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BY

THE MOST VENERABLE MINGUN SAYADAW

BHADDANTA VICITTASĀRĀBHIVAMSA

VIPIṬṬAKADHARA DHAMMABHAṄḌĀGĀRIKA

AGGAMAHĀ PAṆḌITA

ABHIDHAJA MAHĀRAṬṬHAGURU

ABHIDHAJA AGGAMAHĀ SADDHAMMAJOTIKA

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Volume 2:

Beginning of Buddha Ratana:

From Conception of the Bodhisatta to

Attainment of Buddhahood,

and events during the 1st rains-retreat.

THE JEWEL OF THE BUDDHA.

[1] (a) THE STORY OF SETAKETU DEVA, THE FUTURE BUDDHA.

In this way, our Future Gotama had adorned himself with the flower of prophecy, "This man will certainly become a Buddha amongst three kinds of beings (men, Devas and Brahmās)", uttered by the twenty-four Buddhas, ranging from Dīpaṅkara to Kassapa, out of the twenty seven Buddhas who appeared in the period of time lasting four *asaṅkhyeyya* and one hundred thousand aeons. Throughout that period of four *asaṅkhyeyya* and one hundred thousand aeons, the Bodhisatta had endeavoured to fulfil the Perfections (*Pāramī*) sacrifices (*cāga*) and virtues through practices (*cariya*) by the aforesaid four means of development (*bhāvanā*) and reached the pinnacle of the fulfilment of all these requisites conducive to the attainment of Buddhahood. This being so, in the last existence as a Future Buddha when he was reborn as Prince Vessantara, he brought to termination the entire period of Pāramī-accumulation by performing all the final acts of merit which surpassed everything, which was beyond comparison and which was to be crowned with success of Enlightenment. This commanded the awe [2] and veneration even of the inanimate great earth (*mahāpathavī*) that quaked and trembled seven times. And having ended his life-span in the human abode, the Future Buddha was reborn as a Deva by the name of Setaketu in the abode of Tusita. He was endowed with the ten attributes in which he was superior to other Devas, namely, (1) long life; (2) physical beauty; (3) great happiness; (4) immense wealth and retinue; (5) authority and power; (6) sense of sight; (7) sense of hearing; (8) sense of smell, (9) sense of taste; (10) sense of touch.

(When it is said that "the great ocean, starting from the Cakkavāḷa range of mountains, gets deeper and deeper till it reaches the foot of Mount Meru, and its depth becomes eighty four thousand *yojanās*," it goes without saying that counting all droplets of water in the ocean is impossible. In the same way, when virtuous people learned briefly from hearing or from reading that the Future Buddha, in four *asaṅkhyeyya* and one hundred thousand aeons, untiringly and continuously fulfilled the *Pāramīs*, *cāgas* and *cariyas* by the four means of development, one can reflect profoundly with devotional faith on how the Bodhisatta had developed the Perfections, etc., in the course of existences that were more numerous than the countless droplets of water in the great ocean.)

The uproar announcing appearance of a Buddha (*Buddha kolāhala*).

Deva Setaketu, the Future Buddha, enjoyed the supreme divine bliss in the

abode of Tusita for four thousand years according to Devareckoning, which is equivalent to five hundred and seventy-six million years in the human world. Then one thousand years by human calculations before the end of his life-span in Tusita, Suddhāvāsa Brahmās proclaimed:

[3] "Friends, in a thousand years from today, there will appear in the human abode an Omniscient Buddha!"

Because of this proclamation from the vault of heaven, the uproar announcing the appearance of a Buddha (**Buddha kolāhala**), "An Omniscient Buddha will be appearing! An Omniscient Buddha will be appearing!" reverberated across the entire human world one thousand years ahead of the event.

(With reference to the name of the Bodhisatta Deva, it is mentioned in the Chapter on Ratanasaṅkama, *Buddhavaṃsa Pāḷi*, as follows: *Yadā'haṃ tusite kāye santusito nāma'haṃ tadā*, This shows that the Deva had the name of Santusita. Also in the *Buddhavaṃsa Commentary* and *Jinālaṅkāra Tikā*, the same name is mentioned. But in the exposition of the Pubbenivāsa-kathā, Verañja-kaṇḍa of the *Pārājika Commentary*, and in the exposition of the Bhayabherava Sutta of the *Mūlapaṇṇāsa Commentary*, the Deva's name is given as Setaketu. Moreover, successive authors of Myanmar Buddhavaṃsas such as the *Tathāgata-Udāna Dīpanī*, *Mālālaṅkāra Vatthu*, *Jinatthapakāsanī*, etc., give Setaketu as the name of the Deva. Therefore, it has been explained by various teachers that Santusita was a common name derived from Tusita, the name of the celestial abode, whereas Setaketu was the proper name that specifically refers to the Deva who would become Buddha Gotama.)

The request made to the Bodhisatta Deva.

On hearing the uproar announcing the advent of a Buddha, all Deva kings belonging to the ten thousand world-systems, such as CatuMahārājas, Sakka, Suyāma, Santusita, Sunimmita, Vasavattī, and all Mahā-Brahmās congregated in a certain universe to hold a discussion on the Future Buddha whose divine life-span remained only seven days [4] by human reckoning, and whose approaching end of life had become manifest through [five predicting signs \(pubbanimittas\)](#)¹. Then they all approached Setaketu Deva with their hands joined in adoration and requested him as follows:

"O Bodhisatta Deva, you had completely fulfilled the ten Perfections, not with the desire to gain the bliss of Sakka, of Māra, of Brahmā, or of a Universal Monarch. You had fulfilled these Perfections, aspiring only after Omniscient Buddhahood in order to acquire for yourself freedom

from the three worlds as well as to liberate the multitudes of humans, Devas and Brahmās. O Bodhisatta Deva, this is the most propitious time for you to become an Omniscient Buddha! This is truly the right moment to become an Omniscient Buddha! Therefore, may you take conception in the womb of your mother of the human abode. After attaining Supreme Enlightenment, may you liberate humans, Devas and Brahmās from *samsāra* by teaching the Dhamma on Deathlessness, Nibbāna."

The Bodhisatta made the five great investigations.

The Bodhisatta Deva Setaketu did not hastily give his consent to the supplication of the Devas and Brahmās who had come together from the ten thousand world-systems; in consonance with the tradition of previous Bodhisattas, he made the five great investigations as follows:

- (1) appropriate time for the appearance of a Buddha,
- (2) appropriate island-continent for the appearance of a Buddha,
- (3) appropriate country for the appearance of a Buddha,
- (4) the family into which the Bodhisatta (in his last existence) is reborn, and
- [5] (5) the span of life of the Bodhisatta's mother.

(1) Of these five great investigations, the Bodhisatta considered first: "Is the time right or not for the appearance of a Buddha in the human world?" The time is not proper for the advent of a Buddha when the life-span of human beings is on the increase from one hundred thousand years. Owing to such longevity, suffering caused by birth, suffering caused by disease, suffering caused by old age and suffering caused by death are not manifest. Veiled by their lengthy life-span, human beings tend to be oblivious of all suffering. The Dhamma sermons to be delivered by Buddhas invariably centre around the characteristics of impermanence (*anicca*), suffering (*dukkha*) and non-self (*anattā*). If Buddhas who appear when the life-span is more than one hundred thousand years give sermons on the nature of *anicca*, *dukkha* and *anattā*, the people of that period will be perplexed, wondering what the Buddhas are teaching; they will neither listen to nor believe the sermons. Without listening or believing, human beings will surely wonder what the Buddhas' preaching is. They will never realize the Four Noble Truths and never achieve Nibbāna. It will be fruitless to teach the non-believers the discourse on the three characteristics which would liberate them from *samsāra*. Therefore, the period when the lifespan extends more than one thousand years is not the proper time for Buddhas to appear.

The period when the life-span of human beings falls below one hundred years is also not proper for a Buddha's appearance because beings

belonging to such a period abound in the defilements of sensual pleasures. The Dhamma sermons given to such people will not endure; in fact, they will fade away instantly just as the scribbling with a stick on the surface of the water will disappear, leaving no mark whatsoever. Therefore the short period of the declining life-span below one hundred years is also not the proper time for the Buddhas to appear.

[6] Only the periods ranging from one hundred thousand years' life-span to one hundred years' life-span are right for the coming of a Buddha. These are the periods in which birth, old age and death manifest themselves easily, in which the teaching on the three characteristics and the teaching as to how beings can be liberated from *samsāra* is understood easily and in which beings are not so overwhelmed by the defilements of sensual pleasures. Hence the appropriateness of the period for the most opportune arrival of a Buddha. Therefore, only the period below the one hundred thousand years' life span and the period above the one hundred years' life-span by human reckoning is the most propitious time for a Bodhisatta to attain Buddhahood. (Incidentally, when the Devas and Brahmās made their entreaty to Setaketu, the lifespan of human beings was in the one-hundred-year range.) Thus Bodhisatta Setaketu Deva came to see the right time clearly and decided, "This is the most propitious time for me to become a Buddha."

(2) Then he investigated the island-continent which serves as the place for the appearance of Buddhas. There are four large islandcontinents, each surrounded by five hundred smaller islands. Of these, one, which is called Jambudīpa as it is distinguished by a Jambu (roseapple or Eugenia) tree growing on it, was discerned clearly by the Bodhisatta as the only island-continent on which previous Buddhas had appeared.

(3) Then he went on investigating thus: "This Jambudīpa is extremely vast measuring ten thousand *yojanās*. Where did former Buddhas appear in this vast expanse of land?" Then he saw Majjhimadesa, the Middle Country, in Jambudīpa as the place for the appearance of ancient Buddhas.

(Majjhimadesa, the Middle Country, is demarcated on the east by the great *sāla* tree east of the market-town of Gajaṅgala; [7] on the south-east by the river Sallavati; on the south by the market town of Setakaṇṇika; on the west by the Brahmin village of Thūṇa; on the north by Usiraddhaja mountain. The Middle country having the said five demarcations is three hundred *yojanās* in length and two hundred and fifty *yojanās* in breadth with the circumference of nine hundred *yojanās*. Regions outside this boundary are called border areas (*paccanta*). Only in Majjhimadesa do Omniscient Buddhas, Pacceka Buddhas, Chief Disciples,

eighty Great Disciples, Universal Monarchs and powerful, wealthy Khattiya, Brāhmaṇa and Gahapati clans live and prosper.)

In the Middle Country was situated Kapilavatthu, the royal city of the kingdom of the Sakyas. Bodhisatta Deva Setaketu decided that he should be reborn in that royal city.

(4) Investigating the family in which the Bodhisatta in his last existence should be reborn, he clearly perceived: "The former Bodhisattas in their respective last existences belonged neither to the merchant class nor to the poor class. They were born only in a royal or a brahmin family, whichever is considered superior by the people of the period. At the time when people show the highest honour to the ruling families, the Bodhisatta is born in their class. At the time when people do so to the brahmins, he is born in one of their families. The present time witnesses the aristocrats being honoured by the people; I should be reborn in one of these families. Among them King Suddhodana of Kapilavatthu is a direct descendent of Mahāsammata, the first elected primeval king, through an uninterrupted Khattiya lineage of pure Sakya clan. This King Suddhodana of pure, noble birth shall be my father."

(5) Finally, he investigated as to who should be his mother in his last human existence. He clearly perceived: "The royal mother of a Buddha is a paragon of modesty and chastity; she never indulges in liquor or [8] intoxicants; she has accumulated merit and fulfilled perfections throughout one hundred thousand aeons to become the mother of a Buddha. From the moment she is born as the future mother of a Buddha, she continuously observes and upholds the five precepts without any breach. Sirī Mahāmāyā Devī, the Chief Consort of King Suddhodana, is fully endowed with all these qualities. Thus this Chief Queen Sirī Mahāmāyā Devī shall be my mother." Then investigating further the remaining life-span of Queen Sirī Mahāmāyā, he perceived clearly that she had only ten months and seven days more to live.

The consent given to the Devas and Brahmās.

In this way, after making the five great investigations, the Bodhisatta Deva Setaketu resolved, "I will descend to the human abode and become a Buddha. "Having so resolved, to the Devas and Brahmās from the ten thousand world-systems who had assembled to request him, the Bodhisatta gave his consent thus: "O Devas and Brahmās, now is the time for me to become a Buddha as requested by you. You may now take leave as you please; I will go down to the human abode to attain Buddhahood."

After delivering his pledge and bidding farewell to all Devas and

Brahmās, Bodhisatta Deva Setaketu, entered Nandavana Celestial Garden accompanied by Tusita Devas.

(b) NANDAVANA GARDEN.

An account of Nandavana Garden will be given here as described in Nandana Vagga, etc., of the *Sagāthā Vagga Saṃyutta Commentary*. Nandavana Garden is so named because it gives delight to all Devas who visit it.

[9] Each of the six planes of the Deva world has its own Nandavana Garden. All these gardens give the same delight whether they belong to lower or upper celestial planes. Therefore only the Nandavana Garden of Tāvātīṃsa abode is described in detail in the Texts (as an example).

This Nandavana Garden is a pleasant, splendid place with all kinds of precious celestial trees, flowers, pavilions, vehicles and a variety of enjoyable things which are enchanting, marvellous, awe-inspiring to the worldling. It is a true garden resort where Devas can amuse themselves with singing, dancing and other entertainments presented by dancers and artistes of various ages, various beauties, various voices, various forms and various colours; each troupe of performers tries to rival and outplay another in providing freely all kinds of sensual pleasures to those who come from all the four quarters.

This Nandavana Garden, considered by Devas to be a great adornment of their abode with all its splendour and auspiciousness, stands as the most charming resort, and those entering it to seek the five pleasures of senses--enjoyable sights, enjoyable sounds, enjoyable scents, enjoyable tastes and enjoyable touch--are all delighted and satisfied.

This Nandavana Garden is also a place of solace to those Devas who are nearing the end of their life-span, the five portents of impending demise which warn them of the coming fate inevitably appear then. Many Devas break down, sobbing and grieving at their imminent predicament of losing the blissful life forever. But once they enter this enchanting garden they feel transformed back into persons of serenity, peace and happiness in an instant.

On whatever account they are afflicted with despair and lamentation, once Devas step inside Nandavana Garden they get absorbed in pleasures. As the morning dew and mist evaporate at the touch of the [10] rays of the rising sun, as the flame of the oil lamp flickers and dies out through a strong gust of wind, so the worries of the dying Devas are laid to rest. A saying has come into existence thus: "He, who has not been to Nandavana

Garden where all the best sensual pleasures of the world converge, cannot understand the real worldly happiness." Such is the attraction of Nandavana Garden to all worldlings.

In the exposition of Verañjakaṇḍa in the *Vinaya Sārattha Dīpanī*, Volume One, is given the following description: "Nandavana Garden of Tāvatiṃsa Devas covers the area of sixty *yojanās* in extent. (According to some teachers, its extent is five hundred *yojanās*.) It is splendidly decorated by celestial trees of one thousand species."

The *Jinālaṅkāra Tīkā* in its comment on Tividha Buddha Khetta also says: "Nandavana Garden lies to the east of Sudassana City of Tāvatiṃsa and is surrounded by walls, fire screens and arched gateways made of jewels. The area measures one thousand *yojanās*. It is a recreational resort for all Devas. Two beautiful lakes, Mahānanda and Cūḷananda, are located between Nandavana Garden and Sudassana City. The environment of the lakes is clean. The surface water of the lakes is dark blue green, matching the sky free of mist and clouds."

Time for the Bodhisatta Deva's demise.

When Bodhisatta Deva Setaketu entered Nandavana Garden, the accompanying retinue of male and female deities addressed him:

"On your demise from this abode of Devas, may you proceed to a good abode, the destination of beings accomplished in meritorious deeds!"

[11] The Devas accompanying Bodhisatta Setaketu also urged him to recollect again and again his acts of merit done in the past and moved about in Nandavana Garden, surrounding the Bodhisatta. While the Bodhisatta was roaming about in Nandavana Garden in the company of the Devas, who were urging him to reflect upon his previous meritorious life, the time of his demise arrived.

(c) THE CONCEPTION OF THE BODHISATTA.

At the precise moment of Bodhisatta Deva Setaketu's demise, Sirī Mahāmāyā, the Chief Queen of King Suddhodana of the Kingdom of Kapilavatthu, was enjoying magnificent regal pleasures. She had now reached the [third portion of the second stage of life²](#) called *majjhima* vāya. (The human life-span then was one hundred years. Thus the age of Sirī Mahāmāyā Devī was around fifty-five years and four months, This is elaborated in the *Samanta Cakkhu Dīpanī*.)

The festival of the constellation Uttarāsāḷha.

It was the ninth waxing day of Āsāḷha (June-July) in the year 67, Mahā Era, when the Chief Queen Sirī Mahāmāyā was fifty-five years and four months old. The people of the kingdom were joyously celebrating the festival of the constellation Uttarāsāḷha, a traditional annual event. One and all participated hilariously in the festivity, outdoing one another in merry-making.

Sirī Mahāmāyā Devī also took part in the festival that was celebrated from the ninth to the fourteenth waxing moon. The festival was distinguished by total abstinence from liquor and by beautification with flowers, perfumes and ornaments. On the full-moon day of the month, the Chief Queen woke up early, took a perfumed bath, made a most generous donation, giving away money and materials worth four [12] hundred thousand. She then dressed up herself and had breakfast of choicest food, after which she took the eight precepts (from her teacher hermit Devila), and proceeded to the exquisitely decorated royal chamber, and spent the entire day on a couch of splendour, observing the eight precepts.

Mahāmāyā's dream.

Observing the eight precepts and lying on the couch of splendour in the last watch of the full-moon night, Sirī Mahāmāyā Devī fell into a short slumber and had a dream, which foretold the conception of a Bodhisatta, as follows:

The four Catumahārājā Devas lifted and carried her together with the bed to Lake Anotatta in the Himalayas. Then she was placed on the flat surface of the orpiment slab measuring sixty *yojanās* under the shade of a *sāla* tree which was seven *yojanās* high.

Thereafter, consorts of the four Catumahārājā Devas came on the scene, took the queen to Lake Anotatta and bathed her and helped her get clean. Then they dressed her in celestial costumes and applied celestial cosmetics to her; they also adorned her with celestial flowers. Then she was put to sleep with her head towards the east in the inner chamber of a golden mansion inside a silver mountain not far away from the lake.

At that moment in her dream she saw a pure white elephant grazing around the golden mountain not far from the silver mountain where there was the golden mansion inside which she slept. Then the white elephant descended from the golden mountain, ascended the silver mountain and entered the golden mansion. The white elephant then walked around the Queen [13] clockwise, and effected entry into her womb from the right side by breaking it open.

The conception of the Bodhisatta.

At the time when the queen was thus dreaming, Bodhisatta Deva Setaketu was going round Nandavana Garden in Tusita, enjoying delightful sights and sounds; while doing so he passed away from the abode of Devas with full comprehension and awareness. At that very instant the Bodhisatta was conceived in the lotus-like womb of his mother with the first great resultant consciousness (*mahāvīpāka citta*), one of the 19 initial thought moments (*paṭisandhi citta*), a resultant of the first great wholesome consciousness (*mahākusala citta*) accompanied by joy (*somanassa saḥagata*), combined with knowledge (*ñāṇa sampayutta*), unprompted (*asaṅkhārika*) and caused by preparatory development (*parikamma bhāvanā*) prior to the attainment of the Jhāna of Loving-kindness (*Mettā Jhāna*). The event took place on the morning of Thursday the full moon of Āsāḷha in the year 67, Mahā Era, founded by King Añjana, grandfather of the Bodhisatta. The precise moment of his conception was marked by the conjunction of the moon with the constellation Uttarāsāḷha.

(The name of the year and the days of the Bodhisatta's conception and birth are mentioned here in accordance with the calculations given in secular works of astrology and chronicles of kings. The Pāḷi Texts, Commentaries and Sub-commentaries are silent about them. The *Gotamapurāṇa* gives the 2570th year of the *kaliyuga* as the date of birth of Buddha Gotama.)

The violent earthquake.

Simultaneous with the Bodhisatta's conception, there occurred a violent earthquake. The ten thousand world-systems trembled and [14] shook in the following six modes

- (1) the each surface rose up in the east and sank down in the west;
- (2) it rose up in the west and sank down in the east;
- (3) it rose up in the north and sank down in the south;
- (4) it rose up in the south and sank down in the north;
- (5) it rose up in the centre and sank down along the circumference;
- (6) it rose up along the circumference and sank down in the centre.

The thirty-two great prophetic phenomena.

Moreover, there appeared the thirty-two great prophetic phenomena that usually accompany the conception of a Bodhisatta in his last existence. From these wonderful events the wise could learn: "The Bodhisatta has been conceived." The thirty-two prophetic phenomena as enumerated in

the introduction to the *Jātaka Commentary* are given as follows:

- (1) a great light of unsurpassed brilliance spread throughout the entire ten thousand world-systems;
- (2) the blind gained eyesight at that moment as if they were desirous of seeing the glory of the Bodhisatta;
- (3) the deaf also gained hearing at that moment;
- (4) the dumb also gained the ability to speak at that moment;
- (5) the deformed also became normal at that moment;
- (6) the lame also gained the ability to walk at that moment;
- (7) the imprisoned and the lettered (with handcuffs, chains, etc., for confinement) become free of all bondage;
- (8) fires in every hell became extinguished;
- (9) those suffering in the woeful state of petas were relieved of thirst and hunger;
- (10) animals became free from danger;
- (11) all beings afflicted with diseases were cured;
- [15] (12) all beings spoke endearingly to one another;
- (13) horses neighed gleefully in a sweet and pleasant manner;
- (14) elephants trumpeted in a sweet and pleasant manner;
- (15) all musical instruments such as cymbals, harps, trumpets, etc; produced their normal sounds without being played;
- (16) ornaments such as bracelets, anklets, etc., worn by human beings tinkled without striking one another;
- (17) open spaces and sceneries in all directions became distinct and clear;
- (18) soft breeze blew gently, bringing peace and comfort to all living beings;
- (19) unseasonal rain fell heavily, (although it was not the raining season, heavy rain fell roaringly);
- (20) subterranean waters oozed out of earth and flowed away in this and that directions;
- (21) no birds flew in the sky, (at that moment birds did not fly in the air at all);
- (22) river waters that normally flowed continuously ceased to flow "as a frightened servant stops moving at the shout of his master";
- (23) natural salty water in the ocean became sweet at that moment;
- (24) all directions were covered with five kinds of lotus in three colours, (all lakes and ponds had their water surface covered with five kinds of lotus);
- (25) all aquatic and terrestrial flowers blossomed simultaneously at that moment;
- (26) flowers on tree trunks (*khandha paduma*) bloomed exquisitely;
- (27) flowers on branches (*sākhā paduma*) bloomed exquisitely;
- (28) flowers on creepers (*latā paduma*) bloomed exquisitely;
- [16] (29) inflorescent flowers (*daṇḍa paduma*) sprouting all over the

- land appeared in seven tiers after breaking through stoneslabs;
(30) celestial lotus flowers dangled earthwards;
(31) flowers rained down continuously in the environs;
(32) celestial musical instruments made sound of music automatically.

These thirty-two great prophetic phenomena can also be called the thirty-two great wonders. The thirty-two wonders, that have been promised in the above Chapter on the Chronicle of the Twenty-Four Buddhas to be mentioned later in the "Chapter on the Chronicle of Buddha Gotama", were the same thirty-two great prophetic phenomena given here.

The entire ten thousand world-systems being adorned with such great prophetic phenomena appeared resplendent like a huge ball of flowers, or like a large bouquet massively made or a vast bed of flowers spread layer upon layer; the air around was laden with fragrance as though this were caused by the gentle movement of a yak-tail fly-flap.

(Note on the thirty-two wonders is mentioned in the Anudīpanī of this book.)

Sirī Mahāmāyā's dream read by learned Brahmins.

When Queen Sirī Mahāmāyā woke up, she reported her dream to King Suddhodana.

On the following morning King Suddhodana summoned sixty-four leading Brahmin gurus and gave them prepared seats, that were fit for noble ones, on the ground besmeared evenly with fresh cow dung and strewn all over with rice flakes and the like as an act of honour. The [17] king also offered the Brahmins delicious milk-rice cooked with ghee, honey and molasses, filled to the brim of gold cups covered with gold and silver lids. And to make them pleased and satisfied the king presented them with starched clothes (brand new clothes), milch cows, and did other forms of honour.

After serving them with food etc., and honouring them thus to their pleasure and, satisfaction, King Suddhodana had the queen's dream related to the Brahmins and asked them: "What does the dream mean, fortune or misfortune? Read it and give me your interpretations."

The Brahmins replied to the king, giving their interpretations: "Great King, lay all your anxieties to rest. The queen has now conceived. The baby in the womb is a boy, not a girl. A son will be born to you. If he chooses to lead a princely life he will surely become a Universal Monarch reigning over the four continents. If he renounces the household life as a

recluse, he will surely become an Omniscient Buddha who destroys and removes the 'roof' of defilements in the three worlds."

The protection given by Deva Kings.

From the moment the Bodhisatta was conceived, the Catumahārājā Devas, namely, Vessavaṇa and others living in this universe, entered the splendid chamber of Queen Sirī Mahāmāyā and gave protection continuously day and night, each holding a sword to ward off ghosts and ogres, unsightly beasts and birds, that could be seen or heard by the Bodhisatta and his mother. In this way forty thousand Mahārājā Devas residing in the ten thousand world-systems (each system having four such deities) guarded the entire space from the doors of the queen's splendid chamber up to the edges of the world-system, driving away the ghosts, ogres, etc.

[18] Such protection was afforded not because of the fear that someone would harm the lives of the Bodhisatta and his mother; verily, even if one hundred thousand crores of Māras were to bring one hundred thousand crores of gigantic Mount Merus to threaten the lives of the Bodhisatta in his last existence and his mother, all the Māras as well as the mountains would surely be destroyed; the Bodhisatta and his mother would remain unharmed.

In spite of that, the protection had to be provided by the Mahārājā Devas, each holding a sword just to ward off evil sights and sounds which could possibly cause anxiety and fear to the Queen. Another reason might be that Deva Kings protected the Bodhisatta through sheer veneration and devotion inspired by the Bodhisatta's glorious power.

The question may arise then whether the Deva Kings who came and kept guard inside the royal chamber of the Bodhisatta's mother made themselves visible or not to her. The answer is: they did not make themselves visible when she was bathing, dressing, eating and cleaning her body. They made themselves apparent when she entered her chamber of splendour and lay down on her excellent couch.

The sight of Devas might tend to frighten ordinary people, but it did not scare the Chief Queen at all by virtue of the Bodhisatta's glow and of her own. Seeing them was just like seeing familiar female and male palace guards.

The Mother's steadfast observance of moral precepts.

The mother of a Bodhisatta in his last existence is usually steadfast in observing moral precepts. Before the appearance of a Buddha, people

usually took precepts from wandering ascetics by bowing and squatting [19] respectfully before them. Queen Sirī Mahāmāyā, prior to the conception of the Bodhisatta, also used to receive the precepts from Hermit Kāḷadevila. But when the Bodhisatta began to be conceived in her womb, it was no longer proper for her to sit at the feet of any other person. Only the precepts received from somebody as an equal (not as a subordinate) were observed. From the time of her conception of the Bodhisatta, she kept the precepts by herself. It should be noted that the precepts were kept not at all by submitting herself as a disciple to Hermit Kāḷadevila.

The absence of sensuous desires.

The mother of a Bodhisatta in his last existence, from the time of pregnancy, becomes totally free of all sensuous desire for any man, even for the father of the Bodhisatta. It is her nature to remain chaste and pure. On the contrary, it cannot be said the sensuous thoughts would not arise in worldlings at the sight of her person. Because, by virtue of her long fulfilment of Perfections and performance at acts of merit, the mother of a Bodhisatta in his last existence is endowed with splendour or superb beauty, and elegance which could not be faithfully represented in any painting or sculpture of her by the most accomplished master artists and sculptors.

On seeing such a mother of the Bodhisatta, if onlookers are not satisfied with the mere sight of her, and if they would attempt to approach her with passionate thoughts, their feet would become transfixed on the spot as if they were fettered with iron chains. Therefore, it should be well borne in mind that the mother of Bodhisatta in his last existence is a noble, unique woman inviolable by any man or Deva.

[20] The mother's womb likened to a stūpa.

The auspicious womb wherein a Bodhisatta is conceived is so sacred like a temple that no one else is worthy of occupying or making use of it. Besides, while the mother of a Bodhisatta is living no woman other than herself can be raised to the highest position as Chief Queen. Therefore, seven days after giving birth to the Bodhisatta, it is a natural phenomenon that she should pass away to Tusita abode of Devas. The lotus-like womb of Mahāmāyā Devī wherein the Bodhisatta remained was as if filled with brilliant diamonds.

The arrival of gifts.

On hearing the good tidings that Mahāmāyā Devī, Chief Queen of King

Suddhodana, ruler of the Kingdom of Kapilavatthu, had conceived a precious son of power and glory, kings from far and near sent most valuable gifts such as clothing, ornaments, musical instruments, etc., which might delight the Bodhisatta. The gifts that arrived in tribute from various quarters owing to the deeds of merit performed in previous existences by the Bodhisatta and his mother were so numerous as to defy any measure or count.

The mother seeing the child in her womb.

Although Mahāmāyā Devī had conceived the Bodhisatta, she had no suffering at all such as swelling, pain, heaviness, etc., in the limbs unlike other pregnant women. Being thus free of these discomforts she easily passed through the first stage of her pregnancy. When she reached the advanced stage and the embryo took concrete shape with the development of the five main branches of the body, she often had a look at her child to find out whether the child was in a proper, comfortable position and, if not, to do the needful as in the way of all mothers. Whenever she took a look, she saw the Bodhisatta clearly [21] like iridescent silk thread passing through the pure, clean, beautiful veḷuriya gem of eight facets; or, she saw him seated cross-legged reposefully leaning on the backbone of the mother like a speaker of Dhamma seated on the Dhamma throne leaning on its back-support.

The visibility of the Bodhisatta.

The reason why Mahāmāyā Devī was able to see from outside the son remaining in the lotus-like chamber of her womb: by virtue of the deeds of merit performed by her in her previous existences, her skin texture and colour became extraordinarily clean and smooth, free from all impurities. The skin around the stomach was also smooth, clean and translucent like a sheet of glass or that of a priceless ruby. Thus the embryo was plainly visible to the mother who could see the Bodhisatta with naked eyes through the skin of her stomach, like an object encased in a crystal clear glass box.

Note: Though Mahāmāyā Devī could clearly see the son inside her womb, the latter from inside her womb could not see her because his eye consciousness (*cakkhuvīññāṇa*) had not yet developed whilst in the mother's womb.

(d) THE BIRTH OF THE BODHISATTA.

Women other than the mother of a Bodhisatta in his last existence are apt to give birth either after or before the ten-month period of pregnancy.

They know no definite time when their baby would be delivered. Their childbirth takes place unexpectedly while they are in one of the four postures. Some deliver their babies while lying, others while sitting, still others while standing or walking.

As for the mother of a Bodhisatta in the last of his existences, it is quite to the contrary. Her pregnancy lasts precisely ten full months or [22] 295 days from the date of conception. Furthermore, a Bodhisatta is born only while the mother is assuming the standing posture. When he is born thus he is immaculately clean, without even a speck of impurity, like a ruby placed on a freshly woven cloth of Kāsi origin.

An ordinary man has to go through a very miserable ordeal at the time of his birth. When the first spasms of the mother signalling the impending delivery begin, they set in motion a sequence of events, turning the baby into a head-down position; he has also to force his way out through the tight grip of the hard muscles in the region of the birth-canal, suffering excruciating pains in the process--the process which could be compared to a man falling into a fathomless pit, or to an elephant being pulled through a narrow keyhole.

But unlike such childbirth, the Bodhisatta always comes out at birth as easily as water filtered through a water strainer. Like a preacher of Dhamma slowly and calmly descending from the Dhamma throne after having delivered a sermon; or like a man slowly coming down to the covered stairways of a pagoda; or like the sun with its one thousand brilliant shafts of light breaking through the golden mountain and peering out, the Bodhisatta emerges in ease and comfort with stretched legs, open hands, wide-opened eyes, with mindfulness and comprehension, totally without fear.

Mahāmāyā Devī's journey to Devadaha City.

When Queen Mahāmāyā reached the final stage of her pregnancy, carrying the Bodhisatta for ten full months in the lotus-like chamber of her womb as though she were carrying oil in a bowl, she felt the urge to visit Devadaha City of her royal relatives. She requested permission from King Suddhodana, saying: "O Great King, I would like to pay a visit to my relatives in Devadaha."

[23] King Suddhodana gave his assent and had adequate preparations made for the queen's journey. The entire stretch of road from Kapilavatthu to Devadaha was repaired and smoothed out evenly, banana plants, betel palms, and water pots filled to the brim were placed (on stand) lining both sides of the roadway; flags and banners were also

hoisted on poles along the road. Having prepared and decorated the highway comparable to a divine one, the king had Mahāmāyā Devī seated in state on a newly made golden palanquin which was carried by one thousand royal servants, accompanied by guards and attendants to perform sundry duties on the way. With such pomp and grandeur, the queen was sent off to Devadaha City.

(Different versions regarding the journey of Mahāmāyā Devī from Kapilavatthu to Devadaha are given in the Anudīpanī of this volume.)

Lumbinī Garden of *sāla* trees.

Between Kapilavatthu and Devadaha cities, there was a grove of *sāla* trees by the name of Lumbinī Garden frequented by people from both kingdoms for recreation. When Mahāmāyā Devī reached it, every *sāla* tree in the grove was in full bloom from the bottom of the tree to the topmost branches.

Amidst flowers and twigs of *sāla* trees swarms of bumblebees in five colours hummed, and flocks of birds of many species chirped, producing sweet melodious sounds. The whole *sāla* grove was so delightful and enjoyable with special features that it might be likened to Cittalatā Garden of Sakka, the Deva King. It was also like a place constantly filled with the sounds of mirth and merriment at a feast well organized by a powerful king. (This is the description of Garden given in the *Jātaka Commentary*.)

On account of the melodious sounds emanating from the female [24] bees which were buzzing delightfully among the buds and flowers, the twigs and branches, which were excited with the intoxicating nectar produced by fragrant *sāla* flowers (and which were hovering around and enjoying the nectar themselves and carrying it for others as well), Lumbinī was very much like Nandavana Garden, the delight of Devas.

(For the note on the words within the brackets, see the Anudīpanī.)

Vibhūsitā bālaṅgānāticālinī
Vibhūsitāṅgī vaniteva mālinī
Sadā janānaṃ nayanālimālinī
Vilumpinīvātiviroci lumbinī.

Just as a youthful maiden who can infatuate all men, who is possessed of limbs adorned with strings of beads and ear-ornaments, who is wearing flowers, is exceedingly fair, even so Lumbinī Garden with all its ornamental features, the ever delightful resort which human beings feast their bee-like eyes on, was exceedingly beautiful as though it could even

vie in splendour with that fair damsel. (These are the words in praise of Lumbinī Garden by the Venerable Buddhadatta, the author of the *Buddhavaṃsa Commentary*)

On seeing Lumbinī Garden of such immense splendour Mahāmāyā Devī felt a desire to amuse herself in it.

The ministers sought permission from King Suddhodana and with the royal consent they entered the garden carrying the Chief Queen on the golden palanquin.

The congregation of Devas and Brahmās.

The moment Mahāmāyā Devī entered Lumbinī Garden, all Devas proclaimed with an uproar which reverberated throughout the ten thousand world-systems, "Today the Bodhisatta will be born from the lotus-like chamber of the mother's womb." The Devas and Brahmās from the ten [25] thousand world-systems congregated, crowding the whole of this universe, bringing with them a large variety of auspicious treasures as gifts to pay homage with in celebration of the birth of the Bodhisatta. The vault of heaven was covered all over with their celestial white umbrellas and the entire universe resounded with their auspicious songs, celestial music and the sounds of conch shells blown by them.

As soon as Mahāmāyā Devī got into Lumbinī Garden, she felt a sudden urge to grasp with her hand a branch of the fully blooming *sāla* tree, the trunk of which was straight and round. As if it were animate, the branch bent down itself like a cane stalk, made pliant by boiling, until it reached the palm of the queen, a marvellous event that stirred up the minds of many.

Queen Mahāmāyā stood holding the *sāla* branch that came down into the palm of her outstretched lovely right hand which was adorned with brand-new gold bracelets with her fingers shapely like a lotus stem, her fingernails bright red like the colour of a parrot's beak. The great beauty of Queen Mahāmāyā at that instant resembled the moon that newly emerges from the dark, sombre clouds showing signs of impending rain or the lightning that dazzles in a momentary flash, or a celestial nymph who makes her appearance in Nandavana Garden.

The Birth of the Bodhisatta.

Holding the *sāla* branch, Queen Mahāmāyā stood majestically in a dress of gold-threaded brocade and draped down to the tip of her feet in a full-length white embroidered shawl with exquisite patterns resembling the

eyes of a carp. At that very moment she felt the unmistakable signs of the impending birth. Her retinue hastily cordoned [26] off the area with curtains and withdrew.

Instantaneously, the ten thousand world-systems together with the great ocean roared, quaked, and trembled like the potter's wheel. Devas and Brahmās acclaimed in joy and showered flowers from the sky; all musical instruments produced mellifluous melodies automatically. The entire universe became unveiled with unobstructed visibility in all directions. These and other strange, marvellous phenomena, thirty-two in all, occurred simultaneously to herald the birth of the Bodhisatta. As the flying precious jewel emerging from the top of Mount Vepulla hovers and then descends slowly on a readily placed receptacle, so the Bodhisatta magnificently adorned with major and minor physical marks, was delivered clean and pure from the stupa-like lotus-womb of Mahāmāyā Devī on Friday the full moon of Vesākha, a summer month in the year 68, Mahā Era, when the moon was in conjunction with the constellation Visākhā.

The moment the Bodhisatta was born, two fountains of pure spring water, warm and cold, flowed down from the sky and fell on the already pure and clean bodies of the Bodhisatta and the mother as a token of homage, thereby enabling them to adjust the heat and cold in their bodies.

(Note on this is given in the Anudīpanī.)

Receiving the Bodhisatta successively by Brahmās, Devas and humans.

The four great Brahmās who were free from all sensual defilements first received the Bodhisatta on a golden net the moment he was born. Then they placed him before the mother and said:

"Great Queen, rejoice yourself; a son of great power has been born to you!"

[27] Next, the four Great Devas received the Bodhisatta from the hands of the four Brahmās on a black antelope skin regarded as an auspicious object. Again, from the hands of the four Great Devas, the human beings received the Bodhisatta on a piece of white cloth.

Then, after leaving the hands of the people, the Bodhisatta stood firmly on his feet with the soles like those of a golden footwear, and touching the ground fully and squarely, he looked towards the eastern direction. As he did so, thousands of world-systems in the east became one continuous stretch of open space without any barrier or boundary between one

another. The Devas and human beings in the eastern quarter most respectfully paid homage to the Bodhisatta with perfumes, flowers, etc., and said:

"O Noble Man, there is no one in this eastern direction who is your equal. How can there be anyone who is superior to you?"

Similarly, the Bodhisatta looked out in the rest of the ten directions--the four cardinal, the four intermediate, the downward and the upward directions--one after another. He saw no one equal to him in all these quarters. Thereupon, he faced northward from where he stood and took seven steps forward.

The Bodhisatta was followed by Mahā Brahmā, King of Brahmās, giving cover to him with the white umbrella and by Deva Suyāma holding a fly-flap made of a yak tail. Other Devas with the remaining emblems of royalty such as the footwear, the sword and the crown also followed him from behind. The celestial beings in this procession were not visible to the people who could see only the regalia.

Special points for note:.

[28] When the Bodhisatta walked he did so on the natural ground, but to the human beings he appeared to be walking through the air. The Bodhisatta walked 'au natural' without any clothes on, but to the human beings he appeared to be walking fully clad. Only as a new born child the Bodhisatta walked, but to the human beings he appeared to be sixteen years old.

(What has been heretofore narrated in connection with the Bodhisatta's taking the seven steps in the northern direction is in accordance with the *Commentaries* on the *Buddhavaṃsa*, the *Sutta Mahāvagga* and the *Jātaka*. In the Chapter on Vijāta Maṅgala of the *Jinālaṅkāra*, however, the birth of the Bodhisatta is somewhat more elaborately related as follows:)

While the Bodhisatta took his steps the great Brahmas followed and shaded him with the royal white umbrella measuring three *yojanās*. So did the great Brahmas from the remaining worlds with their white umbrellas of the same size. Thus the whole universe was fully covered by white umbrellas resembling the garlands of white blooms.

The ten thousand Suyāma Devas living in the ten thousand world-systems stood holding individually their yak-tail fly-flaps; the ten thousand Santusita Devas of the same world-systems stood, holding their ruby-studded round fans, all swinging their fly-flaps and round fans right up to

the mountain sides on the edge of the universe.

In the same way, the ten thousand Sakkas residing in the ten thousand world-systems stood blowing ten thousand conches.

All other Devas stood in like manner, some carrying flowers of gold while others carrying natural flowers or scintillating glass flowers [29] (flowers glittering like glass); some carrying flaps and banners, while others carrying gem-studded objects of offering. Female deities with various gifts in their hands also stood crowding the entire universe.

While the phenomenal display of homage which was like the *cakkhu rasāyana*, gratifying sight for the eye was in progress, while thousands of conches were being blown melodiously by human and devas, while celestial and terrestrial musical instruments were being played and female deities were joyfully dancing, the Bodhisatta halted after taking seven steps in the northward direction.

At that moment all the Brahmās, Devas and humans maintained complete silence, waiting expectantly with the thought "What is the Bodhisatta going to say?"

The fearless roar.

When he halted after taking the seven steps in the direction of north the Bodhisatta made a fearless roar to be heard simultaneously by all throughout the entire ten thousand world-systems as follows:

(a) "*Aggo' haṃ asmi lokassa!*"

"I am the most superior among the living beings of the three worlds!";

(b)

"*Jeṭṭho' haṃ asmi lokassa!*"

"I am the greatest among the living beings of the three worlds!";

(c) "*Seṭṭho' haṃ asmi lokassa!*";

"I am the most exalted among the living beings of the three worlds!"

(d) "*Ayaṃ antīmā jāti!*";

"This is my last birth!";

[30] (e) "*Natthi dāni punabbhavo!*";

"There is no more rebirth for me!"

When the Bodhisatta made this bold speech, there was no one capable of challenging or rebutting him; the whole multitude of Brahmās, Devas and humans had to tender their felicitations.

The extraordinary acts of the Bodhisatta and their significance.

Out of the extraordinary acts at the time of the Bodhisatta's birth, the following were omens, each with its significance.

(1) The Bodhisatta's firm standing with both feet evenly on the earth's surface was the omen signifying his future attainment of the four bases of psychic Power (*Iddhipāda*);

(2) The Bodhisatta's facing northwards was the omen signifying his future supremacy over all living beings;

(3) The Bodhisatta's taking seven steps was the omen signifying his future attainment of the seven Constituents of Enlightenment, the Jewel of the Dhamma,

(4) The Bodhisatta's having the cool shade of the celestial white umbrella was the omen signifying his future attainment of the fruition of Arahantship;

(5) The Bodhisatta's acquisition of the five emblems of royalty was the omen signifying his future attainment of five kinds of Emancipation (*Vimutti*), namely, Emancipation through performance of meritorious deeds of sensuous sphere (*Tadaṅga [31] Vimutti*); Emancipation through attainment of Jhānas (*Vikkhambhana Vimutti*); Emancipation through attainment of the Paths (*Samuccheda Vimutti*); Emancipation through attainment of Fruitions (*Paṭippassaddhi Vimutti*); Emancipation through attainment of Nibbāna (*Nissaraṇa Vimutti*).

(6) The Bodhisatta's seeing in the ten directions without any obstruction was the omen signifying his future attainment of Unobstructed Knowledge (*Anāvaraṇa Ñāṇa*).

(7) The Bodhisatta's fearless roar, "I am the most superior, the greatest and the most exalted!", was the omen signifying his future turning of the Wheel of the Dhamma (*Dhamma Cakka*) which no Brahmās, Devas or human beings are capable of halting or retarding its process;

(8) The Bodhisatta's fearless roar, "This is my last birth!; There is no more rebirth for me!," was the omen signifying his future attainment of Nibbāna with no remaining physical and mental aggregates (*amipādisesa*).

The three existences in which the Bodhisatta spoke at birth.

The Bodhisatta spoke immediately after his birth, not only in this last existence as Prince Siddhattha, but also when he was born to become

Mahosadha the Wise, and when he was born to become King Vessantara. Hence there were three existences in which he spoke at birth.

Brief explanation: (1) In his existence as Mahosadha the Wise, the Bodhisatta came out of the mother's womb, holding a piece of sandalwood which had been placed in his hand by Sakka, King of Devas. The mother on seeing the object in the hand of her newly born [32] baby asked, "My dear son, what have you brought in your hand?" "O mother, it is medicine," answered the Bodhisatta.

He was thus initially named Osadha Kumāra meaning "Medicine Boy." The medicine was carefully stored in a jar. All patients who came with all kinds of ailment, such as blindness, deafness, etc., were cured with that medicine, beginning with the Bodhisatta's wealthy father Sīrivaḍḍhana, who was cured of his headache. Thus because of the great efficacy of his medicine, the youthful Bodhisatta later came to be popularly known as Mahosadha, the young possessor of the most efficacious medicine.

(2) In the existence of the Bodhisatta as King Vessantara also, the moment he was born he extended his right hand with open palm and said, "O mother, what do you have in your golden palace that I can give in charity." The mother answered, "My dear son, you are born to wealth in this golden palace." Then the mother took the child's open hand, placed it on her palm and put a bag of one thousand silver pieces. Thus the Bodhisatta also spoke at birth in the existence of King Vessantara.

(3) As has been narrated above, in his last existence as Prince Siddhattha, the Bodhisatta made the fearless roar the moment he was born.

These are the three existences in which the Bodhisatta spoke immediately after the mother had given birth to him.

The phenomenal events at the Bodhisatta's birth and what they presaged.

Also at the moment of the birth of the Bodhisatta certain events manifested clearly. These events and what they presaged will be [33] explained below in accordance with the Mahāpadāna Sutta and *Buddhavaṃsa Commentaries*.

(1) At the time of the birth of the Bodhisatta the ten thousand world-systems quaked. This was the omen presaging his attainment of Omniscience.

(2) Devas and Brahmās living in the ten thousand world-systems congregated in this universe. This was the omen presaging the assembly

of Devas and Brahmās for listening to the Discourse of the Wheel of Dhamma when delivered.

(3)The Brahmās and Devas were the first to receive the Bodhisatta at the time of his birth. This was the omen presaging his attainment of the four *Rūpāvacara Jhānas*.

(4)The human beings received the new born Bodhisatta after the Brahmās and Devas. This was the omen presaging his attainment of the four *Arūpāvacara Jhāna*.

(5)The stringed instruments such as harps made sound of music without being played. This was the omen presaging his attainment of the nine *Anupubba Vihāra Samāpatti* consisting of the four *Rūpāvacara-Samāpatti*, the four *Arūpāvacara-Samāpatti* and the *Nirodha-Samāpatti*.

(6)Leather instruments such as big and small drums made sound of music without being played. This was the omen presaging his beating of the most sacred drum of Dhamma to be heard by humans and Devas alike.

[34] (7) Prisons and fetters keeping men in bondage broke up into pieces. This was the omen presaging his complete elimination of the conceited notion of I.

(8) All kinds of diseases afflicting the sick disappeared like the dirt on copper when washed away by acid. This was the omen presaging the attainment by human beings of the four Noble Truths, eradication of all suffering of *saṃsāra*.

(9) The blind since birth could see all forms and colours as do normal people. This was the omen presaging the acquisition by human beings of the Divine Eye (*Dibbacakkhu*.)

(10)The deaf since birth could hear all sounds as do normal people. This was the omen presaging the acquisition by human beings of the Divine Ear (*Dibbasota*).

(11) The cripple gained healthy legs and could walk about. This was the omen presaging the acquisition of the four Bases of Psychic Power (*Iddhipādas*).

(12) The dumb since birth gained mindfulness and could speak. This was the omen presaging the acquisition of the four Methods of Steadfast Mindfulness (*Satipaṭṭhāna*).

(13) Ships on perilous voyages abroad reached their respective havens. This was the omen presaging the acquisition of the fourfold Analytical Knowledge (*Paṭisambhidā Nāṇa*).

[35] (14) All kinds of precious gems, both celestial and terrestrial, glittered most brilliantly. This was the omen presaging the acquisition of the light of Dhamma; it was the omen presaging the brilliant glory of the Buddha who disseminated the light of Dhamma to those who were bent on receiving it.

(15) Loving-kindness pervaded among all beings who were at enmity with one another. This was the omen presaging the attainment of four Sublime States (*Brahmavihāra*).

(16) The hell-fires were extinguished. This was the omen presaging the cessation of eleven kinds of fires such as greed, anger, etc.

(17) There appeared light in the Lokantarika hells which normally are in total darkness. This was the omen presaging the ability to dispel the darkness of ignorance and to shed the light of Wisdom.

(18) The river water which had been perennially flowing ceased to flow. This was the omen presaging the acquisition of Fourfold Confidence (*Catuvesārajja Nāṇa*).

(19) All the waters in the great ocean turned sweet in taste. This was the omen presaging the acquisition of unique sweet taste of peace resulting from the cessation of defilements.

(20) Instead of stormy winds light winds blew cool and pleasant.

[36] This was the omen presaging the disappearance of the sixty-two kinds of wrong beliefs.

(21) All kinds of birds in the sky or on top of trees or mountains alighted to the ground. This was the omen presaging the life-long taking of refuge (in the Triple Gem) by human beings after listening to the teaching of the Buddha.

(22) The moon shone forth far brighter than ever before. This was the omen presaging the delighted mood of human beings.

(23) The sun being of moderate heat and clear radiance brought clement weather. This was the omen presaging the physical and mental happiness of human beings.

(24) The Devas standing at the doorways of their mansions slapped their arms with the other hands, whistled and flung their clothes in merriment. This was the omen presaging his attainment of Omniscient Buddhahood and making solemn utterance of joy.

(25) Torrential rain fell all over the four continents. This was the omen presaging the heavy Dhamma rain of Deathlessness which fell with the great force of wisdom.

(26) All human beings felt no hunger. This was the omen presaging their attainment of the Deathless Dhamma of *kāyagatāsati* which is mindfulness related to the body, or freedom from hunger for defilements after enjoying the Deathless food of *kāyagatāsati*.

[37] (27) All human beings felt no thirst. This was the omen presaging their attainment of the bliss of the Fruition of Arahantship.

(28) Closed doors burst open by themselves. This was the omen presaging the opening up of the gates of Nibbāna which is the eightfold Noble Path.

(29) Flower trees and fruit trees bore flowers and fruits respectively. This was the omen presaging the people's bearing the flowers of Emancipation (*Vimutti*) and the fruits of the four Noble Ones (*Ariyaphala*.)

(30) All the ten thousand world-systems were covered with the one and only flower-banner. The ten thousand worldsystems were covered with the banner of victory. This was the omen presaging the overspreading by the flower-banner, i.e., the Noble Path.

Moreover, the showering of exquisite flowers and exceedingly fragrant flowers, the brightness of stars and constellations even in sunlight, the appearance of springs of pure clean water, the coming out of burrowing animals from their places, the absence of greed, hate and bewilderment, the absence of clouds of dust from the ground, the absence of obnoxious smells, the pervasion of celestial perfumes, the clear visibility of Rūpa Brahmās to human beings, the absence of birth and death of human beings and other phenomena occurred distinctly. The occurrence of these phenomena constituted omens presaging the Buddha's attainment of attributes other than those mentioned above.

[38] **The seven co-natals of the Bodhisatta.**

At that precise moment of the birth of the Bodhisatta, the following seven were born simultaneously:

- (1) Princess Yasodharā, also named Baddakaccānā, mother of Prince Rāhula;
- (2) Prince Ānanda;
- (3) Minister³ Channa;
- (4) Minister Kāḷudāyī;
- (5) Royal stallion Kaṇḍaka⁴;
- (6) Mahā Bodhi or *Assattha* Bodhi Tree; and
- (7) Four jars of gold.

Since they were born or coming into being at the same time as the Bodhisatta, they were known as the seven connatals of the Bodhisatta. Of these seven:

(1) Princess Yasodharā Bhaddakaccānā was born of Suppabuddha, King of Devadaha City, and Queen Amittā;

(2) Prince Ānanda was the son of the Sakyan Amittodana, younger brother of King Suddhodana;

[39] (3) the Mahā Bodhi Tree grew at the centre of the site of victory where the Buddha attained Enlightenment in Uruvela forest of the Middle Country;

(4) The four large jars of gold appeared within the precincts of the palace of Kapilavatthu City. Of these four: (a) one was named Saṅkha, the diameter of its brim being one *gāvuta*; (b) another was named Ela, the diameter of its brim being two *gāvutas*; (c) the third was named Uppala, the diameter of its brim being three *gāvutas*; (d) the last one named Puṇḍarīka, the diameter of its brim being four *gāvutas*, equivalent to one *yojana*.

When some gold was taken out of these four jars, they became replenished; there was no trace of any loss. (The account of these four jars of gold is given in the exposition of the Caṅkī Sutta of the *Majjhimaṇṇāsa Commentary*, and also in the exposition of the Soṇadaṇḍa Sutta of the *Dīgha Nikāya Sīlakkhandhavagga Commentary*.)

The order of the name of the seven birth-mates of the Bodhisatta given above is that contained in the *Commentaries* on the *Jātaka* and the *Buddhavaṃsa* and also in the exposition of the Mahāpadāna Sutta of the *Dīgha Nikāya Mahāvagga Commentary*.

In the exposition of the story of Kāḷudāyī in the *Āṅguttara Commentary* and also in the exposition of the story of Rāhula in the *Vinaya Sārattha*

Dīpanī Tikā. Ānanda's name has been let out from the list. It includes: (1) Bodhi Tree, (2) Yasodharā, (3) The four jars of gold, (4) Royal elephant named *Ārohanīya*, (5) Kaṇḍaka the steed, (6) Minister Channa, (7) Minister Kāludāyī, in that order.

[40] It should be noted that the order of the items is given according to their respective reciters (*bhāṇakas*).

The return of Mahāmāyā Devī to Kapilavatthu.

The citizens from the two cities of Kapilavatthu and Devadaha conveyed Queen Mahāmāyā and her noble Bodhisatta son back to the city of Kapilavatthu.

The story of Kāḷadevila the Hermit.

The very day the Bodhisatta and his mother were thus brought back to the city of Kapilavatthu, Tāvatiṃsa Devas headed by Sakka rejoiced on learning that "a noble son has been born to King Suddhodana in Kapilavatthu City" and that "the noble son will definitely become an Enlightened One on the sacred grounds of the Assattha Bodhi Tree," and they threw up their garments in the air, clapped their arms with the other hands, etc., and indulged themselves in merry-making.

At that time Kāḷadevila the Hermit who had gained the Five Higher Knowledges and Eight Attainments and who was in the habit of frequenting the palace of King Suddhodana took his meal there as usual and went up to Tāvatiṃsa to spend the daytime in that celestial abode. He sat down on the throne of gems in the bejewelled mansion, enjoying the bliss of *jhāna*. When he emerged from his *jhāna*, standing at the mansion's gate and looking here and there, he saw joyous Sakka and other Devas tossing up their headgears and costumes and extolling the virtues of the Bodhisatta on the celestial main road of sixty-*yojana* length. The Hermit then asked: "O Devas, what makes you so happy and so playful? Tell me the reason."

[41] Thereupon the Devas answered: "Venerable Hermit, a noble son has been born to King Suddhodana today. That noble son, sitting crosslegged under the Assattha Bodhi Tree at the most sacred spot, the centre of the universe, will attain Omniscient Self-Enlightenment. He will then deliver the sermon--the Wheel of Dhamma. We will thus get the golden opportunity of seeing the boundless glory of a Buddha and of listening to his supreme Dhamma-sermon. That is why we are indulging ourselves in merry-making."

On hearing the Devas's reply, Kāḷadevīla the Hermit speedily descended from Tāvātimsa and took his seat prepared in the palace of King Suddhodana. After exchanging words of greeting with the king, Kāḷadevīla said, "O King, I have heard that a noble son has been born to you. I would like to see him." Then the king had his fully dressed son brought to him, and he carried the son straight to the Hermit to make him pay homage to the royal teacher. When he was thus carried, the two feet of the Bodhisatta flew aloft and rested on the Hermit's matted hair just as a streak of lightning flashed on the top of dark blue clouds.

Special note: There is verily no one deserving of the homage by a Bodhisatta who is in his last existence; Should anybody, not knowing about this, places the Bodhisatta's head at the feet of the Hermit, the Hermit's head would be split into seven pieces.

Kāḷadevīla the Hermit, realizing this astonishing and extraordinary glory and power of the Bodhisatta, decided: "I should not destroy myself." Then rising from his seat he paid obeisance to the Bodhisatta with his hands clasped. Witnessing the marvellous scene, King Suddhodana also bowed down before his own son.

[42] **Kāḷadevīla's act of laughing and weeping.**

Kāḷadevīla, having acquired the Five Higher Knowledges and the Eight Attainments, could recall events of the past forty *kappas* and also foresee those of the future forty *kappas*. Thus he was capable of recollecting and discerning the events of eighty *kappas* in all.

(A detailed account of Kāḷadevīla is given in the Anudīpanī of this volume.)

Having inspected the major and minor characteristics on the Bodhisatta Prince, Kāḷadevīla pondered whether the Prince would become a Buddha or not and came to know through his foreseeing wisdom that the Prince certainly would. With the knowledge that "Here is a superb man," the Hermit laughed in great delight.

Again, the Hermit pondered whether he would or would not see the young Prince attain Buddhahood; he realized through his foreseeing wisdom that before the young Prince's attainment of Buddhahood he would pass away and be reborn in an Arūpa abode of Brahmās where nobody would be capable of hearing the Deathless Dhamma even if hundreds. and thousands of Buddhas were to come and teach it. "I will not get an opportunity of seeing and paying obeisance to this man of marvel who is endowed with unique merits of the Perfections. This will be a

great loss for me." So saying and being filled with immense grief, Kāḷadevila wept bitterly.

(An Arūpa abode of Brahmās means a plane of existence which is totally devoid of material phenomena, there being only mental consciousness (citta) and its concomitants (cetasika). In such an abode are reborn tihetuka puthujjanas, worldlings with three roots (roots of non-greed, non-hate and non-delusion) and such Noble Ones as Sotāpannas ('Stream-winners'), Sakadāgāmīs [43] ('Once-returners') and Anāgāmīs ('Non-returners') who have attained the Arūpa Jhāna. The Sotāpannas, Sakadāgāmīs and Anāgāmīs who have reached that Arūpa Brahmās' abode will no longer return to the lower planes of existence. As they are experienced in practising meditation up to the stage of the Path and Fruition while in the sensuous wholesome abodes (kāma sugati) and in the material (Rūpa) abodes, they are able to pursue the same Vipassanā (Insight) meditation that they had practised previously; they attain higher stages up to the Path and Fruition and Nibbāna in the same abodes of Arūpa, thereby terminating all suffering in saṃsāra even though they do not hear the Dhamma from anyone. Worldlings of the three roots (who have won the Arūpa Jhāna in the human world) such as Hermits Kāḷadevila, Āḷāra and Udaka were reborn in an Arūpa abode upon their death; as this abode by nature is devoid of any kind of matter, those who are reborn there have absolutely no eyes (cakkhupasāda) for seeing the Buddha and no ears (sotapasāda) for hearing his Dhamma; thus they can neither behold a Buddha nor listen to his sermon even if one comes and delivers it. On their part, Buddhas do not pay a visit and give a sermon in an Arūpa abode. And if worldlings have no chance to hear the Dhamma from others (parato ghosa), they will never attain the Path and Fruition.

(Kāḷadevila and Udaka who reached Nevasaññā-nāsaññāyatana Arūpa abode as worldlings would remain in saṃsāra for eighty-four thousand kappas. Āḷāra who reached the Arūpa abode of Ākiñcaññāyatana would remain in saṃsāra for sixtythousand mahākappas. Therefore even if a Buddha were to appear in the human world in the present kappa, they have no chance to realize Liberation.

(In this connection, it may be questioned as to whether [44] Kāḷadevila could not have been reborn in a Rūpa abode provided he directed his mind towards that existence. Since the Hermit had fully attained the eight mundane Jhānas, his rebirth could have taken place in any of the ten Rūpa Brahmā worlds up to the topmost Vehapphala if he were so inclined. This is the answer.

(If there was such an opportunity, it may be asked: "Why had the Hermit no inclination to be reborn in one of the ten Rūpa abodes of his choice?"

The reply should be that he had no such inclination because he was not skilful enough to do so. (What it essentially means is this: a winner of the eight mundane attainments is likely to be reborn in one of the Rūpa or Arūpa abodes that attracts him. Devila could have been in a Rūpa abode only if he desired to be there. If he were there he would have been in a position to pay homage as a Rūpa Brahmā to the Buddhā. But his failure to be there was due to his lack of proper skill in directing his mind towards that particular abode which is lower than Arūpa.

(There still arises another argument: "Devila who had kept away grief (domanassa) through his attainment of Jhānas should not have succumbed to that displeasurable feeling and shed tears." He did so because he was merely keeping grief away. To make it a little more explicit: only those mental defilements that have been completely eliminated by means of the Path cannot reappear in one's mental continuum. But those defilements just kept away from oneself through sheer mundane Jhāna attainments are apt to reappear when confronted with something strong enough to draw them (back to oneself). Devila had not eliminated such defilements; he had only kept them away from himself by means of Jhāna attainments. Hence his weeping.)

[45] (Still another question may be asked as to how it was possible for Devila to be reborn in an Arūpa abode since he slipped from the Jhānas through grief when he wept. The answer should be that he could be so reborn because the same Jhānas were regained by him effortlessly. To make it still more explicit: the defilements that have been just removed from worldlings of mundane Jhāna attainments come back because of a powerful factor and thereby making them slip from their Jhānas, but if the defilements do not reach the extreme the worldlings can readily regain their Jhānas as soon as the force of the emotion subsides; and it cannot be easily known by others that "These are the ones who have fallen off their attainments."

(In brief, like Devila and others, those who have gained the eight mundane Jhānas can be reborn in one of the ten Rūpa Brahmā abodes, which are lower, or in one of the four Arūpa Brahmā abodes, which are higher, if they have prepared their minds to do so. If they have not, they will be reborn only in the abode that is determined by the highest of their mundane Jhānas since that particular Jhāna alone can effect such a result. The knowledge that one can reach any abode that one sets the mind on is acquired only through a Buddha's teaching within his dispensation. Outside the dispensation, however, there can be no such penetration. Devila was not a disciple of a Buddha; thus he did not belong to a Buddha's dispensation. Therefore he was ignorant of the means to train his mind. If he had known, he would have done so to be reborn in one of

the ten Rūpa Brahmā worlds, of which Vehapphala is the highest. If he had done at all, he could have been reborn there and might get the opportunity of seeing the Buddha. But now his ignorance had led to the failure of doing what would be proper for him. He would therefore be reborn in Nevasaññā-nāsaññāyatana which is [46] the topmost Arūpa abode, and reflecting on his forthcoming rebirth, he became so distressed that he could not help weeping; when he thus wept, he lost his Jhānas. But, since he had committed no serious evil deeds whatever, he regained the eight mundane attainments by resuming the preliminary exercises of a kasiṇa meditation effortlessly as soon as the tempo of his grievous defilements ceased with nobody knowing his slip from the Jhānas. Therefore it should be understood that Devila the Hermit was reborn in the Arūpa Brahmā abode of Nevasaññā-nāsaññāyatana on his death through Nevasaññā-nāsaññāyatana Jhāna which is the highest of the eight mundane attainments.)

The enquiry made by people.

When the courtiers saw the Hermit now laughing and now weeping, it occurred to them thus: "Our Venerable Hermit laughed first, and later he wept which is strange indeed." So they enquired: "Venerable Sir, is there any danger that might befall our master's son?" "There is no danger for the Prince. In fact, he will become a Buddha." "Then why do you lament?" the people asked again. "Because I shall not get an opportunity to see the attainment of Enlightenment by a superb man who is endowed with such wonderful qualities. This will be a great loss to me. So thinking, I lament," replied the Hermit.

(The above narration has been made in accordance with what is described in the *Buddhavaṃsa* and *Jātaka Commentaries* and the *Jinālaṅkāra Sub-commentary*. In some works on the life of the Buddha in prose, the reading goes as follows: When King Suddhodana asked, "At what age the Prince would renounce the world and attain Buddhahood?" Kāladevila answered, "At the age of thirty-five." This passage is a deduction from the words addressed by Devila to his nephew (sister's son) Nālaka the youth, "Dear Nālaka, a son has been born to King [47] Suddhodana. The child is the Future Buddha; he will attain Buddhahood at the age of thirty-five." "The king was not pleased to hear that his son would become a Buddha. He wanted to see his son only as a Universal Monarch, not as a Buddha. Therefore, he must not have asked about the time of his son's renunciation and attainment of Buddhahood. That is the reason for the omission of such a passage in the aforesaid *Commentaries* and *Sub-commentary*. Here in this work, too, we therefore make no mention of it.)

The Monkhood of Nālaka the youth.

Having answered thus, Kāḷadevila the Hermit pondered: "Though I will miss the Bodhisatta Prince's attainment of Buddhahood, I wonder whether somebody among my relations will have an opportunity of witnessing it." Then he foresaw that his nephew Nālaka would. So he visited his sister's place and summoned his nephew and urged him, saying:

"My dear nephew Nālaka, the birth of a son has taken place in the palace of King Suddhodana. He is a Bodhisatta. He will attain Buddhahood after passing the age of thirty-five. You, my nephew, are somebody deserving of seeing the Buddha. Therefore, you had better become a recluse even today."

Though born to the parents of eighty-seven crores' worth of wealth, the young Nālaka had confidence in his uncle, and thought "My uncle would not have urged me to do what is not beneficial. He did so because it is of benefit indeed." With this conclusion he had the robes and the alms-bowl bought and brought immediately from the market himself:

[48] "I have become a recluse with dedication to the Buddha, the noblest personage in the world. (I become a recluse being dedicated to the Buddha who will certainly appear,)"

Having said thus, he faced to the direction of Kapilavatthu, where the Bodhisatta was, and made obeisance, raising his clasped hands in fivefold veneration. Thereafter he put his bowl in a bag, slung it on his shoulder and entered the Himalayas. Awaiting to receive the Buddha there in the forest, he devoted himself to asceticism.

(In connection with the birth of the Bodhisatta, the history of his lineage together with the founding of Kapilavatthu City is mentioned in the Anudīpanī.)

The prognostication of the marks on the Bodhisatta at the head-washing and naming ceremonies.

On the fifth day after the birth of the noble Bodhisatta, the father King Suddhodana held the head-washing ceremony, and with the idea to name his son he had his palace pervaded with four kinds of fragrant powder, namely, *tagara* (Tabernaemontana coronaria), *lavaṅga* (cloves, Syzygium aromaticum), *kuṅkuma* (saffron, Crocus sativus), and *tamala* (Xanthochymus pictorius) and strewn with the five kinds of 'flowers', namely, *saddala* (a kind of grass), rice, mustard seeds, jasmine buds and puffed rice. He had also pure milk-rice cooked without any water, and

having invited one hundred and eight learned Brahmins who were accomplished in the three Vedas, he gave them good and clean seats prepared in the palace and served them with the delicious food of milk-rice.

(The enumeration of the four kinds of fragrant powder here is in accordance with that given in the exposition of the Sekha Sutta, *Majjhima Paṇṇāsa Tīkā* and in the Tīkā on the [49] Mahāparinibbāna Sutta. (a) In the exposition of the Mahāsudassana Sutta, however, *kuṅkuma* is replaced by turukkha (တုရုက္ခ: in Myanmar). (b) In the exposition of the Avidure Nidāna, etc., *Jātaka Tīkā*, the enumeration is black sandalwood, *tagara*, camphor and essence of sandalwood. (c) In the *Magadha Abhidhāna* (Abhidhānappadīpikā) the four are saffron, cloves, *tagara* and *turukkha*. (d) The exposition of the sixth Sutta of the Āsīvisa Vagga, *Saḷāyatana Saṃyutta Tīkā* contains saffron, turukkha, cloves, and *tamala*. (e) The *Mālālaṅkāra Vatthu* has *sāla*, *mahatagara*, camphor essence and sandalwood essence, (f) The *Jinathapakāsani* mentions aguru (aloe wood), *tagara*, camphor and sandalwood.)

Having fed them, the king honoured them, making excellent offerings to them, and out of one hundred and eight Brahmins, eight were selected and asked to prognosticate the marks on the body of the Bodhisatta.

Among the eight selected Brahmins, the seven, namely, Rāma, Dhaja, Lakkhaṇa, Jotimanta, Yañña, Subhoja and Suyāma, having examined the physical marks of the Bodhisatta Prince each raised two fingers and made two alternative predictions with no decisiveness thus: "If your son who is endowed with these marks chooses to live the life of a householder, he will become a Universal Monarch, ruling over the four great Islands; if he becomes a monk, however, he will attain Buddhahood."

But Sudatta of the Brahmin clan of Koṇḍañña, the youngest of them, after carefully examining the Prince's marks of a Great Man raised only one finger and conclusively foretold with just one word of prognostication thus: "There is no reason for the Prince's remaining in household life. He will certainly become a Buddha who breaks open the roof of defilements."

[50] (The young Brahmin Sudatta of the Koṇḍañña clan was one whose present existence was his last and who had previously accumulated meritorious deeds that would lead him towards the fruition of Arahantship; therefore he excelled the seven senior Brahmins in learning and could foresee the prospects of the Bodhisatta that he would definitely become a Buddha. Hence his bold reading with only one finger raised.)

This reading of the marks by young Sudatta, a descendent of Koṇḍañña family, with the raising of a single finger was accepted by all the other learned Brahmins.

The treatise dealing with the marks of a Great Man.

It became possible for these Brahmins to read the physical marks of a Great Man such as a Buddha and other Noble Ones owing to the following events: At times when the appearance of a Buddha was drawing near, Mahā Brahmās of Suddhāvāsa abode incorporated in astrological works certain compilations of prognosticative matters with reference to the marks, etc., of a Great Man who would become a Buddha (Buddha Mahāpurisa Lakkhaṇa). The Brahmās came down to the human world in the guise of Brahmin teachers and taught all those who came to learn as pupils; in so doing their idea was: "Those who are possessed of accumulated merit and mature intelligence will learn the works of astrology which include (the art of reading) the marks of a Great Man." That was why these Brahmins were able to read the marks such as those indicating the future attainment of Buddhahood and others.

[51] The thirty-two major marks of a Great Man.

There are thirty-two major marks which indicate that their possessor is a Great Man (Bodhisatta). They are as follows:

1. The mark of the level soles of the feet which, when put on the ground, touch it fully and squarely;
2. The mark of the figures in the one hundred and eight circles on the sole of each foot together with the wheel having a thousand spokes, the rim, the hub and all other characteristics;
3. The mark of the projecting heels;
4. The mark of the long and tapering fingers and toes;
5. The mark of the soft and tender palms and soles;
6. The mark of the regular fingers and toes like finely rounded golden rail posts of a palace window; there is narrow space between one finger and another as well as between one toe and another;
7. The mark of the slightly higher and dust-free ankles;
8. The mark of the legs like those of an antelope called *eṇī*
9. The mark of the long palms of the hands which can touch the knees while standing and without stooping;
10. The mark of the male organ concealed in a sheath like that of a Chaddanta elephant;
11. The mark of the yellow and bright complexion as pure *siṅgīnikkha* gold;

12. The mark of the smooth skin (so smooth that no dust can cling to it);
13. The mark of the body-hairs, one in each pore of the skin;
14. The mark of the body-hairs with their tips curling upwards as if they were looking up the Bodhisatta's face in devotion;
15. The mark of the upright body like a Brahma's;
- [52] 16. The mark of the fullness of flesh in seven places of the body: the two upper parts of the feet, the two backs of the hands, the two shoulders and the neck;
17. The mark of the full and well developed body like a lion's front portion;
18. The mark of the full and well developed back of the body extending from the waist to the neck like a golden plank without any trace of the spinal furrow in the middle;
19. The mark of the symmetrically proportioned body like the circular spread of a banyan tree, for his height and the compass of his arms are of equal measurement;
20. The mark of the proportionate and rounded throat;
21. The mark of the seven thousand capillaries with their tips touching one another at the throat and diffusing throughout the body the taste of food even if it is as small as a sesamum seed;
22. The mark of the lion-like chin (somewhat like that of one who is about to smile);
23. The mark of the teeth numbering exactly forty;
24. The mark of the teeth proportionately set in a row;
25. The mark of the teeth touching one another with no space in between;
26. The mark of the four canine teeth white and brilliant as the morning star;
27. The mark of the long, flat and tender tongue;
28. The mark of the voice having eight qualities as a Brahma's;
29. The mark of the very clear blue eyes;
30. The mark of the very soft and tender eyelashes like a newly born calf's;
31. The mark of the hair between the two eyebrows;
32. The mark of the thin layer of flesh that appears by nature like a gold headband on the forehead.

[53] These are the thirty-two marks of a Great Man. (Extracted from the Mahāpadāna Sutta and Lakkhaṇa Sutta of the *Dīgha Nikāya* as well as from the Brahmāyu Sutta of the *Majjhima Nikāya*.)

Explanations of the thirty-two major marks.

1. The mark of the level soles of the feet which, when put on the ground, touch it fully and squarely:

When other persons set foot on the ground, the tip of the foot or the heel or the outer part of the sole touches the ground first, but the middle portion of the sole does not. So also when the foot is lifted from the ground, the tip or the heel or the outer part of the sole comes up first.

But when a superb man like the Bodhisatta puts down his foot on the ground, the entire sole touches it evenly the way the sole of a soft golden shoe does when placed on the ground. In the same manner, when his foot is raised, the different parts of the foot come up simultaneously.

In case the noble Bodhisatta wants to set his foot on the uneven ground, with holes, trenches, deep crevices, ditches, pits, banks and the like, all the concave parts of the earth rise at that very moment like an inflated leather bag and the ground become even, like the face of a drum.

If he lifted his feet with intent to put it down at a distance, even the royal Mount Meru appeared underneath the sole of his feet in a moment.

[54] 2. The mark of the figures in the one hundred and eight circles on the sole of each foot together with the wheel having a thousand spokes, the rim, the hub and all other characteristics:

The figures in the one hundred and eight circles are: (1) a large spear, (2) a house of splendour, srivatsa, (3) a buttercup flower, (4) three horizontal lines on throat, (5) a head-ornament, (6) a laid out meal, (7) a royal couch, (8) a hook, (9) a palace, (10) an arched gateway, (11) a white umbrella, (12) a double-edged sword, (13) a round fan of toddy palm-leaf, (14) a fan of a peacock's tail, (15) a head-band like forehead, (16) a ruby stone, (17) a lustrous eating bowl, (18) a festoon of Sumanā flowers, (19-23) the five kinds of lotus, namely, blue, red, white, paduma and puṇḍarīka; (24) a jar full of mustard seeds, etc., (25) a bowl similarly full, (26) an ocean, (27) a cakkavāla mountain, (28) the Himalayas, (29) Mount Meru, (30-31) the disc of the sun and the disc of the moon; (32) the planets, (33-36) the four island-continents with two thousand minor surrounding islands, (37) a Universal Monarch with flowers and seven treasures, (38) a white conch with a clockwise spiral shell, (39) a couple of golden carps, (40) a missile weapon; (41-47) seven great rivers, (48-54) seven surrounding mountain ranges, (55-61) seven rivers (between the seven mountain ranges), (62) a garuḍa king, (63) a crocodile, (64) a banner, (65) a streamer, (66) a golden palanquin, (67) a yak-tail fly-flap, (68) Kelāsa the silver mountain, (69) a lion king, (70) a tiger king, (71) a Valāhaka horse king, (72) an Uposatha elephant king or a Chaddanata elephant king, (73) Bāsukī the Nāga king, (74) a golden haṃsa king, (75) a bull king, (76) Erāvana the elephant king, (77) a golden sea-monster, (78) a golden boat, (79) a Brahmā king, (80) a milch cow with her calf, [

55] (81) a kinnara couple (male and female), (82) a karavīka (bird) king, (83) a peacock king, (84) a crane king, (85) a cakkavāka (ruddy-goose) king, (86) a jīvajīva or partridge (pheasant) king, (87-92) the six planes of celestial sensual existence, (93-108) the sixteen planes of Rūpāvacara Brahmā existence.

These are the figures in the one hundred and eight circles on the Bodhisatta's soles.

(Then the author quotes the enumeration of these figures composed in verse form by the Taunggwin Sayadaw, Head of the Saṅgha, as it appeared in his *Gulhatthadīpanī* Vol I. We do not translate it, for it will be a repetition.)

3. The mark of the projecting heels:

By this is meant all-round developed heels. To elaborate: with other persons the forepart of the foot is long; the calf stands right above the heel; and so the heel looks cut and hewn. That is not the case with the noble Bodhisatta. The sole of his foot may be divided into four equal parts, of which the two front ones form the foremost sector of the sole. The calf stands on the third part. The heel lies on the fourth looking like a round top (toy) placed on a red rug as though it has been treated on a lathe. (As for ordinary people, since the calf is situated on the top of the heel, the heel looks ugly as though it were cut and hewn unsymmetrically. In the case of the Bodhisatta, however, the calf is on the third part of the sole. The rounded heel which occupies the fourth sector and which is conspicuous against the reddish skin is accordingly elongated and graceful.)

[56] 4. The mark of the long and tapering fingers and toes:

With other people, some fingers and toes are long and others short. Their girths also differ from one another. But that is not so in the case of the Bodhisatta. His fingers and toes are both long and even. They are stout at the base and taper towards the tip, resembling sticks of realgar made by kneading its powder with some thick oil and rolling it into shape.

5. The mark of the soft and tender palms and soles:

The palms and soles of the Bodhisatta are very soft and tender like a layer of cotton wool ginned a hundred times and dipped in clarified butter. Even at an old age they never change but remain soft, tender and youthful as when young.

6. The mark of the regular fingers and toes like finely rounded golden rail posts of a palace window; there is narrow space between one finger and another as well as between one toe and another:

The four fingers (excluding the thumb) and the five toes of the Bodhisatta are of equal length. (If the reader raises his right palm and looks at them, he will see that his fingers are not equal in length.) The Bodhisatta Prince's eight fingers of both left and right hands are of the same measurement; so are his ten toes of both left and right feet. Accordingly, the somewhat curved lines on the joints taking the shape of barley seeds show no variation in length; in fact, they seem to form a row of curves, one touching another. The marks of these barley seeds are like uniformly and vertically fixed balusters. Therefore his fingers and toes resemble a palace window with a golden lattice created by master carpenters.

[57] 7. The mark of the slightly higher and dust-free ankles:

The ankles of other people lie close to the back of the feet. Therefore their soles appear to be fastened with cramps, small nails and snags; they cannot be turned at will. This being the case, the surface of the soles of their feet is not visible when they walk.

The ankles of the Bodhisatta are not like that: they are about two or three fingers' length above the soles like the neck of a watering jar. Therefore the upper part of the body from the navel upwards maintains itself motionlessly like a golden statue placed on a boat: only the lower part of the body moves, and the soles turn round easily. The onlookers from the four directions--front, back, left and right--can see well the surface of his soles. (When an elephant walks, the surface of the sole can be seen only from behind. But when the Bodhisatta walks, his soles can be seen from all four quarters.)

8. The mark of the legs like those of an antelope called eṇī:

(Let the reader feel his calf He will find the hardness of his shin bone at the front and see the muscles loosely dangling on the back.) But the Bodhisatta's calves are different; like the husk that covers the barley or the paddy seed, the muscles evenly encase the shin bone making the leg round and beautiful; it is thus like that of an antelope known as eṇī.

9. The mark of the long palms of the hands which can touch the knees while standing and without stooping:

Other persons may be hunch-backed or bandy-legged or both hunchbacked and bandy-legged. Those who are with bent backs have no proper, proportionate frame because the upper part of the body is shorter than the lower part, nor do those with bandy legs because the lower part of the body is shorter than the upper part. (It means that the [58] former are shorter in their upper part and the latter are shorter in the lower part of the body.) Because of the improper, disproportionate development of the frames, they can never touch their knees with their palms unless they lean forward.

It is not so in the case of the Bodhisatta. Neither the upper part of his

body is bent nor the lower part crooked; both the upper and the lower parts are properly and proportionately formed. And so, even while standing and without stooping, he can touch and feel the knees with both the palms of his hands.

10. The mark of the male organ concealed in a sheath like that of a Chaddanta elephant:

The male organ of the Bodhisatta is hidden in a lotus-like sheath, bearing resemblance to that of the king of bulls or to that of the king of elephants and so forth. It is the organ that has a cover as if it were placed in a felt, velvet or thick-cloth pouch that is made to measure.

11. The mark of the yellow and bright complexion as pure *siṅgīnikkha* gold:

The Bodhisatta naturally has a complexion of smooth solid gold like a golden statue which has been polished with the powder of red oxide of lead (vermilion) and rubbed with the canine tooth of a leopard and treated with red ochre.

(With reference to this characteristic, even though the Pāḷi Texts and their Commentaries stated "*suvanṇavaṇṇa kañcanasannibhattaca*" of which *suvanṇa* and *kañcana* mean ordinary gold, the translation by noble teachers into Myanmar of these words is "like *siṅgīnikkha* gold". This is due to the fact that the word *siṅgīnikkha savanṇo*' meaning [59] 'having the colour of *siṅgīnikkha* pure gold' is contained in the gāthās uttered by Sakka in the guise of a youth when the Bodhisatta entered the city of Rājagaha for alms-food, and also due to the fact that *siṅgī* stands out as the best kind of gold: among the different kinds of gold used by people, *rasaviddha* gold is superior to *yuttika* gold, *ākaruppanna* gold is superior to *rasaviddha* gold, the gold used by Devas is superior to *ākaruppanna* gold, among the variety of gold used by Devas, *sātakumbha* gold is superior to *cāmīkara* gold; *jambunada* gold is superior to *sātakumbha* gold; and finally *siṅgī* gold is superior to that Jambunada gold. It is said so in the exposition of the *Paṭhama Pīṭha* in the *Vimānavatthu Commentary*, and the exposition of the chapter on Bimbisārasamāgama, Mahākhandhaka of the Vinaya Mahāvagga, *Terasakaṇḍa Tīkā*.)

12 The mark of the smooth skin (so smooth that no dust can cling to it):

The skin of the Noble One is so soft and smooth in texture that both fine and gross dust cannot cling to it. Just as a water drop that falls on a lotus leaf cannot stay on it but falls away, so also all the dust that touches the Bodhisatta slips off instantly.

If he is thus dust-free and clean, why does he wash his legs and hands or bathe? He does so for the purpose of adjusting himself to the temperature of the moment, for the purpose of enhancing the merit of the donors, and for the purpose of setting an example by entering the monastery after

cleansing himself as required by the disciplinary rules so that his disciples might follow.

[60] 13. The mark of the body-hairs, one in each pore of the skin: Other people have two or three or more body-hairs growing in each pore. But it is different in the case of the Bodhisatta: only a single hair grows in each pore.

14. The mark of the body-hairs with their tips curling upwards as if they were looking up the Bodhisatta's face in devotion: The Bodhisatta's body-hairs, one in each pore, are blue like the colour of a collyrium stone. These hairs curl upwards clockwise three times as if they were paying homage by looking up the Bodhisatta's face, fresh and graceful like a new *paduma* lotus bloom.

15. The mark of the upright body like a Brahmā's: Just as a Brahmā's body which never inclines forward or backward or sideways even slightly but assumes an upright attitude, even so the Bodhisatta's body is perfectly straight upwards. He has a body which is tender and beautiful as though it were cast in *siṅṅīnikkha* gold. As for others, their bodies generally lean or bend in one way or the other at one of these three places: the nape, the waist and the knees. Of these three places, if it bends at the waist, the body leans backwards; if it bends at the nape and the knees, the body stoops forwards. Some very tall people tend to lean sideways, either left or right. Those who lean backwards have their faces turned upwards as if they were observing and counting the constellations in the sky; those who bend down have their faces turned downwards as if they were studying the characteristics of the earth. Some people are lean and emaciated like spikes or sticks because they have not sufficient blood and flesh.

[61] The Bodhisatta, however, is not like that; as he has an upright body, he resembles a golden post of the arched gateway erected at the entrance to a celestial city.

In this matter, such features as an upright body like a Brahmā's and some other characteristics of a Great Man are not yet fully manifest in his infancy to an ordinary person of average intelligence. But, by examining the marks, features, and conditions as they existed at the time of his birth, the learned Brahmins, because of their expert knowledge in the Vedaṅga Mantras of the Suddhāvāsa Brahmās, have come to believe: "When the Bodhisatta Prince grows older with greater intelligence, the characteristics of his body such as being upright like a Brahmā's and so forth will become manifest and seen by all." Therefore they pondered and reckoned and offered their readings as though the marks were then already visible fully to them. (In the same way, the growth of exactly forty teeth, their being regular and such other features did not come into existence in his

infancy yet: but since the Brahmins foresaw that these features would appear later on at an appropriate time, they could predict by means of their learning in the mantras of the *Suddhāvāsa Brahmās*.)

16. The mark of the fullness of flesh in seven places of the body, the two upper parts of the feet, the two backs of the hands, the two shoulders and the neck:

Other persons have their insteps, backs of the palms. etc., where the arteries manifest swollen and distinct in wavy patterns and are like a network. The bone-joints are also visible at the edges of the shoulders and also in the neck. On seeing them therefore other people would think that they are like *petas* (ghosts), those dwellers of the cemetery having ugly shoulders, protruding neck-bones and swollen arteries.

[62] It is not so in the case of the noble Bodhisatta. There is fullness of the flesh in the aforesaid seven places. Fullness of flesh does not mean that the flesh has puffed up to the point of ugliness. It is the fullness which is just elegant, which just makes the arteries not conspicuous and the bones not protruding. Therefore the Bodhisatta has no arteries puffed up in the insteps of the feet and on the backs of the palms, and also no bones thrusting out at the edges of the shoulders and in the neck. He has the neck that is like a small well-polished golden drum. Because of the fullness and elegance in the said seven places of the body, he appears in the eyes of the onlookers like a wonderfully carved stone image or like an exquisitely painted portrait.

17. The mark of the full and well-developed body like a lion's front portion:

The front portion of the lion is fully developed; but the back part is not. Thus the back part is not given as an example here, and the comparison is only with the forepart. Though this example is given, it is not that there are such unseemly features in the Bodhisatta's body as are to be found in the lion's, namely, bending, rising, sinking, and protruding and so on in certain parts of the body. In fact, the limbs of the Bodhisatta are as they should be: long where they should be long, short where they should be short, stout where they should be stout, lean where they should be lean, broad where they should be broad, round where they should be round, and thus his limbs are the most becoming and the most beautiful. The likeness of the Bodhisatta's body cannot be created by any master craftsman or any superman.

18. The mark of the full and well developed back of the body extending from the waist to the neck like a golden plank without any trace of the spinal furrow in the middle:

[63] This briefly means that the back of the Bodhisatta is particularly developed and magnificent. The flesh over the ribs, the flesh on both left

and right sides of the back and the flesh in the middle of the back are well formed and graceful from the waist up to the neck.

The surface of the back of the other people look split into two sections. The spine and its flesh in the middle remain sunk and depressed; or it is curved; or it comes out and becomes bulging. The flesh on either side of the middle backbone appears convex and straight like a split bamboo placed in a prone position. The flesh at the edges of the back is thin and slight.

The Bodhisatta is different. The flesh on either side and at the end of the spine, that on the ribs, on the portion underneath the shoulders and along the middle of the spine, are all fully developed from the waist to the neck without any trace of a long cut in the middle. And so, the surface of his back is full with layers of flesh like an erected plank of gold.

19. The mark of the symmetrically proportioned body like the circular spread of a banyan tree, for his height and the compass of his arms are of equal measurement:

Just as a banyan tree with its trunk and branches measuring fifty or a hundred cubits has its vertical length and its horizontal length equal, even so the Bodhisatta's height and the length of his arms stretched out sideways are of equal measurement (which is four cubits). (The height and the length of the two arms of other people are generally not equal.)

[64] 20. The mark of the proportionate and rounded throat:

Some people have their necks which are long like that of a crane; other people have their necks which are curved like that of a paddybird; still others have the necks which are pudgy, swollen and large like that of a pig. When they speak, veins around the necks puff up, looking like a meshed netting, and their voice comes out feebly and faintly.

The neck of the Bodhisatta is like a wellrounded small drum. When he speaks, the network of veins is not visible. His voice is loud and booming like the sound of thunder or a drum.

21. The mark of the seven thousand capillaries with their tips touching one another at the throat and diffusing throughout the body the taste of food even if it is as small as a sesamum seed:

The seven thousand capillaries whose upper ends interconnected forming a group, lie at the throat; they appear as though they are waiting to send down the taste of all the swallowed food throughout the body. When the food even as small as the size of a sesamum seed is placed on the tip of the tongue and then eaten, its taste diffuses all over the body. That was why the Bodhisatta was able to sustain his body with a mere grain of rice or with just a palmful of bean soup, etc., during his six-year long practice of austerities (dukkaracariya).

Since it is not so in the case of others, the nutritious essence of all the

food eaten by them cannot spread all over their bodies. For this reason, they are much exposed to diseases.

22. The mark of the lion-like chin (somewhat like that of one who is about to smile):

[65] This chiefly means to draw a comparison only with the lower chin of the lion. Only the lower jaws of the lion has fullness; his upper jaw is not so well formed. Both the upper and lower jaws of the Bodhisatta, however, are full like the lion's lower jaw. They are also comparable to the moon which rises on the twelfth of the bright fortnight.

23. The mark of the teeth numbering exactly forty:

What is meant is that the Bodhisatta has twenty upper teeth and twenty lower teeth, making a complete set of forty teeth.

As for others, those who are said to have a complete set of teeth possess only thirty-two in all. The Bodhisatta, however, excels others by having forty teeth, twenty upper and twenty lower.

24. The mark of the teeth proportionately set in a row:

25. The mark of the teeth touching one another with no space in between:

26. The mark of the four canine teeth white and brilliant as the morning star:

Other persons have some teeth protruding and some short and depressed, thus forming an irregular set. On the contrary, the Bodhisatta has even teeth, like pieces of mother-of-pearl uniformly cut by a saw.

Other people have the teeth which are separated from one another or which have gaps between one another like those of a crocodile.

Therefore, when they eat and chew fish, meat, etc., the gaps are filled up with particles of food that are stuck in them. It is not so in the case of the Bodhisatta. His teeth stand like diamonds properly fixed in a series on a plank of gold or coral.

[66] Some canine teeth of other people are in a decaying state, thus they are blackened or discoloured. But the Bodhisatta's four canine teeth are extremely white; they are endowed with the kind of brilliance which surpasses that of the morning star.

(In this connection, it may be questioned as to how the learned Brahmins knew the characteristics relating to these teeth when in fact the teeth had not come out yet in the newly born Bodhisatta. The answer is: The learned Brahmins who read the body-marks on the authority of their Brahmanical book observed the likely place where the teeth would grow, and in anticipation of what would certainly take place on the Bodhisatta's coming of age, they predicted as though the teeth had already grown.

(Here something about the treatise on the marks of a great man will again

be told as given in the exposition of the Ambaṭṭha Sutta and others. On the eve of the appearance of a Buddha, Brahmās of Suddhāvāsa abode inserted the science of prognostication in the Vedic books. Proclaiming that "these form the prognostication about Buddhas", they gave instructions in the Vedas under the disguise of Brahmins. In the work on the marks of a great man that contains the prognostication about Buddhas, the physical marks of those who would become Buddhas, Pacceka Buddhas, Aggasāvakas, Eighty Mahāsāvakas, the mother and father of a Buddha, his noble attendants or a Universal Monarch are mentioned completely. Therefore the description of the marks of a great man directly occurs in these ancient Vedic texts.

(But after the Buddha's attainment of Parinibbāna, the treatise on the marks of a Great Man that came into existence by virtue [67] of the Buddha's glory gradually disappeared, starting with one or two gāthās, in the same way as the light generated by the sun gradually disappeared after sunset.)

27. The mark of the long, flat and tender tongue:

The tongues of other people may be thick; they may be small, short, rough or uneven. Contrasting with them, the Bodhisatta's tongue is very soft, long, broad and beautiful.

To make the meaning more explicit: The characteristics of the Buddha's tongue could not be seen easily by those wishing to study them after his attainment of Buddhahood. So, in order to dispel the doubts of the youths, Ambaṭṭha, Uttara and others, who had come to investigate them, the Buddha demonstrated the softness of his tongue by curling and rolling it round to look like a hard pin (or to look like a rolled food coupon) and then by stroking with it the two sides of the nose; he demonstrated its great length by stroking with it the passage of the two ears; he demonstrated its breadth by covering with it the whole surface of the forehead right up to the edge of the hair. (The tongues of ordinary people cannot come out from the mouth more than one inch.)

28. The mark of the voice having eight qualities as a Brahmā's:

Other people have voices which are intermittent, cracked and unpleasant like the caw of a crow. In contrast with them, the Bodhisatta is endowed with a Brahmā-like voice. To make it more explicit: the Brahmā's voice is pure and clear because it is not effected by bile or phlegm. So also the Bodhisatta's organs of articulation such as the throat, palate, etc., are purified and cleansed by virtue of his accumulated acts of merit. Because of such purity and cleanness, the sound that originates at the navel comes out with clarity, it possesses eight qualities. They are:

- [68] 1. distinctness,
2. intelligibility,

3. sweetness,
4. pleasantness,
5. roundedness,
6. compactness (it does not go beyond audience),
7. deepness (it is not shallow but forceful), and
8. resonance.

What is in fact extraordinary, marvellous and astonishing about this voice is that it is a hundred times, nay, a thousand times sweeter and more pleasant than the extremely melodious voice of a *karavīka* bird. To elaborate: the cry of the *karavīka* is slow, drawl, long protracted and pleasant; it is full, compact and sweet. While sitting on an upper branch of a tree, it warbles, and then it moves onto a lower branch; yet it is able to hear the sound it has made while on the upper branch: so slow and pleasant is its cry.

Having cut open a luscious ripe mango by biting with its beak and drinking the juice that flows out, the *karavīka* warbles; then the four legged animals get intoxicated with the *karavīka's* sound (as though they were rendered unconscious by drunkenness) and begin to gambol with great delight. Other quadrupeds too, that have gone to the grazing ground and are eating and chewing the grass, forget the food in their mouth and stand still, listening to the sound uttered by the *karavīka*. Small animals such as deer, antelopes, etc., who are on the run in fear, fleeing for life as they are chased in great haste by beasts of prey such as lions, leopards and tigers, having forgotten the danger to their lives, stop running only to listen to the *karavīka's* voice without lifting up the foot that has been put down and without putting down the foot that has been lifted up. In the same way, the wild beasts who have been chasing to pounce on their prey become unaware of the food [69] which they are about to eat, stop chasing and listen only to the *karavīka's* cry. Birds flying in the sky spread their wings and stop flying to listen. Fish in the water also keep their hearing organs steady and stop to listen to the song of the *karavīka*. (*Buddhavaṃsa Commentary*.)

(Please see the story of the *karavīka's* sound and Queen Asandhimittā in the Anudīpanī of this volume.)

29. The mark of the very clear blue eyes:

This does not mean to say that both eyes of the Bodhisatta are blue all over. The expression is made as a general statement. In fact, where they should be blue they have the colour of *aparājita* flower; where they should be yellow and golden they are like the colour of *kaṇikāra* flower; where they should be red they are like the colour of *bandhuka* flower; where they should be white they are like the colour of the morning star; where they should be black they are like the colour of black beads. The eyes of the Bodhisatta bear resemblance to an open window in a golden

mansion--the window that has the motif of a lion made of rubies at its base. (According to the *Jinālaṅkāra Tīkā*, the likeness is that of a palace window that has a lion's figure made of rubies and fixed at its bottom on the golden wall.)

30. The mark of the very soft and tender eyelashes like a newly born calfs:

This particular mark is termed *gopakhuma lakkhaṇā* in the Pāḷi Text. The Pāḷi word *gopakhuma* refers to the eye (the whole eye) comprising the eye lashes and other parts of the eye. Of all kinds of calves, the eye of a black calf is thick and turbid. That of a red calf is particularly clear and bright. Here in the case of *gopakhuma lakkhaṇā*, it signifies the eyes of the new born red calf. The eyes of other people are not perfect.

[70] Like the eyes of elephants, rats or crows, some have protruding eyes, and others have eyes with deep sunken eye-sockets. The Bodhisatta's eyes are different. They are like thoroughly washed and polished ruby stones and have soft and smooth tender, fresh, bluish eyelashes growing in a row. This mark of the entire eye is characterized by the eyelashes. (This mark is in effect a description of the whole eye with reference to the eyelashes which form only a part of the eye. What is meant is that the Bodhisatta had the eyes which are not protruding, nor sunken but are clear like ruby stones kept well-washed and polished; with eyelashes which are soft, smooth, tender, fresh and bluish, growing in a row like those of a newly-born red-coloured calf.)

31. The mark of the hair between the two eyebrows (*uṇṇaloma*):

This hair grows gracefully in the middle of the two eyebrows, directly above the ridge of the nose and at the centre of the forehead. It is pure all over like the Morning Star. It is as soft as the cotton wool ginned and refined a hundred times and dipped in clarified butter. It is white as the colour of *simbali* silk-cotton. When it is stretched from the tip with one's hand, it is two cubits long. When it is released from the hand, it coils back clockwise with the tip curling upwards. It is of beauty that attracts and commands veneration of every onlooker like a silver star studded on a pure gold plate, or like pure milk flowing out of a golden vessel, or the Morning Star in the sky that reflects by the sun light at dawn.

32. The mark of the thin layer of flesh that appears by nature like a gold headband on the forehead.

What is meant is that the Bodhisatta has a perfect forehead as well as a perfect head.

[71] **The forehead.**

The thin layer of the flesh on the forehead of the Bodhisatta covers the whole of it rising from end to end, i.e. from the top part of the right ear to the left. This particular layer of flesh being soft, golden in colour, lustrous and extensive on the entire forehead is graceful like a gold band fastened to a royal forehead. In fact, the gold band on a king's forehead (the royal insignia သင်းကျပ်) is an imitation of the forehead of a Bodhisatta for use as a sign of royalty by kings who have no such natural feature). (This is an explanation of how the Bodhisatta is endowed with the perfect forehead).

The head.

The head of the Bodhisatta is perfect in all aspects. Unlike the Bodhisatta's, the heads of others are imperfect. Some look like a monkey's as though they were broken in two parts. Others seem to have cracks. Still others have so little flesh that they appear as skulls just covered by the skin. There are also heads disproportionate like a gourd, and there are still others which are curved at the back or protruding (with the occiput bulging). In contrast with them, the Bodhisatta has the head of perfect fullness like a golden baluster as if it had been carved out with a round chisel to make it round, smooth and beautiful.

(This thirty-second mark is mentioned in the Text as *uṇhīsasīso*. Its meaning can be taken in two ways: (a) having a head which looks as though it were wrapped by a thin layer of flesh on the forehead, and (b) having a round splendid head like a headband made by an expert. Because of its dual meaning the explanations of both the perfect forehead and the perfect head are given here.)

[72] (The *kamma* and other factors that bring about these thirtytwo major marks are separately discussed in the Anudīpanī.)

Here end the explanations of the thirty-two major marks.

The eighty minor characteristics.

The Bodhisatta, a great man, is also endowed with eighty minor characteristics called *asīti anuvyañjana*, which accompany the major ones. These eighty minor marks will now be briefly mentioned as they occur in the *Jinālaṅkāra Ṭīkā* and other texts.

- (1) Closely knitted fingers and toes with no intervening gaps (*cit'aṅgulita*).
- (2) Fingers and toes tapering gradually from the base to the tips (*anupubb'aṅgulita*).

- (3) Round fingers and toes (*vaṭṭ'āṅgulita*). (These are the three characteristics concerning the fingers and toes.)
- (4) Red fingernails and toenails (*tamba nakhatā*).
- (5) Tall, pointed and prominent fingernails and toenails (*tuṅga nakhatā*).
- (6) Neat and smooth fingernails and toenails (*siniddha nakhatā*). (These are three characteristics concerning the fingernails and toenails.)
- (7) Neither receding nor protruding ankles, i.e. inconspicuous ankles (*nigūḷa gopphakatā*). (Others' ankles are bulging and conspicuous.)
- (8) Evenness of the tips of all ten toes (*sama pādātā*). (This is the one characteristic concerning the toes.)
- (9) Manner of walking gracefully like an elephant king (*gaja samān'akkamatā*).
- (10) Manner of walking gracefully like a lion king (*sīha samān'akkamatā*).
- [73] (11) Manner of walking gracefully like a *hamsa* king (*haṃsasamān'akkamatā*).
- (12) Manner of walking gracefully like a bull king (*usabhasamān'akkamatā*).
- (13) Manner of walking clockwise (*dakkhiṇāvattā gatitā*). (These are the five characteristics concerning the manner of walking.)
- (14) Round knees that are beautiful on all sides (*samantato cārujaṇṇu maṇḍalatā*). (This is the one characteristic concerning the knees.)
- (15) Well developed male organ (*paripuṇṇa purisavyañjanatā*). (This is the one characteristic of the male genitalia.)
- (16) Navel with uninterrupted lines (*acchidda nābhitā*).
- (17) Deep navel (*gambhīra nābhitā*).
- (18) Navel with a right turning ringlet (*dakkhiṇāvattā nābhitā*). (These are the three characteristics concerning the navel.)
- (19) Thighs and arms like an elephant's trunk (*dviradakara sadisā-ūrubhujatā*). (This is the one characteristic concerning the thighs and arms.)
- (20) Well proportionate body (*suvibhatta gattatā*). (By this is meant flawless frame.)
- (21) Gradually rising body (*anupubba gattatā*). (By this is meant agreeably formed upper and lower parts of the body.)
- (22) Fine body (*maṭṭha gattatā*).
- (23) Neither lean nor plump body (*anussann ānānussanna sabbagattatā*).
- (24) Wrinkle-free body (*alīna gattatā*).
- (25) Body free of moles, freckles, etc., (*tilakādivirahita gattatā*).
- (26) Regularly lustrous body (*anupubba rucira gattatā*).
- (27) Particularly clean body (*suvisuddha gattatā*). (More characteristics concerning the body will follow later on.)
- (28) Physical strength equal to that of one thousand crores of Kalavaka elephants (*koṭisahassa hatthibala dhāraṇatā*).
- [74] (This is the one characteristic concerning the physical strength.)
- (29) Prominent nose like a golden goad (*tunga nāsātā*). (This is the one

characteristic concerning the nose.)

(30) Dark red gums (*suratta dvijamaṃsatā*). (In the *Samantacakkhu Dīpanī* occurs *rattadvijamukhatā*, red lips.) (One characteristic concerning the gums.)

(31) Clean teeth (*suddha dantatā*).

(32) Neat and smooth glossy teeth (*siniddha dantatā*). (Two characteristics concerning the teeth.)

(33) Pure faculties of sense such as eyes, etc., (*visuddh'indriyatā*) (One characteristic concerning the sense-faculties of eyes, ears, nose, tongue, and body.)

(34) Round canine teeth (*vaṭṭa dāṭhatā*). (One characteristic concerning the canine teeth.)

(35) Red lips (*ratt'oṭṭhatā*), (One characteristic concerning the lips.)

(36) Long mouth-cavity (*āyata vadanatā*). (One characteristic concerning the mouth.)

(37) Deep lines on the palms (*gambhīra paṇilekhatā*).

(38) Long lines (*āyata lekhatā*).

(39) Straight lines (*uju lekhatā*).

(40) Beautifully formed lines (*surucira-saṅṭhāna lekhatā*).

(41) Halo spreading around the body in a circle (*parimaṇḍala kāyappabhātvantatā*).

(42) Full cheeks (*paripuṇṇa kapolatā*). (One characteristic concerning the cheeks.)

(43) Long and broad eyes (*āyatavisāla nettatā*).

(44) Very clear eyes with five kinds of colour (*pañca pasādavanta nettatā*). (Two characteristics concerning the eyes.)

(45) Eyelashes with their tips curling upwards (*kuñjītagga bhamukatā*). (One characteristic concerning the eyelashes.)

[75] (46) Soft, thin and red tongue (*mudu tanuka ratta jīvhatā*). (The *Samantacakkhu Dīpanī*, Volume I, says that by this characteristic should be taken three things: softness, thinness and redness while other teachers wish to take only two: softness and thinness. Here in this book the characteristic is mentioned as one in accordance with the *Jinālaṅkāra Tikā*). (One characteristic concerning the tongue.)

(47) Long and beautiful ears (*āyata-rucira kaṇṇatā*). (In this connection too, two things are taken by others.) (One characteristic concerning the ears.)

(48) Varicosity-free vein (*niggaṇṭhi siratā*). (There are no varicose veins.)

(49) Neither receding nor protruding veins (i.e. inconspicuous veins) (*niggūla siratā*). (Two characteristic concerning the veins.)

(50) Round elegant head like a circular umbrella (*vaṭṭa-chattanibha cāru sīsatā*). (One characteristic concerning the head.)

(51) Long, broad and graceful forehead (*āyata-puthu nalāṭa sobhatā*). (One characteristic concerning the forehead.)

(52) Natural and beautiful eyebrows that need not be groomed

(*susaṇṭhāna bhamukatā*).

(53) Soft eyebrows (*saṇḥa bhamukatā*).

(54) Eyebrows in regular order (*anuloma bhamukatā*).

(55) Large eyebrows (*mahanta bhamukatā*).

(56) Long eyebrows (*āyata bhamukatā*). (Five characteristics concerning the eyebrows.)

(57) Supple body (*sukumāla gattatā*).

(58) Very relaxed body (*ativiya-somma gattatā*).

(59) Very bright body (*ativiya-ujjalita gattatā*).

(60) Dirt-free body (absence of body secretion) (*vimala gattatā*).

[76] (61) Non-sticky body (the body skin always looks fresh) (*komala gattatā*).

(62) Neat and handsome body (*siniddha gattatā*).

(63) Fragrant body (*sugandha tanutā*). (Fifteen characteristics concerning the body including the above eight from No.20 to No. 27.)

(64) Body hairs of equal length (no difference in length) (*sama lomatā*).

(65) Non-sticky hairs (*komala lomatā*).

(66) Every body hair coiling clockwise (*dakkhiṇāvāṭṭa lomatā*).

(67) Blue body hairs like the colour of broken stones of collyrium (*bhinn'añjana-sadisa-nīla lomatā*). (The *Samantacakkhu Dīpanī* says that it is the blue hair on the head that has the splendour of a golden mountain.)

(68) Round body hairs (*vaṭṭa lomatā*).

(69) Smooth body hairs (*siniddha lomatā*). (Six characteristics concerning the hairs of the body.)

(70) Very subtle inhaling and exhaling breath (*atisukhumaassāsapassāsa dhāraṇatā*). (One characteristic concerning the respiration.)

(71) Fragrant mouth (*sugandha mukhatā*). (One characteristic concerning the mouth.)

(72) Fragrant top of the head (*sugandha muddhanatā*). (One characteristic concerning the top of the head.)

(73) Jet-black hair (*sunīla kesatā*).

(74) Hair curling clockwise (*dakkhiṇāvāṭṭa kesatā*).

(75) Naturally well groomed hair (*susaṇṭhāna kesatā*).

(76) Neat and soft hair (*siniddha kesatā saṇḥa kesatā*).

(77) Untangled hair (*aluḷita kesatā*).

(78) Hair of equal length (*sama kesatā*). (Other people have long and short hair mixed. It is not so in the case of the Bodhisatta.)

[77] (79) Non-sticky hair (*komala kesatā*). (Seven characteristics concerning the hair.)

(80) Aggregate of luminous rays called *ketumālā* halo which shines forth from the top of the head. The Bodhisatta is marvellous by means of the *ketumālā* halo (*ketumālāratana vicittatā*). (One characteristic concerning the halo.)

The Bodhisatta possesses the above eighty minor characteristics. (The

enumeration is made here in accordance with that contained in the *Jinālaṅkāra Tīkā*).

The *satapuñña* characteristics.

The aforementioned major and minor marks can also be termed as *satapuñña* characteristics. The Bodhisatta has performed a hundred-fold of the total number of times all other beings have done each kind of meritorious deed throughout the innumerable world-systems. Hence his merits are known as *satapuñña*, 'a hundredfold merit', whereby he acquires the thirty-two major and eighty minor marks as a result.

The naming of the Prince as Siddhattha.

In this way, having examined the Bodhisatta's major and minor marks carefully, the learned Brahmins predicted saying: "The Prince will attain Buddhahood." After discussing among themselves the matter of naming of the Prince, they gave him the name of Siddhattha as an omen indicating that he would successfully accomplish the task for the benefit of the entire world.

The story of the Five Bhikkhus (*Pañcavaggī*).

(Regarding the Five Bhikkhus (*Pañcavaggī*) headed by the Venerable Koṇḍañña, the *Sārattha Dīpanī Vinaya Sub [78] Commentary* on the one hand and *Jātaka Commentary* and the *Buddhavaṃsa Commentary* on the other narrate different stories. The story of the Five Bhikkhus will be inserted here according to the versions of the said *Sub-Commentary* and *Commentaries*).

The *Sārattha Dīpanī*'s version.

At the time of the birth of the Bodhisatta, out of the learned Brahmins who were the selected mark-readers, such as Rāma, Dhaja, Lakkhaṇa, Manti, Koṇḍañña, Bhoja, Suyāma and Sudatta, the five led by Koṇḍañña foretold saying: "The Prince would certainly become a Buddha." Thereafter, having handed over to their families the remunerations they received at the prognostication ceremony, they put on the robes, dedicating themselves to the Bodhisatta as they had come to the conclusion: "That great man, the Bodhisatta Prince, will not remain in a household life so he will definitely attain Buddhahood." These Brahmins had been well-versed in the Vedas since their boyhood; they had been also treated as teachers since then. The five agreed among themselves to renounce the world, for they thought to themselves: "We will not be able to cut off the tangles of our families when we get married. It is therefore

better for us to go forth early." Hence their dedication to the Bodhisatta immediately after their prognostication when they were still young. Taking up their residence in forest dwellings, they sometimes enquired, asking lay people: "Friends, has the young prince renounced the world?" "How can you see the prince's renunciation? He is enjoying royal luxuries in the midst of female dancers in the three palaces as though he were a divine being," replied the people. Then the Brahmins, thinking that "The wisdom of the Prince is not mature yet," went on waiting unworriedly for the [79] moment of the Bodhisatta's renunciation. (This is the version given in the third volume of the *Sārattha Dīpanī Tikā*.)

The Version of the *Commentaries* on the *Buddhavaṃsa* and the *Jātaka*.

After naming the Bodhisatta Prince Siddhattha, the select eight learned Brahmins went home and summoned their sons and said: "Dear sons, we are now advanced in age. Prince Siddhattha, son of our King Suddhodana, will certainly become an Enlightened One. We do not know for sure, however, whether we will see the young prince attain Buddhahood. When he does, take up an ascetic life in the dispensation of that Buddha."

Out of the eight learned Brahmins, seven lived till old age but expired before the Bodhisatta's renunciation and were reborn in good or evil existences in accordance with their respective deeds. Koṇḍañña alone survived in good health. When the Bodhisatta attained manhood and renounced the world, he went to Uruvela forest and mused: "Delightful is this region! It is agreeable to one who is inclined to engage in meditation" And while the Bodhisatta was then devoting himself to *Dukkaracariya* asceticism in that forest, Koṇḍañña, learning the news "The Bodhisatta has become a recluse", went to the sons of the late seven Brahmins and said: "Young men, Prince Siddhattha is said to have become a recluse. The Prince will certainly attain Buddhahood. If your fathers were still alive, they would have gone forth and taken up an ascetic life themselves today. If you are desirous of becoming recluses yourselves, do come along. I am going to follow that noble Bodhisatta and become an ascetic." Of the seven Brahmins' sons, three remained lay men as they did not agree to go forth.

[80] Only the remaining four agreed and became recluses with Koṇḍañña as their leader. These five persons came to be known as *Pañcavaggī* Theras. (This is the narration given in the *Buddhavaṃsa* and *Jātaka* Commentaries.)

The measures taken by King Suddhodana to prevent the Bodhisatta from seeing the four omens

After King Suddhodana had his son prognosticated, he was reported by the Brahmins that "the son will renounce and become a recluse". So he asked, "On seeing what will my son go forth?" "On seeing the four omens--an old man, a sick man, a dead man and a recluse--your son will renounce the world and become a recluse," answered the Brahmins unanimously.

On hearing the Brahmins' reply, King Suddhodana ordered, saying: "If my son will renounce after coming across those four omens, from now on, do not permit any person who is aged, ailing or a recluse to visit my son; they would create saṃvega in him and make him bent on renunciation. I do not want my son to become a Buddha. I want to see him only as a Universal Monarch ruling over the four great islands with two thousand surrounding smaller ones and travelling in the sky by means of the Wheel-Treasure in the company of followers thirty-six *yojanās* in extent." Then guards in sufficient number were placed around the four quarters at every distance of one *gāvuta* to ensure the absence of the aged, the sick, the dead and the recluse within the sight of the Bodhisatta.

That very day an auspicious head-washing ceremony was held at which eighty thousand royal relatives were present and they discussed among themselves thus: "Whether the Prince will become a Buddha or a Universal Monarch, each of us will give a son to wait upon him. If he becomes a Buddha, he will travel magnificently in the company of [81] recluses who are of royal blood. Or, if he becomes a Universal Monarch, he will tour majestically being accompanied by eighty thousand princes." Then each of them promised to present a son (to the Bodhisatta).

The death of the Bodhisatta's mother Mahāmāyā Devī and her rebirth in Tusita abode of Devas

On the seventh day after the birth of the Bodhisatta Prince, his mother Mahāmāyā Devī, reaching the end of her life-span, passed away and was reborn in Tusita abode as a Deva bearing the name of Santusita.

(The mother died not because she had given birth to the Bodhisatta, but because her life-span had come to an end. It may be recalled that even when the Bodhisatta Setaketu Deva made the five great investigations, Mahāmāyā had only ten months and seven days more to live. Nobody else is worthy of occupying the lotus-like womb of the Bodhisatta's mother, for it is like the perfumed chamber which has housed a Buddha or his statue or an object of worship. Besides, while the Bodhisatta's mother is still alive, it is not appropriate to keep her aside and make another woman Chief Queen. So it is the usual course of event (*dhammatā*) that the Bodhisatta's mother should remain alive for only seven days after giving

birth to her son. Hence the passing away of the mother at that time.)

The age of Mahāmāyā Devī at the time of demise.

To the query, "In which period of life did Mahāmāyā die?", the answer is: "She died in the middle period." To elaborate Since desires and passions abound in sentient beings in the first period of life, a woman who conceives in this period cannot take good care of her [82] pregnancy. Accordingly, the baby at that time is susceptible to many diseases. But the womb of the mother remains clean when she passes two thirds of her middle period and reaches the last third. And whoever takes conception in such a clean womb is free from diseases. Therefore the Bodhisatta's mother, after enjoying palatial luxuries in the first period of life, gave birth to her son and died when she came to the third and last stage of her middle period of life. (*Dīgha-Nikāya Commentary*, Vol. II, in the exposition of *Bodhisatta dhammatā*.)

Strictly following the exposition of this Commentary, famous teachers of old have composed an aphorism in a verse form to state that the mother of the Bodhisatta passed away when she was precisely fiftysix years, four months and twenty-seven days old. There is also another one saying that the royal mother conceived at the age of fifty-five years, six months and twenty days.

Further explanation in brief.' At the time when the mother Māyā was born as a human being, the general life-span was one hundred years which may be equally divided into three periods, each consisting of thirty-three years and four months. She enjoyed her luxurious life in the first period of thirty-three years and four months. If the second period of thirty-three years and four months are made into three portions, each portion covers eleven years, one month and ten days. The sum of the first two portions will then be twenty-two years, two months and twenty days. To this, add the number of years and months of the first period, and the result is fifty-five years, six months and twenty days. At this age did the mother conceive the Bodhisatta. Hence the second aphorism.

If and when the ten months duration of pregnancy as well as the seven days that followed the Bodhisatta's birth are added to the fiftyfive years, six months and twenty days, the sum total will be fifty-six years, four months and twenty-seven days. Hence the first aphorism.

[83] (An elaboration of the meaning of the subject-matter under discussion is given in the *Samantacakkhu Dīpanī*, Vol. I.)

Whether the royal mother Māyā was reborn as a male or a female

celestial being.

To the question as to whether the royal mother Māyā was reborn as a male or a female celestial being in the abode of Tusita, the answer no doubt should be that she was reborn as a male.

In this matter, after superficially studying the Pāli statement "*mātaraṃ pamukhaṃ katvā*" some scholars say or write that she was reborn as a female deity; but such reliable works as the *Theragāthā Commentary* and others hold that "Māyā was only a male deity in Tusita world of gods." Concerning Thera Kāḷudāyī's verses in the Dasaka Nipāta of the *Theragāthā Commentary*, Vol. II, it is said: "*devūpapatti pana purisabhāven'eva jātā*", "(Māyā's) rebirth in the abode of gods took place only in the form of a male."

Also in the section on the Bodhisatta's auspicious birth, the *Jinālaṅkāra Ṭīkā*, it is mentioned: "*Yasmā ca Bodhisattena vasitakucchi nāma cetiyagabbhasadisā hoti, na sakkā aññena sattena āvasituṃ vā paribhuñjituṃ vā. Tasmā Bodhisattamātā gabbhavuṭṭhānato sattame divase kālaṃ katvā Tusitapure devaputto hutvā nibbatti,*" "The womb in which the Bodhisatta had stayed was like the chamber of a *cetiya*: other beings did not deserve to stay there or to use it. Therefore seven days after giving birth, the Bodhisatta's mother died and became 'son of a god' in the celestial city of Tusita."

Still in the exposition on the *Viṣatigāthā* of the *Manidīpa Ṭīkā*, Vol. I, it is asserted: "*Sirī Mahāmāyā hi Bodhisattaṃ vijayitvā sattāhamattaṃ thatvā ito cavitvā Tusitabhavane purisabhāven'eva nibbattā, na itthibhāvenā ti*", "Having lived only for seven days after giving birth to the [84] Bodhisatta, Sirī Mahāmāyā passed away from this world and was reborn only as a man (male deity), not as a woman (female deity). It is a regular incident that all the mothers of Bodhisattas should live only seven days after childbirth and that they should all die to be reborn in Tusita Deva abode only as a god and never as a goddess. "Therefore the fact that Mahāmāyā was born only as a male deity (Deva) in Tusita should be accepted without doubt.

The appointment of attendants for the Bodhisatta.

For his son Prince Siddhattha, King Suddhodana selected and appointed two hundred and forty female attendants who were clean and fair, skilled in carrying out their duties such as breast-feeding, by giving sweet milk free of pungent, salty and other unpleasant tastes, bathing, carrying and nursing.

The king also appointed sixty male servants to help the female attendants and further appointed sixty officers who would oversee the duties of these men and women.

Of the two hundred and forty female attendants, sixty were to breastfeed the Bodhisatta Prince; another sixty were to bathe him with scented water and dress him; still another sixty were to carry him supporting and clasping with their hands, or in their laps and so on for long; and the remaining sixty had to share the same duty by taking over the Prince in turn. Thus the nursing work was distributed among two hundred and forty female attendants. With the sixty male servants and sixty officers, there were altogether three hundred and sixty persons responsible for looking after the little prince.

All this is given in accordance with the *Sutta Mahāvagga* and its *Commentary* where mention is definitely made of appointment of attendants by King Bandhumā for his son Prince [85] Vipassī (the Bodhisatta). On this basis, the appointment by King Suddhodana has been described.

In the *Swezon Kyawhtin*. (Question No.33 of Volume I) this is asked in verse form by Shin Nandadhaja, the celebrated Sāmanera of Kyeegan village. The answer given by Kyeethai Layhtat Sayadaw is: "There are 60 Myanmar hours in one day and one night; since four nurses had to take charge in turn every one hour, multiply 60 by 4, and the result is 240."

If we take the reckoning made in the *Swezon kyawhtin*, "four nurses had to take charge in turn every one hour" in the sense that one was to feed, and another one was to bathe and dress, still another one to tend to him, supporting and clasping with her hands or in her lap, and the last one to carry on the same task after taking over the Prince in turn, then it is quite in consonance with what is contained in the exposition of the Mahāpadāna Sutta of the aforesaid *Sutta Mahāvagga Commentary*.

The selection of attendants as described in the Temiya Jātaka.

In the exposition of the Temiya Jātaka, *Jātaka Commentary*, the detailed description of how King of Kāsi chose attendants for his son Temiya (the Bodhisatta) is recorded as follows:

(1) A tall woman was not appointed nurse because the child's neck is apt to become elongated for having to suck milk while remaining close to her bosom.

(2) A short woman was not appointed nurse because the child's neck is apt

to become stunted for having to suck milk while remaining close to her bosom.

[86] (3) A thin woman was not appointed nurse because the child's limb such as thighs, etc., are apt to be hurt for having to suck milk while remaining close to her bosom.

(4) A fat woman was not appointed nurse because the child is apt to become crippled with its thighs, knees and legs deformed for having to suck milk while remaining close to her bosom.

(5) A long-breasted woman was not appointed nurse because the child's nose is apt to become snub as it might be pressed by her long breasts as he sucks milk while remaining close to her bosom.

(6) A woman with too dark a complexion was not appointed nurse because her milk is very cold and not suitable for the child in the long run.

(7) A woman with too white a complexion was not appointed nurse because her milk is very warm and not suitable for the child in the long run.

(8) A woman suffering from cough was not appointed nurse because her milk is very sour and not suitable for the child.

(9) A woman suffering from phthisis was not appointed nurse because her milk is pungent and bitter and not suitable for the child.

Thus such women were not appointed attendants; only those free from all defects were appointed, so says the above mentioned Commentary.

Relying on the statement of the Commentary, Manli Sayadaw describes the same selection of attendants in verse form (v.498) in his *Mahāsutakārī Magha Deva Liṅkā Thit*. (The author then quotes the whole verse in toto, but we have skipped it over.)

[87] **The upbringing of the Bodhisatta by Mahāpajāpati Gotamī through breast-feeding.**

Though attendants were selected and appointed for Prince Siddhattha in the said manner, it was his aunt (or step mother) Mahāpajāpati Gotamī who more often than not breast-fed him. To explain: After the demise of Mahāmāyā Devi, King Suddhodana raised the Bodhisatta's aunt to the status of Chief Queen. Two or three days after the birth of the Bodhisatta

by Queen Māyā, his aunt Mahāpajāpatī Gotamī bore Prince Nanda. When Queen Māyā passed away on the seventh day after the Bodhisatta's birth, Mahāpajāpatī Gotamī entrusted her own son Prince Nanda (who was only three or four days old) to nurses, and she herself breast-fed the Bodhisatta and looked after him. It was in the lap of his aunt (and step mother) that the Bodhisatta stayed most of the time. (From the exposition of the Dakkhiṇāvibhanga Sutta in the *Uparipaññāsa Commentary*.)

In this way, Prince Siddhattha the Bodhisatta grew up blissfully in a gradual manner under the care and treatment of hosts of attendants and in great pomp and splendour.

THE PERFORMANCE OF THE PLOUGHING CEREMONY.

[89] King Suddhodana performing the ploughing ceremony and saluting the Bodhisatta for the second time.

The day arrived for King Suddhodana to perform the ploughing ceremony which was a regular seasonal festival held every year. On that day, the whole royal city of Kapilavatthu was decorated like the abode of Devas. All the people of the city including workers dressed in their best attire, having perfumed and adorned themselves with flowers, assembled in the palace square. In the fields where the ploughing ceremony was to be held, one thousand ploughs were kept in readiness, eight hundred of them being meant for the king and his ministers. Seven hundred and ninety-nine ploughs to be manned by the ministers were decorated with silver ornaments and equipped with ploughshares together with yokes, oxen and driving rods. The plough to be ridden and driven by the king was fully ornamented with red gold.

When King Suddhodana left the royal city with a great retinue of ministers, courtiers, bodyguards and other followers, he brought his son, the Bodhisatta, to the ceremonial sites and kept him under the delightfully cool shade of a big rose-apple (*Eugenia Jambolana*) tree in full foliage. The ground underneath the tree was well-carpeted with the best velvet cloth on which the royal child was placed. And above him was fixed a crimson red velvet canopy embroidered with gold and silver stars above; the whole place was screened off with heavy curtains, and guards were posted for security. The king then dressed himself in the regal accoutrement customarily put on for the ploughing ceremony and accompanied by ministers and courtiers proceeded to the auspicious field where the ploughing ceremony would be held.

[90] On arrival at the auspicious field, King Suddhodana, mounted the golden plough which was specially prepared for him. The seven hundred

and ninety-nine courtiers taking part in the ceremony also rode and drove their respective silver ploughs. The remaining two hundred ploughs were handled by two hundred royal farm workers who proceeded to plough the field thoroughly, going back and forth many times across the field. King Suddhodana ploughed the field only once to bring auspicious blessing to the ceremony by driving across the field from one side to the other. The ceremony was magnificently performed.

So the nursing attendants and security guards assigned to look after the Bodhisatta Prince left their posts and came out of the royal enclosure, saying, "Let us watch the grand spectacle of our Lord performing the ploughing ceremony."

The Bodhisatta Prince's attainment of the First Ānāpāna Jhāna.

In the meanwhile, the Bodhisatta, on looking around and seeing no one, quickly rose and sat cross-legged quietly and calmly. He then practised *ānāpāna* meditation, concentrating on the inhaling and exhaling breath, and thereby attained the first *Rūpavacara Jhāna*. (In this matter, it should be understood that the Bodhisatta achieved the first Rūpavacara Jhāna within a short time as a result of the habitual practice of *ānāpāna* meditation throughout many existences of successive aeons.)

The attendants who left their charge loitered around the foodstalls enjoying themselves for quite a while. All the trees with the exception of the rose-apple under which the Bodhisatta was sitting, cast their shade in a natural manner in line with the movement of the sun. When it was past noon, the shades of the trees fell on the east. However, the shade of the rose-apple tree under which the Bodhisatta was resting did [91] not move with the sun, even after noontide, strangely remaining in a round shape as before.

The nursing attendants, eventually remembering, "Oh, the son of our lord has been left behind alone", hurried back and on getting inside after parting the curtains of the enclosure, saw with their own eyes and to their amazement the Bodhisatta Prince sitting crosslegged in the place of glory; and saw also the miracle (pāṭihāriya) of the shade of the rose-apple tree remaining fixed in the same position and in the same round shape. They went speedily to the king and reported, "Your Majesty, the royal son is sitting quietly and calmly in a certain strange posture. And though the shadow of other trees moved with the changing position of the sun, the shade of the rose-apple tree under which the prince reposed stood unchanged even after noontide, retaining its circular shape."

King Suddhodana quietly came along and observed; on seeing with his

own eyes the two strange miracles, he uttered, "O Noble Son, this is the second time that I, your father, salute you," and made obeisance to his son lovingly and adoringly.

Sakka the King of Devas sent Visukamma Deva to create an auspicious royal lake for the Bodhisatta.

In this manner, when the Bodhisatta Prince reached the age of seven, having grown up happily amidst the luxury like that of Devas, King Suddhodana one day asked his ministers, "O men, what kind of sport pleases the children of tender age?" When the ministers informed him, "Your Majesty, young children like to play in the water," King Suddhodana sent for artisans and ordered them to select a suitable site to dig a magnificent royal lake.

[92] Thereupon, Sakka the Deva, becoming aware through reflection that steps were underway to select a lake-site, thought to himself: "It is not proper at all for the Bodhisatta to use a lake built by human beings; only the lake created by Devas will be appropriate for him." He summoned Visukamma Deva and assigned him the task of digging a lake, saying, "Go now, to the human abode, O Deva and create a suitable lake for the Bodhisatta to play about." To the question, "What kind of lake would you like me to create?" Sakka replied thus: "The lake that you will create should be free of mud and slime; its bed should be strewn with rubies, pearls and corals; it should be surrounded by walls made of seven kinds of precious stones. The descending steps leading into the lake should be made with planks of gold, silver, and rubies; the hand-rails should be of rubies and the main balusters supporting the rails should have their tops encrusted with corals. Inside that celestial lake, for the Bodhisatta to play water-throwing, you should create a golden boat equipped with a silver throne, a silver boat with a golden throne, a ruby boat with a coral throne and a coral boat with a ruby throne. They should also be furnished with golden bowls, silver bowls, ruby bowls and coral bowls for water-throwing. The said lake should be beautifully covered and graced with five kinds of lotus."

Visukamma Deva, after giving assent, descended to the human abode that very night and created a lake, complete in all details of the Sakka's instruction, on the site chosen by King Suddhodana. (Here, it may be questioned as to how the five kinds of lotus could grow and blossom in the lake which was devoid of mud. The answer is as follows: Visukamma Deva created small golden boats, silver boats, ruby boats and coral boats in such and such places in the said mud-free lake and made the solemn wish: "Let these small boats be filled with slime and thick mud and let five kinds of lotus grow and bloom in these mudfilled boats." Thus

created and resolved by Visukamma Deva, five kinds of lotus thrived and bloomed in the royal lake.) The pollen from [93] the lotus flowers spread over the surface of the lake moving with the gentle breeze and rippling waves. Five species of bees in five different colours buzzed and droned merrily as they bustled from flower to flower. In this manner, Visukamma Deva created the royal lake as instructed by Sakka and returned to the celestial abode.

When the new day dawned, thousands of citizens saw the awe-inspiring magnificent lake: they exclaimed joyously, "Surely, this lake must have been created by Sakka and Devas for the Noble Bodhisatta Prince!" And so, with joy and delight, they went and reported the matter to King Suddhodana. King Suddhodana accompanied by a vast retinue went to see the lakes. When he saw the magnificence and splendour of the lake, he exclaimed with delight: "This lake verily is the creation of divine beings because of the power and glory of my son!"

Thereafter, the Bodhisatta Prince went to play in the water of the lake which was a requisite for celestial pleasures. (These are the words quoted from the exposition of the Sukhumāla Sutta, Devadūta Vagga, Tikanipāta, *Anguttara Commentary*, Volume II.)

The construction of three palaces for the use and enjoyment of the Bodhisatta Prince.

The Bodhisatta Prince Siddhattha grew up in great comfort and luxury, enjoying such delights as playing in the water of the celestial lakes covered and graced with five kinds of lotus as said above, wearing very soft and smooth garments which were brand new and produced in Kāsi country, being at all times given cover and protection against heat cold, dust, mist and snow, with white umbrellas of Devas and men.

[94] When he had thus grown up to the age of sixteen years, King Suddhodana thought, "It is time to build mansions for my son," and he had the most celebrated and skilled architects, carpenters, masons, sculptors and painters summoned to the palace for instructions. He then gave orders for the construction of three palaces named Ramma Golden palace, Suramma palace, and Subha Golden palace, specially designed to suit the weather conditions of the three seasons, after making necessary preliminary preparations such as ground breaking, at the chosen site at the time indicated as propitious by the stars.

These three palaces were of equal measurement in respect of length, breadth and height. They differed in respect of the number of tiers in the spires.

These three palaces are not described in detail in the Commentaries on the *Buddhavaṃsa* and *Jātaka*. They are described at length in the expositions of the Sukhumāla Sutta of the above *Aṅguttara Commentary*, in the exposition of the Māgandiya Sutta of the *Mājjhīmapaṇṇāsa Commentary* and that of the Agarikasampatti chapter in the *Jinālaṅkāra SubCommentary*. What is presented here is the combined account of the expositions in these various texts.)

- (i) Ramma palace was built for residence during winter,
- (ii) Suramma palace was built for residence during summer, and
- (iii) Subha palace was built for residence during the rainy season.

(i) Ramma (Winter) Palace.

The Ramma Palace had nine tiered-spire. The structure and room formations were designed, keeping the floors somewhat low so as to retain warmth. And meticulous care was taken in the arrangement of lion-propped windows and ventilators to prevent elements of cold from [95] outside such as snow, mist, and breeze from entering inside. Painters also drew pictures of blazing fires and flames on the walls, central planks, roofs, etc., of the said palatial mansion to dispel coldness on seeing them. Festoons of perfumes, flowers and pearls were hung dangling here and there at appropriate places. The ceilings were canopied with fabrics of pure wool and silk which were very soft and smooth and warmth-giving and which were adorned with stars of gold, silver and rubies giving out bright and flaming colours; besides, there were woollen partitions and gauze curtains adorned with velvet and woollen shawls which were very soft and smooth to the touch. Velvet garments and woollen apparel appropriate for the cold season were also kept in readiness for wear. In the winter season, nourishing seasonal food such as hot, spicy delicacies were well prepared in readiness. To keep the room warm, windows were kept open in the day and closed at night.

(ii) Suramma (Summer.) Palace.

There were five tiers in the spire of the Palace named Suramma. The structure and room formations were so designed as to provide ventilation; the tiers were built high, windows and shutters kept spacious and wide, and to procure as much breeze and coolness as required from outside, the main doors and windows were kept not too secure; some doors had perforations and others had nettings (made of iron, gold, silver). The walls, central posts, roofs, etc., were decorated with paintings of blue, red and white lotus to give soothing impressions to the observers. Brand new pots filled with water to the brim were installed near the windows and

placed therein were aquatic flowering plants such as blue, red, white lotus, and lotus with a hundred petals. Mechanical devices such as fountains and showers were installed to cool and freshen appropriate places simulating the rainy season when greenness pervaded the scenery. Inside the mansion, flower pots and barrels filled with scented mud and slime were placed at suitable [96] corners and in them were planted five varieties of lotus. The ceilings were canopied with pure cotton fabric, which were soft and smooth and capable of generating a cooling effect; besides, there were golden partitions and soft, thin curtains which were beautifully and marvellously decorated; and floor carpets of very white cloth capable making the atmosphere cool. Sets of very thin white garments suitable for summer wear were also kept ready to wear. Cold and savoury food having the quality of coolness (sītaviriya) were also well prepared.

On the roof of the said Suramma palace were hung a network of small tinkling golden bells producing sounds which were sweet, soft and pleasant and excelling the sounds of the five kinds of celestial music. Ceilings made of fine gold sheets with very tiny holes were fixed under the roofing. When the water from the four ponds (to be described later) on the four sides of the mansion was pumped up by mechanical devices on to the ceilings it fell on the ceilings and trickled down through the tiny holes like rain drops as if it were raining.

Above the ceilings of golden sheets were spread out dried sheets of buffalo hide; then pebbles were lifted aloft by machines to the rooftop and from there released to fall on the stretched buffalo hides. The sound produced by these falling pebbles resembled the rumbling of thunder during the rainy season.

One hundred and eight huge pots made of gold and silver were filled with perfumed water and placed around the royal bed which was in an enclosure of embroidered netting with blue lotus designs. To have the effect of cool and pleasant atmosphere, blue, red and white lotus were planted in large bronze barrels filled to the brim with scented mud and placed here and there. The lotus bloomed when touched by the rays of the sun. All species of honey bees came inside the mansion and hovered around these lotus flowers sucking their sweet nectar. Thus Suramma Palace, the summer resort of the Prince, was always pervaded with [97] sweet fragrance of the flowers. The main door and the windows of that summer residence were kept closed by day and open by night (to have the cool wind element).

When the Bodhisatta took up his residence in this palace, and when it was time for playing in the water, pebbles were thrown on to the sheets of

buffalo hides as has been mentioned above to produce roaring sounds as of thunder; water pumped up to the ceilings trickled down in drops through the fine holes therein as if it were raining. At that time, the noble Bodhisatta wearing blue garment and robe and adorning himself in blue, revelled in water, enjoying its coolness for the day in the company of forty-thousand attendants and followers who were also dressed and adorned in blue with their bodies perfumed.

On the four sides of Suramma (Summer) Palace, were four ponds in which the water was emerald green, cool and clean and covered all over with five kinds of lotus. Aquatic birds such as swans, ducks, herons, etc., of various hues, rising from the ponds on the east, flew across the palace making melodious sounds continuously, and went down and gambled in the pond on the west. In this manner, these water birds from the west pond flew to the east, those from the north lake to the south and those from the south pond to the north and so on. The summer palace even during the summer months was pleasant as in the rainy season.

(iii) Subha (Rainy Season) Palace.

There were seven tiers in the spire of the palace named Subha. The structure and room formations were so designed as to be of medium size, neither too low nor too high and neither too wide nor too narrow in order to generate both heat and cold. The main door and windows were designed to suit both the cold and hot seasons, some fitted with closely knit planks and some with holes and wire meshes. There were [98] paintings of blazing fires and flames and also pictures of lakes and ponds. Garments, robes and carpets which would suit both the cold and heat, forming an assortment of apparels used in the two previously mentioned palaces were kept for ready use. Some of the doors and windows were open by day and closed by night; and others were kept closed by day and open by night. (The beauty and perfection of this palatial mansion for the rainy season was identical with that of the summer and winter residences.)

THE ARCHERY DISPLAY.

The Bodhisatta's display of skill in archery.

After King Suddhodana the royal father had thus three palatial mansions constructed for his son in such grandeur and magnificence which no succession of kings had ever enjoyed before, he thought to himself: "My son has reached the age of sixteen. After crowning him king with the white umbrella raised, I shall watch him enjoying the luxury and glory of kingship." He then ordered messages to be sent to his eighty thousand

Sakyan relatives thus: "Dear Sakyan princes, my son has come of age and is sixteen years old now. I will crown him king. All Sakyan princes should bring their daughters, who have come of age, to my palace."

When the Sakyan princes received the royal message from King Suddhodana, they refused to comply with his request, replying in derogatory terms: "Prince Siddhattha lacks education, although possessing a pleasant personal appearance. Not having acquired any skill of a livelihood, he will not be able to discharge his obligation to support a family. So we cannot accede to the demands of King Suddhodana and give our daughters."

[99] (These words are as given in the *Commentaries* on the *Buddhavaṃsa*, the *Aṅguttara* and also in the *Jinālaṅkāra* Sub-Commentary. However, in the Introduction to the *Jātaka Commentary*, in the section on the *Buddhavaṃsa*, it is mentioned that Sakyan royal relatives made the derogatory remarks about Prince Siddhattha at one of their assemblies only when the Bodhisatta Prince Siddhattha had already been living in luxury in the three palatial mansions amidst forty thousand attendants headed by his Chief Queen Yasodharā Devi.)

On receiving the replies from the Sakyan princes, the fathers of the princesses, King Suddhodana went to the Bodhisatta Prince and related the matter. Then the Bodhisatta asked: "My dear father, I do not have to learn anything. What skill do you want me to display?" King Suddhodana replied: "Dear son, you should demonstrate to the royal relatives the art of archery with a bow which requires one thousand units of weight (*pala*) to draw." Prince Siddhattha then said: "In that case, royal father, have it proclaimed by the beat of drums in the royal city that on the seventh day from today, there will be a display of archery by me." King Suddhodana accordingly had it proclaimed widely all over the kingdom of Kapilavatthu by the beat of drums.

(With regard to the Pāḷi term *sahassathāmadhanu* the *Samantacakkhu Dīpanī*, Vol. I, says that it can also mean a bow which requires one thousand men to draw" (in accordance with the expositions of the Tikānipāta of the *Aṅguttara Commentary* and its *Sub-Commentary* and the *Commentary on the Buddhavaṃsa*). It adds: "If, however, the Pāḷi word is taken to refer to the force or weight, it should be translated 'a bow which requires a force equal to one thousand units of weight (*pala*) to draw.'"

[100] (The author continues to discuss the units of weight, *pala*, differently stated in *Commentaries* and *Sub-commentaries* and in the *Candakinnarī Pyo* and *Maghadēva Liṅkā*, which are famous works in Myanma literature. We have left them out from our translation.)

After the proclamation had been made by means of the drumbeat, arrangements were made to prepare a site for the Bodhisatta Prince's demonstration of archery skills and to construct a decorated viewing pandal for the ministers, palace ladies, retinue, service personnel, soldiers, and distinguished royal relatives. On the seventh day, when all the arrangements were completed, the king with his ministers, military commanders and guests were all seated in their respective places; the Bodhisatta after taking his seat on the gem-studded throne in the centre of the open ground, took hold of the big bow handed over to him by the royal attendants. (The bow required one thousand men to draw; or the bow required one thousand units or two thousand units of weight, *pala*, to draw.)

Sitting cross-legged on the throne, the Prince held the bow in his left hand, twisted the bow string round one big toe with which it was pulled to make it taut; then he struck the bow string with his right hand to adjust it. The vibrating sound emitted from the string was so loud that it echoed throughout the city of Kapilavatthu which appeared as if it was on the verge of flying up into the sky.

Thereupon, some people asked: "What is that sound?"; and some people replied: "This is the roaring sound of thunder." Others, however, said: "Oh, you do not know; this is not the sound of thunder; this is the sound produced when the Sakyan Prince Siddhattha, so graceful in form and resplendant in complexion, drew the bow which requires one thousand men (or two thousand units of weight, *palas*.) to stretch, and struck the bow string."

[101] All the eighty thousand Sakyan princes and royal relatives witnessing the spectacular display by the Bodhisatta of striking and adjusting the bow strings were exceedingly delighted.

The demonstration of twelve minor types of archery.

The noble Bodhisatta sent for the most famous master archers of Kapilavatthu by the name of Akkhaṇavedhi, Vālavedhi, Saravedhi, and Saddavedhi and let them assemble in the palace ground. As for himself (much like in a previous existence, when the Bodhisatta was born as young Jotipāla, as mentioned in the Sarabhaṅga Jātaka of the Cattālīsa Nipāta), he stood in the midst of the four kinds of audience with a majestic bearing like a serpent prince emerging from the earth or Sakka the King of Devas at a military parade. He was clad in martial attire studded with rubies, wearing on his head a diadem adorned with nine kinds of multi-faceted precious gems and girdled around his waist was a

sash massively finished with seven kinds of gems. He was holding a crescent-shaped bow, made of an animal horn, with coral-coloured strings and slung over his shoulder was a quiver of emerald colour.

The four aforesaid master archers were made to take up their positions at the four corners as those of a rectangular tank with their personal attendants carrying a supply of thirty thousand arrows each. He himself, however, held an arrow with a *vajira* diamond tip and called upon the four master archers to shoot at him simultaneously.

(1) The master archers pleaded, "Son of our Lord, we are the most accomplished archers who can shoot and hit the target many times in a flash of lightning (*Akkhaṇavedhi*); who can split into two halves a target as small as the tail hair or feather of an animal as if it were a target such as a brinjal (*Vālavedhi*); who can shoot an arrow to hit another arrow which was shot ahead of it (*Saravedhi*); and who can [102] shoot to hit the target without seeing with the eyes but by listening to the sound (*Saddavedhi*). Your Highness is young and tender in age; we cannot have the heart to shoot at you."

Replying, "Fear not! If you can shoot to hit, keep on shooting me," he stood erect, fearless like a golden lion in the centre of the open court. Thereupon, the master archers started shooting simultaneously thousands of arrows in a flash of lightning with all their might. The Bodhisatta Prince stopped all the incoming arrows, repulsing them by striking them only with a single arrow tipped with a *vajira* diamond and manipulating them not to fall in disarray but making the arrow heads, tails, leaves and stems group together in a regular pattern to form a large chamber of arrows (*saragabbha*). In this manner, the four master archers had exhausted the thirty thousand arrows allotted to each of them. When the Bodhisatta Prince knew full well that all the arrows had been used up, he jumped out of the chamber of arrows without disturbing it.

At this demonstration of archery skill of stopping and warding off the incoming arrows (*sarapaṭibāhana*), the spectators consisting of princess and princelings, Brahmins and rich people, etc., who filled the whole of the surrounding expanse, made joyous exclamations of praise and wonder, by the beating of breasts; and their tumultuous applause reverberated in the sky almost causing the earth to tremble.

(This is in fact the kind of archery skill whereby all the incoming arrows from the enemies are stopped and struck down by one defending arrow, *sarapaṭibāhana*.)

(2) Thereupon, King Suddhodana asked his son: "Dear son, what do you

call the archery skill that you have just demonstrated?" "Respected father, what I have demonstrated is the art of defending the incoming arrows of the enemy with one's own arrow, *sarapaṭibāhana*. "King [103]
Suddhodana asked again: "Dear son, is there anyone other than you who had mastered this skill?" In reply, the Bodhisatta Prince said: "Respected father, there is no one who has skill in this art in the whole Jambudīpa island besides myself." King Suddhodana then said: "Dear son, proceed to demonstrate to us other kinds of archery skill." Upon this the Bodhisatta Prince said, "These four master archers standing at the four corners were unable to shoot and hit my single self. Now I shall shoot with a single arrow and hit all the four master archers." Hearing these words of the Prince, the four master archers could not control themselves, shuddering with great fright.

Then the Bodhisatta Prince had four banana plants to be planted in the four corners where the four master archers were previously positioned; tying a piece of red silk thread to the tail of the arrow tipped with a *vajira* diamond, he aimed at one banana trunk and released the arrow. The arrow bore through the first banana trunk but without stopping there proceeded to the second banana trunk which it pierced; again continuing to pierce through the third and the fourth banana trunks, it finally hit and bore again the banana trunk he had first aimed at and came to rest in the hand of the Bodhisatta Prince. The four banana trunks each pierced through with red silk thread stood interconnected by it. The spectators resoundingly exclaimed and shouted in approbation.

King Suddhodana again asked his son, "Dear son, what is the name of the archery skill you have just demonstrated?" "Respected father, what I have just demonstrated is the archery skill of hitting all the intended targets in the form of a circle with a single arrow which returns (to the archer's hand). It is named *cakkavedhi*."

(This is in fact the kind of archery skill whereby a single arrow bores through all intended targets in a circular position and return to the hand of the archer, *cakkavedhi*.)

[104] Then King Suddhodana said, "Dear son, proceed with the demonstration of other kinds of archery skill." The Prince proceeded to display the following varieties of archery skill one after another:

(3) *Saralaṭṭhi* skill, shooting the arrows continuously to form a stream resembling a long stretched vine or creeper.

(4) *Sararajju* skill, shooting the arrows continuously to resemble a series of strings.

- (5) *Sarapāsāda* skill, shooting the arrows into a formation resembling a terrace.
- (6) *Sarasopāna* skill, shooting the arrows into a formation resembling a stairways with tiered roofs.
- (7) *Saramaṇḍapa* skill, shooting the arrows into a formation resembling a pavilion.
- (8) *Sarapākāra* skill, shooting the arrows into a formation resembling a circular walling.
- (9) *Sarapokkharāṇī* skill, shooting the arrows into a formation resembling a rectangular lake.
- (10) *Sarapaduma* skill, shooting the arrows in successive tiers into a formation resembling a multi-petalled paduma lotus flower.
- (11) *Saravedhi* skill, shooting the arrows in such a way that the preceding arrow is hit by the succeeding one.
- (12) *Saravassa* skill, shooting the arrows to cause a shower of arrows resembling the falling of rain.

These are the twelve minor skills in the art of archery.

The demonstration of the four major archery skills.

In addition, Prince Siddhattha demonstrated the following four major archery skills to his royal father King Suddhodana and assembled royal guests:

- [105] (1) The major skill of *Akkhaṇavedhi*, shooting volleys of arrows instantaneously in a flash of lightning at a target without any miss.
- (2) The major skill of *Vālavēdhi*, shooting to split into two halves a tiny target such as a feather as if it were a brinjal.
- (3) The major skill of *Saravedhi*, shooting to hit every preceding arrow by the subsequent arrows.
- (4) The major skill of *Saddavedhi*, shooting to hit a target not by sight but by listening to the sound.

Demonstration of archery skill in piercing through seven kinds of massive bodies.

Besides, the Bodhisatta Prince also demonstrated the assemblage of

people presided over by King Suddhodana the skill of shooting to pierce through seven kinds of massive bodies (*satta mahākāyapadālana*).

The seven kinds of massive bodies are enumerated as follows: (1) *cammakāya*, a great mass of hide; (2) *dārukāya*, a great mass of wood; (3) *lohakāya*, a great mass of bronze; (4) *ayokāya*, a great mass of iron; (5) *valikakāya*, a great mass of sand; (6) *udakakāya*, a great mass of water; (7) *phalakakāya*, a great mass of planks.

Of the seven kinds of massive bodies, (1) Other archers who could shoot to penetrate through a mass of hide were able to pierce through only one sheet of buffalo hide at their best. But the Bodhisatta Prince demonstrated by shooting through and through the mass of one hundred sheets of buffalo hide.

(2-7) Whereas other archers could shoot to penetrate through one plank of *udumbara* (*Ficus Glomerata*) of the thickness of eight fingerbreadth, or one plank of *panasa* (*Pentaptera Tomentosa*) of thickness [106] of four finger-breadth, the Bodhisatta Prince could shoot to pierce through one hundred such planks. Similarly, whereas other archers could shoot to pierce through only one copper sheet of two fingerbreadth thickness or an iron sheet of one finger-breadth thickness, the Bodhisatta Prince could shoot to penetrate many layers of such copper and iron sheets. Although other archers could shoot an arrow from the front through a cart loaded with sand or planks or hay to let it come out from the rear, or from its rear to let it come out from the front, the Bodhisatta Prince could shoot to penetrate through many such carts either from the front or from the back. Whereas other archers could shoot to cover a distance of just four *usabhas*¹ in water and just eight *usabhas* on land, the Bodhisatta Prince demonstrated shooting to cover many *usabhas* (or even *yojanās*, if desired, in water or on land). (Reproduced from the Asadisa Jātaka of the *Dukanipāta*).

(This in fact is the demonstration of archery skill of shooting through seven kinds of massive bodies, *Satta Mahākāyapadālana*.)

The marvellous skill in archery of Bodhisatta Asadisa Prince.

The Bodhisatta demonstrated his skill in archery not only in his last human existence as Prince Siddhattha; he had also made the same kind of marvellous display of archery even while he was still in the early stages of Pāramī-fulfillment in his existence as Prince Asadisa. Here follows a brief account of this episode.

The Bodhisatta, while still fulfilling the Perfections, was born in one of

the existences as Prince Asadisa, the eldest son of King Brahmadata of the City of Vārāṇasī. When he attained the age of sixteen, he proceeded to the University town of Takkaṣilā where under the world-famous teacher,

[107] Disāpāmokkha, he learned the three Vedas together with the eighteen branches of learning to the highest stage of perfection. In particular he had mastered without equal the archery skills. When he returned to Vārāṇasī after completion of his study he refused the kingship offered to him as the elder son in accordance with the dying wishes of his father, King Brahmadata. The ministers then elected the younger brother, Prince Brahmadata, to be king. The elder Prince Asadisa continued to live the princely life in a peaceful manner. But the sycophants and opportune seekers serving the king, in order to sow the seeds of discord, maligned Prince Asadisa, saying to the king thus: "Prince Asadisa is planning to seize your throne." Believing these slanderous words, the king ordered the arrest of his elder brother, Prince Asadisa.

On being informed of the said matter by a well-wishing palace attendant, the Bodhisatta felt deeply hurt and left the kingdom of Vārāṇasī to go to another country. There he had words sent to the king that a master archer had arrived at the palace gate, seeking permission to be in the king's service. Summoning the master archer to his presence, the king questioned him as to the remuneration he sought for his services. Agreeing to be employed on a salary of one hundred thousand pieces of silver per annum, Prince Asadisa remained henceforth in the service of the king as an archer. The incumbent archers were jealous of the newcomer being thus paid a salary of one thousand a year, and spoke in disparagement of him.

One day, while in the royal garden near the auspicious stoneslab, the king saw a bunch of mangoes high up on the top of a big mango tree. Considering "It is impossible to climb up and pluck the mango bunch," the king summoned the old archers and asked them, "Can you shoot down that bunch of mangoes [108] with an arrow?" They submitted unanimously, "Your Majesty, there is no trouble for us to shoot it down; but Your Majesty has seen our performance many a time. Let the new archer, who is earning much more than we do, bring it down."

The king then sent for the Bodhisatta Prince Asadisa and asked him, "My son, can you shoot down that bunch of mango with an arrow?" The Bodhisatta Prince replied, "Your Majesty, if I have the permission to use the place where you are reclining, the job can be done." (He made this request as the stalk of the mango bunch was directly above the place where the king had been reclining.) The king moved out from his reclining position and permitted the Bodhisatta prince to shoot from there.

Unlike other archers, the Bodhisatta did not go about carrying his bow in his hand ostentatiously. He moved about with his bow folded and wrapped up in cloth. The Bodhisatta had an enclosure formed of screens and curtains. Then entering the enclosure to take off the white outer garment, he changed into red attire. He also then girded up his loins and had a red sash wrapped tightly round his chest, after which he took out the sword from inside the bag and hung it on the left shoulder; he then put on a cloak of the colour of gold and with the quiver slung on the back, held the large bow made of a ram's horn, each sector of which was fastened properly at the joints and set the bow strings of coral red colour. And, with a frontlet of precious gems adorning his head, and rotating the sharp arrow with his finger nails, he parted the curtain and came out like a Naga youth emerging from the earth. Then going straight to the place for shooting, he asked the king, "Your Majesty, shall I shoot down the bunch of mangoes with the ascending arrow or with a descending one?" The king replied, "My son, I had seen [109] many archers bring down (fruit) with the ascending arrow, but I have not seen archers shoot them down with the descending one. I want you to shoot and cut the stem with the descending arrow". The Bodhisatta Prince replied, "Your Majesty, this first arrow I am shooting will go up as far as Catumahārājika abode of Devas; I beseech you to be patient and wait for the arrow's descent from the said Deva abode." "So be it," said the king.

The Bodhisatta further explained thus: "Your Majesty, this first arrow I am shooting on its way up will cleave half the stalk of the mango bunch and when it descends from the sky, it will cut the remaining half precisely without missing it even by a hair's breadth, and bring down the bunch. Behold now, Your Majesty". Uttering these bold words, the Bodhisatta shot the arrow accelerating its speed.

The said arrow went up after cleaving half the mango stalk (as the Bodhisatta had said). The Bodhisatta, judging, "the arrow may have reached the Catumahārājika Deva abode by now", shot out a second arrow with greater force and speed than the first one. The second arrow went up and struck the tail-feather of the first arrow to make it turn and fall downwards; and then it went up and up till it reached the Tāvatiṃsa abode of Devas where it was caught by the Tāvatiṃsa Devas.

The sound produced by the descending arrow cutting through strong winds in the atmosphere roared loudly like that of thunder as if to make the earth tremble. When people asked, "What is that sound?" the Bodhisatta replied, "It is the sound of the first arrow descending." He calmed the fears of the people who were feeling anxious lest the arrow might fall on them, saying, "Do not be afraid; the arrow will not be

allowed to fall on the ground; I will catch it without causing harm to anyone."

[110] The said arrow on coming down cut the remaining half of the stalk of the mango bunch without veering even a hair's breadth from it in the full view of the spectators and fell downwards carrying the bunch of mangoes with it. The Bodhisatta Prince Asadisa clutched in midair the falling arrow with one hand and the mango bunch with the other, not allowing them to fall to the ground.

The king and spectators marvelled at the astonishing and magnificent display and exclaimed, "We had never before witnessed such a wonderful demonstration." They applauded and praised the Bodhisatta Prince by clapping their arms with open hands, snapping their fingers and throwing up into the air their turbans and headgears by more than thousands. The king's audience, being pleased and delighted, lavished on him presents and rewards worth a crore of money; the king showered on the archer much bounty and a large retinue which may be likened to a heavy downpour of rain.

(This is a description of the wonderful skill in archery of the Bodhisatta, Prince Asadisa).

In this manner, the Bodhisatta had demonstrated the extraordinary wonderful skill in archery also at the time when he was born as Prince Asadisa. In this last existence as Prince Siddhattha also he demonstrated to the same assembly not only the aforesaid skill in archery, namely, the twelve minor kinds, the four major kinds, the seven kinds of shooting to pierce through massive bodies, but all skills, dexterity and accomplishments which a prince should learn and master. Only then the doubts and suspicions of the eighty thousand royal relatives, "Does he ever have manly accomplishments?" were cleared away.

[111] **THE ACCESSION TO THE THRONE.**

The assumption of kingship attended upon by forty thousand Sakyan princesses.

In this manner, the Bodhisatta Prince Siddhattha displayed the skill in archery to dispel all distrust, disdain, slander and reproach heaped upon him by the royal relatives--a feat of skill which was beyond equal, so marvellous and rare to witness. Thereupon, all the royal relatives, being cleared of the doubts and misgivings they had entertained earlier, joyously proclaimed, "Never before in the royal annals of the Sakyan dynasty had anyone witnessed such feats of mastery as we have witnessed

now", showering praises on the Bodhisatta. They were so fully delighted with such incomparable prowess and all-round accomplishments of the Bodhisatta Prince, that they willingly sent him their own royal daughters beautifully dressed and adorned for royal betrothal. The princesses of pure birth and matchless beauty sent to the royal court numbered forty thousand.

The beauty of Queen Yasodharā.

Among the forty thousand Sakyan Princesses, the crown, the crest, and the foremost was the Chief Consort Yasodharā whose maiden name was Bhaddakaccānā.

Yasodharā Devī was, as has been said above, one of the connatals of the Bodhisatta. She was born out of the union of the Sakyan ruler Suppabuddha, the son of the Bodhisatta's grandfather. King Añjana of Devadaha Kingdom, and Princess Amitta, who was the younger sister of King Suddhodana. The Princess earned the name of Yasodharā for being endowed with pristine fame and great retinue. (Yaso=great [112] retinue and high repute; dharā-bearer, hence Princess who is endowed with great retinue and high repute.)

She was of golden colour, permanently eye-catching and beautiful, like an image cast of solid gold or as if the natural flesh and body was made of gold. With her matchless, proportionate body, and of dazzling radiance, she was comparable in beauty and comportment to the victory flag-post erected in the scenic and delightful celestial Kīlāmaṇḍala Amusement Park of Mara King named Manobhū. Like that of the celestial nymph (*Devaccharā*), her bodily radiance could illuminate the whole of her private chamber which was otherwise shrouded in total darkness. She was also endowed with five feminine charms of a virtuous woman, namely, (1) the beauty of skin (*chāvi kalyāṇa*); (2) the beauty of flesh and muscles (*maṃsa kalyāṇa*); (3) the beauty of veins (*nhāru kalyāṇa*), (4) the beauty of bone structure, (*aṭṭhi kalyāṇa*); or the beauty of teeth formation, (*danta kalyāṇa*); (5) the beauty of hair, (*kesa kalyāṇa*); or, in other words, the beauty of bones, of skin, of hair, of flesh and of youth.

She also possessed pleasurable touch (*sukhasamphassa*) like the feel of cotton ginned a hundred times. She was free from six blemishes, viz., being too dark or too white; being too fat or too thin; being too short or too tall; the sweet fragrance of choice sandalwood emanating from her faultless graceful body always pervaded the air; her coral coloured mouth was also ever fragrant with the scent of the blue lotus. Baddakaccānā, Yasodharā Devī, was the noble 'treasure of the woman' worthy to be the consort of a Universal Monarch ruling over the four Continents.

The above description of the Princess Yasodharā gives only a few distinguishing features for easy portrayal. In fact, this Yasodharā Devī was unique among human beings and excelling female deities; she was actually enjoying the fruits accruing finally and simultaneously from all [113] the Perfections she had fulfilled, the deeds of merit she had performed in the previous innumerable existences. Subsequently, she became a woman of excellence and great worth, endowed with the most admirable peerless beauty amongst women of virtue and nobility.

Inauguration Ceremony.

The eighty thousand royal relatives headed by King Suddhodana, father of the Bodhisatta, assembled at a grand and magnificent convention and celebrated the coronation of the Bodhisatta Prince Siddhattha which included the raising of the royal white umbrella over his head, the sprinkling of cool water (*abhiseka*) and the formal ascension to the golden throne.

From among the forty thousand princesses presented by the Sakyan relatives, ten thousand princesses were assigned to Yasodharā Devī to form her personal suite. The remaining thirty thousand princesses were assigned to be resident attendants in the three palaces, ten thousand in each of them.

The Bodhisatta Prince Siddhattha, surrounded by young maidens of noble Sakyan origin, was like a youthful Deva being attended upon by Deva Princesses or like Sakka the King of Devas; and he was entertained with very pleasant music played by all-female troupes. He lived amidst great and magnificent luxury of royalty, comparable to that of a Universal Monarch. He took up residence in the three magnificent and elegant palaces of Ramma, Subha,-and Suramma in turn according to the three seasons, leading a life of happiness and comfort.

SEEING THE FOUR GREAT OMENS.

[115] Visiting the Royal Garden.

In this manner, the Bodhisatta Prince Siddhattha became the reigning king of Kapilavatthu at the age of sixteen; when he attained the age of twenty-nine, after having enjoyed the comfort and luxury of Universal Monarch, attended upon by a retinue of forty thousand Princesses headed by the Chief Queen Yasodharā, he became desirous one day of visiting the Royal Garden. And so, he sent for the charioteer and ordered him:

"Charioteer, have the chariot ready! I will go out to visit the Royal Garden." "Very well", replied the charioteer and had the royal chariot, excellent and fit only for noble personages, adorned with ornaments and to it were harnessed four thoroughbreds pure white like the full moon or *kumuda* lotus flower, and fast as the wind or Garuḍa, king of birds. When informed by the charioteer that the chariot was ready, the Bodhisatta Prince rode in the chariot which was gorgeous like a celestial mansion and headed for the royal garden in a grand procession.

(1) Seeing the omen of an old man.

When thus the Bodhisatta Prince had covered some distance on his way to the royal garden, the Devas conferred; "The time for Prince Siddhattha to become a Buddha is drawing near. Let us show him omens which will cause him to renounce the world and become a recluse." They asked a Deva to assume the appearance of an aged man, having gray hair, no teeth, stooping back, and trembling with a walking stick in his hand. This omen of an old man created by the Deva could be seen by no one but the Bodhisatta and the charioteer.

[116] On seeing the old man, the Bodhisatta Prince asked the charioteer, "O charioteer, the hair of that man is not like that of others; his hair is totally white. His body is also not like that of others: the teeth are gone; there is little flesh (on his body); with a stooping back, he is trembling all over. By what name is he known?" The charioteer replied: "Your Majesty, he is called an old man.

The Bodhisatta Prince, who had never even heard before the word 'old man', much less seeing one, again asked the charioteer, O charioteer, never before have I seen any one of such nature, whose hair is white, who has no teeth, who is emaciated and trembling with a stooping back. What is meant by an old man? The charioteer replied, "Your Majesty, one who cannot live longer is known as an old man (an old man is one who has a short time left to live for)."

The Bodhisatta then asked: "O charioteer, how is that? Am I also subject to old age? Am I also one who cannot overcome the nature of ageing?" When the charioteer replied, "Your Majesty, all of us including Your Majesty as well as I are prone to old age; there is no one who can overcome the nature of ageing", the Bodhisatta Prince said, "O charioteer, if all human beings, each and every one of them, cannot overcome the nature of old age, I, being prone to old age, desire no more to go to the royal garden and enjoy the pleasures therein. Turn back even from this place where the old man is seen and drive back to the palace. "Very well, Your Majesty," replied the charioteer who, instead of proceeding to the

royal garden, turned the chariot round at the very place where the old man was seen and drove it back to the golden palace.

The Bodhisatta's *saṃvega*.

[117] It is the nature of lions, when shot with an arrow, not to seek primarily to remove the arrow which is the effect, but to seek the hostile hunter who has shot the arrow and who is the prime cause of the coming of the arrow. Of the two phenomena, of cause and effect, Buddhas also do not seek to eliminate the effect which is like the arrow, but they seek and find out through intelligence the cause which is like the enemy hunter who shoots the arrow. Therefore, the Buddhas are like the lions. The charioteer had merely explained worldly nature of decay and old age (*jarā*) as far as he understood but the Bodhisatta Prince as befitting one who desires to become a Buddha knew distinctly on reflection that birth (*jāti*) was the prime cause of the process of ageing (*jarā*). After coming back to the golden palace, the Bodhisatta Prince reflected with penetrative *saṃvega*, "Oh, birth is detestable indeed. To whomever birth is evident, to him ageing is also evident." Having reflected thus, he became cheerless and morose; he remained gloomy and dejected.

King Suddhodana increased the strength of the guards.

King Suddhodana sent for the charioteer and asked him: "O charioteer, why did my son return in a hurry without proceeding to the garden?" The charioteer replied: "Your Majesty, your son has seen an old man so he came back in haste." King Suddhodana mused: "My son should become a ruler over this country. He must not renounce the world and become a recluse. The prediction of the court Brahmins that he would renounce the world and become a recluse must be proved wrong. O courtiers, why did you spoil my plans? Arrange quickly more palace attendants than before; then with more female attendants and dancing girls surrounding him, my son, while enjoying the five sensual pleasures, will no longer think of becoming a recluse." So saying, he ordered to increase the number of guards in the surrounding places at every half *yojana* distance (two *gāvutas*) in all the four directions.

[118] (When the Bodhisatta Prince came out to the royal garden for enjoyment, he was accompanied by a contingent of troops half a *yojana* in extent; as the chariot reached a place where it forged ahead, leaving the forces behind in the procession, the great Arahant Brahmās of the Suddhāvāsa abode, by dint of supernatural power, created the form of an old man in front of the chariot, to be visible only to the prince and the charioteer. The Arahant Brahmās of the Suddhāvāsa abode, considering, "The Bodhisatta prince is now being mired in the slough of five sensual

pleasures like the bull elephant getting swamped in a quagmire. We should let him regain the sense of mindfulness", showed him the form of an old man. The other omens which would appear later should also be understood in the same manner. This account is from the Commentary on the Mahāpadāna Sutta.)

(2) Seeing the omen of a sick man.

Deceived and distracted by the five pleasures of the senses increasingly provided and arranged by his father King Suddhodana to deter him from renouncing the world and becoming a recluse, Prince Siddhattha spent his time enjoying the pleasures and luxuries of the palace life; his sense of religious urgency, generated by the detestation of the nature of birth and old age, became slightly diminished.

When four months had passed after living such a life of luxury, the Bodhisatta Prince again rode out to the royal garden in the chariot drawn by the thoroughbreds as before. On the way, the Prince saw the form of a sick man created a second time by Devas; the man was in great pain being oppressed by disease, and could sit up or lie down only when helped by others; he was helplessly lying in bed covered with his own filth.

[119] Thereupon, the Prince asked the charioteer: "O charioteer, the eyes of that man are not like the eyes of others; they are weak and unsteady. His voice is also unlike that of others; he keeps on crying with an unbearable shrill. His body is also not like the bodies of others. It appears much worn out and exhausted. By what name is he known?" The charioteer replied, "Your Majesty, he is known by the name of 'sick man'."

The Bodhisatta, who had never before seen a sick man or even heard of the word sick man' asked the charioteer again, "O charioteer, I have never come across such a person, who sits up and lies down only with the help of others, who sleeps mired in his own filth and keeps on shrieking unbearably. What is meant by a sick man?' Explain the nature of this sick man to me." The charioteer replied: "Your Majesty, a sick man is one who knows not whether he will or will not recover from the illness afflicting him now."

The Bodhisatta then asked: "O charioteer, how is that? Am I also prone to illness? Am I also one who cannot overcome the nature of ailment?" When the charioteer replied, "Your Majesty, all of us including Your Majesty as well as I are subject to illness; there is no one who can overcome the nature of ailment." the Bodhisatta Prince said, "O charioteer, if all human beings, each and every one of them, cannot

overcome the nature of ailment, I, being prone to illness, desire no more to go to the royal garden and enjoy the pleasures therein. Turn back even from this place where the sick man is seen and drive back to the palace." "Very well, Your Majesty", replied the charioteer who, instead of proceeding to the royal garden, turned the chariot round at the very place where the sick man was seen and drove it back to the golden palace.

[120] **The Bodhisatta's *samvega*.**

As has been said above, although the charioteer merely explained the painful, unbearable, oppressive worldly nature of illness (*vyādhī*), as far as he understood, the Bodhisatta, like the lion king and befitting one who desires to become a Buddha, knew distinctly on reflection that birth was the prime cause of illness, and of the above-mentioned old age. Back at the golden palace, the Bodhisatta Prince reflected with penetrative *samvega*: "Oh, birth is detestable indeed! To whomever birth has become evident, to him ageing is bound to become evident; illness is bound to become evident." Having reflected thus, he became cheerless and morose; he remained gloomy and dejected.

King Suddhodana increased the strength of guards.

King Suddhodana sent for the charioteer and questioned him as before. When the charioteer replied, "Your Majesty, your son came back in a hurry because he has seen a sick man", King Suddhodana thought to himself as before and said in the aforesaid manner, and ordered further increase of guards to be placed every three *gāvutas* in the four directions; he also arranged to appoint more palace attendants and dancing girls.

(3) Seeing the omen of a dead man.

Deceived and distracted by the five pleasures of the senses increasingly provided and arranged by his father King Suddhodana to deter him from renouncing the world and becoming a recluse, Prince Siddhattha spent his time enjoying the pleasures and luxuries of the palace life, and his sense of religious urgency generated by the [121] detestation of the nature of birth, old age and illness became slightly diminished.

When four month had passed after living such a life of luxury, the Bodhisatta Prince again rode out to the royal garden in the chariot drawn by the thoroughbreds as before. On the way, he saw the omen created and shown by the Devas for the third time, namely, a crowd of people and a stretcher (bier) decorated with multi-coloured cloth. Thereupon, he asked the charioteer: "Charioteer, why are all these people gathering around? Why are they preparing a stretcher decorated with multi-coloured cloth?"

The Charioteer replied: "Your Majesty, the people are gathering around and preparing the stretcher because someone has died."

(He had never seen a bier before; he had seen only a stretcher. He asked, therefore: "Why are all these people gathering around and preparing a stretcher?")

The Bodhisatta who had never seen a dead person before or even heard of the dead, commanded the charioteer: "O charioteer, if they are assembled and engaged in making a stretcher, drive me to where the dead man lies." The charioteer said. "Very well, Your Majesty", and drove the chariot to where the dead man was lying. When the Bodhisatta saw the dead man, he asked: "O charioteer, of what nature is this dead man?" The charioteer replied: "Your Majesty, when a man dies, his relative will never see him again; nor will see his relatives any longer."

Thereupon, the Bodhisatta Prince asked further: "O charioteer, how is that? Am I also subject to death like that man? Am I also one who cannot overcome the nature of death? Will my father, mother and relatives not see me again one day? Will I also not see them again one day?" The charioteer replied: "Your Majesty, all of us including Your [122] Majesty as well as I are subject to death. There is no one who can overcome death. It is certain that one day your royal father, mother and relatives will not see you any more and it is equally certain that one day you will no longer see them."

(The royal mother in this context refers to Mahāpajāpati Gotamī, the aunt and step-mother.)

Thereupon, the Bodhisatta Prince said, "O charioteer, if all human beings, each and every one of them, cannot overcome the nature of dying, I, being subject to death, desire no more to go to the royal garden and enjoy the pleasures therein. Turn back even from this place where the dead man is seen and drive back to the royal palace." "Very well, Your Majesty", replied the charioteer who, instead of proceeding to the royal garden, turned the chariot round at the very place where the dead man was seen and drove it back to the golden palace.

The Bodhisatta's *saṃvega*.

As has been said above, although the charioteer merely explained the worldly nature of death (*maraṇa*) as far as he understood that when a man died, the relatives who were left behind would never see him again; nor would the man who passed away see again the relatives he had left behind, the Bodhisatta Prince, like the lion king and befitting one who

desires to become a Buddha, knew distinctly on reflection that birth was the prime cause of the three phenomena: death, old age, and illness, which he had seen previously. After his return to the golden palace, the Bodhisatta Prince reflected with penetrative *samvega*, 'Oh, birth is detestable indeed! To whomever birth has become evident, to him old age is bound to become evident, illness is bound to become evident, death is bound to become evident.' Having reflected thus, he became [123] cheerless and morose; he remained gloomy and dejected.

King Suddhodana increased the strength of the guards.

King Suddhodana sent for the charioteer and questioned him as before. When the charioteer replied, "Your Majesty, the royal son came back in a hurry because he has seen somebody dead", King Suddhodana thought to himself as before and said in the same manner and ordered further strengthening of guards to be placed at every *yojana* in the four directions; he also arranged to appoint more palace attendants and dancing girls.

(4) Seeing the omen of a recluse.

Deceived and distracted by the five pleasures of the senses increasingly provided and arranged by his father King Suddhodana to deter him from renouncing the world and becoming a recluse, Prince Siddhattha spent his time enjoying the pleasures and luxuries of the palace and the sense of religious urgency generated by the detestation of the nature of birth, old age, illness and death became slightly diminished.

When four months had passed after living such a life of luxury, the Bodhisatta Prince again rode out to the royal garden in the chariot drawn by the thoroughbreds as before. On the way, he saw the omen created by the Devas for the fourth time, a man who had embraced the life of a recluse with a clean shaven head and beard wearing a barkdyed robe. "O charioteer," said the Prince, "This man's head is not like the heads of others; he is with a clean shaven head and also has his beard removed. His clothes are also not like those of others and are bark-dyed By what name is he known? The charioteer replied: "Your Majesty, he is known as a recluse."

[124] The Bodhisatta asked the charioteer again: "O charioteer, what is meant by a 'recluse'? Explain the nature of a recluse to me." The charioteer replied: "Your Majesty, a recluse is a person who, bearing in mind that it is good to practise the ten courses of wholesome actions (*kusalakammāpathas*), beginning with generosity (*dāna*), has gone forth from worldly life and put on the bark-dyed clothes; he is a man who,

bearing in mind that it is good to practise the ten courses of wholesome actions which are in accord with righteousness, which are free from blemish, which are clean and pure, has gone forth from the worldly life and put on the bark-dyed clothes; he is one who, bearing in mind that it is good to refrain from ill-treating sentient beings, to work for the promotion of their welfare, has gone forth from the worldly life and put on the bark-dyed clothes."

(Here, although the charioteer had no knowledge of a recluse or his virtues since it was a time prior to the appearance of a Buddha and his Teachings, he said through supernatural powers of the Devas, that the man was a recluse, and explained the virtues of a recluse. This account is taken from the *Buddhavaṃsa Commentary and Jinālaṅkāra Sub-commentary*.)

(Those Bodhisattas with a much longer life-span saw the four great omens one after another with the lapse of a hundred years between one and the next occasion. In the case of our Bodhisatta, however, appearing during a far shorter span of life, intervening period between any two events was four months. According to the *Dīgha Nikāya* reciters, however, the Bodhisatta saw all the four great omens in one day. *Buddhavaṃsa Commentary*.)

Thereupon, the Bodhisatta said to the charioteer: "This man is truly admirable and noble for having gone forth from the world, bearing in [125] mind that it is good to practise the ten courses of wholesome actions, which are in accord with righteousness, which are free from blemish, and which are clean and pure. That man is admirable and noble for having gone forth from the world bearing in mind that it is good to refrain from ill-treating sentient beings and to work for the promotion of their welfare. Just because he is admirable and noble, charioteer, drive the chariot to the place where that recluse is." Saying, "Very well, Your Majesty", the charioteer drove the chariot to where the recluse was. On reaching there, the Bodhisatta asked the recluse, a creation of the Devas: "O man, what is that you are doing? Your head is not like the heads of others; your clothes are also not like those of others". When replied by the recluse, a creation of the Devas through their supernormal powers, "Your Majesty, I am known as a recluse", the Bodhisatta asked him further: "What do you mean by a recluse?" The recluse, actually a supernormal form created by the Devas (*iddhirūpa*), replied: "Your Majesty, I am one who has gone forth from the household life, having shaved off the hair and beard and wearing the bark-dyed clothes, and bearing in mind that it is good to practise the ten courses of wholesome actions, beginning with generosity, which are also known by four special epithets: *Dhamma* for being righteous, *Sama* for being in accord with

righteousness, *Kusala* for being blemishfree and *Puñña* for being pure and clean both as cause and effect; and also bearing in mind that it is good to refrain from ill-treating sentient beings and to work for the promotion of their welfare." Thereupon, the Bodhisatta Prince said in acknowledgement and approval, "You are indeed admirable and noble. You have gone forth from the household life, having shaved off the hair and beard, and wearing the bark-dyed clothes, and bearing in mind that it is good to practise the ten courses of wholesome actions, which have the special epithets of *Dhamma*, *Sama*, *Kusala* and *Puñña*, and also bearing in mind that it is good to refrain from ill-treating sentient beings and to work for the promotion of their welfare."

[126] **The date of the Bodhisatta's renunciation.**

Before he renounced the world by going forth from the household life, the Bodhisatta made four visits to the royal gardens. On his visit to the royal garden riding on the chariot drawn by thoroughbreds on the full moon of Āsālha (June-July) in the year 96, Mahā Era, he saw on the way the first omen, that of an old man. On seeing this omen he discarded the pride arising from exuberance of youthfulness (*yobbana mana*).

Then, when the Bodhisatta Prince proceeded again to the royal garden as before on the full moon of Kattikā (October-November), he saw on the way the second omen, that of a sick man. On seeing this second omen he discarded the pride arising from the exuberance of sound health (*ārogya māna*).

On proceeding again to the royal garden as before on the full moon of *Phagguna* (February-March), he saw on the way the third omen, that of a dead man. On seeing the third omen, the Bodhisatta discarded the pride arising from the exuberance of being alive (*jīvita māna*).

Then again, on the full moon of Asalha, in the year 97, Mahā Era, the Bodhisatta went out to the royal garden as before. He saw on the way the omen of the recluse. The sight of this omen awakened in him a liking for the life of a recluse; and, making the resolution, "I shall become a recluse this very day," he proceeded on his journey to reach the garden the same day.

(The *Dhammasaṅgani* of the Abhidhammā Piṭaka gives an exposition on *saṃvega* in the Nikkhepa Kaṇḍa as follows: The fear of *jāti* or the knowledge that *jāti* [127] is a big fearsome danger is called *jātibhaya*; the fear of *jarā* or the knowledge that *jarā* is a big fearsome danger is called *jarābhaya*; the fear of *vyādhi* or the knowledge that *vyādhi* is a big fearsome danger is called *vyādhibhaya*; and the fear of *maraṇa* or the

knowledge that *maraṇa* is a big fearsome danger is called *maraṇabhaya*. The group of these four kinds of knowledge is known as *saṃvega*.)

(Of the four kinds of great omens already described, the first three are known as *saṃvega nimitta*, omens which give rise to sense of religious urgency. Because, if birth takes place, there is unavoidable certainty of manifestation of ageing, illness and death. Because of the arising of birth, there is bound to be the arising of ageing, illness and death. There is no escape from ageing, illness and death for one who has been born. To one who looks upon these phenomenal dangers as fearsome, harsh and dreadful, they form the cause for the arising of terrible fright and alarm in them.)

(The last omen, that of a recluse, is the manifestation to encourage the practice of the Dhamma, as a way of escape from the said dangers of ageing, illness and death. Hence it is called *padhāna nimitta*, omen which gives rise to sense of meditation al exertion.)

Sakka despatched Visukamma Deva to help the Bodhisatta Prince dress up.

The Bodhisatta Prince spent the whole day in the royal garden, playing and enjoying its delight; after taking a bath as the sun began to set, he remained sitting elegantly on the auspicious stone slab. At that moment he felt inclined to get himself dressed up. Sakka, becoming aware of the wish of the Bodhisatta, despatched Visukamma Deva who taking the guise of a barber in the service of the Bodhisatta came to him and dressed him up with celestial attire and adornments. (Herein the [128] glow of the Bodhisatta dressed in celestial attire should be visualized in anticipation.)

Just while the musicians were entertaining, with five kinds of musical instruments and others with singing and dancing, and even while the Brahmins were extolling him in sweet words of praise, "May Your Majesty be crowned with success, free from all forms of danger and hostility; may you be blessed with glory and happiness", the Bodhisatta Prince, thus dressed up in five celestial adornments ascended the royal chariot, decorated with precious ornaments to return to the royal palace.

The birth of son Rāhula.

At that moment, King Suddhodana, the royal father received the information that the Bodhisatta's Chief Queen Yasodharā had given birth to a son. So he sent royal messengers to the Bodhisatta Prince with the glad tidings: "Go convey this good news to my son." When the Bodhisatta Prince Siddhattha heard the news that a son had been born, he remarked,

as befitting one who kept in mind the sense of religious urgency (*saṃvega*): "The Asura Rahu¹ who will seize and keep me captive has been born; a great bondage has come into existence!"

When asked by King Suddhodana, "What has my son said?" the messengers related to him the remarks made by the Bodhisatta Prince. Thereupon, King Suddhodana announced the name and title of his grandson thus: "From now on, my grandson shall be known by the name of Prince Rāhula."

[129] **Sakya Princess Kisā Gotamī's joyous utterance of peace.**

The Bodhisatta entered the royal capital of Kapilavatthu riding the chariot accompanied by a large retinue with majestic elegance at its height. As the Bodhisatta was thus entering the royal city by the chariot, the Sakyan Princess by the name of Kisā Gotamī, who was possessed of charm and beauty, and who was not lowly birth but of high noble lineage, on seeing the physique (*rūpakāya*) of the Bodhisatta Prince from where she was on the outer terrace of her mansion, and feeling delighted, uttered her feeling of joy as follow:

Nibbutā nūna sā mātā. Nibbutā nūna so pitā.
Nibbutā nūna sā nārī. Yassā'yaṃ īdiso patī.

Peaceful and happy will be the mind of the fortunate mother who has given birth to such a son possessing the splendour like the rising sun, an extraordinary son of noble birth, top in beauty, superb in grace, foremost in intelligence. Reflecting meticulously on the twin attributes of her son's talent and beauty, her joyful satisfaction, day after day, will result in peace of mind.

Peaceful and happy will be the mind of the fortunate father who has given rise to such a son possessing the splendour like the rising sun, an extraordinary son of noble birth, top in beauty, super in grace, foremost in intelligence. Reflecting meticulously on the twin attributes of his son's talent and beauty his joyful satisfaction, day after day, will result in peace of mind.

Peaceful and happy will be the mind of the fortunate woman who has become the wife of such a husband possessing the [130] splendour like the rising sun, an extraordinary husband with virility, top in beauty, superb in grace, foremost in intelligence. Reflecting meticulously on the twin attributes of her husband's talent and beauty, her joyful satisfaction, day after day, will result in peace of mind.

(When oil is poured into a pot and when it is filled to the brim, oil overflows. In the same way, when someone feels intensely joyful and satisfied for some reason or the other, the said feeling of joy and satisfaction (*pīti & somanassa*) becomes, as it were, full in the stomach and spills out. The outburst of such feeling of joy and satisfaction expressed in the form of verse (*gāthā*) or in the form of prose (*cunṇiya*) is called *udāna*, expression of intense feeling of joy.)

Hearing the joyful utterance by the Sakyan Princess Kisā Gotamī, the Bodhisatta Prince reflected "This cousin sister of mine, Sakyan Princess Kisā Gotamī, has made the joyful utterance that the sight of such a personality (*attabhāva*) will give delight and serenity to the mother, the father and the wife. Now, what is that which when extinguished will bring true peace of mind?" It then occurred to the Bodhisatta, whose mind was already detached from defilements (*kilesa*), thus: "There is true peace only when the fire of passion (*rāga*) is extinguished; there is true peace only when the fire of hatred (*dosa*) is extinguished; there is true peace only when the fire of delusion (*moha*) is extinguished; there is true peace only when the heat of defilements such as conceit (*māna*), wrong views (*diṭṭhi*), etc., subsides. This Princess Kisā Gotamī has spoken pleasant words about the element of peace. And, I am one who is going round in search of Nibbāna, the Ultimate Reality, which is the true extinction of all suffering. Even as of today, I should renounce the world by going forth and becoming a recluse in the forest to seek Nibbāna, the Ultimate Reality." With this thought of renunciation occurring continuously to him, the Bodhisatta Prince, saying "Let this pearl necklace be the [131] teacher's fee for the Princess Kisā Gotamī for reminding me to go in search of the element of extinction, Nibbuti", took off the pearl necklace worth one lakh from his neck and had it sent to Kisā Gotamī. The Princess was overjoyed with the thought, "This cousin of mine, Prince Siddhattha, has sent me the present because his mind is inclined towards me."

The Bodhisatta Prince went up the residential palace, which was dignified, elegant, marvellous for delightful living, and reclined on the royal couch. The moment he reclined thus, all the female palace attendants and dancing girls who possessed the celestial beauty of form and complexion and who were adept in the art of singing, dancing and making music gathered round him with five kinds of musical instruments in their hands and started playing them, dancing and singing to let him enjoy the five kinds of sensual pleasure. But being disgusted with and wearied of activities which would kindle the fire of defilements, he found no pleasure in such entertainments of singing, dancing and music and fell asleep in a moment.

Even as the Bodhisatta Prince had fallen asleep instantly, the female

palace attendants and dancing girls thought to themselves thus: "We dance, sing and play music for the Bodhisatta Prince; but he has fallen asleep. Why should we now exhaust ourselves?", and they too fell asleep with their musical instruments pressed underneath. The fragrant oil lamps kept alight inside the golden palace continued to illuminate brilliantly.

Renunciation of the Bodhisatta Prince consequent on deep sense of religious urgency, *saṃvega*.

On waking up, the Bodhisatta Prince sat cross-legged on the couch and looked around. He saw dancing girls asleep, some with their musical instruments pressed underneath and with saliva flowing out [132] from the mouth, soiling their cheeks and bodies, some grinding their teeth, some snoring, some jabbering, some with their mouths open, some with no clothes on but with bodies bare, some with their hair loose and in confusion--all looking like loathsome dead bodies in a cemetery.

Seeing the said detestable changes and transformations in the dancing girls, the Bodhisatta Prince became all the more detached from objects of sensual pleasures. This is how the detachment took place:

(1) Appassādā-kāmā: The five objects of sensual pleasures are less of enjoyment and more of suffering and grief. The faults and defects of the five objects of sensual pleasures are, in fact, quite numerous!

(2) Aṭṭhikankalūpamā-kāmā: The five objects of sensual pleasures are like a piece of fleshless bone. When a lean and hungry dog finds a piece of bone completely stripped bare of any flesh, with saliva trickling down, it bites the bone but it cannot get satisfied; because of the rank smell of the bone it cannot leave it and go elsewhere. It continues on biting the bone from the top to the bottom, from the bottom to the top and again in the middle with the ardent expectation of relishing the taste and getting satisfied; but the dog may meet with its death without finding any taste in the bone. In the same way, men and women, all sentient beings, cling to the bone-like material objects of sensual pleasures, both animate and inanimate, such as gold, silver, land and estates, wives and children, etc., just like the lean hungry dog. Although they enjoy having these objects, for a long time with much longing and craving, they never become satisfied. They remain in great hope of finding relish and satisfaction. Being attracted and overwhelmed by the sense desires aroused in them by the objects of sensual [133] pleasures, sentient beings cannot abandon these objects; without any thought of renouncing the world to free themselves from the bonds of the pleasures of the senses, they fondly keep on clinging to them, eventually to meet death at the feet of their wives and children (while fulfilling their obligations of the household

life). Therefore, the five material objects of sensual pleasures are very much like piece of fleshless bone; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(3) *Mamsapesūpamā-kāmā*: The five sensual pleasures are indeed like a chunk of meat. Take, for example, an eagle that flies away after snatching a chunk of meat; it is given chase by a number of other birds which gather round and attack it. As long as the eagle holds the meat, it is subject to relentless attack and has to endure much suffering; as soon as he discards the piece of meat, he is relieved of such woe. Another bird which in turn picks up the piece of meat and flies away is again chased, surrounded and attacked by other birds. Thus each eagle which becomes attached to the meat, which snatches it and flies away, faces the same predicament. In a similar manner, he who clings to the objects of sensual pleasures, which are like the piece of meat, as 'mine', 'my own', is subject to constant dangers of robbery, looting, and cheating, by the five enemies: water, fire, ruler, thief, and unloved ones who will wreak havoc and misery at every opportunity. If, on encountering these enemies, he puts up a defence against them to the best of his ability, he is likely to face loss of life under unfavourable circumstances. As long as he keeps on clinging to these objects of sensual pleasures, he remains surrounded by all kinds of dangers, leading a life of restriction. Only through discarding them all will he get the opportunity to live in peace. Therefore, the five material objects of sensual pleasures are very much like a chunk of meat; they [134] are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(4) *Tiṇukkūpamā-kāmā*: The five objects of sensual pleasures are indeed like a firebrand of grass; when a large bundle of grass is lighted and carried against the wind, it would start burning from the tip continuously downwards, and unless it is thrown away, it would burn parts of the carrier's limbs such as hands and legs, etc.; he would thus perhaps meet death or suffer intense pain bordering on death. In the same manner, the material objects of sensual pleasure, when grasped and taken hold of with the hands of craving as 'my own', 'mine', 'my property', would burn all those, who rejoice in their possessions, with the fires of anxieties for their safekeeping. In spite of endearing care and attention, if these material objects of sensual pleasures, through natural course of things, become despoiled and wasted, they would develop the big fire of suffering through anxiety and worry. At times, these raging fires of material objects of sensual pleasures would develop into fires of death (*maraṇa*). Therefore, to take possession of these material objects, both animate and inanimate such as wives and children, land and estates, etc., is just like taking possession of the blazing flames and fires. Therefore, the five

material objects of sensual pleasures are very much, like the burning grass bundles; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(5) *Aṅgārakasūpama-kāmā*: The five objects of sensual pleasures are indeed like a pit of embers. Being covered by ashes with no visible smoke or flame, the pit of acacia wood embers looks deceptive as if it were not fire; But anyone who descends into the pit with no recognizable signs of fire would get burnt more severely than being scorched by a blazing flame.

[135] He may even lose his life. In a similar manner, the five material objects of sensual pleasures, appear superficially to be pleasant as manifested through sight, sound, smell, taste and touch, and do not seem to be burning hot. By craving for and taking into possession of these objects, when one descends into the ember-pit of sensual pleasures, one suffers great pain and misery. Burning with visible blazing flames, is apparent to all; but burning of various tubers, such as arum, yam, etc., which are kept burried in a heap of embers, is not apparent though the intensity of heat there is much greater than that of a blazing fire. In the same way, those who descend into and get sunk in the ember-pit of sensual pleasures burn not with flames visible to all, but with an intense internal heat. Even as the various tubers, such as arum, yam, etc., kept burried in the ember-pit get burnt, they are burnt internally suffering great anguish unknown to others by latent heat generated by various thoughts of sensual pleasures, by various difficulties encountered in earning their livelihood, and by all kinds of worry involved in maintaining and feeding their families.

This sensual world which is replete with material objects of sensual pleasure is like a large pit of embers; the bigger the number of material objects of sensual pleasures, the greater the mass of burning embers in the pit. The sentient beings of sensual world are like the tubers such as arum, yam, etc., kept burried inside the burning embers. Therefore, the five objects of sensual pleasures are very much like the pit of embers; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(6) *Supinakūpamā-kāmā*: The five objects of sensual pleasures are indeed like a dream. A person, while in slumber may dream of himself being a wealthy man, a provincial [136] governor (*padesarājā*) or an emperor (*ekarājā*), enjoying to his heart's content whatever pleasure of the sense he wishes, thus leading a life of luxury. In his dream, everything seems to be actually happening. It appears as if there would be no end of this luxurious living but when he suddenly wakes up before completion of

enjoying the luxurious pleasures in the dream, he finds them untraceable, intangible, and of no avail. In the same way, men and Devas of the sensual world are indulging themselves in their respective mundane and celestial pleasures, being led on by craving (*taṇhā*), and being deluded by craving (*taṇhā*), pride (*mānā*) and false belief (*diṭṭhi*) into thinking that their life of pleasure is real, permanent and enduring. They are just dreaming. During the infinitesimally short duration of the present life time, while in the course of enjoying the dream-like sensual pleasures, one has to pass into another existence, leaving behind all these sensual pleasures one is so attached to. Then, just as all those pleasurable things one encounters in one's dream vanish without any trace the moment one wakes up, so also all the material objects of sensual pleasures one has clung to as my own, "mine", 'my property', during the short duration of the present life, all of them without exception, turn out to be things which have nothing to do with oneself. Therefore the five objects of sensual pleasures are very much like things in a dream; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(7) *Yācītakūpamā-kāmā*: The five objects of sensual pleasures are indeed like articles taken for use on temporary loan. For example, there are those people who having no possession of their own have to hire jewellery such as precious stones, gold and silver, to wear on festive occasions. While they enjoy wearing them as their own with all happiness just before they [137] return them or before they are asked by the owners to return; they feel sad and dejected when they have none of the borrowed treasures in their hands after returning them to the owners. In a similar manner, when their past meritorious deeds produce beneficial results in the way of enjoyment of sensual pleasures, they are liable to be deluded into thinking that such beneficence would last forever. When these objects suffer loss or destruction in consequence of one's past evil deeds, or when one passes away, they turn out to be things in no way relevant to oneself. Taking his course in life according to circumstances, he who has thought of himself to be the real possessor of such sensual pleasures is left with nothing in hand. Therefore the five objects of sensual pleasures are very much, like articles taken on loan for temporary use; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(8) *Rukkhaphalūpamā-kāmā*: The five sensual pleasures are indeed like a tree laden with fruit. For example, there is a big tree bearing fruit in a big grove near a village. A certain man roaming about in the grove in search of some fruit to eat sees the tree and reasons: "This tree is full of tasty fruit; but there is not a single fruit which has fallen on the ground. I can skillfully climb the tree: so I will climb the tree and eat the fruit to my

hearts's content. I will also pluck them until the fold of my waist-cloth is full." With such a thought, the man climbs the tree, and eats the fruit until he is full; he also plucks enough fruit to fill the fold of his waist-cloth. In the mean time, a second man with a knife in hand enters the grove also in search of fruit to eat. He sees the same tree laden with fruit and thinks: "This tree is full of sweet-tasting fruit. There is no fruit on the ground. I am not skillful in climbing trees. Therefore I will cut and fell the tree from the base and eat the fruit till I am satisfied.

[138] I will also collect them until the fold of my waist cloth is full" Then the man cuts down the tree. The first man already on the tree is unable to descend quickly before it is felled by the second man; he will either be maimed or may even lose his life.

Similarly, a wealthy man enjoying fully the pleasures of the senses could be approached by another person, who would beat him up and rob him of his material objects of sensual pleasures; unless the owner of these material objects could dispose them off speedily, he would be severely beaten up and injured or even meet with death on account of them. If he passed away with obsession or strong attachment to sensual pleasures, he would meet with all kinds of suffering such as rebirth in the realm of woes (*apāya*). Therefore, the five objects of sensual pleasures are very much like the tree fully laden with fruit; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(Or) The five objects of sensual pleasures are like a ripe poison fruit. For example, there is a poison fruit called *kiṃpakka or kiṃphala* which resembles the most relishing ripe mango fruit pleasing to the eye with alluring aroma and taste; but it causes those eating the fruit to suffer untold pain even leading to death. Those who happen to eat the fruit just because of its colour, smell and taste writhe with pain, with their intestines breaking up and ultimately die in agony like one who has taken arsenic mixed with lime juice. In a similar manner, the five objects of sensual pleasures are deceptive in outward appearance deluding those without the eye of wisdom into thinking that they are indeed various delightful, pleasurable materials. Allured by their attractive outward appearance, those who take delight and indulge in them become suffocated with the unwholesome (*akusala*) poisons of greed, anger and [139] bewilderment and after going through all kinds of writhing pains and suffering through worry, anxiety, etc., helplessly meet with death. Even after death, on account of the poison of sensual pleasures, they do not attain happy existence; instead they encounter further miseries and difficulties such as rebirth in the state of woe (*apāya*). Therefore, the five objects of sensual pleasures are very much like a ripe fruit of poison; they

are more of pain and suffering. Therefore the desires for sensual pleasures are utterly undependable and full of faults and defects!

(9) *Asisūnūpamā-kāmā*: The five objects of sensual pleasures are indeed, like a chopping block on which chopping was done with knives and axes. For example, it is on the chopping block that criminals and hunted animals such as deer, etc., are slaughtered; the meat of such game is also cut up and minced on the chopping block. The chopping block is where sentient beings are killed and minced. In a similar manner, the five objects of sensual pleasures destroy all beings who take delight and indulge in them by cutting up and mincing them with the knife and axe of (their own) craving for sensual pleasures. All those who happen to place their necks on the chopping block of sensual pleasures (those who crave) cannot develop the elements of renunciation (Nekkhamma Dhātu) to escape to the open space and broad highway of Concentration Meditation and Insight Meditation; destroyed and cut up into pieces with the knife and axe of craving on that very chopping block of sensual pleasures, they come to the end of their lives in a terrible manner. Therefore, the five objects of sensual pleasures are very much like the chopping block on which chopping or mincing of meat is carried out; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

[140] (10) *Sattisūlupamā-kāmā*: The five objects of sensual pleasures are indeed like the sharp edge of a sword or a spear. For example, the exceedingly sharp edge of a sword or a spear cuts deep and pierces anything that comes into contact with it; they are only weapons for killing, destroying enemies, etc.,. So also, the five objects of sensual pleasures, possessing the quality of sharpness, cut deep and pierce anyone coming into, contact or entangled with them. For example, any one pierced by the edge of the sword or the spear of a visible object (rupammaṇa) is like the fish caught by a baited hook in its intestines; he cannot extricate himself from it all at once, but follows its dictates with passive obedience. Being thus inflicted by the sharp edge of the sword or the spear of a visible object, he becomes forgetful and can no longer pay attention to the practice of *Sīla*, *Samādhi* and *Paññā* which he has formerly cultivated; thus he ends up in ruin. (This example applies equally to the objects of hearing, *Saddārammaṇa*, etc.). Thus the five objects of sensual pleasures resembling the sharp edges of five swords or spears are only weapons for killing and destroying beings. All beings who have not yet discarded craving for sensual pleasures have to remain like prisoners amidst the swords or spears of the five sensual objects aimed straight at them in whichever existence they might find themselves. The said five objects of sensual pleasures would automatically get themselves embedded in all beings coming into contact with them without sparing

anyone. Therefore, the five objects of sensual pleasures are very much like the sharp edge of a sword or a spear; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(11) *Sappasirūpanā-kāmā*: The five objects of sensual pleasures are indeed like the head of a poisonous snake. The head of a poisonous snake being filled with potent, deadly [141] venom is loathsome and frightful. Just as the head of a poisonous snake would cause untold harm to all who happen to come into contact with it, so also the five objects of sensual pleasures are loathsome and frightful since they are filled with a kind of potent poison which could generate the bad blood of *kilesa*, mental defilements, in those who happen to come into contact with them or who are bitten by them. And just as the head of a poisonous snake would bring only harm but no benefit to the world, so the five objects of sensual pleasures would bring all kinds of frightful danger to the people of the world. Just as one who happens to come into contact with or step on the head of a poisonous snake, so one who happens to come into contact with or step on the head of the poisonous snake of five objects of sensual pleasures, would be exposed to a great danger. Therefore, the five objects of sensual pleasures are very much like the head of a poisonous snake; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(The above account of how detachment from sensual pleasures takes place (*Kāmādīnavakathā*) is based on the Potaliya Sutta of the *Majjhimaṇṇāsa Pāḷi*.)

Indeed, great, frightful danger is the real name of the five sensual pleasures! Suffering is the real name of the five sensual pleasures! Disease is the real name of the five sensual pleasures! Big abscess is the real name of the five sensual pleasures! Tight fastening is the real name of the five sensual pleasures! Inescapable bog is the real name of the five sensual pleasures. (From *Chakka Nipāta, Aṅguttara Pāḷi*.)

This royal palace of pomp and grandeur comparable to Vejayanta Palace, the residence of Sakka, is indeed like the [142] cemetery where the dead are disposed of. The three planes of existences, *kāma*, *rūpa* and *arūpa*, are indeed like a big buring in deep red, bluzing flames. These sontient beings, house humans, Devas and Brahmas, are bound to take conception, to grow old, to become sick and then to die; after death, they have to take conception again; then, to grow old, to become sick and to die again. Subjected to the repeated processes of taking conception, growing old, becoming sick and dying, they undergo great suffering. And yet, they do not know the way to escape from birth, ageing, sickness and death. When

will they know it?"

Thus contemplating and realising the frightfulness of birth, old age, sickness and death, and the fact that the objects of and desire for sensual pleasures as well as the three realms of existences of *kāma*, *rūpa* and *arūpa* are less of happiness and pleasure, more of pain, suffering and defects, he became entirely divested of delight in and attachment for the five objects of sensual pleasure, the Bodhisatta then expressed his intense feeling by uttering:

Upaddutaṃ vata bho, "Oh, how distressing it is!"

Upasatthaṃ vata bho, "Oh, how oppressing it is!"

He became exceedingly inclined to renounce the world and become a recluse.

Thinking to himself, "It is time for me even today to go forth from the household life", the Bodhisatta rose from the royal couch, approached the door and asked, "Who is here?" The Minister Channa, who was sleeping with his head resting on the threshold of the door, replied: "Your Majesty, I am Channa." The Bodhisatta Prince commanded him, saying: "I wish to renounce the world today. Without letting anyone know, go now quickly and saddle a thoroughbred Sindhi [143] horse possessing great speed." The Minister Channa gave his assent, saying, "Very well, Your Majesty", and carrying with him necessary equipment for saddling the horse, went to the royal stable. In the brilliant illumination of the fragrant oil lamps he saw the royal steed Kaṇḍaka, a victor of all foes, standing on the delightful ground of the stable under a canopy decked with jasmine flowers. Deciding, "I should prepare this auspicious steed Kaṇḍaka for the Prince to go forth tonight", he proceeded to saddle Kaṇḍaka with complete equipment.

While he was being saddled thus, Kaṇḍaka came to realise, "I am being saddled rather tightly this time; on previous occasions, when going out to the royal garden, saddling was done differently. No doubt, the Prince is going forth to-night riding on me to become a recluse." Being greatly overjoyed, he neighed vehemently. The neighing of Kaṇḍaka in his fit of great delight could have reverberated throughout the whole of Kapilavatthu; but Devas let nobody hear the neighing sound.

While his connatal mate, Minister Channa, was thus gone to prepare and fetch the royal steed Kandaka, the Bodhisatta with intent "to have a look at the royal baby before renunciation" went from where he was to the royal chamber of Rāhula's mother, Queen Yasodharā, and opened the door of the chamber. At that time, the chamber was brilliantly lit with

scented oil lamps; and Rāhula's mother, Queen Yasodharā, was lying asleep on the bed strewn with jasmine flowers, with her hand resting on the head of her baby.

The Bodhisatta stood at the door sill and, while looking, reflected: "If I remove the queen's hand and nestle my son in my arms, I will surely awaken the queen; if the queen wakes up, that will endanger my plan of renunciation which I am about to execute. So be it for now. I will not see him yet; only after I have attained Buddhahood, will I come back and see my son". Having contemplated thus, the Bodhisatta descended [144] from the royal palace and approached the royal steed to whom he addressed:

"O Kaṇḍaka, my connatal. Assist me for this one night. After attaining Buddhahood through your help, I will rescue the world of sentient beings including Devas, from the stream of *saṃsāra* and convey them to the high ground of Nibbāna."

Then the Bodhisatta jumped on to the back of the royal steed Kaṇḍaka.

The Kaṇḍaka measured eighteen cubits from the neck and was of proportionate height. He possessed great power and speed as well. His whole body was snowy white; his physical appearance is as delightful and graceful as a newly polished conch. Sitting on the middle of Kaṇḍaka's back, with his connatal mate Minister Channa clutching the tail of the horse, the Bodhisatta rode out of the palace in the middle watch of the night on Monday, the full-moon day of Āsāḷha in the year 97, Mahā Era, and arrived at the main gate of the royal city. (While the Bodhisatta was thus departing from the palace by riding the royal steed Kaṇḍaka, Devas placed their hands under his hoofs at every trot so that the sound of the hoofs could not be heard by anyone.)

The Bodhisatta Prince, his connatal mate Minister Channa, and the royal horse Kandaka, each having a plan of his own.

It was the time when the royal father King Suddhodana had taken precautions to prevent the Bodhisatta from going forth by strengthening the two sides of the main gate of the royal city so that each side could be opened only with the strength of one thousand troops. He considered: "If it is thus arranged, my son will not be able to go out unnoticed at any time by opening the main gate of the city".

[145] The Bodhisatta was endowed with great strength; he had the strength of one thousand crores of *Kālāvaka* elephants; he had the strength equivalent of one thousand crores of middle-sized male persons

(*majjhima purisa*). Accordingly, he thought to himself, "If the main gate will not open, I will escape today by making use of my own strength. Remaining seated on the back of the royal steed Kaṇḍaka, I will clasp Minister Channa who accompanies me, holding the horse's tail and the royal horse Kaṇḍaka in between my two thighs and jump over the 18-cubit high city wall."

Minister Channa also thought to himself: "If the main gate of the city will not open, I will keep my Lord's son seated on my shoulder, clasp the Kaṇḍaka horse under my right armpit, and hugging him with my right hand, I will jump over the 18-cubit high wall of Kapilavatthu City and escape."

The royal horse Kaṇḍaka also thought to himself: "If the main gate of the royal city will not open, I will keep my royal son seated on my back as he is and along with the connatal mate Minister Channa holding on to my tail, I will jump over the 18-cubit high wall of Kapilavatthu City and escape."

The physical power of the Bodhisatta Prince.

(One elephant of *Kālāvaka* pedigree has the combined power of 10 *Majjhimapurisa* men of medium strength; one *Gaṅgeyya* elephant has the combined power of 10 *Kālāvaka* elephants (or 100 *Majjhimapurisas*); one *Paṇḍara* elephant has the combined power of 10 *Gaṅgeyya* elephants (or 1000 *Majjhimapurisas*); one *Tamba* elephant has the combined power of 10 *Paṇḍara* elephants (or 10,000 *Majjhimapurisas*); one *piṅgala* elephant has the combined power of 10 *Tamba* elephants (or 100,000 *Majjhimapurisas*); one *Gandha* elephant has the combined [146] power of 10 *Piṅgala* elephants (or 1,000,000 *Majjhimapurisas*); one *Maṅgala* elephant has the combined power of 10 *Gandha* elephants (or 10,000,000 *Majjhimapurisas*), one *Hema* elephant has the combined power of 10 *Maṅgala* elephants (or 100,000,000 *Majjhimapurisas*); one *Uposatha* elephant has the combined power of 10 *Hemaelephants* (or 1,000,000,000 *Majjhimapurisas*); One *Chaddanta* elephant has the combined power of 10 *Uposatha* elephants (or 10,000,000,000 *Majjhimapurisas*). The Bodhisatta has the combined power of 10 *Chaddanta* elephants (or 100,000,000,000 *Majjhimapurisas*), *Aṅguttara Commentary*).

The deterrence by Vasavattī Māra.

In this manner, the three of them were having similar intentions. Even if the main gate of the city would not open, any one of them would certainly act in fulfilment of his plan. Nevertheless, by virtue of the accumulated merits and glory of the Noble Bodhisatta, the Devas guarding the gates of

the royal city were very glad to keep the main gate readily open for the Bodhisatta to go out. Just as the Bodhisatta rode out from the main gate of the royal city on the back of Kaṇḍaka accompanied by his connatal mate Minister Channa, Vasavattī Māra who did not like and had always opposed and obstructed the emancipation of sentient beings from the round of rebirths came down to the human world from his abode of Paranimmitavasavattī Deva world in a moment, so soon as a strong man would stretch out his folded arm or fold his out-stretched arm, and appeared in front of the Bodhisatta. His purpose was to deter the Bodhisatta from renouncing the world by tricking him into believing that the deterrance was for his own good. Remaining in the sky, he uttered:

[147] **Mā nikkhama mahāvira ito te sattame dine.**

Dibbaṃ tu cakkaratanaṃ addhā pātu bhavissati, (Buddhavaṃsa Commentary.)

"O very energetic Bodhisatta Prince, do not just go forth and become a recluse. On the seventh day from today, the celestial Wheel Treasure for you will certainly make its appearance."

He discouraged the Bodhisatta also by telling him: "You will become the Universal Monarch ruling over the four Great Continents surrounded by two thousand small islands. Do turn back, Your Majesty." Thereupon, the Bodhisatta Prince asked: "Who are you, speaking to me and discouraging me now?" Māra Deva replied: "Your Highness, I am Vasavattī Māra." Then the Bodhisatta made this bold reply:

Jānāmaṃ mahārāja, mayhaṃ cakkassa sambhavaṃ. Anattiko'ham rajjena, gaccha tvaṃ Māra mā idha.

"O powerful Māra, I already know even before you that the divine Wheel Treasure will certainly arise for me. As for myself, I do not have the least desire to become a Universal Monarch, ruling over the four Continents. Go ye away now, O Māra, from here; do not stand in my way."

*Sakalaṃ dasasahassampi, lokadhātum'ahaṃ pana
Unnādetvā bhavissāmi, Buddho loke vināyako.*

"As for me, I will strive to become a Buddha to help and convey all sentient beings, who are ready to listen to the Dhamma (*veneyya*), to the victorious land of Nibbāna, making the ten thousand world revolve and resound like the potter's wheel."

[148] Thereupon, Mara threatened the Bodhisatta with these words: "O

friend Prince Siddhattha, keep your words constantly in mind. From this time on, I will make you know well what I am whenever your mind is filled with thoughts of sensual desires (*kāma vitakka*), thoughts of malice (*vyāpāda vitakka*), or thoughts of cruelty (*vihimsā vitakka*)." And, thenceforward, he was constantly on the look-out for the occasion when mental defilements (*kilesa*) would perchance arise in the mental continuum of the Bodhisatta, following him closely like a shadow for a total period of seven years. (He followed closely behind the Bodhisatta for a total period of seven years with intent to kill him outright at the very place where mind defilements would perchance arise in the mind continuum of the Bodhisatta.)

The ceremonious escort provided by the Devas and Brahmās to the bank of the River Anomā.

At the age of twenty nine years, when he was about to acquire the glory and powers of a Universal Monarch, he forewent and spurned them as if they were spittle. At midnight, on the full-moon day of Asalha when the constellation Āsāḷha, and the moon were in conjunction in the year 97, Mahā Era, he left the royal palace which was comparable to the magnificent palace of the Universal Monarch. But while he was thus leaving, the desire to turn round and take a view of the royal city of Kapilavatthu arose in his mind.

Immediately after that thought had arisen in the mind of the Bodhisatta, the very locality where the thought occurred revolved round like a potter's wheel as if the earth was addressing him: "O noble person Bodhisatta, your deeds of merit were such that you need not turn round to look at any thing; the object you want to see will present itself in front of you." The Bodhisatta thus viewed the royal city Kapilavatthu from where he was without having to take the trouble of [149] turning round. The site where the royal horse Kaṇḍaka halted was marked for the erection of a stupa to be named Kaṇḍaka Nivattana. He then proceeded on his journey in a majestic manner on the back of the royal horse Kaṇḍaka. Along the route taken by the Bodhisatta, all the Devas and Brahmās marched along in the front and rear, and on the left and right, some holding sixty thousand lighted torches (six hundred lighted torches according to the *Buddhavaṃsa Commentary*); others came along honouring him with festoons of fragrant flowers, sandalwood powder, yak-tail fly-flaps, banners and streamers. They came along singing celestial songs and playing all kinds of celestial musical instruments.

The noble Bodhisatta who, as described above, had gone forth in such magnificence passed through the three kingdoms of Sākiya, Koliya and Malla in one single night covering a distance of thirty *yojanās*, eventually

arriving on the bank of the River Anomā.

(Special Note: The royal Kaṇḍaka horse possessed the power of speed enabling him to run around the Cakkavāḷa mountain in the early morning and arrive back in time for the morning meal readily prepared for him. Nevertheless it should be especially noted that at that time the garlands of scented flowers strewn by the Devas and Brahmās, nāgas and garuḍas, etc., from the sky were covering the ground up to the height of the horse's navel and so he had trudged along, struggling and struggling through the mass of garlands of flowers as though making his way through marshy ground and thus was able to cover only thirty *yojanās* in one whole night.)

REMOVING THE HAIR AND BECOMING A RECLUSE.

[151] **Crossing the River Anomā and cutting off the hair.**

Having reached the other bank of the River Anomā, the noble Bodhisatta brought the royal horse to a halt at the edge of the river and asked Minister Channa: "What is the name of this river?" When the minister replied that it was Anomā, the Bodhisatta took it as a good omen, saying, "My being a recluse will not be of poor quality; in fact, it will be a superior one," (for the word anomā means 'not inferior'). Then by striking him with the heel he gave Kandaka the signal for crossing the river, and Kaṇḍaka jumped over to the other side of the eightu-sabha wide Anomā and stood there.

After getting off from the back of the horse, and while standing on the pearly sandbank, the Bodhisatta addressed Minister Channa: "Friend Channa, take the horse Kaṇḍaka together with my ornaments and return home. I will become a recluse." When Channa said that he would also like to do the same, the Bodhisatta forbade him three times saying: "You cannot have permission to become a recluse, Friend Channa. Just go back to the city." And he handed over Kaṇḍaka and the ornaments to Channa.

Thereafter, considering, "These locks of mine do not suit a recluse; I shall cut them with my sword," the Bodhisatta, with the sword in his right hand cut off the hair-knot and seized it together with the diadem by his left hand. His hair of two finger-breadths in length that was left behind curled to the right and lay close to the head. The length of the hair remained two finger-breadths till the end of life with no further cutting. The beard and the whisker also existed for the whole life with their length good enough to look beautiful like the hair. There was no necessity for the Bodhisatta to shave them again.

[152] **Throwing up the severed locks into the sky with a solemn**

resolution.

The Bodhisatta holding the hair-knot together with the diadem, made a solemn resolution thus, "If I am one who will become a Buddha, let this hair-knot stay in the sky. If not, let it fall to the ground," and threw them up into the sky. Thereupon, the hair-knot together with the diadem went as far up as one *yojana* and marvellously remained in the sky like a hanging festoon of flowers.

Erection of the Cūlamaṇi Cetiya in Tāvatiṃsa by Sakka.

At that time, Sakka the King of Devas saw the Bodhisatta's hair by means of his Divine Eye; and received it and the diadem with a jewel casket, one *yojana* in size, and took them to his abode of Tāvatiṃsa. He then enshrined them in the Cūlamaṇi Cetiya which he erected and embellished with seven kinds of precious gems and which was three *yojanās* high.

Becoming a recluse with the requisites offered by Ghaṭikāra Brahmā.

Again, the Bodhisatta reflected: "These garments of mine made in the country of Kāsi are priceless. They are not proper to one who is an ascetic." Then Ghaṭikāra Brahmā, who happened to be an old friend in the lifetime of Buddha Kassapa, considered with his genuine and noble *metta* that had remained throughout the whole *Buddhantara Kappa*: "Ah, today my friend the Bodhisatta, seeing danger in such miserable phenomena as birth, etc., has gone forth on noble renunciation *Mahābhikkhamana*. I shall go, taking the requisites of a recluse for this old friend of mine, the Bodhisatta Prince." So he brought the eight requisites, namely, (1) a big robe, (2) an upper robe called *ekacci*, (3) a lower robe, (4) a girdle (the four requisites that are close to and go along with the body,) (5) a needle and thread, (6) an adze, a kind of [153] knife for making teeth-cleaning sticks and for peeling sugar-cane), (7) a bowl with its bag, and (8) a water-strainer, (the four external requisites,) and offered them to the Bodhisatta.

Thereupon, the Bodhisatta assumed the appearance of a noble recluse by putting on the robes properly--the robes which may be termed the banner of Arahatta phala and which were offered by the Brahma. Then he threw up also the set of his (lay man's) garments into the sky.

(The intervening period of time between the rise of one Buddha and another Buddha is called *Buddhantara Kappa*. The *Buddhantara Kappa* in this episode of the Brahmā's offerings was the intervening period between the time of Buddha Kassapa's appearance and that of Buddha Gotama's. After Buddha Kassapa appeared at the time when the life-span of beings

was twenty thousand years, it gradually dwindled down to ten years and from that stage it rose again up to *asankhyeyya*. On its decline it went down to a hundred years when Buddha Gotama appeared. Therefore the intervening period in this case was more than one *antara kappa* long. Though there was nobody who would instruct the Bodhisatta Prince how to use the robes, etc., it should be understood that he knew the manner of using the requisites because he was experienced in so doing as he was a recluse in the presence of former Buddhas and as he was of great intelligence.)

Erection of the Dussa Cetiya in Akaniṭṭha Brahmā Abode.

Thereupon, Ghaṭikāra Brahmā seized the Bodhisatta's garments that were thrown up into the sky; and he erected a *cetiya*, twelve yojanās in size and finished with various kinds of gems where he kept those garments in reverence. As the *cetiya* contains the garments, it is called Dussa Cetiya.

[154] (Here in connection with the location and the height of the *cetiya*, it is explicitly written by the Monywa Zetawun Sayadaw in the *Samantacakkhu Dīpanī*, Vol.2: "Since the garments were brought by Ghaṭikāra Brahmā who was of Akaniṭṭha Abode, it should be taken that the Dussa *Cetiya* exists in the same Abode." And quoting the *Jinālaṅkāra Ṭīkā* and other works he adds; "The Dussa Cetiya which is twelve yojanās in height should be considered to have been existing in the Suddhavaśa Akaniṭṭha Brahmā World".)

(With reference to the eight requisites offered by Ghaṭikāra Brahmā, the first volume of the *Apādāna Commentary* explains differently: "*Brahmunā ānīte iddhimaye kappassa santhānakāle padumagabbhe nibbatte atthaparikkhare paṭiggahetvā pabbajitvā*", The Bodhisatta became a recluse after accepting the eight requisites which, by the power of his meritorious deeds of Perfections, appeared in the lotus cluster¹ on the mound of the Mahābodhi at the beginning of the world and were brought therefrom by the Brahma." It is relying on this statement of the *Apādāna Commentary* that the incident is versified in the *Samvara Pyo*. In the *Jinathapakāsanī*, too it is said, "These eight requisites appeared in complete set in the lotus flower that blossomed as an omen when the world first came into existence.")

(In the exposition of the Mahāpadāna Sutta in the *Sutta Mahāvagga Commentary*, however, it is stated: "The region of the Mahābodhi disappears last at the time of the dissolution of the world and rises first at the time of its origination. When the world originates a lotus cluster comes out as an omen at the site of the Bodhimaṇḍala. If Buddhas are to appear in that existing *kappa*, the lotus cluster blooms; if Buddhas are not

to appear, it [155] does not bloom. If it is the *kappa* of only one Buddha, a single flower blossoms; if it is the *kappa* of two Buddhas, two flowers blossom; if it is that of three, four or five Buddhas, three, four or five flowers blossom; respectively from the same cluster. Thus mention is made only of whether flowers blossom or not, but there is no mention of the requisites readily borne in the flowers.

Although the robes donated by Ghaṭikāra Brahmā are explained in the *Apādāna Aṭṭhakathā* as "*iddhimaya parikkharā*, the requisites which appeared by the power of the Bodhisatta's meritorious deeds", the Mahāthera Buddhaghosa in his *Sutta Nipāta Commentary, Vol. II*, says: "Devadattiyam paṃsukūacivaram pārupitvā mattikāpattam gahetvā pācīnadvārena nagaram pavisitvā anugharam piṇḍāya acari, "After putting on the robes offered by Ghaṭikāra Brahmā and taking the earthen bowl, the Bodhisatta entered the city by the eastern gate and went round for alms from house to house." Taking into consideration this statement of Mahā Buddhaghosa, it should be understood that the robes donated by Ghaṭikāra Brahmā was not *iddhimaya* (i.e., the robes that appeared by the power of the Bodhisatta's acts of merit) but only Devadattiya (i.e., the robes given by a celestial being) as opined by Mahā Buddhaghosa. All this is mentioned for pondering the question whether it is a fact or not that the requisites donated by the Brahmā were those contained in the lotus cluster that appeared as an omen on the mound of the Mahābodhi at the beginning of the world.)

Sending Minister Channa back to the city.

After thus becoming a recluse, the Bodhisatta sent back Minister Channa, saying: "Friend Channa, convey these words of mine to my mother (meaning stepmother Mahāpajāpati Gotamī) and father that I [156] am in good health." Then Channa, after doing obeisance respectfully to the Bodhisatta and circumambulating him, took the bundle of the Bodhisatta's ornaments along with the horse and departed.

Rebirth of Kaṇḍaka in Deva world after death.

Since he overheard the Bodhisatta's conversation with Minister Channa, Kaṇḍaka the horse had been lamenting with the thought thus: "From now on I shall have no opportunity of seeing my master." When he went beyond the seeing distance of the Bodhisatta, he could not bear up the grief that rose from the suffering of separation from one's beloved '*piyehi vippayoga*, as he was leaving behind the Bodhisatta whom he loved so dearly; thus he died broken-hearted and was reborn in Tāvātimsa a celestial being by the name of Kaṇḍaka. As for Minister Channa, he had at first a single grief caused by his separation from the Bodhisatta; now

that Kaṇḍaka had died, the second grief occurred in him. Oppressed by the double sorrow, he made his way home to the city of Kapilavatthu, weeping and crying.

(On his death Kaṇḍaka was reborn a Deva by the same name amidst great luxury and retinue in the Deva World of Tāvatiṃsa. Since he had been closely associated with the Bodhisatta and at his service in many existences, he died being unable to withstand the misery of separation from the Bodhisatta. His rebirth in Tāvatiṃsa was not due to that sorrow. In the Bodhisatta's speech made to him while he was about to be mounted immediately before his master's renunciation, he heard "Kaṇḍaka, I am giving up the world in order to gain Omniscience." On hearing the words of the Bodhisatta's renunciation which had nothing to do with sensual pleasures, he became filled with joy and satisfaction that accompanied his clarity of mind leading to development of merit headed by faith; as a result of this merit his rebirth as a deity took place in Tāvatiṃsa. Later on, when he visited the Buddha and [157] listened to the Dhamma, he became a Sotāpanna--all this is mentioned in the *Vimānavatthu Commentary*. Those who wish to have a detailed account are referred to the same Commentary.)

The Bodhisatta's visit to Rājagaha City after spending seven days in Anupiya mango grove

After becoming a recluse, the Bodhisatta spent seven full days in ascetic bliss in the nearby mango grove called Anupiya and travelled a journey of thirty *yojanās* on foot in one single day and entered the city of Rājagaha. (This is the statement made in the *Buddhavaṃsa Commentary* and the *Jātaka Commentary*.)

(According to the *Sutta Nipāta Commentary*, however,) the Bodhisatta, after becoming a recluse, observed the *Ājīvaṭṭhamaka Sīla*, the Precepts with pure livelihood as the eighth, and journeyed to Rājagaha, thirty *yojanās* away from the banks of Anomā in seven days.

Entering Rājagaha to go on alms-round.

When he was about to visit the city of Rājagaha for alms-food, he stood at the eastern gate of the city; then it occurred to him thus: "If I send a message to King Bimbisāra about my visit, he will know that Prince Siddhattha, the son of King Suddhodana, has come to my city; and with due regard and attention he will send plenty of offerings. It is not proper for me as an ascetic to inform him and receive the four requisites. Right now, I should go on alms-round." So, after putting on the paṃsukūlika robes offered by Ghaṭikāra Brahmā and taking the bowl with his hand, the

Bodhisatta entered the city by the eastern gate and went round from house to house for alms-food.

Seven days before the Bodhisatta went into Rājagaha for alms, a festival was celebrated on a big scale and enjoyed by all. The day the [158] Bodhisatta entered the city, King Bimbisāra had the proclamation made to the people by beating the drum: "The festival is over. The people should now attend to their respective trades." At that time the citizens were still assembled in the palace ground. When the king opened the window based on a lion figure and looked out to give necessary instructions, he saw the Bodhisatta who was entering Rājagaha for alms, with his sense-faculties well composed.

On seeing the incomparably graceful appearance of the Bodhisatta, the people of Rājagaha as a whole became wildly excited and the whole city turned into a state of commotion in the same way as it happened when Nāḷāgīri the Elephant, also called Dhanapāla, entered the city, or in the same way as the male and female residents of celestial Tāvātimsa became agitated and perturbed when Vepacitti, King of Asuras, entered their abode.

When the noble Bodhisatta went round with the elegance of a Chaddanta elephant-king for alms from house to house in the city of Rājagaha, the citizens seeing the incomparably graceful appearance of the Bodhisatta, were filled with strong feeling of joy and astonishment and became occupied with the sole intention of viewing the Bodhisatta's unique demeanour.

One of the people then said to another: "Friend, how's that? Is it the lunar mansion that has come down to the human abode with all its rays concealed in fear of Rahu the Asura-king?"

The second man ridiculed the first by saying: "What are you talking, friend? Have you ever seen the big disc of the full moon coming down to the human world? The fact is that Kāma Deva, God of Desire, seeing the splendour of our king and his people, has come in disguise to play and have fun with us."

[159] Then the third person ridiculed the second by saying: "O friend, How's that? Are you crazy? Kāma Deva is one whose body is jet-black as he has been terribly burnt by the flame of hegemony, arrogance and anger. The truth is that the person we are seeing now is Sakka, King of Gods, endowed with a thousand eyes, who has come into our city mistaking it for his abode of Tāvātimsa."

That third person was told in a rather smiling manner by the fourth: "How could you say so? Your words are self-contradictory. To name him Sakka, where are his thousand eyes? Where is his weapon of the thunderbolt? Where is his riding elephant Erāvaṇa? (If he is really Sakka, he must have a thousand eyes, the thunderbolt as his weapon and Erāvaṇa as his conveyance. He has none of them.) In fact, he is Brahmā who, knowing that Brahmins have forgotten their Vedas and all, has come to urge them not to forget their learning and to practise in accordance with them."

Another man, a man of learning, reproached them and stopped them, saying: "This is neither the moon-disc, nor Kāma Deva, nor Sakka nor Brahmā. As a matter of fact, he is the most extraordinary man, the chief among men, the leader and teacher of the three worlds."

While the citizens of Rājagaha were thus talking among themselves, each from his own point of view, royal servants went to King Bimbisāra and reported thus: "Great King, a wonderful person whom nobody knows whether he is a celestial being, or a *gandhabba* or a *nāga* or *yakkha*, is going round for alms-food in our city of Rājagaha", Upon hearing their words the king who had already seen the Bodhisatta while standing on the upper terrace of the palace was struck with wonder and sent his ministers with the order: "Go and make careful inquiries about the man; if he is a *yakkha*, he will disappear when out of the city, if he is a celestial being he will go through the air; if he is a *nāga* he will sink into the earth and disappear. If he is a real human being, he will eat his alms-food at a certain place."

[160] With his sense-faculties and mind well composed and in his unique elegance, with down-cast eyes seeing only one length of a yoke (about four cubits) as if he were captivating the eyes of the Rājagaha people, he went round and collected food just enough for his sustenance--the food which included all kinds of eatables coarse and fine of various colours mixed up together. Then he asked the people: "Where do those ascetics who come to this city usually stay? The people answered: "They usually stayed at the entrance of the cave facing east on the top of Paṇḍava mountain." And so the noble Bodhisatta left the city by the eastern gate, through which he had entered. Thereafter he sat, facing east at the entrance of the cave on the mountain and tried to eat the mixed meal of coarse and fine food that he had brought with him.

Having enjoyed the kingly bliss which was as great as that of a Universal Monarch only a matter of days ago, he made an effort to eat a morsel of food which was a mixture of coarse and fine edible things in assorted colours. As he was about to put the morsel into his mouth he felt miserable and almost vomitted with the intestines turning upside down,

for he had never seen such kind of food in his life and found it particularly disgusting. Then he admonished himself by saying; "You Siddhattha, in spite of the fact that you have been reigning supreme in a palace where food and drinks are available at your pleasure and where you have meals of three-year-old seasoned fragrant rice with different delicacies whenever you like, you, on seeing a recluse in robe of rags contemplated, "When shall I eat the meals obtained by going on almsround from house to house after becoming a recluse like him? When will the time come for me to live on meals thus collected? And have you not renounced the world and become a recluse with such thoughts? Now that your dream has come true, why do you like to change your mind?" Then without the slightest revulsion he took the meal that was so rough.

[161] The ministers, three in number, sent by King Bimbisāra for the investigation approached the Bodhisatta and explored all the facts concerning him. Then two of the three stayed behind while the third returned to the king and reported: "Great King, that recluse who had gathered alms-food is still sitting peacefully at the entrance of the cave facing east on the top of Mount Paṇḍava absolutely without fear like a lion king, or a tiger king or a bull king after eating in a normal manner, the meal that he had obtained." Thereupon, King Bimbisāra made haste and went in an excellent chariot to the Bodhisatta's place on Pandava mountain as far as the chariot could go; and then leaving the chariot, he continued his journey on foot. When he got near the Bodhisatta, he sat down on the cold stone slab with permission and being very much impressed with the Bodhisatta's deportment, he gladly conversed with him. He said: "Friend, you are still young and tender in age. You are also endowed with handsome physique and characteristics. I think that you are of good birth belonging to a pure ruling class. I offer you as much royal pleasure and wealth; as you want in these two countries of Anga and Magadha which are under my control. Be a king and reign! Please also tell me your lineage." Thus the king asked about the Bodhisatta and offered kingship to him.

Then the Bodhisatta considered: "If I had the desire to be a king, such Deva King as the Four Great Kings of the celestial world and others would have proposed to offer me their respective regal fortunes. Or, if I remained living a kingly life in my palace, it would have been certain that I would become a Universal Monarch. Not knowing this, this King Bimbisāra has made such a proposal to me saying in such a way I will now let him know of my royal life." So thinking, he stretched out his right hand pointing in the direction whence he had come; and then he said in verse.

(1) Ujūṃ janapado rāja, Himavantassa passato dhanavīriyena sampanno

Kosalesu nicketino.

[162] "O, Noble king, you who please your people with *mettā* by ruling them with the [four modes of support](#)². In the land of the Kosalan people near the mountain titled Himavanta, which is straight from here in the direction of the north, exist the region of Kapilavatthu, full of grain, food and drink and famed like the divine city of Amaravati--the region that belongs to my father Mahāsuddhodana, the excellent torch of the lineage of the Sun that has long been aristocratic ancestry since the beginning of the world. It is the place which is endowed with seven kinds of treasure and men of valour, numbering eighty-two thousand, who have the ability of plucking the star at the end of the sky by means of their prowess."

(2) *Ādiccā nāma gottena, Sākiyā nāma jātiyā tamhā kulā pabbajito' mhi na kāme abhipatthayaṃ*

"O Noble King, you who are recognized as a Deva! Because I am not a stranger but related to the Sun-God; I am Ādicca by clan which is pure; I am Sākiya by birth which is glorious, the new name which cropped up from the joyous utterance of King Ukkaka: "*Sakyavata bho kumārā*". Coming from that Adicca clan and Sākiya royal lineage I have renounced the world with a view to become a Buddha, not because I aspire after objects of sensual pleasures."

(3) *Kāmesvādīnavaṃ disvā nekkhammam daṭṭhu khemato padhānāya gamissāmi ettha me rañjatī mano.*

"O Noble King, you who recognized as a Deva! With my insight wisdom, I saw clearly more of suffering and less of enjoyment in the material objects of sensual pleasures; I also saw renunciation of both objects and defilements of sensual pleasures as a haven free from dangers. Having seen thus I [163] became a recluse with Buddhahood as my goal. I will proceed to strive for the attainment of Nibbāna, the ultimate reality that comes of renunciation and that excels all other states immensely in its quality of peace. My mind always yearns for that state called Nibbāna which is far superior to all other states.

With these three verses, the Bodhisatta told King Bimbisāra that he had come from the lineage of Sākiya and had taken up an ascetic life; that he had no desire at all for material pleasures; and that, having become a recluse with the aim to achieve Nibbāna, he would be retreating to the forest for practice of *dukkaracariya* in order to attain that very state of Nibbāna speedily. When told thus King Bimbisāra replied: "Venerable Sir, I have already heard that 'Prince Siddhattha, the son of King Siddhodana, after seeing the four omens with his own eyes, and renouncing the world

to become a recluse, would attain Perfect self-Enlightenment, the Supreme leadership in the three worlds. Having seen myself your great aspiration after Nibbāna, I firmly believe that you will certainly become a Buddha. Venerable Sir, let me make a supplication to you. When you have attained Buddhahood, please visit my country first and foremost!" After thus solemnly extending his invitation, King Bimbisāra went back into the city.

LEARNING FROM AND DISCUSSING WITH ĀĪĀRA AND UDAKA.

[165] **The Bodhisatta took instruction from and had discussioin with Sect-leaders ĀĪĀra and Udaka, and thereafter gained eight mundane attainments.**

Atha rājagahaṃ vararājagahaṃ nararājavare nagaraṃ tu gate girirājavaro munirājavaro migirājagato sugato pi gato.

Then, when King Bimbisāra, the noble ruler of the people of the Magadha country, having spoken with and extended his invitation to the Bodhisatta, returned and entered the city of Rājagaha, founded by that glorious Universal Monarch Mahāgovinda, Lord of the people and Leader of the humans, and other powerful monarchs, the Blessed Bodhisatta who was endowed with all excellent qualities like Meru, chief of mountains, who was the righteous monarch of ascetics, and whose graceful deportment was like that of the lion, lord of the beasts, also went to the sylvan palace in search of Nibbāna, the Supreme Peace.

In accordance with this verse-song that occurs in the *Buddhavaṃsa Commentary* and the *Jinālaṅkāra Sub-commentary*, when the righteous King Bimbisāra had gone back to the city of Rājagaha, the Bodhisatta set out on a journey in quest of the bliss of Nibbāna known as Santivara (Supreme Peace); on his way he reached the place of a great religious teacher, ĀĪĀra by name and Kālāma by clan.

[166] (As the meetings of the Bodhisatta with the Sect-leaders ĀĪĀra and Udaka have been dealt with elaborately in the Paḷi Text, the Commentaries such as those on the *Buddhavaṃsa* and the *Jātaka* contain only a brief account of it. But for our readers, it may not be easy to have access to the Text. Therefore the chapter on the same incident will be treated with a few more details in this Chronicle.

In this connection it may be asked, "Why did the noble Bodhisatta go to ĀĪĀra and Udaka and not to the famous heretical teachers (who claimed to be Buddhas) such as Pūraṇa Kassapa and others?" The reason was that the systems of practice of the heretical teachers were not substantial ones.

The Bodhisatta himself had made investigations as long ago as ninety-one *kappas* by personally following their courses just to know whether they were of true value or not. From his personal experiences he knew thoroughly that they were not. Therefore he did not go to these heretical teachers; he approached only the well-known teacher Āḷāra who was leading a religious life surrounded by several followers.)

When he reached the place of Āḷāra the Sect-leader the Bodhisatta made a request saying: "O friend, you of Kālāma clan, I wish to lead a holy life in this system of yours." Then Āḷāra gave his permission and words of encouragement sincerely thus: "O noble friend, do stay in this system of ours! Ours is the one that enables an intelligent practising person in no time to realize the teacher's view and to abide blissfully."

As permitted by Āḷāra the Sect-leader, the Bodhisatta soon underwent studies in the newly found system. Being a man of superb intelligence, the Bodhisatta could easily learn Āḷāra's doctrine and the practice. Just by repeating what the teacher uttered with slight lip-movements, the Bodhisatta reached the stage of learning at which he could say, "I have [167] understood!" In fact, he did declare, "I have understood! I have seen the course!" and the Sect-leader and his other disciples also agreed to his declaration.

On considering the way the Sect-leader Āḷāra had spoken with authority of the course of practice resulting in the realization of Ākiñcaññāyatana (Mundane) Jhāna, he came to know thus: "It does not appear that the Sect-leader Āḷāra has just learnt by heart only through faith and without personal wisdom the course of practice leading to this Ākiñcaññāyatana Jhāna. Verily, this teacher must be one who has himself gained and realized the seven Mundane Attainments." And so he approached the teacher again and asked him downright thus: "O friend belonging to the Kālāma clan, to what extent do you say that you yourself dwelt realizing this doctrine of yours?" As he had himself realized it Āḷāra replied in the manner of those who had practical knowledge (not theoretical) by giving a full account of the seven attainments up to Ākiñcaññāyatana Jhāna.

Thereupon, it occurred to the Bodhisatta thus: "Not only does the Sect-leader Āḷāra possess faith firm enough to attain Jhānas; I, too, have firm faith to attain Jhānas. Not only does he possess energy, mindfulness, concentration and wisdom strong enough to reach Absorption (Appanā) Jhāna; I, too, have strong energy, mindfulness, concentration and wisdom to reach there. Āḷāra says that he has himself realized the seven mundane Jhāna attainments up to Ākiñcaññāyatana with Ahhiññā and abide blissfully therein. It would be good if I, too, were to strive to realize like him the seven mundane Jhāna attainments." With this intent he

strenuously practised *kaṣiṇa parikamma*, and within two or three days he himself realized like his teacher Āḷāra the seven mundane attainments up to Ākiñcaññāyatana Jhāna and dwelt blissfully therein.

Then the Bodhisatta went to the Sect-leader Āḷāra and asked: "Friend Kālāma, do you say that through this much of practical course you have yourself realized with Ābhiññā these seven mundane Jhānas and dwelt blissfully therein?" When Āḷāra replied in the affirmative, the Bodhisatta informed him thus: "Friend, through this much of practical course I, too, have myself realized with Abhiññā the seven mundane Jhānas up to Ākiñcaññāyatana Jhāna and [168] dwelt blissfully therein." Thereupon, as befitting a noble person free of the mental impurity of envy (*issā*) and selfishness (*micchariya*), Āḷāra the Sect-leader spoke joyfully words of altruism thus: "We have seen with our eyes a fellow recluse of sharp intelligence like your noble self. It is a great gain for us, friend!"

*Issābhibhūta lokamhi Āḷāro yo anissukī
vaṇṇavādī sudhīrassa aho uḷārachandata.*

"In the wide world dominated by the evil thought of envy (*issa*) which is a jealous feeling caused by another's welfare and good fortune, Āḷāra the Sect-leader, being a true noble personage without envy, openly spoke words of praise to the Bodhisatta who was possessed of sharp, quick and incomparable intelligence. Being a person endowed with purely honest and homage-worthy desire (*chanda*) like that of Āḷāra the noble teacher who has unblemished wisdom is indeed exemplary and deserving of acclaim with the snapping of the fingers!"

Āḷāra the Sect-leader honoured the Bodhisatta by offering him half of his disciples.

Not only had the Sect-leader Āḷāra spoken out words of praise as has been said above, for he was a person free of such mental impurity as envy and selfishness, but he went further, saying: "O Superb Man, what I have myself realized with *Abhiññā* and taught, you have yourself realized with *Abhiññā*! What you have yourself realized with *Abhiññā*, [169] I have myself realized with *Abhiññā* and taught. In this way, the doctrine I have discerned, you superb man also have. The doctrine you superb man have discerned, I also have. In this way, you are like me, and I am like you. Please come, friend, let us both take charge in harmony of this sect of such numerous followers. He then gave a signal to his followers to assemble and said: "Disciples, I have gained the seven attainments; so has this superb man like me. You disciples numbering this many should take instruction from the Superb Man; you disciples numbering this many should take instruction from me." So saying he entrusted half of his

disciples to the Bodhisatta.

Not only did he equally share his followers but he also sent his male and female supporters, who came to wait upon him bringing perfumes and flowers to the Bodhisatta, saying: "Go, go and pay homage to the superb man!" As directed by the Sect-leader the male and female supporters first paid homage to the Bodhisatta and then paid homage to their master with what was left of the perfumes and flowers. When they came to offer costly couches and seats, they were asked to offer them to the Bodhisatta first and he would accept the remaining ones, if any. Wherever they went, he gave priority to the Bodhisatta in respect of excellent sleeping and living accommodations. In this way, as a man of magnanimity, Āḷāra treated the Bodhisatta who was his disciple (at the time) with high esteem and honour although he was the teacher.

The Bodhisatta departed from his teacher Āḷāra on seeing defects in the mundane Jhāna attainments.

Having put efforts and gained the seven mundane Jhāna attainments, as he had acquired Jhānic experiences in previous existences and as he was highly intelligent, the Bodhisatta soon reflected on the nature and prospects of these attainments in the present life and the benefits to be derived therefrom in the next; and he came to know perfectly well the nature and prospects of the said seven attainments up to *Ākiñcaññāyatana Jhāna* in the present life and his rebirth that would [170] take place in the Brahmā abode of *Ākiñcaññāyatana* in the next. Thereupon he came to the conclusion that these seven mundane Jhānas fell within the cycle of suffering (*vaṭṭa dukkha*); he also deeply contemplated thus: "The aggregate of these attainments cannot lead to weariness in the cycle of suffering, to detachment, to cessation of defilements such as lust (*rāga*), etc., to extinction of all these defilements, to knowledge of all that is to be known, to achievement of the knowledge of the four Paths, to realization of Nibbāna. In fact, these seven attainments result at most only in the Brahmā abode of *Ākiñcaññāyatana* where one lives for sixty thousand *Mahākappas*, but they will not produce any benefit superior to that. The highest Brahmā world of *Ākiñcaññāyatana* in which the same Jhāna results is also only a realm not liberated from the dangers of birth, decay and death. It is, in fact, a region already encircled by the snares of the King of Death.

A man severely afflicted with hunger eats at first with relish a big plateful of delicious meal; but later on he becomes fed up and felt repugnant of it on account of derangement of the bile or the phlegm or of the falling of a fly on to the meal and abandons it without the slightest thought of taking another morsel. In the same way, the Bodhisatta, after putting efforts and

gaining the said seven mundane Jhāna attainments within two or three days without difficulty, at first dwelt in and enjoyed the said attainments; but from the moment he discerned the aforesaid defects such as their being within the cycle of suffering, etc., he had entirely lost interest in exercising the seven attainments even by means of one of the five kinds of mastery. He repeatedly abandoned the attainments, saying: "These seven attainments are of no use whatever! These seven attainments are of no use whatever!" And as he was wearied of them, he departed from the Sect-leader Āḷāra.

[171] **The Bodhisatta's meeting with the Sect-leader Udaka and his endeavour to gain Nevasaññā-nāsaññāyatana Jhāna**

Having departed from the Sect-leader Āḷāra, and being desirous of seeking the bliss of Nibbāna, named Supreme Peace (Santivara) went on and on until he came upon the leader of another sect, Udaka the Son of Rāma. Therefore he asked the Sect-leader Udaka for permission by saying "Friend, I wish to lead a holy life in this system of yours. "Then the Sect-leader Udaka the Son of Rāma replied thus in giving the permission: "Friend, please stay in this system of ours! Our doctrine, if put into practice with efforts by learned persons, will enable them in a short time to realize with *Abhiññā* the teacher's view (*ācariya-vāda*) and to live in happiness." Accordingly the Bodhisatta lost no time to learn the doctrine and the course of practice of Udaka the Sect-leader. As with Āḷāra, leader of the previous sect, the Bodhisatta being highly intelligent could easily learn the doctrine and the course of practice. Just by repeating what the teacher uttered with slight movements of the lips, the Bodhisatta reached the stage at which he could say. "I have understood!" In fact, he did announce, "I have understood! I have seen the course!" and was confirmed by the Sect-leader Udaka and his disciples.

On considering the way Udaka explained according to their [traditional method](#)¹ the course of practice leading to *Nevasaññā-nāsaññāyatana* (mundane) *Jhāna*, the Bodhisatta came to understand thus: "It does not seem that Rāma, the deceased father of Udaka, had merely learnt by heart, believing what others speak of the course of practice leading to *Nevasaññā-nāsaññāyatana Jhāna*. In fact, the teacher Rāma, father of Udaka, must have been one who has personally gained and realized the eight mundane Jhānas".

[172] (At the time when the Sect-leader Udaka was having discussion with the Bodhisatta, he had not yet himself realized the eight attainments: he was then telling the Bodhisatta what had been told by his father Rāma. When the Bodhisatta had learnt from him and realized within two or three days the eight mundane Jhānas up to the highest of them all,

Nevasaññā-nāsaññāyatana Jhāna, he parted company with Udaka. As for Udaka himself, only when the Bodhisatta had left him, he was greatly overcome by *saṃvega* and made exertion to gain the attainments; as befitting one who had previous experiences in meditation, he realized Jhānas up to *Nevasaññā-nāsaññāyatana*. Direct mention of this point is made in the *Mūlapaṇṇāsa Tikā*, Vol. II. This accounts for the Bodhisatta's consideration with reference to Udaka's father Rāma and his question about the great teacher Rāma alone in his discussion with Udaka. This is mentioned here so that readers of the Chronicle may be informed in advance.)

The Bodhisatta approached the Sect-leader Udaka again and asked him directly thus: "O friend, to what extent did your father, Rāma the Master, say that he himself dwelt realizing this doctrine of his?" Udaka replied that his father did so to the extent of *Nevasaññā-nāsaññāyatana Jhāna*.

Then it occurred to the Bodhisatta thus; "Not only had Udaka's father, Rāma, the Master, possessed faith firm enough to attain *Nevasaññā-nāsaññāyatana Jhāna*, I too have such faith leading to that Jhāna. Not only had he possessed energy, mindfulness, concentration, and wisdom strong enough to reach *Nevasaññā-nāsaññāyatana Jhāna*, I, too, have such energy, mindfulness, concentration and wisdom to get there. Udaka's father, Rāma the Master, said that he had personally realized the eight mundane Jhāna attainments up to *Nevasaññā-nāsaññāyatana* with *Abhiññā* and dwelt blissfully therein. It would be good if I, too, were to strive to realize like him the eight mundane [173] jhāna attainments." With this intent he strenuously practised *kasina parikamma*, and within two or three days he himself realized like Udaka's father, Rāma, the Master, the eight mundane Jhāna attainments up to *Nevasaññā-nāsaññāyatana Jhāna* and dwelt blissfully therein.

Then the Bodhisatta went again to the Sect-leader Udaka and said: "Friend, did your father Rāma the Master say that through this much of the practical course he had himself realized with *Abhiññā* the eight mundane Jhānas and dwelt blissfully therein?" When Udaka replied in the affirmative, the Bodhisatta informed him thus: "Friend, through this much of practical course I, too, have myself realized with *Abhiññā* the eight mundane Jhānas up to *Nevasaññā-nāsaññāyatana Jhāna* and dwelt blissfully therein." Thereupon, as befitting a noble person free from the mental impurity of envy and selfishness, Udaka the Sect-leader, like Āḷāra the leader or (the previous) sect, spoke joyfully words of altruism thus: "We have seen with our own eyes a fellow recluse and spiritual companion of sharp intelligence like you. It is a great gain for us, friend!"

Udaka the Sect-leader honoured the Bodhisatta by entrusting him with the

whole sect and making him his teacher

Not only had the Sect-leader Udaka spoken congratulatory words as has been said above as befitting one who was free from the mental impurity of envy and selfishness, he went further, saying thus: "O superb man, what my father Rāma the Master had himself realized with *Abhiññā* and taught, you superb man, have yourself realized with *Abhiññā*. What you, superb man, have yourself realized with *Abhiññā*, my father Rāma the Master had himself realized with *Abhiññā* and taught. In this way, the doctrine my father had discerned, you, superb man, also have. The doctrine you, superb man, have discerned, my father Rāma the Master had. In this way, you are like my father, and my father was like you. Please come friend, please take charge of this great sect." So saying he entrusted the Bodhisatta with the whole sect. Thus [174] Udaka appointed his fellow ascetic and spiritual companion Bodhisatta as his own teacher.

Not only did he entrust him with the entire sect but he honoured the Bodhisatta with reverence the way Ājāra the Sect-leader did as has been stated before.

The Bodhisatta departed from the great teacher Udaka on seeing defects in the mundane Jhāna attainments

Having put efforts and gained the eight mundane Jhāna attainments, as he had acquired Jhānic experiences in previous existences and as he was highly intelligent, the Bodhisatta soon reflected on the nature and prospects of the said eight Jhāna attainments up to Nevasaññānāsaññāyatana Jhāna in the present life and the fruits that would accrue in the future: he came to know perfectly well the nature and prospects of these eight Jhāna attainments up to Nevasaññānāsaññāyatana Jhāna in the present life and his rebirth that would take place in the Brahmā abode of Nevasaññānāsaññāyatana hereafter. Therefore he came to the conclusion that these eight mundane Jhānas fell within the cycle of suffering, he also deeply contemplated thus: "The aggregate of these attainments cannot lead to weariness in the cycle of suffering, to detachment, to cessation of defilements such as lust (*rāga*), etc., to extinction of all these defilements, to knowledge of all that is to be known, to achievement of knowledge of the four Paths, to realization of Nibbāna. In fact, these eight attainments result at most only in the Brahmā abode of Nevasaññānāsaññāyatana where one lives for eighty-four thousand *Mahā-kappas*, but they cannot produce any benefit superior to that. The highest Brahma world of Nevasaññānāsaññāyatana in which the same *Jhāna* results is also only a realm not liberated from the dangers of birth, decay and death. It is, in fact, a region already encircled by the

snares of the King of Death.

[175] A man severely afflicted with hunger eats at first with relish a big plateful of delicious meal; but later on he became fed up and felt repugnant of it on account of derangement of the bile or the phlegm or of the falling of a fly on to the meal and abandons it without the slightest thought of taking another morsel. In the same way, the Bodhisatta, after putting efforts and gaining the said eight mundane Jhāna attainments within two or three days without difficulty, at first dwelt in and enjoyed the said attainments; but from the moment he discerned the aforesaid defects such as their being within the cycle of suffering, etc., he had entirely lost interest in exercising the eight attainments even by means of one of the five kinds of mastery. He repeatedly abandoned the attainments, saying: "These eight attainments are of no use whatever! These eight attainments are of no use whatever!" And as he was wearied of them, he departed from the Sectleader Udaka.

THE PRACTICE OF SEVERE AUSTERITIES BY THE BODHISATTA.

[177] **The Bodhisatta's visit to Uruvelā and practice of severe austerities (Dukkaracariya) for six years.**

After his departure from the Sect-leader Udaka, the Bodhisatta went about in the Magadha country in search of Nibbāna and eventually arrived in the market town of Sena. Near Senā was Uruvelā forest. In the forest the natural lay-out of the land was delightful enough for noble and virtuous men; the forest itself was pleasant; the river Neranjarā had an attractive landing place, free of mud and mire, with a sand beach like silvery sheets spread out; with pleasingly clean and clear currents full of sportive fish and tortoises, the river flowed continuously; there were also small villages where forest dwelling ascetics could easily receive alms-food. When the Bodhisatta saw all these features, he noted them all carefully and had a good idea thus: "This is an ideal place for sons of good families seeking Nibbāna to undertake meditation in." Accordingly, he built a small dwelling place with available dry firewood and leaves and stayed in the forest of Uruvelā to engage in meditation.

The manifestation of three similes to the Bodhisatta.

Then there appeared in the mind of the Bodhisatta three similes. They are:

(1) In order to make fire, however hard a man rubs with a firekindling stick a big piece of wet firewood (wet fig-tree wood) soaked in water, he cannot produce fire and will only become miserable. In the same way, in this world, the so-called recluses and Brahmins in whom [178] the wet

and slimy elements of sensual passion have not dried up and who do not stay away from sense-objects either will not realize the Path and Fruition but only will become miserable however hard they work to rid themselves of defilements. This was the first simile that manifested to the Bodhisatta.

(In this simile, those in whom the slimy elements of sensual passion have not dried up are likened to the big piece of wet fig-tree wood; the act of keeping themselves in the water of sense-objects is likened to the act of making in water of the big piece of wet fig-tree wood; the inability to secure the fire or the knowledge of the Path however hard they work without giving up sense-objects is likened to the nonproductivity of fire but the productivity [179] of misery however hard the big piece of wet fig-tree wood soaked in water is rubbed. This simile signifies the asceticism called *saputtabhariyā-pabbajjā* of those wandering ascetics each of whom living a household life with a wife and children.)

(2) In order to make fire, however hard a man rubs with a kindling stick a big piece of wet fig-tree wood kept on land away from water, he cannot still secure fire because of the wetness of the wood; instead he will only become miserable. In the same way, in this world, the so-called recluses and Brahmins in whom the slimy elements of sensual passion have not dried up will not realize the Path and Fruition but will only become miserable however hard they work, staying away from the water of sense-objects physically as well as mentally. This was the second simile that manifested to the Bodhisatta.

(In this simile, those in whom the slimy elements of sensual passion have not dried up are likened to the big piece of wet fig-tree wood; the inability to secure the fire or the knowledge of the Path however hard they work, staying away from sense-objects both physically and mentally, is likened to the non-productivity of fire but the productivity of misery instead of fire because of the wetness of the wood, however hard the big piece of wet fig-tree wood kept on land away from water is rubbed. This simile signifies the asceticism called *brāhmaṇadhammikā-pabbajjā* of those brahmins who, having renounced their wives and children, devote themselves to the wrong practice, *pāsāṇḍa*.)

(3)"In order to make fire, when a man rubs with a fire-kindling stick a big piece of dry fig-tree wood kept on land away from water, he can secure fire easily as the wood has been kept on land away from water and is itself dry. In the same way, in this world, those who are called recluses and brahmins in whom the wet and slimy elements of sensual passion have dried up and who have stayed away from sense-objects physically as well as mentally can realize the Path and Fruition when they practise the correct ascetic doctrine whether with difficulty or with ease." This was

the third simile that manifested to the Bodhisatta. (Comparisons should be made in the aforesaid manner. This simile signifies the asceticism of the Bodhisatta himself.)

The group of five came and waited upon the Bodhisatta.

The group of five recluses who had already taken up an ascetic life even just after the birth of the Bodhisatta as has been said previously was enquiring whether the Bodhisatta Prince had renounced the world and become a recluse or not; on hearing that the Bodhisatta had, they began to visit villages, market towns, etc., one after another, to look for the Bodhisattas and caught up with him in Uruvelā forest. Having strong hopes then that "In no time will he become a Buddha! In no time will he become a Buddha!" they waited upon him who was engaged in the severest austerities (*dukkaracariya*) which would last for six years: they moved about him fulfilling their duties such as sweeping the place around, fetching him hot and cold water and so on.

[180] The Bodhisatta's practice of *dukkaracariya*, strenuous Exertions.

The strenuous Exertion made up of fourfold determination, namely, (1) "Let only the skin be left!" (2) "Let only the sinews be left!" (3) "Let only the bones be left!" and (4) "Let the flesh and the blood be dried up!" is called *Padhāna-viriya*. The practices to be mentioned now are called work of Exertion (*padhāna*) as they are done with *Padhāna-viriya*. They are also called *dukkaracariya* as they are difficult for ordinary people to practise.

(a) Having repaired to the market town of Senā, for alms-round the Bodhisatta spent a large number of days practising meditation for the development of loving-kindness (*mettā-bhāvanā*). Then it occurred to him thus: "What benefit will accrue from depending on this coarse and rough food swallowed in morsels? By eating such food to my heart's content and developing loving-kindness, I will not achieve Omniscience which is my goal." And so he gave up living on alms-food and sustained himself by eating big and small fruit, which fell down in Uruvelā forest. Failing to achieve Omniscience even in this way, he thought to himself thus: "This food consisting of big and small fruit is still coarse. Searching for fruit is also a kind of impediment (*palibodha*)," Accordingly, he sustained himself only with the fruit which dropped from the tree he was using as a shelter.

(b) Then the Bodhisatta considered thus: "it would be good if I, grinding my teeth and clicking my tongue" were to suppress unwholesome consciousness associated with wrong thoughts such as sensual ones, etc., with my wholesome consciousness associated with powerful right

thoughts. It would be good if I were to eradicate it. It would be good if I were to remove it by means of the fire of energy." So, grinding his teeth and clicking his tongue, he suppressed unwholesome consciousness with wholesome consciousness one. He [181] did not let it arise but eradicated it. He removed it from his person by means of the fire of energy. Thereupon, sweat came out trickling from his armpits. For example, it was like the trickling down of sweat from the armpits of a feeble man when a man of strength held him by the head or the shoulder and pressed him down. At that moment, the Bodhisatta's effort was very vigorous. It was not slackened at all. His mindfulness was extremely distinct and steadfast; never did he lose his awareness. But his painful effort battered, as it were the whole of his body, which was heated all over and it knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(c) Then it occurred to the Bodhisatta thus: "It would be good if I were to develop Appanāka-Jhāna by restraint of out-breathing and inbreathing ." So, with unrelenting effort, he restrained exhalation and inhalation through the mouth and the nose so that the air could not go out or come in. Then, having no chance, the air accumulated and escaped through the ears, through the mouth and the nose. The sound produced by the wind thus escaping was forceful like that coming out from the bellows of a blacksmith. At that moment, the Bodhisatta's effort was very vigorous; it was not slackened at all. His mindfulness was extremely distinct and steadfast; never did he lose his awareness. But his painful effort battered, as it were, the whole of his body, which was heated all over and which knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(d) Then it occurred to the Bodhisatta thus: "It would be good if I were to repeat developing Appanāka Jhāna." So with unrelenting effort, he restrained exhalation and inhalation through the mouth, the nose and the ears. Then having no chance to escape through the mouth, the nose and the ears, the wind rushed up to the head battering and piercing it. For example, it was as if a man of strength was churning the [182] head with a sharp and pointed drill. Even at that time, his energy was as vigorous as before; it was not slackened at all. His mindfulness also was still very distinct and steadfast; never did he lose his awareness. But his painful effort battered, as it were, the whole of his body which was heated all over and which knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(e) Again, it occurred to the Bodhisatta thus: "It would be good if I were to repeat developing Appānaka Jhāna. So, with unrelenting effort he kept on restraining exhalation and inhalation through the nose and the mouth

and the ears. Thereupon, the violent wind battered the head and as a result he suffered from very severe ricking headaches. For example, it was like a great suffering caused by a man of tremendous strength who fastened a leather string around the head and tightened it (You, dear reader, imagine that a man of strength puts a large loop of strong leather string around your head and he twisted with a stick to tighten it up. It was the same as that.) At that time, too, his energy was as vigorous as before; it was not slackened at all. His mindfulness was still very distinct and steadfast; never did he lose his awareness. But his painful effort made the whole of his body battered, as it were, which was heated all over and which knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(f) Still again, it occurred to the Bodhisatta thus: "It will be good if I were still to go on developing *Appānaka Jhāna*." So, with unrelenting effort he kept on restraining exhalation and inhalation through the nose, the mouth and the ears as before. Thereupon, the air of great intensity enjured the abdomen as if carving it up. For example, it was as if a skilful butcher (or his assistant) cut up the abdomen with a sharp butcher's knife. At that time, too, his energy was as strong as before; it was not slackened at all. His mindfulness was very distinct and [183] steadfast; never did he lose his awareness. But his painful effort made the whole of his body battered, as it were, which was heated all over and which knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(g) Once more, it occurred to the Bodhisatta thus: "It would be good if I were still to go on developing *Appānaka Jhāna*." So, with unrelenting effort he kept on restraining exhalation and inhalation through the mouth, the nose and the ears as before. Thereupon, the whole of his body suffered from violent burning *ḍāharoga*, 'burning disease'. For example, it was like being severely burnt when a weak man was grilled on a big heap of fire by two strong men each on one side holding him by the right arm and the the left. At that time the whole of the Bodhisatta's body remained burning hot. At the same time, his energy was not slackened but remained as strong as before. His mindfulness was extremely distinct and steadfast. On account of the trauma of his strenuous Exertion (*Padhāna*) he could not, however, get peace. Nevertheless, his willingness to pursue the struggle remained unflinching.

Note: Paragraph (a) is from the Jinālaṅkāra Ṭikā; Paragraphs from (b) to (g) are from the *Mahāsaccaka Sutta*.

The Bodhisatta fainted and fell into a sitting position while walking.

Afflicted thus with a great heat all over his body, the Bodhisatta fainted and fell down into a sitting position while walking. (He did not fall down lying on his face in an unsightly manner. Being one endowed with great mindfulness, he just fell into a sitting posture while walking up and down.) When the Bodhisatta fell down in this manner, the Devas who were present near the walk made three different comments:

[184] (1) Some Devas said: "Samana Gotama is dead." (2) Others said: "Samana Gotama is not dead; he is dying." (3) Still others said: "Samana, Gotama is neither dead nor dying; Samana Gotama has become an Arahant; such is the posture in which an Arahant stays."

Out of these Devas making their comments, those who said, "Samana Gotama is dead," went to King Suddhodana and told him thus: "Your son is dead." When the king asked, "Is my son dead before or after attaining Buddhahood?" they replied: "Your son did not get the chance to become a Buddha; while striving he fell down and died there on the walk." "I do not believe your word at all! Without attaining Omniscience, death cannot occur to my son," asserted the king emphatically.

The Bodhisatta took less food.

When he recovered from his faint, the Bodhisatta thought thus: "It would be good if I were to practise without eating any food at all." Thereupon, the Devas said to him: "O Bodhisatta, Noble Samana! Do not cut off the food altogether. O Bodhisatta, Noble Samana! If you cut off the food altogether, we shall have to inject divine food through your pores. And with that food you will be sustained." Then it occurred to the Bodhisatta thus: "If I decide not to take food at all, if these Devas give me divine food through my pores, and if I live on that despite my claim to fast completely, my sustenance with divine food will go against myself and becomes self-contradictory." So he said to the Devas: "O Devas, do not inject divine food through my pores. I shall take food just enough to sustain myself."

Henceforth, the Bodhisatta did not cut off the food altogether but took food just little by little. For one day's meal, sometimes he took a handful of lentil soup, sometimes a handful of bean soup, sometimes a handful of grain soup and at other times a handful of pea soup.

[185] By taking just a handful of bean soup, the physical frame of the Bodhisatta reached the stage of extremely exhaustion and emaciation.

Just because the Bodhisatta was taking very little food, his limbs big and small protruded at the joints of the bones and were thin and depressed at

the places other than these joints like the knots of the creepers named āsītika and kāḷa.

The hips of the Bodhisatta wrinkled all over like the big hoofs of a camel and the anus was depressed.

The back (or spine) of the Bodhisatta protruded with depressed intervals like a string of big beads.

The flesh between the ribs sank down causing unsightliness, inelegance and bad shape like the rafters of an old shed, house or a recluse dwelling.

The eye-balls were seen sunk into the eye-sockets like the bubbles of water in a large deep well.

The skin of the head wrinkled and withered like a little tender gourd plucked and dried up in the sun.

As the skin of the belly was stuck to spinal column, the spinal column was felt when the belly skin was touched, and the belly skin was felt when the spinal column was touched.

When sitting to answer the call of nature, the urine did not come out at all as there was not enough liquid food in the belly to turn into urine. As for the excrement, just one or two hardened balls of the size of a betel nut was discharged with difficulty. The sweat trickled profusely from the whole body. He fell on the spot with his face downwards.

When the Bodhisatta rubbed his body with the hand in order to give it some slight soothing effect, the body-hairs which were rotten at the base getting no nourishment from the flesh and blood because of its scarcity came off from the body and stuck to the hand.

[186] The natural complexion of the Bodhisatta was bright yellow like the colour of *siṅgīnikkha* pure gold. But of those who saw him during his engagement in austerities, some said: "Samana Gotama is of dark complexion, Others said: "Samana Gotama is not dark; his complexion is brown." Still others said: "Samana Gotama is neither dark nor brown; he has grey skin like that of a cat-fish."

(Readers of this Buddhavaṃsa may stop reading for a while and think. The Bodhisatta took up this practice of austerities which ordinary people would find difficult to do, not for a short period of days and months. In fact, he did it for six long years. Despite his six-year long struggle, it never occurred to him thus: "I have not attained Omniscience although I

have practised thus with difficulty. Well, in view of this situation, I will go back to my golden palace, and being pampered by forty thousand palace ladies headed by my Queen Yasodharā, I will happily take care of my mother (meaning aunt Gotamī), father and eighty thousand relatives who are still alive;" or "Having enjoyed excellent food which is like that of Devas, I will rather stay comfortably in a luxurious bed." There had never been the slightest thought in him for an easy-going and self-indulging life. An ordinary man would not dare to think of practising this kind of austerities, much less actually practising it. Therefore it is called *dukkaracariya*, (a practice which is difficult to undertake by ordinary people.)

Māra's visit to deter the Bodhisatta by feigning goodwill.

Even at the time when the Bodhisatta was going forth, Māra discouraged him saying, "O Prince Siddhattha, on the seventh day from today, the Wheel-Treasure will arrive. Do not go forth." But the Bodhisatta replied with tremendous boldness thus: "O Māra, I knew that the Wheel-Treasure would come to me. I do not, however, wish to [187] enjoy the bliss of a Universal Monarch. You go away! Do not stay here! I will endeavour to attain Buddhahood, thereby letting the ten thousand world-systems resound throughout." Since then Mara had followed the Bodhisatta for six years looking for an opportunity to dispose of him with the thought, "If thoughts of sensuality *kamavitakka*, or thoughts of ill-will *vyāpādavitakka*, or thoughts of violence *vihimsā-vitakka*, arise in his mental continuum, I will kill him right on the spot." Up till now, for six long years, Māra could not find at all any of these wrong thoughts in the Bodhisatta.

When six years had elapsed, it occurred to Māra thus: "Prince Siddhattha is of great energy. His *dukkaracariya* also is so strenuous. He may become a Buddha at one time or another. What if I approach him and give him some words of advice, thereby causing him to stop his practice."

"Then he approached the Bodhisatta and told him of his intentions. (After his Enlightenment, the Buddha gave bhikkhus a sermon under the title of Padhāna Sutta, explaining how Māra had come and persuaded him by feigning goodwill, and how the Bodhisatta had boldly retorted him. The dialogue between Māra and the Bodhisatta will now be reproduced in simple Myanmar.)

Having approached the Bodhisatta who had been repeatedly developing the Appānaka Jhāna in Uruvelā forest near Nerañjarā with the sole aspiration after Nibbāna, Māra said:

"O my friend Prince Siddhattha, the whole of your body is so emaciated with the loss of flesh and blood. Your beauty and complexion have much

deteriorated. Your death is coming very close; the chance of your remaining alive is very faint, only one against one thousand for death. O Prince Siddhattha, please take care of yourself so that you may live long. Longevity is excellent and commendable. If you live long, you can perform many acts of merit. You can develop your merit by observing [188] the precepts or by performing sacrificial rites. What is the use of living thus in the forest and practising austerity so miserably and feebly without knowing whether you will be dead or remain alive. (No benefit will accrue to you.) In order to achieve your goal, Nibbāna, the old traditional path is very difficult to follow; it is also toilsome and hard; It is indeed not feasible to get on and tread along such a road ."

In this way Māra said with a semblance of compassion as though he had goodwill for the Bodhisatta and as though he had pity on him. (An ordinary person might have found Māra's words persuasive.)

On being spoken to thus with a semblance of compassion by Māra, the Bodhisatta said boldly to Māra as follows:

"You Māra, you who bind up those unmindful sentient beings--Devas, Brahmās and humans--so that they may not be liberated from *saṃsāra*! You have come into my presence for your own benefit and with an ulterior motive to create harm and disturbances to others." (By these words the Bodhisatta repelled Māra's visit of false goodwill .)

"I do not have an iota of desire for the kind of merit that leads to the cycle of suffering *vaṭṭagāmi*. You should have spoken thus only to those who are yearning for *vaṭṭagāmi* merit.) (With these words the Bodhisatta rejected Māra's speech that "If you live long, you can perform many acts of merit.")

"You Māra, there are those who have no confidence (*saddhā*) at all in Nibbāna; there are those who have confidence but are of feeble energy (*vinya*); then there are those who have both confidence and energy but are not endowed with wisdom (*paññā*), you should discuss only with them and give [189] encouragement to them to live long. As for me, I have absolute confidence that, if I strive enough, I shall realize even in this life Nibbāna where my body ceases to exist. I have flaming energy that is capable of burning and turning into ash the grassy rubbish of defilements. I have incomparable wisdom which is like an explosive of Sakka and which can crush the rocky mountain of dark ignorance (*avijjā*) into pieces. I also have both mindfulness (*sati*) and concentration (*samādhi*) the mindfulness that will enable me to become a Buddha who does not at all forget what has been done and spoken of over the ages gone by; and the concentration which, standing firm against the forceful wind of

vicissitude, is like an engraved stone pillar that does not sway in a storm. Fully endowed with these five qualities that enable one to reach the other shore Nibbāna, I am working hard even at the risk of my life. With a person like me why did you want to discuss long life and why did you flatteringly encourage me to live on? In reality, it is not commendable to stay alive just for a single day in the human world for one who exerts with firm diligence and strong perseverance, who possesses insight through *Appanā Samādhi* and who discerns thoroughly the rise and fall of the physical and mental aggregates?" (With these words the Bodhisatta posed counter threat to Māra who had threatened saying, "O Prince Siddhattha, your death is coming very close, the chance of your remaining alive is very faint, only one against one thousand for death.")

"You Māra, this wind in my body caused by the tempo of my exertion in practising Apānaka Jhāna would be capable of drying up the water currents in the River Gaṅgā, Yamuna, etc., Why would it not be capable of drying up the little blood that is in me, whose mind has been directed to Nibbāna? Indeed, it is strong enough to dry it up. When the blood in my body, [190] about four *ambāṇas* in capacity, has dried up on account of the oppressing wind generated by my exertion in practising meditation with a view to attain Nibbāna, the bile which is of two kinds, composed (baddha) and non-composed (abaddha); and the phlegm, also about four *ambāṇas*, that covers whatever is eaten and swallowed so that no foul smell would come out; and the urine and nutritive elements, also about four *ambāṇas*, will certainly dry up. If the blood, the bile, the phlegm, the urine and nutritive elements dry up, the flesh will certainly be depleted. When the blood, the bile, the phlegm, the urine and the flesh are all gone in this way, my mind becomes even clearer. (Such exhaustion will not make me retreat. Only because you do not know that my mind is so keen, you spoke words of 'love for life' (*jīvitānikanti*) such as "O Prince Siddhattha, the whole body of yours is so emaciated with the loss of flesh and blood." and so on.) Not only is my mind clear but my mindfulness which is like the treasurer of a Universal Monarch, my wisdom which is like the *vajira* diamond weapon of thunderbolt and my concentration which is like Mount Meru are unshaken, become even more developed and steadfast.

"Although the blood and the flesh in me have been all exhausted, my mind remains cheerful and even becomes clearer and has reached the excellent stage of the incomparable feeling which has been tremendously experienced by those noble Bodhisattas, Superb Men (Mahāpurisa) and Banners of Male Folk. Though my whole body has dried up to the point of almost emitting flames and though I am thereby thoroughly exhausted, my mind is not at all inclined towards sensual objects such as my royal city with its palaces, Yasodharā, Rāhula, forty thousand palace ladies and

attendants and so on. You Māra, observe and investigate for yourself the purity and uprightness of the incomparable heart of mine, of a man who has fulfilled [191] the Perfections." (With these words the Bodhisatta demonstrated the firmness of his spirit.)

The ten armies of Māra.

(1) "You Māra, there are objects of sensuality (*vatthu-kāma*), animate or inanimate, and defilements of sensuality (*kilesakāma*) which is craving for these sensual objects; both these forms of sensuality cause those householders to become deluded so that they do not know the Truth. Therefore these two, *vatthu-kāma* and *kilesa-kāma*, constitute your First Army. There are householders who die worldlings (*puthujjanas*) amidst their own worldly belongings *gihibhoga* because they cannot forsake them though they know the rarity of the rise of a Buddha (*Buddh'uppāda duliabha*) and the rarity of the life of a recluse (pabbajitabhāva dullabha). As for recluses, the requisites such as robes, bowls, monasteries, parks, beds, couches, bed sheets and coverlets, which may be craved and enjoyed by them are all materials of sensuality. And there are recluses who die worldlings amidst the monastic materials of sensuality in the form of the four necessities, namely, dwelling place, clothing, meal and medicine donated by lay people. They die in that manner because they cannot give them up though they have learnt at the time of their ordination about using the foot of a tree as a dwelling place; using robes made of rags from a dust heap as clothing; using alms-food as meal; and using putrid urine of a cow as medicine. These householders and recluses meet their hideous death on encountering Māra's First Army of sensuality (*kāma*). (From Ledi Sayadaw's *nissaya* translation of the Padhana Sutta.)

(2) "Although they have taken up an ascetic life after resolutely abandoning *gihibhoga*, some tend to be disturbed and [192] corrupted by such factors as aversion (*arati*) and dissatisfaction (*ukkaṇṭhita*) which are not taking delight in being a recluse, not taking delight in learning and practice, not taking delight in the seclusion of forest dwellings, and not taking delight in Concentration Meditation (*Samatha*) and Insight Meditation, (*Vipassanā*). Therefore *arati* and *ukkaṇṭhita* constitute the Second Army of yours, Māra. (Some ascetics meet their death, being drowned in the sea of Māra's Second Army.)

(3) "Although some recluses have overcome that Second Army, while observing *dhutaṅga* practices of austerity and because of the very strict rules of *dhutaṅga*, which compel them to eat only what is available such as food of all kinds mixed together, some cannot eat their hearts' content (lit they cannot eat voraciously in the manner of 'a thirsty bull quenching his thirst when led to water'); and are not satisfied and become hungry

again, suffering like a crazy earthworm which writhes at the touch of salt. As thirst and hunger *khuppipāsa* sets in they lost interest in asceticism and are obsessed with the burning desire to take food. This *khuppipāsa* constitutes the Third Army of yours, Māra. (Some ascetics meet their death, being drowned in the sea of Māra's Third Army.)

(4) "When they are oppressed by hunger and thirst, some of them become physically and mentally weak and are at their wit's end. They become disheartened, indolent and unhappy. As weariness (*tandi*) sets in they do not wish to carry on asceticism they are engaged in. This *tandi* constitutes the Fourth Army of yours, Māra. (Some ascetics meet their death, being drowned in the sea of Māra's Fourth Army.)

(5) "With no progress in their spiritual work and becoming lazy and despondent they begin to get bored and fall into a state [193] of dejection. From that day as sloth and torpor (*thinamiddha*) sets in they take to sleeping in their monasteries, rolling from one side to the other, and lying with face downwards. This (*thinamiddha*) constitutes the Fifth Army of yours, Māra. (Some ascetics meet death, being drowned in the sea of Māra's Fifth Army.)

(6) "Excessive sleep through laziness causes stalemate in their meditation and dullness of their minds. Overwhelmed by craving, they become weak and confused over this or that trifle. As fear (*bhiru*) sets in they are shaken with fright; and with trembling hearts they mistake a tree-stump for an elephant, a tiger for an ogre. This *bhiru* is the Sixth Army of yours, Māra. (Some ascetics meet death, being drowned in the sea of Māra's Sixth Army.)

(7) "Although they pursue meditation after overcoming fear and regaining courage through practice, the Path to the Jhāna and the course of Magga have sunk deep. As doubt *vicikicchā* sets in they are not certain whether they are positively on the Path or not both in practice and theory. This *vicikicchā* is the Seventh Army of yours, Māra. (Some ascetics meet death, being downed in the sea of Māra's Seventh Army.)

(8) "After getting themselves rid of *vicikicchā*, some keep on putting efforts uninterruptedly day and night. As unusual signs from meditation appear to them, they think highly of themselves. As arrogance and haughtiness (*makkha-thambha*) sets in, they do not accord others their rightful place; they destroy their good reputation; they give no respects to their elders; they display overbearingness to them. This *makkhathambha* constitutes the Eighth Army of yours, Māra. (Some [194] ascetic meet death, being drowned in the sea of Māra's Eighth Army.)

(9) "When they go on meditating, having eradicated *makkhathambha*, they see more unusual signs and become proud of their advancement. Various forms of craving and conceit (*taṇhāmāna*) are likely to appear as follows: they are pleased and elated to have abundance of gifts; they are pleased and elated to witness the spread of their fame to all four quarters; they are pleased and elated to receive some marvellous gains that nobody else has ever come across; and they are pleased and elated with their fame and followers wrongfully acquired from their preaching of false doctrines and from unjust boastfulness shown through evil desire and craving to increase their gains. The aggregates of these factors of *taṇhāmāna* constitute the Ninth Army of yours, Māra. (Some ascetics meet death, being drowned in the sea of Māra's Ninth Army.)

(10) "Some recluses coming under the above ninth category practise self-praise and honour which is *att'ukkamsana*; they indulge in despising and condemning others which is *paravambhana*. These two, *att'ukkamsana* and *paravambhana*, constitute the Tenth Army of yours, Māra.

"You Māra, you who prevent by force the liberation of humans, Devas and Brahmās from the rounds of suffering and you whose forces are enormous! These ten factors such as *kāma*, *arati*, etc., form your comrades-in-arm. You Māra, whose heart is not white but totally black and whose craving is gigantic! They are also your guns, cannons, and explosives that kill every recluse or hermit in their way. Those poor worldings who possess no strong faith, will, energy and wisdom and who lack courage are not capable of repelling your attack and [195] escaping from it. Only those extremely adventurous heroes, whose faith, will, energy and wisdom are great, do not reckon you even as a blade of grass; they can fight and put up resistance and escape. This escape after fighting and resisting can bring about the bliss of the Path, Fruition and Nibbāna away from the dangers of the swords, spears and (other) weapons that belong to the troops of the Ten Armies of yours, wicked Māra.

"You Māra, I would like you to know me as follows: 'This Prince Siddhattha, as befitting a noble man, a true hero, on arrival on the scene of a battle field, never takes a single step backward; he is indeed a feathered commander who wears the flowers of courage on his head, the flowers of *muñja* grass taken to be a good omen and the truly heroic, victorious flag and banner. (It used to be customary for a valiant warrior, who knows no retreat, to fasten some *muñja* grass on his head, on his banner (flag) or on his weapon to indicate that he is a brave man who would never withdraw. Such a military officer was called a 'feathered commander' in olden days.) If I have to withdraw from battle and to be defeated by you and remain alive in this world, it will be shameful, ruinous, disreputable and disgusting. Therefore regard me as one who

firmly believe thus: 'It is far better to die on the battle field than to concede defeat to your force.

"Because in this world certain ascetics and brahmins who went to the battle front of *kilesa* putting on the yellow robe and equipping themselves fully with the requisites as their martial harness but who are without strength are overpowered by your tenfold great Army. Thus they are like those who without the light of such virtues as morality, etc., happen to have entered into darkness. As they are oppressed by your tenfold Army,

[196] Māra, they can by no means know the road of the jewelled Wheel of Dhamma namely, the seven factors of Enlightenment (*Bojjhaṅga*) which is the excellent Path taken by Buddhas, Pacceka-Buddhas and other Noble Ones to attain Nibbāna. (Therefore I would like you to take me as one who would fight and vanquish your tenfold Army and raise the flag of victory.)"

On hearing the valiant words thus spoken by the Bodhisatta, Māra departed from that place being unable to utter a word in reply.

Questionable points.

In this chapter on *dukkaracariya*, the points which may be raised are: "Was the Bodhisatta incapable of becoming a Buddha without practising *dukkaracariya*?" (That is to say, "Is Buddhahood attained only through the practice of *dukkaracariya*?" or "Is Buddhahood unattainable without the practice of *dukkaracariya*?")

The answer is: "With or without *dukkaracariya*, the Bodhisatta could become a Buddha because he had completely fulfilled the *Pāramīs*, *cāgas* and *cariyas*."

"If Buddhahood was possible without *dukkaracariya*, why did he practise it laboriously?"

Partly because he wished to demonstrate his incomparable energy to beings including Devas and Brahmās and partly because he had considered that his heart would be filled with joy on recalling the virtues of his energy some time after his attainment of Buddhahood, the Bodhisatta practised *dukkaracariya* laboriously. To give an example: a king who has earned kingship by virtue of customary succession, without [197] warring with anybody but while remaining in the main palace, cannot rejoice as does a monarch who wins a kingdom after gathering his forces and fighting two or three battles and crushing his opponents. True, he who ascends the throne after engaging in war two or three times and

coming out triumphant views his audience while enjoying the luxury of his kingship and reflects on his energetic deeds; he feels immensely happy thinking, "I have acquired this royalty by doing such and such a thing at such and such a place and by killing such and such an enemy in such and such a manner." In the same way, the Bodhisatta practised *dukkaracariya* laboriously because he wished to demonstrate his incomparable energy to beings including Devas and Brahmās and because he had considered that his heart would be filled with joy on recalling the virtues of his energy some time after his attainment of Buddhahood.

Another answer: *Dukkaracariya* was also practised out of kindness to help future disciples by setting an example. To elaborate: Those future disciples who come to know of the Bodhisatta's practice of *dukkaracariya* would contemplate: Even the Blessed One attained Omniscience only after undergoing the practice of *dukkaracariya* though he had fulfilled the Perfections for four *asaṅkhyeyya* and a hundred thousand aeons. What to speak of us! We would perhaps attain the Knowledge of the Path (Magga-Ñāṇa) only if we could exert ourselves in meditation." Discerning the truth they would become convinced that meditational Exertion (*padhāna viriya*) is something worth-making.

When they are thus convinced and exert themselves, they will be able to put an end to birth, old age and death (Nibbāna). Therefore the Bodhisatta practised *dukkaracariya* out of kindness to future disciples by setting an example to them.

[198] It was usual for each and every Bodhisatta to practise *dukkaracariya* at least for seven days in their last existence; our Buddha also was able to do it and accordingly practised it for six years. But he became a Buddha not because of his *dukkaracariya*. In fact, he attained Buddhahood only through the Middle Practice (*Majjhima Paṭipatti*). The Bodhisatta practised *dukkaracariya* to show the world with Devas by way of contrast at the outset that it was not the way leading to the knowledge of the Path.

Though other Bodhisattas engaged in *dukkaracariya* for a far shorter period of seven days at least or of a month or so at most, our Bodhisatta had to do so for six years as a result of a verbal misdeed committed by him when he was Brahmin Jotipāla, very proud of his birth, during the life time of Buddha Kassapa; he uttered very harsh words then: "How can this shaven-headed realize the Knowledge of the Path and Omniscience. Enlightenment is something that is very difficult to achieve!" (*Majjhima Tīkā*)

THE ATTAINMENT OF BUDDHAHOOD CHANGING THE MODE OF PRACTICE.

[199] After the Bodhisatta had completed the austerity practices, dukkaracariya, for six years, as has been stated before, it was about the first waxing of Vesakha (April-May) following the month of Citta (March-April) of the year 103 Mahā Era. At that time it occurred to the Bodhisatta thus:

"The Samanas and Brahmanas of the past in their practice of austerities could have gone through only this much of pain and hardship at the most; they could not have gone through more hardship than what I am now enduring. The Samanas and Brahmanas of the future in their practice of austerities will go through only this much of pain and hardship at the most; they will not go through more hardship than what I am now enduring. The Samanas and Brahmanas of the present day also in their practice of austerities may go through only this much of pain and hardship at the most; they cannot go through more hardship than what I am now enduring. (What hardship I have endured will not be less, but may even be more, than the pain and suffering undergone by the Samanas and Brahmanas of the past, the future and the present. I have striven and practised the austerities strenuously for as long as, six years). Although I have exerted so strenuously in this manner, I have not attained Enlightenment, Sabbaññuta Ñāna; I have not realized Buddhahood. There may perhaps be another mode of practice, another path, to attain Enlightenment, Sabbaññuta Ñāna; to realize Buddhahood."

Keeping on reflecting thus, he came to perceive that he had developed and entered upon the First Jhāna of Ānāpāna while sitting under the shade of the rose apple (Eugenia) tree at the time of the [200] auspicious 'Ploughing Ceremony' performed by his father king Suddhodana. He recognised then that the practice of the First Jhāna of Ānāpāna must certainly be the true path, the correct mode of practice for the attainment of *Sabbaññuta Ñāna*, realization of the Buddhahood. He further reflected: "Why should I be afraid of the Jhānic bliss realizable from the Ānāpāna Concentration Meditation; it is the bliss that arises purely from renunciation (*nekkhamma*) and entirely detached from the desires for material objects and sensual pleasures. I am certainly not afraid of the Jhānic bliss of the Ānāpāna Concentration Meditation."

Then again, he continued to reflect: "I may not be able to exert and develop the said Ānāpāna Concentration Meditation with this body of mine which is so much exhausted and withered. It will be well if I take some solid, coarse food such as boiled rice to resuscitate and freshen this emaciated body before I endeavour to attain the said Jhāna through

Anāpāna Concentration Meditation.

Having considered thus, the Bodhisatta took the alms-bowl from where he had laid aside, went round the market town of Sena for almsfood and sustained his withered, emaciated body with whatever food he received on his alms-round. Within two or three days, he regained strength and the major physical characteristics of a Great man (Mahāpūrisa Lakkhaṇās) which had disappeared at the time of strenuous practice of *dukkaracariya* reappeared distinctly in their original forms. At that time the physical body of the Bodhisatta looked fresh in yellow like the colour of gold.

(Here, it should be specially noted that at the time the Bodhisatta reflected on the correct path for realization of Omniscience, for attainment of Buddhahood, after discarding the practice of *dukkaracariya*, he correctly considered that the eight mundane attainments of Jhāna that he achieved after [201] meeting the Sect-leaders Aḷāra and Udaka were just the basis of the round of suffering (*vattapādaka*); he also considered that the Anāpāna Concentration which was developed in the shade of the rose apple tree while his father King Suddhodana was performing the auspicious Ploughing Ceremony was the correct path for the realization of Omniscience, for the attainment of Buddhahood since the Anāpāna Concentration was part of Mindfulness Meditation of the body, (*Kāyagatāsati*), and the basis of Insight Meditation, (*Vipassanā*) for all Bodhisattas. *Mulapaṇṇāsa Ṭikā Vol I.*)

The abandoning of the Bodhisatta by his attendants, the Group of Five Bhikkhus (*pañcavaggī*).

It is a natural course of event, (*dhammatā*), that when a Bodhisatta is about to attain Buddhahood after having completed the practice of *dukkaracariya*, either the attendant bhikkhus abandon him for some reason or the other or he himself leaves them behind. This being so, when the Bodhisatta began to sustain his body by taking whatever coarse food of rice he received on his alms round, the said group of Five Bhikkhus became disgusted with him, grumbling, "The Bhikkhu Gotama has become one who practises for the gain of material wealth; he has become one who has abandoned the practice of meditation, and reverted to the material accumulation". Following the natural course of events they abandoned the Bodhisatta and wended their way to Isipatana, the Deer Park, near Varanasi where the First Sermon, the Wheel of Dhamma, is delivered by all the Buddhas. (It is a natural rule for the attendant bhikkhus to abandon the Bodhisattas who are about to attain Buddhahood and to proceed to the Deer Park where every Buddha will deliver without fail the First Sermon of Dhammacakka.)

The Group of Five Bhikkhus left the Bodhisatta about the newmoon day of Citta and moved to Migadaya, the Deer Park. (It was in fact the [202] time when the Bodhisatta had completed the practice of *dukkaracariyā*.) When the attendant bhikkhus had abandoned him, the Bodhisatta living a solitary life, gained a considerable degree of solitude which was conducive to extraordinary progress and strengthening of his mental concentration. Thus living in complete seclusion for fifteen days, practising meditation and making progress in it, the noble Bodhisatta dreamed five Great Dreams after midnight, just approaching dawn on the fourteenth waxing day of the month of Vesakha.

The five Great Dreams of the Bodhisatta.

The said five Great Dreams were as follows:

- (1) He dreamed that he was sleeping on the surface of the earth as his bed, with the Himalaya mountains as his pillow, placing his left hand on the Eastern Ocean, his right hand on the Western Ocean and both his legs on the Southern Ocean. This first dream presaged his realization of Omniscience and becoming a Buddha among humans, Devas and Brahmas.
- (2) He dreamed that the species of grass called *Tiriya* with a reddish stalk about the size of a yoke emerged from his navel and while he was looking on, it grew up, first half a cubit, then one cubit, one fathom, one ta, one *gāvuta*, half of a *yojanā*, one *yojanā* and so on, rising higher and higher until it touches the sky, the open space, many thousands of *yojanās* above and remained there. This second dream presaged that he would be able to teach the Path of Eight Constituents, (*Aṭṭhaṅgikamagga*), which is the middle Way, (*Majjhimaṭṭipadā*), to humans and Deva.
- (3) He dreamed that hordes of maggots with white bodies and black heads slowly crept up his legs covering them from the tip of the toe-nail right up to the knee-cap. This third dream presaged that a great many [203] people (with black heads) who wear pure white clothes would adore the Buddha and take Great Refuge (*Mahāśaranagamaṇa*) in him.
- (4) He dreamed that four kinds of birds, blue, golden, red and grey in colour came flying from the four directions and when they threw themselves down prostrate at his feet all the four kinds of birds turned completely white. This fourth dream presaged that clansmen from the four classes of people, namely, the princely class, the Brahmin class, the merchant class, the poor class, would embrace the teaching of the Buddha, become bhikkhus and attain Arahantship.

(5) He dreamed that he was walking to and fro, back and forth on a large mountain of excreta without getting besmeared. This fifth dream presaged large acquisition of the four requisites of robe, alms food, dwelling place and medicines and that he would utilise them without any attachment and clinging to them.

The four causes of dreams.

Dreams are caused by these four causes: (1) Due to disturbance in metabolism, (2) experiences of the past; (3) deception by Devas and (4) omen predicting a coming event.

(1) Due to disturbance of metabolism, like malfunctioning of biles, etc., one dreams frightful dreams such as falling down from the mountain, travelling in the sky with a frightened heart, being followed closely by beasts of prey such as wild elephant, wild horse, lion, leopard, tiger, etc., or by evil persons.

(2) Because of experiences of the past, one dreams seeing, hearing and using objects one had seen, heard or used before.

[204] (3) All kinds of illusory objects are made manifest by Devas in one's dream, a good vision if they want to do one a good turn, or a bad vision if they want to do him an ill turn. One sees all these objects through the supernormal powers of Devas.

(4) When one dreams a dream of omen, one sees pleasant or unpleasant visions that predict coming event because of one's past good or evil deeds. Such dreams are like the dream of Mahā Māyā Devī foretelling the conception of a son or like that of King Kosala presaging the sixteen great events or like the Five Great Dreams of the Bodhisatta.

Of the four kinds of dream, those due to (i) disturbance in metabolism and to (2) experiences of the past generally prove to be false. (3) As for the dreams due to the deception by Devas, they may or may not turn out to be correct. True, the Devas, when angered are apt to show wrong visions in the dreams as a strategem to cause ruin.(see the story below). (4) The dreams which presage coming events invariably prove correct.

The story of the Devas showing wrong visions in the dream out of anger.

At the monastery of Nāga in Rohana locality in Sihala island, the presiding monk ordered a large ironwood tree to be cut down without informing the Saṅgha. The Rukkha Deva (the tree spirit) who had his abode on the said ironwood tree, gave correct dreams to the said

presiding monk in the first instance in order to trick him into believing them. After winning the monk's trust, the Deva told him in a dream: "On the seventh day from today, Venerable Sir, your lay supporter the king, will die." The presiding monk, believing these words, informed the female palace attendants accordingly. Thereupon, they wept loudly in [205] unison; when asked by the king, they told him what the presiding monk had said. With the king counting the days, the seven days had passed and the king, who was still alive, ordered the limbs of the presiding monk to be cut off (for causing panic by giving out wrong information). (This stow is mentioned in Volume II of the *Sāraṭṭha Dīpanī Tikā*).

The said four kinds of dream are dreamed only by the worldlings the *Sotapannas*, the *Sakadāgāmis* and the *Anāgāmis*, because they have not divested themselves of hallucination (*vipallasa*)¹; Arahants who have discarded the vipallasa do not dream such dreams.

As regards the time the dreams dreamt in the day time in the first watch, the middle watch, the last watch of the night are usually not correct; those dreamt at day break when the food eaten has been digested and the resulting nutrients are absorbed by the body, are apt to be correct. A dream conveying a good omen usually brings good fortune; where as one with bad omen usually brings ill luck. These notes are extracts from expositions on the Mahāsupina Sutta in Brāhmaṇa Vagga, Catutthapaṇṇasāka, Pañcaka Nipāta of the *Aṅguttara Commentary*.

[206] The aforesaid Five Great Dreams are not dreamed by worldings, nor by kings, nor by Universal Monarch, nor by Chief Disciples, nor by Paccekabuddhas, nor by Omniscient Buddhas. Only the Bodhisattas dream such dreams. Our Bodhisatta dreamed the said Five Great Dreams after midnight just before day break, on the 14th waxing day of Vesakha in the year 103 Mahā Era.

The interpretation of the Five Great Dreams by the Bodhisatta himself.

The Bodhisatta, rising from his sleep and sitting cross-legged after having dreamed these Five Great Dreams thought to himself thus: "Had I dreamed these Five Great Dreams at the time when I was living in the royal city of Kapilavatthu, I could have related them to my father King Suddhodana; I could have related them also to my mother if she were alive. But now, in Uruvela forest, there is no one to listen to these Five Great Dreams and interpret them for me. I myself, will read these omens. And then, he himself read the dreams thus: This first dream presages the attainment of such and such a benefit; this second dream such and such a benefit" and so on as has been said above.

The offering of Ghana milk-rice by Sujātā.

After dreaming the Five Great Dreams and having himself interpreted their meaning, the Bodhisatta concluded: "It is true that I will certainly attain Buddhahood this very day". Then when day-break came (on the morning of the Full-moon day), he cleansed his body and departed from that place; and when he reached the banyan tree which was visited every year for worship by Sujātā, the daughter of a wealthy man, he stopped and sat down at the base of the tree facing east while waiting for the time to go round for alms; and thereby the whole banyan tree shone brilliantly with his body radiance.

[207] At that time, in the market town of Sena in the locality of Uruvela forest, Sujātā, the daughter of a rich man by the name of Senānī, on coming of age, had prayed at the foot of the banyan tree thus: "O, Guardian Deva of the banyan tree, if I be married into a rich family of the same caste, I will pay homage to you with the offering of Ghana milk-rice". The prayer of Sujātā had been fulfilled. So the rich man's daughter, Sujātā had been paying homage to the Guardian Deva of the banyan tree with Ghana milk-rice on the Full-moon day of Vesaka every year.

(N.B. When reading the account of the offering of milk-rice by Sujātā, readers are generally apt to think, if care is not taken, that Sujātā paid homage for fulfilment of her prayer to the Guardian Deva of the banyan tree with the offering of milk-rice for the first time on that Full-moon day of Vesakha, the day on which the Bodhisatta was to attain the Buddhahood. In fact, the prayer had been fulfilled and the Guardian Deva of the banyan tree had been worshipped with offering of milk-rice since about twenty years before that day. For the said son of Sujātā was in fact the wealthy young man Yasa, and in the year when the Buddha was to appear, Yasa was already a married man, enjoying the luxury of a well-to-do family. In view of this fact, it should be noted that the rich man's daughter Sujātā had been paying homage to the Guardian Deva of the banyan tree with the offerings of Ghana milk-rice every year on the Full-moon day of Vesakha over the past twenty years when her prayer for a first born son was answered.)

Preparations made by lady Sujātā, to make offerings to the Guardian Deva of the banyan tree on that Full-moon day of Vesakha when the Bodhisatta had completed six years practice of *dukkaracariyā*: (1) She first let one thousand milch cows graze in the wood of liquorice; and [208] the milk obtained from these one thousand milch cows was fed to other five hundred milch cows. (2) The milk produced by these five

hundred cows was fed to other two hundred and fifty cows; (3) Again the milk produced by the said two hundred and fifty cows was fed to other one hundred and twenty-five cows; (4) Then the milk produced by these one hundred and twenty five cows was fed to other sixty-four cows. (5) Then, the milk from these sixty-four cows was fed to other thirty two cows. (6) Then the milk from these thirty two cows was fed to other sixteen cows; (7) Then the milk from these sixteen cows was fed to other eight cows. In this manner, lady Sujātā took the above step-by-step procedure of transfer of milk in order to obtain thick savoury and nutritious cow's milk to prepare milk-rice. (This account is as narrated in the Jātaka Commentary.)

According to the Jinālaṅkāra Ṭikā, lady Sujātā first let one hundred milch cows to graze in the wood of liquorice. Then she let the hundred milch cows born of the first hundred cows graze in the same wood. Then, again she let the hundred milch cows born of the said second hundred.....the third hundred.....the fourth hundred.....the fifth hundred.....the sixth hundred milch cows graze in the pasture of liquorice wood. In this manner, she milked the seventh generation milch cows and made preparation to cook Ghana milk-rice.

With the intention, 'I will make the sacrificial offering of Ghana milk-rice early today.' Lady sujātā rose early on the Full-moon day of Vesakha and had the above said eight milch cows milked. The calves, (without having to tie them with rope) did not come near the dugs of their mother milch cows. What was strange was that, even as the milk bowl was placed closely under the udder, the milk flowed down continuously in profusion without being drawn. Lady Sujātā, on seeing such a wonderful event, conveyed with her own hand unlike in previous years the automatically flowing milk and pouring it into a new pot, and [209] kindling the fire with her own hands, made an effort to cook the Ghana milk-rice.

The assistance rendered by Devas and Brahmas.

When the Ghana milk-rice was being thus cooked, (1) big froths appeared in large numbers turning round clockwise; but not even a drop spilled out; (2) smoke did not in the least rise above the oven; (3) the four Deva Kings, the Guardians of the world came and stood guard at the oven; (4) the great Brahma gave cover over the pot of Ghana milk-rice with an umbrella; (5) Sakka arranged the faggots evenly and set fire to them to burn in a blaze; (6) by their supernormal powers Devas collected the nutrients suitable for Devas and humans in the Four Continents surrounded by two thousand small islands; they did so as if they were gathering honey from honey combs hanging from branches; and then they poured the nutrients so collected into the pot of Ghana milk-rice.

N.B: At other times, Devas put the aforesaid nutrients suitable for Devas and humans into each and every morsel of food as the Buddha was preparing it to put into his mouth. On two special occasions, however, the day the Buddha attained Buddhahood and the day he passed into *Parinibbāna*, Devas poured the said nutrients into the pot.

Having seen in one single day many things of wonder as stated above at the place where the Ghana milk-rice was being cooked, lady Sujātā, called the maid servant, Puṇṇā, by name and ordered her thus: "Dear girl, Puṇṇā, today our Guardian Deva of the banyan tree appears to be in good mood. In this period of over twenty years, I have never seen such wonderful things. Make haste and go and clean up the banyan tree, the residence of the Guardian Deva." The maid servant, Puṇṇā, replying, "Very well, my lady", made haste and went near the banyan tree where she saw the Bodhisatta sitting at its foot facing east and also [210] the whole tree shining golden yellow with the radiance emitted from the Bodhisatta's body. Frightened and thinking, "Today Guardian Deva of the banyan tree has come down the tree; it seems to me he is sitting there to receive the offering with his own hands", she hurried back home and reported the matter to lady Sujātā.

On hearing the words of the maid servant, lady Sujātā felt very happy and saying, "From today, be an elder daughter of mine", betowed upon her all the apparel and ornaments befitting a daughter."

It is customary (dhammatā) for a Bodhisatta to be offered the alms food of Ghana milk-rice on the day he is to attain Buddhahood; and it is proper to receive that food only in a gold cup worth one lakh. The lady Sujātā, intending, "I shall put Ghana milk-rice in a gold cup", had one worth one lakh taken out from her chamber. She then poured the cooked Ghana milk rice, into the cup tilting the pot. Thereupon, all the Ghana milk rice flowed into the cup to the last drop like water drops gliding down from a paduma lotus leaf. The entire Ghana milk rice was just enough to fill the cup to the brim, neither more nor less.

The lady covered the gold cup full of Ghana milk-rice with another gold cup and wrapped them up with a piece of clean white cloth. Then, having adorned herself in full attire and carrying the gold cup on her head, she went near the banyan tree with great pomp and grandeur. She was overjoyed on seeing the Bodhisatta and taking him to be the Guardian Deva of the banyan tree, she proceeded in a respectful manner from where she saw the Bodhisatta. She then lowered the gold cup from her head and opened it and carrying a golden jar of water perfumed with all kinds of fragrant flowers, approached the Bodhisatta and stood nearby.

The earthen alms-bowls, which had been offered to the Bodhisatta by Ghaṭikāra Brahma at the time of Renunciation and which had [211] remained with him during the whole six years' period of *dukkaracariya*, disappeared inexplicably just at the time when the rich man's wife Sujātā came to offer the alms food of Ghana. Not seeing the bowl, the Bodhisatta spread out his right hand to receive the water. Lady Sujātā offered the alms food of Ghana in the gold cup placing it in the hands of the Bodhisatta. The Bodhisatta looked at lady Sujātā, who, understanding perfectly well the way the Bodhisatta looked, addressed him thus: "O Venerable One, I have Offered you the Ghana milk-rice in the gold cup; may you accept it together with the gold cup and go anywhere you like." Then, uttering words of prayer, "My heart's desire is fulfilled. So too, may your heart's desire be fulfilled!" she departed without showing the least concern for the gold cup worth one lakh as if it were a withered leaf.

The Bodhisatta also rose from his seat and, after circumambulating the banyan tree, proceeded to the bank of the River Nerañjā carrying with him the gold cup containing the Ghana milk-rice. At the Nerañjana river there was a bathing ghat, by the name of Suppatitthita, where many Bodhisattas went down and took bath on the day they were to attain Buddhahood. The Bodhisatta left the gold cup at the bathing ghat and, after taking bath, came up and sat facing east under the cool shade of a tree. Then, he prepared forty-nine morsels, no more and no less, of Ghana milk-rice, each about the size or the seed of a ripe palmyra nut (not about the size of a palmyra nut) and ate the whole lot without water. The Ghana milk-rice which was taken after being made into forty-nine morsels served as nutrient, (*āhāra*), to sustain him complete]y for forty-nine days, (*sattasattāha*), while he was residing in the vicinity of the Bodhi Tree after his attainment of Buddhahood. During these forty-nine days, the Buddha passed the time absorbed in the peace of Jhāna and of Fruition, without having any other meal, without taking bath, without washing the face and without making the body and the limbs clean.

[212] After he had partaken of the alms food of Ghana milk-rice offered by Sujātā, the Bodhisatta made the resolution while holding the gold cup, "If I would attain Buddhahood today, may this gold cup float away upstream; if I would not attain Buddhahood today, let it float downstream with the current". He then let the gold cup float in the channel of the Nerañjara. The gold cup cut across the current and went straight to the mid-river and then floated upstream from there with the speed of a fast running horse for about eighty cubits and sank in a whirlpool. On reaching the mansion of Naga king, Kāḷa, it hit all the three gold cups used by the three previous Buddhas, namely, Kakusanda, Koṇāgamana

and Kassapa on the day they were to attain Buddhahood, producing the (metallic) sound of 'kili, kili' and came to rest under the said three gold cups.

On hearing the sound, Naga King Kāla said: "It was only yesterday that a Buddha appeared; today, another Buddha appears." and then he rose uttering words of praise in many verses. (The period of time intervening the appearance of Kassapa Buddha and our Buddha was so long that in the meantime the Great Earth had risen by one *yojanā* and three *gāvutas*. But as for Kāla Naga, it was so very short that he could say of these appearances as happening 'yesterday and today'.

Then, the Bodhisatta took rest for the day in the sala grove on the bank of the Nerañjara which was replete with very fragrant flowers, verdant and delightful to everyone. He then proceeded to practise *Ānapāna* meditation; after attaining the eight mundane Jhānas and the five *Abhiññānas*, at twilight in the coolness of the evening, he walked along the path decorated by Devas and Brahmas; having descended into the Neranjana and after taking a bath, he headed towards the Mahā Bodhi Tree by the very path created by Devas and Brahmas. Thereupon, Nagas, Yakkhas and Gandhabba Devas paid homage to him with offerings of celestial flowers, perfumes and scented paste. They also sang soft and sweet celestial songs. Then the whole of the [213] ten thousand world-systems was almost covered with celestial flowers and perfumes and also with wild acclaim by Devas and Brahmas.

At that time, Sotthiya, a Brahmin grass-cutter was coming from the opposite direction carrying grass; sensing the wish of the Bodhisatta (from his manner) to have some grass, he offered him eight handfuls of grass. The Bodhisatta, carrying the eight handfuls of grass, went up the highground of Mahā Bodhi and stood south of the Mahā Bodhi Tree facing north. At that moment, the southern part of the ten thousand world-systems sank so much so that it looked as if it would touch Mahā Avici; and the northern part of the ten thousand world-systems rose so much so that it looked as if it would fly up to reach Bhavagga. On seeing this phenomenon, the Bodhisatta considered thus: "This is not the place where *Arahattamagga Ñāṇa* and *Sabbaññuta Ñāṇa* can be realized"; and so, making a clockwise turn round the Mahā Bodhi Tree, he proceeded to the west of the tree and stood there facing east. Just at that moment, the western part of world-systems sank so much so that it looked as if it would touch Mahā Avici; and the eastern part of it rose so much so that it looked as if it would fly up to Bhavagga. On seeing this phenomenon, the Bodhisatta considered again: "This is not the place where *'Arahattamagga Ñāṇa* and the *Subbaññuta Ñāṇa* can be realized"; and so, [214] making a clockwise turn round the Mahābodhi Tree, he proceeded to the north and

stood there facing south. Just at that moment, the northern part of the world-system sank so much so that it looked as if it would touch Mahā Avici; and the southern part of it rose up so much so that it looked as if it would fly up to reach 'Bhavagga'. (The position of the great earth at the places in the south, the west and the north where the noble Bodhisatta had stood, was such that it sank at his back and rose in front of him.--like the wheel of a cart resting flat on its central hub on the ground; it rocks or reels when trampled upon at the fringe). On seeing this phenomenon, the Bodhisatta considered again; 'This is also not the place where the *Arahattamagga Nāṇa and Sahbaññuta Nāṇa* can be realized'; and so making a clockwise turn round the Mahā Bodhi Tree, he proceeded to the east and stood facing west.

(In this matter, the *Buddhavaṃsa Commentary* mentions only this: "The Noble Bodhisatta proceeded to the Bodhi Tree, and circumambulating it three times, stood at the north-east corner scattering the eight handfuls of grass." It does not mention the fact that the great earth tilted over to one side when he stood on the south, the west and the north. The *Jinālaṅkara Tīkā*, however, states that "when the Bodhisatta stood on the south, the west and the north, the great earth trembled like the drop of water falling on the Paduma lotus leaf", and that standing at the north-east corner he scattered the eight handfuls of grass."

The locality where the unconquered throne, *Aparājita*, would appear to the east of the Mahā Bodhi Tree stood unshaken and firm, being the place not to be abandoned; *Avijahitaṭṭhāna*, where the thrones of all the Buddhas had appeared. Knowing that "This place is certainly the auspicious site of victory where all the Buddhas destroy the defilements", and holding their tips, the noble Bodhisatta scattered the eight handful of grass he had brought.

The moment he scattered the eight handfuls of grass, they were transformed into a large jewel throne, fourteen cubits in size, which was so magnificent that no painter or sculptor would be able to paint or carve the likeness of it, and they existed in this marvellous form (of a jewelled throne).

With the Mahā Bodhi Tree as the back-drop, facing east and with a steadfast mind, the Bodhisatta declared: ' (1) Let only the skin remain, (2) Let only the sinews remain, (3) Let only the bones remain, [215] (4) Let my whole body, and all the flesh and blood dry up, unless and until I attain Buddhahood, I will not in any way change the cross-legged posture I have now assumed. Thus developing a firm resolution of four factors, he sat on the jewel throne assuming the Invincible (*Aparājita*) cross-legged posture (the posture for conquering the enemies, not for conceding

defeat), which cannot be destroyed though struck simultaneously by hundreds or thousands of thunderbolts.

Vanquishing Vasavatti Mara (Devaputta Mara) before sunset.

When the Bodhisatta had taken his seat on the Invincible, *Aparājita* throne, at the foot of the Mahā Bodhi Tree, for realization of Sabbaññuta Ñāṇa, Sakka came to pay homage and stood blowing the Vijayuttara conch. (This conch was 120 cubits in length and when once blown, its sound ceased only after four months.) Pañcasikha Deva came to pay homage and stood playing Beluva harp. Suyama Deva stood waving the yak-tail fly-flap, Santusita Deva stood waving the circular ruby fan, and Sahampati Brahma stood holding the white umbrella, three *yojanās* in length. Kāḷa Naga arrived with a company of eighty thousand female Naga dancers and stood paying homage by chanting hundreds of verses in praise of the Bodhisatta. All the Devas and Brahmas from the ten thousand world-systems arrived to pay homage with offerings of festoons of very fragrant flowers, perfumes, scented powder, incense and incense sticks and singing thousands of songs in acclaim.

Mara of Vasavatti Deva world, forsaking his celestial pleasures, had all the time been following closely behind the Bodhisatta during the whole six year period of *dukkaracariyā*, waiting for the occasion when the Bodhisatta might have wrong or evil thoughts (*micchā vitakka*) such as sensual desires, (*kāma vitakka*), etc., But not finding the slightest sign of deviation from the right thoughts on the part of the [216] Bodhisatta, Mara thought to himself thus: "Now, Prince Siddhattha had arrived at the Bodhi Tree for attaining Buddhahood. At present, he is striving to escape my domain (of the three worlds of humans, Devas and Brahmas); I cannot concede him in any way the opportunity of escaping from the three worlds under my sway". With this thought, he went to Vasavatti Deva world and, having assembled the fighting forces of Mara, commanded them, "O Men, transform yourself into various frightening forms, and each holding a different weapon proceed quickly to Prince Siddhattha like a hugetorrent of water rushing down overwhelmingly"; He himself, followed them, riding on Girimekhala elephant which was 150 *yojanās* in size and, creating one thousand arms on his body, he held one hundred weapons, each arm grasping a different one.

(The Mara Deva here was not the lawful ruler of the Deva world of Vasavatti. The Deva king lawfully ruling over Vassavatti was a different deity. Just like a rebel leader with many followers in the human world, rising in active revolt against the country, looting and committing acts of robbery, the Mara was in fact just a powerful Deva inhabitant of the Paranimitta Vasavatti Deva world, leading an insurgency there with a

large retinue of evil Devas, causing great nuisance to humans, Deva and Brahmas in their performance of meritorious deeds.)

The great hordes of Mara advancing on the Bodhisatta were so enormous numerically that it was twelve *yojanās* deep in front of Mara, twelve *yojanās* wide to his right, twelve *yojanās* wide to his left, and nine *yojanās* high above him and in the rear it reached as far as the end of the ten thousand world-systems. The frightening sounds of intimidations, shoutings and exclamations of the great armies of Mara could be heard from a distance of one thousand *yojanās*, just like that caused by an enormous land slide. Mara, holding one thousand various [217] weapons in his one thousand created arms, and his numerous troops each holding a different weapon, transforming themselves into hideous figures with variegated faces, advanced on the Bodhisatta in order to overpower and destroy him.

When the great armies of Mara were thus advancing towards the Mahā Bodhi Tree, not a single one out of those Devas headed by Sakka who had been there hitherto paying homage to the Bodhisatta, could withstand them; they fled helter-skelter in all directions. Sakka ran away with the large Vijayuttara conch hung on his back and remained standing on the fringe of the ten thousand world-systems; Mahā Brahma also, throwing away the white umbrella at the edge of the world-systems, went back to the Brahma world; Kāla Naga also, abandoning all the Naga dancers dived into the earth, went to the Naga mansion called Manjerika, five hundred *yojanās* in size and slept covering his face with the hand; there was not a single Deva or Brahma who dared to remain standing in the neighbourhood of the Bodhisatta and the Mahā Bodhi Tree. At that time, the Bodhisatta remained sitting all alone like great Brahma residing alone inside a secluded mansion.

Bad omens which appear in advance to signal the arrival of Mara.

Bad omens appear distinctly in advance to portend the arrival of Mara. These omens are: Falling of thousands of very violent frightful meteors; falling of total darkness with the rising of haze; severe quaking of oceans and the great earth; arising of mists in the oceans, flowing of many rivers upstream; falling of mountain tops to the ground; toppling over of trees; blowing of violent storms and winds; appearance of fearful sounds from these violent storms and winds; vanishing of the sun in the darkness and roaming about in the sky of headless bodies. When Mara arrived with the clear appearance of these ominous signs, the Bodhisatta remained seated courageously without the least fear, [218] like the bird king Garuda in the midst of birds or like the lion king Kesaraja amidst beasts.

Even as the aforesaid inauspicious omens were appearing, Mara arrived but remained standing being unable to enter the immediate vicinity of the Mahā Bodhi Tree (Mahā Bodhi maṇḍala) Not daring to make an approach, Mara's great armies kept the Bodhisatta surrounded from all sides. Viewing his hordes, Mara could just give them command, "Come on! Seize him!", but he himself was unable to go any where near the Mahā Bodhi Tree just as a fly was incapable of approaching a piece of red hot iron. He said to his hordes, "O men, there is not a single person to match this Prince Siddhattha the son of King Suddhodana, we are unable to make a frontal attack on him; we shall attack this Prince Siddhattha from the rear".

On surveying the three sides, the front and left and right, of him, the Bodhisatta did not see anything but emptiness since all the Devas and Brahmas had fled. Then seeing the Mara's troops advancing to overrun him from the northern side, he thought to himself thus: "Such overwhelming numbers of Mara's troops are making great efforts with the sole object of attacking me; there is neither my mother nor father, nor my brother nor any other relatives of mine here at this place. Only the ten Perfections which I have so long developed and nurtured will serve me as my companions and retinue; so relying only on these comrades of mine, the ten Perfections, it will be proper to destroy these hordes of Mara by attacking them with my Pāramī weapons". Then he remained reflecting on the meritorious deeds of his ten Perfections:

Mara's attack by discharging nine kinds of missiles.

While the Bodhisatta was thus reflecting on meritoriousness of his ten Perfections, Mara was planning, "By discharging nine kinds of missiles I will force the Prince Siddhattha to flee."

[219] (1) First he let loose a violent cyclone. Immediately, the east wind, the west wind, the south wind and the north wind started rising in force; and although they were capable of breaking up and blasting away mountain tops of sizes measuring a half *yojanā*, one *yojanā*, two or three *yojanās*, and of uprooting trees and jungle bushes; and also of pulverising villages and towns in the surrounding area, they became powerless on coming near the Bodhisatta and were incapable of even ruffling the edge of his robe on account of the glory and power of the Bodhisatta's deeds of merit.

(2) Mara expectedly looked about with the thought, "By this time, the recluse Gotama should have been carried away by the storm missile discharged by me and dashed against 'Cakkavala' mountain into smithereens." He became much troubled in mind on seeing the Bodhisatta

seated as he was, unshaken like a firmly erected gatepost. And so intending, "I will kill him by drowning in the very strong currents of water", he made the rain clouds rise in a moment and a torrential rain fall. This great earth turned into a hollow depression by the force of the rainfall thus commanded by Mara Deva. When this torrent of water, after eroding and overflowing the fringe of forests and hills and trees, reached near the Bodhisatta, it was incapable of even wetting a single thread of his robe; it changed its course and flowed away elsewhere without touching the Bodhisatta.

(3) On seeing the said phenomenon, Mara, intending, "I will turn this Prince Siddhattha into dust by hitting with stones", caused to fall the rain of stones. Stones of very large sizes came rolling through the sky like huge mountain tops, sending off fumes of dust; on nearing the Bodhisatta, they got transformed into big celestial garlands and balls of flowers.

[220] (4) Thereafter, with the thought, "I will cause death to this Prince Siddhattha, I will kill him, by making mince meat of him", he let fall the rain of weapons. All kinds of weapons such as single-edged and double-edged spears and knives, etc., emitting fumes and flames came flying through the sky area only to fall in the form of jasmine flowers, etc., in the Mahā Bodhi area.

(5) Although Mara had intended, "Prince Siddhattha will become like a heap of minced meat", he was struck with wonder when he saw Prince Siddhattha seated as before without being destroyed like a huge diamond mountain. So he again caused live coals to rain down. They came falling down smoking and blazing but got transformed into jasmine flowers etc., on coming near the Bodhisatta.

(6) Thereafter, he caused hot ashes to rain down. The mass of ashes very hot like fire came down from the sky but turned into celestial sandalwood powder as they reached the feet of the Bodhisatta.

(7) Again he caused hot sand to fall like rain. Sand in the form of very soft fine powder coming down through the sky fell at the feet of the Bodhisatta as celestial flowers.

(8) Thereafter, he caused a shower of hot mud to fall like rain. The mud with fumes and flames also coming through the sky fell at the feet of the Bodhisatta after turning into celestial perfumed paste.

(9) Thereafter, he caused to form a Pāḷi of great darkness intending, "I will make this Prince Siddhattha flee by frightening him with a Pāḷi of darkness". The darkness created by Mara was like the great darkness

resulting from four factors, namely, a new moon night, with a cloudy sky, at midnight, in the middle of a deep forest; but on reaching the presence of the Bodhisatta it disappeared like the darkness eliminated by sunlight.

[221] (Here, knowing that the Mara was creating a mass of great darkness, the Bodhisatta let out from his body a net-work of rays which was the size of the pore of a body-hair. It should be noted that it was this network of rays which destroyed the massive darkness created by Mara and which produced a great illumination.)

Mara's launching of mechanical weapons.

Although Mara launched his attacks by means of the abovementioned nine kinds of weapons, they proved ineffective; so he continued to let fall meteors in consequence of which the whole ten thousand world-systems was completely covered with fumes and smokes. The entire sky rumbled with thunder although there were no clouds; thousands of lightning struck frighteningly. When Mara was unable to cause any harm to the Bodhisatta even with such aggressive actions, he renewed his offensive with evil intention by launching mechanised weapons, saying, "O Prince Siddhattha, I will have your head smashed into bits and let fall to the ground."

The might of that mechanical weapon was such that: If it was thrown on the ground, no grass could grow for twelve years; if discharged into the sky, there would be drought and not a single drop of rain would fall for a total period of twelve years. If directed at the top of mount Meru, the mountain would break up into two and fall asunder. Such was the might of the said mechanised weapon. When it was launched by Mara, it came down through the sky, roaring like thunder and fell down at the feet of the Bodhisatta curling like a rope-coil used as a foot-scraper, thereby humbling the pride of Mara.

Not knowing how to proceed further and being greatly agitated with wrath, he shouted out commands (to his hordes); "Why are you just standing there? Don't give this Prince Siddhattha any chance to attain [222] his cherished wish of becoming a Buddha; Seize him, kill him; cut him up, break him down. Don't allow him to escape." He himself approached the Bodhisatta, sitting on the back of Girimekhala elephant, and brandishing an arrow with one hand, said to the Bodhisatta, "O Prince Siddhattha, remove yourself henceforth from the jewelled Throne." At that time, the hordes of Mara manifested themselves in various hideous forms, acting in many frightening ways.

(Here, the author inserted Taungdwin Sayadaw Khingyiphyaw's verses of reverence (adoration) relating the Bodhisatta's vanquishing of the nine

kinds of weapons launched by Mara together with their expositions. We have left them out from our translation.)

The Bodhisatta's compassion.

(This episode of victory over Devaputta Mara is described in the *Jinālaṅkāra Ṭīkā* in greater detail and in a way which inspires devotional piety than in the *Jātaka Commentary* and *Buddhavaṃsa Commentary*. And so, most of what follows have been extracted from the *Jinālaṅkāra Ṭīkā*.)

(1) Sa pādāmūle kiḷantaṃ, passanto tarunaṃ sutamaṃ pitāvudikkhi taṃ
māraṃ, mettāyanto dayāparo.

The very compassionate father to whom children are indebted would not show anger in the least if his young son, playing about at his feet; hit him with hands and feet or somehow offend him; far from being angry with him, he would hug him by the neck and hold him to his bosom to let him sleep with fatherly love and affection. In the same way, the noble Bodhisatta showed forbearance for all the wrongdoings on the part of the wicked Mara and was not in the least grieved; and he looked at Mara without any fear but with loving-kindness and compassion.

[223] (2) Tadā so āsabhiṃ vācaṃ, sīhanādaṃ nadī muni na jānāti sayamaṃ
mayhaṃ, dāsabhāvampayaṃ khalo

(3) Yena kenaci kammena, jāto devapure vare sakamaṃ gatimaṃ ajānanto,
loka jetṭhomhi maññati.

When thus Mara advanced on him with his great armies and harassed him, he uttered these bold words: "This wicked Mara is not at all aware that he himself has become a servant of mine: having been born in the Vasavatti Deva world just because of the few act of merit, but having not the slightest knowledge about his own life span, the time of his death and the realm of suffering he is destined to after his death, he is thinking of himself, 'I am permanent; I am the only one who rules over the whole world'. He does not happen to reflect upon, he is not aware of, his own plight and of the hazard of falling into the state of woes. Due to such ignorance, he dare commit such wrongs."

(4) Anantalokadhātumhi sattānaṃ hi kataṃ subhaṃ mayhe kapāramiātyāpi
kalaṃ nāgghati soḷasim

(5) Tiracchāno saso hutvā disvā yācakamaṅgataṃ pacitvāna sakamaṃ
maṃsaṃ patitoggimhi dātave.

If the accumulated deeds of merit performed by the sentient beings in the whole of the infinite number of world systems are placed on one side of the pair of scales of wisdom and weighed against the accumulated meritorious deeds of mine in the form of Pāramis, placed on the other side of the scale, the accumulated deeds of merit of all [224] the sentient beings cannot come up to even one part of two hundred and fifty six parts (1/256) of the merit accruing from one single Pāramī of mine out of the ten performed by me. True! Even in my existence as a small hare in the animal world, I had jumped into a heap of fire with great courage in order to roast and give away my flesh in charity with joy and delight when I saw a donee who had come to ask for it.

(Ordinarily, the bold words spoken by the Bodhisatta, "If the accumulated deeds of merit performed by the beings in the whole of the infinite number of world system: are compared with the merits accruing from only one out the ten *Pāramis* of mine, they would not come up to even one part of the two hundred and fifty six parts (1/256) of the merits of that single Pāramī." would appear hyperbolic; in reality, it was not so; the words were very natural and true. To elaborate, persons other than the Bodhisatta generally performed meritorious deeds with a wish for human and celestial happiness. (Even those Buddhists who are born as human beings in the present Buddha Dispensation, and who know that the act of charity with the wish for further existences and pleasures, *vattanissita dāna*, is not so beneficial and excellent as the act of charity with the wish for Nibbāna, *vivattānissata dāna*, have in their (subconscious) mind the desire for a good existence with a happy life even though they do not express this explicitly when they perform alms-giving) Thus the accumulated deeds of merit performed by others result in the round of suffering; it is as if these people spend their wealth of merit on the acquirement of human existence, human happiness, celestial existence, celestial happiness. Therefore like one who spends money on personal requisites each time he earns money and is unable to save any, all the sentient beings other than the Bodhisatta, who delight in the suffering of round of existences, *vattābhirata*, are all paupers with no accumulated wealth of meritorious deeds.

[225] As for the Bodhisatta, he aspired only after Omniscience, every time he performed an act of merit in fulfilment of his *Pāramis*; as a result all the meritorious deeds performed by the Bodhisatta remained intact without losing momentum in his mind continuum as an endowment of merits (*kammasamāngi*) as long as they have not yet produced the fruit of *Sabbāññuta Ñāṇa*. Therefore, just as one who does not squander and dissipate but saves his money accumulates more and more wealth day by day, so the Bodhisatta coming into possession of more and more wealth

of meritorious deeds existence after existence, became a very rich person in respect of the wealth of merit.

A single rich person possessing crores of money cannot be equalled by a large number of poor and destitute persons in matters of wealth; they will indeed fail in their competition. Similarly, a Bodhisatta who was immensely wealthy possessing untold riches of meritoriousness derived from the Perfections cannot be rivalled, in terms of wealth of meritoriousness by the sentient beings in the infinite world system; they are bound to be defeated because they are impoverished in respect of the wealth of meritoriousness as they have spent up all of it as soon as they have earned it in pursuit good life, (*bhavasampatti*), and enjoyment of pleasures (*bhogasampatti*). Therefore the Bodhisatta's (aforesaid) bold utterance is no exaggeration; it is only very natural and true.

(6) Evam anantapunnehi, siddham dehamimam pana yaṭhābbutam
ajānanto, manussoti hi maññati

[226] Mara does not know, what I really am; that I gain this personality of mine in this life as a result of the aforesaid infinite deeds of merit. And so he thinks I am just an ordinary man.

(7) Nāham namusso nāmanusso, na Brahmā na ca devatā, Jarāmaranam
lokassa, dassetum panidhāgato

In fact, I am not an ordinary human being only seven days old; nor am I an ogre, nor a Brahma nor a Deva. I had taken conception in the womb of a female human even though I am not an ordinary seven days old human being in order to show all sentient beings the suffering of old age, sickness and death in the round of existences.

(To elaborate: It cannot be said with certainty that the Bodhisatta was a man, an ogre, a Deva, a Māra or a Brahma, because each of these beings has nothing of the kind of task undertaken by the Bodhisatta.

Then it may be asked why should the Bodhisatta be born of a female human (Queen Māyā)? It has therefore been said that he had taken conception in the womb of a female human in order to show all sentient beings of men, Devas and Brahmas, the suffering of old age, sickness and death in the round of existences.

To give further elaboration: There is no Deva, Māra, Brahma or Atta (Self) that can bring into existence or create any sentient being. In reality, it is only craving, *tanhā*, arising in the mind continuum of each individual, that is responsible for recurrence of births (*Paṭisaṅghi*). It is also the power of craving which brings about the commission of deeds of merit

and demerit.

[227] To make it more explicit: A deed (*kamma*) is like soil in a (field); consciousness (*viññana*) which accompanies it is like seed; craving or greed, (*taṇhā*, or *lobha*) is like water. It is through the combination of soil, seed and water that the sprout of a tree appears. In the same way, it is through the combination of the soil of *kammā* the seed of *viññana* and the moisture of *taṇhā* or *lobha* that a sentient being appears. In the absence of moisture of *taṇhā* or *lobha*, even though there are the soil of, *kamma* and the seed of *viññana*, the sprout of the tree of existence would not come into being. Hence noble Arahants who, have eradicated the moisture of *taṇhā* or *lobha* do not take rebirth in a new existence.

Thus, sentient beings who appear on account of the coming together of the three causes, are overwhelmed by the flood of various suffering such as birth, etc., The Bodhisatta is one who wants to remove all this suffering afflicting sentient beings.

The root cause of all the suffering such as birth etc., is craving, (*taṇhā*); if craving is uprooted, birth does not take place. If birth does not take place, old age, death etc., do not happen. Therefore, it is only craving that should be eradicated first and foremost; and from delusion (*moha*) springs that craving in sentient beings who long for happiness by perceiving the six sense objects, (*āramanās*), such as visible object, (*rupārammana*), etc., as being permanent (*nicca sañña*), delightful (*sukha sañña*), pleasant (*subhā sañña*) or durable (*attasañña*). And craving can be abandoned only if the defects of the six sense objects, the origin of craving, are made manifest.

Again, the defects of the six sense objects mean the state of impermanence, etc., inherent in them; the state of [228] impermanence, etc., in turn, is discernable only when (the nature of) old age and death is seen; only when old age and death is seen the defects of the six sense objects such as the state of impermanence etc., can be seen; and only when these defects of the six sense objects are seen can craving and greed which cling to the six sense objects be discarded. Only when craving and greed can be discarded will the *samsaric* suffering such as birth etc., cease. This being the case, discernment of old age and death forms the basic and most essential factor in the cessation of the *samsaric* suffering. And so, the Bodhisatta came to this human world and took conception in the lotus-like womb of Queen Māyā, in order to show all sentient beings the nature of old age and death which forms the basic and essential factor in the cessation of suffering in *samsāra*.

To make it more explicit: If the Bodhisatta, having been born a Deva or a

Brahma, were to teach (the nature of old age and death) and perform miracles, others would not believe him, thinking, "This Deva or Brahma although being himself someone who enjoys happiness, who is permanent and durable, comes and teaches us the doctrine of impermanence, suffering and non-self; what kind of teaching is his?"; they would not listen to him respectfully either. They would merely opine, "Can there be anything which a Deva or a Brahma cannot teach?; There is nothing he cannot teach. And can there be any miracles which he cannot perform?. Indeed he can perform all miracles. So his teaching of a doctrine or the performance of a miracle is nothing wonderful"

As witnessed by many; the Bodhisatta was born of Queen Māyā; when he came of age, he enjoyed sensual pleasures; when a son was born to him, he forsook the son, renounced the world and became a recluse; after he had practised [229] *dukkaracariya*, he eventually achieved the Knowledge of the Path and Omniscience (became a Buddha). When, therefore, he started teaching the Dhamma, or making manifest the nature of old age and death, or explaining the three characteristics (of *anicca*, *dukkha*, *anatta*), all the people would respectfully listen to his teaching, with the thought, "Even this noble person, endowed as he is with great power and wisdom, and knowing all aspects of Dhamma, cannot overcome old age, sickness and death; what to speak of us?"

"Our Buddha, who teaches to do away with sufferings such as birth etc., indeed thoroughly understands, (the real nature of all things)!. Indeed Nibbāna, where there is no suffering such as birth, etc., is blissful!" With this faith they followed the Bodhisatta's teaching applying intelligence to it and they came to discern this body *attabhava*, which in reality is the five aggregates of grasping, *upadanakkhandha*, as *dukkha*, and origin of *dukkha*; they also discern perfectly the defects of craving and greed which give rise to this body which in reality is the five aggregates of grasping. Having discerned thus, sentient beings will feel frightened, ashamed and disgusted with craving, which is the truth of the origin of *dukkha* (*samudaya saccā*); and also with the five groups of grasping, which is the truth of *dukkha*, (*dukkha saccā*); arising through craving, and they will cause the complete cessation of craving. When they have done so, they will be qualified to attain final Nibbāna (Anupādaparinibbana), the complete cessation of *dukkha*. Hence the Bodhisatta said, "I came to this human world and took conception in the lotus-like womb of Queen Māyā, in order to show all sentient beings the suffering of birth, old age and death in the round of existence.

(8) AnUpālitto lokena jātonantajino ahaṃ Buddho bodhitale hutvā Tāremi janataṃ bahum.

[230] "Hey, Mara, although I have been born into this human world, I have not in the least been tainted with any conditioned states of beings. Having surmounted the infinite conditioned states of beings and infinite mental defilements, I have gained the title infinite Conqueror (Anantajina). Even while I remain seated on this Invincible Throne without moving from this cross-legged posture, I have burnt up and got rid of all the mental defilements; I have indeed truly, become a Buddha amidst humans, Devas and Brahmnas. And I will save all these beings from the stream of *samsara* and carry them over to the high ground of Nibbāna. You are not in any way capable of restraining me; it is no concern of yours.

(9) Samantā dhajinin disvā yuddham māraṃ savāhanam yuddhāya
paccugacchāmi Mā maṃ thānā acāvayi

(10) Yam te taṃ nappasahati senam loko sadevako taṃ te paññaya
bhecchāmi āmam pakkamva asmanā.

Hey, Mara, seeing your great armies advancing from all sides with flags flying and you on Girimekkhala elephant, I have advanced facing you with wisdom to do battle with you valiantly. (What is meant here is, not advancing physically, but only exercising of his power of wisdom). You cannot make me rise or move from this Invincible Throne; I will see that you will not be able to do so."

"Hey, Mara, in the same way a strong man breaks up and destroys with a large stone all the baked or unbaked pots and cups made by a potter, I will repulse and smash up single handed and without rising [231] from this place and by the power of wisdom, your ten great armies of sensual passions, *kamaraga*, (already described above) to which the whole world concedes defeat with repugnance; or your great armies which advance measuring twelve *yojanās* each in the front, on the right and left, nine *yojanās* in height and reaching as far as the walls of the world systems, I will drive away your armies so that not a single soldier of yours is left behind. Even in a moment from now, I will make you as well as your hordes flee as a flock of crows is made to fly away by throwing a stone.

(Verses 9 and 10 are those delivered by the Buddha in the *Padhāna Sutta*. Verses 1 to 8 and those following here after were composed by Buddharakkhita Thera, the author of *Jinālaṅkāra*, taking extracts from Suttanta Pāḷi Texts which are in accordance with the teachings of the Buddha.)

(11) Icchantosāsape gabbhe; Cankamāmi iti cito icchanto lokadhātumhi,
attabhāvena chādayi

Hey Mara, indeed, if I wish (if I want to be small), I can walk to and fro inside a mustard seed. If I wish (if I want to be big), I can keep even the whole of the world-system covered with my body frame (*attabhava*).

(12) Ete sabbe gahetvāna, cuṇṇetum iccharāyapi, Atthi ṭhāmabalaṃ mayhaṃ, pānagāto na ruccati.

Hey Mara, I have the power to seize and pulverise you together with all your hordes just by snapping my fingers; but I do not take the slightest delight in taking others' life, which is a wrong doing.

(13) Imassa gaṇḍuppādassa, avudhena balena kim Meyhaṃ hi tena pāpena, sallāpopi na ruccati.

[232] What benefit will accrue if I make use of a weapon or physical strength against this Mara who is just the size of an earthworm? True, I dislike even to engage this much in conversation with this wicked Mara.

(Before the Bodhisatta uttered these bold words, Mara had questioned, "O Prince Siddhattha, why are you occupying this Invincible throne which belongs to me?" The Bodhisatta replied, "Who is the witness to prove that the Invincible Throne belongs to you?" Mara Deva stretched out his hands, saying, "What is the use of producing others as my witness; all the Mara troops who are now in your presence are my witnesses"; at that moment crores of his hordes appeared simultaneously making an uproar as if there was a landslide, shouting, 'I am the witness, I am the witness'. So the Bodhisatta, restraining the hordes of Mara, recited the following verse with the intention of producing his witness.)

(14) Pallankaṃ mama bhāvāya kimatthaññena sakkhinā, kampaṭā maddiyā dāna sakkhi hoti ayam mahī.

Hey Mara, because of my wish for this Invincible Throne, there was no charity (*dāna*) which I have not given; no morality (*sīla*) which I have not observed; no austerity (*dukkara*) which I have not practised, throughout many existences in many worlds.. Hey Mara, let alone the Perfections of Charity, etc., performed by me in my many existences in many worlds, even in just one existence as Vessantara, when I performed great charities seven times reaching the height of my generosity with the giving away of Queen Maddi, this great earth trembled a total of seven times. Now that I am sitting on this Invincible [233] Throne in order to conquer the whole world, and your great Mara armies came to make war upon me why is this great earth remaining quiet without trembling? Hey, Mara, you have made your hordes to give false evidence; but this great earth having no

volition is just and fair to you as well as to me, this great earth is impartial to you or me, and having no volition at all, will now bemy witness". So saying, the Bodhisatta brought his glorious right hand from inside the robe and pointed towards the great earth like a streak of lightning flashes from a cloud-opening.

At that very moment, the great earth revolved swiftly like-a potter's wheel and rolled violently. The sound from the earth caused the whole stretch of the sky to resound loudly like the rumbling of thunder. The seven mountain ranges encircling Mount Meru as well as the Himalaya mountain made deep continuous sound The whole of the ten thousand world-systems rolled with frightening and fierce sounds, crackling and exploding like a bamboo grove on fire. The entire cloudless sky was rumbling frighteningly as if parched rice-grains were crackling with loud reports in a red hot pan; burning sparks rained down profusely like a cascade of red hot embers; and thunderbolts crashed intermittently. Mara, finding himself caught between the earth and the sky with continuous din and clamour, greatly frightened with no refuge or help, laid down his battle-banner and, discarding his one thousand weapons at that very place, fled helter-skelter at full speed without being able to glance back at his elephant 'Girimekhala'. Even as Mara fled, his great armies broke down in disorder and the troops fled, being scattered in disarray to all directions like ashes blown away by storm; they all eventually returned to Vasavatti Deva Realm.

In this manner, with the victory over Vasavatti Mara before sun set on the full-moon day of Vesakha, in the year 103 Mahā Era, the Bodhisatta became the Conqueror of the whole world of sentient beings and reached the harmless, dangerless, fearless state. At that [234] moment, on seeing the great armies of Mara Deva breaking up in disorder, the Devas and Brahmas who had fled out of fear on the arrival of Mara and who had been watching to find out, "Who will emerge the victor? Who will be the loser?" proclaimed simultaneously in profound praise, "*jayo hi Buddhassa sirimato ayaṃ*": etc., The good news "Mara has been vanquished; Prince Siddhattha has emerged the victor; we will celebrate and honour his victory", was transmitted by one Naga to another Naga, one Garuda to another Garuda, one Deva to another Deva, one Brahma to another Brahma; carrying perfumes and fragrant flowers etc., in their hands, they congregated at the Mahabodhi Throne where the Bodhisatta was residing.

Jayo hi Buddhassa sirimato ayaṃ mārassa ca pāpimato parājayo
ugghosayum Bodhimaṇḍe pamoditā jayam tadā Nagagaṇā mahesino. (1)

This unique victory acclaimed by this inanimate earth and sky that

rumbled as if animate, belongs only to the Buddha, who by means of Omniscience possesses without leaving the tiniest detail the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole of ten thousand world systems. This victory is celebrated by the humans, Devas and Brahmas resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who blinded by ignorance, marched with his great armies as if it would cause upheavals in the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (Bodhimakuta Pallanka.)

Thus, on this day of the great victory, the Full-moon day of Vesakha, in the year 103 Mahā Era, at the site of the Invincible [235] Throne where Omniscience was attained by the Buddha, all the hosts of divine Nagas, happy and delighted with the victory of the Buddha, who has cultivated such extraordinary attributes as aggregates of moral conduct (*silakkhandha*), proclaim the [236] victory resoundingly so loud as to reach the whole of the ten thousand world-systems.

Jayo hi Buddhassa sirimato ayaṃ
Mārassa ca pāpimato parājayo.
[237] Ugghosayum Bodhimande pamoditā
jayam tadā supannasanghāpi mahesino. (4)

This unique victory acclaimed by this inanimate earth and sky that rumbled as if animate, belongs only to the Buddha, who by means of Omniscience possesses without leaving the tiniest detail the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole of ten thousand world systems. This victory is celebrated by the humans, Devas and Brahmas resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who blinded by ignorance marched with a great army as if it would cause upheavals in the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (Bodhimakuta Pallanka.)

Thus, on this day of the great victory, the Full-moon day of Vesakha, in the year 103 Mahā Era, at the site of the Invincible Throne where Omniscience was attained by the Buddha, all the hosts of the Garuda, happy and delighted with the victory of the Buddha who has cultivated such extraordinary attributes as aggregates of moral conduct (*silakkhandha*) proclaim the victory resoundingly so loud as to reach the whole of the ten thousand world systems.

Jayohi Buddhassa sirimato ayaṃ, Mārassa ca pāpimato parājayo
Ugghosayaṃ Bodhimande pamoditā jayam tadā devaganā mahesino (3).

This unique victory acclaimed by this inanimate earth and sky that rumbled as if animate, belongs only to the Buddha, who by means of Omniscience possesses without leaving the tiniest detail the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole often thousand world systems. This victory is celebrated by the humans, Devas and Brahmas resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who blinded by ignorance, marched with a great army as if it would cause upheavals in the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (*Bodhimakuta Pallanka.*)

Thus, on this day of the great victory, the Full-moon day of Vesakha, in the year 103 Mahā Era, at the site of the Invincible Throne where Omniscience was attained by the Buddha, all the hosts of Deva, happy and delighted with the victory of the Buddha, who has cultivated such extraordinary attributes as aggregates of moral conduct (*silakkhandha*) proclaim the victory resoundingly so loud as to reach the whole of the ten thousand world-systems.

Jayo hi Buddhassa sirimato ayaṃ
Mārassa ca pāpimato parājayo
ugghosayaṃ Bodhimande pamoditā
jayam tadā Brahmaganāpi mahesino. (4)

This unique victory acclaimed by this inanimate earth and sky that rumbled as if animate, belongs only to the Buddha, who by means of Omniscience possesses without leaving the tiniest detail the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole of ten thousand world systems. This victory is celebrated by the humans, Devas and Brahmas resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who blinded by ignorance marched with a great army as if it would cause upheavals in the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (*Bodhimakuta Pallanka.*)

Thus, on this day of the great victory, the Full-moon day of Vesakha, in the year 103 Mahā Era, at the site of the Invincible Throne where

Omniscience was attained by the Buddha, all the hosts of Brahma, happy and delighted with the victory of the Buddha, who has cultivated such extraordinary attributes as aggregates of moral conduct (*silakkhandha*) proclaim the victory resoundingly in the sky and so loud as to reach the whole of the ten thousand world-systems.

All the Devas and Brahmas who had their abodes in the other ten thousand world systems beside this one also congregated in the presence of the Bodhisatta, prostrating before him, paying homage with flowers, perfumes and scented paste, singing auspicious words of praise and eulogies in many and various ways.

(This is the episode of the victory over Vasavatti Mara)

[238] N.B. (In describing the route taken by the Bodhisatta on his journey and his activities on the Full-moon day of Vesakha in the year 103 Mahā Era, the *Buddhavaṃsa Aṭṭhakathā*, *Jātaka Athakatha Nidāna* and *Jinālaṅkāra Tikā* generally agree in the purport of their accounts; they differ slightly only in their presentation, some briefly and others elaborately: However, in depicting the midday rest taken by the Bodhisatta in the Sala forest, the *Buddhavaṃsa Aṭṭhakathā* and *Jātaka Aṭṭhakathā Nidāna* make no mention of the attainment of Jhāna (*samāpatti*) and of psychic powers (*Abhiññā*). The *Jinālaṅkāra Tikā* on the other hand states that the Bodhisatta attained the eight mundane Jhānas and the five mundane psychic powers while spending the day in the *Sala* forest. It also states that at the time of his arrival at the Mahā Bodhi Tree, the noble Bodhisatta was already endowed with the physical strength equal to that of ten thousand crores of average men (*majjhimapurisas*) and the strength of psychic powers (*Abhiññās*). The said statement by the author of the *Jinālaṅkāra Tikā* is in accord with his other statements, namely, "When Mara advanced on him to do battle, the noble Bodhisatta said, 'If I wish, I can keep the whole of the world-system covered with my body frame' and also with "Pointing out as witness the great charities performed in his existence as Vessantara", which could be known only through the knowledge of former existences (*pubbenivasanussati Abhiññā*). It is therefore faultless.

According to the author of this *Jinālaṅkāra*, the Bodhisatta had already acquired the eight mundane Jhānas and the five mundane psychic powers at the time he met the sectarian leaders Ālara and Udaka. Not having made use of them during the whole of six years practice of *Dukkarcariya*, they became as if defiled (just like gold cups kept unused become tarnished); [239] the Bodhisatta repurified them while in the Sala forest (just like polishing the stained cups). What is meant apparently is that, only after vanquishing Mara, the Bodhisatta made full use of the already

acquired knowledge of past existences (*Pubbenivasa Abhiññā*), and the divine power of sight (*Dibbhacakkhu Abhiññā*), in order to reach the stage of penetrating the truths. These observations are made here because the view of the author of the *Jinālaikāra* appears to be unusual and worthy of note.)

Realisation of the three knowledges; Pu, Di, Ā

Having won his victory over Vasavatti Mara also called Deva putta Mara before sun-set on the Full-moon of Vesakha in the year 103 Mahā Era, the Bodhisatta realised the three knowledges, (Vijjas), in succession as follows: knowledge of past existences (*Pubbenivasanussati Ñāṇa*), in the first watch of that night; divine power of sight, (*Dibbacakkhu Ñāṇa*), in the middle watch of the night and knowledge of extinction of moral intoxicants (*Āsvakkhaya Ñāṇa*), in the last watch of the night, and attained Buddhahood in the very last watch of the night of the Vesakha Full-moon. To describe the said events in detail:

How Pubbeniāsānussati Abhiññā (Pu) was realized

The physical and mental processes which had taken place in the past: Nibbāna which becomes known from these physical and mental processes, one's personal names, clan names etc., which are merely conventional terms--all this (belonging to the past) is called '*Pubbenivasa*' in Pāli. The psychic power (*Abhiññā*) accompanying the remembrance of *Pubbenivāsa* is called *Pubbenivasanussati Abhiññā* knowledge of former existences. The Buddha teaches it as the first *Vijja Ñāṇa*. This first *Vijja Ñāṇa* has been abbreviated as *Pu* by ancient scholars taking the initial syllabus of the word *Pubbenivasanussati* [240] *Abhiññā*. The following is an account in detail as to how the first *Vijja Ñāṇa* was realized by the Bodhisatta:

When the noble Bodhisatta was remaining on the Invincible Throne, delighted and happy after being thus victorious over Vasavatti Mara, many Devas and Brahmas dwelling in the ten thousand world-systems including the earth-bound spirits, Bhumma Devas, came to the Bodhisatta simultaneously and assembled, shouting and exclaiming, "Come, Friends, Devas and Bramhas, the victory of the noble Bodhistatta and the defeat of Mara have been made clear. Let us hold together an auspicious celebration in honour of the victory of the noble Bodhisatta and the coming attainment of his Buddhahood.

At that time, the sun-disc, fifty *yojanās* in size, magnificent with a thousand rays, was about to disappear like a gold wheel of a cart being held by the rim and dipped into the whirlpool of the great ocean. The

moon chariot forty *yojanās* in size, giving out cool, shining beams of light, brightening up the entire universe, was just rising up slowly from the milky ocean in the east as of the silvery wheel of a cart being thrown up into the sky (by some one) holding it by the rim. (Try to visualise universe as a large golden palace.) In the middle of this golden palace, the Bodhisatta looked very graceful, the golden colour of his body making the Mahā Bodhi high ground and all the animate and inanimate objects in the surrounding area appear as if immersed in the stream of liquid gold. The Bodhisatta so graceful in this manner, sitting cross-legged on the Invincible Throne at the foot of the Mahā Bodhi Tree which may be likened to an umbrella of *Indanila* precious stones, was reflecting on the *Dhamma*. (The detail regarding the reflection on the Dhamma by the Bodhisatta will be given afterword.)

[241] **The great homage paid by the Devas and Brahmās.**

At that time standing in the Tāvātimsa Deva world Sakka sounded the Vijayuttara conch which was 120 *yojanās* long, to summon the Devas and Brahmās. The sound of his conch could be heard from all over the Deva world ten thousand *yojanās* in width. Even while blowing the conch continuously, Sakka was running fast to reach the Bodhi Tree. (It was not only Sakka of this universe, but all Sakkas of the other ten thousand world-systems also came blowing conches to the presence of the Bodhisatta.)

Mahā Brahmā came and paid homage by holding the white umbrella which had been left behind on the top of the Cakkavala mountain and covered the Bodhisatta with it from above. (All Mahā Brahmās from the other ten thousand world-systems came and stood holding their white umbrellas, touching one another so as to leave no gap between them.)

Suyāma, King of Yāmā abode of Devas also came and stood near the Bodhisatta, paying homage by fanning him with the yak-tail fan which was three *gāvutas* in size. (All the Suyāmā Devas from the other ten thousand world-systems also came and paid homage, each holding a yak-tail fan, crowding the whole of this world-system.)

Santusita, King of Tusitā abode of Devas, also came and paid homage by fanning the Bodhisatta with a circular ruby fan three *gāvutas* in size. (All Santusita Devas from the other ten thousand worldsystems also came and paid homage, each holding a circular ruby fan, crowding the whole of this world-system.)

Pancasikha Deva came, carrying the celestial harp, Beluva, accompanied by a group of celestial dancers, and paid homage by dancing, singing and

making music. (All the celestial dancers dwelling [242] in the other ten thousand world-systems also came and paid homage by dancing, singing and making music.)

Furthermore, all the male and female deities dwelling in the ten thousand world-systems gathered together in this world-system and paid homage taking their positions in the vicinity, some of them standing and holding a jewelled archway. Others stood around in various groups of their own, some carrying offering made of seven kinds of jewels, some holding golden plantain plants, some holding, mansions of splendour, some holding yak-tails fans, some holding goads (for driving elephants), some holding pairs of carp, some holding primrose flowers, golden circular platforms, bowls filled with water, jars filled with water, conches, fire-stirrers, oil lamp-stands with rubies, golden mirrors, stone-studded mirrors, mirrors with seven jewels, oil lamps finished with rubies, bunting and streamers, and wish-fulfilling trees. All the Devas dwelling in the ten thousand world-systems came, assuming the appearance of celestial dancers, and paid homage dancing celestial dances, singing celestial songs, offering celestial flowers, perfumes and scented powder. At that time, the whole sky was full of cascades of celestial flowers, celestial perfumes as if the whole environment was filled with rain drops and rain water of a heavy downpour.

This tremendous ovation and ceremonious homage was made with such grandeur by all the Devas and Brahmās because they were exulted with the belief "When this noble Bodhisatta attains Buddhahood, we will certainly get the opportunity to hear the Dhamma from him and thereby receive the immortal Supramundane Dhamma of the Path and Fruition and Nibbāna; and we will have delightful satisfaction (*pīti*), by applying our mind to the said nine Supramundane Dhammas (four Paths, four Fruitions and Nibbāna). We will also witness all kinds of miracle which will be objects of delight for the eye. The Buddha, by teaching us the Dhamma of Deathlessness will bring about our [243] emancipation and safety from the difficult journey of birth (*jāti*), the difficult journey of ageing (*jarā*), the difficult journey of sickness (*vyādhi*), the difficult journey of death (*marāṇa*), and the difficult journey of grief (*soka*), lamentation (*parideva*), suffering (*dukkha*), distress (*domanassa*) and despair (*upayāsa*)".

Although the Devas and Brahmas paid him homage with great joy and respect, crowding the whole ten thousand world-systems, for the aforesaid reason and although he saw clearly with his own eyes these extraordinary acts of reverence performed in numerous ways, the Bodhisatta had no feeling of attachment and enjoyment at all; and he paid no attention to them all. He dwelt reflecting only on the Dhamma which

he relied upon as his support.

The Cakkavala mountain which protected the Bodhisatta who was thus positioned, was like a curtain and the open sky above him with its stars and constellations was like a canopy studded with gold and silver stars. The ten thousand world-systems with its seven planes of happy existences (sugati bhumi), was like a great seven-tiered palace. The high ground of the Bodhi Tree was like a great Audience Hall, the Invincible Throne was like a great Audience Throne and the Mahā Bodhi was like a great umbrella finished with precious emeralds -- all inside this seven-tiered palace of the ten thousand world-systems.

While he remained sitting on the Invincible Throne, which resembled a great Audience Throne, on the high ground of the Mahā Bodhi Tree, which resembled a great Audience Hall, covered from above by the Mahā Bodhi Tree, one hundred cubits high from bottom to top and one hundred cubits in circumference, which resembled a great umbrella decorated with precious emeralds, the Bodhisatta was oblivious of the Devas and Brahmas around him crowding the whole of the ten thousand world-systems and paying homage to him. Since he had been reflecting only on the Dhamma, his diligence (viriya) was undiminished and [244] very keen; his mindfulness (*sati*) was steadfast and clear, and he was physically and mentally very calm and peaceful. He, therefore, achieved and remained absorbed again in the First Jhāna of *Rupavacara*.

The mind continuum of the Bodhisatta who was thus absorbed in the First Jhāna was entirely free from the hindrances (nivaranas) and being detached from sensual objects (vatthu-kāna), sensual desires (kilesakāma), delightful satisfaction (piti) and happiness (sukha) arose in him profusely.

And again, when the Bodhisatta achieved and remained absorbed in the Second Jhāna of *Rupāvacara*, his mind continuum was free of agitation and mental disturbance from thoughts (*vitakka* and *vicāra*); there was internal purity and clarity and his concentration was uniquely firm. On account of that concentration, his *pīti* and *sukha* increased.

And again, when the Bodhisatta achieved and remained absorbed in the Third Jhāna of *Rupāvacara*, even *pīti* which had manifested itself in his mind continuum disappeared and he dwelt only with the feeling of happiness (*sukha vedanā*). Fully detached even from that feeling of happiness at its height he became imbued with the mental state of equanimity (*Tatramajjhataṭṭā*) or (*Jhānuipekkha*). His mindfulness became pellucid and his insight- wisdom, greatly sharpened.

And again, when the Bodhisatta achieved and remained absorbed in the

Fourth Jhāna of Rupāvacara, since he had already dispelled both physical and mental pain and pleasure from his mind continuum, he dwelt in the state of viewing sensual objects calmly and with equanimity (*upekkha, vedanā*). By virtue of this *upekkha vedanā* and the mental state of *Tatramajjhataṭṭā*, mental concomittants such as mindfulness, etc., which were part and parcel of the Fourth Jhāna were pellucid like the light of the moon.

[245] **The eight qualities of the Bodhisatta's mind continuum.**

If a review is now made of the mind continuum of the Bodhisatta out of devotion, it will be found that, at the time when he was practising *dukkaracariya* for six years, his mind continuum was exceedingly pure, undefiled by the three wrong thoughts (*micchavitakka*), namely sensual thought (*kāma vitakka*), malevolent thought (*vyapadavitakka*), cruel thought, (*vihimsa vitakka*), so that Mara could not find any opportunity (of censuring him). Again, while he was spending the day in the Sala forest on the Full-moon day of Vesakha, the day he was to attain Buddhahood, his mind continuum was found worthy of veneration, for it was highly purified with the attainment of eight mundane -Jhānas. Moreover, when all the Devas and Brahmas from the ten thousand world-systems assembled crowding this universe, and paid him homage while he was sitting on the Invincible Throne after his victory over Deva-putta Mara, he remained oblivious of them, concentrating his attention on the practice of the Dhamma only. And so, as has been said before, the mind continuum of the Bodhisatta, who had once again achieved and remained absorbed in the Fourth Jhāna of *Rupāvacara*, (a feat for those of sharp intelligence) had his power of concentration greatly enhanced by the concentration of the Fourth Jhāna of *Rupavacara* as follows:

(1) By virtue of the very pure mental state of the Fourth Jhāna (*Rupa Jhāna cittuppāda*), the mind continuum was completely pure throughout its entire process.

(2) On account of such purity, it appeared glittering like polished newly refined gold.

(3) Having discarded happiness and joy (*sukha somanassa*), which is the cause of greed (*lobha*), and also having discarded [246] sorrow and distress (*dukkha domanassa*), which is the cause of hatred (*dosa*), it was free from mental defilements of *lobha* and *dosa*.

(4) Freedom from the defilements and taints of the mind leads to freedom from impurities which soil and oppress the mind (*upakkilesa*).

(5) Being controlled by the fivefold mastery over his mind (*vasibhāva*), and being tamed and trained in fourteen ways, the mind continuum of the Bodhisatta became pliable, gentle so as to be amenable to his wishes like a well-tanned piece of leather or like the well-treated block of lac.

(6) Being soft and tender, like the newly refined, polished pure gold, which was ductile and malleable for easy conversion into desired ornaments, it became amenable to the wishes of the Bodhisatta enabling him to accomplish effectively and easily all kinds of feats such as recollecting, discerning the events of previous existences, or seeing as if with the divine eye distant objects, hidden objects and very fine, microscopic objects.

(7) Having been well developed and trained so as not to become deprived of the aforesaid qualities, the mind continuum remained firmly established in the qualities; or being pliable and malleable for effective accomplishment of anything desired, the mind continuum remained amenable to the wish of the Bodhisatta.

(8) Being thus firmly and securely established, his mind was completely unshaken; or, being established thus, the mind continuum was very strong in respect of faith (*saddhā*), energy (*vīriya*), mindfulness (*sati*), concentration (*samādhi*), and the [247] light of wisdom, (*paññā*). There was therefore no shaking of the mind at all which occurs owing to faithlessness, laziness, heedlessness, restlessness, ignorance and gloom arising from mental defilements; in other words, faithlessness, etc., could not make even the slightest inroad into the mind continuum of the Bodhisatta.

ALTERNATIVELY:

(1) The mind continuum of the Bodhisatta was well-established in the concentration of the Fourth Jhāna. (2) It was entirely pure being free from the hindrances (*nīvaranas*). (3) Having gone beyond the grosser factors of Jhāna (*Jhānanga*) such as, *vitakka* etc., which agitate and disturb the mind, the mind continuum was shining pure as if about to glitter. (4) It was free from such defilements as, pride (*māna*), deception (*māyā*), treachery (*sātheyya*), etc., apt to be generated through attainment of Jhāna. (5) It was also free from covetousness (*abhijjhā*), etc., which form the cause of mental defilement (*upekkilesa*). (6) It was malleable, having gained the fivefold mastery (*vasibhāvas*). (7) Having become the basis of all kinds of supernatural powers (*iddhi*), it was in a position to accomplish whatever is desired by the Bodhisatta. (8) Having been perfected by mental development (*bhāvana*), his mind continuum remained unshaken and firmly established.

The mind of the Bodhisatta which was thus endowed with these eight attributes finds it easy, needing only an inclination, for realization of the Dhamma which should be realized by means of *Abhiñña*. When the mind was bent towards the object of Abhinna, thought moments on it (*Abhiñña Javana*), arise quite easily.

[248] (1) **Attainment of Supernormal Knowledge of Former Existences.**

Pubbenivasanussati *Abhiñña* (the first *Vijjanana*).

The mind continuum endowed with the aforesaid eight attributes and very pure and pellucid being in such a perfect state in which *Abhiñña Javana* arose easily when the mind was inclined to the object of *Abhiñña*, the Bodhisatta inclined it towards supernormal knowledge of former existences (*pubbenivāsanussati Abhiñña*), which could recollect past activities, events and experiences. Thereupon, *pubbenivasanussati Abhiñña* arose in him easily. Through that supernormal knowledge, he recollected and saw all past activities, events, and experiences of the past existences going back from the previous life right up to the existence when he was Sumedha the Hermit; he recollected also in backward order many existences and world cycles prior to them, and recollected in forward order his existences up to that of Setaketu Deva just before the present one.

(This *Abhiñña* was achieved in the first watch of the night. Here, there can be doubt as to how it was possible to know all the happenings and experiences in so many existences with one single thought-moment, (*abhiñña javana*), which arises only once in one thought-process, (*vīthi*). The answer is: Although there arose only one single thought moment, in one thought process ignorance, (*moha*), which kept the happenings and experiences in those existences hidden was done away with through that thought-moment. All kinds of happenings and experiences of those existences were recollected only thereafter through successive processes of reflection (*Paccavekkhanā vīthi*), which followed the *Abhiñña vīthi*.

The noble Bodhisatta who recollected successive existences of the past through *Pubbenivasanussati Vijjānāna* also acquired supernormal knowledges which could assure him the attainment of supramundane [249] Path and Fruition (*Lokuttarā Maggaphala*) with penetrative insight thus:

"There were only the phenomena of mind and matter (*nāma rūpa*) throughout the countless rounds of existence; the beginning of which is not known, on all the three occasions of birth, living and death, there

were only these two phenomena of *nāma* and *rūpa*. Indeed in all abodes and at all times, the phenomena of *nāma* and *rūpa* are in a continuous state of flux, like the flame of an oil lamp or like the current of a river, and through a succession of cause and effects, it is only the continuum of *nāma* and *rūpa* which fulfils the various functions concerned such as seeing the sight, hearing the sound etc., at the six doors of eye, ear, nose, tongue, body and mind, thus giving rise to various modes of intimating one's intention (*viññatti*) by bodily movement and verbal expression, etc., (In reality) there is no sentient individual at all to be called 'I', 'he', 'man', etc., Indeed, there is not a single Deva, Mara or Brahma who can create such a sentient being.)"

This being the case, the Bodhisatta had through *Pubbenivāsānussati Ñāna* temporarily put away to a distance (*vikkhambhana-pahāna*) the twenty wrong views of *atta* (personality-belief); they are the four wrong views of *atta* relating to the aggregate of corporeality, namely, *rūpa* is *atta*, *atta* has *rūpa*; *rūpa* exists in *atta*, *atta* exists in *rūpa* and similarly, each set of these four wrong views relating to the remaining aggregates of feeling, perception, mental formations and consciousness. In a similar manner, he had also discarded delusion (*moha*), which had taken place in the distant past.

[250] (2) Attainment of Supernormal Knowledge of Divine Power of Sight, *Dibbacakkhu Abhiñña* (the second Vijjā Ñāna).

After the noble Bodhisatta had realised the *Pubbenivāsānussati Abhiñña* in the first watch of that night, he recollected many past events and existences through that *Abhiñña*; and having temporarily put away to a distance the twenty wrong views (*sakkāyadiṭṭhi*), together with *moha* which had taken place in the distant past, he directed his mind continuum, endowed with the aforesaid eight attributes, towards acquiring *Cutupapāta Ñāna*, the knowledge of seeing the deaths and births of sentient beings, and towards acquiring *Yathakammupaga Ñāna*, knowledge of analysing and seeing the meritorious and demeritorious deeds which form the origins of sentient beings.

(*Cutupapāta Ñāna* is the same as *Dibbacakkhu Ñāna*, because *Dibbacakkhu Ñāna*, is also known as *Cut'upāpata Ñāna*. When *Dibbacakkhu Ñāna* is developed, *Yathakammūpaga Ñāna* and *Anagataṃsa Ñāna* (knowledge of foreseeing the future) also become developed.)

When the mind was thus inclined to acquire *Dibbacakkhu Ñāna*, also called *Cutupapata Ñāna*, *Dibbacakkhu Abhiñña* (the second *Vijjā Ñāna*) arose quite easily. Through that *Abhiñña*, he could see sentient beings on the verge of death, or just after taking conception; those who were low-

born or high-born by lineage, caste, etc., those who were beautiful or not beautiful, and attain a happy existence or a miserable existence. In other words, he saw those who were rich and prosperous because of their past deeds of merit based on absence of greed (*alobha*), and those who were indigent and poverty-stricken because of their past deeds of demerit based on greed (*lobha*.)

[251] After seeing through *Dibbacakkhu Abhiñña*, the denizens of the woeful states (*apāya*), suffering misfortune, he reflected, "What kind of deeds have these beings of the *apāya* done to suffer such awful miseries?". Thereupon, *Yathakamm'upaga Abhiñña* which enabled him to see the deeds of demerit done by these beings arose in him.

Likewise after seeing, through *Dibbacakkhu Abhiñña*, immense happiness enjoyed by sentient beings of the realms of humans, Devas and Brahmas in a progressively higher and better manner, he reflected, "What kind of deeds have these humans, Devas and Brahmas done to enjoy such progressively magnificent bliss in their respective realms?" Thereupon *Yathakamm'upaga Abhiñña* which enabled him to see the deeds of merit done by those beings arose in him.

By means of the *Yathakamm'upaga Abhiñña*, he reviewed in detail the past deeds of merit and demerit done by beings and came to know them as they really were: "These denizens of the *apaya* world had in their past existences committed evil by deed, word and thought.; they had maligned, abused and reviled the noble individuals (*Ariyās*); they held wrong views; and with these wrong views they themselves committed and also caused others to commit various demeritorious deeds. After death and dissolution of their bodies, they reappeared in miserable existences (*apāya*) namely, the realm of continuous suffering (*nirīya*), the realm of animals (*tiracchāna*), the realm of ghosts (*peta*) and the realm of asuras (*asūrahya*), and "These beings in good existences had performed good deeds bodily, verbally and mentally; they did not malign, abuse or revile the *Ariyas*; they held right views and with the right views, they performed various kinds of meritorious deeds and they caused others to do so. After death and dissolution of their bodies, they were reborn in the good world of humans, Devas and the twenty realms of the Brahmas".

[252] This *Dibbacakkhu Abiñña* (the second *Vijjā Ñāna*) was achieved by the noble Bodhisatta at midnight of that day. By virtue of this second *Vijjā Ñāna*, the mind continuum of the Bodhisatta became devoid of the element of ignorance and delusion (*avijjāmoha dhātu*) which was apt to keep hidden the passing away and arising of sentient beings. Then with *Yathakammupaga Abhiñña* which has *Dibbacakkhu Abhiñña* as its basis, he was able to review and became enlightened as to the true facts of the

past deeds by sentient beings; and having done away with sixteen kinds of doubt². *kañkhā*, the Bodhisatta attained the stage of purity by the removal of doubt, *Kañkhā vitarana Visuddhi*.

(3) Attainment of Knowledge of Extinction of Moral Intoxicants, *Asavakkhaya Ñāna* (the third *Vijjā ñāna*) and becoming a Buddha.

(It is intended to treat both in brief as well as in fuller details the *Asavakkhaya Ñāna* complete with note worthy particulars and important remarks.)

IN BRIEF:

The noble Bodhisatta attained the *Arahattamagga Ñāna* also called *Āsavakkhaya Ñāna* in the last watch of the night realising thereby *Sabbaññuta ñāna*. Omniscience Then, to become a Buddha among humans, Devas and Brahmas, he inclined his mind continuum, endowed as it was with the aforesaid eight attributes, to attain *Arahattamagga [253] Ñāna*; then letting it dwell on the Doctrine of Dependent Origination

(*Paticcasamuppāda*) which is made up of twelve factors, namely, *avijjā, sankhāra, viññāna, nāma rūpa, salāyatana, phassa, vedanā, taṇhā, upadāna, bhava, jāti, jarā, marana*. Going over this Doctrine of Dependent Origination in foreward and reverse order repeatedly, he attained the Noble Path, *Ariya Magga*, which is also known as *Yaṭhābhūta Ñānadassana*. (This is the brief treatment.)

IN DETAIL:

This knowledge of the Four Paths, *Maggañāna*, also called *Yaṭhābhūtañānadassana*, did not appear in the mind continuum of such individuals as Sakka and Brahma who were very mighty in the world and the noble hermits Kaladevila and Narada who were highly accomplished in Jhāna attainments and *Abhiññā*. So, it may be asked: Why did this knowledge of the four Paths which was so subtle and profound, which was not even dreamed of throughout the beginningless *samsara* and never realised before, appear in the mind continuum of the Bodhisatta who had no teacher and who had entered the ascetic life by his own volition? The answer is:

[254] Greatness of the Pāramīs.

The noble Bodhisatta had, during the period spanning four *Asaṅkhyeyya* and one hundred thousand world aeons, passing through existences so

numerous that they could not be counted in hundreds, thousands and hundred thousands, accumulated meritorious deeds of *Dāna Pāramis*, performed on the basis of the four modes of development (as explained in the Chapter on Miscellany) even to the extent of risking his own life. And in every existence, he had conducted himself to completely eradicate or lessen the defilement of greed that arose when ever he gave attention to this or that object; so this led him to reach the stage at which others started remarking, "Is it that there is no defilement of greed in the mind continuum of this noble person?"

Similarly, by virtue of *Sīla Pāramī*, *Khanti Pāramī* and *Metta Pāramī*, developed through the whole period of four *Asaṅkhyeyya* and ten thousand aeons he prevented the arising of anger (*kodha*), and fault (*dosa*), and by pouring the cool water of *Metta* over a long period of time, he had extinguished the fire of *kodha* and also done away with its company of jealousy (*issa*), stinginess (*macchariya*) and remorse (*kukkucca*).

By means of *Pañña Pāramī*, well developed and accumulated throughout the many existences and world cycles, he had dispelled the element of darkness which is delusion (*moha*). He had also discarded wrong views; he was therefore a great man of very pure wisdom. He had also approached all the Buddhas, *Pacceka Buddhas*, and noble Disciples as well as other learned individuals he happened to encounter and asked them such questions as, "Which Dhamma is faulty; and which Dhamma is faultless? Which Dhamma is black and dirty; and which Dhamma is white and pure?" Because of such enquiries, he had [255] eliminated doubts in matters of Dhamma and had progressed in wisdom existence after existence.

In the house of his relatives, he showed respect to those older than himself, such as mother and father, maternal uncles, etc., by bowing, by adoring, by honouring, by offering seats, by rising from the place in advance, by extending welcome to them; he also showed respect to learned persons of virtuous conduct. He had thereby removed conceit, (*māna*) and distraction (*uddhacca*) and become free from arrogance, like a snake with broken fangs, or a bull with broken horns, or a rope coil used as a foot-scraper; he was in the habit of praising the virtues of forbearance, the virtue of wishing for the welfare of others, and the virtue of the virtues of being helpful to others with compassion.

By renouncing the world the Bodhisatta had abandoned the luxuries of his domain and kingship, and become a recluse. After achieving Jhāna attainments in the forest, he discarded the five hindrances and did away with sensuality (*kāmarāga*), and delight in womenfolk (*itthirati*) whenever

they appeared in each and every existence. With the Perfection of Truthfulness, he also abstained from false speech (*micchavaca*) which tends to mislead the world; with the Perfection of Energy, he also removed displeasure (*arati*) in and indolence (*kosajja*), in Concentration and Insight Meditations which are practices of extraordinary merit, by keeping his mind continuously active and diligent in performing meritorious deeds. In the aforesaid manner, he had endeavoured to make his mind continuum purer and purer one existence after another.

The noble Bodhisatta who had thus removed the moral defilements (*kilesa*), by means of the accumulated merit accruing from meritorious deeds of Perfection such as *Dāna*, etc., had to go through, even in a single existence, the process of repeated purification: the defilements which he had removed would reappear soon; he would then remove [256] them away only to find them making their appearance again (since they had not yet been completely eradicated (*samuccheda pahāna*) by means of the Path Knowledge (*Magga Ñāna*); the Bodhisatta, however, would not concede defeat and would not give up but put them away temporarily to a distance (*tadaṅga pahāna* and *vikkhaṃbhana pahāna*) by means of great deeds of merit (*Mahākusala*) and supernormal deeds of merit (*Mahaggata kusala*)³

[257] In this manner, through out the period of four *asankhyeyya* and ten thousand world cycles, he had eradicated the aggregates of impurities defiling his mind, and also eliminated ignorance and delusion (*avijjāmoha*) which act as general of the army leading the hordes of defilements, (*kilesa*), accompanying him. At the same time he made the five Faculties, namely, Faith, Energy, Mindfulness, Concentration and Wisdom, grow stronger existence after existence. Thus he had travelled through the difficult journey of (*samsara*), continuously engaged in developing and fulfilling the Pāramīs with fiery zeal, till the time arrived when as King Vessantara, he gave away his Queen Maddi in charity as the final act of merit which would enable him to attain Buddhahood. Thereafter, he spent his life in the Tusita Deva world, enjoying the celestial pleasures and awaiting the time when he would become a Buddha.

Since he was one who had thus reached the pinnacle of wisdom having done away with the factors of defilements such as greed, hatred etc., by means of accumulated merits of Pāramī such as *Dāna*, etc., the Fourfold Knowledge of the Path (*Magga Ñāna*) which are very deep and subtle arose (unaided) only in the mind continuum of the Bodhisatta.

Furthermore, beginning from the time when he prostrated himself at the feet of Dipaṅkara Buddha, he had endeavoured to develop and accumulate

merit through fulfilment of Pāramīs such as Dāna etc., which are difficult of accomplishment by ordinary men., without making any wish for the pleasures of any realm of existence whatsoever as the fruits of his meritorious deeds. For all the deeds of merit such as *Dāna*, etc., performed by him, the Bodhisatta made only this wish: "Let the accumulated merits of these deeds become sufficing conditions (*upanissaya paccayā*) for the arising in me of Omniscience, *Sabbaññuta Ñāna*."

[258] As for others, they pray for the pleasures of Devas and humans after performing deeds of merit; and in accordance with their wishes, they gain the pleasures of the Devas and human worlds as the fruits of their good deeds. It is like spending and squandering whatsoever wealth of merit they have accumulated from their 'good deeds, Unlike these people, the Bodhisatta, after the manner of one who fills his granary with paddy and always keeps guard over it without making use of it, properly store up the merit acquired from every performance of his good deeds, wishing thus: "Let this deed be the sufficing condition only for the realisation of *Magga Ñāna*, with *Sabbaññutta ñāna*" as its pinnacle.

Such being the case, the accumulation of merits from the Perfections and good deeds over the long period of four *asankhyeyya* and a hundred thousand world aeons found an occasion to bear fruits of which the attainment of Buddhahood was the greatest in this last existence as Siddhattha. But as there were countless merit to come to fruition all in one existence, that very existence appeared congested with fruit-bearing merits.

By virtue of the aspiration solely for the achievement of Buddhahood, the merits of his good deeds that would come to fruition in a great rush in this one last existence were very powerful; consequently, it was only in the mind continuum of the noble Bodhisatta that the knowledge of the Four Paths which is so subtle and deep arose unaided. (In this chapter on the attainment of Buddhahood, numerous excerpts that would give devotional inspiration are taken from the *Jinālaṅkāra*).

[259] **The Development of 3,600,000 crores of *Mahāvajira Vipassanā Ñāna* by the Bodhisatta**

Having done away with factors of defilements such as *lobha*, *dosa*, etc., by means of the merits accumulated through fulfilment of Pāramīs such as *Dāna*, etc., as aforesaid, the Bodhisatta who had also eliminated *moha*, general of the defilements together with its concomitants, which is apt to hinder and conceal the way to *Nibbāna*, practised and developed Mahavajira Vipassanā meditation at dawn (in the last watch of the night)

on the Full-moon of Vesakha. The method of practice, and development in brief, is as follows:

There are a hundred thousand crores of world-systems known as *āṇākhetta*, [the field of Authority](#)⁴ of a Buddha. When the Bodhisatta contemplated the true nature of those beings living in each universe and belonging to the three passages of time (past, present and future), he came to know full well that, no matter how numerous humans, Devas and Brahmas were in a single universe, they could be reduced to twelve factors of *Paṭiccasamuppāda*, the Doctrine of Dependent Origination, as the ultimate reality: *avijjā* and *saṅkhāra* (past factors as cause); *viññāna*, *nāmarūpa*, *salāyatana*, *phassa*, *vedanā* (present factors as effect); *taṇhā*, *upadāna* and *kammabhava* (present factors as cause) and *jāti* (otherwise known as upapatti-bhava), *jarā* and *maraṇa* (future factors as effect).

[260] When he contemplated the true nature of humans, Devas and Brahmas living in the remaining world-systems and belonging to the three passages of time, he came to know full well that as in the case of the beings of this universe the same twelve factors of *Paṭiccasamuppāda* form objects of *Vipassana* meditation ranging from *avijjā* to *jāti*, *jarā* and *maraṇa*.

Summing up the number of the objects of *Vipassana* meditation, as there are a hundred thousand crores of world systems, there are also a hundred thousand crores each of the twelve factors. The total number of these objects will then become one million and two hundred thousand crores.

Like a man who cut and cleared a thick, jungle with tangling bushes and undergrowths, sharpened his sword again and again on the whetstone, the Bodhisatta also, in order to clear away the thick jungle and bushes of defilements (*kilesa*) numbering one thousand five hundred, repeatedly sharpened the sword blade of *Mahāvajjira Insight Knowledge (Mahāvajjira Vipassanā Ñāṇa)*, his personal weapon, on the whetstone of *Ānāpāna Fourth Jhāna* attainment (i.e., repeatedly getting absorbed in the *Ānāpāna Fourth Jhāna*), after which he contemplated each of the Factors of Dependent Origination, numbering one million two hundred thousand crores by reflecting on their characteristics of impermanence (*Anicca Lakkhaṇā*), unsatisfactoriness, (*Dukkha Lakkhaṇā*) and insubstantiality (*Anatta Lakkhaṇā*).

As each of the factors of *Paṭiccasamuppāda* numbering one million two hundred thousand crores promotes three *Insight Ñānas* namely, Insight Knowledge of Impermanence, *Anicca Vipassanā Ñāṇa*; Insight Knowledge of Unsatisfactoriness (*Dukkha Vipassanā Ñāṇa*) and Insight Knowledge of Insubstantiality, (*Anatta Vipassanā Ñāṇa*), there [261]

arose altogether three million six hundred thousand crores of *Mahāvajira Insight Wisdom*.

(A brief account of the *Mahāvajira Insight Wisdom* is contained in the exposition of *Anupāda Sutta*, *Uparipannāsa Tikā* and in the exposition of *Sāriputta Moggalāna Pabbajjakathā*, *Mahākhandhaka*, *Vinaya Sāratthadīpanī Tikā*).

It is the usual practice of every Bodhisatta on the eve of his attainment of Buddhahood to reflect on the Doctrine of Dependent Origination in forward and backward orders. Our Bodhisatta also, like the previous Bodhisatta reflected on the Doctrine of Dependent Origination in both orders. Thereupon all the ten thousand world systems that form the Field of Birth, (*Jāti khetta*), quaked the effect of which reaching to the limit of the bordering oceans.

After the Bodhisatta had cultivated, as has been said above *Sammāsana Nāṇā* of three million six hundred thousand crores of *Mahāvajira Insight Wisdom* by reflecting on the twelve Factors of the Doctrine of Dependent Origination as was usual for all the Bodhisattas, he again entered upon the *Ānāpāna Fourth Jhāna*. (He did so in order to sharpen the sword blade of the higher Insight knowledge *Vipassanā Nāṇā* such as the knowledge of arising and passing, *Udayabbaya Nāṇā* on the whetstone of the *Ānāpāna Fourth Jhāna*). Having thus entered upon the *Ānāpāna Fourth Jhāna* (having sharpened the sword [262] blade of the Higher Insight Knowledge) he rose from it and realised at ease the higher *Vipassanā knowledge* such as *Udayabbaya Nāṇā*.

(It should be noted and accepted here that the Bodhisatta realized higher *Vipassanā Nāṇā* with ease because: as he had entered the Order of Bhikkhu in the presence of past Buddhas and learnt the three *Piṭakas* and practised *Vipassanā* meditation he cultivated and developed even to the extent of attaining *Udayabbaya Nāṇā*, *Bhaṅga Nāṇā*, *Bhaya Nāṇā*, *Ādinava Nāṇā*, *Nibbidā Nāṇā*, *Muccitukamyatā Nāṇā*, *Paṭisaṅkha Nāṇā*, *Sankhārupekkha Nāṇā*. And also because, his Insight Knowledge had developed and grown immensely by virtue of the aforesaid three million six hundred thousand crores of *Mahāvajira Vipassanā Sammāsana Nāṇā*. Based on the *Jinālaṅkāra Tikā* and *Sutta Mahāvagga Tikā*.)

Just as a man on reaching the eaves of his house after taking a long journey did not halt at all at the threshold but went straight into the house on finding the door wide open, so the noble Bodhisatta having realized higher and higher *Vipassanā Nāṇā* with ease by successively passing through the series of eight stages of *Nāṇā* such as *Udayabbaya Nāṇā*, etc., finally reached the last stage which was the knowledge of conformity,

Anuloma Ñāṇa, did not make a halt there. Instead of halting at *Saccānuloma Ñāṇa* which is like the gate way (to the city of *Nibbāna*), he immediately proceeded to clear away the clouds and darkness of ignorance and delusion, (*avijjāmoha*), which conceal the four Truths, namely, the Truth of Suffering (*Dukkha Saccā*), the Truth of Origin of Suffering (*Samudaya Saccā*), the Truth of Cessation of Suffering (*Nirodha Saccā*), and the Truth of the Path leading to the Cessation of suffering (*Magga Saccā*) by means of three kinds of conformity to the function of Truth (*Saccānuloma Ñāṇa*), namely, preliminary impulsion (*parikamma*), access impulsion (*upaccāra*), and [263] conformity, (*anuloma*) which are included in the mind-process, *magga vithi*.⁶

Having thus dispelled the thick murk that hides the truth, he clearly saw as one did the moon clearly in the cloudless sky; and realized the Great Light of *Nibbāna* through the Knowledge of the First Path *Sotapattimagga Ñāṇa* which immediately follows *Gotrabu Ñāṇa* the Knowledge of overcoming of worldly ties and changing over to noble lineage. (The thought moment of *Sotapattimagga Ñāṇa* appeared once and ceased; this is immediately followed by the appearance and cessation three times of *Javana*, impulsion of *Sotapattiphala* which is the effect of the said *Sotapattimagga*, in accordance with the attribute of the Dhamma known as *Akālika* (Immediate Fruition). Then follows the flow of *bhavanga citta*).

Because the *Sotapatti-magga*, had been attained thus, the mind continuum of the Bodhisatta was completely rid of the three defilements, namely *sakkāya diṭṭhi*⁷ *Vicikicchā*⁸ and *Silabbataparāmasā*⁹. These defilements would never rise again in the Bodhisatta's mind continuum.

[264] **The Attainment of Buddhahood by realizing the higher Paths and Fruitions.**

After realizing *Sotapatti-magga* and *Phalas*, the Bodhisatta, reviewed (1) the *Sotapatti-magga*, (2) the *Sotapatti-phala* which was the result of the *Sotapatti-magga*, (3) *Nibbāna* which was their object, (4) the defilements destroyed by means of the *Sotapatti-magga* and (5) the defilement not destroyed yet by means of the said *magga*. (This five-fold reflective knowledge is known as five-fold *Paccavakkhana Ñāṇa*.)

Having thus reviewed on the *Sotapatti-magga*, and *Sotapatti-phala*, their objects *Nibbāna*, the defilements which had been eradicated by the Path and the defilements which yet remained to be eradicated through the fivefold reflective knowledge, the Bodhisatta again cultivated and developed the series of Insight Knowledge (*Vipassanā Ñāṇa*) such as *Udayabbaya Ñāṇa*, etc., Soon he realized the second stage of *Sakadāgāmi-magga* and *Sakadāgāmi-phala*. By *Sakadāgāmi-magga* he uprooted the

grosser defilements, namely, sense-desires (*kāmarāga*) and ill will (*vyāpāda* or *dosa*). Henceforth, the mind continuum of the Bodhisatta had become completely rid of the latent elements of the grosser defilements of *kāmarāga* and *vyāpāda* (*dosa*) (the way seeds were burnt up in fire.)

Having realized the *Sakadāgāmi-magga* and *phala*, the Bodhisatta with the occurrence in him of impulsive thought moments (*javanavāra*) of the fivefold reflective knowledge *paccavakkhana Ñāna* contemplated the *Sakadāgāmi-magga*, and *anāgāmi-phala*, their objects Nibbāna, defilements so far already destroyed and the remaining defilements. Again he developed the series of *Vipassanā Ñāna* such as *Udayabhaya Ñāna*, etc., Soon he realized the third stage of *Anāgāmi-magga* and *Anāgāmi-phala*.

[265] By the *Anāgāmi-magga* he completely discarded the subtle defilements of *kāmarāga kilesa* and *vyāpāda (dosa)*. Henceforth, the mind-continuum of the Bodhisatta had become completely divested of the tendencies of the past lingering in the mind (*vāsanā*) as well as the latent elements of the subtle defilements, *kāmarāga* and *vyāpāda (dosa)*.

Having realized the *Anāgāmi-magga* and *Phala*, the Bodhisatta with the occurrence in him of (*javanavāra*) of the five reflective knowledges (*Paccavekkhaṇā Nana*) contemplated the *Anāgāmi-magga* and

Anāgāmi-Phala, their object Nibbāna, defilements destroyed, and on the remaining defilements. Again he developed the series of *Vipassanā Ñāna* such as the *Udayabbaya Ñāna*, etc., Soon he realized the fourth stage of *Arahatta-magga* and *Arahatta-phala*. By the *Arahatta-magga*, the Bodhisatta completely uprooted all the remaining defilements, namely, craving for existence in the material realm (*rūparaga*), craving for existence in the immaterial realm (*arūparaga*), pride (*māna*), restlessness (*uddhacca*), ignorance (*avijjā*), without leaving the slightest trace of the tendencies of the past. Henceforward, the mind continuum of the Bodhisatta had become entirely rid of the one thousand and five hundred categories of *kilesa* together with tendencies of the past (*vāsanā*) and seven kinds of latent elements.

(Having realized this *Arahatta-magga* and *Arahatta-phala*, there occurred impulsive thought moments (*javanavāra*) of reflective knowledges (*Paccavekkhaṇā*) which reflected on the *Arahatta-magga* and *Arahatta-phala*, their object Nibbāna, and the defilements which had been eradicated. There are altogether nineteen Reflective knowledges, namely, five each arising after the attainments of *Sotapatti magga phala*, *Sakadāgāmi-magga Phala*, *Anāgāmi-magga phala* and four arising after the attainment of *Arahatta Magga Phala*. These nineteen knowledges of

reflection are also known as *Vimutti Ñāna Dassana* attributes. After attainment of *Arahatta Magga*, there was no [266] defilements remaining and hence there was no reflection of it; therefore there are only four *Paccavakkhana Ñāna* after the attainment of *Arahatta Magga Phala*.)

Attainment of Buddhahood amongst the three worlds of sentient beings

When the Bodhisatta realised *Arahatta-phala* immediately after the realisation of *Arahatta-magga*, his mind continuum was very clear and he attained the state of a Perfectly Self-Enlightened One, (*Sammāsambuddha*), the Supreme Head of the three worlds, by gaining Omniscience, (*Sabbaññuta Ñāna*) along with the Four Noble Truths, the Four Analytical Knowledges (*Paṭisambhidā Ñāna*), the sixfold Unique Wisdom (*Assādhāraṇa Ñāna*), making up the Fourteenfold Wisdom of a Buddha, and the eighteen special qualities (*Āvenika Dhamma*) and the fourfold Valorous Wisdom (*Vesārajja Ñāna*). Simultaneously with the attainment of *Sabbaññuta Ñāna*, came the dawn. (Realisation of *Sabbaññuta Ñāna* means the attainment of Buddhahood).

The Seven Purifications of a Buddha.

In this connection, we propose to insert in this chronicle an account of the seven purifications of a Buddha (*visuddhi*) for brief information.

(1) Purity of Morality, (*Sīla Visuddhi*)

At the time the Bodhisatta halted on the banks of the River Anoma and put on the robes of a recluse, he began to observe the moral restraint from evil conduct (*Samvara Sīla*)¹⁰. The *Samvara Sīla* is the [267] eight precepts with right livelihood as the eighth (*Ājivaṭṭhamaka Sīla*): to wit, abstinence from taking life; abstinence from stealing, or robbing things not given in deed or in word by owner; abstinence from sexual misconduct (abstinence from improper sexual acts whether major or minor), abstinence from telling lies, abstinence from slanderous talks; abstinence from using harsh and abusive language; abstinence from frivolous, unbeneficial talks; abstinence from wrong livelihood. With the observance of this *sīla*, the Bodhisatta also accomplished the observance of the purity of livelihood (*Ājiva pārisuddhi sīla*).

Indriya Samvara Sīla is the practice of securely guarding the six doors of the senses. Unlike the ordinary worldling the Buddha required no special effort to develop anew *Indriya Samvara Sīla* since restraint of the senses (*Indriya*), was for him already an innate and accomplished fact.

It was also not necessary for him to especially exert for observance of

moral conduct in respect of requisites (*Paccayasannissita Sīla*) to keep away the defilements which may arise because of the Four Requisites.

Even at the time when he was about to renounce the world, he had already discarded temporarily a number of unwholesome defilements headed by greed and craving. The latent defilements are eradicated only by the *Arahatta-magga*. This, was the the Bodhisatta's purity of morality (*Sīla visuddhi*).

[268] (2) **Purity of mind (*Citta visuddhi*)**

The eight attainments of Jhāna and the five mundane psychic powers, (*abhiññā*), acquired during his stay with the Sect Leaders Āḷāra and Udaka had turned unclean and dim as if stained with impurities (like unused large gold vessels) through neglect of practice and development throughout his six years' asceticism of *dukkaracariya*. On the day he was to attain Buddhahood he partook of the Ghana milk-rice offered by lady Sujata and spent the daytime in the sala forest. While he was so staying there, he purified the eight attainments and the five *abhiññās* by developing them once again (like washing and cleaning the stained gold vessel). These eight attainments and five *abhiññās* constituted the Bodhisatta's purity of mind, (*Citta visuddhi*).

(3) **Purity of views (*Ditthi Visuddhi*)**

Thereafter, the noble Bodhisatta proceeded to the High ground of Mahā Bodhi in the evening and remained seated on the Invincible Throne. He vanquished Devaputta Mara before sunset; in the first watch of the night, he developed the knowledge of past existences. As has been described above, he perceived well the phenomena of *nāma* and *rūpa* and, destroyed the twenty wrong beliefs-in-personality (*sakkāya diṭṭhi*). This was the Bodhisatta's purity of views (*Diṭṭhi Visuddhi*).

(4) **Purity of overcoming doubts (*Kaṅkhāvitarāṇa Visuddhi*)**

Then in the middle watch of the night, he discerned sentient beings reaching different destinations according to their deeds by means of *Yathākammūpaga ñāṇa* which had *Dibbacakkhu ñāṇa* as its basis. On seeing them, he realised distinctly the law of Kamma (deeds and their results) and because of this realisation, he became free of doubts. This [269] was the Bodhisatta's purity of overcoming doubts (*Kaṅkhāvitarāṇa Visuddhi*).

(5) **Purity of knowledge and insight into the right and wrong paths (*Maggāmaggañāṇadassana Visuddhi*)¹¹**

In the last watch of the night, the Bodhisatta dwelt on the twelve factors of the Doctrine of Dependent Origination; and beginning with the contemplation of mind and body (*Kalāpa-sammāsana*) on the basis of seven contemplations such as contemplation of impermanence (*anicca nūpassanā*), of suffering (*dukkha nūpassanā*), of non-self (*anatta nūpassanā*), he realised *Udayabbaya Ñāṇa* which discerned the rising and falling of all mental and material phenomena, *nāma* and *rūpa*. At that time there arose in the Bodhisatta defilements of *Vipassanā*, (*(Vipassānupakkilesa)*¹²) such as illumination, etc., [270] The illumination of the Buddha unlike that of others, was not confined to one spot, one area, or one portion of a region. In fact, when the Bodhisatta's, by means of the very sharp, penetrating afore said *Mahāvajjra Vipassanā Ñāṇa*, contemplated the aggregates of phenomena (Dhamma) in the mind continuum of himself as well as that of the inestimable number of sentient beings, through out the three passages of time, in a summary manner, reducing them into twelve factors of *Paṭiccasamuppāda*; and again dividing these twelve factors into two groups of *nama and rupa* when he contemplated them by means of *Udayabbaya Ñāṇa*, his energy was very strong, his mindfulness very steadfast; this mind very composed; and so his insightwisdom was very sharp; his faith very strong, his physical and mental happiness, and tranquillity were developing incessantly. The mental factors of equanimity (*Tataramajjhātā cetasika*) also called *vipassanupekkha*, which views with even-mindedness all conditioned states, was also very strong. The mind continuum of the Bodhisatta, thus supported and assisted by happiness, (*sukha*) and tranquillity, (*passaddhi*) was suffused with five kinds of zest, namely, (1) joy that makes hairs stand on end (*khuddaka pīti*), (2) joy that occurs off and on like a flash of lightning (*khanika pīti*), (3) joy flooding the body and then receding like waves breaking on the sea shore (*Okkantika pīti*), (4) joy so strong as to transport one up into the air (*Ubbega pīti*), (5) joy that pervades the whole body as soft cotton wool soaked in oil. His blood, heart and sense faculties such as eye, ear, nose etc., were also very lucid.

[271] Therefore, illumination appeared from the person of the Bodhisatta flooding the earth, the mass of air and the mass of water of the nether region and making them golden yellow; it then plunged into the boundless space below. In the upward direction also, up to the highest abode of beings, *Bhavagga*, everything was turned golden yellow by the illumination which continued to penetrate further into the upper boundless space. The illumination also brightened up across the whole of the ten thousand world-systems, and rapidly extended throughout the infinite world systems.

(When such defilements of *Vipassanā* appear, unclever meditators

mistook them for the Path and the Fruition; they abandoned the original subject of meditation and dwelt taking delight in defiling elements). When, however, these defilements of *Vipassanā* appeared in the mind continuum of the Bodhisatta, he reflected: "These are not the Path which will lead to *Arahatta magga Ñāṇa* and *Sabbaññuta Ñāṇa*; they merely defile *Vipassanā*. Only Udayabhaya Ñāṇa etc., of my original meditation form the true path to *Arahattamagga*; Ñāṇa and *Sabbaññuta Ñāṇa*." He did not allow his mind to hover over these defilements of *vipassanā* and to become attached to them; he let it remain inclined to the object of *Vipassanā* meditation.

When thus the defiling elements of *Vipassanā* appeared in the Bodhisatta's mind continuum as in the case of others, he did not allow subtle craving and greed known as *nikanti* that longed for those defiling elements to rise. He had the lucid, extraordinary knowledge, Ñāṇa, which discerned clearly that this group of defiling elements was not the proper Path to Enlightenment; it just led to the defilement of *Vipassanā*. Only *Udayabbaya Ñāṇa* etc., form the right path leading to Enlightenment. This was the Bodhisatta's purity of the knowledge and insight into the right and wrong path, (*Maggāmaggañāṇadassana Visuddhi*).

[272] (6) Purity of Knowledge and Insight of the Path,
Paṭipadāñāṇadassana visuddhi and

(7) Purity of Knowledge and Insight, (*Ñāṇadassana visuddhi*).

The set of [nine knowledges of Insight](#)¹³, (*Vipassanā Ñāṇa*), beginning with *Udayabbaya Ñāṇa* and ending with *Anuloma Ñāṇa* which arise in the mind continuum of the Bodhisatta is known as Purity of Knowledge and Insight of the Path. The Four Noble Paths, (*Ariyā Magga*) are known as the Purity of Knowledge and Insight, *Ñāṇadasana Visuddhi*.

(In this connection, it should especially be noted that: *Sotapattimagga* attained by the Buddha was the first *Jhānamagga* with the five factors of Initial application (*vitakka*), sustained application (*vicāra*), joy (*pīti*), happiness (*sukha*), and one-pointedness (*ekaggatā*). *Sakadāgāmicimagga* was the second *Jhāna Magga* with the three factors of *pīti*, *sukha*, and *ekaggatā*. *Anagāmi magga* was the third *Jhāna magga* with the two [273] factors of *sukha* and *ekaggatā*. *Arahattamagga* was the fourth *Jhāna magga* with the two factors of *upekkhā* and *ekaggatā*. From the exposition of the *Upakkilesa Sutta* in the *Uparipaṇṇāsa Aṭṭhakathā*.)

In this manner, the series of the seven Purities, described above, constitute the right and proper way to Nibbāna. The Buddhas, Paccekabuddhas, and noble Disciples, of the past, present and future,

realise Nibbāna only through the series of these seven Purities; and to say the least, so do the noble individuals who attain the noble Path by developing at least *tacapañcaka meditation*¹⁴ or by hearing a Dhamma Discourse in verse delivered by a Buddha through a projection of his image whilst remaining at the monastery. They all attain the Noble Path, *Ariya Magga* only going through these seven Purities successively.

A question may be raised thus: If all the Buddhas, Paccekabuddhas and Disciples of the three passages of time realise Nibbāna only through the series of the seven Purities, should not all these noble persons be alike in every respect? Why should there be such differences as: He was a Buddha, he was a Paccekabuddha, he was a Chief Disciple (*Aggasāvaka*), he was a great Disciple, (*Mahāsāvaka*), he was an ordinary Disciple (*pakatisāvaka*)?

The answer is: Although Nibbāna is realised by all the Buddhas, Paccekabuddhas and Noble Disciples only through the series of the seven Purities, they are originally different in wisdom (*pañña*) in practice (*paṭipadā*) in faith (*saddhā*) and in inherent disposition (*ajjhāsaya dhātu*).

[274] Therefore, the noble individual who realise *Arahatta phala* through knowledge acquired by hearing the Dhamma from others (*Sutamaya Ñāṇa*) after having developed the *Pāramis* according to the strength of his *saddhā* and *pañña*, throughout a period one hundred thousand world cycles, or more, or less, are designated *Pakatisāvakas* and *Mahasāvakas*.

The noble individuals who realise *Arahatta phala* through *Sutamaya*.

Ñāṇa after having developed the *Pāramis* throughout a period of one *Asaṅkhyeyya* and one hundred thousand world cycles, or slightly less, are designated *Aggasāvakas*.

The noble individuals who realise *Arahatta phala* through knowledge independently acquired (without being taught by others but by (*Sayambhu Ñāṇa*) after having developed the *Pāramis* throughout a period of two *asaṅkhyeyya* and one hundred thousand world cycles but are incapable of teaching others the Dhamma in order to enable them to attain *Magga* and *Phala* and *Nibbāna* are designated Paccekabuddhas.

The noble peerless individuals who after valiantly fulfilling their *Pāramis* for (the minimum period of) four *asaṅkhyeyya* and one hundred thousand world cycles and performing the five Great Sacrifices, which are not the concern of Pacceka Bodhisattas and Sāvaka Bodhisattas, attain *Arahatta phala* pinnacled by *Sabbaññuta Ñāṇa* by means of *Sayambhū Ñāṇa*; superbly skilled in the use of words they give Dhamma discourse with

Four Profundities namely, profundity of deep and subtle text (Pāli), profundity of meaning, profundity of the teaching, and profundity of the penetrating wisdom; they do so in many ways to suit the inherent dispositions of sentient beings; they are able to convey all worthy beings (veneyyas) to the Path, Fruition and Nibbāna and thus become their refuge; they are designated Perfectly Self-Enlightened Ones, Omniscient Buddhas, Lords of the three worlds. Since our noble Bodhisatta also is of such [275] nature, he too is a Perfectly Self-Enlightened One, Lord of the three worlds and an Incomparable Buddha. (This is the answer.)

The appearance of many miracles on attainment of Buddhahood.

When the Bodhisatta attained Omniscience and became a genuine Buddha in the three worlds of beings, at day break, thereby causing all the ten thousand world systems to vibrate and resound, the whole of the ten thousand world systems reached the height of beauty with decorations as follows:

The colours of cylindrical streamers set up on the edge of the universe in the east reached the edge of the universe in the west, the colours of cylindrical streamers set up on the edge of universe in the west also reached the edge of the universe in the east. Similarly, the colours of the cylindrical streamers set up on the edge of the universe in the south reached the edge of the universe in the north; and the colours of the cylindrical streamers set up on the edge of the universe in the north reached the edge of the universe in the south. The colours of the cylindrical streamers set up on the surface of the earth reached the Brahma world; and the colours of streamers set up in the Brahma world reached the surface of the earth.

All kinds of flowering trees in the ten thousand world-systems blossomed simultaneously irrespective of the season. All kinds of fruitbearing trees also bore fruit in bunches and clusters simultaneously irrespective of the season. Flowers also blossomed strangely on the trunks, branches and creepers. Bunches of flowers dangled from invisible plants in the sky. Lotus flowers on leafless stems blooming strangely, each in seven layers, came out breaking through big slabs of rock which formed the lower stratum of the earth. This being the case, the ten thousand world-systems of *jātikkhetta* (the realm of birth of a [276] Bodhisatta), quaked gently at that moment and looked like huge spheres of flowers flown up or like well-arranged flower-beds.

Besides these miracles, the thirty-two Great Omens described in the Chapter on the birth of the Bodhisatta also made themselves manifest,

Making the joyful, solemn utterance (Udāna).

The Buddha who had thus attained Omniscience and became endowed with all the attributes and glories of Buddhahood reflected thus:

"I have been emancipated indeed from the enormous suffering of *samsāra*: I have achieved indeed the most exalted state of perfectly Self-Enlightened One, teacher of the three worlds. I have achieved indeed a great victory. I am one who can liberate all the sentient beings from the fetters of the three worlds by preaching the Dhamma."

When he thus reflected, there arose repeatedly in the mind continuum of the Buddha very exceedingly exulting joy (*pīti*); with the tempo of the joy thus appearing repeatedly, the Buddha uttered forth as was the established custom with all the Omniscient Buddha, after achieving Buddhahood, the following two verses of intense joy:

(1) *Anekajātisamsaram, sandhāvissam anibbisam gahakāram gavesanto, dukkhā jāti punappunnam.*

Unable to cut off the root of repeated existences in *samsara* taking [conception in four ways](#)¹⁵ is a great misery, for a body from rebirth is followed and oppressed inexorably by ageing, sickness and death, it is [277] no happiness at all but toilsome and distressing. Therefore, as a Bodhisatta, searching the diligent builder of this house of '*Khandā*', and not finding him because I had then not yet acquired the great *Sabbaññuta Ñāṇa* which discerns clearly the real culprit, namely, Craving the carpenter as the cause of *dukkha*, I had to wander restlessly revolving with the wheel of *samsara* although I had no liking for and was in constant fear of the generator (mill) of *dukkha*, comprising the five aggregates.

(2) *Gahakāraka diṭṭhosi, puna geham na kāhasi sabbā te phāsuka bhagga, gahakutam visankhatam visankharamgataṃ cittam, tanhanam khayamajjhaga.*

You!, Craving the carpenter, the wicked cause of suffering diligently building up the house of five aggregates which are enmeshed in *dukkha*! Now having become a Buddha and being endowed with *Sabbaññuta Ñāṇa* I clearly discern you, Craving the house builder! You shall not build again the house of five aggregates intertwined with *dukkha*, because, your legs, your hands and your life have been cut off four times with axe of the *Magga Ñāṇa* and you are like an uprooted stump. All the rafters of defilements firmly fixed in your decorated house of aggregates have now been broken to pieces without leaving even a slight trace of past

tendencies and inherent inclinations. Ignorance (avijja), the king post of the house, which keeps the Four Truths and Nibbāna hidden from view and which keeps them far, far away has been pulverised. My mind which is free from dirt-like defilements has reached Nibbāna, the palace of peace, out of the scope of *samkhāra* and all suffering of *saṃsāra*. I, the Supreme Buddha of the three worlds, have realised the Fourth (*Arahatta*) *Maggaphala*, extinction of **one hundred and eight forms of craving**¹⁶ to the delight and ecomium of the Devas and Brahmas of the ten thousand world systems.

[278] N.B. There are two kinds of *udānas--manasā udāna*, which is uttered only mentally; and *vacasā udāna*, which is uttered verbally. The *udāna* gātha beginning with '*Anekajāṭisaṃsāram* etc.,' was recited by the Buddha only mentally and thus should be deemed as *manasā udāna*; the *udānas* in the *Udāna Pāḷi* Text beginning with '*Yadā*' have *pātu bhavanti dhammā*, etc., were uttered verbally by the Buddha. So these *udānas* in the *Udāna Pāḷi* Text should be regarded as *vacasā udānas*.

(The categories of Dhamma mentioned in this Chapter on the attainment of Buddhahood, namely, the *Paṭiccasamuppāda*, the four *Paṭisambhidā' Nāṇas*, the six *Āsādhārana Nāṇas*, the *Dasabala Nāṇas*, the *CuddasaBuddha Nāna*, the eighteen *Āvenika Gunas*, and the four *vesārajja Nāṇas*, will be described neither too briefly not too elaborately in the Chapter on the Dhamma jewel, *Dhammaratanā*.)

End of Chapter on Attainment of Buddhahood.

THE BUDDHA'S STAY AT THE SEVEN PLACES.

[279] (1) **The week on the throne (Pallaṅka-sattāha).**

After attaining Buddhahood in this way, as the first waning day of the month of Vesakha newly broke, the Buddha breathed forth a solemn utterance of joy (*udāna*), and while sitting cross-legged on the Aparajita Throne, he conceived an idea thus:

"In order to win this *Aparājita* Throne, I have moved from one birth to another over the period of four *asaṅkhyeyya* and a hundred thousand aeons, fulfilling the ten Perfections several times in a unique manner. For four *asaṅkhyeyya* and a hundred thousand aeons, in order to possess this Aparajita Throne, many a time have I cut off and given away my ornamented head; many a time-have I taken out and given away my two eyes and my heart; many a time have I given away my son such as Jāli, my daughter such as Kanhajina and wife such as Maddī to those who asked for them as slaves. This is the Throne on which I have completely

overcome the fivefold Mara. It is also a highly auspicious and glorious seat. While remaining on this seat all my wishes including the one to become a Buddha have been fulfilled. I will not get up yet from this Throne which I owe so much."

Thus the Buddha spent seven days on the Throne engaging in the fourth Jhāna that led up to the Fruition of Arahantship the attainments of which numbering more than a hundred thousand crores.

Engaging thus in the Jhāna for the whole first waning day of the month of Vesakha, the Buddha enjoyed the bliss of emancipation, *vimutti* (Bliss of Arahantship). During the first watch of the night of the [280] first waning Vesakha moon, he contemplated the Doctrine of *Paṭiccasamuppāda* (Dependent Origination) thus: "*Avijjā paccaya saṅkhārā*",

"Because of ignorance (*avijjā*), three kinds of mental formations (*saṅkhāras*), namely, wholesome mental formations (*puññābhisaṅkhāra*), unwholesome mental formations (*apuññābhisaṅkhāra*) and static mental formations (*anañjabhisaṅkhāra*) arise. Beginning in this way the Buddha went on contemplating in forward order the process in which the round of suffering arose. Again he contemplated: "*avijjāya tv'eva asesavirāganirodho saṅkhāra nirodho*", "Because of the complete cessation of ignorance by not arising through the Path of Arahantship, the three kinds of mental formations, namely, wholesome, unwholesome and static formations cease (by not arising)." Beginning thus the Buddha went on contemplating in backward order the process in which the round of suffering ceased.

(Here it should be particularly noted that, though the Buddha had clearly understood all the Doctrines, he contemplated only the Doctrine of *Paṭiccasamuppāda* both in forward and backward orders because, when he took up *Insight Meditation*, he did so by initially reflecting on this Doctrine and also because this Doctrine is very subtle, deep and hard to discern.)

When the Buddha repeatedly reflected on this Doctrine in both forward and backward orders, he understood more and more, clearer and clearer, the process of the rise of suffering in *samsāra* in forward order that, on account of the causes such as ignorance, etc., there arose incessantly the effects such as mental formation, etc.; in like manner the Buddha also understood the process of the cessation of samsaric suffering in backward order that, on account of the causes such as the cessation of ignorance, etc., (by not arising) there ceased the effects which were the cessation of mental formation, etc., (by not arising). This led to the continuous

appearance in the Buddha of a series of such [281] mental impulses as *Mahā-kriyā somanassasahagata nanasampayutta asankharika javana* preceded by joyful satisfaction, *pīti* in the heart.

When a vessel is filled with butter or oil up to its brim, the surplus will overflow; similarly, when the vessel of the Buddha's heart was filled with the oil of rapture preceded by the increasingly distinct knowledge of the Doctrine, the Buddha uttered an *udāna* verse as though it overflowed his heart:

Yadā have pātubhavanti dhamma ātāpino jhāyato brāhmanassa Athassa kankhā vapayanti sabba Yato pajanāti sahetudhammaṃ.

When the thirty two Constituents of Enlightenment (Bodhipakkhiya Dhammas) appeared vividly in the mental continuum of an Arahant, who has rid himself of all that is evil, who is endowed with right exertion to heat up one thousand five hundred defilements, whose meditation is steadfast and keen to the extent of reaching the Path of *Appanā Jhāna*, by reflecting on the characteristics of impermanence, unsatisfactoriness and non-substantiality of various *samatha* objects such as breathing-out and breathing-in and of both material and mental aggregates; then on account of the vivid appearance of the thirty two Constituents of Enlightenment, he thoroughly knows the aggregate of suffering comprising ignorance, etc., as the causes and mental formations, etc., as the effects. On discerning clearly this Doctrine of *Paṭiccasamuppāda*, all the doubts regarding the Doctrines or all the sixteen doubts regarding mind and matter that would occur in the three phases of time (past, present and future) owing to the ignorance of the Doctrine of [282] *Paṭiccasamuppada* disappear in the mental continuum of that Arahant just as dewdrops vanish with the onset of sun heat.

When the middle watch of night came, the Buddha contemplated the Doctrine of *Paṭiccasamuppadā* repeatedly in forward and backward orders throughout the watch. When he was contemplating, his knowledge of Nibbāna, the cessation of the cause became clearer and clearer. This led to the continuous appearance in the Buddha of a series of such mental impulse as *Mahā-kriyā somanassa-sahagata nāṇasampayutta asaṅkhārika javana* preceded by wisdom and rapture. Since he was unable to control that rapture, again he uttered another *udāna* on account of that rapture preceded by wisdom as though the rapture spilled:

Yadā have pātubhavanti dhammā ātāpino jhāyato brāhmanassa. Athassa kankhā vapayanti sabhā yato khayam paccayānam avedi.

When the thirty two Constituents of Enlightenment appeared vividly in

the mental continuum of an Arahant, who has rid himself of all that is evil, who is endowed with right exertion to heat up one thousand five hundred defilements, whose meditation is steadfast and keen to the extent of reaching the Path and *Appanā Jhāna*, by reflecting on the characteristics of impermanence, unsatisfactoriness and non-substantiality of various *samatha* objects such as breathing-out and breathing-in and of both material and mental aggregates; then on account of this vivid appearance of the thirty two Constituents of Enlightenment, he penetrated the unconditioned Nibbāna, the cessation of all the causes such as ignorance, etc.. On discerning clearly the unconditioned ultimate Nibbāna called the cessation of causes (*paccayakkhaya*) all the doubts that would occur [283] owing to ignorance of Nibbāna disappear in the mental continuum of that Arahant just as dewdrops vanish with the onset of sun heat.

When the last watch of the night came, the Buddha contemplated the Doctrine of *Paṭiccasamuppāda* repeatedly in forward and backward orders throughout the watch. When he was thus contemplating, his knowledge of the noble Path that sees thoroughly the incessant going round and cessation of the cycle suffering became clearer and clearer. This led to the continuous of appearance in the Buddha of a series of such mental impulses as *Mahā-Kriya somanassa-sahagata ñāṇasampayutta asankhārika javana* preceded by wisdom and rapture. Since he was unable to control that rapture, still again he uttered a third *udāna* on account of that rapture preceded by wisdom as though the rapture spilled:

*Yadā have pātubhavanti dhammā atāpino jhāyato brāhmanassa
vidhūpayam̐ tiṭṭhati mārasenām̐ sūriyo va obhāsayaṃ antalikkhaṃ.*

When the thirty-two Constituents of Enlightenment appeared vividly in the mental continuum of an Arahant, who has rid himself of all that is evil, who is endowed with right exertion to heat up one thousand five hundred defilements, whose meditation is steadfast and keen to the extent of reaching the Path of *Appanā Jhāna* by reflecting on the characteristics of impermanence, unsatisfactoriness and non-substantiality of various *samatha* objects such as breathing-out and breathing-in and of both material and mental aggregates; then just as the sun that rises and stands on the top of Mount Yugandhara, illuminating the whole vault of heaven with its own light, even so (that Arahant by means of the thirty-two Constituents of [284] Enlightenment) crushes the ten Māra armies such as sensuality, etc., and remains in the brilliance of the torch of his wisdom resembling the sun.

(In the *Udāna Pāḷi*, it is stated that during the first watch of the night, the Doctrine of *Paṭiccasamuppāda* was reflected on in forward order; during

the middle watch, it was reflected on in backward order and during the last watch, it was reflected on in both forward and backward orders. This statement refers to the Buddha's reflection on the seventh night that completed his week-long stay on the Throne.)

After reflecting on the Doctrine of Paṭiccasamuppāda in forward and backward orders throughout the three watches of the night of the first waxing moon of Vesakha, the Buddha uttered the aforesaid three verses of *Udāna*; on the second, third, fourth, fifth, sixth and seventh days too he remained on that Aparājita Throne, enjoying the bliss of Arahantship.

(2) The week of the Gaze (*Animisa sattāha*).

(The seven days during which the Buddha was gazing steadfastly at the Mahabodhi and the Aparājita Throne without closing his eyes are known as *Animisa sattāha*.)

After attainment of Buddhahood and enjoyment of the bliss of Arahantship (without changing his cross-legged position throughout the whole sitting) the Buddha remained on the Aparājita Throne for seven days. In the mental continuum of some ordinary Devas and Brahmas (other than those Ariya Devas and Brahmas who knew the attributes of the Buddha partially because they had the experience of attaining the Path and Fruition in the time of former Buddhas) there arose doubts as they wondered: "The Buddha has not yet got up from the Throne even [285] up till now. Apart from the attributes he has already had, are there still other attributes that would enable him to attain Buddhahood?"

Then on the eighth day (the eighth waning moon) the Buddha got up from his enjoyment of the Arahantship; knowing about the doubts of the Devas and Brahmas, the Buddha rose up to the sky and performed the Twin Miracle of water and fire in order to eradicate their doubts. (The Twin Miracle displayed here at the Mahabodhi, that displayed at the congregation of his relatives in the city of Kapilavatthu, that displayed at the gathering formed because of the heretic Pathikaputta in the city of Vesali--these Twin Miracles were the same as that performed near the mango tree of Kandamba. The detailed description of the last will come up later.)

Having removed the doubts entertained by the Devas and Brahmas by performing the Twin Miracle of water and fire, the Buddha descended from the sky and stood erect like a golden-post on the spot to the easterly north (north-east) of the Aparājita Throne; pondering, "I have indeed attained Omniscience on this Throne of Aparajita", he spent seven days without closing his eyes but gazing at the Throne and the Mahabodhi

where he had attained 'Arahattamagga ñāṇa and Sabbañuta ñāṇa' as a result of the Perfections fulfilled by him throughout the period of four *asāṅkhyeyyas* and a hundred thousand aeons. That spot is known as *Animisacetiya*.

(3) The Week on the Walk (*Cankama-sattaha*).

When the third week came, the Buddha spent seven days, walking up and down on the jewel walk created by Devas and Brahmas and running from east to west between the Aparajita Throne and the *Cetiya* of the Gaze; at the same time he was reflecting on the Dhamma and getting absorbed in *Phala samāpatti* meditating on the Fruition Attainment. That place is called Ratanācankama- Cetiya

[286] (4) The Week at the golden house (*Ratanāghara sattāha*).

When the fourth week came, the Buddha reflected on the supreme doctrine of the *Abhidhammā Piṭaka* while staying cross-legged at the Golden House (*Ratanāghara*) created by Devas and Brahmas at the corner to the north-west of the Mahabodhi.

According to the *Jināṅkārā Tikā*, when the Buddha sat crosslegged in the Golden House and reflected on the Dhamma surveying the beings worthy of conversion, he discerned perfectly the course of practice composed of *sīla*, *samādhi* and *paññā* those convertible beings of Devas, humans and Brahmas world attain the noble state of the Path, Fruition and Nibbāna by establishing themselves in morality through *sīla*, by concentrating their minds through *samādhi* and by putting efforts in their attempt at Insight through Paññā therefore the Buddha reflected first on *Vinaya Piṭaka* which teaches *sīla*, then on the

Sutta Piṭaka which teaches *samādhi* and lastly on the *Abhidhammā Piṭaka* which teaches *Paññā*.

When he came to reflect on the *Abhidhammā Piṭaka*, he tackled first the lower (six) treaties of *Dhammasāṅgani*, *Vibhanga*, *Dhātukathā*, *Puggala Paññatti*, *Kathā Vatthu* and *Yamaka*; there occurred no radiance of his six rays then because his Omniscience was comparatively vast and the doctrinal methods (in those treatises) were comparatively limited; the rays simply could not get activated yet. But when he contemplated the seventh treatise of all-embracing *Paṭṭhāna* with an unlimited number of methods (*anantanaya samanta*), his Omniscience found the opportunity to display its extensive brilliance (just as the giant fish Timiṅgala, one thousand *Yojana* in size, got a chance to play about in the great ocean.)

[287] As the Buddha applied his mind to the most subtle and profound points in the all-embracing *Paṭṭhāna* with an unlimited number of methods, there arose in the mental continuum of the Buddha great rapture. Because of the rapture, his blood became clearer; because of the clearer blood, his skin became cleaner; because of the cleaner skin, the rays of the size of a house or a mountain came out from the front part of his body and spread shooting through the numberless world system in the east just like Chaddanta, the king of elephants, flew across the sky.

In the same way, the rays appeared from the rear part of the Buddha and rushed to the numberless world-systems in the west; the rays appeared from the Buddha's right side and rushed to the numberless world-systems in the south; the rays appeared from the left side and rushed to the numberless world-systems in the north; and from the soles of the feet came out the coral-coloured rays, plunging into the space below after penetrating the mass of earth, the mass of water, and the mass of air; just as a sapphire studded chain was made to turn round and round, even so balls of blue rays arose one after another from his head, reaching the space above after passing through the six Deva-abodes and twenty Brahma-abodes of *Kāmāvacara* planes. At that time the numberless beings in the numberless world-systems shone with golden colour.

N.B. The rays emanating from the frame of the Buddha on the day he contemplated the Doctrine of *Paṭṭhāna* are still moving towards the numberless world-systems even today as continuous chain of temperature-conditioned matter (*utujarūpa*).

[288] **Prayer-verses eulogizing the six rays (*Chabbana, raṁsi Buddha Vandana*).**

In this connection, the prayer-verses eulogizing the six rays of the Buddha and their translations done by Mahāvisuddhārāma Sayadaw will be reproduced here for the benefit of those seeking knowledge (*sutakāmi*).

(1) *Sattasattāhamajjhambī, nātho yo sattā sammasi, patvā samantapaṭṭhānaṁ okāsaṁ labhate tadā*

The noble Buddha, Lord of the three types of beings, reflected on the seven books of *Abhidhammā*, namely, *Dhammasaṅgani*, *Vibhaṅga*, *Dhātukathā*, *Puggala Paññatti*, *Kathāvatthu*, *Yamaka*, and *Paṭṭhāna* while staying in the Ratanāghara in the middle of the seven weeks or during the middle seven of the forty-nine days of *Pallanka-sattāha*, *Animisa-sattāha*, *Caṅkama-sattāha*, *Ratanāghara-sattāha*, *Ajapālasattāha*, *Mucalinda-sattāha* and *Rājāyatana-sattāha*; he reflected by means of his Omniscience that is incomparably deep, subtle and powerful owing to the variety of glorious

Perfections fulfilled aeons after aeons. Then by applying his wisdom he reached the all-embracing *Paṭṭhāna* which, with its various new methods, is even larger and deeper than the ocean, eighty-four thousand *yojanās* in size, surrounded by the range of rocky mountains; having reached the *Paṭṭhāna* thus, his Omniscience that is incomparably deep, subtle and powerful owing to the variety of glorious Perfections fulfilled aeons after aeons got an opportunity to display its brilliance.

(2) *Yojanānaṃ satāyāmo pañca timirapiṅgalo kil'okāsam samudd'eva gambhīre labhate yathā.*

[289] To give an illustration for the purpose of comparison; the gigantic fish named Timirapiṅgala, five hundred *yojanās* long, gets the chance to swim and play, flapping his tail, only in the ocean, eighty thousand *yojanās* in depth, fringed by mountains. Similarly, the Buddha's Omniscience uniquely profound, subtle and powerful owing to the variety of glorious Perfections fulfilled through successive aeons, had occasion to display its brilliance.

(3) *Sammasantassa taṃ tadā satthu sarirato Taṃ taṃ dhāvanti chabbaṇṇā lohitaḍi-pasīdanā.*

When he had thus the occasion to display, the rays of six colours--blue, gold, white, red, pink and a massive brightness (of all these assorted colours) Mran out overwhelmingly to all places, left and right, front and rear, above and below, from the Buddha's body of eighteen cubits' height, because of the clear and shining state of the blood, etc., of the Buddha who was reflecting on the Doctrine of *Paṭṭhāna* (subtle) like atomic particles, the Teacher who poured out his words of advice from his cheerful, golden heart to those of the three worlds of Brahmas, Devas and humans.

(4) *Nīlāyo nīlaṭṭhānehi pitodātā ca lohitaḍa tamhā tamhā tu maṅjeṭṭhā nikkhamiṃsu pabhassarā.*

From the blue parts (of the Buddha's physical frame) such as the hair and the pupil of the eye emanated blue rays about the [290] size of a house or a mountain running away brightly, the rays that were somewhat grayish, somewhat bluish and somewhat greenish like butterfly-peas, blue lotus and blue collyrium making the whole sky and the earth blue, or like blue fans of rubies and cloths that were swinging gently and smoothly, have been running since the day the Buddha reflected on the *Paṭṭhāna* up till now this evening.

From the yellow and golden parts of the Buddha's person such as the skin

emanated the yellow and golden rays about the size of a house or a mountain running away brightly, the rays that covered the ten directions, making them all yellow like cloths of a gold sprinkled with the liquid of gold and spread out and placed in the vicinity or like powders of saffron and realgar and (golden) *kanikara* flowers filling up the sky, have been running since the day the Buddha reflected on the Paṭṭhāna up till now this evening.

From the white parts of his body such as the bones, the teeth and the white portions of the eyes emanated the white rays about the size of a house or a mountain, running away brightly, the rays that are like the stream of milk poured around from a silver jar, or like a silver canopy completely covering the sky, or like silver fans swinging gently and smoothly from the high clouds in the sky, or like silvery jasmine, *maghya*, white lotus, *Sumanā* and *muggara* mixed together, have been running since the day the Buddha reflected on the Paṭṭhāna up till now this evening.

From the red parts of his frame such as the eyes, the flesh and the blood emanated the red rays about the size of a house or a mountain, running away brightly, the red rays that are like the powder of red-lead, molten lac, shoe-flower (China rose), the flower of *Pentapetes phoenicea* (*bandhujivaka puppha*), the [291] flower of the Indian coral tree (*parijata*) making the surface of land and water and the whole sky red, have been running since the day the Buddha reflected on the Paṭṭhāna up till now this evening.

Besides, from the various unascertainable spots of the Buddha's body emanated the rays of light and dark colours (*mañjettha*) resulting from a mixture of black, red and blue and the rays of sparkling, flaming and glittering hues (*pabhassara*) about the size of a house or a mountain, running away brightly, the rays like the lighting in the sky during the month of Vesakha or like the skin of playful insects, or sparks of a blazing fire, have been running since the day the Buddha reflected on the Paṭṭhāna up till now this evening.

(5) *Evaṃ chabbañṇaramsiyo etā yāvajjavāsarā sabhā disā vidhāvanti pabhā nassanti tatthikā.*

Thus the six rays of blue, gold, white, red, darkish and glittering colours rushed in the directions of all ten quarters up till today, a time when the Buddha's teaching still shines forth. The rays of the body and the glory of those Brahmas and Devas that happened to be at *kapparukkhas* or wish-fulfilling trees, gardens and mansions along the course of the Buddha's six rays and that could illuminate the entire ten thousand world systems only

by means of their ten fingers disappear being not capable of outdoing them.

[292] (6) Iti chabbaṇṇaramsittā aṅgirasō ti nāmaso loke patthaṭaḡunam taṃ vande Buddhaṃ namassiyaṃ.

To the Buddha, Lord of the world, who has earned the name Angirasa because he has possessed the rays of six colours in the aforesaid manner, who is endowed with the good reputation spreading up and down in the three worlds, who is worthy of honour done to him by the whole world, who knows the four Noble Truths thoroughly as though they were put on the palm of his hands like a lively ruby, the so-called I, whose body is found, on contemplation, to be composed of thirty-two portions of dirty, disgusting nature, pay homage repeatedly in full faith with my head bowing, recalling the time when the Lord was still alive.

The Patthāna teaching is full of an unlimited number of methods like the sky; it is extensive like the mass of the earth; it is deep like the mass of water in the ocean. And yet its survey by the Buddha was completed within seven days because Omniscience is vast but quick in its application. The place where the Buddha contemplated the Dhamma-Jewel for seven days came to be known as *Ratanaghara-cetiya*.

(5) The week at Ajapala banyan tree.

After spending the four weeks (twenty-eight days) near the Mahabodhi in this manner and when the fifth week came, the Buddha proceeded to the foot of Ajapāla banyan tree situated to the east of the Mahabodhi and stayed for seven full days at the foot of the tree, reflecting on the Dhamma and absorbed in Phalasaṃpatti. (The banyan tree was called Ajapāla because it was here that goatherds came and gathered. *Ajapāla nigrodha*, the banyan tree under the shade of which goatherds took shelter.)

[293] At that time, a brahmin of unknown clan and name, one seemingly violent and haughty by nature, approached the Buddha and had a pleasant and joyful conversation with him. Having finished the pleasant and joyful conversation, worthy of life-long remembrance, the (haughty) brahmin stood at a suitable place and asked the Buddha:

"Venerable Gotama, what virtues make a true Brāhmaṇa in this world
What does it take to become a Noble One?"

Here, the haughty brahmin would not penetrate the four Truths even if the Buddha made him a listener and taught him. True, those who heard the

Buddha's utterance of Dhamma verses prior to his teaching of the *Dhammacakka* sermon would get benefit only as impression on the mind, like the taking of refuges by the merchant brothers Tapussa and Bhallika: they would never realize the Path and Fruition through the penetration of the four Truths. Such is a *dhammatā* natural thing (*Sārattha Dīpanī Tikā*). Since the haughty brahmin could not absorb the Dhamma (not being a person capable of discerning the four Truths), the Buddha did not make him listener of his Dhamma. But being aware of the meaning of the brahmin's question the Buddha breathed forth this *udana* verse:

*Yo brahmaṇo bāhitapāpadhammo nihiñhuñiko nikkasāvo yatatto
vedantagū vusitabrahmacariyo dhammena so brahmavādaṃ vadeyya
yass'ussadā n'athi kuhiñci loke.*

An Arahant called a brahmin is he who has rid himself of all that is evil: he is free from violence and haughtiness; he is free from the stains of defilements; he is intent on developing meditation, or he has the heart restrained with morality; or he has reached Nibbāna, the true cessation of mental formations by realising it through the fourfold [294] Magga Ñāṇa; or he has reached the stage of *Arahatta phala*, the climax of the fourfold *Magga Nāṇa*. He has accomplished the noble practice of the Path which leads to Nibbāna. In this world where things rise and fall, there is absolutely nothing of the five evil things of prominence (*ussadā*) in any of his sense object, namely, prominence of passion (*rag'ussada*), prominence of hate (*dos'ussada*), prominence of delusion (*moh'ussada*), prominence of conceit (*mān'ussada*) and prominence of (wrong) view (*diṭṭh'ussada*). That Arahant who is called a Brāhmaṇa should fearlessly declare: Properly and correctly, I am indeed a true Brāhmaṇa?"

(What is meant here is this: A man endowed with the seven virtues is named a Brāhmaṇa: (1) riddance of evils; (2) therefore freedom from violence and haughtiness; (3) freedom from stains of defilements; (4) restraint of heart through morality; (5) realization of Nibbāna; (6) completion of the noble practice of the Path thereby; and (7) non-occurrence of the five evils of prominence (*ussada*).

Māra's concession of defeat.

Māra had been following the Buddha for seven years to get a chance of finding fault with the Buddha, but had not come across the slightest opportunity to do so. He therefore approached the Buddha when the Buddha was thus remaining at the foot of Ajapala banyan tree and said in verse:

"O Ascetic Gotama, are you brooding over here in this forest because you

are overwhelmed by grief?. Have you incurred loss of property worth hundreds and thousands? Or, are you brooding over here because you want to have property worth hundreds and thousands? Or, are you brooding over here in this forest because you have committed a serious wrong deed in a [295] village or a town and do not dare to face others? Why do you not make friends with the people? You have absolutely no friendship with anybody!"

Then the Buddha answered thus:

"O Māra, I have uprooted and destroyed all the cause of grief, I have not even an iota of evil; being completely free from worry; I remain absorbed in two Jhānas. I have cut off desire for existence (*bhavatanhā*); I have no attachment whatever; I remain blissfully in the two forms of Jhāna. (Contrary to what you think, I am not brooding over here because of grief over loss of property, or on account of my greed for it.)"

Māra said again:

"O Ascetic Gotama, in this world, some men and some recluses are attached to their utility objects such as gold and silver, and their requisites such as robes, etc., saying "This is mine". If your mind is attached, like these men, these recluses, to that gold and silver, etc., and to that robe, etc., you will never escape from my domain of three existences.

The Buddha replied:

"O Māra, I have no attachment at all to the utility objects such as gold, silver etc., and to the requisites such as robes, etc., saying "This is mine." Unlike others, I am not the one who says "This is mine". "O Mara, take me as such a one! Since I have abandoned the three existences, you will never see my path in your domains such as the three existences (*bhavas*), the four ways of rebirth (*yonis*), the five courses (*gatis*), the seven consciousness states (*viññanāṭṭhis*), and the nine abodes of sentient beings."

[296] Again Māra said arguing:

"O Ascetic Gotama, If you know the good secure path leading to Nibbāna, go alone. Why do you want to teach others and convert them?"

Then the Buddha said:

"O Māra, (however much you try to hinder me) I shall keep on teaching them the correct noble Path leading to Nibbāna if I am asked about the

good Path and Nibbāna, free from death, by Devas, humans and Brahmas, who are desirous of reaching there, Nibbāna, the other shore of existence."

When said thus, Māra, being at his wits' end like a crab whose thumb had been broken by village children uttered the two following verses (to concede his defeat):

*Medavaṇṇaṇi ca pāsānaṃ, vāyaso anuparrigā apettha muduṃ vindema, api
assādanā siyā. Aladdha tattha assādaṃ. vāyasetto apakkame kāko'va
selamasajja nibbijjāpema Gotama.*

"Buddha, Gotama by name, a descendent of the great elected Monarch (*Mahāsammata*)! (A simile goes that) a starving foolish crow jumped about in the eight directions, encircling a stone that has the semblance of a lump of fat and tearing it apart by piercing with its beak, for he thought that he would get a soft piece of fat together with some flesh out of it and that its taste would be really delicious, pervading the whole body.

"Failing to get the delicious taste from that stone, the foolish crow left it. Like that foolish crow, having failed to relish the slightest taste though it had tried to tear apart the stone resembling a lump of fat departed from it, we give up, feeling [297] sad and despondent almost to the point of heart break, being unable to accomplish anything desired after annoying, offending and deterring you, Lord".

The daughters of Māra came to entice the Buddha.

Therafter Māra mused thus: "Though I have all along followed the Buddha to find fault with him, yet I could not find even a small amount of this Prince Siddhattha's wrongdoing worthy of blame. Now, this Prince Siddhattha has escaped from my domain of three worlds." Thus he brooded and was so dejected that he sat squatting alone on the main road not far from the Buddha and scratched sixteen lines on the ground pondering over sixteen events. The sixteen lines meant:

(1)"Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Generosity in my former existences. On this account I cannot be the equal of the Prince." With this thought Māra drew the first line.

(2) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Morality in my former existences. On this account I cannot be the equal of the Prince. "With this thought Māra drew the second line.

(3) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of

Renunciation in my former existences. On this account I cannot be the equal of the Prince. "With this thought Māra drew the third line.

(4) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Wisdom in my former existences. On this account I cannot be the equal of the Prince." With this thought Māra drew the fourth line.

[298] (5) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Energy in my former existences. On this account I cannot be the equal of the Prince." With this thought Māra drew the fifth line.

(6) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Forbearance in my former existences. On this account I cannot be the equal of the Prince." With this thought Mara drew the sixth line.

(7) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Truthfulness in my former existences. On this account I cannot be the equal of the Prince." With this thought Mara drew the seventh line.

(8) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Resolution in my former existences. On this account I cannot be the equal of the Prince." With this thought Mara drew the eighth line.

(9) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Loving-kindness in my former existences. On this account I cannot be the equal of the Prince." With this thought Mara drew the ninth line.

(10) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Equanimity in my former existences. On this account I cannot be the equal of the Prince." With this thought Mara drew the tenth line.

[299] (11) "Unlike this Prince Siddhattha, I have not fulfilled the ten Perfections in my former existences to acquire the knowledge of thoughts and intentions of others (*indriyaparopariyatti-ñāṇa*) which is not common to many. On this account I cannot be the equal of the Prince." With this thought Māra drew the eleventh line.

(12) "Unlike this Prince Siddhattha, I have not fulfilled the ten Perfections in my former existences to acquire the knowledge of inclinations and disposition of others (*āsayānusaya-ñāṇa*) which is not common to many. On this account I cannot be the equal of the Prince." With this thought Māra drew the twelfth line.

(13) "Unlike this Prince Siddhattha, I have not fulfilled the ten Perfections in my former existences to acquire the knowledge of the attainment of

great compassion (*mahākarunāsamāpatti-ñāṇa*) which is not common to many. On this account I cannot be the equal of the Prince." With this thought Māra drew the thirteenth line.

(14) "Unlike this Prince Siddhattha, I have not fulfilled the ten Perfections in my former existences to acquire the knowledge of the performace of the Twin Miracle (*yamaka-pāṭihāriya-ñāṇa*) which is not common to many. On this account I cannot be the equal of the Prince." With this thought Māra drew the fourteenth line.

(15) "Unlike this Prince Siddhattha, I have not fulfilled the ten Perfections in my former existences to acquire the knowledge of unobstruction (*anāvaraṇa-ñāṇa*) which is not common to many. On this account I cannot be the equal of the Prince. With this thought Māra drew the fifteenth line.

[300] (16) "Unlike this Prince Siddhattha, I have not fulfilled the ten Perfections in my former existences to acquire Omniscience (*Sabbāññuta-ñāṇa*) which is not common to many. On this account I cannot be the equal of the Prince." With this thought Māra drew the sixteenth line.

At that time, Māra's three daughters, *Tanhā*, *Aratī* and *Ragā*, looked around, thinking, "we have not seen our father (Māra). Where is he now?," and they saw him brooding, squatting and scratching lines on the ground. So they approached their father quickly and asked: "Father, why do you look so sad and dejected?" "Dear daughters," "replied Māra, "this Ascetic Gotama has escaped my domain of three worlds. Though I have been following him for all this period of seven years to find faults with him, yet I could not find the least chance to blame him for his wrong. Therefore I am so sad and dejected." "Father, please do not get worried at all. We shall entice this Ascetic Gotama and bring him to your presence, father," promised the three daughters.

Then Māra said: "Dear daughters, nobody in the world is able to entice this Ascetic Gotama. This Ascetic Gotama is well established in his unshaken faith." "Father, we are womenfolk. We shall get him bound in the snares etc., of passion and bring him to you quickly. Please do not get disappointed and worried." Saying thus, the three female deities approached the Buddha and said to him enticingly "Venerable Recluse, Permit us to attend on you, sitting respectfully at your feet and satisfying all your needs." The Buddha however ignored them, and remained enjoying the bliss of Nibbāna absorbed in *Phalāsamāpatti* without opening his eyes.

Again, the three daughters of Mara discussed among themselves: "Menfolk have different tastes. Some love young and tender females;

others like women in the first phase of life. Still others prefer those of the middle phase. So let us assume various ages and allure this Recluse" Accordingly, each of them created one hundred ladies (1) under the guise of young women, (2) under the guise of prenatal ladies, (3) under the guise of those having given birth but once, (4) under the [301] guise of those having given birth twice, (5) under the guise of middle-aged women, and (6) under the guise of well grown-up ladies; each and every one of them was made beautiful. Then they approached the Buddha six times and said alluringly as before: "Venerable Recluse, permit us to attend on you, sitting respectfully at your feet and satisfying all your needs." As on the previous occasion, the Buddha ignored them and remained enjoying the bliss of Nibbāna absorbed in *Phala samāpatti* without opening his eyes.

Thereafter the Buddha said: "Go away, deities. Seeing what benefit did you try to tempt me like this? Such a thing should be done to those who are not free yet from passion (*rāga*), hate (*dosa*) and delusion (*moha*). As for me, I have absolutely done away with passion; I have absolutely done away with hate; I have absolutely done away with delusion." Then the Buddha uttered the following two verses as mentioned in the *Dhammapada*:

Yassa jītam nāvajīyati
Jitamassa no yāti kosi loke tam Buddhamananta gocaram apadam kena
padena nessatha.

Yassa jālinī visattikā tanhā natthi kuhin ci netave
tam Buddhamananta gocaram padam kena padena nessatha.

The Buddha, having overcome the defilements, has nothing to conquer again. No defilement that has been conquered follows the Buddha. That Buddha who has infinite range of sense perception through all embracing wisdom, who is devoid of such factor as passion (*rāga*), by which way will you take him away. [302] The Buddha is devoid of such factors as craving (*tanhā*), which like a net would ensnare him back to any existence, which has the nature of a violent poison; or which is particularly able to cling or adhere to things. The Buddha who has an infinite range of sense perception through all-embracing wisdom, who is devoid of such factors as passion, by which way will you take him away."

After saying in praise of the Buddha among themselves,. "Our father has told us the truth. This Recluse Gotama, being endowed with such attributes as *Arahanī* and *Sugata*, cannot be easily enticed by means of passion, "they returned to their father Māra.

The Buddha's intention to live honouring the Dhamma.

While the Buddha was staying the week at Ajapala, he pondered: "It is miserable indeed to live without showing respects to others (with nobody to respect). Whom should be approached and held by me in high esteem: one who has rid himself of all defilements, who has removed evils?" Then he continued to ponder thus: "I should live near someone who is superior to me in morality, concentration, wisdom and emancipation so that my morality, concentration, wisdom and emancipation which are still incomplete and inadequate will become complete and adequate. Then the Buddha made a survey with his Omniscience to find out someone superior to him in morality, concentration, wisdom and emancipation. Seeing no such person in the three worlds, he thought, it will be good if I live paying respects only to the Dhamma that I have penetrated."

At that moment, knowing the Buddha's intention, *Sahampati Brahma* arrived instantly in the presence of the Buddha and having put his shawl on the left shoulder and touched the ground with his right knee, he [303] raised his folded hands in adoration and said: "Glorious Buddha, what you have thought of is correct. Blessed One, those Buddhas who appeared in the past lived honouring only the Dhamma. Those Buddhas who will appear in the future will also live honouring only the Dhamma. Glorious Buddha, I should like you appearing as a Buddha at present to live honouring only the Dhamma." He also added the following three verses:

Ye ca atītā Sambuddhā, ye ca Buddhā anāgatā, yo cetarahi Sambuddho,
bahūnaṃ sokaṇāsano. Sabbe saddhammagaruno vihaṃsu viharanti ca,
athopi viharissanti esā Buddhāna dhammatā.
tasmā hi attakāmena
mahattaṃ abhikahkhītā, saddhammo garukātabbo saram Buddhāna
sāsanāṃ.

Lord glorious, there exist those Buddhas who arose in the past, those who will arise in the future, and he who is arising now, who removes or destroys the thorn of worry of many Devas, humans and Brahmas.

All these Buddhas of the three phases of time lived paying respects to the Dhamma, are living and will live in the same manner. Such a living with respects paid to the Dhamma is a custom of Omniscient Buddhas.

Therefore, he who wishes to gain benefits and who is desirous of being a highly honoured person should pay respects day and night to the Dhamma-jewel which is the property of the virtuous, bearing in mind the three aspects of the Teaching.

After uttering these three verses, Sahampati Brahma saluted the Buddha respectfully, circumambulated the Buddha and disappeared from that very place and arrived back at his Brahma abode. Then, [304] knowing thoroughly that the request made by Sahampati Brahma, was quite appropriate for him, the Buddha lived paying respect only to the Dhamma that he had realized. (Later on the Saṅgha became complete with the four greatness in number (*mahatta*), namely, (1) greatness in number of elders (*rattaññu-mahatta*), (2) greatness in number of members of Saṅgha, (*Vepulla-mahatta*) (3) greatness in number of teachings, (*Brahmacariya-mahatta*) and (4) greatness in number of material gains (*Lābhagga-mahatta*). At that time, the Buddha showed respects to the Saṅgha also. For that reason, when his aunt Mahapajapati Gotamī offered him a pair of cloth meant to be robes, the Buddha said, "Dear aunt, give it to the Saṅgha. Giving the Saṅgha would mean giving me as well as the Saṅgha." Thus the Buddha clearly displayed his respects and adoration to the Saṅgha.)

(6) The week at Mucalinda Lake (*Mucalinda sattaha*).

After spending seven days reflecting on the Dhamma under Ajapala banyan tree, the Buddha left it for the Mucalinda (*Barringtonia acutangula*) tree near east of the Mahabodhi. There at the foot of the Mucalinda tree, the Buddha spent seven days sitting cross-legged and enjoying the bliss of Arahantship.

At that time the great untimely rain (the great rain before the rainy season) fell for seven days. (Such rain falls only on two occasions| one on which a Universal Monarch appears and the other on which a Buddha appears.) When the great rain fell, a very powerful Nāga king, Mucalinda, who ruled the Nāga abode underneath the Lake thought thus: "This great unseasonal rain fell as soon as the Buddha took shelter in my abode. It will be good if the dwelling place for the Buddha can be found." The Nāga king was powerful enough to create by himself a big mansion with seven kinds of jewels but he considered that "It will not be of great benefit if I were to create a big mansion of jewels and offered it to the Buddha. I shall render my service to the [305] Buddha by means of my body." So he assumed a huge physical frame and encircled the Buddha with his seven coils and covered the Buddha's head with his expanded hood so that the Buddha could not be harmed by the cold, heat, gnats, mosquitoes, flies, etc.

(The inside of the coils was as vast as the lower story of the Lohapasada. It was the intention of the Nāga king to let the Buddha stay in the four attitudes of lying, sitting, standing and walking as he pleased. That was why the Nāga king created such a vast place with his coils. The Buddha,

however, spent seven days in the sitting attitude. Inside of the coils at the centre was placed a bejewelled throne. Above the throne was a canopy from which fragrant festoons of flowers exquisite with golden stars were hanging. In the four corners were scented oil lamps lighted brightly. Caskets containing sandalwood were left open in the four directions. On the bejewelled throne at the centre of the coils sat the Buddha enjoying the bliss of the attainment of Fruition. (*Majjhima Aṭṭhakathā*)

In this manner, the Buddha stayed inside the seven coils of Mucalinda Nāga king and spent seven days enjoying the bliss of Arahantship as though he was passing the time in a scented chamber of not too narrow a size. When the Nāga king looked up very high in the sky and saw it free of clouds and as it was no longer necessary to cover the Buddha with his coils and hood, he discarded the form of a naga and assumed the guise of a handsome young man standing with his hands clasped in front of the Buddha.

Then reflecting and realizing the fact that "To him who enjoys the bliss of Nibbāna occurs happiness wherever he sojourns.", the Buddha breathed forth the following two solemn verses of ecstasy as he was not able to contain his joy:

[306] Sukho viveko tuṭṭhassa, sutadhammassa passato.
abyāpajjaṃ sukhaṃ loke, pāṇabhutesu saṃyamo.

Sukhā virāgatā loke, kāmānaṃ samatikkamo.
asmimānassa yo vinayo etaṃ ve paramaṃ sukhaṃ.

Nibbāna which is a seclusion from the four substrata of rebirth (*upadhis*) is bliss. Display of no anger but loving-kindness towards humans, Devas and Brahmas, by him who is contented with his accomplishment through four knowledges of the Path, who has realized the Dhamma by means of his eyes of wisdom, or who has penetrated the Dhamma, and who has seen through his eyes of wisdom Nibbāna which is devoid of the four *upadhis* and the Dhammas that are worth-knowing, is bliss in this world. Development of compassion, a practice of Brahmas, free of violence and cruelty, is bliss.

The noble Anāgāmi Path, which gives rise to the knowledge of detachment from passion, which resists and escapes by eradicating sensual pleasures is bliss, in this world. There exists the Fruition of Arahantship that completely eliminated the egoistic idea: I am; that Fruition of Arahantship is indeed the best happiness of all conditioned things.

(7) The week at Rājāyatana tree (*Rājāyatana sattāha*).

After spending seven days enjoying the bliss of Arahantship at the foot of Mucalinda tree and when the seventh week came, the Buddha [307] moved from that place to Rājāyatana tree (*Buchanania latifolia*) to the south of the Mahabodhi and sat at the foot of the tree enjoying the bliss of Arahantship for seven days.

(In this way, *Sattasattāha* or 7x7 days = 49 days had been completed. During these forty-nine days, the Buddha did not do any of the following: rinsing the mouth, washing the face, cleansing the body (discharging the body); bathing. taking meal, drinking water, and lying down. He spent the time by entirely enjoying the bliss of Jhāna and Fruition.)

When the forty seven days had completed, on Wednesday, the fifth waxing moon of Āsaḷha, while staying at Rājātana, Sakka came and offered the medicinal fruit of myrobalan (*Terminalia citrina*) as he knew the Buddha's desire to wash the face and clean himself. The Buddha took the fruit. As soon as he had taken the fruit, he answered the call of nature. Thereafter Sakka gave the tooth-cleaner from the Nāga abode, and the water from Anotatta lake (for washing the face). The Buddha used the tooth-cleaner, rinsed the mouth and washed the face, with the Anotatta water, and remained sitting under the Rājāyatana tree.

The two merchant brothers, Tapussa and Bhallika, took double refuge.

Then the two merchant brothers, Tapussa and Bhallika, were travelling with five hundred carts from their home of Ukkalājanapada to Majjhimadesa for trading; and as they were coming by the main road near the Rājāyatana tree, the carts stopped as if they were stuck in the mud although the ground was even and free from water. Just while they were asking, "What is the cause? and discussing among themselves a male deity who happened to have been closely related to the merchant brothers in the past existence revealed himself clearly in his physical frame from up the fork of a tree and said: "Young men, not long after [308] attaining Buddhahood, the Buddha absorbed in the bliss of Arahantship is still staying at the foot of the Rājāyatana tree at present without having taken any food for the whole duration of forty-nine days. Young men, adore and honour the Buddha with offering of alms food. This will bring you welfare and happiness for a long time."

On hearing this they became much delighted and considering that "It will take time to cook rice", they went to the Buddha taking with them rice-cakes and balls of honey-food that they had brought with them all along. Having approached the Buddha they respectfully paid obeisance to him,

and stayed at a suitable place. "Blessed One, may the Blessed One accept our rice-cakes and balls of honey-food. Your acceptance will cause welfare and happiness to us for long."

Thereupon the Buddha wondered "My brother-like predecessors had never received alms food with their hands. So, with what shall I receive now these rice-cakes and balls of honey-food being offered by these merchant brothers?" (Because the earthen bowl given by Ghaṭikāra Brahma on his renunciation had disappeared since the day he received Sujātā's milk-rice). Knowing the thought of the Buddha, the four Deva kings of the four directions, namely, Dhataratṭa, Viruḥhaka, Virūpakkha and Kuvera respectfully handed four bowls of blue stone. The Buddha, however, refused to take them. Again, the four Deva kings gave the Buddha four bowls of (natural) stones having the colour of green gram (*Phaseolus mungo*). These four bowls the Buddha accepted. And out of compassion and goodwill towards the Deva kings he placed one bowl upon another and resolved thus: "Let there be only one bowl." No sooner had the Buddha resolved thus, the four bowls reduced themselves to just one bowl with four rims.

The Buddha then received the rice-cakes and balls of honey-food with that alms bowl and partook of them and delivered a sermon of appreciation suitable to the merchant brothers. Then the two brothers [309] took refuge in the Buddha and the Dhamma (as the treasure of the Saṅgha had not come into existence yet at that time) and thereby became devotees who had to pronounce only two-word refuge (*Devācika-saraṇa*) with reference to the Buddha and the Dhamma, saying: "We take refuge, sir, in the Blessed One and the Dhamma" (*Ete mayam bhante Bhagavāntam saraṇam gacchāma dhammañ ca*). (These two were the first devotees in whom the two-word refuge was established.)

Thereafter the two merchant brothers made a request saying: "Blessed Buddha, give us something out of compassion to us for our worship for ever". The Buddha then rubbed his head with the right hand and gave them the relics of his hair conceding to their request. Obtaining the hair relics, the brothers were very much delighted as if ambrosial waters were poured on them. After finishing their trading they returned and arrived back at their native town of Pukkaravatī in the district of Ukkalā where they built a *cetiya* enshrining in it the hair-relics kept in a gold casket.

End of Rājāyatana Sattāha.