth that affords support, or just as a manual worker cannot accomplish his task without depending and resting upon the earth that affords support.... O Honourable Gotama.... even so, this individual person produces merit or demerit based on corporeality (that is *attā* or self); this individual person produces merit and demerit based on sensation (that is *attā* or self); this individual person produces merit or demerit based on perception (which is *attā* or self); this individual person produces merit or demerit based on volitional activities (which is *attā* or self); this individual person produces merit or demerit based on six-fold consciousness (which is *attā* or self)."

Thus Saccaka presented his view on *attā* (Soul) theory by way of similes: (He had likened the five-fold aggregate to the earth; sentient beings are dependent on the five-fold aggregates like the earth. They produce merit or demerit based on the five-fold aggregate.) "The Honourable Gotama has thus discarded the very evident and manifest *attā* and declared it to be *anatta* (non-self)." Thus Saccaka presented his Soul theory firmly supported by seeming similes.

The supporting similes presented by Saccaka are notable, quite valid and firm. With the exception of the Fully Self-Enlightened Buddhas, there is no one capable of refuting his criticism and condemning his Soul theory. In fact, there are two types of people: (1) those who are tractable by Fully Self-Enlightened Buddhas only and (2) those who are tractable by Sāvakas. Those in category (2) can be corrected by the Buddhas and the disciples, but those in category (1) can be guided by the Buddhas alone. Wanderer Saccaka belonged to the first category and could be instructed only by the Buddha. The Buddha had, therefore, decided to personally rectify and refute his view:

"The descendent of Aggivessana, Saccaka.... Do you say that corporeality is myself (*attā*), that sensation is myself (*attā*) that perception is my body (*attā*), that volitional activities are myself (*attā*), that six-fold consciousness is myself (*attā*)?"

Saccaka came to realize then that "Samana Gotama has put me in difficulty, making me to declare, confirm and admit my soul theory (*attā vāda*) in the presence of an audience. Should anything untoward happens, I will alone be condemned for my soul theory," and thinking of citing the people of Vesali as co-adherents of *attā*, he replied:

"O Honourable Gotama — Indeed, I do say: 'Corporeality is my *attā*, sensation is my *attā*, perception is my *attā*, volitional activities are my *attā*, six-fold consciousness is my *attā* and the general mass of citizens of Vesali also say this."

The Buddha, being a hundred thousand times superior to Saccaka in matters of beliefs, would not let him make other people to share the same fate with him. Instead, He would make His conquest over Saccaka alone, and said to him:

"Saccaka what has the great mass of people to do with this? I urge you, Saccaka, to explain your own view."

(What the Buddha meant to say was this: "Not all of these people are out to refute My view. You are the only one who have come to refute My view. They are here because you

have invited them to witness the debate. The onus of expressing the view rests with you, and don't let them share the same fate with you.")

Saccaka was thus pressed to repeat his own view: "O Honourable Gotama ..... Indeed, I do say: 'Corporeality is my *attā*, sensation is my *attā*, perception is my *attā*, volitional activities are my *attā*, six-fold consciousness is my *attā*.'

After causing Saccaka to explain his own view, the Buddha proceeded to ask:

> "Saccaka, since you have admitted that the five-fold aggregates are *attā,* I will ask you in turn about this. Answer Me as you wish. Saccaka..... what do you think of the question I am about to ask? Would an anointed king like Pasenadi Kosala, or the crowned King Ajātasattu, ruler of Magadha, son of Queen Vedehi, have the power in their respective realm to order the execution of one deserving to be put to death, to order the confiscation of one whose property deserves to be confiscated and to banish one deserving of banishment?"

In answer to the above question, Saccaka replied:

> "O Honourable Gotama, a king like Pasenadi Kosala, or the crowned king like Ajātasattu, ruler of Magadha, son of Queen Vedehi, have the power in their respective realm to order the execution of one deserving to be put to death, to order the confiscation of one whose property to be confiscated and to banish one deserving of banishment?
>
> O Honourable Gotama.... even those Federated State Governments like Vajjis or Mallas would have power in their respective realm to order the execution of one deserving to be put to death, to order the confiscation of one whose property deserves to be confiscated and to banish one deserving of banishment? What more need we say of an anointed king such as King Pasenadi of Kosala or King Ajātasattu of the Kingdom of Magadha, the son of Queen Vedehi? He would have the power, O Gotama, he deserves to have the power."

(The Buddha had purposely brought Saccaka to bay in order to completely crush his soul theory (*Atta vāda*). Saccaka being unwise had even gone to the extent of "sharpening the weapon meant for his execution" by mentioning the Governments of Vajjis and Mallas in support of his statement).

> "O Saccaka, how do you like the question I am about to ask? You have said: 'Corporeality is my *attā* (self).' If so, can you cause it to obey your words, saying: 'Let my corporeality should be thus; let my corporeality should not be thus?' "

When the Buddha asked in such a point blank manner, Saccaka remained completely silent.

(N.B. Saccaka had discovered his grave mistake. He thought to himself: "Samana Gotama had brought about the destruction of my view. I was foolish enough to have created a chance for Samana Gotama to defeat me in my own game. I have been ruined beyond redemption. In case I say: 'I can prevail my power upon my corporeality,' the Licchavi princes would stand up and rebuke me for my ugly figure (body) compared with their own beautiful, admirable bodies which resemble those of celestial beings of Tāvatiṁsa.

In case I choose to say: 'I cannot prevail my power upon my body,' Samana Gotama would stand up and rebuke me: 'O Saccaka you already have said that you have control over your body, and you have retracted your own profession.' He has placed himself on the horns of a dilemma. He therefore kept complete silence.)

For the second time the Buddha asked Saccaka to answer the same question:

> "How do you like the question I am about to ask? You have said: 'Corporeality is my *attā* (self).' If so, can you cause it to obey your words, saying: 'Let my corporeality should be thus; let my corporeality should not be thus?' "

Saccaka remained completely silent, and did not answer the Buddha's question for the second time in succession.

> (If no answer was given to a reasonable question put by a Fully Self-Enlightened Buddha for three times in succession, it constitutes a grave act of excruciation

against the Buddha, and the offender's head is liable to be split into seven parts, according to the course of the principle Law of Nature, *Dhamma-Niyāma*.)

Fully Self-Enlightened Buddhas had fulfilled the *pāramīs* for four *asaṅkhyeyyas* and a hundred thousand aeons, out of great compassion for all beings, and, as such, the Buddha did not repeat the question for the third time, but changed the subject of discussion: "Saccaka.... speak up now. This is not the time for you to keep silent. The head of one, who does not answer a Buddha's reasonable question for three times in succession, is liable to get split into seven parts spontaneously."

Then Sakka could not help coming to the scene under the guise of an ogre holding a burning, blazing, flaming thunder bolt and stood right on top of Saccaka's head, as though threatening to punish him should he fail to answer the Buddha's reasonable question for three times. The strange spectacle was visible only to the Buddha and Saccaka (no one else could see it).

(N.B. Sakka had come holding a thunderbolt in his hand and stood above Saccaka. Having great compassion for him, like the Buddha, and to persuade him to give up his wrong views by threatening him in the guise of a terrible ogre wielding a thunderbolt. He made his appearance, not because he actually wanted to do harm to Saccaka but because no untoward mishap to anyone should ever occur in the presence of a Buddha.) — **Majjhima Ṭīkā** —

(The reason why Sakka came under the guise of an ogre was that, he had a desire to cause Saccaka to turn into a new leaf and accept the Right View. Sakka was in the company of Sahampati Brahmā when the latter approached the Buddha with a formal request to preach the Dhamma. Both of them requested the Buddha to preach the Dhamma, and they, on their part, undertook to see to it that reluctant people are persuaded to act according to His instructions. "Let yours be the authority of the Dhamma, and ours will be the law of temporal authority." Hence the appearance of Sakka under the guise of an ogre in fulfilment of his undertaking.) — **Majjhima Commentary** —

When Saccaka saw Sakka under the guise of an ogre, his body perspired profusely through fright, beads of sweat streaming down, and waves of sounds swirled right round in his stomach. He looked around to see if there was any one also witnessing the strange phenomenon and saw none. He thought it would be unwise to shout out 'a great ogre' when no one saw it, and would be like creating a chance for the people to turn against him saying: "We also have eyes but you are the only one seeing the ogre. You see it only because you dispute with Samana Gotama." He was so shaken that his hair stood on end and goose flesh developed all over his body. He found no one but the Buddha to take refuge in, and seeking shelter, protection and refuge only in the Buddha, he thus spoke to the Buddha: "Be pleased to ask me, Honourable Gotama; I will answer."

The Buddha asked him:

"Saccaka..... how do you like the question I am about to ask? You have said: 'Corporeality is my *attā*.' If so, do you have power over that corporeality and can you say: 'Let my corporeality be thus; let my corporeality be not thus?' "

Saccaka replied: "Honourable Gotama.... I do not have the power." Then the Buddha warned him: "Saccaka.... think over it again, ponder over it again before you give an answer. What you have said before does not agree with what you have just said; and what you have just said does not agree with what you said before. They do not collaborate one another." and He proceeded to ask:

"Saccaka.... how do you like the question I am about to ask? You have said: 'Sensation is my *attā*.' If so, do you have power over that sensation and can you say: 'Let my sensation be thus; let my sensation be not thus?' "

Saccaka replied: "Honourable Gotama.... I do not have the power."

Then the Buddha warned him: "Saccaka.... think over it again, ponder over it again before you give an answer. What you have said before does not agree with what you have just

said; and what you have just said does not agree with what you said before. They do not collaborate one another." and He proceeded to ask:

> "Saccaka.... how do you like the question I am about to ask? You have said: 'Perception is my *attā*.' If so, do you have power over that perception and can you say: 'Let my perception be thus; let my perception be not thus?' "

Saccaka replied: "Honourable Gotama..... I do not have the power."

Then the Buddha warned him: "Saccaka.... think over it again, ponder over it again before you give an answer. What you said before does not agree with what you have just said; and what you have just said does not agree with what you said before. They do not collaborate one another." and He proceeded to ask:

> "Saccaka.... how do you like the question I am about to ask? You have said: 'Volitional activities are my *attā*.' If so, do you have power over those volitional activities and can you say: 'Let my volitional activities be thus; let my volitional activities be not thus?' "

Saccaka replied: "Honourable Gotama..... I do not have the power."

Then the Buddha warned him: "Saccaka.... think over it again, ponder over it again before you give an answer. What you said before does not agree with what you have just said; and what you have just said does not agree with what you said before. They do not collaborate one another." and He proceeded to ask:

> "Saccaka how do you like the question I am about to ask? You have said: 'Six-fold consciousness is my *attā*.' If so, do you have power over that six-fold consciousness and can you say: 'Let my six-fold consciousness be thus; let my six-fold consciousness be not thus?' "

Saccaka replied: "Honourable Gotama.... I do not have the power."

Then the Buddha warned him: "Saccaka.... think over it again, ponder over it again before you give an answer. What you said before does not agree with what you have just said; and what you have just said does not agree with what you said before. They do not collaborate one another."

The Buddha continued to exhort Saccaka by expounding a discourse which involves questioning and answering three times, a mode of teaching known as '*Teparivatta dhamma desanā*.'

> "Saccaka what do you think of this? Is corporeality permanent or impermanent?"

Saccaka answered: "Impermanent, O Gotama." "That which is impermanent, is it painful (*dukkha*) or pleasant (*sukha*)?" "Painful, O Gotama."

"Would it be proper to consider that this corporeality, which is impermanent, painful and subject to change as, 'This corporeality is mine (through clinging), this corporeality is I (through conceit), this is my *attā* (through wrong view)?' " Saccaka answered: "O Gotama.... It is indeed not proper."

> "Wanderer Saccaka..... what do you think of this? Is sensation permanent or impermanent? Is perception permanent or impermanent? Are volitional activities permanent or impermanent? Saccaka .... how do you think of the question that I am about to ask. Are the six kinds of consciousness permanent or impermanent?" Saccaka answered: "Venerable Gotama .... impermanent." "That which is impermanent, is it painful or pleasant?" "Painful, O Gotama."
>
> Would it be proper to consider the six kinds of consciousness, which are impermanent, painful and subject to change as, 'This consciousness is mine (through clinging), this consciousness is I (through conceit), this consciousness is my *attā* (through wrong view).'"

Saccaka answered: "Venerable Gotama, it is indeed not proper."

Just as an expert snake charmer caused the snake concerned to suck its venom out of the bitten part of the body of the victim, even so the Buddha had caused Saccaka to admit, by his own mouth, the fact that the five *khandas* are impermanent, painful and insubstantial,

and not permanent, pleasant and substantial as he had primarily maintained by word of his mouth and in the presence of the same audience which comprised Licchavi princes. (The venom, that is, the false view of *attā*, which had appeared out of the mouth of Saccaka, had been made to be sucked out by the same mouth of Saccaka and an admission to be uttered that it is *anatta*, not self, in the presence of the audience.)

In this manner the Buddha had Saccaka to definitely admit that the five *khandhas* are impermanent, painful and insubstantial in the presence of throngs of people, and being desirous of subduing him to accept the Truth with his head hanging down, the Buddha went on to ask:

> "Heretic Saccaka, how would you like the question that I am about to ask? When a person clings to *dukkha*, adheres to *dukkha*, cleaves to *dukkha* and considers *dukkha* (the five-fold aggregates) as this *dukkha* is mine (through clinging); this *dukkha* is I (through conceit) and this *dukkha* is my *attā* (self) (through wrong view), could he himself accurately understand *dukkha* (with three *prinnas*)? Could he remain abiding in complete extinction of *dukkha*?"

Saccaka answered: "O Honourable Gotama.... How could it be possible! It is an impossibility!" Whereupon, the Buddha went on to ask:

> "Wanderer Saccaka .... how would you think of the question I am about to ask? If that is so, being clung to those *dukkha* (of five aggregates), attached to those *dukkha* (of five aggregates), cleaving to those *dukkha* (of five aggregates), do you not hold the wrong view, and consider that this *dukkha* (of the five aggregates) is mine (through clinging), this *dukkha* (five aggregates) is I (through conceit), this *dukkha* (five aggregates) is my *attā* or self (through wrong view). In view of all this, you are on the wrong track in respect of view?"

Saccaka answered: "O Honourable Gotama .... How could it not be so! I do consider it so."

Then the Buddha gave further exhortation to Saccaka:

> "Saccaka, it is as if a man, desiring heart-wood, seeking heart-wood, and wandering about, might enter the forest with a sharp hatchet. He might see a plantain tree with a straight stem and devoid of a budding stalk. He cut off the bottom part and then cut off its crown. Then he might peel the bark of the stem. Having peeled the bark of the stem, that man would not get even the sap wood, let alone heart-wood.
>
> In the same way, Saccaka, as I question and cross-question you for reasons in regard to your view, you prove to be empty, futile and a great failure.
>
> O Saccaka, you have been boasting among the citizens of Vesali, through empty pride thus: 'I have never come across such persons as Samana Brāhmanas or Fully Self-Enlightened Buddhas, one who could resist me without perspiring from their arm-pits when I refute and rebuke them on grounds of views; and even senseless logs or wooden blocks could not remain unshaken when I talk about things in terms of views, leave alone the living beings.' "

The Buddha then exposing His golden coloured body to the assembly and said: "Saccaka .... there is no trace of perspiration on my body."

> (N.B As a matter of course, a compounded body perspires at one time or the other; hence, the Buddha said: "....there is no trace of perspiration on body at the moment."
>
> As regards 'exposition of the golden coloured body' it does not mean that the whole body was exposed to view. It is customary among the Buddhas to have the button-knob properly fixed to the button-ring of the robe when they take their seat before an audience. The Buddha, on this occasion, held the robe above the upper part of the throat and dropped just four inches of it to permit the emergence of red rays, whirling round like a stream of liquid gold or flashes of lightning, right round

the His head, resembling a golden tabor and shooting skywards.

The Buddha had done such a thing to dispel doubt, if any, on the part of the people. If the Buddha did not disclose the true aspect by exposing (His body), certain people might gainsay "we can see beads of perspiration streaming down Saccaka's body; Samana Gotama had said He had no sweat but we cannot know if it is true because His body is completely cloaked in a double-layered robe.")

When the Buddha had said thus, Saccaka sat speechless with a sad look, drooping shoulders and downcast head and at his wit's end.

Licchavi Prince Dummukha's Statement.

Then a Licchavi prince, Dummukha, seeing Saccaka speechless with a sad look, drooping shoulders and downcast head and at his wit's end, addressed the Buddha: "Most Exalted Buddha, a simile has come into my head." The Buddha urged him: "Dummukha, reveal it." Prince Dummukha addressed the Buddha thus:

"Most Exalted Buddha.... there was a pond near a village or a marketing place. A crab was living in that pond. Many boys and girls, coming out from that village or town, might approach the pond and might go down into the pond. Taking the crab out of the water, they might put it on dry ground. And, Venerable Sir, as often as that crab would thrust out a claw, these boys and girls would cut it, break it and smash it with sticks and potsherds. Just as that crab, with its claws cut, broken and smashed, would be unable to get back into the pond again as before, even so, Venerable Sir, Saccaka will be unable now to come round to the Buddha to make refutations and assertions as You have cut, broken and smashed all the distorted, conceited, twisted views of Saccaka."

Whereupon, Saccaka asked Dummukha: "Dummukha... stop it, Dummukha... stop it; (you are a person with rough speech;) we are not speaking to you, nor are we discussing with you. I have been discussing with the Venerable Gotama." He thus objected to Dummukha's participation in the conversation.

(When other Licchavi princes heard the simile quoted by Prince Dummukha, they remembered the contemptuous treatment received at the hands of Saccaka while undergoing training under his care. They thought the table had turned and it was the most opportune time for them to revenge on their common enemy by quoting different similes, in the manner of delivering blows to a fallen enemy. So they waited their turn thinking of similes they would quote.

Saccaka had a presage of what the princes were planning and what was in store for him. He knew: "These princes were impatiently waiting their turn. If each of them gets the chance to come out with his simile, I will never be able to raise my head again in such crowds." He therefore planned to avoid such a mishap by approaching the Buddha with a request to solve a problem before they could intervene as planned. It was with this intention that he had deterred Prince Dummukha from intervention and approached the Buddha with the request:)

"Venerable Gotama ... please leave aside my words, as well as those of many *samaṇas* and Brahmās. Such words may be taken as idle talks. To what extent does a disciple of yours practise according to the Teaching, following the instruction and abide by the Teaching of Gotama, having overcome uncertainty, having dispelled all doubts, having gained the courage of conviction and not dependent on others in matters of faith?"

The Buddha gave the following answer in compliance with his request:

"Wanderer Saccaka, in this *sāsana*, a disciple of mine, sees any or all corporeality with right understanding as they really are, whether past, future, or present, in oneself or outside oneself, gross or subtle, mean or exalted, far or near, in these eleven different manners, through *vipassanā-ñāṇa*, *magga-ñāṇa*, thus: 'This corporeality is not I, this corporeality is not mine, this corporeality is not my *attā*, self,' ...p... all sensation ...p... all perception ...p... volitional activities ...p... Sees any

or all six-fold consciousness with right understanding as they really are, whether past, future, or present, in oneself or outside oneself, gross or subtle, mean or exalted, far or near, in these eleven different manners, through *vipassanā-ñāṇa*, *magga-ñāṇa*. Thus, this consciousness is not mine; this consciousness is not I; this consciousness is not my *attā*, self."

Wanderer Saccaka ... it is to such an extent does a disciple of mine practise according to the Teaching, following the instruction and abide by the Teaching, having overcome uncertainty, having dispelled all doubts, having gained the courage of conviction and not dependent on others in matters of faith?"

(According to Canonical terms, the three Lower Fruition stages are termed *Sikkha-bhūmi*, i.e. the *Sikkha* personalities (trainees); Canonical term of *Arahatta* Fruition stage is termed the *Arahatta-puggalas* or the abode of *ariya-puggalas* exclusively.

Herein, the term 'sees' signifies a continuing process, not having completed the act of seeing. Although Saccaka was not acquainted with the terms employed in the *sāsana*, it occurred to him that 'sees' is somewhat short of 'realization', and so he addressed the Buddha again.)

"Venerable Gotama...to what extent (in what manner) does a *bhikkhu*, become an *arahat*, having eliminated *āsavas*, having accomplished *magga* practices, having done what is to be done, having laid down the burden (of aggregates, defilement and conditioned existence), having attained his own goal of *arahatta-phala*, having destroyed all the fetters of existence, and having become emancipated through full comprehension?"

The Buddha replied:

"Wanderer Saccaka, in this *sāsana*, a disciple of mine, sees any or all corporeality with right understanding as they really are, whether past, future, or present, in oneself or outside oneself, gross or subtle, mean or exalted, far or near, in these eleven different manners, through *vipassanā-ñāṇa*, *magga-ñāṇa*, thus: "This corporeality is not I, this corporeality is not mine, this corporeality is not my *attā*, self, ...p... all sensation ...p... all perception ...p... volitional activities ...p.. Sees any or all six-fold consciousness thus: this consciousness is not mine, this consciousness is not my *attā*, self," and becomes emancipated having no clinging.

Wanderer Saccaka ... it is to that extent does a disciple of mine become an *arahat*, having eliminated *āsavas*, having accomplished *magga* practices, having done what is to be done, having laid down the burden (of aggregates, defilement and conditioned existence) having attained his own goal of *arahatta-phala*, having destroyed all the fetters of existence, and having become emancipated through full comprehension?

Wanderer Saccaka ... such a *bhikkhu*, with the mind thus emancipated becomes endowed with three eminent qualities, namely, eminence[2] in insight, eminence in practice and eminence in emancipation.

Wanderer Saccaka, a *bhikkhu* with his mind thus emancipated, reveres, esteems, honours, and venerates the Buddha saying:

Buddho boddhāya desesi
danto yo dhammathāya ca
samathāya santo dhammaṁ
tinnova taraṇāya ca
nibbuto nibbānatthaya
taṇ lokasaranaṁ name.

2. Eminence in insight means insight into Nibbāna; eminence in practice means perfect practice, the Ariya Path of Eight Constituents; eminence in emancipation means the attainment of *arahatta-phala*.

Our Teacher, the Buddha, having gained Enlightenment with regard to the Four Noble Truths expounds the Dhamma to enlighten sentient beings.

Our Teacher, the Buddha, having subdued or tamed Himself, expounds the Dhamma to tame sentient beings.

Our Teacher, the Buddha, having extinguished the flame of defilements Himself, expounds the Dhamma to sentient beings to help them extinguish the flame of their defilement.

Our Teacher, the Buddha, having crossed over Four Great *Oghas* (floods of sensual desire, rebirth, wrong views and ignorance), expounds the Dhamma for crossing over.

Our Teacher, the Buddha, having achieved total extinction of *kilesa*, expounds the Dhamma to sentient beings, for their achievement of total extinction of their *kilesa*.

Offering of Alms-meal to The Buddha by Wanderer Saccaka

When Buddha had thus explained the Exalted State of the Fruit of Arahatta, Saccaka addressed Him:

"O Venerable Gotama ... we have, indeed, offended you and were impudent to think that we could dispute your views and refute them. We have tried to disparage you with harsh and discourteous words.

O Venerable Gotama ... for example, a person might find safety after attacking an elephant in must. But there could be no safety for a man attacking the Honourable Gotama.

O Venerable Gotama ... a man who attacks a blazing mass of fire might find safety but there could be no safety for a man attacking the Honourable Gotama.

O Venerable Gotama ... a man who attacks a dreadful and poisonous snake might find safety, but there could be no safety for a man attacking the Honourable Gotama.

O Venerable Gotama ... we have, indeed, offended you and were impudent to think that we could dispute your views and refute them. We have tried to disparage you with harsh and discourteous words."

(N.B. Saccaka said, "....there could be no safety for a man attacking the Honourable Gotama." This meant that anyone, who chanced to pass strictures on the Venerable Gotama in a debate on views, cannot escape from being destroyed and had to depart with his views completely demolished. It should be noted that the Buddha had not caused harm to the life of anyone, like a big elephant, a great bon-fire or a venomous snake.

Saccaka had made such a statement, with three similes, not intending to praise the Buddha, but to blow his own trumpet. For example, a King, who had caused the death of an enemy might speak highly of the defeated by remarks, such as: "That man is such a brave and courageous one", just to glorify his feat of arms.

Saccaka had, in like manner, praised the Buddha, who was difficult to be approached by an ordinary being, by the similes of a big elephant, a great bon-fire and a venomous snake, just to show that he was the only wise man with great courage to have challenged the Buddha to a debate on views.)

When Saccaka had thus indirectly praised himself, he turned to the Buddha and presented an invitation: "Venerable Gotama ... May the Honourable Gotama be pleased to accept my offering of alms-meal, together with the community of *bhikkhus* at my place tomorrow". The Buddha accepted his invitation by keeping silent.

Saccaka then turned to the Licchavi princes and said: "Let Licchavi princes listen to me. The Venerable Gotama has accepted my invitation to the food offering ceremony at my place tomorrow. You might bring me whatever you think is suitable for them." When the night passed, they all brought five hundred pots of cooked food to him. Then Saccaka,

having made ready sumptuous food, hard and soft at his place, sent a messenger to inform the Buddha: "O Honourable Gotama, it is time for meal; the alms-food is ready."

Then in the morning, the Buddha, having rearranged His robes and taking His alms-bowl and (great) robe, went to the place of Saccaka and took the seat prepared for Him, together with the community of *bhikkhus*. Saccaka served, with his own hands, sumptuous food, both hard and soft, to the *bhikkhus* headed by the Buddha, till they were completely satisfied and could not take any more.

When Saccaka knew that the Buddha had finished taking the meal, he sat down in a suitable place and addressed Him:

> "O Gotama ... May the main beneficial result[3] accruing from this *dāna* and the subsidiary consequences of this great offering be for the wellbeing of the donors (i.e. the Licchavis)."

Saccaka had made such wish under the impression that only Licchavi princes were entitled to enjoy the fruits of the act of merit, which was performed with the food donated by them. But it was Saccaka himself who should enjoy the reward because he had actually made the offering to the Buddha and the Sangha with what he had received from the Licchavi princes. The Buddha therefore removed his wrong impression by saying:

> "Wanderer Saccaka, the merit goes to the Licchavi princes for gifts offered to a recipient like you, who is not free from *rāga*, *dosa* and *moha*.
>
> Saccaka, the merit goes to you for gifts offered to a recipient like Me, who is free from *rāga*, *dosa* and *moha*."

Thus the Buddha impressed upon his mind the idea of consequences of deeds of merit (so as to let it become part of his nature).

Expounding of Mahā Saccaka Sutta

The above is *Cula Saccaka Sutta*. This is not the only Sutta that the Buddha had expounded. *Mahā Saccaka Sutta* was also expounded to him at a later date. *Mahā Saccaka Sutta* deals with two modes of meditation, namely, contemplation of the body (corporeality) and contemplation of the mind, and two types of persons, namely, *Sammūhḷa-puggala* meaning 'bewildered person' and *Asammūhḷa-puggala* meaning 'one who is without bewilderment.' For full particulars, please refer to **Mulapaṇṇāsa Pāli** Text.

Natural Bent

The Buddha expounded Cula Saccaka Sutta and Mahā Saccaka Sutta. The former is as long as a section for recitation at the Buddhist Council while Mahā Saccaka Sutta is as long as one and a half section for recitation at the Buddhist Council. In spite of these long discourses and exhortation by the Buddha, Saccaka did not attain any stage of the Path and Fruition nor did he receive ordination. He did not take refuge in the three Jewels either. A question might be asked as to why then the Buddha had preached him such exhaustive *suttas*?

The Buddha preached the discourses to sow the seed of the Noble Truths in him so as to reap the harvest of the Path and Fruition, in due course. This is an explanation in detail: The Buddha perceived that Saccaka lacked sufficing conditions for the attainment of the Path and Fruition during his life time. But he was destined to attain arahatship two hundred years after the Buddha's Parinibbāna when the *sāsana* would be in full bloom at Sihala (Sri Lanka). He would be born to the family of a minister of a king. When he became of age, he would become a *bhikkhu* and after learning the Tipiṭaka and practising the Vipassanā meditation attains *arahatta-phala*, endowed with *paṭisaṁbhida-ñāṇa*. He would be popularly known as Kala Buddha Rakkhita Thera. Perceiving thus his future destiny

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3. The main beneficial results mean future existence (in the form of five aggregates) in *deva* realm or happy circumstances in the human world; the subsidiary consequences mean wealth, properties, regalia etc. necessary for sumptuous living conditions.

through His knowledge of the future, *anagata-ñāṇa*, the Buddha had instilled into his heart a spark of Truth so that it might develop into a natural tendency in due time.

When the *sāsana* was in full bloom at Sihala, he would pass away from the celestial plane and was reborn to the family of a minister at a village that was responsible for the provision of food for a Great Monastery known as Dakkhinagiri. He would receive ordination when he came of age and studied the Tipiṭaka. He eventually rose to the status of a senior *bhikkhu* in charge of a section of the Sangha. He would go to pay homage, in the company of his numerous disciples, to his preceptor, who was responsible for his ordination.

The preceptor would decide to censure his own disciple, Buddha Rakkhita, for neglecting the practices for liberation, though he had studied the Tipiṭaka. The teacher then decided therefore, not to sit face to face with the disciple.

Going to his master's monastery on the following day, Kala Buddha Rakkhita Thera would ask his teacher: "Revered Sir ... now that I have come to see you after completion of the full course of learning the scriptures, I find that you do not seem to have the desire to see me. May I know if there is anything wrong I have done?"

His teacher would answer: "Buddha Rakkhita ... do you think that you have accomplished all the tasks incumbent on a *bhikkhu* just because you have studied the five Nikāyas and the Tipiṭaka?" Whereupon, he would seek for instructions by asking: "Revered Sir ... if so, what should I do?" His preceptor would give the following instructions: "You must give up all the obligations to your followers (*ganapatibodha*) which obstruct your progress, and cut off all the remaining defilement by repairing to Cetīya Mountain Monastery and devote entirely to the *bhikkhu-dhamma*, i.e. meditation.

Kāḷa Buddha Rakkhita Mahāthera would do as he was advised by his old master and in due course he attained the Exalted State of *Patisambhida arahat*. He would continue to reside at the Cetīya Mountain Monastery amidst many disciples, and became well-known as the Master of the King and the commoners, as well.

King Tissa Listened to The Discourses

At one time, King Tissa was keeping his religious practice in a cave known as Raja on the hill of the Cetīya. He left words with a *bhikkhu* who was attending upon the Kāḷa Buddha Rakkhita Mahāthera: "Revered Sir ... Kindly let me know when the Venerable Kāḷa Buddha Rakkhita attends to questions or preaches Dhamma." On a day fixed for preaching, Kāḷa Buddha Rakkhita went to the precincts of Kandhaka stupa and sat on the Dhamma throne prepared at the base of an ebony tree.

Kala Buddha Rakkhita recited the introductory stanza and started to preach the Kāḷa Karama Sutta as laid down in **Catukka nipatta Aṅguttara Pail Text**. The *bhikkhu* attendant to the Mahāthera went to King Tissa and informed him of the preaching of the Dhamma by the Mahāthera.

King Tissa reached the site of Dhamma teaching while the Mahāthera was still reciting the introductory stanza. He stood listening the discourse on the fringe of the big audience, in the guise of a commoner, throughout the three watches of the night. He said: "*Sādhu*, *Sādhu*" at the conclusion of the discourse. The Mahāthera recognized him to be the King and asked: "How long have you been here?" "Revered Sir ... from the outset of the discourse," was his reply. When the Mahāthera said: "Your Majesty ... you have done a difficult thing indeed." To this, the King made this solemn reply: "Revered Sir ... this is not a difficult thing at all for me to keep standing and listening the discourse for a night. In fact, I had been taking note of every word and following the discourse without my mind being led astray at any moment, from start to finish. I swear that this statement of mine is true. Had I told a lie, I might be stripped off my sovereignty over this island of Sihala, without having any more authority even over a tiny spot of land the size of the tip of a whip." He thus made a solemn vow very boldly.

Infinite Attributes of The Buddha

Kāḷa Karama Sutta illustrates the attributes of the Buddha, and therefore King Tissa asked the Mahāthera: "Revered Sir ... should we take it that you have described all the attributes of the Buddha in full or are there any more besides these?" The Mahāthera replied: "Your Majesty... attributes of the Buddha are infinitely incalculable, many times more than what I have just described."

(1) The King then requested: "Revered Sir ... kindly explain to us with an example." The Mahāthera gave an example in response to the King's request. "Your Majesty ... suppose there is a state paddy field measuring one thousand pais[4]. The amount of seeds present in an ear or spike of corn is infinitesimal compared with the number of seeds borne by the rest of corn spikes in the whole field; even so the attributes of the Buddha that remain undescribed by me are innumerable times greater than what I have just described."

(2) The King said: "Revered Sir ... please give us another example." The Mahāthera said: "Just as the amount of water that would pass through the eye of a needle, which is dipped in alignment with the current of the river Ganges, is negligible when compared with the remaining volume of water that flows down the mighty river, even so the attributes of the Buddha that I have described is negligible compared to those that still remain undescribed."

(3) The King said: "Revered Sir ... please give us some more example." The Mahāthera said: "A tiny bird of sky-lark species can be seen flying merrily about the sky. Just compare the area of space that is covered by its spread-out wings with the remaining open space, and, tell me which portion of the space is greater?" The King readily responded: "Revered Sir, how can you have said it to me ... it goes without saying that the amount of space occupied by the spreading wing of the bird is negligible when compared to the remaining infinite portion of the space (sky)." The Mahāthera told the King: "Your Majesty, even so, the attributes of the Buddha that remain unrevealed by me are far greater than what I have just described."

The King then addressed the Mahāthera: "Revered Sir ... you have taught well by comparing the infinity of attributes of the Buddha with the infinity of the space. May I express my profound respect and deep sense of gratitude to you. We are incapable of making a fitting homage to you. May I therefore offer you kingship and sovereign power over the island of Sihala with an area of three hundred *yojanas*! This is an humble offer of a poor man." (The King had evaluated his kingship vis-a-vis the invaluable discourses on the Attributes of the Buddha; hence he likened the offering of his kingship as a poor man's gift.)

Kāḷa Buddha Rakkhita Mahāthera made this remark in response to the King's offer: "Your Royal Highness ... you have, indeed, shown your profound respect and deep sense of gratitude to me, and I now return the kingship, which you have offered to me with all its glories, to you with my blessings: my sincere wish is that you rule the people of the Sihala and govern them with righteousness."

(This Kāḷa Buddha Rakkhita, the *arahant*, had set an example to the members of the Order. The kingship and regalia or emblems of royalty, offered out of deep devotional faith and reverence to *bhikkhus* are not to be accepted since they are appurtenances and luxurious belongings of worldly people. They should be returned to the donors.)

During the fifth *vassa*, the Buddha had made the first and second visit to Sihala to give exhortations to the dragon King Culodara and his nephew Mahodara. But as the Buddha made a third visit to the island during the eighth *vassa*, we have deferred inclusion of the first two visits in order to give a combined account of the three visits when we describe the events of the eighth *vassa*.

4. one pai equals to 1.75 acres covered by five baskets of seed paddy scattered.

Chapter 24

THE BUDDHA'S THE SIXTH VASSA AT MT. MAKULA

The Buddha took up residence at the forest of Mahāvan in Vesali country during the fifth *vassa* emancipating those sentient beings who were deserving. He left there after conclusion of the *vassa*, and travelled towards the countries of Savatthi and Rājagaha on a similar mission.

Two Kinds of Journey

There are two kinds of journey undertaken by the Buddha, according to circumstances, namely, (1) the kind of journey made suddenly, *turita cārika* and (2) an itinerary with stops at villages and towns, covering distances from one to two *yojanas* regularly per day, *aturita cārika*.

Turita Cārika: The journey undertaken suddenly when perceiving someone deserving of emancipation. There are many instances such as, the Buddha setting out all of a sudden to receive Venerable Mahā Kassapa covering three gavutas; then He covered a journey of thirty *yojanas* in no time to save Ogre Alavaka; He did the same thing at the time of saving Angulimala, a notorious robber; He covered forty-five *yojanas* swiftly to preach to King Pakkusati after He had become a *bhikkhu*; He covered one hundred and twenty *yojanas* in no time to save King Mahā Kappina; He covered seven hundred *yojanas* in no time to save Dhaniya, the wealthy owner of bullocks and his wife. Such journeys made suddenly on such missions are termed *Turita cārika*.

Aturita Cārika: When the Buddha left a certain place at the end of a period of *vassa*, and set out on a journey, He usually touched in at every intermediate towns and villages to receive aims or to preach, covering a distance of one or two *yojanas* per day. Such a journey honouring all people along the route by receiving alms or preaching to them is known as *Aturita cārika*.

Three Circumferential Dimensions of The Buddha's Journeys

The Buddha used to make three types of journey with varying circumferential dimensions, viz., (1) a journey covering the most widespread territory, *Mahā-maṇḍhala*, (2) a journey with a medium coverage of territory, *Majjhima-maṇḍhala*, (3) a journey with the smallest coverage of territory, *Anto-maṇḍhala*.

Of these three types (1) *Mahā-maṇḍhala* has an area of 900 *yojanas*; (2) *Majjima-maṇḍhala* has an area of 600 *yojanas* (3) *Anto-maṇḍhala* has an area of 300 *yojanas*. This will be clarified:

(1) The Buddha held the *Pavāraṇā* ceremony at the end of *vassa* on the full moon day of Thadingyut, Assayujo. Should there be no special reason to wait, such as to save a worthy sentient being from the round of existence, He started His journey on the first waning moon of Thadingyut, in the company of a large number of *bhikkhus*, covering one or two *yojanas* per day. He continued on wandering thus for nine months till the full moon day of Waso (Asalho) of the next year.

At each stop en route to the destination, enthusiastic donors from all directions, within an area of one hundred *yojanas* came in groups to pay homage with offerings. Those who came late scarcely got the chance of extending invitation to the Buddha to their places. These two other regions formed part and parcel of this *mahā-maṇḍhala* zone. The Buddha stayed a day or two at villages and towns within the vast zone of *mahā-maṇḍhala*, to bless the people of the locality by receiving alms from them and by preaching to them the Dhamma, He thus developed their merit to escape from the round of rebirth. Thus the Buddha usually spent nine months en route before He ended His itinerary. The journey lasting nine months covered a distance of three hundred *yojanas* from the beginning to the

end. With this area of three hundred *yojanas* as the centre, people from places three hundred *yojanas* on the left side of the route as well as those on the right also had the opportunity of doing meritorious deeds such as offering alms and listening to the Dhamma. Thus, these areas may be considered as also been visited by the Buddha. Hence the statement above that a *mahā-maṇḍhala* journey measures nine hundred *yojanas*, as explained.

(2) In case the *bhikkhus* had not reached maturity in their practice of concentration and insight meditation, *'Pavāraṇā'* Ceremony of Sangha which fell on the full moon of Thadingyut, was put off till full moon of Tazaungmon, *Kattika*. Then only on the first waning moon of Tazaungmon, the Buddha would start the journey attended by the *bhikkhus*. If for some other reason He wished to go on a *majjima-maṇḍhala* range of journey, He would tarry till the full moon of Tazaungmon (a full four months) at wherever He had kept the *vassa*, and then set out on the journey. In the above manner, the Buddha would spend the eight-month journey honouring the populace with His visits and preaching the Dhamma. The journey of eight months would cover two hundred *yojanas* from the beginning to the end. Each area on either side of the road measured two hundred *yojanas*. People from these areas also had the opportunity of doing meritorious deeds such as offering alms and listening to the Dhamma. Thus these areas may be considered as also been visited by the Buddha. Hence the statement above that a *majjima-maṇḍhala* journey has an area of six hundred *yojanas*, as explained.

(3) Although Buddha had spent four months observing the *vassa* at a certain place (i.e. up to and inclusive of the full moon of Tazaungmon), if deserving beings were still lacking in maturity of faculties, He continued His stay at the same place for another month. When necessary, such time of grace was prolonged, month after month, even for four months right up to the full moon of Pyatho (Phusso), as occasion demanded, and then only did He leave that place in the company of a great number of *bhikkhus*, to set out on the *anto-maṇḍhala* journey.

As in the previous case the Buddha spent these respective months, blessing people by His visits and preaching. The length of time necessary for traversing the country was reduced from seven to four months, for reasons as described above. Because of the shortage of time, that seven, or six, or five, or four month journey had a distance of one hundred *yojanas.* As in the above manner, the areas on either side of this one hundred *yojanas* journey were also visited. Hence it is said: "*Anto maṇḍhala* journey ranges altogether three hundred *yojanas*."

It should be borne in mind that the Buddha had set out on anyone of these itineraries not for receiving the four requisites, namely, robe, food, shelter, medicine, but out of compassionate consideration and with the sole purpose of affording opportunity to the poor, the ignorant, the aged, the sick, who would have no means of paying homage to Him at any other time. Of them, some would be pleased just to see Him, some would like to offer flowers and sweet scents, or a morsel of hard earned food, and there would be those who had given up wrong view to take up the Right View. Such encounters with Him would bring about lasting peace, prosperity and happiness for these people.

This was how the Buddha, after having kept the fifth *vassa* in the Mahāvana forest at Vesali, travelled to Savatthi and Rājagaha with the villages on their outskirts (by way of any of the three kinds of journey) for the uplift of all living beings and administering the Elixir of the Dhamma with His preaching. He kept the sixth *vassa* at Mount Makula Monastery, which was situated by the side of the ocean and was shaded and walled by a forest of star flower trees, saving all deserving human and celestial beings and Brahmās from the sufferings of sentient existence.

The Sandal-Wood Bowl

The Buddha, having kept the sixth *vassa* at the Mount Makula monastery, left for Rājagaha and took up residence at Veḷuvana monastery there.

At that time, a rich man of Rājagaha, being desirous of disporting himself in the River

Ganges, caused a huge net to be constructed in the form of a casket surrounding all four sides of the place where he was to disport, to protect himself against all possible danger from both above and below the spot and against the risk of his jewellery being washed.

At that time, a red sandal-wood tree was drifting down the Ganges from the upper reaches of the river. The current of the river had caused it to fall by washing away the sand at its base. The tree lost its size, shape or form as it dashed against the cliffs and rocks while floating down the swift current during the course of a long journey. It had been battered, broken into pieces, tattered and finally a heartwood piece of red sandalwood, with the constant abrasion, had taken the form of a block of wood with a smooth surface. As it floated down, it was caught in the rich man's net with all the duckweeds wrapped around it. The servants and attendants brought it to their master, the rich man.

At that time, the rich man of Rājagaha was a man without any religious belief; he did not hold the Right View (*Sammā-diṭṭhi*) or the Wrong View (*Micchā-diṭṭhi*) either. He brought the bowl of sandalwood to his house and had the upper layer chipped off with an adze. They found the reddish heartwood emitting the sweet fragrance of sandalwood. It set him thinking: "I have so many kinds of sandalwood in my house, and what should I do with this one!" and it eventually dawned on him:

> "In the world today, there are many people, who profess themselves to be *arahats*. I have no idea as to who is a real *arahat*. I will have a lathe to be installed in my house and get the block of sandal-wood made into an alms-bowl; the wood dust from the lathe I will use, but the bowl I will donate as charity. I will put it into a containing frame and keep it hanging from a pole made by tying a series of bamboos, end to end, to a height of sixty cubits, and announce: 'Anyone who can prove himself to be an *arahat* by flying into the air through jhānic power and securing the bowl can have it for his own. And the *arahat* who can actually come by air and claim the bowl as announced, I, together with my family, will accept him and worship him as our teacher.' "

He, accordingly, had the sandal-wood made into an alms-bowl, and kept it hanging in a framework from a series of bamboos tied together to a height of sixty cubits, announcing: "Any real *arahat* in the world my receive this bowl by flying through the space (sky)."

The Six Sectarian Teachers

At that time, there were residing in Rājagaha six sectarian teachers who professed themselves to be *arahats* and sages of their own sects. They were:

(1) Purana Kassapa:

His proper name is Purana, and he belonged to a clan known as Kassapa, and he came to be known as Purana Kassapa.

This is a brief account of this sect teacher: There was a rich man who had ninety-nine slaves, and Purana was born as the 100th slave, hence he was named Purana or "Centenary Slave." He was considered an auspicious slave for being the hundredth one, and he was not criticized for his misdeeds or blamed for negligence of duty.

With all that, he absconded with a conceited idea: "Why should I stay in this house?" and ran straight into a gang of robbers who stripped him bare. He had not enough decency to clad himself in leaves or grass. He went into a village with his body altogether nude. People misplaced their faith in him, speaking highly of him: "This recluse is an *arahat*; he is so self-denying and continent; there is no one like him." They went to him with offerings of hard and soft food. He thought to himself: "Mine being nude is the cause of gaining such gifts." From that time on, he remained unclothed even when he had clothings offered him. He became fixed in his belief that nakedness was a condition of a recluse. He had five hundred men who became his disciples by adopting such a way of life. In this way he became a leader of a sect, an illustrious teacher, a god to his followers.

> N.B. When we examine the life of this sect leader closely, we find that he absconded from his master's place only to run straight into a gang of robbers, who stripped him bare. That was how he was reduced to the state of nakedness. But

unintelligent people thought that nakedness constitutes holiness and pronounced him an *arahat*. When accepted as such, he began to style himself as a great sage, a god, even though he had nothing to show in the matter of spiritual development and practice. He and the following five sect leaders, in their self-acclaimed positions, had made speculations and pronounced them as creeds of their own. For details, reader may refer to 2-Samaññ phala Sutta of Sīlakkhanda Vagga of **Dīgha Nikāya**.

(2) Makkhali Gosala

His proper name was Makkhali, Gosala was added to his name as he was born at the village of Gosala (or as he was born in a cow-shed where bullocks were kept during the rainy season).

A short account of his life:

He was a slave, like Purana. One day as he was going across a muddy spot with an oil-pot on his shoulder, his master warned him to be careful not to slip and fall: "My lad, don't slip: My lad ... don't slip." But he was so careless that he did slip and fall and so he tried to run away because of fear of his master.

When his master caught him by a portion of his nether garment, he abandoned his clothings and escaped through the fingers of his master. (The rest of the story is identical with that of Purana Kassapa.)

(3) Ajita Kesa-kambala:

He was also the teacher of a sect. His proper name was Ajita. He used to wear a garment, *kaṁbala*, made of human hair (*kesā*), and he came to be known as Ajita Kesa-kambala.

(4) Pakudha Kaccayana:

He was also the teacher of a sect. His proper name was Pakudha. He belonged to Kaccayana clan, so he came to be known as Pakudha Kaccayana. He eschewed cold water. He used either warm water or vinegar to tidy up after defecating, or to wash away dirt or dust. He considered himself to have breached the precepts whenever he had crossed a stream or a river. Such lapses had to be atoned for by piling sand in small heaps and taking the precepts before he could continue his journey.

(5) Sancaya Belatthaputta:

He was also the teacher of a sect. The Venerables Sāriputta and Mahā Moggallāna lived with him when they started leading the life of a wandering ascetic. His proper name was Sancaya. He was the son of a man called Belattha, and he came to be known as Sancaya Belatthaputta.

(6) Nigantha Nathaputta.

He was also the teacher of a sect. He professed: "We have no defilements binding us; we are free from fettering defilements." Hence the term 'Nigantha.' (In fact they were far from being free from defilements). His father was called Natha and he came to be known as Nigantha Nathaputta.

The sandal bowl was kept hanging from the top of a pole made up of a number of bamboos, to a height of sixty cubits. A general announcement was made to the effect that "anyone who has become an *arahat* in this world may receive the bowl by flying through space with jhānic power." Whereupon, the teacher, Purana Kassapa came to the rich man of Rājagaha and said: "Rich man .. I am an *arahat* and am also one with power and so give the bowl to me." He made such a bold claim without any rhyme or reason. The rich man of Rājagaha tactfully made a meaningful reply: "Venerable Sir ... I have already offered the bowl to any real *arahat* who possesses power. If you be a real *arahat* and if you have such power, bring down and take away the bowl with your powers." (Since Purana Kasssapa was not an *arahat* replete with jhānic power, he had to return with his hopes dashed to the ground).

The other teachers also came to claim the bowl in like manner as Purana Kassapa: on the

second day there came Makkhali Gosala; on the third, Ajita Kesakambala; on the fourth day, Pakudha Kaccayana, on the fifth, Sancaya Belatthaputta; they all met the same fate as Purana Kassapa, since they could not fulfil the condition set out by the rich man.

On the sixth day, Nigandha Nathaputta summoned his disciples and confided to them: "Go ye to the rich man of Rājagaha and tell him: 'The bowl is only fit for our Great Sage; do not make our Great teacher come all the way through space for a negligible wooden bowl such as that; do exempt our Great Sage from such a task and offer it to him.'" He thus sent his disciples to the rich man of Rājagaha.

His disciples went to the rich man of Rājagaha and told him as instructed by their teacher. Whereupon, the rich man gave them a firm reply: "Only those who can come through space may get the bowl."

Nigantha Nathaputta had a desire to go there personally and so he confided these instructions to his disciples:

> "I will make a sham attempt by lifting one of my legs and hands, as though I am about to shoot up into the sky, and you all come saying: 'O Great Sage .. What are you going to do .. please do not demonstrate the secrets of the virtues of *arahatta-phala* for the sake of a wooden bowl,' and then you will push and make me fall to the ground."

He thus confided to them his plans.

After conspiring with his disciples, Nathaputta went to the rich man and said: "Rich man .. this bowl is not fit for anybody else, why should you want me to fly in the air for a paltry wooden bowl. Do offer it to me." "Venerable Sir... just fly up to the sky and take it," was the rich man's terse reply.

Whereupon, Nathaputta said: "If that is the case I will shoot up into the sky" and turning to his disciples he asked them to move aside and he lifted one of his hands and feet. Then his disciples hastened to their teacher and said to him: "O Great teacher ... what do you mean by this! ... it is not worth demonstrating the virtues of *arahatta-phala* for the sake of a worthless wooden bowl" as previously arranged. They pulled him by his hands and feet and caused him to fail to the ground. Nathaputta, while still lying on the ground, told the rich man: "O rich man ... you have seen that my disciples would not allow me to fly into the sky. I urge you to offer me that bowl." But the rich man was not to be moved. He calmly repeated: "Please take it only by flying into the sky."

Thus the six teachers made six attempts for six days in succession, but to no purpose.

Venerables Mahā Moggallāna and Pindola.

On the seventh day, the two Venerables, namely, Venerables Mahā Moggallāna and Pindola came out of the Veḷuvana monastery to enter the City of Rājagaha for the usual round of receiving alms food. When they were putting on robes while on a huge rock near the city, they overheard the calumniating remarks of some drunken persons:

> "Friends ... those six sectarian teachers used to go round announcing themselves as *arahats* in the past. It is now the seventh day since the rich man of Rājagaha made the announcement: 'If there is an *arahat*, let him come through space to take the bowl,' after hanging the sandalwood bowl from a series of bamboo poles tied together to a height of sixty cubits. Not even one person declaring: 'I am an *arahat*' has been able to fly into the sky. Only today we know well there are no *arahats* in the world."

On hearing that remark, Venerable Mahā Moggallāna asked the Venerable Pindola: "Friend ... do you hear the derogatory remark of those drunken persons? His sweeping calumniating remark also affects the prestige of Buddha-Sāsana. You possess power; you are mighty; Go and bring the sandalwood bowl by flying through space." Whereupon, Venerable Pindola Bharadvaja replied: "Friend ... The Buddha had elevated you to the Chief position (*Etadaggaṁ*) with respect to your supernormal power, and, as such, I wish you to do it yourself. I will accomplish the task only if you do not undertake it." (This

shows that Venerable Pindola had given priority to Venerable Mahā Moggallāna out of respect for his seniority). Whereupon, Venerable Mahā Moggallāna willingly permitted the Venerable Pindola to accomplish the task all by himself.

Venerable Pindola Bharadvaja obtained The Sandal-Wood Bowl

Having obtained permission from Mahā Moggallāna, Venerable Pindola entered into the fourth *jhāna* state, it being the basis of supernormal psychic power and arising therefrom, he caused the huge slab of rock, on which they stood to put on their robes, to rise into space by means of his super-normal will. The rock, with neatly and elegantly trimmed sides, was made to fly like a piece of silk cotton-wool and circle round seven times above the city of Rājagaha which had an area of three *gavutas*. The huge slab of rock seemed to be an enormous lid covering the city of Rājagaha.

The citizens were frightened at the sight of a huge rock hanging over their heads and thinking "the huge slab of rock has covered and pressed us" ran helter-skelter and took shelter under nearby places, covering their heads with flat trays. When the huge rock had made its seventh round above the city, Venerable Pindola made himself visible through the rock. Whereupon the citizens appealed to the Venerable: "Venerable Sir ... please hold the rock fast, lest it destroys all of us." Even as the people looked on, the Venerable caused the huge rock to return to its original position by kicking and tossing it with his toes.

When Venerable Pindola stood in the sky right above the residence of the rich man. The latter, on seeing him, crawled on his breast on the ground and invited the Venerable to descend. Once the Venerable was in his house, he had the bowl brought down and filled it with four kinds of nourishment, '*Catu-madu*', to its brim. He then offered it to the Venerable with due respect.

People came rallying round (Venerable Pindola)

As the Venerable was on the way to the monastery with the bowl, people who had missed the opportunity of seeing the super-normal power, for their being away in the fields, came rallying round the Venerable and requested: "Venerable Sir ... please let us see the supernormal performance like the others." They followed him right up to the monastery witnessing the miracle as demonstrated by the Venerable.

The Buddha prescribed A Ruling Prohibiting Demonstration of Miracles

On hearing uproarious noises, Buddha asked the Venerable Ānanda: "Dear Son Ānanda ..,whose clamour are those?" The Venerable Ānanda replied: "Most Exalted Buddha... Venerable Pindola had flown up into the sky and brought down the sandalwood bowl offered by the rich man of Rājagaha. Hearing the news many people have followed at his heels. Those clamorous voices are the voices of the people."

Whereupon, the Buddha caused the Sangha to be assembled and asked Venerable Pindola: "Dear Son Pindola ... is it true that you had obtained the sandalwood bowl of the rich man of Rājagaha by means of a miracle (*patihāriya*)?" When Pindola replied it was true, the Buddha censured him, giving many reasons and preached some discourses by way of exhortation, and then He prescribed a ruling: *Na bhikkhave Iddhipatihāriyam dassetabbam, yo dasseya āpatti dukkatassa — Bhikkhus* ... no *bhikkhu* shall display a miracle; the defaulter is guilty of transgression, "*Dukkata Āpatti*." He then continued that the sandalwood bowl be broken into pieces and distributed amongst the *bhikkhus* to be powdered for use as eye medicine, and prescribed another ruling that no *bhikkhu* should make use of wooden bowls, any defaulter would be guilty of transgression, "*Dukkata Āpatti*."

The Impudent and Arrogant Boast of The Heretic Sects

Upon hearing that Buddha had prohibited the *bhikkhus* from demonstrating miracles, heretics were confident that all the disciples of the Buddha would not breach such a ruling even on pain of death. They considered how they could take advantage of such a situation.

They went about the streets and alleys of the town bragging to the people: "In the past, to uphold our prestige, we had not made any attempt to display our super-normal power for (the sake of) a wooden alms-bowl. Only the disciples of Recluse Gotama have shamelessly done such things. It is said that Recluse Gotama, being a wise man, had caused all trace of the bowl to be lost by having it broken into pieces, and has also prescribed a ruling prohibiting the *bhikkhus* from performing miracles. We can now take advantage of the situation and challenge Gotama to perform a feat of miracles."

Buddha's Declaration to Perform Miracles.

On hearing the above news, King Bimbisāra approached the Buddha and discussed the question with this dialogue:

King: Most Glorious Buddha... did you prescribe a rule prohibiting the *bhikkhus* from performance of miracles?

Buddha: Yes... I did, gracious King!

King: Sectarians have been going round boasting that they would challenge the Buddha to feats of miracles. What would you do now?

Buddha: If they are going to stage performance of miracles, I too shall stage performance of miracles.

King: Have you not prescribed a ruling prohibiting the performance of miracles?

Buddha: Gracious King ... I have not prescribed the rule for Myself, I have prescribed the ruling exclusively for my disciples!

King: Could a ruling be prescribed exclusively for the disciples, except the Buddha?

Buddha: Gracious King ... in such a case, I will put a question to you: Are there mango trees and fruits in your garden?

King: Yes, there are ... Revered Sir.

Buddha: What action would you take against a person who chanced to pluck the fruits and eat them?

King: I will have to punish him in that case.

Buddha: Have you any right to enjoy the fruits by yourself?

Kings: Yes, I have ... Exalted Lord, no action need be taken against me when I enjoy my own property.

Buddha: Gracious King ... just as your authority prevails in this country with an area of three hundred *yojanas*, so My authority extends to one trillion world-systems (*āṇākhetta*). There cannot be any ruling for Me; only My disciples are subject to restrictions. I shall perform miracles.

King: Exalted Buddha... when will you perform the miracles?

Buddha: Gracious King .. four months from today, on the full moon day of Waso (Asalho), miracles will be performed by Me.

King: Exalted Buddha... at which place?

Buddha: Gracious King ... near the Kandamba mango tree in the country of Savatthi.

(The term *Kandaṁba*, means white mango tree; what the Buddha meant by *Kandaṁba rukkha* was the mango tree planted by a gardener by the name of *Kandaṁba*.

The Buddha had chosen that place firstly, because this is the place where all the previous Buddhas used to perform miracles; secondly, to enable a greater number of people to witness the Great Event. The Buddha had decided this place which was a distance of forty-five *yojanas* and the time, after a lapse of four months.)

Chapter 24

The Sectarians' Schemes and Pretences

When the heretics heard of the bold declaration by the Buddha (that He would perform miracles on the full moon day of Waso, near the Kandhamba mango tree, in the country of Savatthi) they foresaw that they would be doomed forever. They, however, devised ways to mislead the people by false pretensions. They therefore agreed amongst themselves to dog the steps of the Buddha en route to Savatthi, and "to tell people (should they ask for explanation) that they had declared to stage a parallel performance of miracles in competition with the Recluse Gotama," but that the Recluse Gotama was now running away from them in fear and thus they were dogging His footsteps not to lose sight of Him and give Him the chance to escape. "With this scheme of ours, we will even receive much gain and fame," the heretics entertained the hope.

Buddha left Rājagaha for Savatthi

The matter of performance of miracles cropped up some time about the full moon day of Tabaung, Phagguno, in the year (108) one hundred and eight of the Great Era. It was about the First waning of Tabaung that the Buddha went on alms-round in Rājagaha and left that city for Savatthi in the company of disciples.

The heretics also started their journey simultaneously and travelled almost together, trailing behind the Buddha all along the way, receiving food and partaking from the same place, starting off and halting at the same time, sleeping at the same place and resuming the journey after breakfast at the same time the next morning. When asked by the people: "What makes you go along with the Buddha?" They gave the same answer as stated above. Crowds of people went along intending to witness the performance of miracles.

The Buddha travelled along the route, and on arrival at Savatthi, took residence at the Jetavana monastery. The heretics, having travelled along with Him, built a pavilion of heartwood of clutch wood out of the fund of one lakh raised by their disciples at their request. They decorated the pavilion in grand and novel way with blue lotus blooms and boastfully announced that this would be their centre for the performance of miracles.

King Pasenadi Kosala went to the Buddha and asked: "Most Exalted Buddha, the heretics have already got a pavilion built. May I have your permission to build a pavilion for you." He replied: "Gracious King ... you need not build it. I have a donor at hand who is prepared to build it." "Is there any person capable of building a pavilion for you other than myself?" "Gracious King .... Sakka (the King of Devas) will build it," was the reply. The King asked: "Most Exalted Buddha.... at which place would you be pleased to perform miracles?" "Gracious King near the Kandamba mango tree," was the reply.

The heretics were greatly shaken when they heard of the news "the Buddha will perform miracles near the mango tree," and so they discussed with their supporting lay people to buy and fell all the mango trees, even day-old sprouts, growing within a radius of one *yojana* around the city of Savatthi.

An Account of Kandamba Mango Tree

The Buddha entered the city of Savatthi, accompanied by His disciples, to receive food on the morning of full moon day of Waso, (Asalho).

Incidentally, the royal gardener, named Kanda, was scaring away crows which were attracted by the scent of a big ripe mango fruit within the folds of an old nest of red ants on the mango tree. He eventually picked it with the idea of offering it to the King. On his way, he beheld the Buddha and then a fresh idea dawned on him:

> "If the King were to enjoy this mango fruit, his reward would be something like eight or sixteen pieces of money, which would not keep me going for the whole of my life; if this was offered to the Buddha, I would get, in return, immeasurable benefit throughout the cycle of rebirths."

With this devotional faith, he offered it to the Buddha while on his way to the King. Whereupon, the Buddha turned round and looked at the Venerable Ānanda, who being

perceptive understood what the Buddha wanted him to do. He handed the stone alms-bowl that had been offered to the Buddha by the four Great Brahmas. The Buddha then lowered the bowl to accept the gift offered by the gardener Kanda. Then the Buddha showed signs of wishing to sit down at the spot.

Venerable Ānanda spread a robe over the spot for the Buddha and went ahead to prepare some mango squash and offered it to Him. After partaking of the mango squash, the Buddha called upon the royal gardener and said: "Lay devotee Kanda ... scrape the earth and have that mango seed planted here." When Kanda had sowed the seed, the Buddha washed His hand right on top of the mango seed.

As soon as Buddha had washed His hands over the seed, a sprout of the size of the stock of a harrow came up; the sprout continued to grow gradually to a height of fifty cubits even as they looked on. The main stem put out four main branches sideways, into four directions, and the fifth shooting upwards each one measuring fifty cubits. The main branches, in turn, put out small branches and abundance of fruits, till gradually the whole tree was full of bunches of ripe fruit.

All the *bhikkhus* who arrived later could also partake of the fruits (there being enough and to spare). On hearing the marvellous appearance of the strange mango tree, King Pasenadi Kosala issued a royal order to the effect that no one must cut the tree and caused a number of security personnel to be posted around the tree.

(The mango tree was named after the gardener, Kanda, who planted the tree, hence "*Kandamba Rukkha*." The Buddha was referring to this mango tree when He had told King Bimbisāra and King Pasenad Kosala that He would perform miracles near Kandamba mango tree, in answer to their query. This was a fact unknown to the heretics, and they had therefore arranged with their followers for the destruction of all mango trees, inclusive of sprouts, in and around the city of Savatthi, at their own expense so that the Buddha could not perform miracles.

Drunken men of the locality also had their share of fruits to enjoy with great satisfaction. They turned to the heretics and they decried their low and selfish motives saying: "Ha ..... you ruined heretics, you have destroyed all the mango trees, and uprooted even day-old sprouts in and around the city of Savatthi, for fear that the Recluse Gotama would perform miracles near (a white mango tree that you had in mind); but the miracles will take place near the mango tree planted by gardener Kanda," and they attacked the heretics by throwing the seeds of the mangoes they had eaten at them.

The Pavilion of The Heretics was destroyed by The Wind 'God'

Sakka (Indira) ordered the wind god: "Blow down the pavilion of the heretics, uprooting even the posts and dump it in the garbage." The wind god did as he was told.

Sakka asked the sun god to cause intense heat for the sectarians by taking his mansion down a little. The sun god did as he was bid.

The wind god was asked again by the Sakka to create a whirlwind exclusively at the place of the heretics. The wind god did as he was bid, with the result that the heretics were soaked with perspiration and covered with dust, and they resembled the big red ant-hills.

Sakka then asked the rain god to pour torrential rain together with hail stones. The rain god did as he was bid, with the result that the heretics looked like oxen with white and red spots all over their bodies.

The heretics, with their pavilion wrecked beyond repair, could not withstand the intense heat and the force of the whirlwind accompanied by hail, they became crestfallen and helpless under the hopeless conditions, and there was no alternative but to run away helter-skelter wherever their legs could carry.

Purana Kassapa drowned Himself

Thus the six heretic teachers ran away in different directions. Meanwhile, a male servant servitor devotee of Purana Kassapa, who was a farmer, thought: "Now it must be time for my noble teachers, to perform miracles. I will go and see the miracles." He released the

oxen from the plough, and carrying the pot in which he had brought his gruel early in the morning, a rope and the goad, he arrived at the spot where his Sage was expected to show his feat of miracle. When he saw Purana Kassapa running hastily he asked him: "Most Rev. Sir .... I have come to witness your performance of miracles, and where are you bound for?" Purana Kassapa replied: "What good could my miracle do? Just hand me the pot and the rope." Taking the rope and the pot he ran straight to the banks of a nearby running stream, got the pot filled with sand, and tying the pot tightly round his neck with the rope sprang into the running current to end his life. This was marked by some bubbles floating on the surface of the stream while he was reborn in the plane of misery known as Avīci.

A Lesson

It is natural that:

(a) those who are ignorant, unenlightened are destined to suffer for a long time, through many transient existences;

(b) those noble, virtuous, intelligent and enlightened persons enjoy the maximum of peace, joy and benefits.

Such is the nature of the world.

Addresses made by The Buddha's Disciples at The Feats of Miracle

Towards the evening on that day, Sakka realized that it was his duty to arrange for the creation of a jewelled pavilion for the Buddha and so he commanded Vissukamma to create a great pavilion extending over twelve *yojanas*, profusely covered with blue lotus blooms and adorned with seven kinds of jewels. The Sangha and the laity would assemble around the Buddha in this pavilion.

Towards the evening on that day, the Buddha left His Scented Chamber to take up temporary residence at the pavilion, which was created by Vissukamma, getting ready for the demonstration of the feat of miracles, and on arrival sat on the jewelled throne of the size of one *yojana* and under a white celestial umbrella of the size of three *yojanas*.

It will be recalled that a period of four months had elapsed since the last full moon day of Tabaung when the Buddha had given intimation to King Bimbisāra of His desire to demonstrate a feat of miracle near the Kandamba mango tree. This piece of news had spread far and wide ever since, and now all the *bhikkhus*, *bhikkhunīs* and male and female lay devotees had gathered around the Buddha on four sides, i.e., at the front, back, left and right, and 12 *yojanas* long on each side; 24 *yojanas* from end to end and 72 *yojanas* in circumference. All the celestial beings from ten thousand world-systems had also assembled at this place at the same time.

A Female Lay Devotee, Gharani's Address

At the assembly, Gharani, a female lay devotee and an *anāgāmin* with great power, stood in front of the Buddha and paying obeisance with palms together, made her address: "Most Exalted Buddha... when there is a daughter of yours such as myself, we see no need for you to exert yourself. May I be kindly permitted to demonstrate a feat of miracle?" Whereupon, He asked: "Dear daughter Gharani ... how would you demonstrate your feat of miracle?" She replied:

> "Most Exalted Buddha... I shall cause the earth portion of the universe into water thereby turning the entire world-system into a uniform mass of water. I shall transform myself into a water hen and dive to reappear at the eastern edge, then likewise at the western, northern and southern edge of the universe, and then at the centre of the universe.
>
> Whereupon, a certain person might ask as to who I am, and the people would answer: 'She is Gharani, daughter of the Buddha, a female *anāgāmin*.' This would lead the people to say: 'This display of power is only the prelude, the power of a

daughter of the Buddha, a young woman. The power of the Buddha must indeed be infinite.' In consequence, all the heretics would naturally lose courage and flee without even daring to glance back at You."

The Buddha told her: "Dear daughter Gharani, I knew you have the power to demonstrate such a feat of miracle, but the bouquet of flowers (attached to the winning post) was not meant for you." Gharani considered that the Buddha had not given her permission for good reasons; it might be that there was someone far superior than her in respect of power in the performance miracles. So she remained at a suitable place.

The Buddha contemplated: "If, in this manner, I should ask my sons and daughters, in the mildest of these spectations, covering twenty-four square *yojanas*, they will rise up bravely and with the mien of a lion king, make such wildly confident declarations. In this way, the attribute of my sons and daughters will be already revealed." He therefore asked other disciples, both males and females, about their individual achievements. The disciples courageously disclosed the way in which they would display their feat of miracles in His presence.

Cula Anāthapiṇḍika's Address

Amongst those male and female disciples, who made such bold statements, Cula Anāthapiṇḍika was one who had this to say: "Most Exalted Buddha... when there is a *anāgāmī* disciple of yours such as myself, there is no need to exert yourself. Let me be kindly permitted to demonstrate a feat of miracles."

Whereupon, Buddha asked him: "Dear son Anāthapiṇḍika ... in what form would you demonstrate a feat of miracles?" The lay disciple, Anāgāmin Anāthapiṇḍika replied:

> "I will transform my body into that of Brahmā's body, which measures 12 *yojanas*, and then by slapping one of the upper arms with the open palm of the other hand, produce the thunderous sounds of a great rain storm in the midst of the throngs of people present here.
>
> Whereupon, people would ask: 'What sort of sound is that?' and the others would answer: 'This is the sound of the clapping of the arms by the young rich man, Anāthapiṇḍika, who is an *anāgāmī*-disciple of the Buddha.' This would lead the heretics to say: 'This is only the prelude, the power of a young lay-disciple. The power of the Buddha cannot even be guessed.' In consequence, they would naturally lose courage and flee without even daring to glance back at You."

He told him: "Dear Anāthapiṇḍika... I know that you have the power to display the feat of miracles; but you had better wait."

A Seven Year Old Samaneri, Cira's Address

A young *samaneri* of seven years old, known as Cira, who had acquired *patisambhidā-ñāṇa*, after paying obeisance, requested the Buddha: "Most Exalted Buddha... may I be permitted to display my feat of miracles?" He asked her: "Dear young daughter Cira, in what form would you display your feat of miracles?"

> "Most Exalted Buddha... I will bring three mountains, namely, Sineru, Cakkavalapabbata and the Himalayas to this spot, where the feat of miracles is being demonstrated, and place them in a row. I will transform myself into a Braminy duck and coming out from these mountains fly about freely without any hindrance.
>
> Whereupon people would ask: "Who is this little girl?" and the others would answer: 'This is Cira, a young *samaneri* of the Buddha.' This would lead the heretics to say: 'This is only the introductory performance, the power of only a seven-year old Samaneri. The power of the Buddha cannot even be conjectured.' In consequence, they would naturally lose courage and flee without even daring to glance back at You."

(Such remarks are applicable to subsequent cases of similar nature and no attempt will be made to reproduce them hereafter.) The Buddha gave the same reply, and she was not

permitted to display her feat of miracle.

A Seven-Year Old Arahat Sāmaṇera, Cunda's Address

Next, a young seven-year old *arahat sāmaṇera*, Cunda, who had acquired *patisambhidā-ñāṇa*, after paying obeisance, made a request: "Most Exalted Buddha... may I be kindly permitted to display my feat of miracles?" He asked: "Dear son Cunda, in what form would you display your feat of miracles?"

> "Most Exalted Buddha... I will shake the gold Eugenia tree (which is regarded as the victory pennant of the universe) by its stem and bring the fruits that fall to feed the audience here; and again, I will bring flowers from the coral tree Erythrina indica in Tāvatiṁsa and give them to the audience here."

The Buddha gave the same reply as before and did not permit the young novice to display his miracle.

Next, Uppalavana Therī requested the Buddha to display her feat of miracle and the Buddha asked her: "In what form would you demonstrate?"

> "Most Exalted Buddha... I will create an audience extending to the length of 12 *yojanas*, occupying a space of 36 *yojanas* in circumference. I will transform myself into a Universal Monarch and surrounded by a Universal Monarch's attendants come to pay homage to you."

He replied: "I know that you have the power" but did not grant permission for demonstration as in the previous cases.

The Venerable Mahā Moggallāna's Statement

Next, Venerable Mahā Moggallāna requested permission to demonstrate a feat of miracle. The Venerable's request took the form a dialogue between the Buddha and himself:

Moggallāna: Kindly permit me to perform a feat of miracle.

Buddha: Dear Son Moggallāna ... how would you demonstrate?

Moggallāna: I will reduce the Mount Meru to the size of a mustard seed, shelve it in between the fissures of my teeth and chew it in the presence of the spectators.

Buddha: How else would you demonstrate?

Moggallāna: The earth will be rolled up like a small thin mat and I will keep it in between my fingers.

Buddha: Any other way?

Moggallāna: Like a potter's wheel (for grinding earth), I will turn up the great earth and feed the populace here with the fertile top soil that lies under the surface.

Buddha: How else?

Moggallāna: This earth will be put on the palm of my left hand, and human beings will be placed on another island continent.

Buddha: Any more?

Moggallāna: Most Exalted Buddha .... I will use Mount Meru like the shaft of an umbrella and placing the earth on top of it like the folds of an umbrella, I will walk in space to and fro, holding both in one hand, like a *bhikkhu* with an umbrella in his hand.

The Buddha told Venerable Mahā Moggallāna: "Dear son Moggallāna ... I know you have great power to demonstrate feats of miracles," but did not permit him to perform them. The Venerable Mahā Moggallāna came to understand: "Permission was not given to him because the Tathāgata had in mind greater and nobler miracles than his to perform." So he remained at a proper place.

The Buddha further pointed out to the Venerable Mahā Moggallāna: "Dear son, this

victory bouquet is not earmarked for you. I, the Buddha, have the power to accomplish any task that lies beyond the achievement of any other person. It is no wonder that there is no match for Me when I have become a Fully Self-Enlightened Buddha. I had no equal even when I was born as an irrational creature and my *pāramī* accomplishment was still immature." At the request of Venerable Moggallāna, the Buddha propounded **Kanha Usaba Jātaka** (vide Ekanipata: 3-Kurunga vagga, the ninth Jātaka).

Creation of A Walk

After recounting the Kanha Usaba Jātaka, the Buddha created a jewelled Walk, which extended from one end to the other end at a group of ten thousand world-systems, standing from east to west in a row. The ten thousand Mahā Merus in the ten thousand world-systems served as posts in the creation of the Walk. The eastern perimeter of the Walk rested on the edge of the eastern-most world-system; the western perimeter of the Walk rested on the western end of the western-most word system. The width of the Walk was twelve *yojanas*. The bordering surfaces on either side of the Walk were golden in colour; the middle portion of the entire Walk was filled with earth of rubies, and the rafters, beams, purloins were finished with various kinds of shining gems, the roofing was of gold, and balusters lining the Walk were of gold; ruby and pearl grains were spread like sand on entire surface of the structure.

On each of the four sides of the Walk, extending to 12 *yojanas*, was the audience of human beings. The number of devas, humans and Brahmās was uncountable. It was in the midst of such an audience that the Buddha demonstrated the Twin Miracles. The following is an excerpt, in abridged form, from the Pāli Text.

(1) When there were flames of fire appearing from the upper part of the body, there were streams of water flowing from the lower part of the body and when there were flames of fire appearing from the lower part of the body, there were streams of water flowing from the upper of the body.

(2) When there were flames of fire appearing from the front part of the body, there were streams of water flowing from the back part of the body and when there were flames of fire appearing from the back part, there were streams of water flowing from the front of the body.

(3) When there were flames of fire appearing from the right eye, there were streams of water flowing from the left eye and when there were flames of fire appearing from the left eye, there were streams of water flowing from the right eye.

(4) When there were flames of fire appearing from the right ear, there were streams of water flowing from the left ear and when there were flames of fire appearing from the left ear, there were streams of water flowing from the right ear.

(5) When there were flames of fire appearing from the right nostril, there were streams of water flowing from the left nostril and when there were flames of fire appearing from the left nostril, there were streams of water flowing from the right nostril.

(6) When there were flames of fire appearing from the edge of the right shoulder, there were streams of water flowing from the edge of the left shoulder and when there were flames of fire appearing from the edge of the left shoulder, there were streams of water flowing from the edge of the right shoulder.

(7) When there were flames of fire appearing from the right hand, there were streams of water flowing from the left hand and when there were flames of fire appearing from the left hand, there were streams of water flowing from the right hand.

(8) When there were flames of fire appearing from the right side of the body, there were streams of water flowing from the left side of the body; and, when there were flames of fire appearing from the left side of the body, there were streams of water flowing from the right side of the body.

(9) When there were flames of fire appearing from the right leg, there were streams of water flowing from the left leg; and, when there were flames of fire appearing from

the left leg, there were streams of water flowing from the right leg.

(10) When there were flames of fire appearing from each of the ten fingers and the ten toes, there were streams of water flowing from the spaces between each of the ten fingers and the ten toes; and, when there were flames of fire appearing from the spaces between each of the ten fingers and the ten toes, there were streams of water flowing from each of the ten fingers and the ten toes.

(11) When there were flames of fire appearing from some individual hairs of the body, there were streams of water flowing from the other individual hairs.

(12) When there were flames of fire appearing from some individual pores of the body, there were streams of water flowing from the other individual pores.

From these different parts of the body there was emanation of six different colours of light, namely, dark blue, gold, red, white, crimson, resplendent, in pairs, in streams or in groups.

(N.B. The Buddha developed *tejo-kasiṇa-jhāna* based on fire (*tejo*) meditation device for the appearance of flames of fire from the upper part of the body and developed *āpo-kasiṇa-jhāna* based on water (*āpo*) meditation device for the flow of streams of water from the lower part of the body. The same principle was applied in reversing the order of performance of the Twin Miracle.)

It should be borne in mind that the flames of fire did not get mixed with the streams of water and vice versa. They remained in their own orbit. Since there can be no two simultaneous thought moments in one instant of time, creation of flames of fire and creation of streams of water took two separate moments, taking turns in alternation, although they would appear to synchronize and be taking place simultaneously in the minds of ordinary average persons. The mental creation happened in very great speed although separately. This may be attributed to (a) the moment between each state of mind of the Buddha being extremely short, (b) speed of mind, (c) having reached the climax of mastery in the attainment of *jhāna*s. The flames of fire and streams of water emitted from the Buddha's body went up to the summit of the universe and descended on the edge of the ten thousand world-systems.

Loka Vivarana Patihāriya (The Miracle of Unveiling of The Universe)

Following the demonstration of the Twin Miracle, the Buddha performed the miracle of unveiling of the Universe. This is how it was performed. He entered the *rūpā-vacara kiriya* fourth *jhāna* based on white object meditation device (*odata-kasiṇa*); arising therefrom, He made the resolution: "Let there be illumination throughout the ten thousand universes." Instantaneously, the whole universe, right from the human world up to the Akkaniṭha Brahmā realm became illuminated.

All the human beings could have full view of the universes from Catumahārajika Deva region to Akkaniṭha Brahmā realm even as they stayed in their own residences. They could see all the celestial beings therein going about their daily life in their many special and various planes with all the lakes, gardens, thrones, couches, tiered-roof mansions, carriages, regalia, in happy joyous mood, disporting themselves fully enjoying a luxurious life in their jewelled brilliant flying mansions of their own creation, themselves and everything radiantly bright.

In the sixteen *rūpa-vacara* planes, some radiant Brahmās, still and serene as statues made of assorted jewels, were seen enjoying the tranquillity of *samāpatti*, while others were seen engaged in discussing the profound and delicate essence of the Dhamma. They were clearly seen with human eyes by virtue of the Glories of the Exalted One.

In the same way, down and deep in the earth, there are eight great infernal planes, and each plane has four sides or minor regions of punishment, sixteen in all, known as *Ussada niraya*. In between every three universes is a minor region of punishment known as *Lokanta niraya*. These are regions of utter darkness. In each plane of misery, there are

beings in great agony, serving terms of punishment according to their deserts, depending upon the intensity of their guilt. All the people on this earth could see these planes of misery and miserable beings clearly, by virtue of the glories of the Exalted One.

All the devas and Brahmās in the ten thousand universes, who had arrived by means of their great powers, could be seen paying homage to the Buddha with hands raised and heads bowed in adoration and with minds filled with overwhelming wonder and devotion. They uttered stanzas in praise of the splendours and glories of the Buddha and spoke words of exuberant joy and happiness.

All these strange phenomena, such as the Twin miracles, six Radiations from the body of the Buddha and ten thousand universes could be seen by all the people on this earth, caused much delight and reverential faith.

Miraculous Display of Iridescence in Six Colours.

(1) (***NĪLA***) Dark-blue radiation: The Buddha, who had demonstrated the Twin Miracles, had caused, by virtue of *yamaka patihariya-ñāṇa*, radiation from His body: the dark-blue radiation emanated from where the hair and the beard grew and the iris of the eye, with the result that the whole sky appeared to have been sprinkled and scattered with powder of antimony or covered by the butterfly pea (Clitoria ternatea) and the blue lotus flowers; it resembled a moving fan made of bluish-green rubies; the whole sky was flooded with the sapphire blue light.

(2) (***PĪTA***) Yellow Radiation: emanated from the skin and the sockets of the eyes and all the golden parts of the Buddha. The entire environs were brightened by a golden colour as though the whole area was poured over with liquid gold or covered by a garment of gold, or as if saffron was sprinkled and golden silk cotton flowers strewn over it.

(3) (***LOHITA***) Red Radiation: emanated from flesh and blood and certain parts of the eyes and other red parts of the body. The entire environmental area was brightened by the red light as though dyed with vermilion or coated over with red liquid of lac, or covered with red velvet, or as if cloaked with flowers of Pentapeters phonecea, and Indian coral were strewn over it. The whole area was strangely and beautifully brightened by this radiation.

(4) (***ODATA***) White Radiation: emanated from the bones, teeth, the eye-tooth of the Buddha and the whites of the eyes. The whole area looked as though covered with milk flowing constantly from silver pots, or with a silver ceiling hung with silver leaves and plates laid out layer upon layer, or a silver fan in motion, or as if wild jasmine, white lores, streblus asper, jasmine, Arabian jasmine were strewn over the place.

(5) (***MANJEṬṬHA***) Crimson Radiation: emanated from the palms of the hands and soles of the feet, thereby beautifully brightening up the environs as though covered by a net of coral and flowers of the barleria prionitis species.

(6) (***PABHASSARA***) Resplendent radiations: emanated from a single hair on Buddha's fore-head, nails of the fingers and toes, and all parts that shone, thereby brightening up the region as though filled with many constellations of the evening star and with flashes of lightning and currents of electricity. It was indeed a wondrously beautiful scene.

— Excerpts from **Patisambhida Maggaṭṭhakatha**, Second Vol. —

The emanation of the six-hued radiance was indeed a strange phenomenon which resembled the continuous flow of streams of liquid gold, silver and ruby from a fountainhead shooting up to the roof of the universe and then descending to the edge of the universe. All the thousands of universes merged into a great elegant wonderful and beautiful golden mansion as it were with beams, rafters of assorted precious jewels.

The Buddha delivered Discourses while walking on The Walk

On that day, the Buddha preached discourses in harmony with the inclinations of the people, at intervals while demonstrating the Twin Miracles on the Walk, which was laid from east to west, across the thousands of world-systems. He suspended the performance of miracles to allow a short interval of rest for the audience who, in return, said: '*Sādhu*' as

a gesture of gratitude. It was during these intervals that He looked into the dispositions of each and every member of the audience, who formed a sea of beings. To this end, He observed the mental process of each one of them by the exercise of *cittanupassanā*, noting the sixteen different mental attitudes of each individual. One may imagine the speed of mind of the Fully Self-Enlightened Buddhas.

As stated above, the Buddha performed miracles and preached the Dhamma in harmony with the disposition and inclinations of the people (beings), only after He had looked into and considered their mind process, with the result that numerous beings were emancipated from the sentient existence through realization of the Four Noble Truths.

Indeed, it was the occasion of a great triumph of the Dhamma, "*Dhammābhisamaya*."

Creation of Buddha's Own Double

The Buddha looked into the minds of individual persons, amongst a great company of beings, to find out if there were any who were capable of raising questions according to His own desire (so that He might furnish the right answer, in return) but He could not find anyone. So, He created His own double, that gradually grew into two, then into three into four, into hundreds, by multiplication.

There was an exchange of series of questions and answers between himself and the created Buddhas, alternately taking turns to raise questions and to answer. The created Buddhas took up different postures, some were standing, some lying down, some walking and some sitting, while engaging in the dialogue.

The glow and splendour of the six hues of radiations, together with flames of fire and streams of water of the twin miracles of the Buddha, and brilliancy of the created Buddhas, combined to light up the whole stretch of the sky, producing a confused array of gorgeousness to an extent that lay beyond the capability of the *sāvakas*.

A great number of devas and Brahmās spoke eulogies in praise of the glory, greatness and grace of the Buddha. The whole sky rang with the songs of the celestial beings. They poured showers of celestial flowers, the music from the thousands of musical instruments of the celestial beings combined with those of the human beings rent the air. It was indeed, as if a single grand festival of all beings was being celebrated.

Twenty Crores of Humans, Devas and Brahmās gained Emancipation

Such an uncommon feat of Twin Miracles was demonstrated by the Buddha by virtue of *asādhārana-ñāṇa*, wisdom peculiar to the Fully Self-Enlightened Buddhas and not shared with Paccekabuddhas and *sāvakas*. Having had the opportunity to witness the miracles as well as listen to the preaching delivered at intervals, twenty crores of human beings, celestial Brahmās and other beings were emancipated at this great gathering of the Feat of Miracles.

An opportunity will be taken here for the reproduction of a relevant Stanza composed in adoration of the attributes of the Fully Self-Enlightened Buddha, in Pāli and vernacular, to promote the sense of devotional faith in the Buddha.

> (N.B. Here the author reproduced a verse "*Yamakapatihāriya Vandanā*" of veneration in praise of the display of Twin Miracle. Being a repetition in Pāli and Burmese of the performance of the Twin Miracle described above, we left this portion untranslated.)

Buddha's Ascension to Tāvatiṁsa

The Buddha looked into the past, while still in the act of demonstrating the miracles, as to where His predecessors usually observed *vassa* after demonstrating the miracles, and eventually perceived that "they ascended to Tāvatiṁsa to observe *vassa* and to preach the **Abhidhamma** to the celestial being who were their respective mother in their respective previous existence." Whereupon, He decided to ascend to Tāvatiṁsa, and as soon as He raised His right leg, the peak of Mount Yugando, with a height of forty-two thousand

yojanas moved to place its peak under the soles of His right foot, spontaneously. When the left foot was lifted, the summit of Mount Mahā Meru, with a height of eighty-four thousand *yojanas*, came underneath His left foot automatically.

(NB. No one had seen the summits of Yugando and Mahā Meru bending to place themselves beneath the feet of the Buddha; nor did He take unseemly strides to reach Tāvatiṁsa. This is purely a matter of supernormal power, exclusively the domain of Fully Self-Enlightened Buddhas and beyond all other beings to conceive.)

The Buddha had thus reached Tāvatiṁsa with only two steps. Tāvatiṁsa is on top of Mount Meru, and to reach its summit is to reach Tāvatiṁsa itself.

Sakka's Erroneous Idea

As soon as Sakka saw the Buddha, he mistakenly thought: "The Buddha might take up residence on the emerald slab to observe *vassa* and devas and Brahmās would benefit by it. In such a case, no one would even have the chance of touching the emerald slab for the duration of the *vassa*. The emerald slab is of enormous size, being sixty *yojanas* in length by fifty *yojanas* in breadth by fifteen *yojanas* in height. When the Buddha resides on it for the whole *vassa*, it would resemble the scene of a sparrow resting on a big flat tray, leaving a good amount of space vacant.

Having read the thought of Sakka, the Buddha dropped His double stitched robe on the slab which became completely covered by it. Sakka was still of the idea 'that a good amount of space would still be wasted after the Buddha had sat on it, because even though the robe covered the whole slab of emerald, the Buddha's person would occupy only a small space.' The Buddha knew what was going on in the mind of Sakka and like a *mahāthera* sitting on a small stool and observing ascetic practice, He sat cross-legged on the emerald slab and occupied the whole slab with no space left.

Sakka realised his mistakes and blamed himself for not knowing his own limitations: "What kind of person, the Buddha is? We can never fully comprehend nor can we discern to the full the magnitude of His glorious attributes. Even one such as the Buddha, replete with attributes beyond our mind's power to conceive, I have conceived erroneous thoughts and ideas!" In open acknowledgment of his wrong, he paid obeisance with deep devotion and profound respect to the Buddha.

Many People cried and lamented as The Buddha went out of View

In the human world, the people were struck with wonder when the Buddha suddenly went out of view. While they were witnessing the marvellous feat of miracles, as though hundreds of thousands of suns and moons had set and disappeared and so they discussed as to the cause of the disappearance of the Buddha among themselves.

Gato nu cittakuṭaṁ vā
kelāsam vā Yugandharaṁ
na no dakkhemu sambuddham
lokajettham narāsabhaṁ

The noblest leader of the three worlds, most Exalted and renowned Buddha, the Omniscient, has gone out of view even now while we were witnessing the great feat of miracles! We wonder if He has retreated far from this clamorous crowd to a place of seclusion like the Cittakuti mountain, or to the silver mountain of Kelasa or to Yugandhara?

They wept and uttered the above stanza as they were discussing among themselves.

There were other people who opined that "the Buddhas delight to dwell in seclusion. The Buddha must have reflected: 'In spite of liking seclusion, I have gone and exhibited the strange and wonderful feat of miracles to this great multitude', and feeling embarrassed had retreated to a certain place of seclusion where no one could see him." They wept and uttered the following stanza:

Pavivekarato dhīro
nayimaṁ lokam punehiti
na no dakkhemu sambruddham
loka jettham narāsabhaṁ

Now that the Omniscient Buddha has retreated to a place of solitude where disturbances of the five senses are calmed, He will never again return to this frenetic human world, full of worldly temptations of the five human senses. The Noblest Leader of the three worlds, Most Exalted and renowned Buddha, the Omniscient has gone out of view, even while we were worshipping.

People asked the honourable Mahā Moggallāna as to the present residence of the Buddha. Although he knew that the Buddha was in Tāvatiṁsa, he directed them to Mahāthera Anuruddha for an answer so that credit might be given to him. When they asked the Mahāthera, they were told that the Buddha had taken up residence on the throne of Sakka, under the Kathit tree (Erythria Indica) in Tāvatiṁsa, preaching the *Abhidhamma Piṭaka* to the celestial devas headed by a deva, who was the mother of the Buddha in his previous existence. When asked about the return to earth of the Buddha, they were told that He would return on the *Mahā Pavāraṇa* day (traditional assembly of Sangha at the end of *vassa*) which falls on the full moon day of Thadingyut (Assayujo), and after preaching the *Abhidhamma Piṭaka* throughout the *vassa*.

These people decided: "We will not leave without paying homage to the Buddha," and so they erected temporary pavilions with leaves and shrubs in that locality. The sky itself served as the roof and mother earth absorbed all refuse extirpated by them, and the whole area was in a sanitary condition.

The Buddha had given prior instructions to the Venerable Moggallāna to preach to these people, and the lay devotee, Cula Anāthapiṇḍika, was charged with the responsibility of providing them with food. He provided them with broth, food, sweet meats, beetle tobacco, tea-leaves, sweet scents, flowers clothing and all articles of human use, with nothing wanting. As arranged in anticipation, Mahā Moggallāna preached them throughout the period of *vassa*.

Devas and Brahmas from Ten Thousand World Systems gathered around The Buddha

Devas and Brahmās from ten thousand world-systems gathered around the Buddha to hear the teaching of the **Abhidhamma** from the Throne of Sakka, under the Erythrina lndica tree in the celestial world of Tāvatiṁsa. There was no one among the devas and Brahmās who surpassed Buddha in appearance; indeed He surpassed all others in comeliness.

When the most gracious and glorious Buddha sat on the throne of Sakka, Santusitta Deva descended from Tusitā plane and sat respectfully in front and on the side close to Him. He was the mother of the Buddha in his previous existence.

Biographies of Ankura Deva and Indaka Deva

Indaka Deva, who arrived after Santusita Deva, was seated on the right side close to the seat of Buddha, and Ankura sat on the left side in close proximity to Him. Ankura Deva was obliged to make room for more powerful devas and Brahmās every time they arrived until he was at a place twelve *yojanas* away from the Buddha. But Indaka could retain his status quo.

Biography of Ankura Deva

The genesis of his biography may be traced back to a dark period (that followed the extinction of Buddha Kassapa's *sāsana*). He was the youngest of the eleven children of Prince Upasagara and Princess Devagabbha. Prince Upasagara was the son of King Mahā Sagara of Uttaramadhuraj country, and Princess Devagabbha was the daughter of Mahākansa, ruler of Asitanjana, a province of Uttarapatha country. His eldest brother was Vasudeva and eldest sister was Ujanadevi.

When he came of age, his elder brothers made him the ruler of a town with a grant to receive revenues of that town. This being his share of the spoils of victory after his elder brothers made a conquest of the whole of Jabudipa with their political power. But he, in turn, surrendered the town to the eldest sister, Princess Ujana. He simply asked for exemption from taxation on merchandise involved in his private trading within the borders of their provinces. He led the life of a free trader. He was happy and contented with his lot.

Once, he was put into a great difficulty through shortage of provisions during his journey across a desert. There was a guardian deity of a banyan tree, who had the power to produce every necessary thing one could desire with only just a gesture of his right hand. He was a grateful deity and he fulfilled the needs of the prince and his people by producing their needs by (a show of the finger) pointing with his right hand, in repayment of his debt of gratitude towards the prince in a previous existence. The Prince, out of curiosity, asked him about his mysterious power and he replied: "I was a poor tailor living near the house of a rich man, Asahya, in the town of Roruva. Once the rich man gave a great alms-giving to the needy and I gladly assisted the poor who came my way by pointing my hand towards the direction of the charity pavilion of the rich man. I am thus enjoying the fruit of my voluntary labour! Thus, all things necessary for human use such as food, clothing flow copiously, as desired, from my right hand."

In emulation of the guardian deity of the banyan tree, Prince Ankura, on arrival back to the country of Dvaravati, as a great alms-giving, donated alms to everyone in the whole of Jabudipa (ten thousand *yojanas* in extent). Such an act of charity bore an adverse affect on the machinery of taxation. It, indeed, paralysed the system of tax levying or any description and his elder brothers had to advise him to do charity with a sense of proportion. He shifted to the city of Dakkhinapattha in Damittha country to resume his acts of charity along a stretch of land measuring 12 *yojanas*, by the side of the ocean. All along that stretch, he had a row of pots of alms-food resting on tripods and almost touching one another. He lived to be ten thousand years, giving charity all the while and passed away. He was reborn in the celestial plane of Tāvatiṁsa bearing the same name, Ankura.

Although Ankura had given much for such a long time, he did not get much in return, and this is because his recipients were destitute of virtue existing during a dark period void of the *sāsana*, just like a farmer who had sown his seeds on barren ground. (This is a brief sketch of the life of Ankura. For full particulars, please refer to Burmese translation of **Peta Vatthu Pāli Text**: 2 - Ubbari Vagga: 9 Ankura Peta Vatthu.)

Biography of Indaka Deva

It was during the time of our Buddha Gotama and while Ankura Deva was enjoying the life of a celestial deva in Tāvatiṁsa, a young man by the name of Indaka offered, out of faith and devotion, a ladleful of rice to the Venerable Anuruddha who was on his round of receiving food.

After his demise, he was reborn as a powerful deva in Tāvatiṁsa, endowed with the ten privileges of celestial beings in reward for his meritorious deed done during the *sāsana* of Buddha Gotama, like a farmer who had sown his seeds in a fertile field. He was known by the same name, Indaka. The ten privileges of celestial beings are: (1) celestial objects of sight, (2) of hearing, (3) of odour, (4) of taste, (5) of touch, (6) longevity, (7) abundance of attendants or companions, (8) good appearance, (9) wealth or prosperity, (10) supremacy.

Ankura Deva had to make room for more powerful devas and Brahmās attending the Great festival of **Abhidhamma**, he was pushed back right up to 12 *yojanas* from the Buddha, whereas Indaka Deva could retain his seat without having to make room for any other celestial beings.

When the Buddha saw the difference of status of Ankura Deva and that of Indaka Deva, He thought it would be a good thing to bring out, for the sake of edification of beings, the differences in the benefit accrued from deeds of merit done during the flourishing *sāsana* of Fully Self-Enlightened Buddhas and that from deeds of merit done during the dark period void of the *sāsana*. The Buddha, therefore, asked Ankura: "Ankura .... How is it that you have to stay 12 *yojanas* away from Me, though you had made offerings of food

produced from a line of pots on tripods laid across a stretch of land 12 *yojanas* in extent for ten thousand years?"

Mahādānaṁ tayā dinnam
Ankura dighamantare
atidūre nisinnosi
āgaccha mama santike

O Ankura lay devotee .... why do you have to move back and make room for powerful devas and Brahmās on their arrival at this Great **Abhidhamma** Festival, although you have to your credit merits for offering food produced from a line of pots laid across a stretch of land 12 *yojanas* in extent, for ten thousand years? Now you are 12 *yojanas* far away from Me. Come now and stay in My presence!

Buddha's utterance of this interrogative stanza reached the earth and was heard by those in the world of men. (vide **Dhammapada Commentary**)

Ankura Deva's reply to Buddha's question constitutes one and a half stanzas (6 *padas*) and the supplementary verse by Mahāthera Sangitikaraka constitutes half a stanza (2 *padas* or two lines) amounting to two stanzas, and these were systematically recorded in the proceedings of the Buddhist Council in Pāli as follow:

Codito bhāvitattena
Ankuro etadabravi
kim mayham tena dānena
dakkhiṇeyyena sunnataṁ

Ayam so Indako yakkho
dajjā dānaṁ parittakaṁ
atirocati amhehi
cando tārāgane yatha.

Having been questioned by the Buddha who had practised two types of meditation conducive to mental and physical composure, Ankura Deva, who had done meritorious deeds during a long dark period which was void of *sāsana* respectfully made a reply, as follows:

"Most Exalted Buddha.... there is a kind of deed of merit done assiduously during a dark period void of the *sāsana* when there was not a single virtuous person deserving of offering of alms. How could my meritorious deed done for a long time during the dark period void of *sāsana* help me stand in good stead!!!

Although Indaka Deva, who is in your presence, had offered just a ladleful of rice to the Venerable Anuruddha, with faith and devotion, he has received a reward that surpasses mine like a silvery moon that out-shines a multitude of stars; and for the same reason, he has the good fortune to enjoy the ten privileges of devas which are superior to those like us who had done meritorious deeds during the dark period void of the *sāsana*!"

Whereupon, the Buddha asked Indaka Deva: "Indaka .... you have been sitting on my right side without making any move? Why you don't have to make room for powerful devas as and when they arrive, now and again?" This is Indaka's reply: "Most Exalted Buddha, my case may be likened to that of a farmer who had sown a small amount of seeds in a fertile plot, and by the same analogy, I had the good fortune to have a recipient worthy of offering," and he went ahead to utter four stanzas in praise of qualities and qualifications (attributes) of recipients of gifts: -

Ujjangale yatha khette

bijam bahumbi ropitam
na phalaṁ vipulaṁ hoti
napi toseti kasakam.

Tatheva dānam bahukam
dussīlesu patiṭhitaṁ
na phlam vipulam hoti
napi toseti dāyakam.

Although a great amount of seeds is sown in a plot on a hillock which is rocky, salty, caustic, barren and broken, the yield would be negligible and disappointing to the farmer.

By the same analogy, notwithstanding the vastness of offering made to a recipient, who is destitute of virtue during a dark period which is void of the *sāsana*, the benefit accrued therefrom would be negligible and disappointing to the donor.

Yathapi bahaddake khette
bijam appampi ropitam
sammā dhāraṁ pavecchante
phalam toseti kassakaṁ

Tatheva sīlavantesu
gunavantesu tādisu
appakaṁpi kataṁ kāram
puññaṁ hoti mahāphalaṁ

Most Exalted Buddha..... just as the yield of products pleases a farmer who works hard in sowing seeds in a fertile field (of first class soil) that receives a regular shower of rain every fifteen days; or (of medium class soil) that receives regular showers every ten days, (a third class soil) that receives regular shower of rain every five days.

So also, reward accrued from a meritorious deed of offering gifts to *ariya-puggalas*, who are virtuous and self-composed, will turn out to be great and prosperous, as in the case of the yield of the seeds grown in a fertile field.

Thus lndaka had drawn a distinction between deeds of merit done in favour of two different kinds of recipients at two different periods by way of four stanzas. Whereupon, the Buddha said: "Ankura .... it is only right and proper that one makes a choice of both the gift and the recipient. A fitting reward could only be materialized by the choice of type of gifts and the type of recipient, just as good seeds are sown in fertile soil. Of course, you could not make offerings in the manner just described since you happened to be born in a wrong period when there was no *sāsana*, opposed to the right period when there is *sāsana*. Wherefore, your meritorious deeds were not as fruitful as those of Indaka." The following four stanzas were uttered by the Buddha for the sake of clarification:

Viceya dānam databbam
yattha dinnaṁ mahāpphalaṁ
viceya dānam datvāna
saggam gacchanti dāyakā

Viceya dānam sugataapasaṭhaṁ
ye dakkhiṇeyya idha jīvaloke
etesu dinnāni mahāpphalāni
bijāni vutthāni yathā sukkette

O Ankura Deva.... offerings made to persons of virtue with faith and

generosity bring about abundance of reward. Choice of recipients should be made before offerings are made. Offerings of gifts to the selected persons with faith and generosity invariably lead the donor to the world of devas.

Choice of both gift and recipient has been highly praised by a succession of Buddhas. There are virtuous persons with longevity in this world. Gifts dedicated to such persons of virtue with faith and generosity will invariably bring about wealth and happiness to the donors while in the worlds of men and deva before his attainment to the Final Goal of Nibbāna, as in the case of sowing the choicest seeds of five kinds, *bijagam*[1].

The Buddha went on to preach four more Stanzas that lead to Nibbāna through the avenues of Path and Fruition stages:

Tiṇadosāni Khettāni
rāgadosā ayaṁ pajā
tasamāhi vīta rāgesu
dinnaṁ hoti mahāpphalaṁ

There have been instances where potential seeds '*bijagam'* have been thrown on the fields full of grass and weeds. In the same way, gifts have been offered to devas and humans who are destitute of virtue and full of passion (*rāga*). Therefore, offering of gifts should be made to the *ariya-puggalas* who are void of passion (*rāga*), with a view to enjoy worldly life in the planes of devas and humans before attainment to the Final Goal of Nibbāna.

Tiṇadosāni Khettāni
dosadosā ayam pajā
tasamā hi vītadosesu
dinnaṁ hoti mahāpphalaṁ.

Just as there are arable lands full of grass and weeds, so there are devas and humans who are destitute of virtue and full of anger. Wherefore, one should see to it that gifts are offered to those who are free from malice, so that one may enjoy the worldly life of devas and humans before attainment to the final goal of Nibbāna.

Tiṇadosāni Khettāni
mohadosā ayaṁ pajā
tasmā hi vītamohesu
dinnaṁ hoti mahāpphalaṁ.

Just as the arable lands are naturally full of grass and shrubs, so devas and humans are full of delusion. So gifts should be offered only to the *ariya-puggalas*, who are devoid of delusion, so that one may enjoy the worldly life in the planes of devas and humans before attainment to the final Goal of Nibbāna.

Tiṇadosāni Khetāni
Icchādosā ayaṁ pajā
tasmā hi vīgaticchesu
dinnaṁ hoti mahāpphalaṁ.

Just as arable lands are naturally full of grass and shrubs, so devas and humans are naturally imbued with five kinds of desire for pleasures of the

1. *Bijagam* means bīja or germ, five in number, namely, root, aggregation, germ, fruit, seed; each of these is able to grow when separated from the tree.

five senses. Wherefore, gifts should be offered to the *ariya-puggalas* who are void of *iccha*. Such an act of merit invariably brings about a pleasant life in the planes of devas and humans and even to attainment of the final Goal of Nibbāna.

At the conclusion of the discourse, Ankura Deva and Indaka Deva attained the fruition state of *sotāpatti*; the discourse was of great benefit to all devas and Brahmās, as well.

Thus ended the biographies of Ankura Deva and Indaka Deva.

Chapter 25

THE BUDDHA'S SEVENTH VASSA AND TEACHING THE ABHIDHAMMA AT TĀVATIṀSA

Having established Ankura and Indaka Deva in the Fruition stage of *sotāpatti*, the Buddha continued to stay on to observe the 7th *vassa*, sitting crossed-legged on the throne of Sakka in Tāvatiṁsa and preached the **Abhidhamma**, day and night, to all those devas from ten thousand world-systems, who rallied around Him, with Santusita Deva as their head. He started with the 'Law of good action' and its result (*kusala dhamma*); bad action and its result (*akusala dhamma*); neutral or amoral or indeterminate action (*abyakata dhamma*); teaching round the clock, like the river of the sky flowing continuously, for the duration of the *vassa*.

(N.B. Buddhas used to deliver before noon discourses in praise of food offered, such discourses could be as long as *Digha-nikāya* and *Majjhima-nikāya* put together. The discourses preached to the devas and Brahmās who arrived in the afternoon have the combined lengths of *Samyutta-nikāya* and *Anguttara-nikāya*.

This is because the thought-process of the Buddha is very fast, with very few intervening *bhavaṅga* consciousness. And the Buddha's lips are proportionately and firmly set, the lip movements are precise. The tongue is long, slender and delicate. All these features contribute to production of a voice, so melodious at a very fast rate.

It is stated that when an ordinary average person had spoken a word, the Venerable Ānanda had spoken eight words as much; when Venerable Ānanda had spoken one word, the Buddha had spoken sixteen words as much. It has thus been calculated that the Buddha's rate of speech is 128 times faster than that of an average person)

Thus, with such unimaginable fast rate of speech, it is no wonder that the Buddha preached the long discourses, in appreciation of offering of food, before noon and more lengthy discourses to devas who arrived in the afternoon. The **Abhidhamma** that the Buddha had preached during that *vassa* of three months is thus endless and incomparable.

Keeping The Body well maintained while preaching The Abhidhamma

In case a question such as this arises: "How did the Buddha maintain His body when He was engaged in preaching the **Abhidhamma** during the whole period of *vassa* lasting three months?" The brief reply is, He did it by regular provision of nourishment.

The following is an extensive answer:

All Buddhas are mindful of such matters; they usually followed the progress of time in the world of man while in the act of preaching the **Abhidhamma**. When the time came for going on the alms-round, He created a Buddha after His own image, acting after His own manner in handling the bowl and holding the robe and with a voice like His own. He caused the created Buddha to preach the **Abhidhamma** to the extent prescribed by Himself.

The Buddha then left for the Anotatta lake with His bowl and robe. On His arrival at the Anotatta lake devas presented Him with a twig frayed at one end. After brushing His teeth with the twig, He took a bath in the Anotatta lake. After His bath, He stood on the slab of orpiment and donned the well-dyed double stitched robe. He then took the brown stone-bowl that was offered by the Four Great Devas of Catumahārājika Deva plane, under the Rājayatana tree (at the seventh place of the seven places at which Buddha Gotama spent seven days each after attaining Buddhahood. Each deva had offered one bowl and the four were pressed into one with four rims by the Buddha with His hands.) He then proceeded to Uttara Kuru (north island) for receiving alms-food, and on return, He partook the food on the peaceful bank of the enchanting delightful Anotatta lake. After His meal, He proceeded

to the forest of Sandal trees to spend the day.

The Venerable Sāriputta, the General of the Dhamma, went to the Sandal forest to attend on the Buddha and stood at a place that was free from six faults. Whereupon, the Buddha told the Venerable: "Dear son Sāriputta... I have taught this much of the Dhamma." He would only give the gist and the guidelines, but the Venerable Sāriputta, being endowed with four *paṭisaṁbhida-ñāṇa*, could fully grasp of the Dhamma outlined by the Buddha, like a man who is shown the vast ocean by someone with an outstretched hand. He had the ability to understand it in a hundred, a thousand ways.

(The Buddha returned to Tāvatiṁsa in the afternoon to resume preaching there. With the exception of the powerful devas, no one knew that a created Buddha was preaching the **Abhidhamma** in the place of the real Buddha and that the real Buddha had gone to the human world and had returned from it. The created Buddha was an exact replica in all respects: in emission of rays, in voice and in the manner of speaking.)

The Venerable Sāriputta taught The Abhidhamma to His Five Hundred Bhikkhus Disciple

The Venerable Sāriputta, having learnt the **Abhidhamma** briefly from the Buddha daily, taught it in a form (neither too brief nor too elaborate) to his five hundred *bhikkhu* disciples, who had been common bats in a previous existence.

This is a short account of their previous life: They were little common bats dwelling in a cave, hanging down from its roof, in the time of Buddha Kassapa. They heard the recitation of the **Abhidhamma** by two *bhikkhus*, who were well versed in the **Abhidhamma**. They had not even the slightest idea of what was meant by the waxing and waning of the moon, but, their attention was drawn to the recitation of the **Abhidhamma** by the *bhikkhus*' pleasant and harmonious tone. (The bats had no idea of what was meant by **Abhidhamma**, the aggregates, sensation, *dhātu* (elements), truth, not even the waxing and waning of the moon, but since the tone of the recitation by *bhikkhus* served as a good object of their dying consciousness (*kamma-nimitta*) for the following life, they were reborn in the plane of devas).

They enjoyed the life of devas from the time of Buddha Kassapa up to the time of Buddha Gotama, not being born even once in the lower planes of woes. At the time of the present Buddha, they were reborn in the world of humans. They witnessed the Twin Miracle, which aroused their faith and devotion and made them receive ordination under the personal supervision of Venerable Sāriputta. Everyday, Venerable Sāriputta taught them the **Abhidhamma** in a fairly extended form of what he had learnt from the Buddha in an abridged version.

The preaching of the **Abhidhamma** by the Buddha in the world of devas came to a close simultaneously with the completion of the full study of the **Abhidhamma** taken up by the five hundred *bhikkhus* under the Venerable Sāriputta in the world of humans.

Everyday the Buddha informed the Venerable Sāriputta of the nature and extent of the **Abhidhamma** taught by Himself and the nature and extent of the **Abhidhamma** taught by the created Buddha in Tāvatiṁsa and instructed him to teach his five hundred disciples as necessary, before He returned to resume preaching from the point where the created Buddha had concluded.

The teaching of the **Abhidhamma** came to a close at the end of the *vassa*, on the full moon day of Thadingyut, with the result that eighty thousand crores of devas and Brahmās were emancipated through realization of the Four Noble Truths. Santusita Deva, the Buddha's mother in the human world, attained the fruition state of *sotāpatti*.

People shifted from Savatthi to The Town of Sankassa

On the ninth waxing moon of Thadingyut, people lingering within the area of thirty-six *yojanas*, went and asked the Venerable Mahā Moggallāna: "Venerable Sir, ... it would be right and proper that we enquire the time of the Buddha's return (to earth); we will not go back (to our own homes) until we have paid homage to the Buddha." Venerable Mahā

Moggallāna said: "Very well," and dived right into the earth and went right up to the base of Mt. Meru. He willed that people should see him ascend to Tāvatiṁsa rising from within Mt. Meru. Then like a fine golden string threaded through a ruby he was clearly visible to the people, ascending from within the centre of the mountain to Tāvatiṁsa.

People who saw Venerable Mahā Moggallāna during the course of his ascent to the summit through the inside of the mountain measured his progress in terms of *yojanas* saying: "Now he has ascended one *yojana*, he has ascended two *yojanas*," etc. On arrival at Tāvatiṁsa it was as if the Buddha's feet rested on the head of Venerable Moggallāna who then approached the Buddha with profound respect and addressed: "Most Exalted Lord... people will not return to their home without paying homage to You and are anxious to know the time of Your descent to the world of humans." The Buddha asked: "Dear son Moggallāna, where, at present, is your elder brother the Venerable Sāriputta?" Whereupon Venerable Moggallāna replied: "Most Exalted Lord, he has been keeping *vassa* at Sankassa town." The Buddha made the following reply:

"Dear son Moggallāna... I will descend at the gate of Sankassa on the seventh day from now, that falls on the full moon day of Thadingyut, the time for the celebration of *mahā-pavarana*. The distance between the two towns is thirty *yojanas*, but tell the people they need not bring any food for the journey, just as they would observe the precepts and go without taking any food or provisions to the monasteries at the head of the towns and villages but to listen to My Teaching (sermons) on this day. Venerable Mahā Moggallāna replied "Very well .... Most Exalted Lord." On arrival back to earth, he relayed Buddha's message to the people.

Buddha descent at The Gate of Sankassa Town by Triple Stairways

The Buddha made known His departure to Sakka: "Lay devotee Sakka, King of Devas.... I shall be returning to the world of humans" by way of formal leave taking. At the close of *vassa*, on the full moon day of Thadingyut, Sakka created a set of three stairways, one of gold, another of ruby and another of silver, side by side, with the bases at the Gate of Sankassa town and with their upper end resting on the summit of Mt. Meru. (1) The stairway on the right hand side was reserved for the devas, (2) the silver stairway on the left-hand side was reserved for the great Brahmās, (3) the ruby stairway in the middle was exclusively for the Buddha.

The Buddha, on the eve of departure, stood on the summit of Mt. Meru and performed the Twin Miracle of water and fire, and looked up at the sky. The whole region, right up to the realm of Akaniṭṭa Brāhma, appeared as an open space, unobstructed and clearly visible and when He looked downwards, He could see the Avīci at the bottom of the eight planes of misery; when He looked forward and side-ways, in all directions, thousands of world-systems could be seen without any obstruction whatsoever. The strange scene was witnessed by all the devas, humans and Brahmās. Thus all the devas and Brahmās could see the human beings and human beings could see them.

The Buddha caused the emanation of the six-hued rays from the body as He descended from Tāvatiṁsa to the world of humans, and there was no one in that crowd of spectators of thirty-six *yojanas* in circumference, who did not aspire to Buddhahood when they noticed the grandeur, greatness, grace and glory of the Buddha.

The devas came along down the gold stair-way on the right hand side. The Brahmās came along down the silver stairway on the left-hand side. The Buddha alone descended by the ruby stairway in the middle. Pañcasikha Deva on the right side of Buddha, paid homage by playing his Beluva harp; Suyama Deva also came along on the right side, fanning the Buddha with a fan made of hair of the yak's tail; Santusita Deva came along on the same side fanning the Buddha with a fan studded with rubies, Sakka on the right hand side also blew the *Vijayuttara*, conch shell. Devas from the rest of the world system also came along paying homage in adoration in various ways. Brahmas came along by the silver stairway, holding the Brahmā's white umbrella over the head of the Buddha as a gesture of profound respect.

Thus the Buddha descended to earth in the manner described above, and on arrival, stood at the gate of the town of Sankassa. Those people, who were gathered at Savatthi city, left after the morning meal, looking forward to seeing the Buddha on *Pavarana* day, at the end of the *vassa*. They eventually reached the gates of Sankassa town as quickly and effortlessly as if they were going to the monastery at the head of their village.

Preaching of Sāriputta Sutta

The Venerable Sāriputta was the first person to pay homage to the Buddha as soon as He had set His right foot on the earth on arrival from Tāvatiṁsa. All those, who were also present, followed suit subsequently. The spot where the Buddha had set His right foot on the earth was later regarded as a sacred place and termed *Acala Cetiyaṭṭhana*.

The spot, where the Buddha set His right foot on reaching the earth, on His return from Tāvatiṁsa at the end of the *vassa*, after teaching the **Abhidhamma** in keeping with the practice of Buddhas, is also regarded as one of the sacred places termed *Avijahitaṭṭhāna* (i.e. Every Buddha after preaching the **Abhidhamma** in Tāvatiṁsa during the whole of *vassa*, on return to earth by the three Stairways, had always first set His right foot on the very spot where the triple stairways were placed at the gate of Sankassa.)

The Four Avijahitaṭṭhāna (Four Sacred Places)

Here, being appropriate and to be specially noted, a brief mention will be made of the four *Avijahitaṭṭhāna*. The permanent sacred sites utilized by all Buddhas for the same purposes with unchanging uniformity are known as *Avijahitaṭṭhāna*. They are four in number, namely:

(1) The site of the Mahābodhi tree, the Victory Throne (*Aparājita* throne) where all Buddhas had conquered the Five Maras. (i.e. the very spot where there arose the *Aparājita* throne for our Buddha Gotama had been site of the *Aparājita* thrones of all Buddhas. There is no change of location.)

(2) Isipatana, Migadāya where our Buddha Gotama preached the *Dhammacakka*, the first Discourse: (This is the location where all the Buddhas had also preached the *Dhammacakka*. It is not preached at any other place).

(3) The spot on which the Buddhas usually first set their right foot on their return from Tāvatiṁsa after preaching the **Abhidhamma** there. (The gate of Sankassa town is that sacred place in our Buddha Gotama's time.)

(4) The location of Buddhas' bedstead (where the four legs of Buddhas' bedstead usually rested without change.) The Scented Chamber of Buddha Gotama in the monastery of Jetavana was the site of where His bed-stead lay).

As regards the monasteries of the Buddhas, they differ in size due to the circumstances prevalent at the time. To clarify:

(a) **BUDDHA VIPASSI**: A plot measuring one *yojana*, donated by a rich man, Punabba Sumittā, at a cost of gold bricks placed edge to edge on the surface of the plot.

(b) **BUDDHA SIKHI**: A plot measuring three gavutas, donated by richman Sirivatta, at a cost of gold bars touching one another throughout the plot.

(c) **BUDDHA VESSABHU**: A plot measuring half a *yojana*, donated by richman Sotthija, at a cost of gold-cups (gold teeth of harrow) touching one another throughout the surface of the plot.

(d) **BUDDHA KAKUSAN**: A plot measuring one *gāvuta*, donated by richman Accuta, at a cost of gold blocks (moulded like elephants' feet) touching one another through out the plot.

(e) **BUDDHA KONAGAMANA**: A plot measuring half a *gavuta*, donated by richman Ugga, at a cost of gold bricks placed edge to edge throughout the surface of the plot.

(f) **BUDDHA KASSAPA**: A plot measuring twenty *ussaba*, donated by richman Sumangala, at a cost of gold tortoise figure placed side by throughout the plot.

(g) **BUDDHA GOTAMA**: A plot measuring eight *pais*, donated by richman Suddatha, also known as Anāthapiṇḍika, at a cost of gold coins touching edge to edge throughout the plot.

— Excerpts from **Buddhavaṁsa Athakatha and Vinaya Cula Vagga Athakatha** —

Although the size of the location of the monasteries differs through the passage of time, the location of the Buddha's Scented Chamber remained the same without any change (The above is a short account of the four sacred places (*Avijahitaṭṭhāna*).

Devas and Humans are filled with Adoration for The Fully Self-Enlightened Buddhas

As stated before, the Venerable Sāriputta approached the Buddha after He first set His right foot at the head of the Stairway, paid homage to Him and addressed Him: "All the devas and laity here are filled with adoration for You, so much that they all long for Buddhahood." Whereupon the Buddha replied: "Dear Son Sāriputta, it is true that all the devas, humans and Brahmās love and revere the Buddhas for their being great, gracious and glorious," and then He uttered the following stanza, in preparation to a discourse which He would be teaching:

Ye jhānappa sutā dhīra
nekkhammupasame rathā
devāpi tesam pihayanti
Sambuddhānam satīmatam.

> Dear son Sāriputta .... All the Fully Self-Enlightened Buddhas have gained mastery over *jhāna* practices in five ways and they delight in these *jhāna* absorptions. They also abide usually in *phala-samāpatti* that has, as its object, the Absolute Truth of Nibbāna, which is free from all *dukkha.* Even the devas and Brahmās of the celestial regions have made the remark with great adoration and esteem for the Buddhas, who are always abiding in full mindfulness: "How great would it be, if we who have had this rare opportunity were to become Buddhas?"

According to **Dhammapada Commentary**, thirty crores of devas, humans and Brahmās were emancipated at the conclusion of the discourse. The five hundred disciples of the Venerable Sāriputta attained arahatship as a result.

The Buddha revealed The Attributes of Venerable Sāriputta

While still standing at the head of the Stairway, the Buddha contemplated thus:

"People, who gathered here at this assembly, do know that the Venerable Moggallāna is the greatest in the matter of (jhānic) powers; the Venerable Anuruddha in supernatural vision; the Venerable Punna is a celebrated Teacher in Dhamma; but no one knows the attributes of the Venerable Sāriputta." Therefore, He thought it would be proper to bring the knowledge and wisdom of Sāriputta to the limelight in some way or the other. He asked Sāriputta questions relating to the problems of ordinary average people (*putthujana*), those of *ariya-puggalas* (*sekkhas*) in the three lower Paths and Fruition stages, and those of *arahats* (*asekkhas*), in the presence of all those present at the time. The Venerable gave prompt answers to each and every question, stage by stage, concerning ordinary average persons, *ariya-puggalas*, in the three lower Path and Fruition stages and the *arahats*, the perfected ones, with the result that all those present came to realise the Venerable's state of exaltation in wisdom!

Expounding of Parosahassa Jātaka

The Buddha then proceeded to propound thus: "Sāriputta has not exceeded the average level of intelligence only now, but he had also excelled others in the matter of knowledge and wisdom, in the past existences," making a reference to **Ekata Nipatta, Litta Vagga**, and **Jātaka Commentary**. He then related the Parosahassa Jātaka in its abridged form.

Once upon a time, there lived in a forest, at the foot of a hill, more than one thousand

hermits who lived on herbs, fruits and roots. Once their teacher fell sick, and the most senior disciple went out in search of medicine, leaving instructions with his juniors to attend on their teacher with due care and diligence.

The great teacher passed away before the return of the senior disciple. Upon a request being made by the disciples regarding *jhāna-samāpatti* on the verge of his demise, the old sage told them: "*Naṭṭhi kiñci*" meaning "There is none", implying the third *jhāna*, *Akiñcaññayatana*. Anyone wishing to abide in the third *arūpa-jhāna* known as *Akiñcaññayatana-jhāna* termed "*Jhāna-samāpatti"* must first and foremost contemplate on the concept of "non-existence" of the first *arūpa-jhāna* repeatedly. This in fact was what the great master had in his mind when he said: "*Naṭṭhi kinci*.")

But the disciples had missed the point and utterly misunderstood the great master and looked down upon him as one who had not attained any stage of *jhāna-samāpatti* and they did nothing about the burial rites concerning his remains.

(N.B. The great sage was accomplished in *akiñcaññayatana-jhāna* (by which incorporeal Brahmā realm is attainable) but when asked by his disciples he simply said: "*Natṭṭhi kiñci"* and passed away to be reborn in Ābhasara (corporeal) Brahmā realm which is attainable by the second *rūpavacara-jhāna.* This is because the four Arūpa Brāhma realms are not befitting of the Bodhisattas, *abhabba*.)

On his return with suitable medicine, the senior disciple was told that the great teacher had passed away. He asked his juniors if they had asked him anything. They replied: "Aye .... we had; "*Naṭṭhi kiñci*" was his reply, and he must, therefore, have gone without attaining any *jhāna* whatsoever."

The senior disciple explained to them thus: "You have no idea of what the great master meant. Our great teacher is endowed with *akiñcaññayatana*, the third *arūpa* stage of *jhāna*." He thus gave them a correct interpretation again and again to convince them.

But his correct answer simply fell on deaf ears. When the great teacher, the Bodhisatta then an Ābhasara Brahmā, came to know about the unhappy situation, he contemplated that he should reveal the truth by removing the doubt entertained by those ignoramuses, who were groping in the dark. Therefore, the great sage descended from the Ābhasara Brāhma Loka to the world of humans. Poising himself high above the roof of the hermitage with great power, and wishing to praise the senior disciple's wisdom, he uttered the stanza:

Parosahassampi samā gatānam
kandeyyuṁ te vassasataṁ apaññā
ekova seyyo puriso Sapaññо
yo bhāsitassa vijānāti atthaṁ.

Those without any knowledge may cry for a hundred years (they will have no idea whatsoever of what their master meant to say). The only person, among an assemblage of over a thousand persons, capable of understanding what was meant, is worthy of praise.

The great teacher returned to the world of Brahmās after preaching the discourse. All the hermits attained *jhāna-samāpatti* as a result of his visit, and they were reborn in Brāhma Loka after death.

In winding up the discourse, the Buddha revealed that Sāriputta was then the senior disciple and He was the Great Brahmā in the realm of Ābhassara Brāhma Loka.

(This is an abridged form of Parosahassa Jātaka; for full particulars please refer to **Ekatanipatta Jātaka Vatthu**.)

Expounding of Sāriputta Sutta

After the Buddha had preached the preceding discourse, Venerable Sāriputta put forward a questionnaire concerning suitable and desirable place (abode), lawful resort (for alms), practice (meditation), etc. for the benefit of his disciples who were undergoing training under his personal supervision. These were presented to the Buddha in eight stanzas and

the Buddha gave a series of answers comprising thirteen stanzas[1].

Sāriputta Sutta (Abridged form)

(1) I, Sāriputta, have hitherto never seen or heard of a Great Sage of a sect, who had come into his mother's womb from the celestial abode of Tāvatiṁsa, who speaks so pleasantly and is endowed with the power of performing miracles, with all the greatness, graciousness and glory of a Fully Self-Enlightened Buddha.

(2) All the devas, humans and Brahmās have seen Him truly as one who has dispelled the darkness of delusion, as one who is peerless and unique enjoying the calm state of jhāna, and the serene and tranquil state of Nibbāna. All the devas, humans and Brahmās have looked upon Him as the possessor of Five Eyes[2]

(3) Most Exalted Buddha... who is free from the two defilements of clinging and wrong view, one who is not to be moved or shaken by worldly vicissitudes, one who has never tried to attract the attention of people by trickery through performing miracles, who has come to the gate of the city of Sankassa as the Sage of a Sect .... I, Sāriputta, have come to this place with the object of presenting to you problems for favour of solution in the interest of my disciples.

(4,5) (a) How many fearful and offensive sense objects are there, that are harmful to a noble *bhikkhu*, who retires through fear and loathing of the grave dangers of birth, etc., to the quiet base of a tree, a cemetery, a secluded couch or a short-legged bedstead in a cave?

(6) (b) How many kinds of danger are there to suppress, which a noble *bhikkhu* may encounter as he speeds his way to the strange yet unattained land of Nibbāna, in his lonely forest hermitage on the outskirts of a town or village?

(7) (c) What are the words which a noble *bhikkhu* may speak? (d) What are the lawful resorts for a noble *bhikkhu*? (e) What are the practices a noble *bhikkhu* should develop with intensity as meditation?

(8) (f) How should a noble *bhikkhu* observe the precepts with steadfastness, mature judgment and clear mindfulness to discard the dust of defilement, just as a goldsmith purifies gold?

> (Thus the Venerable Sāriputta presented eight stanzas, of which the first three stanzas are in praise of the attributes of the Buddha, i.e. 1 - 3 and the remaining five regarding the practice which his five hundred *bhikkhu* should observe.)

(1) Dear son Sāriputta .... there are two things that a person of good birth who is going after Path knowledge, and who retires to a place of seclusion through fear of transient existences, ought to know: (i) the way to live in peace and tranquillity and (ii) the practice to be cultivated. I will preach you these two things as I know them from practical knowledge and not by inference.

(2-3) Dear son Sāriputta .... a person of intellect and mindfulness should not get frightened or be shaken when he comes into contact with five kinds of dangers, such as: (1) gadfly, mosquito, fly, (2) snake, scorpion, centipede, mice, (3) burglars and robbers (4) quadrupeds, such as lions, leopards and tigers, (5) people outside of the Teaching without faith in the three Gems who cause inconvenience by their annoying antagonistic views and questions. One should not get alarmed or frightened by those five kinds of terrible objects, just described.

> (It will be noted that, in answer to question (a) the five kinds of dangers are given, namely, (1) gadfly, mosquito, (2) snake scorpion, centipede, mice, (3) burglars and robbers, (4) quadrupeds, such as, lions, leopards, tigers, (5) those

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1. They are lengthy and exhaustive, and it is proposed to reproduce them here in condensed form only. For full particulars, please refer to **Sutta Nipata Pāli Text**.
2. *Five Eyes*: (i) *Maṇsa,* human eye, (ii) *Dibba-cakkhu*, celestial eye, (iii) *Pañña Vipassanā* (Four Noble Truths), (iv) *Samaṇta*, All seeing eye, (v) *Buddha-cakkhu*.

heretics who caused inconvenience by their senseless antagonistic views)

Further, a noble *bhikkhu* in striving for the attainment of Nibbāna by following a good true path should suppress the following five "internal enemies" in addition to those just described.

(**4**) (1) Disease, (2) hunger, (3) cold, (4) heat, and (5) when the noble *bhikkhu* experienced inconvenience through contact with any of these dangers, he must resist or put up with them, as such sensations and ailments are conducive to the arising of the ten modes of wrong conducts (by deed, word and thought). He should protect himself by means of Earnest Effort (*sammappadhāna*).

(In answer to the question (b) the Buddha mentioned these 5 kinds of "internal enemies", viz., (1) disease, (2) hunger, (3) cold, (4) heat and (5) a group of ten modes of wrong conduct arising through them.

Having dealt with (a) and (b), the Buddha proceeded to deal with (c), (d), (e), and (f) in nine stanzas as enumerated below.)

(**5**) A noble *bhikkhu* must always refrain himself from stealing and lying; he must wish for the well being of both, i.e., (i) those who still have taints of craving (*tasa*) and (ii) those who have already eradicated craving (*thavara*). He must dispel all the ten modes of wrong deeds, in short, the group of unwholesome acts, as they are the associates of Mara.

(The Four modes of moral conducts as prescribed in this verse are: Avoidance of stealing and lying, wishing for the well being of all fellow men and abandonment of immoral conduct.)

(**6**) A noble *bhikkhu* must not yield to anger (*kodha*) and unrestrained conceit (*atimāna*). The root causes of these two unwholesome factors are six in number, viz., Ignorance (*avijjā*), wrong attitude (*manasikāra*), self-conceit (*asamimāna*), lack of sense of shame (*ahīri*), lack of dread of evil consequences of misdeeds (*anottappa*), and distraction (*uddhacca*). These root causes must be up-rooted or extirpated. In addition, sense of affection (liking) and hatred (disliking) must be overcome by a state of balance of the mind or equanimity.

(By this, four practices are described, namely, anger and conceit must be discarded; and the six root causes of these must be removed; and objects of affection and hatred must be avoided by means of equanimity)

A noble *bhikkhu* is required to cultivate comprehension and develop the ten contemplation. With the force of joyful satisfactions (*pīti*), developed thereby, the aforesaid enemies, both internal and external must be abandoned.

(This is Buddha's exhortation for expulsion or destruction of internal and external enemies shown in (a) and (b) by means of contemplation of ten (*anusati*) recollections[3]. *Pīti* arising from meditation should be utilized as a means of developing forbearance. This is a means of overcoming those forces of enemy)

(**7**) One should overcome disinterestedness in a hermitage of seclusion and development of meditation by such means of expediency to ensure full measure of success. Such means of expediency should also be adopted in defeating the four causes of crying enumerated below:

Four Causes of Lamentation

(i) What kind of food shall I have to eat today (is it rice, or barley cake, or dinner-role or fish, or meat)? (ii) At what place shall I have to eat (at the palace of a king, or the house of a brahmin or of a rich man)? (iii) I had to sleep miserably last night (on a-piece of plank, or on a coarse mattress, or a piece of leather or a heap of grass). (iv) In what kind of luxurious place shall I have to sleep tonight (on an ornamented bed, or a four legged bed-stead)? These four kinds of reflections or speculations are known as four causes of

3. The ten Contemplations or reflections on the Buddha, the Dhamma, the Sangha, *Sīla*, *Cāga*, *Devatā, Marana, Kāyagatā, Ānapāna, Upasamāna*. (For details, vide **Visuddhimagga**).

lamentation.

(8) A *bhikkhu*, cultivating the practice of *sīla*, *samādhi* and *paññā*, being free from impediments (*paḷibodha*), such as, attachment to clan, sect, shelter and requisites, should abandon the worries connected with food and with matters relating to lodging. These four types of worries should be given up.

(A noble *bhikkhu* is apt to cry under pressure of such anxieties or worries. He is therefore required to cut off all four impediments such as attachment to clan or the donor, members of his sect, dwelling place and requisites.)

When a *bhikkhu* acquires food and robe lawfully at proper times, he should have the sense of judgment or moderation in accepting and using them with a view to promoting the sense of contentment.

(As regards the matter of judgment or moderation, a *bhikkhu* should take into consideration the quantity of objects for offering, the extent of donors intention, and the extent of one's requirement. In case where the quantity of objects for aims outweighed the intention of the donor, the donee should be content with a limited amount of alms. When the amount of aims available is comparatively smaller than what the donor has in mind to offer, the donee should still receive only limited amount of aims. Where the amount of alms is large enough to satisfy the wishes of the donor to offer large amount of aims, the donee should still receive just enough to meet his own requirements. Hence the term (*Patiggaha mataññuta*) receiving just the amount required: Utilization or consumption of the four requisites by way of retrospection is known as *Paribhoga mataññuta*).

(9) A noble *bhikkhu*, having guarded himself against unwholesome states by observing the two sets of observance in respect of receiving and utilization of the four requisites, should enter the towns and villages with agreeable deportment of bodily posture, and avoid the use of harsh words, even in dealing with those who have calumniated him.

(It means that a noble *bhikkhu* (i) should receive and utilize alms in accordance with the two modes of moderation, (ii) should move about with proper deportment in towns and villages, and, (iii) should refrain himself from the use of harsh words even when one deals with those who had calumniated him.)

(10) A noble *bhikkhu* should keep his eyes cast downwards, should not wander here and there, should endeavour to attain *jhāna* that has not been attained, to acquire the five kinds of mastery over *jhāna* that has been attained; should sleep mindfully, only four hours a day and only in the middle watch of the night, (and spend the rest of the day, sitting or walking while observing the precepts incumbent on a *bhikkhu*). Through such activities, equanimity is developed by means of the fourth *jhāna*. The mind being well composed, sensuous thoughts (*kāma-vitakka*), sensuous perceptions (*kāma-saññā*) and restless movement of hands and feet termed *kukkucca* are restrained.

(11) Any instruction given by one's preceptor, "this is not right and proper," should be noted, regarded with sincere delight and gratitude. Ill-will or unfriendly attitude towards ones associates should not be entertained. It should be eradicated as a thorn is eradicated. Only faultless speech should be made, never talk beyond the scope of discipline (*sīla, samādhi, paññā*) or beyond the limits of time. (One will be liable to be criticized and reproached for breach of precepts and moral conduct, for wrong view, wrong mode of livelihood. It is, therefore, necessary to refrain from such immoral conducts, even in thought, not to say of physical or verbal acts.)

(12) Dear Sāriputta .... Besides this, in this world, there are five kinds of dust, viz., attachment to visible form (*rūpa-raga*), attachment to sound (*sadda-rāga*) attachment to smell (*ganda-rāga*), attachment to taste (*rasa-rāga*), and attachment to touch (*phothabba-rāga*). All such attachments should be removed by the practice of *sīla, samādhi* and *paññā* with mindfulness. Constant practice will enable the *bhikkhu* to overcome these five dusts.

(Five kinds of dust should be done away with by observance of the three training

precepts. Only those who observe these precepts can overcome these five kinds of dust, no one else can do so.)

(13) Once these five kinds of dust are done away with, the *bhikkhu* will no longer take delight in the five objects of sensual pleasures. That *bhikkhu*, with mindfulness, emancipated from the grip of hindrances, contemplates at appropriate time on the conditioned as impermanent, unsatisfactory and unsubstantial (non-soul) with resolute steadfastness. His mind will become composed, and will penetrate through the dark mass of defilements.

The Buddha has thus answered the questions of Sāriputta with a view to pave the way stage by stage, that invariably leads to the Fruition stage of arahattaship. The five hundred disciples of Sāriputta attained *arahatta-phala* at the conclusion of the discourse, and thirty crores of devas and humans were emancipated through realization of the Four Noble Truths.

Buddha was calumniated by A Female Wandering Ascetic named Cincamanavika

As stated in the preceding paragraphs, the Buddha, after emancipating five hundred disciples of the Venerable Sāriputta and thirty crores of devas and humans through realization of the Four Noble Truths, proceeded to Savatthi to take up residence at the Jetavana monastery and to resume preaching Dhamma to rational beings who went there.

It was at that time, a lowly, wily, female wandering ascetic by the name of Cincamanavika made a malicious, slanderous charge against the Buddha. The following is an account of that calumniatory attack.

The number of disciples of the Buddha increased by leaps and bounds, like a rising tide, during the first twenty years of His Dispensation, termed *Paṭhama Bodhi* or The First Period of Enlightenment. And the number of devas, humans and Brahmās who attained the Four Stages of Fruition (*ariya-bhūmi*) also increased with time; and the attributes of the Buddha, such as Araham, spread right up to the roof of the world; the volume of offerings made to the Buddha and the Sangha grew so much while the power of heretics waned and the offerings made to them dwindled to a vanishing point, just like the diminishing glow of fire flies as the sun rises up in the morning.

The sectarian stood at road junctions and made attempts to induce or court the people to make offerings to them, saying:

> "Lay devotees .... Bhikkhu Gotama is not the only one who has attained Buddhahood; we have attained Buddhahood, as well! ... Is merit gained by making offerings to the Recluse Gotama only? You can gain merit by making offerings to us as well. Therefore, you should make offerings to us also."

Their appeals were of no avail, and they, therefore, assembled for a secret meeting "to devise ways and means to calumniate Recluse Gotama, so that people might not make offerings to Him through lack of respect and esteem."

At that time, there lived in Savatthi, a wandering female ascetic by the name of Cincamanavika. She was so named because she was born of a moisture-laden tamarind tree; hence she was popularly known as "damsel who takes conception in a tamarind tree, Cincamanavika." She is said to be as pretty and gracious as a celestial maiden and her body emitted radiation that spiralled around her body.

As the discussion was in progress, a cruel, stupid sectarian put forward a plot to slander the Buddha and bring about His destruction by employing Cincamanavika as an instrument to achieve their selfish ends. This plot was approved and accepted as an effective device for cutting off the flow of gifts to the Recluse Gotama.

When the wandering ascetic woman, Cincamanavika, went to their parks and stood before them in a worshipping posture, she was totally ignored by the heretics. She was anxious to know what was held against her. She, therefore, addressed them: "Good Sirs,... I worship you three times, what wrong have I done to you and what is my offence? What is the cause of your silence?"

This was their censorious reply: “Sister Cincamanavika... don't you know that the Recluse Gotama has been going round and doing harm to us by depriving us of our gifts?”

Whereupon, Cincamanavika said: “I know nothing about this. What can I do for you in this matter?” They gave her this express reply: “Cincamanavika .... if you have our welfare at heart, you might calumniate the Recluse Gotama by using your personal charm as an instrument to destroy His fame, honour and gifts.” She was thus charged with the task of performing a dirty job.

Cincamana's Wily Tactics

Cincamana pledged boldly: “Very well, good Sirs, ... you may rest assured that I will accomplish the task entrusted to me. Have no more worries over this matter,” and she left the park of the heretics. She then started to bring her wily tactics into action. She dressed herself in a costume that was as red as the colour of a flying insect and made her way towards Jetavana monastery with a bouquet in her hand, at about the time when people were leaving the monastery after hearing the discourses. People casually asked her: “Where are you headed for?” she replied: “What would you gain when you know my destination?” arousing people's suspicion on her. She actually went her way into the parks of heretics in the proximity of Jetavana monastery and spent her nights there. At the time people were arriving from the city of Savatthi to pay an early homage to the Buddha, she prepared herself to look as if she had spent the night at the Jetavana monastery and was making her way back to Savatthi. When asked as to where she had passed the night, she gave a similar answer: “What would you gain when you know where I slept last night?” to create suspicion in their minds.

She went on keeping the same routine everyday. After a lapse of one and a half month she began her campaign of imputation by replying: “I passed the night with the Recluse Gotama in His Scented Chamber.” That caused the ordinary people to wonder whether she might be speaking the truth. Some three or four months later, she pretended pregnancy by tying her abdomen with rags and covering herself with red dress. And she started telling people that she got pregnant by the Recluse Gotama, an accusation wrongly believed by unthinking people.

Foul Accusation In Front of Four Kinds of Audience

After a lapse of eight or nine months, Cincamanavika tied a disc of wood, which was cut into the shape of half of an egg, round her body and wore a red costume to assume the form of a pregnant woman. She struck her hands and feet with the jaw bones of a cow to appear like a worn out fatiguing expectant mother. She then made her way one evening to where the Buddha was sitting on the Throne of Dhamma and preaching to four kinds of audience. She stood right in front of the Buddha and made the following malicious accusation:

> “Big Recluse, ... You have been calmly preaching to the people keeping compressed lips! As for me, I have become an expectant mother through association with You. You have a heart to remain without thinking about arrangement's for confinement or for collection of butter-oil. If You don't care to do such things Yourself, You should have charged King Kosala or Anāthapiṇḍika or to Visakha, the donor of the monastery with the task to do the needful for me. You have remained irresponsible and callous towards Your own blood, but You know how to amuse Yourself by sensual pleasures.”

Cincamana thus levelled a malicious accusation against the Buddha in the presence of a huge congregation like a stupid woman trying to destroy the moon with a lump of faeces in her hand! Whereupon, the Buddha suspended His preaching and, like a lion king, refuted her charge with a raised voice:-

> “Sister Cincamana .... Only you and I know whether what you have just said is true or false.”

Cincamana was not to be daunted, she made another wave of attack by these words:

"Truly enough, big Recluse .... this is a matter between You and I only, this advanced stage of pregnancy."

Sakka descended to solve The Problem

Whereupon, the emerald throne of Sakka began to grow warm causing him to deliberate as to its cause; he perceived that "Cincamana had made a malicious allegation against the Buddha." Thinking: "I will go and thresh out the matter myself in the presence of the people," he therefore descended, accompanied by four devas, to where the Buddha was preaching. These four devas transformed themselves into four rats and bit off the strings on the wooden disc, and as the wind blew off Cincamana's clothes upwards, the wooden disc dropped right on top of her ten toes, breaking them severely.

Cincamana swallowed up by A Fissure appearing in The Earth

All those present condemned her and spat on her; holding stones, spears and sticks, they dragged her out of the precincts of the monastery. Once she was out of sight of the Buddha, the earth split into two to claim her body. She was soon wrapped up in the flaming tongues of Avīci fires that swallowed her into the bottom of the great Hell, Mahā Avīci.

When the people saw the heretics in their true colours, they made lesser offerings to them, while the alms received by Buddha grew without limitation.

Propounding of Mahā Paduma Jātaka

On the following day, all the *bhikkhus* assembled in the Central Hall and were discussing the topic of the day: "Friends ... Cincamana had been ruined for her false allegations against the most glorious Buddha, who is worthy of Homage that the world could make." The Buddha went to their place and asked: "*Bhikkhus*... what is the subject of your discussion?" On being informed by the *bhikkhus* that they were discussing the fate of Cincamana, the Buddha recounted her past story making reference to **Mahā Paduma Jātaka** saying: "This is not the first time that she had made false allegation against Me and suffered in consequence thereof," and proceeded to propound the *Mahā Paduma Jātaka*.

Mahā Paduma Jātaka of Dvadassa Nipata

Once upon a time, King Brahmadatta ruled the country of Bārāṇasī, when the Bodhisatta took conception in the womb of the queen. When he was born, he was named Prince Mahā Paduma, as his face resembled a newly blossomed lily of paduma species.

When he came of age, he was sent to Takkasīla to learn the arts and crafts; and on completion of his studies, he returned to his country and found that his mother had passed away and that his father had made another woman his chief queen. He was formally declared as the Crown Prince, the sole heir to the throne.

Sometime later, the King had to go to the border areas to suppress insurrections. He told the queen: "Chief Queen .... I am going to the border areas to suppress insurrections and you shall remain in this royal palace with ease and comfort." Whereupon, the Queen said: "I do not like to stay behind, I would like to accompany you to the front line." The King explained to her the dangers of battlefields: "Chief Queen... you had better stay in the royal palace until my return without any feeling of melancholy through lonesomeness; I will leave instructions with the Crown Prince to attend on you with due diligence." The King then went to the disturbed areas, and returned after driving away the rebels, and rehabilitation of the effected areas, but he did not immediately enter the city on arrival instead, he stayed in a temporary accommodation outside the City for a time.

When the Bodhisatta, Crown Prince Mahā Paduma heard of the news of his father's return, he made arrangements to welcome his father by decorating the city and setting the palace in order. Having done all this, he entered the apartment of the Chief Queen all alone. On seeing the amazing beauty of the Prince, the Chief Queen felt an intense attraction towards him. The Prince paid his respect to the Queen and asked: "O Royal mother ... how can I be of help to you?" The Queen replied: "Don't you call me 'mother'," and so saying she got up and held the prince by the hands and ordered him 'to get up on to

the bed.' "The two of us will enjoy sexual pleasure to the full before the King returns."

As one who treasured his morality, the Prince gave a stiff reply:-

> "O! Royal Queen mother ... you have become my mother ever since the demise of my mother. You are a married woman, I have never in all my life looked at a woman with a legal husband with concupiscence, and how would a self-restrained person like me commit such a hideous crime in collusion with you?"

After making three or four vain attempts to make the Prince yield to her temptations, the Queen resorted to threatening him, asking: "Won't you obey my order?" "Yes .... I won't," replied the Prince boldly and bluntly. Whereupon, she made it plain to him: "I will lodge a false allegation against you with the King, so that he will break your head into pieces." "You may slander me as you like but I won't yield to your temptations," he left her chamber after putting her to shame.

The Queen, being conscious of her own guilt, made up her mind to save her own skin by lodging a false allegation against the Prince with the King without delay, as her life was at stake, lest the prince might reveal her secrets before she could see the King. She got her body scratched all over with her own fingers and lay on her bed without taking any food, feigning illness. She instructed her attendants how they should answer the King when he asked them about her, in due course.

The King entered the City after circumambulating the city and sat on the throne. When he could not see his Queen, he enquired about her and her attendant reported that she was not well. He went to her chamber and asked: "Darling Queen .... what ails you?" She pretended not to hear his words for two or three times and, at last, she made this reply: "O King what has made you to press for an answer that I loathed to give. Please keep silent to save me from shame. My case is quite different from those of the other married women." On hearing such an insinuation, the King asked her: "Do tell me at once who has done wrong to you and I will break the head of the criminal," in a severe tone. In response to the King, she asked this question: "O King .... under whose charge was this city kept when you left?" "It was left under the charge of my son, the Crown Prince," replied the King. The Queen then started to tell her fabricated story to calumniate the Crown Prince: "Your Majesty... the very person you had left in charge of the city, Prince Paduma, entered my room all alone and tried to make me yield to his temptations, and when I beseeched him meekly not to offend his mother, he retorted rudely: 'Is there any other King than myself .... I will keep you in house and enjoy sexual pleasure to the full with you.' When I refused to yield to him, he pulled me by my hair, beat me all over my body and then throwing me down on the floor, he outraged me and left my chamber."

The King ordered The Execution of Prince Mahā Paduma

The King lost his sense of reasoning through anger, like a venomous cobra, and ordered the execution of the Prince. The executioners entered the residence of the Prince, beat him most severely, bound his hands at the back and brought him out of his house with a ring of red-primrose round his neck, like a prisoner given the life sentence.

The Prince knew that the Queen was responsible for the whole affair. He followed the executioners complaining: "O executors... I have done nothing against the King, I am innocent." The whole city was shocked and tensed with fear, and the citizens exchanged views among themselves: "The King has misunderstood Prince Mahā Paduma, and ordered his execution on the strength of his wife's false allegation." They rallied round at the feet of the Prince, crying and sobbing aloud: "O Crown Prince... the kind of sentence passed upon you is not just and reasonable." They kept on weeping and crying at the top of their voices around him.

When the executioners had brought the Prince before him, the King, in a fit of temper, at once ordered the execution of the Prince, by throwing him into a steep chasm (usual place where robbers were usually thrown down) with his head down. In passing the order, the King remarked that, the Prince, though his own son, was guilty of impersonating him and offending the Queen. Whereupon, the Crown Prince protested: "Royal father... I am not

guilty of such allegations... please do not cause my destruction on the strength of your wife's allegation." But his appeal fell on the deaf ears of the King.

The citizens were not alone to weep over the fate of the prince but sixteen thousand courtiers, also wept muttering: "Darling son .... Mahā Paduma .... it is a great pity that such a punishment has been meted on you for no fault of yours." All the princes, princesses, ministers, brahmins, rich men, all rank and file made joint appeal to the King: "O Your Majesty .... Mahā Paduma has peerless character, is a righteous heir to the throne, both by right and by tradition, do not cause the destruction of the heir to the throne on the strength of your wife's allegation, without investigating into the matter in the name of justice, is our prayer."

Their appeal was made in seven stanzas as follows:-

1) Nadaṭṭhā parato dosaṁ
anuṁthulani sabbasso
issaro panaye daṇḍam
sāmaṁ appatiyekkhiya.

Noble King .... a Ruler should not order the destruction of life and limbs of an accused without personal knowledge; without investigation into the allegation against the accused.

(N.B. In the time of Malta Samata (One raised to the status of a Supreme Ruler by the people) there was no order or penalty exacting more than one hundred pieces of money; no penalty demanding the destruction of life and limbs beyond corporeal punishment or banishment. Punishment of more severe forms were adopted by cruel rulers at later times. Therefore, the ministers had made the above appeal with reference to the said precedence.)

2) Yo ca appaṭivekkhitvā
daṇḍam kubbati khattiyo
sakaṇūkam so gilati
jaccandhova samakkhikaṁ.

A noble King, who happened to cause the destruction of life and limbs of an accused without proper investigation being made into the allegation, is likened to a person born blind who had swallowed a fly contaminated, unwholesome food with attendant troubles; such an act is tantamount to partaking of food enmeshed with thorns.

3) Adaṇḍhiya dandhayati
dandhiyañca adaṇḍhiyauṇ
andhova visamaṁ maggaṁ
na jānāti samāsamaṁ

A King who happened to punish an innocent person who does not deserve any punishment, and has allowed a guilty person to escape unpunished, through power-intoxication, is considered to have taken an uneven path full of dangers, like a person, born blind. He has no discrimination between the even path of ten meritoriousness and the uneven path of demeritoriousness and is destined to be punished in the plane of misery.

4) Yo ca etāni tṭhānāni
aṇuṁthulani sabaso
suḍiṭhamanusāseyya
sa ve voharitumarahati.

A King, who examines cases according to correct procedure, and adjudge or adjudicate the guilt or otherwise of cases, trivial or great, in the name of

justice, is a ruler invested with qualification expected of a king fit to rule over a domain of territory.

5) Nekantamudunā sakkā
ekantatikhi nena vā
attaṁ mahāṇte ṭhapetuṁ
tasmā ubhayamācare

Noble King ... it is not possible for anyone to remain forever in a position of responsibility by always exercising extreme measures, either soft or rough. A ruler needs a careful balance of judgement to discriminate between what requires gentle handling and what demands stern treatment.

6) Paribhūto mudu hoti
atitikkho ca veravā
etañca ubhayaṁ ññatvā
anumajjaṁ samācare.

Noble King ... one, who governs his people with kindly disposition, constantly is open to contempt and disrespect by his subjects. On the other hand, a ruler, who governs his subjects harshly oppressively, is liable to provoke hostility and hatred in the people he governed. A King should be able to discriminate between the two extremes and resort to the middle course in the interest of peace and tranquillity.

7) Bahompi ratto bhāseyya
duṭhopi bhahu bhāsati
na ithikāranā rāja
puttam ghāteteumarahati.

O Noble King .... one who is inflamed by passion may speak in many different ways; one who is inflamed by malice may also speak in many different ways. Therefore, there is no justification in causing the death of the Crown Prince without proper consideration and mainly on the strength of false accusation by a woman acting under the influence of burning passion and malice.

The minister's submissions and solicitations failed to move the King. Prince Paduma himself tried several times for the revocation of the Royal order in different ways, but to no avail. The King stood firm on his judgement and ordered: “Go ye all to the chasm and throw down this ignorant blunderer forthwith.”

8) Subbova loko ekato
itthi ca ayamekikā
te nā ham patipajjissaṁ
gacchatha pakkhipathe va taṁ.

All the citizens took sides with the man of standing, the Crown Prince, and my Chief Queen is all alone, and in the circumstances, I will take side with the Queen. Go ye all to the chasm and get the traitor, Prince Paduma, thrown into the ‘Robbers’ pit forthwith.

Upon hearing this summary order, none of the female members of the crowd could not help crying. All the people raised their arms in protest and shouted slogans as they followed the Prince with their hair spreading over their bodies in distress. The foolish King was under the impression that the people would stand in the way of throwing the prince into the pit; so he went along with the weeping crowd under escort right up to the pit. He caused the Prince to be borne with his head down and the feet up and flung cruelly into the

pit in his very presence.

Power of Bodhisatta's Mettā

Under the influence of the Bodhisatta's *mettā*, the guardian deity of the mountain made himself visible and consoled the prince: "Prince Paduma .... don't you worry," and he held him in his arms close to his chest, so that the Prince might be comforted by the pervading warmth of a deity. He then descended the cliff and placed the Prince on the expanded hood of a dragon king who was dwelling at the foot of the mountain.

The dragon king took the Prince to the Kingdom of dragons and shared with him the ease and comfort in the country of the dragons. Having stayed in the company of dragons for a whole year, the Bodhisatta intimated his desire to leave: "I am going to the world of humans." The dragon king asked: "To which place you intend going?" "To the Himalayas," was the reply. The dragon king took the Prince to the Himalayas and after providing him with the requisites of hermits and *bhikkhus*, he returned to his country. The Bodhisatta as a recluse spent his days developing *jhāna-abhiññās* and living on herbs, fruits and roots.

After some time, a hunter of the City of Bārāṇasī came upon the abode of the hermit and recognized that he was the Crown Prince. He asked the hermit: "O noble Prince .... are you not Prince Mahā Paduma?" "Yes, I am .... my dear man," was the reply. The hunter paid homage to the Bodhisatta and stayed with him for a few days before he returned to the city of Bārāṇasī: On arrival, he went to the King and reported: "O your Majesty .... your son, Prince Mahā Paduma is living in the forest of Himalayas as a hermit. I have seen him and stayed with him for a few days." Whereupon, the King asked: "Have you seen him personally?" "Yes, your Majesty .... I have," was the hunter's response.

The King proceeded to that place in the company of a great number of army personnel and stayed at the edge of the forest in a temporary shed hoping to seeing his son. When he met face to face with the hermit sitting in front of his hut, like a golden image, he paid respect and sat in a suitable spot. The ministers exchanged greetings with the hermit. The Bodhisatta presented the King with fruits and exchanged greetings in an amicable manner.

The King began to ask, by means of a verse: "Dear son... I had caused you to be thrown into a precipice named Corapapata with your head down and I wonder how you managed to keep yourself alive?"

9) Anekatāle narake
gambhīre ca suduttare
pātito giriduggasmiṁ
kena tum tattha nāmari.

Dear son ... how did you manage to survive after you had been thrown upside down into a precipice with a depth of several lengths of palm-trees, that was difficult of escape?

Then a dialogue between the father and the son ensured:-

10) Nāgo jātaphano tattha
thāmavā girisānujo
paccaggahi mam bhogehi
tenāham tattha nāmariṁ

Royal father ... a powerful dragon that sprang into being on the sides of mountain valleys received me on its expanded hood from the hands of a guardian deity of that locality. That was the reason why I escape from the danger of being smashed to death after I had been thrown into that precipice of unfathomable depth.

The royal father was greatly delighted by the Bodhisatta's reply and said solemnly: "I am a vile person to have offended a righteous son like you at the instigation of my wife. I humbly plead for favour of your pardon for my blundering offence against you," with his head bent at the feet of the Bodhisatta. Whereupon, the Bodhisatta convinced his father:

"Your Majesty ... please do get up ... I forbear all your offences, and my sincere wish is that you avoid becoming such a person again, behaving blindly without consideration and investigation." The King said in reply: "Dear son ... your acceptance of kingship with all its glories over the territories alone will signify your forbearance towards me."

11) Ehi tam patinessāmi,
rajaputtam sakaṁ gharaṁ,
rajjaṁ kārehi bhaddante,
kiṁ aranne karissasi.

My Royal son, Prince Mahā Paduma ... I am taking you back as the rightful heir to the throne of the Kingdom of Bārāṇasī. May you reign with glory and greatness. I pray thee to accept the Kingship and sovereignty over the domains: how could you promote the welfare and prosperity of the citizens in such a wilderness cut off from civilization!

The following is the Prince's reply in verse:-

12) Yatha gilitvā baḷisaṁ
uddbareyya salohitam
uddharitvā sukhī assa
evaṁ passāmi attanaṁ.

O King father... just like a man who had accidently swallowed a hook brought it out with all the blood immediately before it had gone far enough to reach the vital heart, so that he might keep his mind and body in a state of peace and tranquillity. So I see myself as a person who had accidentally swallowed a hook but had taken it out in time to live in peace and tranquillity.

13) Kiṇ nu tuṁ baḷisaṁ byūsi
kiṁ tum lyusi salohitam
kin nu tum ubbhataṁ vyusi
tam me akkhāhi pucchito

Dear son ... what do you mean by hook? What do you mean by blood? What do you mean by immediate vomiting? I beseech you to enlighten me by answering these questions for me!

14) Kāmāham balisam byūmi
hatthiassaṁ salohitaṁ
cattāhaṁ ubbhatam byumi
evam janahi khattiya

O Royal father... I have seen, by reason of wisdom, the five sensual pleasures as hook; the worldly wealth or possessions, such as elephants horses, chariots, etc., as blood; renunciation of the five sensual pleasures, as immediate vomiting; you may try to understand these things discriminately by contemplative knowledge.

After he had given the above answer, he continued to give his father an instruction for guidance in administering justice: "Noble King ...as already mentioned above, I have nothing to do whatsoever with the kingship of the Bārāṇasī, and what I wish to commend to you is to rule by strict adherence to the ten codes of conduct[4] for a ruling monarch, without

4. Ten codes of conduct of a king: alms giving, morality, liberality, straightness, gentleness, self-restraint, non-anger, forbearance, austerity and non-opposition.

the influence of four wrong courses of actions[5].

The King returned to The Country and punished His Queen

The King, after several vain attempts to persuade his son to return to his country, made his way back to his capital, crying and weeping all along the route. In the course of his journey, he questioned his ministers: "Who is responsible for the severance of my son from me?" They all unanimously replied: "You have sustained the loss of such a worthy and honourable son through your Chief Queen." On his arrival at the city, he immediately caused the Queen to be flung over the precipice upside down before he entered the royal palace. He ruled over the country and the people wisely and justly ever after.

The Buddha, after preaching the above discourse, proceeded to say: "*Bhikkhus*, in this manner Cincamana had decried Me by abusive language in a previous existence":

15) Cincamānavika māta
Devadatto ca me pitā
Ānando pandito nāgo
Sāriputto ca devatā
Rājaputto aham āsiṁ evam dhāetha jātakam.

Bhikkhus .... Cincamana was then the Queen, the stepmother, the brother-in-law Devadatta was then the king, Ānanda was then the wise dragon, Sāriputta was then the guardian deity of the mountain, and I was then Mahā Paduma. The Jātaka was brought to a close by this last verse.

End of Mahā Paduma Jātaka

The Buddha proceeded to reveal the fact that, there is no immoral act that a liar dare not commit: "*Bhikkhus* ... one who has abandoned the course of telling the Truth and pursued the course of telling lies, has also forsaken the advantages of attainment of Nibbāna and rebirth in the worlds of devas and humans, and as such, there is no immoral act that they loath to perform!"

Ekaṁ dhammaṇ atītassa
masavādissa jantuno
vitiṁṇaparalokassa
nathi pāpaṁ akariyaṁ.

Bhikkhus ... one who has breached the course of not telling lies has also forsaken the advantages of Nibbāna and rebirths in the realms of devas and humans, and as such, there is no immoral act that these people, destined for planes of woes, will not dare to perform.

At the conclusion of the discourse, a large multitude of beings attained *sotāpatti* fruition state, etc.

(This is an extensive exposition of Cincamana's false accusation.)

The Original Cause of Wicked Cincamana's Accusation.

The following is an exposition of the original cause that actuated wicked Cincamana to make the accusation:-

Prior to an infinite period of four *asaṅkhyeyyas* and a hundred thousand aeons (before the definite prophecy of enlightenment had been made) the Bodhisatta was a person of distracted mind, with wrong attitudes through constant association with bad people of the most hopeless type. On one occasion, he chanced to slander an *arahat* named Nanda, a disciple of Buddha Sabbabhibhu, by accusing him of having unlawful association with a woman. This was a very grave offence of slandering a noble person, *ariya*.

5. Wrong Courses of action: those dominated by desire, by ill-will, by delusion and by fear.

As a result of such false accusation against an *ariya* (*ariyūpavāda*), he had to suffer in the plane of misery for many a year, and, once release from it and reborn in the world of humans, he was subjected to false accusations, existence after existence, and in the last existence as a Buddha, by wicked Cincamanavika in the presence of four kinds of audience.

(**Apādāna Pāli** 1st. Vol., **Avataphala vagga: 10-Pubbakammalotika Buddha apadan** gives full account on this matter as expounded by the Buddha himself.)

An Account of Female Wandering Ascetic Sundari

As stated above, heretics outside the Teaching, because of paucity of offering for them, had the wicked woman Cincamana to slander the Buddha. They made another attempt to slander the Buddha by a similar ruse when they engaged a good looking sectarian woman named Sundari at a time when the Buddha was residing in Savatthi (vide **Udāna Pāli Text 4 Maghiya vagga 1: 8. Sundri Sutta Pāli** and **Commentary**)

While the Buddha was residing at Jetavana monastery, all devas, humans and Brahmās paid homage to Him and the Sangha; they revered, honoured and made offerings to them. The four requisites of robe, food, monastery and medicine were always in ample supply for them. For the Buddha and the Sangha, their accumulation of meritorious deeds in the past was immense and also their practice of the True Path in the present existence was also productive of good merits. The beneficial results from these two wholesome sources, combine together to produce an incessant flow of requisites and offerings for them, just like the huge volume of water pouring forth from the confluence of two big rivers.

In sharp contrast, the heretics suffered from deficiency of four requisites and other offerings. This is attributed to their lack of meritorious deeds in the past and the wrong practice they followed in the present.

At that time, there lived in Savatthi a young heretic maiden who was in her most impressive youth excelling others in comely appearance; hence she was named Sundari, though her behaviour deed, word and thought were deplorable.

The heretics gathered together to devise ways and means to slander the Buddha and the Sangha out of covetousness. They all took part in the discussions with that end in view:

> "Dear Sirs .... we have been ruined beyond redemption since the coming of the Recluse Gotama and we have suffered much from paucity of gifts, because people have almost forgotten our existence. What has prompted the people to make such wonderful offerings to the Recluse Gotama with such profound respect and enthusiasm?"

One of the heretics present at the meeting offered his opinion: "Dear sirs, the Recluse Gotama is a direct descendant of Noble Mahā Sammata., through an uninterrupted Khattiya lineage of pure Sakya clan. That must be the reason why people have honoured him and made offerings so profusely." Another heretic had this to say: "It is because a variety of miraculous events took place at the time of His birth." Likewise many heretic leaders presented their individual views: "It is because, when His father, King Suddhodāna made Him pay homage by raising His two hands in a worshipping posture towards the Devila hermit, just after His birth, His feet miraculously flew aloft and rested on the matted hair of hermit. And when His parents placed Him under the cool shade of a rose-apple tree while the Ploughing Ceremony was in progress, while the shades of many other trees moved with the sun; the shade of the rose-apple tree under which the Prince reposed stood unchanged even after noon-tide." "It is because He is extraordinarily handsome," said another, while yet another speculated: "It might be because he had forsaken the Throne of the Universal Monarch with all its glories and renounced the world through seeing the Four Great Signs, that the people have been paying homage and making offering in greater volumes."

They went about beating the bush without finding the real cause of immense respect being paid to the Buddha by the people because they were totally ignorant of the Buddha's

incomparable attributes: *pāramī*, *cāga*, *cariya*. After exchange of fruitless discussions, one of the fiercest heretics came forward with a plot to destroy the fame and gains of Gotama with the aid of a woman.

> "Dear sirs .... there is no one in this world who is immune from desires for sexual pleasures derived from a woman and the Recluse Gotama, being young and good looking like a deva, will certainly get entangled with a maiden of His age and appearance, if and when available. Even when He cannot be completely tempted, people will begin to have doubt about His moral uprightness. Come let us send wandering woman Sundari on a mission of bringing ruin to the Recluse Gotama's reputation throughout the land."

Upon hearing this suggestion, all the heretics spoke in support of him: "Your plan is excellent, indeed. This will bring about the down-fall of the Recluse Gotama. He will have no alternative but to run away aimlessly with His head hanging down." They all decided to turn the resolution into action and went en masse to the place of Sundari.

On seeing the heretics, Sundari asked: "Why have you come here all in a group?" They all went to a corner and sat there without giving her any reply. She approached them in a submissive manner and asked them again and again: "Have I done any thing wrong and, if so, what is my offence?"

At last, they gave this reply: "We have not given you any reply since you have neglected us when we have been oppressed by someone." Sundari asked them: "Who has oppressed you?" Whereupon, they revealed their case: "Don't you see the Recluse Gotama wandering around and depriving us of offerings, to our great disadvantage?" "Good Sirs, in this matter, how can I be of assistance." They replied: "Sister, can you really work for the good of your own relatives like us?" trying to tie her down to a commitment.

> (They had employed the word 'relatives' to win her over, though there was no blood relationship apart from the fact that all of them were leading a homeless life. The heretics are indeed terrible.)

Whereupon, Sundari said: "Good Sirs... what should I do for you, there is nothing that I cannot do. I am prepared to sacrifice my own life to do anything that would be of advantage to my relatives like you." (She had thus pledged herself to fulfil their wishes and she could not shrink back, like a deer that had got itself entangled in a bush.) The heretics told her: "Sister, you have pledged to do anything that would be of advantage to us. Being in your most impressive youth, at the first stage of life, do anything to the best of your ability that will ruin the Recluse Gotama by means of your own gorgeous personality." Thus playing up to her vanity, they sent her away on the mission with a hint "that she should pay constant visit to Jetavana monastery."

Foolish Sundari, like a person who wishes to dance with a ring of flowers on the teeth of a saw, like one who attempts to catch a bull elephant in musk by its trunk, like one who extends warm welcome to the King of Death with his forehead, got herself besmeared with sweet scents and bedecked with flowers, wandered her way towards the Jetavana monastery, at the time when people were coming out of the precincts of the monastery after hearing the discourses. When asked, she said: "I am going to the Recluse Gotama with whom I usually stay together in His own Chamber." But she dared not enter the monastery and instead, made her way to the nearby hermitage of the heretics. She returned by the same route to the city when people were going to the monastery. When asked, she told them that "she had just come out of the chamber of the Buddha with whom she had stayed the night, giving Him sexual gratification."

After a few days, the heretics, being satisfied with the part played by Sundari, bribed drunkards and instigated them to kill Sundari and to conceal her body under heaps of decayed flowers in a ditch adjacent to the Buddha's chamber. The drunkards carried out their instructions. The heretics then spread the news of missing Sundari, and went to King Kosala and reported that their female disciple, Sundari, was missing and could not be found. The King asked them if there was any place of suspicion. They informed him that they had their suspicion located in Jetavana monastery. The King then ordered for a search

to be made in Jetavana monastery.

The heretics went with their disciples to the Jetavana monastery and pretended to look for the wandering woman Sundari. They found the dead body of Sundari beneath the heaps of decayed flowers in a ditch and brought the corpse to the King's presence on a decorated bedstead. They made the King believe that "the disciples of the Buddha had slain the young Sundari and left her corpse beneath the heap of decayed flowers to conceal the evil deed of their Master, Recluse Gotama." The thoughtless King passed a summary order without any formal investigation, to the effect that "the corpse be carried and shown around the city, street by street, to make all the citizens aware of the case."

Encouraged by the ill considered judgement of the King, the heretics carried the corpse of Sundari on a decorated bedstead and went all over the city, from street to street, from one junction to another, announcing:-

> "Know all men and women. See for yourselves what the descendants of Sakyan race have done. They are shameless; they are of evil nature, they have no morals; they are wont to tell lies; and they indulge in sexual intercourse, and, yet they made false claims pretending to be good *bhikkhus*, saying without shame: 'We observe precepts, we are virtuous, we are of good conduct, of morality, developing noble practices, speaking only what is true.' But for these recluses there is no more precepts; noble precepts are the things of the past, How can there be any element of virtue in them? How can there be noble practice? They are bereft of precepts, bereft of noble practices. Why has man slain a person of fair sex after ravishing her?"

They also made the citizens of Savatthi to make similar slanderous charges. When the citizens saw the *bhikkhus*, they made accusations against them as instigated by the heretics:

> "These *bhikkhu*-princes of Sakyan race are shameless, without virtue, stupid, regular liars, they indulge in sexual practices, they pretend to be virtuous, righteous, straight forward, noble, truthful and moderate persons. In actual fact, they are without virtue, without precepts, precepts for *bhikkhus* are no more but things of the past. How can there be any noble precepts or elements of virtue in them? They have no noble qualities whatsoever. Why should a man slay a woman when he had finished enjoying sex with her?"

The citizens had thus condemned the *bhikkhus* when they were seen in the city, using vulgar languages and humiliated them in an aggressive manner.

On their return from Savatthi, after regular rounds of alms-food, the *bhikkhus* went to the Buddha and addressed Him:

> "Most Exalted Lord ... when the people of Savatthi saw the *bhikkhus* they accused them in vulgar language: 'these *bhikkhus* of Sakyan race are shameless, without virtue, regular liars, they indulge in sexual practices, and they pretend to be virtuous, righteous, straight forward, noble, truthful and moderate persons. But they are, in fact, without virtue, without precepts, without noble practices or habits, the precepts for *bhikkhus* are no more but things of the past. How can there be any precepts or noble qualities whatsoever? Why had man spoilt a woman when he had ravished her?' "

Thus the *bhikkhus* told the Buddha how they had been calumniated, reviled, abused, oppressed in very harsh language (not fit for the ears of noble people). The Buddha explained to them that these people will reap as they sow, by offending the *bhikkhu* and said: "*Bhikkhus* ... such voices of slander will last only for seven days and they are bound to disappear after seven days. You shall refute these people who had calumniated, reviled, abused, oppressed you in very harsh language (not fit for the ears of noble people) by uttering the following stanza:"

Abhūtavādi nirayam upeti

yo vāpi Ratvā na karoni cāha
ubhopi te pecca samā bhavanti
nihīnakammā mānajā parattha

> A person who is in the habit of speaking falsehood by saying, I have seen it, I have heard of it, I have met with it, I know about it, though he has not personally seen it, heard of it, though he has no knowledge of it; and a person who denies commission of his own offence are equally guilty and both of these vile people who had done low, base deed are liable to be reborn in the plane of misery after death.

The *bhikkhus* learnt the stanza from the Buddha and uttered it in the presence of those citizens by way of refutation.

The Citizens began to see The Truth

On hearing the verse of refutation uttered by the *bhikkhus*, it dawned on the citizens: "The *bhikkhus*, belonging to the Sakyan race, had not committed the murder as charged by the heretics through proclamation all over the city. There is one thing that deserves consideration, that is, these noble persons did not even care to take any steps whatsoever to retaliate upon us for abusing them, reviling them, slandering them by using vulgar languages, not fit for their ears. Instead, they are seen to have put up with false allegations and have thus shown forbearance (*khantī*) by gently, meekly carrying on with their wholesome deeds (*soracca*). And, above all, they simply preached to us and explained to us, who have blindly and inconsiderately slandered them, reviled them, the evil consequences of lying and denying commission of one's own offence, to prove that they are innocent, by way of an avowal of truth.

The citizen had thus regained their senses and became reasonable once again. After hearing the stanza, it dawned on them: "We have not personally witnessed the fatal event and what we have heard may or may not be true. And there is one point that called for special consideration: these heretics are bent only on wishing ill to the *bhikkhus*, their undoing and ruination. We should not make one sided statements believing the words of the heretics. We really do not know the truth about these *bhikkhus*." They began to have sense of detestation and repentance for their conduct towards the *bhikkhus*. The scandalous accusations did not last long, after seven days died away completely.

The Murder Case of The Heretics brought to light

King Kosala had caused a squad of secret service personnel, who were spread throughout the city, to bring those responsible for the death of Sundari to justice. On one occasion, the murderers were drunk on the liquor which they bought with the money they received from the heretics for slaying Sundari. Two murderers quarrelled with one another and started mud slinging and one of them shouted at the other: "So you are enjoying drinks with the money you got from the heretics for killing Sundari and keeping her dead body under the heaps of decayed flowers." (Drunkenness led a thief to expose his own criminal act of stealing an ox, as the saying goes!). The secret police arrested them and brought them to King Pasenadi Kosala.

The King asked: "Did you kill Sundari?" They admitted: "Yes we did ... your Majesty." The King went on to ask: "Who had instigated you to commit the crime?" They replied: "At the instigation of those heretics, from outside the Teaching." The heretics were sent for and a formal investigation was made. All the heretics admitted their guilt. And the King passed the judgment, ordering the heretic to go round the city and proclaim:

> " 'We had engaged the murderers to kill Sundari with the sole purpose of bringing about the ruination of the Recluse Gotama. Recluse Gotama is absolutely innocent; His disciples are also absolutely faultless. We are solely responsible for the killing of Sundari.' You, heretics, must go all over the city and get this message publicly announced by word of mouth."

In obedience to the order of the King, the heretics did as they were bid. The citizens lost

respect for them and were disgusted with them. The heretics had to undergo punishment for the charge of murder. The citizens honoured, revered and esteemed the Buddha and His Sangha more than ever before. They made offerings to the Buddha and the Sangha with greater devotional faith.

Buddha's Utterance of Joy

Then a great number of *bhikkhus* approached the Buddha and sat in a suitable place after paying obeisance to Him. They then addressed Him: "Most Exalted Bhagava .... it is, indeed, an unprecedented event deserving of praise by the snapping of the fingers. Most Exalted Buddha.... your prophecy: '*Bhikkhus* .... those voices would not last long; they would last only for seven days and they would disappear after a period of seven days' has proved to be true, the voices are no more."

The Buddha was well aware of the fact that there never is a case where a wise virtuous person could not tolerate even the most heinous accusation by lowly, stupid persons. This feeling of supreme confidence led to repeated development of joy of satisfaction so much so that it reached the point of bursting forth an utterance of a verse of joy (*udāna*):

Tudanti vācāya janā asaññatā
sarehi saṅgāmagataṇva kuñcaraṁ
sutvāna vākyan phrusam udīritam
adhivāsaye bhikkhu aduṭṭha citto

> *Bhikkhus* .... a *bhikkhu*, who has renounced the world for fear of the evil consequences of transient existence, should overcome evil forces by toleration, like a war elephant that could resist and repulse the arrows from the side of its foe in a battle field, when attacked by those lowly, stupid persons without any restrained conduct in deed, word and thought, stupid abusing, slandering and accusing, as if attacking you with a double edged sword.

Past Misdeed as Cause of Accusation by Sundari

Here a question might arise as to "Why the Buddha had not revealed the fact that the heretics were at the bottom of the whole affair, though he had full knowledge of this case of conspiracy?" The answer is as follows:- There is no point in telling this to *ariya puggalas*. The noble individuals have, from the outset, complete faith in the nobility of the Buddha and the Sangha. And there might be certain persons amongst the ordinary worldlings who would not accept the words of the Buddha when He was revealing the facts of the case. Disbelief in the Buddha mounts to be an unwholesome act in thought, which may cause them untold harm and suffering for a long time to come. Hence the Buddha's reticence at the time.

In other words, it was not the regular practice of Buddhas (*Dhammatā aciṇṇa*) to foretell the events and their related sequences. They are not wont to point out a particular person as a culprit in a criminal case. They dealt with such matters only in an objective way (vide the verse for refutation mentioned above). They were not in a position to deter the misfortune that was destined to befall upon them either. They had, therefore, taken up an indifferent attitude towards accusations by the people and of Sundari's assassination, which formed the cause of those accusations.

And, there is yet another question that may be asked as to the origin of this unwholesome fate of being accused in this most disgraceful manner, when there was tremendous amount of merit to the credit of the Buddha for incalculable wholesome acts done throughout forty crores and one lakh of world-systems! This is the answer:-

The Buddha was a habitual drunkard, named Murali, in a previous existence, at the earlier stage of life as a Bodhisatta. He moved about in the company of immoral, wicked persons and eventually acquired unwholesome mental attitude. One day, he noticed a Paccekabuddha, known as Surabhi, in the act of rearranging his robes, preparing to entering

the town for alms-round. Incidentally, a woman was seen to have gone past the Paccekabuddha. Murali, with a habitual wrong frame of mind happened to make a casual remark: "This *bhikkhu* has the habit of indulging in sexual enjoyment."

He had suffered in the realms of woes for several lakhs of years for that offence; and He had to pay for remnant of His past misdeed by being maliciously accused by the people of having indulged in sexual intercourse with heretic Sundari, even after attainment to the Most Exalted State of an Enlightened Buddha. (There are twelve modes of similar retributions which the Buddha had to make up for His past misdeeds, in previous existences. These are laid down in serial order in **Apādāna Pāli Text**)

Chapter 26

THE BUDDHA'S EIGHTH VASSA AT THE TOWN OF SUSUMARAGIRA

As stated before, the Buddha observed the seventh *vassa* on the emerald stone slab at Tāvatiṁsa and preached the **Abhidhamma** throughout the *vassa*. At the conclusion of that *vassa*, the Buddha descended to the world of men by triple stairways and preached the Sāriputta Sutta, etc., at the base of the stairways, near the gate of the City of Sankassa, for the benefit of devas, humans and Brahmās present. The Buddha then observed the eighth *vassa* in the forest of Bhesakala near the town of Susumaragira in Bagga province.

(The country of Bagga, where the Buddha observed the eighth *vassa*, was one of the sixteen historic countries in the Majjhima desa. Susumaragira was named after a big crocodile that raised its voice from the river at the moment of laying the foundation-stone of the town. The forest where the Buddha observed the eighth *vassa* was named after the location of what was once the abode of an ogre by the name of Bhesakala. The forest was a sanctuary.)

Nakulapitu and His Wife attained Sotāpatti

At a time, when the Buddha was taking up residence in the company of *bhikkhus* in the forest of Bhesakala, near Susumaragira, wealthy man Nakulapitu and wife Nakulamatu came along with the pilgrims of the town to pay homage to the Buddha and to hear the discourses. On seeing the Buddha for the first time, the couple "recognized him to be their own son." They approached the Buddha and addressed: "Beloved son .... where have you been roaming about for such a long time after leaving us, your parents, behind?" (as though they had been recounting the events of the same existence, with a mingled feeling of joy and reproach, to their own son.)

(N.B. Nakulapitu was either the Buddha's father, paternal younger uncle or elder uncle or elder maternal uncle in each of the past five hundred existences. Likewise, his wife was either the Buddha's own mother, maternal elder aunt, younger aunt and paternal elder aunt in each of the past five hundred existences. (Their paternal and maternal affection for the Buddha, that remained latent for so long, had produced the perception of Him being their long separated son.)

The Buddha waited till the couple regained their mental equilibrium and then preached them the Dhamma which established them in the Fruition stage of *sotāpatti* (vide **Aṅguttara Commentary**).

(The account of the wealthy man Nakulapitu and his wife will be mentioned again in the chapter on the Jewel of the Sangha.)

The Story of Prince Bodhi

(The story of Prince Bodhi is given here in consultation with two treatises, namely, **Majjima Paññās Commentary** on **Bodhi Raja Kumara Sutta** and **Dhammapada Commentary**, Second Vol. 12 Atta vagga on Bodhi Raja Kumara.)

Prince Bodhi was the son of King Udena. He learnt the art of managing elephants and wielding gore (iron hook) from his royal father. As such, he became an expert in elephant taming. (It is proposed to deal with his account here in abridged form. For full particulars, please refer to **Dhammapada Commentary** translation by the Venerable Canda Joti Mahāthera.)

During the reign of King Parantapa, in the country of Kosambī, the Queen was one day taking sun bath with the king in an open space. She was at an advanced stage of pregnancy and was wearing a red blanket. Suddenly a big monster bird came sweeping down and snatched away the Queen, mistaking her for a piece of meat. The Queen made no attempt

to voice for help lest it might drop her at the cost of her life.

The bird dropped her at the fork of a tree, its usual place of feasting. When the Queen shouted at the top of her voice, clapping her hands at the same time, with the result that the huge bird flew away from fright. The Queen gave birth to a child at the fork of the same tree. She continued to clad herself in the red blanket due to constant shower of rain all night.

There was a hermit living in the vicinity of the tree. The hermit went to the base of the tree at dawn, as he had heard the voice of the Queen the night before and asked her about her race and birth. Once he knew all about it, he made a ladder for her to come down, and took her to his hermitage. The boy baby was named "Udena" as he was born in a moist atmosphere of rains and mountainous region.

One day, as she received the hermit on his return from the forest, she tempted him to yield to her feminine charms as she was anxious about her own future. As a result, both lived together as man and wife. Years rolled by and King Parantapa of Kosambī passed away. The ex-hermit discovered the King's death by means of his astrological knowledge and intimated the matter to the ex-Queen: "Your King had passed away. Do you want your son to stay on in this forest or to return to Kosambī and claim the throne of his father and remain there as a ruler?" The ex-Queen acquainted her son with the true aspect of his life to ascertain his attitude. When she learnt of her son's desire to become a king, she confided to the ex-hermit.

The hermit was well versed in incantation that had the power of wielding influence upon elephants. He learnt it from Sakka: Once Sakka came and asked the hermit: "Is there anything that caused you to feel worried?" The hermit replied: "Yes ... we have been faced with the danger of annoying elephants." Whereupon, Sakka taught him incantations and gave him a harp, to overcome his trouble. His instructions were that, when the hermit wanted the elephants to go away, he should tune the harp in a certain way and recite a certain verse and when he wanted the elephant to come to him, he should tune the harp in a different way and recite a different verse. The ex-hermit taught the prince how to make use of the harp and to utter the incantation in case of emergency. The prince climbed up a banyan tree to see for himself how the incantation worked. When he saw the elephants coming towards him, he struck the right chord of the harp and uttered the appropriate incantation and, truly enough, the elephants ran away through fright.

On the following day, he caused the elephants to come, by playing the harp and uttering the incantation as instructed. The elephants came running to him in response to his command. The elephant king lowered its shoulder for the prince to step on it. Riding the elephant king, the prince selected young, stout and strong elephants capable of engagement in a battle field. He requested for the red blanket of his mother and her ring to serve as evidence of his lineage. Then paying homage to his parents, he left the forest. He stopped at every village in his attempt to build up an army by announcing: "I am the legal son of the late King Parantapa; anyone wishing wealth and prosperity may join me." Surrounding the city with his army, he laid claim to his father's throne: "I am the legal son of the late King Parantapa. Hand over the throne to a rightful successor." To support his claim, he showed the red blanket and the ring of his mother to those who seemed to have doubt about his claim. In this manner, he was able to ascend the throne without let or hindrance. Udena was very much fond of capturing elephants. He would go without hesitation to any place to capture elephants on being told about the presence of fine elephants.

King Candhapajjota, a rival of Udena, was desirous of learning the art of managing elephants from King Udena. He caused the construction of a wooden elephant and kept trained soldiers inside of the sham elephant which served as a trap to catch Udena as and when he came out to catch elephants. His plan succeeded and Udena was taken prisoner. King Candhapojjota sent his daughter, Vasuladatta, to King Udena to learn the art of elephant management and the two eventually fell in love with each other. King Udena eloped with the Princess Vasuladatta and lived in the town of Susumaragira in the province of Bagga. Princess Vasudatta gave birth to Prince Bodhi, who learnt from his father, King Udena, the art of elephant management and became an expert in it.

Prince Bodhi caused The Construction of A Palace known as Kokanda

Prince Bodhi caused the construction of a palace with a turreted roof known as Kokanada. The turret was of peculiar and unprecedented design and won the admiration of the people. The Prince asked the master builder: "Have you constructed a turret of a similar design elsewhere or was it the first of its kind ever constructed by you?" He replied: "Your Majesty .... this is the first of its kind I have ever constructed." Whereupon, Prince Bodhi was worried with the thought: "Should the carpenter build a similar turreted mansion for someone else, my palace would no longer be the object of praise and wonder by the people." An evil, cruel thought entered his head to plot the destruction of the architect and deprive others of having a similar palace built for themselves. He was thinking of doing away with the builder either by killing him, or by cutting off his hand and feet or extracting his eye-balls.

Prince Bodhi happened to confide his brutal plot against the carpenter to one of his close boyhood friend, named Sanjikaputta, who was of kindly disposition and considerate. Sanjikaputta felt certain Prince Bodhi meant what he said, but he was quite against the idea of destroying an innocent man of arts and crafts of great prominence. He made up his mind to avert the imminent danger and so he went to the carpenter and asked: "Have you finished with the work of constructing the turreted palace for prince Bodhi or is there anything still left to be done?" When the carpenter said: "All complete," he confided, "Prince Bodhi wishes to do away with you, please be careful about your own security."

The master carpenter said words of gratitude: "O dear Lord .... you have, indeed, done very well by such words of kindness," and he told him: "I will do everything as demanded by the circumstances." When Prince Bodhi asked him: "Big master carpenter .... is there anything yet to be done in connection with the turret?" "Your Majesty, not completed yet, there is a lot to be done," was the reply. Whereupon, the Prince asked: "What kind of job was left to be done?" The carpenter said in reply: "Your Majesty .... details will be given later, just provide me with necessary timber immediately." The prince demanded: "What kind of timber do you want me to supply?" "Your Majesty .... just light wood, such as Yamane.. those light and dry wood," was the reply. The Prince, not suspecting anything, supplied him with light and dry wood as demanded.

The master carpenter subsequently asked the prince: "Your Majesty .... please do not visit my place of work forthwith, as the kind of job I am about to handle is very delicate, so much so that I will have no leisure to enter into conversation with anybody, excepting my wife charged with the task of conveying food." The prince gave his consent, saying: "Very well."

The master carpenter stayed in a work cabin and cut the soft wood to measurement and built a 'Flying Vehicle' in the form of a Garuda bird. On completion of the job, he asked his wife to turn their assets (household property) into hard cash and jewellery and to have the family kept in a state of readiness. Prince Bodhi posted security forces around the place where the turret was supposed to be under construction. When everything was ready, the master carpenter had his family gathered together at the workshop and after taking their morning meal, went aboard the flying vehicle and flew away. Even as the guards were reporting the matter to the Prince: "Your Royal Highness... the master carpenter is gone.." the carpenter and his family had descended in a region of the Himalayas and settled there permanently. The new settlement developed into a city and he ruled the region as its king. He was known as King Kathā Vahana.

The Inauguration of Prince Bodhi's Turreted Palace

Prince Bodhi had in mind to invite the Buddha and His Sangha to the inauguration of his palace Therefore, he caused it to be decorated and smeared profusely with sweet scents. Then he had a white carpet laid from the lowest rung of the ladder. (The prince had no off-springs. He thought that there was the chance of getting a son or a daughter should the Buddha care to tread on the white carpet; if not otherwise. That was the idea behind the laying of the white carpet.)

When the Buddha arrived at the palace door, the Prince paid homage to Him in a traditional manner and received His bowl with his hands, saying: "Exalted Buddha.... please enter." But the Buddha would not enter the palace. The Prince requested the Buddha for three times in succession. At the third time, the Buddha turned round and looked at the Venerable Ānanda who at once realized that the Buddha would not tread upon the white carpet. He therefore, turned to the Prince and asked him to remove the white carpet since the Buddha would not tread upon it.

(Facts relating to Prince Bodhi's object of laying the white carpet and the Buddha's refusal to tread upon it are fully explained in **Majjhima Nikāya Commentary**. Here is an abridged form of the exposition:

The Prince's object: Prince Bodhi had no off-spring. He had heard that any handsome offerings made to the Buddha usually bring about fitting rewards. He, therefore, made the resolution that he would get an off-spring should the Buddha care to tread on the white carpet; if not, otherwise.

Prince Bodhi's former kamma: The Prince was an inhabitant of a small island in one of his previous existences. He had a wife who had a similar frame of mind. They killed and ate helpless small birds by mutual consent. The Prince stood the chance of getting children had he married a woman other than his previous wife just described. Since he and his wife were jointly responsible for the destruction of the young birds in the past, they were equally guilty of taking the life of the infant birds. The Buddha was well aware of all this and hence His refusal to tread upon the white carpet that was purposely laid on that occasion.

There are still some other points to ponder here:

(1) The Prince was predestined not to get any off-spring due to deterrent acts, and nothing could interfere with the course of cause and effect, even though the Buddha treaded upon the carpet laid by the Prince with an erroneous idea. He might, through ignorance, make an additional mistake by forming an idea that nothing could be gained by making offerings to a Buddha, notwithstanding the adage that "every offering made to a Buddha brings about fitting rewards." He might be led to form such mistaken ideas on this aspect.

(2) Such a practice might be a cause for complaint by members of other sects: "Those *bhikkhus* are wandering around hither and thither and treading on the white carpets and there is nothing that they dare not do."

(3) Amongst those *bhikkhus* who might have occasions to tread on the white carpets during the life time of the Buddha, there are *bhikkhus* replete with supernormal faculties that enabled them to know the mind of the people. Such *bhikkhus* would tread on carpets as and when they should be tread upon! They would refuse to do so, when circumstance did not allow. Once the Buddha had passed away, the chances of attaining the Path and Fruition endowed with the knowledge of the future would be rare for sentient beings, if not remote. Their faculty of reasoning will deteriorate and they will not be able to decide whether the white carpets could be treaded with advantage and vice versa. It would be well if they had enough foreseeing power to decide as necessary. If not, the lay devotees might naturally form the idea that: "During the life time of the Buddha, offerings made to the Sangha invariably fulfil their wish, whereas nothing accrued from the offering made to the *bhikkhus* of our time. Perhaps they are not devoted to practise of the path nowadays." Such thought might make them unhappy.

It was for these reasons that the Buddha had not treaded on the white carpet, and the Venerable Ānanda had also stated: "The Buddha did not tread on the white carpet in consideration of the facts stated above and because of concern for the *bhikkhus* of the generations to come," with emphasis being placed on (3) above.)

The Prince had the white carpet to be removed and conducted the Buddha to the mansion and offered Him gruel, soft food and sweet meats. When the feasting ceremony was over, the Prince addressed the Buddha: "Most Exalted Buddha.... it occurred to me that, the state

of peace and tranquillity can only be attained by strenuous effort." Whereupon, the Buddha replied: "Prince .... I was also of the same idea when I was a Bodhisatta," and explained to him the part of His life from the time of taking up austere practices to the time of preaching the Anatta Sutta to the Five Vaggis, who consequently attained the fruition stage of arahatship.

Prince Bodhi took Refuge in The Three Gems

When the Buddha had preached the discourse dealing with the establishment of the five Vaggis in arahatship, Prince Bodhi asked Him:

> "Most Exalted Buddha, for one who has a leader (teacher) in the person of You, how long has he to work for the attainment of Fruition stage of arahatship and, enjoy peace and tranquillity?" The Buddha replied: "Prince, in this connection I would ask you a question and you may answer as you deem fit and proper: 'Aren't you skilful in managing elephants and wielding of the goad?' " The Prince replied: "Yes Lord, I am skilful in elephant management and wielding of the goad."

The Buddha went on to ask the Prince:

> "Prince ....supposing a person, knowing that you are skilful in the art of elephant management and wielding of the goad, come to learn the art of elephant management under you and he has these defects: -
>
> (1) **Lacking in confidence**: He has not enough confidence to attain the desired standard or goal.
>
> (2) **Disease**: He is suffering from a disease bad enough to prevent him from attaining the desired goal.
>
> (3) Pretension: He makes false pretension or puts on vain and boastful airs, that deters him from attaining the desired goal.
>
> (4) **Lacking in effort**: He is lacking in earnest effort to attain the desired goal.
>
> (5) Lacking in intelligence: He is not intelligent enough to attain the desired goal.
>
> Would that person he able to learn the art of elephant management and wielding of the goad from you?"
>
> The Prince replied: "Most Exalted Buddha... it will not be possible to train a person with any one of the five defects to attain the desired goal, leave alone the question of training one with all those five defects."
>
> Again, the Buddha put a set of alternative questions:
>
> "Prince supposing, the person who comes to you to learn the art of elephant management and wielding of the goad has the following qualifications:
>
> (1) Confidence: He has enough confidence that enables him to reach the desired objective.
>
> (2) Disease: He is free from any disease, or one with sound health to enable him to reach the desired objective.
>
> (3) Pretension: He does not make false pretensions, or he is one with an honest mind that enables him to attain the desired objective.
>
> (4) Effort: He is one with earnest effort that enables him to reach the desired objective.
>
> (5) Intelligence: He is a man of intelligence capable of attaining the objective.
>
> Will it be possible for you to train a person with such qualifications to achieve the desired objective?"
>
> Prince Bodhi replied: "Most Exalted Buddha... it will be quite possible for me to train a person to achieve the desired objective even when he has only one out of the five qualifications, the more so if he is one with all the five qualities."

Five Elements of Effort (Padhāniyañga) required of Those who practise Meditation.

The Buddha then proceeded to preach:

"Prince in a similar manner, there are five qualities to be striven after by one who practises meditation:-

(1) In this *sāsana*, a bhikkhus has complete confidence in the *Arahatta-magga Ñāṇa* and Omniscience of the Buddha, with the understanding that the Fully Self-Enlightened Buddha is replete with the nine attributes (of Arahaṁ, being worthy of the highest veneration; of Sammā Sambuddha, being Perfectly Self-Enlightened; etc.; of Bhagavā, being endowed with the six great qualities of glory).

(2) He is free from disease, and possesses an equable frame of mind and body, and is endowed with a gastrointestinal system (pācaka-tejo) which can digest food easily, conducive to practice of meditation.

(3) He is free from pretensions and deceptions, presenting himself as he is to the Buddha or to his associates.

(4) He is diligent in the work of doing away with what is bad and striving after what is good. He is energetic and steadfast in his effort. He possesses unrelenting zeal to perform deeds of merit, free from fault.

(5) He is possessed of wisdom and is one with penetrative knowledge (Path-insight into the state of 'rising and falling' of the conditioned, (udayabbaya-ñāṇa), that eradicates the suffering of the round of rebirths).

Prince ...., as already stated, a person who has these five qualities (termed '*Padhāniyañga*: faith, freedom from illness, honesty, diligence, and knowledge of rising and falling of the conditioned, termed, '*Udayabbaya'*) is capable of realizing *arahatta-phala* within seven years under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

Prince..., if a period of seven years is considered to be too long, a person who has these five qualities can realize *arahatta-phala* within six, five, four, three, two, one year under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

Prince..., should a period of one year is considered too long, one possessed of these five qualities can realize *arahatta-phala* stage within seven months under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

Prince..., should a period of seven months is considered to be too long, one endowed with these five qualities can realize *arahatta-phala* within six, five, four, three, two, one month, half a month (15 days) under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

Prince..., should a period of 15 days is considered to be too long, one endowed with these five qualities can realize *arahatta-phala* within seven days, six days, five, four, three, two, one day under the guidance of a leader in the person of the Buddha and live happily.

Prince..., should a period of one day is considered to be too long, one endowed with these five qualities can realize *arahatta-phala* within half a day that is, one endowed with these five qualities and instructed by the Buddha in the evening realize *Arahatta-phala* in the morning, when instructed in the morning will realize the *arahatta-phala* in the evening.

This was the answer given in response to the question by Prince Bodhi.

Here are some points connected with the five *Padhāniyañga* Factors from a verse written by Ledi Sayadaw to be learnt by heart:

Faith, health, honesty,
Diligence, insight into state of flux,
Qualities to be striven after,

For attainment of Arahatta-magga!

Of these five mundane factors, confidence or faith (*saddhā*) may be divided into Four classes:-

(1) *Agama saddhā*: Faith of Bodhisattas that has remained unshaken since the time of making the resolution to become a Buddha.

(2) *Adhigama saddhā*: Faith of the *ariya-puggalas* that remains unshaken since the time of realization of *magga-ñāṇa.*

(3) *Okappana saddhā*: Faith in the Buddha as one who is perfectly Self-Enlightened; in the Dhamma which has been well-taught; in the Sangha for its uprightness.

(4) *Pasāda saddhā*: Simple adoration through respect for the moral virtues of the Buddha, the Dhamma and the Sangha.

Of these four modes of saddhās, *Okappana saddhā* should be considered as the Faith factor forming a constituent of the *Padhāniyañga*.

When Prince Bodhi had heard of the practical and personal knowledge of the Dhamma preached by the Buddha, he said these words of adoration and praise: "One who practises as taught by the Buddha in the evening is able to attain Path and Fruition in the morning; one who practises as taught by the Buddha in the morning is able to attain Path and Fruition in the evening. The Buddha is wonderful, the Dhamma is wonderful; the way of preaching the Dhamma, which is good in the beginning, good in the middle and good in the end, is wonderful, indeed." Thus the Prince said in praise of the way in which the Buddha had preached the Dhamma.

When the youth, Sanjikaputta, heard of Prince Bodhi's address of appreciation of the discourse, he spoke against the Prince: "This Prince Bodhi has said that Buddha is wonderful, the Dhamma is wonderful for being good in the beginning, good in the middle and good in the end, and he also praised the way in which the Dhamma was preached. With all that, the Prince does not seem to have taken refuge in the Buddha, the Dhamma and the Sangha."

Whereupon, the Prince explained to him in detail:

"My dear man .... Sañjikaputta... please do not say so; please do not say so my dear man Sañjikaputta, please take note of certain facts which I am about to tell you now, that I had heard from my mother in the past:

When the Buddha was taking up residence at Ghositarama monastery in the country of Kosambī, my mother respectfully approached the Buddha and made a solemn request: 'Most Exalted Buddha.... please be so kind as to do honour to my coming child, a son or a daughter, whom I am bearing now, and who takes refuge in the Buddha, the Dhamma and the Sangha by accepting him/her as a lay devotee (*upasakā* or *upasikā*, as the case may be) from the time of his/her birth to the time of death.'

My dear man, Sañjikaputta ..... when the Buddha was taking up residence in this very sanctuary of Bhesakala forest in the province of Bagga, my governess approached the Buddha carrying me in her arms and made a request: 'Most Exalted Buddha... this Prince Bodhi takes refuge in the Buddha, the Dhamma and the Sangha, please be so kind as to regard this Prince as a lay devotee from today till he breathes his last.

My dear man, Sañjikaputta .... in addition to the two requests made by my mother and my governess, I do hereby for the third time take refuge in the Buddha, the Dhamma and the Sangha. The Most Exalted Buddha, may you regard me as a devout lay devotee from today for the rest of my life!

(A question might arise as to the effectiveness or otherwise of the requests made by his mother and the guardian on his behalf. Strictly speaking, they were not effective due to lack of volition (*cetanā*) on the part of the person concerned. There is no such thing as taking refuge in the three Gems without volition

Does it mean that the two previous requests became null and void? As a matter of fact,

they were not absolutely valueless, they served as a stepping stone to devotional faith and placed the Prince in good stead. He became aware of the attributes of the three Gems when his parents acquainted him with what they had done for him in anticipation of his birth. He virtually became a confirmed lay devotee the moment he was aware of the attributes of the Triple Gems and placed his confidence in them.)

(Facts connected with Prince Bodhi are taken from **Majjima-paṇāsa** Bodhi Rājakumāra Sutta Pāli, Atthakata and Tika.)

Prince Bodhi attained Sotāpatti

After that, Prince Bodhi sat at a place free from six faults and addressed the Buddha: "Most Exalted Buddha.... I am one of your devotees: my mother had requested for the first time for favour of your accepting me as a lay devotee before I was born and my governess had repeated a similar request for the second time holding me in her arms when I was a baby. I have also renewed the request for the third time when I came of age. With all that you have refused to tread on the white carpet laid by a devotee like me, may I be enlightened as to the cause of all this!"

Whereupon the Buddha asked him: "Prince .... what was your object of laying that white carpet?" "Exalted Buddha.... I had done it with the thought and wish that if I would be bestowed with a son or a daughter, You would decide to tread on it," was his admission.

The Buddha said in response: "That was the reason why I did not tread upon it." The Prince again asked: "Glorious Buddha.... am I destined to go without any off-spring, a son or a daughter?" "Aye ... prince," replied the Buddha.

The Prince asked: "What was the cause of it?" The Buddha gave him a hint: "This is because you had been forgetful and had indulged in the five sensual pleasures in association with your wife, as a partner, in a past existence!" The Prince requested the Buddha to enlighten him as to when and in what existence had he been forgetful and indulgent in the five sensual pleasures. The following is the Buddha's reply to his request:

> "Once upon a time, hundreds of people went across the ocean by means of a big boat. The boat was wrecked in the middle of the journey and all the travellers perished with the exception of a couple who managed to land on an island by means of a plank.
>
> The island was inhabited by quite a large number of birds, and the couple, being pressed by hunger, managed to satisfy their hunger by baking the eggs of the birds for their meals. When they found that eggs alone would not do, they killed young birds for their meals, throughout their first, second, and third stages of their lives. They did not realize at all that their indulgence in pursuit of luxurious living constituted a wrong deed."

Having revealed their past immoral deeds, the Buddha proceeded to evaluate their guilt saying:-

> "Prince... Had you and your wife realized your wrong deeds at a certain stage of life, you might stand a chance of getting offspring at a corresponding stage of your present existence.
>
> Had either of you realized the wrong deed, there is a chance of getting off-springs on that score.
>
> Prince .... one, who holds oneself dear, will virtually become aware of the advantages of moral acts in all stages of life, failing which, he might guard himself against wrong deeds at one or the other stage of his life."

The Buddha then went on to preach:-

Attānañce piyam jaññā,
rakkheya naṁ surakkitaṁ
tiṇṇaṁ aññataraṁ yāmaṇ
paṭijaggeyya paṇḍito.

> Rajakumar .... a wise person, who knows to hold himself dear, guards himself from any shortcomings, in his own interests for the present and future existence. One should see to it that he cleans himself from the dust of ten wrong deeds, in his own interests in one or the other of the three stages of life.

(The passage: "A wise person who knows to hold himself dear, guards himself" should be understood clearly: In the case of a lay devotee (an ordinary person), he should not consider himself to be well protected by simply shutting himself in the topmost chamber of a mansion with its doors and windows securely fastened and security guards well posted on the outside. In a similar manner, a *bhikkhu* should not consider himself safe in a cave with its doors and windows securely fastened.

As a matter of fact, a lay devotee guards himself well only by giving alms and observe the precepts as far as possible. A *bhikkhu* guards himself by performing his routine duties towards his associates and elderly *bhikkhus*, and striving to learn the Teaching and practise meditation in the interests of their progress and security.

The passage that reads: "One should see to it that he cleans himself in one or the other of the three stages of life" means; it is imperative that a *bhikkhu* or a lay person should strive to gain merit by observance of precepts of his own prescribed standard in all stages of life or failing which, at one of the stages of life.

When one cannot perform meritorious deeds at playful young age, he should do it at the second stage of life. Failing which, due to the burden of a household life, he should do it at the last stage of life without fail. Such a person is considered to have worked out for his self-purification. One, who fails to work out for his own purification, is considered to be one who does not 'hold himself dear' and to be paving his own way to the plane of misery.

In case where a *bhikkhu* fails to observe *bhikkhu* precepts and practise meditation at the first stage due to pressure of work and studies, he should do so at the second stage. When he could not find time to observe *bhikkhu* precepts and practise meditation due to heavy burden of advanced studies at the second stage, he should, on no account, fail to do it at the third and final stage of life. Only then could he be considered to be a person who works out his own purification, one who holds oneself dear and would be free of bitter regret. This is the correct interpretation of these lines under reference.)

At the conclusion of the discourse, Prince Bodhi attained the fruition stage of *sotāpatti*, and the discourse proved to be beneficial to those present on that occasion.

(This is the story of Prince Bodhi)

Mara entered The Belly of Venerable Moggallāna

Once upon a time, Mahā Moggallāna was taking up residence at a monastery in the Bhesakala forest sanctuary, near the town of Susumaragira in the province of Bagga. While he was taking a walk in an open space, Māra, the Evil One, chanced to enter his belly and sat on top of the larger intestine. Mahā Moggallāna felt that his belly weighed heavy like a mass of stone. The belly was tight and weighty as though it was full of cooked gram or a bag full of damp and watery gram. He considered that should the heaviness in his stomach be due to indigestion, it would not be proper to keep on walking in the open. He eventually retired to the chamber and sat on a reserved seat.

The Venerable kept on deliberating as to the cause of the trouble in a normal way. Had he made any attempt to rub his stomach after contemplating on the purity of his *sīla* and making a will to do away all the pain caused by indigestion or disturbances of internal system, the stupid Māra would have been torn into particles. But he did not make any attempt to allay his pain in that manner, instead, he simply kept on deliberating its cause in a normal way.

After thus scrutinizing the cause of his stomach pain, when he noticed the evil Māra was

sitting on top of his larger intestine, he said: "Evil Māra... get out; Evil Mara... get out.. don't you try to give trouble to the Tathāgata! Don't you try to bring trouble upon yourself and suffer the consequences for a long time." (The Venerable had said this because, any attempt to give trouble to the children means giving trouble to the parents. In a like manner, to give trouble to the disciples amounts to giving trouble to the master. That was what the Venerable meant when he says "Don't you give trouble to the Buddha ".)

Māra was thinking that "this *bhikkhu* has been saying: 'Evil Māra.. get out, don't you give trouble to the Tathāgata! Don't you try to give trouble to the disciple of the Tathāgata. Don't you try to bring trouble upon yourself and suffer the consequences for a long time,' without seeing me at all." He was also of the impression that even the Buddha would not have the power to notice him, leave alone His disciple. Whereupon, Mahā Moggallāna made it plain to Mara: "Evil Māra, I know you and I know what has been going on in your mind .... don't you think that I have no power to know about your thought. You are Evil Mara, you have been presently thinking I know nothing about you, when I said: 'Get out Evil Māra... don't try to give trouble to the Tathāgata. Don't you try to bring trouble to the disciple of the Tathāgata! Don't you try to give trouble to the disciple of the Tathāgata. Don't you try to bring trouble upon yourself and suffer the consequences for a long time.' You have been thinking that even the Tathāgata would not have the power to notice you, leave alone a disciple like me. Isn't that what was going on in your mind?"

Māra came to realize that the Thera had actually noticed him and knew his thought, otherwise he would not have said: "Get out Evil Māra .... don't you try to give trouble to the Tathāgata.... don't you try to give trouble to His disciple .... don't you try to bring trouble on yourself and suffer the consequences for a long time," and so he came out of the Venerable's stomach and got himself hidden on the outside of the door.

When the Venerable noticed him standing outside of the door, he said to him: "Evil Māra, I see where you are at present. Don't you think I can't see you. I see you standing on the outer-side of the door." Then it occurred to the Venerable:-

> "Odour emitted from the human body can cause inconvenience to celestial beings one hundred *yojanas* away in the region of atmosphere (air) (see Di: 2:260) Māra belongs to the realm of Paranimmita Vasavatti which is inhabited by powerful devas who are noted for their purity and delicate body. But, since Māra had accommodated himself on top of the filthy intestine, it may be assumed that he is out to do me harm and cause my destruction. For a being with such a frame of mind, there should not be any immoral act that he is loathe to do!
>
> He does not seem to have any sense of shame and dread of consequences of evil acts. It would, therefore, be wise, in the circumstances, to let him know that we were relatives by blood and to make him meek and sober before he can be persuaded to leave."

With this end in view, Mahā Moggallāna acquainted Mara with the fact that he was his nephew by revealing the course of his own unwholesome life in a previous existence.

Mahā Moggallāna's Unwholesome Life of The Past

> "Evil Māra... there was an event of interest that occurred in the time of Buddha Kakusandha. I was a Mara by the name of Dusi and my sister was Kali and you were then the son of my sister. Thus you were my nephew then."

(In this connexion, Mahā Moggallāna recounted a succession of paternal and maternal relatives from knowledge handed down from generation to generation. In the case of human beings, a son ascended the throne of his father by inheritance, but this is not the case with beings of the celestial world. A celestial being springs into life to take the place of another celestial being as and when his predecessor dies, according to his merits. The present Vasavatti Māra, was a nephew of Dusi Māra. After passing away from that existence, he performed good deeds and consequently became Vasavatti Māra, according to his merits. It was not that Dusi Mara's nephew was still remaining in existence in that realm.)

Having acquainted Māra of how they were related by blood in a previous existence, Mahā Moggallāna went on to reveal the fact that he, in the capacity of Dusi Mara, had committed a heinous act, and he had to suffer in the plane of miseries for a long time (vide Piṭaka Burmese translation of **Mūlapaṇṇāsa Pāli Text**).

> "Evil Māra .... I was Dusi Māra during the time of Buddha Kakusandha, whose chief disciples were Vidhūra and Sanjīva. The chief disciple, Vidhura, excelled the rest in matters concerning the Law (*Dhamma*); hence he was named Vidūra, meaning a wise *thera*. Sanjīva Thera would abide in *nirodha-samāpatti* with ease wherever he might be, either in a forest, at the base of a tree, or at a secluded place. Once it so happened that cowherds, farmers and passer-by mistook him for a dead *bhikkhu* in a sitting posture, while he was in the middle of enjoying *nirodha-samāpatti*. They all collected fire-wood, dried grass and cow-dung and placed them on his body, got them alight as an act of cremation and departed."

(*Anāgāmins* and *arahats* wishing to enjoy *nirodha-samāpatti* perform four preliminary functions of willing (1) that such possessions of his as are not on his person, may not be destroyed by the five enemies, such as fire, etc.; (2) that he may wake up even before the messenger arrives and be ready when his services are required by the Order; (3) that he may wake up even before the messenger arrives and be ready when called or sent for by the Buddha; (4) that he will not pass away while he is still absorbed in *samāpatti*, (this is achieved by preliminary ascertaining of the time of expiry of his life-continuum). It is not necessary to will for the safety of what he is wearing, etc., as not a single thread of his robe would be affected by the fire caused by the cowherds and others.)

> "Evil Mara .... on the following morning, Sanjīva emerged from *samāpatti*, and came out treading on the burning red hot cinders of the colour of agati flower, shaking off dust from the robe, and entered the village for a round of receiving food. Cow-boys, farmers and passer-by who had cremated him the day before, were struck with wonder when they noticed the *mahāthera* on his round of receiving alms. They told among themselves: "This is a sort of miracle which had never occurred before; the *bhikkhu* was seen to have died in sitting posture the other day, and he is miraculously back to life again." Evil Māra... all those people had therefore called the *mahāthera* by the name of Sanjīva for his being back to life again; Sanjīva."

Māra Dusi's Heinous Acts

> "Evil Māra... Dusi Māra hit upon a plan to create a situation that would agitate the minds of the good natured *bhikkhus* by cruel means. He thought to himself: 'I have no knowledge of whence those virtuous, righteous *bhikkhus* come from and where they are bound for; I will incite the brahmin householders to decry those *bhikkhus* who are reputed to be virtuous and righteous, to speak evil of those *bhikkhus* among themselves, using abusive language, despising, condemning, decrying, and deriding the *bhikkhus*. Such behaviour on the part of the brahmin householders would disturb and derange them, thereby creating a chance for me to cause harm to them.' "

> Evil Māra...that Dusi Māra went ahead to incite the brahmin householders to act according to his instructions by calumniating and humiliating the *bhikkhus*, with the result that brahmin householders started to speak ill of the *bhikkhus* through misunderstanding:

> 'Those *bhikkhus* with foul means of livelihood, those shavelings of dirty, low castes, born of the arched upper part of a Brahmā's foot, sitting down lazily, gloomily pretending to be enjoying *jhāna*, with bent necks and faces drooping down.

> They may be likened to an owl lying in wait for rats in the foliage of a tree, a fox looking slyly for fish along the bank of a river, like a cat lying in wait for its prey at the mouth of a drainage pipe or at a garbage container, like an ass, with a hole in

its back, moping near a garbage dump at a corner of a fencing; those *bhikkhus* shavelings of dirty, low castes, born of the arched upper part of a Brahmā's foot, sitting down lazily, gloomily pretending to be enjoying *jhāna*, with bent necks and faces drooping down.'

They thus abused the *bhikkhus*, by using abusive and harsh words, they calumniated the *bhikkhus* according to the instruction of Dusi Māra, through misunderstanding.

Most of those people were reborn in the planes of woes, such as *niraya* or hell, the worlds of animals, *petas*, and *asuras*, according to the sum of guilt.

(We should consider the following points with reference to the passage: "Most of those people were reborn in the four planes of woes" in order to arrive at a correct view of the case.

If those people were possessed by Dusi Māra and were made to abuse the *bhikkhus* as his 'agents', they were not guilty of such an offence because of lack of intent or volition on their part in doing so. Dusi Māra was solely responsible for this immoral act and it follows that those people were not liable to be reborn in the planes of misery on that score!

What actually happened was this: Dusi Māra did not attempt to possess them and use them as his agents, but he created a situation that compelled them to turn against the *bhikkhus* through misunderstanding. He created scenes that showed the presence of women in the vicinity of the *bhikkhus*; scenes that showed the presence of men in the vicinity of *bhikkhunīs*; *bhikkhus* in the act of fishing with traps and nets, of catching birds with traps, of hunting with hordes of hounds in the forest, enjoying drinks in the company of women at the liquor shops, dancing and singing; women lingering in the vicinity of *bhikkhus* and young men in the vicinity of the residence of the *bhikkhunīs* at dusk.. (These were the tactics adopted by Dusi Māra).

People noticed such incompatible, discordant scenes whenever they went to the forests, to the parks and to the monasteries, so much so that they were thoroughly disgusted with the *bhikkhus* and agreed among themselves not to make any further offerings to them saying: "These *bhikkhus* indulge in acts inappropriate for them. How should we gain merit by making offerings to such base persons?"

They reviled the *bhikkhus* whenever they saw them and they were thus reborn in the planes of misery for their unwholesome deeds toward *bhikkhus*.)

"Evil Māra .... when Buddha Kakusandha came to know that His *bhikkhus* had been outraged by the people under the undue influence of Dusi Māra, He urged His disciples to cultivate the four sublime abodes (*vihāra*): (1) *Mettā:* Loving kindness, (2) *Karuṇā:* Compassion, (3) *Muditā:* Altruistic Joy, (4) *Upekkhā:* Equanimity. The *bhikkhus* cultivated the four Factors of *jhāna*, the Brahmā Vihāra, with due diligence as instructed by the Buddha.

When Dusi Māra found out that such a tactic could not influence the minds of the *bhikkhus*, whose past existences and future destinations were beyond his range of intelligence, he decided, once again, to reverse the mode of his tactics by influencing the people to pay homage and make offerings, with ulterior motive to disturb and derange the *bhikkhus*, thus giving him opportunity to harm them. (His tactic will be dealt with later on).

Evil Māra .... those brahmins did as they were bid, paying homage and offering alms to *bhikkhus*.

Evil Māra .... most of those people were reborn in the celestial planes of happiness for such acts of merit."

(Some points of interest with regard to the attainment by the people to the planes of happiness:-

Just as Dusi Māra created unpleasant scenes on the previous occasion, so he created pleasant and agreeable scenes to promote devotional faith of the people in the *bhikkhus*:

He created scenes depicting the *bhikkhus* in different postures; some were flying in the sky, some standing or sitting with crossed-legs, some stitching robes, others preaching or learning canonical literatures, and spreading robes over their bodies for warmth in the sky as well as young novices plucking flowers in the sky. (This is another tactic of Dusi Māra).

When the people noticed the *bhikkhus* engaged in such activities wherever they went, in the forests, in the gardens or in the monasteries, they told the people in the town their own experience saying, "These *bhikkhus*, even young novices are of great glory and powers and worthy of offering. It is greatly beneficial to make offerings to such glorious, worthy *bhikkhus*."

People made offerings to the *bhikkhus* in the form of robes, food, monasteries and medicine and earned great merit; they were reborn in the celestial planes of happiness after death for such acts of merit!)

"Evil Māra .... it was how Dusi Mara used his undue influence on the people to pay homage and make offerings to the *bhikkhus* once again."

After revealing this part of that fateful event to Mara, Buddha Kakusandha turned to the *bhikkhus* and urged them to practice meditation: "Come *bhikkhus*, abide practising meditation by repeated contemplation on the unpleasantness of the physical body (*asubha*); repulsiveness of material food (*ahare patikula*); unpleasant, undelightfulness, unsatisfactory nature of the world (*anabhirati*), insubstantiality and impermanent nature of the conditioned phenomena (*anicca*)."

"Evil Māra .... in obedience to the exhortation of Buddha Kakusandha, all the *bhikkhus* meditated on *asubha*, *ahare patikula*, *anabhirati*, *anicca* in the forests or secluded corners and at the base of the trees, with the result that they attained arahatship in due course."

(N.B. Buddha Kakusaṇḍha visited all the residential places of the *bhikkhus* in the world, regardless of the number of *bhikkhus* at one place, and urged them to take up meditation. The *bhikkhus* practise these four kinds of meditation as foundation of their spiritual work and went on to cultivate insight meditation, ultimately gaining arahatship.)

"Evil Māra .... sometime afterwards, Buddha Kakusaṇḍha went on alms round, attended by the Right-hand chief disciple, Mahāthera Vidhura, when Dusi Māra, failing to achieve an opportunity to harm *bhikkhu* by instigating the householders to revile them or also to honour them, made his last bid to destroy the Sangha by himself. He took possession of a youngster and threw a handful of stones at Mahā Thera Vidhura. The stones hit the Mahāthera's head cutting the skin and touching the skull, as the result of his assault.

Evil Māra .... the Mahāthera Vidhūra followed Buddha Kakusandha with streams of blood running down his head, unmoved or unshaken by the incidence. Thereupon, Buddha Kakusaṇḍha turned around bodily to look at him, with the look of an elephant and condemned the offender: "This foolish Dusi Māra does not know his own limits," and at that very moment Dusi Māra passed away from the world of devas. He was reborn in the plane of misery."

(Herein, the passage "with the look of an elephant" should be understood that, when an elephant turns to look at an object, it does not turn its head only, it actually makes a right-about-turn.

The bones of ordinary people are joined together with their edges touching one another; in the case of Paccekabuddhas bones are joined together by hooks at the end of each joint, in the case of Buddhas bones are joined together by rings on either side of the joints. It is for this reason that Buddha Kakusandha had to make complete turn of the body before He could look at the object behind His back, like a golden figure turning round by mechanism. Buddha Kakusaṇḍha thus turned round and made that remark: "This Dusi Māra does not know his own limits. He has done an extremely, heinous act."

In connexion with the passage: "At this moment Dusi Mara passed away from the world of

devas and was reborn in the planes of misery" it should be understood that, devas of the celestial planes usually die in their respective planes at the expiry of their terms of life. It should not be taken, therefore, that Dusi Māra died in the world of human. It should be understood that he went back to the celestial plane and passed away from there to be reborn in the plane of misery.

It should be borne in mind that, although Dusi Māra died the moment Buddha Kakusaṇḍha turned round to look at the scene of crime, it does not mean that he lost his life on that score. As a matter of fact, his life term was cut off as if by a huge axe because of his atrocious offence against a Buddha's chief disciple who was possessed of great virtues and vast attributes.)

> "Evil Māra .... Dusi Mara had to serve his term of punishment in the three planes of misery, namely, Chaphassāyatanika, Sañkusamāhata and Paccatavedanīya."

(N.B. The denizens in this type of hell, had their sense-organs (eye, ear, nose, tongue, body, chest (heart) pierced by tapered iron-rods, and, as a result, they were constantly subjected to excessive pains at the site of each sense organs termed 'pains through contact'; and that plane of misery is accordingly known as 'Chaphassāyatanika plane of misery'. The same hell is also known as 'Sañkusamahāta plane of misery' because it has abundant supply of tapered iron-rods to punish the denizens. Another name for it is Paccatavedanīya, because of its nature of self-infliction even without anyone to impose the suffering.)

> "Evil Mara ....warders of this hell used to come at regular intervals, and told me that when two javelins had come together at my chest it would mark the completion of a thousand years."

(N.B. The passage: "When the two javelins have come together" needs to be explained. The denizens of this type of hell measure three *gavutas* in size. The executioners, in two groups, started to punish them by piercing and lacerating his body with javelins (tapered iron-rods) from the chest, saying: "This is the spot where your thoughts had arisen to do evil."

Each javelin was of the size of a palm tree in diameter; each party of executioners comprised fifty in number. One group went from the chest towards the head causing severe pains by lacerating with javelins all their way. The other group made their way towards the feet from the chest in like manner. Each party took 500 years to reach the head or to the feet, or one thousand years to make a complete round trip when the two groups come together again at the chest.)

> "Evil Mara .... I had to suffer tormentation in that Great Hell for hundreds of thousands of years, and on being released, I had to pass through a sub-section of that hell, named Ussāda, where I was subjected to punishment more severe than in the Great Hell, for ten thousand years before the final release.
>
> Evil Māra .... I had the body of human beings and the head of fish throughout the term of tormentation in that Hell (The head of man is round and on it the javelins are liable to slip off whereas the head of fish is long and flat and serves as a good target."

After recounting the events of the past, Venerable Mahā Moggallāna proceeded to preach the Māra in twenty one stanzas to make him repent his own follies:

(a) "The hell where Dusi Māra was punished for offending the Arahat Vidhūra, the disciple of the Buddha, as well as the Buddha Himself has the nature of being tormented by piercing with iron javelins; these javelins will give punishment automatically, even without executioners.

Evil Māra .... You are liable to be tormented in such a hell for offending the disciple of the Buddha, who has understood the cause and effect of any deed.

(b) There are certain abodes situated in the middle of the ocean. They have the pleasant appearance of gems with brilliant colours. A great number of celestial maidens can be seen singing and dancing in those abodes.

Evil Māra .... you have offended the chief disciple of the Buddha, who is fully

aware of these abodes, pleasures enjoyed by those celestial maids, and causal conditions of those pleasures.

(c) That bhikkhu had caused the Pubbayon monastery, donated by Visākhā, mother of the rich man Migara, to be shaken, even while being watched by the company of Sangha at the instance of the Buddha.

Evil Māra .... you will have to suffer the consequences of your offence against the *bhikkhu* accomplished in *abhiññā* and *paññā*.

(d) That bhikkhu had caused the Sakka's Vejayanta palace to be shaken with his big toe, with the aid of his supernormal power, thereby frightening all the devas.

Evil Māra .... you will have to suffer the consequences of your offence against the *bhikkhu* accomplished in *abhiññā* and *paññā*.

(e) That Bhikkhu had gone to the Vejayanta palace of Sakka and asked him this question: "Sakka.. do you know the fact of emancipation that is void of all forms of desires?" Sakka, on being asked thus gave the right answer.

Stupid Māra .... you will have to suffer the consequences of your offence against a disciple of the Buddha, who is accomplished in *abhiññā* and *paññā* which enabled him to ask such a question.

(f) That *bhikkhu* had asked the Brahmā a question near the Sudhamma Dhamma Hall: 'Dear lay devotee... are you still of the erroneous view that there is no powerful *bhikkhu* or recluse capable of coming to the realms of the Brahmās? Have you ever seen the overwhelming rays of the Buddha that excel those of the illuminations of the Brahmas, of their mansions and of their costumes?'

The Brahmā answered: 'I no longer hold the old erroneous views. I see the rays of the Buddha that surpass the illuminations of the Brahmas and of their mansions and of their costumes. Why should I insist anymore that I am permanent, or an immortal being?'

Evil Mara .....you will have to suffer the consequence of the offence against the disciple of the Buddha, who is accomplished in *abhiññā* and *paññā* which enabled him to ask such questions.

(g) That *bhikkhu* had contacted, through *abhiññā* based on *vimokkha-jhāna*, the summit of the Mahā Meru and the four islands continents, East, West, South and North, at the time of suppressing the dragon King, Nandopananda: (the Venerable Mahā Moggallāna had covered the Mahā Meru and the four islands continents through the agency of a created dragon at that time).

Evil Mara .... you will have to suffer the consequences of your offence against the disciple of the Buddha, who is accomplished in *abhiññā* and *paññā* which enabled him to ask such questions."

(N.B In dealing with the Māra, the Venerable Mahā Moggallāna was referring to himself as if he was another *bhikkhu*, and such a mode of preaching is termed *Annapadesa* method.

The Venerable Mahā Moggallāna managed to subdue Mara by exhibition of his supernormal power (*abhiññā*) in seven ways from (a) to (g):

(a) with reference to *Māratajjaniya Sutta* of **Mūlapaṇṇāsa Pāli Text**;

(b) with reference to his supernormal power to go on tours of preaching as in **Vimāna Vatthu** and **Peta Vatthu**.

(c) with reference to exposition of *Mahā Moggallāna Sutta* in **Mahā Vagga Saṁyutta Pāli Text**.

(d) & (e) with reference to *Culatanhāsañkhaya Sutta* of **Mūlapaṇṇāsa Pāli Text**.

(f) with reference to *Aññatara Brahma Sutta* of **Sagātha Vagga Saṁyutta**.

(g) with reference to **Visuddhi Magga Commentary**, Second Vol., on the suppression of the dragon King, Nandopananda.

(h) Fire does not make any effort to burn the foolish person. It is the foolish person who gets himself burnt by touching the fire. Just as the foolish person gets himself burnt by touching the fire, so will you be causing to be burnt yourself by offending the Buddha.

(i) Māra .... you have done sinful act by offending the Chief Disciple of the Buddha. Do you fancy that your sinful act will not produce any fitting result?

(j) Evil Mara .... The amount of unwholesome acts standing against you increases with the progress of time. Evil Māra .... have you not got tired of doing harm to the Buddha? (you should have taken lesson from the evil acts of your uncle Dusi Mara who had to suffer in realms of misery. You should at once cease your acts of harm to the disciples of the Buddha.

The Venerable Mahā Moggallāna thus exhorted the Māra, citing examples, so as to repent his follies and dread the consequences for a long period, in the forest sanctuary of Bhesakala, with the result that Mara, with a heavy heart, disappeared on the spot.

An Account of The Lay Devotee Brahmin Pancagga

After observing the eighth *vassa* and emancipating sentient beings, who were worthy of emancipation, by teaching Bodhi Raja Kumar Sutta and other discourses in the Bhesakala forest sanctuary, near the town of Susumaragira, the Buddha left for Savatthi to take up residence in the Jetavana Monastery.

There was a brahmin lay devotee by the name of Pancagga Dayaka. He was so named because of his habit of offering five kinds of stuff that came first and foremost in the process of production: (1) first ears of grains from his fields; (2) the first harvested grain; (3) the grain stored first in a granary (4) the cooked meal from the first pot (5) the first stuff laid on the breakfast table. (*Pañca* - five earliest products or stuff, and *dāyakā* - donor, hence *Pañcagga-dāyakā*). The following is an illustration:-

i) He used to offer the first ears of corns, barley or oats from his fields to the Buddha and His Sangha in the form of gruel prepared with milk, in the belief that offering the first products will yield early benefits. This is the offering made of the first crop from the field.

ii) When the grain was mature and ripened, he had the grains put in a heap after threshing and winnowing and prepared them into meals and offered them first to the Buddha and His Sangha. This is the offering made of the grains from the first heap of the harvest.

iii) After storing the harvested crops in many granaries, when the first granary was opened, he had some grains from the first lot taken out and prepared them as meals for offering to the Buddha and His Sangha. This is the offering made of the grains from the first granary.

iv) The cooked food collected from each and every cooking pot was first offered to the *bhikkhus*. Until such an offering had been made to the Sangha, no one was permitted to partake of the food from the pots. This is the first offering made from the cooking pots.

v) He never take his breakfast before collecting certain amount for offering to the Buddha and His Sangha in the morning, and in the afternoon he collected certain amount from his dining table for offering to beggars, in whose absence, the collected food stuff was given to dogs. This is the offering made before he ever took his meals.

Thus he came to be known as *Pañcagga-dāyakā*, one who made offerings on five kinds of first occasions.

One early morning, the Buddha looked into the world by means of *asayanusaya-ñāṇa* and *indriya-propriya-ñāṇa* and perceived the previous supporting conditions of *pañcagga-dāyakā* and his wife to be established in the *sotāpatti-magga*, and so He had Himself tidied up and remained in His own chamber, on that particular morning.

(All the *bhikkhus* in the monastery used to assemble at the Chamber of the Buddha at the time of going for alms-round every morning. They always went for receiving alms in the town with the Buddha leading. But the Buddha used to remain in the Chamber behind closed doors whenever He wanted to go all alone. On such occasions, *bhikkhus* went on alms-round all by themselves after circumambulating the Scented Chamber with tacit understanding that the Buddha would not go with them for reason known to Himself.)

On that day the Buddha remained in His Chamber, behind closed doors, at the time of going for receiving food. He came out only when it was time for *pañcagga-dāyakā* to have his meal.

He entered the city of Savatthi all by Himself, and the citizens knew that someone would be blessed by Him that day. They did not come out as usual to invite Him for alms-offering.

The Buddha went along the route from door to door, and stopped at the door of *Pañcagga-dāyakā* at the time when the Brahmin was holding a bowl of food to be eaten and his wife was in a state of preparedness to fan her husband while enjoying the food. His wife was the first person to notice the Buddha standing in front of their house. She tried to keep the Buddha out of sight of her husband by keeping the fan in between the Buddha and her husband. She knew that if her husband saw the Buddha, he would offer all the food in his bowl to the Buddha, thereby requiring her to make fresh preparation of food for her husband. At the same time, she was assailed with confusion and irreverence. The Buddha knew all about it and directed the rays from His body towards the couple. When the husband saw the golden coloured rays, he asked her: "What's all this?" and he looked around and eventually saw the Buddha standing at the door of the house. Whereupon, the wife dropped the fan and hastened to the Buddha and paid homage and worshipped Him, in accordance with the time honoured traditional way. The Buddha uttered a stanza in praise of her while she was in the act of standing up, as warranted by the favourable circumstance:

Sabbaso Nāmarūpasamiṁ
Yassa naṭṭhi mamāyitam
asatā ca na socati
sa ve bhikkhūti vuccati.

One who has cut off clinging to mental and corporeal elements (*nāma-rūpa*)without holding the erroneous views of 'I' or 'my own' and 'he' or 'she' is free from sorrow and lamentation. Because of cessation of *nāma* and *rūpa*, he has penetrated the dark mass of defilements and deserves to be regarded as a holy, noble *bhikkhu*.

The wife of the Brahmin was established in the Fruition stage of *sotāpanna* at the conclusion of this discourse.

The Buddha was invited by the Brahmin into his house and offered a seat. He then offered Him his share of the food, pouring water as a token of dedicating food to the Blessed One, saying: "Most Exalted Buddha, you are the most Homage-worthy personage in the world with devas and humans. May you receive my offer of food by the alms bowl." The Blessed One fulfilled his request by receiving the food offered in His bowl and partaking it. The Blessed One then uttered the following stanza after His meal, noting that the time was appropriate.

Yadaggato majihato sesato vā
piṇḍaṁ labhetha paradathepajīvī
nalam thuluṁ no be nipaccvādi
taṁ vāpi mira muni vedayantu

A *bhikkhu* lives on food enthusiastically offered by donors, either from the

first portion or the middle portion or the last portion of the pot, as a normal means of livelihood. A *bhikkhu* gratefully does accept the food regardless of which part of the pot that morsel of food comes from. He is not over pleased to receive the first portion of food nor is he disturbed by being offered the leftovers. He has abandoned the likes and dislike. Such a person, who is regarded only by wise people as one who has eradicated the *āsavas*, is indifferent to the world and worldly incidents.

Pañcagga-dāyakā attained the Fruition stage of *sotāpatti* at the conclusion of the discourse.

(These are excerpts from **Sutta Nipata Commentary**, exposition on Muni Sutta, which is not in agreement with exposition in **Dhammapada Commentary**).

Buddha's First Visit to Sihala Island

(An account of the Buddha three visits to the Island of Sihala (Sri Lanka), in abridged form, as mentioned in *Mahāvamsa*, Vol. I.)

The Buddha observed the first *vassa* after attainment of Buddhahood in Isipatana, Migadaya, near Bārāṇasī. From thence, he proceeded to the forest of Uruvelā to emancipate the hermit Uruvelā by exhibition of miracles. At that time, the citizens of Anga and Magadha were going to pay their annual homage to the hermit with gifts. The hermit did not wish the Buddha to come to the great festival of offering. His thoughts were known to the Blessed One. So on that very day the Buddha went to Uttaraguru island to receive offering of food, and from thence He returned to the Anotatta lake to have His meal, and at night-fall (ninth month of Enlightenment) He went on to Sihala island.

His visit coincided with the conference of ogres held at a spot, which is the location of the garden of Mahānagavana of today, measuring three *yojanas* in length by one *yojana* in breadth in the central part of the island, along the shore of a river. The Buddha went to the place where the ogres were holding conference and while standing directly above their heads, on the spot where the Mahīyañgana Ceti stood today, caused heavy rain to fall and strong winds to blow and darkness to descend to frighten them.

Ogres were very much frightened and they beseeched the Buddha to grant them a place of refuge, free from danger. The Buddha consoled them by telling them that He would relieve them of their anxieties and troubles, if He was offered a place on the island to stay. Whereupon, they replied: "Lord of peace and tranquillity... we hereby offer You this very spot and we beseech You to give refuge to all our race on this island."

The Buddha restored peace and calmed the fears of the ogres by causing the rain, storm and black-out to cease and descended to the earth and spreading a leather rug, sat on it. When the Buddha spread the leather-rug over the place, ogres ran away to escape from the unbearable heat emanating from the blazing carpet and took refuge in remote areas of the island. The Buddha caused the island of Giridipa to come close to Sihala to accommodate the restless ogres. Once all the ogres had settled there, He caused the island to move back to its original site.

The blazing leather-rug was removed as soon as the Sihala Island was rid of all ogres. Then all the good devas assembled on the island and held a conference among themselves. The Blessed One preached them the Dhamma with the result that crores of being realized the Four Noble Truths and countless number of devas took refuge in the Three Gems with strong faith.

Buddha gave a Handful of Hair to Mahā Sumana Deva at His Request

Mahā Sumana Deva, a resident of the Sumanakuta Mountain, attained *sotāpatti* by hearing the Dhamma at the conference, just mentioned above. He requested the Buddha for some memorable object of worship. The Buddha rubbed His head with His fingers to get a handful of hair and gave it to Mahā Sumana Deva. After that, the Buddha returned to Uruvelā forest.

Mahā Sumana Deva brought the handful of hair in a gold casket and kept it at a spot that

was strewn with varieties of jewelleries; it was where Mahīyañgana Ceti is standing today. The gold casket containing the handful of hair was enshrined in a small stupa built of amethyst.

In due course of time, the Venerable Sāriputta's disciple, named Venerable Sarabhu, brought the neck-bone of the Buddha from a pile of sandal-wood fuel by his supernormal power to this place. He sanctified it by enshrining it in the original stupa of smaller dimension and raised its height to twelve cubits, assisted by a company of *bhikkhus*. The Venerable Sarabhu then returned after reconstruction of the stupa.

Years rolled by and Prince Uddha Culabhaya, younger brother of King Devānapiyatissa rebuilt the old stupa to a height of thirty cubits, enveloping the smaller *ceti*. Later, King Duṭhagamani again reconstructed that stupa making it eighty cubits high. Thus, Mahīyangana Ceti grew to a greater height by successive modification through the years.

This was Buddha's first visit to the Island Sihala.

Buddha's Visit to Nāgadipa Island

At a time when the Buddha was residing at Jetavana monastery in Savatthi, during the period of the fifth *vassa*, there was a battle being fought, involving huge armies for the possession of an emerald throne between Mahodara dragon king and his nephew, Culodara dragon prince. When the Buddha perceived this unhappy state of affairs, He woke up early and taking His robe and alms-bowl, He went to the theatre of war, which was the island of Nāgadipa, to save the *nāgas* from destruction.

Mahodara dragon king was a powerful king who claimed sovereignty over the *nāga* country, with an area of five hundred *yojanas* in that part of the ocean.

Mahodara dragon king gave away his sister, Kanha, in marriage with another dragon king who was ruling over the Vattamana mountain region. In due time, they produced a son named Culodara.

Culodara's maternal grand mother gave her emerald throne to Culodara's mother before her death. Consequently a war broke out over the possession of the throne between King Mahodara and his nephew Culodara. These inhabitants of the mountain region were also powerful rulers in their own region with their own big army.

There was a dryad, named Samiddhi Sumana Deity, living in a Linlun tree (Buchanania lati folia), near the arched entrance to Jetavana monastery. He accompanied the Blessed One all along the way to Nagadipa Island, carrying the Linlun tree as an umbrella, to protect the Blessed One from weather, with the permission of the Blessed One.

This will be further clarified: Samiddhi Sumana Deity was a human being living in Nagadipa Island in his previous existence. Once, he noticed a Paccekabuddha having His meal at the spot where Rajayatana Ceti (popularly known as Linlun ceti) is standing today. He offered the Paccekabuddha, out of reverence, a bunch of branches for use in washing and cleaning the bowl after His meal.

For this deed of merit, he became a dryad of the Linlun tree near the arched entrance to the garden of Jetavana, owned by Prince Jeta. The Linlun tree stood outside the monastery since the time of its construction.

The Buddha had brought Sumiddhi Sumana Deity together with the Linlun tree was for his own benefit and in the interest of the Island.

The Buddha, on arrival at the Island, sat in the middle of the site of war in the sky and caused complete darkness in the area to frighten the combatants in the battle. Then He caused the area to become bright and clear again to relieve the dragons of fear and anxiety. The dragons, on seeing Him, felt happy and rallied around Him and worshipped at His feet with profound respect.

When the Buddha preached them the Dhamma in the interest of peace and tranquillity,

the two rival dragon kings were very much delighted and interested in the preaching, so much so that they made an offering of the emerald throne to Him by their mutual agreement.

Then the Buddha came down and sat on the throne and partook of the delicious food offered by the *nāgas* and preached to them the Dhamma again, with the result that eighty crores of *nāgas*, both of land and water, took refuge on the Three Gems with great faith.

Buddha's Second Visit to Sihala Island

(A Request by Dragon King, Maniakkhika)

Maniakkhika, the dragon king of Kalayani region, a maternal uncle of Mahodara, also had arrived at Nagadipa Naga King Island to take part in the raging war. He had already taken refuge in the Three Gems at the time of the Buddha's first visit to the Sihala Island. He made a solemn request to the Buddha: "Exalted Lord... you have, indeed, done a great deed of kindness to us by your exhortations. Had you not come to this place, we would have, by now, been reduced to ashes. Our ardent wish is that, out of compassion, you do an honour to the place of my dwelling, Kalayani, by your visit when you come to the Island of Sihala on the next occasion."

The Buddha kept silent to signify His acceptance of the invitation.

Then the Blessed One urged them to build Rājayatana Ceti on that spot as a memorial to the happy occasion. He presented the Linlun tree and returned the emerald throne with instructions to hold them as sacred objects of veneration.

> "Dragon lords.. these two objects should be held in high reverence as relics of my utensils, (*Paribhoga Ceti*) in your own interest and for your continued prosperity."

The Buddha, after leaving those instructions, returned to Jetavana monastery of Savatthi.

These events marked the second visit to the Island of Sihala by the Buddha.

Buddha's Third Visit to Sihala Island

Three years later, Maniakkhika, the dragon king, went to Savatthi to invite the Buddha cordially to Sihala Island, while He was taking up residence at Jetavana monastery.

It was on a full moon day of Kasson (Vesakha), during the eighth year of Buddha's attainment to Buddhahood (and one day after Maniakkhika's arrival). The Buddha, on being informed of time for meal, put on His robe and went across to Sihala, together with five hundred *bhikkhus*.

Dragon King Maniakkhika, accompanied by his dragons, conducted the Buddha and His *bhikkhus* to a jewelled pandal near the site where Kalayani ceti is now situated and offered delicious food of the celestial world to Him and His *bhikkhus* with profound respect.

After preaching to Maniakkhika and all the dragons, the Buddha travelled through the sky to the Sumana hill and left an impression of His foot, in order that future generations might hold it as a sacred place (*Pāda ceti*). He went to the base of the hill in the company of *bhikkhus* to spend the day and proceeded to Dighavapi.

During His sojourn at Dighavapi, He and His *bhikkhus* enjoyed *phala-samāpatti* on the spot where Dighavapa Ceti is standing today. This is one of the sacred places held in high reverence by the people from the days of yore. From here, the Buddha proceeded to the Garden of Mahā Meghavana.

On arrival at Meghavana garden, together with His five hundred *bhikkhus*, the Buddha sat and enjoyed *phala-samāpatti* together with His *bhikkhus*. On the spot where the Buddha sat, a sapling of original Mahābodhi tree was planted.

From there, they proceeded to the location of Mahāceti and together they enjoyed *phala-samāpatti.* Rising from this *samāpatti*, they proceeded to the present location of Thupayon Ceti and enjoyed *phala-samāpatti* together again.

Rising from this *phala-samāpatti*, they went to Kyauk Ceti (Stone stupa), which still

stands today, and preached the Dhamma to all the devas who happened to be gathered there at that time. After which, together with His five hundred *bhikkhus*, the Buddha returned to Jetavana monastery.

These events marked the Buddha's third visit to Sihala Island. This is the account of Buddha's three visits to Sihala Island.

Chapter 27

AN ACCOUNT OF RICH MAN GHOSAKA OF KOSAMBĪ COUNTRY.

(This short account of the rich man of Kosambī country has been compiled in the light of **Dhammapada Atthakatha**, Vol. I and **Ankuttara Atthakatha**, Vol. I, where full accounts are given.)

Prior to the appearance of the Fully Self-Enlightened Buddha, a deadly infectious disease (*ahivataka*) broke out in the country of Allakappa, and the toll of this plague ranged anything from ten to twenty in a family at a time. Those who evacuated to the other countries escaped death. One of the citizens left Allakappa together with his wife and a baby son. But they suffered from shortage of food in the middle of crossing a barren land and were in a state of exhaustion. The parents took turns to carry the baby for some time.

The husband was of the idea that crossing the desert would not be possible with an extra load of the baby on their shoulder. So he kept himself a bit behind the wife by slowing down his speed as though pressed by the call of nature. He placed the child on the ground in a sitting posture and resumed his journey. When the wife did not see her son in his hands, she enquired about the child, asking: "My lord... where is my kiddy?" The husband replied: "What good could he do for us under such a condition of stress and strain. We could produce many children so long as we are alive!" The wife screamed in anger: "Such a brute you are .... I will not go along with a cruel person like you." The husband confessed his inconsiderate act and apologized to her: "Please pardon me for my fault." They continued their journey again after picking up the child.

The fatigued couple, with the load of a baby, managed to cross the sandy plain with great difficulty. By evening, they reached the hut of cowherds; who had cooked rice with pure milk for their own enjoyment. When they saw the couple and the child, they at once realized that the strangers were hunger-stricken, and offered them a big pot full of rich milk gruel. The wife was moderate in eating and so she ate just the right measure of food while the greedy husband ate very much, beyond his limit, so much so, that he died of indigestion the next morning. As he was very much attached to the people in the cowherds hut before his death, he took conception in the womb of a bitch.

The bitch gave birth to a lovely puppy in due time. It was well looked after by the cowherd as though it was his own child. The two were very much attached to each other and the puppy followed the cowherd wherever he went.

One morning, a Paccekabuddha stopped at the door of the cowherd to receive alms-food. The cowherd paid respect and offered food and requested the Paccekabuddha to stay and he (cowherd) would provide Him the requisites. The Paccekabuddha took up residence in a grove not far from his dwelling. The cowherd used to take the puppy along with him whenever he went to visit the Paccekabuddha. He used to strike the boulders and dry stumps with a stout staff, en route to the dwelling of the Paccekabuddha, to frighten away the beasts of prey. The puppy took careful note of his master's activities.

On one occasion, the cowherd made it plain to the Paccekabuddha that he might not attend on Him personally everyday for one reason or other. He assured the Paccekabuddha that the little dog would come to His dwelling to accompany Him to and from his hut, on his behalf, in case of his failure to do it himself.

One day, the cowherd sent his little dog to accompany the Paccekabuddha from the forest to his hut. The little dog went there, and, on arrival, lied with its belly stretched at the feet of the Paccekabuddha. The Paccekabuddha realized that the little dog was sent to fetch him. Hence, He took His robe and alms bowl. Being desirous of testing the intelligence of the dog, He deliberately went in a wrong direction. Whereupon, the little dog went in front of Him and blocked His way. It gave way only when the Paccekabuddha resumed the right

direction. He barked aloud at the same spots where his master used to strike the boulders and dried stumps with a stout staff to frighten away the beasts of prey.

The Paccekabuddha used to give it a big lump of food out of His own bowl every day. The dog was very much attached to the Paccekabuddha for showing such kindness to him.

At the end of the *vassa*, the cowherd offered a piece of cloth to the Paccekabuddha for making robes and said: "Reverend Sir... the *vassa* has come to a close and I would leave it to You to stay on at the same place or go to any place of Your own choice, as please You." As the Paccekabuddha appeared to have a desire to leave for another place, the cowherd accompanied Him to a certain distance and returned to his hut. When the little dog discovered that the Paccekabuddha had left for good, it died of broken hearted and was reborn in the deva realm of Tāvatiṁsa.

He was endowed with a voice that excelled that of the other devas of the celestial world, as a reward for barking aloud and frightening the beasts of prey as he passed through forest in the company of the Paccekabuddha in his previous existence. It was therefore known as Ghosaka Deva for having a voice that covered the whole of deva realm.

While Ghosaka Deva was enjoying the luxurious life of a deva in Tāvatiṁsa, Udena was the King of Kosambī country, in the world of humans. (Life of Udena has been dealt with elsewhere in this treatise).

Then Ghosaka Deva died and was conceived in the womb of a courtesan in Kosambī, during the reign of Udena. When the courtesan came to know that she had given birth to a son, she had the newly born babe cast on the garbage dump.

One of the supervisors of workmen, in the employment of the rich man of Kosambī, noticed the child in the middle of a flock of crows, on his way to his master's house. He was impressed by the look of the lovely child and thought there was a bright future for the child. Therefore, he picked up the baby and sent him to his house, under the care of one of his workmen while he continued his way to his master's house.

On that morning, the rich man of Kosambī met a wise man on his way to the palace of the King Udena. The rich man asked the wise men: "Master ... have you studied the astrological signs of the stars and their trend?" The astrologer examined the movements and behaviour of the planets on the spot and replied: "Anyone born today is destined to become the rich man of Kosambī, as he is born in conjunction with such and such stars and planets."

On hearing the predictions of the astrologer, the rich man of Kosambī turned to his attendants and gave instructions: "My dear men .... the predictions of this wise man are always axiomatic and determinate. My wife is an expectant mother, and, you better go to my house and find out if she has given birth to a child." The attendants rushed to his house and hurried back to tell him that his wife has not yet given birth to a child. He sent his men out again to find if there is any child born in the city on this day.

The attendants went all over the town to find out if there was any child born on that day. They discovered that there was a newly born babe in the house of his own labour supervisor. When this was brought to his notice, the rich man sent for the supervisor, and on his arrival, asked a few questions.

Rich man: Is it true that there is a baby in your house who is born today?

Supervisor: Yes... master.

Rich man: Give me that child.

Supervisor: I can't give... master.

Rich man: Take one thousand pieces of money in exchange for the baby!

The labour supervisor tried to speculate mentally: "This baby may or may not live long, the question of life and death is beyond my power of decision." In view of this matter of uncertainty, he decided to accept the money in exchange for the baby.

The rich man conceived an idea: "Should my wife give birth to a girl, he would be treated

as my own son; should she give birth to a boy, he would be killed." After a few days, the wife of the rich man gave birth to a boy.

Brutal Acts of The Rich Man of Kosambī

(1) He thought of placing the adopted son (Ghosaka, son of a courtesan) in the cow-shed to be killed by the treading of oxen. He accordingly asked his servants to place the kid at the gate of the cowshed. The boy was placed at the exit of the cow-shed, as instructed by the rich man.

A big bull, the chief of the herd was the first to come out of the compound and finding the baby lying helplessly on the ground, it shielded him, by standing over him with its four legs placed around him like a fence, from the imminent danger of being trodden by other oxen. On seeing Ghosaka, the cowherds expressed their opinion among themselves: "This child must be a favoured child of fortune, even animals seem to know his attributes" and so they took him to their house to be looked after by them with mutual consent.

(2) The rich man enquired as to the fate of the baby and was told that he was safe, under the care of the cowherds. He regained possession of baby by giving the cowherds one thousand pieces of money in exchange for him. He then commanded his men to throw away the baby at the cemetery.

The baby was abandoned in the cemetery at a time when the rich man's goat-herd was tending a herd of goats there. A milking she-goat caught sight of the baby, she left the herd and kept herself in such a posture as to afford an opportunity for the baby to suck her milk. She left the baby only after feeding him in the manner just described. On departure from the pasture in the evening, she went again to feed the baby again, in the same manner. The goat-herd's attention was drawn by the strange movements of that she-goat on that day, and saw for himself that the she-goat was feeding the baby as if it was her own kid. The goat-herd thought to himself: "This baby must be a favoured child of fortune, even animals seem to know his attributes," and so he brought the baby to be looked after in his own house.

(3) On the next morning, the rich man sent his men to find out what had happened to the baby. When he was told that the baby was safe under the care of a goat-herd, he sent his men to redeem the baby in exchange for one thousand pieces of money and commanded them to place the baby on the cart-track, in the busy part of the town, so that he might be killed by being trodden by the carts of a trader on the following day.

His servants did as they were told. A train of carts came into the town as expected but the oxen that drew the first cart saw the baby in their track, so they stood still with their legs fixed like four pillars. The leader of the trade band saw the strange spectacle and was greatly moved by it, so much so that he picked up the baby to be looked after by himself, as the baby appeared to be a favoured child of fortune with a bright future.

(4) The rich man sent out his men to find out if the baby had been killed, by being trodden by the carts of the trader, and when told that the boy was safe under the care of the leader of the trade band. He again asked them to redeem the child in exchange for one thousand pieces of money and to throw the baby down a steep cliff at a distance from the town.

The baby was thrown upside down by the servants, but the child fell right on top of a work-shop of those who manufactured mats from reeds. The mats made of reeds proved to be as soft as cotton that had been ginned a thousand times due to his deeds of merits in the past. The leading workman opined that the baby was a favoured child of fortune with a bright future, and so he brought the child to his house for adoption.

(5) The rich man sent out his men again to enquire into the state of the child. When he came to know all about the baby, he asked his servants to recover the baby in exchange for one thousand pieces of money, and to bring him to his house.

In due course of time, the rich man's own son and Ghosaka came of age. The rich man

again made a plot to kill the lad in conspiracy with his trusted potter. He therefore went to the potter and confided to him that there was a stupid son in his house whom he wanted to do away with secretly by hook or by crook, The potter said: “O rich man... you shouldn’t have uttered such a speech, a speech full of sin.”

The rich man thought that the potter would not do anything for nothing, and so he paid him one thousand pieces of money to make him yield to his persuasions. He was successful because there is no one who will not be corrupted by bribery. The potter accepted the money and told the rich man: “I will arrange for the pot-kilns to be kept ready on such a such a day, and you might send the boy to me on that date of appointment.”

The rich man kept on marking time and on the day of appointment, he asked the youth Ghosaka: “My dear son, I require many pots and I have arranged with our potter to supply them by certain date, you might go now to the potter and ask him to do as he was bid by me, without any delay.” Ghosaka replied: “Very well,” and left the house.

One's Own Malice brings about One's Own Ruin

On seeing Ghosaka on the road, the rich man's own son came running to him and asked for help: “Elder brother .... I've lost many marbles while playing a game with my playmates. I do pray that you try to recover the loss I've sustained.” Whereupon, Ghosaka said: “I can't do it now, because our father has sent me on an errand.” The rich man's own son made another request: “If so, just play for me and recover the lost balls. I will go on the errand on your behalf.” Whereupon, Ghosaka said: “In that case, you might go to the potter's place and convey the message of your father to the potter in minute detail while I play with the boys to recover the marbles you lost to them.”

The rich man's son went and conveyed his father's message to the potter, on behalf of Ghosaka as agreed. The potter said he would carry out his father's orders. He took the boy into his house and hacked him into pieces with an axe and put the pieces of the dead boy's body into a mud pot which was later kept along with unbaked mud-pots in the kiln.

Ghosaka lad had won quite a lot of marbles and waited for the return of his younger brother for a time. When the younger boy failed to turn up, he went to the neighbourhood of the potter's place to look for him and returned home when no trace of his younger brother could be found.

The rich man was astonished to see the return of Ghosaka at a distance and was at a loss to know what had happened. He got up before Ghosaka could even take a seat to explain the matter. “Dear son... did you not go to the potter's place?” The youth replied: “No, father, I didn't go.” He asked him again: “Why did you not go?” The youth explained the reason why he did not go and why the younger brother went there on his behalf, in detail.

The rich man felt as if he was reeling under the weight of the great earth and scolded him: “My dear son, ... what do you mean by that?” and so saying he hurried to the place of the potter with a greatly agitated mind. When he got to the house of the potter, he could not breathe out full facts of the tragedy and so he simply uttered: “Look .. my man, look my man.” But the potter gave him a stiff reply: “Rich man ... what do you mean by that... when it is too late!” The rich man had to return home without any further ado. He was reduced to a mental wreck from that time.

(6) The rich man of Kosambī did not take meal together with Ghosaka from that time onwards, and deliberated as to how to do away with his son's rival. He wrote a note and asked Ghosaka to deliver it to one of his labour supervisors at a certain village and to tell him verbally that the contents of the note must be translated into action at once. He also instructed the lad to contact one of his boyhood friend, a rich man of Gamaka, and stop at his home for the meals en route to his destination. Ghosaka lad had come of age by that time.

Ghosaka paid respect to the rich man. On arrival at the village of Gamaka, he found his way to the rich man's house and stood worshipping in front of him. The local rich man was shaving his beard by the side of a window. When he noticed the lad, he asked: “Young man

from where have you come?" He replied with due respect: "Father .... I am the son of rich man of Kosambī." The Gamaka rich man was delighted to see the son of his boyhood friend.

By that time, one of the maids of the daughter of the rich man was on her way to the market to fetch some flowers for her mistress. She was stopped by the rich man who asked her: "Maid... tarry a little, you might wash and brush the feet of this Ghosaka lad and arrange for the provision of bed for him." The maid did as she was bid and then went to the market to fetch some flowers as usual.

On seeing the maid with a collection of flowers, the daughter of the rich man scolded her: "You have loitered on the road today...What on earth had made you take such a long time in fetching the flowers?" Whereupon, the servant girl replied:

> "Ahem, Mistress, I've never seen such a beautiful youth before. He is said to be the son of your fathers boyhood friend. It is beyond my power to express his handsomeness and graciousness. Your father had asked me to wash his feet and provide a bed in the middle of my way to the market to fetch flowers for you, hence the delay."

(The daughter of the rich man of Gamaka happened to be the wife of the lad Ghosaka four existences ago. On hearing about the youth, she was assailed by uncontrollable affection for him.)

The daughter of Gamaka rich man, accompanied by her maid, went to the bed-room and found Ghosaka sound asleep. She noticed a note tied to the edge of his waist-cloth and, out of curiosity, detached it quietly and read it. She discovered that the youth had brought a note that would cause his own life. She had it torn into pieces and wrote another one in substitution for the original one, before the lad woke up:

> Dear Labour Supervisor... I am sending my son to you. My boyhood friend, Gamaka, the rich man, has a daughter who has attained the age of puberty. I want you to collect all the yields accrued from our own estates and regroup them into lots of one hundred each kind for presentation at the matrimonial ceremony between the daughter of Gamaka rich man and my own son, and I wish you to act as my duly accredited representative on that happy occasion.
>
> I also wish you to give me an account of the matrimonial ceremony with a statement of expenditure incurred in connection with the marriage, in due course.
>
> Kosambī Rich man
>
> Kosambī Country

She had the fresh note nicely stamped with a fabricated seal and tied it to the edge of the waist-cloth of the lad as though nothing untoward had happened to it during his sound sleep.

Ghosaka lad spent for a day in that house and resumed his journey after taking leave from the rich man. On arrival at the place of the labour supervisor, he promptly handed over the note with the information that the contents of the note should be translated into action at once. The labour supervisor, after reading the note, summoned all the villagers and addressed the gathering: "My dear men .... although you do not seem to care much about me, my own master, the rich man of Kosambī, has entrusted me with the responsibility of arranging, on his behalf, a matrimonial ceremony for his son, Ghosaka, and the daughter of Gamaka rich man. It connoted that, all the products issued from this area should be collected and grouped into lots of one hundred each kind for presentation to the couple as his gifts.

When everything was set, he arranged for the matrimonial ceremony to be performed in a traditional manner and sent a report to the rich man of Kosambī, to the effect that the

matrimonial ceremony had been conducted and that everything had been done in compliance with his instructions, with a detailed statement of accounts attached thereto.

On hearing the news, the rich man of Kosambī felt like one suffering from burns and uttered: "Alas! I have been ruined beyond redemption." He suffered both from physical and mental agony and was eventually attacked with acute dysentery, and, yet he had not given up the idea of denying the estate to Ghosaka lad by hook or by crook. He, therefore, wrote a note with ulterior motive and sent it to the lad. The note reads: "Why have you, my son, stayed there long after your marriage. I want you to come back home urgently."

Upon receipt of the letter, simple minded Ghosaka made preparations for the return journey. The daughter of Ghamaka rich man perceived that the simpleton Ghosaka never knew that it was she who was responsible for his present luxurious life. So, she tried to detain him by her own clever tactics. She convinced him by saying: "My dear man... don't be so hasty. One should make necessary arrangements before one goes to the place of one's relatives." She had thus delayed his early departure for good reasons.

The rich man of Kosambī, with an undaunted will, sent another note stating that he had broken down in health through acute attack of deadly dysentery and that he is in a state of hopelessness and the situation warranted his immediate return.

The daughter of Ghamaka rich man could not help revealing, by that time, the true aspects connected with their union and other things at stake.

> "My dear man .... rich man of Kosambī is not your own father, though you have all along regarded him as your father. He had sent you to his labour supervisor with a note containing express instructions to kill you right away. I personally destroyed that fateful note and got it substituted by a fresh one of my own design that brought about our union. He did not call you for nothing but to expose that you are not his successor. You should wait until his death."

Soon afterwards rumour that "Kosambī rich man had died" was afloat and the couple made preparations to go there with attendants. The intelligent wife warned her husband to enter the building with great caution and to post escorts around the house before hand. She accompanied her husband as he entered the house, raising her hands and crying as if lamenting. She found her way to the rich man who was lying in a dark corner and struck his chest with her head, as if in great sorrow sending the dying man already weak with ailment to an early death.

After the cremation of the corporeal relics (*sarīrajāpana*) of the rich man of Kosambī, Ghosaka induced, by generous bribing, the intimate servants of the deceased to tell outsiders that he was the son of the late old man.

Title of Rich Man of Kosambī.

Seven days after the death of the rich man of Kosambī, King Udena considered that he had to find a person to succeed him, one with desirable qualifications to earn the title "The Rich Man of Kosambī". He ordered his royal servants to find out if the late rich man had a son or not. All the intimate servants of the late rich man unanimously reported that he had a son by the name of Ghosaka, who was worthy of succeeding his father.

King Udena conferred the title of "The Rich Man of Kosambī" on Ghosaka complete with insignia of office.

When Ghosaka became the rich man of Kosambī, his wise and intelligent wife said: "My dear lord ... although we were of lowly origins, we have become great and glorious by virtue of our meritorious deeds of the past, and let us, therefore, try and keep it up by performing meritorious deeds with redoubled zeal and enthusiasm." Her husband readily accepted her good proposals, and the couple mutually agreed to spend one thousand pieces of money every day in humanitarian acts (*nibaddha-dāna)*, without any breach or breakage throughout their lives.

THE BUDDHA'S NINTH VASSA AT KOSAMBĪ

There were three distinguished rich men in Kosambī country before the time of the Fully Self-Enlightened Buddha. They were Ghosaka, Kukkudha, and Pavarika who were boyhood friends. They looked upon five hundred hermits as their teachers (in the absence of a Buddha) and looked after them well. All the hermits used to take up residence at Kosambī during the raining season, which lasted for four months, and retreated to the forests of Himalayas in summer and winter seasons, lasting eight months.

Years rolled by, and one day, the hermits felt exhausted after crossing a vast barren land without water on their way from the Himalayas to Kosambī. They eventually came upon a huge banyan tree and naturally entertained the hope that "from the look of the banyan tree, there should be a guardian deity powerful enough to provide them with water."

The guardian deity of the banyan tree thought it would be well to fulfil the need of the hermits, and he caused a stream of water, about six inches in volume, to flow from the fork of his tree. When the hermits saw the silvery water, they received it with their cups and quenched their thirst. After quenching their thirst, they began to think that it would be a good thing if the guardian deity could also provide them with food, since they happened to be in the thick of a forest far away from the villages. Whereupon, the guardian deity offered them celestial gruel which was suitable for the hermits.

The hermits thought, since the guardian deity had provided them with food and water, they now had a desire to see him in person. The hermits asked him: "O deva ... you are enjoying such pleasure; therefore, we wonder what kind of deeds of merit you had done in your previous existence?" The deity replied: "I had observed the Eight Precepts for half a day in my previous existence."

> This will be further explained: This guardian deity of the banyan tree was one of the servants of Anāthapiṇḍika in his previous life. It was customary amongst the occupants of the house of Anāthapiṇḍika that everyone should observe the precepts on every holy day. One early morning (of a holy day) a workman was required to go to the place of work to perform his duties. When Anāthapiṇḍika took a list of the recipients of food for that day, he discovered that the work man was the only one who had gone to the forest for work that day. So he allowed the cook to draw food for the evening, just enough for that workman. The cooking woman drew the allotted ration and kept it ready prepared for him. On his return, the cook gave him his share of food which was reserved for him.
>
> When the workman found that the whole house was unusually quiet that day, he enquired about the unusual silence and the empty messing room from the cook. "All the occupants of the house are observing precepts, it being a holy day" was her reply. He asked her again: "Is it true .... mother?" She nodded her head, saying: "Yes, it is." "Dear mother .... please enquire from the rich man if one could keep precepts for the remaining part of the day."
>
> The cook obliged him by putting his question to the rich man, who replied: "It tantamount to keeping observance of precepts for half a day but not for a full day "
>
> On hearing the words of the rich man, the work man washed his mouth and made formal vow to observe precepts and went to his place and kept the precept till he fell asleep. He died of exhaustion on the following morning and was reborn as a guardian deity of a huge banyan tree on the fringe of a forest.

On hearing the full account of his previous existence, the hermits asked the deity: "You have said about the Buddha, the Dhamma and the Sangha .... which we have never heard before. Is it true that a fully Self-Enlightened Buddha has appeared?" When the deity answered in the affirmative, the hermits asked: "Where is that Buddha residing at present?" The deity said: "The Tathāgata has been residing at the Jetavana monastery in the Savatthi country."

The hermits left, saying: "Dear deity of the banyan tree... we are going to pay homage to

the Buddha," and they arrived at Kosambī en route to Savatthi. The three rich men extended cordial reception to the hermits and invited them to receive food on the following morning. There was a feasting festival on a grand scale on that day.

As soon as they had taken meal, the hermits said as a token of courtesy: "We are going ...." Surprised by such words, the rich men asked: "Revered Sirs .... it is quite unusual that you uttered such words when you have stayed only for a day on this occasion, though you usually stayed for one, two, three or four months on the previous occasions; we pray that you enlighten us the reason why you depart so early in the day?" Whereupon, the hermits replied: "Rich men... you have, indeed, said the truth: The Fully Self-Enlightened Buddha has appeared already, and death is a matter of certainty, though we know not how and when? Therefore, we are in great haste to the Buddha." The rich men asked for permission to go along with the them.

The hermits said a few words of encouragement in response to their request: "You might stay behind and come afterwards as you all are saddled with worldly affairs that restrict your movements. We will go ahead of you." They left Kosambī and found their way to Savatthi without stopping too long on the way. On their arrival at Savatthi, they went immediately to the Buddha who fed them with sweet Elixir of Dhamma. The hermits attained arahattaship through Path-knowledge acquired by hearing the preaching of the Buddha.

Three Rich Men attained Sotāpanna

The three rich men left Kosambī, each with five hundred carts fully loaded with gifts of all sorts for offering, and arrived at Savatthi eventually. They stayed at a spot in the vicinity of Jetavana monastery and erected temporary charity booths before they went to pay homage to the Buddha. On their arrival at the feet of the Buddha, they sat at suitable places. The Buddha then preached discourses in harmony with their dispositions, with the result that the three of them attained *sotāpanna*. They made offerings of gifts on a large scale for fifteen days in succession. They cordially requested the Buddha to do them honour by His visit to Kosambī. The Buddha said in response: "Buddhas naturally prefer places of seclusion!"

They enthusiastically replied: "This is understood... Exalted Lord!" and added: "Kindly honour us by Your visit, on receipt of our formal invitation in due time," and after making three rounds by the right side of the Buddha, they went their way home, building resting centres at every one *yojana's* distance between Savatthi and Kosambī. On arrival at Kosambī, they publicised the appearance of the Fully Self-Enlightened Buddha, far and wide. Each rich man constructed big monasteries in their own garden lands at great costs, in anticipation of the arrival of the Buddha.

Three monasteries were named after their donors, viz., one donated by Ghosaka as 'Ghositarama', one by Kukkudha as 'Kukkudharama', one by Pavarika in his mango garden as 'Pavarikambavana'.

When everything was ready, the three rich men despatched a cordial address of invitation to the Buddha, through a special messenger.

Brahmin Magandhi and His Wife attained Emancipation

The Buddha, on his way to Kosambī, in the company of many *bhikkhus*, perceived that Brahmin Magandhi and his wife were predestined to attain arahatship. He, therefore, diverted His route from the main road towards the direction of the market-town of Kammasadamma in Kuru country.

Brahmin Magandhi returned early after spending almost all night outside the village in offering lights, according to their custom. On his way to the village to receive food in the morning, the Buddha noticed Magandhi coming from the opposite direction at a distance. He grasped the opportunity of making His presence known to the old Brahmin. On seeing Him, Magandhi thought to himself: "I have all along been looking for my daughter a suitable bridegroom, who is as charming as she is, and assuming the form of a recluse.

This recluse is charming and good looking, He is a match to my daughter." With this idea, he went back straight to his house.

(There was a link in the chain of Magandhi's births, being a recluse in one of his existences. Therefore he had a natural inclination towards a recluse.)

Old Magandhi told his wife: "Dear one, I've never seen such a recluse before. The one whom I've seen has golden colour. He has the appearance of the Great Brahmā. He is really a match to my daughter (Magandhi). Get my daughter Magandhi dressed up hurriedly." As they were busy with dressing up their daughter, the Buddha had left a pair of foot-prints (*Pada ceti*) at the spot where He had first seen the old Brahmin, and entered the town to receive alms-food.

(N.B. The impression of foot-prints of the Buddha stands on the spot of His own choice but not on any other place. At the same time, His foot-prints are visible only by the privileged persons and nothing could stand in their way of seeing them: no bull elephant, no torrential rain, no violent destructive storm could destroy these foot prints)

— Dhammapada Commentary —

The old Brahmin, his wife and daughter went to the place where he had caught sight of the Buddha, but they could not see Him as He had gone into the village by that time. Old Brahmin grumbled at the way in which his wife had taken so long in dressing their daughter that the recluse had gone away. The wife asked the Brahmin: "Let Him be gone, but do tell me to which direction has He gone?" The old Brahmin retorted: "He's gone that way," and eventually they found the foot-prints of the Buddha. The old man said: "Here are His foot-prints, He must have gone towards that direction."

On seeing the foot-prints, the old Brahmin's wife thought: "This brahmin is really ignorant. He is not intelligent enough to know the intricacies of the treatise of Veda," and to ridicule her husband, she made this caustic remark: "O Brahmin, you are such a fool as to have said that you would give away our daughter to this person whose foot-prints are quite different from those of worldlings who have stains of passion (*rāga*), malice (*dosa*) and delusion (*moha*). Brahmin, look at His foot-prints which characterize those of a Fully Self-Enlightened Buddha, who had broken open the enveloping dome of defilements; just look at those foot-prints with care:"

Rattassa hi ukkuṭikaṁ padam bhave
duṭhassa hoti avakaḍḍhitaṇ padaṁ
mūṭassa hoti sahasāmupiḷitan
vivaṭaccha dassa imīdisaṇ padaṇ

- the foot-print of one with strong lust does not touch the ground in the middle;
- the foot-print of one with great amount of anger is more marked at the heels;
- the foot-print of one with great amount of delusion is marked by impression of its toes and heels

The foot print, we are seeing, is free from all these and it is therefore evident that it belongs to the Omniscient One who had done away with all forms of defilements.

The old Brahmin felt uneasy in his mind by his wife's caustic remarks and complained: "O woman, you are rude and aggressive." While they were thus engaged in arguments, the Buddha had taken the meal in the company of *bhikkhus* and He made His appearance at a place where the Brahmin could easily see Him.

When Brahmin Magandhi saw the Buddha coming from a distance, he scolded his wife and said: "The person whom I spoke of is He," and so saying he approached the Buddha and made things plain to Him:

"O recluse! I have been looking for You all over the places since the earlier part of the day. There is no one in the whole world who is as pretty as my daughter, and there is no one in the world as beautiful as Yourself. I wish to give You my daughter to attend upon You as a housewife."

The old Brahmin spoke directly and simply. Whereupon, the Buddha said, in response to his offer:

"O big Brahmin, I had no desire whatsoever for the three charming daughters of Mara of the celestial plane of Vasavatti, who stood by my sides and wooed and tempted Me by love-making talks full of sweet charms and (you might imagine) how could I have any desire for your daughter, Magandhi!" and He recited the following verse:

Disvāna Tanhaṁ Aratiṁ Ragañca
nāhosi chando api methuna samiṁ
kimevidam muttakarīsa punnaṁ
pādāpi naṁ sanphusituṁ na icche

Although the three charming daughters of King Mara, namely, Taṇhā, Arati, and Raga approached Me under the banyan tree, '*ajapala*' with firm determination to tempt Me to enjoy filthy sensual pleasure by mutual co-operation with them, I had not the least desire to yield to their wishes nor there was the slightest taint of sensual passion in Me. In the same way, I have not the slightest taint of sensual desire on seeing this young Magandhi whose physical body is full of filth such as excreta, urine, etc. I have not the slightest desire to touch her even with My feet.

The Buddha uttered this stanza as though He was communicating not with the Brahmin but with a different person.

Young Magandhi harboured Resentment

Magandhi, the daughter of Brahmin Magandhi, haboured resentment towards the Buddha for insulting her by comparing her physical body with a collection of fifth such as ordure, urine and what not. "He should have rejected me in a simple manner that does not affect my dignity. I vow to revenge this insult, as and when opportunity occurs, hereafter." Thus Magandhi had sowed the seed of enmity against the Buddha.

Brahmin Magandhi and His Wife attained Arahatship

The Buddha did not give any heed to the resentment harboured by the young lady, Magandhi, and proceeded to preach the Dhamma to the old Brahmin, Magandhi, in harmony with his disposition [for full particulars, please refer to **Suttanipatta Pāli Text** (Burmese translation), Magandiya Sutta]. Magandhi and his wife attained *anāgāmī* ariyaship at the conclusion of the discourse. In due time, the couple considered that no useful purpose will be served to continue on living the household life (after attainment to the exalted state of *anāgāmī*) for any length of time, and they entrusted their young daughter, Magandhi, to her paternal uncle, Magandhi, before they received ordination. They fully attained arahatship free from *āsavas* by virtue of observance of precept for *bhikkhus*.

Buddha accepted the Offering of Three Monasteries

After emancipating Magandhi and his wife, the Buddha resumed His journey to the country of Kosambī and arrived there eventually.

When the three rich men heard of the arrival of the Buddha in the company of *bhikkhus*, they arranged for His reception on a grand scale and conducted Him to the monasteries. On arrival at the monasteries, they sat at appropriate places and after paying their respects, addressed the Buddha: "Most Exalted Buddha... the three monasteries which have been built, are intended to be offered to all the members of the Noble Order. We humbly request for favour of Your acceptance of the three monasteries for use by Your Sangha arriving

from four quarters of the compass." The Buddha was pleased to accept them, as requested by the donors. The three rich men then invited the Buddha for the performance of feasting ceremonies the next day and then they made their departure.

> (As a matter of course, facts connected with slave girl Khujjuttara, Queen Sāmāvatī, and Queen Magandhi need to be included here to complete the picture. But facts connected with Khujjatara and Sāmāvatī will be given when we come to the 'Jewel of Sangha' later. Full account of Magandhi may be referred to **Dhammapada Commentary** (Burmese translation). It is proposed to deal here only with certain pertinent facts that warranted inclusion in these chapters)

The Buddha stayed in the monasteries donated by the three rich men and observed the ninth *vassa* in the country of Kosambī.

Magandhi's Evil Acts

At the time the Buddha was observing the ninth *vassa* in Kosambī, the young woman Magandhi had become the Chief Queen of King Udena. This will be clarified: Magandhi was left by her parents, to the care of her paternal uncle, Cula Magandhi, before they received ordination. King Udena made her his queen after consultation with her uncle Cula Magandhi. A separate chamber with five hundred maids of honour was allotted to her by the King. Magandhi had thus been a Queen of King Udena by the time. The Buddha kept the ninth *vassa* at Kosambī!

Having come to understand that the Buddha had arrived at Kosambī, she caused all the wrecked, reckless, starving drunkards to be summoned, and she bribed and instigated them to call the Buddha by several names as taught by her. When the Buddha entered the city on the following day, in response to the invitation of the three rich men to a feasting ceremony, the wrecked, reckless drunkards reviled the Buddha by calling Him several ill names as taught by Magandhi.

The Venerable Ānanda implored the Buddha to leave the place: "Most Exalted Buddha... let us not continue our stay at a town where we have been abused. Let us go to another town!" Whereupon, the Buddha replied: "Dear Ānanda ... Buddhas are totally indifferent to the eight worldly vicissitudes and all those boisterous and abusive noises are bound to die off within a period of seven days and no more. The abusers will be liable to pay for their own demerit. You need not fret and bother yourself by such short-comings!"

(This is an abridged form of exposition in **Aṅguttara Commentary**. **Dhammapada Commentary**, 2:23 Nāga Vagga, preface to *Atta daṇḍa vatthu* gives more detailed exposition).

Extraordinary Volitional Efforts of The Three Rich Men of Kosambī

The three rich men invited the Buddha into the city and made offerings of all kinds on a large scale. The Buddha took residence at their monasteries in rotation and received offerings in the same manner. In other words, when the Buddha occupied Gositayama monastery on a certain day, He would receive alms-food from Ghosita's house on the following day. In the same manner the Buddha received alms-food from Kukkudha and Pavarika, in order of succession.

— **Dhammapada Commentary** —

After a lapse of one month, it dawned on the three rich men:-

> "Buddhas have appeared for the purpose of safe guarding sentient beings and promoting their well being; we should see to it that all the citizens should also take shares in meritorious deeds."

They accordingly afforded opportunity to all the citizens to participate in meritorious deeds, with the result that all the citizens made offerings in their respective streets, quarters or by formation of charitable societies from that time.

Eruption of A Great Dispute within The Sangha

When the Buddha was residing in the Ghositarama monastery, there arose a dispute

between a *bhikkhu* who was versed in the Codes of Conduct (*Vinaya*), and another *bhikkhu* who was versed in Discourses (*Suttas*), both were living in the same monastery. One day, the one versed in *suttas* entered the privy and came out, leaving certain amount of water in the cup which was usually kept in the privy for common use. The *bhikkhu* versed in *Vinaya*, on entering the privy after him, saw the amount of water that was left in the cup, he came out and asked the one versed in *Suttas*: "Friend... did you leave some amount of water remaining in this cup?" The one versed in *Suttas* replied: "Friend ... yes, I have," with all sincerity. The one versed in *Vinaya* complained: "Well, friend... don't you know that such an act is tantamount to commission of a guilt (*āpatti*)?" The one versed in *Suttas* replied: "No ... I don't, my friend." Then the one versed in *Vinaya* explained: "Friend, to leave any amount of water in the cup is an offence (*appatti*)."

The *bhikkhu* versed in *Suttas* said: "If I am guilty of an offence, I am prepared to remove the offences by confessing." Whereupon, the *bhikkhu* versed in *Vinaya* explained: "Friend, if such an act was committed through forgetfulness and without any volition there lies no fault." On hearing this, the *bhikkhu* versed in *Suttas* formed the idea that he had not committed the offence of leaving behind some water in the cup.

> (Herein, the *bhikkhu* versed in *Vinaya* had thought that "such an offence (leaving remaining amount of water in the cup) does not amount to a guilt (*āpatti*) by reason of absence of mind, devoid of volition." As a matter of fact, such an offence is tantamount to a guilt, (*Dukkata-āpatti*) no matter whether such an act was committed through forgetfulness or without volition).

The *bhikkhu* versed in *Vinaya* told his disciples that the *bhikkhu* versed in *Suttas* did not know when he was guilty of an offence, to decry the one versed in *Suttas*. And when the disciples of the *bhikkhu* versed in *Vinaya* met the disciples of the one versed in *Suttas*, the former told the latter that their teacher had no knowledge of the guilt he had committed. When his disciples brought this news to his knowledge, the *bhikkhu* versed in Suttas said: "That *bhikkhu* versed in *Vinaya* himself told me that I was not guilty of that offence, and now, he had changed his words and accused me of being guilty of that offence. He has told a lie."

The disciples of the *bhikkhu* versed in *Suttas* went and told the disciples of the *bhikkhu* versed in *Vinaya*: "Your teacher is a liar." The quarrel thus began! The *bhikkhu* versed in *Vinaya* managed to obtain the support of his own associates and charged the *bhikkhu* versed in *Suttas* with the offense of not seeing the fault as fault (*āpattiyā adassane ukkhepaniyakaṁ*) and suspended him with a formal resolution.

The *bhikkhu*, who was thus suspended, being well informed and of social standing, approached his friends and associates and said: "As a matter of fact, that was a case where there was no fault, not a case where there was fault. I am unfallen, I have not fallen. I am unsuspended, I am not suspended. (although they have suspended me) I am not guilty, I was suspended by a formal act which was not legally valid. I would beseech you to stand by me as my partisans on account of the rule, on account of discipline, *Dhamma-Vinaya*. He thus gained many friends, supporters, and associates. A messenger was also sent to *bhikkhus* in the villages and country to explain the situation. Thus the *bhikkhus* in the country who were his associates also became his partisans.

The disciples of the suspended *bhikkhus* versed in *Suttas* went to those who suspended them and complained by way of refutation: "Friends... that is a non-guilty case, it is not a case entailing any guilt (*āpatti*). Wherefore, the *bhikkhu* versed in *Suttas* was not guilty of any offence. He is unsuspended though he has been suspended by a formal act which was not legally valid."

The *bhikkhus* involved in suspending, in turn, told the suspended *bhikkhus* that, it was a case of guilt (*āpatti*), it was not a non-*apatti* case, the *bhikkhu* versed in *Suttas* was, therefore, guilty of an offence; it was not that he was not guilty; therefore he deserved to be suspended by a formal act of suspension which was legally valid: "Friends.. do not pursue his course, do not attend upon him any more." But their appeals fell on the deaf ears of the *bhikkhus* versed in *Suttas*; they continued on attending upon the suspended *bhikkhu*,

following him wherever he went.

Buddha exhorted Partisan Bhikkhus of The Rival Groups.

An unknown *bhikkhu* approached the Buddha and reported with due respect all that had happened. Whereupon, the Buddha uttered: "The Order of Bhikkhus is divided, the Order of Bhikkhus is divided" twice in succession and went to the *bhikkhus* who had suspended the *bhikkhu* versed in Suttas and addressed them from a reserved seat:

(*Bhikkhus* had, by then, not actually been divided, but the Buddha had said it in anticipation of the imminent danger of division in due course of time. For instance, one might have said "the rice grains have ripened" (matured) when one noticed the break of rains ushering in the season for harvesting, hence the utterance!)

The Buddha addressed them:

"*Bhikkhus* .... you should not, through pride and vanity, think of suspending or expelling a *bhikkhu* on account of a simple ordinary matter. Let us suppose that a certain *bhikkhu* might be guilty of an offence (*āpatti*) though he did not think that it was an offence, on one hand. On the other hand, there might be *bhikkhus* who held it to be an offence (*āpatti*). *Bhikkhus*, if those *bhikkhus* know concerning that *bhikkhu*: 'This Venerable one is well-informed and well versed in *Dhamma-Vinaya* and *Pāṭimokkha*, intelligent and wise, experienced, conscientious, scrupulous and desirous of three training practices; (1) If we expel this *bhikkhu* for not seeing the offence, if we do not carry out the Observance together with this *bhikkhu*, and carry out the Observance without this *bhikkhu*, by doing so, there will be dispute, strife, brawls, there will be schism in the order, there will be altercation in the order, dissension in the order, differences in the order.' *Bhikkhus*, knowing this, *bhikkhus* should not suspend or expel such a *bhikkhu* for not seeing an offence to ward off schism and promote unity.

Bhikkhus .... you should not, through pride and vanity, think of suspending or expelling a *bhikkhu* on account of a simple ordinary matter. Let us suppose that a certain *bhikkhu* might be guilty of an offence (*āpatti*) though he did not think that it was an offence, on one hand. On the other hand, there might be *bhikkhus* who held it to be an offence (*āpatti*). *Bhikkhus*, if those *bhikkhus* know concerning that *bhikkhu*: 'This Venerable one is well-informed and well versed in *Dhamma-Vinaya* and *Pāṭimokkha*, intelligent and wise, experienced, conscientious, scrupulous and desirous of three training practices; (2) if we expel this *bhikkhu* for not seeing the offence, and do not perform *Pavārana* ceremony (inviting one another to pardon) together with this *bhikkhu,* if we perform *Pavarana* without this *bhikkhu*; (3) if we do not carry out a formal act of the order (*Sangha kamma*) together with this *bhikkhu*, if we will carry out a formal act of the order without this *bhikkhu*; (4) if we do not sit on a seat together with this *bhikkhu,* if we sit on a seat without this *bhikkhu*; (5) if we do not sit to drink gruel together with this *bhikkhu*, if we sit to drink gruel without this *bhikkhu*; (6) if we do not sit in a refectory together with this *bhikkhu,* if we sit in a refectory without this *bhikkhu*; (7) if we do not dwell under the same roof with this *bhikkhu,* if we dwell under one roof without him; (8) if we do not pay respect according to seniority, greet or worship with joined palms, together with this *bhikkhu*, if we will pay respect according to seniority, greet or worship with joined palms without this *bhikkhu*; by doing so, there will be dispute, strife, brawls, there will be schism in the order, there will be altercation in the order, dissension in the order, differences in the order.' *Bhikkhus*, knowing this, *bhikkhus* should not suspend or expel such a *bhikkhu* for not seeing an offence to ward off schism and promote unity."

After preaching the above discourse for unity of Sangha to the *bhikkhus* who had suspended the *bhikkhu*, the Buddha went over to the disciples of the suspended *bhikkhu* (who was well-versed in *Suttas*) and delivered a discourse:-

"*Bhikkhus* .... When you have committed an offence, you should not deem it that amends should not be made for the offence, thinking: "We have not committed an

offence."

Bhikkhus .... supposing a certain *bhikkhu* might be guilty of an offence (*āpatti*), though he did not think it was an offence, on one hand; and on the other hand, there might be *bhikkhus* who held it to be an offence (*āpatti*).

Bhikkhus, if that *bhikkhu*, who thinks he has not committed an offence, knows concerning those *bhikkhus*: "These Venerable Ones are well informed and well versed in *Dhamma-Vinaya* and *Pāṭimokkha*, intelligent and wise, conscientious, scrupulous and desirous of three training practices. Either because of me or because of anyone else, these *bhikkhus* should not take a wrong action through selfish desire, ill-will, through ignorance, through fear.

If these *bhikkhus* suspend me for not seeing an offence and (1) if they do not carry out the Observance together with me, if they carry out the Observance without me; (2) if these *bhikkhus* do not perform *Pavarana* ceremony together with me, if they perform Pavarana ceremony without me; (3) if they do not carry out a formal act of the order (*Sangha-kamma*) together with me, if they will carry out a formal act of the order without me; (4) if they do not sit on a seat together with me, if they sit on a seat without me; (5) if they do not sit to drink gruel together with me, if they sit to drink gruel without me; (6) if they do not sit in a refectory together with me, if they sit in a refectory without me; (7) if they do not dwell under the same roof with me, if they dwell under one roof without me; (8) if they do not pay respect according to seniority, greet or worship with joined palms, together with me, if they will pay respect according to seniority, greet or worship with joined palms without me; by doing so, there will be dispute, strife, brawls, there will be schism in the order, there will be altercation in the order, dissension in the order, differences in the order. *Bhikkhus*, knowing this, the *bhikkhu*, should confess the guilt even out of faith in the Sangha to ward off schism and promote unity."

After delivering this discourse for unity of Sangha, the Buddha rose from the seat and departed.

(N.B. The *bhikkhu* versed in *Suttas* had honestly expressed his desire "to confess and to ask for pardon" if he had committed an offence when the *bhikkhu* versed in *Vinaya* made a complaint at first. When he was told subsequently that "any offence committed through thoughtlessness and without volition does not amount to offence or sinful act" he sincerely thought he was free from guilt.)

Had the Buddha decided to blame those (versed in *Vinaya*) for suspending the *bhikkhus* versed in *Suttas* on such grounds, they would have accused Him of taking sides with their opponents, thus exposing themselves to the risk of committing an offence against Him, a demerit that could direct them to realms of woes.

Again, the *bhikkhu* versed in *Suttas* had knowingly left certain amount of water in the cup and as such, he was guilty of infringement of a light offence (*dukkata-āppatti*). His disciples had expressed their opinion that such a judgment was legally invalid, through attachment to their teacher.

Had the Buddha decided to approve the judgment of those versed in *Vinaya* on such grounds, the disciples of the *bhikkhu*, who was versed in *Suttas*, would naturally accuse Him of taking sides with their opponents thus exposing themselves to the risk of committing an offence against Him, a demerit that could direct them to realms of woes.

(It should be borne in mind therefore, that the Buddha had thus refrained from putting blame on any of the rival groups in the interest of peace and tranquillity and after delivering discourses for unity of the Sangha, He made His departure from that place.)

Expounding on Two Ñāṇa Saṁvāsa and Two Samānā Saṁvasa

Now at that time, *bhikkhus* who had been suspended carried out the Observance and performed the formal *Sangha-kamma* in the *Sima* (within the boundary) of the same monastery, whereas those Sangha, who had expelled the former, carried out the Observance and performed the formal *Sangha-kamma* by having gone out-side the boundary of the monastery.

One of the *bhikkhus* of the latter group approached the Buddha with profound respect and addressed Him:

> "Most Exalted Buddha, .. those *bhikkhus* who had been suspended carried out the Observance and performed the formal act of *Sangha-kamma*, in the *Sima* (within the boundary) of the same monastery whereas those Sangha who had expelled the former carried out the Observance and performed the formal *Sangha-kamma* by having gone outside the boundary of the monastery."

Whereupon the Buddha gave the following answer to that *bhikkhus*:.

> Dear *bhikkhu* ... in case where those suspended *bhikkhus* carried out the Observance and performed other *Sangha-kamma* in accordance with the procedure for a motion and proclamation (*ñatti kammavācā*), laid down by Me, in the *Sima* of the monastery, their performances must be held to be quite in order, legally valid.
>
> Dear *bhikkhu* .... in the same way, if you, the suspending *bhikkhus*, who have suspended the former, carried out the Observance and performed other *Sangha-kamma* in accordance with the procedure for a motion and proclamation (*ñatti kammavācā*), laid down by Me, in the *Sima* of the monastery, your performances also must be held to be quite in order, legally valid.
>
> Dear *bhikkhu* .... What is the reason for this? The suspended *bhikkhus* belong to a different communion from yours (not associated with you) and you belong to a different communion from theirs (not associating with them).

Two Kinds of Ñāṇa Saṁvāsa.

> Dear *bhikkhu*... There are two grounds for belonging to a different communion (*Ñāṇa-saṁvāsa*): (1) one's own effort; one makes oneself belong to a different communion, (2) being suspended by the Sangha for not seeing own offence (*apatti*), for not making amends, for not abandoning wrong view. Thus there are these two grounds for belonging to a different communion.

Two Kinds of Saṁānā Saṁvāsa

> Dear *bhikkhu*... there are two grounds for belonging to the same communion (*Samānā-saṁvāsa*): (1) one's own effort, one makes oneself belong to the same communion, (2) the whole Sangha lifts the Suspension and restore (*Osaraniva Kamma*) the *bhikkhu* who was suspended (*Ukkhepaniya Kamma*).

Thus there are two grounds for *Ñāṇa-saṁvāsa* and two grounds for *Samānā-saṁvāsa*, exhorted the Buddha.

> (N.B. There are two groups or two types of *bhikkhus*, namely, (1) lawful *bhikkhus* (*dhammavādi*) who suspended the guilty *bhikkhus* (2) Unlawful *bhikkhus* who are suspended for being guilty of one or the other offence (*adhammavādi*). Should a *bhikkhu*, residing with one group or the other, decide, after scrutinizing the views of both groups of *bhikkhu*, that the *bhikkhus*, who are suspended are unlawful *bhikkhu*, and the *bhikkhu*, who suspended them are lawful ones, he himself has made himself of different communion with the suspended *bhikkhus* and of the same communion with the suspending *bhikkhus*.)

Conduct of Bhikkhus in Dispute

Now, at that time, *bhikkhus* fell into dispute, quarrelling and causing strife at the refectory in the villages. They behaved unsuitably towards one another in physical action and in speech. They came to blows. People looked down upon them, criticized them. Well-conducted and modest *bhikkhus* reported this unhappy state of affairs to the Buddha who

sent for the disputing *bhikkhus*. Having made enquiries and having rebuked them, the Buddha gave an appropriate talk and addressed them:

> "*Bhikkhus*, when the Sangha is divided, and if it is not behaving according to rules, if there is discord, you should sit down separately, thinking: 'We cannot, at least, behave unsuitably towards one another in physical action and in speech. We cannot come to blows.
>
> *Bhikkhus*, when the Sangha is divided, but if it is behaving according to rule and if there is friendliness, you may sit down next to one another."

These are the guide-lines given to the rival *bhikkhus* for observance, whenever there is dissension amongst the Sangha.

Discourse on The Story of Dighavu

The two rival groups of *bhikkhu* went on quarrelling, making strife falling into disputes, in the midst of the Sangha wounding one another with the weapon of the tongue. The Sangha was unable to quell the dispute.

Then a certain *bhikkhu* approached the Buddha, having paid obeisance to Him, he stood at a suitable place and reported the matter and requesting Him to approach the quarrelling *bhikkhus*.

Whereupon, the Buddha went to the *bhikkhus* and exhorted them:

> "*Bhikkhus*... it is not at all right and proper for you to be quarrelling, fighting and opposing one another. Enough! no disputes, no quarrelling, no contentions."

Whereupon, a *bhikkhu* of the suspended group, who had the welfare of the Buddha at heart, addressed: "Most Exalted Buddha, ... Let the Lord of the law wait, let the Bhagava remain unconcerned, intent on abiding in peace for the present. We will be responsible for these disputes, quarrels and strife." This was his appeal to the Buddha.

The Buddha exhorted them twice in the same strain, and the *bhikkhu* of the suspended group repeated his appeal for two times in succession.

> (N.B. The suspended *bhikkhu* was a well-wisher of the Buddha. He took pains to appeal to Him not to trouble Himself about the matter at a time when the flame of anger was at its peak.
>
> But the Buddha perceived that the two rival groups would be back to their senses once the anger was removed, and so out of compassion for these *bhikkhus*, He delivered a discourse on the life story of Dighavu with that objective in view.

The Story of Dighavu

Once, there was a King of Benares by the name of King Kasi, who had great amount of wealth, a big army war chariots, elephants, horses, infantry, a vast expansion of land, a big treasury, and fully stocked granaries. The King of Kosala, by the name of Dighiti, was poor having only a small amount of wealth, a small army, limited number of war chariots, elephants, horses and infantry, a small treasury and granaries. *Bhikkhus* .... King Brahmadatta alias Kasi King prepared for war against King Dighiti, and marched towards Kosala with a great army comprising war chariots, elephants, horses, infantry.

The Weak succumbed to The Strong

On hearing the alarming news, King Dighiti of Kosala weighed in his mind: "King Brahmadatta of Kasi is rich, he owns enormous amount of wealth, has a great army, comprising war chariots, elephants, horses, infantry, a big treasury, a vast expansion of land and granaries, whereas, I am comparatively poor, having a small amount of wealth, a small army and I am sure to be defeated by the first attack launched by that King. As such, it would be wiser to evacuate than to get defeated." Therefore, taking his queen, he fled from his city long before the enemy reached it.

Bhikkhus ... King Brahmadatta took possession of King Dighiti troops, chariots, territory,

treasuries and granaries, and reigned over his newly conquered land. Dighiti, the ex-King and his queen arrived at Benares in due course, and took refuge at a potter's house, on the fringe of the City, in the guise of wandering ascetics.

The Queen conceived A Child

Bhikkhus ... after some time, the Queen of King Dighiti became pregnant and developed a strong desire for certain particular thing, such as to see at sunrise a fourfold army, fully arrayed, fully equipped standing on level ground and to drink the water used in washings of swords.

The Queen made it known to her husband, King Dighiti of Kosala, that she had conceived a child and that she had a strong desire to see fully equipped army at sun-rise, and to drink water used in washing sword. Whereupon, the King of Kosala said: "Dear Queen ... how will it be possible for us to see a fully equipped army and to get water used for washing swords, when we are in a humble condition!" The Queen replied: "Your Majesty, I will die if my wishes are not fulfilled."

A Far-Sighted Philosopher and Friend.

At that time, King Dighiti's boyhood friend was the Brahmin priest of Brahmadatta, King of Kasi. *Bhikkhus*, ... Dighiti, King of Kosala went to see his boyhood friend, the brahmin priest and told him: "My dear friend ... your friend, my Queen is in a family way, and she has a strong desire to see a fully equipped army standing in a vast and level plain, and to drink water used in washing swords." Whereupon, the Brahmin said: "Your Majesty... in that case, I should like to see the Queen."

Bhikkhus, ... the Queen went to see the Brahmin priest. When the Brahmin noticed the Queen coming from a distance, he got up and arranging his upper garment over one shoulder and with his hands clasped announced joyously: 'Indeed, a King of Kosala is in your womb,' for three times in succession. And he assured the Queen: 'Be happy, good Queen, you will get a chance at sun rise to see the fully equipped fourfold army arrayed on a level ground and drink the washings of the swords.'

Bhikkhus, ... the Brahmin priest went to King Brahmadatta of Kasi and addressed: 'Your Majesty... the signs which I can see are such that a fully equipped army must appear on a vast plain at sun-rise and the royal swords are to be washed then.' The King ordered his courtiers to carry out the instructions given by the Brahmin priest.

The Queen of King Dighiti had her strong desires fulfilled (as arranged by the Brahmin); she had seen a fully equipped army standing on a vast plain and drunk the water used in washing the swords. *Bhikkhus*, she gave birth to a baby son in due time and was named Dighavu.

Bhikkhus, ... when prince Dighavu had grown to an age of discretion, it occurred to King Dighiti: 'The King Brahmadatta of Kasi had hitherto done much harm to us; he had seized our army, war chariots, elephants, horses, and territories including small villages; deprived us of our treasuries and granaries. He would do away with three of us once he found out our whereabouts; it would be safe for our son, Dighavu, to stay outside the city. He accordingly arranged for Dighavu to stay aloof from them at a place outside the boundaries of the city. *Bhikkhus*,... Prince Dighavu learnt various arts and science of the time during the period of his self-exiled life.

A Disloyal Court Barber

Bhikkhus, ... a barber of King Dighiti of Kosala had free access to the palace of the King of Kasi. *Bhikkhus*, ... when the barber saw the King and Queen of Kosala taking refuge in an old hut of the potter under the guise of ascetics on the outskirts of the city, he went to King Brahmadatta of Kasi and reported: "Your Majesty .... King Dighiti and his Queen have been taking refuge in a hut of a potter under the guise of ascetics on the outskirts of the city." *Bhikkhus*, ... King Brahmadatta ordered his attendants to bring the King and Queen of Kosala to him. The attendants did as they were bid.

Bhikkhus, ... King Brahamadatta of Kasi gave orders to his servants: "Courtiers ....fasten

the hands of King Dighiti and his Queen at their backs tightly, shave their heads bald with razor, beat a drum that produces harsh and broken sound, take them from street to street, from cross road to cross road, beating them all along the way, and finally get them out of the city by the southern gate to be cut up into four pieces. Their remains must be discarded to the four quarters. The executioners did as they were ordered by the King.

King Kosala's Doctrine of Peace

At that time, Prince Dighavu had a longing to see his parents. He thought to himself: 'It is quite a long time that I have not seen my parents, I had better go and see them now.' He, therefore, entered the town and came face to face with his ill-fated parents, with hands fastened tight at their backs, their heads shaved bald, being (beaten up) paraded from street to street, from cross road to cross road to the unbearable sounds of a drum. He was greatly shocked and choked with a deep sense of sorrow, but he managed to go near his parents with strained emotions.

Bhikkhus, ... when King Dighiti saw his son, Dighavu coming from a distance, he uttered words of advice meant for his son:

> 'My dear son .... Dighavu .... do not look far and do not look close either;
>
> My dear son, Dighavu .... revenge does not promote peace;
>
> My dear son, Dighavu .... Only non-resentment gives peace.'

When King Dighiti uttered such words of advice, the courtiers misunderstood him and said:

> 'This King Dighiti of Kosala had lost his head; where is his son, Dighavu? Whom is he addressing as 'My son, Dighavu .... do not look far, and do not look close, either. My dear son, Dighavu, revenge does not promote peace; My dear son, Dighavu, ... only non resentment gives peace.' "

When King Dighiti heard of their remarks, he retorted: 'My dear men... I am not voicing through loss of head, in fact, wise men will understand the meaning of what I meant.'

King Dighiti uttered the same words of advice for three times and the executioners made the same comments for three times. King Dighiti gave the same explanation to them, to show that he was mentally sound and that it was meant for wise men who would understand, meaning his son.

Bhikkhus, ... the executioners went on punishing the royal couple all along the route and finally took them out of the city via the south gate, as instructed by their King. King Dighiti and his Queen were cut into fours and their severed limbs discarded to the four quarters. The executioners went back into the city after posting guards at the place of execution

Prince Dighavu's Clever Arrangement

Bhikkhus, ... Dighavu went into the city and came out with some liquor for presentation to the guards, who soon got drunk and fell into deep slumber. Dighavu collected a pile of fire-wood and placed the remains of his royal parents on top of the pile and cremated them in a traditional way. Raising his clasped hands in a respectful manner he made three right-hand rounds about the pile of bon-fire.

King Brahmadatta was greatly shaken

At that time, King Brahmadatta was in the upper chamber of his palace. He caught sight of Dighavu, through the window, in the act of circumambulating the funeral pyre three times with his palms joined and raised toward it. It at once occurred to him: 'That man must be one of the nearest relatives or kinsmen of Dighiti, and the one who would certainly do something against one.' He was greatly annoyed that no one was thoughtful enough to bring such a case to his notice.

Prince Dighavu served as An Elephant Keeper

Bhikkhus, ... Prince Dighavu went into the jungle and mourned over the loss of his royal parents, weeping to his heart's content for a while and re-entered the city. He went to the elephant stable near the palace and requested the royal elephant master to employ him as a trainee. His request was readily granted.

Bhikkhus .... Prince Dighavu used to get up early and sing sweet songs and play harp harmoniously at the elephant shed every morning. On hearing the singing and playing of the harp, King Brahamadatta asked his couriers as to who was the singer and player of the hasp early in the morning every day. The courtiers gave the King full description of the singer and player of the harp.

The King then ordered his men to bring the singing lad who played the harp so well.

Prince Dighavu was appointed as An Inmate of The Palace.

When the couriers brought Dighavu before the King, he was asked:

'Youthful lad .... is that you who sing sweet songs and play the harp so well at the elephant stable early in the mornings every day?' The Prince gave his answer in the affirmative. Then the King ordered him to sing and to play his harp in his presence.

Bhikkhus, ... Prince Dighavu sang songs sweetly in harmony with the tuning of the harp, in compliance with the royal orders. The King was greatly delighted with his performance and ordered the boy to serve him as one of the attendants. The Prince undertook to serve as an attendant to the King. In due course, he was upgraded to a confidential position of trust in consideration of the five qualities that he possessed (1) getting up earlier than the King, (2) going to bed after the King, (3) always being alert and willing to serve, (4) doing all that would please the King, (5) habit of speaking well and affectionately.

Prince Dighavu honoured His Father's Words

Bhikkhus, ... one day, King Brahmadatta of Kasi ordered Prince Dighavu to harness the royal chariot: 'Dear lad .... harness the chariot, we will go into the forest of deers.' The Prince replied: 'Very well.. your Majesty,' and when everything was set, he reported the matter to the King: 'Your Majesty... the chariot is ready, and it is up to your Majesty to decide when to leave.' The King started off for big game in the forest followed by a company of his army.

Prince Dighavu drove away the royal chariot at such a great speed that it eventually got cut off from the royal followers. When they had gone far enough, King Brahmadatta ordered Prince Dighavu: 'Youthful lad .... we have been cut off from the party, I am tired and you might unharness the chariot, so that I might take some rest.' The Prince unharnessed the royal chariot and sat cross-legged on the ground. The King lay down to relax with his head rested on the lap of the young lad. He soon fell into a slumber through tiredness.

Bhikkhus, ... when the King was in sound sleep, Prince Dighavu's mind began to work:

> 'This King Brahmadatta of Kasi country had done much harm to us. He had forcibly seized our army, elephants, horses, chariots, territories, treasuries and granaries. It was he who had assassinated my parents; the opportunity to revenge on him has presented itself now."

He drew his sword out, *bhikkhus*, ... but his father's words of advice crossed is mind:

> 'My dear son, Dighavu .... do not look far, and do not look close, either. My dear son, Dighavu .... revenge does not promote peace. My dear son, Dighavu .... only non-resentment gives peace.'

'It would not be right for me to go against my father's advice,' and he replaced the sword into its sheath.

For a second time, for a third time, Prince Dighavu drew his sword out to wreak vengeance on the old enemy and for the second and third time he replaced his sword into its sheath, remembering the advice given by his royal father.

Then Brahmadatta, the King of Kasi, frightened and agitated, alarmed, unsteadily got up all of a sudden from his sleep. Whereupon, Prince Dighavu asked him: 'Your Majesty .... what has caused you to get frightened, agitated and alarmed?' The King replied: 'Youthful lad .... I dreamt in my sleep that I was running away for life through fright from the son of King of Kosala who was chasing me with a sword.'

Bhikkhus, ... then Prince Dighavu held the head of King Brahmadatta with his left hand and drew out the sword with his right hand and said: 'Your Majesty .... the son of the late King of Kosala is no other person than myself. You had done much harm to us, you have forcibly seized our army, elephants, horse, chariots, territories, treasuries and granaries. It was you who have assassinated my royal parents. Now, it is my turn to revenge on you!'

Whereupon, King Brahmadatta touched Prince Dighavu's feet with his head and entreated him for mercy by granting him life: 'Dear son, Dighavu .... please grant me life.' He thus entreated for mercy three times in succession. Then the Prince replied: 'How will it be possible for me to grant life to a king! It is a king who should grant me life.' 'Well then, dear Dighavu, you grant me life and I will grant you life.'

Bhikkhus, ... Brahmadatta, the King of Kasi and Prince Dighavu granted life to one another, and they took hold of one another's hands. They vowed to do no harm to one another. Then the King asked Dighavu: 'My dear son.. please get the royal chariot harnessed and let us return.' The Prince said: 'Very well... your Majesty.' When everything was set, he reported that everything was ready and it was up to his Majesty to leave as and when he so wished.

The King returned

Bhikkhus, ...once the King had mounted the chariot, Prince Dighavu drove the chariot with accelerated speed and they caught up with the army in no time. King Brahmadatta of Kasi, accompanied by his troops, then returned to the city. On arrival at the royal palace, the King had the councillors and ministers assembled and addressed them: 'Good Sirs, ...what would you do if Dighavu, the son of King Dighati, could be found now?'

Then some said: 'We would cut his hands off.' Others said: 'We would cut off his feet,' again others said: 'We would cut off his hands and feet, ... ears .... nose .... ears and nose; we would cut off his head.'

The King pointing his finger, said: 'This is Prince Dighavu, son of the late King Dighiti of Kosala. Nothing could be done against him now. Just as he has granted me life, so also have I granted him life.'

Thus proclaimed King Brahmadatta of Kasi.

Prince Dighavu's Doctrine of Peace

King Brahamadatta of Kasi than asked prince Dighava:

> 'My dear son ....your father is believed to have left four sets of words:
>
> My dear son ....Do not look far and do not look close, either!
>
> Revenge does not promote peace; only non-resentment gives peace.
>
> My dear son, Dighavu... what did your father mean?'

Prince Dighavu gave the following reply in response to the King's query:

(1) Your Majesty ....my father had advised me 'Not to look far.' This should be understood to mean 'One should not be at enmity with other people for any length of time.'

(2) Your Majesty ....my father had advised me 'Not to look close, either.' This should be understood to mean 'Not to shorten the term of friendship, but to strengthen and prolong ties of friendship.'

(3 & 4) Your Majesty... my father had, advised me: 'My dear son .... enmity could not be brought to an end by any act of revenge.' You can only do away with enmity by

avoidance of revenge.

Your Majesty, in case I assassinated you for killing my parents, your well-wishers would undoubtedly try to kill me. That would not end the chain of events for my well-wishers would turn against your well-wishers, and the endless chain of events would go on for ever and for ever!

Now that your Majesty had granted me life and I have done likewise, the question of enmity or revenge would no more arise and so my good old father had said: 'My son .... revenge does not pay: Harbour no resentment and be happy' with that end in view!

Thus Prince Dighavu interpreted the meaning of his father's advice on end of strife.

To this objective, the wise men of the olden days had also left the following lines for our guidance:-

(1) Don't prolong the cause of enmity.

(2) Don't shorten the term of friendship.

(3) Friendliness eliminates enmity.

(4) Resentment begets revenge!

Prince Dighavu regained His Father's Kingdom

Bhikkhus, ... when Prince Dighavu had explained the underlying meaning of his father's advice, King Brahmadatta of Kasi said: 'My dear men .... it is indeed wonderful, such a marvellous thing had never occurred before. This Prince Dighavu is so wise that he could explain to us in extensor, what his father had uttered in abridged form!' Thus King of Kasi spoke highly of Prince Dighavu and formally returned the possessions of his father (late King Dighiti of Kosala), comprising army, elephants, horses, chariots, territories, treasuries and granaries, and above all, he gave his daughter, who had come of age, to Prince Dighavu."

Buddha's Exhortation

"*Bhikkhus* .... it will be seen that, even those kings in arms could come to friendly terms through forbearance and kindly disposition! *Bhikkhus* .... when those of you who have become members of the Order within the domains of My instructions that are good in the beginning, good in the middle and good at the end, cannot forgive and act in friendly way, how can you expect to uphold the dignity and maintain the nobility and purity of My Teaching!" Then the Buddha repeated, for the third time, the exhortation He had given before: "*Bhikkhus*, it is not at all right and proper for you to be quarrelling, fighting and opposing one another. Enough! no disputes, no quarrelling, no contentions." At this last exhortation also, the *bhikkhu* who belonged to the suspended group addressed the Buddha as before: "Most Exalted Buddha.... Let the Lord of the Law wait, let the Bhagava remain unconcerned, intent on abiding in peace for the present. We will be responsible for these disputes, quarrels and strife." The Buddha then considered: "These useless people (without hope of achieving the Path and Fruition) are really incorrigible. It's not easy to bring them to senses," and departed from that place.

End of the story of Dighavu.

(This story has been compiled from **Vinaya Mahāva Pāli Text**. *Kosambī Kakkhandhaka*. For further particulars, please refer to *Pancaka Nipatta, Dighiti Kosala Jātaka* and *Kosambīha Jātaka*.)

Ten Stanzas of Exhortation

The Buddha entered Kosambī early in the morning for alms-food and after His meal returned to the monastery. He then had His lodging kept in order and carrying His robe and the alms-bowl, He stood in the midst of the *bhikkhus* and gave the following exhortations in ten stanzas:

Puthusaddo Samajano,

Na bālo koci mañtha.
Sanghasamin bhijja mānasmiṁ,
Nānan bhiyo amannayuṁ.

Those *bhikkhus*, with foul mouth and rude manners, have boisterous, cheerless voices; they are of the same type of persons with impure hearts; there is no one amongst them who knows his own folly or foolishness. Above all, none of these *bhikkhus* has realized that dissension amongst the members of Order has arisen because of him (his conduct).

Parinmuthā paṇḍitabhāsā,
vācāgocara bhāṇino.
Yāvicchanti mukhāyāmaṁ;
yena nītā na taṁ vidā.

Those *bhikkhus*, with foul mouth and rude manners, are greatly infatuated by delusion, intent only on quarrelling and under the guise of wise and intelligent persons. (they do not dwell in contemplative mood)

They open their wide mouths and utter abusive language without any sense of shame or dread of blame; (none of them keep silent as a gesture of regard and respect for the Sangha). They are ignorant of the fact that such acts of quarrels and conflicts invariably lead to a state of shamefulness. They do not perceive that ill-will (anger) leads them on to such shameful acts.

Akkocchimaṁ avadhi maṁ,
ajinimam ahāsi me.
Ye ca tam upanayhanti,
veraṁ tesaṁ na sammati.

If you harbour resentment against a person for having abused you, tormented you, over-powered you, robbed or deprived you of your property; and if you do not care to forbear against that aggressor in the interest of peace and tranquillity, the flame of enmity will not die down, but it will keep on burning up to the time of dissolution of a world-system.

"Forbearance sould be The Batch of A Bhikkhu"

Akkocchimaṁ avadhi maṁ,
ajinimaṁ ahāsi me.
Ye ca taṁ nupanayhanti,
veraṁ tesūpasammati.

If you do not harbour any resentment against a person who has abused you, who has tormented you, who has over-powered you, who has robbed or deprived you of your property, through forbearance and equanimity, the flame of enmity is bound to dwindle to a vanishing point for lack of fresh fuel!

Na hi verena verāni,
sammantīdha kudācanaṁ.
Averena ca sammati,
esa dhammo sanantano.

In this world, the flame of animosity cannot be extinguished by harbouring resentment and taking revenge on one another. To wash ordure by means of ordure will not be of any avail! Ordure could be cleaned by means of pure

water. In the same manner, the flame of animosity could only be extinguished, and peace and tranquillity restored by forbearance and loving kindness. This is the beaten track that all the Buddhas and Paccekabuddhas have hitherto followed.

Pare ca na vijānanti,
mayamettha yamāmase.
Ye ca tattha vijānanti,
tatho sammanti medhagā.

Amongst the masses of *bhikkhus*, the unintelligent and quarrelsome *bhikkhus* are ignorant of the fact that they are on their march towards the Kingdom of Death, with the movement of time! Whereas, those intelligent and thoughtful *bhikkhus*, amongst the masses of *bhikkhus*, are fully alive to the fact that all conditioned things are getting closer to the Jaws of Death with the progress of time. Consequently, quarrel and conflicts are extinguished and peace and tranquillity prevailed.

Aṭhicchimā pāṇaharā,
gavāssadhanahārino.
Raṭhaṇ vilumpamānānaṁ,
tesampi hoti sañgati,
kasmā tumhā ka no siyā.

When friendship could be fostered and tranquillity established by peaceful means with the Kings, who had mercilessly broken the bones and limbs of our parents through malice, assassinated them, robbed us of our cattle and worldly possessions of our parents by brute force, I personally do not think why you *bhikkhus*, My own beloved sons like you, cannot foster brotherly feeling among yourselves, and re-establish a state of tranquillity and stability among yourselves! It is a possible matter.

Sace labhetha nipakaṁ sahāyaṁ,
Saddhiṁ caraṁ sādhuvivahāri dhīraṁ.
Abhibuyya sabbāni parissayāni,
Careyya tenatthamano satīmā.

When a mindful person obtains a friend-in-the-Dhamma, who is accomplished in the three training practices (*sikkha*), who is self-composed, prudent and wise, he should take delight in associating with him, and strive to overcome the external enemies, such as elephants, leopards and tigers, and extirpate the internal foes, such as greed, hatred and delusion, leaving an ascetic life in search of Truth.

No ce labhetha nipakam sahāyam,
saddhiṁ caraṁ sadhuvihāri dhīram.
Rājāva raṭṭham vijitam pahāya
eko care matangaraññeva nago

Should a mindful person fail to obtain a friend-in-the-Dhamma who is accomplished in the three training practices (*sikkha*), who is self-composed, prudent and wise, he should strive after the Ultimate Truth all alone, by way of ascetic life, after the manner of those ancient monarchs who abdicated their thrones, abandoned their countries and renounced the world, such as, Mahā Janaka and Arindama, or like a bull elephant of Matanga breed which roams the forest all alone.

Ekassa caritaṁ seyyo,
nathi bāle sahāyathā.
Eko care na ca pāpāni kayirā,
appossukko mātaṅgaraññeva nāgo.

To wander all alone, leading the life of an ascetic, and striving after Ultimate Truth, deserves praise and admiration. There is no prospect whatsoever for the acquisition of faith and insight or development of *sīla*, *samādhi* and *paññā* by association with lowly ignorant persons. One should strive, single handed, after the Ultimate Goal, like a bull elephant wandering all over the forests without the cares of the world! No evil acts should be performed.

The Buddha delivered this Discourse in ten Stanzas, while standing in the midst of members of the Order (*Sangha*), after which, He proceeded all alone to the village of Balakalonaka.

Chapter 28

THE BUDDHA'S TENTH VASSA AT PĀLILEYYAKA FOREST

Bālakalokanaka was the feudal village of the wealthy Upāli. (According to the Sinhalese manuscript, it was also called Balakalonakāra.) The Buddha went to that village without telling either His Chief Disciple or any Great Disciple, nor even the Venerable Ānanda. Like a bull elephant that leaves his herd, He went there all by Himself, taking His bowl and robe.

For there would be no living being whom the Buddha was to enlighten during the coming tenth *vassa.* His lone departure from Kosambī city was a device to admonish the contentious and quarrelsome monks, He set off to Pālileyyaka forest and (on His way) as He wanted to gladden and bolster up Bhagu Thera who was then staying in solitude in a forest-dwelling with Bālakalonaka village as the resort for alms.

Five Hundred Monks wished to accompany The Buddha

When the Buddha thus went alone, five hundred monks said to the Venerable Ānanda: "Venerable Ānanda, the Buddha has set out by Himself. Let us follow Him!" Ānanda then replied: "Brethren, when the Exalted One packs up His beddings, takes His bowl and robe and sets out alone without any attendant monk and without asking the Sangha for leave, then it is His wish to go unaccompanied. A disciple should act in accordance with the will of his teacher. Therefore, these days you should not follow the Master." Thus the Venerable Ānanda did not let them go, nor did he himself follow the Master, knowing the Buddha's wish.

When Venerable Bhagu saw from afar the Buddha coming alone to Bālakalonaka village. he prepared the seat, kept the water ready for the Buddha to wash His feet, and the board to wash His feet on and the potsherd to rub them with. He welcomed the Buddha and took His bowl and robe. Sitting on the seat prepared by the Venerable, the Buddha washed His feet and asked him, who was seated in a reverent posture at a suitable place: "Are you fit and well, monk? Do you have enough food? Do you get alms without hardship?" "Venerable Sir, I am all right. I have enough food. I get alms without hardship." The Buddha then gave a talk on the benefit of living in solitude and then He proceeded to the eastern bamboo grove.

The Buddha's Arrival at The Eastern Bamboo Grove

At that time, the three Venerables, namely, Anuruddha, Nandiya and Kimila were living in the eastern bamboo grove. When the watchman of the grove saw from a distance the Buddha approaching, he mistook Him for an ordinary monk and tried to block the way saying:

> "Monk, do not enter this grove. Three noble clansmen, having a bent for their welfare, reside in this grove. Do not make discomforts to them."
>
> (Note: Just as a hungry man longs for food, a thirsty man longs for drinking water, a man oppressed by cold longs for heat, a man oppressed by heat longs for cold, or a sad man longs for happiness, even so the Buddha, being weary of the disunited and contentious Kosambī' monks, pondered as to who the virtuous men living there could be. While so doing, there appeared in His vision these three noble clansmen. Wishing to encourage them, He considered thus: "If I do so, this practice would mean a good way to admonish the Kosambī monks forever." Hence His visit to the eastern bamboo grove, the abode of the said three good ones.
>
> (The grove where the Venerable Anuruddha and others were dwelling was fenced, guarded and conserved by its owners so that the fruit, flowers, gum and wooden buildings in it might be safe from depredation by all sorts of people.

(When the watchman saw from afar the Buddha coming, he thought: "Here in this grove are the three worthy people still living in harmony. Quarrels and disputes tend to arise at any place where another person comes. Such a person might move about, attacking and destroying like a wild bull with sharp horns and such destruction could bring about dissension that make it impossible for two persons to go together along the same road. This visiting big monk might create discord at one time or another and destroy the united and happy stay of the three noble people. He seems impressive, has golden colour and looks like one who is fond of good food. From the time he arrives here, by praising his lay followers, who would offer him good meals, and by doing this and that, he might undermine the mindful monastic life led by the three good men.

("Besides, there is accommodation only for the three: there are only three lodges, three walks, three day-retreats, three couches and three boards. There is nothing extra. This big monk, a newcomer, has a bulky body; perhaps he could be a recluse of long standing. He might displace the present occupants at an improper time, thereby making them unhappy in every respect." Thus thinking, he forbade the Buddha's entry into the grove saying: "Do not disturb their comfort!" as he totally did not want the unhappiness of the worthy personages.

(It may be questioned: Did the watchman try to stop the Master knowing that He was the Buddha or did he do so unknowingly? **The answer is**: he did so unknowingly. **Explanation**: When the Buddha went about with the splendour of a Buddha in the company of monks, everybody recognized Him without asking: "Who is this man?" But now as He went to the eastern bamboo grove wishing: "Let nobody know of My being a Buddha," He covered His rays and other Buddha-glories by means of His supernormal powers as if He had hidden them all under a drapery and He moved along incognito as the big full moon that is covered by clouds, personally taking His bowl and robe. The watchman stopped the Buddha because of his ignorance of the state of an Enlightened One.)

While staying at his day-retreat, Venerable Anuruddha overheard the watchman's word: "Monk, do not enter this grove!" and thought to himself: "Only we three are dwelling in this grove; there is no other resident here. The watchman was speaking as though he were communicating with a monk. Who could that man be?" He then rose, standing at the door, he looked over the road and saw the Buddha.

On the part of the Buddha, as soon as He caught a glimpse of the Venerable Anuruddha, He emitted the rays of His body. Splendid with the various major and minor marks, the body gave out light that was glorious like a strip of golden cloth spread out. Then it occurred to the Venerable: "Like a man who stretches his hand to grasp by the neck of a cobra with its hood erected, the poor man does not know that it is the Buddha whom he is dealing with, the foremost personality in the world. He speaks as if he were dealing with an insignificant monk." So he commanded his man saying: "Watchman, do not stop the Buddha! Here comes our Master, the Exalted One!"

Welcome extended in Unison by The Venerables to The Buddha

Venerable Anuruddha did not welcome the Buddha alone, for he considered: "We three are staying in harmony at present. If I alone were to welcome the Buddha, it would not make our harmonious living. I will bring my friends and do the welcoming only together with them. My friends too adore the Buddha just as I do." Wishing to meet the Buddha with his two pals, he went to their day retreats and called them. "Come, brethren! Come, brethren! Our Master, the Exalted One, has arrived!" Then the three Venerables extended their welcome to the Buddha in unison, one taking His bowl and robe, another preparing the seat and the third keeping the water, the board and the potsherd ready so that He might wash His feet.

Sitting on the prepared seat, the Buddha did the washing of the feet.

(Herein with his hands red like a newly blossomed Paduma lotus, the Buddha took

some crystal-clear water and poured it over his golden coloured insteps. and washed His feet rubbing one with the other.

(It may be asked: Why did the Buddha wash His feet even though His body was free from dust and dirt? **The answer is**: He washed His feet in order to cool His body as well as to gladden the three Venerables. To make the latter reason more explicit: by thus washing His feet, the Buddha could make the Venerables immensely delighted with the thought: "With the water brought by us, the Master cleanse His feet and thus make use of it." Hence the Buddha's washing of His feet despite the fact that His body had no stains whatever.)

After respectfully doing obeisance to the Buddha, the three Venerables took their proper seats. Then asked the Buddha: "How are you, my dear sons, Anuruddha and all? Are you all fit and well? Are you all right with your postures? Are you free from hardship in getting food?"

The Venerable Anuruddha replied: "Exalted One, we are fit and well. We are all right with our postures. It is not hard for us to get food."

(Herein, of the three Venerables, Anuruddha was the most senior. If honour be shown to Anuruddha, the senior-most Venerable, it follows that honour was shown to the juniors as well. That was why the Buddha addressed Anuruddha by name. Alternatively, in the Pāli Text the name Anuruddha has a plural case-ending literally meaning "My dear sons, Anuruddhas"; in His address the Buddha used [what is known as] the *virupekasesa* (elliptical) method covering also the remaining two Venerables.)

Again, the Buddha asked: "In living together, do you have harmony and happiness, Anuruddha and all, without dispute, and like milk and water do you mix well, seeing one another with amiable eyes?" "We really have harmony and happiness, knowing no disputes," Anuruddha answered, "And we mix well like milk and water, seeing one another with eyes of amity." "How do you manage to do so, Anuruddha?" the Buddha asked further. This the Venerable Anuruddha explained:

"Exalted One, living in this grove, I consider myself thus: 'Great indeed is my gain! I have attained a great fortune, for I am sharing this dwelling with these co-residents of such nature! Exalted One, towards these two pals I perform physical acts with *mettā* (loving-kindness), verbal acts with *mettā*, and mental acts with *mettā,* both in their presence as well as in their absence. Exalted One, thinking that 'If I would practise setting aside my will, but according to theirs,' do I practise giving priority to their will over my own. Exalted One, though we three are of different bodies, we are, as it were, of the one and the same mentality."

Thereafter Venerable Nandiya and Venerable Kimila told the Buddha in the same way as the Venerable Anuruddha did.

(Herein with reference to the words said of the performance of physical, verbal and mental acts with *mettā*, whether in the presence or in the absence of others, the physical and the verbal acts in the others' presence took place while living together; the same two acts in the others' absence took place while living apart; the mental acts, however, happened while living together or while living apart.

(**To elaborate**: When a fellow monk saw a couch, a board, a wooden article or an earthenware misplaced by another monk, he did not ask insolently: "Who has used this?" Instead he picked it up and restored it [to its proper place] as though he himself had misplaced it. (Moreover), he cleaned any place that needed cleaning. Thus the physical act performed by one was that performed with *mettā* in the presence of others.

(When one of the co-resident monks went away, either of the remaining monks similarly restored the monastic articles left behind in disorder by the departed monk. He cleaned any place that needed cleaning. The physical act thus performed was that performed with *mettā* in the absence of others.

(Living together with other Venerables, one spoke with them sweet and delightful words, appealing words, words worthy of lifelong remembrance, words of the Dhamma; one gave an audible talk on the Dhamma, discussed the Dhamma, and put questions and gave answers to them. Any of these varied verbal acts and others of his, was that performed with *mettā* in the presence of others.

(When the others left for another place, the remaining monk [Venerable Anuruddha, for instance] extolled their virtues saying: "My dear friend Venerable Nandiya [or Venerable Kimila] is endowed with such moral virtues and practical virtues." His verbal act of this kind was that performed with *mettā* in the absence of others.

("May my friend Venerable Nandiya [or Venerable Kimila] be free from harm! May he be free from hatred and ill-will that are perverse and destructive! May he be happy both physically and mentally!" Such mental act of focusing his thoughts of goodwill on others in their presence as well as in their absence was that performed with *mettā* on both occasions.

(How did each of the three Venerables put aside his idea and act in accordance with that of the others? Suppose one's bowl should show wear, another's robe should get dirty and the third's meditation cell was littered and needed tidying, while these three things should happen simultaneously, if the owner of the bowl said first: "My bowl has been worn; I have to make a new bowl by baking," then the others would not say: "My robe is dirty and I have to wash it" or "I have to remove the litter from my meditation cell." Instead, they would enter the forest and the other two would lend a hand in baking the bowl. Only after finishing the task of baking would they wash the robe or tidy the cell. If the second monk said first: "I have to wash my robe" or the third said first: "I have to remove the litter," the others would similarly attend to it and only after getting it done would they turn to their own business. This was the way how one fulfilled the others' wishes, leaving aside one's own.)

Having thus asked about the value of unity (*sāmaggī-rasa*) of the three persons and having known thus of the full value of their unity, the Buddha desired again to question on the signs of their mindfulness (*appamāda-lakkhaṇa*) and asked: "Anuruddha and all, how is it; do you abide having a bent for Nibbāna by putting great efforts without negligence?" "Exalted One," answered Venerable Anuruddha, "we do indeed abide having a bent for Nibbāna by putting great efforts without negligence." Again the Buddha asked: "How do you abide having a bent for Nibbāna by putting great efforts without negligence?" The Venerable Anuruddha replied:

"Exalted One, one of us residents in this grove, after coming back before others from the alms-round in the village, prepares seats, keeps the water and board ready for washing the feet and places the potsherds for rubbing them with; he sets the vessel ready for putting the first portions of food; he fetches the water for drinking and the water for other purposes.

"The monk, who returns later from the alms-round in the village, partakes of the remaining food, in case he desires. If he does not, he disposes of it at a place where there is no green grass or plant; or he throws it into the water that has no small creatures; he folds up the seat; he restores the water, the board and potsherds to their proper places; he does so with regard to the vessel after washing it; he stows away the water pot for drinking and that for other purposes: he sweeps the mess-room.

"If he finds any water pot empty, whether for drinking, or for general use or for the bath-room, he fills it. If it is heavy, he calls another monk by giving him a signal with his hand and the two carry it with their joined hands. Exalted One, we do not utter a word for the purpose of carrying the water pot. Exalted One, once in every five days we pass the time fruitfully by discussing the Dhamma throughout the night.

"Exalted One, in the aforesaid manner do we abide having a bent for Nibbāna by putting great efforts without negligence."

(Herein, an adorable and remarkable thing was that these Venerables did not go together on alms-round; as they delighted *phala-samāpatti*, they rose, did early ablution, fulfilled their duties, retired to their respective meditation cells and engaged in *phala-samāpatti* for a certain resolved period.

(Of the three Venerables, the one, who had engaged *phala-samāpatti* for the resolved period before others, went out ahead of them for alms. On his return, he came to know that "Those two are late; I have come back early," he then covered his bowl, prepared the seat and did other things. If he had food in his bowl just enough for himself, he simply sat down and ate it. If the food was more than enough, he put the first portion into the vessel, covered it and ate his portion. Having eaten, he washed the bowl, dried it, put it into its bag and, taking his bowl and robe, he went to his day-retreat.

(When a second monk came to the mess-room, he perceived: "One has gone ahead of me; the other is later than me." If he saw enough food in his bowl, he simply sat down and ate it. If the food was less than enough, he took some (left behind by the first monk) from the vessel. If the food in his bowl was more, he first put the surplus portion into the vessel and ate his meal just to sustain himself and, like the earlier monk, went to his day-retreat.

(When the third one came to the mess-room, he understood: "The other two have come and gone before me, I am the last." And he partook of his meal in the manner of the second one, after finishing his meal, he washed the bowl, dried it and put it into its bag and stowed the seat away. He threw away the remaining water from the drinking water pot and also that from the pot for general use and kept the pots upside down. Should there be any leftover food in the vessel, he discarded it on the ground where there was no green grass or into the water free from tiny living creatures and washed the bowl and stowed it away. After sweeping the mess-room, he removed the dust and kept the broom at a place free from termites and, taking the bowl with him, he retired to his day-retreat. Such was the daily routine of the Venerables at the mess hall outside the dwelling in the forest.

(Fetching water for drinking and for general purpose was a duty done in the dwelling place. If one of the three noble Venerables saw some water pot empty, he carried the pot to the pond, washed it both inside and out, filled it with water through a filter, and (if the pot proved too heavy for him) he placed it near the pond and called another person by gesture. In seeking a helping hand, he never made a sound mentioning or without mentioning that person's name.

(Because if he were to cry for help by mentioning somebody else's name, it would be a disturbance to the meditation of the monk concerned. That was why he never cried out the name. Should he make a sound calling somebody without mentioning his name, both monks would come out from their meditation cells, vying each other to get to the caller first. In that case, since it was a job that could be done only by two, the third one would find himself unwanted and his meditation engagement would only be unnecessarily interrupted. For this reason the caller did not make a sound even without mentioning the name.

(If he were not to make a sound, how did he try to get a helper? After filling the pot through a filter, he approached the day-retreat of another monk, making no sound of his footsteps; seeing him he called him by a hand gesture, that attracted him. Thereafter the two monks joined their hands, carried the pot together and kept the water for drinking or for general use.

(With reference to the words, "once in every five days we would pass the time fruitfully by discussing the Dhamma throughout the night", the fourteenth, the fifteenth, and the eighth of the bright or the dark fortnight, these three days served as the three occasions on which the Dhamma was usually heard. Without disrupting

these three days of Dhamma talks, once in every five days, did both Venerables, Nandiya and Kimila, bathe not long after noon, and went to the Venerable Anuruddha. At his place they met and made questions and answers on any of the three Piṭakas. While they were thus doing, the day just dawned.

(Thus far did the Venerable Anuruddha, who was asked by the Buddha as to the signs of mindfulness, reply that they were not negligent even on the occasions that normally cause negligence (to others). **Explanation**: For other monks, the time of their going alms-round, leaving the dwelling for alms, adjusting the lower garment, putting on the upper robe, making a round, preaching the Dhamma, expressing their appreciation [of alms-giving], partaking of alms-food on return from the town or the village, washing the bowl, putting the bowl into the bag, and stowing away the bowl and robe, these were the (eleven) occasions on which they prolonged their talks that had nothing to do with mindfulness and thereby they became negligent of their meditation duties. The Venerable Anuruddha, therefore, meant to say: "As for us, even on these occasions which cause others to indulge in loose talks as opposed to meditation, never have we done such a thing as prolongation of speech that is opposed to meditation and that is outside meditation (though we may be physically free from engagement as practical meditation (*vihāra-samāpatti*) was uncalled for on these occasions.)," he thereby explained the signs of their mindfulness at its height even at times when others were negligent.

(By these words, he further meant to indicate that there were no negligence at all on their part by not being absorbed in practical meditation on the occasions other than the aforesaid eleven.)

End of the Buddha's sojourn at the eastern bamboo grove.

The Buddha's Visit to Pālileyyaka

As has been said above, the Buddha, having explained the advantage of living in solitude to the Venerable Bhagu at the village of Bālakaloṇaka for half a day and the whole night, entered the village of Bālakalonaka for alms the following day with Bhagu Thera as his companion. After sending him back from that very place, the Buddha went alone to the eastern bamboo grove with the thought: "I shall meet the three clansmen who are living in harmony." He talked to the Venerables Anuruddha, Nandiya and Kimila about the benefit of living in harmony, and having asked them to remain there at the bamboo grove, He proceeded alone and arrived at Pālileyyaka village.

The villagers welcomed the Buddha and made offerings to Him. Having constructed a dwelling for Him in the forest, named Rakkhita, near the village, they requested Him: "May the Exalted One stay here at this Rakkhita forest-dwelling."

In the Rakkhita forest there was a huge *sāla* tree named Bhadda-sāla near the Buddha's dwelling place. The Buddha stayed about that tree near His dwelling in the forest with Pālileyyaka village as His alms-resort. Then it occurred to Him who was staying in solitude:

> "I could not live at ease, being mixed up with the Kosambī monks who indulge in disputes under My eyes or in My absence and created quarrels in the Sangha. Now that I am alone and unaccompanied, away from those disputing and quarrelling monks, My stay is happy."

Story of Pālileyyaka Elephant

At that time, there was a certain full grown male elephant, the leader of a herd, living still with young males, females, courting males and suckling's. Living in this manner, he had to feed on the grass without the tender tips; all the branches and twigs brought down from the trees by him were eaten up by other elephants. He also had to drink muddy water. Besides, when he rose from the ford, females went past by pushing him.

Then it occurred to him thus: "Living with such members of my herd compels me to eat

the grass. The tender tips of which are gone as have been eaten earlier by others. Whatever I have brought down from the trees are devoured by them. It is the turbid water that I have to drink. Female elephants jostle my body when I come up from the water. Were it well if I would live away from the herd!" So thinking, he left the herd and happened to go to the Buddha near the huge *sāla* tree in the Pālileyyaka Rakkhita forest.

(Herein Palileyyaka was originally the name of the village. The original name of the forest was Rakkhita. Since the Rakkhita forest was near the village of Pālileyyaka, it was also called Pālileyyaka, by "way of its nearness (*samīpūpacāra*)." The elephant that had come to that forest was also referred to as Pālileyyaka elephant-king.)

Service rendered by Pālileyyaka Elephant to The Buddha

When the elephant, being sick of living with the herd and entering the forest he saw the Buddha seated at the foot of the *sāla* tree. On seeing Him, he felt calm like a man who has his grief allayed by the water from a thousand pots. With devotion in his heart, he was attached to the Buddha and stood near Him. From that time onwards, as his daily routine, he swept the ground around the Bhaddasāla tree and the Buddha's dwelling place with a twig so that the ground might be cleared of grass and plants, he brought water to the Buddha for washing His face, he fetched water for His bathing, he offered a small twig to be used as a tooth-cleaner, he brought sweet, delicious fruit of different sizes and offered them to the Buddha, who took them for food.

(With his trunk, the elephant brought firewood. By rubbing the fire sticks with one another, he produced fire, into which he put stones to bake them. When the stones became hot, he rolled them down into a stone basin by means of a stick; then he tried to ascertain whether the water was hot enough or not; if he knew it was, he approached the Buddha and stood near him. Perceiving that "the elephant wanted me to bathe," the Buddha went to the stone basin and bathed. In the same way did the elephant also keep the drinking water. (What should be taken as remarkable from this is that the Buddha drank boiled water that had been cooled.)

(All this is an extract from the **Vinaya Mahāvagga Atthakathā** and the **Sāratthapakāsanī Ṭikā**.)

*(The following is the narrative from the Kosambaka Story of the **Dhammapada Commentary**, Volume One.)*

When the Buddha entered the village for alms-food, Palileyyaka elephant carried His bowl and robe on his head and went along with Him. When the Buddha reached the edge of the village, He said to the elephant: "Pālileyyaka, it is not fit for you to follow Me beyond this point. Get Me My bowl and robe!" thus He let the elephant put down His requisites from the head, and, carrying them by Himself, he entered the village.

The elephant waited at the same spot until the Buddha returned and when the latter came back, he greeted Him and in the previous manner, he took His bowl and robe. On arriving home in the forest dwelling, he placed them in their proper place; and waiting on the Master, he fanned Him with a twig. When night fell, intending: "I will give protection to the Buddha," he held a big stick with his trunk and roamed in the forest till dawn to ward off any danger from lions, tigers and leopards.

N.B. From that time onwards, the huge forest came to be known as Palileyyaka Rakkhita Forest, for it was guarded by Pālileyyaka elephant.

He performed in like manner all his duties beginning with offering of the water for the Buddha to wash the face at day-break.

In this way the Buddha spent the tenth *vassa*-period in the Pālileyyaka forest, receiving service rendered by Pālileyyaka elephant.

Criticism on The Kosambī Monks' Behaviour

While the Buddha was thus spending the *vassa* in the Pālileyyaka forest, the wealthy

Ghosaka and other lay devotees and donors, residents of Kosambī, went to the Ghositārāma monastery and not seeing Him, they inquired: "Venerable sirs, where is the Master staying?" To this, the monks give a sad answer saying: "Donors, the Master has gone to the Palileyyaka forest." "Why?" asked the lay devotees. "The Master tried to restore unity in us as we were disunited," said the monks. "But (having developed hatred among ourselves) we refused to be united. (Hence the Master's departure to the Pālileyyaka forest.)" "How is it, sirs?" asked the lay people, "Despite your ordination from the Buddha's hand, and despite His attempt to restore your unity, do you remain disunited?" The monks admitted that it was true.

Many male and female lay devotees, citizens of Kosambī, agreed saying among themselves: "These Kosambī monks, who have been ordained by the Exalted One, are not united in spite of His effort to unite them. On account of them, we have long been deprived of the chance to behold the Master. We will give no seats to them, nor will we pay respects!" From that time onwards, the quarrelsome and contentious monks of Kosambī were no longer treated with respects (much less with the four requisites).

Because of the scarcity of food and starvation, the monks became emancipated day by day and came to their senses after a few days. They confessed their faults and apologized to one another with salutations; they also begged the laity's pardon, saying: "We have become untied, donors, please treat us as before!" "Have you tendered your apology to the Master?" asked the lay people. "No, donors not yet." "Then you had better do so. After your doing so, will we treat you, sirs, as before," replied the lay people tactfully. Since it was a *vassa*-period, the monks did not dare to visit the Buddha and had to pass the three months of *vassa* miserably.

The Monkey inspired by Pālileyyaka Elephant.

Enjoying the service of Pālileyyaka elephant (as has been said before), the Buddha stayed happily in the Pālileyyaka forest for the three *vassa* months.

At that time, a monkey, seeing the daily duties performed actively and energetically by Pālileyyaka elephant, became inspired and thought to himself: "I too will do some act of merit towards the Master." One day, while roaming about, he found a tree-branch with a honeycomb devoid of bees, broke it and brought it with the broken branch to the Buddha. He then cut a plantain leaf, on which he placed the honeycomb and offered it to the Buddha. The Buddha accepted it.

The monkey watched to see whether the Buddha would enjoy it or not, and he saw Him remaining in his seat and just holding the honeycomb without eating it. The monkey investigated, wondering why. He took the honeycomb by its edge and turned it round, only to see the bee-eggs, which he slowly and gently removed and offered it again to the Buddha. Then only did He eat it.

So elated was the monkey that he joyously danced moving from one tree branch to another. While so doing, both the branches, which he was holding with his hand and which he was treading on, broke off and he fell on a tree stump. With his body pierced by the stump but with his mind devoted to the Buddha, he died and was reborn in a golden mansion measuring thirty *yojanas* in the deva abode of Tāvatiṁsa. He was known as Makkata Deva (monkey god) having a thousand female celestials as his retinue.

Pālileyyaka's Thought and The Buddha's Udāna.

To Pālileyyaka elephant, who had been fulfilling his daily duties to the Buddha in the aforesaid manner, it occurred thus:

> "Associated with young males, females, courting males and suckling's, I could not live in peace formerly. I had to feed on the grass without their sprouts; all the branches and twigs brought down from trees were devoured by all others. It is the unclean water that I had to drink. What is more, female elephants showed no regard for me as I was rudely jostled by them when I came up from the water. Now that I have departed from them, I can live alone in peace."

Knowing by Himself His own peaceful life away from His companions and knowing also the thought of Pālileyyaka elephant, the Buddha breathed forth this *udāna* (solemn utterance):

Etam nāgassa nāgena
īsādantassa hatthino
sameti cittaṁ cittena
yad'eko ramatī vane.

Being alone in this forest named Rikkhita, I, the Buddha, the Teacher of the three classes of beings (devas, humans and Brahmās), take delight. In the same way, this elephant, named Pālileyyaka, delights being alone in this very forest. Therefore, the thought of Pālileyyaka elephant, who possesses the pole-like tusks, is the same as Mine, who have been named Buddha-nāga, the elephant-like Buddha, living in the forest seclusion.

Ānanda's Entreaty to The Buddha.

The life of the Buddha observing *vassa* in the forest of Pālileyyaka, enjoying the service rendered by Pālileyyaka elephant, became well-known throughout the whole Jambūdīpa. The wealthy Anāthapiṇḍika, the monastery donor Visakha and other high-born residents of Savatthi sent their message to Venerable Ānanda saying: "Venerable Sir, kindly help us have an opportunity to behold the Exalted One!"

Five hundred *bhikkhus* who had been staying all over the places approached Ānanda at the end of *vassa* and made a request to him with these words: "Friend Ānanda, it has been long since we heard last the sermon from the Master. Friend Ānanda, we beg you. We would like to have a chance again to listen to the Exalted One."

Then the Venerable Ānanda went to the Pālileyyaka forest leading the five hundred monks, but he thought that it would not be nice to draw near the Buddha together with such a large crowd as the Buddha had been living a solitary life for the whole *vassa*. He, therefore, left the monks somewhere else and approached the Buddha by himself.

On seeing the Venerable Ānanda, Pālileyyaka elephant rushed to him carrying a stick in the grip of his trunk (for he mistook him for an enemy). When the Buddha saw this, He stopped the elephant saying: "Go away, Pālileyyaka, go away! Do not block his way. This monk is my attendant." The elephant then dropped the stick and made a gesture to express his desire to take the Venerable's bowl and robe. But the Venerable refused to hand them.

Then the elephant thought: "If this monk were conversant with the rules of an attendant, he would not put his requisites on the stone slab which is the seat of the Master." The Venerable Ānanda laid down his bowl and robe on the ground. (Never does a well conducted person or a man versed in duties place his belongings on the seat or the bed of the respected teacher.)

After paying obeisance to the Buddha, Venerable Ānanda sat down in a blameless place. "Dear son, Ānanda, did you come alone?" asked the Buddha. When informed that he came together with five hundred monks, the Buddha inquired further: "Where are those five hundred monks now?" "I came, having left them somewhere else, as I did not know the inclination of the Exalted One," replied Venerable Ānanda. "Bring them here, dear Ānanda," the Buddha ordered.

As had been ordered by the Buddha, the Venerable Ānanda called the five hundred monks who came and paid obeisance to the Buddha and took their appropriate seats. When the Buddha had exchanged friendly greetings with them, the monks said to the Buddha: "You, Exalted One, are gentle partly because you have become a Buddha and partly because you have come of an aristocratic family. You have done a difficult thing by living all by yourself for the whole *vassa*. It seems that you have no one to attend to your needs, nobody to bring you the water for washing your face and so on." "Monks," addressed the Buddha, "Pālileyyaka elephant has fulfilled all the duties due to me. In fact, one who has a good companion of such nature should live with that companion. In the absence of such a companion only a solitary life is praiseworthy. He then gave the following three verses

which are preserved in the Nāga-Vagga (of the **Dhammapada**)

Sace labhetha nipakam sahāyaṁ
Saddhim caraṁ sādhuvihari dhīraṁ
abhibhuyya sabbāni parissayāni
careyya tenattamano satīmā.

No ce labhetha nipakeṁ sahāyam
saddhim caraṁ sādhuvihāri dhīram
rājā'va raṭṭhaṁ vijitaṁ pahāya
eko care mātaṅgaraññeva nāgo.

Ekassa caritaṁ seyyo
n'atthi bāle sahāyatā
eko care na ca pāpāni kayirā
appossukko mātaṅgaraññe'va nāgo.

(The meaning of these three verses has been given in Chapter 36.) At the end of the verses the five hundred monks became established in the *arahatta-phala*.

Then the Venerable Ānanda conveyed the messages of the wealthy Anāthapiṇḍika and the monastery donor Visākhā and all, saying: "Exalted One, the five crores of noble donors, lay men and women, citizens of Sāvatthi, headed by Anāthapiṇḍika the merchant, are waiting in great hopes for your coming." "In that case, dear Ānanda, bring My bowl and robe," so saying the Buddha set out from the Pālileyyaka forest.

At that time Pāileyyaka elephant came and lay across the path that was to be taken by the Buddha and His assembly of *bhikkhus*. When the *bhikkhus* asked: "Exalted One, what is the elephant doing?" The Buddha replied: "Monks, this elephant is desirous of offering alms-food to you, dear sons. In fact, this elephant has specially rendered service to Me for a long time, for which I am grateful. He ought not to be disappointed. Let us turn back, monks!" With these words, the Buddha turned back, leading the monks.

Pāileyyaka went into the forest and gathered various edible fruits, such as jack fruit, bananas and so on; he brought them, kept them in heaps for offering to the monks the following day. The five hundred monks could not eat all.

When the eating was over, the Buddha had His bowl and robe brought and left the forest. Pālileyyaka elephant made his way through the monks and stood across right in front of the Buddha again. "Exalted One, what is the matter with the elephant?" the monks asked. "This elephant wants Me to turn back and to send you, dear sons, away," answered the Buddha, who also said to the elephant: "This time I am going positively without turning back. With this body of yours it is not possible for you to attain *jhāna*, Insight, the Path and Fruition. Stay behind!" On hearing these words, the elephant, putting his trunk into his mouth and weeping, followed the assembly of monks headed by the Buddha. Indeed, if he were able to make the Buddha return, for life would he serve the Master only in the previous manner.

On reaching the outskirts of the Pālileyyaka village, the Buddha addressed His last words to the elephant: "Pālileyyaka, beyond this point is no habitat of yours. A human abode is dangerous. You had better remain here!" The elephant stood lamenting there with his eyes set on the Buddha as far as he could see, when he lost sight of the Buddha, he died of a broken-heart at that very spot. By virtue of his meritorious state of devotion to the Buddha, he was reborn a god with a retinue of a thousand celestials in a golden mansion, thirty *yojanas* wide; he bore the famous name of Pālileyyaka Deva.

Here ends the story of Pālileyyaka elephant.

Kosambī Monks' Apology to The Buddha

The Buddha journeyed on and eventually arrived at Jetavana monastery in Sāvatthi. Getting the news that "the Exalted One has come to Sāvatthi," the monks of Kosambī

headed for Sāvatthi to apologize to the Buddha. (What has been narrated is from the **Dhammapada Commentary**.)

The Eighteen Means of knowing The Righteous (Dhammavādi) and The Eighteen Means of knowing The Unrighteous (Adhammavādi)

(The following is from the **Vinaya Mahāvagga Pāli**:) At that time Venerable Sāriputta, the General of the Dhamma, hearing of the arrival of the Kosambī monks, approached the Buddha, paid obeisance to Him and sat down in a faultless place. He then said to the Buddha:

"It is said, Exalted Buddha, that the quarrelsome and contentious Kosambī monks are coming to Savatthi. Exalted Buddha, how should we deal with them?" The Buddha replied: "Dear son Sāriputta, in that case you should abide by the Dhamma." "How could we know, Exalted Buddha, what is the Dhamma and what is not?" asked the Venerable Sāriputta. This led to the Buddha's instruction of the following the eighteen characteristics of unrighteousness (*adhamma*) and the other eighteen characteristics of righteousness (*dhamma*).

Eighteen Characteristics of Unrighteousness (Adhamma-vatthu).

"Dear son Sāriputta, an unrighteous person should be known by the eighteen characteristics. Here in this dispensation, a monk indicates:"

(1) what is no Dhamma as Dhamma,
(2) what is Dhamma as no Dhamma,
(3) what is no Vinaya as Vinaya,
(4) what is Vinaya as no Vinaya,
(5) what the Buddha teaches not as the teaching of Buddha,
(6) what the Buddha teaches as no teaching of the Buddha,
(7) what the Buddha practises not as the practice of the Buddha,
(8) what the Buddha practises as no practice of the Buddha,
(9) what the Buddha prescribes not as the rule of the Buddha,
(10) what the Buddha prescribes as no rule of the Buddha,
(11) no offence as offence,
(12) offence as no offence,
(13) minor offence as major,
(14) major offence as minor,
(15) expiable offence as inexpiable,
(16) inexpiable offence as expiable,
(17) gross offence as no gross, and
(18) no gross offence as gross.

"Dear son Sāriputta, by these eighteen characteristics should an unrighteous person be known."

Eighteen Characteristics of Righteousness (Dhamma-vatthu)

"My son Sāriputta, a righteous person should be known by the eighteen characteristics. Here in this dispensation, a monk indicates:"

(1) what is no Dhamma as no Dhamma,
(2) what is Dhamma as Dhamma,
(3) what is no Vinaya as no Vinaya,

(4) what is Vinaya as Vinaya,
(5) what the Buddha teaches not as no teaching of the Buddha,
(6) what the Buddha teaches as the teaching of the Buddha,
(7) what the Buddha practises not as no practice of the Buddha,
(8) what the Buddha practises as the practice of the Buddha,
(9) what the Buddha prescribes not as no rule of the Buddha,
(10) what the Buddha prescribes as the rule of the Buddha.,
(11) no offence as no offence,
(12) offence as offence,
(13) minor offence as minor,
(14) major offence as major,
(15) expiable offence as expiable,
(16) inexpiable offence as inexpiable,
(17) gross offence as gross, and
(18) no gross offence as no gross,

"Dear son Sāriputta, by these eighteen characteristics should a righteous person be known." Thus taught the Buddha.

(Herein, this is an instruction given by using the method of teaching with reference to individuals (*puggalā-diṭṭahāna dhamma-desanā*); the eighteen items, such as (1) indication of what is no Dhamma as Dhamma, (2) indication of what is Dhamma as no Dhamma, ... (17) indication of gross offence as no gross, and (18) indication of no gross offence as gross, are called the eighteen characteristics of unrighteousness (*adhamma-vatthu*). They are also called the eighteen causes of schism in the Sangha (*Bhedakaravatthu*). He who possesses any of these eighteen characteristics is to be known as an unrighteous person (*adhamma-vādī*)

(Similarly, on the side of righteousness, the eighteen items, such as (1) indication of what is no Dhamma as no Dhamma, (2) indication of what is Dhamma as Dhamma ...(17) indication of gross offence as gross, and (18) indication of no gross offence as no gross, are called the eighteen characteristics of righteousness (*dhamma-vatthu*). He who possesses any of these characteristics is to be known as a righteous person (*dhamma-vādī*). Thus the purport of the Buddha's instruction should be understood briefly.

Distinction between Positive and Negative Items

(Of these [two sets of] eighteen items, by way of *Suttanta*, the ten wholesome actions (*kusalakamma-patha*) are the Dhamma; the ten unwholesome actions (*akusalakamma-patha*) are no Dhamma. Likewise, the thirty-seven constituents of enlightenment (*Bodhipakkhiya-dhamma*), namely, the four foundations of mindfulness (*Satipaṭṭhāna*), the four right efforts (*Sammappadhāna*), etc. are Dhamma. (The wrongly enumerated aggregates of the above constituents, namely,) the three foundations of mindfulness, the three right efforts, the three bases of psychic powers (*iddhipāda*), the six faculties (*indriya*), the six mental powers (*bala*), the eight factors of enlightenment (*bojjhaṅga*), the nine constituents of the path (*maggaṅga*) as well as the four attachments (*upādāna*), the five hindrances (*nīvaraṇa*), the seven latent desires (*anusaya*) and the eight wrong views (*micchādiṭṭhi*), these and other aggregates are no Dhamma.

(If someone, after taking any of these false aggregates which are no Dhamma, and after discussing with others and coming to an agreement with them saying: "We shall indicate and speak of this stock of what is no Dhamma as Dhamma, if we do so, we shall belong to the higher class of teaching families and we ourselves shall become well-known in society," declares: "This indeed is Dhamma!", (1) he indicates what is no Dhamma as Dhamma.

(Likewise, if he, taking any of these true aggregates, declares, "This indeed is no Dhamma," (2) he indicates what is Dhamma as no Dhamma.

(In terms of Vinaya, if a person questions another's offence, makes him realize it and takes action correctly in accordance with the latter's confession, that is a righteous action (*dhamma-kamma*). If a person, without questioning, without making him realizes it and without bringing about his confession, takes action incorrectly, that is an unrighteous action (*adhamma-kamma*). If one speaks of a righteous action as unrighteous, then one indicates Dhamma as no Dhamma. 'To speak of' means 'to indicate.'

(By way of Suttanta, elimination of lust (*raga*), elimination of hate (*dosa*), elimination of delusion (*moha*), the fivefold restraint (*saṁvara*), namely , restraint by precepts (*sīla-saṁvara*), restraint by mindfulness (*sati-saṁvara*), restraint by wisdom (*ñāṇa-saṁvara*), restraint by forbearance (*khantī-saṁvara*), restraint by energy (*vīriya-saṁvara*); the fivefold rejection (*pahāna*), namely, rejection of evil by right view (*tadaṅga-pahāna*), rejection by mental concentration (*samādhi-pahāna*), rejection by destruction (*samuccheda-pahāna*), rejection by being peaceful (*patippassaddhi-pahāna*), and rejection by attainment of Nibbāna (*nissaraṇa-pahāna*), and reflection so that there can be no happening of lust, hate and delusion. These aggregates [of elimination, restraint, rejection and reflection form discipline; reversibly. the aggregates of non-elimination, non-restraint [non-rejection], and non-reflection of lust, etc. form no discipline.

(In terms of Vinaya, completeness of the five factors, namely, candidate (*vatthu*), ordination-house (*sīma*), assembly (*parisā*), declaration (*ñatti*), and 'text for deeds' (*kamma-vācā*) is discipline; incompleteness or defectiveness of these five is no discipline.

(By way of Suttanta, the four foundations of mindfulness, the four right efforts, the four bases of psychic powers, the five faculties, and the eight constituents of the path, these doctrinal aggregates are what the Buddha teaches; never does the Buddha teach that there are three foundations of mindfulness, three right efforts, three bases of psychic powers, six faculties, six psychic powers, eight factors of Enlightenment, and nine constituents of the Path.

(In terms of Vinaya, there are four *Pārājika*[1] rules, thirteen *Sanghādisesa*[2] rules, two *Aniyata*[3] rules, thirty *Nisssaggiya*[4] rules, etc. are taught by the Buddha; never does the Buddha teach that there are three *Pārājika* rules, fourteen *Saṅghādisesa* rules, two *Aniyata* rules, thirty-one *Nissaggiya* rules, etc. (The set of rules taught implies the set of rules prescribed.)

(By way of Suttanta, everyday absorption in attainment of Fruition (*Phala-samāpatti*), absorption in attainment of Great Compassion (*Mahākaruṇā-samāpatti*), survey of the world of sentient beings through the Buddha-Eye (*Buddha-cakkhu*) consisting in both *Āsayānusaya-ñāṇa*[5] and *Indriya-Paropariyatti-ñāṇa*[6], delivery of relevant discourses and

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1. *Pārājika*: "Any transgressor of these rules is defeated in his purpose in becoming a bhikkhu." The four offence of this kind are: (l) indulgence in sexual intercourse, (2) taking with intention to steal what is not given, (3) intentional deprivation of a human life, and (4) making claim to attainments which he does not really possess.
2. *Saṅghādisesa*: An offence of this kind entails formal meeting of the Sangha to decide the case and the action to be taken against the offender of the rule. The first of the 13 *Sanghādisesa* offences is engagement in bodily contact with a woman through immoral thoughts.
3. *Aniyata*: The nature of such offence is to be determined whether it is *Pārājika, Saṅghādisesa* or not so grave *Pācittiya* as in the case of a monk who sits in a place secluded, unseen and convenient for an immoral purpose. The other case is when he does so in a place seen and inconvenient for an immoral purpose but convenient for talking immorally to the woman.
4. *Nissaggiya*: Offences of this kind involve forfeit and repentance, the first of them occurs when a bhikkhu keeps more than permissible number of robes: he has then to surrender the extra ones and confess his offence. *See U Ko Lay, Guide to Tipitaka, pp. 11-12, Burma Piṭaka Association Rangoon. 1986.*
5. *Āsayānusaya ñāṇa*: The knowledge of inclinations and the latent tendencies.

relation of pertinent stories as demanded by occasion, these doings form the practice of the Buddha. No absorption in Attainment of Fruition, No absorption in Attainment of Great Compassion, etc., form no practice of His.

(In terms of *Vinaya*, observance of *vassa*-residence in a certain town or a village at the request of the devotees concerned, journey at the end of the *vassa*-period after informing the devotees concerned or after performing *Pavarana*, greeting addressed to the visiting monks with the words: "Are you keeping fit, dear sons? Are you faring well?" and so on; doings of these and other things form the practice of the Buddha. No doings of such things form no practice of His.

(In certain Vinaya rules, there are such lines as "He who unknowingly commits is not guilty; he who commits without intent to steal is not guilty; he who commits without intent to cause death is not guilty" and so on. The set of rules like these is the collocation of no offences. "He who knowingly commits is guilty; he who commits with intent to steal is guilty; he who commits with intent to cause death is guilty" and so on. The set of rules like these is the set of offences.

(Of the seven kinds of offences, namely, *Pārājika* offences, *Saṅghādisesa* offences, *Thullaccaya* offences, *Pācittiya* offences, *Pātidesaniya* offences, *Dukkata* offences and *Dubbhāsī* offences, the latter five are minor and no gross while the former two (*Pārājika* and *Saṅghādisesa* offences) are major and gross.

(Of these seven kinds of offences, the last six are expiable (*Sāvasesa āpatti*) as the offender's monkhood still remains. (That is to say, if he commits any of the latter six kinds, his state of a monk is still valid even though he is guilty. The *Pārājika* offence is inexpiable. (This is to say, if he violates a *Pārājika* rule he totally loses that validity leaving no traces whatever of monkhood in him.)

(In this way the nine pairs of Dhamma and no Dhamma, etc should be particularly understood. This explanation is taken from the exposition of the *Sangha bhedakakkhandhaka*, **Vinaya Cūḷa-Vagga Commentary**.)

Like the Venerable Sāriputta, the Venerables Mahā Moggallāna, Mahā Kassapa, Mahā Kaccāyana, Mahā Kotthika, Mahā Kappina, Mahā Cunda, Anuruddha, Revata, Upāli, Ānanda and Rāhula, also heard of the coming of the Kosambī monks to Sāvatthi. They approached the Buddha and asked Him as the Venerable Sāriputta did. Then also did the Buddha teach them the eighteen items of righteousness and the eighteen items of unrighteousness the way He taught Venerable Sāriputta.

So did the Buddha's aunt, Therī Mahā Pajāpati Gotamī, who learnt of the coming of the Kosambī monks and she visited the Buddha. She paid Him obeisance, stood at a proper place and put the same question as Venerable Sāriputta's. The Buddha then told Therī Mahāpajāpati Gotamī thus:

> "In that case, Gotamī, listen to the sayings of both groups of monks. Having listened, you should prefer the view, wish, liking, and acceptance of the righteous of the two parties. All that is to be expected from the Community of Bhikkhus by the Community of Bhikkhunīs should be desirable only from the righteous."

On receiving the news, the wealthy Anāthapiṇḍika, donor of the Jetavana monastery and Visākhā, the donor of the Pubbārāma monastery, too went to the Buddha and reported the matter. To them as well the Buddha said:

> "Anāthapiṇḍika, (Visākhā), in that case give alms to both parties! Having given alms, listen to the sermons from both! Having listened, you should prefer the view, wish, liking and acceptance of the righteous monks!"

(This is an extract from the **Vinaya Mahāvagga Text**. its Commentary and Sub-

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6. *Indriyaparopariyatti ñāṇa*: The knowledge of the dullness and keeness of facultics such as, confidence, mindfullness, concentration, energy and wisdom. *Nārada Mahāthera, The Buddha and His Teaching, Buddhist Publication Society, Kandy 1980.*

Commentary.)

(The following, however, is from the **Dhammapada Commentary**) On hearing the news that "the quarrelsome Kosambī monks are coming to the city of Savatthi," King Pasenadī Kosala approached the Buddha and said: "Exalted One, I would not like to grant permission to those Kosambī monks to enter my kingdom." To this the Buddha replied: "Your Majesty, those Kosambī Monks are virtuous. It was only on account of dispute that they took no heed of what I said. Now they are coming to apologize to me. Let them come!"

"Exalted One, I would not like to let them come into the monastery," said the King. As the Buddha rejected his desire as before, the King only kept quiet.

When the Kosambī monks arrived in Sāvatthi, the Buddha made special effort to keep the monks quiet and to provide them with accommodation at the outlying parts of the monastery. Not only other monks shunned company with them but all visiting monks of modesty asked the Buddha: "Who are the quarrelsome and contentious Kosambī *bhikkhus*, Exalted One?" The Buddha pointed out the monks, saying: "These are they!" As the virtuous visitors said: "We are told that the quarrelsome and contentious Kosambī monks are they. We are told that the Kosambī monks who defy the Buddha's words are they!" and pointed their fingers at them, the Kosambī monks felt so ashamed that they dared not raise their heads but threw themselves at the feet of the Buddha and begged His pardon. Then the Buddha said:

> "Monks, you became *bhikkhus* under an Omniscient Buddha like Me, and although I, Myself, tried to bring about harmony, you disobey Me which was indeed a grave mistake on your part.
>
> "A good wise Bodhisatta of ancient times once listened to the advice of his parents, who were about to be killed and following their advice, secured kingship of two great countries later on, though the parents had been put to death."

The Buddha then related the *Kosambaka Jātaka* (the story of Dīghāvu) in detail. The Buddha added:

> "In this way monks, although his parents were killed, the Bodhisatta Prince Dīghāvu gave heed to the advice of his parents and eventually won the daughter of King Brahamadatta and became ruler of the two great kingdoms of Kāsi and Kosala. You, dear sons, however, did not follow My word and committed so great a wrongdoing."

The Buddha then uttered the following stanza:

Pare ca na vijānanti, mayam ettha yamāmase.
Ye ca tattha vijānanti, tato sammanti'medhagā.

> Here in the midst of the crowded assembly of monks, those who are foolish and quarrelsome, do not realize that "We are drawing near the King of Death every minute" as they lack the eye of wisdom. In that very assembly, the wise monks who are brilliant, however, realize that they are approaching Death from moment to moment. On account of that realization do quarrels and disputes completely cease through right practice.

At the end of the verse, the monks who had assembled there became established in *sotāpatti-phala* and higher states.

By means of these sermons did the Buddha save and convert devas, humans and Brahmās (in the *Pālileyyaka* forest for the whole period beginning from the end of the tenth *vassa* up to the beginning of the eleventh).

Chapter 29

THE BUDDHA'S ELEVENTH VASSA AT BRAHMIN VILLAGE OF NĀḶA

As has been said before, after staying at Jetavana monastery in Sāvatthi for as long as there were beings to be converted, the Buddha journeyed again and eventually reached the brahmin village named Ekanāḷa, in the district of Dakkhiṇāgiri, so named because it lay to the south of the hill that stood near the city of Rājagaha in Magadha country. There He observed the eleventh *vassa* with the brahmin village as a resort for alms.

While dwelling in the monastery named Dakkhiṇāgiri, the Buddha did, as usual, two series of activities: (1) morning activities (*pure-bhatta-kicca*, lit. before-meal doings) and (2) after-meal activities (*pacchā-bhatta-kicca*). Having finished the morning activities, He did the after-meal one, which were of four series. At the end of the fourth series, He surveyed the world of sentient beings through His Buddha Eye (*Buddha-cakkhu*) that consists of *Asayāmusaya-ñāṇa* and *Indriya-paropariyatti-ñāṇa*, and saw in His vision Brahmin Kasibhāradvāja who had the potentials for arahatship because of his past meritorious deeds. The Buddha also came to know thus:

> "On my visit to the Brahmin's cultivation site, My conversation with him will take place. When the conversation is over, the Brahmin, having listened to My discourse, will attain arahatship."

The Buddha therefore went to the Brahmin's farm and conversed with him and gave him a discourse called Kasibhāradvāja Sutta.

> (The Kasibhāradvāja Sutta is contained in the **Saṁyutta Nikāya**. In this Chronicle, the **Sutta Nipāta** and its Commentary will be based for narration.)

Five Series of The Buddha's Activities

With reference to the Buddha's activities, the **Saṁyutta Nikāya Commentary** and others enumerate five series of activities, whereas the **Sutta Nipāta Commentary**, combining the latter four, gives only two, namely, the morning series and the after-meal series. The idea, however, is the same. Hence two series according to the **Sutta Nipāta Commentary** and five series according the other Commentaries, namely, the activities in the first watch of the night (*purima-yāma-kicca*), the activities in the middle watch (*majjhima-yāma-kicca*), the activities in the last watch (*pacchima-yāma-kicca*). These five series of activities will be described in serial order so that readers might develop their devotion.

(1) The Buddha's Morning Activities (Pure-bhatta Buddha-kicca)

The Buddha rose early in the morning and, in order to honour His attendant monk with merit as well as to see to His own physical wellbeing, cleaned His body by washing His face first and then spent the rest of the time engaging in *phala-samāpatti* in quietude till the time of going on alms-round. Then He adjusted His lower garment, girded His waist, put on His robe, took His bowl and entered the village sometimes alone and at other times in the company of monks. His entry into the village took place sometimes in a natural manner and at other times attended by miracles. For instance:

When He went to alms-round, gentle breezes blew, cleaning the ground before Him. Clouds repeatedly sprayed water, putting the dust to rest along the way, and followed the Buddha like a canopy above Him. The winds too blew bringing the blossoms from all the places and scattering them to make a bed of flowers all the way down. The natural high ground lowered itself and became even. So did the natural low ground become high and level with other parts of the ground automatically. Stones, pebbles, potsherds, stumps and thorns moved away on their own accord.

When the Buddha put down His foot on the ground, the surface became even; or the lotus flowers, which were as big as carriage-wheels and which provided a delightful touch, arose under the feet for ready support.

As soon as the Buddha laid His right foot on the threshold at the entrance of a town or a village, the six-hued rays streamed out from His body as though they poured liquid of gold on edifices including square-roofed and pinnacled houses, or as though they covered them with exquisite drapery. The rays rushed from place to place making them all luminous with brilliant lights. Horses, elephants, birds and other animals made agreeable sounds while remaining in their respective places. Similarly, drums, harps and other musical instruments produced pleasant music without players. Ornaments, such as necklaces, earrings, bangles, arm-bands, etc., which were worn by people, sounded sweet automatically. From these signs they knew "Today comes the Blessed One into our town (or village) for alms-food!"

Well-dressed and well-robed people came out of their houses with scents, flowers and other offerings in their hands. They gathered on the main road in the town-centre and paid obeisance with their offerings respectfully. They asked for monks, as many as they could afford, to provide meals, saying: "Venerable Sirs, give us ten monks," "Give us twenty," "Give us a hundred," and so on. They also took the alms-bowl of the Buddha and placed the seats and treated the monks to meals.

After partaking of His food, the Buddha instructed the devotees according to their inclinations so that some might be established in the three refuges, others in the five precepts, still others in one of the fruitions of *sotāpatti*, *sakadāgāmī* and *anāgāmī* and the rest in monkhood and arahatship. In this way, He uplifted the multitudes spiritually by teaching them the Dhamma and finally He returned to the monastery.

On arrival at the monastery, the Exalted One sat on His Buddha-seat, readily made in the round flagrant pavilion and waited until the monks had eaten their meals. When they had finished eating, the attendant monk would inform the Buddha. Then only did He go into the scented chamber.

> (All these were the Buddha's series of activities in the morning. There were still others done in detail but not described here. These may be taken as recorded in the Brahmāyu Sutta of the **Majjhima Paṇṇāsa Pāli**.)

(2) The Buddha's After Meal Activities (Pacchā-bhatta Buddha-kicca)

After meal, the Buddha sat on the seat prepared by the attendant monk near the scented chamber (at the meeting place of the monks) and washed His feet. Then standing on the washing-board, He exhorted the monks thus:

> "Monks, work out your completion of the threefold training by mindfulness. Hard indeed is to live in the time of the appearance of a Buddha in the world. Hard indeed is to have human life. Hard indeed is to have faith. Hard indeed is to have monkhood. Hard indeed is to hear (i.e., to have an opportunity of listening to) the True Law."

At such meetings, some monks asked the Buddha about meditation. To them, He instructed on meditation (methods) according to their inclinations. They then paid obeisance to Him respectfully and retired to their respective day-resorts or night-resorts, some going to the forest, some to the foot of a tree, some to certain places up in the hills while others to the celestial abodes of Catumahārajika. Tāvatiṁsa, Yāma, Tusitā, Nimmānarati or Paranimmita Vasavattī.

Thereafter, the Buddha entered the fragrant chamber and lay down on His right side, if He wished for a moment without abandoning mindfulness. With His body eased, He rose and surveyed the world of sentient beings during the second period (of the day). During the third period, however, as He was to live depending upon the village-resort for alms, residents of towns or villages, who had given morning alms, nicely dressed and robed, gathered in the monastery, bearing scents and flowers and other offerings, to listen to the Buddha's sermon in the afternoon. Then the Buddha arrived in a miraculous way agreeable to the audience and sat down on His sacred Buddha-seat, which was prepared in the Dhamma Hall (the round pavilion where sermons were delivered). Then He gave a talk on the Dhamma which was appropriate to the length of the time available and dismissed the audience when He knew the time was up. The people, having saluted Him, left the place.

(All this was the Buddha's daytime series of activities after the meal.)

(3) The Buddha's Activities in The First Watch of The Night (Purima-yāma Buddha-kicca)

Having finished His daytime activities after the meal, the Buddha, if He wanted to bathe, rose from His Buddha-seat and went to the place where the attendant monk had fetched the water for His bath. Taking the bath-robe from His attendant's hand, He entered the bathroom.

While the Buddha was bathing, the attendant monk brought a seat for Him and placed it somewhere in the fragrant chamber. Having bathed, He put on the well-dyed and doubly folded robe, girding His waist, with His upper robe under the right arm and over the left shoulder, He then sat alone in the Buddha-seat, which was prepared in the fragrant chamber for a moment of recreation.

After a while, monks would arrive from their respective day-resorts and night-resorts to wait upon Him. At such meetings, some monks presented their problems, some asked about meditation subjects, while others made requests for a discourse. To them all, the Buddha gave His help by fulfilling their wishes and thereby spending the early hours of the night.

(All these were the Buddha's series of activities in the first watch of the night.)

(4) The Buddha's Activities in The Middle Watch of The Night (Majjhima-yāma Buddha-kicca)

When the monks departed, after paying their salutations to the Buddha as that series of the Buddha's activities was over, devas and Brahmās, from all over the ten thousand world-systems, took the opportunity of approaching Him to ask questions which had cropped up in their thoughts. The questions asked were extensive and covered a wide range of topics but the Buddha answered them, leaving none unanswered. Thus, He let the hours around midnight pass.

(All this was the Buddha's series of activities in the middle watch.)

(5) The Buddha's Activities in The Last Watch of The Night (Pacchima-yāma Buddha-kicca)

The last watch of the night (or the daybreak) was divided into three parts: the first part was used for walking up and down in order to ease the strain due to His sitting posture since dawn; the second part was taken up by His lying down on His right without losing His mindfulness in the fragrant chamber, and in the third part, He rose from lying, sat cross-legged, surveying the world of sentient beings through His twofold Buddha-Eye, namely, *Āsayānusaya-ñāṇa* and *Indriya-paropariyatti-ñāṇa*, to find out clearly individuals, who had done in their past lives principal (*adhikāra*) meritorious deeds, such as *dāna*, *sīla*, etc., in the presence of former Buddhas. This is the exposition given in the **Saṁyutta Commentary**, **Sīlakkhandha Commentary** and other works.

The exposition of the **Sutta Nipāta Commentary**, reads as follows:

The morning time was divided into four periods: in the first period the Buddha walked to and fro; in the second period, He lay down on His right side in the fragrant chamber without losing mindfulness, which was noble lying. The third period was spent by engaging in the *jhāna* of *arahatta-phala-samāpatti*. In the fourth period, He was absorbed in the *jhāna* of *mahākaruṇā-samāpatti* and He surveyed the world of sentient beings by the aforesaid twofold Buddha-Eye so that He could see what beings were of less 'dust' in their eyes, what beings were of more 'dust' and so on.

(All these were the Buddha's series of activities in the last watch of the night.)

Here ends the account of the five series of the Buddha's activities.

Thus it was customary for the Buddha to carry out diligently the five series of His activities daily wherever He stayed. In accordance with that practice, when the Buddha was now dwelling, during the eleventh *vassa*, at the Dakkhiṇāgiri Monastery, He also performed these duties. One day, when He did "the survey of the world of sentient beings through his Buddha-Eye," which was one of His activities during the last watch of the night, He saw in His vision, by His Omniscience, the Brahmin Kasibhāradvāja who was endowed with *adhikāra* merit that would contribute to his attainment of arahatship. On

further reflection, He foresaw thus: "The Brahmin will today hold the ploughing ceremony. When I get to his ploughing field, My conversation with him will take place. At the end of My conversation, on listening to My discourse, he will don the robe and become an *arahat*." The Buddha then remained at Dakkhiṇāgiri Monastery waiting for an opportune moment.

Kasibhāradvāja's Ploughing Ceremony.

That day witnessed the ploughing ceremony of Kasibhāradvāja Brahmin, a native of Ekanāḷa village, (the Brahmin was so named because he belonged to the clan of Bhārādvāja and his occupation was farming). The Brahmin's programme for the first day of the festive ploughing and sowing was as follows:

Three thousand bulls of draught were kept in readiness. All their horns were dressed beautifully in gold sheaths and so were their hoofs in silver sheaths. All of them were adorned with white flowers and the scented prints of the five fingers. They possessed the mark of best breed, each with splendid head and four legs. Some had dark brown colour of colyrium stones, some had crystal white colour, some coral red while others were splotchy like *masāragalla* precious stone.

Likewise, five hundred farm workers, completely in white garments and bedecked with fragrant flowers, their right shoulder bearing large floral wreaths, and they were shining as they were besmeared with orpiment and realgar all over their bodies. When they set forth, they did so in groups, each having ten ploughs. The front of the ploughs, the yokes and the goads were covered with gold plates. Of the five hundred ploughs, the very first had eight bullocks harnessed to it; each of the remaining ones had four bullocks. The rest of the bullocks were brought as reserves to replace those tired. To each group of ten ploughs was attached a cartload of seeds. The ploughing was done by each farm-worker in turn. So was the sowing accomplished.

The landlord, Brahmin Kasibhāradvāja himself, had his beard and moustache groomed early in the morning, he had also bathed, applied paste of great fragrance to his body, put on his garment worth five hundred pieces and placed an upper robe worth a thousand on his left shoulder, each of his fingers had two rings, thus making twenty rings all together, his two ears wore ear-plugs with the design of the lion's mouth; his head had a turban like that of the Brahmā, a gold ornament with a pattern of flowers was worn at his neck. Surrounded by a host of brahmins, he supervised the work.

Thereafter the Brahmin's wife had many pots of milk food cooked and brought by carts. She bathed with scented water, fully dressed herself and went to the farm in the company of other brahmin women.

In the Brahmin's house, too, everywhere was perfumed. Parched rice was strewn everywhere. Pots filled with water, banana-trees, flags, banners and streamers were used for decoration. And, with scents, flowers, etc., worship was done. In the field, flags of cylinder-shaped and flat were hoisted everywhere. Assistants, workers and those who assembled there numbered two thousand and five hundred. Everyone was in new clothes and milk-food had been prepared for them.

When everything was ready for the occasion at the farm, the Brahmin had his golden bowl, which was normally used for his eating, cleansed and filled with milk-food flavoured with butter, honey and molasses. He then had it offered in sacrifice to the god of the plough. The Brahmin's wife had bowls of gold, silver, white copper and red copper distributed among the five hundred farm workers, and she herself fed them by pouring the milk-food into their bowls, one after another, with a cup-like ladle. After finishing the offerings to deities, however, wearing his sandals with red straps and holding a red walking-stick of gold, the Brahmin went from place to place to oversee as required, and to say: "Pour milk-food into this man's bowl! Put butter into this man's! Ladle out molasses into his!"

This was how the ploughing ceremony of the Brahmin landlord Kasibhāradvāja was held.

The Buddha visited The Ploughing Ceremony

At that time, while staying at the fragrant chamber, the Buddha knew that the feast of

milk-food was going on and decided that "The time has come for me to exhort the Brahmin!". Hence, He adjusted His lower robe, girded His waist, put on His upper robe, took His alms-bowl, and went alone to the place where the ploughing ceremony was taking place in full swing,

(Herein whenever the Buddha wished to collect alms-food, the stone alms-bowl in *inda-nīla* blue (that had been presented by the four Guardian Deifies) appeared automatically in the middle of the Buddha's two hands; it was not necessary for Him to go elsewhere and bring it. As the bee comes to the place of a variety of flowers, so the bowl presented itself to Him.

(Herein one may ask: "Why did not the monks follow the Buddha?" The answer is: When the Buddha was desirous of going alone, He entered the flagrant chamber at the time of collecting food in the morning and remained there after closing the door. From that hint the monks know "Today the Master wants to go alone into the town or the village. Surely the Master must have seen in His vision somebody to convert." Knowing thus they took their respective alms-bowls and went on their rounds after circumambulating the fragrant chamber. On that day, for the conversion of Kasibhāradvāja, too, the Buddha did in the manner already mentioned. That was the reason for the monks did not go with the Buddha.)

At the time of the Buddha's visit, the Brahmin Kasibhāradvāja was still presiding the feast of milk-food for the members of his retinue. The Buddha then reached the site of the feast and stood at a suitable place.

(Herein the Buddha's going to and standing on the feasting ground was just to grant His blessing to the Brahmin. In fact, He went there not because He wanted to partake of His share like a destitute. **To elaborate**: The Buddha had relatives numbering one hundred and sixty thousand which comprised eighty thousand being maternal and eighty thousand paternal. These relatives could afford to provide permanent sustenance by their wealth. Indeed the Buddha donned the robe not for food. Truly, He became an ascetic with the determination: "For countless aeons I had given the five great gifts and fulfilled the Perfections. Thereafter, having liberated Myself from *saṁsāra*, I will liberate beings worthy of liberating, as much as I am liberated. Having tamed Myself with the restraint of the six senses, I will tame beings worthy of taming, as much as I am tamed. Having calmed Myself with the extinction of all the heat of moral defilements, I will calm beings worthy of calming, as much as I am calm. Having attained Myself the element of peace with regard to the body and defilements, I will teach beings worthy of attaining the element of peace with regard to the body and defilements, as much as I do." Therefore, it was because He wanted to liberate these beings as much as He had liberated Himself from *saṁsāra*; it was because He wanted to tame those beings as much as He had tamed Himself with the restraint of the six senses; it was because He wanted to calm those beings as much as He had calmed Himself with the extinction of all the heat of the defilements; it was because He wanted to attain the element of peace with regard to the body and moral defilements that He wandered about the world. In His present wandering, He went and stood there on the ground, where the feast of milk-food was in full swing, in order to show His favour to the Brahmin Kasibhāradvāja.)

The Buddha, having stood at a place high enough for Him to be seen and to be heard by Kasibhāradvāja, emitted His body-rays in the colour called *pīta* as though it were a mixture of gold liquid and yellow orpiment. Far brighter than the light of a thousand suns and a thousand moons, the rays reached up to the distance of eighty cubits. Enveloped on all sides by the Buddha's body light, the walls of the Brahmin's workshop, the trees around and the lumps of turned-over earth and other objects looked like solid gold.

At that time the people who were helping themselves to the milk-food saw the peerless Buddha with the glowing Buddha-splendour. Accordingly, they washed their hands and feet and, with their joined hands raised in adoration, they stood surrounding the Buddha. When the Brahmin saw the Buddha being surrounded by the people, he became unhappy,

thinking: "My work has been purposely disrupted!" Noticing the major and minor marks, the Brahmin wrongly remarked: "This monk Gotama, only if He were to work for His material progress He would have achieved something like the ruby hairpin worn on their heads by all the people in the whole Jambudīpa. He could have accomplished any sort of wellbeing! Yet, being lazy, He does nothing but eats the food that He gets at ploughing ceremonies and other functions, He goes about giving priority to the maintenance of His physical fitness." Because of his unhappiness and misapprehension, the Brahmin said to the Buddha contemptuously as follows:

> "O Monk, I do the ploughing and sowing. Doing so I make a living. (Though I possess no marks like yours, my work is not adversely affected.) O Monk, you too should plough and sow like me. By so doing, live a happy life as I do. (To you who are endowed with the signs of greatness, what benefit will fail to accrue?)"

(The Brahmin had already learnt that "The glorious Prince Siddhattha has come into being at the palace of the Sakyans, in the city of Kapilavatthu! That prince has become an ascetic after renouncing the luxurious life of a Universal Monarch!" He therefore recognized that Prince Siddhattha was this monk. He said to the Buddha in the above manner because he meant to censure Him, saying: "Having given up the luxuries of a World King, should You (who have become a monk) now feel weary?" Or as the Brahmin was of sharp intelligence, he said so not because he wanted to denounce Him but because as he personally had witnessed the Buddha's attractive frame, desired to extol His wisdom and lead Him into a dialogue.)

Then as he (the Brahmin Kasibhāradvāja) was somebody worthy of conversation, was a farmer, the Buddha wanted to instruct him in accordance with his inclinations. In order to give a Dhamma-talk, revealing Himself as the top ranking cultivator in the world of sentient beings, with the devas and Brahmās, the Buddha said:

> "O Brahmin, like you I too plough the field and sow the seeds and live happily thereby."

Then it occurred to Kasibhāradvāja: "This monk Gotama says: 'I too plough the field and sow the seeds,' but I do not see His implements such as yoke, goad, etc. Is He telling me a lie or is He not?" Then the Brahmin looked at the Buddha and examined Him from the feet to the top hair and saw clearly that He was fully endowed with the marks of a great man. He therefore pondered: "There is no reason for a man endowed with these marks to say what is untrue." At that moment there arose in him sense of adoration for the Buddha and he abandoned such a rude mode of address as Samaṇa (Monk), and called Him by His clan name and said:

> "We do not see the Venerable Gotama's yoke, plough, ploughshare, goad and bullocks. Even then You asserted, saying: 'Brahmin, like you I too plough the field and sow the seeds and live happily thereby.' "

The Brahmin then asked in verse:

1) Kassako paṭijānāsi
na ca passāmi te kasim.
Kasim no pucchito brūhi
yathā jānemu te kasiṁ.

> (O Gotama,) you declare that you are a farmer. But I do not see your implements, say, yoke, plough and others that are required for farming. As you are now asked, please tell us in such a way that we might know all the implements (of yours, Gotama,) for farming.

To the complete question put forth by the Brahmin, the Buddha gave a complete reply in four verses, three containing the answers themselves and the fourth the conclusion. The text of the verses and their translations are as follows:

Answer in Verse (1)

2) Saddhā bījaṁ tapo vuṭṭhi
paññā me yuga-naṅgalaṁ.

Hirī īsā mano yottaṁ
sati me phālapācanaṁ

(a) ("O Brahmin of Bhāradvāja clan!) My faith is the seeds, the faith which is of four kinds: *āgama*[1], *adhigama*[2], *okappana*[3] and *pasāda*[4]. (For these four, read the **Pāthika-vagga Commentary** and others works.)

(b) My restraint of the six senses is the rainfall that contributes to the development of the plants.

(c) My Insight-Wisdom (*vipassanā-paññā*) and the fourfold Path-Wisdom (*magga-paññā*) are the yoke and the log of the harrow.

(d) My shame (*hirī*) and fear (*ottappa*) of evil deeds are the twin shafts of the harrow.

(e) My mind generating concentration (*samādhi*) is the ropes which are of three kinds, one for tying, another for harnessing and a third for linking.

(f) My mindfulness (*sati*) accompanied by Insight-Wisdom and that accompanied by Path-Wisdom are the harrow teeth and the goad.)

(N.B. The Brahmin asked exclusively about the yoke, harrow and other implements. But the Buddha answered by adding essential facts (though they were omitted in the question). He did so because of the analogy between the two root-causes [of faith and seeds]. Such a way of teaching is an asset of every Enlightened One. The Buddha, desirous of teaching by disclosing that asset, and by supplying the other required factors of the same analogy, said that his faith formed the seeds.

(Herein what is meant by "*the analogy between the two root-causes*?" Did not the Brahmin ask only with reference to the implements such as yoke, harrow and the like? Then why did the Buddha talk about His faith by comparing it to the seeds and by bringing it into His answer though not mentioned in the Brahmin's question? If an answer contains something not asked about, is not it impertinent to the questions? Although the Brahmin confined his questions to farm implements, such as the yoke, harrow and the like, why did the Buddha touch upon extra things as well in His answers such as faith equalling the seeds and so on? Did not this render His answer irrelevant? Such queries might crop up.

(**The answer is**: Never did the Buddha speak without relevance. It was customary for the Buddhas to teach by introducing new facts by way of analogy.

(Here references should be noted as follows: The Brahmin Kasibhāradvāja asked about farming with reference to the yoke, plough and other implements. But the Buddha, who was thus asked, did not leave out anything at all from His answer saying: "Oh, this is not questioned by the Brahmin." Such regard, on the part of the Buddha, meant His care taken for the Brahmin out of compassion. Being desirous of speaking of farming from the very beginning so that the Brahmin might know the whole business together with the four points of (1) root-cause (*mūla*), (2) support (*upakāra*), (3) accumulation (*sambhāra*), and (4) result (*phala*) that were excluded from his questions. Though the Brahmin failed to ask fully because his knowledge and wisdom was not deep enough, the Buddha answered all the unasked but essential points as well in His answer because so great was His compassion.

(**Further explanation**: Seeds are the basic requirement for farming. No seeds, no farming. The quantity of seeds determines the amount of farm work. There is no farm work done more than what is demanded by the seeds. Hence the seeds are the

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1. *Āgama-saddhā (āgamana-saddhā):* faith inspired by the determination to become a Buddha.
2. *Adhigama-saddhā (adhigamana-saddhā):* faith inspired by the attaimnent of the Path and Fruition.
3. *Okappana-saddhā:* faith inspired by the understanding of the attributes of the Triple Gem.
4. *Pasāda-saddhā:* faith inspired by the sight and sound of what is pleasing to the heart.

principal root-cause of farming. On account of this, the Buddha desired to describe the task of farming beginning from that root-cause. Because the seed as the root-cause of secular farming, the theme of the Brahmin's question was analogous to the root-cause of spiritual farming of the Buddha, He also wished to add the very analogy. Hence His saying: "*My faith is the seeds.*" (As has been said above, 'the analogy between the root-cause of secular farming, i.e. seeds and the root-cause of spiritual farming, i.e. faith.' Thus the profound significance of this statement should be understood.)

(Again, it may be argued: "What the Brahmin asked should have been answered first. Yet, why did the Buddha answer first but not later what was not asked by the Brahmin?"

(**The answer in brief**: (1) Though the seed-like faith should be answered later, the Buddha answered it first because it would benefit the Brahmin much. (2) The rainfall-like sense-restraint and the seed-like faith are related to each other as cause and effect; hence the rainfall-like sense-restraint was spoken of immediately after the seed-like faith though it should have been done so later on.

(The answer expanded: (1) The Brahmin was intelligent. But as he was born in a family of wrong views, his faith was very weak. One, who is strong in intelligence but weak in faith, does not believe others (not his teachers in the least). He does not practise what should be practised and is likely to fail thereby to attain the extraordinary Path and Fruition. Kasibhāradvāja's faith, free from mental defilement, was weak (because of his birth in a family of wrong views.) Therefore his weak faith combined with strong intelligence could not earn him the Path and Fruition. The combination is somewhat like a bullock yoked together with an elephant. It was the faith that would lead the Brahmin to the spiritual attainment. Therefore, in order to establish him in faith (which was required), the Buddha, incomparably clever in teaching, taught faith first though it should come later.

(2) Rainfall is immensely beneficial to the seeds. The relationship between cause and effect could be fully appreciated only if the Buddha spoke of rainfall immediately after His reference to the seeds. Hence His answer concerning rainfall, which should have followed later, was given earlier (i.e., next to the answer concerning the seed-like faith.) (Not only the rainfall but also the shafts of the harrow, ropes, etc., the Buddha spoke of at their respective appropriate places in the sequence. The characteristics and other particulars of faith may be learned from the texts concerned.)

(The analogy between faith and seeds is this: The natural seeds, the basic cause of the secular farming of the Brahmin, did two things: (1) shooting roots downwards and (2) developing sprouts upwards. Similarly, the seed-like faith, the basic cause of the spiritual farming by the Buddha, performed two things: (1) shooting the roots of morality (*sīla*) downwards and (2) developing the sprouts of Tranquillity (*samatha*) and Insight (*vipassanā*) upwards.

(Just as the natural seeds absorb the nutritious elements of the soil as well as of the water through the roots and grow to bring maturity to the crop through their stems, even so the seed-like faith absorbs the elements of Tranquillity and Insight through the roots of morality and grows to bring maturity to the crop of Noble Fruition (*ariya-phala*) through the stem of Noble Path (*ariya-magga*).

(a) (Just as the natural seeds that lie in fertile soil attain development with their roots, sprouts, stems and ears, producing sap and paddy crop full of grains, even so the seedlike faith that lies in the fertile soil of the mental process attain development with Moral Purity (*sīla-visuddhi*), producing the sap of the Noble Path (*ariya-magga*) and the crop of arahatship full of Analytical Knowledge (*paṭisambhidā*) and Higher Psychic Power (*abhiññā*). Hence the Buddha's saying "*My faith is the seeds.*")

(With reference to the saying: "*My restraint of the six senses is the rainfall.*" Just as the Brahmin's paddy seeds and the paddy-plants that had come out from the

seeds always grew abundantly without withering because they received the help of the rainfall, even so the Buddha's morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*), that had their immediate cause in the seed-like faith constantly develop without weakening,

(b) (By this saying the Buddha pointed out the profound meaning as follows: "Brahmin, if it rains after you have sown the seeds, that is all right. If not, you have to provide water by yourself. As for me, I attach the yoke and plough of Insight Wisdom (*vipassanā-paññā*) and Path-Wisdom (*magga-paññā*) to the plough of shame (*hirī*) and fear (*ottappa*) by means of the rope of concentration (*samādhi*); then harnessing the draught-bullocks of energy (*vīriya*) I prick and drive them with the goad of mindfulness (sati); thus I plough the fertile field of my mental process and sow the seed-like faith. Never has there been a time when the seed-like faith is deprived of rain water. Rain in the form of my restraint of the six senses is always falling on the fertile field of my mental process."

(With reference to the Buddha's saying: "*My Insight Wisdom and Path-Wisdom are the yoke and the harrow*." The Brahmin's yoke and harrow are analogous to the Buddha's Insight-Wisdom and Path-Wisdom. The yoke is the support for the harrow shafts. It lies before the latter, to which it is connected. It is also something on which the ropes depend. It serves by making the draught-bullocks move together. Likewise, wisdom is the chief support of faultless virtues led by shame and fear. It is also the head and forerunner of faultless virtues. As it cannot exist without the shaft-like shame and fear, the latter should be bound up with the yoke of wisdom. As it is something on which the rope of concentration depends, it gives support to the latter. As wisdom checks both excessive and meagre exertions, it serves it by regulating the movement in unison of the draught-bullocks of energy.

(c) (When harrowing is done, the log fitted with teeth breaks up the soil. It also destroys big and small roots. Similarly, when the Buddha's log of wisdom fitted with the teeth of mindfulness breaks up the four masses (*ghāna*), namely, the mass of continuity (*santati*), the mass of composition (*samūha*), the mass of function (*kicca*) and the mass of sense object (*ārammaṇa*). It also destroys all the big and small roots of mental defilements (*kilesa*). Hence the Buddha's saying: "*My Insight-Wisdom and Path-Wisdom are the yoke and the harrow.*"

(With reference to the saying: "*My shame and fear are the twin shafts of the harrow*." Shame and fear are born together and exist together. When shame is experienced, fear also is then experienced. Hence the translation: "*My shame (*hirī*) and fear (*ottappa*) of evil are the twin shafts of the harrow*."

(d) (Just as the Brahmin's harrow shafts hold on the yoke and the log, even so the Buddha's twin shafts of shame and fear hold on the yoke and the log of Mundane Insight Wisdom (*Lokiya vipassanā-paññā*) and Supra-mundane Path Wisdom (*Lokuttara magga-paññā*) (as the existence of the two kinds of wisdom depends on that of the two: shame and fear of evil.) The yoke and the log do their respective jobs (as has been mentioned before) only when they are bound up with the shafts. Only then are they neither shaky nor loose (but remain tight and fastened). In the same way, the (aforesaid) two kinds of Wisdom perform their respective duties only when they are bound up with the twin shafts of shame and fear. Only then are they neither slackened nor weakened but remain tight and fastened and unmixed with unwholesome things that may arise from lack of shame (*ahirīka*) and lack of fear (*anottappa*). Hence the Buddha's saying: "*My shame and fear of evil deeds are the twin shafts of the harrows*."

(With reference to the saying: "My mind is the ropes": The key word 'mind' means 'concentration.' Hence the translation: "My mind generating my concentration is the ropes, which are of three kinds: one for tying, another for harnessing and the third for linking."

(e) (There are three kinds of ropes, one for tying, i.e. tying the shafts and yoke;

another for harnessing, i.e. harnessing the draught bullocks to the yoke, and the remaining one for linking, i.e. linking the driver with the bullocks. Just as the Brahmin's three ropes kept the shaft, the yoke and the bullocks together and made them accomplish their respective tasks, even so the Buddha's rope of concentration helped Him focus the shafts of shame and fear, the yoke of wisdom and the bullocks of energy on a single sense object and made all these carry out their respective functions. Hence the Buddha's saying: "*My mind generating my concentration is the ropes*."

(With reference to the saying: "*My mindfulness accompanied by Insight Wisdom and that accompanied by Path Wisdom are the harrow-teeth of the harrow and the goad*." Just as the natural harrow-teeth guard and lead the harrow log, even so mindfulness guards Wisdom by exploring the perspective of wholesome things and bringing them into focus. In many Pāli Texts therefore the Buddha teaches mindfulness to be the protector. By never being negligent, the harrow-teeth of mindfulness precedes the harrow-log of wisdom. Indeed the factors that have been investigated by the preceding mindfulness are penetrated by the following wisdom.

(f) (Just as the natural goad, warning the bullocks of the danger of being pricked or beaten, gives them no chance of retreating and stopping, but checks their going astray, even so the goad of mindfulness, warning the bullock-like energy of the danger of falling into woeful states, gives it no chance of idling, retreating and stopping, and checks thereby its mental wandering in undesirable sensual pleasures; fastening it to meditation practice, it also deters the bullock-like energy from following the wrong path. Hence the Buddha's saying: "*My mindfulness accompanied by Insight-Wisdom and that accompanied my Path-Wisdom are the harrow-teeth and the goad*."

Answer in Verse (2)

3) *Kāyagutto vacīgutto*
āhāre udare yato.
Saccaṁ karomi niddānaṁ
soraccam me pamocanaṁ.

(O Brahmin of Bhāradvāja clan! Just as you make your field secure by fences, even so) I (the Teacher of the three classes of beings) make the field of my mental process secure by the fences of threefold wholesome physical conduct and fourfold wholesome verbal conduct. (By this is taught *Pātimokkha-saṁvara-sīla*, Moral restraint under the *Pātimokkha Rules*.) With regard to the use of the four requisites, I restrain myself well to avoid the twenty-one unlawful ways of acquisition. (By this is taught *Ajivapārisuddhi-sīla*, Moral practice of living a life of purity.) With regard to the stomach, I restrain myself well by eating moderately. (By this is taught *Paccaya-sannissita-sīla*, Moral practice of depending on requisites, represented by *bhojane mattaññuta*, knowledge of moderation concerning food.) Through the eightfold noble speech (*ariya-vohāra*) the truthful words, I uproot the weeds of eightfold ignoble speech, (*anariya-vohāra*), the weeds of falsehood. Arahatship, delight in the state called Nibbāna, means the outright removal of the harrow, complete giving up of the field and perpetual retirement belonging to me, the Teacher of the three classes of beings.

(The meaning here is: "Brahmin, just as you make, after sowing the seeds, a barrier of thorns, a barrier of trees, a barrier of logs or a barrier of bamboos, so that cattle, buffalos and deer could have no access and destroy the crop, even so I, after sowing the seeds of faith, build the three big walls of *pātimokkha-saṁvara-sīla*, *ājīva-pārisuddhi-sīla* and *paccaya-sannissita-sīla* so that cattle, buffalos and deer in the form of unwholesomeness, such as passion, hatred, delusion, etc, could have no access and destroy the crop of various meritorious deeds that I (who am a great farmer) possess.

Brahmin, just as you, after doing the external (*bahira*) work of secular ploughing, with the hands or with the sickle, pull out and get rid of the weeds, which are damaging to the crop, even so I, after doing the internal (*ajjhattika*) work of spiritual ploughing, pull out and get rid of the following eightfold ignoble speech, the weeds of falsehood:

(1) To say "I see" when seeing not,
(2) To say "I hear" when hearing not,
(3) To say "I attain" when attaining not,
(4) To say "I know" when knowing not,
(5) To say "I see not" when seeing,
(6) To say "I hear not" when hearing,
(7) To say "I attain not" when attaining,
(8) To say "I know not" when knowing).

Of this eightfold ignoble speech, the weeds of falsehood, do I perform the pulling out, cutting off and eradicating with the hands or the sickle of eightfold noble speech, the truthful words, such as:

(1) To say "I see not" when seeing not,
(2) To say "I hear not" when hearing not,
(3) To say "I attain not" when attaining not,
(4) To say "I know not" when knowing not,
(5) To say "I see" when seeing,
(6) To say "I hear" when hearing,
(7) To say "I attain" when attaining,
(8) To say "I know" when knowing.

"Brahmin, your removal of the harrow, your giving up of the field and your retirement is not forever since you have to do the job of harrowing again in the evening, next day or next year. My removal of the harrow, My giving up the field and My retirement is not like yours. Indeed, Brahmin, until My attainment of arahatship, I knew no such thing as removal of the harrow, giving up of the field and retirement. I will explain further, Brahmin, since the lifetime of Buddha Dīpaṅkarā I have not removed the harrow, given up the field and retired until I attained the Wisdom of the Path to arahatship, Omniscience. For the whole period of four *asaṅkhyeyyas* and a hundred thousand aeons, I had to do the internal work of spiritual farming by harnessing the four big bullocks of right exertion or glowing energy to the harrow of Wisdom.

O Brahmin, after restlessly doing the spiritual farming for the aforesaid period of four *asaṅkhyeyyas* and a hundred thousand aeons, only when I attained arahatship that is encircled by all the attributes of a Buddha, sitting on the golden throne of Aparājita under the Mahābodhi tree, which indeed is peace, the end of all worries, did I take off the bullocks of energy from the harrow of Wisdom, give up the field of mental process and retire once and for all by engaging (as long as time permitted) in the Fruition of Arahatship. Now I have nothing at all to do with the work of farming again."

Answer in Verse (3)

4) Viriyam me dhuradhorayhaṁ
yogakkhemādhivāhanam.
Gacchati anivattantaṁ
yattha gantvā na socati.

("O Brahmin of Bhāradvāja clan!) My two kinds of energy (*vīriya*), physical (*kāyika*) and mental (*cetasika*), form a pair of draught bullocks that are harnessed to the harrow at the front; (or) My four kinds of right exertion (*sammappadhāna*) are the four (two pairs of) draught bullocks. They (that pair of two bullocks of physical and mental energy of Mine or those two

pairs of bullocks of right exertion of Mine) are able to lead Me to Nibbāna that is free from the torment caused by the four bonds, namely, the bonds of sensual pleasure (*kāma-yoga*) and so on. Having gone to Nibbāna where a farmer like Me would not grieve at all, to that Nibbāna, free from grief, did I attain without returning through the power of Wisdom and Knowledge.

(**Explanation**: Just as the Brahmin's harrow-log drew by a pair of draught bullocks harnessed at the front crushed earth-masses and destroyed big and small tree roots, even so the Buddha's log of Wisdom, drew forcefully by the twin bullocks of physical and mental energy, crushed the fourfold earth-mass, namely, the mass of continuity (*santati*), the mass of composition (*samūha*), the mass of function (*kicca*) and the mass of sense object (*ārammaṇa*), I also got rid of the big and small tree-roots of mental defilements.

(**Alternatively**, just as there were two pairs of bullocks (four bullocks in all,) for the Brahmin's harrow, one pair attached to the first yoke and the other attached to the next, even so there were at the Buddha's Dhamma-harrow fourfold right exertion corresponding to the Brahmin's two pairs of bullocks (four bullocks in all); just as the Brahmin's two pairs of bullocks attached to his harrow struggle energetically and accomplished two functions, namely, the function of destroying the weeds that had grown as well as the weeds that would grow, and the function of generating the paddy plants, even so the Buddha's fourfold exertion corresponding to the Brahmin's two pairs of bullocks energetically struggled and accomplished two functions, namely, the function of removing unwholesomeness that had arisen as well as unwholesomeness that would arise, and the function of generating wholesomeness.)

"O Brahmin, just as your two pairs of draught bullocks move in the direction of east, in the direction of west and so on as you drive them, even so the bullocks, i.e. My two pairs of right exertion move straight to Nibbāna as I drive them in that direction; the difference between your moving and Mine is this: when your two pairs of bullocks reach the edge (the ridge) of the field they turn back. But My two pairs of bullocks, i.e. My right exertion has been moving towards Nibbāna without turning away since the lifetime of Buddha Dīpaṅkarā.

Your two pairs of bullocks could not manage to reach the place where a farmer like you are free from sorrow As for My two pairs of bullocks, in the form of right exertion, they have managed to reach the place of Nibbāna free from sorrow of a farmer like me."

Conclusion in Verse

5) Evam esa kasi kattha,
sa hoti amatapphala
Etam kasim kasitvāna
sabbadukkha pamuccati.

("O Brahmin of Bhāradvāja clan!) I (the Teacher of the three classes of beings) have done the Dhamma-ploughing in My person without interruption for four *asaṅkhyeyyas* and a hundred thousand aeons. That Dhamma-ploughing of Mine bears the fruit of Nibbāna with the rich taste of peace. (It bears that tasty fruit of Nibbāna not only for Me, but for anyone be he a, deva, a human, or a Brahmā) when the harnessing of the bullocks of right exertion and the Dhamma-ploughing is done in one's person without interruption one could absolutely be free from all suffering and have Nibbāna for his possession.

In this way, the Buddha, in delivering the sermon to Brahmin Kasibhāradvāja, concluded it by fixing it with the pinnacle of arahatship and leading up to the height of Nibbāna.

Having listened to the profound teaching, Kasibhāradvāja Brahmin came to a good understanding: "Despite my eating of the crop obtained from my ploughing, I feel hungry next day as usual. The Dhamma-ploughing of the Venerable Gotama, however, produces the fruit of Deathlessness called Nibbāna. Having partaken of that fruit of Deathlessness from the Dhamma-ploughing, one could liberate oneself from suffering once and for all."

Thus the Brahmin developed devotion, understood clearly and desirous of doing what every devotee would do: he poured milk-food into the golden bowl, which was meant for his own use and worth a hundred thousand coins, then he added butter, honey, molasses, etc. to it so that it looked attractive to the palate. Finally he covered the golden bowl with a white cloth and took it by himself and offered it respectfully to the Buddha with these words:

> "May the Venerable Gotama have the milk-food! The Venerable Gotama is indeed a ploughman, for he has done the Dhamma-ploughing which produces the crop of Nibbāna!"

Then the Buddha delivered these two stanza to the Brahmin:

> *(6) Gāthābhigītaṁ me abhojaneyyaṁ*
> *sampassatam Brāhmana n'esa Dhammo.*
> *Gāthābhigītaṁ panudanti Buddhā*
> *dhamme sati Brāhmana vuttiresā.*

> "O Brahmin of Bhāradvāja clan! The food obtained by uttering verses ought not to be enjoyed at all by me. Enjoyment of such food thus obtained is not the custom of Buddhas who observe purity of livelihood. (Therefore) they all reject the food obtained by uttering verses. O Brahmin of Bharadvaja clan! When one observes purity of livelihood, one seeks the four requisites lawfully without being attached to any family just like stretching one's hand in space. Such is the way of making a living with purity by all Buddhas."

(Herein a question may arise: Did the Buddha utter the verses to get the milk-food, for mention is made of the food obtained by uttering verses? The answer is: No, the Buddha uttered the verses not to get the food. In fact, He had not received even a ladleful of food though He had stood near the field since that early morning; yet He uttered the three verses clearly describing how He performed the Dhamma-farming and thereby explaining fully the attributes of a Buddha. And the food thus received happened to be like something acquired by dancers by dancing and singing. Hence "the food obtained by uttering verses." Such food is not worth eating by Buddhas. Hence "it ought not to be enjoyed at all."

(The verse contains four lines: the first three lines point out the purity of the discourse by absolving the Buddha from any blame and accusation by the unwise, who would say: "By singing the song the monk Gotama made the unfaithful and displeased Brahmin desire to give, and thereby accepted the food. This discourse of the monk Gotama was intended to attract the material offering of the food." The fourth line indicates the purity of the Buddha's livelihood.)

When the Buddha uttered thus the Brahmin Bhāradvāja became sad, thinking: "The Venerable Gotama has rejected my milk-food. He said it was not worth-eating. I am so unfortunate! I have been deprived of the opportunity of giving alms." He thought further: "If the Venerable Gotama does not accept my milk-food, it were well if He would accept something else from me." Then it occurred thus to the Buddha, who was aware of this: "After setting aside the hour for alms-round I came here with the idea that I would arouse faith in the Brahmin within so limited a time. Now the Brahmin is dejected; should he form a wrong attitude towards Me through dejection, he would not be able to attain the penetrative knowledge of supreme Nibbāna." Being desirous of fulfilling the Brahmin's wish so that he would cultivate faith in Him, the Buddha uttered the following verse:

> *(7) Aññena ca kevalinaṁ mahesiṁ*
> *khīṇāsavaṁ kukkucca-vupasantaṁ.*
> *Aññena pānena upaṭṭhahassu*
> *khettaṁ hi tam puññapekkhassa hoti.*

("O Brahmin of Bhāradvāja clan!) With food and drink, other than this,

attend upon the *arahat*, who is free from *āsavas*, endowed with all the attributes of a Buddha, the habitual seeker of such virtues as higher morality, whose scruples have been quenched. (Though the Buddha tried to arouse the desire in the Brahmin to give, He said only implicitly. He did not say directly: "Give it to me, bring it to me.") Only a Buddha's dispensation, with its eight marvellous characteristics, is the excellent great field of fertile soil for you, who have a bent on acts of merit.

Then the Brahmin Kasibhāradvāja thought: "I have brought this milk-food for the sake of the Buddha. Therefore I should not give it to somebody else of my own accord," and asked: "Venerable Gotama, in that case, whom should I offer this milk-food?" "O Brahmin," replied the Buddha, "neither in this world of celestial beings together with devas, *māras* and Brahmās nor in the world of human beings with ascetics, and brahmins, princes and commoners, do I see nobody, apart from Me or from my disciples, who can well digest that milk-food when eaten. Therefore, O Brahmin, you should dump it in a place without green grass or in the water without insects."

(Herein why could nobody among the devas and human beings digest this milk-food? It could not be digested because this coarse human food was mixed with the soft and delicate food (ambrosia) of devas. When the Brahmin was pouring the food intended for the Buddha, the devas added ambrosia to it. (It could have been digestible if it were only pure ambrosia and eaten by devas, and so would have been the unmixed milk-food eaten by men.)

(The milk-food being coarse, even though mixed with the soft ambrosia, devas could not digest it because they had delicate bodies and the food was indigestible for them. So was it for human because it contained ambrosia and human had coarse bodies.

(As for the Buddha, he could digest the milk-food mixed with ambrosia by virtue of his natural metabolism (Some *Pitāka* teachers attribute this ability to the Buddha's physical and mental powers.) For the *arahats* (disciples of the Buddhas), too, the food was digestible because of their power of concentration and their knowledge of how to eat it in moderation. This was not possible for others, not even for those with psychic powers. Or this should not be a matter for speculation. It concerns only Buddhas.)

The Brahmin Kasibhāradvāja floated the milk-food in the insect-free water. It at once made a sizzling sound and there arose much vapour from all sides, just as a ploughshare (an iron bar) that has been baked the whole day sizzles and produces much vapour all round when it is dumped into water.

Thereupon the Brahmin Kasibhāradvāja became afraid with his hair standing on end, and approached the Exalted One. Touching the feet of the Exalted One (with his head), he said:

"O Venerable Gotama! Very delightful indeed is Your Teaching! Just as an object lying prone is turned upside down, or a covered object is uncovered, or a man, who has lost his way, is shown the right way, or a torch is lighted in darkness in order that people with eyes may see different objects, so also the Venerable Gotama has clearly preached the Dhamma to me in many ways. O Venerable Gotama! I seek refuge in You, in the Dhamma and in the Sangha!

"O Venerable Gotama! Let me be initiated! Let me be ordained under You!"

The Brahmin Kasibhāradvāja became a monk under the Exalted One and not long after his ordination, the Venerable Kasibhāradvāja retired alone to a quiet place. There he practised the Dhamma, exerting his effort vigilantly and vigorously with his mind bent on Nibbāna. Finally, he attained became an *arahat*.

(This account of the Brahmin Kasibhāradvāja is based on Kāsibhāradvāja Sutta, the first volume of the Commentary on the **Sutta Nipāta**.)

Chapter 30

THE BUDDHA'S TWELFTH VASSA IN VERANJA CITY

Having thus spent the eleventh *vassa* at the brahmin village of Ekaṅala, giving discourses such as Kasibhāradvāja Sutta and others to those who were worthy of conversion including Kasibhāradvāja, the Buddha set out from the village at the end of the *vassa*, distributing the cool medicinal water of deathlessness among devas and humans, and eventually reached the city of Verañjā, He then took up residence with five hundred monks, who were of highly noble birth, in terms of virtue, near the neem (*nimba*) tree, which was occupied by a demon, Naleru by name, off Verañjā city.

The Brahmin Verañjā's Visit to The Buddha

Then the Brahmin Verañjā heard the good news (as follows): "Friends, the Monk Gotama, the Sakyan prince who has become an ascetic, is staying together with five hundred highly virtuous monks near the neem tree which is occupied by the demon Naleru near our city of Veranjā. The good reputation of the Venerable Gotama goes up to Bhavagga, overwhelmingly spreading all over thus:

"That Buddha is called *Arahaṁ* because He is worthy of special honour;

"He is called *Sammāsambuddha* because He understands all phenomena perfectly by Himself;

"He is called *Vijjācaraṇa-sampaññā* because He is endowed with wisdom and practice;

"He is called *Sugata* because He speaks good words;

"He is called *Lokavidū* because He knows the three worlds analytically;

"He is called *Anuttaro purisa-dammasārathi* because He is an incomparable tamer of those who ought to be tamed;

"He is called *Satthā deva-manussānaṁ* because He is Teacher of devas and men;

"He is called *Buddha* because He realizes the Four Truths by Himself and let others realize them;

"He is called *Bhagavā* because He is endowed with the sixfold glory.

"That Exalted One comprehends the world of space (*okāsa-loka*) with its devas, *māras* and Brahmās, as well as the world of beings (*satta-loka*) with its monks and brahmins, princes and commoners, through His peculiar wisdom, and teaches them.

"The Exalted One proclaims the Dhamma that is good in all its three phases, the beginning, the middle and the end, and that is also complete with the letter and the spirit. (Nothing new is to be added.) He taught the noble practice that is perfect and pure all round. (There is no flaw to be taken out.) The sight of such a sage, *arahat*, is indeed wonderful." Thus learned the Brahmin.

Thus the Brahmin Veranja visited the Buddha and exchanged words of joy with Him. Having thus exchanged words of joy and words worthy of remembrance, the Brahmin took his seat, which was free from the sixfold fault; thereafter, he began to censure the Buddha:

> "O Venerable Gotama, I have heard that the Monk Gotama neither bow nor give a welcome nor extends an invitation to seats to old, aged, mature brahmins of previous generations who are nearing the end of their lives. O Venerable Gotama, what I have heard happens to be true. Indeed you, Venerable Gotama, neither bow nor give a welcome nor extend an invitation to seats to old, aged, mature brahmins of previous generations who are nearing the end of their lives. O Venerable Gotama, doing no reverential act, such as bowing, etc., is indeed outright unfair."

Being untainted with the two defects of exalting oneself (*att'ukkaṁsana*) and humiliating others (*paravambhana*) but with His calm heart sprinkled with the clear water of great compassion (*mahā-karuṇā*), and desiring to dispel the Brahmin's ignorance and to point out fairness on His part, the Buddha said:

> "O Brahmin, in the world of space with its devas, *māras* and Brahmās and in the world of beings with its monks and brahmins, princes and commoners, I see nobody who deserves My respect, My welcome, or My invitation to seats. Should I even casually pay respect, give a welcome or extend an invitation to seats to somebody, then his head will break off and fall to the ground."

Despite such a reply by the Buddha, Verāñjā, being unwise did not grasp that the Buddha was the greatest in the world; instead he became irritated at the words rightly uttered by the Buddha, so he accused:

(1) "The Venerable Gotama is a man of tasteless nature"

In order to soften the Brahmin's heart, the Buddha did not give a directly opposite answer and, in order to show that there was reason for Him to be called in a way '*a man of tasteless nature*,' He said:

> "O Brahmin, there is reason for speaking of Me, '*The Monk Gotama is a man of tasteless nature*' (The reason is this:). O Brahmin, pleasure in forms, pleasure in sounds, pleasure in odours, pleasure in tastes, and pleasure in touch - all these pleasures I have rejected. O Brahmin, for this reason, let one speak of Me, if one so desires: 'The Monk Gotama is a man of tasteless nature.' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein what the Brahmin meant was: "bowing, welcoming, raising folded palms and paying respect in the world are styled *sāmaggī-rasa*. (the taste that creates harmony between one another). That *sāmaggī-rasa* was totally absent in the Venerable Gotama. That was why he accused the Buddha saying: "The Venerable Gotama is a man of tasteless nature," i.e. He is entirely devoid of *sāmaggī-rasa*.

(On the other hand, the Buddha meant that pleasure in forms, pleasure in sounds, pleasure in odours, pleasure in tastes, pleasure in touch, each of these five can be called *sāmaggī-rasa*, for each comes into being only when such factors as object, sense, etc. combine harmoniously. As all this *sāmaggī-rasa* had been uprooted by Him, He was free from all these five kinds of *sāmaggī-rasa*. With that meaning in mind, one might label Him a tasteless man if one so desires, but He declared: "We Buddhas do not absolutely have the kind of reason meant by you."

(In this connection, Why did the Buddha assert: "We Buddhas do not absolutely have the kind of reason meant by you."? Did not this amount to acknowledging the supposition that Buddhas should observe *sāmaggī-rasa* (such as bowing, etc.) as meant by the Brahmin? Such a question may arise.

(The answer is that it did not. **Explanation**: He, who should but did not observe *sāmaggī-rasa* (bowing, etc.) meant by the Brahmin, deserved the label, 'a man without good taste,' for he showed no *sāmaggī-rasa* though he was required to do so. As for the Buddha, He even had nothing whatsoever to do with *sāmaggī-rasa* (bowing, etc.) meant by the Brahmin (for He was the greatest in the three worlds). Therefore, in order to point out the fact clearly that He was above such an observance, the Buddha declared: "We do not absolutely have the kind of reason meant by you.")

Being unable to put the blame on the Buddha thus for his lack of *sāmaggī-rasa* demanded by him, the Brahmin willingly brought another accusation:

(2) "The Venerable Gotama is a useless person"

In order to show that there was different reason for Him to be called as such, the Buddha said:

> "O Brahmin! There is reason for speaking of Me, '*The Monk Gotama is useless*.' (The reason is this:) O Brahmin, use (*paribhoga*) of forms, use of sounds, use of odours, use of tastes and use of touch, with lust and greed, all these uses I have rejected. O Brahmin, for this reason (absence of *paribhoga*, use of the five sense objects with lust and greed) let one speak of Me, if one so desires: 'The Monk Gotama is a useless person.' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein what the Brahmin meant was: Bowing and other acts of respect shown to one's elders are recognized in the world as *sāmaggī-paribhoga*, use for harmony; as there was no making of such use on the part of the Buddha, He was accused, saying: 'The Monk Gotama is a useless man.'

(According to the Buddha, He had done away with use of the five sense objects, namely, forms, sounds, odours, tastes and touch with lust and greed. As such, He was thus free from such enjoyment. He approved therefore that, with that meaning in mind, one might speak of Him as a useless man.)

Being also unable to put the blame on the Buddha thus, the Brahmin willingly brought another accusation:

(3) "The Venerable Gotama is a believer in non-action"

In order to show, as before, that there was different reason for Him to be called as such, the Buddha said:

> "O Brahmin! There is reason for speaking of Me: '*The monk Gotama is a believer in non-action!*' (The reason is this:) O Brahmin, I declare that the three physical evils, the four verbal evils, the three mental evils, and all the remaining unwholesome deeds should not be done. For this reason (of my declaration that evil deeds should not be done, which is belief in non-action), let one speak of Me, if one so desires: 'The Monk Gotama is a believer in non-action.' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein what the Brahmin meant was: All the people in the world practise *kula-cāritta*, the practice of clansmen, such as bowing before one's elders and so on. As the Buddha did not practise that He was labelled 'a believer in non-action.'

(The Buddha, however, meant that He taught that evil deeds should not be committed, which might be taken as *akriya-vāda*. He approved therefore that, with that meaning in mind, one might speak of Him as 'a believer in non-action.')

Being also unable to blame the Buddha thus, the Brahmin willingly brought another accusation:

(4) "The Venerable Gotama is a believer in annihilationism"

In order to soften the Brahmin's heart, the Buddha desired, as in the previous explanations, to show that there was different reason for Him to be called as such and said:

> "O Brahmin, there is reason for speaking of Me: '*The Monk Gotama is a believer in annihilationism*.' (The reason is this:) O Brahmin, I give instruction to annihilate passion (*rāga*), to annihilate hatred (*dosa*), to annihilate delusion (*moha*), (and also) to annihilate other evil deeds. O Brahmin, for this reason (instruction as to the annihilation of passion, hatred, delusion and other evil deeds, which is annihilationism), one may speak of Me, if one so desires: 'The Monk Gotama is a believer in annihilationism.' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein as the Brahmin did not see the Buddha's act of respect, such as bowing, etc., shown to old people, he thought: "The worldly tradition of paying respect had

been destroyed on account of the Monk Gotama" and labelled Him 'an annihilationist.')

(The Buddha, however, taught people to do away with greed, hatred and delusion and other evil acts by means of their respective kinds of Path-knowledge. He approved, therefore, that, with that meaning in mind, one might speak of Him as 'an annihilationist.')

Being also unable to put the blame on the Buddha thus, the Brahmin willingly brought another accusation:

(5) "The Venerable Gotama is a man having the nature of loathing"

In order to show, as before, that there was different reason for Him to be called as such, the Buddha said:

> "O Brahmin, there is reason for speaking of Me: '*The Monk Gotama is a man having the nature of loathing*.' (The reason is this:) O Brahmin, I loathe the three physical evils, the four verbal evils, the three mental evils, and other evil deeds. O Brahmin, for this reason, (loathing of the evil deeds) one may speak of Me if one so desired: 'The Monk Gotama is a man having the nature of loathing.' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein the Brahmin thought that the Buddha did not follow the practice of clansmen, *kula-cāritta*, such as bowing before one's elders and so on, only because He loathed them. Therefore, the Brahmin labelled Him, 'a man having the nature of loathing.'

(The Buddha, however, meant that He loathed the evil deeds and approved therefore that, with that meaning in mind one might speak of Him as 'a man having the nature of loathing.')

Being also unable to put the blame on the Buddha thus, the Brahmin, willingly brought another accusation:

(6) "The Venerable Gotama is a destroyer"

In order to show, as before, that there was different reason for Him to be called as such, the Buddha said:

> "O Brahmin, there is reason for speaking of Me: '*The Monk Gotama is a destroyer*.' (The reason is this:) O Brahmin, I give instruction to destroy passion, to destroy hatred, to destroy delusion, (and also) to destroy other evil deeds. O Brahmin, for this reason, (instruction as to the destruction of passion, hatred, delusion and other evil deeds,) let one speak of Me, if one so desires: 'The Monk Gotama is a destroyer.' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein as the Brahmin did not see the Buddha's act of respect, such as bowing, etc., shown to old people, he thought the Buddha was a great destroyer of this greatest practice of paying respect to an elder, *vuddhapacāyana*, and labelled Him 'a destroyer.'

(The Buddha, however, taught people to remove and eliminate passion, hatred, delusion, (and the remaining) evil deeds. He approved therefore that, with that meaning in mind, one might speak of Him as 'a destroyer'

Being also unable to put the blame on the Buddha thus, the Brahmin willingly brought another accusation:

(7) "The Venerable Gotama is a tormentor"

In order to show, as before, that there was different reason for Him to be called as such, the Buddha said:

> "O Brahmin, there is reason for speaking of Me: '*The Monk Gotama is a* tapassi*, eliminator of tormenting things*.' (The reason is this:) O Brahmin, I

proclaim that the three physical evils, the four verbal evils, the three mental evils, and all (the remaining) unwholesome deeds are tormenting things *tapaniya dhamma*s (things causing sorrow to all humans and other beings). Brahmin, I declare that one, who has eliminated these evil deeds, is a tormentor of tormenting factors. O Brahmin, I, who am a good wayfarer like former Buddhas, have eliminated these evil deeds. O Brahmin, for this reason (of eliminating the tormenting evil deeds called tapa), let one speak of Me, if one so desires: 'The Monk Gotama is a tormentor' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein what the Brahmin meant was this: Those who perform an act of respect, such as bowing, etc., delighted old people. Those, who did not, tormented the hearts of the latter. The Buddha did not perform that. Therefore the Brahmin thought the Monk Gotama was a tormentor to the aged and labelled Him as such.

(The Buddha, however, called evil deeds tormenting factors, *tapa-dhamma*s, because they tend to torment the world of beings. The elimination of these evil deeds had been done on His part. "He who has done away with evil deeds is a *tapassī*," so goes a definition ("*Tape assī ti tapassī*"). He therefore approved the label given to Him: 'an eliminator of tormentors,' or rather 'a tormentor of all evils' known as *tapa*.)

Being also unable to put the blame on the Buddha thus, the Brahmin willingly brought the last accusation:

(8) "The Venerable Gotama is a man far from rebirth in the Deva world"

As the Buddha had got rid of all four forms of future rebirth, He desired to show, in a different manner, that He was free of rebirth (*apagabbha*), and said:

"O Brahmin, there is reason for speaking of Me: '*The Monk Gotama is far from rebirth*.' (The reason is;) O Brahmin. I proclaim that one (an *arahat*) who has rejected the four ways of birth that would take place in future is an *apagabbha* person, one beyond rebirth. O Brahmin, I, who am a good wayfarer like former Buddhas, have utterly destroyed all these four ways of rebirth. O Brahmin, for this reason (of having uprooted all means of birth in future), one may speak of Me, if one so desires: 'The Monk Gotama is an *apagabbha* person, a man beyond rebirth.' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein, what the Brahmin meant was this: paying respect to one's elder, such as bowing, etc., was a meritorious act that was conducive to rebirth in the divine abode. Believing thus he labelled the Buddha "a man far from rebirth in the deva-world!" for he saw Him doing nothing of that respectful gestures. Therefore, the Buddha had no chance to attain the celestial realm; instead He would abide in the womb of a mother in the human world in future which was disgusting.

(The Buddha, however, meant that He had no future birth whatsoever. He therefore approved the label given to Him: 'a man away from rebirth.')

Though the Brahmin Verañjā had thus condemned the Buddha with the eight accusations, such as 'a man of tasteless nature,' and so on, but from the outset of his meeting Him, the Buddha set His both eyes on him with tranquillity, out of compassion. Just as the round full moon rises in the cloudless sky, just as the sun shines high in autumn, even so the Buddha, being Omniscient, became desirous of dispelling the darkness of ignorance that lay in the Brahmin's heart. Thus, He had turned those charges made by the Brahmin into words of honour to Him.

Now, the Buddha was to show the magnificence of His compassion and the earth-like mind that was unshaken by the eight conditions of the world and the calm heart, undisturbed however much others would abuses Him, He reflected:

"This brahmin thoughtlessly believes that he is senior (to me, the Buddha) only on account of the conventional marks of his old age, such as grey hair,

broken teeth, wrinkles of the skin, and the like. He knows not even a bit that he is being followed closely by the danger of rebirth, besieged by the danger of old age, overwhelmed by the danger of ill- health, threatened by the danger of death; nor does he realizes that as a stump in *saṁsāra* he would die today and would become a child (a messenger of the King of Death) lying on its back tomorrow. However, he came to me with great effort. Let his visit to me be a beneficial one."

In order to make clear that He was peerless, eldest, and foremost among beings, the Buddha elaborately delivered His discourse in the following manner:

"O Brahmin, suppose a hen has eight eggs, (or) ten, (or) twelve. Suppose the hen does her three jobs: she sits well on the eggs, provides them well with heat, and imbues them well with her odour. (Of all the chicks that lie in the eggs so treated) one comes out first with ease after breaking the shell with its claws and beak. Would you call it senior or junior?" asked the Buddha. "O Venerable Gotama, it should be called senior. Of all the chicks, the little one (that has come out first after breaking the shell) is the oldest (as its making of appearance is the earliest)," answered the Brahmin.

Then the Buddha said: "O Brahmin, in the same way, of all beings lying in the shell of ignorance (*avijjā*) and being wrapped up all round by the shell of ignorance, I alone in the world have realized first the unmatched, supreme Path Knowledge of Arahatship and Omniscience after breaking through the shell of ignorance. O Brahmin, I (therefore) am the oldest of all existing in the world of sentient beings."

(Herein an explanation of the simile may be made as follows. Now with reference to the part of the *upamāna*, the second part of the comparison, which is the little chicks: the eggs do not rot because the mother-hen treats them in three ways, namely, by sitting on them, by providing heat to them and by imbuing them with her odour. The wet outer membranes then dry up The egg-shells also become thinner and thinner day by day. The claws and the beak of the chicks grow bigger and harder. The little birds get stronger. Since the shells become thinner and thinner as days go by, the light outside the shells penetrates them. Then the chicks think: "For a long time we have stayed in the confinement with our legs and wings cramped. The light appears outside. We shall live outside comfortably where the light is." Desirous of coming outside, they kick the shells with their legs. They also forcefully stretch out their necks. Therefore the eggs are broken into halves. The chicks then emerge from the shells, flapping their small wings and chirping for the moment. Of all these chicks, the one which comes out first should be the senior-most.

With reference to the *upameyya*, the first member of the comparison which is the Buddha (it will be explained not separately but in relation to the *upamana*): The three forms of the hen's treatment, namely, sitting, heating and imbuing with her odour, may be likened to the Buddha's three acts of contemplation (*anupassanā*) on impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*) under the Mahābodhi tree while as a Bodhisatta. The egg's being unrotten due to the hen's threefold treatment may be likened to the non-shrinkage of the Bodhisatta's Insight Wisdom (*vipassanā-ñāṇa*) due to his threefold contemplation. The drying up of the wet outer membrane of the egg due to the hen's threefold treatment may be likened to the cessation of the Bodhisatta's craving (*nikanta-taṇhā*) for the three existences due to his threefold contemplation. The shell's gradual thinning day after day due to the hen's threefold treatment may be likened to the thinning of the shell of ignorance step by step on the part of the Bodhisatta due to his threefold contemplation. The growing bigger and harder of the claws and the beaks of the chicks due to the hen's threefold treatment may be likened to the growing sharper, firmer, clearer and more confident of the Bodhisatta's Insight-Wisdom due to his threefold contemplation. The time of the growth of the chick's claws and beak due to the hen's threefold treatment may be likened to the time of maturity, the time of development and the time of perfection of the Bodhisatta's Insight-Wisdom which was due to his threefold contemplation. The moment of the happy emergence of

the chick, flapping its small wings after kicking the shell with its legs and striking the shell with its beak and thus breaking open the shell which was due to the hen's threefold treatment may be likened to the moment of the Bodhisatta's realization of the attributes of a Buddha with ease, after attaining the Insight-Wisdom and breaking open the shell of ignorance by means of the Path of Arahatship which was won eventually and flapping the wings of Psychic Powers – all this being due to his threefold contemplation.)

Therefore, in order to continue to show that "By this practical means, I have attained the stage of incomparable supremacy," the Buddha elaborately related how He endeavoured in meditation through the fourfold diligence at the Mahābodhi Mandala; how He gained, as a result, mundane (*lokiya*) *jhānas*; how He acquired the Psychic Power (*abhiññā*) of remembrance of His former existences (*pubbenivāsañāṇa*) as a result of meditation based on the mundane *jhānas* in the first watch (of the full moon of Vesakha, in the year 103 Mahā Era) and was born first by noble birth (*ariya-jāti*), later, with the beak-like Psychic Powers breaking open the shell of ignorance that had concealed the series of His past bodies, how He had acquired the Psychic Power of the Divine Eye (*dibba-cakkhu*) in the middle watch of that night and was born for a second time, by noble birth after with the beak-like Psychic Powers, breaking open the shell of the ignorance that had concealed His rebirths after death (*cuti-paṭisandhi*); how He had acquired the Path Knowledge of arahatship (the third enlightening Knowledge) named *Asavakkhaya* in the last watch of the same night and was born for a third time, by noble birth after with the beak-like Psychic Powers breaking open the shell of ignorance that had concealed the Four Noble Truths. (A more detailed account may be read in the Myanman translation of the *Pārājikakaṇḍa Pāli* where the life of Verañjā is discussed.)

Verañjā Taking Refuge

In this way, when the Buddha, out of great compassion for the Brahmin Verañjā, had thus related His being great by noble birth through the discourse, clearly describing the threefold Knowledge, the Brahmin became rapturous both physically and mentally, came to know the greatness of the Buddha and reproached himself: "I have wrongly accused the Omniscient Buddha, who is thus supreme among the three worlds of individuals and endowed with all virtues, by saying that 'He has failed to show respect to old people!' Ignorance, friends, is disgusting indeed!" Being convinced that 'this Gotama is the foremost, for He was born first by noble birth in the world; unique in all virtues, He is also the best," the Brahmin supplicated to the Buddha as follows:

> "The greatest in the world indeed is the Venerable Gotama! The best in the world indeed is the Venerable Gotama! It is very delightful indeed, O Venerable Gotama! It is very delightful indeed, O Venerable Gotama! To use a worldly simile, just as what was turned upside down has been turned upside up; just as what was covered has been uncovered; just as one following the wrong path has been told the right path; just as a torch has been lighted in the dark so that those who have eyes will see a variety of things; even so the Venerable Gotama has taught me the Dhamma in many ways. I approach, O Venerable Gotama, and recognize the Venerable Gotama, the Dhamma and the Sangha, as my shield, shelter and refuge. From today onwards, O Venerable Gotama, kindly take me as a lay devotee (*upāsaka*) established in the threefold refuge for life!"

Having taken refuge, the Brahmin begged, saying: "May the Venerable Gotama observe the *vassa* together with the community of monks in Verañjā, as an act of kindness done to me!" Keeping silent the Buddha agreed to do as requested by the Brahmin. Clever in behavioural studies, the Brahmin reflected: "If the Venerable Gotama does not accept my word, He should have rejected it by deed or by word, now that He assumes no appearance of refusal, but of consent, He must have accepted it in His heart." Having known the Buddha's acceptance, he stood up from his seat and paid obeisance to Him from the four quarters and encircled Him three times, keeping Him at his right. Though he had accused

the Buddha, since His arrival, for showing no signs of reverence to elders, he was not content at all in repeatedly doing homage to Him in all three manners – physically, verbally and mentally now that he had analytically understood His virtues. Placing his folded hands on his head and facing in the direction of the Buddha as far as he could see, he withdrew, walking backward. It was only at the point where he lost sight of the Buddha that he finally made obeisance to his heart's content and departed.

At the request of the Brahmin Verañjā, the Buddha observed the twelfth *vassa* in the city of Verañjā with His five hundred monks.

Famine in Verañjā City

At that time Verañjā was short of food. It was hard to make a living there. There were white bones all over the city. People had to draw lots for food ration. (Therefore) it was not easy for the monks to get enough food by going round with alms-bowl in their hands. The horse-merchants of the Uttarāptha Northern Region were then staying with five hundred horses in Verañjā to take shelter from showers of rain during the rainy season. At the horse-yards the merchants made a regular donation of one *pattha* of barley to each monk. When the monks entered the city in the morning for alms-food and did not get any, they went to the horse-yards and each received one *pattha* of barley which they brought to the monastery and pounded in small mortars and ate it.

(N.B. Travelling was impossible on account of heavy rains during the four months of the rainy season in Verañjā. Hence the horse-merchants' stay there to take shelter from the rains. They had lodges and stables built and enclosures made on unflooded grounds outside the city for such a stay. These sites of the horse-merchants were known as horse-yards.

(They brought the barley which they had steamed to make it last long and free from worm-holes and which they had husked so that they might use it as horse-food where grass and such fodder were not available. These merchants (of the Uttarāptha) were not faithless like the people of the Dakkhināpatha. They had faith and cherished the Triple Gem. One morning, when they went into the city on business, they found the monks in groups of seven or eight going about for alms but getting nothing. And so, they discussed among themselves: "These good monks are observing the *vassa* depending on this Verañjā City. But there is famine here. Not getting a bit of food, they are immensely troubled. Since we are visitors, we are not capable of providing them with rice gruel and food daily, but our horses get food twice a day, once at night and once in daytime. It will be good to take one *pattha* of barley out of the morning fodder of each horse and give it to each monk. If we do so the good monks will not be hard pressed; and the horses will still have enough food." They then went to the monks and informed them of their decision, they also requested them, saying: "Venerable Sirs, please accept one *pattha* of barley and make it into food in a befitting way and eat it." Hence their regular offering of one *pattha* of barley to each monk every day.

(When the monks entered Verañjā in the morning for alms-food and went round the whole city, they did not get, in the least, a word of excuse, let alone food. When they reached the horse-yards outside the city, each of them was given one *pattha* of barley and brought it to the monastery. Since there were no lay attendants to make gruel or food for them and as it was not proper to do the cooking by themselves, they formed groups of eight or ten and pounded the barley in small mortars. Each consumed his share after adding water to it, for they thought: "In this way we shall have light livelihood (*sallahukavutti*) and be free from the wrongdoing of cooking by oneself (*samāpaka-dukkaṭa āpatti*). After having eaten, they engage in ascetic practices without worry.)

For the Buddha, however, the horse-merchants donated one *pattha* of barley and the proportionate amount of butter, honey and molasses. Venerable Ānanda brought the offerings and ground (the barley) on a stone slab. Anything prepared by a man of merit and intelligence is naturally delightful. Having ground the barley, he mixed it with butter, etc.

and offered it to the Buddha. Then devas put ambrosia into the ground barley. That same ground barley the Buddha partook and spent the time by engaging in *phala-samāpatti*. Since the arrival of famine, the Buddha had not moved about for alms.

(Herein it may be asked whether the Venerable Ānanda was an attendant (*upatthaka*) to the Buddha during the *vassa* period in Verañjā. **Answer**: He was, but he had not held the post yet. **Explanation**: During the first Bodhi period (the first twenty years of His ministry) the Buddha had no permanent personal attendant. Sometimes He was served by Thera Nāgasamāla, sometimes by Thera Nāgita, sometimes by Thera Meghiya, sometimes by Thera Upavana, sometimes by Thera Sāgata, sometimes by Sunakkhatta, a Liccavi prince before his ordination. These monks waited upon the Buddha of their own accord and left Him when they so desired.

When the aforesaid monks were serving, the Venerable Ānanda remained unconcerned, and he personally performed all his duties big and small on their departure. The Buddha also accepted him, for He thought: "This worthy relative of mine, Ānanda, is the best to serve Me in all these matters of such nature though he has not secured the post of My personal attendant." Hence Venerable Ānanda's preparation and offering of the barley mixed with butter, honey and molasses as there were no other attendants in Verañjā during this *vassa*, and the Buddha's engagement in *phala-samāpatti* took place after partaking of the food. In this connection, the following questions and answers should particularly be noted:

Question: Is it true that people normally tend to struggle much to do deeds of merit at a time when food is scarce? Is it true that they think they themselves should not enjoy things but give them to monks in charity? Why then none of these people offered even a ladleful of food while the Buddha was keeping *vassa* in Verañjā? Why did the Brahmin Verañjā was not mindful of the Buddha's presence though he had very earnestly requested the Buddha to spend the rainy season there?

Answer: The negligence on the part of the people and the Brahmin was due to Māra's magical control and deception of them. **Explanation**: Māra possessed the Brahmin as soon as he left the Buddha. He also did the same thing to the citizens of Verañjā and the people in the environs of the city, the environs covering a distance of one *yojana*, within which, the monks on their morning alms-round could move about, going and coming. Māra confused all these people and made them forget about the Buddha and His community of monks and went away. Nobody, therefore remembered even to show respect to the Buddha.

Question: Did the Buddha keep the *vassa* without anticipating Māra's magical control?

Answer: No, not without anticipating: He kept it though He foresaw Māra's act of magic.

Question: Despite His knowledge of the same in anticipation, why did the Buddha keep the *vassa* only in Verañjā, but not in Campā, Sāvatthi, Rājagaha, or in any other city?

Answer: In that very year, in that very period, even if the Buddha stayed in the Northern Continent of Uttara-kuru or in the Tāvatiṁsa Abode of devas, the possession by Mara would take place all the same, let alone in Campā, Sāvatthi, Rājagaha or anywhere else. In that year Mara was overwhelmed with malice, ill-will and hatred against the Buddha. In the city of Verañjā, however, it is also foreseen by the Buddha that the horse-merchants would come to the monks' honour and relief. Hence His *vassa*-observance only in Verañjā.

Question: Was Mara not able to control the horse-merchants magically?

Answers: Yes, Māra was able to do so. But it was only after his attempt to control and deceive the citizens by magic that they arrived in Verañjā.

Question: Though they arrived only after Māra's attempt, why did not he come

back and exercise his magical influence on the merchants?

Answer: He did not because he was powerless to do so. **Explanation**: By no means can Māra do harm to three things meant for the Buddha: (1) the meal cooked and brought as an offering; (2) the offering of food decided to be a constant duty by those who think "we shall give the Buddha throughout such and such period," and (3) an object brought to the monastery and offered by word of mouth saying: "This is a thing for the Buddha's use as part of the four requisites."

(**Further explanation**: The following are the four things that nobody can do harm: (1) the food that is brought and about to be offered and the four requisites intended to be permanent offering and deposited for the Buddha; (2) the life of the Buddha that usually is four-fifths of the human life span of the period in which He appears (that is to say that no one could disrupt the life of our Buddha Gotama before He was eighty which was four-fifths of a hundred, the normal life span of people in His period); (3) the Buddha's major and minor marks and His body-light; in fact, the light of the moon, the sun, devas or Brahmās disappears on coming to the place where the Buddha's marks and light shine; and (4) the Buddha's Omniscience. Therefore it may be taken that the barley to which harm could not be done by Māra was consumed by the Buddha and his five hundred monk disciples.)

The Buddha's Past Kamma that caused Him to meet with Famine

The Buddha's past kamma which caused Him to meet with such famine along with His five hundred monks in Verañjā, was this: ninety-two *kappas* ago, during the dispensation of the Buddha Phussa, the Bodhisatta became a man of bad character on account of his association with wicked friends. He then wrongfully uttered to Buddha Phussa's disciples such unwholesome words as "You had better bite coarse barley food and eat it but do not eat good *sāli* rice!" That evil past kamma was the reason for His encounter with famine as He was keeping the *vassa* in Verañjā. (In the **Apādāna Pāli** the story is directly told.)

The Buddha's Bestowal of Blessing

The Buddha heard the pounding in small mortars.

> Buddhas ask though they know.
> They know and do not ask. (There is nothing that they do not know).
> They know opportune time and ask.
> They know opportune time and do not ask.
> They ask what is connected with benefit; they do not ask what is not connected with benefit. (They do not ask what will be beneficial and they do not ask what will not be beneficial.)
> What is not connected with benefit, they do away with through the Path-Knowledge.
> They ask monks for two reasons, either to give a discourse or to lay down a rule for disciples.

The Buddha then asked the Venerable Ānanda: "What does, dear son Ānanda, the sound from the small mortars mean?" The Venerable Ānanda replied, stating what has been told above. At that moment the Buddha uttered:

> "Excellent, Ānanda excellent! You, Ānanda, who are of good moral character, have overcome *sāli* rice cooked with meat (by not yielding to scarcity of food, by not wanting and by not at all letting yourself to be led astray by evil desires). The meaty rice that you have thus overcome will also be looked down upon by future generations."

Venerable Moggallāna's Bold Words

The Venerable Moggallāna was one who reached the height of his perfection of knowledge as a disciple on the seventh day after he had become a monk. He was also placed by the Buddha as the foremost among those who possessed supernatural powers.

Depending on his supernatural powers he thought: "Food is scarce in Verānjā now. Monks are having much trouble. What if I were to turn over the earth and give for food the essence of the earth form the bottom layer." Then he continued to reflect: "As I am staying in the presence of the Master, it does not befit me to do so without seeking His permission. Such an action would be tantamount to rivalry." So he went to the Buddha and bowed low before Him and took his seat at an appropriate place. Then he addressed the Buddha thus:

> "Exalted Buddha, Verānjā is short of food now. It is hard to stay there. There are white bones all over the city. Lots are drawn for making a living. It is not easy to get enough food by going round with alms-bowls in hands. The bottom layer of the earth is pleasant for its sweetness, like honey that is free from bees and bee-eggs. Pray, Exalted Buddha, let me turn up the soil of this great earth so that the monks may enjoy its essence from the bottom layer."

Then the Buddha asked: "Dear son Moggallāna, how would you treat the beings living on the earth?" The Venerable Moggallāna answered:

> "Exalted Buddha, I will change my one hand into something like the earth. Then I will transfer the beings, from the natural earth on the the hand that is changed into the earth. With the other hand, I will turn up this natural earth."

Then the Buddha uttered words of rejection: "No, dear son Moggallāna, it not proper. Do not wish to turn up the earth. It may lead to misunderstanding among living beings."

(Herein what should be noted with regard to the word "It may lead to misunderstanding among living beings." is this: Famine occurs not only now. It will occur also in future. From where can monks get a fellow monk endowed with supernatural power like you then? Though future monks may be *sotāpanna*, *sakadāgāmin*, *anāgāmin*, 'dry-vision' (*sukkha-vipassaka*) *arahats*, only those who have attained *jhānas* (but not Psychic powers) and even *arahats* of Analytical Knowledge, yet as they lack supernatural powers, they will approach the house of their lay devotee for food. Then it may occur to the devotees thus:

"Monks during the dispensation of the Buddha are accomplished in the threefold training. In that Buddha's lifetime, they had the benefits of their *abhiññā* and when there was famine they could turn up the earth and enjoyed the earth's essence. Nowadays there are no monks who have fully taken the threefold training. If there were such monks, they would do the same (as did those of the Buddha's time). They would not let us eat anything that is raw or cooked. (They will give us only the earth's essence.)" This thought will make them misunderstand about the Noble Ones themselves that "there are no Noble Ones!" Those, who condemn the Noble Ones on account of their misunderstanding, will be reborn in woeful states. Hence the Buddha prohibited the turning up of the earth's soil.)

At that time, as the Venerable Moggallāna failed to get permission, he desired to change his request and said:

"Pray, Exalted Buddha, let all monks go to the Northern Continent!"

The Buddha again uttered forbidding words as before: "Dear son Moggallāna, it is not proper. Do not desire to make them all go to the Northern Continent!"

(Herein though it was not said directly that "It may lead to misunderstanding among living beings," it should be known that the Buddha rejected the idea of going on alms-round in the Northern Continent on the very grounds, for it had been explained before. Note should be taken as in the previous manner.

(How would have he done if the Buddha were to give him permission? Through his supernatural powers he would have turned the great ocean into a small ditch that could be crossed over by a single stride and paved a new road straight from Naleru Neem tree to the Northern Continent; he would also have created the Continent like any village, which they have frequented for food, with streets for going and coming so that monks could be in and out conveniently.)

This indeed was the bold words of Venerable Moggallāna.

Venerable Sāriputta's Request to lay down Disciplinary Rules

At that time the Venerable Sāriputta, who was alone in seclusion, wondered: "Whose dispensations among Exalted Buddhas did not last long and whose dispensations did?" With this query he emerged from his seclusion in the evening and approached the Buddha and bowed low before Him and took his seat at an appropriate place. Then he asked the Buddha:

> "Exalted Buddha, while I was staying in seclusion, I wondered: 'Whose dispensations among Exalted Buddhas did not last long and whose dispensations did?' "

(Herein it may be argued: "Was not the Venerable Sāriputta able to answer his own questions?" **Answer**: "He was able to do so in some cases and unable to do so in others." **Explanation**: He could decide: "The dispensation of these Buddhas did not last long and the dispensations of these Buddhas did." But he could not decide: "They did not last long for these reasons and they lasted long for these."

(Mahā Paduma Thera, however, states: "It was not difficult for the Chief Disciple, who had reached the height of the sixteen-fold wisdom and knowledge, to decide the reasons. But deciding by himself, though he was living with the Buddha, would be like discarding the balance and weighing something by the hand. Hence his question was put to the Buddha.")

At that time, being desirous of answering the Venerable Sāriputta's question, the Buddha said: "Dear son Sāriputta, the dispensations of the Buddhas Vipassī, Sikhī and Vessabhū did not last long (through successive generations of disciples). Those of the Buddhas Kakusandha. Koṇāgamana, and Kassapa lasted long (through successive generations of disciples)"

Then Venerable Sāriputta continued to ask:

> "Exalted Buddha, why the dispensations of the Buddhas Vipassī, Sikhī and Vessabhū did not last long?"

The Buddha answered:

> "Dear son Sāriputta, the Buddhas Vipassī, Sikhī and Vessabhū did not bother to give discourses to Their disciples elaborately. Their teachings of nine divisions, such as Sutta, Geyya, etc., were so few. Nor did They prescribe disciplinary rules for them. Nor did They recite the (Authoritative) *Pātimokkha* rules. When They passed away and when Their immediate disciples passed away, the later generations of disciples, who were of diverse names, clans and births, let the dispensations become extinct rapidly.
>
> "Dear son Sāriputta, just as flowers of different kinds placed on a wooden board without being strung are scattered, blown away and destroyed by the wind for the very reason that they are not strung; even so, when these Buddhas and Their immediate disciples passed away, Their Teachings were caused to disappear fast by later disciples of diverse names, clans and births.
>
> "Dear son Sāriputta, the other (three) Buddhas, knowing the intentions of Their disciples with Their minds, bothered to exhort them.
>
> "Dear son Sāriputta, there took place an incident in former times. In a certain terrible forest, Buddha Vessabhū knew the minds of His thousand monks with His mind and exhorted them:
>
> 'Cultivate these three wholesome thoughts: the thought of renunciation (*nekkhamma-vitakka*), etc. Do not cultivate these unwholesome thoughts: the thought of sensual pleasure (*kāma-vitakka*), etc. Bear in mind that they are impermanent (*anicca*), miserable (*dukkha*), unsubstantial (*anatta*) and unpleasant (*asubha*). Do not bear in mind that they are permanent (*nicca*), happy (*sukha*), substantial (*attā*) and pleasant (*subha*). Abandon the unwholesome thoughts! Abide developing the wholesome thoughts!'

"Dear son Sāriputta, the thousand monks who had thus been exhorted by Buddha Vessabhū became *arahats*, free from *āsavas*. The minds of these thousand monks, therefore, were entirely cut off from grasping of anything through craving and wrong view that 'This am I, this is mine!' They were totally emancipated from *āsava*s that had now come to complete cessation, (cessation in the sense of not arising again). With regard to the terrible forest, the terror of the forest was such that those who were not free from passion generally had gooseflesh upon entering it.

"Dear son Sāriputta, what has been said is the reason for the short-lived dispensations of the Buddhas Vipassī, Sikhī and Vessabhū."

(N.B. With reference to the statement that the three Buddhas "did not bother to give discourses to Their disciples elaborately," They did not do so not because They were idle. In fact, there is no such thing as indolence or lack of industry on the part of Buddhas. **Explanation**: When Buddhas teach, They do so with the same degree of effort whether They are to teach a single person or two persons, or the whole universe full of beings. They do not reduce Their energy when seeing that the audience is small; nor do They increase Their effort when seeing that the audience is big. Just as the lion, king of animals, goes out in search of food after seven days (spent in the den), chases and catches his preys with the same speed, whether they are big or tiny, because he is resolved that his speed should not be inadequate, even so when Buddhas deliver Their sermons to Their listeners whether They form a multitude or only an inconsiderable gathering, They do so with equal industry, for They have a noble purpose not to decrease Their respect for the Dhamma.

(Unlike our Buddha, who taught in detail as though He were to fill the ocean, these three Buddhas, in fact, did not elaborate Their Teachings. The reason was that, in those times, beings had little dust of defilement in their eyes of wisdom. **Explanation**: In the lifetimes of these three Buddhas, beings enjoyed longevity, and the amount of dust that covered their eyes of wisdom was also slight. Beings in those days were therefore instantly converted on listening just one stanza connected with the Four Truths. It was therefore not necessary to preach to them elaborately. Hence the Teachings of these Buddhas in nine divisions were so meagre.

(In the time of these three Buddhas, since Their monk-disciples were wholly free from wrongdoings, no Authoritative Disciplinary Rules (*Āṇā-Pātimokkha*) associated with the seven portions of offences had to be promulgated.

Only the recitation of the Exhortative *Pātimokkha* (*Ovāda-Pātimokkha*) was known to them. Even that *Pāṭimokkha,* they did not recite fortnightly. (The two kinds of *Pāṭimokkha* have been dealt with in detail in the Chapter 25.)

(These long-lived Buddhas had two generations of disciples to follow them: (1) the immediate disciples and (2) the later disciples who were monks ordained by those immediate disciples. At the time when the later disciples, under the second category emerged, since there had been no disciplinary rules from the outset and since the disciples, who were of diverse names, clans and births, did not feel obliged to protect and preserve the small amount of discourses but remained careless as though they shirked their duty, saying: "Such and such Thera will do it, such and such Thera will do it," they did nothing for safeguarding the Teachings by holding Councils (*Saṅgāyanās*). Hence the rapid disappearance of their dispensations.

(With regard to the statement: "The dispensations of the long-lived Buddhas did not last long," it originally meant to say that Their dispensations did not last long for many generations of disciples. The life of Buddha Vipassī, however, was eighty thousand years long; the life span of His immediate disciples also was eighty

thousand years, so was the life span of the last generation of later disciples who were ordained by the immediate disciples. Therefore, the dispensation with the two generations of disciples lasted for one hundred and sixty thousand years after the demise of the Buddha. In terms of generations of disciples, however, there were only two, and this small number of generations was meant, in speaking of "the short dispensation"; it was spoken, one should particularly remember, not in terms of years.)

Having heard thus of the reasons for the short-lived dispensations (in terms of generations of disciples) of the three Buddhas: Vipasī, Sikhī and Vessabhū, the Noble Thera Sāriputta, being desirous of hearing the reasons for the long-lived dispensations of the other three Buddhas: Kakusandha. Konāgamana and Kassapa, continued to ask the Buddha:

> "Exalted Buddha, why did the dispensations of the Buddhas Kakusandha, Konāgamana and Kassapa last long?"

The Buddha answered:

> "Dear son Sāriputta, the Buddhas Kakusandha, Koṇāgamana and Kassapa cared to give elaborate discourses to their disciples. Their teachings of nine divisions, such as Sutta, Geyya, etc., were numerous. They prescribed disciplinary rules for them. They recited the (Authoritative) *Pāṭimokkha*. When they passed away and when their immediate disciples passed away, therefore, the generations of their later disciples, who were of diverse names, clans and births, caused the dispensations to last long.
>
> "Dear son Sāriputta, just as flowers of different kinds strung by a string and placed on a wooden board cannot be dispersed, blown away and destroyed by the wind (for the very reason that they are strung) even so, when these Buddhas and Their immediate disciples passed away, Their teachings were caused to last long by later (generations of) disciples of diverse names, clans and births.
>
> "Dear son Sāriputta, the aforesaid factors (elaborate teaching, large number of discourses, promulgation of disciplinary rules and recitation of the Pāṭimokkha) together formed the reason for the long existence of the teachings of the three Buddhas: Kakusandha, Konāgamana and Kassapa."

("Herein with regard to the long existence of the dispensations of these three Buddhas, the lengthy duration in terms of both life span and generations of disciples should be noted. **Explanation**: The life span of Buddha Kakusandha was forty thousand years, that of Buddha Konāgamana, thirty thousand, and that of Buddha Kassapa, twenty thousand. The life spans of Their immediate disciples were the same as Theirs respectively. Many generations, one after another, of these immediate disciples nurtured and carried the dispensation. In this way, the Teachings of these three Buddhas long endured in terms of both life spans and generations of disciples.

(As for our Inestimable Chief of the three worlds, He should have been born when the life span was ten thousand years, which was half that of Buddha Kassapa; if not, He should have been born in the period of five thousand years life span, one thousand years or five hundred years life span. But His wisdom was not mature enough until then. It attained maturity only when the life span became one hundred, which is very short indeed. Therefore, it should be stated that although the dispensation of our Buddha lasted long, in terms of generations of disciples, it did not last long as did the dispensations of those former Buddhas in terms of years.)

Having thus learnt the reason for the long existence of the dispensations of the Buddhas Kakusandha, Konāgamana and Kassapa, the Venerable Sāriputta made a conclusion that "Only the laying down of rules is the main cause for the perpetuity of the dispensation of a Buddha." Wishing to ensure the perpetuity of the dispensation of the present Buddha, he rose from his seat, adjusted his robe, covering the left shoulder, and raised his hands in

adoration towards the Buddhas. He, then emphatically requested the Master with these words:

> "May the Exalted Buddha lay down disciplinary rules so that this dispensation may last long? May He recites the *Pāṭimokkha*! Glorious Buddha, it is time to promulgate rules vital to the long standing of the Teaching, and to recite the *Pāṭimokkha*! Exalted Buddha of good speech, the time has come to lay down rules and to bring about the *Pāṭimokkha* which was noted for the lasting endurance of the dispensation!"

Being desirous of telling that "the time is not ripe yet for laying down rules," the Buddha said: "Wait, dear Sāriputta! Wait, dear Sāriputta! Only the Buddha shall know the proper time (for promulgating rules and reciting the *Pāṭimokkha*)!

(1) "Dear Sāriputta, as long as there do not take place in the Sangha some wrong-doings which are the basis of *āsavas* in this dispensation, the Buddha does not lay down rules for the disciples nor does He proclaim the (Authoritative) *Pāṭimokkha*. Dear Sāriputta, when there take place some wrongdoings in the Sangha which are the basis of *āsavas* in this dispensation, does He lay down the rules and proclaim the (Authoritative) *Pāṭimokkha*, only for the benefit of eliminating those wrongdoings.

(2) "Dear Sāriputta, as long as the Sangha does not have a large number of monks of long standing, there do not take place yet in it some wrongdoings, which are the basis of *āsavas*, in this dispensation. Dear Sāriputta, when the Sangha has a large number of monks of long standing, there take place in it some wrongdoings, which are the basis of *āsavas* in this dispensation, then only for the benefit of eliminating those wrongdoings, which are the basis of *āsavas*, does the Buddha lay down rules and proclaim the (Authoritative) *Pāṭimokkha*.

(3) "Dear Sāriputta, as long as the Sangha does not thrive, there do not take place yet in it some wrongdoings which are the basis of *āsavas* in this dispensation. Dear Sāriputta, when the Sangha thrives, and there take place in it some wrongdoings which are the basis of *āsavas* in this dispensation, then only for the benefit of eliminating these wrongdoings, does the Buddha lay down rules and proclaim the (Authoritative) *Pāṭimokkha*.

(4) "Dear Sāriputta, as long as the Sangha does not know many gains, there do not take place yet in it some wrongdoings which are the basis of *āsavas* in this dispensation. Dear Sāriputta, when the Sangha knows many gains, and, there take place in it some wrongdoings, which are the basis of *āsavas* in this dispensation, then only for the benefit of eliminating those wrongdoings, does the Buddha lay down rules and proclaim (Authoritative) *Pāṭimokkha*.

(5) "Dear Sāriputta, as long as the Sangha does not have much knowledge, there do not take place yet in it some wrongdoings which are the basis of *āsavas* in this dispensation. Dear Sāriputta, when the Sangha has much knowledge, and, there take place in it some wrongdoings which are the basis of *āsavas* in this dispensation, then only for the benefit of eliminating those wrongdoings, does the Buddha lay down rules and proclaim the (Authoritative) *Pāṭimokkha*.

"Dear Sāriputta, now the Sangha is free from forms (in the form of immoral persons), free from blemishes. free from impurities, clean, and stands (in the essence of such virtues as morality and the like). Dear Sāriputta, of these five hundred monks, the lowest is a *sotāpanna*, whose assured destination is the three higher stages of the Path, for he will never land in woeful abodes."

(Herein by *āsava*s is meant moral defilement and suffering such as accusation, killing, imprisonment, etc., by others in this life, and suffering of rebirth in the woeful states hereafter. Since such wrong-doings as sexual intercourse, stealing, killing human beings, etc., form the ground for *āsavas*, they are called *Āsavatthaniya* (basis of *āsavas*).

(At the time when the Venerable Sāriputta made the request for laying down rules, transgression had not occurred at all. Had the rules such as the four *Pārājikas* and others been laid down long before the actual taking place of transgressions, such an action would not have escaped private abuse and blame and public censure. How would such an action would not have escaped?

(If rules were to be laid down in advance, all the necessary rules would have been done so, saying: "If a monk commits sexual intercourse..." and so on. Laying down the rules before seeing the transgression, others would abuse and blame privately and censure publicly as follows:

("Why does the Monk Gotama bind us to these rules, taking for granted that the Order of monks adheres to Him and follows His words? Why did He lay down the *Pārājika* rules? Have not these clansmen become monks after renouncing their great luxury, vast circles of relatives and princely wealth that they had in their possession? Are they not content with what is just enough for their food and what is just enough for their clothing, and do not they abide with extreme respect in the threefold training and without regard for their bodies and lives? Among such good men, who would indulge in such earthly practices (*loka-āmisa*) as sexual intercourse, stealing another's property, taking another's life, earning his living by falsely telling of his virtues. Even if the four *Pāṭimokkha* rules were not laid down, has it not been made clear that sexual intercourse, stealing, etc., are not proper, not practicable, for even while as a novice one keeps the precepts, saying: 'I take upon myself the rule of staying away from taking life' and so on?" Such would have been private abuse and blame and public censure.

(Moreover, probably the Buddha's wisdom would not have been known to beings. The rules that had been laid down would have been destroyed. They would not have lasted. To use a worldly simile, an unclever medical doctor sends for a man who has no ulcer yet (but who would soon suffer from an ulcer) and said: "Come, man, on this part of your body there will appear an ulcer, bringing no benefit but threatening your life. Get it treated early!" "Very well, sir. You yourself give treatment to it?" Saying thus the man submits himself to the doctor, who then gives surgical treatment to that part of the man's body without an ulcer and caused the skin to become normal by taking out the blood, applying the medicine, dressing, cleaning, and so on. Thereafter, he asks the man saying: "I have cured your ulcer. Give me the cost of the medicine!"

(The man who has been medically treated may then privately abuse and blame and openly censure the unclever surgeon in his presence, saying: "What is this foolish doctor talking about? Which disease of mine has been cured by this foolish doctor? As a matter of fact, has not the stupid surgeon caused trouble to me? Has he not made my blood gone?" The man may not feel grateful to the doctor.

(In the same way, had the Buddha laid down the rules for His disciples before the actual wrong-doings happened, he would not have escaped private abuse, etc. His wisdom might not have been known to beings. The rules that had been laid down would have been destroyed. They would not have lasted. Hence the Buddha said, in the negative: "Dear Sāriputta, as long as there do not take place wrong-doings in the Sangha, a Buddha does not lay down rules for the disciples," and so on.

(Herein, "the time when wrong-doings have not taken place" means the time which was not ripe yet for laying down rules. "The time when wrongdoings have taken place" means the time which is ripe for doing so. Laying down of rules in an inopportune time might bring about the aforesaid blame and censure. The same action, taken as required by the occurrence of wrong-doings, may be likened to a clever medical doctor who gives the ulcer, that has appeared curative treatment by operating on it, applying medicine, dressing, cleaning and so on and cause the recovery of the ulcer and the normalcy of the skin. The Buddha may be likened to him, who is not abused but honoured for his distinguished service in his medical profession, for He was similarly not abused and blamed privately or otherwise but

honoured for His distinguished efficiency in the matter of His Omniscience. The rules laid down would not then be impaired but would stand intact for long.

(By the words in the first statement is shown opportune time and inopportune time for laying down rules. By the words in the second, third, fourth and fifth statements is shown the time when wrong-doings occurred. The elaborate meaning of these words may be taken from the Verañjā section of the **Pārājika Kaṇḍa Commentary**.)

Taking His Leave at The End of The Vassa

After the Buddha had thus explained in detail the question of laying down the disciplinary rules to the Venerable Sāriputta, the General of the Dhamma, He spent the whole *vassa* at Verāñjā and performed *pavārana* on the Mahāpavaraṇā Day, the full moon of Assayuja, at the end of *vassa.* Then He called Venerable Ānanda and said: "Dear Ānanda, when the Buddhas have observed *vassa* at the request of others, it is not their custom to depart without asking them for leave (or they are to depart only after informing them). Come, Ānanda, let us go and seek permission from Brahmin Verañjā." After finishing His meal, the Buddha with the Venerable Ānanda as his companion visited Verñjā's place in the afternoon, illuminating the city gates and all the roads and streets with His body rays.

When the Buddha stood at the door of the Brahmin's house, the Brahmin's men, seeing the Buddha, reminded their master; (only then did Verañjā regained a sense of his responsibilities and got up from his seat excitedly to prepare a seat worthy of the Noble One; he then welcomed and invited Him respectfully saying: "Please come this way, Exalted Buddha!" The Buddha walked along as had been invited by the Brahmin and sat down on the prepared seat. (It was the time when Mara had withdrawn his spell.)

"Brahmin, we have observed the *vassa* at your invitation. Now we inform you that we want to go elsewhere!"

Verañja replied to the Buddha:

"Right, Venerable Gotama. You have observed the *vassa* at our invitation. But I have not given alms yet. (The reason for that is) not because we have nothing to give, not because we do not want to give. People of household life have too many things to do. Where can they have a chance to give? May the Venerable Gotama accept together with the company of monks my food, my act of merit, tomorrow."

(The Brahmin did not know about the magical influence of Māra. He thought his absent-mindedness was due to the affairs and drawbacks of household life. Hence his supplication to the Buddha.)

It occurred then to the Buddha: "If I do not accept the Brahmin's invitation, demerit will develop to him, and to all the Verañjā citizens as well for that matter, who would think: 'The Monk Gotama seems to be angry because He receives no alms for the whole period of the three *vassa* months. Therefore, He rejects even a single meal despite my request. The Monk Gotama has no patience. He is not an Omniscient One!' Let there be no development of demerit to them!" Out of compassion, the Buddha accepted the invitation by keeping silent. Thereafter, He made the Brahmin know the futility of being occupied with the domestic affairs and drawbacks. With a Dhamma-talk appropriate at that moment, the Buddha showed the two benefits; one for this life and the other for the next. He also made him dedicated to good deeds, and enthusiastic about and happy with them. Then He rose from His seat and departed.

Verañjā's Great Alms-giving

After the departure of the Buddha, the Brahmin Verañjā summoned all his family members and other inmates of the house to a meeting, at which he said: "Dear ones, I have offered not a single day's meal to the Buddha though I invited him to stay here for the three months of *vassa*. Let us now offer alms meant for the three months *vassa* period in a day tomorrow." Having given instructions thus, the Brahmin had excellent food cooked, and next morning he had his place decorated and seats worthy of Noble Ones prepared. After

setting up exquisite offerings of perfumes and flowers, he sent for the Buddha with the word: "It is meal time now, Venerable Gotama, the food is ready!"

Accompanied by His hundred monks, the Buddha arrived at Verañjā's house and sat together with them on the seats prepared. Verañjā personally served the Order of monks, headed by the Buddha, with delicious meals until they were satisfied and refused to take more. As the Buddha removed His hand from the alms-bowl after finishing the meal, Verañjā offered Him a set of three robes which worth three thousand. (Each robe cost a thousand.) To each monk too, he offered a set of two pieces of cloth to make robes. (The value of each robe of cloth was five hundred. Hence the amount of his donation made to the monks was five hundred thousand. Only this much comes from the Pāli Text. The Commentarial account is as follows.)

As he was not satisfied with this much of his offering (of robes worth five hundred thousand), the Brahmin Verañjā offered again a large number of rugs, bolts of cloth made in Pattunna country, each costing seven or eight thousand, so that they might be cut and made into garments of double layers, shoulder coverings, waistbands, water strainers, etc.

He also gave each monk, jugs and bottles filled with medicinal ointment heated a hundred or thousand times and worth one thousand. There was nothing left out from the four requisites he presented for their use. He gave away in charity all the necessaries to the monks.

Having done such a great alms-giving, the Brahmin sat down together with his wife and children, respectfully doing obeisance to the Buddha. Owing to Māra's magic, he had lost the opportunity of enjoying the taste of immortality in the form of a discourse throughout the *vassa*. In order to make up the Brahmin's loss and to fulfil his wish, Buddha let the rain of immortality fall heavily in a single day. He preached the double advantage for the present life and the next and established him in meritorious deeds. Finally, the Buddha made Verañjā zealous and delighted in good deeds, and left the place.

Together with his wife, Verañjā respectfully raised his hands in adoration towards the Buddha and His assembly of monks and followed them to see them off, requesting: "Exalted Buddha, kindly do another favour by visiting us once again!" Then the Brahmin returned with tears trickling from his eyes.

After staying in Verañjā for as long as he wished, the Buddha left the city. Being desirous of reducing the great circular journey, He led the monks, who had been so tired and fatigued because of the scarcity of food during the whole *vassa*, along the direct route, bypassing Sorreyya, Sankassa, and Kaññakujja cities. On arriving at the port of Payāga, the Buddha crossed the Gaṅgā and reached Vārāṇasī. At this city too He stayed for as long as He wished, and then He headed for Vesālī. Having arrived at Vesālī the Buddha sojourned at Kutīgāra (a monastery with the gable) in the forest of Mahāvana.

Chapter 31

THE MONK SUDINNA, THE SON OF THE KALANDA MERCHANT

At that time, in the village of Kalanda, near the city of Vesālī, there was the merchant Kalanda's son, named Sudinna. Accompanied by many friends, Sudinna, the merchant's son, went to Vesālī on some business.

(The village was named Kalanda because it abounded in black squirrels. The Kalanda merchant owned a wealth of forty crores. He was therefore a man of riches recognized by the King. His son, Sudinna, went to Vesālī to transact business, to collect debts, and to make appointments among other things.

(Some scholars said that he was in Vesālī to have fun in the festival of the constellation Kattikā (Pleiades). The Buddha indeed came to Vesālī in the bright fortnight of the month of Kattikā (October-November). The festivity of Kattikā in Vesālī attracted large crowds of people. For the sake of this festive gathering, Sudinna the merchant's son went.)

On seeing the people who went out from Vesālī after breakfast, wearing clean clothes and carrying flowers, perfumes and unguent, to see the Buddha and to listen to His sermon, Sudinna asked them where they were going and was informed of their purpose. Thinking: "I too should go along with them," he joined the crowd that flocked to hear the Buddha, who in the midst of the audience composed of four classes of devotees. was delivering a discourse in a voice resembling that of a Brahmā. Inspired by the Buddha's pleasing manner and stirred by his past wholesome *kamma*, he thought to himself: "How well it would be if I too could listen to the discourse!" But since the audience was so large, he was unable to go near the Buddha and had to take a suitable seat at the edge of the assembly, paying attention to the Buddha's talk.

While he was thus paying attention to the Buddha's talk on the threefold training of *sīla*, *samādhi* and *paññā*, a thought arose in him:

"When I ponder in many ways the Buddha's discourse, I come to the conclusion that it is not easy indeed for a householder to practise such a noble practice (of the threefold training) which is so pure and perfect like a newly polished conch. How wonderful it would be if I leave household life for monkhood, having shaved my head and beard and donned the dyed robe!"

Thereafter, Sudinna went along with the moving crowd for a short distance, for in the crowd were many of his relatives and friends, who might be in his way and they would forcibly take him away by the arm, saying: "You are the only son of your parents. You must not be given permission to become a monk." Hence his short distance of departure together with the crowd. Then pretending that he had to wash his hands, he turned back and approached the Buddha with these words of request:

"Exalted Buddha, when I pondered your discourse in many ways, I came to the conclusion that it was not easy indeed for a householder to practise such a noble practice (of the threefold training), which is pure and perfect like a newly polished conch. Exalted Buddha, I wish to enter monkhood, having shaved my head and beard and donned the dyed robe. Exalted Buddha, kindly accept me as a monk!"

As the Buddha had denied monkhood to those who were not permitted by the parents since the initiation of Prince Rāhula, the Buddha asked Sudinna, "Have your parents, Sudinna, permitted you to leave household life for monkhood?" "No, Exalted Buddha, they have not yet permitted me to do so," replied Sudinna. Then said the Buddha, "Sudinna, Buddhas do not ordain a man who has not got permission from his parents." "Exalted Buddha," said Sudinna, "I shall seek permission from my parents."

Then Sudinna, having finished his business in Vesālī, approached his parents, at Kalanda

village, with these words:

> "Dear parents, when I pondered the Buddha's discourse in many ways, I came to the conclusion that it was not easy indeed for a householder to practise such a noble practice (of the threefold training), which is pure and perfect like a newly polished conch. I wish to leave household life for monkhood, having shaved my head and beard and donned the dyed robe! Please give me permission to do so."

The parents then rejected Sudinna's request, saying:

> "Our son Sudinna, you are our only son whom we love so dearly. You are the child whom we have brought up and nurtured in happiness. Dear Sudinna, you know no discomforts whatever. Let us be separated from you against our wish only when you die. How can we permit you to leave household life for monkhood while you are living?"

The son requested as before for the second time. The parents similarly rejected for the second time. He did so for the third time. And they too did reject for the third time.

Knowing then that "my parents will not permit me (by any means) to renounce my household life," and lying down on the bare ground, the very spot on which he made the request, he said: "This place will see either my death or my renunciation." He refused to eat his meal once, twice, three times, four, five, six and seven times and demonstrated his great meritorious desire (by fasting).

Then the parents said to their son:

> "Dear son Sudinna, you are our only child, whom we love so dearly. You are the one whom we have brought up and nurtured in happiness. Dear Sudinna, you know no discomfort whatever. Only your death will separate us from you against our wish. How can we permit you to leave household life and take up monkhood while you are alive? Rise, dear Sudinna, eat, drink and have fun. Feel delight in doing good deeds while eating, drinking and having fun. However, we will never give you our permission (by any means) for your renunciation."

Sudinna kept quiet while they were saying so. He remained silent even when his parents said so a second time and a third time.

Not getting even verbal response from their son though they had appealed to him three times, the parents sent for his friends and urged them saying: "Your friend Sudinna is desirous of becoming a monk. Please prevent him from doing so!" The friends went up to Sudinna and tried to prevent him three times as they had been told by his parents. To the friends as well, Sudinna gave no answer but kept his mouth shut.

Then the friends reflected and discussed among themselves: "If this Sudinna were to die for not getting permission to become a monk, no benefit would accrue from his death. If he were to become a monk his parents could see him at will and so could we. Monkhood is very burdensome. The monk goes on alms-round carrying an earthen bowl daily. He sleeps alone and eats a single morning meal. Such a noble practice is so difficult to follow. And Sudinna is a delicate urbanite. By no means can he devote himself to the noble practice that requires one to sleep alone and to eat a single morning meal. He will definitely come back home. Well, we shall ask his parents to permit him." Thereafter they approached Suddina's parents and said to them with some advice:

> "Dear elders, Sudinna is lying down on the bare ground, saying: 'This place will see either my death or my renunciation. If you do not give him permission to renounce the world and enter monkhood, he will die at that very place (where he is lying down). Suppose you grant him permission for his monkhood, you can have a chance to see him as a monk. After becoming a monk, if he is not happy with ascetic life, where will he go except his parents' house? He will come back to this house of yours. You had better permit Sudinna to go forth and live an ascetic life!"

Then Sudinna's parents replied: "Dear boys, we grant him our permission for his renunciation and entering upon monkhood," and the friends went up to Sudinna and said: "Get up, friend Sudinna, permission has been granted to you by your parents!"

So happy and elated with the news that he had been permitted to become a monk, Sudinna got up, dusting his body with his hands, and tried to regain his strength for one or two days; thereafter he approached the Buddha, bowed his head in adoration, sat down at a suitable place and requested:

> "Exalted Buddha, permission has been granted to me by my parents. May the Exalted Buddha make me a monk!"

The Buddha asked a nearby monk who was practising *piṇḍapāta-dhutaṅga*, "Monk, as has been requested by Sudinna thus, you, dear son, grant him ordination as a novice and then ordination as a monk!" "Very well, Exalted Buddha," replied the *dhutaṅga* practicing monk, and taking Sudinna, his co-residential (*saddhivihārika*) pupil entrusted by the Buddha, he made him a novice and then a monk.

Soon after becoming a monk, the Venerable Sudinna engaged in the following *dhutaṅga* practices, the means of shaking off mental defilements, *āraññika-dhutaṅga*, dwelling in a forest monastery, *piṇḍapātika-dhutaṅga*, eating food obtained by going on alms-round, *paṁsukūlika-dhutaṅga*, putting on robes made of rags, *sapadānacārika-dhutaṅga*, collecting food from houses serially. Thus he dwelt with an unknown small village as his resort for food.

At that time, the country of Vajjī was short of food. It was hard to live there. There were white bones. People had to live by food tickets. It was not easy for monks to get enough food going round with alms-bowls in their hands. Then it occurred to the Venerable Sudinna:

> "Now Vajjī country was short of food. It was hard to live there. There were white bones. Lots had to be drawn for food. It was not easy for monks to get enough food by going round with alms-bowls in their hands. I have a large number of relatives in the city of Vesali who are prosperous (with wealth), who possess plenty of (hidden) treasures, who are endowed with abundance of riches, abundance of gold and silver, abundance of delightful articles and gems (for daily use) and a large quantity of goods and grains (for trading and exchange). What if I were to live, depending on my relatives. On account of me they would make offerings and do things of merit. And material gains will accrue to monks. Monks, I too will not be troubled by food."

With this idea, Venerable Sudinna packed his bedding and headed for Vesālī, taking his bowl and robe. On his arrival at Vesālī, he stayed at a monastery with a peaked roof (*kūṭagāra*) in Mahāvana (Great Forest) near Vesālī.

Getting the news that "the Kalanda merchant's son, Sudinna, is said to have been in Vesālī, his relatives sent sixty pots of food as offering to him. (Each pot contained food for ten monks.) Then (according to his previous plan) he offered the sixty pots to (six hundred) monks, and (as for himself), being an observer of *piṇḍapāta-dhutaṅga* of the highest kind, he adjusted his garment, took his bowl and robe and entered the village of Kalanda for food. While going round and stopping in front of the houses, one after another he happened to have approached the gate of the house belonging to his father, the (Kalanda) merchant.

> (N.B. The events after his return from the country of Vajji began to take place only in his eighth year as a *bhikkhu* (i.e. when the Buddha was in the twentieth year of His ministry). Here the events are told continuously in order to keep the sequence of the events uninterrupted.)

At that moment, a female slave to kinsmen of Sudinna was coming out of the house to throw away barley cakes that had become stale for having been kept overnight, (so stale that it was impossible for male slaves, workers and cattle to eat). Then Sudinna said to her: "Sister, if you are to throw away those cakes, please put them into my bowl!"

While she was putting the stale cakes into the Venerable Sudinna's bowl, she could not recognize him as the son of her master, for Sudinna had been away for eight years; but taking note of the features of his hands and feet and also his voice, she went to Sudinna's

mother and said: "You know, O madam, your son Sudinna has returned!" Sudinna's mother replied: "O woman, if you have told me the truth, I will set you free from slavery!"

Meanwhile the Venerable Sudinna was leaning against the base of the wall (in a eating house in Kalanda) and enjoying the stale food with relish.

> (Some homes of donors in certain regions had eating houses built. In these houses seats were readily arranged. (Jars of) water for drinking and use was placed; vinegar was also provided. After receiving food, monks sat and ate it in these houses. If need be, they took offerings which were placed there by donors. Therefore, 'the base of the wall' here means the bottom of the wall of a refectory erected by donors. Monks never eat, sitting at an unseemly place, unlike destitutes. See the Commentary.)

When Sudinna's wealthy father came back from work and saw him enjoying the stale food with relish, he went nearer and reproved, saying:

> "O dear, my beloved son Sudinna! it is a pity that you should be eating the stale barley cakes! In fact, should not you come home?"

The Venerable Sudinna then replied: "I have been to your house donor. And I got the stale barley cakes from there!" The father grasped Sudinna's arm and said: "Come, dear Sudinna. Let us go home?" An obedient son having love for his father, Sudinna went along to his father's house and took the prepared seat.

The wealthy father asked him: "Help yourself son!" "Enough, father," replied the Venerable Sudinna: "I have eaten for the day." When the father invited him, saying: "Please accept my offering of meal for tomorrow," though he was committed to the highest kind of *piṇḍapāta-dhutaṅga*, Sudinna accepted it by keeping silent, he then rose from his seat and departed, for he thought: "If I reject their single meal, it will be a great distress to my parents and kinsmen."

When the night was over, the Venerable Sudinna's mother had the ground plastered with wet cow-dung, and two heaps of treasures made, one of gold and the other of silver. The treasure heaps were so great that a man standing on one side could not see another standing on the other side. So great and high were the piles of treasures. Having caused them to be covered by mats, and a seat prepared in the middle and screens set up, then she asked Sudinna's ex-wife: "Dear daughter, I would like to ask you to put on the clothes that would please my son Sudinna." "Yes, mother," replied the ex-wife to Sudinna's mother.

When morning came, the Venerable Sudinna, having adjusted his robe and carrying his bowl and robe, approached his parent's house, and sat down on the prepared seat (between the two treasure heaps). The father came to Sudinna and had the heaps uncovered and said:

> "Dear son Sudinna, this gold and silver is the treasure that has come down from the side of your mother's mother. This much is just for the use of feminine things. (This is the cost of powder and flowers.) There is yet the treasure from me. The treasures from your grandfather and great grandfather are also kept separately. Dear son, they are available for you to live in luxury and perform meritorious deeds when you leave monkhood. Come, dear Sudinna, enjoy your wealth and do good works."
>
> "I cannot become a lay man, donor," replied Sudinna, "I am very happy following the noble practice (of the threefold training)."

The father said as before for the second time, and the Venerable Sudinna replied similarly. When the father said for the third time, however, Sudinna replied (differently), saying: "If you, donor, show no anger, I would like to say something." Thinking that 'my son would tell me favourably," the father said delightedly: "Go ahead, son." Then the Venerable Sudinna uttered determinedly to his father, the wealthy merchant:

> "Father, in that case, have fibre bags made and fill them with gold and silver, take them in cans and drop them in the middle of the Ganges! Because, donor, on account of the possession of this gold and silver, you will have fear, trembling, gooseflesh and need protection. No possession means no fear and other forms of

trouble. That is why."

This caused sadness to the father who wondered: "Why does my son Sudinna have the heart to say so?"

Lure Through The Wife

Being unable to lure the Venerable Sudinna to return to household life by showing him the riches, the father thought: "There is now no fetter like a woman for a man," he sent the ex-wife of Sudinna, saying: "I pray you, dear daughter, my son Sudinna loves you. He is fond of you. He may listen to you." Accordingly, the ex-wife grasped Sudinna's legs in her arms and said:

> "You have followed the noble practice, my lord, for the sake of getting celestial damsels. How do they look like?"
>
> (**Explanation**: In those days, many princes, sons of brahmins, and sons of merchants renounced their untold luxuries and became ascetics. Seeing them, those who were ignorant of the benefits of an ascetic life used to ask: "Why do these people became ascetics?" And the answers they got from those who pretended to know was: "Because they want to have celestial damsels and dancers." The questions and answers of these unknowledgeable people became widespread. Acting on that reply, the ex-wife of the Venerable Sudinna asked as mentioned above.)

The Venerable Sudinna replied: "I do not, sister, practise the noble practice for celestial damsels." This prompted the ex-wife to think thus: "My Lord Sudinna has now called me 'sister'. He no longer wants me now. Not wanting me who is his partner in life, and his own wife, he takes me as his own sister, born of the same mother." Her thought brought about grief and caused her to fall down in faintness at that very place.

Then the Venerable Sudinna said to his father: "If you are to give food, donor, do so. Do not trouble us with your display of wealth and woman. Enticement with such a display means torment to monks!" Thereafter, the parents personally offer excellent food to the Venerable Sudinna until he was satisfied and stopped them.

Request for Procreative Seed

When the meal was done, the mother of the Venerable Sudinna said to him:

> "Dear son Sudinna, our family is rich. We have a great hidden wealth. There are abundant luxuries and things for daily use. There are many delightful articles and treasures. So are there countless goods and grains for trading and exchange. Come, dear Sudinna, return to lay life and enjoy the riches. And do good works."

Sudinna rejected his mother's words by giving the same answer as that given to his father: "I cannot become a lay man, mother. I dare not do so. I am very happily engaging in the noble practice (of the threefold training)." The mother said as before for the second time and the Venerable Sudinna replied the same. On the third time, however, Sudinna's mother asked for procreative seed by saying:

> "Dear son Sudinna, our family is rich. We have a great hidden wealth. There are abundant luxuries and things for daily use. There are many delightful articles and treasures. So are there countless goods and grains for trading and exchange. Dear Sudinna, in that case (if you find happiness so much in the Buddha's dispensation), give the seed for procreation. Let not the Licchavi princes take over the possessions of ours as we have no sons to inherit."

Then Sudinna reflected: "I am the only heir to the wealth of my father and mother. There is nobody else. (As long as I do not give the seed) they will constantly follow me for protection of the wealth. If they do so, I will not have a chance to devote myself to asceticism free of worries. My parents will give up following me only when they get a son as an heir. Then only will I be able to perform my duties as a monk in comfort and happiness." And he replied: "Mother, I can, however, do something to provide the seed for

procreation." (without knowing that he would be guilty for doing so).

Again, the mother asked: "Where are you staying now, dear Sudinna?" "In the Mahāvana, mother," so replying, the Venerable Sudinna rose from his seat and departed.

Then Sudinna's mother asked her son's ex-wife: "Dear daughter, let me make a request for getting a son. Tell me when your fertile period is." "Very well, madam," replied Sudinna's ex-wife.

Provision of The Seed for Procreation

Before long, Sudinna's ex-wife was ready for natural conception, and she informed Sudinna's mother of the matter. "In that case, dear daughter, dress up in the clothes which used to have appeal for my son," said the mother. "Very well, madam," so saying she did as she had been told.

Taking Sudinna's ex-wife, his mother went to Mahāvana and told Sudinna twice as before to leave monkhood and enjoy the riches and do acts of merit. Sudinna refused to do so by saying as before that he could not become a lay man and that he dared not do so. He further added that he was happy in pursuing (the noble practice of the threefold training). On the third time, however, the mother asked for the seed of procreation. Saying: "This is something I can do," he caught hold his ex-wife's arm and together they had entered the Mahāvana. As it was a time when the first *Pārājika* rule had not been laid down yet, he did not see sexual intercourse as an offence. As such, in the forest, he successfully indulged three times in the sex practice with his ex-wife. As a result his ex-wife became pregnant.

Eight Causes of Pregnancy

Possible causes of pregnancy:

(1) by copulating,
(2) by coming into physical contact,
(3) by inserting man's loin cloth (into the vagina),
(4) by swallowing the semen,
(5) by stroking the navel,
(6) by seeing the male's appearance,
(7) by hearing the male's sound, and
(8) by getting the male's odour.

Of these,

(1) pregnancy through copulation is explicit. (Sudinna's ex-wife had pregnancy by this means.)
(2) Some women developing strong sexual feeling when the monthly period comes, pull men's hand and hair-knot, stroke limbs: big and small and take pleasure thereby, which makes her pregnant. Thus, through the physical contact pregnancy happens.
(3) During the lifetime of the Buddha, the monk Udāyī gazed at the private part of his ex-wife and had a discharge of semen; he asked her to wash the soiled robe. She swallowed part of the semen and put part of it together with the robe into her organ. By so doing, she became pregnant. Thus, through the insertion of men's loin cloth into the vagina, pregnancy takes place.
(4) A Jātaka story tells of a doe, the mother of Migasinga the hermit. When she was in heat she came to the place where the old hermit, Migasinga's father, urinated, and took the urine together with the semen. By so doing she became pregnant and gave birth to the baby Migasiṅga. Thus, through the swallowing of semen pregnancy occurs.
(5) In the Suvaṇṇasāma Jātaka, the Sakka, foreseeing that the Bodhisatta's parents would become blind. and wanting them to have a son, asked the wise hermit Dukūla whether sexual intercourse was permissible to hermits. When the reply was "Whether it is permissible or not, we became ascetic because we do not want to do it," the Sakka told him to stroke Pārikā's navel during menstruation. Dukūla did as he was told and Pārikā became pregnant and gave birth to Bodhisatta Suvannasama. Thus, stroking of a

women's navel is another cause for pregnancy.

Similarly, while menstruation was occurring to a rich man's daughter, Diṭṭhamaṅgalika, the Bodhisatta hermit, Mātaṅga, stroke her navel which made her pregnant and her son, Maṇḍavya, was born. The mother of Prince Caṇḍa Pajjota, during the menses, felt a scorpion's walking across her navel pleasant, she became pregnant and gave birth to the prince.

(6) Being deprived of copulation with men, some women in this world who eye men lustfully while in the period and even staying at home can become pregnant. (In Ceylon there was a court lady, to whom the same thing happened.) Thus, through the sight of the male's appearance pregnancy happens.

(7) No male is known among the pond herons. When they hear thunder when in heat, they become pregnant. Sometimes pregnancy occurs to hens on hearing the crowing of a cock. Similarly, pregnancy happens to cows as they hear the bellowing of a bull. Thus, through the hearing of the male's sound pregnancy takes place.

(8) Sometimes, cows conceive when they get the smell of a bull. Thus, through the male's odour, pregnancy takes place.

These eight causes for pregnancy should particularly be noted.

— **Vinaya Pāaijikakanda**, Vol. I. —

Tumultuous Denunciation of Devas and Brahmās

(There is no hidden place in the world for a man who commits evil. In fact, he who does evil is the first to know his evil. Next, his guardian spirit and the guardian spirits of forests know it. Then other devas and Brahmās come to know successively. Therefore, when Sudinna copulated with his ex-wife, the terrestrial spirit living all over the entire Mahāvana saw the offence and transmitted by shouting so that higher devas and Brahmās might hear:

> "Friends, the Sangha of *bhikkhus* (in the past) was indeed free from the thieves of immorality (*dussīla*)! It was indeed free from the blemishes of immorality (*dussīla*)! But now the Kalanda merchant's son, Sudinna, has caused theft which is immorality (*dussīla*)! He has caused the blemishes of immorality (*dussīla*)!"

On hearing the voice of the terrestrial spirits, the celestial spirits, such as Catumahārajika devas, Tāvatiṁsa devas, Yāma devas, Tusitā devas, Nimmānarati devas, Paranimmitavasavattī devas, and Brahmās shouted in the same way successively. Thus, in a moment, the roars of condemnation spread and rose to the world of Brahmās.

When her pregnancy became mature, Sudinna's ex-wife gave birth to a son. Then Sudinna's friends named him, Bijaka, but not otherwise (as it was well known that the baby's grandmother made the request saying: "*Bajakaṁ pi dehi* — give us then the procreative seed.") Sudinna's ex-wife also came to be known as Bījaka-mata, (Bījaka's mother), and Sudinna Bījaka-pitā.(Bījaka's father).

Seven or eight years later, the son and the mother, Bījaka and Bījaka-mata, went forth from household life and joined the monastic Order, respectively as a monk and a nun. They attained arahatship through the help of good teachers and friends.

In this way the monastic life of the son and the mother was that of benefit. The father (the Venerable Sudinna) was, however, severely tormented by grief.

> (In this connection, the Commentary says: "*pitā pana vippaṭisārābhibhūto-vihāsi*, -- the father (Venerable Sudinna), however, lived being overcome by great sorrow". It should therefore be assumed that for the Venerable Sudinna it was totally impossible to attain arahatship in that life (or existence).
>
> — **Sārattha Tika** —
>
> Though it is said in the Commentary that the (former) Sudinna, the Kalanda merchant's son, while going to listen to the discourse, was *bhabba kulaputta* — 'the clansman worthy of the Path and Fruition.' Though he was a man endowed with merits leading to such higher attainments, a hindrance to the Path and Fruition would occur to him as in the case of King Ajātasattu and that hindrance actually occurred, as he was in great torment on account of his evil (sexual intercourse with his ex-wife), teachers say so.

(A question may arise here: "Was such hindrance possible to occur to one, who is endowed with the potentials for higher attainments, even in the lifetime of a Buddha?"

(**The answer is**: "Yes, it was." But the hindrance did not derive from the Buddha. In fact, Buddhas are those who endeavour to help others attain the Path and Fruition; they constantly put efforts for the spiritual uplift of others. Therefore no hindrance can come from Them to those who are possessed of merits of the past.

(In reality, a hindrance on spiritual progress is due to (1) inadequacy of performance, and (2) association with bad friends. Of these two, (1) inadequacy of performance is of two kinds: (a) the lack of teaching effort which is conductive to the Path and Fruition on the part of the teacher, and (b) the lack of practice conductive to the Path and Fruition on the part of the student who is endowed with the merits of the past.

(Of these, (a) inadequacy of performance on the part of the teacher means that on the part of a Buddha's Disciple only, and not on the part of Buddhas. Explanation: (In the Brāhmana Vagga of the Majjhima Paññāsa, **Majjhima Nikāya**, there is a discourse called Dhanañjāni Sutta. It says that while the Brahmin Dhanañjāni was dying, Thera Sāriputta taught him the doctrine of the four Brahmavihāras that could lead one to the Brahmā abode. When the Brahmin died, he was reborn on that very plane of existence. Details should be taken from the Sutta.) If Venerable Sāriputta, the General of the Dhamma, had known of the latent qualifications of the Brahmin and if the Venerable had taught him accordingly, he would have become a *sotāpanna*. But now the teaching was different and the Brahmin's attainment was short of the noble status. Inadequacy of performance on the part of the teacher thus can cause the danger of failure to reach the Path and Fruition.

((b) An example of inadequacy of performance on the part of the student who has qualifications may be seen thus (in the Kandaraka Sutta, Gahapati Vagga, Majjhima Paṇṇāsa, **Majjhima Nikāya**. According to this Sutta, a wandering ascetic, named Kandaraka and an elephant trainer's son, named Pessa, once went to the Buddha, who taught them on the four individuals, the first being *attantapa*, one who worries oneself. When the Buddha finished just an outline of the discourse, and before He could go on to deal with it in detail, Pessa, the elephant trainer's son, departed in satisfaction. If he had listened to the discourse in detail, Pessa would have become a *sotāpanna*. As he left after hearing the discourse in brief, he had only two advantages: his becoming faithful to the Sangha and a new method of practising the foundations of mindfulness. Details should be taken from the translation of the Sutta.) Had he waited a little longer to hear the elaborate teaching on the four individuals, he would have reached the first stage on his way to arahatship. His impatience now caused his failure to do so. Inadequacy of performance on the part of the student with qualifications for higher attainments is a cause of his loss.

((2) Hindrance to the Path and Fruition due to association with bad friends may be understood from the following: If King Ajātasattu, an associate of Devadatta and a follower of his advice, had not killed his father, he would have become a Sotāpanna the day he listened to the Buddha's delivery of the Samannaphala Sutta. Now that he adhered to the advice of his evil friend and wronged by murdering his father, he did not become one. Association with a wicked companion creates a hindrance to the Path and the Fruition.

(Here also it should be taken that Sudinna suffered the same loss because of his company with a bad friend. If he had not followed his parents' counsel and kept away from the sex practice with his ex-wife, there would not have occurred a sudden stop to his good prospects of attainments — the stop that was brought about by his grief. The grief was so great and tormenting that he met with failure in achieving arahatship.)

— Sārattha Dīpanī Tīka, Volume II —

Chapter 31

Thera Sudinna's Remorse

At that time a fit of remorse occurred to Venerable Sudinna: "I have failed to make achievements such as *jhānas*, etc. My gain of monkhood has been worthless! I have ill-gotten the Teaching! The Buddha's dispensation has come to me not in a good manner! (Because) I have thus been incapable of practising in perfection, in purity for life, the noble practice of the threefold training after receiving ordination in the dispensation of the Dhamma and Vinaya taught so well!" So great was his remorse that he became emaciated day by day, and with poor and dry skin, his good appearance deteriorated and his complexion became pale like a withered leaf. His body had sinews that were like a cast net; his distress was hidden in him and his introverted thoughts developed gradually; tormented by his physical and mental unhappiness, he remained in pensive mood.

Then Sudinna's friends said to him: "Though formerly you were handsome, your sense-faculties were alert, your facial colour was clear, and your complexion was especially clean, now you are emaciated day by day, and with poor and dry skin, your good appearance deteriorates and your complexion becomes pale like a withered leaf. Your body had sinews that are like a cast net; your distress is hidden in you and your introverted thoughts developed gradually: tormented by your physical and mental unhappiness, you remain in pensive mood. Why, friend Sudinna? Are you practising the noble practice of the threefold training with unhappiness in the Buddha's dispensation?"

Venerable Sudinna replied s follows:

> "Friends, I am practising the noble practice of the threefold training in the Buddha's dispensation not with unhappiness. There is one evil deed done by me though. I have committed sexual conduct with my ex-wife, for which I feel remorseful, thinking: 'I have failed to make achievements such as *jhānas*, etc.! My gain of monkhood has been worthless! I have ill-gotten the Teaching! The Buddha's dispensation has come to me not in a good manner!' (Because) I have thus been incapable of practising in perfection, in purity for life, the noble practice of the threefold training after receiving ordination in the dispensation of the Dhamma and the Vinaya taught so well!"

Then his friends blamed him by citing a large number of instances:

> "Friend Sudinna, since you are thus incapable of practising in perfection and purity for life the noble practice of the threefold training after receiving ordination in the dispensation of the Dhamma and the Vinaya taught so well, you should be remorseful.
>
> "Friend Sudinna, did not the Master teach us, in various ways, to separate from lust but not to combine with lust? Did not He teach us to dissociate from sensuality but not to associate with sensuality? Did not He teach us to be detached through craving and wrong view but not to be attached through craving and wrong view? Friend Sudinna, despite the Master's teaching to separate from lust, you have striven to combine with lust. Despite the Master's teaching to dissociate from sensuality, you have striven to associate with sensuality. Despite the Master's teaching to be detached through craving and wrong view, you have striven to be attached through craving and wrong view.
>
> "Friend, did not the Master teach us, in various ways, to separate from lust, to give up conceit, to remove hunger or thirst that is moral defilement, to eliminate attachment that is lingering of craving, to cut the source of suffering, to cease craving, to have no passionate desires, to stop craving and to extinguish moral defilements?
>
> "Friend, did not the Master teach us, in various ways, the removal of sensuality? Did not He teach us the analytical knowledge of perception concerning sensuality? Did not He teach us the elimination of craving that is hunger or thirst for sensuality? Did not He teach us the cutting off of thoughts connected with sensuality? Did not He teach us the cooling of the heat that is sensuality?

"Friend, the evil deed you have done cannot cause the faithless to become faithful nor can it cause the faithful to become more faithful. In fact, friend, the evil deed of yours will make the faithless remain faithless and will lead to the destruction of the faith of the faithful."

Then they reported the matter to the Buddha.

On account of this incident the Buddha held a meeting of the Sangha and asked the Venerable Sudinna: "Is it true, Sudinna, that you have committed sexual conduct with your ex-wife?" When he replied: "Yes, Venerable Sir," the Buddha rebuked Sudinna in the following manner:

"You empty man (*mogha purisa*), who have failed to attain the Path and Fruition, achieving nothing! It (i.e. what you have now done) is not befitting a monk! It is no practice of a monk. It is improper. It should not be done! You, good for nothing! Why are you incapable of practising in perfection, in purity for life, the noble practice of the threefold training after receiving ordination in the dispensation the Dhamma and the Vinaya proclaimed so well?

"You empty man, did not I teach you, in various ways, to separate from lust, but not to combine with lust? Did not I teach to dissociate from sensuality but not to associate with sensuality? Did not I teach you to be detached through craving and wrong view but not to be attached through craving and wrong view. Though I teach you to separate from lust, you have striven to combine with lust! Though I teach you to dissociate from sensuality, you have striven to associate with sensuality! Though I teach you to be detached through craving and wrong view, you have striven to be attached through craving and wrong view.

"You empty man, did not I teach you, in various ways, to be free from lust, not to be intoxicated with conceit, to remove hunger or thirst that is defilement, to cut off attachment tinged with craving, to eliminate the roots of the round of suffering, to cease craving, to reject desires, to stop craving and to extinguish defilement.

"You empty man, did not I teach you, in various ways, the removal of sensual pleasures? Did not I teach you the analytical knowledge of perception concerning sensual pleasure? Did not I teach you the removal of craving for sensual pleasure? Did not I teach you the cutting off of thoughts concerning sensual pleasure? Did not I teach you the extinguishing of the heat of sensual pleasure?

"You empty man, it is rather better to put your male organ into the mouth of a highly poisonous, severely poisonous snake! But it is no good to put it into the female organ!

"You empty man, it is better to put your male organ into the mouth of a cobra! But it is no good to put it into the female organ!

"You empty man, it is better to put your male organ into a heap of embers with glowing and blazing flames that illuminate all around! But it is no good to put it into the female organ!

Because, empty man, by putting the male organ into the snake's mouth or into the heap of embers, you will just come to death or you will just suffer almost dying. By putting the male organ into the snake's mouth or into the heap of embers, you cannot go to the four woeful states of long suffering, of animals, of departed spirits and *asurakāyas* on destruction of your body. But by so doing with regard to the female organ, empty man, you may go to those woeful states on destruction of your body!

"You empty man, even then you have committed sexual intercourse which is not the practice of noble persons, which is the practice of villagers, which is a crude act that ends in washing, which is done only in a secluded place (because of its unseemly sight), which is done by the couple of man and woman. You empty man, you are the pioneer in the sense that you engage in unwholesomeness ahead of others!

"You empty man, what you have done now cannot cause the faithless to become

faithful; nor can it cause the faithful to become more faithful. In fact, empty man, the evil deed of yours will make the faithless remain faithless and lead to the destruction of the faith of the faithful."

Then the Buddha censured Thera Sudinna in many ways and taught the disadvantages of such unseemly things as difficult self-maintenance, difficult maintenance by others, greediness, discontent, fondness of companions, and indolence. He also taught the advantages of such seemly things as easy self-maintenance, easy maintenance by others, little want, easy content, decrease in defilement, the shaking off of defilement, assuming pleasant appearance, the destruction of defilement, and industriousness. He also gave the monks a talk appropriate to this incident and addressed them as follows:

Ten Objectives for Laying Down Disciplinary Rules

"Monks, in that case I will lay down disciplinary rules with ten objectives:

(1) for the acknowledgement of its goodness and observance by the Sangha,
(2) for the welfare of the Sangha,
(3) for suppressing those who violate morality,
(4) for the happy life of monks who cherish morality,
(5) for barring out peculiar suffering in the present life,
(6) for removing peculiar suffering that may arise in future,
(7) for causing the faithless to become faithful,
(8) for causing the faithful to become more faithful,
(9) for the perpetuation of the threefold dispensation, the three divisions of the True Law, and
(10) for the sanctification of disciplinary pales.

"Monks let it be proclaimed thus:

"A monk who commits sexual intercourse suffers loss in the dispensation (which amounts to *Pārājika*[1]). There should no longer be his association with moral *bhikkhus* in performing various monastic acts. Let it thus be proclaimed."

In this manner did the Buddha lay down the first *Pārājika* rule.

Here ends the story of Sudinna the Kalandaka merchant's son.

The Vālodaka Jātaka told by The Buddha on His arrival in Sāvatthi

(The previous account of Sudinna the merchant's son contains the events from the close of the Buddha's *vassa* at Verañjā up to his ordination when the Buddha arrived in Vesālī. The events leading to the laying down of the first *Parajika* rule took place in the eighth year, after Sudinna's ordination. This should be noted carefully by readers.)

Having stayed thus in Mahāvana, Vesālī, preaching to those worthy of conversion, the Buddha left that city and eventually arrived in Sāvatthi and stayed at Jetavana monastery.

An event then happened, leading to the relation of the story of Vālodaka Jātaka by the Buddha: Five hundred lay devotees in the city of Sāvatthi left their domestic undertakings, wandered in one group with their wives from place to place, listening to the discourses of the Buddha. Among them some were *sotāpannas*, some were *sakadāgāmins* and the rest *anāgāmins*. There was not a single worldling (*puthujjana*). Those who extended invitation to the Buddha included the five hundred lay devotees in the list of invited monks.

There lived also five hundred young attendants who, while waiting upon the five hundred devotees, ate what was leftover. After eating the leftover food as breakfast, they slept, as

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1. *Pārājika*: The first category of offences, considered to be grave and irremediable; it entails the removal of the offender from the bhikkhuhood.

they had nothing more to do, and when they woke up they went to the river Aciravatī and wrestled among themselves on the banks of the river, shouting roaringly. Their masters, the five hundred lay devotees, however, did not shout at all but kept quiet and engaged in *phala-samāpatti* in solitude.

When the Buddha heard the loud noises of the five hundred eaters of leftover food, He asked Venerable Ānanda: "What are these noises, Ānanda?" "These noises belong to the five hundred eaters of leftover food, Exalted Buddha," replied the Venerable.

Then the Buddha said: "Ānanda, not only now do they eat leftover food and shout roaringly, but in former times too did they do the same thing. Not only now do these five hundred devotees remain quiet but in former times too did they do so.' As requested by the Venerable Ānanda, the Buddha related the past incident as follows:

> "In ancient times when King Brahmadatta was reigning in Bārāṇasī, the Bodhisatta was born into the family of a noble man and when he came of age, he became a counsellor to the King.
>
> One day, hearing of a rebellion in a border area, he harnessed five hundred horses of Sindhava breed and went to the border with the fourfold army. After restoring peace there, he returned to Bārāṇasī and asked his officers to give the horses the syrup made of grapes, saying: 'These horses are fatigued. Let them have grape drink.' The officers did as they were told by the King.
>
> The five hundred horses then took the flavoured tasty grape-drinks and went to their stables and stayed quietly in their respective places.
>
> After giving the syrup to the horses, there were a lot of the remains of the grapes without flavour and taste. The officers asked the King: 'What shall we do with the remains of the grape?' 'Comrades,' said the king, 'knead them in water and filter them with pieces of coarse cloth made of fibres from marsh date palms and give the water to the mules that carry the food for the horses.' The officers acted as they were ordered by the King.
>
> The mules, that were the carriers of the food loads, took the filtered secondary juice became intoxicated with pride and they frolicked braying, jumping and running in the courtyard. The King opened the palace window, and looking at the courtyard, he desired to ask the Bodhisatta, the counsellor: "Look, O wise man, after drinking the secondary grape juice, these five hundred mules are intoxicated with pride and frolicked, braying, jumping and running. But the Sindhava horses, after drinking the flavoured and delicious syrup of grapes made no sound: not showing their frolicsome behaviour, they keep quiet. What is the reason? So he put forth the question in the following verse:
>
> *(1) Vālodakaṁ apparasaṁ nihīnaṁ*
> *pitvā mado jāyati gadrabhānaṁ*
> *Imaṁ ca pitavāna rasaṁ paṇītaṁ*
> *mado na sañjāyati sindhayānaṁ.*
>
> (Wise man!) To the mules that have taken the secondary grape syrup of less taste and poor quality and filtered with a piece of cloth made of fibres from marsh date palms, the intoxication with pride occurred to the mules. Such intoxication does not happened to the Sindhava horses though they have taken the delicious grape juice. (What is the reason?)

In order to give his answer to the King, he uttered the following verse:

> *(2) Appaṁ pivivāṇa nihīnajucco*
> *so majjatī tena janida phuṭṭho*
> *Dhorayhasīlī ca kulamhi jāto*
> *na majjatī aggarasaṁ pivitvā.*
>
> Your Majesty! The lowly born mule that has been effected by its insignificant birth becomes intoxicated after drinking an inconsiderable

amount of secondary grape syrup. The Sindhava horses that strenuously renders service to the country, though he had taken the sweetest taste of the juice extracted from fresh grapes, is not intoxicated because of his birth in a high family.

(What the verse means to say is that because the mules are inferior by birth, they become intoxicated after drinking less tasty secondary juice. On the contrary the Sindhava steeds, on account of their superiority by birth, do not show conceit or are not intoxicated with conceit though they have taken the primary juice of top taste.)

On hearing the Bodhisatta's saying, the King had the mules driven out from the courtyard. Taking the Bodhisatta's advice the King performed meritorious deeds, beginning with alms-giving and passed away to another existence according to his *kamma*.

Having delivered this sermon of the Vālodaka Jātaka, the Buddha concluded the story thus: "The five hundred mules then have now become the five hundred eaters of leftover food. The five hundred Sindhava horses then have now become the five hundred noble lay devotees. The King of Bārāṇasī then is now Ānanda. The wise counsellor then is now I."

Here ends the Buddhas relation of the Vālodaka Jātaka.

Delivery of The Rahulovada Sutta to Rāhula

While the Buddha was staying at Jetavana monastery, Sāvatthi, the Buddha's son, Rāhula, was then a novice of eighteen years of age. He had then reached the eleventh year as a *sāmaṇera*.

One day the Buddha entered the city of Sāvatthi in the morning for alms-food. The Sāmaṇera Rāhula followed the Buddha closely.

When the Buddha and Rāhula were thus walking, the latter close behind the former, the Buddha was as splendid looking as a grand bull elephant that marches out of a jungle to come upon the pleasant ground in a grove of *sāla* tree in full bloom. Rāhula too was as splendid looking as a young elephant that comes close behind the bull elephant. The Buddha was as splendid looking as the lion-king that marches out of his ruby cave to look for food in the evening. Rāhula too was as splendid as a young lion that comes close behind the great lion king. The Buddha was as splendid as the tiger king that marches out of his forest resembling a jade cave. Rāhula, too, was as splendid as a young tiger that comes close behind the tiger king.

The Buddha was as splendid as the *garuḷa*-bird king that emerges out of a forest of cotton trees while Rāhula was as splendid as a young *garuḷa* that comes close behind the *garuḷa* king. The Buddha was as splendid as the golden haṁsa king that flies up to the sky from Cittakūṭa Mount while Rāhula was as splendid as a young golden haṁsa that comes close behind the haṁsa-king. The Buddha was as splendid as a large golden boat that sails in Lake Chaddanta while Rāhula was as splendid as a smaller golden boat that comes behind the larger one. The Buddha was as splendid as the Universal Monarch that roams in space by the power of his Wheel-Treasure while Rāhula was as splendid as the eldest royal son that comes close behind the Monarch. The Buddha was as splendid as the moon, the lord of stars that roams in the cloudless sky while Rāhula was as splendid as the morning star that comes behind the moon.

The Buddha was born in the lineage of King Okkāka, a descendent from the Mahāsammata. So was the Sāmaṇera Rāhula. The Buddha belonged to the Khattiya birth that was as pure as the milk poured into a conch. So was Rāhula. The Buddha's body was adorned with the thirty two marks of a great person and was attractive to the hearts of others as a jewel gate-post well erected at the gate of a celestial city or as a Pārichattaka tree in full bloom. So was Rāhula's body.

In this manner the two extraordinary men, Noble Ones, who had realized their unique aspirations of the past, who had become ascetics from the ruling class, who had possessed royal gentleness, who had golden complexion, and who had borne the marks of a Great

Man, walked along the same road, being resplendent as though they were to overcome by means of their own splendour, the splendour of two moons, two suns, and each pair of such deities as Sakka, Suyāma, Santusita, Sunimmita, Vasavattī, Mahā-Brahmā, and others.

While they were thus resplendent, Rāhula closely following the Buddha from behind, watched his father carefully from the surface of the soles up to the tip of the hair and saw his father's resplendence generated by the glory of a Buddha. Wonder-struck, he thought thus:

> "As His body frame is exquisite with the thirty-two major marks and surrounded by body lustre, He is resplendent as though He were amidst gold dust drizzled all over, as a golden mountain encircled by streaks of lightening, as a golden gatepost exquisite with seven kinds of gems that are strung on mechanical threads, as a golden mountain screened by red rugs though He is attired in dark-red rag-robes, as a golden gate-post inlaid and adorned with coral creeps, as a golden shrine honoured with vermilion powder, as a golden sacrificial post painted with liquid of lac, as the moon that rises all of a sudden from between red clouds. The Buddha's possession of splendour, that is effected by the power of His Perfections thirty in all, is amazing endlessly!"

Thereafter he looked at his own self and developed craving associated with household life on account of his own frame: "I am of beauty, too. If the Buddha were a Universal Monarch, Lord of the four continents, He would have appointed me pro-leader (*pari-nāyaka*), the position reserved for the eldest son. In that case, the whole of Jambudipa would become splendid."

While the Buddha was walking ahead it occurred to Him thus: "Now the body of my son Rāhula has grown with flesh and blood. It is a time when one's mind restlessly wanders about all attractive objects such as sights, etc. I wonder by what thoughts he is being occupied to pass away his time!" While the Buddha was thus reflecting, He found out clearly His son's thoughts that were accompanied by greedy inclinations towards household life (*gehassita taṇhālobha*), He found out Rāhula's thoughts as though He saw the moving fish in the clear water, and as though He saw His own image in the round mirror. This led Him to decide as follows: "While following behind Me, My son, the Sāmaṇera Rāhula, had developed craving for household life on account of his own body, thinking: 'I am beautiful. My appearance is pure and clean. Landing not at a right path and following a wrong path, he directs his mind to the unworthy sense objects. Like a travelling man who has lost his way, he is heading for a place which is not worth visiting. If the arising defilement of greed were to stay in him and allowed to grow, this would not give him a chance to see clearly the welfare of oneself, as well as that of another, in their true perspective. This will lead him to the four woeful states of purgatory, animals, *petas*, and *asurakāyas*, and also to conception in the mother's cramped womb. Thus will he be thrown into the wheel of *saṁsāra* that knows no beginning (*anamatagga*). In fact, this greed produces what is fruitless. It destroys the meritorious consciousness. Owing to it, a terrible danger may occur in one's mental continuum. This is not seen by men.

One who craves, does not see the cause and its effect clearly. When a being is overwhelmed by greed, complete darkness reigns.

A big mechanized boat, fully loaded with treasures, is not to be neglected, even for a moment, if water is seeping in through the breakage of the planks. As the breakage should be blocked up quickly, so the Sāmaṇera Rāhula should not be negligently left aside. Before the defilement of greed destroys the treasures of the virtuous, such as morality and the like, that have accrued to him, I shall subdue those moral defilements of his."

In such an event the Buddha used to look back by turning round His whole body like a bull elephant which is called *nāga-vilokana*, 'an elephant's looking.' The Buddha stood, after turning His whole body as though a golden statue turned mechanically, and He addressed Rāhula:

> "Rāhula, there is matter (*rūpa*) of the past, matter of the future, and matter of the present (3), matter inside the body and matter outside the body (2), rough matter

and soft matter (2), bad matter and good matter (2), far matter and near matter (2). All this matter of eleven kinds is not mine; it is not I; it is not my self; thus must matter be contemplated as it really is through Vipassanā Knowledge and Wisdom."

When Rāhula asked: "Exalted Buddha, must only matter be (thus) contemplated? Speaker of Good Words, must only matter be (thus) contemplated?" The Buddha answered: "Matter must be (thus) contemplated, Rāhula; sensation (*vedanā*) must be (thus) contemplated; perception (*saññā*) must be (thus) contemplated; mental formations (*saṅkhāra*) must be (thus) contemplated; consciousness (*viññāṇa*) must be (thus) contemplated."

(Herein the reason for Rāhula's question, "must only matter be (thus) contemplated?", was as follows:

(On hearing the Buddha's instruction that "All this matter of eleven kinds is not mine; it is not I; it is not my self: thus this matter be contemplated as it really is, through Vipassanā Knowledge and Wisdom," it occurred to Rāhula, who developed skill in application of methods (*nayakusala-ñāṇa*), thus: "The Exalted One said: 'All matter must be thus contemplated through Vipassanā Knowledge and Wisdom'; how must the remaining four aggregates, such as sensation, etc., be contemplated? It should follow that they must also be contemplated as in the case of the aggregate of matter!" Hence his question on the basis of his skill in application of methods (*nayakusula-ñāṇa*).

(Indeed, the Venerable Rāhula possessed *nayakusala-ñāṇa* (a high degree of intelligence). When taught just one thing saying "This should not be done," he would then ponder this too should not be done; this too should not be done" and penetratingly proceeded in hundreds of thousands of ways. Similarly, when instructed just one thing, saying, "This should be done", he would then ponder, "This too should be done; this too should be done", he was able to penetrate by hundreds of thousands of means.

(Besides, Venerable Rāhula cherished the threefold training. Early in the morning, in the precincts of the Buddha's Scented Chamber, he would scatter daily a *pattha*[2] of grains of sand and utter: "May I today get from the Exalted One or from my preceptor Thera Sāriputta words of advice as much as this sand." (He put forward his questions because he wished to practise fully as he possessed *nayakusala* intelligence and cherished the three training.)

On receiving the Buddha's reply the Venerable Rāhula considered thus:

"After knowing the craving that has its base in my body, the Exalted One did not admonish me indirectly saying to the effect that, 'A monk should not have such an idea!' Neither did He send a messenger to me saying: 'Go, monk, ask him not to have such an idea!' In fact, He stood face to face with me and gave me a Buddha's instruction presently as though He seized a thief together with the stolen property, catching hold of his top knot. Hard is to get a Buddha's advice even in the long duration *asaṅkhyeyya* aeons! Who, on getting the instruction of a Buddha in person, would care to enter a town or a village for food if he were truly wise?"

Accordingly, Rāhula gave up his alms-food round and turned back from the spot where he heard the Buddha's exhortation (without following the Buddha further) and sat down at the foot of a tree.

Though the Buddha saw Rāhula turning back, He did not forbid him by saying: "Rāhula, do not go back yet. This is the time for you to go on alms-round," for he had conceived an idea: "Let Rāhula take the food of immortality the *kāyagatā-sati*, body-related mindfulness, meditation, for the day!"

Duties of Venerable Sāriputta

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2. *Pattha*: a certain measure of capacity. Grains of rice measuring eight times (of a condensed milk tin) is a pattha in *Pāli* and pyi in the Myanma Language.

The duties of the Venerable Sāriputta, while he was staying alone, were different from those, while he was staying together with the Buddha.

Explanation: While the two Chief Disciples were staying alone they would sweep their residential ground early in the morning, wash themselves, engage in *jhāna* attainment, sitting quietly, and go on alms-round, each according to his wish. While they were staying with the Buddha, the two Mahā-Theras (Chief Disciples) would not do so. **Citation**: While they were thus staying with the Buddha, the Buddha in the company of monks, first went for alms-food. When the Buddha had left thus for alms, Venerable Sāriputta would come out from his cell, and being aware that "a residence of monks is a place which can sometimes be made pleasant by themselves or which cannot be done so at other times", he would go round the precincts and sweep the place that had not been swept, dispose of the rubbish that had not been disposed of, keep a drinking water pot at a suitable place where there was none. Visiting a sick monk, he would ask: "Friend, what food shall I bring for you? Which food do you want to have?" He would also go to those who had not observed even a single *vassa* and advise them: "Friends, be happy in the Buddha's dispensation! But do not be indolent! The Buddha's Teaching contains practice as its essence!" Having done all these, he would go on alms-round following all others.

For example, when the Universal Monarch, the Lord of the Four Continents, desired to go to a certain place, he marched out first with the fourfold army, his eldest son, the Vice-Chief, followed him supervising the troops. In the same way, the Exalted One, the Universal Monarch of the True Law, who set in motion the Wheel of the Dhamma, went in the company of monks first, the Venerable Sāriputta, the Buddha's eldest son and the Vice-Chief, the General of the Dhamma, went on alms-round following all other *bhikkhus* after performing all his duties mentioned above.

When the Venerable Sāriputta, as the last person, went out for alms after finishing his job in Jetavana Monastery on that very day, he saw the Venerable Rāhula seated cross-legged with his body upright, cultivating mindfulness and urged him with encouraging words to develop *ānāpāṇassati-bhāvanā* (meditation on mindfulness of in-breath and out-breath):

> "Rāhula, develop *ānāpāṇassati-bhāvanā*! When *ānāpāṇassati-bhāvanā* is developed, when it is repeatedly developed, it will be of great benefit."

(Herein it may be questioned as to why the Venerable Sāriputta urged and encouraged Rāhula to develop *ānāpāṇassati-bhāvanā*.

(**Answer**: Because *ānāpāṇassati-bhāvanā* was agreeable to Rāhula's disposition. **Explanation**: Not being aware of the fact that the Buddha had taught Rāhula meditation on matter, he noticed that the way Rāhula was seated motionless would go best with *ānāpāṇassati-bhāvanā*. Hence his drive and encouraging words.

(With reference to the words, "When *ānāpāṇassati-bhāvanā* is repeatedly developed, it will be of great benefit," the way the benefit accrues is as follows:

A *bhikkhu* who develops *ānāpāṇassti-bhāvanā* can attain arahatship in one sitting; even if he cannot attain arahatship, he can became a *samasīsī arahat* when nearing his death; if not, during his rebirth in a celestial abode, he can attain arahatship after listening to the Dhamma from a deva; if not, he can become a Paccekabuddha at a time when there is no Perfect Buddha; if not, he can become an *arahat* of *khippabhiññā* (Quick Intelligence) like Thera Bāhiya Dāruciya in the lifetime of a later Buddha. In this way *ānāpāṇassati-bhāvanā* is of great benefit.

(Discerning the great benefit thus, Venerable Sāriputta urged and encouraged Rāhula, who had taken him as preceptor and who was his co-resident pupil (*saddhivihārika*), to practise *ānāpāṇassati-bhāvanā*.)

In this way, the Buddha and the Venerable Sāriputta gave Rāhula meditation on matter and meditation on *ānāpāṇassatti* respectively and went away. Rāhula remained at the monastery.

Although, knowing that Rāhula was left behind, the Buddha did not personally bring food (for him), nor did He send food through Venerable Ānanda nor did He inform His male

and female donors, such as King Pasenadī, Anāthapiṇḍika the wealthy merchant, etc., of the matter. (Had they known of this, they would have pots of food conveyed by means of a carrying pole indeed.)

Like the Buddha, Venerable Sāriputta did nothing. For that very day the Venerable Rāhula received no food at all and had none whatever. Despite his being deprived of provisions thus, he did not mind a bit thinking: "Though the Exalted One knows that I have been left behind at the monastery, He does not bring, in person, the food He obtained, nor does He send through somebody else, nor does He tell lay people of the matter. Though my preceptor also knows that I have remained, he too does nothing for me." How could there be low or high opinion (contempt or admiration) in him on account of that? There was neither. In the morning as well as in the daytime, he engaged in meditation on the element of matter taught by the Buddha:

> "It is true that matter is impermanent for such and such a reason, it is true that matter is miserable for such and such a reason; it is true that matter is unpleasant for such and such a reason; it is true that matter is insubstantial for such and such a reason."

He reflected thus incessantly like a man who urgently kindles a fire, and in the evening he pondered: "I have been instructed by my preceptor to develop *ānāpāṇassati*. I will take up his instruction. In fact, one who does not follow the advice of one's preceptor is one who is hard to exhort (*dubbaca*). There is no worse oppression for me than a censure by my fellow-monks saying: "Rāhula is hard to exhort; he does not even follow his preceptor's advice!" Desirous of asking about the engagement in *anāpāṇassati-bhāvanā*, he came out from his cell, and approached the Buddha. Paying obeisance most respectfully, he sat down on a blameless place, and asked:

> "Exalted Buddha, how is *ānāpāṇassati-bhāvanā* developed? How is it repeatedly developed so that it becomes to be of great benefit?"

Then the Buddha explained to Rāhula in detail:

(1) How to develop meditation:
  (a) on twenty portions (*koṭṭhāsa*) of earth element,
  (b) on twelve portions (*koṭṭhāsa*) of water element,
  (c) on four portions (*koṭṭhāsa*) of fire element,
  (d) on six portions (*koṭṭhāsa*) of wind element which are all *Mahā-bhūta* (Great Elements),
  (e) on space element which is dependent matter (*upādā-rūpa*);

(2) How to develop meditation on *tādibhava-lakkhaṇa*, the characteristics of which are similar to those of the five elements of earth, water, fire, wind and space;

(3) on *mettā*, loving-kindness;

(4) on *karuṇā*, compassion;

(5) on *muditā*, altruistic joy;

(6) on *upekkhā*, equanimity;

(7) on *asubha*, unpleasantness;

(8) on *anicca-saññā*, perception of impermanence; the Buddha gave a discourse (which included the advantages), urging him to practise all these forms of meditation.

(9) on *ānāpāṇassati*, which formed the original question put forth by Rāhula; the Buddha explained it in detail, showing the benefit derived therefrom. (The Buddha's elaborate saying may be read in the Majjhima Paṇṇāsa of the **Majjhima Nikāya**.)

Discourses delivered by The Buddha with Reference to Venerable Rāhula

Several discourses were delivered to Venerable Rāhula by the Buddha: (1) The Sāmaṇera-pañha, "Questions for a novice", (2) the Ambalaṭṭhika Rāhulovāda Sutta, "Advice to Rāhula

given in Ambalaṭṭhika Park", (3) the Rāhula-saṁyutta, "Saying connected with Rāhula" (4) the Mahā-Rāhulovāda Sutta, "Greater Discourse as Advice to Rāhula", and (5) the Cūla Rāhulovāda Sutta, "Lesser Discourse as Advice to Rāhula",

Gist of these Suttas: At the time when the Buddha visited the palace at Kapilavatthu for the first time and met Prince Rāhula who was then seven years old, the Prince asked for his inheritance, grasping the edge of the Buddha's robe: "Father, you whose defilements have all been put away! Please grant me your inheritance!" Accordingly the Buddha handed him over to Venerable Sāriputta to ordain him as a novice.

(1) Thereafter the Buddha decided to make some exhortations to Rāhula, for he thought: "Children tend to speak of all kinds of things, proper as well as improper." He then summoned His son and said: "Rāhula, a *sāmaṇera* should not indulge in *tiracchāna-kathā*, 'animal talks' such as those about princes and rulers and the like, which are not conducive to the Path and Fruition. Dear son, if you wish to talk, talk about such and such Dhamma." And the Buddha gave Rāhula a sermon, 'Sāmaṇera-pañha' by name, containing ten questions and fifty-five answers that are never left out by all Buddhas from Their Teaching. (*Khuddaka-paṭha*, the first book of the **Khuddaka Nikāya**)

(2) Again the Buddha considered: "Children are fond of telling lies. They are likely to say: 'I see' when they do not; or 'I do not see', when they do. Therefore I shall exhort Rāhula in advance." Hence, He taught the Ambalaṭṭhika Rāhulovāda which enumerates seven examples in order: first, the four examples of water cups which can be easily seen by the eye, the two examples of an elephant in warfare, and one example of a mirror. (Ambalaṭṭhika-Rāhulovāda Sutta, Bhikkhu-Vagga, Majjhima-Paṇṇāsa, **Mājjhima Nikāya**.)

Besides, the Buddha taught Rāhula another Sutta which forbade the arising of craving for the four requisites, which removed desire, greed and craving for the five sensual pleasures, and explained the significant advantages of association with good friends. (Sutta-Nipāta I, this particular Sutta is called Abhiṇha Rāhulovāda Sutta)

(3) The Rāhula Saṁyutta teaches not to develop craving and desire for the three kinds of existence wherever one is born. (**Saṁyutta Nikāya**, etc.)

(4) The Mahā-Rāhulovāda Sutta was delivered in order not to cultivate *gehassita chandarāga*, thinking: 'I am beautiful, my look is clean and serene' with reference to one's body. (Majjhima Paṇṇāsa, **Majjhima Nikāya**)

(5) After that when the Buddha was in his fourteenth year as an Enlightened One (when Rāhula-was newly ordained as a *bhikkhu* but had not yet completed a *vassa*), the Cūla Rāhulovāda was taught so that Rāhula might attain arahatship right away (Upari-Paṇṇāsa, **Majjhima Nikāya**)

Of the above discourses,

Nothing can be said of the date of the deliverance of the Rāhula Sutta (Abhiññā Rāhulovda Sutta). In fact, it was taught by the Buddha off and on.

(1 & 2) The Sāmaṇera Pañha and the Amblaṭṭhika Rāhulovāda Sutta were delivered when Rāhula was a young *sāmaṇera* of seven.

(3) The Rāhula Saṁyutta was given occasionally during the period between Rāhula's novitiate which commenced when he was seven and his ordination as a young *bhikkhu* who had not yet observed even a single.

(4) The teaching of the Mahā-Rāhulovāda took place when Rāhula was eighteen.

(5) The teaching of the Cūla-Rāhulovāda took place when Rāhula had just become a *bhikkhu* with no experience even for a *vassa*.

Among these Discourses, the Rāhula Sutta (Abhiññā Rāhulovāda Sutta) was given in order to exhort Rāhula incessantly; (1) The Sāmaṇera Pañha was preached to make Rāhula avoid talking about improper things. (2) The Ambatatthika Rāhulovāda Sutta was to instruct him not to tell lies knowingly. (3) The Rāhula Saṁyutta was given in order to let Rāhula

receive the doctrine concerning Vipassanā-Knowledge; (4) The Mahā Rāhulovāda was taught in order to eradicate *gehassaita chanda-rāga* (the five sensual pleasures, the craving and greed for household life). (5) The Cūlā-Rāhulovāda Sutta was sermonized in order to make Rāhula attain arahatship when the fifteen *vimutti-paripācanīya* characteristics reached maturity (as he was then just a freshman in the community of *bhikkhus*). With reference to this point, the Venerable Rāhula, desirous of extolling the Buddha's virtues, spoke in the midst of *bhikkhus* as follows:

Kikī va bījaṁ rakkheyya, camarī valam uttamaṁ,
nipako sī1asampanno, mamaṁ rakkhe tathāgato.

> As a female pheasant protects her egg, as a yak safeguards his precious tail, so did the Exalted One, my father, the apple of the eye to the three classes of beings, has sheltered me, His own flesh and blood, the manner of which being comparable to that adopted by the pheasant or the yak, so that I might attain arahatship.

In this way, many discourses were delivered by the Buddha in connection with Venerable Rāhula.

Chapter 32

THE BUDDHA'S THIRTEENTH VASSA ON CALIKA HILL

After staying at the Jetavana monastery in Sāvatthi during the period after the twelfth *vassa* and converting and exhorting such beings as devas, humans and Brahmās through the Mahā-Rāhulovāda Sutta and other Discourses, the Buddha arrived eventually at the town of Cālika. Having arrived there, He took up residence at the monastery on the hill, named Cālika, observing the thirteenth *vassa*.

(Herein there was moving marshy soil all around the town except in the area of the town-gate. As the marshland was unsteady, the town in the middle of that land gave the impression of being shaky to those who viewed it from afar; therefore, the town was called Cālika.

(There stood a hill near the town. As the entire hill was white, it too looked shaky to those who saw it during the *uposatha* days of the dark fortnight. Hence its name also was Cālika.

(On the top of the hill was a big monastery built for the Buddha by His male and female donors. The Buddha spent the thirteenth *vassa* at the Cālika monastery on the Cālika Hill.)

The Buddha's Discourse given to His Temporary Attendant Venerable Meghiya

While the Buddha was thus observing the thirteenth *vassa* at the big monastery on the Cālika Hill, Meghiya was the temporary attendant fulfilling his major and minor duties to the Buddha.

Explanation: The Buddha had no permanent attendant (*upaṭṭhāka*) during the first twenty *vassa* called the First Enlightenment (*Pathama Bodhi*). Sometimes Venerable Nāgasamāla, sometimes Venerable Nāgita, sometimes Venerable Upavāna, sometimes the monk Sunakkhatta, a former Licchavi prince, sometimes Venerable Cunda (younger brother of the Venerable Sāriputta), sometimes Venerable Sāgata, and sometimes Venerable Meghiya waited upon the Buddha. During the Buddha's thirteenth *vassa* at the big monastery on the Cālika Hill it was the Venerable Meghiya who was serving the Buddha temporarily.

Then one day, Venerable Meghiya approached the Buddha, and fell at his feet in veneration. Then while standing, he said: "Exalted Buddha, I would like to enter the village of Jantu on alms-round." "Meghiya," replied the Buddha, "now you know the time for your going" i.e., "You may go as you wish."

So the Venerable Meghiya entered the village of Jantu on alms-round and after finishing his meal, he left Jantu for the bank of the river Kimikāḷā, where he took a leisure walk to and fro. While he was doing so, he saw a mango grove appealing with its trees standing not very far from one another in green foliage, pleasant with its dark shade and excellent landscape, and delightful as it amused the hearts of those who happened to enter it. Seeing thus, the following thought arose:

> "This mango grove is appealing, pleasant and delightful. It is a proper place for those clansmen who are desirous of practising meditation. If the Exalted Buddha were to permit me, I should come back here for meditation practice."

(That mange grove was the place where he, as a monarch, had enjoyed kingly pleasures when he was reborn in his five hundred former existences successively. That was why the desire to stay there arose in him as soon as he saw the grove.)

Then Venerable Meghiya returned to the Buddha and paid homage to Him. While sitting, he reported the matter in detail, beginning from his entry into the village for alms-food to the occurrence of his idea to revisit the mango grove for meditation practice. He added his request: "Exalted Buddha, provided you give me permission, I would like to go back to the

mango grove to meditate there."

Being requested thus, the Buddha replied only to prohibit his going there: "Wait, dear Meghiya! At the moment, I am alone, so wait till someone else comes!"

(Herein as requested by Meghiya, the Buddha pondered and came to know that "This Meghiya's intelligence has not attained maturity yet." That was the reason for His prohibition. He said: "At the moment I am alone," because He thought: "If I tell him thus, and if his meditation ends in failure in the mango grove, he will come back entirely without embarrassment, but with love for me." The Buddha said so in order to soften his mind.)

For the second time Meghiya made the request. "Exalted Buddha, as you have accomplished the sixteenfold task of the Path, you have nothing else to accomplish, nor have you to develop what has been accomplished. As for me, Exalted Buddha, I have to accomplish (the sixteenfold task of the Path) seriously. Also, I have yet to develop further what has been accomplished. If the Exalted Buddha give me permission, I would like to go to the mango grove to meditate there." For the second time too the Buddha rejected Meghiya's request saying (as before): "Wait, dear Meghiya! At the moment I am alone: so wait till someone else comes!"

For the third time Meghiya made the request. This time the Buddha did not bar him but said: "Dear Meghiya, how can we Buddhas prevent somebody who is asking for meditation? Dear Meghiya, do as you think fit."

Then the Venerable Meghiya rose from his seat, made obeisance to the Buddha and went to the mango grove. Having entered the grove, he sat at the foot of a tree to spent the day.

Arising of Unwholesome Thoughts in Venerable Meghiya

The stone slab at the foot of the tree where Meghiya was then sitting was the same one he had used as a seat, happily surrounded by various dancers, when he was a ruler in his five hundred successive existences in the past.

The moment he sat, it appeared as though his monkhood had slipped away. He felt (as in a dream) that he had assumed kingship, being accompanied by dancers and sitting under a white umbrella and on the throne worthy of noble personages.

Then with his attachment to royal luxuries, there gradually arose in him unwholesome thoughts of sensuality (*kāma-vitakka*) connected with sensual objects (*vatthu-kāma*).

At that moment, he saw (as in a dream) two thieves who had been caught red-handed were brought and placed before him. Thoughts of malice (*vyāpāda-vitakka*) gradually occurred to him as though he were to pass a sentence to execute one of the thieves. Thoughts of violence (*vihiṁsā-vitakka*) gradually took place in him as though he were to pass a sentence to imprison the other one.

In this way the three kinds of unwholesome thoughts, namely, the sensual thoughts, the malicious thoughts and the violent thoughts, besieged Meghiya, giving him no chance to escape, as a tree overwhelmingly entangled by creepers or as a honey-gathering man overpoweringly stung by bees.

Then Venerable Meghiya reflected: "Oh, how strange it is! Oh, how unusual it is! We are the ones who have renounced the world and joined the Order through faith (*saddhā*), yet we are overcome by the three wicked, unwholesome thoughts of sensuality, malice and violence!"

As the Venerable Meghiya was seized by the three unwholesome thoughts from all sides, he was not able to do what was proper to meditation: "Certainly, it was only after foreseeing this that the farsighted Exalted One had prohibited me," he remembered, and thinking: "I must report this to the Master," he rose from his seat and went to the Cālika Hill where the Buddha was. Having paid his respect, he sat at a proper place and related what had happened to him:

"Exalted Buddha, the three wicked unwholesome thoughts of sensuality,

malice, and violence had repeatedly arose in me as I was staying in that mango grove. (As these thoughts repeatedly arose in me) I reflected: 'Oh, how strange it is! Oh, how unusual it is! We are the ones who have renounced the world and joined the Order through faith (*saddhā*), yet we are overcome by the three wicked, unwholesome thoughts of sensuality, ill will anti violence!"

(Herein it may be asked: "Why did the Buddha permit the Venerable Meghiya to go to the mango grove?" Because the Buddha knew Meghiya would go there even without His permission, leaving Him alone anyway. If he were prevented, he would think wrongly and misunderstand, saying to himself: "The Buddha does not permit me because He desires just one thing which is my service." The Buddha was also aware thus: "If Meghiya had this misunderstanding, it would have been lasting loss and long suffering to him." Hence the Buddha's permission.)

When the Venerable Meghiya had finished relating what had happened to Him, he sat down, and while he was sitting down, the Buddha, being desirous of giving him an appropriate Dhamma-talk, uttered (according to the Text): "*Aparipakkāya Meghiya ceto vimuttiyā pañca dhamma paripakkāya saṁvattanti* — Meghiya, there are five factors that would lead the mind's liberation from defilements to maturity," and so on. (The full text of the Dhamma-talk may be read in the **Udāna**. Here in this Chronicle, however, only a gist of it will be given.)

"Dear Meghiya, the (following) five factors are to make immature mental liberation mature. These five are:

(1) association with good friends,
(2) having morality,
(3) listening to and reflection on the ten kinds of speech:
  (a) speech connected with less desire,
  (b) speech connected with contentment,
  (c) speech connected with quietude,
  (d) speech connected with aloofness,
  (e) speech connected with energy,
  (f) speech connected with morality,
  (g) speech connected with concentration,
  (h) speech connected with wisdom,
  (i) speech connected with the Path, Fruition and Nibbāna and
  (j) speech connected with reflective knowledge,
(4) having developed energy,
(5) having wisdom as to the arising and falling nature of things.

"Only when one is associated with a good friend, which forms the first factor, can one acquire the remaining four.

"Dear Meghiya, having established himself in the said five Factors, a *yogāvacara* (an earnest practising) *bhikkhu* must go to the next stage for developing four things: (a) he must develop notions of loathsomeness of things (*asubha*) to eradicate lust (*rāga*), (b) he must develop mindfulness of breathing in and out (*ānāpānassati*) to eradicate distracting thoughts (*vitukka*), and (c) he must develop perception of impermanence (*anicca-saññā*) to eradicate egoistic conceit (*māna*). True, Meghiya, to the perceptionist of impermanence, perception of non-self (*anatta-aññā*) manifests, the perceptionist of non-self can shed his egoistic conceit and realize Nibbāna even in the present life."

Knowing this the Buddha breathed forth the following two verses of solemn utterances:

1) *Khuddā vitakkā sukhumā vittakkā*
anugatā manaso uppilāvā:
Ete avidvā manaso vitakke
hurā huraṁ dhāvati bhantacitto.

Inferior thoughts and subtle thoughts follow the mind and make it frisky. He who does not understand these thoughts is not stable mentally and runs from one sense object to another.

2) *Ete ca vidvā manso vitakke*
ātāpiyo saṁvarati satimā.
Anugate manaso uppitāve
asesam ete pajahāsi Buddho.

Understanding these thoughts, the Noble Disciple (*Sutabuddhu*), endowed with energy that can burn up mental defilements and with mindfulness, is able to block the thoughts that follow the mind and make it frisky. The Noble Disciple, who understands the four truths, is able to abandon the thoughts of sensuality and others, completely.

(The exposition of the **Dhammapada Commentary** is as follows:)

To the Venerable Meghiya, who had returned to the Buddha as he was entangled by the three wicked and unwholesome thoughts and could not meditate in that mango grove, the Buddha said:

"You have done something seriously wrong, for you left me alone although I begged you saying, 'Wait, dear Meghiya! At the moment I am alone; so wait till someone else comes!' A *bhikkhu* should not yield to the desire of the mind. The mind is light and quick. One should try only to keep it under one's control."

Then the Buddha uttered the following two verses:

Phandānaṁ capalaṁ cittaṁ, dūrakkhaṁ dunnivārayaṁ.
Ujum karoti medhāvī, usukāro'va tejanaṁ

(Dear Meghiya,) just as a proud brave fletcher makes the curve arrow straight to his satisfaction by scorching it, (even so) a man with penetrative knowledge can make the mind upright by scorching it by means of energy, both physical and mental. The mind which is excitable by the six sense objects, such as form (*rūpa*), sound (*sadda*), etc., which is not stable but fickle in a single sense object, which cannot be fixed on a proper sense object and is thus difficult to control, which can hardly be prevented from wandering about improper sense objects.

Vārtjo'va thale khitto, okamokata ubbhato,
Pariphundi'daṁ cittaṁ, māradheyyaṁ pahātave.

(Dear Meghiya,) just as the fish born in water, when taken out of its water abode and thrown on land, restlessly jumps about, (even so) the mind in pursuit of enjoyment in the five sense objects, (when taken out from the vast water expanse of sensual pleasure and kept on the land of Vipassanā meditation) in order to abandon the evil defilement within oneself in the manner of *samuccheda-pahāna* (relinquishing through extermination), restlessly hops about almost to death as it is away from the five water-like sense objects and heated by the four kinds of energy in the from of strenuous

meditation.

At the end of these Dhamma-verses, the Venerable Meghiya was established in the Fruition of Sotāpatti. Many other persons also became *sotāpanna* or nobler ones.

THE BUDDHA'S FOURTEENTH VASSA AT SAVATTHI

After observing the thirteenth *vassa* at the big monastery on Cālika Hill, near Cālika Town and teaching worthy beings by means of the Dhamma-talks, such as Meghiya Sutta, etc., as has been mentioned above and after remaining there for the post-*vassa* period for as long as there existed beings to be enlightened, the Buddha set out from there, administering the cool water of elixir to devas, humans and Brahmās. Eventually, He arrived in Sāvatthi and stayed at the Jetavana monastery to observe the fourteenth *vassa*.

Story of Venerable Sāriputta

At that time, Venerable Sāriputta went with his follower-monks to a certain big monastery in the district and spent the rainy season. The people of the district visited the *mahāthera* and promised to give him a large number of robes for the *vassa*.

Having performed the *Pavāraṇā* ceremony at the end of the *vassa*, the Venerable, being desirous of visiting the Buddha even before the *vassa*-robes were offered, said to the monks: "Friends, when the lay devotees bring *vassa*-robes for the young monks and novices, accept them and send them to me. Or store them well and give the message to me." Having said thus, the Venerable set out to visit the Buddha.

When he arrived in Sāvatthi, many monks whispered among themselves, saying: "Friends, still Venerable Sāriputta appears to have greed? That was why he came to the Exalted One only after saying to the monks, who remain there: 'When the lay devotees bring *vassa*-robes for the young monks and novices, accept them and send them to me. Or store them well and give the message to me.' "

When the Buddha came to the assembly of monks, He asked: "Monks, what are you talking about?" When the monks replied that they were talking about such and such a matter, the Buddha said: "Monks, in my eldest son, Sāriputta, there is not the slightest amount of greed. Indeed, he left the word with his disciples because he thought to himself thus: 'Let the meritorious deeds of the devotees not decrease! Let the righteous acquisition of robes for the young monks and novices not decrease!' " Thereafter He uttered the following verse:

Āsā yassa na vijjanti, asmiṁ loke paramhi ca.
Nirāsāsaṁ visaṁyuttaṁ, tam ahaṁ brūmi brāhmaṇaṁ.

(O My dear sons, My dear monks!) In the (mental) continuum of an *arahat*, whose *āsava*s are gone, craving that clings to things does not exist, not even the minutest part of it, in the present world as well as in the next, as it has been broken and uprooted through the fourfold Path Knowledge in the manner of *samuccheda-pahāna*. The *arahat*, whose *āsavas* are gone, who has been totally emancipated from a hundred and eightfold craving and who is dissociated from every kind of mental defilement, him naturally do I declare a true Brāhmana!

By the end of the Dhamma-talk, a large multitude of people attained the Fruition of Sotāpatti and so on.

This is the story of Venerable Sāriputta (contained in the Brāhmana Vagga of the **Dhammapada Commentary**).

As the Venerable Sāriputta was misunderstood by the monks who said that the Venerable seemed to have greed, so was the Venerable Moggallāna who was once misunderstood too. His incident was also somewhat similar to that of Venerable Sāriputta. What was different in the case of Moggallāna was, after asserting that there was no greed in him, the Buddha

gave another verse as follows:

Yassālayā na vijjanti aññāya akatham kathī
Amatogadham anuppattaṁ, tam ahaṁ brūmi brāhmaṇaṁ.

(O My dear sons, My dear monks!) In the (mental) continuum of an *arahat* whose *āsavas* are gone, craving that clings to things does not exist, not even the slightest part of it, as it has been broken and uprooted through the fourfold knowledge in the manner of *samuccheda-pahāna*. Having analytically understood the Triple Gem, the Triple Training and the Paticcasamuppada Wheel in their true nature, he is free from doubt. The *arahat* whose *āsava*s are gone, who has plunged wisely into the deathless Nibbāna and attained arahatship straight away, him naturally do I declare a true Brāhmana.

By the end of this Dhamma-talk a large multitude of people attained the Fruition of Sotāpatti and so on. (**Dhammapada**)

Establishment of Rāhula in Arahatship through The Cūla-Rāhulovāda Sutta

The Buddha was still staying at Jetavana, Sāvatthi, observing the fourteenth *vassa* in that city. At that time, Rāhula had completed twenty years of age and had become a newly ordained monk, and had not completed a *vassa* as a *bhikkhu*.

One day, at daybreak, when the Buddha surveyed the world of beings, a thought arose in Him: "The fifteen factors leading to arahatship (*Vimutti-paripācaiñya-dhamma*) have now ripened in Rāhula. What if I were to exhort and guide him so that he would take a step further to the attainment of the Path and Fruition of Arahatship!"

Herein the the fifteen factors leading to arahatship are:

(1) dissociation from faithless persons,
(2) association with faithful persons,
(3) reflection on discourses causing faith (three factors with reference to *saddhā*),
(4) dissociation from lazy-persons,
(5) association with energetic persons,
(6) reflection on discourses causing energy (three factors with reference to *vīriya*),
(7) dissociation from unmindful persons,
(8) association with mindful persons,
(9) reflection on discourses causing the foundation of mindfulness (three factors with reference to *sati*),
(10) dissociation from persons of unconcentrated mind,
(11) association with persons of concentrated mind,
(12) reflection on discourses dealing causing *jhāna* and *vimohhka* (emancipation) (three factors with reference to *samādhi*),
(13) dissociation from unwise persons,
(14) association with wise persons, and
(15) reflection on profound discourses (three factors with reference to *paññā*).

Besides, the five faculties (*indriya*), namely, faith (*saddhā*), energy (*vīriya*), mindfulness (*sati*), concentration (*samādhi*) and wisdom (*paññā*); the five perceptions of weariness (*nibbedhabhāgiya-saññā*), namely, the perception of impermanence (*anicca-saññā*), the perception of suffering (*dukkha-saññā*), the perception of non-soul (*anatta-saññā*), the perception of abandonment (*pahāna-saññā*), and the perception of freedom from lust (*virāga-saññā*); the five factors as contained in the Sutta given to Meghiya, namely, association with good friends, having morality, listening to and reflection on the ten kinds of speech, having

developed energy, and having wisdom as to the arising and falling nature of things (*udayabbaya-saññā*); these also make the fifteen factors of *Vimutti*.)

Having conceived this idea the Buddha entered Sāvatthi City in the morning for alms and after finishing His meal, He departed from the alms-resort and said to Rāhula: "Bring a mat to sit on, Rāhula, and let us go to the Andha grove to spend the day there." "Very well, Exalted Buddha," he answered and followed the Buddha closely carrying the mat.

At that time, several thousands of devas and Brahmās (who had resolved to have certain spiritual attainments together with Palita, the Nāga King, who was to become Rāhula, in the presence of the Buddha Padumuttara a hundred thousand aeons ago) also followed the Buddha in close succession with the belief that "the Exalted One would exhort and teach Rāhula so that he would take a step further to the attainment of the Path and Fruition of Arahatship."

(Herein these several thousands of devas and Brahmās, who had resolved spiritually a hundred thousand aeons ago, had been waiting, asked among themselves: "When will the Exalted One's exhortation and guidance take place so that Rāhula would attain arahatship as a further step?" When the Buddha thought of exhorting and guiding Rāhula, as his faculties, such as faith, etc., had finally grown, these several thousands of celestial beings, who had been longing all the time for that opportune moment of the Buddha's thinking, for they had shared the desire for spiritual growth, assembled only in the Andha grove knowing that conditions were thus becoming favourable to them as well.)

The Audha Grove

Herein a short account of the Andha Grove near Sāvatthi City will be reproduced from the exposition on the Vammika Sutta of the second volume of the **Mūlapaṇṇāsa**:

The grove was widely known as Andhavana in the times of the two Buddhas, viz., Buddha Kassapa and our Buddha. Explanation: The body relics of the Buddhas who are of short span of life do not become one mass. In accordance with their resolution, they are disintegrated. Therefore, our Buddha (who was of short life span) considered thus: "I shall not exist long. As My life span is short, only a small number of beings will be able to see Me. There are far more beings who have no chance to do so. They will carry My relics to different places to worship and attain celestial abodes." Consequently, He resolved immediately before His Parinibbāna: "May My body relics be disintegrated!" (Hence the breaking up of the relics of our Buddha.)

The body relics of the long-lived Buddhas, however, remain as a mass like solid gold. As Buddha Kassapa (who appeared at a time when the people's life span was twenty thousand years) was long lived, His relic remained, taking a solid form. Then the people discussed among themselves: "The relic remains as a solid form. It cannot be broken up. What shall we do with it?" After discussions, they agreed on constructing a solid *cetiya* (which was the only monument). They decided unanimously that its size should be one yojana in height as well as in circumference. When they discussed the bricks and cement, they made decisions to lay bricks of gold. Each costing a hundred thousand on the outer side, while bricks of gold, each costing fifty thousand, on the inner side. For cement, realgar and orpiment powder and oil for the liquid matter were used. There must be four gates, of which (1) one was the king's undertaking, (2) another, Prince Pathavindhara's, (3) still another, the undertaking of the officials led by the general, (4) the final one being that of the people led by the chief merchant.

Of these four groups, the first three were men of wealth; so they took their own gold and started their work at their respective gates.

But there was delay in the work assigned to the last group as its members had no sufficient wealth. Then a lay devotee who was well-versed in the three Piṭakas and who was an *anāgāmin*, named Yasorata, knowing the delay, prepared five hundred carts and

went round the country, crying out to the citizens and urging them to participate in the act of merit.

> "O people, countrymen! Buddha Kassapa has now attained Parinibbāna after existing like a great golden mountain for twenty thousand years. The great jewelled *cetiya*, one *yojana* in measurement, to house the only body relic of that Buddha, is under construction. Please contribute whatever material you can afford whether gold, silver, gems of seven kinds, realgar or orpiment."

The people gave in charity gold, silver and other materials as much as they could. Those, who could not afford, participated in the act of merit by giving rice, oil and the like.

The *anāgāmī* lay devotee, Yasorata, had rice, oil, pulses, etc., sent as provisions for the workers. He bought gold with the remaining things on the barter system and had it sent. In this way, roaming all over the Jambudipa, he received donations and had them handed over.

When the construction was done, executive elders from the work site of the *cetiya* gave a letter to him saying: "The construction of the *cetiya* has been finished. Please, master, come and pay homage to it!" Yasorata had also sent a letter with the message reading: "I have urged and made the whole Jambudipa established in the meritorious act. Try to complete the *cetiya*-monument by using whatever is available." The two letters crossed midway. But the letter from the worksite reached him earlier.

Having read the letter, Yasorata thought: "I would pay homage to the *cetiya*" and set alone. On the way, five hundred robbers were terrorizing in a forest grove. Some of them saw the devotee and told others: "This elderly man had collected gold and silver from the entire Jambudipa. Pots of gold have come now rolling on and on," and they seized him.

Anāgāmin Yasorata's Fate

Then Yasorata asked: "Young, men, why did you seize me?" The robbers replied: "You have collected all the gold and silver from the entire Jambudipa. You must give us a little each out of that gold and silver."

"Do you know, young men, that Buddha Kassapa has attained Parinibbāna? A great *cetiya* of one yojana in size for enshrining the body relic of that Buddha is being built. For that great edifice, I have tried to get the people involved in the act of merit, but not for me. And whatever I receive, I send to the work site from the place of donation. I have nothing, not a single thing that is worthy, other than the clothes on my body." Then some robbers said: "What the gentleman told us is true. So let us set him free." But others asserted: "This man is honoured by the king as well as by the ministers. On seeing any of us in a street at town-centre, he would disclose the matter to them and bring misfortune to us," thus they spoke, representing those who did not want to free him.

Yasorata, the anāgāmī lay devotee, assured them saying: "Young men, I will not create trouble for you." (He said so out of compassion for the robbers, but not because he had attachment for his life.) Then a dispute arose among the robbers, one group willing to continue his detention and the other willing to let him go. Finally, the former group won more votes and Yasorata was slain.

At that very moment, as they had committed a grave crime to the extent of slaying a highly virtuous man, an *anāgāmin*, the eyes of the robbers suddenly went blind, as the flame of an oil lamp is extinguished. When the five hundred robbers moved about touching this and that with their hands and each wailing: "Where are my eyes, men, where are my eyes?" some (who had relatives) were taken by their relatives to their respective homes. Others who had no kinsfolk had to live there miserably in leaf-roofed huts under the trees in the forest.

People, who came to the forest, took pity on the blind robbers and gave rice, meal packets and other kinds of food to them (as much as they could). Those who went there for gathering vegetables were asked on their return: "Friends, where have you been?" and they answered: "We have been to the 'Forest of the blind' (Andhavana)."

In this way, the forest came to be known, far and wide, as Andhavana during the dispensations of the two Buddhas. What was peculiar about it was its location near a deserted district during the Buddha Kassapa's ministry. During the ministry of our Buddha, however, it stood at the back of the Jetavana monastery, near the city of Sāvatthi, like a meditation centre where clansmen, wanting the calm of the five sense objects stay.

This is an account of the Forest of the Blind.

The Buddha then entered the Andhavana and sat on the seat prepared under a certain tree by Rāhula, who, having done obeisance respectfully to the Buddha, took a proper seat. To Rāhula, who had thus taken his seat, the Buddha gave the following Dhamma-talk.

The Discourse on The Cha-pañcaka

(1) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is the sensitive matter called 'eye', permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is the impermanent sensitive matter called 'eye' unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the impermanent, unsatisfactory and changeable sensitive matter called 'eye' be taken falsely (through craving) as 'mine' (*etam mama*), (through conceit) as 'I' (*eso'ham asmi*), and (through wrong view) as 'my self' (*eso me attā*)?"

Rāhula: "No, Venerable Sir."

(2) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is this or that form called 'object', permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is this impermanent form called 'object' unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should this or that impermanent, unsatisfactory and changeable form called 'object' be taken falsely (through craving) as 'mine,' (through conceit) as 'I', and (through wrong view): as 'my self'?"

Rāhula: "No, Venerable Sir."

(3) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is eye consciousness or consciousness depending on the eye (*cakkhu-viññāna*) (the element of seeing), permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is the impermanent eye-consciousness unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the impermanent, unsatisfactory and changeable consciousness depending on the eye be taken falsely (through craving) as 'mine', (through conceit) as 'I', and (through wrong view) as 'my self'?"

Rāhula: "No, Venerable Sir."

(4) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is eye-contact or contact depending on the eye (*cakkhu-samphassa*), permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is the impermanent eye-contact unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the impermanent, unsatisfactory and changeable eye-contact be taken falsely (through craving) as 'mine', (through conceit) as 'I', and (through wrong view) as 'my self'?"

Rāhula: "No, Venerable Sir."

(5) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Are the four mental aggregates of feeling (*vedanā*), perception (*saññā*), mental formations (*saṅkhāra*) and particular consciousness (*viññāṇa*), depending on the contact of the eye, permanent or impermanent?"

Rāhula: "Impermanent. Venerable Sir."

Buddha: "Should the four impermanent, unsatisfactory and changeable mental elements be taken falsely (through craving) as 'mine', (through conceit) as 'I', and (through wrong view) as 'my self'?"

Rāhula: "No, Venerable Sir."

This is the teaching on the five items concerning the eye (cakkhu-pañcaka).

(1) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is the sensitive matter called 'ear' permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir." ..... This is the teaching on the five items concerning the ear (*sota-pañcaka*).

Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is the sensitive matter called 'nose" permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir." ..... This is the teaching on the five items concerning the nose (*ghāna-pañcaka*).

Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is the sensitive matter called 'tongue' permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir." ..... This is the teaching on the five items concerning the tongue (*jivhā-pañcaka*).

Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is the sensitive matter called 'body' permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir." ..... This is the teaching on the five items concerning the body (*kāya-pañcaka*).

Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is the sensitive matter called 'mind' permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is the impermanent sensitive element called 'mind' unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the impermanent, unsatisfactory and changeable sensitive element called 'mind' be taken falsely (through craving) as 'mine', (through conceit) as 'I' and (through wrong view) as 'my self'?"

Rāhula: "No, Venerable Sir."

(2) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is mind and matter called 'object of ideas' (*dhammā-rammaṇa*) permanent or impermanent? "

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is the impermanent mind and matter called 'object of ideas' unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the impermanent, unsatisfactory and changeable mind and matter called 'object of ideation' be taken falsely (through craving) as 'mine', (through conceit) as 'I' and (through wrong view) as 'my self'?"

Rāhula: "No, Venerable Sir."

(3) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now?" Is mind-consciousness (*māno-vinnāna*) permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is the impermanent mind consciousness unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the impermanent, unsatisfactory and changeable mind consciousness be taken falsely (through craving) as 'mine', (through conceit) as 'I', and (through wrong view) 'my self'?"

Rāhula: "No, Venerable Sir."

(4) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is mind contact or contact depending on the mind (*mano-samphassa*) permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is the impermanent mind contact unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the impermanent, unsatisfactory and changeable mind-contact be taken falsely (through craving) as 'mine', (through conceit) as 'I', and (through wrong view) as 'my self'?"

Rāhula: "No, Venerable Sir."

(5) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Are the four mental aggregates, such as sensation (*vedanā*), perception (*saññā*), mental formations (*saṅkhāra*) and consciousness (*viññāṇa*), arising from mind-contact (*mano-samphassa*), permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Are the four impermanent mental aggregates unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the four impermanent, unsatisfactory and changeable mental aggregates be taken falsely (through craving) as 'mine', (through conceit) as 'I', and (through wrong view) as 'my self'?"

Rāhula: "No, Venerable Sir." This is the teaching on the five items concerning the mind (*mano-pañcaka*).

(Such a discourse delivered by asking three times so that the three points of impermanence, unsatisfactoriness and non-self might become clear is called "*Teparivaṭṭa Dhamma Desanā*".)

(**Conclusion**) "My dear son, Rāhula, when a knowledgeable disciple of mine views thus, he becomes weary of the sensitive matter called 'eye', he becomes weary of various forms and objects of seeing, he becomes weary of eye-consciousness, he becomes weary of eye-contact, he becomes weary of the four mental aggregates, such as sensation, perception, mental formation and consciousness, arising from eye-contact. He becomes weary of the sensitive matter called 'ear'; he becomes weary of various sounds and objects of hearing ..... He becomes weary of the sensitive matter called 'nose'; he becomes weary of various odours and objects of smelling ..... He becomes weary of the sensitive matter called 'tongue'; he becomes weary of various tastes and objects of savouring ..... He becomes weary of the sensitive matter called 'body' he becomes weary of various contacts and

objects of touching ..... He becomes weary of the sensitive element called 'mind'; he becomes weary of the objects of ideation ..... He becomes weary of cognition; he becomes weary of mind-contact; he becomes weary of the four mental aggregates, such as sensation, perception, mental formations and consciousness, arising from mind-contact. On becoming weary he is free from attachment, on being free from attachment, he is liberated from mental defilements; on being liberated from mental defilements, he knows by reflection that he is "liberated from mental defilements. He gains knowledge through successive reflections thus: 'Rebirth for me is over.' The noble practice has been finished. The task (for the Path) has been carried out. There is nothing more to be done (for the Path)." When the Buddha has delivered this Cūla Rāhulovāda Sutta, the Venerable Rāhula became established in arahatship. Among thousands of devas and Brahmās, some become *sotāpanna*, some *sakadāgāmin*, and the rest *anāgāmin* and some *arahats* (according to their *pāramīs*).

(Then follow the themes for meditation given in Pāli prose & Myanmar verse which we propose to leave out from our translation as they are helpful only to Myanmar meditators.)

Māra's Threat to Rāhula

One day, when night fell, a large number of *theras* went into the Jetavana monastery, visited the Venerable Rāhula's place and took their seats. As Rāhula was just a junior monk, he could not prevent senior *theras* from taking seats at his place, he then looked for another place and, finding none, had to lie down at the entrance to the Fragrant Chamber of the Buddha. At that time, the young Rāhula had just attained arahatship but he had not completed a *vassa* yet as a *bhikkhu*.

From the celestial abode of Vasavatti, its residence, Māra saw Venerable Rāhula lying at the entrance of the Fragrant Chamber and conceived an idea:

"The Monk Gotama's small finger (meaning Rāhula) that will suffer when hurt is sleeping outside the Fragrant Chamber. The Monk Gotama himself was sleeping inside. If I hurt the small finger, it would mean that I hurt the Monk Gotama as well."

So he assumed the appearance of a huge elephant, approached Rāhula and embraced Rāhula's head with his trunk; moreover he made a heron-like sound at a high pitch.

Even while sitting in the Fragrant Chamber, the Buddha knew it was Mara and said:

"Hey Māra, even a hundred thousand *māras*, let alone you, are incapable of frightening my son Rāhula. In fact, my son has no fear at all. He is free from craving, very energetic and highly intelligent."

In order to stamp His word with the seal of Dhamma, the Buddha uttered the following two verses:

Niṭṭhangato asamtasi
vītataṇho anaṅgano
Acchindi bhavasallāni
antimo'yaṁ samussayo

(Hey Māra, a disturbing one! My son) Rāhula is one who has realized his goal, that is arahatship called *Brahmacariya pariyosāna*. He is absolutely free from fear, he is purified of the hundred and eight kinds of real craving; he is devoid of the one thousand and five hundred mental defilements; he has uprooted the thorns and spikes of all existences such as sensual (*kāma*), material (*rūpa*) and immaterial (*arūpa*). The body (of my son Rāhula) in the present existence is his last body.

Vītataṇho anādāno
niruttipada-kovido.
Akkharānaṁ sannipātaṁ

jaññā pubbāparām ca.
Sa ve antimasārīro
mahāpañño mahāpuriso ti vuccuti.

(He who is) purified of the hundred and eight kinds of real craving, has no attachment at all; does not grasp the five aggregates of the body and the mind as 'I', 'mine' and 'my self' is clever in respect of the fourfold analytical knowledge of meaning, truth, wit and analysis; sees the combinations of letters known as natural speech (*sabhāva-nirutti*) as they really are (If one knowing no natural speech says '*phusso*' wrongly with reference to the mental concomitant of *phassa*: he knows it is '*phasso*', the correct word of the natural speech.) He clearly knows the preceding syllable from the following and the following syllable from the preceding. (Of the three syllabic word *cetanā*, for instance, if the initial syllable alone is distinct, from it he correctly knows the indistinct middle and final ones: if the middle syllable alone is distinct, from it he correctly knows the indistinct initial and final in like manner; if the final syllable alone is distinct, from it he correctly knows the indistinct initial and middle in like manner. That person, having his final, is indeed to be spoken of as a man of great wisdom, an extra-ordinary man free from one thousand and five hundred moral defilements.

By the end of the discourse many attained *sotāpatti-phala* and so on.

Aware of the fact that the Buddha came to know his identity, Māra disappeared from that very place.

Delivery of The Suciloma Sutta

(The Suciloma Sutta is contained in the **Sutta Nipāṭa** and the Sagāthā Vagga of the **Saṁyutta Nikāya**. Here, in this Chronicle, the Sutta will be reproduced according to the Commentary.)

One day when the Buddha emerged from the *mahā-karuṇā-samāpatti* immediately before dawn and surveyed the world of sentient beings with His Buddha-Eye (consisting in the *asayanusaya-ñāṇa* and *indriya-paropariyatti-ñāṇa*), He saw the past acts of merit belonging to the two ogre friends, namely, Suciloma and Kharaloma, that would bring about their attainment of *sotāpatti* fruition. Hence, He took his bowl and robe and set out, even at dawn, and sat on the lithic couch called Ṭaṁkita at the mansion of Suciloma near the village of Gayā.

(Ṭaṁkita lithic couch was a stone slab placed on four stones; it served as a seat).

At that time, the two ogre friends went out in search of food, wandering about the place somewhat near the Buddha.

Story of Kharaloma, The Ogre

Of the two ogres, one in his past life happened to have smeared his body with the oil belonging to the Sangha without seeking its permission. For that unwholesome act, he suffered in hell and was reborn in an ogre family near the bank of the lake at Gayā. As a result of his wrong doing, his limbs were big and small and were frighteningly distorted. His skin was like a tiled roof (with his tile-skin resembling scales of a fish) and terribly rough to touch.

When he frightened others, he had his skin (or scales) bloated. As he had a rough body surface, he was called Khara the ogre.

Story of Suciloma, The Ogre

The other ogre was a supporting lay devotee during the lifetime of the Buddha Kassapa. He used to go to the monastery and listened to the sermon on every sermon-day, eight days a month. One day, when the invitation for attendance to the sermon was being announced, he heard it from his farm where he was cleaning it. Without taking a bath lest it should take time, he entered the *uposatha* hall with his dirty body and lay on a very costly rug on

the ground, showing no care for it.

Because of this and other acts, he suffered in *niraya* and became a member of an ogre family near the lake at Gayā. As a subsequent result of his bad deeds, he had a terribly ugly look. His body hair was sharp-pointed and pricking like needles. When he frightened other beings, he did so as though he were piercing them with needles. Because he had needle-like hair, he was given the name Suciloma.

Getting out of their abode to look for food, the two ogre friends walked for some time and returned by the same way. While visiting another place, they happened to reach a place that was somewhere close to the Buddha.

Then Kharaloma said to Suciloma what he honestly thought: "That man is a monk!" Suciloma replied: "That man is not a true monk; he is only a false one. I will investigate to know for certain whether he is a true monk or not."

> (Herein on seeing the appearance of a monk, Kharaloma honestly said: "That man is a monk!" Suciloma was of opinion that "if the man fears, he is not a true monk; he is only a false one," and wrongly thinking that the Buddha would be frightened, he hastily said: "That man is not a true monk; he is only a false one." Then he became desirous of making an investigation. Hence he added: "I will investigate to know for certain whether he is a true monk or not.")

Thereafter Suciloma went up to the Buddha and bent his big ugly, bristled body towards the Buddha. The Buddha suddenly moved His body to the other side. This prompted Suciloma to ask: "Are you frightened by me, Monk?" "Dear ogre," answered the Buddha, "I am not frightened by you. Your body contact is indeed rough and vile (though)!"

Seeing the Buddha without the slightest trace of fear, Suciloma thought: "Despite His experience of my body-touch that was so rough, this man, though a real human, is not afraid. Now I shall present to Him some problems worthy of an Omniscient Buddha's sphere of wisdom (*Buddha-visaya*). He will not be able to tackle them fully. Then I shall torment Him in such and such a way." So he said rudely: "Monk, I shall ask You some questions. If You cannot give me a thorough answer, I shall make You mad. Or, I shall burst open Your heart. Or, I shall throw You to the other bank of the river by catching hold of Your legs."

Then the Buddha with his face gladdened by his great compassion said: "Friend ogre, the celestial world with devas, *māras* and Brahmās, and the terrestrial world with monks, brahmins and princes, in either of these two worlds, I see none who is able to make Me mad, or to burst open My heart, or to throw Me to the other bank of the river by catching hold of My two legs. Be that as it may, friend ogre, ask Me whatever questions you want. I shall answer your questions without leaving anything." When the Buddha invited the ogre's questions the way an Omniscient Buddha would, Suciloma put his question thus in verse:

Rāgo ca doso ca kutonidānā
aratī ratī lomahāmso kutojā
Kuto samuṭṭhāya mano vitakkā
kumrakā dhaṅkam ivossajanti.

> (Monk!) Where do lust and hate have their source? Displeasure in the wholesome things of a quiet forest monastery, pleasure in the five sense objects, and goose flesh (*cittutrāsa dhamma* — sign of a terrified mind), from what do these (three kinds of emotion) arise? As village children throw up a crow for fun (after tying its feet with a rope), from what do the ninefold thought appear and overthrow the wholesome consciousness?

Then the Buddha gave his answer and preached to Suciloma ogre by the following verses:

1) Rāgo ca doso ca itonidānā
aratī ratī lomahāṁso itojā.
Ito samutthāya mano vitakkā

kumārakā dhaṅkam iv'ossajanti.

(Dear ogre!) Lust and hate have their source in this body. (These three kinds of emotion, namely,) displeasure in the wholesome things of a quiet forest monastery, pleasure in the five sense objects, and goose flesh arise from this body. As village children throw up a crow for fun (after tying its feet with a rope), so the ninefold thought appear from this very body and overthrow the wholesome consciousness.

2) Snehajā attasambhutā
nigrodhass'eva khandhajā.
Puthū visattā kāmesu
māluvā va vitatā vane.

(Friend ogre!) As shoots of a banyan tree appear on its trunk, so do lust, hate and the like caused by the sap of craving appear on this very body. As creepers in the forest wrap up the tree that they cling around, so innumerable moral defilements attach themselves in a strange manner to the sense objects and pleasures.

3) Ye naṁ pajānanti yato nidānaṁ
te naṁ vinodeni suṇohi yakkha.
Te duttaram ogham imaṁ taranti
atinnapubbaṁ apunabbhavāya.

Listen, friend ogre! Certain persons know thoroughly that the physical frame, which is the embodiment of the five aggregates, and which forms the Truth of suffering, has its source in craving and greed, which form the Truth of the cause [of suffering]; they drive away that craving and greed, the Truth of the cause of suffering, by means of the Truth of the Eightfold Path [leading to the cessation of suffering]. These Noble Ones, who have thus driven away craving and greed, the cause of suffering, cross over this fourfold torrential flood of moral defilements, the flood which is difficult to overcome, which has not been crossed over in the past existences in *saṁsāra*, even not in a dream, for the non-arising of rebirth, i.e. the Truth of the Cessation [of Suffering].

When the two ogre friends had thus heard these Dhamma-verses, both of them attained *sotāpatti-phala* as the verses came to an end.

As soon as the two friends become noble *sotāpanna*, their original ugliness and bad looks disappeared. With bright golden complexion and bedecked in deva ornaments, they assumed an appearance, that was pleasant to beholders.

Chapter 33

THE BUDDHA'S FIFTEENTH VASSA AT KAPILAVATTHU.

After staying in Sāvatthi for the fourteenth *vassa*, the Buddha remained in that city, after the end of the *vassa*, for as long as there were beings worthy of teaching. Thereafter, He set out to administer the medicinal Dhamma of Deathlessness to all beings, devas, humans and Brahmās, and He eventually arrived in the city of Kapilavatthu and observed, together with a host of monks, the fifteenth *vassa* at Nigrodhārāma (which was built and given to Him on His first visit by the Sakyan prince, Nigrodha, and which had come to be known as Nigrodhārāma).

Preaching to the Sakyan Prince Mahānāma as to what makes a lay devotee

While the Buddha was thus staying at Nigrodhārāma of Kapilavatthu in the country of Sakka, the Sakyan prince, Mahānāma, paid a visit to Him, did obeisance and sat down at a proper place. Then the Prince asked the Buddha:

(1) Prince: "By doing what, Exalted, Buddha, does one become a lay devotee (*upāsaka*)?"
Buddha: "Mahānāma, (1) taking refuge (*Saraṇa-gamana*) in the Buddha; (2) taking refuge in the Dhamma, and (3) taking refuge in the Sangha. By doing so, Mahānāma, one becomes a lay devotee.

(That is to say, taking refuge in the Triple Gem makes one a lay devotee.)

(2) Prince: "By doing what, Exalted Buddha, is a lay devotee endowed with morality (*sīla*)?"
Buddha: "Mahānāma, (1) abstaining from taking life, (2) abstaining from taking what is not given, (3) abstaining from wrong sexual acts, (4) abstaining from telling lies and (5) abstaining from taking strong drink, a cause of unmindfulness. By doing so, Mahānāma, a lay devotee is endowed with morality."

(That is to say, taking the Triple Refuge and keeping the Five Precepts makes one a lay devotee of morality.)

(3) Prince: "By doing what, Exalted Buddha, is a lay devotee endowed with faith (*saddhā*)?"
Buddha: "In this dispensation, Mahānāma, a lay devotee believes that the Buddha is an *arahat* (Arahaṁ) because He is worthy of extra-ordinary homage; .... that He is a Bhagavā because He has great glory in the sense of Enlightenment. By believing so, Mahānāma, a lay devotee is endowed with faith"

(Herein, talking only about the nine attributes of the Buddha is just an elliptical way (upalukkhana-nava) of preaching, A lay devotee who believes in the nine attributes of the Buddha also believes in the six attributes of the Dhamma and in the nine attributes of the Sangha. Therefore, it means to say that a lay devotee who is convinced of the attributes or the Triple Gem is endowed with faith.)

(4) Prince: "By doing what, Exalted Buddha, is a lay devotee endowed with generosity (*cāga*)?"
Buddha: "In this dispensation, Mahānāma, a lay devotee abides at home with his mind freed from the impurity of stinginess (*macchera*), he gives away with full detachment; he washes his hand to give with (his hand is wet); he takes delight in giving; he is befitting to alms-seekers as he shuns wearing a grim face; he is delighted in offering and distributing things. By doing so, Mahānāma, a lay devotee is endowed with generosity."

(5) Prince: "By what, Exalted Buddha, is a lay devotee endowed with wisdom (*paññā*)?"

Buddha: "In this dispensation, Mahānāma, a lay devotee is wise; he has wisdom which is pure and noble, which destroys moral defilement, which leads to Nibbāna, the end of suffering, and which helps him understand the rise and fall (*udayabbaya-ñāṇa*) of mind and matter. All this makes him endowed with wisdom."

— **Mahāvagga Saṁyutta Pāli** —

(Details of Mahānāma, the Sakyan prince, will be given in the portion of the Jewel of the Sangha.)

Prince Suppabuddha swallowed by The Earth

While staying at Nigrodhārāma, Kapilavatthu, in the country of Sakka, the Buddha delivered a discourse beginning with "*Na antalikkhe na samuddamajjhe*" in connection with His uncle and father-in-law Suppabuddha, a Sakyan prince.

Elaboration: The Buddha's uncle, Prince Suppabuddha, bore a grudge against the Buddha for two reasons. He thought: "This nephew and son-in-law of mine, Prince Siddhattha, Buddha Gotama, has abandoned my daughter and renounced the world. And having ordained my son Devadatta into monkhood He treats him as an enemy." One day, thinking: "I should not give Him a chance to have His meal," he blocked the Buddha's way, by having a drinking bout in the middle of the road.

At that time, when the Buddha came in a company of monks to that place, the Prince's men informed him of the Buddha's visit. "Men," said the Prince bitterly, "tell Prince Siddhattha, my nephew Buddha, to take another road. He is not older than I. (Therefore) I cannot make way for him." Despite his men's repeated plea, the Prince said the same and kept on drinking.

Failing to get permission from his uncle, the Buddha turned back from that place. Suppabuddha then sent a spy with these words: "Go, man, take note of what my nephew has to say, and come back."

While turning back, the Buddha smiled and Venerable Ānanda asked Him about the reason for His smile. "Dear Ānanda," the Buddha asked in return, "Did you see My uncle Suppabuddha?" "Yes, Exalted Buddha," replied Venerable Ānanda. The Buddha then foretold as follows:

> "Dear Ānanda, My uncle Suppabuddha, who refused to make way for Me, has done a very serious mistake. Seven days from now, he will enter the earth (he will be swallowed up by the earth) at the bottom of the stairs leading down from the upper terrace."

Having overheard these words, the spy went back to Suppabuddha who asked: "What did my nephew, who has turned back, say?" The man told him of all he had heard. The Prince then conceived an idea: "What my nephew has said cannot go wrong. Whatever He says comes true. Despite this I will accuse Him of falsehood now. He said that I would be swallowed up by the earth on the seventh day. He said not without mentioning the place, but He did say I was to be swallowed by the earth at the foot of the stairs. From now on I shall never go to the foot of the stairs. If I do not go there, I shall not be swallowed by the earth there. On being not swallowed at the end of seven days, I shall accuse my nephew Buddha, Prince Siddhattha, of false speech."

After getting the idea, Prince Suppabuddha had his belongings taken on to the top and the stairway removed and the doors locked; at each doorway he placed a couple of wrestlers, whom he ordered: "In case I try to descend absent minded, you must check me then." So he remained in his cosy chamber on the seventh and top terrace of his residence.

Hearing of the matter, the Buddha said: "Monks, the word of a Buddha is never ambiguous, it is only of one meaning that is truthful no matter whether my uncle Prince Suppabuddha stays only on the terrace, or takes flight and remains in the sky, or comes down and abides in a boat in the ocean, or dwells inside a mountain. On the very spot I

have mentioned (i.e. at the foot of the stairs), he will be swallowed by the earth." Being desirous of preaching by connecting the former speech with the latter, the Buddha uttered the following verse:

Na antalikkhe na sanudamajjhe
na pabbatāṅaṁ vivaraṁ pavissa.
Na vijjati so jagatippadeso
yattha ṭhitaṁ nappasaheyya maccu.

Monks, he who stands in the air cannot escape from death; nor can he who lies in the middle of the ocean; he who enters a hole or a cleft in a mountain and lives there cannot escape from death; there is no space on the ground, not even that of a hair's breadth, that is not plagued by death.

By the end of this verse, innumerable persons attained *sotāpatti-phala* and so on.

On the seventh day, while the road leading to the palace where the Buddha would take His meal was being blocked, Suppabuddha's state horse (kept) under the mansion got away from the ropes, with which he was tied to a post, kicking the walls around and neighing forcefully. Nobody was able to frighten or capture him. While staying up on the terrace of the mansion, Suppabuddha heard the cries of his state horse and asked what it was all about. His male servants then replied that the Prince's charger had broken loose.

As soon as he saw the Prince, the state horse stood quietly. Then Suppabuddha could not help trying to catch the horse, he then rose from his seat and went up to the door which opened by itself. The stairways that had been removed previously stood at its original place. The wrestlers who were on guard caught hold of the Prince by the neck and (instead of getting him into the mansion) threw him down. The doors on all seven floors already became open of their own accord. The stairways were reinstated by themselves. The guards on each floor threw him down successively by catching hold of him by the neck.

After that, when he got down to the foot of the stairs leading to the ground, the great earth opened, making a roaring sound, and received Suppabuddha, the Sakyan prince. Having entered the earth, the Prince reached the Avīci *niraya* (hell).

The Buddha's Answers to Sakka's Four Questions

While staying at Nigrodharama of Kapilavatthu and observed the fifteenth *vassa*, the Buddha administered the distribution of the cool water of Dhamma, the elixir of deathlessness to worthy beings. When the fifteenth *vassa* came to an end, He set out from Kapilavatthu in accordance with a Buddha's practice and arrived eventually at Jetavana in the good city of Sāvatthi.

While He was staying there, the Buddha delivered a sermon beginning with *Sabbadānaṁ Dhammadānaṁ jināti* as He was asked by Sakka, the King of Devas. The details are as follows:

Once the devas of Tāvatiṁsa celestial abode met and raised four questions:

(1) What is the best of all gifts?

(2) What is the best of all tastes?

(3) What is the best of all delights? and

(4) Why should arahatship, the end of craving, be called the best?

Not a single deva was able to answer these four questions. In fact, one deva asked another, who, in turn, asked another and so on. Thus asking among themselves, they roamed about the ten thousand universes for twelve years (without getting the answers).

Knowing nothing of the meaning of these questions, though twelve years had passed, the devas residing in the ten thousand universes assembled and went up to the Four Great Kings. When asked by the Four Great Kings as to why they had thus made a great assembly, the devas said: "We came to you as we have four questions which we are unable to solve." "What are the four questions, friends?" asked the Deva Kings. "Of innumerable

gifts, of innumerable tastes and of innumerable delights, which is the best gift, which is the best taste and which is the best delight? Why is arahatship, the end of craving, the best?" answered the devas, "Finding no answers to these questions, we have come to you."

Then the Four Great Kings said: "We too do not know the meaning of these questions, friends. But our Lord Sakka is capable of knowing promptly when he reflects on the significance of the questions that may be forwarded by a thousand persons. Sakka is superior to us in intelligence, wisdom and glory. Come, we shall go to Sakka." When the Four Deva Kings took them to Sakka and when asked by him about such a great assemblage, the devas explained the matter to him.

"Devas!" addressed Sakka, "The significance of these four questions cannot be known by all (except the Buddha). In fact, these four questions are for a Buddha to solve. Where is the Buddha staying now?" Sakka added: "Come, we shall go to the Exalted Buddha and asked him." Together with all these devas, Sakka illuminated the whole of Jetavana at night and approached the Buddha, did obeisance to Him and stood at a proper place. When the Buddha enquired about their coming in such a great multitude, Sakka replied: "The devas, Exalted One, have these questions to ask. There is none other than you, Venerable Sir, who will be able to answer them, who could know the significance of questions. Please explain the meaning clearly, to us, Exalted Buddha."

"Very well, Sakka!" said the Buddha. "Having fulfilled the Perfections and performed unflinchingly the fivefold generosity, I achieved Omniscience just to eliminate the doubts of persons like you. The answers to your four questions are as follows:

(1) Of all gifts, the gift of Dhamma is the best.

(2) Of all tastes, the taste of Dhamma is the best.

(3) Of all delights, the delight in Dhamma is the best.

(4) Arahatship, at the end of craving, is the best because it is the cessation of all suffering.

Having spoken thus in prose the Buddha uttered the following verse:

Sabbadānaṁ Dhammadānaṁ jināti,
sabbarassaṁ Dhammarasaṁ jināti.
Sabbaratiṁ Dhammarati jināti,
taṇhakkhayo sabba dukkhaṁ jināti.

(Sakka, the King of Devas,) the gift of Dhamma, which is the teaching and learning of Dhamma, excels all other gifts overwhelmingly.

The taste of Dhamma, consisting in the thirty-seven factors of Enlightenment and the nine supra-mundane attainments, excels all others overwhelmingly.

The delight in Dhamma excels all other delights overwhelmingly.

Arahatship, at the end of craving, absolutely overcome all suffering.

Explanation of The Meaning

(1) Even if robes, as soft as layers of a banana trunk, were given to Buddhas, Paccekabuddhas and *arahats,* who were seated up to the abode of Brahmās in a universe with no space between one another, a four-footed verse, which was delivered in that assembly in appreciation of the gift, is far superior. In fact, the value of such a gift of countless robes is not even a two hundred and fifty-sixth part of the value of the Dhamma verse which was delivered in appreciation of the gift of robes. Hence, the excellence of the speaking, teaching and learning of the Dhamma.

Even to those, who put efforts to organize and manage so that the multitude might listen to the Dhamma, the benefit accrue is immense.

To the gift of food in bowls, each and every one of them filled with sumptuous meal, to the gift of medicine in bowls, each and every one of them filled with butter, oil and such like, to the gift of hundreds of thousands of dwellings like the Mahāvihāra, to the gift of

hundreds of thousands of pinnacled mansions like the Lohapāsāda, even to the various gifts including the Jetavana monastery given by Anāthapiṇḍika and others to Buddhas, Paccekka Buddhas and *arahats* who were seated and occupying the whole of the aforesaid universe with no space between one another; to all these gifts, the gift of the Dhamma taught in a four-footed verse, least of all in appreciation of a material gift, is far superior.

Why? Because those who perform the wholesome act of giving the aforesaid four requisites, namely, robes, food dwelling and medicine, do so only after hearing the Dhamma, not otherwise. If they had not heard the Dhamma they would not have given even a ladleful of rice gruel or a spoonful of food. For this reason the gift of Dhamma excels all other gifts.

To make the fact more explicit: Leaving out Buddhas and Paccekabuddhas, even the Venerable Sāriputta and other Noble Ones, who had intelligence that could help them count the rain drops when it rained heavily and endlessly for the whole *āyu-kappa*, were unable to make such noble attainments as *sotāpatti-phala* and higher stages on their own (without hearing the Dhamma). In fact, it was after hearing the teaching of Thera Assaji and others that they attained *sotāpatti-phala*; it was by listening to the Buddha's Teaching (of the Dīghanakha Sutta and others) that they attained Discipleship (*Sāvaka-Pāramī-ñāṇa*). "For this reason, too, Sakka, only the gift of the Dhamma (*Dhamma-dāna*) is more admirable than the gift of requisites (*paccaya-dāna*)." Hence the Buddha's saying: "The gift of the Dhamma excels all other gifts overwhelmingly."

(2) All kinds of tastes including the taste of fruit, the taste of flowers, the taste of flavour (even that of the food of the devas) are the cause of rebirth in *saṁsāra* and of falling into suffering. The taste of the nine-fold supra-mundane Dhamma together with the thirty-seven factors of Enlightenment and the four pairs of *magga* and *phala* plus Nibbāna, however, is more praiseworthy than all mundane tastes. Hence the Buddha's saying: "The taste of Dhamma (*Dhamma-rasa*) excels all other tastes overwhelmingly."

(3) All kinds of delights in earthly things, such as sons, daughters, riches, women, dancing, singing, music, etc., are the cause of rebirth in *saṁsāra* and of falling into suffering. Joy (*pīti*) that arises in one, through one's attention paid to the Dhamma while speaking, teaching or hearing it, causes elation, even tears and gooseflesh. Only such joy that can put an end to suffering in *saṁsāra* and bring about welfare to the extant of realization of *sotāpatti-phala*, is more praiseworthy than all kinds of delight in earthly things. Hence the Buddha's Teaching: "The delight in Dhamma (*Dhamma-rati*) excels all other delights overwhelmingly."

(4) All kinds of craving disappear the moment *arahatta-magga* is attained. *Arahatta-magga* is immediately followed by (its result which is) *arahatta-phala*. As *arahatta-phala* arises at the end of craving, it is called *Taṇhakkhaya* (destruction of craving). As *arahatta-phala,* called *Taṇhakkhaya,* overcomes all suffering, it is the Dhamma that is superior to and more praiseworthy than all other things. Hence the Buddha's saying: "*Arahatta-phala*, the end of craving, absolutely overcomes all suffering."

Conversion of Eighty-four Thousand Beings

When the Buddha explained the verse in detail, eighty-four thousand sentient beings realized the Four Truths and were converted.

Having listened to the Buddha's elaborate teaching, Sakka did obeisance to Him and made a request:

> "Exalted Buddha, although the gift of the Dhamma is so great and praiseworthy, why are we not let to share the merit of it? From now on, please make the Sangha give our shares of merit from the gift of the Dhamma."

Having heard Sakka's request, the Buddha called a meeting of the Sangha and said:

> "From now on, monks, after giving a Dhamma-speech, be it a grand one, or an ordinary one, or one given to those who visit you, or (at least) one given in appreciation of some alms-giving, share the merit, which accrue to you from the

Dhamma-speech, with all beings."

— Dhammapada Commentary —

Taming of Āḷavaka The Ogre

King Āḷavaka, of the city of Āḷavī, was in the habit of pursuing pleasurable hunting in a deer forest once a week, leaving behind all his enjoyment at the palace together with female courtiers and dancers. In order to ward off the dangers of rebels, foes and thieves, to prevent his contemporary rulers from attacking him, he took up a sporting exercise to boost his kingly might.

One day, just before he set out for hunting, he had an agreement made with his military officers: "He, from whose charge a deer escapes, must be responsible for that deer," and when they got to the forest a deer ran away from the king's charge.

As he was quick and strong, the King, equipped with a bow, immediately followed the deer on foot for up to three *yojanas*. These (deer) belonging to eṇī family can run continuously only for three *yojanas*. Therefore, when the King had covered that distance, he killed the deer that was lying exhausted in a pond, with an arrow. He cut up the animal into two pieces. Though he did not want its flesh, he carried it by means of a pole lest he should be ill-spoken of as "one unable to catch the deer." On his way back he saw a shady banyan tree in new and old foliage at a place that was neither too near nor too far from the city; he approached the foot of the tree to take some rest.

Now, Āḷavaka the ogre had been granted a boon by Vessavaṇa, the deva king, that whoever came into the vicinity of the banyan tree as far as its shadow fell at noon would be his food. (Herein, it should not be taken that those who came under the tree only at midday should be eaten by him. The fact was that those who came into the vicinity of the tree covered by the shadow of the tree at noon would be eaten, whether they came by day or by night.)

When the ogre saw the King came under his banyan tree, he showed himself in person and wanted to eat the King. [The King gave the two halves of the deer as he wanted the ogre to set him free. But the ogre did not do so, saying: "Since it came into my hand, is it not mine? How could you, Great King, seek your freedom by giving me the deer?" (This part of the story is given only in some versions.)]

Then the King made a promise to the ogre saying: "Set me free! I shall send you each day a man and a pot of cooked rice." Still the ogre refused to release him, he said: "You might forget about it, being intoxicated with your kingly luxuries. As for me, I cannot eat those who do not come up to my residence nor can I eat those who do not voluntarily give up themselves. How could I live if you were released?" When the King satisfied the ogre by saying: "The day I fail to send you (food), you may devour me." He regained his freedom from the ogre's hand and returned to the city of Āḷavī.

While waiting for the King at the make-shift shelter of branches that they had constructed midway, the officers saw the King coming back; they greeted the King and received him saying: "Why did you try so hard to catch the deer, Great King, fearing loss of dignity?" Relating nothing of the incident, the King returned to the city and had his breakfast. Then he summoned the administrative minister of the city and secretly told him (of the promise which he had given to the ogre).

"Have you agreed upon the time, Great King?" asked the minister. "No, I have not," replied the King. "You have made a mistake, Great King," said the minister. "Ogres are to have access only to things limited. As you have not put a limit, the whole district is in danger of a disease. Be that as it may, Great King, though you have been wrong, do not worry but enjoy your royal comfort, I shall do what is to be done in this matter." The minister rose early and went to the prison and made an announcement to the criminals who had been sentenced to death, he said: "Those who wish to survive may come out."

He took the convict that came out first and had him bathed and fed, he then sent him saying: "Take this pot of rice to the ogre!" As soon as the convict got into the shade of the banyan tree, the ogre assumed a very terrible frame and ate him as though he were biting

lotus stalks and stems.

NB: Through the supernatural power of ogres, a human body, including its hair, etc., turns into a lump of butter

Those who escorted the convict and the food for the ogre saw Āḷavaka devouring the man, became frightened and told their intimate friends of the matter. From that time onwards the news that "the King catches thieves and gives them to the ogre", spread and people abstained from stealing.

At a later time, as there were no new thieves and old ones were all gone, the prisons became empty. Then the minister reported the matter to the King, who had his gold and silver dropped on all the main roads of the city, thinking that somebody might want to pick it up. But nobody touched it even with his foot lest they should be accused of theft.

When the King of Āḷavaka failed to get new recruit of thieves in this way, he discussed it with his ministers, who advised, saying: "We shall make people send one aged person from each household in serial order. An aged person means one who by himself is about to enter the mouth of death." But the King rejected the advice saying that people would then be terrorized with the thought 'the King has the heart to send my father to the ogre!' or 'He is cruel enough to send my grandfather to the ogre!' I do not prefer that plan."

Then the ministers presented their alternate idea thus: "In that case Great King, make people send their children who are lying on their backs in their cradles, each day. Such children have no such affection as 'This is my mother' or 'This is my father.' Upon this the King agreed and let him do so. The minister started executing the plan.

From the city, mothers fled with their children, and pregnant women fled too. After bringing up their children in another country, they brought back their young children to the city.

In this manner the daily feeding of the ogre took place for twelve long years. One day, when the royal servants roamed about the city looking for children, they found not a single child. So they reported to the King: "Leaving aside your son, Prince Āḷavaka, in the palace, there are no children in the city." The King replied: "As I love my son, so do all these people love their respective sons. But in this world there is none more lovable than one's own self. Go, men, save my life by giving my son to the ogre!"

At that time, the Queen, mother of Prince Āḷavaka, had her son bathed with scented water and adorned with ornaments. She was sitting with her son wrapped in soft white pieces of cloth and placed him at her bosom to let him sleep. Under the command of the King, the royal servants went there, and while the Queen and sixteen thousand female attendants were crying, they took away the chief nurse and the prince, declaring that the little prince would become food for the ogre.

The Buddha's Visit to Āḷavī

On that day the Buddha rose early in the morning and engaged in *mahā-karuṇā-samāpatti* in the Fragrant Chamber inside the Jetavana monastery. And when He surveyed the world by His two-fold Buddha eyes, (consisting in *āsayānusaya-ñāṇa* and *indriya-paropariyatti-ñāṇa*) He saw in His vision three significant things:

(1) the past merit of Prince Āḷavaka that would lead him to *anāgāmī-phala*,

(2) the past merit of the ogre Āḷavaka that would lead him to *sotāpatti-phala*, and

(3) the past merit of eighty-four thousand beings that would lead them to the realization of the Eye of the Dhamma (*dhamma-cakkhu*), the penetration of the Four Truths, at the end of His discourse.

Accordingly, at daybreak He performed His morning duty. Before He could finished His afternoon undertakings, at sunset on that new moon day, He set out on foot alone and unaccompanied, taking His bowl and robe, on a journey of thirty *yojanas* from Savatthi, and entered the precinct of the ogre's residence.

Now where did the Buddha stay? Did He stay in the ogre's mansion that was invisible to

ordinary people and near the banyan tree? Or did He sit at the foot of the banyan tree? He took His seat in the ogre's mansion. **Explanation**: As ogres saw their mansions, so did the Buddha see them. Therefore, He went up to the ogre's mansion and stood at its gate.

At that time, Āḷavaka was attending a meeting of ogres in the Himavanta. The door keeper of Āḷavaka, the ogre by the name of Gadrabha, approached the Buddha and paid his respects. And a dialogue took place between Gadrabha and Buddha:

Gadrabha: "Glorious Buddha, did you come only at sunset?"

Buddha: "Yes, Gadrabha, I came only at sunset. If it were not a burden to you, I would like to spend the night in Āḷavaka's mansion."

Gadrabha: "Glorious Buddha, it is not a burden to me. But that ogre Āḷavaka is violent. He does not show respects even to his parents. Therefore please do not prefer to stay there."

Buddha: "Gadrabha, I know of Āḷavaka's violence. There would not be a bit of harm to me. I want to stay for the night there in Āḷavaka's mansion, if you do not feel my stay burdensome."

Gadrabha: "Glorious Buddha, Āḷavaka is like an iron pan aglow with fire. He is absolutely ignorant of parents, monks, and brahmins and the Dhamma. Those who come to this place he is able to drive them mad, or burst open their hearts, or to throw them beyond the ocean or beyond the universe by catching hold of their legs."

Buddha: "Gadrabha, I know all about this. If it were not burdensome to you, I would like to stay in Āḷavaka's mansion for the night."

Gadrabha: "Glorious Buddha, it is not burdensome for me. But Āḷavaka might kill me if I were to give you permission without first informing him. Glorious Buddha, let me go to him therefore and tell him of the matter first."

Buddha: "Gadrabha, tell him as you like."

Gadrabha: "Glorious Buddha, please consider then whether you should stay here or not."

Having said thus, Gadrabha paid his respect to the Buddha and departed to the Himavanta. The door of Āḷavaka's mansion opened by itself. The Buddha entered and took His seat on the divine jewelled throne which Āḷavaka usually sat, on important and auspicious days, enjoying divine luxuries. Being seated, the Buddha emanated golden yellow (*pīta*) rays.

Beholding the yellow rays, Āḷavaka's female attendants gathered, did obeisance to the Buddha and sat around Him. The Buddha gave a miscellaneous Dhamma-talk to them, saying: "Ogresses, as you have in the past given alms and observed morality and honoured those who deserved honour, you attain divine luxuries. Now also, do as you have done before. Abide not by jealousy (*issā*) and stinginess (*macchariya*)" and so on. Having heard the sweet talk of the Dhamma, they gave a thousand cheers and remained sitting and surrounding the Buddha.

Having arrived at the Himavanta, Gadrabha the ogre told Āḷavaka respectfully: "O Āḷavaka, King of Ogres, who know no suffering! May I draw your attention. Please be informed. The Buddha has come and sat in your mansion." Then Āḷavaka made a gesture, meaning to say: "Be quiet! (You shut up!) I will go back immediately and do whatever is necessary."

(Herein Āḷavaka was so strong in improper thinking that he took the Buddha's stay in his mansion as a disgrace, and out of pride as an ogre, he hushed up the news, thinking: "Let nobody amidst this assembly of ogres hear of it.")

Then the two noble devas, Sātāgira and Hemavata, agreed between themselves to go visit the Buddha at Jetavana before they went to attend the assembly of devas. Riding different vehicles, they set off by air together with their hosts of retinue.

N.B. Routes existed nowhere in the space for the ogres. They only had to find out

their way, avoiding celestial mansions standing there.

Āḷavaka's mansion, however, was situated on the ground. It was well secure, surrounded by properly fixed walls, doors, turrets and archways. Above the mansion was spread a net made of white brass. The mansion was like a box. It was three *yojanas* in height, over which there formed an aerial route used by divine ogres.

When the two friends, the divine ogres Sātāgira and Hemavata, happened to come just above the mansion on their way to visit the Buddha, they were unable to proceed.

In fact, up to Bhavagga above, nobody can pass over the place where a Buddha is seated.

Therefore, when they thought of the cause for their such inability to go further, they saw the Buddha and descended to the ground like a thrown up stone falls earth-bound. Having did obeisance to the Buddha, they listened to a discourse and circumambulated the Buddha, and asked for His permission to leave: "Glorious Buddha, we have to attend a meeting of divine ogres." Saying some words in praise of the Three Gems, they headed for the Himavanta, the venue of their meeting.

On seeing the two friends (noble devas), Āḷavaka rose from his place and invited them saying: "Please take your seats here."

The Fury of Āḷavaka The Ogre

The two friends informed Āḷavaka: "Friend Āḷavaka, in your mansion is the Exalted One still sitting. You are so fortunate! Go, friend Āḷavaka, wait upon the Exalted Buddha!"

(To a faithless person, the pious word connected with faith is unbearable, so is the word connected with morality to an immoral one; the word connected with knowledge to an ignorant one; the word connected with generosity to a miser; and the word connected with wisdom to a fool.)

The words of the two friends encouraging faith with reference to the Buddha was unbearable to Āḷavaka who had no faith. Therefore, on hearing words of praise of the Buddha, the faithless Āḷavaka the ogre became furious. His heart crackled with rage like lumps of salt thrown into fire. He asked in anger: "What kind of man is the so-called Exalted Buddha who sat in my mansion?"

Then the two friends (noble devas) said to Āḷavaka; "Friend Āḷavaka, do not you know of our Master, the Exalted One? (He is a very prominent and noble personage.) Even while in the Tusitā abode of devas, He made five investigations (and they related the biography of the Buddha up to his delivery of the Dhammacakka Sutta. They also told the ogre fully of the thirty-two portents that took place at the time when the Bodhisatta was conceived, and so on.) Friend Āḷavaka, have you not seen those marvellous portents?" they asked. Although he had seen them, but he was carried away by anger, Āḷavaka replied, hiding the truth: "No, I have not."

The two devas then became unsatisfied and said: "Whether you have seen them or not, what is the use of your seeing or no seeing? Friend, what are you going to do to our Master, the Exalted Buddha? Compared with Him, (a) you are like a calf that has been born today near a bull with his hump swaying; (b) like a baby elephant that has been born today near a bull elephant in musth with his granular secretion flowing from the three parts, namely, the trunk, the tip of the male organ and the ears; (c) an old ugly fox, near a lion-king who is graceful with his round back and shoulders and with long bright mane; and (d) like a young crow with its broken wings near a garuḷa-bird king with his body of a hundred and fifty *yojanas* in size. Go and do what is to be done." Being furious, the ogre got up from his seat, and standing firmly with his left foot placed on the flat rock of red orpiment, he shouted: "Is your Master, the Buddha, powerful? Or, is it I, who is powerful? You will see now (who is more powerful)!" So shouting he stamped his right foot on the top of Mount Kelasa that was of sixty *yojanas*. Then just as fiery particles fall off from the glowing iron that has been excessively heated in the blacksmith's furnace and that is put on

the anvil and hammered, even so Mount Kelasa broke up into layers of rock,

Standing on the mountain top, the ogre declared roaringly: "I am Āḷavaka indeed." The roar overwhelmed the whole Jambudipa.

Four Great Roars

There have been four great roars which were heard by all Jambūdīpa (1) The roar: "I have won! I have won!", made by the Ogre General, Puṇṇaka, when he beat King Dhanañcaya Korabya in the game of dice as told in the Vidhūra Jātaka; (2) the roar: "I will eat up all wicked monks, wicked nuns, wicked male lay devotees and female lay devotees and unrighteous men," made by Visukamma in the guise of a big black dog under the command of Sakka, the King of Gods, when the dispensation of Buddha Kassapa deteriorated; (3) the roar: "King Kusa, the Sihssara, whose voice is bold and penetrating like that of a lion king, am I!" made by the Bodhisatta Kusa, after going out of the city with Princess Pabhāvatī on the back of his elephant, when the seven kings, desirous of winning the princess's hand in marriage, besieged his city; and (4) the present one: "I am Alavaka indeed!" made by the ogre standing on Mount Kelasa. When those shouts were made it seemed that they appeared before each and every town-gate and village-gate throughout the whole Jambūdīpa.

Because of Alavaka's power, the Himavanta, three thousand *yojanas* in vastness, trembled.

Thereafter, the ogres attacked the Buddha with the nine kinds of missiles (in the way mentioned in the section on the Vanquishing Vasavaī Devaputta Māra, Chapter 7). Despite his attack with such missiles, Āḷavaka was unable to make the Buddha flee. Consequently, he marched towards the Buddha, leading a frightening army composed of four divisions: elephants, horses, chariots and foot-soldiers, and mixed up with various forms of ghosts armed with weapons.

The ghosts made all sorts of guises and threats and, shouting: "Seize him! Kill him!" they appeared as though they were coming overpoweringly from the sky above the Buddha. But they dared not go near to the Buddha, like flies which dare not approach a solid piece of hot glowing iron.

Although they dared not go near, they did not retreat in a short time, unlike Māra and his enormous army turned back immediately after being defeated on the verge of the Bodhisatta's Enlightenment at Mahābodhi tree. Instead, they, Āḷavaka and his ghosts, spent half the night doing disturbances.

The Last Attack with The Weapon of White Divine Cloak

Having failed in his attempt to frighten the Buddha by displaying various terrible objects thus for half the night, he conceived an idea: "It were well if I would fling the weapon of white divine cloak that is invincible!"

The Four Great Weapons

There are four most powerful weapons in the world. They are:

(1) Sakka's weapon of thunderbolt,

(2) Vessavaṇa's weapon of iron club,

(3) Yama's weapon of side glance, and

(4) Āḷavaka's weapon of white divine cloak.

Explanation:

(1) If Sakka, in his fury, were to discharge his weapon of thunderbolt towards Mount Meru, it would pierce the mountain, which is 168,000 *yojanas* in height, making a hollow right through it, and come out from the bottom.

(2) Vessavana's weapon of iron club, when hauled by him in anger, as in his earlier days (when he was still a *puthujjana*), would chop off the heads of thousands of *yakkhas* and, after returning, would lie in its original position.

(3) When an angry Yāma, the King of Hell, glances side ways, thousands of *kumbhaṇḍas* are destroyed making a hissing sound like sesame seeds when thrown into the red-hot iron pan.

(4) If Āḷavaka the ogre, flying into a rage, were to throw up his weapon of white divine cloak into the sky, there would be a drought for twelve years. If it were thrown upon the earth, all the trees and plants and others things would dry up, and the land would be deprived of vegetation for twelve years. If it were thrown into the ocean, all the waters in it would be dried up, like drops of water would in a red-hot pot. A Meru-like mountain, when flung at by it, would fall, breaking up into fragments.

With that idea Āḷavaka took off his white divine cloak, so powerful a weapon, and while standing, he was poised to cast it.

At that time, all the devas, most of whom belonging to the ten thousand universes, assembled quickly, for they had decided: "Today the Exalted One will tame the violent ogre, Āḷavaka. At that taming place, shall we listen to the Buddha's Teaching." Apart from those willing to listen to the Teaching, the devas, who wished to watch the fight, also gathered there. In this way the entire vault of heaven was full of celestial beings.

Then Āḷavaka, rising up and up, around the Buddha and roaming about, hurled his weapon of white divine cloak towards the Buddha. Making a terrible sound in the sky, like the weapon of thunder, and emitting smoke all over and burning with flames, the cloak flew towards the Buddha but on coming near Him, it turned into a foot-towel and dropped at His feet, destroying the ogre's pride.

On seeing this, Āḷavaka became powerless, he felt he had utterly lost his pride like a bull with its horns broken or like a poisonous cobra with its fangs taken out. He then reflected: "The weapon of white cloak has failed to overcome the Monk Gotama. Why?" Then he made a guess: "The Monk Gotama abides with loving-kindness. This must be the reason. Now I will deprive him of loving-kindness through an annoying speech." So he said:

> "O Monk Gotama, without my permission why did you enter my mansion and take the seat amidst female attendants like a householder? Is it not improper for a monk to enjoy what is not given and to mix with females. Therefore, if you abide by the rules of a monk (O Gotama, get out of my mansion at once!)"

(With reference to Āḷavaka's speech, only the essential portion mentioned in the brackets was recited as the text in the Buddhist Councils; the rest is taken fully from the Commentary.)

The Buddha then accepted the ogre's order and went outside the mansion, giving a very pleasant reply: "Very well, Friend Āḷavaka." (A hostile man cannot be calmed by hostility. That is true! Just a piece of the bear's gall put into the nostril of a wild furious dog will make it worse, even so a rude ferocious person, when retaliated with rudeness and ferocity, will become more violent. In fact, such a man should be tamed with gentleness. This natural phenomenon, the Buddha understood thoroughly. Hence His mild word and yielding action.)

Then the ogre thought: "Very easy to obey indeed is the Monk Gotama. He went out at my command, given but once. Without a cause I have fought against him for the whole night, the Monk Gotama who is so docile to go out. Āḷavaka's heart began to be softened thus. He continued to ponder: "But I am not certain yet whether His going out was caused by His obedience or by His anger. Now I will make an enquiry." So he asked the Buddha again: "Get in, Monk Gotama!"

The Buddha, in order to make the ogre's mind flexible and to feel certain of his docility, said again pleasingly: "Very well, Friend Āḷavaka," and entered the mansion.

In this way, the ogre tested the Buddha by his repeated orders to know for sure whether the latter was really obedient, for the second time and the third he said: "Go in," and then "Come out". The Buddha followed the ogre's orders so that he might become more and

more soft-minded. (So great was the Buddha's compassion indeed!) If the Buddha were to disobey the ogre, who was violent by nature, his rough heart would become more and more boisterous and be unable to receive the Dhamma. To cite a worldly simile, just as a little son, naughty and crying, is helped to become good by giving him something that he wants and by doing something that he likes, even so the Buddha (who was the great mother to the three worlds), acted according to his command in order to make Āḷavaka the ogre (the little wild and rough son) who was crying out of anger, which is a mental defilement, docile.

Another simile: just as a wet nurse, with a gift and persuasion, suckles a naughty baby, who refuses to take milk, even so the Buddha (the great wet nurse to the three worlds) followed whatever the ogre had to say, thereby fulfilling the latter's desire by way of persuasion in order to feed the ogre (the naughty baby) on the sweet milk of the supramundane Dhamma.

Still another simile: just as a man, desirous of filling a glass jar with *catumadhu* (food or medicine containing four ingredients), cleanses the inside of the jar, even so the Buddha, desirous of filling the jar-like heart of the ogre with the *catumadhu*-like supramundane Dhamma, was to clear the ogre's heart of the dirt-like anger. He therefore obeyed the ogre three times by going out of the mansion and getting into it as He had been ordered by him. (His obedience was not due to fear.)

Thereafter the ogre entertained a wicked desire thus: "The Monk is really docile. When ordered, but once, 'Go in' and He went in; when ordered but once, 'Come out!' and He came out. In this way (ordering Him to go in and to come out) I will make Him weary during the whole night. Having made Him weary thus will I throw Him to the other side of the Ganga by holding His two legs." Accordingly, he asked the Buddha for the fourth time, "Come out, O Monk Gotama!"

Then the Buddha knew the ogre's wicked intention. He also foresaw what the ogre would do if He said something to him: Āḷavaka would think of asking some questions to the Buddha, and that would create a golden opportunity for the Buddha to preach.

Therefore He replied: "I know the vicious plan that is in your mind. So I will not get out. Do whatever you like."

Prior to Āḷavaka's encounter with the Buddha, in former times too, when hermits and wondering ascetics, endowed with higher psychic powers came by air, they visited the mansion out of curiosity to find out whether it was a golden, or a silver, or a ruby one. To these visitors, the ogre put questions. If they were unable to give him the answers, he would do harm by driving them mad or by ripping their hearts, or by throwing them by the legs to the other shore of the Ganga.

The following is how ogres do harm: They make a man mad in two ways: (1) by showing him their horrible looks and (2) by gripping and crushing his heart. Knowing that the first way would not effect madness to hermits and wandering ascetics, Āḷavaka did not employ the first method; instead he reduced his body to a delicate frame by his own supernormal power and entered the persons of these (powerful) ascetics and crumpled their hearts with his grip. Then their mental process could not remain stable and they became out of their senses. He also burst open the hearts of these ascetics who went mad thus. As they could not answer his questions, he would tell them not to come again and would fling them by the two legs to the other side of the Ganga.

So Āḷavaka recalled the questions he had asked on previous occasions and thought: "Now I will ask the Monk Gotama in this manner and, then, if He fails to give me satisfactory answers, I will make Him mad, burst open His heart and fling Him by the legs to beyond the Gaṅgā. Thus will I torment Him." So he said rudely:

> "O Great Monk Gotama, I am going to ask You some questions. If You cannot answer them thoroughly I will make You mad, or cause Your heart to burst, or hold You by Your legs and throw You across the river."

(From where did Alavaka's questions come down? **Answer**: His parents had learnt the questions numbering eight, together with their answers from Buddha Kassapa,

whom they worshipped. The parents taught him all the questions and answers when he was young.

(As time went by Āḷavaka forgot the answers. He then had the questions put down in orpiment on gold plates, lest they should get lost, and he kept the plates stuck at the entrance of the mansion. In this way, Āḷavaka's questions had their source in a Buddha, and they were the ones which only Buddhas could answer as they (belonged to the sphere of Buddhas, *Buddhavisaya*.)

On hearing the ogre's words, the Buddha wished to show the unique power of Buddhas; unique in the sense that it was not shared by any in the world, for, nobody could do any harm to the four things in Their possession; the gains accrued to Them, Their life, Their Omniscience, and Their physical rays. So the Buddha said:

> "Friend ogre, all over the dual worlds, the world of divine beings, such as devas, *māras* and Brahmās, and the world of human beings, such as monks, brahmins, princes and commoners, I see none who could cause Me madness, (or) who could explode My heart, (or) who could fling Me over the river."

(After barring the cruel intent of the ogre, the Buddha added in order to make him ask:)

> "Friend ogre, in spite of that, you may put whatever questions you like?"

Thus the Buddha extended His invitation, the kind that Omniscient Buddhas adopt.

(Herein there are two kinds of invitation: one made by Omniscient Buddhas and Bodhisattas, and the other made by other individuals. Omniscient Buddhas and Bodhisattas invite questions with full self-confidence: "Ask whatever you like. I will answer your questions, leaving nothing unanswered." Other individuals do so but with less confidence: "Ask, friend. On hearing your question, I will answer if I know.")

Alavaka's Questions and The Buddha's Answers

When the Buddha made the kind of invitation usually adopted by Omniscient Buddhas thus, Alavaka put his questions in verse as follows:

Kiṁ su'dha vittaṁ purisassa seṭṭhaṁ?
Kiṁ su suciṇṇaṁ sukhaṁ āvahati?
Kiṁ su have sādutaraṁ rasānaṁ?
Kathaṁ jīviṁ jīvitaṁ ahu seṭṭhaṁ?

> (O Monk, Gotama by clan!) What is the most praiseworthy property of men in this world? What, when practised continuously for days can convey the threefold happiness of devas, humans and Nibbāna? Of all enjoyable tastes, what indeed is by far the best for living beings? How is one's life, the most praiseworthy among living beings, as sweetly declared by numerous men of virtue such as Buddhas and others?

In this manner the first question, "What is the most praiseworthy property of men in this world?" is asked by using the term which is of leading nature. Such a way of speaking is called *ukaṭṭha* method. Therefore it is to be noted that the term 'men' here represents both male and female. The question means "What is the best thing of all men and women?"

By this verse the following four questions are meant:

(1) What is the best property in the world?

(2) What, when practised day by day, can lead to the three blissful states of human, divine and Nibbānic?

(3) What is the sweetest of all tastes?

(4) By what is living the best?

Then the Buddha, desirous of answering in the same way as Kassapa Buddha did, uttered

the following answers in verse:

Saddh'īdha vittaṁ purissasa seṭṭham
Dhammo suciṇṇo sukhaṁ āvahati.
Saccam have sādutaram rasānam,
Paññājīvim jīvitaṁ āhu seṭṭham.

(O friend ogre by the peculiar name of Āḷavaka!) In this world the most praiseworthy property of every man and woman is faith (*saddhā*), mundane as well as supramundane.

The ten wholesome acts or the three good works of charity, morality and meditation, which practised day and night continuously, can convey the threefold bliss (*sukha*) of devas, humans and Nibbāna.

Of all enjoyable tastes, the truth (*sacca*) significant of Nibbāna, which is the reality in its ultimate sense (*paramattha-sacca*) or the truthful speech of oral auspiciousness (*vaci-mangata*) achieved by refraining from falsehood (*virati-sacca*) indeed is by far the best for all beings.

Men of virtue, such as Buddhas and others, declare that the life of a being who lives, following the right course of conduct continuously, is the most praiseworthy.

[(1) Herein the meaning, at moderate length should be taken thus: Just as various mundane properties, such as gold, silver, etc., though their usefulness bring about both physical happiness (*kāyika-sukha*) and mental happiness (*cetasika-sukha*), just as they prevent one from thirst, hunger and other forms of suffering, just as they effect the cessation of poverty, just as they form the cause for gaining pearls, rubies, etc., just as they attract admiration (the state of one's being admired) from others, even so, the two kinds of faith (*saddhā*), mundane and supra-mundane, bring about both secular happiness and spiritual happiness; even so, faith being the leading virtue of those who take the right course of conduct, prevents one from suffering in *saṁsāra*, such as rebirth, old age, and so on; even so, it effects the cessation of poverty of virtues; even so it forms the cause for winning the Dhamma-Jewel such as the seven Constituents of Wisdom (*Bojjhaṅga*) which are *Sati-sambojjhanga* and others.

Saddho sīlena sampanno, yaso bhogasamappito,
Yam yaṁ padesaṁ bhajati, tattha tatth'eva pūjito.

(He who possesses faith (*saddhā*), and morality (*sīla*), who also has retinue and wealth is honoured wherever he goes. As the Buddha preaches thus (in the story of Cittagahapati, 21 Pakinnaka-vagga of the **Dhammapada**), a faithful individual is honoured (or praised) by all human and divine beings. Therefore, the two kinds of faiths, mundane and supramundane, are said by the Buddha to be one's property.

(This property of faith is the cause of the threefold unique happiness of devas, humans and Nibbāna. Moreover, it is the cause of gaining such secular treasures as gold, silver and the like. This is true: Only he who is faithful and performs alms-giving can acquire secular treasures. The property of one without faith is just fruitless. Therefore, the property of faith is said to be the most praiseworthy possession.)

(2) When the ten wholesome works (alternately, the three acts of charity (*dāna*), morality (*sīla*) and meditation (*bhāvanā*) are performed day after day, they bring human happiness to the performer, as they did to Sona, Ratthapala and other sons of wealthy persons; they bring divine happiness to the performer, as they did to Sakka, King of Devas, and others; they bring the bliss of Nibbāna to him as they did bring to Prince Mahāpaduma and others.

(3) Something to be licked and enjoyed is called taste. Various tastes, such as the

taste of roots, the taste of stems, etc., and the other parts of a plant contribute to the development of one's body. (But) they can convey only secular happiness. The taste of the truth caused by refraining from falsehood (*virati-sacca*) and that of the verbal truth (*vacī-sacca*) contribute to one's mental development through tranquillity (*samatha*), and (*vipassanā*) meditation and other meditative practices. They lead to spiritual happiness. Arahatship called *Vimutti-rasa*, the taste of Emancipation, as developed through the taste of the Nibbānic Peace, the Truth in its ultimate sense (*paramattha-sacca*), is sweet and delicious. Therefore, these three tastes of *Paramattha-sacca*, *virati-sacca* and *vacī-sacca* are the best of all tastes.

(4) An individual, who lacks both eyes, namely, the eye of intelligence in mundane development and the eye of intelligence in supra-mundane development, is called *Andha-puggala* (an individual whose both eyes are blind). One having only the eye of intelligence in mundane development and lacks the eye of intelligence in the Dhamma, is called *Eka-cakkhu* (one eyed), one who has both eyes of intelligence is designated *Dvi-cakkhu-puggala* (an individual whose both eyes see).

Of these three kinds of individuals, a two-eyed lay devotee lives by doing his domestic task, by taking refuge in the Triple Gem, by keeping the precepts, by fasting and by fulfilling other human social duties only through wisdom. A monk lives by accomplishing his ascetic undertakings, such as *sīla-visuddhi*, (purification of morality), *citta-visuddhi* (purification of mind) and others, through wisdom. "Only the life of one who abides by wisdom is praiseworthy", the Noble Ones, such as Buddhas, etc., declared. (They do not say that the life of one who lives just by respiration is praiseworthy.) Thus should the meaning at moderate length be noted.]

On hearing the Buddha's answer to his four questions, Āḷavaka the ogre became very glad, and being desirous of asking the remaining four, he uttered the following verses:

Kathaṁ su tarati oghaṁ, kathaṁ su tarati aṇṇavaṁ.
Kathaṁ su dukkham acceti, kathaṁ su parisujjhati.

(Exalted Buddha) how, or by what does one cross over the four rough whirlpools? How, or by what does one cross over the ocean of saṁsāra? How or by what does one overcome the round of suffering? How or by what does one cleanse oneself of mental impurities?

When the ogre had questioned thus, the Buddha uttered the following verse as He wished to answer as before:

Saddhāya tarati oghaṁ, appamādena aṇṇavaṁ.
Viriyena dukkham acceti, Paññāya parisujjhati.

(O Friend by the peculiar name of Āḷavaka) By faith (*saddhā*) one crosses over the four rough whirlpools, by (*appamāda*), which is repeated performance of the ten wholesome acts, one crosses over the ocean of *saṁsāra*; by energy (*vīriya*) one overcomes the round of suffering; by wisdom (*paññā*) one cleanses oneself of mental impurities.

(Herein, he, who crosses over the four whirlpools, can also cross over the ocean of *saṁsāra*, can overcome the round of suffering and be aloof from moral impurities; but (1) he who lacks *saddhā*, as he does not believe in the worthy practice of crossing over the four whirlpools, cannot engage in meditation which is crossing. Therefore, he cannot go beyond them. (2) He who neglects by indulging in five sensual pleasures, as he holds fast to these very pleasures, cannot get beyond the ocean of *saṁsāra*. (3) He who is not energetic but indolent, by mixing himself with unwholesome things, lives miserably. (4) A fool, as he does not know the good path of practise leading to the purification of moral impurities, cannot be away from such mental defilements. Hence the Buddha's answer revealing *saddhā* as

opposed to *asaddhiya* (faithlessness), *appamāda* as opposed to *pamāda* (negligence), *vīriya* as opposed to *kosajja* (indolence) and *paññā* as opposed to *moha* (ignorance).

Again in this answering verse of four-feet; faith or the faculty of *saddhā* is the fundamental cause of the four factors of the streams-winning (*sotāpattiyaṅga*), namely, (a) *sappurisa-saṁseva*, association with the virtuous, (b) *saddhamma-savana*, listening to the law of the virtuous, (c) *yoniso-manasikara*, proper contemplation, and (d) *dhammānudhamma-paṭipatti*, engagement in Tranquillity and Insight meditation in accordance with the ninefold supra-mundane Dhamma. Only the possession of *saddhā* leads to the development of the four factors of the stream-winning factors, and only the development of these four factors leads to *sotāpatti*, the winning of the stream. Hence by the first answer in the verse reading "*Saddhaya tarati ogham* — By faith one crosses over the four whirlpools of rough waters", the *sotāpatti-magga*, which is the crossing over of *ditth'ogha*, the whirlpool of wrong beliefs, as well as the noble *sotāpanna*, the Stream-Winner, are meant.

(The noble *sotāpanna*, as he has diligence, equivalent to the repeated acts of merit, accomplishes the second Path and is to be reborn but once in the human world; he crosses over the ocean of *saṁsāra*, (the feat which has not been performed yet by *sotāpatti-magga*) and which has its source in *bhav'ogha*, the whirlpool of becoming. Hence by the second answer in the verse reading "*appamādena annavam* — by diligence one crosses over the ocean of *saṁsāra*", the *sakadāgāmī-magga*, which is the crossing over of *bhav'ogha*, the whirlpool of becoming, as well as the noble individual *sakadāgāmin*, the Once-Returner, are meant.

(The noble *sakadāgāmin* accomplishes the third Path by energy and overcomes the lust-related suffering, which has its source in *kam'ogha*, the whirlpool of sensual pleasures, (the feat which has not been performed yet by *sakadāgāmī-magga*). Hence the third answer in the verse reading "*viriyena dukkham acceti* — by energy one overcomes the round of suffering", the *anāgāmī-magga*, which is the crossing over of *kāmo'ogha*, the whirlpool of sensual pleasures, as well as the noble individual *anāgāmin* the Never-Returner, are meant.

(The noble *anāgāmin*, as he is free from the mire of sensuality, accomplishes the fourth Path through the pristine pure Insight Wisdom and abandons the extreme impurities of *avijjā* (ignorance), (which has not been eradicated yet by *anāgāmī-magga*). Hence the fourth answer in the verse reading "*paññāya parisujjhati* — by wisdom one cleanses oneself of mental impurities", the *arahatta-magga*, the crossing over of *avijj'ogha*, the whirlpool of ignorance, as well as the *arahat* are meant.)

At the end of the verse, in answer that was taught with arahatship as its apex, was Āḷavaka, the ogre, being established in the fruition of *sotāpatti*.

Āḷavaka's Further Questions after His Attainment of Sotāpatti

Now that Āḷavaka, the ogre, had been impressed by the word *Paññā* (wisdom), that is contained in the fourth answer of the verse, "*pannā*ya *parisujjhati* — By wisdom is one is cleansed of one s mental impurities", uttered by the Buddha, he (as he was typically a noble *sotāpanna*), became desirous of asking further questions, a mixture of mundane and supra-mundane problems, by his intelligence and uttered the following six lines:

Kathaṁ su labhate paññāṁ ?
Kathaṁ su vindate dhanaṁ?
Kathaṁ su kittiṁ pappoti?
Kathaṁ mittāni ganthati?
Asmā lokā paraṁ lokaṁ
kathaṁ pecca na socati?

(Exalted Buddha!) How is the twofold wisdom, mundane and supramundane, gained? How is the twofold wealth, mundane and supra-mundane, attained? How is fame achieved? How are friends associated? By what, one does not grieve on passing away from this world to the next?

(By this verse Alavaka) the ogre meant to ask on the problems concerning these five:

(1) The means to get wisdom,

(2) The means to get wealth,

(3) The means to get fame,

(4) The means to get friends, and

(5) The means to get away from sorrow in the next life.

(Being desirous of teaching Āḷavaka properly that there were four things contributing to the acquisition of the twofold wisdom, mundane and supra-mundane, (being desirous of answering the first question), the Buddha delivered the following verse:

Saddahāno arahataṁ, dhammaṁ nibbānapattiyā;
sussūsaṁ labhate paññāṁ, appamatto vicakkhaṇo.

(Friend by the peculiar name of Alavaka!) He who has deep faith in the ten wholesome acts and the thirty-seven constituents of Enlightenment that contribute to the attainment of Nibbāna taught by Buddhas, Paccekabuddhas and *arahats*; who respectfully pays attention to the wise; who is mindful and earnest; and who reflects thoroughly on the two speeches, one well-spoken (*subhāsita*) and the other ill-spoken (*asubhāsita*), acquires the twofold wisdom, mundane and supra-mundane.

(By this answer the Buddha meant to say that:

(1) *saddhā*, faith,

(2) *sussūsā*, attention,

(3) *appamāda*, mindfulness, and

(4) *vicakkhaṇā*, reflection

are the means to have wisdom.

(To make the meaning more explicit: Buddhas, Paccekabuddhas and *arahats* realize Nibbāna through the ten wholesome acts at the beginning and through the thirty-seven constituents of Enlightenment later on. Therefore, these ten wholesome acts and the thirty-seven constituents of Enlightenment are to be designated as the means to Nibbāna. Only he, who has profound faith (*saddhā*), can posses both mundane and supra-mundane wisdom.

(The possession of wisdom, however, is not possible just by faith. Only when the faithful individual develops *sussūsā* by approaching the wise, serving them, by listening to their pious words, can he win these two kinds of wisdom. (That is to say, having faith that leads to Nibbāna, he must go to his preceptor (*upajjahāya*) and fulfils his duties towards them. When the preceptor, being pleased with his fulfilment of duties, teach him, he must listen carefully. His approach to his preceptors, his service towards him, his listening to his word — all these briefly make up the term *sussūsā*, respectful obedience. Only one who possesses *sussūsā*, can realize mundane wisdom as well as supra-mundane.

(Only when the faithful and respectful listener further develops, *appamāda* (mindfulness), and *vicakkhaṇā*, (reflection) on *subhāsita* (well-spoken speech), and, *dubbhāsita*, (ill-spoken speech), can he realize the twofold wisdom. He, who lacks these four, viz., *saddhā*, *sussūsā*, *appamāda* and *vicakkhaṇā,* cannot.

(With regard to the interrelation between these four and the supra-mundane wisdom, (1) by *saddhā*, a man takes up the practice which lead to wisdom; (2) by

sussūsā, he listens respectfully to the Dhamma which lead to *paññā*; (3) by *appamāda*, he does not forget what he has learnt; (4) by *vicakkhaṇā*, he considers deeply what he has learnt so that it may remain intact and without distortion and widens one's knowledge and wisdom. Or (2) by *sussūsā*, a man respectfully listens to the Dhamma which lead to wisdom; (3) by *appamāda*, he bears in mind what he has learnt so that it may not be forgotten, (4) by *vicakkhaṇā*, one ponders the profound significance of what he has borne in mind. The repeated practice of these four brings to one the ultimate reality of *Nibbāna* by causing arahatship. In this manner, the development of the supra-mundane wisdom of the Path and that of the Fruition is to be noted.)

After answering the first question thus, did the Exalted One, being desirous of answering now the second, third and fourth questions, uttered the following verse:

Patirūpa-kārī dhuravā, uṭṭhātā vindate dhanaṁ;
saccaena kittiṁ pappoti, dadaṁ mittāni ganthati.

(Friend ogre by the peculiar name of Alavaka!) He, who performs these two things leading to both worldly and spiritual wealth in harmony with the place and time; who, by mental energy, does not abandon his duty, and who is physically energetic as well, certainly occupies the two-fold wealth (By the first half of the verse does the Buddha answer that the two-fold wealth can be attained through three factors: following the practice in harmony with the place and time, leading to wealth, having mental energy and having physical energy.) By auspicious truthful speech does one attain good reputation that "This man is the speaker of truth", [or] by the attainment of ultimate reality of Nibbāna does he reach fame, people would say: "He is a Buddha," "He is a Paccekabuddha," or "He is a noble disciple of the Buddha." (By this third foot of the verse, the third question is answered.) He who without stinginess but wholeheartedly gives somebody what he or she wants, makes friends. (By this fourth foot, the fourth question is answered.)

(Herein, the way the worldly wealth is attained through suitable practice, mental energy and physical energy may be noted from the (well-known) Cūḷa-seṭṭhi Jātaka which tells of a man who becomes rich having two hundred thousand within four months by making a dead rat as his capital.

(With reference to the attainment of spiritual wealth, it should be understood from the story of Mahā Tissa Thera. **Explanation**: The aged elder Mahā Tissa of Ceylon, once, decided to live only by the three postures of sitting, standing and walking, and he actually did so, fulfilling his duties. Whenever he felt slothful and drowsy, he soaked a head-pad made of straw [normally used as a cushion to things carried on the head] with water, put it on his head and went into the water of throat-depth to remove his sloth and drowsiness (*thina-middha*). After twelve years, he attained arahatship)

Having answered thus the first four questions in the way in which the worldly and spiritual things for the lay man and the monk are mixed, the Buddha now wished to answer the fifth question. Accordingly He uttered the following verse:

Yass'ete caturo dhammā, saddhassa gharaṁ esino.
Saccaṁ dhammo dhīti cāgo, sa ve pecca n socati.

He who is faithful and seeking the benefit of one's home, in whom exist four things, namely, *sacca* (truthfulness), *dhamma* (wisdom), *dhīti* (physical and mental energy), *cāga* (generosity), indeed does not worry on his departure to the next existence.

After answering the fifth question thus, the Buddha wished to urge the ogre, Alavaka, and uttered this verse:

Iṅgha aññe *'pi pucchassu,*
puthū samāṇa brāhmaṇe.
Yadi saccā damā cāgā,
khantyā bhiyyo'dha vijjati.

(Friend ogre by the peculiar name of Āḷavaka!) In this world, if there were any virtue better than *sacca* (the twofold truthfulness) for the attainment of good reputation, if there were any virtue that is better than *dāma* (taming) through prudence which is part of wise obedience for the attainment of worldly and spiritual wisdom, if there were any virtue that is better than *cāga* (giving) for the making of friends, if there is any virtue better than forbearance (*khantī*) in the form of physical and mental energy for the making of worldly and spiritual wealth, if there is any virtue better than these four, namely, *sacca*, *dāma*, *cāga* and *khantī*, for the elimination of grief hereafter, or if you think there were any virtues better than these, I pray you, for your satisfaction ask many others, those monks and brahmins, such as Purāṇa Kassapa, etc., who falsely claim that they are Omniscient Buddhas.

When the Buddha uttered thus, the ogre Āḷavaka said to the Buddha in verse, the first half of which explains that He had already removed his doubt (through his attainment of the Path Knowledge), the doubt as to whether he should ask Purāṇa Kassapa etc. and the second half explains the reason for his having no intention to ask:

Kathaṁ nu dāni puccheyyaṁ.
puthū samana-brāhmaṇe.
Yo'ham ajja pajānāmi,
yo attho samparāyiko.

(Exalted Buddha!) Now that I (Your disciple, Āḷavaka by name,) have cut off all doubts by means of the sword of the *sotāpatti-magga-ñāṇa*, why should I ask many monks and brahmins who unrighteously claim that they are Omniscient Buddhas. (Indeed I should not ask them as I have been free from that endangering defilement of doubt, *vicikicchā*,). As You have instructed me, I, who is Your disciple, Āḷavaka by name, come to know personally and clearly, on this day, all that instruction of Yours, regarding the attainment of wisdom, the attainment of wealth, the attainment of fame and the making of friends, and regarding the virtues that lead not to grief hereafter. (Therefore, I need not ask other persons for my satisfaction.)

Now the ogre Āḷavaka uttered again the following verse in the order to show that the knowledge he had acquired had its source in the Buddha:

Atthāya vata me Buddho
vāsāy'āḷavim āgāmā.
Yo'haṁ ajja pajānāmi,
yattha dinnaṁ Mahāppahalaṁ.

The Exalted One, Lord of the world and Omniscient Buddha, has out of compassion come to the city of Alavi to spend the whole *vassa* period for the development of my, worldly and spiritual welfare. The gift faithfully given by the Omniscient Buddha is of great fruits ranging from the bliss of devas and humans to the bliss of Nibbāna. That Omniscient Buddha, who deserves the best gift, I have come to know now thoroughly.

Having told in verse that he had now acquired the means to develop his welfare, Alavaka now uttered again this verse in order to express his wish properly to do for the welfare of others:

So aham vicrissāmi,

gāmā gāmaṁ purā puraṁ.
Namassamāno sambuddhaṁ,
Dhammassa ca sudhammataṁ.

(Exalted Buddha whose sun of glory shines bright,) That I, your disciple Āḷavaka, (from today onwards the day I met with the Master,) with my joined hands raised to my head in adoration, will wander from one celestial abode to another, from one celestial city to another, proclaiming aloud the countless attributes of the Buddha, the Chief of the three worlds, and the attribute of the Dhamma of the ten constituents, namely, the (four) *maggas*, the (four) *phalas*, Nibbāna and the entire collection of your Teachings, containing the good means of emancipation from the round of suffering (and the attributes of the Sangha, the eight classes of its members, the Noble Ones who carefully follow the various admirable practices of the threefold Training).

It was the time when the following four events simultaneously took place:

(1) The end of Āḷavaka's verse;

(2) The coming of the daybreak;

(3) The reception of Āḷavaka's verse with wild acclaim; and

(4) The sending of Prince Āḷavaka by his royal servants to the ogre's mansion.

When the king's men [from the city of Āḷavī] heard the tumultuous acclaim, they thought to themselves: "Such a roar could not have occurred about any personages other than the Exalted One. Could it be that the Exalted One has come?" On seeing the body-rays from the Buddha, they no longer remained outside the mansion but entered it without fear. There, in the ogre's mansion, did they encounter the Buddha seated and the ogre Āḷavaka standing with his joined hands in adoration.

After seeing thus, the king's men bravely handed the little Prince Āḷavaka over to the Ogre Āḷavaka, saying: "O Great Ogre, we have brought this Prince Āḷavaka to give you in sacrifice. Now you may bite him or eat him if you wish. Do as you please." As Āḷavaka had already become a noble *sotāpanna* at that time and (especially) as he was told to be so in front of the Buddha, he felt greatly ashamed.

Then Āḷavaka tenderly took over the little prince with his two hands and offered him to the Buddha, saying:

"Exalted Buddha, I offer this royal child to you. I give you the boy in charity. Buddhas are kind and protective to the sentient beings for their welfare. Exalted Buddha, please receive him, this Prince Āḷavaka, for his welfare and happiness."

He also uttered this verse:

Imaṁ kumāraṁ satapuññalakkhaṇaṁ.
sabba'ṅgupetaṁ paripuṇṇavyañjanaṁ.
Udaggtcitto sumano dadāmi te
paṭiggaha lokahitāya cakkhuma.

Exalted Buddha of the fivefold eye! Being elated and happy, I, (Āḷavaka by name,) faithfully give you the prince named Āḷavaka, who possesses more than a hundred marks owing to his past meritorious deeds, who also has all big and small limbs and a developed physical appearance. Buddhas look after the sentient beings for their benefits. Kindly accept the prince for his own welfare.

The Buddha accepted the little Prince Āḷavaka with his hands. While He was thus accepting, in order to give His blessing for the benefit of long life and good health of the ogre and the prince, the Buddha uttered [three] verses, each omitting a foot (to be filled up by somebody else). That blank in each verse was filled up three times as the fourth foot by the ogre in order to establish the little prince in the Three Refuges. The incomplete verses

which were uttered by the Buddha and completed by the ogre are as follows:

(1) Buddha: *Dīghāyuko hotu ayaṁ kumāro,*
tuvañ ca yakkha sukhito bhavāhi.
Avyādhitā lokahitāya tiṭṭhtha,
Yakkha: *ayaṁ kumāro saraṇam upeti Buddhaṁ.*

(2) Buddha: *Dīghāyuko horn ayaṁ kumāro*
tuvañ ca yakkhaṁ sukhito bhavāhi.
Avyādhita lokahitāya tiṭṭhatha,
Yakkha: *ayaṁ kumāro saraṇam upeti Dhammaṁ.*

(3) Buddha: *Dīghayuko hotu ayaṁ kumāro*
tuvañ ca yakkha sukhito bhabvāhi
Avyādhitā lokahitāya tiṭṭhatha,
Yakkha: *ayaṁ kumāro saraṇam upeti Sanghaṁ.*

(1) Buddha: May this Prince Āḷavaka live long! Ogre Āḷavaka, may you also have physical and mental happiness! May you both remain long, being free from the ninety-six diseases, for the welfare of many!
Yakkha: (Exalted Buddha!) This Prince Āḷavaka takes refuge in the Exalted One, Lord of the world, and Omniscient Buddha.

(2) Buddha: May this Prince Āḷavaka live long! Ogre Āḷavaka, may you also have physical and mental happiness! May you both remain long, being free from the ninety-six diseases, for the welfare of many!
Yakkha: (Exalted Buddha!) This Prince Āḷavaka takes refuge in the Dhamma consisting of the ten features, such as the four Paths, four Fruitions, Nibbāna and the entire body of Teaching.

(3) Buddha: May this Prince Āḷavaka live long! Ogre Āḷavaka, may you also have physical and mental happiness! May you both remain long, being free from the ninety-six diseases, for the welfare of many!
Yakkha: (Exalted Buddha!) This Prince Āḷavaka takes refuge in the Sangha of the Noble Ones in the ultimate sense of the word (*Paramattha Ariya*).

Then the Buddha entrusted the little prince to the king's officers, ordering: "Bring up this royal child and return him to me!"

Naming of The Prince: Hatthaka Āḷavaka

The original name of the prince was Āḷavaka. As has been said, the day the ogre was tamed, the prince was passed from the hands of the royal officers to the ogre's hands, from the ogre's hands to the Buddha's hands, from the Buddha's hands back to the hands of the officers. Hence he was named Hatthaka-Āḷavaka (or Hatthakā-Āḷavaka — Āḷavaka who has been handed from person to person).

When the officers returned, carrying the little prince, they were seen by farmers and foresters and other people, who asked timidly: "How is it? Is it that the ogre does not want to devour the prince because he is too small?" "Friends, do not be afraid," replied the officers, "The Exalted One has made him free from danger," and they related the whole story to them.

Then the entire city of Āḷavī cheered, shouting: "*Sādhu! Sādhu!*". The people happened to have faced in the direction where the ogre Āḷavaka was in just one roaring: "The Exalted One has caused safety! The Exalted One has caused safety!" When it was time for the Buddha to go to town for alms-food, the ogre went along, carrying the Buddha's bowl and robe, half the way down to see Buddha off, he returned to his mansion.

Mass Conversion (Dhammābhisamaya)

After the Buddha went on alms-round in the city of Āḷavī and when He had finished His meal, He sat on the splendid seat which was prepared under a tree in quietude at the city gate. Then came King Āḷavaka with his hosts of ministers, troops and were joined by the citizens of Āḷavi who did obeisance to the Buddha and sat down around him and asked: "Exalted Buddha, how could you tame such a wild and cruel ogre?"

The Buddha then delivered the aforesaid Āḷavaka Sutta in twelve verses in which He started His narration with the attack made by the ogre and went on relating in detail: "In this manner did he rain nine kinds of weapons, in this manner did he exhibit horrible things, in this manner did he put questions to me, in this manner did I answer his questions." By the end of the discourse eighty-four thousand sentient beings realized the Four Truths and found emancipation.

Regular Offerings made to The Ogre

Now King Āḷavaka and the citizens of Āḷavi built a shrine for the ogre Āḷavaka, near the (original) shrine of Vessavana Deva King. And they regularly made to the ogre, offerings worthy of divine beings (*devatabali*) such as flowers, perfumes, etc.

When the little prince grew up into an intelligent youth, they sent him to the Buddha with these words: "You, Prince, have secured a new lease of life because of the Exalted One. Go and serve the Master. Serve the Order of Monks as well!" The Prince approached the Buddha and the monks and rendered his service to them, practised the Dhamma and was established in the *anāgāmī-phala*. He also learned all the teachings of the Three Piṭakas and acquired the retinue of five hundred lay devotees of the Buddha. At a later time the Buddha held a convocation where the devout lay man and Anāgāmin Prince Hathaway Lavaca was placed foremost among those who lavishly showered upon their audience the four *Sangha-vatthus*.

Chapter 34

THE BUDDHA'S SEVENTEENTH VASSA AT VEḶUVANA.

After taming and converting the ogre Āḷavaka while observing the sixteenth *vassa* at Āḷavī city, the Buddha exhorted and taught those beings who were worthy of His Teaching. When the *vassa* came to an end, He journeyed from the city of Āḷavī and reached the city of Rājagaha eventually and He stayed at the Veḷuvana monastery of the city to keep the seventeenth *vassa*.

Story of Sirimā The Courtesan

Here a brief account of Sirimā the courtesan which should be known in advance: Merchants of Rājagaha who belonged to a trading guild, having personally witnessed the splendour of the city of Vesālī, which was due to the courtesan Ambapālī, told King Bimbisāra on their return to Rājagaha that a courtesan should be kept in their city too. When the King granted permission to do so, they appointed a very pretty woman, Sālavatī by name, courtesan with appropriate ceremonial emblems and duly recognized by the King. A fee of a hundred coins was charged for those who wanted to enjoy her company for one night.

When the courtesan first gave birth to a son, the infant was abandoned on a road but was picked up, adopted and named Jīvaka by Prince Abhaya. On coming of age, he went to Takkasīla and studied medicine under a prominent teacher till he became accomplished in it. He was, in fact, to be famous as physician Jīvaka, and his name is well-known even today.

Sālavatī's second child was a daughter. As a daughter could follow her mother's occupation as a courtesan, she was not abandoned (unlike in Jīvaka's case) but nurtured well. The name Sīrimā was given to her. On her mother's death, Sīrimā succeeded her and was recognized as courtesan by the King. Those, who wished to seek pleasure with her for one night, had to pay a thousand coins. This is a brief account of the courtesan Siramā.

The Buddha's Discourse in Connection with Sirimā

While the Buddha was keeping the seventeenth *vassa* at Veḷuvana in Rājagaha, Sirimā was a lady of great beauty. What was peculiar about her was this: During one rainy season, she did something wrong against the Buddha's female lay devotee (*upāsikā*) Uttarā, who was daughter-in-law of the wealthy merchant, Puṇṇa, and who was a noble *sotāpanna*. In order to beg Uttarā's pardon, she confessed to the Buddha who had finished His meal together with members of the Sangha at Uttarā's house. One that very day, after listening to the Buddha's discourse, given in appreciation of the meal, she attained *sotāpatti-phala* when the verse beginning with "*Akkodhena jine kodhaṁ*" uttered by the Buddha came to a close. (This is just an abridgment. A detailed account will be given when we come to the section on Nandamātā Uttarā Upāsikā in the chronicle of female lay devotees, in the Chapter on Sangha-Ratana.)

The day after her attainment of *sotāpatti-phala*, the courtesan Sirimā invited the Order of Bhikkhus with the Buddha at its head and performed alms-giving on a grand scale. From that day onwards, she undertook permanent (*nibaddha*) giving of alms-food to a group of the eight *bhikkhus*. Beginning from the first day of her invitation the eight *bhikkhus* went in their turn to Sirimā's place constantly for food. Saying respectfully: "Please accept butter, Venerable Sirs! Please accept milk, Venerable Sirs!" Sirimā offered by putting her supplies to the brim of the bowls of the eight monks who came as it was their turn. The food received by a monk (from Sirimā's house) was sufficient for three or four. Sirimā spent sixteen coins each day for offering food.

One day, one of the eight monks went to Sirimā's place as it was his turn, had his meal

there and went to another monastery that was more than three *yojanas* away from Rājagaha. One evening, while the visiting monk was sitting at the place reserved for waiting upon, the Mahāthera of the monastery, his fellow monks, asked him in their speech of welcome (*paṭisandhāra*): "Friend, where did you have your meal and come over here?" The visiting monk replied: "Friends, I came after having the meal which is the permanent offering made to eight monks by Sirimā." Again the monks inquired: "Friend, did Sirimā make her offering attractive and give it to you?" "Friend, I am not able to praise her food fully. She offered the food to us after preparing it in the best possible manner. The food received by one from her is sufficient for three or four to enjoy. It is particularly fortunate for one to see her beauty rather than to see her offering. That woman, Sirimā, is indeed one endowed with such and such signs of beauty and fairness of limbs, big and small?" Thus the visiting monk replied, extolling Sirimā's qualities.

Then one of the monks, after hearing the words in praise of Sirima's qualities, fell in love with her, even without actual seeing. Thinking: "I should go and see her," he told the visiting monk his years of standing as a *bhikkhu* and asked about the order of monks (who were presently due to be at Sirimā's house). "Friend," replied the visiting monk, "if you go now you will be one of those at Sirimā's place tomorrow and receive the *aṭṭhaka-bhatta* (the food for the eight)." Hearing the reply, the monk set out at that very moment, taking his bowl and robe. (Though he could not reach Rājagaha that night, he made great effort to continue his journey.) And he arrived in Rājagaha at dawn. When he entered the lot-drawing booth and stood there, the lot came to him, and he joined the group to receive the *aṭṭhaka-bhatta* at Sirimā's residence.

But Sirimā had been inflicted with a fatal disease since the previous day when the former monk left after having Sirimā's meal. Therefore she had to take off her ornaments that she usually put on and lay down on her couch. As her female servants saw the eight monks coming according to their lot, they reported to Sirimā. But she was unable to give seats and treat them personally by taking the bowls with her own hands (as in the previous days). So she asked her maids, while lying: "Take the bowls from the monks, women. Give them seats and offer the rice-gruel first. Then offer cakes and, when meal time comes fill the bowls with food and give them to the monks."

"Yes, madam," said the servants, and after ushering the monks into the house, they gave them rice-gruel first. Then they offered cakes. At meal time, they made the bowls full with cooked rice and other foods. When they told her of what they had done, Sirimā said to them: "Women, carry me to the Venerable Ones; I would like to pay my respect to them." When they carried her to the monks, she did obeisance to the monks respectfully with her body trembling as she could not remain steady.

The monk, who had became amorous with Sirimā without seeing her previously, now gazed upon her and thought: "This Sirimā looks still beautiful despite her illness. How great her glamour would have been when she was in good health and adorned with all ornaments." Then there arose in his person wild lustful passions as though they had accumulated for many crores of years. The monk became unconscious of anything else and could not eat his meal. Taking the bowl, he went back to the monastery, covered the bowl and put it at a place. Then he spread out a robe on which he lay down with his body kept straight. No companion monk could request him to eat. He starved himself by entirely cutting off the food.

That evening Sirimā died. King Bimbisāra had the news sent to the Buddha, saying: "Exalted Buddha! Sirimā, the younger sister of the physician Jīvaka is dead." On hearing the news the Buddha had his message sent back to the King, asking him: "Do not cremate the remains of Sirimā yet. Place her body on its back at the cemetery and guarded it against crows, dogs, foxes, etc," The King did as he was instructed by the Buddha.

In this way, three days had passed and on the fourth day, Sirimā's body became swollen. Worms came out profusely from the nine openings of the body. The entire frame burst out and was bloated like a boiling-pot. King Bimbisāra sent the drummers all over the city of Rājagaha to announce his orders: "All citizens, except children, who are to look after their houses, must come to the cemetery to watch the remains of Sirimā. Those who fail to do so

will be punished with a fine of eight coins each." He also sent an invitation to the Buddha to come and observe Sirimā's body.

The Buddha then asked the monks: "Let us go and see Sirimā's body!" The young passionate monk followed no advice of others but starved himself, lying. The food (kept in the bowl four days ago) had now gone stale. The bowl also had become filthy. Then a friendly monk told the young *bhikkhu*: "Friend, the Buddha is about to go and see Sirimā's body." Though he was oppressed by hunger severely, the crazy young monk got up as soon as he heard the name Sirimā. "What do you say, friend?" he asked. When the friend replied: "The Buddha, friend, is going to see Sirimā. Are you coming along?" Answering: "Yes, I am," he threw away the stale food, washed the bowl, put it in the bag and went along with other monks.

Surrounded by monks, the Buddha stood on one side at the cemetery. There were also groups of nuns (*bhikkhunīs*), members of the royalty, male and female lay devotees, standing on other sides. When all had gathered, the Buddha asked the King: "Great King, who was this woman?" "Exalted Buddha, she was a young woman named Sirimā, sister of the physician Jīvaka," answered the King. "Was she Sirimā, Great King?" the Buddha asked again. When the King affirmed, the Buddha said:

> "Great King, in that case (if she was Jīvaka's sister) have the announcement made by beating the drum that 'those who desire Sirimā may take her on the payment of a thousand coins.' "

The King did as instructed by the Buddha. But there was no one who would say even 'hey!' or 'ho!' When the King informed the Buddha that "Nobody would like to take her," the Buddha said: "Great King, if there is none to take her for a thousand coins, reduce the price," the King then had it announced that those who would like to take her by paying five hundred. Again none was found desirous of taking her by paying that amount of money. Again the price was reduced to two hundred and fifty, two hundred, one hundred, fifty, twenty-five, five, one coin, half a coin, one fourth of a coin, one sixteenth of a coin, just a gunja seed. But nobody came out to take her body. Finally it was announced that the body might be taken free, without making any payment at all. Still no one muttered even 'hey!' or 'ho!'

The King reported the matter to the Buddha, saying: "Exalted Buddha, there does not exist a single person who would take it free of charge!" The Buddha then sermonized as follows:

> "You monks, my dear sons! Behold this woman (Sirimā) who had been dear to many. Formerly in this city of Rājagaha one could seek pleasure with her by paying as much as a thousand coins. Now nobody would like to take her by paying nothing at all! The beauty that was so highly valued has now come to destruction. Monk, through your eye of wisdom observe this physical frame that is always intolerably painful!"

Then the Buddha uttered the following verse:

Passa cittakataṁ bimbaṁ,
arukāyaṁ samussitam
Āturaṁ bahusankappaṁ,
yassa n'atthi dhuvaṁ ṭhiti.

> (O my dear sons, monks!) There is no such a thing as nature of firmness or of steadfastness in this body frame, not even the slightest bit. The body frame which is made pleasant and exquisite with dress and ornaments, flowers and perfumes and other forms of cosmetics; which is composed of limbs big and small, beautiful and proportionate, giving a false impression of splendour, which can stand upright because of its three hundred bones; which is constantly painful and intolerable; which is wrongly thought by many blind worldlings to be pleasant, befitting and fortunate as they know no truth and

> have no intelligence, and which is unpleasant as the whole thing is disgustingly full of loathsomeness, trickling down from the sore-like nine openings. With your penetrating eye, have a look at such a body, studying repeatedly!

By the end of the discourse, eighty-four thousand beings realized the Four Truths and attained emancipation. The young monk who had loved Sirimā became established in *sotāpatti-phala*.

(The above account is extracted from the Story of Sirimā, Jarā-Vagga, Second Volume of the **Dhammapada Commentary**.)

(In connection with the story of Sirimā, the account contained in the Vijaya Sutta, Uraga Vagga of the first volume of the **Sutta Nipāta Commentary**, will be reproduced as follows, for it has so much appeal.)

While the young monk was starving himself, Sirimā died and was reborn as Chief Queen to Suyāma Deva of Yāma celestial abode. The Buddha, in the company of monks, took the young psychopathic monk and went to watch the remains of Sirimā that was not cremated yet but kept by King Bimbisāra (under the Buddha's instructions) at the cemetery where dead bodies were thrown away. Similarly, the citizens as well as the King himself were present there.

There, at the cemetery, the people talked among themselves: "Friends, in the past it was hard to get your turn to see and enjoy her even by paying a thousand coins. But now no person would like to do so even for a guñja seed."

The celestial Queen Sirimā accompanied by five hundred divine chariots came to the cemetery. To the monks and lay people who had assembled there at the cemetery, the Buddha delivered the Vijaya Sutta and to the young monk He uttered in His exhortation the verse beginning with "*Passa cittakataṁ bimbaṁ*" as preserved in the **Dhammapada**.

The Vijaya Sutta and Its Translation

(1) Caraṁ vā yadi vā liṭṭham,
nissinno vā sayaṁ
samiñjeti pasāreti,
esā kāyassa iñjanā.

> Walking or standing; sitting or lying down; bending one's joints or stretching them; all these postures of walking, standing, sitting, lying down, stepping forward, stepping backward, bending and stretching are movements of the body.

By this verse is meant the following:

In this body there is no person who walks, no person who stands .... no person who stretches. In fact, one should:

(a) know that it is the mind (consciousness) that desires to walk, stand, sit or lie down;

(b) know that it is the mind that conditions the wind element that pervades all over the body;

(c) know that when the wind element pervades the body new matter arises, and it is the matter that walks;

(d) know with intelligence that what walks is no person or self, but it is the matter which does the walking;

(e) know with intelligence that what stands is no person or self, but it is the matter which does the standing;

(f) know with intelligence that what sits is no person or self but it is the matter which does the sitting;

(g) know with intelligence that what has lain down is no person or self, but it is the matter which does the lying down;

(h) know with intelligence that what bends is no person or self, but it is the matter which does the bending;

(i) know with intelligence that what stretches it is no person or self, but it is the matter that does the stretching.

In accordance with the above lines:

(1) When the mind desires to walk, the wind element, conditioned by the mind pervades all over the body. Because of the pervasion of the wind element, there appears the bodily gesture of striding in the desired direction. That is to say, peculiar forms of matter come into being in succession by the gesture of striding towards another desired place over there. Because of the striding gesture of these successive forms of matter, such a gesture is called "going" in worldly parlance.

(2) Similarly, when the mind desires to stand, the wind element, conditioned by the mind, pervades all over the body. Because of the pervasion of the wind element, there appears the vertically erecting gesture of the body. That is to say, peculiar forms of matter come into being in succession by the vertically erecting. Because of the vertically erecting gesture of these successive forms of matter in linking the upper part and the lower part of the body, such a gesture is called "standing" in worldly parlance.

(3) Similarly, when the mind desires to sit, the wind element, conditioned by the mind, pervades all over the body. Because of the pervasion of the wind element, there appears the bending gesture of the lower part and the erecting gesture of the upper part of the body. That is to say, peculiar forms of matter come into being in succession by the bending of the lower part and the erection of the upper part of the body. Because of the partly bending and partly erecting gesture of these successive forms of matter, such a gesture is called "sitting" in worldly parlance.

(4) Similarly, when the mind desires to lie down, the wind element, conditioned by the mind, pervades all over the body. Because of the pervasion of the wind element, there appears the horizontally stretching gesture of the body. That is to say, peculiar forms of matter come into being in succession by the horizontally stretching gesture of the body. Because of the horizontally stretching of these successive forms of matter, such a gesture is called "lying down" in worldly parlance.

In the case of "bending" or "stretching" too, as the mind desires to bend or to stretch, the mind-conditioned wind element pervades the joints. Because of this pervasion of the wind element, the bending or the stretching gesture appears. That is to say peculiar forms of matter come into being in succession by the bending or the stretching gesture. Because of the bending or the stretching gesture of these successive forms of matter, such a gesture is called "bending" or "stretching" in worldly parlance.

Therefore, all these gestures of walking, sitting, sleeping, bending or stretching belong to the body. That is to say, peculiar forms of matter come into being by their respective gestures. In this body there is no individuality, no entity, no soul, that walks, stands, sits, lies down, bends or stretches. This body is devoid of any individuality, entity any soul, that does the walking, the standing, the sitting, the lying down, the bending or the stretching, what is in reality is:

cittanānataṁ āgamma, nānattaṁ hoti vāyuno
vāyunānattato nānā, hoti kāyassa iñjanā.

On account of the peculiar state of mind, the peculiar state of the wind element arises. On account of the peculiar state of the wind element, the peculiar state of the body's movement arises. This is the ultimate sense of the verse.

By this first verse the Buddha teaches the three characteristics: the characteristic of impermanence (*anicca-lakkhaṇa*), the characteristic of suffering (*dukkha-lakkhaṇa*) and the characteristic of non-soul (*anatta-lakkhaṇa*). The way He teaches is as follows:

When one remains long in any of the four postures of walking, standing, sitting and lying down, one becomes painful and uneasy. In order to dispel that pain and uneasiness, one changes one's posture. (The characteristic of suffering is covered by the posture. In order not to let the characteristic of suffering appear, it is hidden by means of another posture. That is why the wise say: "The posture (*iriyāpatha*) covers the characteristic of suffering.")

Thus by the three-feet (*pada*) beginning with "*caraṁ vā yadi vā tiṭṭhaṁ*" the characteristic of suffering covered up by change of posture is taught. (Change of one posture to another is due to body-pain. The cause, which is body-pain, the characteristic of suffering, is known from the aforesaid effect which is change of posture.)

In the same way, as there is no posture of standing, etc. while one walks, the characteristic of impermanence covered by continuity (*santati*) is taught by the Buddha who says: "*esā kāyassa iñjanā* — all these postures of walking, standing, sitting, lying down, stepping forward, stepping backward, bending and stretching are movements of the body."

Further explanation: The uninterrupted arising of matter and mind is called *santati*. Because of this *santati* which is the uninterrupted arising of matter and mind, the cessation and disappearance of matter and mind, i.e. the characteristic of impermanence, is not seen. That is why the wise say: " 'Continuity' covers the characteristic of impermanence." By His Teaching "*esa kāyassa iñjanā*", the Buddha means to say "all these postures of walking, standing, sitting lying down, stepping forwards, stepping backwards, bending and stretching are movements of the body."

"In each posture, an aggregate of mind and matter, in harmony with the posture, arises uninterruptedly. With the change of each posture, changes or disappears the aggregate of mind and matter too." Therefore, it is understood that by the fourth and last foot, the Buddha teaches the characteristic of impermanence covered by *santati*.

As has been said above, in ultimate reality, it is because of the mind that desires to walk, to stand, to sit or to lie down, the mind-conditioned wind element arises. Because the wind element pervades all over the body, peculiar forms of matter, such as the gesture of walking, of standing, of sitting or of lying down, arise. With reference to these gestures people say: 'one walks', 'one stands', 'one sits', 'one lies down', 'one steps forward', 'one steps backwards', 'one bends' or 'one stretches'. In ultimate reality, however, this is the mere arising of peculiar forms of matter as they are given rise into being by certain combined causes in harmony. That is to say this is the mere arising of peculiar forms of matter by the gestures of walking, standing, etc. as motivated by the combination in harmony of the causes belonging to both the matter and the mind of the body. Those of *attavāda* (soul theory) who have no profound knowledge of this say: "The soul itself walks, stands, sits or lies down." On the contrary the Buddha declares that it is not the soul that does the walking, standing, sitting and lying down. "*Esa kāyassa iñjanā*" all these are but movements of the body appearing through their respective gestures, accomplished by a number of causes which harmoniously come together.

The Four Masses (Ghana)

Herein there are four masses (*ghāna*), namely, (l) *santati-ghāna* (mass of continuity) (2) *samūha-ghāna* (mass of coherence), (3) *kicca-ghāna* (mass of functions) and (4) *ārammaṇa-ghāna* (mass of sense objects).

Of these four:

(1) The arising of physical and mental elements by uniting, combining and cohering with one another so that they appear as a whole without any gap is *santati-ghāna*.

Herein "without any gap" means the cessation of the preceding element

coincides with the arising of the following or, as soon as the preceding element ceases the following arises. This is said by Tika writers to be "*purima-pacchimānaṁ nirantaratā* — the absence of gap between one element and the next." By arising thus without any gap, it seems that the arising elements are more powerful and overwhelming and the ceasing elements less manifest; so people then have a wrong impression that "what we see now is what we saw previously." This is proved by the fact that when a burning stick is turned round and round, it is thought to be a ring of fire. (This indeed is the mass of continuity.)

(2) The arising of mental elements, such as *phassa* (contact), etc., and of physical elements, such as *pathavī* (earth element), etc., by uniting, combining and cohering with one another so that they all give the impression of their being one in reality is *samūha-ghāna*.

When mental and physical elements arise, they do so not as one natural quality (*sabhāvasatti*). On the mental side, there are at least eight elements (such as *cakkhu-viññāṇa* (eye-consciousness), and seven *sabba-citta-sādhāraṇa-cetasika*, mental concomitants, dealing with all consciousness); on the physical side too, there are at least eight elements (by which eight material units are referred to). Thus, at least eight natural qualities, whether mental or physical, give the impression that they are but one, by uniting, combining and cohering with one another; such is meant by *samūha-ghāna*. (This indeed is the mass of coherence.)

(3) Elements belonging to a mental or physical unit arise, performing their respective functions. When they arise, it is difficult (for those who have no knowledge of **Abhidhamma**) to understand "this is the function of *phassa* (contact), this is the function of *vedanā* (sensation), this is the function of *saññā* (perception)" and so on. Likewise, it is difficult (for them) to understand "this is the function of *pathavī* (earth element), this is the function of *āpo* (water element), this is the function of *vāyo* (wind element), this is the function of *tejo* (fire element)" and so on. Thus the functions of the elements, being difficult to grasp, make their appearance as a whole by uniting, combining and cohering with one another; such is called *kicca-ghāna*. (This indeed is the mass of functions.)

(4) Elements belonging to each mental unit collectively pay attention to elements belonging to each physical unit form a single object for one's attention by uniting, combining and cohering with one another, leading one to the impression that they are just one (natural quality), in reality is *ārammaṇa-ghāna*. (This indeed is the mass of sense object.)

In short, several physical and mental elements arise as a result (*paccay' uppaññā*) of a cause (*paccaya*); but it is hard to discern their differences in terms of time, nature, function and attention and thus they create the false impression that they are but one unit; they are called respectively *santati-ghāna, samuha-ghāna, kicca-ghāna*, and *ārammaṇa-ghāna*. (This account of the four masses are reproduced from the **Dhammasaṅganī Mūla Tika** and **Anu Ṭikī**.)

In dealing with ultimate reality, the quality of an element is to be discerned. For instance, with regard to a chilli seed, the mind is to be focussed only on its taste. Only when the natural quality of an element is discerned with the eye of wisdom can the ultimate reality be penetrated. Only when the ultimate reality is penetrated, is the mass (*ghāna*) dissolved. Only when the mass is dissolved, is the knowledge of *anatta* (non-soul) is gained. If the natural quality is not discerned with the eye of wisdom, the ultimate reality cannot be penetrated. If the ultimate reality is not penetrated, the mass is not dissolved. If the mass is not dissolved, the knowledge of *anatta* is not gained. That is why the wise say: "The *ghāna* covers up the characteristic of *anatta*."

By the fourth foot of the first verse the Buddha reveals the characteristic of

anatta that is covered up by the masses, for he says there, "*esā kāyassa iñjanā* - all these postures do not belong to a soul or an entity, but they are, in fact, just the movements of the physical and mental elements accomplished in their respective functions." Deep indeed is the teaching. It cannot be understood through the eye of ordinary wisdom.

End of the first verse

Having thus preached by way of the three characteristics, the meditation subject of *suññata* (void or absence) of permanence (*nicca*), happiness (*sukha*), and soul (*attā*), and in order to preach the two kinds of loathsomeness, that of the living (*saviññānaka-asubha*) and that of lifeless (*aviññāṇaka-asubha*), the Buddha uttered more verses:

(2) Aṭṭhinahāru-saṁyutto
tacamaṁsāva lepano
chaviyā kāyo paticchanno
yathābhūtaṁ na dissati.

This living body is composed of (three hundred) bones, (nine hundred) tendons that bind the bones and (seven thousand) capillaries that help experience the tastes. It is plastered by the thick inner skin in white and nine hundred lumps of flesh (extremely stinking and disgusting thereby). This living body is covered by the thinner (outer) skin of different colours as the walls of a house are painted brown, etc; therefore the reality of loathsomeness is entirely indiscernible in true perspective to the fools who are blind for lack of wisdom.

(The nature of the body is said to be as follows: Just as in a house, beams, purlins, principal rafters and common rafters and other substantial parts are fastened and kept immovable by means of rattan stems, even so (in the body) three hundred and sixty substantial bones are fastened and kept immovable by means of rattan-like nine hundred tendons. Just as walls of bamboo matting are plastered with cow-dung and fine earth, even so the bones and the tendons are plastered by nine hundred lumps of flesh. As the walls of the house are finished with cement, so the body is wrapped up by the thicker skin. The aforesaid bones, tendons, lumps of flesh and thicker skin have by nature foul and loathsome smell. But, as the walls are painted in different colours, such as brown, yellow, green, red, etc., in order to make the house look beautiful, the bones, tendons, lumps of flesh and the thicker skin are covered by the paint-like outer and thinner skin, which is flimsy like the wing of a fly, in brown, golden, red, or white colour (so flimsy that when it is taken off from the body and rolled into a ball, its size would be as small as a plum seed). Therefore those without the eye of wisdom cannot see its loathsomeness in its true state.)

In order to preach that the variety of unpleasant internal organs must be seen by penetrating them with the eye of wisdom — the organs, very impure, foul smelling, disgusting and loathsome but which are not obvious to all people because they are thus enveloped by the thicker skin that is again covered by the coloured thinner skin — the Buddha went on to utter these verses:

(3) Antapūro udarapūro
yakanapeḷassa vatthino,
hadayassa papphāsassa
vakkassa pihakassa ca.

(4) Siṅghānikāya kheḷassa
sedassa ca medassa ca,
lohitssa lasikāya
pittassa ca vasāya ca.

(3) This living body is not filled with sandalwood perfume, etc. In fact, this body is illed with intestines, newly eaten food, a liver, urine, a heart, a pair of lungs, a pair of kidney and the spleen.

(4) This living body is filled with the mucus of the nose, saliva, sweat, fat, blood, sunovic fluid, the bile, and fallow or marrow.

Having preached thus, by these two verses that there is none in the body an organic particle that is worth keeping with pleasure like pearls, rubies and so on and that this body is, in fact, full of impurities, the Buddha uttered the following two verses in order to reveal the internal impurities against the external and in order to combine those already enumerated with those not enumerated yet:

(5) Athassa navahi sotehi
asucī savati sabbadā
Akkhimhā akkhigūthako,
kaṇṇamhā kaṇṇagūthako.

(6) Siṅghānikā ca nāsato
mukhena vamatekadā.
Pittaṁ semhañ ca vamati
kāyamhā sedajallikā.

(5) Besides, from the nine sore openings of the living body ever uncontrollably flow at all times, day and night, filthy and loathsome elements. (How?) From the eyes flow unclean secretion: from the ears flow the unclean wax.

(6) The impure mucus sometimes flow from the nose; sometimes frothy food, when vomited, comes out through the mouth. Sometimes the bile as organ (*baddha*) and the bile as fluid (*abaddha*) and the phlegm come out frothy from the mouth. From the body come out at all times, day and night, sweat, salt, moisture, dirt and other impurities.

(Herein since the flow of excrement from the opening of the rectum and that of urine from the private parts are understood by many and since the Buddha wished to show His regard for the occasion, the individual and the audience concerned, He did not mention them explicitly and as He desired only to say that there were impurities that flow by other means as well, He summarized all in the expression "*kāyamhā sedajallikā*".

(By these two verses the Buddha gave a simile: just as when rice is cooked, the impure rice water comes up with the scum and overflows the brim of the pot, even so when the food eaten is cooked by means of the digestive fire element generated by one's past kamma (*kammaja tejodhātu*), impurities, such as secretion of the eye, etc., come up and overflow the body.)

Head is recognized as the most sacred part of the body in the world. Because of the sacredness (or sometimes through conceit), the head is not bowed in showing respect even to those worthy of respect. In order to show that the body was impure and loathsome by the fact that even the head (as the top of the body) was devoid of essence and purity, the Buddha uttered this verse:

(7) Athassa susiraṁ sīsam
matthaluṅgassa pūritam.
Subhato naṁ maññati bālo
avijjāya purakkhato.

Besides, the hollow head of the living body is disgustingly filled with brain. The fool, who is blind (to reality) through craving, conceit and false view because he is enveloped wrongly by ignorance, wrongly takes the body thus:

"Beautiful is my body indeed. Beautiful am I indeed. My beauty is permanent!"

Here ends loathsomeness of the living body.

Having thus preached the loathsomeness of the living, now, in order, to preach the loathsomeness when life is destroyed, in other words, having preached that even the body of the Universal Monarch is full of putrid and that even life filled with all kinds of luxury, therefore, is also unpleasant. Now, in order, to preach loathsomeness when life is destroyed, the Buddha uttered this verse:

(8) Yadā ca so mato seti
uddhumāto vinīlako.
Apaviddho susānasmiṁ
anapekkhā honti ñātayo.

When the body is dead (because of the absence of three factors, namely, life (*āyu*) or material and mental life (*jīvita*), body temperature (*usmā*) or the fire element generated by the past kamma (*kammaja-tejo*) and consciousness (*viññāṇa*), it becomes swollen like a leather bag filled with air, it turns black through loss of the original complexion and it lies in the coffin deserted at the cemetery. Then all relatives and friends have no regard for him thinking: "It is certain that the dead will not come to life again."

(In this verse, by *mato*, 'dead', is shown 'impermanence'; by *seti*, 'lies in the coffin', is shown 'lack of vitality'. By both words, it is urged that 'the two kinds of conceit, the conceit due to living (*jīvita māna*) and that due to strength (*bala-māna*), should be rejected.'

(By *uddhumāto,* 'swollen', is shown 'the destruction of shape'; by *vinīlako*, 'turns black', is shown 'loss of the original complexion'. By both words it is urged that 'the conceit due to beauty and that due to good shape should be rejected.'

(By *āpaviddho,* 'deserted', is shown 'the total absence of what is to be taken back'; by *susānasmiṁ,* 'at the cemetery', is shown 'the loathsomeness that is so intolerable that the body is not worth keeping at home.' By both words, it is urged that 'the grasping with the thought, 'This is mine', and the impression that 'it is pleasant' should be rejected.'

(By the words *anapekkhā honti ñātayo*, 'all the relatives and friends have no regard for it' is shown that 'those who formerly adored the deceased no longer do so.' By showing thus it is urged that 'the conceit due to having a large number of companions around (*parivāra-māna*) should be rejected.'

(By this verse, the Buddha thus pointed out the lifeless body that has not been disintegrated yet.)

Now in order to point out the loathsomeness of the lifeless body that has been disintegrated, the Buddha uttered this verse:

(9) Khādanti nam suvānā ca
siṅgāla ca vakā kimī;
kākā gijjhā ca khādanti
ye ca'ññe, santi pāṇino.

That discarded body at the cemetery, domestic dogs and jackals (wild dogs), wolves and worms, eat it; crows and vultures also eat it; other flesh eating creatures, such as leopards, tigers, eagles, kites and the like, also devoured it.

End of the section on the loathsomeness of the lifeless body.

In this way the Buddha taught the nature of this body by virtue of the *suññata* meditation through the first verse beginning with "*caraṁ vā yadi vā tiṭṭhaṁ*"; by virtue of the loathsomeness of the living body through the six verses beginning with "*aṭṭhi nahāru saṁyutto*" and by virtue of the loathsomeness of the lifeless body through the two verses

beginning with "*yadā ca so mato seti*". Furthermore, the Buddha revealed, thereby, the state of the fool who thought that the body was pleasant, for he was overcome by ignorance regarding the body that was really devoid of permanency (*nicca*), pleasantness (*subha*) and soul (*attā*). By so doing, the Buddha disclosed the fact that the round of suffering (*vaṭṭa dukkha*) indeed was led by ignorance (*avijjā*). Now, in order, to point out the state of the wise man regarding the body of such nature and the fact that the end of suffering (*vivaṭṭa*) was led by the three phases of thorough understanding (*pariññā*), the Buddha uttered these verses:

(10) Sutvāna Buddha-vacanaṁ
bhikkhu paññāṇavā idha
so kho naṁ parijānāti
yathābhūtañ hi passati.

In this dispensation of the Buddha which consists of eight wonders, the *bhikkhu*, who is a worldling (*puthujjana*), a learner (*sekkha*) or a meditator (*yogāvacara*), endowed with Vipassanā Wisdom, having heard properly this discourse of the Buddha named Vijaya Sutta (or *Kāya-vicchandanika Sutta*) sees with the eye of Vipassanā, the body in its true nature; he therefore discerns the body clearly through the three phases of understanding (*pariññā*), namely, knowledge (*ñāta*), judgment (*tīraṇa*) and abandonment (*pahāna*).

The way of discernment of the body by the three phases of *pariññā* is as follows:

After inspecting carefully a variety of merchandise, a merchant considers: "If I buy it at this price my profit would be this much." Then only he buys the merchandise and sells it at a profit. In the same way, the worldling learning or meditating *bhikkhu* inspects his body with his eye of wisdom and comes to understand thoroughly, by *ñāta-pariññā*: "Things that truly constitute the body are merely bones, sinews, etc. (which are directly mentioned in the text) and hair on the head, hair on the body, etc. (which are not directly mentioned in the text)." He then reflects and judges the body with the eye of Vipassanā Wisdom and comes to understand by *tīraṇa-pariññā*: "The phenomena that occur in the body are only impermanent (*anicca*), unsatisfactory (*dukkha*), and non-soul (*anatta*)." Finally, he arrives at the Noble Path (*Ariya Magga*) and comes to understand by *pahāna-pariññā* and abandons his attachment to the body or his desire and passion for the body.

(Herein, because this body, which is visible to all, would not have been thoroughly understood through the three phases of *pariññā* should there be no chance to listen to the Buddha's teaching (in spite of the body's visibility), because such thorough understanding is possible only when His Teaching is heard, and in order to point out that there is also the way of understanding the characteristics of *suññata*, etc. through the three phases of *pariññā* and also to point out that those who are outside the Buddha's dispensation are unable to discern in this manner, the Buddha uttered: "*Sutvāna Buddha-vacanaṁ idha*."

(On account of the Bhikkhunī Nandā Therī and on that of the *bhikkhu* whose mind craved for the beauty of Sirimā, the Vijaya Sutta (or the Kāyavicchandanika Sutta) was delivered. Of the four assemblies, the assembly of monks ranks highest; it was only that very assembly of monks that was ever close to the Buddha. Anybody, be he a monk or a lay man, who meditates on *anicca*, *dukkha* and *anatta*, can be designated '*bhikkhu'*. In order to point out these things, the Buddha uses the term '*bhikkhu*', not because the three phases of *pariññā* are confined to monks. This import should also be noted in particular.)

Now, in order to point out the way of seeing things as they really are in accordance with the word "*yathā bhūtañ hi passati*", the Buddha uttered this verse:

(11) Yathā idaṁ tathā etaṁ

yathā etaṁ tathā idaṁ.
Ajjhattañ ca bahiddhā ca
kāye chandam virājaye.

Even as this living body of loathsomeness walks, stands, sits and lies down, [because it is not without the three factors of physical and mental life, (*āyu*), the kamma-generated temperature, (*usmā*) and consciousness (*viññāṇa*)] so was the lifeless body of loathsomeness at the cemetery (which before its death could walk, stand, sit and lie down) as it was then not without those three factors.

Even as the dead, lifeless body now is (unable to walk, stand, sit or lie down because of the cessation of those three factors), so will this body (of mine) be (unable to walk, stand, sit or lie down) because of the cessation of the very three factors.

Thus, the practising wise one who ponders and discerns the events of the body threatened by the danger of *saṁsāra* should be able to uproot the attachment to or the desire and passion for the internal body as well as the external by means of the fourfold Path-Knowledge, in the mode of *samuccheda-phāna*.

(In this verse, by identifying oneself with the lifeless body one abandons the defilement of anger (*dosa-kilesa*) (that would arise) with regard to the external body as he ponders "*yathā idaṁ tathā etaṁ* — even as this living body of mine is, so was that lifeless body of 1oathsomeness in the past."

(By identifying the lifeless body with oneself, one abandons the defilement of passion (*rāga-kilesa*) (that would arise) in the internal body as he ponders "*yathā etaṁ tathā idaṁ* — even as this lifeless body, so will be my living body in future."

(As one knows, by one's wisdom, the manner of mutual identification of the two internal and external bodies or of the two living and lifeless bodies, one abandons one's defilement of ignorance (*moha-kilesa*), i.e. ignorance of the nature of both bodies.

(In this way, even at the earlier moment of the arising of Vipassanā Insight one knows things as they really are and removes the three roots of unwholesomeness, *lobha*, *dosa*, and *moha*. At the later moment of the arising of Vipassanā Insight, through the four stages of the Path, one can abandon all desire and passion, leaving no trace of them, in the mode of *samuccheda-pahāna*. This import is to be noted.)

Having pointed out the level of learners (*sekkha-bhūmi*), the Buddha now desired to point out the level of non-learners (*asekkha-bhūmi*) and uttered this verse:

(12) Chanda-rāga virattto so
bhikkhu paññāṇavā idha.
Ajjhagā amataṁ santiṁ
Nibbānaṁ padam accutaṁ.

In this teaching consisting of eight wonders, or, with regard to this body, living or lifeless, within or without, the *bhikkhu*, who has totally abandoned all craving and desire, who possess the Path-wisdom of arahatship, who has reached the Fruition immediately after the Path and become an *arahat*, attained Nibbāna that is deathless or excellent like ambrosia, the cessation of all *saṅkhāras* or the characteristic of peace, the release from craving, the state absolutely free from the nature of falling, the goal that can be attained by the Path-wisdom.

(By this verse, the Buddha meant to say that he, who practises in the manner mentioned previously, abandoned craving and desire (or all moral defilements led by craving and desire) and secured the two elements of Nibbāna.)

Having taught thus the loathsomeness meditation (*asubha kammaṭṭhāna*) by means of the

living (*saviññaṇka*) body and the lifeless (*aviññaṇaka*) body together with its culmination in the Path, Fruition and Nibbāna, the Buddha uttered again the two final verses in order to censure, by a brief sermon, the unmindful living (*pamādavihāra*) that was dangerous to such greatly fruitful meditation:

(13) Dvipādako'yaṁ asuci
duggandho-parihārati;
Nānākuṇapa-paripūro
vissavanto tato tato.

(14) Etādisena kāyena
yo maññe uṇṇametave.
Paraṁ vā avajāneyya
kim aññatra adassanā.

This human body, having two feet, full of impure, disgusting things and foul smelling, has to undergo daily renovation by bathing, perfuming, etc. (Despite such daily renovation) it is filled with numerous kinds of putrid, and from the nine openings and the pores on the body flow incessantly such disgusting things as saliva, secretion of the eye, sweat, mucus of the nose, wax of the ear, in spite of repeated attempts to cover them up by applying perfumes and wearing flowers.

(By the body or because of the body which is thus impure and full of disgusting things, the fool, whether male or female, may think, through craving, that "This is my body!", through conceit that "This am I indeed!", through wrong view, that, "My body is lasting?" only to enhance his arrogance. (On the other hand) he may despise others for their (lowly) birth, name, clan and the like. (In so exalting oneself and despising others) what reason can be there other than not discerning the Four Truths in their true perspective. (Only due to one's ignorance of the Four Truths is one's praise of self and contempt of others.)

By the end of the Discourse, eighty-four thousand beings realised the Four Truths and were released. The divine Queen Sirimā attained *anāgāmī-phala*. The *bhikkhu* enamoured of Sirima attained *sotāpatti-phala*.

Translation of the Vijaya Sutta ends.

SUPPLEMENT TO THE TRANSLATION OF THE VIJAYA SUTTA

The Three Names of The Sutta

This Discourse is called by three names: (1) Vijaya Sutta, (2) Kāyavicchandanika Sutta, (3) Nanda Sutta. Their respective reasons are:

(1) It leads to the victory (*vijaya*) over desire and passion (*chanda-rāga*) or craving and greed (*taṇhā-lobha*) for the body: hence Vijaya Sutta.

(2) It teaches the eradication of desire and passion (craving and greed) for the body; hence Kāya-vicchandanika Sutta or Kāya-vicchindanika Sutta.

(3) The story of the courtesan Sirimā was the introduction to the second delivery of the Discourse. This very Discourse was previously given to Janapada Kalyāṇī Nandā Therī in Sāvatthi; hence Nanda Sutta.

Explanation: (1) The Vijaya Sutta was first preached in connection with Janapada Kalyāṇī Therī in Sāvatthi: (2) The same Sutta was preached with reference to the courtesan Sirimā in Rājagaha. The account of the second preaching has been told. That of the first preaching was as follows:

While visiting the city of Kapilavatthu for the first time (after his attainment of Buddhahood), the Buddha exhorted the Sakyan prince and ordained Prince Nanda and

others. Later (five years later), when He granted permission for ordination of female as *bhikkhunī*, the three (Sakyan) princesses, namely,

(1) Nanda, sister of the Venerable Ānanda,

(2) Abhirūpanandā, daughter of the Sakyan Prince Khemaka, and

(3) Janapada-Kalyāṇī Nandā, fiance of Prince Nandā were also ordained.

At the time of their ordination, the Buddha was still staying in Sāvatthi. Of these three princesses, Abhirūpanandā was so called because of her great beauty. Janapada Kalyāṇī Nandā too saw nobody else comparable to her in beauty. Since both were highly conceited with their beautiful appearance, they never approached the Buddha nor did they want to see Him either; for they thought: "The Buddha dispraises beauty. In various ways, He points out the fault in good looks."

["Why then did they become *bhikkhunīs*?" it may be asked. The answer is: "Because they had none to depend on in society; hence their becoming of *bhikkhunīs*."

(**Explanation**: The husband of the Sakyan princess, Abhirūpanandā, died on the day they were married. Then the parents made her a *bhikkhunī* against her will.

(Janapada Kalyāṇī became a *bhikkhunī* because she lost her hope to win back her fiance when the later, as Thera Nandā, attained arahatship: then she thought: "My Lord, Prince Nanda, my mother Mahāpajāpati Gotamī, and other relatives have joined the Order. It is indeed a misery to live without one's kinsmen in the world of householders," and found no solace in living in an organised community of families. Both their ordination took place not out of faith (*saddhā*).]

Knowing the maturity of wisdom of both, the Buddha gave an order to Mahāpajāpati Gotamī Therī that "All *bhikkhunīs* are required to come in turn for receiving My exhortation." When their turn came, the Therīs sent someone else on their behalf. This prompted the Buddha to issue another order: "Coming in person to Me, in turn, is compulsory. Sending representative not permitted."

Thereafter, one day, Therī Abhirūpanandā came to the Buddha to receive His exhortation. Then the Buddha stirred her mind by means of His created figure of a woman and by uttering the following verses of exhortation:

Aṭṭhīnaṁ nagaraṁ kataṁ,
maṁsalohitalepanaṁ
Yattha jarā ca maccu ca,
māno makkho ca ohito.

(Dear daughter Abhirūpananda! Just as a typical barn for storing crops is built by fixing timber, by binding it with rattan stems, and by plastering it with earth, even so) the barn-like body has been built by the carpenter-like craving by (fixing) three hundred bones, (by binding it with sinews) and by plastering it with nine hundred lumps of flesh and a *pattha* of blood. Deposited in it are old age, death, conceit and ingratitude.

This verse belongs to the Dhammapada.

Āturaṁ asuciṁ pūtiṁ
passa nande sarnussayaṁ.
Uggharantaṁ paggharantaṁ
bālānaṁ abhipatthitaṁ.

(Dear daughter Abhirūpnandāṅ) Behold carefully with the eye of wisdom, the body which is constantly painful, impure, stale, having the flow (of putrid) going upwards and downwards, (That body) the fools are highly fond of.

The second half of the verse in the **Therī Gāthā** reads:

Asubhāya cittaṁ bhāvehi
ekaggaṁ susamāhitaṁ

Which may be translated:

> Develop your *jhāna* consciousness in the loathsomeness of the living body, the consciousness that has one-pointedness by *upacara samādhi* and that is well concentrated by *appana-samādhi*.

Animittañ ca bhāvehi
mānānusayam ujjaha
Tato mānbbhisarnayā
upasantā carissasi.

> (Dear daughter Abhirūpanandā!) Develop incessantly your meditation on impermanence (*anicca-bhāvanā*), your meditation on unsatisfactoriness (*dukkha-bhāvanā*) and your meditation on non-self (*anatta-bhāvanā*) which are collectively designated as *animitta* (thing having no sign of permanence, etc). Uproot the impression of 'I' that has latently come along in *saṁsāra* of no beginning. By so doing in the mode of *samuccheda-pahāna*, you, dear daughter, will live with all the heat of moral defilement quenched.

By giving His exhortation by these verses, as mentioned in the **Therī Gāthā**, the Buddha established the Therī Abhirūpanandā in the *arahatta-phala* in due course. (This is the story of Abhirūpanandā Therī.)

Establishment of Janapada Kalyāṇī Nandā Therī in Arahatship

One day, the citizens of Sāvatthi gave alms and observed the precepts in the morning. They also dressed themselves well and went to the Jetavana monastery, carrying unguent and flowers and other offerings to attend to the Buddha's sermon. When the sermon was over, they did obeisance to the Buddha and entered again into the city. The *bhikkhunīs* also returned to their living quarters after listening to the sermon.

In the city of Savatthi, the lay people, as well as the *bhikkhunīs*, spoke in praise of the Master as follows:

> There is nobody who fails to have devotion on seeing the Buddha in the assembly of devas and humans, who are particularly attracted by four things: His *rūpa* (personality), His *ghosa* (voice), His *lūkha* (austerity) and His Dhamma (*sīla*, *samādhi*, *paññā*)

To wit:

(1) Those who are mainly attracted to personality (*rūpappamāṇika*) become devoted to the Buddha when they see His splendid beauty with His major and minor signs and rays of light in six colours.

(2) Those who are mainly attracted to fame and voice (*ghosappamāṇika*) become devoted to the Buddha when they hear His good reputation as a Bodhisatta from numerous Jātakas and His voice as a Buddha that is of eight qualities.

(3) Those who are attracted to austere use of the four requisites and scarcity of moral defilement (*lūkhappamāṇika*) become devoted to the Buddha when they know of His few wants of the four requisites and His practice of *dukkaracariyā*.

(4) Those who are mainly attracted to such virtues as *sīla*, *samādhi* and *paññā* and other attributes (*dhammappamānika*) become devoted to the Buddha when they reflect on one of His five attributes, such as *sīla-guna* (morality as an attribute), *samādhi-guna* (mental concentration as an attribute), *paññā-guṇa* (wisdom as an attribute), *vimutti-guṇa* (emancipation as an attribute) and *vimutti-ñāṇa-dassana* (Insight leading to emancipation as an attribute), which are all beyond compare.

In this way, words were spoken everywhere in praise of the Buddha, words that

incessantly overflow the mouths.

(NB. (1) Two thirds (66%) of beings are *rūpappamanika*. (2) Four fifths (80%) are *ghosappamāṇika*. (3) Nine-tenths (90%) are *lūkhappamāṇika*. (4) One in a hundred thousand is *dhammappamāṇika*.

(However numerous the beings are, they all make four divisions if divided in this way.

(Of these four divisions of beings, those who fail to be devoted to the Buddha were very few: far more were those devoted. **Explanation**: (1) To the *rūpappamāṇika*, there was no beauty more attractive than the Buddha's. (2) To the *ghosappamāṇika,* there was no fame and voice more attractive than the Buddha's. (3) To the *lūkhappamāṇika*, there was no austerity than that of the Buddha who gave up fine clothes made in the country of Kāsi, gold vessels, the three golden palaces befitting the three seasons and replete with various sensual pleasures, but who put on rag-robes, used lithic bowl, stayed at the foot of a tree for lodging, etc. (4) To the *dhammapamānika*, there was no attribute more attractive in the whole world than the attributes of the Buddha such as morality, etc. In this way, the Buddha held in His grip the entire world of these beings, so to speak, who formed the four categories (*catuppamāṅika*). The words in these brackets are reproduced from the **Abhidhamma**, iii, The rest are from the **Sutta Nipāta Commentary**, Vol. 1.)

When the Therī Jaṅapada Kalyāṇī Nandā got back to her dwelling, she heard various words in praise of the Buddha's attributes, and it occurred to her: "These people are talking about the attributes of my brother (the Buddha) as though their mouths have no capacity to contain them all. If the Buddha were to speak ill of my beauty the whole day long how much could He do so? What if I shall go to the Buddha and pay homage to Him and listen to His discourse without showing my person." Thus thinking she told her fellow *bhikkhunīs*: "I shall come along with you to listen to the discourse." The other *bhikkhunīs* were glad and went to the monastery taking along Therī Nandā as they thought: "It took Therī Nanda so long to approach the Master! Surely, the Master will discourse marvellously in various exquisite ways."

The Buddha foresaw the visit of the Therī and created by His supernormal power the figure of a very pretty fifteen or sixteen year old young lady and made her fanning Him in order to humble Rūpanandā's beauty-pride, just as a man removes a thorn with a thorn or a prick with a prick.

Together with other *bhikkhunīs*, Therī Rūpanandā moved towards the Buddha and paid homage to Him, after which she remained amidst her companions, watching the Buddha's splendour from the foot-tip up to the hair top. Then seeing the fanning lady-figure by the side of the Buddha as had been created, Rūpanandā thought: "Oh, so fair is this young lady indeed!" And her thought led her to an extreme fondness of the created beauty and a burning desire to have that very beauty as she lost her pride in her own beauty.

Then the Buddha (while discoursing) changed the age of the created lady to twenty. A lady is highly splendored indeed only when she is sixteen. Beyond that age she is not so fair (as when she was sixteen). Therefore when the age of the created lady was changed, Rūpanandā saw with her own eyes the decrease of the lady's beauty, and her desire and passion (*chanda-rāga*) became less and less than before.

Thereafter, the Buddha increasingly changed the age of the created lady step by step to that of a lady not being yet in labour, to that of a lady having given birth but once, to that of a middle-aged lady, to that of an aged lady and to that of an old one of a hundred years, unsteady with a walking stick in her hand and with her body freckled all over. While Rūpanandā was watching her, the Buddha caused death to the created old lady, her remains bloated and decomposed and the disgustingly foul smelling, for the Therī to see.

On seeing the decaying process of the created figure, Therī Janapada Kalyāṇī Rūpanandā reflected on it: "This process I am watching now, all of us beings are commonly subject to" and the perception of impermanence (*anicca-saññā*); following which the perception of

unsatisfactoriness (*dukkha-saññā*) and the perception of non-soul (*anatta-saññā*) also occurred to her. The three kinds of existences manifested to her, making her helpless like a blazing house.

Then the Buddha, coming to know that Bhikkhunī Nandā was engaged in meditation, uttered the following verses that were most appropriate to her:

Āturaṁ asuciṁ pūtiṁ,
passa Nande samussyaṁ.
Uggharantaṁ paggharantaṁ,
bālānaṁ abhipatthitaṁ.

Yathā idaṁ tathā etam,
yathā etam tathā idam
dhātuto suññato passa,
mā lokaṁ punar āgami.
Bhave chandaṁ virājetvā upasanta carissasi

(See the meaning of the first verse in "SUPPLEMENT TO THE TRANSLATION OF THE VIJAYA SUTTA"*).*

> Dear daughter Nandā, as this internal (i.e. your own) body is subject to impermanence, etc., so is the external (i.e. another person's) body. As that external body, you have seen, discard all its various stages of old age and come to the state of being swollen, etc., so will this internal body of yours discard all its various stages of old age and come to the state of being swollen etc. (You dear daughter!) With the eye of Vipassanā Wisdom see (both the internal and external bodies) as devoid of such elements as earth or self and things associated with self. Do not desire to come again to the world of the five aggregates of attachment. Eradicate in the mode of *samuccheda-pahāna* your craving for the three existences of *kāma*, *rūpa* and *arūpa*, or if you have so eradicated you will abide with all the heat of your moral defilement quenched.

At the end of the verse Therī Janapada Kalyāṇī Nandā was established in *sotāpatti-phala*. Then did the Buddha give this Vijaya Sutta (as has been mentioned before) in order to preach Vipassanā meditation with the accompaniment of *suññata* so that the Therī might reach the higher Paths and Fruitions.

> (The Buddha gave this Vijaya Sutta (1) first to Janapada Kalyāṇī when He was in His fifth or sixth year after His Enlightenment. (2) It was in His seventeenth year that He delivered it to the monk craving for Sirimā.)

When the first delivery of the Discourse was over, the Therī was greatly stirred with fear, thinking: "Oh, it was so stupid of me! To this brother of mine (the Buddha), who taught me such a wondrous doctrine, paying much attention to me and so compassionately, I had failed to come and attend earlier!" Having feared thus she repeatedly reflected on the Discourse and diligently practised *suññata* meditation; accordingly in two or three days' time she attained arahatship.

End of supplement to the Vijaya Sutta translation.

Story of A Male Lay Devotee

Having spent the seventeenth *vassa* at Veḷuvana in Rājagaha and converted those devas, humans and Brahmās worthy of conversion through various discourses, including the Vijaya Sutta as has been said above, the Buddha set out on a journey when the *vassa* was over and eventually arrived in Sāvatthi and took up residence at Jetavana.

Then one day, while staying in the fragrant Chamber of Jetavana, He surveyed the world of beings at daybreak and saw a poor man of Āḷavī City. Knowing of the past merit that would lead him to the attainment of Sotāpatti Path and Fruition, the Buddha went to Aḷavī

in the company of five hundred monks. The citizens of Āḷavī, as they had been the Buddha's typical followers, possessing right belief, respectfully invited the monks headed by the Buddha to a feast.

When the poor man learned the arrival of the Buddha, he felt happy thinking: "I will have a chance to listen to a sermon in His presence." Then an incident took place on the day the Buddha was about to enter the city. A bullock, belonging to the poor man, ran away as the rope tied to it became broken.

The poor man then thought: "What shall I do? Shall I first search the bullock or hear the sermon?" And he decided to search for the bullock first and listen to the Buddha's sermon later, without worry. So he left home in search of the lost bullock.

The Āḷavī citizens offered seats to the Sangha led by the Buddha and served them with food and made arrangements for the Buddha's discourse in appreciation of the meal. "For the poor man, I have taken this journey of thirty *yojanas,*" reflected the Buddha, "he has now entered the forest to look for the lost bullock. I shall give a Dhamma-talk only when he comes." With that idea He remained silent.

It was late in the morning when the poor man found his bullock and put it into the herd. Then he thought: "At this hour I have no chance to give my service in any form. Yet, I will just pay my respects to the Buddha." Though he was severely oppressed by hunger, he did not think of going home but rushed to the Buddha, did obeisance to Him and stood at an appropriate place.

When the man was standing thus, the Buddha asked the head worker at the alms-giving function: "Donor, is there any surplus food after feeding the Sangha?" "Yes, Exalted Buddha," answered the head worker, "there is a full meal." The Buddha then ordered him to feed the poor man.

The head worker let the man sit at the very place where the Buddha requested and served him well with gruel, hard and soft food. Having eaten with relish, the man washed his mouth thoroughly.

(Nowhere else in the three Piṭakas is the Buddha found to have Himself asked somebody to feed a householder.)

After eating the food with relish to his satisfaction, the poor man's mind became calm with one-pointedness. Then the Buddha preached to him in serial order: *dāna-kathā*, (talk on generosity), *sīla-kathā* (talk on morality), *sagga-kathā* (talk on celestial abodes), *kammānaṁādinava-kathā* (talk on the faults of sensual pleasures), *nekkhammeanisamsa-kathā* (talk on the advantages of renunciation) and finally taught the Four Truths. At the end of the teaching in appreciation of the alms-giving, the Buddha rose and departed. The people saw Him to the monastery and came back to Alavi.

While the monks were going along with their Master, they sarcastically talked among themselves:

"Friends, look at the way the Master did. Absolutely nowhere else did He ask to arrange for feeding a lay individual. But today, just on seeing a poor man, He Himself had verbally managed to get the gruel and other foods set for him." The Buddha turned back and asked what they were talking about. When He knew what it was about, the Buddha said: "Yes, you are right! Monks, I took this tedious journey of thirty *yojanas* just because I saw his past merit potential enough to lead him, the poor lay devotee, to the Path and Fruition of *Sotāpatti*. He was very hungry. Since daybreak, he had been searching for his lost bullock by roaming about the forest region. If I had taught him (without feeding him), he would not have been able to penetrate My Teaching because of his suffering from hunger. Having thus reflected, I did in this manner. There is no ailment like hunger." Then He uttered the following verse:

Jighacchā paramā rogā, saṅkhāraparamā dukhā.
Etaṁ ñatvā yathābhūtaṁ, nibbānaṁ paramaṁ sukhaṁ.

O my dear sons, monks! Hunger surpasses all oppressing and hurting

ailments. (Among all ailments, hunger is the severest.) This is true! By giving treatment but once, other ailments might be completely cured. Or they are allayed for days, for months or for years. The ailment of hunger, however, cannot be quenched by eating once. The treatment of it consists in feeding day after day. Therefore, it means that of all ailments hunger is the worst.)

The conditioning factors of the five aggregates surpass all suffering. (As long as these factors exist, suffering will not come to an end. Therefore, it means that of all suffering the conditioning factors of the five aggregates are the worst).

The unconditioned element, the ultimate Nibbāna, is the highest happiness. (Happiness that is felt (*vedayita-sukha*) and liked by the worldly people is enjoyable only when it exists. When it reaches the moment of destruction (when it is destroyed and gone) there is neither comfort nor enjoyment. Never has the peace of Nibbāna, a destructive nature but it remains peaceful forever; hence its being the best of all happiness.)

Knowing this as it really is, the wise man realizes the happiness of Nibbāna.

By the end of the Discourse numerous beings attained *sotāpatti-phala* and other Fruitions.

End of story of a male lay devotee.

THE BUDDHA'S EIGHTEENTH VASSA AT CĀLIYA

Having emancipated a large number of deserving people according to their respective dispositions, beginning with the poor man of Āḷavī who searched for his lost bullock, the Buddha observed the eighteenth *vassa* on a hill near Cāliya, administering the distribution of the cool water of elixir to those who ought to be emancipated.

At the close of the eighteenth *vassa* on the Cāliya Hill, the Buddha journeyed again from place to place and arrived in Savatthi and stayed at Jetavana.

A Dhamma-talk given to a Weaver's Daughter

Story of A Weaver's Daughter

Three years prior to the Buddha's stay at Jetavana, at the end of the eighteenth *vassa*, the Buddha went to Āḷavī City and the citizens invited Him and performed a great alms-giving. After finishing the meal, the Buddha gave a Dhamma-talk in appreciation of the people's alms-giving. The talk which included such exhortations as follows:

"Dear donors, you men and women! Meditate on death thus: 'My life is not lasting; death will certainly occur to me. It is certain that I shall die. My life will end in death; life is not permanent, but death is!'

"The benefits of meditation on death are these: On seeing a snake, a man without a stick is frightened, like him, those who have not meditated on death, die making terrible sounds as caused by fear. A man with a stick, however, is not frightened but remains calm at the sight of a snake, for he can overpower the snake and catch it by means of his stick and send it away. In the same way, those, who are accomplished in meditation on death, are not frightened at their last moment (when death is drawing near) but passes away without fear but courageously. Therefore, you should meditate on death (as has been said above)."

While other people were minding their own business after hearing the Buddha's talk, a sixteen-year old daughter of a weaver gave good heed to it thus: "Oh, the word of Buddhas is indeed wonderful! I should meditate on death!" So she engaged herself in that meditation day and night. From the city of Āḷavī, the Buddha returned to Jetavana. The girl on her part continuously meditated for three full years.

After three years, the Buddha, while sojourning now at Jetavana, surveyed the world of sentient beings one morning and saw that very girl of a weaver in His vision. When He

made further investigation as to what might happen to her, He came to know as follows:

> "The girl has meditated on death for three long years since she heard My talk on it. Now I shall go to Āḷavī and ask her four questions. When she gives answers to them, I will cheer her on all four answers. Then I will utter the Dhamma-verse beginning with '*Andhī-bhūto ayaṁ loko*.' At the end of the verse the girl will attain *sotāpatti-phala*. On account of her, a multitude of people will also benefit."

Foreseeing thus, the Buddha, in the company of five hundred monks, left Jetavana for Āḷavī and arrived at the monastery, named Aggāḷava.

Hearing the news of the Buddha's arrival, the people of Āḷavī went, in happy mood, to the Aggāḷava monastery and invited the Sangha with the Buddha as its head.

The weaver's daughter also learned the Buddha's arrival and became joyous at the thought: "My spiritual father and teacher, the Buddha of Gotama clan, whose beautiful face may be likened to a full moon, has arrived", and thought further as follows:

> "Three years ago I saw the golden-complexioned Buddha. Now I have another opportunity to view my father Buddha's body in the brightness of gold and to listen to His sweet and nourishing talk of Dhamma."

At that time, the girl's father was about to go to the weaving shed; so he asked his daughter before he went: "Dear, I have fixed some person's piece of fabric on the loom. It remains unfinished with only about a hand span left unwoven. I will finish it today. Wind the woof quick and bring it to me."

The girl was now in a dilemma, thinking: "I am desirous of listening to the Exalted One's teaching. Father has also urgently asked me to do something else. What should I do now? Should I listen to the Exalted One's discourse first, or should I wind the woof and hand it to father first?" Then she decided thus: "If I fail to send the woof, father would hit me or beat me. Therefore only after winding the woof shall I hear the Dhamma." So sitting on a small stool she wound the woof.

The citizens of Āḷavī, after serving the Buddha with a meal, were holding the bowls of dedication water to hear the Buddha's preaching in appreciation of their good deeds. The Buddha, however, kept silent, for He pondered: "For the sake of this girl, a weaver's daughter, I have travelled this journey of thirty *yojanas*. The girl has not got a chance to hear Me. Only when she does get a chance to listen to My talk, shall I give a sermon of appreciation."

> (N.B. While the Buddha was remaining silent none whosoever in the world of sentient beings dared to ask Him to speak some Dhamma-word.)

The girl wound the woof, put it in a basket, and, on her way to her father, she stood at the edge of the audience. The Buddha too looked at the girl, stretching His neck. From the way of the Buddha's glance at her she knew, "The Exalted One wants me to go closer to Him, for while sitting amidst such a great assembly He looks at me."

> (Herein it may be asked: "Why did the Buddha stretch His neck and look at her?"
>
> **Answer**: For it occurred to the Buddha thus: "If she goes to her father without listening to My sermon even at the edge of the assembly, she will die a *puthujjana* and her destiny on her death will not be safe. But if she goes after coming to Me and listening to My sermon her destiny will be a safe one, she will attain *sotāpatti-phala* and will be reborn in a divine mansion in Tusitā. Besides there would be no escape for her from death on that very day. That was why the Buddha stretched out His neck and looked at the girl.)

After taking the cue from the Buddha, and approaching the Buddha by passing through His six rays of light, she paid homage and stood at a proper place. The following questions and answers between the Buddha and the girl then took place:

Buddha: "Where did you come from, young lady?"

Young lady: "I do not know, Exalted Buddha."

Buddha: "Where are you going?"

Young lady: "I do not know, Exalted Buddha."

Buddha: "Do you not know, young lady?"

Young lady: "I do, Exalted Buddha."

Buddha: "Do you know, young lady?"

Young lady: "I do not, Exalted Buddha."

In this way the Buddha asked the girl four questions. Realising what was meant by the Buddha, the girl gave her answers in profound significance.

Those people, who did not understand the significance, reproached her, saying: "Behold this girl, friends! In her conversation with the Buddha did she speak at random what she wanted to, which is just nonsense. When asked: 'Where did you come from?' she should have answered: 'I came from my weaving home', when asked: 'Where are you going?' she should have answered: 'To the weaving work-shop.'

The Buddha, after silencing the people, asked the girl:

(1) "Young lady, when I asked you, 'Where did you come from?' why did you say you do not know?"

Then the girl answered: "Exalted Buddha, You knew of course that I came from my weaving home. Indeed, by 'Where did you come from?' You mean to say from which existence did I come to this weaver's existence. I do not know which existence I came from. Hence my answer: 'I do not know.' "

The Buddha then expressed His appreciation for the first time, saying, "Well said, well said! Young lady you have answered the question raised by Me." He asked another question:

(2) "Young lady, when I asked you 'Where are you going?' why did you say you did not know?"

The girl answered: "Exalted Buddha, You knew of course that I am going to the weaving work-shop with the woof basket in my hand. Indeed, by 'Where are you going?' You meant to say to which existence I was going from this human existence. To which existence I am going I do not know. Hence my answer: 'I do not know.' "

The Buddha then expressed His appreciation for the second time, saying, "You have answered the question raised by Me." He asked still another question:

(3) "Young lady, when I asked you 'Do you not know?' why did you say you did?"

The girl answered: "Exalted Buddha, I know I am bound to die. Hence my answer: 'I know.' "

The Buddha then expressed His appreciation for the third time, saying "You have answered the question raised by Me." He asked still another question:

(4) "Even then, young lady, when I asked you 'Do you know?' why did you say you do not?"

The girl answered: "Exalted Buddha, I do know that I am bound to die. I, however, do not know what time will I die, whether at night, during day time, in the morning, or when. Hence my answer: 'I do not know.' "

The Buddha then expressed His appreciation for the fourth time, saying, "You have answered the questions raised by Me." Then the Buddha addressed the audience:

"You do not know even this much of the significance in the answers given by this girl. Reproach, that is all you can do. Verily those who lack the eye of wisdom are blind (despite their organic eyes). Only those who have the eye of wisdom are sighted."

After that the Buddha spoke this Dhamma-verse:

Andhībhūto ayaṁ loko

tanuk'ettha vipassati
Sakuṇo jālamutto'va
appo saggāya gacchati.

My virtuous audience! This world composed of numerous worldly people, who do not see but feel things by touching them, is like the blind for lack of the eye of wisdom. In this multitude of countless worldly people only a few highly intelligent ones can reflect and discern the nature of the conditioned mind and matter in the light of the three characteristics. Just as the quails that escape from the bird-catcher's net are of inconsiderable number, even so only a small number of sharp intelligent persons attain the abode of devas and humans and the bliss of Nibbāna.

At the end of the teaching, the weaver's daughter, was established in the state of *sotāpatti-phala*. The teaching was also beneficial to many people.

The Girl's Destiny

The girl took the woof-basket and proceeded to her father, who was then dozing while sitting at the loom. When the daughter pushed and moved the basket casually it hit the end of the shuttle and dropped making a sound.

Her father, the weaver woke up from dozing and pulled the shuttle by force of habit. Because of its excessive speedy motion the end of the shuttle struck the girl right in the chest. The girl died on the spot and was reborn in the deva-abode of Tusitā.

When the weaver looked at his daughter, he saw her lying dead with her body stained with blood all over. The weaver was then filled with grief. Thereafter, he came to his senses and thought: "There is no one other than the Buddha who can extinguish my grief." So thinking he went to the Buddha, most painfully weeping and after relating the story, said: "Exalted Buddha, kindly try to cease my lamentation."

The Buddha caused some relief to the weaver and said: "Do not be sad, devotee. The volume of the tears that you have shed on the occasions of your daughter's death in the past *saṁsāra* of unknown beginning is by far greater than the volume of the waters of the four great oceans." Having said thus the Buddha delivered a discourse on the beginningless round of births and deaths (*anamataggiya saṁsāra*).

Now with little sorrow, the weaver begged the Buddha to ordain him, and after becoming a *bhikkhu* he put efforts in meditation and soon reached arahatship. (Loka Vagga, **Dhammapada Commentary**.)

THE BUDDHA'S NINETEENTH VASSA ALSO AT CALIYA HILL

Having travelled to the city of Āḷavī and other places distributing the cool medicinal water of deathlessness among humans and devas, the Buddha spent the nineteenth *vassa* also at the monastery on Cāliya Hill, doing the same among those beings who were worthy of release.

After spending the nineteenth *vassa* at Cāliya, the Buddha set out again at the end of the *vassa* and eventually arrived in Rājagaha and stayed at Veḷuvana, the Bamboo Grove.

Story of The Kukkuṭamitta Hunter

While the Buddha was staying at Veḷuvana, He gave a Dhamma-talk beginning with "*Pāṇamhi ce vano nassa*," with reference to the family of Kukkuṭamitta, the hunter. The details of the story are as follows:

The daughter of a wealthy man in Rājagaha, on coming of age, was made by her parents to live in comfort in a splendid chamber on the top floor of a seven-storeyed mansion. She was cared for by a maid-servant provided by her parents. One evening, while she was viewing the street through the window, she saw Kukkuṭamitta, the hunter, who earned his living by killing deer, for which he carried five hundred snares and five hundred stakes. At

that time the hunter, who had killed five hundred deer, was in a frontal seat of his cart driven by himself and fully loaded with deer-meat for sale. The girl fell in love with him and after handing her maid some presents, she sent her with these words: “Go, dear maid, give these presents to the hunter and try to get the information about the time of his return.”

The maid-servant went and gave the presents to the hunter and asked: “What time will you go home?” “After selling the meat today,” said the hunter, “I shall go home tomorrow early morning by such a such a gate.” Having got the hunter's reply, the maid-servant returned and told her mistress about it.

The mistress then packed her clothings, ornaments, gold and silver that she should take with her, and put on dirty garments early that morning, carried a water-jar on her head and left her house as though she were going to the river-side. Reaching the place mentioned in the hunter's reply, she waited for the hunter's coming. The hunter came out from the city driving his cart early that morning. The lady then followed the hunter's cart with alacrity.

On seeing the young lady, the hunter said: “O lady, I do not know whose daughter you are. Please do not follow me.” “You did not ask me to come,” replied the lady, “I came on my own accord. Drive on your cart quietly.” The hunter repeated his words to prevent her from following him. Then the young lady said: “Lord, one should not bar the fortune that has come to oneself.” Only then the naive hunter came to understand without any doubt the reason for her dogged following him, he picked the young lady up on to the cart and drove away.

The parents of the young lady searched for their daughter everywhere and could not find her. At long last they concluded that she must have been dead and held a feast in memory of their daughter (*matakabahatta*).

Because of her living together with the hunter, the lady gave birth to seven sons and she had them married on their coming of age.

The Spiritual Liberation of The Hunter's Family

On surveying the world of sentient beings in the early morning one day, the Buddha saw the hunter Kukkutamitta together with his seven sons and seven daughters-in-law who came into the view of His supernormal-vision. When He investigated the reason, He discerned the past merit of all these fifteen persons that would lead them to the attainment of *sotāpatti-magga*. Taking His bowl and robe, the Buddha went alone early that morning to the place where the snares were set up. That day not a single animal happened to be caught.

The Buddha then put His footprint near the hunter's snares and sat down in the shade of the bush in front of him.

Carrying his bow and arrows, Kukkutamitta went early to that place and checked the snares, one after another; he found not a single deer caught, and all he saw were the Buddha's footprints.

Then it occurred to him thus: “Who could have set the animals free from the snares and roamed about?” Having a grudge against the Buddha (even before he saw Him) and while moving about, he saw the Buddha sitting under the bush before him. Thinking: “This than must be the one who had released my ensnared animals. I will kill Him with an arrow,” he bent the bow and pulled the string with all his might.

The Buddha permitted him to bend the bow and pull the string, but He did not permit him to release the arrow. (The Buddha performed a miracle so that the hunter could do the bending of the bow and the pulling of the string but not the shooting.) Not only was he unable to shoot the arrow, he was also helpless in unbending the bow. It appeared that his ribs were going to break, and the saliva flowed from his mouth. Looking very exhausted, he stood like a stone statue

The seven sons went to the father's house and asked their mother during a conversation with her: “Father is taking so long. What would be the reason for his delay?” When asked by their mother: “Follow your father, dear sons,” they went after their father, each holding

his bow and arrows. Seeing their father standing like a stone figure (and seeing the Buddha sitting in the shadow of the bush,) they thought: "This man must be the enemy of our father." Everyone of them then tried to bend his bow and pull the string. On account of the Buddha's miraculous power, however, they all stood wearied like lithic figures as their father.

Their mother then wondered: "What is the matter? My sons were also taking too much time!" With her seven daughters-in-law, she went after them and saw all eight persons: the father and his sons. When she looked around, wondering: "Whom these eight, the father and his sons, were aiming at while so standing?" she saw the Buddha, and with her both arms up she shouted aloud: "Do not destroy my Father, sons!"

Hearing the cry (of his wife), Kukkutamitta the hunter thought: "Oh, I am ruined! This man is said to be my father-in-law. Oh, I have done a great misdeed!" The seven sons also thought: "This man is said to be our grandfather! We have done a great mistake!" Thereafter, under the impression that "This man is my father-in-law!" the hunter cultivated loving-kindness (towards the Buddha). So did the seven sons with the notion that "This man is our grandfather!"

Then the mother of these seven sons, the daughter of a wealthy man said: "Discard your bows and do obeisance to my Father." As He knew the eight men had become soft-minded, the Buddha let them put down their bows. (He now withdrew His miraculous power that He had previously exercised in order to prevent them from laying down their bows.) The eight people then did obeisance to the Buddha, saying: "Kindly forbear our wrong, Exalted Buddha," and they took their seats at proper places.

When they were thus seated uniformly, to them, a family of sixteen members, the Buddha gave a series of talk: *Dāna-kathā, Sīla-kathā*, *Sagga-kathā*, *Kāmānaṁ ādīnava-kathā*, *Nekkhamme-ānisaṁsa-kathā*, in this order. At the end of the talk, the fifteen persons, Kukkutamitta the hunter and his seven sons and the seven daughters-in-law, were established in *sotāpatti-phala*. Having thus helped them realise Fruition, the Buddha entered Rājagaha City for aims-round and returned to the monastery in the afternoon.

The Buddha was then asked by the Thera Ānanda: "Where have you been, Exalted Buddha?" "I have been to the place of Kukkuṭamitta the hunter, my dear son Ānanda," was the answer. "Have you, Exalted Buddha, made him one who refrained from the wrong-doing of taking life? Have you admonished and emancipated him?" "Yes I have, dear Ānanda," the Buddha answered. "All of them, with Kukkutamitta as the fifteenth member, are now established in unwavering faith, absolutely free from doubts in the Three Gems, and become non-doers of the evil act of killing."

The monks interrupted them, saying: "Exalted Buddha, there is also the hunter's wife; was she not there?" "Yes, she was," answered the Buddha. "Monks, that house-wife has already become a *sotāpanna* while still living as a girl in her parent's home."

Then a discussion took place at a religious meeting (in the Dhammasala, the Dhamma-hall, where discourses are heard and discussed) as follows:

> "Friends, Kukkuṭamitta's wife (a merchant's daughter) had attained *sotāpatti-phala* while being a young woman and living still with her parents. Thereafter she followed the hunter to his home and had seven sons. Asked by her husband to bring the bow, the arrow, the spear, the stake, or the net, she would bring them to him. The hunter on his part would carry those weapons given by his *sotāpanna* wife and would commit the evil deed of taking life for long, day after day. How is it friends? Do those *sotāpanna* individuals, the Noble Ones, too commit such a crime?"

The Buddha came to the monk's meeting and asked: "What was the subject-matter of your discussion, monks, before I came here?" The monks answered: "We were discussing this matter (of Kukkutamitta's wife, the daughter of a merchant)." Thereupon the Buddha said:

> "Monks, the Noble Ones, *sotāpannas*, never commit such a crime as killing. The hunter's wife brings him such weapons as bow and arrow because she was mindful of her duty, the duty that the wife must obey her husband's word. She had no

intention to make the hunter go to the forest with the weapons in his hand for the evil act of taking-life; she had not the slightest idea of that sort.

"For example, if there is no sore on the palm of the hand, one who uses that hand for holding poison cannot be harmed by the poison; similarly, to him who does not do any evil because he has no unwholesome intention, no bad result accrue to him though he may have fetched the weapon."

Having said thus, the Buddha spoke the following verse as a continuation of His utterance:

Pānimhi ce vaṇo nāssa, hareyya paṇinā visaṁ.
Nabbaṇaṁ visam anveti n'atthi pāpaṁ akubbato.

Monks, if there is no sore or injury in the palm of a hand, poison cannot harm it. (Therefore) with that hand without any sore or injury, one should be able to carry the poison safely. Similarly, to him who has not done a wrong thing because he has no unwholesome volition, there arises not the slightest act of wrongdoing (just by bringing a bow and the like).

(As poison cannot hurt the hand free from a boil or a cut, so he who just passes over a weapon, such as a bow and an arrow, does not do evil as he has no wicked intention. That is to say, as no poison can affect the healthy hand, so no [desire for doing] evil can approach his stout heart.)

By the end of the preaching, many attained *sotāpatti-phala* and other Fruitions.

The Past Merit of Kukkuṭamitta's Family

At a later time, in the Dhamma-assembly, the monks were engaged in a conversation among themselves:

"(1) Friends, what was the past merit that caused the attainment of *sotāpatti-magga* of Kukkuṭamitta, the hunter, who had seven sons and seven daughters-in-law? (2) Why was he born in a hunter's family?"

Thereupon the Buddha came and asked: "Monks, what are you taking about?" and getting the reply as to what they were talking about, the Buddha related the story of the hunter's past merit as follows:

"Monks, in times past, when people were holding a discussion on the construction of a huge shrine over Buddha Kassapa's relics, they deliberated the question as to what should be used for fine earth and what for the liquid matter.

Then they got an idea to use orpiment for fine earth and sesame oil for the liquid matter, and they all agreed to do so. The people had the orpiment powdered and mixed it with sesame oil and used it as cement plaster to hold the bricks together. The bricks that were laid inside the shrine were coated with gold. As for the layer of bricks outside the shrine, they laid bricks of gold. Each brick was worth a hundred thousand.

Selection of President for Enshrinement Ceremony

When the people's construction of the stupa was completed enough for enshrining the relics, a discussion took place as to 'who should be selected president,' for a great deal of money was badly needed when enshrining the relic.

Then a country merchant, thinking: "I shall become president", donated money amounting to one crore to the enshrinement fund. On seeing the generosity of the country merchant, the people dispraised the town merchant, saying: "This town merchant accumulates wealth like white ants. He is not eligible to become chief of this occasion for constructing such a great relic-shrine. But the country merchant has generously donated ten million and is becoming president."

On hearing what the people had said, the town merchant gave in charity two crores hoping to become president.

"Only I must be president of the enshrinement ceremony," thought the country merchant and gave away three crores. In this way the donations made by both parties increased till the town merchant's contribution became eight crores.

But the country merchant had only nine crores at his place, In the residence of the town merchant, however, there were forty crores. Therefore it occurred to the country merchant thus: "If I gave nine crores the merchant from the town would say that he would donate ten. Then (as I cannot compete with him) the state of my being without wealth will be known to all." He then said: "I will donate this much of money. I shall also take upon myself servitude to the stupa together with my seven sons, seven daughters-in-law and my wife." So saying he brought his family members and dedicated them and himself, sixteen persons in all, to the stupa.

"Acquisition of more funds is possible, [that of dedicated human labour is not]," said the people, "This country merchant has given up his seven sons and seven daughters-in-law and wife and himself to the stupa. Let him therefore become president of the enshrinement ceremony." Thus they all unanimously selected the country merchant as president.

In this way the sixteen family-members became slaves to the stupa. But the people agreed to set them free from servitude. The sixteen-member family however took care of the stupa till the end of their lives, and on their death were reborn in a celestial abode.

The sixteen persons enjoyed the blissful life in that abode during the whole Buddhantara *asaṅkhyeyya-kappa* (i.e. the period between the lifetime of Buddha Kassapa and that of our Buddha). When the time of Buddha-Emergence [*Buddh'uppāda* came as our Buddha (Gotama)] appeared, the housewife to the merchant passed away from the celestial abode and became a merchant's daughter in Rājagaha. While only a young girl she attained *sotāpatti-phala*.

("*Adiṭṭha-saccassa pana paṭisandhi nāma bhāriyā*," so says the Commentary.) "The birth of a worldling, who has not discerned the Four Truths is burdensome." (For he is likely to be reborn into a lowly family despite the fact that, that very life is his last (*pacchima-bhāvika*): for he has not overcome the risk of falling into a lowly state.) Therefore the deva who had been the husband of the merchant's daughter, on his return to the human world, was reborn in a family of hunters. As soon as she saw the hunter, her former love (*taṇhā-pema*) revived. That was why the Buddha spoke the following verse:

*Pubbe'va sannivāsena, paccup*paññā*hitena vā.*
Evaṁ taṁ jāyate pemaṁ, uppalaṁ va yathodake.

> Because of living together in love in the past and also because of benefiting one another at present, for these two reasons, love of two types, *taṇhā-pema* and *mettā-pema*, arose. (How?) just as lotuses and any other aquatic flowers thrive, depending on the two factors of water and mud).

It was only because of her love in the past that she followed the hunter to his house. Their sons, from the celestial abode and took conception in the womb of the merchant's daughter. The daughters-in-law were reborn in various families, and on coming of age, they all went over to the home of the hunter's family owing to their affection they had had in their past lives.

As the result of their services rendered together to the relic stupa dedicated to Buddha Kassapa the sixteen members of the hunter's family attained *sotāpatti-phala* in this Buddha's dispensation.

End of story of Kukkuṭamitta the hunter.

Story of Ānanda The Wealthy Merchant

Having distributed the medicinal Dhamma-water of immortality among beings, including the family of the hunter Kukkuṭamitta, while staying at Veḷuvana, Rājagaha. From there the Buddha arrived at Sāvatthi and stayed at Jetavana. While staying there, he gave a discourse beginning with "*puttā matthi dhanaṁ matthi*", with reference to Ānanda the wealthy merchant and citizen of Sāvatthi. The story in detail is as follows:

There was in Sāvatthi a wealthy merchant, Ānanda by name, whose wealth was worth forty crores, yet who was extremely stingy. The man had his relatives assembled fortnightly and gave advice to his son, Mūasirī, amidst his kinsmen at three different times, saying thus:

> "Dear son, do not think that the forty crores is a great deal of wealth. What is in one's hand should not be given to another. Try to gain new wealth. He who spends but one coin after another will certainly exhaust his wealth one day. Therefore, we advised:
>
> *Añjanānam khayam disyam disvā upacikānañ ca ācayaṁ*
> *Madhūnañ ca samāhāraṁ paṇḍito gharam āvase.*
>
> Dear son, having observed the disappearance of a collyrium stone due to repeated rubbing, the arising of an anthill due to repeated gathering [of earth] by white ants, the development of a beehive due to repeated collection [of the nectar of flowers] by bees, a wise man should live exerting to keep his old wealth undiminished and to bring about new wealth.

Later on the merchant Ānanda died without telling his son Mūlasirī about his five big jars of gold that he had buried, and being greedily attached to his wealth and dirtying himself with the taints of miserliness; he was, upon his death, conceived in the womb of a *caṇḍāla* (outcaste) woman in a village of a thousand householders at the gate of the city of Sāvatthi.

On learning the merchant's death, King Kosala summoned the son, Mūlasirī, and appointed him as the successor to his father.

The thousand *caṇḍāla* households made their living by working collectively as daily wagers, and from the time of the conception of the miser Ānanda, the former rich man, they no longer had the wages nor did they have food more than what was enough. The labourers came to the conclusion, saying: "Now we hardly earn a small morsel of rice despite our hard work. There must be somebody evil and unfortunate among us." So they divided themselves into two groups, and the dividing process went on and on until there remained the isolated household of the miser's parents. In that situation, the family of Ānanda said: "The ominous one is in our household" and they expelled Ānanda's mother.

The mother had much difficulty in obtaining just enough food as long as she was carrying the child in her womb, and she gave birth to a son so miserably. The child's hands, legs, eyes, ears, nose and mouth were all displaced. With his body so deformed, he looked very ugly, like a little earth-bound demon. Despite all this, the mother did not have the heart to throw him away. In fact, so great was a mother's love for her child, who had stayed in her womb, that she brought him up with great hardship. On the days she took him to her work, she got nothing, and on the days she left him behind, she got her daily wage.

Later, when the son became big enough to roam about and look for food by himself, the *caṇḍāla* mother thrust a small bowl into the boy's hand and said: "Dear son, on account of you we have suffered much. Now we are no longer able to look after you. In this city of Sāvatthi, there are readily cooked and reserved meals for destitutes, travellers and so on. Make your living by going where the food is and begging it." So saying she deserted him.

When the boy roamed about the city, going from one house to another, he arrived at the place where he had lived as Ānanda, the wealthy merchant. As he was endowed with *Jātissarā-ñāṇa* (ability to remember former births), he boldly entered his own residence. He passed through the first, second and third gates with nobody remembering him or was aware of him. At the fourth gate, however, Mūasirī's children saw him and cried aloud out of fear.

Then Mūlasirī's servants beat him, saying: "You, luckless, ill-fated one!" They also took him out of the gate and put him at the garbage heap. At that moment, the Buddha, on His alms-round accompanied by the Venerable Ānanda, was at the scene. The Buddha looked at Venerable Ānanda and at his request narrated the past account and the present events of Ānanda, the wealthy merchant.

The thera then summoned Mūlasirī. People also gathered around. The Buddha then addressed Mūlasarī: "Donor Mūlasirī, do you know this boy?" "I do not, Exalted Buddha." "This boy is your father Ānanda, the merchant," said the Buddha. When Mulasiri did not believe it, the Buddha asked Ānanda: "Wealthy Ānanda, tell your son about the five big jars of gold you had buried." Mūlasirī then become convinced after he had uncovered the five jars of gold, as mentioned by Ānanda.

The merchant Mūlasirī then took refuge in the Buddha. Desiring to preach to Mūlasirī, the Buddha spoke this verse:

Puttā matthi dhamaṁ atthi
iti bālo vihaññti
Attā hi attano n'atthi
kuto puttā kuto dhanaṁ.

"I have children; I have wealth," thinking thus the fool is afflicted by *putta-taṇhā* (craving for children) and *dhana-taṇhā* (craving for wealth). In reality, however, one is not one's shelter from woes. How can children be one's shelter? How can wealth be one's shelter?

(The meaning is: a fool, who considers himself to be the owner of his children and wealth, is troubled by craving for both. How? He is troubled by the notion: 'My children have died.' or 'My children are dying.' or 'My children will die.' The same happens in the case of wealth. In this way, he suffers in six manners: three manners regarding children and three regarding wealth. Since he has craving for children, he plans to feed his children by striving in many ways on land or in water, day or night, and thus he is full of woe. Since, he has craving for wealth, he plans to increase his riches by farming or trading, and was woeful thereby.

(It is impossible for a man, who is woeful, owing to *putta-taṇhā*, and *dhaṇa-taṇhā* to lead himself to safety later on. When death approaches him, he is oppressed by fatal pains (*maraṇantika-vedanā*) like flames, his joints are broken and his bones separated. He shuts his blinking eyes to visualize his next life and then opens them to see his present life. He is thus miserable on his death-bed; formerly he looked after himself throughout his life, bathing two times and feeding three times a day, adorning himself with perfumes and flowers and other ornaments. But now, even as a true friend to himself, he is unable to release his person from misery. At such a later time, when he is so miserably dying, how can his children or his wealth go to his rescue. Indeed they simply have no ability to save him.

(As for the merchant, who had been reluctant to give somebody something but who had piled up riches only for his son Malasirī, who on his death-bed in his previous life and when he was hungry, ill-treated by others and so miserable in the present life, which of these woes could his beloved children or his accumulated wealth remove? (Indeed neither could do so.) What kind of happiness could they bring to him? (Indeed neither could.) Such is the import of the verse.)

By the end of the discourse eighty-four thousand beings realized the Four Truths and were released. This discourse was (therefore) beneficial to many. (**Dhammapada Commentary**, Vol I).

THE BUDDHA'S TWENTIETH VASSA AT RĀJAGAHA

In this way, while fulfilling His five great duties without any interruption, while distributing the doctrinal and medicinal cool water of Deathlessness among gods and humans, the Buddha departed from Sāvatthi and after travelling in the company of monks, reached Rājagaha in the Kingdom of Magadha, and stayed at Veḷuvana to keep the twentieth *vassa*.

Anibaddha Vassa, etc

Of the Buddha's forty-five *vassas*, the first twenty, beginning from his Enlightenment are called *Anibaddha* or *Aniyata Vassas* because they were spent not at one and the same place but in various towns or villages, one *vassa* here, two vassas there, three still at another place and so on. They are also referred to as *Pathama* or *Purima Bodhi-Vassas* because they formed the first or former half of the whole series of *vassas* in which gods and men were led to enlightenment by the Fourfold *Magga-Ñāṇa*.

The remaining twenty-five vassas are called *Nibaddha* or *Niyata Vassas* because they were spent only at one place i.e. Jetavana or Pubbārāma in Sāvatthi in the kingdom of Kosala. They are also known as *Dutiya* or *Pacchima Bodhi-Vassas* for they formed the second or latter half of the whole series of vassas in which gods and humans were caused to be enlightened by the Fourfold *Magga-Ñāṇa*.

(**Elaboration**: For the twenty years (twenty *vassas*) of the first Bodhi, the Buddha's stay was not regular, for He observed *vassa* in different towns or villages as he pleased. But from the twenty-first *vassa*, however, He stayed regularly at Jetavana or Pubbārāma, relying upon Sāvatthi as His resort for alms-food.)

— Buddhavaṁsa Commentary —

(A different exposition in the **Aṅguttara Nikāya**, however, is as follows:

(From the twenty-first *vassa*, the Buddha's use of the two dwellings of Jetavana and Pubbārāma was permanent because the services, rendered by Anāthapiṇḍika, the wealthy merchant and Visākhā, the woman devotee, were great. In fact, the Buddha dwelt constantly at these residences on account of His being grateful to both donors.

(The Buddha journeyed to other places during non-*vassa* months, but during *vassa* He stayed alternatively at these two monasteries. The Buddha, whose custom was to pass His times thus, spent a night at Jetavana went on alms-round the next morning in the company of monks; entered Sāvatthi by the south-gate to collect food and went out by the east-gate to Pubbārāma where He spent the day. After spending the night at Pubbārāma, He went on alms-round the next morning in the company of monks, entered Sāvatthi by the east-gate to collect food and went out by the south-gate to Jetavana where He spent the day. In case the Pāli version is needed it may be taken from the Commentaries.)

Appointment of Venerable Ānanda as Permanent Attendant

(**Therī-gāthā Commentary**, Vol. II) During the twenty years of the First Bodhi, the Buddha had no permanent attendant to serve Him. Sometimes Nāgasamāla Thera was at His service, taking His bowl and robe and following Him wherever He went. Sometimes Nāgita. Thera, sometimes Upavāna Thera, sometimes Sunakkhatta Thera, a Licchavī Prince, sometimes Cunda Thera, a brother of Sāriputta Thera, sometimes Sāgata Thera, sometimes Meghiya Thera served Him, travelling about with Him. They did so but generally not to the Buddha's satisfaction.

One day, while the Buddha was sitting in His prepared sacred Buddha-seat surrounded by monks in the Fragrant Chamber, He addressed the monks:

> "Now, monks, I am old. (At that time he was fifty-five years of age.) When I tell some attendants: 'Let us go this way', they leave me and went the other way and some attendants put down my bowl and robe on the ground. Consider and select a permanent attendant for Me."

The monks were shocked and stirred on hearing this from the Buddha. Then Venerable Sāriputta stood up and saluted the Buddha, saying: "I will serve you, Exalted Buddha." But the Buddha rejected the Venerable's offer. Following Venerable Sāriputta, all other Venerables, except Ānanda, led by Venerable Moggallāna, made their offers, one after another, saying: "I will be your attendant, Venerable Sir, I will be your attendant, Venerable sir." The Buddha rejected their offers too.

The Venerable Ānanda, however, was just sitting and keeping silent there when asked by

the other monks: "Friend Ānanda, you too beg the post of the Master's attendant." The Venerable replied: "Friends, what kind of a post is it that is secured by begging? Should the Exalted One want me, He Himself will say so." Then the Buddha said:

> "Monks, Ānanda is not a type of persons who need to be urged. He will serve Me using his own discretion."

Then the monks asked him again: "Stand up, Ānanda, ask the Master for the post of His attendant." Venerable Ānanda rose from his seat and said:

"Exalted Buddha,

(1) if you do not give me good robes received by you;

(2) if you do not give me good food collected by you;

(3) if you do not give me the privilege to sit together with you in the Fragrant Chamber;

(4) if you do not take me to the places you are invited;

then (i.e. if you comply with these four wishes of mine) I shall serve you, Exalted Buddha."

> (These four negative boons were begged so that nobody else could disapprovingly say: "With such benefits or gains in view, who would think it is burdensome to serve the Master?")

Venerable Ānanda continued:

"Exalted Buddha,

(1) if you go at my request to the places invited (by your male and female devotees);

(2) if I have the permission to let each and every visitor pay homage to you promptly;

(3) if I have the permission to approach you, to ask you, the moment there arises any doubt in me:

(4) if you repeat to me what you have taught in my absence;

then (i.e. if you comply with these four wishes of mine) I shall serve you, Exalted Buddha."

> (These four positive boons were begged in order to avoid others' criticism who would say that "in spite of his service rendered day and night to the Exalted One, poor Ānanda was not favoured by the Master even this much", and in order to be able to perform good deeds and fulfil perfections, so that he would be recognized by devas and humans as the Treasurer of the Dhamma.)

In this way Venerable Ānanda asked for eight boons, four negative and four positive. The Buddha also bestowed these eight boons on Venerable Ānanda. Venerable Ānanda received thus these eight boons and became permanent attendant to the Buddha. The fruit of his perfections fulfilled for the hundred thousand *kappas* for that post of permanent attendant was realized on that very day.

A Brief Account of Ānanda's Service

From the day of his appointment as the Buddha's attendant, he served the Master by giving Him hot and cold water, by providing Him with three kinds of tooth brush, short, long and medium, by massaging Him, by rubbing His back when taking a bath, by sweeping the Fragrant Chamber and so on. Venerable Ānanda roamed about near the Buddha each day, deciding "at this hour the Exalted One must get this thing, this should be done to Him." At night he encircled around the Fragrant Chamber nine times, holding a big torch to be able to answer the Buddha promptly on being asked by Him, and to remove sloth and drowsiness. This is just a brief account of the Venerable Ānanda's service rendered to the Buddha. His other services will be mentioned in the Chapter on the Sangha

Jewel.