

THE GREAT CHRONICLE OF BUDDHAS

THE STATE BUDDHA SĀSANA COUNCIL'S VERSION

VOLUME ONE, PART TWO

BY

THE MOST VENERABLE MINGUN SAYADAW

BHADDANTA VICĪTTASĀRĀBHIVAMSA

TIPITAKADHARA DHAMMABHANḌĀGĀRIKA

AGGA MAHĀPAṆḌITA

ABHIDHAJA MAHĀRĀṬṬHAGURU

ABHIDHAJA AGGAMAHĀ SADDHAMMAJOTIKA

TRANSLATED INTO ENGLISH

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TI-NI PUBLISHING CENTER

11 E. 2536, M.E. 1354, C.E. 1992

Volume 1 Part 2:

Chronicle of Twenty four Buddhas:

Dīpaṅkara Buddha to Kassapa Buddha;

Future Gotama Buddha receiving Prophecy.

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 supreme goal of Perfect Self-Enlightenment (Omniscience) and to enable them to acquire skill in comprehending, practising and accumulating the requisites for Enlightenment.

In this chapter will be dealt with the following (pertinent features of Pāramis in the form of questions and answers).

1. What are the Pāramis?
2. Why are they called Pāramis ?
3. How many Pāramis 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 Pāramis ?
6. What are the basic conditions of the Paramās ?
7. What are the factors that defile the Pāramis?
8. What are the factors that purify the Pāramis ?
9. What are the factors that oppose the Pāramis ?
10. What is the detailed method of practising the Pāramis?
11. What is the complete analysis of the Pāramis ?
12. What is the synopsis of the Pāramis ?
13. What are the factors for accomplishing the Pāramis ?
14. What is the period of time required for accomplishing the Pāramis ?
15. What are the advantages that accrue form the Pāramis ?
16. What is the fruit of the Pāramis ?

1. What are the Pāramis?.

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 my self", 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-karunā) and wisdom which is skill-in seeking merit, (Upāya-kosalla Nana).

Mahākarunā: 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 samsāra where they are burning with the fires of craving, hatred and bewilderment, 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 samsāra 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 Dipaṅkara 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 samsāra for the long duration of four asaṅkhyeyya and a hundred thousand aeons to fulfil the Perfections in order to liberate suffering beings.

Upāya-kosalla Nāṇa: 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 saṃsāra). The wisdom that enables him to aim at and wish for

Omniscience as the only fruit of his good deeds. is called Upāyakosalla Nāṇa.

The aforesaid Mahākaruṇā and Upāya-kosalla Nāṇa are the fundamentals for attainment of Buddhahood and for 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 Pāramis?

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

The answer is: The Pāli word Pāramī is the combination of parama and i. 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, 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 Pararea, a Supreme Being." Thus the special virtues of dāna, sīla etc., come to be known as 'Pārama'.

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 property of Bodhisattas (Paramānam, ayam Pāramī).

3. How many Pāramis are there?

In accordance with the teaching:

Dānam silaṅ ca nekkhamam, Paññā viriyena pañcamam, Khanū saccam
'adhiṭṭhānam, Mett' upekkhā ti te dasa,
there are ten Perfections (Pāramis), viz. Generosity, Morality,
Renunciation, Wisdom, Energy, Forbearance, Truthfulness, Resolution,
Loving-kindness and Equanimity.

4. What is the sequence in which the Pāramis are arranged?.

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

- (i) order of actual happening (pavattikkama)
- (ii) order of abandonment (pahānakkama)
- (iii) order of practising (paṭipattikkama)
- (iv) order of planes of existence (bhūmikkama).
- (v) order of teaching by the Buddha (desanākkama).

(i) 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.

(ii) 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 dharmas 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.

(iii) Concerning sequence of practice, 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.

(iv) Concerning the order of planes of existence, the first in order of teaching Dhamma is the sensuous plane (kāmāvacara) followed by the material plane (rūpāvacara) and then by the nonmaterial plane (arupāvacara). Such an arrangement in teaching is known as the order of planes of existences.

(v) In addition to the aforesaid four serial arrangements of teaching, there is the fifth kind in which dhammas such as the aggregate of matter (rūpakkhandha), the aggregate of feelings (vedanākkhandha), the aggregate of perceptions (saññākkhandha), etc., are taught by the Buddha

in a particular order for some specific reason. Such an arrangement of teaching is known as the order of teaching by the Buddha.

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 stand 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 dhammas as the five aggregates (*khandhas*), the twelve bases (*āyatanas*), etc.

In the chapter on *Pāramis*, 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-- 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 Mahakaruna 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) 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 (e) because it is easy to practise.

(2) Morality 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 renunciation¹](#)) 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 (karnnaparadha) 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 (sassataditthi) and annihilationism (uccheda-ditthi) are cleared away and

purity of disposition (asaya-suddhi) with regard to Insight Knowledge (Vipassana Nana) and to Knowledge that Volitional activities are one's own property (Kammassakata Nana) 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.

(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 (Upaya-kosalla Nana) 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 excessfie 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 forebearance 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 had wronged him. To illustrate: In the Mahākapi Jātaka, the sixth Jātaka of the Tiṃsa 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 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 Bodhisattā 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 Pāramis?.

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 (atta-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 Pāramis collectively as well as individually that one will have a clear understanding of them. Therefore the Texts usually describe these four features concerning the Perfections.

Characteristic (Lakkhaṇa): The Commentary defines: Sāmaññaṃ vā sabhāvo vā, dhammānam lakkhaṇam 'matam, Characteristic (lakkhaṇa)

has two aspects: (i) [sāmañña](#)⁴, ordinary features common to all, and (ii) sabhāva, special feature peculiar to one and not shared by others. (For example, the material quality, paṭhavi (earth-element) has two characteristics, namely, (a) change, impermanence, unsatisfactionness, 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 (Paccupatthāna): The Commentary defines: phalam, va paccupatthanam-upaṭṭhānākāropi vā, Whenever a person ponders deeply over 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, relates to its effect. Thus any one 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. yaṃ 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 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 Nāna).

The four features belonging to each Perfections are, (1) The volition founded on Mahākaruṇā and Upāya-kosalla Nāna 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.

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 deeply and carefully it would appear as nonattachment 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 Nāṇa wholesome physical and verbal conduct is called Perfection Morality. In terms of Abhidhammā 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 -- three wrong physical actions and four wrong verbal actions; or it helps one attain 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 (hiri) and moral dread (ottapa) to do evil.

(3) Founded on Mahākaruṇā and Upāya-kosalla Nāṇa 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 (Saṃvega Nāna) as its proximate cause.

(4) Founded on Mahākaruṇā and Upāya-kosalla Nāna, 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 dharmas; 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 Mahākarunā etc., 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 that are detrimental to meritorious deeds. (d) Its proximate cause is the religious sense of urgency (Samvega Nāṇa) or the eight factors that promote exertion (Viriyārambha vatthu).

(Samvega Nāṇa: Knowledge formed by dread, ottappa, of dangers--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, eight factors that promote exertion (viriyārambha vatthu) -- two concerning repairs and maintenance, two concerning travelling, two concerning illhealth; 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 Bhagavā. I shall endeavour to do so in advance before I start mending.",

(ii) On completion of such an undertaking also he 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 (Kusita 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 viriyārambha vatthu and eight kusita-vatthu are stated in 10-Sangiti Sutta, Pāthika Vagga of the Digha Nikāya.

(6) Founded on Mahākaruṇā and Upāya-kosalla Nāna, tolerance to wrongdoings of others (or in terms of Abhidhammā, 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 firm 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 Mahakaruna and Upaya-kosalla Nana, speaking the truth and keeping one's word is the Perfection of Truthfulness. (In terms of Abhidhammā, it is the mental concomitant of abstinence (Virati cetasika) of 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 Mahākarunā and Upāya-kosalla Ñāṇa, an unshaken determination to pursue meritoriousness is the Perfection of Resolution. (In terms of Abhidhammā, 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 Mahākarunā and Upāya-kosalla Ñāṇa, service to the 'welfare and happiness of the world is the Perfection of Lovingkindness it is the mental concomitant of non-aversion, the adosa cetasika in terms of Abhidhammā.

(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 Mahākarunā and Upāya-kosalla Nāna the attitude of impartiality towards desirable and undesirable conditioned beings, discarding love and hate, is the Perfection of Equanimity, (in terms of Abhidhammā it is the mental concomitant of equipoise, Tatramajjhataṭṭā) 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 Mahākarunā and Upāya-kosalla Nāna." These two attributes form the basic virtues ever present in the mental continuum of Bodhisattas and only acts of dāna, sīla etc., thus rounded on them constitute the Pāramis.

6. What are the basic conditions of the Pāramīs?

Briefly stated, they are:

- A. Great aspiration (Abhinhāra);
- B. Great Compassion and skill in ways and means, (Mahākarunā and Upāya-kosalla Nāna) ;
- C. Four grounds for Buddhahood (Buddhabhūmi);
- D. Sixteen mental dispositions (Ajjhāsaya);
- E. Reflective knowledge (Paccavekkana Nāna) of disadvantages of non-giving, etc., and advantages of giving, etc.
- F. Fifteen kinds of conduct (Carana) and five kinds of higher knowledges, (Abhinna), together with their contributory causes.

To expand:

(A) Great aspiration (Abhinhāra).

(abhi means towards Omniscience; mhāra 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' in Volume One, Part One, may be recalled.

In an existence complete with the eight factors (like that of Sumedha) 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 samsara myself with my own effort, I shall also rescue other beings; when I have freed myself from the bonds of samsara, 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 my self, 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 other 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 Abhinihāra, which forms the basic condition for all the ten Perfections.

Indeed, it is only through the arising of this great aspiration that the Bodhisattas receive the definite prophecy of Buddhahood; after receiving the prophecy, there occur in succession, reflection on the Pāramis, 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 after 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 requisities 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 patipatti); he is then destined to become a Buddha; this destiny is irreversible after the arising in him of this great Abhinhāra and thereby gains the designation of 'Bodhisatta'. (One is not entitled to be called a Bodhisatta until one possesses Abhinhāra.)

From that time onwards, the Bodhisatta becomes fully inclined to the attainment of Omniscience, and the power to fulfil and practice Pāramī Cāga, Cariya, the requisites for Enlightenment become established in him.

Because he had possessed this great meritorious Abhinhāra, Sumedha the Hermit correctly investigated all the Pāramīs with [Perfection-investigating Wisdom \(Pāramī-pavicaya Ñāna\)](#)⁸. This wisdom was achieved by himself without the help of a teacher and was therefore known also as Sayambhū Ñāna 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 asaṅkhyeyya 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) are:

(i) When the Great Being who aspires to become a Buddha sees a Tathāgata 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 Tathāgata'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 Tathāgata'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 Tathāgata 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 (Dhammagaru) he is inclined towards Omniscience.

(b) The four causes (immediate factors) are:

(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 samsāra 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 Pacceka Buddhas (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).

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 this wish for the welfare of beings; the 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 well-being.

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 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, shows the great aspiration (Mahābhinihāra) 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 are:

(i) Internal power (ajjhattikabala): (Extreme inclination towards Omniscience or Sammasambodhi through reliance on ones' physical ability, with reverence for the Dhamma (Dhamma gāraḇa), the last of the aforesaid four conditions.) Exercising this power, having self-reliance and sense of shame (for doing evil), the Bodhisatta aspires to Buddhahood, fulfils the Perfections and attains Supreme Enlightenment.

(ii) External power (bāhirabala): (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 selfconfidence, "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 to 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, 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, as stated above, 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 Abhinhara forms a basic condition for all the Perfections.

Great Marvels.

Because of the arising of the great meritorious Abhinhāra 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 Caga 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 (Mahākarunā and Upāya-kosalla Nana).

Like the great meritorious Abhinhāra, Mahākarunā and Upaya 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 Mahākaruntā and Upāya-kosalla Nāṇa 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 cross the ocean of samsāra,' through compassion, he goes to the rescue of beings. Through Wisdom, he understands thoroughly 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 samsara.

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 (Buddhabhūmi).

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

(a) Endeavour (Ussaha): It is the endeavour for the fulfilment of the Perfections, sacrifices and practices (Pāramī, Caga, Cariya).

(b) Higher Intelligence (Ummanga): It is the skill in ways and means, Upāya-kosalla Nana, already mentioned above.

(c) Firm standing (Avatthāna): it is Imperturbable determination in practices leading to Buddhahood.

(d) 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 nonhatred (adosajjhāsaya); to non-delusion (amohajjhāsaya); to liberation (nissaranajjhāsaya); and to inclination towards each of the ten Pāramīs (dānajjhāsaya, silajjhāsaya 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, nonhatred, 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 nongreed, etc., are also the conditions of the Pararnis.

Likewise, the tell inclinations to generosity (danajjhāsaya), etc., form conditions of the Pāramīs. Danajjhāsaya 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 lovingkindness 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 Pāramis.

E. Reflective knowledge (Paccavekkhanā Ñāna) 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 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 (Buddha bhūmi) . "

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 ([kitaka](#))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 some thing; 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 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 through greed with which he is imbued over long stretches of time, he should reflect thus: '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 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, 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 (Dhammadana).

(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 medicament 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 (vasikarana mantam) which commands homage and reverence of the high-born humans such as kings, brahmins, etc., and of Devas and Brahmas; it is a stairway to Deva and Brahma worlds. It serves as a means of gaining Jhānas and Abhinna, a high-way 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 (cintamani) 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, Anguttara Nikāya.)

At one time the Buddha was touring in the country of Kosala accompanied by many bhikkhus. On seeing a blazing fire at one place he left the high way and sat down on the seat of four - folded robe prepared by the Venerable Ananda 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 or 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, or 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 or 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 or 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 or 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 or to make use of the couch or divan offered by the faithful?

(vii) Would it be better to be held upside down by a strong man and flung into a big pan of boiling iron or 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 \(sikkhā\)](#)¹¹; a bhikkhu wishing his own welfare as well as that of others must be ever mindful and diligent.

At the end of the discourse, sixty immoral bhikkhus vomitted 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 thus:

'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 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; since it brings manifold benefit 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 well being.

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.

[37] 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 well-being 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 *Arahattamagga Ñāna* and Omniscience? If your morality is defective, you cannot prosper even in mundane matters, let alone in supramundane one's. 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."

[38] 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, 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 trustworthy 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 constricted with duties towards one's wife and children, and on the advantage of the life of a bhikkhu, which like space is free and vast being exempted from such obligations.

As explained in the Dukkakkhandha 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 senseobjects, 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 [39] been acquired; upon great suffering caused by terrible wars waged through desire for sense objects; upon the thirty-two kinds of severe punishment (*kamma-karaṇa*) 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, even when Bodhisattas give 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 Ñāna 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.)

[40] (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 *samsāra* 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 - 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 lovingkindness towards the three types of person without discriminating them as dear ones, neutrals or enemies.

[41] (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 out 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?"

For 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*s) etc., and comes to understand truthfully the processes of *Samsāra* 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.

[42] 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; but 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 *samsāra*; one with moderate energy will undertake the task, only to give it up halfway 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 well-being, to realise the goal (Omniscience)."

Again, without sufficient energy even aspirants for [Sāvaka-Bodhi](#) or [Pacceka-Bodhi](#)¹⁴, intent on liberating themselves from *samsara* cannot

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

A host of defilements such as greed, hatred, etc., are as hard to restrain as elephants in must; one's actions (*Kammas*), that happen out of 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 worldlyling is such that he succumbs easily to the ill advice of such [43] 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 *samsāra* 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 be there 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 *samanas* and *brāhmanas*; 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 Brahmas, 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."

[44] "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 doers 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 wrongdoing.)"

"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 force of habit gained for a long time, the aspirant for Buddhahood should reflect thus:

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

[45] "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, eyes, etc., to encounter various objects, good and bad; it is not possible to wish not to come 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 forth¹⁵ to the delight of my enemies."

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

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

[46] "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 antithesis 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, can one 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 Vipassana

Insight (*anulomika khanti*) 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 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, bound to attain Omniscience.

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

[47] 7. Detailed treatment of reflecting on the Perfection of Truthfulness.

The Perfection of Truthfulness should be reflected on 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., 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.

[48] "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.The detailed treatment of reflecting on the Perfection of Loving-kindness.

"Even one occupied entirely with one's personal welfare (a selfish person) could not gain prosperity in this or future life without promoting loving-kindness for the well-being 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 on 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; and 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."

[49] 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 (*metta*), the desire to remove their suffering and misfortune (*karuna*) 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 requisities 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 (*jīvitaparikkhara*)".

[50] "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* requisities 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 (Paccavekkanā Ñāna) 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*.

[51] F. Fifteen kinds of Conduct (Carana) and fivefold Higher Knowledge (Abhinna) 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 (*Sīla samvara*).
 - (2) Closing securely with mindfulness the six doors of sense-faculties, namely, eye, ear, nose, tongue, body, 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, midday, 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 (Jagariyanuyoga).
 - (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 *Jhānas* (the first, the second, the third and the fourth).
- [52] Of these fifteen *Caranas*, 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 (*Buddhanussati*);
- (ii) recollection of the Dhamma (*Dhammanussati*);
- (iii) recollection of the Saṅgha (*Samghanussati*);
- (iv) recollection of one's morality (*Sīlanussati*);
- (v) recollection of generosity (*Cāganussati*);
- (vi) recollection of one's faith, morality, learning, sacrifice and wisdom, with Devas as witness (*Devatānussatti*);
- (vii) recollection of attributes of Nibbāna (*Upasamānussatti*);
- (viii) non-association with people of barren, dry faith (*Lukhapuggala parivajjana*);
- (ix) association with amiable men of faith (*Siniddha-puggala*);
- (x) reflection on dhammas which inspire devotional faith (*Pasadaniya dhamma pacavekkhanā*); and
- (xi) inclination to generate faith in all posture (*Tadadhimuttatā*);

[53] **(b) the components of mindfulness are:**

- (i) mindfulness and clear comprehension in the seven movements such as moving forward, moving backward, etc.;
- (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 devoid of moral shame and moral dread of doing evil;
- (v) association with people 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.;
- [54] (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 (*ayatanas*), 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,
"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.

[55] **(h) The components of the four Jhānas are:**

- (i) the first four *carana dharmas* beginning with [observance of precepts](#)¹⁸;
- (ii) the beginning portion of Samatha meditation, and
- (iii) [the fivefold mastery](#)¹⁹ (*vasībhava*).

Through these Caranas, and *Abhinnas*, 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 (*amiss dāna*); and through the purity of both, the gift of Dhamma (*Dhamma dāna*) becomes possible.

In this way it may be understood how the *Cararias* and-*Abhiññas* 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 away without discrimination whatever gifts he has in hand to whoever has come to seek. He should not think about the quality of [56] 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; I shall, not refrain from killing others. I shall observe precepts only on such and such an occasion, not on other occasions.'" Thinking discriminately 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 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.
- [57] (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 remeritorious 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 *Viriya Pāramī*. Intolerance, through greed or dislike, of desirable and undesirable objects is the [58] opposite of *Khanti 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 wrongdoings 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.

[59] (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 can one 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.

[60] 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 - attending to their welfare, giving up own life and limb, warding off the danger that would befall 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.

Likewise, (according to the Abhidhammā 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.

[61] **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 unasked, more so when asked. When giving gifts, he does so freely, with without any 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 that 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 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.

[62] 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, quickly dispels it, and seeks a recipient until he finds one and gives him the same object.

Suppose he is about to partake of 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.

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.

[63] **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 up 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. (The gift of his whole body).

(ii) He gives away 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. (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 away generously without the slightest attachment to the objects offered. The Bodhisatta gives away 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 to 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.

[64] (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 the 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 Ñāna*), three kinds of knowledge (*Vijjā*), the six Higher Knowledges (*Abhiññās*), the four Analytical Knowledge (*Patisambhidā Ñāna*) and the Enlightenment of a Disciple (*Sāvaka Bodhi*).

He gives the gift of the 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 *Pacceka Buddhas* and *Sammāsambuddhas*, the Bodhisatta gives the gift of the *Dhamma* by explaining them clearly the characteristics functions, etc., of the ten *Pāramīs*; by elaborating upon the glory of Bodhisattas throughout the three stages of their existence --- 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 *Pacceka Bodhi* or *Samrnāsambodhi*; and by purifying the practices of those who are already established in them.

[65] **Suttanta classification of *Dāha* 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.

[66] **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 Brahma; 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 Maddi](#)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 who ever wants them to enable himself approach the tree of Enlightenment with feet marked with auspicious 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 [67] 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 extoll 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.

[68] 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 Abhidhammā way of making gifts, which are objects of senses such as form, sound, it is not perceptible also what constitutes a *rupa dāna*, or how one should be mentally disposed to effect a gift of *rupa*. How such gifts should be made is explained below.

Abhidhammā classification of Dāna into six kinds.

Rupa dāna.

According to six kinds of offering following the Abhidhammā classifications, the gift of colour (*rūpa dāna*) should be understood thus; Having acquired a gift 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", offers the flower, the garment which has the colour intended as a gift. This kind of offering is known as gift of colour (*rupa dāna*).

It is not possible for a person who wants to make a gift of a particular colour by saperating it out from the material of that colour; he has to 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 (*rupa 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 does of lotus bulbs and roots 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 pagoda platforms, bells or bronze drums himself or causes others to do so; or by giving [69] 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., 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*).

[70] *Dhamma dāna*.

The gift of Dhamma (*dhamma dāna*) means the gift of *dhammārammana*²⁶ (one of the six sense objects). In accordance with the dictum, "*oja, 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., rich in nutrient (*oja*), considering it only as a nutrient, actually a *dhammārammana*, and thinking "I shall make a gift of *dhammārammana*," he makes a gift of butter, ghee, etc; or a gift of *eight kinds of drink (pān)*²⁷ made from fruits and roots; or, thinking, "this is a gift of life", he makes gifts of materials 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"; 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*).

[71] 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 (*virīya*), concentration (*samādhi*), wisdom (*panna*) 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 with regard to 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 save himself and his valuable assets from the great mansion of three abodes (realms of humans, Devas and Brahmas) 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.

[72] Herein, morality is purified in four modes:

- (i) by purifying one's inclination (*ajjhāsaya visuddhī*);
- (ii) by undertaking oneself the observance of precepts taken from others (*samādana*);
- (iii) by non-transgression (*avitikkamana*); and
- (iv) by making amends in case of transgression (*paṭipākatika karana*).

(i) 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 (*hiri*).

(ii) Likewise, a person who has taken precepts from others reflects, "I am undertaking the observance of precepts taken from such and such a teacher," and having respect for other beings may become very pure in morality by arousing his sense of moral dread of evil (*ottappa*).

(iii) When endowed with both moral shame and moral dread to do evil there can be no transgression. Through nontransgression one may become pure in morality and be well established in it.

(iv) 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 *parivasa*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 *sāmanera* has to renew the undertaking for observance of precepts to gain reinstatement.)

[73] **Precept of Abstinence (*Varitta 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, *Varitta Sīla* and *Cāritta Sīla*. Of these two kinds,

(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 *Varitta 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 the Bodhisatta observes Varitta Sīla.

(a) The Bodhisatta has such great compassion for all beings that he harbours no resentment towards any one 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 bonds of sexuality (*methuna samyoga*) [\(mentioned in the Anguttara Nikāya\)](#)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;

[74](vi) taking delight in watching someone enjoying sense pleasures and in 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 bonds of sexuality, 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 ñāna*)³³. He has faith in and good will towards recluses, who are practising rightly.

Because he avoids the unwholesome course of action (*kamma*) leading to the four planes of misery, and because he is established in the wholesome course of action leading to the Deva world and Nibbāna, through the purity of his inclinations, and through the purity of his physical and verbal actions, all the Bodhisatta's wishes for the welfare and happiness of beings are rapidly fulfilled; he also achieves the fulfilment of his *Pāramīs*.

[75] Advantages of abstention from wrong deeds.

By abstaining from the wrong deed of killing (*pānātipāta*) 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 lovingkindness. 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 (*adinnadana*) 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; not attached to wealth and property; with an inclination to relinquishing, he is able to eradicate the natural tendencies towards greed (*lobha vasana*).

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 vasana*).

By abstaining from false speech (*musavada*) 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 vāsana*).

[76] By abstaining from slander (*pisuna 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 (*samphappalapa vāca*) the Bodhisatta is dear and agreeable to all beings, esteemed and revered by them; speaking as a rule in a measured 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 (*Ariyavaca*). (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 wealthy kings, brahmins and householders; he is never vanquished by his adversaries, has no defects in his faculties of eye, ear, nose, etc., and becomes a person without a peer.

[77] 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, Anāvaraṇa Ñāna, (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 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 Vritta Sīla is observed.)

[78] **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 ever 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 by dint of constant training in morality, concentration and wisdom they reach Supreme Enlightenment. Like those great Bodhisattas of yore, 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."

[79] 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, is not given to social mixing; 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, 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 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 it; 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 for successively higher attainments. By such endeavours, his achievements in Jhāna, etc., do not get diminished or static 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.

[80] 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 kindly speech, by showing; a life of usefulness (*atthacariyā*) 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 or quarrel with them, does not humiliate them or make them remorse; he does not look down upon others finding fault with them; he does not place himself in a higher position in 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 or 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, but he does not 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.

[81] 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); showing them to a certain extent 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 as the "flood" of immeasurable meritorious deeds 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 *Mahākarunā* and *Upāya-kosalla Ñāna* 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 (*Ādinava 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 madman; 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 [82] 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 vādi*) and the doctrine of efficacy of action (*kiriya vādi*). However, when an

Enlightened One appears in the World, he joins the Order of Bhikkhus in the Dispensation of the Buddha. (*Sūsanā*)

Having thus gone forth, he establishes himself in the *Vāriṭṭa Sīla* and *Cāriṭṭa 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 dwelling; having followed the first three of the four traditions of the Ariyas³⁸ (*Ariyavamsattaya*), he strives to achieve the fourth one, the delight in meditation (*bhāvanārama*) 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 *Visuddhimagga*.)

(This is the method of fulfilling the Perfection of Renunciation.)

[83] 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., and applies himself with ardour to acquisition of wide knowledge, various kinds of *Jhāna*, etc.

(Wisdom is of three kinds: (a) *Sutamaya Paññā*, (b) *Cintāmayā Paññā*, and (c) *Bhāvanāmayā Paññā*.)

(a) *Sutamaya Paññā*.

In order to bring *Sutamaya Paññā*, otherwise known as *Bāhusacca*, to maturity, the Bodhisatta develops it through careful study, listening, learning, memorization, interrogation and investigation with mindfulness, energy and wisdom preceded by *Upāya-kosalla Ñāna*; the whole field of *Sutamaya 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 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 *Sutamaya Paññā* and becomes a man of wisdom who has delved into the entire field 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 patibhāna Ñāṇa*), which is also known as *Upāya-kosalla Ñāna*. 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 their ruin and destruction in various undertakings of beings.

[84] *(b) Cintāmayā Paññā.*

Likewise, the Bodhisatta develops *Cintāmayā Paññā* by reflecting penetratingly on natural phenomena, absolute realities such as aggregates, etc.

(Careful study, listening, learning, memorization of natural phenomena such as aggregates is *Sutamaya Paññā*. Thinking first and then reflecting on these natural phenomena, which one has studied, learnt, memorized is *Cintāmayā Paññā*)

(c) Bhāvanamaya Panna.

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 (*Bhāvanamaya Paññā*) namely, the nine Insight Knowledge (*Vipassana Nāna*) such as knowledge of conditioned things (*Sammasana Nāṇa*), 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 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 this period preceding the attainment of Buddhahood, the Bodhisatta, through great compassion, helps beings step into the three vehicles of practice, *paṭipattī*, 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.

[85] 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 *Visuddhimagga*. It is especially to be noted, however, that in the *Visuddhimagga*, 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 *Mahakaruna* and *Upāya-Kosalla Ñāna* and stop short at the sixth stage of Purity of Knowledge following the Right Path (*Paṭipadā ñānadassana Visuddhi*) before the attainment of the Path also called the stage of Purity of Knowledge of the Path and Fruition (*Ñānadassana 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 (*Saṅkhārupekkhā Ñāna*), giving attention only to the nine lower stages of *Vipassana* 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 upon vanquishing his foes, strives ceaselessly, even so the Bodhisatta who seeks to overcome unaided the enemies of defilement and who wants other beings also to make similar conquests works arduously all the time in fulfilment of the Perfections.

Therefore the Bodhisatta continuously reflects with mindfulness: "What have I accumulated it, 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.

[86] In order to help beings he gives away generously his possessions including life and limb. Whatever he does bodily or verbally, he does so with his mind inclined towards Omniscience; whatever merit accrues from such action is dedicated 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 *Upaya-kosalla Ñāna*.

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 for the sake 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 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 takes 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 requisities 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 -- hunger, thirst, cold, heat, wind, sun, etc.

[87] 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 Jhanic attainments enjoyed by Buddhas, Pacceka Buddhas, 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 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 -- 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 (*samsāra vatta dukkha*), in the suffering caused by defilement (*kilesa dukkha*), and in the suffering caused by *kamma* formations (*abhisankhāra dukkha*) which keep beings in *samsāra*.

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 enveloped in raging flames, consumed and withered by hunger, thirst, wind, sun, etc., feeding on what has been vomitted, on spittle, phlegm, etc., and throwing up their arms in lamentation.

[88] He distinctly sees some beings as humans, ruined in their search for means of livelihood; suffering punishment such as cutting off of 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, pressed 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 never a moment of peace, always struggling desperately dependent upon others for mere existence.

He distinctly sees the Brahmas 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 far, far into space or arrows shot into the sky by a strong man.

Seeing their suffering vividly in this manner, the Bodhisatta feels a sense of religious urgency (*samvega*), 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.

[89] Again, Energy which is responsible for conveying him to Buddhahood--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--three aspirations towards Omniscient Buddhahood with the thoughts of attaining Buddhahood (*Buddho bodheyyam*), of achieving liberation (*mutto moceyyam*) and of crossing the ocean of *samsāra* (*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 *samsāra* 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 [90] wrongs of others; being firmly established in truth; gaining mastery over Jhāna attainments; achieving power in *Abhiññas*; comprehending the three characteristics (*anicca, dukkha, anatta*); accumulating the requisites for the four

supramundane Paths through practice of Steadfast Mindfulness (*Satipatthāna*), 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 wisdom; striving with zeal, undergoing difficulties without slacking in the use of that skill is fulfilment through energy; bearing [91] 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 *Pāramīsampatti*.

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 (*Upapāramī*) and ten Highest Perfections (*Paramattha Pāramī*).

(With respect to *Dāna*, there is *Dāna Pāramī*, *Dāna Upaparamī* 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, Upapārami and Paramattha Pāramī.

To the questions "What is *Pāramī*, *Upapāramī* and *Paramattha Pāramī*?" the answer is provided in the Chapter on Miscellany in the *Commentary* to the *Cariyā 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.

[92] (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 Upapāramī*, 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 Upapāramī*, 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 Upapāramī*, 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 Upapāramī*, 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*,¹ striving to fulfil and become accomplished in the aforesaid *Upapāramīs* and those to be mentioned later is *Vīriya Upapāramī*; 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 *Khantī Pāramī*; bearing with patience the vicissitudes which endanger one's limbs such as hands, feet, etc., is *Khantī Upapāramī*; bearing with patience the vicissitudes which endanger one's life is *Khantī Paramattha Pāramī*.

[93] (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 Upapāramī*; 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 Upapāramī*; unshakeable determination inspite 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 Upapāramī*; not abandoning loving-kindness towards beings even if they have caused destruction to one's life is *Mettā Paramattha Pāramī*.

(10) Maintaining a neutral 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 Upapāramī*; maintaining a neutral attitude towards beings and their volitional activities irrespective of whether they have been helpful or harmful to one's life is *Upekkha Paramattha Pāramī*.

In this way, Classification of the *Pāramīs* should be understood.

(This is the Classification of the *Pāramīs*.)

[94] 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*, *Khantī 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 *Jhāna*, free from hindrances (*nīvarana*) should be counted as *Jhāna Pāramī*, and *Nekkhamma* as general meritoriousness belong to all the six *Pāramīs*.

Truthfulness is of three kinds: Truthful speech (*vacīsacca*); abstaining from falsehood (*virātisacca*) which is mental concomitant of right speech (*sammāvācā*); and truthful wisdom (*ñāṇasacca*) which is mental concomitant of wisdom (*paññā*). (Nibbāna Which is Absolute Truth, *Paramattha Sacca*, is not relevant here.) Of these, *vacīsacca* and *virātisacca* being related to *sīla* should be counted as *Sīla Pāramī*, *ñāṇasacca* 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 *Tatramajjhataṭṭā* and *Paññā*; *Tatramajjhataṭṭā* 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*.

Adhitthana 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 [95] *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*, (h) *Sīla* and *Jhāna*,
- (b) *Dāna* and *Khantī*, (i) *Sīla* and *Paññā*,
- (c) *Dāna* and *Vīriya*, (j) *Khantī* and *Vīriya*,
- (d) *Dāna* and *Jhāna*, (k) *Khantī* and *Jhāna*,
- (e) *Dāna* and *Paññā* (l) *Khantī* and *Paññā*,
- (f) *Sīla* and *Khantī*, (m) *Vīriya* and *Jhāna*,
- (g) *Sīla* and *Wīriya*, (n) *Vīriya* and *Paññā*, and
- (o) *Jhāna* and *Paññā*,

The Bodhisatta accomplishes

- (a) through the pair of *Dāna* and *Sīla*, the double merit of doing what is beneficial to others and of abstaining from what is harmful to them;
- (b) through the pair of *Dāna* and *Khantī*, the double benefit of non-greed and non-hatred;
- (c) through the pair of *Dāna* and *Vīriya*, the double merit of generosity and learning;
- (d) through the pair of *Dāna* and *Jhāna*, the double of merit of abandoning sensual desires and ill-will;
- (e) through the pair of *Dāna* and *Paññā*, the double of merit of concentration and insight meditation; and also the double merit of learning the Text Pariyatti and meditation;
- (f) through the pair of *Sīla* and *Khantī*, the double benefit merit of purity of bodily and verbal conduct and purity of mental disposition;
- [96] (g) through the pair of *Sīla* and *Vīriya*, the double merit of Concentration and Insight Meditation;
- (h) through the pair of *Sīla* and *Jhāna*, the double merit of abandoning *vītikkaṃa kilesa* and *pariyutthāna kilesa*; (*Vītikkaṃa kilesa* is defilement which produces evil actions in deed and word; it is removed by *Sīla*. *Pariyutthāna kilesa* is defilement which is violently active only in the mind; it is removed by *Jhāna*);
- (i) through the pair of *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) through the pair of *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) through the pair of *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) through the pair of *Khantī* and *Paññā*, the double benefit of comprehending the voidness of the soul in *nāma-rūpa* and of penetrative insight into Nibbāna;

(m) through the pair of *Vīriya* and *Jhāna*, the double benefit of effort (*paggaha*) and balanced state of mind (*avikkhepa*);

(n) through the pair of *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) through the pair of *Jhāna* and *Paññā*, the double benefit of concentration and Insight Meditation.

[97] **Advantages accruing from triads.**

(Similarly, there are advantages of grouping the Pāramis into triads.)

The Bodhisatta accomplishes the triple benefit

(1) of abandoning greed, hatred and bewilderment, the three roots of demeritoriousness, through the triad of *Dāna*, *Sīla* and *Khantī*;

(2) of 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) of the meritorious deeds of *Dāna*, *Sīla*, *Bhāvanā* through the triad of *Dāna*, *Sīla* and *Jhāna*;

(4) of 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.

[98] **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 (*Saccādhīṭṭhāna*)
- (ii) Foundation of Abandonment (*Cāgadhiṭṭhāna*)
- (iii) Foundation of Tranquility (*Upasamādhīṭṭhāna*), and
- (iv) Foundation of Wisdom (*Paññādhīṭṭhāna*)

(i) **Foundation of Truthfulness** means: Nibbāna which is Absolute Truth, the Paramattha Sacca together with initial practices which leads to Nibbāna (*pubbabhāga paṭipadā*), namely truthful speech (*vacīsacca*), abstention from falsehood (*viratī sacca*) which is mental concomitant of right speech (*sammāvācā*) and truthful wisdom (*ñānasacca*) which is mental concomitant of wisdom (*Paññā*). (The *vacīsacca*, *viratīsacca* and *ñānasacca* 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 *Saccādhīṭṭhāna*.)

(ii) **Foundation of Abandonment** means: abandonment and uprooting of all mental defilements without any remnant by means of *Arahattamagga* 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 fulfilling the *Pāramīs* as a [99] 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 (*tadangapahāna*) 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 Arahattamagga and putting away sense objects and sense desires temporarily or to a distance constitute *Cāgadiṭṭhāna*).

(iii) **Foundation of Tranquility** 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 subsided yet. Therefore through the *Pāramīs* such as *Dāna*, etc., which form the means of allaying them, the Bodhidatta 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** means: the Arahatta phala Insight, Omniscience and all kinds of wisdom such as *Upāya-kosalla Ñāna*, 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 Ñāna*. 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*).

[100] 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*, *Caga*, *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 *Adhitthānas* takes place in the mental continuum of the Bodhisatta.

After receiving the definite prophecy of gaining Buddhahood, the

Bodhisatta investigates the Pāramīs by means of Perfection-investigating Wisdom (*Pāramī-pavicaya Nāna*); having done so, he makes a vow to fulfil all the Pāramīs; then he proceeds to fulfil them all in keeping with this vow. Thus *Saccādhīṭṭhāna* becomes manifest in the mental continuum of the Bodhisatta.

While the Pāramīs are being fulfilled there occur abandonment of defilements which oppose them and there also occur abandonment of sense-objects and sense desires. Thus *Cāgādhīṭṭhāna* also becomes manifest.

As there is extinction of defilements by virtue of the *Pāramīs*, *Upasamādhīṭṭhāna* also becomes manifest.

Through these same Pāramīs the Bodhisatta becomes endowed with *Upāya-kosalla Nāna* and *Paññādhīṭṭhāna* 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 the *Pāramīs*, there become manifest in the mental continuum of the Bodhisatta: (i) *Saccādhīṭṭhāna* which is the endeavour without fail to implement the vow he has made; (ii) *Cāgādhīṭṭhāna* which is the abandonment of defilements opposing the Pāramīs; (iii) *Upasamādhīṭṭhāna* which is the extinction of the defilements; and (iv) *Paññādhīṭṭhāna* 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 *Adhīṭṭhānas* of *Sacca*, *Cāga*, *Upasama* and *Pañña*.)

[101] When a person engaged in a blameless business venture finds 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 *Adhīṭṭhānas*, namely, the sweet taste of *Vacīsacca* ("*Saccam have sādhutaram rasānam*", *Yakkha Samyutta*); the abandonment of defilement, *Cāga*; extinction of the 'fever of defilements', *Upasamā*; and *Upāya-kosalla Nāna*. 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 *Adhīṭṭhāna* 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) *Saccādhīṭṭhāna* 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) *Cāgādhīṭṭhāna* which is abandonment of demeritorious stinginess, etc., opposed to generosity; (c) *Upasamādhīṭṭhāna* which is extinction of greed for gift 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 gift materials brought about somehow or other; (d) *Paññādhīṭṭhāna* 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* all the more.

[102] (ii) Likewise, while in the course of fulfilling the *Sīla Pāramī*, the Bodhisatta comes to enjoy the benefit accruing from (a) *Saccādhīṭṭhāna* which is non-transgression of precepts in accordance with his vow, (b) *Cāgādhīṭṭhāna* which is abandonment of immoral unwholesome volition, and demeritoriousness; (c) *Upasamādhīṭṭhāna* which is extinction of harm caused by wrong deeds; (d) *Paññādhīṭṭhāna* which is wisdom playing a dominant role.

Having enjoyed the benefit of these four *Adhiṭṭhānas*, the Bodhisatta keeps on developing the *Sīla Pāramī* all the more.

(iii) While in the course of fulfilling the *Khantī Pāramī*, the Bodhisatta comes to enjoy the benefit accruing from (a) *Saccādhīṭṭhāna*, which is practice of forbearance without fail in accordance with his vow; (b) *Cāgādhīṭṭhāna* which is abandonment of wrong thoughts caused by wrong deeds and words of others; (c) *Upasamādhīṭṭhāna* which is extinction of violent anger; (d) *Paññādhīṭṭhāna* which is wisdom playing a dominant role.

Having enjoyed the benefit of these four *Adhiṭṭhānas*, the Bodhisatta keeps on developing the *Khantī Pāramī* all the more.

(iv) While in the course of fulfilling the *Vīriya Pāramī*, the Bodhisatta

comes to enjoy the benefit accruing from (a) *Saccādhīṭṭhānā*, which is working for the welfare of others in accordance with his vow; (b) *Cāgādhīṭṭhāna* which is abandonment of slackness and inefficiency; (c) *Upasamādhīṭṭhāna* which is extinction of harm caused by demeritoriousness; (d) *Paññādhīṭṭhāna* which is wisdom playing a dominant role.

Having enjoyed the benefit of these four *Adhiṭṭhānas*, the Bodhisatta keeps on developing the Viriya Pāramī all the more.

(v) While in the course of fulfilling the *Jhāna Pāramī*, the Bodhisatta comes to enjoy the benefit accruing from (a) *Saccādhīṭṭhāna* which is thinking deeply about and seeking the welfare of the World in accordance with his vow; (b) *Cāgādhīṭṭhāna* which is abandonment of demeritorious hindrances (*nīvaraṇas*), (c) *Upasamādhīṭṭhāna* which is peace of mind; (d) *Paññādhīṭṭhāna* which is wisdom playing a dominant role.

Having enjoyed the benefit of these four *Adhiṭṭhānas*, the Bodhisatta keeps on developing the *Jhāna Pāramī* all the more.

[103] (vi) While in the course of fulfilling the *Paññā Pāramī*, the Bodhisatta comes to enjoy the benefit accruing from (a) *Saccādhīṭṭhāna* which is skill in means and ways of promoting welfare of others in accordance with his vow; (b) *Cāgādhīṭṭhāna* which is abandonment of wrong paths and actions; (c) *Upasamādhīṭṭhāna* which is extinction of all forms of worries and anxieties caused through one's ignorance; (d) *Paññādhīṭṭhāna* which is wisdom playing a dominant role.

Having enjoyed the benefit of these four *Adhiṭṭhānas*, the Bodhisatta keeps on developing the Paññā Pāramī all the more.

In this manner, with every act of merit in fulfilment of the *Pāramīs*, there occur the four *Adhiṭṭhānas*; hence it is said that the six Pāramīs may be included in the four *Adhiṭṭhānas*.

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 *Saccādhīṭṭhāna*, *Cāgādhīṭṭhāna*, *Upasamādhīṭṭhāna* and *Paññādhīṭṭhāna* being of the nature of faithful performance in keeping with the vow may be included in *Saccādhīṭṭhāna*.

Like *Cāgādhiṭṭhāna*, *Saccādhitthāna*, *Upasamāhiṭṭhāna* and *Paññāhiṭṭhāna* are being of the nature of abandonment of opposing factors and being the result of total relinquishing may be included in *Cāgādhiṭṭhāna*.

Like *Upasamādhiṭṭhāna*, *Saccāhiṭṭhāna*, *Cāgādhitthāna* 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 *Upasamāhiṭṭhāna*, following *Paññā* as their leader may be included in *Paññāhiṭṭhāna*.

[104] **How the *Adhiṭṭhānas* bring benefits.**

Thus all the *Pāramīs* have their commencement with *Saccādhitthāna*; they become manifest through *Cāgādhiṭṭhāna*; they grow and prosper through *Upasamādhiṭṭhāna*, and by means of *Paññādhitthāna*, 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 *Saccāhiṭṭhāna*, 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 *samsāra*, the task of fulfilling 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 *samsāra* 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 *ekēvāda* or *aññēvāda* 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 *aparevāda*; when they are inferior to him, he refers to theirs as *kecivada*.

[105] 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 *Paññādhīṭṭhāna* 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 worldings 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 the mother's womb, but they are not aware of remaining there or of emerging from it; the two Future Chief Disciples and Future Pacceka Buddhas are aware of their descending into the mother's womb, and of remaining there, but not of emerging from it at birth. True, these Future Chief Disciples and Future Pacceka Buddhas, when the time draws near for their birth, 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 Pacceka Buddhas are unable to know that they are emerging from their mother's womb. In this way, one should have a deep sense of religious urgency by contemplating the extreme suffering of conception in the [106] 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).

[107] Having completely fulfilled the *Saccādhittāna*, 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'hamasmi lokassa); I am the most eminent in the world (jettho'hamasmi lokassa); I am the most praise-worthy in the world (settho'ham-asmi lokassa)."

Having completely fulfilled the *Upasamādhittāna*, 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 *Cāgādhittāna*, 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 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 *Adhittānas* are completely fulfilled only on the occasion when Buddhahood is attained. Their interpretation is: When he becomes a Buddha (attaining *Arahantta Magga Ñāṇa* and Omniscience) through the past accumulation of *Saccādhittāna* in accordance with his vow, he penetrates the four Noble Truths; hence the *Saccādhittāna* is fully accomplished then. Through the past accumulation of *Cāgādhittāna* he eradicates all the defilements; hence *Cagadhittāna* is fully accomplished then. Through the past accumulation of *Upasamādhittāna*, he achieves the most sublime Peace of Nibbāna when he becomes a Buddha, hence *Upasamādhittāna* is fully accomplished

then. Through the past accumulation of *Paññādhīṭṭhāna*, he achieves the unobstructed knowledge of all there is to know (*Anāvarana Nāna*); hence *Paññādhīṭṭhāna* 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 *Upasamadhīṭṭhāna* means extinction through non-arising of the suffering of *saṃsāra* or Complete Peace; and because this is attainable only on realization of Nibbāna (Parinibbāna)."

[108] **Aññe vāda.**

Aññe teachers, however, say that the four *Adhiṭṭhānas* are completely fulfilled on the occasion the discourse on the Wheel of Dhamma (Dhammacakka) is given (when the Buddha develops the Knowledge of Teaching, *Desanā Ñāṇa*).

This is how *aññe* teachers explain their view: The mental continuum of the Buddha, who has in the past made an accumulation of Saccādhīṭṭhāna, becomes accomplished in it by teaching [the Noble Truths in three modes](#)⁴⁵ of *saccāñāṇa*, *kiccañāṇa* and *katañāṇa* with regard to each of the four Noble Truths. The mental continuum of the Buddha who has in the past made an accumulation of *Cāgadhiṭṭhāna* 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 *Upasamādhīṭṭhāna* 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 *Paññādhīṭṭhāna* becomes accomplished in it by full comprehension of the propensities and latent tendencies of beings.

This is the interpretation by *aññe* teachers on which the Commentator Venerable Mahā Dhammapāla remarks: "The statement of *aññe* 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 *aññe* teachers remains incomplete.

[109] **Aparevāda.**

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 *Saccādhittāna*, Nibbāna as *Paramattha Saccādhittāna* 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 aggregates (*Khandha Parinibbāna*). It is only then that *Saccādhittāna* becomes perfect. At that time because all the four aggregates, namely, the aggregate of sense desire (*kāmapadhi*), the aggregate of body (*kandhupadhi*), the aggregate of defilements (*kilesupadhi*) and the aggregate of volitional activities (*abhisaṅkhārupadhi*) have been rejected, *Cāgādhittāna* becomes perfect. Then because all the mental formations cease, *Upasamādhittāna* becomes perfect. At that time too, because all the purpose of wisdom is achieved, *Paññādhittāna* 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 *Saccādhittāna* is particularly evident at the time of (the Bodhisatta's) birth; (b) Perfection of *Paññādhittāna* is particularly evident at the time of his Enlightenment; (c) Perfection of *Cāgādhittāna* is particularly evident when he makes the great gift of Dhamma by delivering the Discourse on *Dhammacakka*; (d) Perfection of *Upasamādhittāna* is particularly evident when he realizes *Nibbāna*.

To summarise the various views of different teachers.

(i) *Eke* teachers say that the four *Adhittānas* become perfect on the first occasion when conception takes place in the last existence.

(ii) *Keci* teachers say that the four *Adhittānas* become perfect on the second occasion when Enlightenment is attained.

[110] (iii) *Aññe* teachers say that the four *Adhittānas* become perfect on the third occasion when the Discourse on Dhammacakka is delivered.

(iv) *Apare* teachers say that the four *Adhittānas* become perfect on the fourth occasion when Nibbāna is realized.

(v) 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 *Adhittānas* become perfect only on the fourth occasion when Nibbāna is realized as stated by *apare* teachers. However it is particularly evident that *Saccādhittāna* is perfect at the time of the first event; *Paññādhittāna*, 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 *Saccadhitthana*, purification of morality is effected; through *Cāgādhiṭṭhāna*, purification of livelihoods; through *Upasamādhiṭṭhāna*, purification of mind; and through *Paññādhīṭṭhāna*, 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 of, 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 requisities of robes, alms-food, dwelling [111] 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 *Paññādhitthāna*, 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 *Paññādhīṭṭhāna*, 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 *Paññāṭṭhāna*, 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 (Karunā) 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*, *Vriya*, *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.

[112] 13. **What are the factors for accomplishing the Paramīs?**

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 comes to possess. But there are four factors which hinder his giving them away (dāna vinibandha):

(a) not being accustomed in the past to 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.

[113] Of these four hindrances,

(a) when the Bodhisatta possesses things to give away and almseekers 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 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 away all my belongings to those who seek alms?"

Having reflected thus, he gives them away freely, gladly. On making such gifts the Bodhisatta removes the first hindrance of "not being accustomed in the past to 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, gladly whatever gift material 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."

[114] Having reflected thus, he makes an offering of the most excellent, delightful object freely, 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 gift materials 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 gift materials he comes by freely, gladly. On making such gifts, the Bodhisatta removes the fourth hindrance of "worrying over the depletion of things in his possession."

Removing of 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 attabhāvaṃ Buddhānaṃ niyyādemī*)". 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* during various existences. Having reflected thus, he remains absolutely unshaken, unmoved in the face of troubles that may harm even his life and fully determined to accumulate the merit of good deeds forming the *Pāramīs*.

[115] 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, self-esteem gets diminished, gets 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, delusion in regard to himself and others, helps beings with four objects of support (saṅgha vatthu), namely, giving (dāna), kindly speech (piyavācā), beneficial conduct (atthacariya) and a sense of equality (samānattata) 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, 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 [116] 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 Cariyā Piṭaka mentions four verses eulogizing the attributes of the Buddha:

(1) Sacco cāgī upasanto paññavā anukampako sambhatasabbasambhāro kam nāmattham na sādhave.

The Buddha who has reached the height of accomplishment in the fourfold *Saccādhiṭṭhānas*, who is fully accomplished in the *Cāgādhiṭṭhānas*, 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?

[117] (ii) Mahakāruniko satthā hitesī ca upekkhako nirapekkho ca sabbattha aho acchariyō jino.

The Buddha, as the Teacher of men and Devas, being a person of Great 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 maras*⁴⁷.

(iii) Viratto sabbadhammesu sattesu ca upekkhako sadā sattahite yutto aho acchariyō 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 maras*!

(iv) Sabbadā sabbasattnaṃ hitāya ca sukhāya ca uyyutto akilāsū ca aho acchariyō jino.

Always working for the welfare and happiness of all beings,-men, Devas, Brahmas--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 *vmaras*!

(End of the section on factors for accomplishing the *Pāramīs*)

[118] 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 *asaṅkhyeyya* and a hundred thousand aeons; the medium period, eight *asaṅkhyeyya* and a hundred thousand aeons, and the maximum period, sixteen *asaṅkhyeyya* 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 *asaṅkhyeyya* and a hundred thousand aeons; a *Saddhādhika* Future Buddha takes eight *asaṅkhyeyya* and a hundred thousand aeons and a *Viriyādhika* Future Buddha takes sixteen *asaṅkhyeyya* 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 Commentary.)

[119] *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—strong, medial and weak—of maturity of the Perfections leading to emancipation (*Vimutti paripācanīya dhammā*).

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) *Vipaṅcitañña* Bodhisattas, and (iii) *Neyya*

Bodhisattas.

Of these three types *Ugghaṭitañṇu* 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 *Ugghaṭitañṇu* type of Bodhisattas is also called *Paññādhika*; with this type of Bodhisattas, wisdom is the strongest.

Vipañcitañṇu 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 versesermon of four lines delivered by a Buddha. This same *Vipañcitañṇu* types of Bodhisattas is also called *Saddhādhika*; with this type of Bodhisattas, wisdom is medial.

[120] *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 same *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 *Paramīs* become fulfilled only in accordance with the aforementioned periods of time.

15. What is 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.

[121] To state it in detail:

The advantages accruing from the *Pāramīs* are: non-rebirth in eighteen existences (*Abhabbatthānas*) 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 *Acchhariya abbhuta Sutta*, of the *Suññata Vagga*, *Uparipaññāsa*, 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 *Buddhavamsas* 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 in; he is dearly loved by Devas and men; 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.

[122] 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*), the greatness of power (*mahānubhāvātā*) 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 brings to conclusion 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 (*mahānubhāvātā*) is the magnitude of power. With his 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*.)

[123] 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 *Arahattamagga Ñāna* 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 (*rūpakāya*) 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 Gotama Buddha), 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 (Dasabala Ñāna), [the fourfold valorous Wisdom](#)⁵¹ (Catuvesārajja Ñāna); [the sixfold unique Wisdom](#)⁵², (Chasādhāraṇa Ñāna); and eighteen unique qualities of a Buddha. [124] ([Āvenikadhamma](#)).⁵³

Furthermore, according to the following verse which is quoted by Commentators:

*Buddhopi buddhassa bhaneyya vaṇṇam kappam pice aññam abhasamāno
khiyetha kappo cira dīgham antare vaṇṇo 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 Anomadassi Buddha by Suruci the Hermit, later to become Venerable Sāriputta.

[125] (i) *Sakkā samudde udakaṃ pametum ālhakena vā na tveva tava
sabbaññu ñānaṃ 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) Dhāretuṃ pathaviṃ sakka thapetva tulamandale na tveva tava sabbaññu nānam 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 minitum sakkā, rajjuyā angulena vā, na tveva tava sabbaññu, nānaṃ sakkā pametave.

It may be possible to measure the vast expanse 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.

EIGHTEEN ABHABBATTHĀNAS.

[126] 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 saṃsarā; this statement and the enumeration of the eighteen existences are given in the exposition on the Khaggavisāna 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) that 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 warbrer), and

(13) that of a *khuppipāsika* peta, *nijjhāmatanhika* peta and *kāla-kañcika asura*. (*Khuppipāsika* peta is an everhungry ghost, for he hardly has a chance to feed; *nijjhāmatanhika* 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 Moggalāna encountered on Mount Gijjhakūta. *Kālakañcika* was the name of an [127] 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 *Lokantarika*, (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 for intense suffering is called *Lokantarika* Hell);

(15) that of *Māra* in a celestial abode of sensual pleasures;

(16) that in *Asaññasatta* Brahma and *Suddhāvāsa* Brahma abodes;

(17) that in *Arūpa* Brahma abodes, and

(18) that in another world-system.

[Here the author gives a detailed explanation of 'a quail (or a warlber)' mentioned in the twelfth item of the list. The author's elucidations quoting various authorities including two *Jātaka* stories are mainly meant for the benefit of Myanmar scholars and are left out from the translations.]

In listing the *abhabbatthārnas* the *Aṭṭhasālīni Commentary* and *Buddhavaṃsa Commentary* on the 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 *Aṭṭhasālīni 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) that in the womb of a female slave,
- (6) that of a leper,
- (7) that of *Māra*, and
- (8) that in another world-system.

[128] The *Aṭṭhasālīni 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 *Buddhavaṃsa Commentary* is the same as that in the *Aṭṭrhasālini 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 kammās, 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:

- [129] 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-pañḍaka*: 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 characteristics male or female. One is therefore neither a man nor a woman.) Thus, five kinds of *pañḍaka* should be understood. (*Vinaya Mahavagga Commentary*.)

THE CHRONICLE OF TWENTY-FOUR BUDDHAS. BUDDHAVAMSA.

1. DĪPANKARA BUDDHAVAMSA.

[130] (The author discusses briefly the Myanma word Buddhavañ derived from the Pāli Buddhavaṃsa. Then he goes on to say as follows:) The definition of *Buddhavaṃsa* is this: *Ito hetṭhā kappasatasahassādhikesu catūsu asankhyeyyesu uppannānam pañcavisatiyā Buddhānam uppannakappādi paricchēdavasena pavēniviṭṭhārakathā Buddhavaṃso nāma.*

From this definition the meaning of *Buddhavaṃsa* 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 *asañkheyya* and one hundred thousand aeons, with their thirty-two particulars such as the aeons concerned, their names, clans, families, etc., is *Buddhavaṃsa*"

Though the chronicle of all these Buddhas with their particulars such as the aeons, etc., is called Buddhavaṃsa, when each individual of them is spoken of, the same term *Buddhavaṃsa* is applicable to the life-story of each Buddha. (For example) though the word Saṅgha is a term for the whole Order of Noble Ones, each and every one of them can also be called Saṅgha.

Therefore it should be understood that in this section called Dipaṅkara Buddhavaṃsa, the life story (with the aeon to which he belonged, etc.) of Buddha Dīpaṅkara will be dealt with.

In the Buddhavaṃsa Text, the account of Buddha Dīpaṅkara 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 Sumedhakathā, Story of Sumedhā.

*Evam me siddhipattassa vasibhutassa sasane
Dipaṅkaro nāma jīno uppajji lokanāyako.
Uppajjante ca jāyante bujjhante dhammadesane
caturo nimitte nāddasim jhānarati samappito.*

[131] [The Bodhisatta Sumredhā the Hermit says:] "When I have thus become accomplished in asceticism [*Jhānas* and *Abhiññas*] there appeared Buddha Dipaṅkarā, 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 *Buddhavaṃsa* Text refers only briefly to the appearance of Buddha Dipaṅkarā in the story of Sumedā. It is only in the *Buddhavaṃsa Commentary* that we find the full story of Buddha Dipaṅkarā with details of events in serial order starting from the episode of his rebirth in the abode of Tusita Gods.

Four *asaṅkhyeyya* and one hundred thousand aeons before the present *Bhadda Kappā*¹ there appeared in one *Samaṇḍa Kappā* the three Buddhas--Tanhaṅkarā; Medhaṅkarā and Saraṇaṅkarā--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 Rammāvati reigned King Sudeva. During his reign Buddhissatta Dipaṅkara was enjoying life in the celestial abode of Tusita 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 Āsalha [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 [132] Bodhisattas will be described when we come to the Chronicle of Buddha Gotama. In the *Buddhavaṃsa 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--Haṃsa Palace (Haṃsa Pāsāda), Heron Palace (Koṅca Pāsāda) and Peacock Palace (Mayūa 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 Dipaṅkarā

went out to the royal garden to enjoy himself; on the way saw an old man, a sick man and a dead man who were Deva messengers. Overcome by religious emotion (*saṃvega*) 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 elephantkeeper 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 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 Arahant 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; when told that they were the paraphernalia of a monk, he took off his royal attire and handed it over to the royal treasurer, cut of his hair with his sword and threw it 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; it is three *yojanās* in size and built of emeral stones on Mount Meru.

The Bodhisatta then put on the robes offered by the Brahmā and [133] threw up into the sky his old raiment which was received and enshrined by the Brahmā in a *ceṭiya* (called Dussa), twelve *yojanās* 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 Dipaṅkarā practised austerity called *dukkaracariyā*. 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 daytime in sala grove of the neighbourhood and in the evening, leaving behind all his followers, headed alone for the great Bodhi 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 than the *Aparājita Pallanka*, "Unconquered Seat," 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 (*pīpphala*) the Bodhisatta put forth energy of four [134] levels² and overcame Mara and his army; he gained *Pubbenivāsa Ñāna* (Wisdom that enables one to know the series of previous existences) in the first watch of the night; *Dibbacakkhu Ñāna* (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 *Paticcasamuppada*, "Dependent Origination", in the forward order, revolving of the wheel of *samsarā* 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 Vipassana Insight, up to the stage of *Gotrabhū Ñāna*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 passed seven days at each of the seven sites around the Bodhi Tree enjoying the bliss of Fruition (*Phala-samāpatti*). Having granted the Brahma's request for his teaching, the Buddha delivered the First Sermon, *Dhammacakkappavattana Sutta*, at *Sunandārama* and one hundred crores of humans, Devas and Brahmas realized the Four Truths.

At the time of his Enlightenment and that of his teaching the *Dhammacakkappavatta Sutta*, thirty-two portentous phenomena occurred.

These phenomena (on the four occasions) when Bodhisatta *Dipaṅkarā* was conceived, born, attained Buddhahood and taught the First Sermon occurred unknown or unseen by *Sumedhā* the Hermit as he was absorbed in the bliss of *Jhānas*. (This has been stated above.)

[135] **The Buddha's journey.**

After teaching the First Sermon, Buddha Dīpaṅkarā set out on a journey for the benefit of humans, Devas and Brahmas; 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 Paramīs 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.

Dīpaṅkarā Buddha then addressed the assembly:

1. *Dānaṃ nāma sukhādīnaṃ nidānaṃ paramaṃ mataṃ
dibbānaṃ, pana bhogānaṃ paṭiṭṭhāti pavuccāti.*

"*Dāna* should be understood as the noble cause of human, divine and Nibbanic happiness; it is said to be the basis of divine enjoyments".

"Beginning with these words the pleasant talk on the practice of *dāna* (*Dānakathā*) was given".

2. *Sīlaṃ nāma etaṃ idhaloka-paraloka sampattīyaṃ mūlaṃ.*

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 (*Sīlakathā*) was given in detail.

[136] 3. Next, Buddha Dīpaṅkarā gave a talk on divine abodes (*Saggakathā*) 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. Catumahārājika 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 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'), in the Sakadāgāmi-phala (Fruition of the 'once Returner') in the Anāgāmi-phala (Fruition of the non-Returner). Some in the Arahatta-phala (Fruition of Arahantship). Some in the threefold knowledge, in the Sixfold Higher Knowledge, or in [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 Brahma and administered the Dhamma, Elixir of Immortality to one hundred crores of Devas and men.

(This was the first *Dhammābhisamaya*.)

[137] 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 men headed by the prince (just like our Buddha taught his son Rāhulā 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 Abhidhammā, sitting on the stone slab of Paṇḍukambala at the foot of *pārichattaka* tree in Tāvātimsa Abode, and administered the Dhamma, Elixir of Immortality, to ninety crores of Devas and men headed by the 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*)

There were three occasions of meeting of Buddha Dīpaṅkarā's Disciples, one of them being Sunandārāma where Arahants 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 Nāradakūḍa. Once while wandering from place to place with four hundred thousand bhikkhus, Buddha Dīpaṅkara arrived at the delightful Mount Nāradakūḍa which was full of marvellous features.

The mountain was occupied by a divine *yakkha* named Naradeva and people brought annually even human beings as sacrificial offering in this honour.

[138] 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 the Buddha, 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 with his head 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 gave him *Dānakathā*, *Sīlakathā*, etc., in serial order at the end of which Naradeva and his retinue of ten thousand *yakkhas* were established in *Sotāpattiphala*.

On the day Naradeva thus became a *Sotāpanna*, people from all over Jambūdīpa brought a man from each village to make sacrificial offering to the *yakkha*. They also brought with them large quantities of sesamum, 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 all achieve Arahantship within seven days: on the full-moon day of Magha (January-February), staying in the middle of one hundred crores of Arahants, the Buddha gave instructions of *Pātimokkha* at the Disciples' meeting of four features.

An "*Ehi bhikkhu*" monk 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.

[139] The four futures of a Disciples' meeting are:

- (1) all participants are "*Ehi bhikkhu*" monks;
- (2) all participants are winners of Chalabhiññā (Sixfold Higher Knowledge);
- (3) all participants come together without being summoned by the Buddha, and
- (4) the congregation takes place on the full moon of the month, the fifteenth day Uposatha.

The above-mentioned story of the divine *yakkha* Naradeva comes from the *Buddhavaṃsa Commentary*.

In the *Buddhavaṃsa* 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 Arahants 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 Jambūdīpa came to the mountain to celebrate their annual mountain-top festival. They then happened to encounter the Buddha, listened to his sermon and, were so delighted with it that they became monks. When the Buddha taught them again on the Mahā Pavāranā Day (the full moon of Assayuja (September-October) the newcomers won 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 [Pavāranā ceremony](#)⁵ with ninety thousand crores of Arahants.

(This was the third *sannipāta*.)

[140] The ordinary sermons given by Buddha Dīpaṅkarā led to realization of the Four Noble 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-humans, Devas and Brahmas; 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 Arahant-Disciples, who have immensely powerful with the sixfold Abhiññā.

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 for ever with Arahants 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 Queen Sumedhā.

His two 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 Sirīmā and Sonā.

His height was eighty cubits. He was a splendour like a pillar of blazing light and a great *sala* tree in full bloom.

[141] (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 *yojanās*. 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, Koṅca, 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 (*Patipatti*) and Penetration (*Pativedha*) 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.

[142] *Contemplation on impermanence, etc., (saṃvega)*

The glory of that Buddha Dīpaṅkarā, his assemblage of four hundred thousand Arahants, etc., who were all his Disciples, the signs on both his feet-all had ceased to exist. Impermanent are all conditioned things! They are indeed unsubstantial!

Erection of a cetiya.

In this way Buddha Dīpaṅkarā who had penetrated all the Four Noble Truths without exception attained Parinibbāna at Nandārāma Park. In the same Park was erected a cetiya, thirty *yojanās* in height and dedicated to Buddha Dīpaṅkarā. It was of powdered red orpiment mixed with oil and butter, and in it were enshrined a Buddha Dīpaṅkarā's relics which were in an indestructible and undispersed mass, a natural phenomenon common to all long-lived Buddhas. People of Jambudipa came together and completed the cetiya with decorations of seven kinds of gems.

Here ends Dīpaṅkarā Buddhavaṃsa.

2. KOṆḌAÑÑA BUDDHAVAMSA.

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 Dipaṅkara and the following Buddha Koṇḍañña is called *Buddhantaraasaṅkhyeyya* 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 Tusita 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.

[143] (At the moment of his conception there occurred the usual thirtytwo 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 Devī, 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.

Bodhisatta Koṇḍañña with these ten crores of recluses practised *dukkaracariya*; on the day he was to achieve Enlightenment, the Bodhisatta partook of 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 went alone to the Bodhi Tree, leaving behind all recluse-followers; on the way, he accepted eight handfuls of grass offered by a heretic called Sunanda and as soon as he spread the grass at the foot of a *sālakalyani* tree  the Unconquered Seat (Aparājita Pallanka), fiftyseven cubits in height, appeared.

[144] **Enlightenment.**

Sitting crosslegged on the seat, the Bodhisatta put forth energy at four levels and overcame Māra and his army; then he gained *Pubbenivāsa Ñāna* in the first watch and *Dibbacakkhu Ñāna* in the middle watch; in the last watch he contemplated the doctrine of *Paticcasamuppāda* 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 cheracherisitics concerning the rise and fall of the aggregates and developed Vipassana Insight up to *Gotrabhu Ñāna*; gaining *Arahattamagga Ñāna* and penetrating all the attributes of a Buddha, he attained unique Buddhahood at sunrise.

Three occasions of the Buddha's teaching. (Dhammābhisamaya)

(1) After his attainment of Buddhahood the Buddha Koṇḍañña 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 Brahma for his teaching and considered as to whom he should do so ahead of all others. Remembering those 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 *yojanās* from the Bodhi Tree. Taking his bowl and robe he arrived at their place at once by means of his miraculous power.

Seeing Buddha Koṇḍañña approaching them from a distance and being moved by devotional faith in him, the ten crores of recluses extended him warm welcome, took the 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 gave the Dhammacakkapavattana Discourse that had been delivered by all previous Buddhas as a rule.

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 [145] 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 *Bodhipakkhiya 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 man 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 humans, Devas and Brahmas.)

This was followed at one time by the delivery of the Maṅgala Sutta at a great gathering to which Devas and Brahmas from the tenthousand world-system came, 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 that teaching of the Maṅgala Sutta, ninety thousand crores of Devas and humans attained Arahantship. Those who became Sotapanna, etc., were innumerable.

(This was the second *Dhammābhisamaya*, occasion of the Buddha's teaching of the four Truths to humans, Devas and Brahmas.)

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 humans, Devas and Brahmas attained Arahatta phala. Those who were established in the three lower phalastages were innumerable.

(This was the third *Dhammābhisamaya* occasion of the Buddha's teaching of the four Truths to humans, Devas and Brahmas.)

[146] **Three occasions of the Disciple's meeting (*sannipāta*).**

There were also three occasions of *sannipāta*, meeting of Buddha Koṇḍañña's Disciples:

That 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, both fathers belonging to the lineage of immensely rich Brahmana families, listened to Buddha Koṇḍañña's 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 Arahants led by Subhadda Thera recited the Patimokkha 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 *Pātimokkha* in the midst of one thousand crores of Arahants 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 Arahants headed by Udena Thera, recited the Patimokkha.

(This was the third *sannipāta*.)

[147] **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 or by arms.

Then Buddha Koṇḍañña setting out on a journey followed by one hundred thousand crores of Arahants arrived at Candavati. Hearing of the Buddha's visit Bodhisatta King Vijitāvī 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 given in appreciation of the offering at the end of the sermon he made a request thus: "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 for the congregation of monks led the Buddha arriving 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 Dipaṅkarā given in full detail in the Pāḷi 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.)

[148] 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 Pitakas, he acquired the eightfold attainment and fivefold higher knowledge; reaching the apex of the higher knowledge, he was reborn in the Brahma abode on his death.

Particulars of Buddha Koṇḍañña.

Buddha Koṇḍañña's place of birth was the city of Rammāvati.

His father was King Sunanda, and his mother Sujātā Devi.

His two 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 lay attendants were Sona and Upasoṇa. His female lay attendants were Nandā and Sirimā.'

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 humans, Devas and Brahmas, taking them out of the waters of saṃsarā and placing them onto the land of Nibbāna.

While a lay man, 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.

[149] 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 Arahants, whose āsavas 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 Arahants' robes covered the surface of the whole earth.)

The Arahants were of incomparable nobility. They were not at all disturbed by the eight vicissitudes of life; it was hard for the fierytempered unruly people to approach them. When these Arahants 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 kasīna Jhāna* (attained with the fire-element as a *kasīna* device and flashing a great light completely burned up in the sky and attained Parinibbana,

Samvega.

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 Parinibbana at Candārāma. In the same park a *cetiya*, seven *yojanās* high, was built; it was of powdered red ointment, mixed with oil and butter and was dedicated to Buddha Koṇḍañña.

The unbreakable relics of the Buddha, true to the nature of longlived Enlightened Ones, remained solid like golden images without falling into pieces. These relics were enshrined in the *cetiya* and people from all over

Jambū-dīpa completed the construction by decorating it with seven kinds of precious stones.

[150] Here ends Koṇḍañña Buddhavaṃsa.

3. MAṄGALA BUDDHAVAMSA.

When incalculable aeons had elapsed after the aeon of Buddha Koṇḍañña in one *kappa* there appeared four Buddhas, namely, (1) Maṅgala, (2) Sumanā, (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 Tusita, following, the custom of all Future Buddhas. While enjoying a divine life he accepted the request made by Devas, descended to the world of human beings and took 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, lived in three golden palaces--the most famous Yasavanta Palace, the most delightful Rucimanta Palace and the most splendid Sirimanta Palace--together with his Chief Consort Yasavati surrounded by thirty thousand dancers who were exquisitely adorned; thus he enjoyed kingly luxuries that were likened to divine comforts for nine thousand years.

[151] **Renunciation.**

When Queen Yasavati gave birth to a son named Sīvala, the Bodhisatta saw the four omens of the aged, the sick, the dead and the recluse, and renounced the world going forth riding the well decorated thoroughbred horse called Paṇḍara and became a monk.

His example was followed by three crores of people who also donned the robe.

With the three crores of monks Buddha Maṅgala engaged in *dukkaracariya* for eight months. On the full-moon day of Vesākha when he was about to attain Buddhahood, he partook of the milkfood offered by Uttarā, daughter of a wealthy man and a resident of the village of Uttara. After spending the daytime in the local sāla grove he left behind his host of bhikhus and went alone to the great Bodhi 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 **တုံကော်**, there rose *Aparajita* Seat, 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 *Pubbenivasa Ñāna* in the first watch and *Dibbacakkhu Ñāna* in the middle watch of the night. In the last watch, however, he reflected on the Doctrine of *Paticcassamuppāda* 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 Vipassana Insight up to *Gotrabhū Ñāna*; gaining the *Arahattamagga Ñāna* and penetrating all attributes of a Buddha, he attained incomparable Buddhahood at sunrise.

[152] **Extremely bright rays of the body.**

Buddha Maṅgala's rays shone forth more intensely than those of other Buddhas. The rays from others 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 Dīpaṅkarā 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 tenthousand 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 tenthousand 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.

While 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.

[153] 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.

Then 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 Bidhisatta was looking on.

While looking thus, 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 worth one hundred thousand pieces of money, with butter through the slit at the brim about a cubit in diameter. 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 that it gives reciprocal protection from danger to one who protects (practises) it. Therefore the Buddha says:

[154] *Dhammo have rakkhati dhammacārim.*

Dhammo suciṅṅo sukham avahati esānisaṃso dhamme suciṅṅe 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 (*Dhammāhisamaya*).

his Enlightenment Buddha Maṅgala stayed for seven days at each of the seven sites near the Bodhi Tree. He then accepted the Brahma's request for his teaching, and when he contemplated 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 ahead of all others, 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 great Bodhi Tree. Taking with him the bowl and the robe the Buddha immediately set out on an aerial journey to the forest

of Sirivana.

On seeing the Buddha approaching them, the three crores of bhikkhus with faithful minds welcomed the Buddha, took over the bowl and the robe from him, prepared the seat for him, and paid obeisance respectfully. When all this had been done (surrounding the Buddha), they all took their appropriate seats.

Then the Buddha delivered the Dhammacakka-pavattana Sutta as all previous Buddhas did as a rule. The result was that the three crores of bhikkhus attained Arahatta phala. (They all became Arahants.) Devas and humans numbering one hundred thousand realized the four Truths. (They were thus liberated.)

(This was the first *Dhammābhisamaya*.)

[155] Immediately before Buddha Maṅgala taught the Abhidharmā, he was staying near the city of Citta, his resort for food. As 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 Sāvatti, and defeated the heretics, so did Buddha Maṅgala display the Twin Miracle and crushed the heretics at the city-gate of Citta. He then went up to Tāvatisa where he sat down on the emerald stone slab, *paṇḍukambala*, at the foot of Paricchattaka tree and delivered Abhidharmā discourses to Devas and Brahmas.

Then one hundred thousand crores of Devas and Brahmas realized the four Truths. (They were liberated.)

(This was the second *Dhammābhisamaya*.)

Before Buddha Mangala appeared there was King Sunanda in the city of Surabhi; he performed the duties necessary for acquisitions of the wheel (which is one of the seven treasures of a Universal monarch), after fulfilment of which 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."

[156] 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 Mangala by means of your glory, O Wheel. Please do not disappear yet in the meantime." Then the Wheel took again at its normal 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 Saṅgha; he offered the hundred thousand Arahants 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 the acts of merit done by them in the previous existence he saw their past wholesome deeds that would bring them bowls and robes miraculously (without looking for them). So the Buddha 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 Mahā Theras of a hundred years' standing in the Order, finally they surrounded the Buddha.

(This was the third *Dhammābhisamaya*.)

[157] **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 thousand) 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 Ovada Pātimokkha in the midst of one

hundred thousand crores of monks.

(This was the first *sannipāta*.)

Again the Buddha recited the same Pātimokkha 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 Saṅgha meeting headed by the bhikkhu who formerly was Sunanda the Universal Monarch, the Buddha repeated his recitation of the Patimokkha.

(This was the third *sannipāta*.)

Bodhisatta Gotama as Brahmin Suruci received prophecy from Buddha Maṅgala.

At the time of Buddha Mangala our Bodhisatta was a Brahmin, Suruci by name, living at the village of Suruci; he was accomplished in the Vedas (Vedic texts), *nighaṇṭu* (glossary), *ketubha* (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*).

[158] He was well-versed in Lokāyata philosophy which was concerned not with spiritual matters but only with mundane affairs and also in Mahapurisa Lakkhanā, the art of reading bodily signs of a superior being.

Having listened to the Buddha's talks on the Dhamma, Suruci Brahmin cultivated faith in the Buddha 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 Suruci Brahmin 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 Suruci brahmin; it then occurred to him thus: "This Bodhisatta has invited the Saṅgha 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.

[159] **Consultation on construction of a pavillion.**

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 that?" "I have invited a hundred thousand crores of monks to tomorrow's meal. Can you build a pavilion to accommodate them?" "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 pavillion from the earth.

The plot of land, twelve leagues in size, which was viewed by Sakka, became an evenly level ground like a *kaṣiṇa*-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 pavillion 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 pavillion and made the wish: "Let there be chains of tinkling golden bells hanging down between the pillars in the pavilion". As he was thus looking, the chains of tinkling golden bells appeared hanging down 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.

[160] 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." At that very moment those things appeared.

Still again Sakka made the wish: "Let there be huge water pots in every corner". At that moment huge water pots appeared.

When all this had been created, Sakka went to the Bodhisatta Brahmin Suruci and said: "Come, Brahmin, please have a look at your pavillion and make payment due to me". The Bodhissatta 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 Saṅgha 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 these 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 Saṅgha was worth one hundred thousand pieces of money.

Buddha Mangala's prophetic declaration.

[161] When Buddha Mangala 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 the Buddha foresaw that he would definitely become a Buddha, Gotama by name, in one Bhadda Kappa after two *asañkhyeyya* and one hundred thousand aeons had elapsed. The Buddha then called out Brahmin Suruci and made a prophetic declaration: "When two *asañkhyeyya* and one hundred thousand aeons have elapsed you will definitely become a Buddha, Gotama by name."

Hearing Buddha Mangala's prophecy the Boddhisatta 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 even now". "Having abandoned the wealth of a rich Brahmin household as though it were spittle, he became a monk in the presence of Buddha Mangala, learned the three *Pitakas*, attained the five *Abhiññās* and eight *Jhānas*, and without falling from his Jhānas he was reborn in the Brahma world on his death.

Particulars of Buddha Mangala.

Buddha Maṅgala's birthplace was the city of Uttara.

His father was King Uttara and mother Queen Uttara.

His two Chief Disciples were Sudeva Thera and Dhammasena Thera. His attendant was Pālita Thera.

His two female Chief Disciples were Sivala Theri and Asoka. Theri. His Bodhi Tree was a *nāga*-tree.

His supporters were the wealthy men Nanda and Visakha. His female supporters were Anula and Sutana.

[162] Buddha Maṅgala's height was eighty-eight cubits. His physical rays always appeared in splendor throughout the ten-thousand worldsystem as has been said before. Sometimes they spread beyond the ten-thousand world-system, reaching hundreds of thousands of world systems.

The life-span of people in his time was ninety thousand years, and the Buddha lived throughout that period, rescuing such beings as humans,

Devas and Brahmas out of the waters of *samsara* and carried them onto the shores of Nībbāna.

While a lay man, the golden places he lived in were three: 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 numbering of the Arahant-Disciples of Buddha Mangala.

Throughout the lifetime and Dispensation of Buddha Mangala who conveyed all the three kinds of beings to Nibbāna, there never was a single recluse who died with defilements. (They all became Arahants and passed away pure into Nibbāna.)

Buddha Mangala, who had large numbers of followers and great fame, lighted the Lamp of Dhamma and saved a great multitude of people from Samsāric currents to Nibbanic 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 uncontrolability of conditioned things to humans together with Devas and Brahmas.

[163] 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. There occurred then great lamentation of people throughout the world systems.

Samvega.

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 *cètiya*, thirty *yojanās* high, was built with the

soft plaster made of powdered red ointment mixed with oil and butter; and it was dedicated to Buddha Maṅgala.

The unbreakable relics of the Buddha, true to the nature of longlived 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 Buddhavaṃsa.

4.Sumanā Buddhavaṃsa.

[164] 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 Brahmas 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 down to ten years; and again the life-span increased therefrom and when it reached ninety thousand years Bodhisatta Sumanā having fulfilled the Perfections was reborn in Tusita, an event common to all Bodhisattas. Consenting to the request made by Devas and Brahmas he descended to the human abode and took conception in the womb of Sirimā; 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 Sumanā 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) waited upon by beautifully adorned maids of honour, six million and three hundred thousand in number.

[165] (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 renounced the world following the tradition of all Bodhisattas in the costume offered by Devas and riding, an elephant. His example of renunciation was followed by thirty crores of people who became recluses like him.

Bodhisatta Sumanā with these thirty crores of recluses engaged in the practices of austerity (*dukkaracariya*); on the fullmoon day of Vesākha (April-May), having partaken of 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 behind 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 ကုံကော်) Bodhi Tree; suddenly there arose the Aparājita Seat of thirty cubits in height.

Sitting cross-legged on that seat (as has been described in Mangala Buddhavaṃsa) 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 *Anekajāṭisamsāram* that was never missed out by each and every Buddha.

Three occasions of the Buddha's teaching.(Dhammābhisamaya)

After the attainment of Buddhahood and spending for forty nine days in the neighbourhood of the Bodhi Tree, the Buddha accepted the Brahma's request and contemplated as to whom 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 [166] Park of the city of Mekhala, eighteen leagues away from the great Bodhi Tree. Accordingly, taking his bowl and robe the Buddha immediately went through space to Mekhala Park, the residence of those bhikkhus.

On seeing Buddha Sumanā approaching them, the thirty crores of bhikkhus with faithful hearts welcomed the Buddha, took over his bowl and robe, prepared the seat and did obeisance respectfully; when all this was done, they took their appropriate seats, surrounding the Buddha.

Then Buddha Sumanā 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 as well as to several crores of humans and Devas, in all, the Buddha delivered the Dhammacakka-Pavattana Sutta, which had been taught by previous Buddhas, 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 Sumanā was desirous of fulfilling the Brahma's request. In order to liberate beings such as humans, Devas and Brahmas 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) [167] that encircled the city and adorned it with the gate of Insight Wisdom (*Vipassana Nāṇa*), the doors of mindfulness (*sati*), the grand pavilions and mansions, etc., of Jhāna attainments (*samāpatti*) and was inhabited by the noble citizens of group of Dhammas pertaining to Enlightenment (*Bodhipakkhiya Dhammas*).

Having thus built the City of Nibbāna, Buddha Sumanā 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, (*Paṭisambhidā Ñāṇa*), sixfold psychic power (*Abhiññāna*) and eight Jhānas Attainments (*Samāpatti*) could buy them to their hearts content with mindfulness (*sati*), energy (*vīriya*) moral shame of doing evil (*hiri*), and moral dread of doing evil (*ottappa*).

Having thus built the great City of Dhamma and laid out the Market of Dhamma, Buddha Sumanā 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 humans, Devas and Brahmas.

(This was the first *Dhammābhisamaya*.)

In order to subjugate the wrongful conceit of the intoxicated and arrogant heretics in Sunandavati, Buddha Sumanā once performed the marvellous Twin Miracle of water and fire near a mango tree and administered the Dhamma, the Elixir of Immortality, to humans, Devas and Brahmas. Then one hundred crores of beings realized the Four Noble Truths.

(This was the second *Dhammābhisamaya*.)

On another occasion Devas and Brahmas of the ten-thousand world-system came and met humans, Devas and Brahmas 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 Brahmas had doubts (as to the right answers) and [168] split into two groups. Along with King Arindama, Lord of people, they approached Buddha Sumanā, Chief of the three worlds, and put forward the aforesaid questions. The Buddha solved them by giving appropriate Dhamma discourses, and ninety crores of humans, Devas and Brahmas 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 Sumanā'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 Arahants who were all *Ehi bhikkhus*, Buddha Sumanā held *Pavarana* ceremony on the fullmoon day of Assayuja, the end of *vassa*.

(This was the first sannipāta).

At one time when Buddha Sumanā was sojourning on the mountain of pure gold, one league in size, which appeared as the fruit 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 Arahantship on the same day, he recited the Patimokkha at the meeting complete with four features.

(The four features are not given in the Buddhavaṃsa 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 Maga(Jan-Feb); (2) the meeting is held by Arahants of their own accord without being summoned by anyone; (3) bhikkhus (at the meeting) are all Arahants endowed with six *Abhiññānas*; and (4) they are all *Ehi-bhikkhus*.)

(This was the second sanNipāta.)

[169] At another time Sakka came to pay homage to Buddha Mangala. Being surrounded by eighty thousand crores of Arahants the Buddha

recited the Patimokkha.

(This was the third *sannipāta*.)

Bodhisatta Gotama as Naga King Atula received prophecy from Buddha Sumanā.

In the lifetime of Buddha Sumanā, 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 Sumanā prophesied, "This Nāga King will become Buddha Gotama in future."

Hearing Buddha Sumanā'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 the Buddha Sumanā.

Buddha Sumanā's birth place was Mekhala City.

His father was King Sudatta and his mother Queen Sirimā.

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 Chief Disciples were Sarana Thera and Bhāvitatta Thera. His attendant was Udena Thera.

[170] His two female Chief Disciples were Sonā Theri and Upasonā Theri. His Bodhi tree was a *Nāga* tree.

His distinguished supporters were the wealthy men Varuna and Sarana. His distinguished female supporters were Cālā and Upacālā.

Buddha Sumanā'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 in his time was ninety thousand years and through out these years he saved large numbers of humans, Devas and Brahmas from *samsaric* waters to placed them on Nibbanic shores.

Having liberated those, who deserved liberation, out of the great ocean of *samsāra* and taught those, who deserved teaching, the Four Noble Truths, Buddha Sumanā attained Parinibbana like the setting moon.

Those noble ones, who had become Arahants after eradicating their moral intoxicants (*āsavas*), and that Buddha Sumanā, who was unmatched in the three worlds brightened the peerless light of Dhamma having done so the most glorious, famous Buddha and his Disciples attained Parinibbana.

Samvega.

Buddha Sumanā'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 Parinibbana by Buddha Sumanā, 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 *yojanās* high; it was powdered red ointment mixed with oil and butter and dedicated to Buddha Sumanā.

[171] 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 Jambudipa.

End of Sumanā Buddhavaṃsa.

5. REVATA Buddhavaṃsa.

After Buddha Sumanā 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 up to an *asaṅkhyeyya*; when the life-span became sixty thousand years on its decline, the Bodhisatta Revata, on complete fulfilment of the Perfections, was reborn in Tusita as

it was a custom observed by all Bodhisattas. While enjoying the celestial life there he agreed to comply with the request made by Devas and Brahmas, 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 the mother's womb like the golden Haṃsa 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 Āvela that came into existence 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 feature of all Bodhisattas, he [172] mounted the chariot drawn by thoroughbreds, 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 Brahmas, followed by divine beings of his abode. On reaching a grove he handed over his garments to the keeper of his treasures, cut off his hair with the ever-present sword and flung up his hair into the sky.

The hair was received in a golden receptacle by Sakka, who built a *cetiya* over it in Tāvātimsa on Mount Meru-a *cetiya* of seven kinds of jewels.

Having put on the lotus-robe offered by the Brahma and thus become a recluse, a crore of men followed his example and became recluses themselves.

Bodhisatta Revata then put efforts to undergo practice of austerity (*Dukkaracariya*) with his one crore of followers for seven months.

Attainment of Buddhahood.

Having completed *Dukkaracariya* practice, on the full-moon day of Vesakha-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 great Bodhi 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 arose the *Aparājita Pallaṅka* of fifty-three cubits in size, on which he sat crosslegged, mobilized his resources of fourfold energy, dispelled Mara and his forces, and attained the Omniscient State of a Perfectly Self-Enlightened One, Chief of the three worlds.

[173] **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 the Brahma's request for his teaching. When he considered as to whom he should teach first he discerned the one crore of bhikkhus, who followed him on 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 Varuna Park, eighteen leagues from the great Bodhi Tree. Taking his bowl and robe, he then immediately went to the bhikkhus' residence, Varuna Park, by aerial journey.

(To cut the story short, on his arrival there Buddha Revata was very warmly received by the bhikkhus.) To these bhikkhus the Buddha delivered the *Dhammacakka-pavattana Sutta* and made the bhikkhus, numbering one crore, realize 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 morrow'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 variegated sermons that suited the king's disposition. On that occasion of teaching of Dhamma one thousand crores of Devas and men attained liberation as they realized the Truths.

(This was the second *Dhammābhisamaya*.)

Still at another time, while sojourning at a place near the markettown of Uttara, a resort for his alms-food, Buddha Revata engaged himself in Nirodhasamapatti for seven days. Then townsfolk brought [174] rice-

gruel and other kinds of food and drink and offered them to the members of the Saṅgha. "Venerable Sirs, where is the Buddha staying?" asked the people. "Dear supporters," replied the monks, "the Buddha is being absorbed in Nirodhasamāpatti." When seven days had lapsed, they all 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 Nirodhasamāpatti. Then 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 Patimokkha for the first time to the Arahants, who had become '*ehi bhikkhus*' and who too innumerable to count.

(This was the first meeting *sannipāta*.)

Later at the meeting held in Mekhala city the Buddha recited the Patimokkha to one hundred thousand crores of '*ehi bikkhu*' Arahants.

(This was the second *sannipāta*.)

At the third meeting Buddha Revata explained the three characteristics (impermanence, suffering and unsubstantiality) to the people who came to enquire after the ailing Varuna Mahā Thera, the Buddha's Chief Disciple and Right-hand Man, foremost among knowers of Dhamma as he was able to set the Wheel of Dhamma in constant motion; his condition now was so serious that it gave rise to anxiety and the question "Will he survive?" At that meeting he also made one hundred thousand men '*ehi bhikkhus*' and established them in Arahatta phala. Finally he recited the Patimokkha at that very meeting [composed of four features](#)⁹.

(This was the third *sannipāta*.)

Bodhisatta Gotama as Brahmin Atideva received prophecy from Buddha Revata.

[175] At that time our Bodhisatta was a Brahmin named Atideva, fully accomplished in Brahmanic lore, 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 *asaṅkhyeyyas* 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 grasp Buddhahood that I long for."

Particulars of Buddha Revata.

Buddha Revata's birthplace was Sudhañña City. His father was King Vipula and his mother Queen Vipulā.

He reigned for six thousand years and his three places were Sudassana, Ratanagghi and Āveḷa.

His Chief Consort was Sudassanā who had thirty-three thousand maids of honour. His son was Varuna.

Having seen the four omens he renounced the world in a chariot drawn by thoroughbred horses. He underwent Dukkaracariya for seven months.

His two Chief Disciples were Varuna Thera and Brahmadeva Thera. His attendant was Sambhava Thera.

[176] His two female Chief Disciples were Bhaddā Therī and Subhaddā Therī. His Bodhi tree was a *Nāga* tree.

His noble supporters were the wealthy men Paduma and Kuñjara. His noble female supporters were Sirimā and Yasavatī.

Buddha Revata's height was eighty cubits. He illumined all the directions like the hoisted banner of Sakka. His physical rays issued and spread all round up to one league day and night.

The life-span in his time was sixty thousand years. He lived throughout the period equal to four-fifths of the life-span rescuing numerous humans, Devas and Brahmas from samsaric waters to place them on Nibbanic shores.

Having taught the doctrine of Deathlessness to the world by showing the

powers of the tenfold wisdom of Enlightened Ones, Buddha Revata attained Parinibbana like great flames of fire that become extinct as the fuel runs out.

Samvega That Buddha Revata's frame which was like a solid gem stone and his incomparable tenfold 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 Parinibbana 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 Jambudipa in accordance with his resolve and were held in honour by humans, Devas and Brahmas.

Here ends Revata Buddhavaṃsa.

[177] 6. SOBHITA BUDDHAVAMSA.

After Buddha Revata's Parinibbana, the life-span of human beings decreased gradually from sixty thousand years to ten years and from ten years it increased to asankhyeyya. When the life-span became ninety thousand years on its second decline Bodhisatta Sobhita, after complete fulfilment of the Perfections for four *asaṅkhyeyya* and one hundred thousand aeons, was reborn in Tusita, a feature shared by all Bodhisattas. While living there he accepted the request made by other Devas, descend 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 the mother's womb in Sudhamma Park 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, a heaven-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 of the Princess. Seeing then the four omens Bodhisatta Sobhita was stirred by a strong

religious emotion. Even in the palace he lived the life of a recluse and also in the palace he practised respiration meditation (*ānāpāna-bhāvanā*) till he attained the fourth *Jhāna*; still again in the very palace, he underwent *dukkaracariya* for seven days.

Then on the fullmoon of Vesākha the day he would attain Enlightenment, he took the milk-food offered by Chief Consort Anulā herself. Bent 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 great Bodhi Tree lie in the [178] 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 exquisite, 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 praising and marvelling at the sound; the sound seems to be proclaiming the qualities of the acts of merit done by the Bodhisatta.

The female dancers who came along in the flying palace sang songs 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 army troops that 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. The Tree was eighty eight cubits tall, its trunk straight, broad, round, beautiful with flowers, leaves, sprouts and buds. Then the female dancers got out from the palace and departed of

their own accord.

[179] **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. Māra's forces came as usual. The palace, however, remained there.

Three occasions of Buddha's teaching (*Dhammābhisamaya*).

After his attainment of Enlightenment, Buddha Sobhita spent forty-nine days near the Bodhi Tree. Having agreed to the Brahma's entreaty, he thought as to whom he should teach first and saw with his mind's eye his half younger brothers, Princes Asama and Sunetta. Knowing that they were endowed with supporting merits (*upanissaya*) and able to grasp the profound and subtle Dhamma, he decided to teach them. Accordingly he went through the air immediately and touched down in 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 men, Devas and Brahmas from all over the regions ranging from the highest Bhavagga abode down to the lowest Avici hell, the Buddha delivered the Dhammacakka-pavattana Sutta, as a result of which uncountable beings of men, Devas and Brahmas grasped the four Truths.

(This was the first *Dhammābhisamaya*.)

On another occasion, having displayed the Twin Miracle of water and fire near an exquisite *cittapatali* tree in the neighbourhood of the city-gate of Sudassana, being seated on the emerald stone slab of pandukambala under the coral tree the Buddha taught Abhidhammā. At the conclusion of the teaching ninety thousand crores of Devas and Brahmas realized the Truths and were liberated.

(This was the second *Dhammābhisamaya*.)

[180] 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 *asoka*, *assakanna* etc., planted, one close to another. He dedicated the monastery together with the garden to the Saṅgha with the Buddha at its head. At the great ceremony of dedication the Buddha Sobhita gave a sermon in appreciating of the dedication, lauding the prince's great generosity (*mahādāna*). At the conclusion of the sermon one hundred thousand crores of beings--man, Devas and Brahmas-- attained realization of the Truths and liberation.

(This was the third *Dhammābhisamaya*.)

Three occasions of the Disciples's meeting (*sannipāta*).

Another offering of a monastery Sunandarama, at the city of Sunanda, was done by King Uggata to the Saṅgha headed by the Buddha. On this occasion a hundred crores of *ehi bhikkhu* Arahants assembled. To them the Buddha recited the instructive Pātimokkha.

(This was the first *Sannipāta*.)

Again, a group of virtuous people, Dhammagana, built a monastery named Gaṇārama in the city of Mekhala and offered it to the Saṅgha headed by the Buddha; they also performed *dāna* with various requisites. On this occasion assembled ninety of *ehi bhikkhu* Arahants. At this meeting the Buddha uttered the instructive Patimokkha.

(This was the second *Sannipāta*.)

After teaching Abhidhammā in Tāvātimsa and staying there for the whole period of vassa, being accompanied by Devas and Brahmas, Buddha Sobhita came down to the human world to perform *pavāranā* and did so at the four-factored the meeting of four features attended by eighty crores of Arahants.

(This was the third *Sannipāta*.)

[181] Future Buddha Gotama as Brahmin Sujāta received prophecy from Buddha Sobhita.

At that time our Future Buddha Gotama was born to be a Brahmin, Sujāta 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 Saṅgha for the three months of vassa. Then the Buddha made a prophetic declaration concerning Sujāta 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 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 *dukkaracariya* just for seven days even in this palace.

His two 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 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.

[182] 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--humans, Devas and Brahmas --were not satiated listening to the words of Buddha Sobhita.

The life-span in Buddha Sobhita's time was ninety thousand years and living four-fifths of the life-span he saved beings humans, Devas and Brahmas--from samsaric currents and placed them on Nibbanic shores.

After bequeathing his divers teachings, long and short, to future beings who had not attained liberation in his presence, the Buddha Sobhita together with his Disciples came to the cessation of his existence attained Parinibbāna just as a great flame became extinguished.

Samvega.

That Buddha Sobhita, equal only to peerless Buddhas and his Arahant-Disciples who had acquired *abhiññānas* and other powers had all vanished. Unsubstantial and futile indeed are all conditioned things!

Before his Parinibbāna the 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 humans, Devas and Brahmas.

[183] Here ends Sobhita Buddhavaṃsa.

7. ANOMADASSĪ BUDDHAVAMSA.

After the lapse of the aeon in which Buddha Sobhita 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, Anomadassi, 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 other Devas and Brahmas he came down to the human world to be conceived in the womb of Queen Yasodharā of King Yasavā in the city of Candavatī.

A strange thing happened then. As soon as prince Anomadassī was conceived, because of the prince's meritorious deeds, light spread out to the extent of eighty cubits, unsurpassed by the light of the sun and the moon.

When ten months had elapsed Queen Yasodharā gave birth to Prince Anomadassī in Sucandana Park.

On his naming day, he was given the name of Anomadassī by wise men; while the Bodhisatta was in the womb, there was incessant falling from the sky of the jewels called Anoma; hence he was so named.

Royal household life.

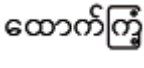
When the Bodhisatta, prince Anoma, came of age he lived a divine-like household in three palaces, Sirī, Upasirī and Vaḍḍha with his Consort Sirimā, being entertained and waited upon by twenty-three thousand female attendants for ten thousand years.

Renunciation.

While he was thus living Princess Sirimā gave birth to a son named Upavāṇa. Seeing the four omens, the Bodhisatta Prince

[184] 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 *dukkaracariya* for ten months.

Attainment of Buddhahood.

Having practised thus he went on alms-round on the full moon day of Vesākha, the day of his Enlightenment, to the Brahmin village of Anupama, partook of the milk-rice offered by Anopamā, daughter of a wealthy man, then he passed the day in the local *sala* grove and proceeded alone to the Mahā Bodhi in the evening. On the way he obtained eight handfuls of grass from Anoma the Heretic. As soon as he spread the grass at the foot of *ajjuna* tree  there emerged under the tree the *Aparājita* Seat thirty-eight cubits in size, on which he sat crosslegged, mobilized his resource of fourfold energy, dispelled Mara's forces and, above all, attained Buddhahood, the state of a Perfectly Self-Enlightened One, Chief of the three worlds.

Having cut of the strings off attachment to *samsāra* and having overcome with his path-wisdom called *kammakkhaya* the deeds leading to the three kinds of existence, Buddha Anomadassī was able to expound the doctrine of 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 to Buddha Anomadassī. Hearing the Buddha's teaching they attained Nibbāna which is deathless.

[185] Three occasions of Buddha's teaching (*Dhammābhisamaya*)

Having attained Buddhahood, Buddha Anomadassi stayed around the Bodhi tree for forty nine days; then he accepted the Brahma' s entreaty and surveyed the world of beings with his Buddha's Eye, namely, *Āsayānusaya Nāṇa*, knowledge of inclination and latent tendencies of beings, and *Indriyaparopariyatti Nāṇa*, knowledge of mature or immature controlling faculties of beings. Then 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 conducive to attainment of

the path, fruition and Nibbāna. Reflecting their present whereabouts, he saw them in Sudassana park near the city of Subhavatī. He went there through the air, got down in the park and surrounded by the three crores of recluses, delivered the Dhammacakka-pavattana Sutta amidst the audience of Devas and men. On that occasion a hundred crores of beings, grasping the four Truths, 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 Abhidhammā 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.

[186] (This was the third *Dhammābhisamaya*.)

Three occasions of Disciples's meeting (*sannipāta*).

There were also meetings of Buddha Anomadassi's Disciples. At the first meeting Buddha Anomadassi recited instructive Pātimokkha in the midst of eight hundred thousand Arahants, they had already become *ehi bhikkhu* 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 Patimokkha in the midst of seven hundred thousand Arahants who had already become *ehi bhikkhus* out of faith.

(This was the second *Sannipāta*.)

Still again, the Buddha uttered the instructive Patimokkha in the midst of six hundred thousand Arahants 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 Anomadassi.

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 pavillion decorated with very beautiful gems in which he performed a great alms-giving of food, drink, etc., to the Saṃgha 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 *asañkhyeyya* and a hundred thousand aeons from the present *kappa*, this Yakkha General will definitely become a Buddha by the name of Gotama."

[187] **Particulars of Buddha Anomadassī.**

Buddha Anomadassī's birthplace was Candavatī City; his father was King Yasavā and his mother Queen Yasodharā.

He reigned for ten thousand years; his three palaces were Sirī, Upasirī and Vaḍḍha.

His Chief Consort was Sirimā 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 *dukkracariya* for ten months.

His two 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 was a *Ajjuna* tree.

His lay supporters were Nandivaḍḍha and Sirivaḍḍha; his female supporters were Uppalā Upāsikā and Padumā Upāsikā.

Buddha Anomadassī's height was fifty-eight cubits: like the newly rising sun, the rays from his body issued as far as twelve *yojanās*.

The life-span during the time of Buddha Anomadassī was a hundred

thousand years; he lived throughout the period equal to four-fifth of the life-span, rescuing beings-humans, Devas and Brahmas—from *samsaric* currents to place them on Nibbānic shores.

Buddha Anomadassi's Dispensation consisting of his noble teaching was resplendent with Noble Ones who were Arahants, undisturbed by pleasant and unpleasant conditions of the world and free of passions and other defilements.

[188] **Samvega.**

Buddha Anomadassi 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!

Cetiya.

Buddha Anomadassi, conqueror of the five Maras, attained Parinibbana in Dhammarama park. The cetiya built and dedicated to Buddha Anomadassi in that very park was twenty-five *yojanās* high.

(Two persons who would become Mahā Thera Sāriputta and Moggalāna prayed 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 Buddhavaṃsa

8. PADUMA BUDDHAVAMSA.

After the Parinibbana of Buddha Anomadassi, the human life-span decreased from a hundred thousand years to ten years and then it increased again to *asaiṅkhyeyya* and down it went again. When the life-span was a hundred thousand years, future Paduma Buddha, on complete fulfilment of the Perfections, enjoyed life in the celestial abode of Tusitā in the tradition of Bodhisattas. Having agreed to the entreaty of other Devas and Brahmas, he came down 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 Jambudipa reaching the surrounding seas. On his naming day therefore learned omen-readers and relatives named him Mahāpaduma.

[189] **Royal household life.**

When the Bodhisatta Mahapaduma came of age, living in three palaces of Nanduttara, Vasuttara and Yasuttara and being entertained and waited upon by thirty-three thousand female attendants under his Chief Consort Uttara Devi, he lived a divinelike 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 thoroughbreds and became a recluse. Following his example a crore of men also became recluses. With these recluses, a crore in number, the Bodhisatta engaged in *dukkaracariya* for eight months.

Enlightenment.

After striving thus for eight months on the day he was to become a Buddha the Bodhisatta enjoyed the milk-rice offered by Dhaññavati, daughter of a wealthy man named Sudhaññavati of the city of Dhaññavati. Having spent his time at midday in the local *sala* grove he went alone in the evening, leaving his companions, to the place where the Mahā Bodhi stood. On the way he accepted eight handfuls of grass given by Titthaka the heretic, and the moment he spread the grass under a great *Sona* Bodhi Tree **ကြောင်လျှာကြီး**, there emerged 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, Omniscient and Fully Self-Enlightened One, Lord of the three worlds.

Three occasions of Buddha's teaching. (*Dhammābhisamaya*)

After his attainment of Buddhahoods, the Enlightened One Paduma spent forty-nine days in the neighbourhood of the Mahā Bodhi. Having accepted the Brahma's request, he contemplated whom he should teach and saw his fellow recluses, numbering a [190] crore; after mentally finding out their residence in Dhanañjaya garden near Dhaññavati city, and taking his bowl and robe he travelled an aerial journey immediately to that place.

On seeing the Buddha coming from a distance, the recluses with faithful hearts welcomed him, taking his bowl and robe, prepared his seat, paying

respects and took their seats around the Buddha. Then being thus surrounded Buddha Paduma, like the past Buddhas, taught the Dhammacakka sermon amidst the audience of men, Devas and Brahmas. On that occasion a hundred crores of man, Devas of Brahmas 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 (Future Chief Disciples) and their retinues become monks and gave a sermon to ninety crores of men and Devas who attained the unique Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at another time Buddha Paduma instructed the Venerable Ramma in Dhamma on which occasion eighty crores of beingshumans, Devas and Brahmas-attained realization of the Four Noble Truths and Liberation.

(This was the third *Dhammābhisamaya*.)

Three occasions of Disciples' meeting (*Sannipāta*).

There were three occasions of the meetings of Buddha Paduma's Disciples; on the first occasion a king by the name of Subhāvitatta became an *ehi bhikkhu* together with his retinue of a hundred crores. At that meeting the Buddha gave Ovāda Pātimokkha.

(This was the first *sannipāta*.)

[191] At a later time Buddha Paduma kept vassa relying upon Usabhavati as his resort for food. Then the Buddha taught the citizens who came to see him. Many of them developed their faith in the Buddha and became monks. On the full-moon day of Assayaṅga Buddha Paduma performed [Visuddhi Pavarana](#)¹⁰ with the monks of Usabhavati and others numbering three hundred thousand Arahants in all. (Visuddhi Pavāranā means the Pavāranā attended by Arahants only.)

(This was the second *sannipāta*.)

When the lay men in the city who remained householders heard the fruits of *kathina*-robe offering they offered a piece of *kathina* cloth to the Saṅgha. Then members of Saṅgha formally dedicated it by reciting the formally of procedure (kammavaca) to the Thera Sala who was privileged to stay on the Buddha's right hand side as *Dhammasenāpati*, 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 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 came to see 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 Pavarana.

(This was the third *sannipāta*.)

(The second and third *sannipātas* have been narrated as mentioned in the Commentary. According to the Pāḷi Text, however, the meeting of three hundred thousand where the sewing of the *kathina* robe for the Chief Disciple Sala took [192] 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 Pavarana was performed or Ovada Patimokkha was given are shown as the meetings of Disciples in the previous and later *Buddhavaṃsas*, 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 observed in *Nirodhasamāpatti*, 'attainment of cessation', the lion-king developed faith in the Buddha, did obeisance by circumambulating him. Exulted with joy he roared three times and remained there for seven days without losing his ecstasy 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 the *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 Queen Asamā.

[193] 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 thoroughbreds; he practised *dukkaracariya* for eight months.

His two Chief Disciples were Sāla Thera and Upasāla Thera; his attendant was Varuna Thera.

His two female Chief Disciples were Rādhā Therī and Surādhā Therī; his Bodhi Tree was a Mahāsoṇa tree.

His noble lay attendants were the wealthy Bhiyya and Asama; his lay female attendants were Ruci Upāsikā and Nandarāmā Upāsikā.

Paduma Buddha's height was fifty-eight cubits; the rays that issued from his body diffused as far as he wished.

The lights 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 Paduma Buddha was a hundred thousand years and living for the four-fifths of the life-span he conveyed beings-humans, Devas and Brahmas-from the sea of *saṃsāra* to the land of Nibbāna,

Having caused the beings of mature faculties realize the Four Noble Truths even in his lifetime leaving out none, having taught other beings-humans, Devas and Brahmas-so that they might realise the Four Noble Truths, together with his several DiscipleArahants, Paduma Buddha 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 (*saṅkhāra*), internal and external.

[194] 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 and went all over Jambudīpa and were honoured by humans, Devas and Brahmas.

9. NĀRADA BUDDHAVAMSA.

After Buddha Paduma had attained Parinibbāna, the life-span of a hundred years decreased gradually down to ten years and from ten years it again increased up to *asankhyeyya*. When it was ninety thousand years on its next decline Nārada Bodhisatta lived in Tusita as Bodhisattas did customarily on complete fulfilment of the Perfections. Having accepted the request made by Devas and Brahmas for becoming a Buddha, he came down to the abode of human beings to be conceived in the womb of Anomā, Chief queen of Universal Monarch Sudeva in the city of Dhaññavati. After ten months of his conception the Bodhisatta was born in Dhanañjaya garden.

On his naming day just when he was about to be named, there fell automatically 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-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.

[195] **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 up 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 *yojanās* in height, in Tāvātimsa (on Mount Meru). Donning the robes offered by the Brahma, the Bodhisatta became a recluse in that very garden. Following his example a hundred thousand men 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 *samvega* 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 the royal garden where he came across the signs and it was the very garden where he stayed after renunciation. The Commentary says that Dhanañjaya garden was just outside the city.)

Enlightenment.

Buddha Nārada practised *dukkaracariya* in the garden for seven days; on the full-moon of Vesakha, the day he was going to attain Enlightenment, he partook of the milk-rice offered by Princess Vijitasenā and spent the daytime in the same garden; in the evening he left behind all his followers and went alone to the Bodhi Tree; on [196] the way he accepted eight handfuls of grass from Sudassana the gardener; as soon as he spread out the grass at the foot of a great Sona tree  there arose the Aparajita seat of fifty-seven cubits in extent. Sitting crosslegged on the seat the Bodhisatta put forth-energy of four levels, dispelled Māra's forces and attained Omniscience, becoming Perfectly Self-Enlightened One, Lord of the three worlds.

(The *Buddhavaṃsa Commentary* has this to say with regard to Narada Buddha'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, closely knitted shade; as it was guarded by a spirit no birds could make 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 human and devas who saw it.)

Three occasions of Buddha's teaching. (*Dhammabhisamava*)

After he had attained Buddhahood, Buddha Narada passed forty-nine days in the neighbourhood of the Bodhi Tree; having accepted the Brahma's request for teaching he contemplated whom he should teach first. Then he saw his companions in renunciation being endowed with meritorious qualities conducive to attainment of the Path and Fruition in. After reflecting on their residence he came to know that they were staying in Dhananjaya Park. Accordingly he took his bowl and robe and journeyed immediately through the air to the park.

At that time the hundred thousand monks saw the Buddha coming from a distance. With faithful hearts they welcomed the Buddha, took over his bowl and robe, prepared a seat for him, paid their respects to him and took their appropriate seats around the Buddha. Being surrounded thus Buddha Nārada taught the hundred thousand crores of his monks the Dhammacakka-pavattana Sutta amidst the audience of humans, Devas and Brahmas as did the [197] former Buddhas; On that occasion one hundred crores of humans, Devas and Brahmas 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, held in esteem and honour. If the local inhabitants did not propitiate him with an offering, he destroyed the locality either by total drought or by extremely heavy rainfall or by a rain of pebbles.

Then Buddha Narada 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 qualifying them for such attainments if he would go and tame the Nāga King; accordingly, being 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 lest you should get hurt." The Buddha nevertheless went as though he did not hear their entreaty and sat down on the flowers 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 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 became so severely affected by the flames from the Buddha he was not able to stand the suffering. Thinking, "I will kill the great monk by means of venom," the Nāga King discharged venom.

[198] Although the Nāga King's poisonous discharge was so virulent that it could destroy the whole of Jambudīpa, 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 took refuge in the Buddha. After taming the Nāga King thus 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 humans and Devas were established in Arahantship.

(This was the second *Dhammābhisamaya*.)

At another time Buddha Nārada instructed his son, Prince Nanduttara. 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 Narada Buddha's Disciples. The first occasion took place in the city of Thullakoṭṭhita, where the two Brahmin youths 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 a superman 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 with their followers. After their establishment in Arahantship the Buddha recited Ovāda Pātimokkha in the midst of a hundred thousand crores of monks.

(This was the first *sannipāta*.)

[199] 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 Arahants 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 the Buddha's taming of the Nāga King, Mahadona, 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 Naga dancers in various costumes and ornaments he held a resounding ceremony of reverence, and performed a great almsgiving 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 the Buddha 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 Pātimokkha.

(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 founded an hermitage in the Himalayas and lived there having mastered the five *Abhiññās* and the eight *Samāpattis*. Out of compassion for Bodhisatta hermit, Buddha Narada visited the hermitage in the company of eighty crores of lay disciples who were all *Anāgāmīs*.

The noble hermit was glad to see the Buddha; he then created another residence for the Buddha and his bhikkhus. 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.

[200] In this way the Bodhisatta offered food for seven days, after which he paid homage to the Buddha with priceless red sandalwood from the Himalayas. Then Buddha Narada after delivering a sermon,

prophesied: "A Buddha you will certainly become in future."

After hearing the Buddha's prophecy the Bodhisatta became very happy and resolved to fulfil the Perfections even more energetically.

Particulars of Narada Buddha.

Buddha Narada's birthplace was Dhaññavatī city; his father was the Universal Monarch Sudeva and his mother Queen Anomā.

He reigned for nine thousand years; his three palaces were Jita, Vijita and Abhirāma.

His Chief Consort was Vijitasenā who had forty-three thousand maids of honour and his son Nanduttara.

Seeing the four omens he went forth on foot without taking a vehicle. He practised *dukkaracariya* for seven days.

His two Chief Disciples were Bhaddasāla Thera and Vijitamitta Thra. His attendant was Vāseṭṭha Thera.

His two female Chief Disciples were Uttarā Therī and Phaggunī Theri; His Bodhi Tree was a great Soṇa tree.

His noble lay attendants were the wealthy Uggarinda and Vasabha; his noble female attendants were Indāvarī Upāsikā and Vaṇḍī (Gaṇḍī) Upāsikā.

Buddha Narada's height was eighty-eight cubits; he was dignified in the ten-thousand world-system of jātikhetta like a column of gold erected as an object of honour; besides, rays issued here and there from his body and extended for a *yojana* day and night without interruption.

[201] While Buddha Narada was alive, because of the dazzling brilliance of the Buddha's rays people living within a *yojana* did not have to light torches.

The life-span during Narada Buddha's time was ninety thousand; he lived throughout the period equal to four-fifths of the life-span, rescuing beings such as humans, Devas and Brahmas from *samsāric* waters to lace them on Nibbānic shores.

As the sky is exquisitely beautiful with stars and planets, so was Buddha Nārada's dispensation with noble Arahants.

For those (other than Arahants) who remained worlding and trainees (*sekkhas*), the Buddha constructed the huge strong bridge of Magga to cross over the *samsāric* current easily having done all his tasks as a Buddha, he attained Parinibbana with his several Arahant-Disciples.

Samvega.

Buddha Nārada who was equal only to peerless Buddhas and the Arahants who are endowed with matchless glory had all vanished. Unsubstantial and futile indeed are all conditioned things!

Cetiya.

Thus Buddha Nārada, conqueror of the five Maras, attained Parinibbāna in the city of Sudassana. In that very city was erected a *cetiya* four yojanās in height dedicated to Buddha Nārada.

Here ends Nārada Buddhavaṃsa.

[202] 10. PADUMUTTARA BUDDHAVAMSA.

(One-Buddha aeon is Sāra, two Manda and three Vara; Sāramanda 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, *VaraKappa*; five Buddhas; *Bhadda-Kappa*; that in which no Buddha appears at all is called *Suñña-Kappa*. The aeon in which three Buddhas such as Anomadassi Buddha, Paduma Buddha and Narada Buddha 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 *asankhyeyya*) passed. Then in one kappa, a hundred thousand aeons before the present one, there appeared Padumuttara Buddha.

(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.)

The Chronicle of Buddha's Padumuttara appearance is this: having

completed his fulfilment of the Perfections Bodhisatta Padumuttara was reborn in Tusita following the tradition of Bodhisattas. Having agreed to the entreaty of Devas and Brahmas he descended to the human abode and was conceived in the womb of *sujātā*, Queen of King Ananda, in the city of Hamsavati. When ten months had elapsed the Bodhisatta was born in the royal garden of Hamsavati.

When Prince Padumuttara was born a rain of Paduma lotuses fell and his relatives gave him the name of Padumuttara.

[203] **Royal household life.**

When he came of age he enjoyed the divine-like royal household life living for ten thousand years in three palaces such as 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 than 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 put on the lotus robes offered by the Brahma and became a recluse at that very place. The palace returned to the city and stood at its original site. Except womanfolk, all those who accompanied the Bodhisatta also turned themselves into recluses.

Enlightenment.

Buddha Padumuttara practised dukkaracariya with his companions for seven days; on the full-moon day of Vesakha, 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 sala 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 and as soon as he spread the grass at the foot of the Bodhi Tree, *Salala*

☪:☪ there arose the *Aparājita Pallanka* measuring thirty-eight cubits;

sitting crosslegged on the *pallanka* he mustered up his energy of four levels and dispelled Mara's forces; he acquired Pubbenivasa Ñāna in the first watch of the night, Dibbacakkhu Ñāna in the middle watch and contemplated the Paticcasamuppāda Dhamma in the third watch. After contemplating it, the Bodhisatta emerged from the fourth [204] Jhāna of respiration, and viewed the five aggregates with their characteristics; by means of the knowledge of rise and fall (*Udayabbaya Ñāna*) of all (conditioned) things he contemplated the impermanent in **fifty modes**¹¹, and developed *Vipassanā* insight up to *Gotrabhū Ñāna*, 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.....tanhānam khayamajjhagā", an utterance made customarily by all Buddhas.

No sooner had the Bodhisatta become a Buddha than 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 *Phalasangāmi* 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 another twelve cubits and each bloom had pollen that would fill nine waterjars.

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 [205] eleven cubits. As his leg of eleven cubits trod on the another pollen of twelve cubits, about nine jar-fulls of pollen rose up and spread all over his body of fifty eight cubits in height as though powder of red ointment 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 Samyutta Nilāya.)

Three occasion of the Buddha's teaching (*Dhammābhisamaya*).

Having attained Buddhahood, Buddha Padumuttara stayed near the Mahā Bodhi (Salala) Tree for seven weeks; and having accepted the Brahma's

request he thought of whom he should teach first and saw Prince Devala and Prince Sujata (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, the Buddha immediately travelled an aerial journey to 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 Mithila city. We shall now go and see him." Then they approached the Buddha with their retinues and sat down at suitable places.

Buddha Padumuttara appeared resplendent with the princes waiting upon him like the full moon attended upon by stars, and taught the audience of Devas and humans led by the princes the Dhammacakka-pavattana Sutta that was customarily delivered by all previous 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 when Sarada the Hermit, who appeared before Buddha Padumuttara was teaching his followers some evil doctrine, that would lead to rebirth in woeful states, the Buddha went to Sarada's assembly and taught numerous people his Dhamma, giving [206] them 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 Hamsavatī (the way King Suddhodana did for his son Buddha Gotama.) On arriving in the presence of the Buddha in Mithila, the twenty ministers and their twenty thousand men were called "Come, O monks' by the Buddha after giving them a sermon. They all therefore became *ehi bhikkhus*. Accompanied by them all he travelled to Hamsavatī 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 in the assembly of his relatives, Buddha Padumuttara taught Buddhavaṃsa 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 also three times. At the first meeting of a hundred thousand crores of bhikkhus on the full-moon day of the month of Magha, the Buddha recited Ovāda Pātimokkha in the garden nearby also named Mithila

(This was the first *sannipāta*.)

At another time after keeping vassa on Mount Vebhāra the Buddha taught numerous people who had come to see him; on being called by the Buddha "Come O monks", ninety crores of them became *chi bhikkhus*. At the meeting of these *bhikkhus* the Buddha recited Ovāda Pātimokkha.

(This was the second *sannipāta*.)

[207] Still at another time Buddha Padumuttara, Lord of the three worlds, while travelling in order to help multitudes of people get free from the bonds of defilements, recited Ovāda Pātimokkha 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 rich by the crore; he performed a great alms-giving of food and clothing-material to the Saṅgha with the Buddha at its head. At the end of the sermon delivered in appreciation of the almsgiving, 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 even more energetically.

Unusual features of Buddha Padumuttara's Dispensation.

When Buddha Padumuttara appeared, the opposing heretics 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.

[208] In this way the Dispensation of Buddha Padumuttara was free of heretics holding wrong views. It was indeed marvellous with Arahants 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.

Padumuttara Buddha's birthplace was Hamsavati City; his father was King Ananda and his mother Queen Sujātā.

He reigned for ten thousand years; his three palaces were Naravāhana, Yasavahana and Vasavattī.

His Chief Consort was Vasudatta who was attended upon 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 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 *dukkaracariya* for seven days.

His two Chief Disciples were Devala Thera and Sujāta Thera; his attendant was Sumanā Thera.

His two female Chief Disciples were Amitā Therī and Asama Therī; his Bodhi Tree was a *salala* tree.

His noble lay attendants were the wealthy men, Vitiṇṇa and Tissa; his

noble female attendants were Haṭṭhā Upāsikā and Vicittā Upāsikā.

Buddha Padumuttara's height was fifty-eight cubits; endowed with thirty-two marks of a superman, he was like a column of gold erected as an object of worship.

[209] The rays issuing 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 *yojanās*.

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-humans, Devas and Brahmas-from the currents of *samsara* to place them on the shores of Nibbāna.

Samvega.

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)!

Cetiya.

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 *yojanās* in height.

Here ends *Padumuttara Buddhavaṃsa*.

11. SUMEDHA Buddhavaṃsa.

After the lapse of the aeon in which Buddha Padumuttara appeared, there passed seventy thousand Suñña Kappas devoid of Buddhas; in one *kappa* three thousand aeons; before present one these appeared two Buddhas: Sumedha and Sujāta. (It was a Manda Kappa.)

Of these two Buddhas, the former, Sumedha, as a Bodhisatta, on complete fulfilment of the Perfections was, reborn in Tusita following the tradition of Bodhisattas. Having accepted the request made by Devas and Brahmas for becoming a Buddha, he descended [210] 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, Sucandana, Kancana and Sirivaddhana, entertained and served by his Chief Consort Sumanā and her forty-eight thousand maids of honour thus enjoying 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. Following his example, one hundred crores of men became recluses.

Attainment of Buddhahood.

Bodhisatta Sumedha observed *dukkaracariya* 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 Vesakha, he ate the milk-rice offered by Nakula, daughter of a wealthy man of Nakula village, and spent the daytime in the local *sala* grove. In the evening leaving his companions, he went alone (to the Bodhi Tree), and on the way accepted eight handfuls of grass from a heretic named Sirivaddhana. As soon as he spread the grass under the Mahā Bodhi (*Mahanipa* မအူကြီးပင်) there appeared the *Aparājita Pallāṅka* of fifty-seven cubits. Sitting crosslegged on the *Pallāṅka* 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.

[211] **Three occasions of the Buddha's teaching. (*Dhammābhisamaya*)**

Having attained Buddhahood Buddha Sumedha stayed near the Mahā Bodhi for seven weeks; agreeing to the entreaty made by the Brahma, he saw his younger half brothers, Princes Sarana and *Sabbakama* (future Chief Disciples), and also the hundred crores of recluses, who were his companions in renunciation. He then went through the space immediately to their residence of Sudassana royal gardens near the city of Sudassana.

On seeing the Buddha from a distance the hundred crores of recluses with faithful heart welcomed, taking his bowl and robe, prepared his seat, paid respects and took their seats around the Buddha. Then the Buddha sent the gardener for his brothers Princes Sarana and Sabhakama and taught the Dhammacakka-pavattana Discourse to them all including Devas and

humans, who had come to listen him. At that time one hundred thousand crores of Devas and men attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At another time, having entered into engaged in Mahakaruna samapatti, "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 making the forest tracks deserted; taking nobody, Buddha Sumedha went alone to the *yakkha's* dwelling and, after entering it, sat down on a prepared seat.

Then Kumbhakanna became furious like an extremely poisonous snake struck with a stick and, to threaten the Buddha, he assumed a horrible shape with his head like a mountain, with 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; in this most terrible appearance he stood before the Buddha, breathing forth smoke and flames towards him and showered on him rain of rocks, rain of mountains, fire, hot water, hot mud, hot ashes, arms, burning coal, and hot [212] 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 a question like the [yakkha Ālavaka](#)¹², to the Buddha by successfully tackling the *yakkha's* question Sumedha Buddha 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*. But the *yakkha* offered the Buddha the prince whom he was to devour. Having heard the good news the people who were waiting at the entrance of the forest approached the Buddha. In that assembly Buddha Sumedha gave the *yakkha* a suitable sermon and helped ninety thousand crores of beings attain the knowledge of the Path.

(This was the second *Dhammabhisamaya*.)

Still on another occasion on Buddha Sumedha taught the Four Noble Truths to Devas and humans in the gardens of Sirinandana near the city of Upakari. At that time eighty thousand crores of them attained the Path and Fruition.

(This was the third *Dhammabhisamaya*.)

Three occasions of the Disciples meeting (*sanNipāta*).

There were three *sanNipāta*, meetings of Buddha Sumedha's Disciples. At the first meeting the Buddha was in the city of Sudassana. Then one hundred crores of Arahants happened to have congregated.

(This was the first *sanNipāta*.)

[213] At another time the Buddha kept *vassa* on Mount Deva. When *kathina* 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 *Saṅgha* headed by the Buddha his wealthy of eighty crores accumulated at 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 appreciating 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 was reborn in the Brahma abode.

[214] **Particulars of Buddha Sumedha.**

Buddha Sumedha's birthplace was Sudassana; his father was King Sudatta and his mother Queen Sudatta.

He reigned for nine thousand years; his three palaces were Sucandana, Kañcana and Sirivaḍḍhana.

His Chief Consort was Sumanā having eighty-four thousand maids of honour; his son was Prince Punabbasu.

His two Chief Disciples were Saraṇa Thera and Sabbakāma Thera; his attendant was Sāgara Thera.

His two female Chief Disciples were Rama Theri and Surama Theri; his Bodhi Tree was a *Mahānīpa* tree.

His noble lay supporters were the wealthy persons, Uruvela and Yasavā; his noble female supporters were Yasodharā Upāsikā and Sirimā Upāsikā.

His height was eighty-eight cubits; the rays emanating from his body spread all over the 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 the life-spans and rescued such beings as humans, Devas and Brahmas from *samsāric* waters to place them on Nibbānic shores.

Buddha Sumedha's Dispensation witnessed numerous Noble Arahants (Arahants 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.

[215] Those Noble Arahants of incomparable fame were all liberated from defilements and free of four *upadhis*, bases of existence; the Arahants who were the Buddha's disciples having large retinues shed the light of their wisdom and attained peaceful Nibbāna.

Cetiya.

In this way Buddha Sumedha, Conqueror of the five Maras, attained Parinibbana in the gardens of Medha. As has been said before the relics dispersed in accordance with his resolve and existed all over Jambudipa being honoured by beings such as humans, Devas and Brahmas.

Here ends Sumedha Buddhavaṃsa.

12. SUJĀTA Buddhavaṃsa.

After Buddha Sumedha had attained Parinibbana, the life-span of human beings gradually decreased from ninety thousand years down to ten and then it increased up to *asankhyeyya*. When the lifespan reached ninety thousand years on its next decrease Bodhisatta Sujata was reborn in Tusita on complete fulfilment of the Perfections in the tradition of Bodhisattas. Having agreed to the entreaty of Devas and Brahmas for 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 Sujata on account of the fact that at the time of his birth all the people in Jambudipa experienced both physical and mental happiness.

Royal household life.

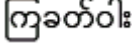
When he came of age he lived in three palaces, namely Siri, Upasiri and Nanda, being entertained and served by Princess Sirinanda and her twenty-three thousand maids of honour for nine thousand years.

[216] 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 name Hamsavāha and became a recluse. A crore of men were inspired and became recluses themselves.

Attainment of Buddhahood.

Bodhisatta Sujata practised *dukkaracariya* with that crore of recluses for nine months. On the full-moon day of Vesakha, the day of his Enlightenment, he ate the milk-rice offered by the daughter of the wealthy man Sirinandana of the city of Sirinandana and spent the daytime in the local sāla grove. In the evening he proceeded alone to the Mahā

Bodhi, accepted on the way eight handfuls of grass offered by Sunanda the Heretic. As soon as he spread the grass at the foot of the Bodhi Tree, *Mahā veļu*  there rose the *Aparājita Pallañka* measuring thirty-three cubits on which he sat cross-legged and mustered his energy of four levels and dispelled Mara and his army and attained Omniscient, Perfectly Self Enlightened Buddhahood, 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 Mahā Bodhi for forty-nine days the Buddha accepted the Brahmas's request and contemplated as to whom he should teach first; then he saw his (half) younger brother Prince Sudassana and his Purohita's son, youthful Sudeva, who were endowed with the merits of their past deeds leading to the Path, Fruition and Nibbāna. Resolving to teach them first he immediately traveled through space to Sumangala Park near Sumangala City and sent the gardener for the Prince Sudassana and the youth Sudeva. To the audience of Devas and humans headed by the two, the Buddha delivered the Dhammacakka pavattana Sutta that was taught by previous Buddhas as a rule. At that time eighty crores of Devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

[217] At another time Buddha Sujata defeated the heretics by displaying the Twin Miracle of water and fire near the *sala* tree close to the gate of Sudassana Royal Park, and while observing *vassa* on the emerald stone slab placed at the foot of *Pāricchattaka* tree in Sakka's abode of Tāvatiṃsa, the Buddha taught the Abhidhammā. On that occasion of the Abhidhammā teaching, three million seven hundred thousand of Devas and Brahmas attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at another time Buddha Sujāta paid a visit to his father in the city of *Sumaṅgala*. Then 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 Sujāta's Disciples: the first was at Sudhamma near Sudhammavati City where the Buddha taught people who

had come to him, admitted six million men into the Order by calling them "*Ehi bhikkhu*", and recited the Ovāda Pātimokkha amidst them.

(This was the first *sannipāta*.)

At another time when Buddha Sujāta descended from Tāvatiṃsa, 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 the 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 Ehi bhikkhus and recited the Ovāda Pātimokkha at their meeting of four features.

(This was the third *sannipāta*.)

[218] **Future Buddha Gotama as Universal Monarch received prophecy from Buddha Sujata.**

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 discourse, offered his kingship with his seven treasures to the Saṅgha led by the Buddha with the Buddha at its head and became a monk. The inhabitants of Jambudipa made themselves monastery-keepers (monastic attendants), collected taxes from his domain and constantly supplied the Buddha and his Saṅgha with the four requisites of robes, food, shelter and medicines.

Then Buddha Sujata 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 Saṅgha of Buddha Sujata 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 Brahma Vihāra Bhāvanā, meditation leading to rebirth in the Brahma abode, without absentmindedness 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, and on his death was reborn in the world of Brahmas.

Particulars of Buddha Sujāta.

Buddha Sujata's birthplace was Sumangala City; his father was King Uggata and his mother Queen Pabhāvati.

He reigned for nine thousand years; his three palaces were Siri, Upasiri and Nanda.

[219] 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 *dukkaracariya* for nine months.

His two Chief Disciples were Sudassana Thera and Sudeva Thera; his attendant was Nārada Thera.

His two female Chief Disciples were Nāgā Theri and Nagasamālā Theri; his Bodhi Tree was *Mahavelu* (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 very beautiful like the feathers of a peacock's tail 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 lay attendants were the wealthy men Sudatta and Citta; his noble female lay attendants were Subhaddā Upāsikā and Paduma Upāsikā.

Buddha Sujāta's height was fifty cubits; he was endowed with all the good physical qualities.

Buddha Sujāta's physical rays (resembling those of past incomparable Buddhas) emanated from various parts of the Buddha's body towards all directions as much as he desired. They could not be likened to any thing; they were beyond all comparisons.

The life-span during the time of Buddha Sujata was ninety thousand years,

and living for four-fifths of the life-span, the Buddha saved beings-- humans, Devas and Brahmas--from the currents of *samsāra* to place them on the shores of Nibbāna.

[220] 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 Sujata's Dispensation shone forth with Arahants.

Samvega.

That Buddha Sujāta who was to be likened to past peerless Buddhas and the attributes of that peerless Buddha Sujata had all vanished. Unsubstantial and futile indeed are all conditioned things!

Cetiya.

In this way Buddha Sujāta, Conqueror of the five Māras, attained Parinibbana in Silarama Park. In that very park (as has been said before) the *cetiya* dedicated to him was three *gāvutas* high.

Here ends Sujāta Buddhavaṃsa

13. PIYADASSI Buddhavaṃsa.

When the aeon in which Buddha Sujata appeared had come to an end and one thousand eight hundred aeons ago, 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 Tusita in the tradition of Bodhisattas. Having agreed to the entreaty of Devas and Brahmas for 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 Varuna.

The Bodhisatta was given the name of Piyadassī as delightful miracles were manifest to multitudes of people on his naming day.

[221] Royal household life.

When the Bodhisatta came of age he lived in three palaces of Sunimmala, Vimala and Giriguha, being entertained and served by Princess Vimalā and her thirty-three thousand maids of honour for nine thousand years and thus enjoying 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 *dukkaracariya* for six months; on the full-moon day of Vesakha, the day of his Enlightenment, he partook of the milk-rice offered by the daughter of Brahmin Vasabha, resident of the Brahmins' village of Varuna and spent the daytime in the local *sala* grove and went alone to Mahā Bodhi in the evening; on the way he accepted eight handfuls of grass offered by Sujata the heretic; as soon as he spread the grass under the Bodhi Tree, *kakudha* ရေခဲတက် there appeared the *Aparājita Pallāṅka*, measuring fifty-three cubits on which he sat crosslegged, and mustering his energy of four levels, he drove away Māra's forces and attained Omniscient, Perfectly Self-Enlightened Buddhahood, 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 Mahā Bodhi for forty nine days as has been stated in the story of previous Buddhas he discerned that the one crore of recluses who had renounced the world with him were endowed with the merits of their past deeds leading to the attainment of the Path and Fruition. He then went immediately through space to [222] their residence and descended in the royal garden named after the nearby city of Usabhavati; being surrounded by the crore of recluses, he taught the Dhammaeakkapavattana Sutta in the tradition of previous Buddhas to Devas and Brahmas 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. The god, Sudassana, of the mountain was then holding a wrong view. People living in Jambudipa annually brought food costing a hundred thousand pieces of money to offer to the god, who sitting side by side with the human king of Usabhavati was honoured by the whole continent.

(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*, got onto his splendid couch and stayed there issuing 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 gods 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 divers 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 staying 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 shavenheaded monk has become ashes in the flames", and saw the Buddha [223] with a serene face and a glorious body emitting brilliant lights because of the network of divers rays. "This monk can withstand the burning fire," thought he; "Well, I shall drown him in a huge flood of water." He then caused an immense mass of water to rush towards the mansion with a high speed. Those the Buddha was remaining in the mansion flooded with water, even a single thread of his robe or a single hair of his body did not get 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 Kattika 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," caused a rain of nine kinds of weapons fall on the Buddha. Because of the Buddha's great physic power all those weapons turned themselves into various beautiful and fragrant clusters and garlands of flowers and fell at his feet.

Seeing that miraculous phenomenon, Sudassana became far 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 Cakkavāla, 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 those in a dream) saw him remaining in his original seat in the mansion (as though in a dream). It then occurred to him thus: "Ah, this great monk is so powerful; I shall not be 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 men could see him holding the Buddha's 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.

[224] That was the day when a hundred and one kings of the whole of Jambudipa 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 clasped 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 *yojanās* in extent, its area being nine *yojanās*, the wicked monk Sona, opponent of Buddha Piyadassi (the counterpart of Devadatta in the lifetime of our Buddha Gotama), after consulting the king's son, Prince Mahapaduma, 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 had no intelligence 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 like me I could be dismissed from service." So he agreed to do so, and 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 him, more intoxicated and sent him to kill the Buddha.

[225] 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 his way, and like a cannibal-demon and he devoured up all the flesh of his preys in the noisy company of eagles, kites, crows and vultures. And finally, as soon as he saw the Buddha from a distance he rushed towards him with a high speed.

Then with their hearts that 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 him sublime loving-kindness. Then Donamukha, his heart made tender with the permeation of the Buddha' s loving-kindness realized his wrongdoing and became so shameful that he could not stand in a natural manner before the Buddha and lay down with his head at the Buddha's feet as though he 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.

(Nālāgiri the elephant during the time of our Buddha Gotama was similarly tamed, and when he was respectfully lying before. the Buddha, people threw on him various adornments. which covered the whole of his body. From that [226] moment onwards Nālāgiri had been called Dhanapāla ('Keeper of Wealth'). Thereupon he walked backwards with respect and when he had entered his 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 lying prostrated at his feet and exhorted him with the words that suited his mentally. The

elephant that has thus been exhorted regained his conscience and became so tamed that he looked like a disciple-monk of the Buddha disciplined in Vinaya. Having exhorted Donamukha the way Buddha Gotama exhorted Dhanapala, Buddha Piyadassi 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 Sabbadassī, son of the king's Purohita, (both were future Chief Disciples)hearing of the Buddha' s visit to their city welcomed him with one hundred thousand crores of their retinue, listened to his sermon and gave alms for seven days. On the seventh day at the end of the Buddha's sermon given in appreciation of the meal, both of them with the hundred thousand crores of their followers became monks and attained Arahantship. In the midst of the monks the Buddha recited the Ovāda Pātimokkha.

(This was the first *sanNipāta*.)

[227] 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 those ninety crores of monks the Buddha recited the Ovāda Pātimokkha.

(This was the second *sannipāta*.)

Still at another time on the occasion of taming of the elephant Donamukha eighty crores of men renounced the world and attained Arahantship. In the midst of those eighty crores of Arahals the Buddha recited the Ovāda Pātimokkha.

(This was the third *sannipāta*.)

Future Buddha Gotama as Brahmin Kassapa received prophecy from Buddha Piyadassi.

At that time our Future Buddha was a Brahmin youth, Kassapa by name, who was a 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 offered it to the Saṅgha 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 Saṅgha, Buddha Piyadassi 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 Piyadassi's prophecy, the Bodhisatta was extremely happy and determined to fulfil the Perfections even more energetically.

Particulars of Buddha Piyadassī.

Buddha Piyadassi's birthplace was Sudhāññavatī City; his father was King Sudatta and his mother Queen Candā.

He reigned for nine thousand years; his three palaces were Sunimmala, Vimāla and Giriguhā.

His Chief Consort was Vimalā who had thirty-three thousand maids of honour; his son was Prince Kañcanaṅgala.

The vehicle he used for his going forth after seeing the four omens was a chariot drawn by thoroughbreds; he practised *dukkaracariya* for six months.

[228] His two Chief Disciples were Palita Thera and Sabbadassi Thera; his attendant was Sobhita Thera.

His two female Chief Disciples were Sujata Theri and Dhammadinna Theri; his Bodhi-Tree was a *kakudha* tree.

His noble lay supporters were the wealthy men Sundaka and Dhammaka; his noble female lay Disciples were Visakhā Upasika and Dhammadinna Upasika.

Buddha Piyadassī had innumerable followers and good reputation; he was also endowed with thirty-two marks of a superman; his height was eighty cubits like a great *sala* tree in full bloom.

There was no torch-light, moonlight or sunlight that could vie with the physical light of the peerless Buddha Piyadassi which surpassed them all.

The life-span in the time of Buddha Piyadassi was ninety thousand years;

living for four-fifths of the life-span, he rescued many beings of humans, Devas and Brahmas from the currents of *samsara* to put them on the shores of Nibbāna.

Samvega.

Buddha Piyadassī, who was to be liken with passed peerless Buddhas, and the pair of his peerless Chief Disciples, etc., had all vanished. Unsubstantial and futile indeed are all conditioned things!

Cetiya.

In this way the Noble Monk, Buddha Piyadassi attained Parinibbāna in the park of *assattha* trees; and in that park the *cetiya* erected and dedicated to Buddha Piyadassi (as has been stated before for other Buddhas) was three *yojanās* high.

Here ends Piyadassi Buddhavaṃsa.

[229] 14. ATTHADASSĪ BUDDHAVAMSA.

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 down to ten years, and then it increased up to *asañkhyeyya*. When the lifespan reached one hundred thousand years on its next decrease. Future Buddha Atthadassī was reborn in Tusitā on complete fulfilment of the Perfections in the tradition of Bodhisatta. Having agreed to the entreaty of Devas and Brahmas for 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 hidden underground regained them after having discovered the forgotten sites of the treasures where they had long been kept one generation after another.

Royal household life.


When Bodhisatta Atthadassi 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 Visākhā and

thus enjoying a divine-like royal household life for ten thousand years.

Renunciation.

When the Bodhisatta had seen the four omens and when Queen Visākhā had given birth to a son named Sela, he went forth riding a horse named Sudassana. Nine crores of men followed his example and became recluses themselves.

[230] **Attainment of Buddhahood.**

With those nine crores of recluses Bodhisatta Atthadassī practised *dukkaracariya* 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 *naga*, 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 of it and spent the daytime in the local grove of *sala* trees. In the evening he proceeded alone to the Mahā Bodhi, accepted on the way, eight handfuls of grass offered by the Naga King, Maharuci. As soon as he spread the grass at the foot of the *campaka* Bodhi Tree  there arose the *Aparājita Pallaṅka* measuring fifty three cubits. Sitting cross-legged on that seat he mustered his energy of four levels, dispelled Māra's forces and attained Omniscient, Perfectly Self-Enlightened Buddhahood, 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 Mahā Bodhi for forty nine days the Buddha accepted the Brahma's requests and contemplated as to whom he should teach first; then he saw the nine crores of monks who had followed him renunciation and who had endowed with their past meritorious deeds leading to the Path. and Fruition. And having thought about their whereabouts, he saw them staying in Anoma Park near the city of Anoma and immediately travelled through space to their residence at Anoma Park, near Anoma City.

At that time the nine crores of monks saw from a distance Buddha Atthadassi approaching them. With faithful heart they all performed their duties as has been before for previous Buddhas and took their seats around the Buddha, who delivered the Discourse of Dhammacakka-pavattana as all other Buddhas had done before. At the end of the Discourse one hundred thousand crores of beings attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

[231] At another time Buddha Atthadassi travelled up to Tāvatiṃsa and taught Abhidhammā to Devas and Brahmas; one hundred thousand Devas and Brahmas attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at another time, as our Buddha Gotama visited his father in the city of Kapilavatthu and narrated the *Buddhavaṃsa*, so did Buddha Atthadassi visit 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, Upasanta (who were future Chief Disciples) 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 Atthadassi, 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 mahādāna*) for seven days to the Samgha with the Buddha at its head, and 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 "*Ehi bhikkhus*" and attained Arahantship. In the midst of that assembly of monks the Buddha recited the Ovada Patimokkha.

(This was the first *sannipāta*.)

[232] At another time when Buddha Atthadassi 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 "*Ehi bhikkhu*" monks and attained Arahantship. In the midst of that assembly of monks the Buddha recited the Ovāda Pātimokkha.

(This was the second *sannipāta*.)

Still at another time, on the full-moon day of Magha, when beings--humans, Devas and Brahmas--assembled to listen to the sermon on Mahā Maṅgala, the Buddha delivered it and helped seventy-eight thousand people attain Arahantship; at that assembly of monks the Buddha recited the Ovāda Pātimokkha.

(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 attainment, and the five higher knowledges, he became a noble ascetic of 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 composed of eight classes of people Susīma the Ascetic listened to the Buddha's Dhamma. And he went up to the celestial abode, brought back such celestial flowers as *mandāra*, *paduma*, *paricchattaka*, etc., from Tāvātimsā. Wishing to display his miraculous power, he made himself visible and caused a rain of flowers 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, put a pinnacled arch over the entrance with decorated columns and nets, etc., and adorned with flowers. He then [233] honoured the Buddha with a huge umbrella of celestial *mandāra* flowers Buddha Atthadassi then made a prophecy concerning Susīma the Ascetic; "This ascetic Susīma will definitely become a Buddha, Gotama by name, in future when one thousand and eight hundred aeons have elapsed."

On hearing Buddha Atthadassi'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 Atthadassi.

Buddha Atthadassi's birthplace was Sobhana City; his father was King Sāgara and his mother Queen Sudassanā.

He reigned for ten thousand years; his three palaces were Amaragiri, Sugiri and Vāhana.

His Chief Consort was Visakha 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 *dukkaracariya* for eight months.

His two 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 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.

[234] Buddha Atthadassi's rays of intense power coming out from his body, constantly radiated glowing above and below in the ten quarters for a yojana. (Should the Buddha wish and resolve, the rays could diffuse all over several crores of the world systems.)

Excelling all beings, Buddha Atthadassi 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 in his time was a hundred thousand years. It should be understood that in reality he lived for four-fifths of the life-span.)

Samvega.

After shedding the peerless light of Dhamma in the world of humans and Devas, Buddha Atthadassī attained Parinibbana just like a fire became extinct on exhaustion of fuel.

Cetiya.

In this way to Buddha Atthadassī, Conqueror of the five Māras, attained Parinibbana in Anoma Park. As has been stated for other Buddhas, his relics dispersed according to his resolve and reached all over Jambudīpa and received veneration from beings such as humans, Devas and Brahmas.

End of Atthadassī Buddhavaṃsa.

15. DHAMMADASSĪ BUDDHAVAMSA.

After Buddha Atthadassi 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 Maṇḍa Kappa because it was full of pleasing, spotless, special attributes) the life-span of human beings decreased gradually from a hundred thousand years down to ten years and then it increased up to *asankhyeyya*. When the lifespan reached one hundred thousand years on its next decrease, Future Buddha Dhammadassī was reborn in Tusitā on complete fulfilment of the Perfections in the tradition of the Bodhisattas. Having accepted the requests made by Devas and Brahmas for becoming a Buddha, he descended to the human world to be [235] 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 get a name he was given the name of Dhammadassī by omen-reading learned men and his relatives.

Royal household life.

When Bodhisatta Dhammadassi 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 and thus enjoying 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 Puññavaddhana, Bodhisatta Dhammadassī, gentle like a celestial being and experiencing a divine-life, woke up one midnight; sitting up on his bed, he saw various loathsome conditions of

female attendants who were asleep; with his mind greatly disturbed, he got an idea to renounce the world. No sooner had he got the idea Sudassana Palace occupied by him and accompanied by his fourfold army, rose to the sky and it travelled like a second sun of as a flying celestial mansion and descended near the *bimbijala* Mahā Bodhi

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The Bodhisatta then put on the lotus-ropes offered by the Brahma and having got off the palace he stood not far from it. The palace 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 those people, male folk donned the yellow robes in following the example of Bodhisatta. Those who did so numbered about one hundred thousand crores.

[236] **Attainment of Buddhahood.**

After practising *dukkaracariya* for seven days, the Bodhisatta Dhammadassi ate milk-rice offered by Princess Vicikoli on the fullmoon day of Vesakha, the day of his Enlightenment, and spent the daytime in the local *badara* (plum) grove. In the evening he went alone to the Mahā Bodhi; 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 (*bimbijala*) Bodhi Tree there arose the *Aparajita Pallāṅka* measuring fifty-three cubits. Sitting cross-legged on that *pallāṅka* he attained Buddhahood the way mentioned above.

Three occasions of the Buddha's teaching. (*Dhammabhisamayas*)

After his attainment of Buddhahood, the Buddha stayed in the neighbourhood of the Mahā Bodhi for forty nine days. Having accepted the Brahma'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 who had done meritorious deeds in the past that would lead to the Path and Fruition and immediately travelled to the Deer Park (called Isipatana because it was a place where flying ascetics, masters of mundane *Jhānas*, normally alighted) eighteen *yojanās* from the Mahā Bodhi.

On seeing the Buddha from a distance the nine crores of the recluses welcomed him by performing various duties faithfully and taking their seats near him. Then the Buddha following the tradition of previous Buddhas delivered the Dhammacakka-pavattana Sutta to the nine crores of recluses and all the Devas and Humans who had come to listen to him. At

that time 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 [237] Higher Knowledges, and the eight Attainments. Seeing them endowed with meritorious deeds leading to the Path and Fruition, the Buddha travelled through the space; arriving at Sañjaya's hermitage he stood in the sky and delivered a sermon that suited their inclinations and dispositions. Thus the Buddha helped them attain knowledge of the Path known as the Eye of Dhamma (*Dhammacakkhu*).

(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 delivered 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 Dhammadassi's Disciples: the first meeting took place at Sarana City, where Buddha Dhammadassi caused his half-brothers, Prince Paduma and Prince Phussa, with 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 Arahants, the Buddha performed Visuddhi Pavarana.

(This was the first *sanNipāta*.)

At another time Buddha Dhammadassi taught Abhidhammā in Tāvātimsa and descended back to the human world. Then one hundred crores of monks assembled.

(This was the second *sanNipāta*.)

Still at another time, Buddha Dhammadassi explained the advantages of the thirteen *dhutaṅgas* and proclaimed Harita, a great Disciple and Arahant, to be the foremost among those who practised dhutaṅgas. Then at the meeting of eighty crores of monks the Buddha recited the Ovāda

Pātimokkha.

(This was the third *sannipāta*.)

[238] **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, Catumahārajika and Tāvātimsa, he came to 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 Dhammadassi's prophecy, Sakka the Bodhisatta became extremely pleased and resolved to fulfil the Perfections even more energetically.

Particulars of Buddha Dhammadassi.

Buddha Dhammadassi's birthplace was Saraṇa City; his father was King Sarana and his mother 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 Puñṇvaḍḍhana.

The vehicle he used in renunciation after seeing the four omens was a palace; he practised *dukkaracariya* for seven days.

His two Chief Disciples were Paduma Thera and Phussa Thera; his attendant was Sunetta Thera.

His two female Chief Disciples were Khemā Therī and Saccanāmā Therī; his Bodhi Tree was a bimbyla.

His noble lay supporters were the wealthy persons Subhadda and Katissaha; his noble female lay supporters were Sāliya Upāsikā and Kaliyā Upāsikā.

Buddha Dhammadassi who had as his equals only peerless Buddhas was eighty cubits tall; he was glorious with power in the ten-thousand world-system.

[239] Buddha Dhammadassī was majestic like the *sāla* tree in full bloom or like the lightning or the sun at midday that lightens the sky.

Buddha Dhammadassi who was endowed with unparralled might and the five eyes lived the whole life-span of his time which was one hundred thousand years.

Samvega.

Having displayed his power and knowledge and purified his Teaching so that it had no stain, the Buddha attained Parinibbāna with his Disciples and disappeared (as the moon had vanished after shining in the sky.)

Cetiya.

In this way the greatly energetic Buddha Dhammadassī attained Parinibbāna at Sālā Park in the city of Sālavati. The cetiya erected in the park and dedicated to Buddha Dhammadassi was three *yojanās* high.

Here ends Dhammadassi Buddhavaṃsa

16. SIDDHATTHA BUDDHAVAMSA.

After the aeon in which Buddha Dhammadassi appeared had come to an end there elapsed one after another one thousand seven hundred and six aeons; then ninety-four aeons if calculated backwards 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 *asankhyeyya* down to a hundred thousand years. Bodhisatta Siddhattha on complete fulfilment of the Perfections, was reborn in Tusita, following the traditions of Bodhisattas. Having accepted the [240] request made by Devas and Brahmas he descended to the human world to be conceived in the womb of Queen Suphassā, Chief Consort of King Udena in the city of Vebhara. When ten months had elapsed the Bodhisatta was born in Vīriya Park.

On 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.

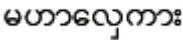
Royal household life.

When Siddhattha Bodhisatta 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 and thus enjoying a divine-like royal household life for ten thousand years.

Renunciation.

When Bodhisatta Siddhattha had seen the four omens and when Princess Somanassā 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 Viriya Park. Following his example a hundred thousand crores of men also became recluses.

Attainment of Buddhahood.

With the hundred thousand crores of recluses Bodhisatta Siddhattha practised *dukkaracariya* for ten months; on the full-moon day of Vesākha, the day of his Enlightenment, he partook of milkrice 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 *kanikāra* Mahā Bodhi  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 arose the *Aparājīta Pallaṅka* measuring forty cubits. Sitting crosslegged on the *pallaṅka* he attained Buddhahood the way mentioned previously for other Buddhas.

[241] **Three occasions of the Buddha's teachings. (*Dhammābhisamaya*)**

After his attainment of Buddhahood, Buddha Siddhattha stayed in the neighbourhood of the Mahā Bodhi for forty-nine days; agreeing to the entreaty made by the Brahmas, 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 that 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 living as before in the Deer Park, eighteen *yojanās* from the Mahā Bodhi. He immediately travelled through space to their place.

At that time the hundred thousand crores of recluses, seeing Buddha approaching them, welcomed him with faithful heart, attending upon him (in the way described above), took their appropriate seats, surrounding the Buddha. Then the Buddha taught the Dhammacakka pavattana Sutta (like all previous Buddhas) to them all, including Devas and humans who had

come to listen to him. At that time one hundred thousand crores of beings attained the Path and 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 erected on a grand scale in the city-centre, Buddha Siddhattha spoke in a voice that was like that of King of *karavīka* birds or like that of King of Brahmas, for it was sweet, pleasing to the ear and appealing to the hearts of the wise. Thus letting the Dhamma reach 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 hometown of Vebhāra where in the assembly of his relatives headed by his father King Udena, he narrated to them the *Buddhavamsa*. At that time ninety crores of beings attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

[242] **Three occasions of the Disciples' meeting (*sannipāta*).**

There were three meetings of Buddha Siddhattha's Arahant Disciples. The first meeting took place at the city of Amara, beautiful and pleasing to the eye like the divine city of Tavatimsā; there in the city two brothers, who were also the 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 leading to the Path and Fruition, Buddha Siddhattha journeyed through space to the centre of Amara 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 (*pādacetiya*) worthy of respect and went to Amara Park where he stayed in glory like a golden statue on a stone slab.

Then the two royal brothers seeing the footprints (*padacetiya*) traced them along till they came near the Buddha with their retinues, paid obeisance to him and sat down around him. When the Buddha gave them a sermon that suited their inclinations and dispositions, they developed faith in him and after becoming monks they all attained Arahantship. In the midst of one hundred crores of monks the Buddha recited the Ovāda Patimokkha.

(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 Pātimokkha.

(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 Patimokkha.

(This was the third *sannipāta*.)

[243] **Future Buddha Gotama as Hermit Maṅgala received prophecy from Buddha Siddhattha.**

Meanwhile our Future Buddha in the city of Sūrasena was 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; and developing *Jhānas* and *Abhiññas* 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; on hearing the Buddha's teaching the ascetic became so pleased that he brought fruits from the rose-apple tree of Jambudipa with his power and at Surasena Monastery where he accommodated the Buddha he offered the fruits as food to the Buddha accompanied by ninety crores of his disciples. Having partaken of the fruits, Buddha Siddhattha declared prophetically; "This Maṅgala the Ascetic will become indeed a Buddha, Gotama by name, in the ninety-fourth aeon from the present one."

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 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 *dukkaracariya* for ten months.

[244] His two Chief Disciples were Sambala Thera and Sumitta Thera; his attendant was Revata Thera.

His two female Chief Disciples were Sīvalā Theri and Surāmā Theri; his Bodhi Tree was a *kaṇikāra*.

His noble lay supporters were the wealthy persons Suppiya and Samudda; his noble female supporters were Rammā Upasika and Surammā Upasika.

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.

Having displayed several extensive physical rays as well as 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 Parinibbana with them all, and came to the end of his final existence.

Cetiya.

In this way Buddha Siddhattha, noble monarch of all monks, attained Parinibbāna in Anoma Park near Kancanavelu city. In that very park a *cetiya* of jewels was erected in the way mentioned previously and dedicated to Buddha Siddhattha was four *yojanās* high.

17. TISSA Buddhavaṃsa.

[245] When the aeon in which Buddha Siddhattha appeared had come to an end, there immediately followed a *kappa*, a void one in which no Buddhas appeared. When that kappa was over and in the ninetysecond aeon calculated back from the present one, two Buddhas, Tissa and Phussa, appeared. (It was a Maṇḍa Kappa.)

The chronicle of Buddha Tissa was as follows: In that ninetysecond kappa the human life-span on its decline from *asankhyeyya* reached a hundred thousand years, the Future Buddha Tissa was reborn in Tusita on complete fulfilment of the Perfections. Having complied with the request made by Devas and Brahmas for becoming a Buddha, he descended to the human world and was conceived in the womb of Queen Padumā 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: *anvattha* and *rulhi*; 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 *rulhi*. Here the name Tissa given to the Bodhisatta is of the *rulhi* kind.)

Royal household life.

When the Bodhisatta Prince Tissa came of age, he lived in three palaces, namely, Guhasela, Nārisaya and Nisabha, being entertained and served by thirty thousand female attendants headed by Princess Subhadda and thus living a divine-like royal household life for seven thousand years.

Renunciation.

When the Bodhisatta had seen the four omens and when Princess Subhaddā had given birth to a son named Ānanda, he went forth riding a thoroughbred named Sonuttara, and became a recluse. A crore of inspired men followed his example and became recluses themselves.

[246] Attainment of Buddhahood.

With the crore of those recluses, the Bodhisatta Tissa practised *dukkaracariya* for eight months. On the full-moon day of Vesākha, the day of his Enlightenment, he partook of the milk-rice offered by Vīra, daughter of a wealthy person of Vira market-town, and spent the daytime in the local *salala* grove. In the evening he went alone to the Mahā Bodhi. On the way he accepted eight handfuls of grass offered by Vijitasāṅgāmaka, a watchman of barley (wheat) field. As soon as he spread the grass at the foot of the (*asana* ^{ဝိတောက်}) Mahā Bodhi Tree, there arose the *Aparājita Pallaṅka* measuring forty cubits. Sitting

crosslegged on the pallaṅka he attained Buddhahood in the way mentioned previously.

Three occasion of the Buddha's teaching. (*Dhammābhisamaya*)

After his attainment of Buddhahood, Buddha Tissa stayed in the neighbourhood of the Mahā Bodhi for forty-nine days. Having complied with the Brahma's request for teaching he contemplated as to whom he should teach first and saw that Future Chief Disciples Princes Brahmadeva and Udaya, residents of Yasavatī, who with their retinues were endowed with previous meritorious deeds leading to the Path and Fruition. He then immediately travelled through space, descended in the Deer Park near Yasavatī and sent the gardener for the two princes. On their arrival with their retinues, as had been done by former Buddhas as a rule, Buddha Tissa delivered the Dhammacakka-pavattana Sutta to humans and Devas 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 Brahmas - distinct, far-reaching and sweet. Then a hundred thousand beings of humans, Devas and Brahmas 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 Mahā Bodhi), on hearing that he had taught the Dhammacakka-pavattana Sutta, travelled to the Deer Park near [247] Yasavatī. (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 come to listen to the Buddha, ninety crores of beings headed by the crore of monks attained the Path and Fruition.

(This was second *Dhammābhisamaya*.)

Still at another time when men and Devas discussed what constituted auspiciousness (maṅgala) leading to prosperity in the world but could not get the answer acceptable to all and when they put the same question to Him, the Buddha taught them the discourse on maṅgala; at the end of the discourse sixty crores of gods and men 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 Yasavatī where the Buddha, being accompanied by a hundred thousand Arahants who had become bhikkhus at the beginning of the vassa and attained Arahantship during the vassa, performed the Visuddhi Pavāraṇā on the full-moon day of Assayaṇa.

(This was the first *sanNipāta*.)

At another time when the Buddha going on a journey arrived at the city of Narivahana, Prince Nārivahana, son of King Sujāta in that city, with his hosts of followers, welcomed the Buddha and invited him and his Saṅgha to the ceremony of an unparalleled almsgiving held for seven days. Having handed over the kingdom to his son, he sought monkhood with his followers in the presence of the Buddha. Buddha Tissa then called them "Come, O monks", and they all became "Ehi bhikkhu". 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 Patimokkha.

(This was the second *sannipāta*.)

Still at another time in the city of Khemavatī (Khemaka) at the assembly of the Buddha's relatives, after listening to the chronicle of Buddhas narrated by the Buddha, eight million people became [248] bhikkhus in the presence of the Buddha and attained Arahantship. Surrounded by these bhikkhus Buddha Tissa recited the Ovāda Patimokkha.

(This was the third *sannipāta*.)

Future Buddha Gotama as Hermit, Sujāta received prophecy from Buddha Tissa.

Meanwhile our Bodhisatta was King Sujāta in the city of Yasavatī; his prosperous city, his wealth worth several crores and members of his retinue who were always willingly attending upon him—he discarded them all with no attachment whatever 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 worshipped him. Thinking, "I will honour the Buddha with such flowers as *salala*, *paricchattaka* and others", he went up to the celestial abode by means of his psychic power and entered the garden of Cittalatā; there he filled a basket measuring a *gāvuta* with those celestial flowers and brought it across the sky and finally honoured the Buddha

with the 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 *padumasunshade* which was an umbrella made of very sweet smelling pollens, with a rod of ruby, a pinnacle of, leaves of red ruby; he thus honoured the Buddha. Then the Buddha prophesied concerning the Bodhisatta, Sujāta the Ascetic: "In the ninety-second aeon from the present one, this Sujāta the Ascetic will become a Buddha, Gotama by name."

On hearing the Buddha's prophecy, Bodhisatta Sujāta, the Ascetic was filled with devotional faith and resolved to fulfil the ten Perfections even more energetically.

[249] **Particulars of Buddha Tissa.**

Buddha Tissa's birthplace was Khemaka City; his father was King Janasandha and his mother Queen Padumā.

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 named Sonuttara; he practised *dukkaracariya* for eight months.

His two Chief Disciples were Brahmadeva Thera and Udaya Thera; his Attendant was Samaṅga Thera.

His two female Chief Disciples were Phussā Theri and Sudattā Theri; his Bodhi Tree was an *asana*.

His noble supporters were the wealthy persons Sambala and Sirimā; 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 endowed with incomparable psychic power was neither too short nor too long. Buddha Tissa, the Possessor of the five 'eyes', lived in the world for a hundred thousand years.

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 Arahant-Disciples just as a mass of fire that had become extinct after burning very brightly.

[250] **Cetiya.**

In this way, Buddha Tissa, Conqueror of the five Māras, attained *Parinibbāna* in Nanda Park near Sunandavati City. In that very Park, a *cetiya* was erected in the way mentioned previously and dedicated to Buddha Tissa: it was three *yojanās* high.

Here ends Tissa Buddhavaṃsa.

18. PHUSSA BUDDHAVAMSA.

1After Buddha Tissa's Parinibbāna in that Maṇḍa Kappa of two Buddhas, the human life-span decreased from a hundred thousand years down to ten years and increased up to *asaṅkhyeyya*. When it reached ninety thousand years on its next decline Bodhisatta Phussa on completion of his Perfections, was reborn in Tusita in the tradition of Bodhisattas. Having accepted the request made by Devas and Brahmas for becoming a Buddha, he descended to the human world and was conceived in the womb of Queen Sirimā, consort of King Jayasena in the city of Kāsika. When ten months had elapsed the Bodhisatta was born in Sirima Park.

Royal household life.

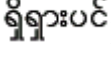
When Prince Tissa came of age he lived in three palaces, Garulapekkha, Hamsa and Suvaṇṇabhāra being entertained and served by thirty thousand female attendants headed by Princess Kisā Gotamī and thus enjoying a divine-like royal household life for nine thousand years.

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 followed his example and became recluses.

[251] **Attainment of Buddhahood.**

With those ten million recluses the Bodhisatta Phussa practised *dukkaracariya* 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 of the milk-rice, offered by Sirivaddhā, 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 *āmaṇḍa*  Mahā Bodhi and 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 Mahā Bodhi, there arose the *Aparājita Pallāṅka* measuring thirty eight cubits. Sitting crosslegged on the pallanka he attained Buddhahood in the aforesaid manner.

Three occasions of the Buddha's teaching. (*Dhammābhisamaya*)

After his attainment of Buddhahood, Buddha Phussa stayed in the neighbourhood of the Mahā Bodhi for forty-nine days. Having agreed to the request made by the Brahma for teaching he contemplated as to whom he should teach first and saw one crore of monks, his companions in renunciation who were endowed with past meritorious deeds leading to the Path and Fruition. He then immediately travelled through the space to the Deer Park called Isipatana near the city of Sankassa. In the midst of those recluses the Buddha gave the sermon of Dhammacakka to all the listeners as had been done by former Buddhas. Then a hundred thousand crores of Devas and men attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At another time King Sirivaddha of Bāranasī, having discarded his great wealth, became an ascetic and nine million people did the same along with the king. To the place of the ascetics Buddha Phussa went and taught them the Dhamma; nine million beings attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

[252] Still at another time Buddha Phussa preached his son Prince Anupama. Then eight million Devas and men attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three occasions of 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, 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, the two princes developed faith in the Buddha and became monks with their six million companions and all attained Arahantship. In the midst of those Arahants the Buddha recited the Ovada Patimokkha.

(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 Buddha. Having listened to the Chronicle five million people became 'Ehi bhikkhu' and attained Arahantship. At the meeting of these five million Arahants Buddha Phussa recited the Ovādā Pātimokkha.

(This was the second *sannipāta*.)

Still at another time when men and Devas discussed what constituted auspiciousness (maṅgala) leading to prosperity in the world but could not get the answer acceptable to all and when they put the same question to him, the Buddha delivered the Maṅgala Sutta. After listening to the discourse, four million people became bhikkhus and attained Arahantship. In the midst of these Arahants the Buddha recited the Ovāda Pātimokkha.

(This was the third *sannipāta*.)

[253] **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 the Buddha, performed a great alms-giving, abandoned his city and became a bhikkhu and learned the three Pitakas. Being well-versed in Pitakas, he disseminated the Dhamma to all people. He also properly fulfilled the Perfection of Morality.

Then the Buddha Phussa, noble leader of the three worlds, made a prophecy concerning Bodhisatta Bhikkhu Vijitāvī: "In the ninetysecond aeon from the present one, this Bhikkhu Vijitavī will become a Buddha, Gotama by name."

Having listened to Buddha Phussa's prophecy, the Bodhisatta Bhikkhu Vijitāvī was filled with devotional faith and 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), exercising only the three postures of sitting, standing and walking, the Bodhisatta developed the sublime mode of living (Brahnavihāra) without negligence, attained not only the eight attainments but also the apex of the five Higher Knowledges; at the end of his life he was reborn in the Brahma world.

Particulars of Buddha Phussa.

Buddha Phussa's birthplace was Kāsika City; his father was King Jayasena and his mother Queen Sirimā.

He reigned for nine thousand years; his three palaces were Garulapakkha, Hamsa and Suvannabhāra.

[254] His Chief Consort was Kisa Gotamī who had thirty thousand maids of honour; his son was Prince Anupama.

The vehicle he used in renunciation after seeing the four omens was an elephant; he practised *dukkaracariya* for six months.

His two Chief Disciples were Surakkhita Thera and Dhammasena Thera; his attendant was Sabhiya Thera.

His two female Chief Disciples were Cālā Therī and Upacālā Therī; his Bodhi Tree was an *āmaṇḍa*.

His noble lay supporters were the wealthy person Dhananjaya and Visakha; his noble female supporters were Padumā Upāsikā and Nāgā 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; for four-fifths of his life-span, he rescued beings such as humans, Devas and Brahmas from *samsaric* waters to place them on Nibbanic shores. Endowed with unparalleled renown and fame, that Buddha Phussa together with his several Arahant Disciples attained Parinibbana and came to the end of his final existence.

Cetiya.

In this way Buddha Phussa, Conqueror of the five Maras, attained Parinibbana in a park named Senā near the city of Kusināra. In accordance with his resolve, as has been said before, the relics dispersed and spread all over Jambūdīpa and were worshiped by humans, Devas and Brahmas.

Here ends Phussa Buddhavaṃsa.

[255] 19. VIPASSI BUDDHAVAMSA.

When the aeon in which Buddha Phussa had appeared came to an end, in the ninety-first kappa calculated back 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 asaṅkhyeyya down to eighty thousand years, Bodhisatta Vipassī; on complete fulfilment of Perfections, was reborn in Tusitā following the traditions of Bodhisattas. Having accepted the request made by Devas and Brahmas 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 it, as a sanctuary, Khema by name, was full of deer.

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, getting 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), powerful like divine ones. With these eyes the Bodhisatta could see unobstructed as far as one *yojana* around in daytime or at night. As Devas of *Tāvātimsa* 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.

[256] Besides, one day while a case was being tried at the law-court of his father King Bandhuma, the duly adorned baby prince was handed to the king; the king 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 the matter". When they investigated they found 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 actually knowing 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 a right thing and a wrong one.

Royal household life.

When Prince Vipassī came of age, he lived in three palaces, Nanda, Sunanda and Sirimā, being entertained and served by female attendants headed by Princess Sudassanā (or Sutanu) and thus enjoying 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 on the way 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 [257] 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, nay, 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 got back to 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, he provided him with means for enjoying sensual pleasures more than before in order to prevent his son from renouncing the world.

Several thousand years after that, when the prince went to the gardens for second time and 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 that, 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 at this very place." He thus sent the charioteer back. That was the day on which Princess Sudassana gave birth to a son named Samavattakkhandha.

After sending back the charioteer, Prince Vipassī [258] shaved his head, put on the yellow robes and became a recluse. (Though there is no mention of how the bowl and robes were obtained, it should be understood that in conformity to the tradition they were offered by Suddhavaśa Brahma who came down for this purpose.)

Then eighty-four thousand citizens of Bandhumatī, on hearing of the Bodhisatta's renunciation, followed his example and became recluses themselves.

Attainment of Buddhahood.

Being accompanied by those eighty-four thousand recluses, Bodhisatta Vipassī made a tour of villages, market-towns, and cities. Everywhere 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 men. On the full-moon day of Vesakha, the day of his Enlightenment, he partook of 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* ^{သခွတ်ဝင်} Mahā Bodhi and on the way accepted eight handfuls of grass from Sujata, a watch-man of barley field. As soon as he spread the grass at the foot of *patali* Bodhi Tree, there arose the *Aparājita Pālāṅka* 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 tenthousand world-system bloomed.

Sitting crosslegged on the *Pālāṅka* the Bodhisatta concentrated his energy of four levels and as has been said before he attained Buddhahood.

[259] **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 the Brahma's request he consider as to whom he should teach first, and saw his half brother, Prince Khanda and the Purohita's son Tissa who were Future Chief Disciples endowed with the merits of their past deeds leading to the Path and Fruition he immediately travelled through space to the Deer Park called Khema. After arriving there he sent the gardener for prince Khanda and his friend Tissa. When they came he advised them to renounce the world and taught the Dhammacakka-pavattana Sutta to all Devas and human who had gathered to listen to him, Then countless Devas and Brahmas 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 Future Chief Disciples became "*Ehi bhikkhus*" in the presence of the Buddha and attained Arahantship not long after.

(This was the first *Dhammābhisamaya*.)

At a later time, on hearing that "Buddha Vipassī has arrived at Khema Deer Park near Bandhumatī" and that "Prince Khanda and the Purohita's son Tissa also have become monks in the presence of Buddha Vipassī", eighty-four thousand male citizens of Bandhumatī followed their example and became monks themselves. To these eighty-four thousand monks the Buddha administered the "Elixir of Immortality".

(This was the second *Dhammābhisamaya*.)

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 the meal they enquired about the Prince. Hearing that he had gone to the gardens they left for the gardens to see the Prince.

On the way they met with the charioteer sent back by Prince Vipassī and heard from him of the prince's renunciation. On the spot [260] they took off all their layman's clothing, cut off their hair and beard and became recluses in the robes bought at a market. Then these eighty-four thousand recluses who had followed his example approached Bodhisatta Vipassī and sat down around him. Surrounded thus by them, the Bodhisatta practised *dukkaracariya* for eight months; the day before the full moon of Vesākha, the fourteenth waxing moon of the month, he became tired of association with his retinue 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 even today." Then he changed his thought thus: "There is little time left for so doing 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 Uruvela in the time of our Buddha were busy preparing milk-rice for the Bodhisatta and his eighty-four thousand companions for the following day after duly inviting them. On the following day which was the full moon of Vesākha, Bodhisatta Vipassī partook of the meal with his retinue at the village and returned to his *syivan* residence.

On his getting back there the recluses performed their duties towards the Bodhisatta and withdrew to their respective own 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 the hut, shut its door and headed for the Mahā Bodhi.

In the evening the recluses went to the Bodhisatta's retreat to attend upon him and waited there around the 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?" did not make any effort to search him. "He must have been fed up with 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 turning towards the interior of Jambudīpa.

[261] Later on when they heard "Prince Vipassī has become a Buddha and taught the Dhammacakka-pavattana Sutta," they all went to the Khema Deer Park near Bandhumati city, arrived and assembled 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 Khema Deer Park; there in the midst of eightyfour thousand monks who had followed Buddha Vipassī and eightyfour thousand monks who had followed Prince Khanda and the Purohita's son Tissa in renunciation totalling one hundred and sixtyeight thousand monks Buddha Vipassī recited the Ovada Patimokkha.

(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 on 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 they asked for the same and got it, they invited the Buddha to the towns and villages under them to attend upon and honour him. Accordingly the Buddha went and accepted the veneration shown to him. The Buddha also gave them a sermon as a result

of which eighty thousand people became "*Ehi bhikkhus*" and attained Arahantship.

In the company of those eighty thousand Arahants in Khemaka Deer Park, Buddha Vipassī recited the Ovāda Pātimokkha.

(This was the third *sannipāta*.)

[262] **Future Buddha Gotama as Atula Nāga King received prophecy from Buddha Vipassī.**

Meanwhile our Future Buddha Gotama was the Nāga-King Atula of great power. In the company of several crores of nāgas, playing celestial musical instruments, he approached Buddha Vipassī, Lord of the three worlds. In order to honour to the Buddha and his bhikkhus, he invited the Saṅgha headed by the Buddha (to his place). He built a great pavilion adorned with seven kinds of gems pleasing to the eye like the orb of a full moon. He accommodated the Buddha with his Saṅgha in the pavilion and performed grand alms-giving to them for seven days. He also offered a golden bench richly decorated to the Buddha.

Sitting in the midst of the Saṅgha, the Buddha gave 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 Bandhumatī.

He reigned for eight thousand years; his three palaces were Nanda, Sunanda and Sirimā.

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; he practised *dukkaracariya* for eight months.

[263] His two 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 lay supporters were the wealthy persons Punabbasumitta and Nāga; his female supporters were Sirimā Upāsikā and Uttarā Upāsikā.

The height of Buddha Vipassī, Lord of the three worlds, was eighty cubits; his rays spread as far as seven *yojanās*. (By 'his rays' is meant his natural body lustre.)

The life-span during Vipassī Buddha's time was eighty thousand; living for four-fifths of the life-span, he rescued humans, Devas and Brahmas from *samsāric* waters to place them on Nibbanic shores.

After showing the light of Dhamma and teaching on the deathless Nibbāna, Buddha Vipassī with many of his Disciple-Arahants finally attained Parinibbāna (as a mass of fire became extinct after burning brightly).

Samvega.

Buddha Vipassī's exalted power, exalted glory, and his body adorned with characteristic marks—all of these had vanished. Unsubstantial and futile are all conditioned things!

Cetiya.

In this way Buddha Vipassī, Conqueror of the five Māras, attained Parinibbāna in Sumitta Park. A *cetiya* was erected in that very park and dedicated to Buddha Vipassī; it was seven *yojanās* high.

Here ends Vipassī Buddhavaṃsa

[264] 20. SIKHĪ BUDDHAVAMSA.

After the end of the aeon in which Buddha Vipassī appeared, no Buddhas emerged in the world for fifty-nine aeons as they were *suñña-kappas*; there was no light of Dhamma; in fact, total darkness of ignorance (*avijjā*) prevailed and only Māra the Evil One and Mara the defilements reigned supreme in the world without any opposition. It was to their whim and fancy that beings were bound to follow.

When the fifty-nine *suñña kappas* were over, in the thirty-first aeon if

calculated back from the present one, two Buddhas, Sikhī and Vessabhū, appeared. (It was a Maṇḍa Kappa.)

The chronicle of the Buddha Sikhī, first of the two is as follows: In that thirty-first kappa, when the life-span of human beings decreased from *asankhyeyya* 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 Brahmas for becoming a Buddha, he descended to the human world and was 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 his head-band like flesh on the forehead (uṇhīsa) stood up like the crest of a peacock.

Royal household life.

When he came of age Prince Sikhī lived in three palaces, Sucandaka, Giri and Vasabha being entertained and served by twenty-four thousand female attendants headed by Princess Sabbakāmā and enjoying 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 [265] 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 those seven million recluses Bodhisatta Sikhī practised *dukkaracariya* for eight months. On the full-moon day, the day of his Enlightenment, he left those recluses, partook of 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 Maha Bodhi 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 *puṇḍarika* ^{သရက်ဖြူ} Mahā Bodhi Tree, there arose the *Aparajita Pallāṅka* measuring thirty-two cubits.

The size of that *puṇḍarika* Bodhi Tree was the same as that of the *pātali*

Bodhi Tree of the previous 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 looked 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, the medium-sized fruits on another side and those ripe enough were all very tasty as if celestial nutriment was put in them. In fact, they all possessed wonderful colour, flavour and taste. Likewise all fruit-trees and flower-trees in the tenthousand world-system bore fruits and flowers on that very day.

Three occasions of the Buddha's teaching. (*Dhammābhisamaya*)

After the attainment of Buddhahood, Sikhi Buddha stayed in the neighbourhood of the *puṇḍarīka* Mahā Bodhi Tree for forty nine days. Having complied with the Brahma's request for teaching, he contemplated as to whom he should teach first, and saw seven [266] millions fellow bhikkhus who were endowed with the merits of their past deeds leading to the Path and Fruition. He then went through space and descended in Migājina Park, their residence near the city of Arunavatī. Sitting gracefully in the midst of those seven million recluses, Buddha Sikhī delivered the Dhammacakka sermon as was done by former 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 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 Sikhi's Disciple-Arahants; at the first meeting in the midst of a hundred thousand Arahants who were

companions in renunciation of Princes Abhibhu and Sambhava, Buddha Sikhi recited the Ovada Patimokkha.

(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 Sikhi recited the Ovāda Pātimokkha.

(This was the second *sannipāta*.)

Still at another time in the midst of seventy thousand monks who had become bhikkhus when he tamed Dhanapalaka elephant of Dhanañjaya City, Buddha Sikhī recited the Ovāda Pātimokkha.

(This was the third *sannipāta*.)

[267] **Future Buddha Gotama as King Arindama received prophecy from Buddha Sikhi.**

Meanwhile our Bodhisatta was King Arindama in the city of Paribhutta. When Buddha Sikhi visited the city with his retinue, the king welcomed the Buddha; he paid homage to the Buddha respectfully and invited him to the palace where he performed grand alms-giving befitting his status of lordship, high birth, of wealth and faith (in the Buddha).

He opened his wear-house of clothing and offered the Saṅgha headed by the Buddha several *kotis* of garments 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 with his adornments,) he also offered the Saṅgha headed by the Buddha objects that were permissible to monks. (The cost of these objects was equal to the assessed 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 Sikhi.

Buddha Sikhi's birthplace was Arunavatī City; his father was King Aruna and his mother Queen Pabhāvātī.

He reigned for seven thousand years; his three palaces were Sucandaka, Giri and Vasabha.

His Chief Consort was Sabbakāmā who had twenty-four thousand maids of honour; his son was Prince Atula.

[268] He renounced the world riding an elephant after seeing the four omens; he practised *dukkaracariya* for eight months.

His two Chief Disciples were Abhibhu Thera and Sambhava Thera; his attendant was Khemaṅkara Thera.

His two female Chief Disciples were Sakhilā Therī and Padumā Theri; his Bodhi Tree was a *puṇḍarīka*.

His noble 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 a superman.

Buddha Sikhi's normal physical rays went everywhere day and night uninterruptedly as far as thirty *yojanās*. (They could travel to illuminate several world-system if he so desired.)

The life-span of Buddha Sikhi's time was seven thousand years and existing for four-fifths of the life-span, he conveyed beingshumans, Devas and Brahmas from *samsaric* waters to place them on Nibbanic shores.

Causing the 'rain of Dhamma', Buddha Vipassī had all beings drenched with the pure water of Dhamma' let them reach Nibbāna, end of repeated suffering, and with his Disciple-Arahants attained Parinibbāna.

Samvega.

The Buddha's physical frame possessed of eighty minor signs such as red finger and toe, nails and adorned with thirty-two marks of a superman had completely vanished. Unsubstantial and futile are all conditioned things!

[269] **Cetiya.**

Buddha Sikhi attained Parinibbana in the park named Assa near Silavati City. The Buddha's relics remained in a mass without dispersing. People of Jambudipa constructed for their worship a memorial *cetiya* of seven kinds of jewels, three *yojanās* high.

Here ends Sikhi Buddhavaṃsa

21. VESSABH BUDDHAVAMSA.

After Buddha Sikkhī's attainment of Parinibbāna in that very *kappa* of two Buddhas, the life-span of human beings decreased gradually from seven thousand years down to ten years; then it increased up to *asaṅkhyeyya*, and when it reached sixty thousand years on its next decline, on complete of his fulfilment of the Perfections, Future Buddha Vessabhū accepting the request made by Devas and Brahmas for becoming a Buddha descended to the human world and was conceived in the womb of Queen Yasavatī, 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 Vessabhu lived in three palaces, namely, Ruci, Suruci and Rativaddhana, being entertained and served by thirty thousand female attendants headed by Princess Sucitta and enjoying royal household life for six thousand years.

[270] **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, accepted the robes offered by Brahma and put them on. Thirty-seven thousand men followed his example and became recluses themselves.

Attainment of Buddhahood.

With those thirty-seven thousand recluses Bodhisatta Vessabhū practised *dukkaracariya* for six months; on the full-moon day of Vesākha, the day he would become a Buddha, he accepted the milkrice offered by Sirivaddhana, resident of the market-town of Sucitta, partook of it and spent the day time in the local *sāla* grove. In the evening he went alone to the Mahā Bodhi. On the way he accepted eight handfuls of grass offered by Narinda, King of Nagas as soon as he spread the grass at the foot of the (sāla အင်ကြင်း) Mahā Bodhi Tree there arose the *Aparājita Pallāṅka*, measuring forty cubits.

Sitting on the *Pallāṅka*, the Bodhisatta concentrated his energy of four levels and attained Buddhahood in the aforesaid manner.

Three occasions of the Buddha's teaching. (*Dhammābhisamaya*)

After his attainment of Buddhahood, Buddha Vessabhū stayed in the neighbourhood of Mahā Bodhi Tree for forty-nine days accepting the Brahma's request for teaching he contemplated as to whom he should teach first and saw his half younger brothers, Prince Sona and Prince Uttara who were his future Chief Disciples and who were endowed with the merits of their past deeds leading to the Path and Fruition; he went through space and descended in Aruna Park near Anupama City; he sent the gardener for the two princes and when, in the midst of the two brothers and their retinues, he delivered the Dhammacakka sermon as previous Buddhas had done several Devas and Brahmas also came to listen Dhamma respectfully. On that occasion eighty thousand crores of Devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

[271] At a later time when Buddha Vessabhu 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'. At the assembly human beings who had gathered in an area of nine *yojanās* and unlimited number of Devas and Brahmas, he displayed the Twin Miracle of water and fire and developing their faith; sixty crores of Devas and men 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 Disciples' meeting (*sanNipāta*).

There were three meetings of Buddha Vessabhū's Disciples; the first took place on the full-moon day of Magha. At that time in the midst of eighty thousand crores of Arahants who had previously become monks at the meeting of Sona Thera and Uttara Thera, Future Chief Disciples, Buddha Vessabhū recited the Ovāda Pātimokkha.

(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 Vessabhu'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 delivered the Dhammacakka sermon, they came to Soreyya and paid homage to the Buddha, who taught them Dhamma and made them "*Ehi bhikkhus*". In the audience consisting of four features the Buddha recited the Ovāda Pātimokkha.

(This was the second *sannipāta*.)

[272] Still at a later time Buddha Vessabhu 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; following his example sixty thousand of his men became monks themselves. Together with Upasanta they all attained Arahantship. Being surrounded by those monks the Buddha recited the Ovada Patimokkha.

(This was the third *sannipāta*.)

Future Buddha Gotama as King Sudassana received prophecy from Buddha Vessabhū.

Meanwhile our Future Buddha Gotama was King Sudassana with 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 almsgiving including robes to the Saṅgha headed by the Buddha. In the very city of Sarabhavati he had a monastery, called 'Perfumed Chamber', for the Buddha and a thousand encircling monasteries for the Saṅgha built and offered to them.

Since the Bodhisatta was delighted with 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 (*dhutangas*) 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 Vessabhu. Then there occurred a great longing in him for Omniscience. Knowing that the Bodhisatta monk had undiminished energy Buddha Vessabhū prophesied: "In the Bhadda Kappa, thirtyfirst aeon from the present one this monk Sudassana will indeed become a Buddha, Gotama by name."

[273] Having heard Buddha Vessabhū's prophecy Bodhisatta monk Sudassana was overjoyed and determined to fulfil the ten Perfections even more energetically.

Particulars of Buddha Vessabhu.

Buddha Vessabhu's birthplace was Anoma City; his father was King Suppatita and his mother Queen Yasavatī.

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 *dukkaracariya* for six months.

His two 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 supporters were the wealthy persons Sottika and Rambha; his two female supporters were Gotamī Upāsikā and Sirimā Upāsikā.

Buddha Vessabhū's height was sixty cubits, glorious like a golden column. The rays emitted from various places of his body were particularly bright like the fire on top of a hill at night.

The life-span in Buddha Vessabhū's time was sixty thousand years; he lived for four-fifths of the life-span; rescuing beings such as humans, Devas and Brahmas from *samsāric* waters to place them on Nibbanic shores.

[274] He explained Dhamma elaborately to several people in accordance with their disposition; having bequeathed the Dhammaboat to cross *samsāric* waters for the benefit of the posterity, Buddha Vessabhū with his Disciple-Arahants attained Parinibbāna.

Samvega.

Buddha Vessabhu and his Arahants worthy of veneration shown to them by Brahmas, Devas and humans, and monastic buildings where they had physically maintained themselves—all this had vanished. Unsubstantial and futile are all conditioned things!

Cetiya.

In this manner Buddha Vessabhū, Conqueror of the five Māras and Teacher of humans and Devas, attained Parinibbana in Khema Park near Usabhavati City. As has been said before, his relics, according to his resolve, dispersed and reached everywhere in Jambudipa (to be enshrined in *cetiya*) and became objects of worship by beings-humans, Devas and Brahmas.

Here ends Vessabhu Buddhavaṃsa.

22. KAKUSANDHA BUDDHAVAMSA.

After Buddha Vessabhū's attainment of Parinibbana, when the aeon in which he appeared had come to an end, twenty-nine *suññakappas*, aeons of no Buddhas, elapsed and there emerged the present *Bhadda-kappa* of five Buddhas. In this *kappa* had appeared four Buddhas-Kakusandha, Konāgamana, Kassapa and Gotama. The 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 Rajavaṃsa* or in the first *antara-kappa* according to the *Hmannan Rajavaṃsa*.) when the human life-span decreased from asankhyeyya to forty thousand years, Kakusandha Bodhisatta, on complete [275] fulfilment of the Perfections, was reborn in Tusitā. Having complied with the request made by Devas and Brahmas for becoming a Buddha he descended to the human world and was 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 Khemavatī. When ten months had elapsed the Bodhisatta was born in Khemavatī Park.

Note:

As has been mentioned above the series of Buddhas from Dīpankara down to Vessabhū belonged to royal families, but Kakusandha Buddha was born in a Brahmin family.

In the society which is composed of four classes of people: 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 their 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 brahmanical 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 Brahmanical birth are fewer. Thus the greater number of aristocratic Buddhas and the smaller number of Brahmin Buddhas should be understood.

[276] **Royal 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, Rocini by name, who had thirty thousand brahmin maids, and enjoying 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 and became a recluse. Following his example forty-thousand men became recluses themselves.

Attainment of Buddhahood.

With those forty thousand recluses, Bodhisatta Kakusandha practised *dukkaracariya* for eight months. On the full moon of Vesakha, the day he would become a Buddha, he partook of 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 Mahā Bodhi and accepted on the way eight handfuls of grass from Subhadda, a watchman of barley fields. As soon as he spread the grass at the foot of the *sirisa* ^{ကုဇိ} Mahā Bodhi Tree (which was as big and fair as the aforesaid *pātali* Mahā Bodhi) measuring twenty-six cubits. Sitting crosslegged on the *pallaṅka* he concentrated his energy of four levels and attained Buddhahood the way mentioned previously.

Three occasions of the Buddha's teaching (*Dhammābhisamaya*).

After his attainment of Buddhahood, Buddha Kakusandha stayed in the neighbourhood of the *sirisa* Mahā Bodhi Tree forty-nine days. Having accepted with the request made by the Brahma for teaching he contemplated as to whom he should teach first and saw his companions in renunciation and went to their residence, Isipatana Deer Park, near the town of Makila; when in their midst he [277] delivered the Dhammacakka sermon as previous Buddhas had done numerous Devas and Brahmas came 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 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 approached a big pond in the middle of a huge forest to fetch

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 how to get through the wilderness. At that time, after emerging from his Mahā Karuṇāsamāpatti early in the morning Buddha Kakusandha surveyed the world and saw that ogre Nāradeva and those people in his vision of wisdom; so he went through space and, while the people were looking up, 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 coming on his aerial journey and emitting rays of six colours from his body, for 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.

[278] On seeing the Buddha's miracles, the people's minds became serene and they all came to the Buddha and, encircling him 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 Emanicipation.

(This was the third *Dhammāhisamaya*.)

Single meeting of the Disciples (*sanNipāta*)

There was only one meeting of Buddha Kakusandha's Disciples. And it took place like this. In the Isipatana Deer Park near the city of Karṇakujja on the full moon of Māgha, amidst forty thousand Arahants who had been his companions in renunciation Kakusandha Buddha recited the Ovāda Pātimokkha.

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 Saṅgha 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.

[279] **Particulars of Buddha Kakusandha.**

Buddha Kakusandha's birthplace was Khemavatī City; his father was Brahmin Aggidatta, Purohita to King Khemankara, and his mother Visakhā, a Brahmin lady.

He lived a household life for four thousand years; his three palaces 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; he practised *dukkaracariya* for eight months.

His two Chief Disciples were Vidhura Then and Sanjiva Thera; his attendant was Buddhija Thera.

His two female Chief Disciples were Sāmā Therī and Campā Theri; his Bodhi Tree was a *sirisa*.

His noble supporters were the wealthy men Accuta and Sumanā; his noble female supporters were Nanda Upasikāma and Sunanda Upasikāma.

Buddha Kakusandha's height was forty cubits; the rays from his body spread around up to ten *yojanās*.

The human life-span in his time was forty thousand years; he lived for four-fifths of the life-span, rescuing such beings as humans, Devas and Brahmas from *samsaric* waters to place them on Nibbanic shores.

In the world of humans and Devas 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 disciples of the Saṅgha Buddha Kakusandha attained Parinibbāna and became extinct.

[280] **Samvega.**

The Buddha who was endowed with a **voice of eight qualities**¹⁵ voice such as clearness, sweetness, legibility, pleasantness, firmness, fullness, depth and echo and his two Chief and other Disciples who were possessed of morality that was unbreached, untorn, unmottled 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, as has been said before, a *cetiya* was erected over the relics of Buddha Kakusandha; it was exactly one *yojana* high.

Here ends Kakusandha Buddhavaṃsa.

23. KONĀGAMANA BUDDHAVAMSA.

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 up to *asaṅkhyeyya*. When it reached thirty thousand years on its next decline, Bodhisatta Konagamana, on his complete fulfilment of the Perfections was reborn in Tusita. Having complied with the request made by Devas and Brahmas for becoming a Buddha, he descended to the human world and was conceived in the womb of a Brahmin lady named Uttarā, wife of Yaññadatta Brahmin, in the city of Sobhavatī. When ten months had elapsed he was born in Subhavatī Park.

[281] 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 Kanakāgamana (Kanka means 'gold', āgamana 'coming'; hence Kanakāgamana "the boy for whom gold has come (down).") Owing to its antiquity, the original name *Kanakagamana* 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 of Tusita, Santusita and Santuṭṭha, being entertained and served by his wife Rucigatta, a Brahmin lady, and her host of sixteen thousand Brahmin women and enjoying a divineline household life for three thousand years.

Renunciation.

When Koṇāgamana Brahmin had seen the four omens while living a household life and when his wife Rucigattā had given birth to a son named Sathavāha, 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 *dukkaracariya*, on the full moon of Vesākha, the day on which he would become a Buddha, he partook of 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 and on the way 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* ^{ရေတဖန်း}) Mahā Bodhi Tree there arose the *Aparājita Pallāṅka* measuring twenty cubits. Sitting crosslegged on the *pallāṅka* he concentrated his energy of four levels and, as has been said previously, attained Buddhahood.

[282] **Three occasions of the Buddha's teaching (*Dhammābhisamaya*).**

After his attainment of Buddhahood, Buddha Koṇāgamana stayed in the neighbourhood of the Mahā Bodhi Tree for forty nine days. Having accepted the Brahma's request for his teaching he contemplated as to whom he should teach first, and saw the thirty thousand recluses who were his companions in renunciation and immediately went through space to their residence, Isipatana Deer Park, near the city of Sudassana. Staying in the middle of those recluses, when he delivered the Dhammacakka sermon which was taught traditionally by previous Buddhas, several Devas and Brahmas came to listen. At that time thirty thousand crores of Devas and men attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At a later time when Buddha Koṇāgamana displayed the Twin Miracle of

water and fire near the *sāla* tree close to the city-gate of Sundara, and eradicated the wrong views and taught Dhamma, twenty thousand crores of Devas and humans attained the Path and Fruition.

(This was the second *Dhammāhisamaya*.)

After displaying the Twin Miracle when Buddha Koṇāgamana went up to Tāvātimsa and staying on the stone-slab placed at the foot of the *pāricchattaka* tree and taught the seven books of Abhidhammā to Devas and Brahmas who had assembled there from the tenthousand world-system. 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 like this. When staying in a park named Surindadeva near the city of Sundaravati, the Buddha taught Dhamma to Princes *Bhiyyosa* and Uttara who were to become his Chief Disciples, together with thirty thousand strong retainers and called them, "Come, monks", they all [283] became "*Ehi bhikkhus*" and attained Arahantship. In the middle of those thirty thousand Arahants on the full moon of Magha Buddha Konagamana recited the Ovāda Pātimokkha.

(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 Mithila; he was a powerful ruler associated with strong allies. Hearing that Buddha Koṇāgamana had come to his city, he welcomed the Buddha 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 looked after the Buddha and his Saṅgha for the three months of the rainy season. Besides, he offered the Saṅgha 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 Koṇagamana.

Buddha Koṇāgamana's birthplace was Sobhavatī City ruled over by King Sobha; his father was Brahmin Yaññadatta and his mother Uttarā, a Brahmin lady.

He reigned for three thousand years; he lived in three palatial mansions: Tusita, Santusita and Santuṭṭha.

[284] His wife was Rucigattā, a Brahmin lady having a retinue of sixteen thousand Brahmin women; his son was Sathavāha.

He renounced the world riding an elephant after seeing the four omens; he practised *dukkaracariya* for six months.

His two Chief Disciples were Bhiyyosa Thera and Uttara Thera; his attendant was Sothhija Thera.

His two female Chief Disciples were Samuddā Therī and Uttarā Therī; his Bodhi Tree was an *udumbara*.

His noble 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 Konagamana's time was thirty thousand years. For four-fifths of the life-span he lived, rescuing beings-humans, Devas and Brahmas-from the waters of *samsāra* to place them on the shores of Nibbāna.

In order that beings could stay and worship on the *cetiya* platform of Insight Wisdom (*Vipassanā Nāna Paññā*), Buddha Konagamana constructed the '*cetiya* of thirty-seven constituents of Enlightenment' (*Bodhipakkhiya Dhamma*), that was adorned with the banner of the Four Noble Truths, and made the 'bouquet of Dhamma', after which with his Saṅgha Disciples he attained Parinibbana and became extinct.

Samvega.

Buddha Koṇāgamana's Disciples who had accomplished in the exercise of supernatural powers and Buddha Koṇāgamana who had expounded supramundane Dhamma all of them had vanished. Unsubstantial and futile are all conditioned things!

[285] **Cetiya.**

In this way Buddha Konagamana who had penetrated the Four Noble Truths and others Dhammas that should be known attained Parinibbāna in the pleasance named Pabbata. As has been mentioned before, his relics dispersed in accordance with his resolve, reached everywhere in Jambudīpa and were paid homage by beings humans, Devas and Brahmas.

Here ends Koṇāgamana Buddhavaṃsa.

24. KASSAPA BUDDHAVAMSA.

After Buddha Koṇāgamana's attainment of Parinibbāna in this very Bhadda Kappa, the life-span of human beings gradually decreased from thirty thousand years down to ten years and increased up to *asaṅkhyeyya*; when it reached twenty thousand years on its next decline Bodhisatta Kassapa was reborn in Tusita. Having complied with the request made by Devas and Brahmas for becoming a Buddha he descended to the human world and was conceived in the womb of Dhanavatī, a Brahmin lady and wife of Brahmadata Brahmin in the city of Bārānasī ruled over 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.

Royal household life.

When the boy Kassapa came of age he lived in three mansions, Hamsa, Yasa and Sirinanda, being entertained and served by his wife Sunandā, a Brahmin lady, who had forty eight thousand women as attendants and enjoying a divine-like household life for two thousand years.

[286] **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 even today."

No sooner had he thought than 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 and producing a very delightful light, 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* ပညောင် Bodhi Tree in its centre.

Then the Bodhisatta got down from the mansion; standing on the ground, he accepted the robes offered by the Brahma 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. Following the Bodhisatta's example, all the men who had come along with him renounced the world.

Attainment of Buddhahood.

With the recluses who had followed his example, Bodhisatta Kassapa practised *dukkaracariya*; on the full moon of Vesākha, the day on which he would become a Buddha, he partook of the milkrice offered by his wife Sunanda and spent the daytime in the local grove of acasia. In the evening he proceeded alone to the Mahā Bodhi and on the way accepted eight handfuls of grass offered by Soma, a watchmen of barley fields. As soon as he spread the grass at the foot of the Mahā Bodhi Tree, there arose the *Aparājita Pallaṅka* measuring fifteen cubit feet. Sitting cross-legged on the *pallaṅka*, he concentrated his energy of four factors and as has been said before he attained Buddhahood.

[287] **Five occasions of the Buddha's teaching (*Dhammabhisamaya*).**

After his attainment of Buddhahood, Buddha Kassapa stayed in the vicinity of Mahā Bodhi Tree for forty-nine days. Having complied with the Brahma's request for teaching he contemplated as to whom he should teach first and saw the crore of recluses, his companions in renunciation who were endowed with the merits of their past deeds leading to the Path and Fruition and immediately went through space to their residence, Isipatana Deer Park, near the city of Bāranasī. Staying in the middle of the recluses when the Buddha delivered the Dhammacakka sermon following the tradition of previous Buddhas, several Devas and Brahmas came to listen respectfully. At that time 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 touring 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 Dhamma near the asana tree close to the gate of Sundara city and 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, when Buddha Kassapa, in the celestial assembly hall named Sudhamma in Tāvātimsa, taught Abhidhammā of seven books in order to benefit Devas and Brahmas who had assembled there respectfully to listen to the Dhamma which was especially intouch for the Deva, who had been his mother. At that time three thousand crores of Devas and Brahmas penetrated the Four Noble Truths and gained Emancipation.

(This was the fourth *Dhammābhisamaya*.)

[288] There was once an ogre who was powerful like the one named Naradeva of 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 Jambudipa 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, not our king. He is indeed a *yakkha*," he felt awkward, killed and devoured them all and moved on to another city where he made himself king in the aforesaid 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 tumultous 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 gave a sermon innumerable Devas and humans, who had assembled there respectfully to listen to it, penetrated the Four Noble Truths and gained Emancipation.

(This was the fifth *Dhammabhisamaya*.)

The single occasion of the Disciples' meeting (*sannipāta*).

The meeting of Buddha Kassapa's Disciple-Arahants took place just once like this. In the city of Bārāṇasī, when Tissa, son of the Purohita, saw the thirty-two marks of a superman 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 *samsāra*, after becoming a monk in [289] the presence of that 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 pronounced then by the Buddha, "Come, monks", Tissa the ascetic with his twenty thousand companions became "*Ehi bhikkhus*" and attained Arahantship. In the assembly of these twenty thousand monks on the full moon of Magha Buddha Kassapa recited the Ovāda Pātimokkha.

(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 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 a superman, 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 wellversed and skilful was he in terrestrial science and celestial science.

Jotipala was an intimate friend of Ghatikāra the Potter, who being a noble supporter of Buddha Kassapa was greatly devoted to the Three Gems and famous as an Anagami devotee. Ghatikāra 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 matter associated with the three trainings of morality, concentration, and wisdom, he shouldered responsibilities in the Buddha's Dispensation.

[290] Having learned the Teachings (Pariyatti) of the Buddha comprising nine divisions, he glorified the Buddha's Dispensation. Discerning Jotipala's aforesaid marvellous qualities, Buddha Kassapa prophesied of him: "This Jotipāla bhikkhu 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 he kept himself far away from all demeritorious deeds that are to be avoided throughout *samsāra*, repeated existences, and 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 Buddhavaṃsa Text, it seems that Ghatikara the Potter brought his friend, Jotipāla the Youth to Kassapa Buddha without difficulty. In reality, however, he did not succeed easily in so doing. He had to persuade him again and again and finally used force by dragging him along by his hair. This is mentioned in the Ghatikāra Sutta, Raja Vagga of the Majjima Pannāsa. The detailed story of Ghatikāra and that of Jotipāla should be known from that Sutta.

Particulars of Buddha Kassapa.

Buddha Kassapa's birthplace was Barānasī City where King Kiki reigned; his father was Brahmin Brahmadata and his mother Dhanavatī, a Brahmin lady.

He lived household life for two thousand years; his three mansions were Hamsa, Yasa and Sirinanda.

His wife was Sunandā, a Brahmin lady who had forty-eight thousand Brahmin women as attendants; his son was Vijitasena.

[291] The vehicle in which he renounced the world was a mansion; he practised *dukkaracariya* for seven days.

His two Chief Disciples were Tissa Thera and Bharadvaja 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 supporters were Sumangala and Ghatikāra 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 in his time was twenty thousand; he lived for fourfifths of the life-span rescuing numerous beings from *samasric* waters to place them on the shores of Nibbāna.

Buddha Kassapa created the big pond of Pariyatti Dhamma for several beings--humans, Devas and Brahmas and gave the 'unguent of Catu Pārisuddhi Sīla for them to beautify their minds, made them put on the garments of *Hiri* and *Ottappa*, distributed among them the flowers of thirty seven Bodhipakkhiya Dhamma, and placed the spotless mirror of Sotāpatti Magga Ñāna 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 raiments of the five precepts, ten precepts and the four Catupārisuddhi 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 *Satipatthānas* so that they could defend [292] themselves from various enemy defilements; (by making his army of Disciples) wield the lances of very sharp *Vipassana Ñāna* and gave them the sword of *Magga Paññā* the swords that had been sharpened on the whet stone of *vīriya*; 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, Buddha Kassapa created the great bloom of the eightfold Magga leading happily to the haven of Nibbāna. That Buddha Kassapa and his numerous Disciple-Arahants attained Parinibbāna and came to the end of his final existence.

Samvega.

That Buddha Kassapa, the embodiment of unmeasured qualities, whom others could hardly approach; the gem of Dhamma taught by that Buddha, the Dhamma that was in a position to extend its bold invitation saying, "Come, have a look and try it as a practice."; the gem of Saṅghā, the Order of Disciples who were most excellent, for they had well practised that Gem of Dhamma—all this had vanished. Unsubstantial and futile indeed are all conditioned things!

Cetiya.

In this way Buddha Kassapa, Conqueror of the five Māras, Teacher of humans and Devas, 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 worship erected a *cetiya* with bricks each brick to lay externally cost a crore (of money) and each brick to lay internally five millions; (as has been said above) the *cetiya* was one *yojana* high.

Here ends Kassapa Buddhavaṃsa

[293] **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 Dīpaṅkara 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 above, Future Buddha Gotama received the prophecy from the twenty-four Buddhas ranging from Dipaṅkara to Kassapa. His lives in which the prophecy was declared may be classified as follows.

Five lives as a hermit.

- (a) After receiving the first definite prophecy as Sumedha the Hermit from Buddha Dipaṅkara, he heard the same prophecy
- (b) as Jatila the Hermit from Buddha Nārada,
- (c) as Susima the Hermit from Buddha Atthadassī,
- (d) as Mangala the Hermit from Buddha Siddhattha, and
- (e) as Sujāta the Hermit from Buddha Tissa.

Thus he received the prophecy as a hermit five times.

Nine lives as a monk.

The event also occurred when he was born:

- (a) as Universal Monarch Vijitāvī and became a monk in Buddha Kondañña's presence,
- (b) as Brahmin Suruci and became a monk in Buddha Mangala's presence,
- (c) as Brahmin Uttara and became a monk in Buddha Sumedha's presence,
- [294] (d) as Universal Monarch and became a monk in Buddha Sujāta'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 Brahmin youth and became a monk in Buddha Kassapa's presence.

Thus he received the prophecy as a monk nine times.

Five lives as a lay man.

He received the prophecy also

- (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 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 a Nāga.

He received the prophency also

(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.

[295] **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 did so 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 *asankhyeyya* and a hundred thousand aeons in which our Future Buddha Gotama was fulfilling the Perfections, it was only in twenty-four existences from Buddha Dipaṅkara'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 a monkhood.

Even a being so great as the Bodhisatta who had received the definite prophecy from Buddha Dīpaṅkara had witnessed only twenty-four Dispensations which were very few if we take into consideration that long duration). Even in those twenty-four Dispensation, 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 offdays while toiling to earn a living put on robes temporary lest their leisure should go futile; they would make use of it to their [296] 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 for more inaccessible.

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 Saṅgha to grant their request 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 Aṭṭhakathā*, 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 inform 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 all. 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.'"

[297] The rule that "Royal attendants should not be made monks" has been promulgated only with reference to those who took the shelter of the Sasana 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: 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 and from this one is likely to say: "Rare is an achievement of monkhood." Be that as it may. But, if you take into consideration the statements in the *Buddhavaṃsa* that four hundred thousand Arahants accompanied Dipaṅkara Buddha when entering into Rammavati City for alms-food, and that there were one hundred thousand Arahants on the first occasion of the three meetings, as the number of Arahants 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 Arahants in the lifetime of Dīpaṅkara Buddha were the ones who had favourable circumstances not only to become bhikkhus but to become Arahants. In any endeavour, it is difficult to get a result under when circumstances are not favourable; [298] on the other hand, achievement of a result is easy underfavourable circumstance.

It was because they had been endowed with the Perfections fulfilled in their past existences and with all other factors leading to Arahantship that they became not only monks but also Arahants.

In the Bālapandita Sutta, Suññāta Vagga of the Uparipaṇṇāsa (*Majjhima Nikaya*) 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 and 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 Pall 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 Apadana, the Vimanavatthu, etc., that human and divine bliss can be attained for several existences even as a result of the gift of a single flower; this may lead to the impression that "human life is not difficult to gain but easy." The Apadana and the like are delivered concerning those who are unable to be reborn as humans for lack of agreeable resources; the Balapandita 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 being in view of the fact that the world's population is growing day after day, it may be realized that the number of beings in the four woeful states is far greater than that of human beings; nay, even in the animal world alone there are numberless species; if we take just [299] the number of ants alone, when compared 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 Samgha each time there arises a Buddha's Dispensation in the world. Those who have potential qualities to become bhikkhus in the Dispensation of an individual Buddha become not only bhikkhus but also Arahants; 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 not such possibility if one is a Deva, Sakka, Brahma 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 in 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.

[300] 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 Arahants in the lifetime of Buddha Dīpaṅkara 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 seeing Buddha Dīpaṅkara and while in his youth, had engaged in generosity by giving away all his possessions, in renunciation by going forth from household life to houseless state, in morality by observing the precepts as an ascetic and in *samatha* meditation by putting efforts to attain *Jhāna* and *Abhinñāna*; having done so he received the definite prophecy from Buddha Dīpaṅkara and that was followed by contemplating the ten Perfections and exertion and fulfilment of the Perfections beginning with *Dāna* through the aforesaid four modes of development that lasted four *asaṅkhyeyya* and a hundred thousand *kappa* up to his existence as Prince Vessantara.

In fulfilling the ten Perfections, (as mentioned in the *Atthasālinī*, and the *Pāṭha Jātaka Commentary*) with regard to *Dāna Pāramī*, the existences in which he performed *Dāna* was numberless 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 those 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 numberless as he had done so when he was Nāga King Campeyya, Nāga King Bhūridatta, Elephant King Chaddanta, Prince Jayadisa, Prince

Alinasattu, 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*).

[301] With regard to *Nekkhamma Pāramī*, the existences in which he renounced the world are numberless 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 (*Paramattha Nekkhamma Pāramī*).

With regard to *Paññā Pāramī*, the existences in which he fulfilled the Perfection of Wisdom were numberless 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 Sattubhastha Jātaka was the Highest Perfection of Wisdom (*Paramattha Paññā Pāramī*).

With regard to *Viriya Pāramī*, the existences in which he fulfilled the Perfection of Energy were unlimited. 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 Viriya Pāramī*).

In the Khantivāda Jātaka, as Khantivadi 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) sacrificing 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 Adhitthāna Pāramī*).

[302] 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 *Pātha 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 seriva raṭṭhe seriva nāmakō kacchapuṭavānijo ahoṣi*, "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 ājīvaka-pabbajjam pabbajitvā acelako ahoṣi*, "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."

[303] 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: *Evaṃ bodhisatto aparihīnajjhāno brahmaloke nibbattitvā sattasaṃvaṭṭavivaṭṭakappe na imaṃ lokam puna āgamāsi*, "In this way the Bodhisatta did not fall off Jhāna but was reborn in the Brahma 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.

These 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, in living for five hundred *Mahā Kappas*. When his life there came to an end he was reborn in

Subhakinha 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 Brahma he held a 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 Subhakinha totalling five hundred and sixty-four *kappas*. It is said that he held the wrong view when he reached Ābhassara Abode; and 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.

[304] Generations of teachers are of the belief that the text of any Jātaka 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 Aṭṭhasālīni 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; 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 Bodhisatta fulfilled the Perfections during the period of four *asankhyeyya* 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 terminated 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 out that *Dāna Pāramī* is the first of them and resolved to act accordingly; all this points to the fact that it was *Dāna*

Pāramī with which the Bodhisattas commenced their fulfilment of the Perfections and it [305] 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, which cannot be prevented from doing so until one realizes Nibbāna). It is essential for all who go from one birth to another in *samsara*; (as has been said in the section on *Dāna Pāramī* in the Anudipani) since the Bodhisattas are leaders of those beings in *samsara* 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 Tusita from 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 Gotama Buddhavaṃsa in the *Buddhavaṃsa 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 Dīpankara.

Vematta is a Pāli word coming from *vimatta*, (*vi* meaning 'varied' and *matta* 'length' or 'size'.) The Buddhas, namely Dīpankara etc., possessed the same and equal attributes but they were different from one another in eight particulars.

These eight are:

1. *ayu vematta* (difference in age),
2. *pamāna 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. *yāna vematta* (difference in vehicles used in renunciation)
7. *bodhi vematta* (difference in Bodhi Tree), and
8. *pallaṅka vematta* (difference in pallaṅka).

[306] 1. ***Ayu vematta*.**

***Āyu vematta* is the difference in life-span of Buddhas.**

Buddhas Koṇḍañña, Anomadassī, Paduma, Padumuttara, Atthadassi,

Dhammadassi, Siddhattha and Tissa--all these nine Buddhas appeared when the life-span was a hundred thousand years.

Buddhas Mangala, Sumanā, Sobhita, Nārada, Sumedha, Sujāta, Piyadassi 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 Padana Sutta of the Sutta Mahā Vagga Aṭṭhakathā 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 do so; and so do Devas who cause the 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 health. When the ruler does not observe righteousness many of his people do not either; nor do Devas see to causing 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.

[307] 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 *Buddhavaṃsa Commentary* which says: "*upacīta puññasambhārānam dighayukasamvattanika-kammasamupetānam 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 *ayukappas* (lifespans)."

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 *āyukappa* that is like the dry hard barren land, their lives have to be short according to their *āyukappas*.

Length of *āyukappa* 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 fall 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 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 [308] 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* 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, beings are unable to accept, follow and practise (the Dhamma) despite 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*-that of the maximum life-span and that of the minimum-the Buddha 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 that coincided with the period of a hundred thousand years of life-span 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, the *kappas* 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 Konagamana 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; nay, he was unable to do so [309] 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); thus 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 Sayagi U Lin's remark on the *four yugas* in explaining the word *yugavasena*. We leave it out from our translation as it is not quite applicable here.)

(2) *Pamāṇa vematta*.

***Pamāṇa vematta* is the difference in height of Buddhas.**

The height of six Buddhas, namely, Dīpaṅkara, Revata, Piyadassī, Atthadassī, Dhammadassī and Vipassī is eighty cubits.

The height of four Buddhas, namely, Koṇḍañña, Mangala, Nārada and Sumedha, is eighty-eight cubits.

The height of Buddha Sumanā is ninety cubits.

The height of five Buddhas, namely Sobhita, Anomadassī, Paduma, Padumuttara and Phussa is fifty eight cubits.

The height of Buddha Sujāta is 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 Buddhas, namely, Kakusandha, Konāgamana and Kassapa are forty cubits, thirty cubits and twenty cubits respectively.

[310] Buddha Gotama's height is sixteen or eighteen cubits. (These two different versions will be explained in Gotama Buddhavaṃsa.)

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 lifespan agreed with that of the people.

Their heights, however, cannot be determined by their life-span. Because, though they appeared in the same period of one hundred thousand years of life-span, Buddhas Dīpaṅkara, Atthadassi, and Dhammadassi were only eighty cubits tall while Kondañña was eighty-eight cubits, Buddhas Anomadassi, 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 thus in height, there is nothing to speak of those who appeared in different periods.

From the statement made in Nanda Sikkhapada, Ratana Vagga, *Pācittiya Pāḷi*, Vinaya Pitaka, 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 tall as nearly as the Buddha if not of equal height. It therefore follows that the height of the Buddha was equal to the 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; climate and food. When unrighteousness of rulers is followed by that of the whole world (with the exception of the Noble Ones) there happened [311] irregularities of climate and nutriment

deficiencies in food; being associated with such climate and food the people's physical qualities generated by climate and food cannot develop as much as they should, on the other hand, those qualities well develop when righteousness prevails.

(3) *Kula vematta.*

Kula vematta is the difference in clan of Buddhas.

Buddhas Kakusandha, Konagamana 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 of 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 *dukkaracariya*.

Seven Buddhas--Dīpankara, Kondañña, Sumanā, Anomadassi, Sujata, Siddhattha, and Kakusandha--practised *dukkaracariya* for ten months.

Four Buddhas--Mangala, Sumedha, Tissa and Sikhī--practised for eight months.

Buddha Revata practised for seven months and Buddha Sobhita, for four months.

Three Buddhas--Paduma, Atthadassī, Vipassī--practised for half a month (fifteen days).

Four Buddhas--Nārada, Padumuttara, Dhammadassī and Kassapa--practised for seven days.

Buddhas Piyadassī, Phussa, Vessabhu and Konāgamana practised for six months.

[312] Our Buddha Gotama, Lord of the three worlds, endowed with inconceivable attributes, practised *dukkaracariya* for six years.

As there were reasons for inequality of life-span etc., so was here a reason for the difference in duration of *dukkaracariya* (espacially in the case of Buddha Gotama.) On investigation it would be found out that it was due to his won deed.

To explain further: In the *Pubbakammavilōtika Buddhapadana*, Avataphala Vagga, *Apadana Pāli*, Vol.1, the Buddha himself says (with regard to his demeritorious deed that resulted in his practice of *dukkaracariya*: 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 *dukkaracariya* 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 *dukkaracariya* 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 *dukkaracariya* was effected by their actions.

Though there were differences in the duration of their ascetic practices (padhāna-viriya) just before their attainment of Buddhahood, once they attained the goal, the degrees of the efforts they put forth (*payattaviriya*) being one of the six glories of a Buddha, are one and the same.

[313] (5) ***Rasmi vematta***.

Rasmi vematta is the difference in bodily rays. Buddha Mangala's rays spread and existed in the ten-thousand worldsystem; Buddha Padumuttara's rays did so up to twelve *yojanās*; Buddha Vipassī's rays up to seven *yojanās*; Buddha Sikhi's up to three *yojanās*; Buddha Kakusandha's up to ten *yojanās*; 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 the Buddhas wanted them to do so.

Tatra rasmi vemattam ajjhasayappatibaddham. Yo yattakam icchati tassa tattaka sarirappabha pharati. Mangalassa pana 'niccam pi dasa sahasilokadhatum pharatu'ti ajjhasayo ahosi. (Sutta Mahavagga 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. Mangala Buddha's wish, however, was: "Let my rays spread throughout the ten-thousand world-system." (This is the meaning of the Commentarial text.) In its Tika, *ajjhāsaya* is explained to be the prayer 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 Mangala Buddha 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 Mangala 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," he actually did so.

[314] 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 the ogre's 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 spring from my body in future," prayed the Bodhisatta. Because of this prayer 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 prayed 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 sprang from the natural body of the Buddha; having a fathom in length the 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. Those rays are called *byāmapabhā*. They were thick and massive.

(2) *Asitinnicalobhāsa* rays; This kind of rays was the continuation of the *byāmapabhā* kind and spread to the distance of eighty cubits.

[315] (3) *Disapharana* rays: This kind of rays spread to numberless 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 humans, Devas and Brahmas is called ray in this connection. According to Abhidhammā, *byāmapabhā* rays and *asitinnicalobhāsa* 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-kammappaccaya*), 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, *cittappaccaya-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 Dīpaṅkara, Sumanā, Sumedha, Phussa, Sikhī and Konagamana renounced the world riding elephants.

Buddhas Kondanna, Revata, Paduma, Piyadassī, Vipassī and Kakusandha renounced the world riding chariots drawn by thoroughbreds.

Buddhas Maṅgala, Sujata, Atthadassi, Tissa and Gotama renounced the world riding horses.

Buddhas Anomadassi, Siddhattha and Vessabhu renounced the world riding golden palanquins.

Buddha Nārada renounced the world going on foot.

[316] 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 Mahā Bodhi Trees under which Bodhisattas attained Buddhahood.

Buddha Dīpaṅkara's attainment of Buddhahood took place under a *nigrodha*.

Buddha Koṇḍañña's attainment of Buddhahood took place under a *salakalyani*.

The attainments of Buddhahood by Buddhas Mangala, Sumanā, Revata and Sobhita took place under a *naga* (iron-wood) Tree.

Buddha Anomadassi's attainment of Buddhahood took place under an *ajjuna* tree.

The attainments of Buddhahood by Buddhas Paduma and Narada 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 *Mahanīpa* tree.

Buddha Sujāta's attainment of Buddhahood took place under a *mahavelu* 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.

[317] Buddha Dhammadassi'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 Sikhi's attainment of Buddhahood took place under a *pundarika* tree.

Buddha Vessabhu's attainment of Buddhahood took place under a *Mahasala* tree.

Buddha Kakusandha's attainment of Buddhahood took place under a *sirisa* tree.

Buddha Konagamana'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: *bujjhatī'ti bodhi*, "That which knows the four Truths and that which knows what is to be known is [318] 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 etthā'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 seat on which Buddhas Dīpankara, Revata, Piyadassī, Atthadassi, Dhammadassī and Vipassī attained Buddhahood measured fifty-three cubits each.

That on which Buddhas Kondaṅṅa, Maṅgala, Nārada and Sumedha attained Buddhahood measured fifty-seven cubits each.

That on which Sumanā Buddha attained Buddhahood measured sixty cubits.

That on which Buddhas Sobhita, Anomadassi, Paduma, Padumuttara and Phussa measured thirty-eight cubits.

That on which Buddha Sujāta attained Buddhahood measured thirty-two cubits.

That on which Buddhas Siddhattha, Tissa and Vessabhu, 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 Konagamana attained Buddhahood measured twenty cubits.

[319] 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*: *ābhujana pallaṅka* and *āsana pallaṅka*. Of these two, by *ābhujana pallaṅka* is meant sitting crosslegged as in "*nisīdati pallaṅkam ābhujitvā*" of the Mahā Satipatthāna Sutta etc.

By *āsana pallaṅka* is meant a kind of seat. *Āsanapallaṅka* 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 imaṃ amhakam gharam ānetvā mama pallaṅke nisīdāpetvā amhākam patiyattabhattassa pattam pūretvā dāpehi*", "Go you, take this Pacceka Buddha 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 Bārāṇasī 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 at 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 at the *Jetavana* Hall where the king pays homage to the Triple Gem;

[320] (3) *Sankhāsana Pallaṅka*, the throne made of mango wood with conchshell figures at the base and placed at the chamber where the king puts on his headdress;

(4) *Bhamarāsana Pallanka*, the throne made of *karaway* wood with bee figures at the base and placed at the glass chamber where the king retires;

(5) *Gajāsana Pallaṅka* the throne made of *saga* wood with elephant figures at the base and placed at *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 at 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 at 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 at the western theatrical chamber where the king is honoured;

These eight thrones used by a monarch as well as eightyfour thousand thrones used by Universal Monarch, Mahā Sudassana, represent Raja Pallaṅka.

The throne used by such Naga Kings as Dhatarattha etc., is Nāga Pallanka.

The kind of throne mentioned in the Janavasabha Sutta, the Mahā Govinda Sutta, etc., of the *Sutta Mahā Vagga*, "Brahma 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 Moggalana as mentioned in the Cula Tanhasankhaya Sutta represent a Deva Pallanka.

[321] The kind of throne on which the Respondants, the Venerables Upāli and Ananda, sat when the First Council was held as mentioned in the introduction to the *Sutta Silakkhandha Commentary*, etc., and the throne on which noble Dhamma-preachers such as Buddhas etc., are seated represent Dhamma Pallanka.

The kind of seat where all Bodhisattas sat crosslegged 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 Pallaṅka*. Since it was on this seat that they overcame the five Evils the throne is also called *Aparājita Pallaṅka*.

That *Bodhi Pallaṅka* was the throne lying four cubits east of the Bodhi Tree which stands on the sacred site Of Bodhi Mandala, 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 Pallaṅka* (in Pāḷi).

(The remaining pages of this volume contain the author's note on controversy over the height of Buddha Gotama's *Bodhi Pallaṅka* and other matters related to it quoting some extracts from such works as the *Manidipa Tikā*, *Paritta Tikā*, *Samanta Cakkhu Dipani* and the decision given by the Taung Gwin Thathanābaing Sayadaw. As the author's note is mainly meant for the edification of Myanmar we have left it out from our translation.)

End of the First Volume of *The Great Chronicle of Buddhas*.