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BY
THE MOST VENERABLE MINGUN SAYADAW
BHADDANTA VICITTASĀRĀBHIVAMSA
TIPIṬAKADHARA DHAMMA BHANḌĀGĀRIKA
AGGA MAHĀPAṆḌITA
ABHIDHAJA MAHĀRAṬṬHAGURU
ABHIDHAJA AGGAMA HĀ SADDHAMMAJOTIKA

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Events from the 2nd rains-retreat to the 9th.

THE ARRIVAL OF TWO WANDERING ASCETICS, UPATISSA AND KOLITA, (FUTURE CHIEF DISCIPLES), AT THE FEET OF THE FULLY SELF-ENLIGHTENED.

[1] [Having heard the news of the arrival of the Buddha at Rājagaha, King Suddhodana sent a number of ministers, each accompanied by one thousand attendants, to invite the Buddha to his Royal City. This event took place at or about the waning moon of *Phussa* (Pyatho). (It will be noted that) if we treat this episode as the starting point of this chapter, it will not be easy for the inclusion of the story of [the two Chief disciples](#)¹ hereafter; hence the exposition of the relevant account of the two Chief disciples in abridged form is given here by way of introduction.]:

The time was about the first waxing moon of *Māgha*(Tabodwe) when the Buddha had been in Rājagaha for about half a month. At that time the great teacher of the wandering ascetics, Sañjaya, was residing at Rājagaha with two hundred and fifty followers. During that period the [2] wandering ascetic Upatissa, the future Chief Disciple Venerable Sāriputta and wandering ascetic Kolita, the future Chief Disciple Venerable Mahā Moggalāna happened to be undergoing training in the ascetic practices under the great teacher Sañjaya.

The two ascetics, Upatissa and Kolita, who were childhood friends, found out, on completion of the course of training within two or three days, that the ascetic teacher's doctrine did not contain any element whatsoever of Deathless Nibbāna.

"My friend, this ascetic teacher's doctrine is fruitless; it is without essence; we will make solemn vow that, from now on the one who realises first the Deathless Nibbāna should tell about it to the other who is still after it".

On that day of about the first waxing moon of *Phagguna*(Tabaung), Venerable Assaji, one of the Pancavaggīs, after rearranging his robe and taking an alms bowl and upper robe, set out for Rājagaha to receive alms-food. His deportment was dignified and inspired confidence, whether in going forward or back, looking forward or sideway, with eyes cast down confining the range of vision to a radius of four hands' lengths.

When ascetic Upatissa, the future Sāriputta, saw Venerable Assaji entering Rājagaha deporting himself with dignity and grace, he thought to himself:

"I am certain this bhikkhu must be one of those in the world who have attained the *Arahatta-maggaphala*. It might be well to approach him and ask, "Friend, under whom have you gone forth? Who is your teacher? Whose teaching have you accepted?" But then he continued to consider thus:

"This is not the proper time to ask this bhikkhu; he is on his alms-round in the city. We two friends have so desired the Deathless State of Nibbāna, having deduced that "If there is death, there must also be the State of Deathlessness". For me who has been seeking to realize this inferred objective of Nibbāna, it would be well to dog the footsteps of this monk". Accordingly he followed closely behind the Venerable Assaji.

[3] When Assaji had finished his alms-round, Upatissa sensed his desire to take a seat for his meal. He therefore laid out a short-legged stool he had carried all along the way and offered some water from his jug when the Thera had had his meal. Having thus fulfilled the duties that a pupil would do to a teacher, he entered into courteous, cordial conversation with the Thera and said:

"Friend, your faculties are fully clear and serene; your complexion is clear and bright and unblemished. Friend, under whom have you gone forth? Who is your teacher? Whose teaching have you accepted?"

Venerable Assaji replied, "Friend, I have gone forth under the Perfectly-Self Enlightened Buddha, a scion of the unbroken Sakya dynasty, who renounced the world and became a recluse. He is my teacher; I am the one who accepted his teaching." Upatissa then asked, "Friend, What does your teacher Buddha profess? What does he teach?"

Venerable Assaji contemplated: "These wandering ascetics hold views which are antagonistic to the *Sāsana*, and I must show this wandering ascetic Upatissa clearly the deep and subtle nature of the teaching" and gave this reply. "Friend, I am but a junior member of the Order, having come into the *Sāsana* quite recently. I will not be able to explain the Dhamma extensively; I will be able to tell you its essential meaning only in brief."

The wandering ascetic Upatissa, the future Sāriputta thought of informing Venerable Assaji, "I am Upatissa, a wandering ascetic and an intellectual; please teach me to the best of your ability either little or in extension. It is my responsibility to try and understand your discourse by extending it in a hundred or thousand ways," but said only:

"So, be it, friend. Please teach me a little or much; (and in doing so) please preach me only the essential meaning. I wish to listen only to the essential meaning for what avails me if you teach many matters of letters, versification and such others."

Thereupon, the Venerable Assaji, taught the Dhamma which is complete with the essential meaning of the Four Noble Truths:

[4] *Ye dhammā hetuppabbhavā,
Tesaṃ hetuṃ Tathāgato āha;
Tesañca yo nirodho,
Evaṃ vādi Mahāsamaṇo.*

"Friend, the five-fold aggregate otherwise known as the Truth of Suffering (*Dukkha Sacca*) owe their origin to craving (*taṇhā*) or the Truth of origin of suffering (*Samudaya Sacca*). Our Teacher, the Enlightened One has told the truth of Suffering (*Dukka Sacca*) and the Truth of origin of Dukkha (*Samudaya Sacca*). He has also taught the Truth of Cessation of Dukkha (*Nirodha Sacca*) and the Truth of the Path leading to the Cessation of Dukkha (*Magga Sacca*). Such is the pure doctrine held by the Great Samaṇa, our Master who expounds these Four Noble Truths in analytical detail.

After hearing the first half of the above discourse, the wanderer Upatissa attained the Fruition stage of *Sotāpanna*; he finished hearing the remaining half of the discourse when he had already become a *Sotāpanna*.

The future Sāriputta then said:

*Eseva dhammo yadi tāvadeva,
paccavyatha padamasokaṃ;
adiṭṭhaṃ abbhatītaṃ,
bahukehi kappanahutehi.*

"This is the very teaching, the Truth we, the two friends, have been searching for, even though it has enabled me to attain personally and realise only the Fruition of the First Path (*Sotāpattiphala*). You, Venerable Sir, have attained and realised the State where there is no sorrow, the Nibbāna. Because we have not seen this Truth, the Nibbāna, we have suffered a great loss, wasting innumerable world cycles."

After saying thus, it occurred to the wanderer Upatissa that there should be some things more special in this supramundane matter, even before he had achieved the higher stages of it. He therefore requested the

Venerable Assaji thus: "Let things stand where they are for the time being; do not continue to teach the higher stages of the doctrine. Let [5] me beseech you to tell me where our teacher, the Enlightened One, is now residing." "Friend, the Tathāgata has been residing at the Veḷuvana Monastery", replied the Venerable Assaji. Thereupon, the Wanderer Upatissa said, "If so, Venerable Sir, please go ahead; I have a friend to whom I have the bounden duty to show the knowledge of the Deathless I have acquired before him. After fulfilling my promise to him, I shall follow with my friend in your wake to the presence of the Blessed One". He then respectfully made obeisance to the Thera circumambulating three times about him as a gesture of gratitude and made his way towards the residence of the Wanderers.

Wanderer Kolita's Attainment of Sotāpanna.

When wanderer Kolita saw wanderer Upatissa coming even from a distance it occurred to him, "My friend's face looks entirely different from that of previous days; it seems certain that he has realised the Deathless Nibbāna". So he asked wanderer Upatissa thus: "Friend, your faculty of senses is fully clear and serene; your complexion is clear, bright and unblemished. How is that, my friend? Have you acquired the knowledge of the Deathless Nibbāna?" "Yes, friend, I have indeed realized Nibbāna that is free from death". On being questioned by wanderer Kolita under what circumstances he had attained the Deathless Nibbāna, Upatissa told him in detail what had transpired during his meeting with the Venerable Assaji and repeated the verse " *Ye dhammā hetuppabbhavā*" etc., After hearing the verse in full length, Kolita attained *Sotāpatti* and asked "Friend, Upatissa, where is our Master, the fully Enlightened One now residing?". Upatissa replied, "Our Master Tathāgata is residing at Veḷuvana Monastery, according to Venerable Assaji". Upon this, Kolita, (being an impulsive person) said, "If so, friend, let us go to the Tathāgata right away; the Glorious Buddha, the Enlightened One is our Master, our benefactor."

[6] Upatissa and Kolita went to see the great teacher Sañjaya and his disciples.

Upatissa, the future Sāriputta, who with a kindly disposition had regard for the feelings of their followers, suggested with the patience and foresight, "Friend, those two hundred and fifty wandering ascetics have been depending upon us, have always looked up to us, and have lived in the ascetic precincts, always watching our behavior and disposition; let us also inform those 250 wanderers; only if we inform them can they act as they wish," and also as one who always had profound respects for teachers he went on to point out, "let us also acquaint our teacher Sañjaya

with what we have learnt about Nibbāna that is void of death. If he is intelligent and wise, he will believe us and surely go along with us to the Tathāgata. On hearing the teaching by the Tathāgata, he might realise the Path and Fruition through penetrative knowledge". So saying the two friends first went to the two-hundred and fifty followers and told them, "We are going to the Tathāgata, the Glorious Buddha, the Enlightened One who is our Master, our benefactor".

All the two hundred and fifty disciples responded, "All of us have been living here depending solely upon you and watching your behavior and disposition. Should you decide to go to the Tathāgata and practise the holy life in the presence of the Blessed One, all of us will also follow suit"

Then the two friends went to the great teacher Sañjaya and made three vain attempts to persuade him to go to the Tathāgata with them. Finally the great teacher asked, "Young men, in this world, are there many who are unwise, or many who are wise?". When they replied, "Master, in this world there are many who are unwise, and few who are wise", the great teacher Sañjaya made this final remark, "Young men, if that be the case, wise men will go to the recluse Gotama, the wise, and those who are unwise will come to me, the unwise. You may go ahead; I can not, in any case, accompany you". So the two friends, accompanied by their two hundred and fifty followers made their way to Veḷuvana Monastery where the Blessed one was residing.

[7] As the two friends Upatissa and Kolita led away the two hundred and fifty wandering ascetics to the Veḷuvana Monastery, the entire precincts of the great teacher Sañjaya became absolutely lifeless and silent. His followers had dispersed, and looking upon the silent and deserted scene, the lonely teacher Sañjaya felt so desolate that under pressure of the raging flame of grief within, boiling blood bubbled forth from his mouth.

At that time, the Tathāgata was sitting in a stately manner amidst an audience (of Saṃghas) and delivering a discourse. When the Tathāgata saw from a distance the two ascetic friends and their 250 followers coming towards Veḷuvana Monastery, he drew the attention of the bhikkhus who were listening to his discourse, saying,

"Bhikkhus, yonder come Kolita and Upatissa, the two friends of boyhood; these two are destined to become the pair of Chief Disciples on my Left and Right".

The two friends and their 250 disciples approached the presence of the

Blessed One bowing their heads at the feet of the Tathāgata, in profound respect.

All of them becoming *Ehi-bhikkhus*.

Having made their obeisance to the Blessed One, they requested the Buddha that they may be ordained as monks thus, "Glorious Buddha! Glorious Buddha, may we have lower and higher ordinations in your presence". The Buddha stretched out his golden hand and called out (in the same way as before) thus: "*Etha Bhikkave* etc.," "Bhikkhus, come! receive the lower and higher ordinations you have asked for, my dear sons. The Dhamma has been well taught by me; strive to undergo noble training in its three aspects so as to bring about the end of the round of suffering". No sooner had the Buddha uttered thus than the two friends together with their two hundred and fifty disciples instantly turned into full-fledged bhikkhus like senior Theras of sixty years standing, readily dressed up and equipped with eight supernaturally created requisites each in its proper place, paying homage to the Buddha with due respect. The appearance of laymen vanished miraculously as they were transformed into bhikkhus: (The very utterance by the Buddha "Come [8] bhikkhus" meant a process for them to become established bhikkhus. There was nothing to do with the procedure in an ordination hall.)

Attainment of Arahantship by 250 followers.

After they had thus become '*ehibhikkhus*', the Buddha proceeded to expound an appropriate discourse in harmony with the intellectual level and disposition of the 250 followers of the two friends. (With the exception of the two Agga Sāvakas), these 250 bhikkhus attained Arahantship at that one sitting.

As regards the two Chief Disciples, they had not yet become accomplished in the three higher Paths, because, of the three *Sāvaka Ñāṇas*, conditions for attainment of *Agga Sāvaka Pāramī Ñāṇa* surpass those of the other two namely, *Mahā Sāvaka Pāramī Ñāṇa* and *Pakati Sāvaka Pāramī Ñāṇa* and are more extensive.

Venerable Mahā Moggalāna's Attainment of Arahantship.

After his ordination the Venerable Mahā Moggalāna started to practise earnestly the holy life in a forest depending for his sustenance on a small village, called Kalavālaputta, in the country of Magada. Making a strenuous effort in his practice, walking up and down the path for full seven days, he felt tired and weak on the seventh day and sat down at the end of the path dozing, being overcome by torpor. The Tathāgata roused

him from the fit of torpority with teaching and instruction and he eventually overcame it. On hearing the Buddha's instruction on the meditation on the Elements (*Dhātu Kammaṭṭhana*) he became perfected in the three higher Paths and achieved [the height of the *Sāvaka Pāramī Ñāṇa*](#).²

Venerable Sāriputta's Attainment of Arahantship.

Half a month (15 days) from the date of his ordination, (on the Fullmoon day of *Magha*), Venerable Sāriputta while staying with the Buddha in the Sūkarakhata cave (dug by pigs) on mount Gijjhakuta, in [9] Rājagaha, heard the Tathāgata's discourse on the *Vedanāpariggaha Sutta* also known as *Dīghanakha Sutta* (of 3-Paribbājaka Vagga, Majjhima Paṇṇāsa, Majjhima Nikāya.) given to the Sariputta's own nephew, wanderer Dighanakha. While following the discourse intently, the Venerable Sāriputta practised the meditation on feeling (*vedanā kammaṭṭhāna*) thereby developing penetrating insight. As a result he became an Arahant achieving the highest stage of the *Sāvaka Pāramī Ñāṇa*. He may be likened to one who enjoys the food laid in readiness for another person. He also penetratingly discerned the sixteen states of knowledge.

(Herein, a question might arise: why did Venerable Sāriputta, possessed of great wisdom, attained Arahantship after the Venerable Mahā Moggalāna? The answer in brief is: The preliminary steps taken by the Venerable Sāriputta in the matter of meditation practices, were wider or greater than those of the Venerable Mahā Moggalāna. Here is an example: When ordinary common people contemplate travelling, they can do so quickly because they have a limited amount of kit or paraphanelia to carry whereas kings cannot set out quickly because arrangements have to be made for regiments of elephants, horse-men, charioteers, infantry etc., to accompany them on a grand scale. As the saying goes, 'It takes the cooking time of a boat load of white beans for a king to appear before his audience.'

Further explanation: Future Buddhas or *Sammā Sambodhisatta*, Future Private Buddhas or *Pacceka Bodhisatta*, and Future Disciples of a Buddha or *Sāvaka Bodhisatta* all have, as their object of Insight Meditation the aggregate of conditioned formations or [10] mental and physical phenomena. This aggregate which forms the object of Insight Meditation is known as *Sammasanacāra* which means the practising ground for development of knowledge of impermanence, unsatisfactoriness and insubstantiality (*anicca, dukkha, anatta*). It is also called *Vipassanā Bhūmi* meaning, the aggregate of mental and physical phenomena which form the basis of developing the Insight, *Vipassanā Ñāṇa*.

Of these Bodhisattas,

(1) Future Bodhisatta contemplate the *anicca, dukkha, anatta*, characteristics of the internal aggregate of conditioned existence, that is to say, mental and physical phenomena occurring continuously in sentient beings, as well as of external inanimate objects that have no power of sense-perception, that exist within the compass of one hundred crores of world Universe.

(2) *Pacceka-Bodhisattas* contemplate the *anicca, dukkha, anatta*, characteristics of conditioned mental and physical phenomena occurring in oneself, of those in the continuum of sentient beings in the Majjhima region as well as of external inanimate objects that have no power of sense-perception.

(3) *Sāvaka Bodhisattas* (Future Chief Disciples, Future Great Disciples, Future Ordinary Disciples), contemplate the *anicca, dukkha, anatta* characteristics of conditioned mental and physical phenomena without distinguishing as occurring in the continuum of oneself or in those of others, taking them as one whole external phenomena.

Venerable Mahā Moggalāna did not contemplate to the fullest extent the impermanent, unsatisfactory, insubstantial characteristics of each and every conditioned phenomenon occurring in the continuum of himself and in those of others; he selected only some of the conditioned phenomena for his contemplation. Venerable Sāriputta, however in contemplating the three characteristics of conditioned phenomena developed Vipassanā Insight by being more thorough than the Venerable Moggalāna, attending individually to each phenomenon.

Venerable Mahā Moggalāna may be likened to a person who touches the earth only with the tip of his walking stick as he walks along. He has only touched a (negligible) small area of ground leaving a greater portion untouched. This implies that in the time he utilized in contemplating the object of insight meditation and attaining the Arahantship after seven days, he had meditated on only a portion of the aggregate of the conditioned phenomena. Venerable Sāriputta, on the [11] other hand, during the fifteen days before he attained the *Arahatta phala*, took the complete course of *Sammasana* practice reserved for the disciples (not giving attention to those reserved for the *Sammāsambodhisattas* and *Paccekabodhisattas*) so that there was nothing left untouched in the matter of contemplating salient features of the conditioned phenomena. Having realized the *Arahattaphala*, he perceived with dauntless confidence that, excepting the Fully Enlightened Buddhas and Pacceka

Buddhas, there was no one who could rise to the intellectual level that he had systematically attained. He found none his equal.

Here is an analogy. There were two men who wanted bamboo staffs. The first man, having found a cluster of bamboos, thought it would take time to clear the bushes to get a good staff. So he cut a length of bamboo within reach of his hand, by thrusting his hand to his arm's length into the cluster of bamboos. Although this man acquired bamboo staff first, he did not get a good, straight, strong one. The second person, who also found the cluster of bamboos thought he would not get a staff of his choice unless the binding clusters and creepers were removed. He then girded his loins and with a sharp knife removed the tangled growth and then cut a straight, strong staff of his choice for himself and went off. Although this person acquired a bamboo staff later, he got a good, strong straight one. Venerable Mahā Moggalāna may be likened to the first person who cut and acquired a bamboo staff first, but not a good, straight strong one; Venerable Moggalāna also attained the Arahantship first but not the highest stage of the *Sāvaka Pāramī Ñāṇa*. Venerable Sāriputta may be likened to the second person who patiently took pains to get later a staff that was straight and strong. Venerable Sāriputta attended patiently to his meditation work for fifteen days to earn his Arahantship later but reaching the pinnacle of *Sāvaka Pāramī Ñāṇa*.

Differences in the speed of practice and attainments between the two Chief Disciples.

Venerable Moggalāna's *paṭipadā* for the three lower Paths is of *Sukhapaṭipadādandhābhiñña* type (after having removed the *nīvaraṇas* easily, *Vipassanā Ñāṇas* are tardily developed to attain the three lower [12] *Magga Ñāṇas*.) His *paṭipadā* for the attainment of *Arahattamagga* is of *Dukkhapaṭipadākhippābhiñña* type (After having been able to remove the five *nīvaraṇas* by practising strenuously and with difficulty, *Vipassanā Ñāṇas* are developed sharply and quickly to attain the *Arahantamagga*.)

The *paṭipadā* of the Venerable Sāriputta, the Supremo of Dhamma, for the three lower Paths is *Sukhapaṭipadādandhābhiñña* (the same as that of the Venerable Mahā Moggalāna). But his *paṭipada* for the attainment of Arahantthatamagga is of *Sukhapaṭipadākhippābhiñña* type (After having removed the five *nīvaraṇas* without trouble and with ease, *Vipassana Ñāṇas* are developed sharply and quickly to attain the *Arahattamagga*).

This is the difference between the *paṭipadās* of the two Theras (Exposition on the 7th, 8th Suttas of *Paṭipadā Vagga* of the Anguttara Commentary).

The Single occasion of the Disciples' meeting (*Sannipāta*).

After delivering the discourse entitled 'Vedanāpariggaha Sutta or Dīghanakha sutta, the Buddha descended from the mount Gijjhaguṭa before dusk and went to the Veḷuvana monastery. There occurred then the great event of the Disciples' meeting, *Sannipāta*, which was characterised by four features:

- (i) It was the full-moon of the month of Magha.
- (ii) The Congregation took place without any body's invitation, as a natural course of event, with the coming together of 1250 bhikkhus (made up of one thousand bhikkhus headed by the Uruvela Kassapa brothers and two hundred and fifty belonging to the two Chief Disciples' group.)
- (iii) All the 1250 participants were Ehibhikkhus.
- (iv) All these participants were winners' of Chaḷabiñña (Six fold Higher Knowledge).

It was at this congregation of the Disciples, Sāvaka Sannipāta that the Tathāgata conferred the title of Agga sāvaka on the two Chief [13] Disciples, the Venerables Sāriputta and Mahā Moggalāna. On the same day, the Buddha gave instructions on the obligations of a bhikkhu, Ovāda Pātimokkha, which no Buddha fails to offer.

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

As described before (in the first volume), in the Chapter on twenty four Buddhas, the three great occasions on which Buddhas of the past delivered great sermons also took place in the time of our Supremely Enlightened Gotama Buddha. These memorable occasions which deserve to be recorded are:

- (1) As stated before, the Tathāgata, after his attainment of Enlightenment, taught for the first time the *Dhammacakkapavattana Sutta* in the Deer Park when the Venerable Koṇḍañña Thera and eighteen crores of Brahmas became established in the *Sotāpattiphala*.

(This is the first occasion, the first *Dhammābhisamaya* at which the Four Noble Truths were first made known to humans, Devas and Brahmas.)

- (2) Then on the great auspicious Mahā Maṅgala day, the Tathāgata taught the Maṅgala Sutta amidst the assemblage of humans and Devas from ten thousand worlds; innumerable humans and Devas discerned the Four

Noble Truths and attained emancipation.

(This is the second occasion, the second *Dhammābhisamaya* at which the Four Noble Truths were made known to the humans, Devas and Brahmas.)

(3) Again, when the Tathāgata taught Cuḷa Rāhulovāda Sutta (Majjh 3, 324 and Sam-2, 324) to Venerable Rāhula, thousands of Devas together with the Venerable Rāhula, came to understand the Four Noble Truths and attained emancipation.

[14] (This is the third occasion, the third *Dhammābhisamaya* at which the Four Noble-Truths were made known to the humans, Devas and Brahmas.)

The single occasion of the Disciples' meeting,

Sāvaka Sannipāta.

As stated above, our Gotama Buddha, the Self-Enlightened One had only one occasion when the disciples gathered together in an assembly characterised by four features.

It was on this occasion that the Buddha gave instructions for the first time on the obligation of a Bhikkhu, *Ovāda Pātimokkha.*

The Two forms of *Pātimokkha.*

Brief exhortations and code of discipline laid down by the Buddhas is called *Pātimokkha* because they keep away those, who observe and follow them, from the danger of falling into states of woe. The *Pātimokkha* is of two forms (a) *Ovāda Pātimokkha* (b) *Āṇā Pātimokkha.*

Of those two forms, the *Pātimokkha* for exhortation, *Ovāda Pātimokkha* is taught by Fully Self-Enlightened Buddhas exclusively. *Ovāda Pātimokkha* consists of three stanzas beginning with: "*Khantī Paramañ tapo titikkhā*". Every one of the Buddhas gave their exhortation only with these three stanzas; there has been no deviation from them; however as regards the occasions and time intervals when they were delivered, there had been differences as explained below:

Vipassī Buddha taught *Ovāda Pātimokkha* once in every seven years; the exhortation held good for seven years. Sikhī and Vessabhū Buddhas taught it every six years, Kakusana and Koṇāgona Buddhas every year and Kassapa Buddha every six months, as [his exhortations lasted for six months.](#)³

We will describe here also what comes in the introduction to section on *Verañja* in the first volume of the Vinaya Commentary in connection with this *Ovāda Pātimokkha*.

[15] All the Buddhas of the past taught *Ovāda Pātimokkha* only. (But the *Ovāda Pātimokkha* was then not taught once in every half month). To explain further: Vipassī Buddha taught *Ovāda Pātimokkha* once every six years and he recited it himself. The bhikkhu disciples did not recite the *Pātimokkha* within the precincts of their own monastery. All the bhikkhus within the entire region of Jambudīpa gathered together to hold the *Uposatha* service only in the precinct of the monastery where Vipassī Buddha resided. The monastery was situated in the garden of Khema, a sanctuary for animals near the country of Bandhumatī.

During the days of Vipassī Buddha, there used to be eighty-four thousand monasteries, and within each monastery there dwelt ten thousand to twenty thousand bhikkhus keeping themselves pure by staying away from individuals with whom they have nothing in common (*visabhāga puggala*); they also observe more austere practices. Devas who had taken up the duty of announcing the Uposatha days went round the monasteries where bhikkhus resided (once every year) to address them, "Your Reverence, who have a peaceful life, a year is past, two years, three years, four years, five years have passed. This is the sixth year and the coming full-moon day is the day when you should all approach the Buddha to pay homage and to hold the Uposatha service; it is now time for you all to assemble in the presence of the Buddha."

Bhikkhus possessed of supernormal powers found their own way to the monastery in the Khema Sanctuary where the Vipassī Buddha was residing. Bhikkhus who possessed no supernatural power went to the place of homage with the assistance of the Devas in this manner: The powerless bhikkhus were then living in monasteries situated near the shores of the east, west, north and south oceans. Before they proceeded to the Assembly, they performed the bounden duties of setting beds and dwelling places in order, then taking the necessary bowls and robes, they willed, 'Let us be off' and instantaneously they found themselves (with the aid of the Devas) sitting in the presence of Vipassī Buddha in the Observance Hall, and paying respect to him.

When the full Assembly of bhikkhus had congregated, Vipassī Buddha, recited the *Ovāda Pātimokkha* as follows:

[16] (1) *Khantī paramam tapo titikkhā
Nibbānam paramam vadanti Buddhā.*

*Na hi pabbajito parūpaghātī
Na Samaṇo hoti param̃ viheṭṭhayanto*

Forbearing patience ([Khanti: Adhivāsana Khanti](#))⁴ is the most excellent moral practice. Buddhas proclaim "Nibbāna which is freedom from craving, is supreme". He who injures, kills others is not one who has gone forth. One who harms others is not a noble bhikkhu who has extinguished all defilements.

*(2) Sabbapāpassa akaranam̃,
Kusalassa Upasampadā.
Sacitta pariyodapanam̃,
Etaṃ Buddhāna Sāsanaṃ.*

Not to do anything evil (to refrain from evil), to cultivate faultless meritorious deeds pertaining to [four realms](#)⁵, to purify ones mind by discarding the five-fold hindrances which defile it-these are the instructions, exhortations, advices given by each and every Buddha. (One should endeavor to refrain from demeritorious deeds by observing moral precepts; to perform meritorious deeds pertaining to four realms through practice of Concentration and Insight meditations of both mundane and supramundane levels; and bring about complete purification of one's mind through attainment of Arahatta phala. This is the expressed exhortation, instruction laid down by all the Buddhas.)

*(3) Anūpavādo anūpaghāto
pātimokkhe ca saṃvaro
mattaññutā ca bhattasmiṃ
pantañca sayanāsanaṃ
adhicitte ca āyogo
etaṃ Buddhāna sāsanaṃ.*

[17] Not to accuse others or cause others to accuse (meaning vocal restraint); not to ill-treat others or cause others to kill or ill treat others (bodily restraint), to observe the chief moral precepts and guard them from being stained or blemished ([meaning observance of Pātimokkhasaṃvara sīla and Indriyasamvara sīla](#))⁶

Knowing the right measure in the matter of food (referring to *Ājīvapārisuddhi Sīla* and *Paccayasannissita Sīla*), dwelling in places of seclusion (*sappāya senāsana*), constant application to develop the eight attainments (*samāpatti*) which serve as the basis of Insight *Ñāṇa* (*Vipassanā Ñāṇa*); this set of six precepts (dhamma) constitute the exhortation, instruction and advices of all the Buddhas. (given by every Buddha).

(This stanza gives an abridged exposition of the three trainings namely, *adhi sīla*, *adhi citta* and *adhi pañña*)

In this manner only, Sikhī Buddha and all other Buddhas taught and recited the *Ovāda pātimokkha*; there are no differences as special teaching or verse recited by them. As stated above, the Dhammapada commentary mentions only differences in time factor.

Only these three verses form the *Ovāda Pātimokkha* stanza recited by all the Buddhas. Buddhas with longer span of life recited them all throughout their life time; Buddhas of shorter life span recited them for the earlier portion of their lives (*Paṭṭhama bodhi*), from the time they started laying down the training rules they stopped teaching, reciting the *Ovāda Pātimokkha*. Only their disciples recited the Vinaya disciplinary rules, also called the (*Āṇā Pātimokkha*) once every fortnight. (Buddhas never recited the *Āṇā Pātimokkha*).

Therefore, our own Gotama Buddha, the Enlightened One, taught the *Ovāda Pātimokkha* only in the first twenty years of his Buddhahood, known as the *Paṭṭhama Bodhi*. (Cf. Vinaya Commentary First book etc.)

[18] **King Suddhodana sending his ministers to invite the Buddha to the Royal City.**

It was during the waning moon of *Phussa* in the 103rd year of the Great Era. (as already mentioned in Chapter 15) the Buddha was then residing at the Veḷuvana Monastery, in Rājagaha, administering the Deathless Elixir of Dhamma to humans, devas, and Brahmas who came to his presence. He had helped some sentient beings to be established as firm believers of the Three Gems. others were able to gain the Path and Fruition in accordance with their aspirations and resolve; while some people of good families from Aṅga and Magadha countries were granted ordination with attainment of the Path and Fruition. While this great festival of emancipation was being held daily thus, King Suddhodana, heard the news that his son had attained the most Exalted Buddhahood after undergoing a strenuous course of practice for six years and that having preached the first Sermon of Dhammacakka, he was residing in great and noble glow at Veḷuvana Monastery, Rāja gaha, like the moon amidst the stars in the sky.

Hearing these news, the King sent for a minister and said to him, "O Minister! go you now, with one thousand attendants, to the city of Rājagaha and address my son, the Enlightened One, in these words of mine, 'Glorious Buddha, your father King Suddhodana is desirous of

paying homage to you' and invite him to come here."

"Very well, Your Majesty", replied the minister and went off, without delay, carrying the royal message and in the company of one thousand attendants to Rājagaha which was 60 yojanās from Kapilavatthu. He arrived there at a time when the Buddha was teaching Dhamma in the midst of an audience at the Veḷuvana Monastery.

The minister thought to himself, "I might listen to the discourse before delivering the King's message". While standing and listening to the discourse from the far end of the audience, he and his one thousand attendants, as a consequence, attained Arahantship even as they stood there. They therefore, approached the Bhagavā and made the request, "Glorious Buddha, may we receive admission to the Order and ordination as bhikkhu in your presence". Thereupon, the Blessed One stretched out his hand (as before) and said: "*Etha Bhikkhu*" etc.

[19] Instantly with the call of "*Etha Bhikkhu*" the minister and the one thousand royal attendants turned into full-fledged bhikkhus like senior Theras of sixty year's standing, readily dressed and equipped with eight supernaturally created requisites each in its place, paying homage to the Buddha with due respect. Their state of minister and royal attendants miraculously disappeared as they were transformed into bhikkhus.

(N.B. From the moment of attainment of *Arahatta phala*, noble persons, as a matter of course, become indifferent to mundane affairs; as such, the minister did not convey the King's message to the Buddha, simply passing his time enjoying the bliss of *Arahatta phala*.)

Finding that the minister who was sent did not return in due time and no news was even heard, the King was anxious to know the reason of their silence; so he sent again another minister on the same mission and in the same manner. This minister, too, having gone to Veḷuvana Monastery in Rājagaha with his attendants, attained Arahantship after hearing the discourse given by the Tathāgata and became *Ehi Bhikkhus*. They neither addressed the Tathāgata with the royal message nor did they send back any report to the king. They remained there enjoying the Fruits of Arahantship.

King Suddhodana sent altogether nine ministers each with one thousand royal attendants on the same mission; all the nine ministers with their attendants attained Arahantship after hearing the discourse given by the Tathāgata and became *Ehi Bhikkhus*. They neither addressed the Tathāgata with the royal message nor did they send back any report to the king. They remained there enjoying the Fruits of Arahantship.

Sending Kāḷudāyī, a birth-mate (of the Tathāgata).

When King Suddhodana came to know that none of the ministers and attendants had returned and come into his presence to tell him anything, he thought, "So many as nine thousand and nine persons have not come back to my presence even to give a report, because they have no close affection and regard for me at all". He wondered, "who will carry out my orders with due speed and without delay". His searching mind began to work and scrutinising carefully, at last he saw, Minister [20] Kāḷudāyī. As an administrative official, he was charged with managing general affairs of the court being one nearer and dearer to the Royal family. Thus as a trustworthy confidant, the King picked out Kāḷudāyī who was also his son's birth-mate, born on the same day. They were playmates since their infancy and intimate friends.

Therefore, the King told Kāḷudāyī, "My son, Kāḷudāyī, I being desirous of paying homage to my son, Tathāgata, sent nine ministers each accompanied by one thousand attendants, but not even one of them has turned up with any news. One cannot know with certainty what danger there is to one's life. I wish to see and worship my son while I am still living. Dear son Kāḷudāyī, will you be able to strive your utmost to undertake this task so that I may see my son?" Kāḷudāyī replied, "Your Majesty, it would be possible for me to do so if I am granted permission to enter monkhood."

Then the King said "Dear son Kāḷudāyī, whether you enter monkhood or not, do try your utmost to undertake the task so that I may see my son". "Very well" promised Kāḷudāyī who then set out for Rājagaha accompanied by one thousand attendants, carrying the King's message for the Bhagavā. (As stated before) arriving there while the Buddha was delivering a discourse, they stood listening to it from the far end of the audience; as a consequence, Kāḷudāyī and his one thousand attendants attained *Arahatta phala* and became *Ehi bikkhus*.

Kāḷudāyī requesting the Buddha by reciting sixty verses to visit the royal city of Kapilavatthu

(After his Enlightenment, the Buddha spent his first rains-retreat at Isipatana, Migadaya; at the end of the retreat and having performed the *pavāraṇā* ceremony, he set out for the Uruvela forest where he stayed for the whole of three months teaching and instructing the three hermit brothers and their one thousand followers till they attained Arahantship. Then, accompanied by the one thousand Arahants who were former hermits, the Buddha made his way to Rājagaha where he arrived on the

Fullmoon day of *Phussa*, residing there for fully two months. The Buddha taught and instructed over ten thousand young men of good families from Aṅga and Magadha countries so as to become Arahants [21] and ordained as bhikkhus. Thus five months had passed since Buddha departed from Bārāṇasī; the cold winter months were over and it was spring, the Fullmoon day of *phaggunā*. And it was a week after Kāḷudāyī Thera had arrived at the presence of the Tathāgata.)

On that Fullmoon day, Kāḷudāyī Thera thought to himself: "The cold season is over; spring has arrived. Cultivators and farmers have finished gathering their harvests and they have opened up pathways leading to all destinations; the great earth is verdant, covered with luxurious growth of green grass. In the surrounding woods, forest trees have shed their old leaves and look resplendent in their new leaves, bearing flowers and fruits. Neither too cold nor too hot, it is a good time for travelling, it is time now for the Buddha to visit the royal relatives and give them his Blessings". Having thought thus, he approached the Bhagavā and addressed him with the following sixty verses supplicating to make a visit to the royal city of Kapilavatthu.

(1) *Aṅgārino dāni dumā bhadante
phalesino chadanam vippahāya
te acchīmantova pabhāsanti
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great benefactor winter has gone and spring has set in, all the trees have shed their decayed leaves and as if to acquire fresh fruits have sprouted tender leaves and flower buds of glowing ember-red. Stimulated by the changing weather, these colorful trees are shining bright.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(2) *Dumā vicittā suvirājamānā
rattaṅkureheva ca pallavehi
ratanujjalamaṇḍapasannibhāsā
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great benefactor, all the trees wearing their coral-red sprouts and tender emerald-green leaves are wondrously and [22] delightfully beautiful, resembling pavilions shining with jewel-like brilliancy.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth,

(3) *Supupphitaggā kusumehi bhūsitā
manuññabhūtā sucisādhu gandhā
rukkhā virocanti ubhosu passesu
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, on either side of the roadway all kinds of trees and seasonal plants are crowded with blossoms to the very top. Adorned with flowers in full bloom every tree stands lovely; the clear air is filled with fragrant odour and the environs amazingly beautiful to behold.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(4) *Phalehi nekehi samiddhibhūtā
vicittarukkhā ubatovakāse
khuddam pipāsampi vinodayanti
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, on on either side of the roadway, all kinds of trees have borne assorted fruits; wayfarers , both bhikkhus and laity alike, can satisfy their hunger and quench their thirst.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(5) *Vicittamālā sucipallavehi
susajjitā morakalāpasannibhā
rukkhā virocanti Ubhosu passesu
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, now that on either side of the road-way, seasonal shrubs and plants are adorned with the most [23] fascinating sprigs and decoratively set with delicate leaves free from dirt and dust, looking like bouquets of peacock's tails, they make all the environs (present) a splendid and wonderful scene.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your

birth.

(6) *Virocamānā phalapallavehi
susajjitāvāsanivāsabhutā
tosenti addhānakilantasatte
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, seasonal trees and plants are adorned with young fruits and delicate leaves; the whole environs not only present a fascinating sight at every turn but also, like welcoming home and rest houses they refresh and delight the heart of weary travelling bhikkhus and lay men.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body; the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(7) *Suphullitagā vanagumbanissitā
latā anekā suvirājamānā
tosenti sattu maṇimaṇḍapāva
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, numerous species of creeping plants in full bloom enveloping the bushy plants afford a fine and splendid sight. Assuming the form of a big pavilion, studded with a variety of precious jewels, it gladdens the heart of travellers, bhikkhus and laity alike.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) Visit to Kapilavatthu, the country of your birth.

[24] (8) *Latā anekā dumanissitāva
piyehi saddhim sahitā vadhūva
palobhayantī hi sugandhagandhā
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, like the daughters and daughters-in-law of good birth embracing their beloved husbands, just so numerous species of beautiful creeping plants keep clinging to the trees as parasites and emitting sweet odours seem to be seductively attracting the delight of both bhikkhus and laity.

[25] Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country

of your birth.

(9) *Vicittanīlādīmanuuñña vaṇṇā*
Dijā samantā abhikūjamānā
tosenti mañjussaratāratīhi
samayo Mahāvīra aṅgīrasānam

Venerable Lord and Great Benefactor, from all directions, multiparous birds strangely beautiful with bright darkly bluish plumage can be seen flying, dancing, singing sweet and loud, mingling among themselves in couples in jubilant celebration, much to the joy and delight of the travelling bhikkhus and laity.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(10) *Migā ca nānā suvirājamānā*
uttuṅgakañṇā ca manuññanetta
disā samantā mabhīdhāvayanti
samayo Mahāvīra aṅgīrasānam

Venerable Lord and Great Benefactor, numerous species of beasts gamboling and running can be seen trotting joyfully to and fro in groups or pairs with pricked-up ears and lovable wide eyes.

[25] Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(11) *Manuññabhūta ca mahī samantā*
virājamānā haritāva saddalā
supupphirukkhā moḷinivalaṅkatā
samayo Mahāvīra aṅgīrasānam

Venerable Lord and Great Benefactor, mother earth, on all sides, everywhere vastly covered with lush and Bermuda grass affords a fine and delightful scene. The trees richly adorned with lovely blossoms are like a maiden's well-embellished tapering coiled hair. (This translation is according to the ancient Nissaya)

Stretches of land every where affords delightful scene. These stretches of land are covered with green Bermuda grass. The trees with flowers and full blossom atop them resemble a charming maiden wearing a well-embellished cured hair.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(12) *Susajjitā muttamayāva vālukā
susaṅghi tā cārusuphassadātā
virocayanteva disā samantā
samayo Mahāvīra aṅgīrasānaṃ*

Venerable Lord and Great Benefactor, fine silvery sands resembling brilliant white pearls of even size orderly arranged by skillful smiths, lie in stretches for travellers to tread upon with ease and comfort and hind colour and beauty to the environs.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(13) *Samam suphassam sucibhūmi bhāgam
manuññapupphodayagandhavāsitaṃ
virājamānaṃ sucimañca sobham
samayo Mahāvīra aṅgīrasānaṃ.*

[26] Venerable Lord and Great Benefactor, mother earth is free from dirt, the whole stretch of land is void of knoll and trench, unbroken and even, affording a smooth and gentle sense of touch. The air is charged with sweet scents from lovely flowers. The whole spectacle is beautiful, all is clean and pleasant making travelling most enjoyable and appropriate.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(14) *Susajjitam nandanakānanaṃva
vicittanānādumasaṅdamaṅḍitaṃ
sugandhabhūtaṃ pavanaṃ surammaṃ
samayo Mahāvīra aṅgīrasānaṃ*

Venerable Lord and Great Benefactor, beautified by the presence of fascinating trees and atmosphere laden with sweet and exotic scents of flowers, the woodland passage between Rājagaha and Kapilavatthu has the appearance of Nandavana garden as if Devas have transformed it into a stage for tumultuous celebration of the festival of Devas.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(15) *Sarā vicittā vividhā manoramā
susajjitā pañkajapuṇḍarikā
pasannasītodakacārupuṇṇā
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, the ponds along the route full of clear, clean and cool water, and decorated with five varieties of lotus thriving from the silt, are wonderfully beautiful to the view and fill the heart with delight.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

[27] (16) *Suphullanānāvidhapañkajehi
virājamānā sucīgandhagandhā
pamodayanteva narāmarā nam
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, full-blown lilies dancing on the surface of the ponds afford scenes of beauty, fragrant with the clean sweet smell of the flowers. The lovely ponds greatly delight the approaching men and Devas.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(17) *Suphullapañkeruhasannisinnā
dijā samantā mabhinādayantā
modanti bhariyāhi samaṅgino te
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, buds of varying hue, drunk with nectar from the proudly-blooming full-blown lilies on which they have alighted, sing loud and melodiously from all round. Together with their true and lovely mates, they fly about in joyous delight.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your

birth.

(18) *Suphullapupphehi rajam̐ gahetvā
alī vidhāvanti vikūjamānā
madhumhi gandho vidisaṃ pavāyati
samayo Mahāvīra aṅgīrasānaṃ.*

Venerable Lord and Great Benefactor, the bees and bumble bees buzz noisily and ceaselessly as they swarm about sipping sweet and juicy nectar from the flowers in full bloom. These bees big and small, fly about the entire area, diffusing the whole region with the sweet scent of nectar.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

[28] (19) *Abhinnanādā madavāraṇā ca
girīhi dhavanti ca vāridhārā
savanti najjo suvirājītāva
samayo Mahāvīra aṅgīrasānaṃ*

Venerable Lord and Great Benefactor, huge elephants in must trumpet with voices as clear as those of singing cranes; great volumes of water rushing down from the hills and majestic rivers flowing swift and strong, are beautiful to behold.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(20) *Giri samantāva padissamānā
mayūragīvā iva nīlavaṇṇā
disārajindāva virocayanti
samayo Mahāvīra aṅgīrasānaṃ*

Venerable Lord and Great Benefactor, in all eight directions everywhere we look, ranges of towering mountain, dark green and distinct as the colourful ring round the neck of a peacock, resembling the grand spectacle of *Erāvata*, one of [the eight species of royal *Disāgaja*⁷](#) elephants.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(21) *Mayūrasaṅghā girimuddhanasmiṃ
naccanti nārīhi samaṅgibhūtā
kūjanti nānāmadhurassarehi
samayo Mahāvīra aṅgīrasānaṃ.*

Venerable Lord and Great Benefactor, on all hilltops on either side of the road, many peacocks, each with its own true and dear mate, struts about back and forth, with their tails raised fan-wise gorgeously, wings outstretched, and heads uplifted, dancing in emulation of human kind.

[29] With melodious voices of varying notes, in Magadha they joyously crow and sing, "Oway, Oway".

Venerable Lord of Mighty Diligence. Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(22) *Suvādīkānekadījā manuññā
vicittapattehi virājamānā
girimhi thatvā abhinādayanti
samayo Mahāvīra aṅgīrasānaṃ*

Venerable Lord and Great Benefactor, numerous lovely birds each with the variegated and exotic plumage of species are perching on the hill-tops on either side of the route and singing sweet songs.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(23) *Suphullapuppha' karamābhikiṇṇā
sugandhanānādālalaṅkatā ca
girī virocanti disā samantā
samayo Mahāvīra aṅgīrasānaṃ*

Venerable Lord and Great Benefactor, on either side of the route, there are ranges of mountains with flowering trees of rare specimen emitting sweet-scents and presenting a delightful scene.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(24) *jalāsayaṅekasugandhagandhā*

surindauyyānajalāsayāva
Savanti najjo suvirājamānā
samayo Mahāvīra aṅgīrasānaṃ

Venerable Lord of Great Benefactor, all the lakes and ponds, like those in the gardens of Sakka, the ruler of the Devas, permeated with sweet scents and the rivers flowing swiftly with strong currents make a whole fascinating scene.

[30] Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(25) *Vicittatitthehi alaṅkatā ca*
manuññanānāmigapakkhipāsā
najjo virocanti susandamānā
samayo Mahāvīra aṅgīrasānaṃ

Venerable Lord and Great Benefactor, rows of fascinating riverine towns adorn the rivers along their course, and like traps, these rivers attract various delightful birds of passage. Flowing swiftly and ceaselessly, they are beautiful to behold.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu the country of your birth.

(26) *Ubhosu passesu jalāsayesu*
supupphitā cārusugandharukkhā
vibhūsitaggā surasundarīva
samayo Mahāvīra aṅgīrasānaṃ

Venerable Lord and Great Benefactor, the trees on the banks of lakes and ponds on either side of the route are in full blossom and the whole region is permeated with sweet scents. With the fresh and decorative sprigs and leaf shoots gorgeously adorning their tops they look like gracious maidens of the world of celestial beings.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(27) *Sugandhanānādumajālakinīnaṃ*
vanāṃ vicittāṃ suranandaṇaṃva
manobhirāmaṃ satatāṃ gatīnaṃ

samayo Mahāvīra aṅgīrasānam

Venerable Lord and Great Benefactor, the woody section of the road permeated with sweet scent from the fragrant trees is wonderful like [31] the Nandavana of the celestial world; it is a perpetual source of joy, a locality of peace and tranquility for the travelling bhikkhus and the laity.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(28) *Sampannanānāsuciannapānā
savyañjanā sādurasena yuttā
pathesu gāme sulabhā manuññā
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, the section of the road between Rājagaha and Kapilavathu is lined up with villages where varieties of hygienic food-stuff, sweet-meats, delicacies of the season are easily available at this time of harvesting

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(29) *Virājītā āsī mahī samantā
vicittavaṇṇā kusumāsanassa
rattindagopehi alaṅkatāva
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, the land above the flowing woodland is beautiful indeed. In the depths of night, as if with Indira's help, a fantastically splendid scene is created; the land glows with reddish lights reflected from red flying insects, red as drops of betel juice.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(30) *Visuddhasaddhādiguṇehi yuttā
sambuddharājam abhipatthayantā
bahū hi tattheva janā samantā
samayo Mahāvīra aṅgīrasānam.*

[32] Venerable Lord and Great Benefactor, along the route from Rājagaha to Kapilavatthu at the intermediate stations, all the virtuous people from the neighbourhood with pure and holy faith, have been waiting with ardent expectation: The Lord of the three worlds, the Omniscient, the Monarch of the Dhamma, will surely come past our place, along this very route.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(31) *Vicitraārāmasupokkharāñño
vicitranānāpadumehi channā
bhisehi khīraṃva rasam pavāyati
samayo Mahāvīra aṅgīrasānam.*

Venerable Lord and Great Benefactor, the clear, clean ponds within the magnificent gardens are covered to full capacity by lilies of the choicest quality; the delicious juice from the stalks and projecting roots of the lilies is as delicious as milk and the whole area is permeated with their fragrance.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(32) *Vicitranīlicchadanenalākatā
manuññarukkhā ubhatovakāse
samuggatā sattasamūhabhūtā
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, on either side of the route all the trees are thickly covered with lush, extra-ordinary decorative foliage of dark-green, jutting out splendidly to great heights and resemble throngs of human beings,

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

[33] (33) *Vicitranīlabbhamivāyatam vanam
surindaloke iva nandanam vanam
sabbotukam sādhusugandhapuppham
samayo Mahāvīra aṅgīrasānam.*

Venerable Lord and Great Benefactor, like a streak of wonderful dark brown clouds, the long and narrow woodland route between Rājagaha and Kapilavatthu stretches, fresh and green, resembling a covered passage of emerald, like the garden of Nandavana in the celestial abode of Sakka; the weather is fair and temperate at all seasons, and groves of various flowers emit sweet scents.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu the country of your birth.

(34) *Subhāñjasam̐ yojanayojanesu
subhikkhagāmā sulabhā manuññā
janabhikiṇṇā sulabhannapānā
samayo Mahāvīra aṅgīrasānam̐*

Venerable Lord and Great Benefactor, every yojana of the route is beautiful and delightful. To please the heart are affluent, alms-offering villages easy of access. These villages at each stop are dense with villagers and abundant alms food and drink, ungrudgingly offered, is available without much effort.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(35) *Pahūtachāyūdakaramabhūtā
nivāsīnam̐ sabbasukhappadātā
visālasālā ca sabhā ca bahū
samayo Mahāvīra aṅgīrasānam̐*

Venerable Lord and Great Benefactor, all along the route, there are spacious rest-houses, and assembly halls providing ample shade and water to travelling bhikkhus and laity who take shelter, to refresh and delight and give every comfort of body and mind.

[34] Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(36) *Vicittanānādumasaṇḍamaṇḍitā
manuññauyyānasupokkharāñño
sumāpitā sādhusugandhagandhā
samayo Mahāvīra aṅgīrasānam̐*

Venerable Lord and Great Benefactor, all along the route between Rājagaha and Kapilavatthu, virtuous and pious people have constructed ponds and gardens and planted with trees of exotic varieties and the whole region is filled with sweet scents.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(37) *Vāto mudusītalasādhurūpo
nabhā ca abbhā vigatā samantā
disā ca sabbāva virocayanti
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great-Benefactor, the gently blowing breeze is soft and cool, the sky above is free from dark, brown and black threatening rain clouds and the the whole environs in all direction is clear, bright, and beautiful to view.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(38) *Pathe rajonuggamanatthameva
rattim pavassanti ca mandavutthi
nabhe ca sūro mudukova tāpo
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, along the route between Rājagaha and Kapilavatthu, wafted by gentle breeze, only light showers fall at night, just enough to prevent the dust from arising, and during the day the sun shines softly, with tolerable brightness and heat.

[35] Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(39) *Madappabāhā madahatthiSamghā
kareṇusamghehi sukīlayanti
disā vidhāvanti ca gajjayantā
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, full-grown male elephants in must, and thus strongly intoxicated, run hither and thither in the company of their true mates and merrily enjoy themselves trumpeting aloud with

voices resembling the crowing of the cranes; they run where they wish out of joy and jollity.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(40) *Vanam sunīlam abhidassanīyam
nīlabbhakūtam iva rammabhūtam
vilokitānam ativimhanīyam
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, the route of lush, dark green woodland between Rājagaha and Kapilavatthu is really a splendid and attractive spectacle resembling masses of dark brownish clouds in the sky. To the travelling bhikkhus and laity, its charm and great beauty is a source of wonder and delight.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(41) *Visuddhamabbham gaganam surammaṁ
maṇimayehi samalaṅkatāva
disā ca sabbā atirocayanti
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, the sky is filled with masses of clear, silvery clouds, joyful and delightful to view. As though adorned [36] with precious ornaments set with emeralds, the environs are extremely beautiful to behold.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(42) *Gandhabbavijjādharakinnarā ca
sugīyantā madhurassarena
caranti tasmim pavane suramme
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, this delightful woody part of the route between Rājagaha and Kapilavatthu is the haunt of many heavenly musicians (*Gandhabba*), beings possessed of supernatural powers (*Vijjādhara*) and mystical winged beings, Kinnarās (having the body of a

bird but with a human face) who sing with melodious notes as they move or fly about.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(43) *Kilesasaṅghassa bhitāsakehi
tapassisaṅghehi nisevitam vanam
vihāraārāmasamiddhibhutam
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, the woody route between Rājagaha and Kapilavatthu abounds with abodes that are suitable for permanent residence of the hermits and monks who greatly dread the oppression of enslaving defilements.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

[37] (44) *Samiddhinānāphalino vanantā
anākulā nīccamanobhirammā
samādhipītiṃ abhivaḍḍhayanti
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, groves of fruit trees with various plump fruits are free from disturbance and ever delightful. The resulting tranquility of the five senses greatly promotes the development of joyful satisfaction (*pīti*) and concentration (*samādhi*) for the travelling bhikkhus and laity.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(45) *Nisevitam nekadijehi niccam
gāmena gāmaṃ satatam vasantā
pure pure gāmavarā ca san ti
samayo Mahāvīra aṅgīrasānam*

Venerable Lord and Great Benefactor, numerous birds of varying feathers take refuge in the woody tract between Rājagaha and Kapilavatthu. Every town has its own hamlet filled with villagers shifting from place to place in groups of common interest at their will and

pleasure, where bhikkhus can go for alms.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(46) *Vatthannapānaṃ sayanāsanañca
gandhañca mālañca vilepanañca
tahiṃ samiddhā Janatā bhahū ca
samayo Mahāvīra aṅgīrasānaṃ*

Venerable Lord and Great Benefactor, all along that route, there are numerous hamlets where commodities or consumable goods, such as food and clothing, also lodging and sweet-scents, different specimens [38] of flowers, perfumes of all grades, mild or strong are readily available the whole region has many rich people of the commercial world.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(47) *Puññiddhiyā sabbayasaggapattā
janā ca tasmīṃ sukhitā samiddhā
pahūtabhogā vividhā vasanti
samayo Mahāvīra aṅgīrasānaṃ*

Venerable Lord and Great Benefactor, all along the woody tract at the many villages, there are virtuous people (enjoying the fruits of their past meritorious deeds) at the height of wealth and high reputation, and leading a life of ease and comfort. With ample wealth and numerous accessories for use, they live a luxurious life in diverse ways.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(48) *Nabe ca abbhā suvisuddhavaṇṇā
disā ca cando suvirājītova
rattiñca vāto mudusītaḷo ca
samayo Mahāvīra aṅgīrasānaṃ*

Venerable Lord and Great Benefactor, the clouds in the sky are clean and clear, the moon shines with all its brightness keeping the environs illuminated, at night, mild breeze, cool and gentle, blows softly in

contrast with the biting wind of winter.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(49) *Canduggame sabba janā pahaṭṭhā
sakaṅgaṇe citrakathā vadantā
piyehi saddhiṃ abhimodayanti
samayo Mahāvīra aṅgīrasānaṃ.*

[39] Venerable Lord and Great Benefactor, when the moon rises, the happy, merry people on mother earth sit on the floors of the verandahs of their houses; and enter into conversation. Together with their loved ones, they are full of joy.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(50) *Candassa raṁsīhi nabhaṃ vīroci
mahī ca saṁsuddhamanuññaṇṇā
disā ca sabbā parisuddharūpā
samayo Mahāvīra aṅgīrasānaṃ*

Venerable Lord and Great Benefactor the silvery rays of the moon keep the sky becomingly bright. The earth also appears delightfully clean, and the environs in all directions is cool and clean.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(51) *Dure ca disvā varacandaraṁsim
pupphimsu pupphāni mahītalasmiṃ
samantato gandhaguṇatthikānaṃ
samayo Mahāvīra aṅgīrasānaṃ*

Venerable Lord and Great Benefactor, for the benefit of those lovers of sweet scents, various species of flowers all over the earth are in blossom through contact with the beams of the moon shining at great distance in the sky.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your

birth.

(52) *Candassa raṁsīhi vilimpitāva
mahī samantā kusumena' laṅkatā
virocī sabbaṅgasumālinīva
samayo Mahāvīra aṅgīrasānaṁ.*

[40] Venerable Lord and Great benefactor, the entire surface of the earth looks splendid as though it has been besmeared with the cool, clear, silvery beams of the moon, and beautified and adorned with various night-blooming flowers; it resembles a fair maid profusely and becomingly decked with flowers.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(53) *Kucanti hatthīpi madena mattā
vicittapiñchā ca dijā samantā
karonti nādaṁ pavane suramme
samayo Mahāvīra aṅgīrasānaṁ*

Venerable Lord and Great Benefactor, all along the route from Rājagaha to Kapilavatthu, elephants in must trumpet with their voices resembling that of the sweet sounds of cranes. Birds with strange wonderful plumage sing sweetly and merrily from all directions.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(54) *Pathañca sabbaṁ paṭipajjanakkhamaṁ
iddhaṁ ca raṭṭhaṁ sadhanaṁ sabhogaṁ
sabbatthutaṁ sabbasukhappadānaṁ
samayo Mahāvīra aṅgīrasānaṁ*

Venerable Lord and Great Benefactor, winter has gone and the summer has just set in; it is the most opportune time to go on a journey. The countryside is rich and prosperous and replete with the seven characteristics, is worthy of praise and capable of giving comfort to mind and body.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

[41] (55) *Vanañca sabbañ suvicittarūpañ
sumāpitañ nandanakānanañva
yatīna pītiñ satatañ janeti
samayo Mahāvīra aṅgīrasānañ*

Venerable Lord and Great Benefactor, the stretch of road ahead is wonderfully beautiful resembling the enchanted garden of Nandavana created by the virtue of Devas; To monks travelling through the woodland it is ever a source of innocent delight in the beauty of wood and forest, in contrast to those associated with the five objects of sensual pleasures.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(56) *Alaṅkatañ devapurañva rammañ
Kapīlavatthuñ iti nāmameyyañ
kulanagarañ idha sassirikañ
samayo Mahāvīra aṅgīrasānañ*

Venerable Lord and Great Benefactor, the residential capital of your royal parents, relatives and their descendants, Kapilavatthu, so named for being established on the site of the monastery of Kapila, a holy hermit, is as delightful as Tāvātimsā, the beautiful abode of celestials.

Venerable Lord of Mighty diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(57) *Manuññaatṭālavicittarūpañ
suphullapaṅkeruhasaṅdamaṅḍitañ
vicittaparikhāhi purañ surammañ
samayo Mahāvīra aṅgīrasānañ*

Venerable Lord and Great Benefactor, the city of Kapilavatthu is majestic with turrets, bastions and tiled-roofed structures. Fields of lovely lilies in full bloom adorn it and wonderful moats make it extremely delightful.

[42] Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(58) *Vicittapākārañca toraṇaṅca
subaṅgaṇaṃ devanivāsabhūtaṃ
manuññāvīthi suralokasannitaṃ
samayo Mahāvīra aṅgīrasānaṃ*

Venerable Lord and Great Benefactor, the royal capital city of Kapilavatthu has a magnificent wall around it, a strong, reinforced gateway, with the surface of the ground even as the face of a drum. The seat of the descendents of the ruling monarchs, with a delightful and clean and broad road-way, it is like the city of Tāvātimsa, the abode of the celestials.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(59) *Alaṅkatā sākiya rājaputtā
virājamānā varabhūsanēhi
suriṅdaloke iva devaputtā
samayo Mahāvīra aṅgīrasānaṃ*

Venerable Lord and Great Benefactor, the princes, scion of the unbroken dynasty of monarchs of Kapilavatthu, being bedecked with best, radiant costumes, are as graceful as their counterparts of the Kingdom of Tāvātimsa where Sakka rules supreme.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(60) *Suddhodano munivaraṃ abhidassanāya
amaccaputte dasadhā apesayi
balena saddhiṃ mahatā muninda
samayo Mahāvīra aṅgīrasānaṃ.*

[43] Venerable Lord and Great Benefactor, Most Exalted Chief of the Munis. Your father, King Suddhodana, being desirous of seeing and paying homage to you, his son, the most Exalted of noble Munis, in consideration of lengthy separation and in view of his ripe old age, had sent ten groups of ministers for ten times, each group accompanied by one thousand attendants charged with the responsibility of inviting you to the Royal City.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your

birth.

(61) *Nevāgataṃ passati neva vācaṃ
sokābhibhūtaṃ naravīraseṭṭhaṃ
to setumicchāmi narādhipattaṃ
samayo Mahāvīra aṅgīrasānaṃ.*

Most Exalted Chief of the Munis, (In spite of his efforts) your old father King Suddhodana has pathetically not yet seen you come nor has he even heard the news whether you will or will not make the visit.

The supreme valorous monarch; your father is depressed by anxiety and sorrow; my ardent prayer is that the desire of the gracious King be joyously fulfilled by the vision of your face.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(62) *Taṃdassanenabbhutaṃpīrāsī
udikkhamānaṃ dvīpadānamindaṃ
to sehi taṃ muninda guṇaseṭṭhaṃ
samayo Mahāvīra aṅgīrasānaṃ.*

Most Exalted Chief of the Munis, it is certain that your old gracious father, King Suddhodana will be extraordinarily moved with joy by your presence before him. Let the ardent wish of the gracious ruler, King Suddhodana, the praiseworthy benefactor providing sustenance to all human beings, who have been awaiting your coming be joyously fulfilled by the vision of your face.

[44] Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(63) *Āsāya kassate khettaṃ
bījaṃ āsāya vappati
āsāya vāṇijā yanti
samuddaṃ dhanahārakā
yāya āsāya tiṭṭhāmi
sā me āsā samijjhatu.*

Most Exalted Chief of the Munis, a farmer ploughs the field many times with the expectation of securing crops and grains; having furrowed the field repeatedly, he proceeds to sow the seeds with great effort with the

expectation of procuring a good harvest. People of commercial world go, carrying their goods in big ships across the ocean rife with dangerous fish, tortoise, huge crabs, at the risk of their lives and with the expectation of securing wealth. So also, I, Kāḷudāyī, your birth mate, have arrived at your feet (in the Veḷuvana monastery) with the good wish and expectation that you will visit the royal city and grant your gracious permission to the Royal family to pay homage to you. May my good and sincere wish be fulfilled without delay.

Venerable lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

(64) *Nāṭisītaṃ nātiṇhaṃ
nātidubbhikkhachātakaṃ
saddalā haritā bhūmi
esa kālo Mahāmuni.*

Most Exalted chief of the Munis, at this transitional period from winter to summer, the weather is neither very cold nor very hot. At this time of harvesting and fair weather, food is abundant and there is no problem of hunger and privation. The whole earth is emerald-tinted and verdant with tender Bermuda grass and this special period of the late winter-early summer is the most opportune time to travel to Kapilavatthu, the country of your birth.

[45] This is how Kāḷudāyī Mahāthera addressed the Tathāgata with sixty beautifully composed stanzas of praise, persuading him to visit the Royal City of Kapilavatthu.

(N.B. Herein it should be noted especially that, although the actual total number of stanzas is sixty four, commentaries and Subcommentaries count them as sixty; thus there is a slight difference of four stanzas as in the case of *Aṭṭhasālīnī Mūla Tikā* where *kilesas* are counted in like manner, allowing such negligible numbers to go unheeded on the strength of canonical saying "*appakaṃ hi ūnaṃ adhikaṃ vā gaṇanūpaṇaṃ na hoti*-such small shortage or excess should be neglected.")

On such a presentation being made by Kāḷudāyī Mahāthera, Tathāgata responded, "Son Kāḷudāyī, why do you urge me to visit Kapilavatthu by presenting such words of praise and in such a sweet tone?" Kāḷudāyī Mahāthera answered, "Most Exalted One, your old father, King Suddhodana wishes so much to pay homage to you and the Saṅgha. I pray that you may do honour to the royal relatives by your visit". Then

the Tathāgata granted his request in these words, "Your request is granted, son, Kāḷudāyī. You may give intimation to the Saṅgha of my forth coming visit to Kapilavatthu to do honour to the royal relatives, and they will perform usual, formal rites as demanded by this occasion". "Very well, my Lord", replied Kāḷudāyī Mahāthera and duly informed the 2000 bhikkhus as he was bid.

This is the end of the chapter on Kāḷudāyī Mahāthera's presentation to Tathāgata of sixty verses of invitation to the royal city of Kapilavatthu.

End of Chapter Sixteen

TATHĀGATA MAKING THE JOURNEY TO KAPILAVATTHU ACCOMPANIED BY TWENTY THOUSAND ARAHANTS.

[47] The Tathāgata left Veḷuvana monastery, Rājagaha, for Kapilavatthu accompanied by twenty thousand Arahants made up of ten thousand Arahants who came from the good families of Aṅga and Magadha and ten thousand Arahants who came from the good families of Kapilavatthu, (on the waning moon of *Phagguna* (Tabaung) 103, Great Era), travelling at the rate of one yojana per day hoping to cover the distance of sixty yojanās to Kapilavatthu within two months. Such a mode of travel, which is not too fast, is termed '*aturita*'.

Throughout the journey, the Tathāgata satisfied himself with the food sent from the royal palace of King Suddhodana.

As the Tathāgata left for the royal city of Kapilavatthu adopting the *aturita* mode of travelling, Kāḷudāyī Mahāthera thought to himself: "I might go ahead to inform King Suddhodana of the Tathāgata's departure for Kapilavatthu", and he proceeded to the royal city through the air by supernormal power (*Iddhividha abhiñña*) and descended in the royal palace. King Suddhodana was moved with joy when he saw Kāḷudāyī Mahāthera and greeted him with words of warm welcome. "Welcome, beloved Kāḷudāyī, take your seat on the royal throne (a seat befitting noble personalities) and he offered Kāḷudāyī Mahāthera a bowl of specially delicious food prepared for himself, filling the alms bowl to capacity.

When Kāḷudāyī Mahāthera showed signs of preparing for departure, King Suddhodana said, "Please take your meal on the throne"; the Mahāthera replied, "Noble King, I will take this food only in the presence of the Tathāgata", Then the King inquired, "Beloved Kāḷudāyī, where is the Tathāgata?" Kāḷudāyī Mahāthera replied, "The Tathāgata,

accompanied by twenty thousand Arahants is on his way to see you", The king was extremely glad to hear this welcome news and said, "I pray thee then, take your meal which I have just offered at the [48] palace and please do come every day to fetch food for the Tathāgata up to the time of his arrival here". Kāḷudāyī Mahāthera gave his assent by keeping silent.

Having completed feeding the Mahāthera at the palace, King Suddhodana caused his bowl to be cleaned with scented powder before filling it with delicious soft and hard food and handed it to the Mahāthera, saying, "Please offer it to the Tathāgata". Kāḷudāyī Mahāthera sent up the bowl into the air ahead of him, and rising up himself made his way through the air while the officials and courtiers were looking on . He then made his offering of the alms-bowl to the Tathāgata who partook of the meal brought thus by Kāḷudāyī from his royal father. Kāḷudāyī Mahāthera went every day to the King's palace and brought food for the Tathāgata who satisfied himself with the food thus offered by his father throughout the whole journey.

Venerable Kāḷudāyī used to announce every day after his meal at the golden palace of Kapilavatthu, by saying, "The Tathāgata has covered this much of the journey today". With this preface, he told the whole of royal family the glorious attributes of the Tathāgata. He did this with the object of sowing the seed of devoted faith in the hearts of his royal relatives even before they get the chance of seeing the Tathāgata.

(It is this reason that the Tathāgata said, at a subsequent "*Etadagga*" conferring ceremony, "*etadaggaṃ bhikkhave mama sāvakaṇaṃ bhikkhūnaṃ kulappasādakānaṃ yadidaṃ Kāḷudāyī*" meaning, "Bhikkhus, Kāḷudāyī excels others in the matter of promoting faith and devotion of the royal relatives towards me".)

This was how the Tathāgata and twenty thousand Arahants arrived at the city of Kapilavatthu, safe and sound, in two months' time, on the first waxing moon of *Vesakha* (Kasone) in the year 104 of the Great Era, after covering a distance of sixty yojanās by adopting the *Aturita* method of travelling one yojana per day.

[49] Tathāgata's display of the Twin Miracle to subdue the royal relatives' pride of high birth.

All the members of the Sakyan clan headed by King Suddhodana gathered together to consider how they should pay respect to the Buddha, their noble blood relative, on his arrival at the city of Kapilavatthu. (The first item on the agenda was) to consider the question of accommodation

for the Tathāgata, and they eventually came to the unanimous decision, that the park of the Sakyan Prince Nigrodha is delightful and the most suitable spot, being replete with every convenience, such as, shady trees, sources of water, proximity to the town, adequate and easy means of communication, and above all, seclusion- the five necessary provisions that would please Buddhas. And then they kept the park in reserve for the accommodation of the Buddha. When all the preparations had been made, they left in the following order, each holding flowers to welcome the Tathāgata.

(a) Fully dressed boys and girls (sons and daughters of the common town people) took the lead in procession.

(b) They were followed by the princes and princesses in their full ceremonial dresses.

(c) The rest of the Sakyan clan came next holding offerings of flowers and aromatic powder, which they made to the Tathāgata. The long procession of welcome headed for the Nigrodha park.

On arrival at the Nigrodha Park accompanied by twenty thousand Arahants; the Buddha seated himself on the Dhamma Throne prepared and kept in readiness for him.

Being stern and haughty through pride of birth, the Sakyan family members thought to themselves, "Prince Siddhattha is very junior to us in respect of age, being our young brother, young nephew, young son, grand son"; so they told the young princes, "You, young folks, may pay homage. As for us, we will sit behind you". On seeing this Tathāgata realized the inner feeling and strong pride of birth of the Sakyans and thus considered and decided: "My haughty relatives have grown old in years profitlessly and thus do not make reverence to me. My conceited [50] relatives are totally ignorant of "the real nature of a Self-Enlightened Buddha; the might and glory of Buddhas; They do not know such is the nature of a Self-Enlightened One; and such is the might and glory of the Buddhas." Now I will let them know the real might and glory of a Buddha by the demonstration of Twin Miracle involving simultaneous streaming forth of water and fire from various parts of my body, and will create at the same time a Walk in the sky extending to ten thousand world systems on which I shall walk to and fro, pouting down the Dhamma rain on those beings who are gathered here according to the varying degrees of their inner disposition." For this decision of the Tathāgata, all the Devas and Brahmas in the ten thousand universes proclaimed instantly, "Sādhu, Sādhu" in praise of the Exalted Buddha.

Immediately after the thought and decision, the Buddha entered into the Fourth Jhāna which had white colour (*Odāta kasīna*) as its object of meditation, and arising therefrom he willed that "Ten thousand world systems be illuminated" and the ten thousand world systems became illuminated instantly much to the delight of men, Devas and the Brahmas. While they were thus exulting, the Tathāgata went up the sky through supernormal power derived from the Fourth Jhāna attainment and demonstrated the Twin Miracle of streaming alternately water and fire from twelve different sites of the body'.

(1) upward and downward; (2) front and back of the body; (3) left and right eyes, (4) ears; (5) nose; (6) shoulders; (7) hands; (8) sides of the body; (9) legs; (10) fingers and toes and spaces in between them; (11) every hair of the body; (12) pores of every hair of the body.

The Twin Miracle of fire-water in pairs springing from those parts or limbs of the body and producing alternately different patterns was a matter for endless praise and admiration and it looked as if showers of particles from the soles of the Tathāgata were scattered on the heads of the Sakyan royalty--a strange and wonderful spectacle witnessed by men, Devas and Brahmas.

[51] Obeisance made by the royal father King Suddhodana for the third time.

When King Suddhodana saw this strange and awesome spectacle of the Twin Miracle, he bowed solemnly and addressed the Tathāgata "Glorious, Exalted son, on the day of your birth, as I tried to raise the clasped hands towards Kāladevila hermit so as to show him respect, I saw your pair of feet being raised up and placed firmly on the head of the hermit. That was the occasion when I made obeisance to you for the first time. And on the day of performing the Ploughing Ceremony, we kept you in an excellent spot under the cool shade of a Eugenia tree; (although the shades of other tree shifted with time) the shade of that Eugenia tree kept on protecting you without changing position with the passage of time; that was when I paid homage at your feet for the second time. Now that I have witnessed the never-before seen, extraordinarily strange spectacles of the Twin Miracle, I bow at your feet in homage for the third time.

When the royal father King Suddhodana made obeisance to the Tathāgata, all the members of the royal family without exception, could not help but pay homage to the Tathāgata.

Creation of the Jewelled Walk and teaching the Dhamma.

After subduing the pride of the royal relatives, with the demonstration of the Twin Miracle in the sky and after duly considering the workings of the mind of the people, as the Buddha desired to teach them the Dhamma according to their mental disposition, while he walked to and from, he created a Jewelled Walk finished with all kinds of gems, extending east and west even beyond the ten thousand universes.

The following is a brief sketch of the magnitude of the Walk. With this Universe as the center, ten thousand Meru mountains belonging to the ten thousand universes formed the mainstay of the entire structure of the Walk and the whole file of posts was made to shine golden yellow like golden posts. Above this was created the clean and broad surface of the Jewelled Walk; the eastern perimeter of the walk rested [52] on the eastern edge of the eastern most universe, and in the same way the western perimeter rested on the edge of the western most universe.

The bordering surfaces on either side of the Walk were golden in colour; the middle portion of the entire walk was filled with earth of rubies, and the rafters, beams, purlines were finished with various kinds of shining gems; the roofing was of gold and the balusters lining the Walk were of gold; ruby and pearl grains were spread like sand on the entire surface of the structure, the walk resembled a rising sun lighting up all the ten directions.

The Tathāgata with peerless grace and glory, characteristic of Self-Enlightened Buddhas, paced slowly up and down the walk. The Devas and Brahmas from ten thousand Universes gathered together bringing *Mandāra* flowers, *Padumā* lilies and flowers of Indian coral tree (*Erythrina Indica*) and scattering them on the Walk made their offerings and homage.

(N.B. As regards the *Erythrina Indica* tree, it should be mentioned here that, while the thirty three lads of virtue headed by the youthful Magha were performing meritorious deeds in the human world, they planted such a tree, so that people might take shelter with ease and comfort. As a result of that good deed, an *Erythrina Indica* tree appeared in Tāvātimsa Deva realm (where they were reborn); the sweet fragrance of its seasonal flowers permeated the whole of ten thousand yojana extent of that celestial world.)

As the Tathāgata walked to and fro on the Jewelled Walk, some celestial beings paid homage from their abodes, while others .out of joy gathered at various places. All those in the world of men, Devas and Brahmas, together with Nagas, Garudas, and Kinnaras joyously worshipped the

Tathāgata walking to and fro on the Jewelled Walk, looking like a moon at full waxing. (With the exception of *Assaññasa* Brahmas and Formless Brahmas) all the Brahmas in the fifteen *Rupāvacara* Brahma worlds, in their immaculately white garments paid their homage with clasped hands uttering such words of praise as: Victor of the five Māras, Promoter of well-being of all beings, Protector of interests of all beings, One who has compassion for all [53] beings. Flowers of brown, yellow, red, white, dark-green colour mixed with powdered sandal wood were thrown into the air in volumes in worship. Like pennants flown in the sky they also briskly waved their Brahmaṇa scarves as an act of worship.

(NB. There are twenty stanzas uttered by the Brahmas in praise of the Buddha in the Pāli Canon; for particulars, readers may refer to *Buddhavaṃsa Pāli Text*.)

The arrival of the Venerable Sāriputta and the five hundred Arahants.

After the demonstration of the Twin Miracle and the creation of the Jewelled Walk, while the Buddha was being paid homage by Devas and Brahmas as he walked to and fro on the Walk, Venerable Sāriputta and his five hundred disciples were residing on the slopes of Mount Gijjhakūṭa in Rājagaha. Venerable Sāriputta, saw through his supernatural powers (*Dibbacakkhu Abhiññā*) the Tathāgata taking his walk on the Jewelled Walk in the sky above the city of Kapilavatthu. He thought of approaching the Buddha immediately and supplicating him to reveal in full the life story of a Bodhisatta (his many existences and stages of development before his last birth and Enlightenment). He immediately collected round him the five hundred co-resident Arahants and said: "Venerable Sirs, the Exalted Buddha is performing the Twin Miracle together with the demonstration of supernatural power of unveiling the world (*lokavivarāṇa Abhiññā*) to be admired and revered by the whole world. We will go to see the demonstrations of these miraculous powers and make homage to the Tathāgata. Come, Venerable Sirs, we will all go to the presence of the Buddha and make the request to recount the course of practices for Enlightenment undertaken in the past as a Bodhisatta so as to dispel any doubt we may have regarding this matter." (N.B. With regard to the words of the Venerable Sāriputta, "so as to dispel any doubt", *kaṅkhami vinodayissāma*, it might be asked, "why should the Venerable Sāriputta say so as it is a fact that Arahants who have rid themselves of all *āsavas* are free from [54] doubts?" The answer is: Sixteen forms of doubt *vicikicchā* are completely eradicated at the stage of the Stream-Winner, (*Sotāpatti Magga*). Therefore Arahants no longer entertain any doubt (about the Buddha Dhamma and Saṅgha or about their own past, present or future lives. The doubt, *kaṅkhā*, mentioned here by the Venerable Sāriputta does not refer to the mental

concomitant, (*vicikicchā*). He meant here the lack of knowledge in full about the previous existences of Bodhisatta who had become Enlightened Buddhas during the past four *asaṅkhyeyya* and a hundred thousand aeons, details concerning the world cycle in which they made their appearances, their names, clans, families, the order of their appearances, and duration of their Dispensations, etc., To state further, Venerable Sāriputta wanted to request the Buddha for an account of the whole lineage, clan, family, tradition, etc., (*Buddhavaṃsa*) which could be given only by a Buddha; it is the province of a Buddha only, not of a Paccekabuddha nor of a disciple. Not being within his province, Sāriputta said, "Let us dispel the doubt by approaching the Buddha with this request". (As explained in *Buddhavaṃsa Commentary*.)

On being urged thus by the Venerable Sāriputta, five hundred coresident Arahants quickly gathered round him, carrying robes and alms bowls in readiness.

Then the Venerable Sāriputta accompanied by the five hundred Arahants travelled through the air by means of supernormal psychic powers (*Iddhividha Abhiñña*) and paid homage to the Buddha who was still pacing up and down the Jewelled Walk. The five hundred Arahants also paid homage in silence without coughing or sneezing but with deep veneration. Along with Venerable Sāriputta were the senior Theras Mahā Moggalāna, Mahā Kassapa, etc., who also remained in the sky making obeisance to the Buddha.

Tathāgata's exposition of his own attributes.

As the Tathāgata was aware of the intense enthusiasm and devotional faith springing in the five hundred Arahants headed by the Venerable [55] Sāriputta, he proceeded to expound his own attributes and attainments, beginning with the verse:

*Cattāro te asaṅkhyeyyā
Koṭi yesam na nāyati.*

Dear son, Sāriputta, there are four 'Immensities' which are innumerable, incalculable; their beginning and the end are unknowable, unfathomable. They are (1) beings in general (2) wide open spaces (3) universes (4) *Sabbaññuta Ñāṇa* of Fully-Enlightened Buddhas.

(At this time, the minds of Devas and men were full of wonder of the Buddha's miraculous creation. As if he were urging the Devas and men, "there are still things that excel the wonderful miracles I have just created. Listen also to the revelation of those exceedingly wonderful miracles", the Buddha went on expansively.)

"Sāriputta, besides the foregoing miraculous creations, there are many exceedingly wonderful things which have never occurred before, and which when revealed will surely cause your hairs to stand on end. (To recount them briefly:)

"After my death as King Vessantara, (having fulfilled Perfections (*pāramī*), sacrifices (*cāga*) and virtues through practice (*cariya*), while I was waiting the time of attainment of Buddhahood) as a celestial being called Santusita, enjoying the divine bliss in the Tāvātimsa realm of devas, for fifty seven crores and six million years reckoned in terms of human life, Devas and Brahmas from ten thousand world systems, gathered in my presence and made the supplication:

O! Bodhisatta Deva, freed from all suffering, you have already fulfilled [ten *pāramīs* extended into thirty categories¹](#), [three kinds of *cariyā*²](#) and [ten kinds of *cāgā*³](#), not with the desire to gain the bliss of a 'Wheel-turning' Monarch, or of Sakka, the ruler of Devas, or of Māras or of Brahma; you had fulfilled these Perfections aspiring only after Buddhahood in order to liberate the multitude of sentient beings. O! [56] Bodhisatta Deva, freed from all suffering the propitious time you have longed for to attain Buddhahood has come!

O! Energetic Bodhisatta Deva, the time is now ripe for you to become an Omniscient Buddha; may you take conception in the womb of the royal mother Māyā. Rescuing all beings including Devas from the current of saṃsarā, may you realize the Deathless Nibbāna." Thus they made their supplication.

"I did not, however readily give my consent to their supplication. I first made five great investigations as following:

(1) appropriate time for the appearance of a Buddha (2) appropriate island continent for the appearance of a Buddha (3) appropriate country for the appearance of a Buddha, (4) clan or family into which the Bodhisatta would be reborn (5) the span of life of the Bodhisatta's mother. I gave my consent only after making these five great investigations, "My friends, Devas and Brahmas, the time is indeed ripe for me to become a Buddha (as you have said)". Having lived the full life-term in the Tusitā Deva realm, I entered the womb of my royal mother, Mahā Māyā, a descent of the unbroken line of the Sakyan rulers.

As I took conception in the womb of my mother with mindfulness and comprehension, ten thousand universes trembled and quaked.

Without forsaking mindfulness and comprehension, I came out of my mother's womb, standing erect, with arms and legs stretched straight, like a preaching bhikkhu descending from the Dhamma throne or a man coming down the stairway at the entrance of a pagoda, without any trace of unwholesome filth besmearing my body, (on Friday, the Fullmoon of *Vesakha*, in the year 68, Great Era.) At that time also, ten thousand Universes trembled and quaked (as if to cheer the occasion)

"My son, Sāriputta, there is none to equal me as a Bodhisatta, in the manner of taking conception and of coming out from the mother's womb (At the moment of descending into the mother's womb, during ten months in the mother's womb, and at the moment of birth, on all the three occasions, he remained mindful with full comprehension; hence such an utterance.) (Again *Arahatta-magga Ñāṇa* of [57] certain disciples results in *Arahatta-phala Ñāṇa* only; that of some disciples gives rise to three *Vijjās* only and that of some others produces six forms of *Abhiññā*, whereas some disciples achieve *Paṭisambhida Ñāṇa* through *Arahatta magga*, others gain only *Sāvaka Pāramī Ñāṇa*; and *Paccekabuddhas* attain only *Pacceka Bodhi Ñāṇa* for their achievement of *Arahatta-magga Ñāṇa*. The *Arahatta-magga Ñāṇa* of all Buddhas, however, brings the advantage of being instantaneously accomplished in all the attributes of Fully-Enlightened Ones. Therefore), in the matter of attainment of *Arahatta-magga Ñāṇa*, there is none my equal; as regards *Desana Ñāṇa* also, I am supreme. Thus the Tathāgata gave an exhaustive exposition of his own attributes.

At that time, there occurred a violent earth quake as at the moment of taking conception. The ten thousand world-systems trembled and quaked in the following six modes; (1) the earth surface rose 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 north and sank down in the south; (5) it rose up in the center and sank down along the circumference; (6) it rose up along the circumference and sank down in the center. A great expanse of light, beyond the power of Devas and Brahmas, was shining with unsurpassed brilliance.

Devas and Brahmas, witnessing the awesome phenomena and also coming to know from the Tathāgata's teaching that these phenomena only occurred on such occasions as the taking conception of the Bodhisatta, recited a stanza in praise thereof:

*Aho acchariyam loke
Buddhānam guṇamahantatā
dasasahassī lokadhātu*

chappakāraṃ pakampatha
obhāso ca mahāāsi
accheraṃ lomahaṃsanam

O! friend, Devas and Brahmas, Glories and attributes of Buddhas have caused earth tremors to rock ten thousand Universes and the surface of the earth rises and fall in [58] alternating directions: east-west, north-south and center and at the edges. A broad ray of light surpassing the power of the Devas and Brahmas has also illuminated these worlds. The wonder of this awesome phenomena has made us snap our fingers in awe and praise and our hairs to stand on end. Oh, the greatness of the many attributes of the Tathāgata indeed warrants our snapping our fingers in wonder and admiration.

At that time, the Buddha was displaying the Twin Miracle and walking to and from on the Jewelled Walk by means of supernatural power. And while he was thus pacing up and down the Walk, he was expounding the Dhamma like a mighty lion king roaring, seated on a slab of red orpiment, like a thundering sky, like a man swimming across the river of the sky. With a voice of eight features, in various ways and minute details, he taught the sermon of the Four Noble Truths leading to the salient characteristics of impermanence, unsatisfactoriness and insubstantiality.

Although the Jewelled Walk covered the whole length of the ten thousand worlds, Tathāgata walked to one end of it quickly and then turned back from it as if he was making the walk on a path measuring only four cubits; he actually walked on the Jewelled Walk from end to end, not turning round without reaching the end.

[(Here it might be asked: Did the Tathāgata, through his power, cause the shortening of such an immensely long Walk? or did he create his own body to a size corresponding to that of the Walk? (That is, Is that the work of supernormal psychic power? *iddhi visaya?*)

Here is the answer: No, It is not a creation by means of supernormal psychic power, *iddhi visaya*. The power possessed by the Omniscient One, *Buddhavisaya* is inconceivable, beyond human imagination. It being so, the Tathāgata could walk to and fro on the Jewelled Walk as he would do on a walk measuring four cubits.

It was due to this inconceivable power of the Buddhas that the whole spectacle could be witnessed right from *Akaniṭṭha Brahmas* realm to the *Avīci* plane of miseries without [59] obstruction whatsoever. All the world systems involved became as a vast open plane adjoining one

another uninterrupted, so that men could see Devas and Brahmas and vice versa. They all could see the Tathāgata walking to and fro on the long walk as they would see him walking on a simple ordinary walk. The Tathāgata preached as he walked, and having complete mastery over the mind, (*cittissariya*), he was absorbed in *Phalasangāpatti* during the infinitesimal fraction of time intervals while the audience was saying, 'Sadhu, Sadhu'.]

Venerable Sāriputta's request for the expounding of Buddhavaṃsa.

The Venerable Sāriputta, after paying homage to his heart's content to the Tathāgata who was walking to and from with peerless grace, preaching the sermon of the Four Noble Truths, to gathering of men, Devas and Brahmas from ten thousand universes, thought to himself, "Such a united gathering of men, Devas and Brahmas from the ten thousand world systems is an unprecedented one; it should be an occasion for a great Dhamma Exposition. A discourse on the *Buddhavaṃsa* especially would be greatly beneficial promoting faith and devotion towards the Tathāgata. It would be well if I should request the Tathāgata for an exposition of his life story and the Perfections he had fulfilled from the time of receiving the definite Prophecy of becoming a Buddha." He then approached the Tathāgata after slipping one end of his robe over the left shoulder and with his hands raised, made this request in three stanzas beginning with "*Kīdiso te Mahāvīra*, etc., (reproduced below in both Pāli and vernacular) to expound a full discourse on the *Buddhavaṃsa* together with an account of the practices, he had cultivated in the past.

[60] *Kīdiso te Mahāvīra*
abhinīhāro naruttama
kamhi kāle tayā dhīra
patthitā Bodhimuttamā.

Veneration to the Exalted One, who has exercised the Four Great Exertions (*sammappadhāna*), one who is nobler than men, superior to Devas and excels the Brahmas, the Crown of the three worlds! In what world-cycle and in what aeon, did you aspire for and resolve to attain Perfect Self. Enlightenment which excels *Pacceka Bodhi* and *Sāvaka Bodhi*?

Dānaṃ Sīlaṅca nekkhammaṃ
paññā vīriyaṅca kīdisaṃ
khanti saccamadhiṭṭhanaṃ
mettupekkhā ca kīdisā

Veneration to the Exalted Omniscient One, Crown of the three worlds.

How should we understand and regard your Perfections such as Perfection of Alms-giving, Perfection of Morality, Perfection of Renunciation, Perfection of Wisdom, Perfection of Energy? How should we understand and regard your Perfections of Forbearance, Truthfulness, Resolution, Loving-Kindness and Equanimity?

*Dasa Pāramī tayā dhīra
kīdisī lokanāyaka
katham upapāramī puṇṇā
paramatthapāramī katham*

Veneration to the Exalted Omniscient One, Lord of the three worlds. May you enlighten us as to how you had fulfilled these Perfections, how you had acquired higher and higher stages of these Perfections and attained full maturity thereof? Likewise with the ten higher Perfections (*upapāramā*) and the ten highest Perfections (*paramattha Pāramī*) in what way, in what manner had you cultivated them to acquire their maturity at the higher level of development?

N.B. (With regard to Perfection of Alms-giving, *Dāna Pāramī*, gift of external properties is ordinary *Dāna Pāramī*, gift of one's own limbs, big and small is *Dāna-upapāramī*, gift of life is [61] *Dāna-paramattha Pāramī*. The same principle of classification applies to nine other Perfections. Thus, observance of morality at the sacrifice of external properties is ordinary *Sīla Pāramī*, observance of morality regardless of loss of one's limbs is *Sīlaupapāramī* and observance of morality regardless of losing one's own life is *Sīla-paramattha Pāramī*. This is how they should be differentiated and noted.)

For innumerable existences, the Bodhisatta had fulfilled *Dāna* and other *Pāramīs*, of which the following are of special interest:

(1) When he was born as a wise hare, he mistook Sakka, who was in the guise of a Brahmin, as a genuine Brahmin going round for collecting alms. So he caused a blazing bonfire to be made and offered himself by jumping into it. Such *Dāna* is *Dānaparamattha Pāramī*. (As told in 7-Sasa Paṇḍita Jātaka, 2Pucimanda Vagga of Catukka Nipāta.)

(2) When he was born as Naga-king Saṅkhapāla he endured the agony of wounds resulting from a ruthless attack by sixteen hunters with spears at eight places on his body after being impaled on a stake. Without showing resentment he offered his life and maintained the observance of his precepts. Such a *sīla* comes under the category of *Sīla-paramattha Pāramī*. (As told in Saṅkhapāla Jātaka of Cattālīsa Nipāta)

(3) When he was King Cuḷa Sutasoma, he abdicated the throne of the country of Sudassana (ancient Bārāṇasī) without fear of danger to his life and without attachment to the luxury of kingship and abnegated himself. Such an act of renunciation is called *Nekkhamma-paramattha Pāramī*. (Cuḷasutasoma Jātaka, Cattālīsa Nipāta)

(4) When he was born as a wise man by the name of Senaka, he saved the life of a Brahmin by revealing, as if he had seen with his eyes, the presence of a cobra in the leather bag containing the Brahmin's food. Such an exhibition of wisdom which had saved the life of the owner of the leather bag; comes under the [62] category of *Paramattha Paññā Pāramī*. (Sattubhasata Jātaka of Sattaka Nipāta).

(5) When he was born as a Prince named Janaka, his undaunted effort to swim across the ocean in the face of odds and without despair, while his fellow travellers were perishing and meeting with destruction, reflects Prince Janaka's great perseverance. Such a remarkable persevering effort belongs to the category of *Paramattha Vīriya Pāramī* (The Mahā Janaka Jātaka of Mahā Nipāta)

(6) When he was a hermit named Khantīvādī, King Kalābu of the country of Kāsi, cut off his hands and feet with a sharp axe. He was unmoved and bore the suffering as though he were a piece of log that lacked sensation and consciousness; he also showed no resentment to the king. Such an act of forbearance comes under the category of *Paramattha Khantī Pāramī*. (3Khantīvādī Jātaka, 2-Pucimanda Vagga of Catukka Nipāta).

(7) When he was King Mahā Sutasoma, he gave his word of honor "I will certainly return tomorrow", to the cannibal Porisāda. He stood by his word, regardless of his own life, thereby saving the lives of one hundred and one kings. Such a righteous and truthful vocal deed (*vacīsacca*) comes under the category of *sacca Paramattha Pāramī*. (Mahā Sutasoma Jātaka, Asīti Nipāta)

(8) When as a Bodhisatta, he was Prince Temi, he pretended to be deaf and a mute and persisted with this practice at the risk of his life up to the time of his renunciation. Such an act of resolution comes under the category of *Sacca Paramattha Adhiṭṭhāna Pāramī*. (Mūgapakkha (Temiya) Jātaka, Mahā Nipāta).

(9) When he was a hermit by the name of Suvaṇṇasāma, he cultivated loving-kindness (*mettā*) at the risk of his life. Such an act of loving-kindness comes under the category of *Paramattha Mettā Pāramī*. (Suvaṇṇasāma Jātaka Nipāta).

(10) When he was an ascetic practicing austerities, as described in Lomahaṃsa Jātaka, 10-Litta Vagga of Ekakanipāta, he did not [63] allow himself to be swayed either by the perverted, corrupted demeanor of young villagers or by the various acts of reverence and homage done by the wise, thereby safe-guarding himself entirely from ill-will and greed. Such equanimous attitude of the Bodhisatta exemplifies *Upekkhā Paramattha Pāramī*.

(For full particulars of this category of *Paramattha Pāramī*, reference may be made to Cariyāpiṭaka Commentary and other relevant Jātaka Commentaries.)

On such a supplication being made by the Venerable Sāriputta, Tathāgata expounded two verses as if he was pouring down the Elixir of Deathlessness to keep the minds of all sentient beings in peace, urging them (1) first to listen with reverent attention to the discourse on the Chronicle of Buddhas, which will cause joy and gladness to the audience of men and Devas, eradicate the pricking sorrow in their disturbed minds and let them achieve various attainments, and (2) secondly to strive earnestly, to follow and practice the noble Path to Buddhahood which will destroy all forms of pride, vanity, which will remove various kinds of grief, sorrow, save beings from the cycle of rebirths and extinguish all suffering.

Then, in order to encourage the assembled men and Devas to become enthusiastic to aspire after Perfect Self-Enlightenment, the Tathāgata gave a discourse on the Chronicle of Buddhas, adorned with nine hundred and fifty one stanzas beginning with

*Kappe ca satahasse
caturo ca asaṅkhiye
amaraṃ nāma nagaraṃ
dassaneyyaṃ manoramaṃ*

The discourse was well received and highly appreciated by the great audience of men and Devas.

At the end of the discourse on the Chronicle of Buddhas ten million crores of men, Devas and Brahmas became Arahants having eliminated all traces of *āsavas*; and innumerable beings became established in the lower stages of the Path.

[64] (Here it should be noted that there are nine hundred and fifty one stanzas which deal wholly with the *Buddhavaṃsa*. In Nidānakathā, there

are eighty one stanzas comprising a mixture of words of the *Mahātheras* who participated in the Council (*Saṅgītikāra*), words of the Venerable Sāriputta and those of the Tathāgata; and thirty eight stanzas in *Pakiṇṇaka* section and *Dhatubhājaniya kathā*, being words of the *Saṅgītikāra Mahā Theras*, thus totaling one thousand seventy stanzas in the whole of Buddhavaṃsa Pāli Text.)

End of Chapter Seventeen.

APPENDIX TO CHAPTER SEVENTEEN.

[65] Explanatory note concerning Gotama Buddhavaṃsa.

We have so far described the name, clan, family etc., of the twentyfour Buddhas, from Dipaṅkara Buddha to Kassapa Buddha in one piece as mentioned in the Buddhavaṃsa Pāli Text and relevant Commentaries in chronological order.

For the Gotama Buddhavaṃsa which we are dealing with presently also, an attempt has been made to compile it as complete as possible on the basis of the Buddhavaṃsa Pāli Text and Commentary as well as relevant extracts from other Pāli Texts and Commentaries.

Concerning this Gotama Buddhavaṃsa, the learned readers may wish to read the chronology that deals exclusively with the Gotama Buddha as originally delivered by himself; we will therefore render those twenty-four stanzas in plain Myanma.

Gotama Buddha (on the request made by the Venerable Sāriputta), having expounded exhaustively the part of the Buddhavaṃsa concerning the twenty-four Buddhas from Dipaṅkara to Kassapa, pouring forth the discourse like the sky river overflowing, proceeded to expound the facts concerning himself, from the Jewelled Walk up in the sky, in twenty-four stanzas as follows:

The first great occasion of Dhamma teaching.

(1) *Ahametarahi Sambuddho*
Gotamo Sakyavaḍḍhano
padānaṃ padahitvāna
patto Sambodhimuttamaṃ

Dear son, Sāriputta, I, a descendent of the Gotama lineage which has made the Sakya royalty thrive, after six years of energetic effort at meditation (*padhāna*) attained the Exalted State of Omniscience.

(2) *Brahmunā yācito santo*
Dhammacakkaṃ pavattayim
aṭṭharasannaṃ koṭṭināṃ
paṭhamābhisamayo ahu

[66] Dear son, Sāriputta, at the request of Sahampati Brahma in the eighth week after my Enlightenment, I had delivered the Sermon of *Dhammacakka* in the Deer park, at Isipatana, Bārāṇasī. On that occasion, (for the first time) eighteen crores of Brahmas headed by Koṇḍañña Thera realised the Four Noble Truths and achieved liberation.

The second great occasion of Dhamma teaching.

(3) *Tato parañca desente*
naradevasamāgame
gaṇanāya na vattabbo
dutiyābhisamayo ahu

Dear son, Sāriputta, subsequent to my teaching of the *Dhammacakka*, when I deliver the discourse of *Maṅgala Sutta*, at the assembly of men and Devas debating the question of the beatitudes, *Maṅgala*, it will be the second occasion of innumerable men, Devas and Brahmas coming to realize the Four Noble Truths and achieving liberation.

(This second great occasion of Dhamma teaching will take place subsequent to the discourse on the Buddhavaṃsa. This also applies to the stanzas that follow.)

The third great occasion of Dhamma teaching.

(4) *Idhevāhaṃ etarahi*
ovadiṃ mama atrajaṃ
gaṇanāya na vattabbo
tatiyābhisamayo ahu.

(Thirteen years after my attainment of Buddhahood, I will exhort my son young bhikkhu Rāhula by delivering the discourse of Cuḷa Rāhulovāda in the *Andhavana* Grove of Sāvatti. (At that time also,) innumerable men, Devas, and Brahmas will come to realize the Four Noble Truths and achieve liberation.

[67] **The first occasion of the Disciples meeting.** (*Savaka sanNipāta*).

(5) *Ekosi Sannipāto me*

*savakānaṃ mahesinaṃ
aḍḍhateḷasasatānaṃ
bhikkūnāsi samāgamo*

Dear son, Sāriputta, a congregation of disciples had been held (on the last Full-moon day of Magha) for the first time; it was an assemblage of one thousand two hundred and fifty bhikkhu Arahants who had done away with the *āsavas*.

(This refers to the Buddha's preaching of *Ovāda Pātimokkha*, instructions on the obligation of a bhikkhu at the congregation of disciples, characterised by [four features](#)⁴. It was the day on which the Venerable Sāriputta gained Arahantship.

Services rendered by the Buddha.

(6) *Virocamāno vimalo
bhikkhusaṅghassa majjhago
dadāmi patthitaṃ sabbaṃ
mañīva sabbakāmado*

Dear son, Sāriputta, I also, like the previous Buddhas, being replete with infinite grace characteristic of the Buddhas, and free from the taints of *kilesa*, stand becomingly in the midst of the Saṅgha and like the *cintāmaṇi* ruby capable of fulfilling every wish, have been fulfilling the wishes of men, Devas and Brahmas for special mundane and supramundane happiness.

(7) *Phalamākaṅkhamānānaṃ
bhavacchanda jahesinaṃ
catusaccaṃ pakāsemi
anukampāya pāṇinaṃ*

Dear son, Sāriputta, for the benefit of men, Devas and Brahmas who wish to attain the four Fruitional stages of the Path and do away with [68] attachment to sensuous existence, I have, out of compassion, expounded the Four Noble Truths (to enable them achieve their wish).

(This is an instance of how Tathāgata brings about the benefit of all beings by way of expounding the Four Noble Truths.)

(8) *Dasavīsasahassānaṃ
Dhammābhisamayo ahu
ekadvinnaṃ abhisamayo
ganaṇāto asaṅkhiyo*

Dear son, Sāriputta, (As the result of such expositions of the Four Noble Truths) rational beings, numbering ten thousand after one session, or twenty thousand after another, have become emancipated; of those other cases of beings gaining freedom in twos or threes, the number is incalculable.

(9) *Vitthārikam bāhujaññam
iddham phītam suphullitam
idha mayham sakyamunino
Sāsanam suvisodhitam*

Dear son, Sāriputta, I, a descendent of Sakyan royal family, have renounced the world to become a recluse and have taught the Dhamma; this Teaching of mine, *Sāsanā*, shall spread in the three worlds (of men, Devas and Brahmas) and many beings discerning it clearly shall thrive exceedingly, pure and radiant.

(10) *Anāsavā vītarāgā
santacittā samāhitā
bhikkhūnekasatā sabbe
parivārenti mam sadā.*

Dear son, Sāriputta, I am at all times surrounded by a great number of bhikkhus who are free from āsavas, having given up rāga, and who with tranquilised mind possess serene concentration like an oil lamp burning steadily in the still air.

[69] (11) *Idāni ye etarahi
jahanti mānusaṃ bhavaṃ
appattamānasā sekhā
te bhikkhū viññugarahitā*

Dear son' Sāriputta, there are certain bhikkhus who, even in my life time, have to depart life as mere trainees (*sekkha*) without having attained *Arahatta phala*. They are reproached by the wise.

(12) *Ariyañjasam thomayantā
sadā dhammaratā janā
bujjhissanti satimanto
msārasaritam gatā.*

Dear son, Sāriputta, those mindful people who extol the virtues of Noble Eight-fold Path and take delight in the Dhamma day and night will be able to cross the ocean of Saṃsara within a limited number of existences,

and gain emancipation through realisation of the Four Noble Truths.

Place of birth, etc.

(13) *Nagaraṃ Kapilavatthu me
Rājā Suddhodano pitā
mayhaṃ janettikā Mātā
Māyādevīti vuccati*

Dear son, Sāriputta, my place of birth is Kapilavatthu, my father is King Suddhodana and my royal mother is Māyā Devī.

(14) *Ekūnatimsavassāni
agāraṃ ajjhahaṃ vasiṃ
rammo surammo subhako
tayo pāsādamuttamā*

Dear son, Sāriputta, I had been a ruler of the Kapilavatthu country for fully twenty-nine years, residing in three palaces: the winter palace with nine tiered-spire, Ramma; the summer palace with five tiers, Suramma and the seven-tiered palace for the rainy season, Subha.

[70] (15) *Cattarīsahasassāni
nāriyo samalaṅkatā
Bhaddakañcaṇā nāma nārī
Rahulo nāma atrajo*

Dear son, Sāriputta, during the period of my reign, there used to be forty thousand, well ornamented and beautified female attendants; my Chief of Queen was Bhadda Kañcaṇā and my son was called Rāhula.

(16) *Nimitte caturo disvā
assayānena nikkhamiṃ
chabbassaṃ padhācāraṃ
acarim dukkaram aham*

Dear son, Sāriputta, having seen the four great omens (of an old man, a sick man, a dead man and a recluse). I had gone forth riding my horse Kaṇḍaka. (In the remote) forest of Uruvela, I spent six years taking up the practice of severe austerities, *dukkaracariya*, that is beyond the capability of ordinary persons.

(17) *Bārānasiyam Isipatane
cakkam pavattitam mayā
aham Gotamasambuddho*

saraṇaṃ sabbapāṇinaṃ

Dear son, Sāriputta, in Isipatana, Migadāya forest of Bārāṇasī, I had turned the wheel of Dhamma (I had delivered the Discourse of *Dhammacakkapavattana*); indeed I have become the refuge of all beings, the Perfectly Enlightened Buddha with the family name of Gotama.

(18) *Kolito Upatisso ca
dve bhikkhu aggasāvaka
Ānando nāmapaṭṭhāko
santikāvacaro mama
Khemā Uppalavaṇṇā ca
bhikkhunī aggasāvikā*

Dear son, Sāriputta, my Chief Disciples are the pair of bhikkhus, Kolita (Venerable Moggalāna) and Upatissa (Venerable Sāriputta); my [71] permanent bhikkhu attendant always close at hand (for more than twenty years) to attend to my needs is Ānanda. The female Chief Disciples are the pair of bhikkhunis Khemā Therī and Uppalavaṇa Therī.

(19) *Citto hatthāḷavako ca
aggupaṭṭhākupāsaka
Nandamātā ca Uttarā
aggupaṭṭhākupasika.*

Dear son, Sāriputta, noble lay devotees rendering me close service are Citta, a wealthy householder (residing at Macchi-Kāsaṇḍa in Kosala country) and Hatthāḷavaka, (the pious son of King Āḷavī of Ālavī country); female attendants closely attending upon me are the female devotee Nandamāta (an Anāgāmi resident of Veḷukaṇḍaka, a town in Dakkhiṇāgiri province of Rājagaha country) and the noble lay devotee Khujjutarā (a Sotāpanna, a Bearer of the Three Piṭakas, Possessor of the title of Pre-eminence (*Etadagga*) who conceived in the womb of a maid servant of a rich man Ghosaka of Kosambī and who became, when she came of age, a female attendant of Queen Sāmāvati).

(20) *Ahaṃ assatthamūlamhi
patto sambodhimuttamaṃ
vyāmapabhā sadā mayhaṃ
soḷasatthamuggatā*

Dear son, Sāriputta, I attained *Arahattamagga Ñāṇa* and achieved Omniscience, at the foot of the Bodhi Tree (100 cubits tall). Light rays from my body (spreading over a radius of eighty hand-lengths) shine brilliantly at all times; my height is sixteen hand-lengths.

(21) *Appaṃ vassasatam āyu*
Idhānetarahi vijjati
tāvata tiṭṭhamānoham
tāremi janatam bahum

Dear son, Sāriputta, the present life-span (of human) is very short, limited to only one hundred years; I will live for four-fifth of this lifespan (eighty years) and for forty-five years I shall be saving sentient [72] beings (from the ocean of saṃsara) conveying them to the Shore of Nibbāna.

(22) *Thapayitvāna Dhammukkam*
pacchimaṃ janabodhanam
ahampi nacirasseva
saddhim savakasamghato
idheva parinibbissam
aggivāhārasaṅkhayā

Dear son Sāriputta, I have lit and set up the Torch of Dhamma burning, in order that the coming generations may understand the Four Noble Truths. At no distant date, in the company of my bhikkhu disciples, I will come to the Final End like a torch extinguished, with fuel expended, in this very world at Kusināra dropping the curtain on the drama of existences.

Two Stanzas of Saṃvega.

(23) *Tāni ca atulatejāni*
Imāni ca dassabalāni
ayaṅca gunadhārano deho
dvattim savaralakkhanavicitto

(24) *Dasa disā pabhāsetva*
sataram siva sappabhā
sabbath tamantarahissanti
nanu rittā sabbasaṅkkhārā

Dear son, Sāriputta, my peerless glory and power, the ten physical strengths and this person of mine, comely and wonderful to behold, embodying like a golden mountain thirty two major characteristics of a superior person together with six fold Unique Wisdom (*Asādhāraṇa Ñāṇa*) and ten mental strengths (*Dasabala Ñāṇas*), the six-hued rays emanating from my body, and illuminating all directions like the rays of the sun all these things just spoken about will all perish and disappear.

Are not all conditioned things, live or lifeless, vain and devoid of the essence of permanence, genuine happiness and substance? (This being so, I urge you to cultivate Insight Meditation (*Vipassanā*) by contemplating on the three salient characteristics of conditioned [73] phenomena, and strive hard for the attainment of Nibbāna. Such is the usual instruction for you all, given by the Fully Self-Enlightened Buddhas. With heedfulness, exert yourself to fulfill these, our instructions.)

With this ends the exposition connected with major events as laid down in the Buddhavaṃsa Pāḷi Text and the Commentary. But U Nu, Prime minister of Union of Burma, at the time of requesting me to write a saga of the Buddhas, said inter alia:

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

In consideration of his earnest request, the treatise on Mahābuddhavaṃsa will not be ended here; its scope will be extended to include the events that took place since the delivery of the discourse on Buddhavaṃsa by the Tathāgata and it will be entitled "The Great Chronicle of Buddhas". To this end, an attempt will be made, to the best of my ability, to add a series of chapters on the significant events concerning the Buddha.

End of Appendix to Chapter Seventeen

SHOWERS OF 'LOTUS-LEAF' RAIN AT THE ASSEMBLY OF THE ROYAL FAMILIES.

[75] The Tathāgata descended from the Jewelled Walk up in the sky near the city of Kapilavatthu after subduing the pride and haughtiness of the royal relatives by delivering the discourse on the Buddhavaṃsa and took his seat on the 'Dhamma Throne' exclusively set up for the Buddha.

All the members of the royal family had by then assembled before the Buddha and seated themselves after becoming calm and collected; then it happened that [showers of 'lotus-leaf' rain, *pokkharavassa*¹](#), fell heavily.

As the great rain fell, rushing streams of ruby-coloured rain water were following on the ground; while the rain water wetted those who wished to be soaked, not a drop of rain fell on those who did not want to get wet.

All the members of the royalty were struck with wonder at the sight of this miraculous scene and uttered "O a marvelous thing to be cheered by the snapping of the fingers! This is an unprecedented phenomenon, indeed?" On hearing such utterances, the Buddha made this remark; "This is not the first time that *'pokkharavassa'* rain had fallen at the assembly of the royal relatives; there was an occasion in the past when such a rain had fallen in this manner". The Buddha then [76] continued to expound the story of Vessantara composed of one thousand stanzas.

After hearing the story of Vessantara, all the members of the royalty departed; not a single person extended the invitation such as, "Please come and receive the alms food we shall offer on the morrow", to the Buddha.

King Suddhodana thought and took it for granted that "There is no place other than my royal palace for my son, the Tathāgata, to visit; he is certain to come to my palace. "Being convinced thus, he returned to his palace without extending a specific invitation. At the palace, he ordered arrangements for the preparation of rice-gruel, etc., and temporary accommodation for the twenty thousand Arahants headed by the Buddha.

Buddha, accompanied by twenty thousand Arahants, entering Kapilavatthu for alms-round.

When the Tathāgata entered the royal city, the next day, in the company of twenty thousand Arahants, for alms-round, not a single member of the royal family came forward to greet and welcome him; there was no one to take the alms bowl from him and carry for him.

The moment the Buddha had set foot on the gate-way of Kapilavatthu, he began to reflect on the way in which previous Buddhas went round for alms-food in the capital city of their royal fathers: was it characterised by receiving alms exclusively from the selected homes of the rich, the elite, or by going round for alms from door to door, rich or poor alike? He did it by way of the psychic power which gave the knowledge of the past existences, *pubbenivāsa abhiññā*. Thus he came to realize that not a single Buddha in the past had received their alms-food only from the selected homes of rich; none of them had deviated from the practice of going for alms-food from door to door. So he decided to adopt the time honored traditional practice of collecting alms-food from door to door. He thought: only by setting such example by myself would my disciples emulate my practice and fulfill the duty of a bhikkhu to go for alms-round to each and every house without any breach. Having made this decision, he [77] started to go on the alms-round beginning with the first house nearest the city gate, stopping at every house one after

another.

[The following is a brief description of the magnificent scene of the Tathāgata's visit to the Royal City on the lines of Majjhimapaṇṇasa Commentary p. 16-17]:

When the Tathāgata entered the Royal City, the earth quaked with mild intensity. He walked gently, not treading upon even the tiniest insects, such as ants and the like. He stepped forth first with the right foot possessing the major mark of "the level soles of feet like golden footwear *"supatiṭṭhita-lakkhaṇa"*; the delicate soles of his feet, being level and smooth, touched the ground evenly, fully and squarely without collecting the tiniest particles of dirt or dust. As he walked along, the low-lying areas of the earth raised themselves spontaneously to an even level and the mounds lowered to the level of the plain, forming an even surface all over, all the stones and pebbles, stumps and thorns had removed themselves from the route beforehand. He walked at a normal pace, neither too fast nor too slow, his stride neither too long nor too close, without the ankles and knees knocking against each other. Being a person of great concentration, he looked straight forward, limiting the range of vision to within four-hand's length, looking neither up nor down, nor sideways. He walked with the grace of a Chaddanta (tasks emitting six ray) elephant fully and richly caparisoned.]

When the Tathāgata was on his round of receiving alms food from door to door in the city, those living in two and three-storey buildings came out on to the balconies which rested on lion image supports, to pay homage to the Bhagavā, uttering, "There comes our good Lord, prince Siddhattha for receiving alms-food".

Queen Yasodharā, mother of Rāhula thought to herself, "In former days, my glorious Lord used to travel in kingly power and luxury, carried on a golden palanquin; but now, it is said, he goes about the city for alms-food with shorn head and beard, in dyed clothes, with bowl in hand. Would it be seemly or would it appear uncomely?" So thinking she opened the balcony window with the supports of lion images and [78] saw for herself that the main roads as well as lanes were brilliantly illuminated by the beams of light from his body and the Tathāgata going round majestically adorned with thirty-two major characteristics and eighty minor ones peculiar to the Buddhas and the six-hued aura of light surrounding him. (Pointing her fingers towards the Buddha), she drew the attention of **Rāhula** and uttered ten *'Narasīha'* stanzas in praise of the glorious personality of the Buddha from the forehead to his soles.

Ten 'Narasīha' Stanzas

(In praise of the beautiful body of the Buddha).

(1) *Siniddhanīla mudukuñcita keso*
sūriyanimmalatalābhinalāṭo
yuttatuṅgamudukāyatanāso
raṁsijālavitato naraśīho

His hair is jet black and bright like the colour of a bumble bee with tapering tip curling softly clock-wise, a shining serene forehead resembling a clear rising sun, a delicate, proportionately prominent slender nose like a goad, a lustrous radiant body, the noblest of men, and extraordinary, exalted individual indeed!

(2) *Cakkavaraṅkitasurattapādo*
lakkaṇamaṇḍitaāyatapaṇhi
cāmarachattavibhūsitapādo
esa hi tuyha pitā naraśīho

My eyes' delight, dear Rāhula, there comes the noblest of men and extraordinary person! The soles of his feet are ruby-red and distinguished by the characteristic marks; noble characteristic marks adorn the slender heels and his pair of feet bear impressions of white umbrellas and golden yellow yak-fans. That exalted reverential person, on his round for receiving alms, surrounded by twenty thousand Arahants, like the full moon amidst stars and planets, was your father when he was a layman.

[79] (3) *Sakyakumāravarō sukhumālo*
lakkaṇacittikapunnasārīro
lokaḥitāya gato naravīro
esa ni tuyha pitā naraśīho

My bosom son, Rāhula, he is a gentle noble prince, a descendant of the unbroken, peerless Sakya lineage, one who has a full handsome body, with noble major and minor characteristic marks; one who has been born into this world for the welfare of the three spheres of existence, one whose industry excels that of all others, an extraordinary person, noblest of men. That exalted reverential person on his round for receiving alms in the company of twenty thousand Arahants like the full moon amidst stars and planets was your father when he was a layman.

(4) *Āyatayuttasu saṅghitasoto*
gopakhumo abhinīlasunetto
Indadhanuabhinīlabhamūko
esa hi tuyha pitā naraśīho

My sweet son Rāhula, possessing a pair of handsome ears of proportionate size, soft eye-lashes like that of a new-born calf, a pair of eyes dark like the onyx, and dark brown eye brows shaped like the curve of Sakka's bow. That exalted reverential person on his round for receiving alms in the company of twenty thousand Arahants like the full moon amidst stars and planets was your father when he was a layman.

(5) *Puṇṇasasaṅkanibho mukhavaṇṇo*
devanarāna piyo naranāgo
mattagajindavilāsitagāmī
esa hi tuyha pitā naraśīho.

My darling Rāhula, the serene face of that exalted bhikkhu resembles a moon in full bloom on the fifteenth day (of the month), who is worthy of deep veneration and true affection by all beings in the three worlds of men, Devas and Brahmas, who may be likened to a great and powerful bull elephant with the elegant gait of an elephant king in must. That exalted reverential person on his round for receiving alms in the company of twenty thousand Arahants like the full moon amidst stars and planets was your father when he was a layman.

[80] (6) *Siniddhagambhīramañjūsaghoso*
hiṅgulabandhukarattasujivho
vīsati vīsati setasudanto
esa hi tuyha pitā naraśīho.

My darling dear Rāhula, one with a voice, deep, harmonious and exceedingly sweet, a tongue vermilion-red like the colour of the Rosa Sinensis, two rows of clean white teeth, each consisting of twenty, the noblest of men and extraordinary person. That exalted reverential person on his round for receiving alms in the company of twenty thousand Arahants like the full moon amidst stars and planets was your father when he was a layman.

(7) *Khattiyasam bhavaaggakulīno*
Devamanussanamassitapādo
Sīlasamādhipatiṭṭhitacitto
esa hi tuyha pitā naraśīho

My darling dear Rāhula, one of truly noble and royal ancestry, before whose feet beings of the three worlds bow in deep reverence, one with firm morality, concentration and tranquil state of mind which is imperturbable, the noblest of men. That exalted reverential person on his round for receiving alms in the company of twenty thousand Arahants

like the full moon amidst stars and planets was your father when he was a layman.

(8) *Vaṭṭasuvattasusaṅṭhitagīvo*
sīhahanu migarāja sarīro
kañcanasucchavi uttamavañño
esa hi tuyha pitā naraśīho

Dear son Rāhula, one with a full round neck, shapely like a golden mayo drum, a rounded well-developed jaw resembling the magnificent jaws of a lion king, and as if about to smile, like the twelfth-day waxing moon; a full-chested body like the fore part of a lion, the king of beasts; a radiant skin of the colour of the purest gold, and an unparalleled nobility of appearance; the noblest of men. That exalted reverential person on his round for receiving alms in the company of twenty thousand Arahants like the full moon amidst stars and planets was your father when he was a layman.

[81] (9) *Añjanavaṇṇasunīlasukeso*
kañcanapaṭṭavisuddhanalāṭo
osadhipaṇḍarasuddhasuṇṇo
esa hi tuyha pitā naraśīho.

My darling dear Rāhula, having hair of dark shining greenish-black, an even, clear forehead like a plate of gold and like the morning star and a single strand of pure white hair growing, coiled between the eye brows, the noblest of men. That exalted reverential person on his round for receiving alms in the company of twenty thousand Arahants like the full moon amidst stars and planets was your father when he was a layman.

(10) *Gacchati'nīla nilapathe viya cando*
tāragañā pariveṭhitarūpo
sāvakamajjhagato samaṇindo
esa hi tuyha pitā naraśīho

My darling dear Rāhula, just as the chariot of the moon magnificently travels along the triple route through the air, so too the leader of monks, the King of Dhamma walks majestically amidst Arahant disciples; the noblest of men. That exalted reverential person on his round for receiving alms in the company of twenty thousand Arahants like the full moon amidst stars and planets was your father when he was a layman.

Having thus intimated the glory, the grace of the person of the Buddha, to her son Rāhula, she approached King Suddhodana and said, "Your Majesty, O father, your royal son, the Tathāgata is reported to be going

round for alms-food in the company of twenty thousand Arahants."

**Royal Father King Suddhodana attaining the First Path
(*Sotapattimagga*).**

King Suddhodana was shocked and agitated when he heard what queen Yasodharā had said and with one hand holding up his nether garment, he rushed out of the palace and going quickly to see the Tathāgata, stood in front of him and made this remark: "Most Exalted [82] One, why do you put us to shame by going round for alms-food? Do you think that enough food for such a large number as twenty thousand Arahants cannot be provided by your royal father?" The Buddha said in reply, "Royal father, such a practice of receiving alms from door to door (*sapadānacārika*), is the precedence set by an unbroken line of we Buddhas." King Suddhodana replied in these words, "My son, are we not descents of the Khattiya lineage, great elected rulers in unbroken succession from the beginning of the world cycles? And all along this line of great Khattiya rulers there never was one who went around begging for alms." The Buddha then made this reply, "O Royal father, the lineage of Khattiya rulers is your lineage; my ancestors are the Buddhas, in successive order of the *Buddhavaṃsa* from Dīpaṅkara, Koṇḍañña, Maṅgala down to Kassapa. Beginning with Dīpaṅkara and ending with Kassapa, my preceding elder brethren Buddhas, twentyfour in number, and withal the thousands of Buddhas as many as sands of the Ganges, had always gone to each successive house to receive alms. This very practice of receiving alms from one door to the next had always been our means of livelihood." And while stopping on the route for a moment, uttered the following stanza:

*Uttithe nappamajjeyya
Dhammaṃ sucaritaṃ care
Dhammacārī sukhaṃ seti
asmiṃ loke paramhi ca.*

"Royal father, a bhikkhu on receiving alms-food after standing with seemly propriety at the door of each donor, should be mindful of the receipt of the food; he should not receive or seek alms by improper means. He should practice going round for receiving alms in a commendable manner. A bhikkhu who cultivates this practice unflinchingly in such a manner will live in peace in this life and future life as well."

At the conclusion of the stanza, King Suddhodana attained the stage of *Sotāpattiphala*.

[83] The royal father became a *sakadāgāmi* and

step-mother Mahāpajāpati Gotamī become a *Sotāpanna*.

After his attainment of Sotāpanna, King Suddhodana himself took the alms bowl from the hands of the Tathāgata and holding it invited the Buddha and the twenty thousand Arahants to his palace where he offered seats of honor especially arranged in anticipation. On arrival at the palace the Tathāgata uttered the following stanza:

*Dhammam care sucaritam
na nam ducaritam care
dhammacari sukham seti
asmim loke paramhi ca.*

"Royal father, an improper or irregular way of seeking alms-food should be avoided and correct mode of receiving alms should be practised. (Abodes of old maids, eunuchs, liquor-shops, prostitutes, a divorced or widowed woman, a female bhikkhu these places are regarded as not proper places whence to receive alms, *agocara thāna*, and should be avoided). A bhikkhu who cultivates this practice unflinchingly in such a manner will live in peace in this life and future life as well"

At the conclusion of this second stanza, King Suddhodana became a *sakadāgāmi* and the step-mother Mahāpajāpati Gotamī attained *Sotāpanna*.

Then King Suddhodana offered various kinds of hard and soft food prepared in advance to the Tathāgata and the twenty thousand Arahants.

Recounting the Candakinnarī Jātaka.

When the food-offering was over, all the courtiers and maids of honor (excepting Rāhula's mother, queen Yasodharā) rallied at the feet of Buddha and paid their reverential respects to him.

Although the female attendants had requested her thus: "Your Majesty, please do come out of the royal chamber and pay homage to the Tathāgata," she gave the maids of honor this reply, "If I had ever rendered any special service worthy of gratitude, his Reverence will [84] himself come to me. Then and then only will I give homage to him," and she remained unmoved and sedately stayed on in her chamber.

The Tathāgata made the King Suddhodana carry his alms-bowl and accompanied by the two chief Disciples, went into the parlour of the queen. (At that time, forty thousand dancers were waiting upon her, of whom one thousand and ninety were maiden princesses. On being told that the Tathāgata was on his way to her parlour, she ordered her forty

thousand dancers to be dressed in dyed cloth and all of them did as they were told, (Candakinnarī Commentary).

On arrival at the chamber of Queen Yasodharā, the Tathāgata commanded, "Let no one utter any word to hinder or restrain Princess Yasodharā while she is paying me homage to her heart's content", and then he took his seat at a place specially prepared for him in advance.

Queen Yasodayrā came quickly into the presence of the Tathāgata and seizing his pair of insteps with both hands and all her strength she held them close and tightly in her arms. She rested her forehead upon them, alternately left and right, and again and again made obeisance to him to her heart's content with deep, profound esteem and respect. Whereupon, King Suddhodana addressed the Bhagavā:

"Glorious Buddha, Noble son, my daughter has worn dyed clothes ever since she heard that you all were wearing dyed robes; when she heard that you lived on a single meal, she too subsisted on a single meal. Since she heard that you had given up beds of luxury, she has slept on a couch of flat matted ropes; since she heard that you had given up flowers and scents, she has gone without anointing herself with fragrant paste and wearing flowers.

When you renounced the world, kindred princes sent messages proposing their honorable intentions to love and cherish and keep her under their tender care, to none of which she even cast a lustful glance. Such wonderful, praiseworthy and extraordinary virtues is my daughter replete with:".

Thus did King Suddhodana make known to the Tathāgata the virtues and consistency of Princess Yasodara's love for him. Whereupon the Tathāgata responded:

[85] "Royal father, it is not to be wondered at that Yasodharā mother of Rāhula has maintained her loyalty and dignity now, because apart from the protection given by you, mother of Rāhula is now ripe in wisdom and capable of protecting herself. More admirable still is the fact that mother of Rāhula, Princess Yasodarā in a past existence, had protected herself, when she was roaming all by herself at the foot of Canda mountain, even while still immature in wisdom and without a protector (like your good self).

Then after relating the events in the past existence with the story of Canda Kinnarī (Second Jātaka of Pakiṇṇaka Nipāta) the Buddha returned to Nigrodha monastery accompanied by the twenty thousand Arahants.

Ordination of Buddha's younger brother Prince Nanda.

[A few points of interest in connection with Prince Nanda: (Prince Siddhattha's) step-mother Mahāpajāpati Gotamī gave birth to Prince Nanda two days after, (on the third day after), royal mother Mahā Māyā had given birth to Prince Siddhattha, Mahāpajāpati Gotamā entrusted her own son to the care of nurses and she herself took the responsibility of nursing and looking after the Bodhisatta (her nephew) by feeding him with her own milk. Prince Nanda was only two or three days younger and about four finger breadths shorter than Prince Siddhattha in height.]

On the third day of the arrival of the Tathāgata in the royal city of Kapilavatthu, King Suddhodana made the five Auspicious Ceremonial rites and rituals to be performed in honor of Prince Nanda:

- (1) Ceremony of the uncoiling of the youthful hair-do to make way for another, befitting an heir to the throne (*Kesavissajjana Maṅgala*).
- (2) Ceremony of placing round the forehead of the Prince a gold frontlet bearing the inscription Crown Prince (Paṭṭabandha Maṅgala).
- (3) Ceremony of bestowing residential palace to the Crown Prince. (*Gharappavesana Maṅgala*)
- [86] (4) Ceremony of his marriage to Princess Janapadakalyāṇī. (*Āvāha Maṅgala*)
- (5) Ceremony of bestowing and erecting the royal white umbrella of the Crown Prince. (*Chattussāpana Maṅgala*). On that occasion the Tathāgata went to the royal palace and after preaching a discourse on the virtues of meritorious deeds, as he wished to get prince Nanda to be ordained, he purposely gave his bowl to Nanda and left for the monastery.

Because he had exceedingly great respect for the Tathāgata, his elder brother, Prince Nanda dared not say a word about the bowl which was unexpectedly left in his care, though he had in mind to request, 'Exalted elder brother, May you take your bowl'. He had but to follow the Tathāgata up to the top of the stairs thinking that he would be relieved of the burden there but the Tathāgata did not do so.

Holding the bowl, he thus followed the Tathāgata to the foot of the stairway but the Tathāgata still did not take back the bowl. He had to follow the Tathāgata much against his will thinking and hoping the bowl would be taken back and he eventually reached the open space outside the palace. The Tathāgata continued on his way without relieving him of the bowl. Prince Nanda, following unwillingly, wished to turn back, but his extreme respect kept him silent, and hoping against hope that the bowl would be taken back at one place or another, had to go along with

the Tathāgata.

At that juncture, female attendants of the princess Janapada Kalyāṇi brought the matter to her notice, saying, "Your Highness, the Tathāgata has taken away Prince Nanda to keep him separated from you." (Janapada was then washing her hair) She hurried to the door of the balcony, her hair dripping wet and only half-combed, and made an earnest appeal . "Your Highness, may you come back quickly", which weighed heavily in the mind of prince Nanda.

The Tathāgata went on without taking the bowl from Prince Nanda, and on arrival at the monastery, he asked Nanda, "Would you like to receive ordination and become a bhikkhu? Out of fear and respect, he [87] could not express his unwillingness, "No, I cannot", but had to give his assent, saying, 'Very well, Exalted brother, I will receive ordination".

"If that be the case, bhikkhus, you should see to it that my younger brother is ordained", said the Tathāgata and the bhikkhus did as [they were told](#)².

Initiation of Rāhula to novicehood.

Seven days after this event, the Tathāgata, accompanied by twenty thousand Arahants, visited his Royal father's palace to partake of meal. Queen Yasodarā had her son, Rāhula, aged seven, tastefully dressed and confided to him: "My darling son, look at that gracious bhikkhu, attended by twenty thousand bhikkhus, with a golden appearance and a body as graceful as that of a Brahma; he is your father. Before his renunciation, and becoming a Bhikkhu, there used to be four golden pots, namely, Saṅkha, Ela, Uppla, Puṇḍarika, which had disappeared simultaneously with his renunciation. So approach your father and ask for inheritance, saying: "Venerable father, I am a young Prince and I will, in due course, be crowned as a Universal Monarch of the Four islands and, as such, I am in need of wealth and treasures befitting such a king; I pray that those four golden pots may be given me as inheritance, in keeping with the tradition of a son always inheriting such a gift from his father". She then sent the young prince to the Tathāgata.

When prince Rāhula came close to the Tathāgata, he felt the warmth of affectionate love of a father; overwhelmed with joyousness, he addressed, "Exalted Bhikkhu father, the sphere of your protection is, indeed, so peaceful, calm and comfortable" and after a moment of sweet childish chatter, remained seated close to the Buddha. After finishing the meal, the Buddha gave a discourse on the merits of provision of alms-food and left the palace for Nigrodha Monastery, in the company of

twenty thousand Arahants.

Prince Rāhula immediately went along behind Tathāgata making the request, "Exalted bhikkhu father, may you give me my heirloom", and [88] repeating it all along the way to the monastery. The Tathāgata did not say a word to ask him, "Beloved son, go back home", and none of the king's personnel dared hinder him (as it was a matter of a son following his father). In this way Prince Rāhula arrived at the monastery together with the Tathāgata asking for inheritance all the way.

On arrival at the monastery, the Buddha thought it over: "The prince Rāhula wants to inherit his father's property; the worldly wealth and property simply leads to suffering as they are counted as sufferings of the round of rebirths. I shall give the royal son Rāhula the inheritance of seven supramundane treasures of the Ariyas, namely, faith (*saddhā*), morality (*sīla*), sense of shame (*hiri*), dread of consequences of wrong deeds (*ottappa*), knowledge (*suta*), liberality (*cāga*) and wisdom (*paññā*) which I have won by vanquishing the five internal and external enemy forces of the Māra; I shall make the royal son Rāhula become the owner of these supramundane inheritance. So deciding, the Tathāgata bade the Venerable Sāriputta to come and said, "Sāriputta, prince Rāhula has come to ask for his heirloom from me; make arrangements for the initiation of Rāhula as a novice".

According to An 2-398, the seven Treasures of the Noble persons, Ariyas, as expounded by the Buddha are:

Saddhā dhanam, *sīla* dhanam
hiri ottappiyam dhanam
suta dhanam, *cāga* ca
paññā ve sattamam dhanam

In his Kokhan Pyo (Sacred verses in nine sections) Venerable Mahā Raṭṭhasāra illustrated these seven supramundane treasures of the Ariyas side by side with corresponding worldly properties'.

- (1) Sense of shame (*hiri*)-silver
- (2) Dread of consequences of wrong deeds-gold (*ottappa*)
- (3) Knowledge (*suta*)-coral
- (4) Faith (*saddhā*)-emerald
- [89] (5) Morality (*sīla*)-pearl
- (6) Liberality (*cāga*)-precious stone
- (7) Wisdom (*paññā*)-diamond

In compliance with the expressed instruction of the Buddha, the Venerable Sāriputta took the role of the preceptor (*Upajjhāya*); the Venerable Mahā Moggalāna acted as Instructor (*Pabbajjācariya*)

attending to shaving off the head, offering of robes and administering the Three Refuges, while Venerable Mahā Kassapa served as his advisor (Ovādācariya). Thus prince Rāhula was given admission to novicehood and became a novice, sāmaṇera. Although the three Mahā Theras took individual roles in the procedure for the admission, the preceptor (Upajjhāya) is the dominant figure in bringing about the going forth of Prince Rāhula; the functions undertaken by Pabbajjācariya and Ovādācariya are the bounden duties of the Preceptor (Upajjhāya); they are merely functioning as his deputies. Therefore Pāḷi Text says, "*Atha kho Āyasamā Sāriputto Rāhulaṃ Kumāraṃ pabbājesi*" meaning, then the Venerable Sāriputta brought about Prince Rāhula's admission to novicehood, as if he attended to all the various tasks necessary for the ceremony.

A rule of training prescribed by the Tathāgata at the request of King Suddhodana.

King Suddhodana was greatly disturbed and suffered intense mental and physical agony when he heard of the news that "Prince Rāhula has been initiated as a novice".

A note of explanation is required here for clarification: Just as the court astrologers had made confident predictions that "This prince is destined to become a Universal Monarch" after the birth of prince Siddhattha, so also they made the identical predictions on subsequent occasions when birth-day celebrations were held in honor of prince Nanda and prince Rāhula.

While entertaining high hopes of seeing the grace and glory of his son prince Siddhattha as a Universal Monarch, King Suddhodana witnessed only the Bodhisatta prince Siddhattha renouncing the world [90] and becoming a bhikkhu, greatly to his disappointment and he had suffered great mental and physical distress for the first time.

Again after he had braced himself thus: "Only when my younger son Nanda becomes a Universal Monarch shall I see his grace and glory," Prince Nanda was ordained as a bhikkhu by the Tathāgata. He had suffered extreme weariness of heart and mind for the second time.

He had, however, observed great patience on these two previous occasions by consoling himself, "My last hope is to witness with full satisfaction the grace and glory of my grandson when he becomes a Universal Monarch". He had set his mind on this. Now that Rāhula had been made a novice by the Tathāgata, it occurred to him, "Now the continuity of the dynasty of the Sakya Monarch had been severed.

Wherefore can there be the glory and grace of a Universal Monarch?" King Suddhodana naturally suffered a misery more intense than ever before. (This is because the King was still at the stage of *Sakadāgāmi Ariya* who had yet to eradicate the defilement of anger (*dosa*), hence his extreme sadness.)

The pressing mental and physical agony grew beyond his power of endurance, so much so that he went to the Tathāgata and after paying homage and taking a seat at an appropriate place, addressed the Bhagavā, "Most Glorious Buddha, my royal son, I should like to request a favor of you". Whereupon, Tathāgata responded, "O Royal father of Gotama clan, Fully Enlightened Buddhas are past the stage of granting favours."

(N.B. Granting of favours and giving rewards is not the business of recluses who themselves live on food received from generous donors; this being the case, if some one comes and requests a favour of them, it is not befitting for them to say offhand, "Ask for any favour you wish" it is also not the practice of Buddhas)

Whereupon the King said, "I will only make a request which is fit and proper as well as faultless." Only then did the Buddha allow him to make the request, saying, "Royal father of Gotama clan, you may ask for any favour you wish."

[91] "Most Revered son, when you first renounced the world I had suffered infinite sorrow and I suffered with the same intensity when my son Prince Nanda received ordination, and lastly, when Rāhula, my grandson was made a novice, my misery was immeasurable."

"Most Exalted son, the love of parents and grand-parents for their sons and grand-children penetrates the delicate film of outer skin, through the thick inner skin, sinews, nerves and bones and even up to the marrow."

When King Suddhodana left the monastery after hearing a sermon, the Bhagavā, in consideration of King Suddhodana's request, made a proclamation of a training rule at the assembly of the Saṅgha.

"Na bhikkhave ananuññāto mātāpitūhi putto pabbājetabbo; yo pabbājeyya āpatti dukkaṭassa. Bhikkhus, a child who has not the consent of both his parents should not be given initiation nor ordination. Whoever should let such a person receive admission or ordination, there is an offense of wrong-doing"

King Suddhodana attained the *Anāgāmi* phala after hearing the discourse on Mahādhammapāla Jātaka.

On a certain day after this incident, when Tathāgata went to the royal palace for meals, in the company of twenty thousand Arahants, King Suddhodana served the Tathāgata and the Arahants with gruel and sweet-meats before the main meal. And during the interim period the King enthusiastically recounted his experience with the Devas thus: "Most Glorious son, when you were engaged arduously in austerity practices, certain Devas appeared in the sky and told me, "Your son, Prince Siddhattha has died for not having sufficient food." Whereupon, the Tathāgata asked the King, "Royal father, did you believe the words of the Devas then?" The king replied, "No, I did not". I rejected the words of these Devas in the sky by saying, "It is impossible for my son to enter Nibbāna until and unless he attains Omniscience on that pleasant plain under the Great Bodhi Tree".

Then the Buddha said, "My royal father (not only in this life), when, in a previous existence, you were the chieftain of Mahā Dhammapāla [92] village tract, you had also rejected the words of a far-famed teacher, Disāpāmokkha, who told you, "Your son the young Dhammapāla is dead; these are the bones of your son," exhibiting the bones of a goat as evidence. You had then refuted him by saying, "In our Dhammapāla clan, there is none who dies while still young": You did not believe him at all. Now at the last lap of your transient existence, why should you believe the words of the Devas?; you certainly would not'. Then at the request of his royal father, the Buddha delivered extensively the discourse on Mahā Dhammapāla Jātaka (Dasaka Nipāta--the ninth Jātaka).

After delivering the Jātaka discourse, the Buddha continued to expound the main Dhamma points of the Four Noble Truths (*Catusacca Dhamma kathā*), At the conclusion of this exposition, King Suddhodana was firmly established as an Anāgāmī.

Step-mother Pajāpati Gotamī offered a set of robes woven by herself to the Buddha.

As stated above, the day after the arrival of the Tathāgata and the Arahants at Kapilavatthu, King Suddhodana after having expressed his reasons for the intolerable displeasure and disapproval at the sight of the Tathāgata and the Arahants in the middle of their round for almsfood, invited the Tathāgata and the Arahants to the royal palace.

When Mahā Pajāpati Gotamī witnessed the grace and splendour of the physical appearance of the Tathāgata on the latter's arrival at the royal palace, she could not help thinking, "How exceedingly comely is my son's appearance!"; and her mind was filled with the powerful feelings of

exceeding joy. Then again, she continued considering:

"For fully twenty-nine years when he was a layman, it was I who was solely responsible for my son's well-being, regarding his food, clothing and residence, even to the extent of peeling off the skin of the banana for him. Now that he has blossomed forth as a Fully-Enlightened Buddha, it is right and proper that I weave a set of robes myself to offer him".

She had a weaving house set up in the precincts of the royal palace, and bought fine quality cotton from the market. The work of ginning [93] and spinning cotton into fine threads was undertaken by herself. She summoned expert weavers to the palace and asked them to weave a cloth for a set of robes, providing them with delicious soft and hard food from her own table, and paid them handsome rewards. She visited the place of work, in the company of her maids of honor and personally took part in the weaving of the cloth for the robes as and when opportunity presented.

When the fine cloth had been woven and the craftsman given suitable rewards, she placed the cloth in a casket of sweet scents so that it might be infused with the sweet fragrance and when every thing was set, she approached the King and said:.

"Your Majesty, I wish to offer this newly woven fine cloth for a set of robes to the Exalted son, carrying it personally to the monastery".

King Suddhodana caused the road-way between the palace and the monastery to be kept clean; every street was swept, pots filled with water were placed along the road which was lined with decorative pennants and streamers. From the palace gate to the Nigrodha monastery the whole route was strewn with flowers.

With great pomp and ceremony, Mahā Pajāpati Gotamī, bedecked with ornaments and in full ceremonial dress, proceeded to the monastery in the company of her maids of honor, carrying on her head the fragrant casket containing the piece of cloth for making robes and on arrival addressed the Tathāgata:

"Most Exalted Glorious son, I, your step-mother, intending it for you, have myself ginned and spun and woven a cloth for a set of robes. I pray that you accept the piece of cloth which I have woven and offered to you out of compassion and sympathetic regard for me".

[The detailed story of the royal step-mother weaving the cloth for a set of robes and offering it to the Buddha is provided in *12-*

Dakkhiṇāvibhaṅga, 4-Vibhaṅga Magga, Uparipaṇṇāsa, Burmese translation.]

Special note: Dakkhiṇā Vibhaṅga Sutta commentary states: "The Tathāgata's step-mother had a mind for the offering of [94] robes to the Tathāgata during his first visit to Kapilavatthu, etc.," In the Pāli text it is mentioned that the Tathāgata advised her to offer it to the Saṅgha (instead of to the individual) so that she may gain exceedingly greater merit. Then the Venerable Ānanda supplicated on her behalf to accept the offer of the robes for himself in consideration of the mutual beneficent services rendered.

Here arises a point that deserves to be taken into account. Venerable Ānanda was not yet a bhikkhu during the Tathāgata's first visit to Kapilavatthu, He was ordained only on arrival at Anupiya mango grove in Malla country on the return journey from Kapilavatthu. Jātaka commentaries also only mention the fact that the Tathāgata returned from Kapilavatthu after establishing King Suddhodana in the three lower fruitional stages.

Therefore, in order to reconcile this discrepancy, it would be appropriate to take it that Mahā Pajāpati Gotamī conceived the idea of weaving the cloth for a set of robes for the Buddha and went about translating her idea into action during the Tathāgata's first visit, and that she made the offering with great pomp and ceremony only on the Tathāgata's next visit to Kapilavatthu.

End of Chapter Eighteen.

ONE THOUSAND SAKYAN PRINCES RECEIVED ORDINATION FROM THE TATHĀGTA.

[95] Having thus established his father, King Suddhodana at the Three lower Fruitional stages (*Sotāpattiphala, Sakadāgāmiphala and Anāgāmiphala*), Tathāgata left Kapilavatthu in the company of twenty thousand Arahants and journeyed towards Rājagaha; on arrival at the Anupiya mango grove of the country of Malla, the Buddha broke the journey for some rest.

At that time, King Suddhodana summoned an assembly of all the members of the royal Sakyan clan and addressed them:

"O ye members of the royal Sakyan clan, if my son had chosen to remain as a sovereign ruler, seven Treasures would have appeared and he would certainly have become a Universal Monarch ruling over four island

continents. And my grand-son Rāhula, befitting the eldest Son Treasure (of the seven Treasures) would have to accompany the Universal Monarch together with all the Khattiya rulers on earth, attending to administrative matters wherever the [Wheel Treasure rolled on](#)¹. You all Sakyan rulers are well aware of this."

[96] "Now that my noble son became a Buddha, the Crown of the three worlds, (he being a Buddha of royal descent), let only princes of royal blood attend upon him. I would urge you, therefore, that each and every royal household present me a prince. (I will arrange for their ordination in the presence of my son Buddha)."

They all readily signified their assent by saying "Very well, your Majesty" and one thousand princes of the royal families spontaneously went along with the King to the Anupiya Mango Grove and received ordination from the Buddha.

Ordination of the Six Princes and Upāli, the barber.

At the ceremony of the palm-reading, after the birth of Bodhisatta all the members of eighty thousand royal families, had made the promise "Whether he turns out to be a Universal Monarch or a Buddha, we will see to it that he goes about duly attended on exclusively by the royal princes" Although quite a number of Sakyan princes had received ordination, six princes, namely,

1. Prince Bhaddiya (the one taking his turn to rule at the time); 2. Prince Anuruddha; 3. Prince Ānanda; 4. Prince Bhagu; 5. Prince Kimila; 6. Prince Devadatta were found by the Sakyan families not following suit. They censured and expressed their disapproval saying, "We all have had our sons ordained but these six princes have behaved as if they are strangers and not relatives; how dare they remain not receiving ordination?"

Whereupon, prince Mahānāma went to his younger brother, Anuruddha and consulted with him saying: "My dear brother Anuruddha, no member of our family has yet received ordination, and it will only be right and proper for either of us to receive ordination." It is to be stated here that prince Anuruddha was an extremely gentle person, born and brought up in great wealth and luxury. Anuruddha was a prince who had not heard of the term 'have not', and was ignorant of its meaning.

[97] **Prince Anuruddha who did not know the term 'have not'.**

This will be elaborated: One day, these six princes played [a game of gon-](#)

nyin² at a stake that the loser should supply cakes.

Anuruddha eventually lost the game and as previously promised, he was obliged to send an attendant to his mother for a supply of cakes. His mother arranged to supply the cakes as requested.

The six princes happily enjoyed the cakes and went on playing, game after game. Anuruddha was found to be the loser all the time; his mother fulfilled his wants three times in succession. But when he sent his attendant for the fourth time, his mother was compelled to give the answer, '*Puvā natthi meaning*' no cakes'.

As prince Anuruddha did not understand the meaning of the word 'NO', he thought it to be a cake of some sort, so he sent the attendant back with instructions to bring that 'no cakes'. His mother, being well aware of the fact that his son was totally ignorant of the term 'have not', considered that she would teach him the meaning of 'have not'; she expediently put one empty golden cup as a cover upon another and sent them to her son.

Whereupon, the guardian Devas of the city remembered the meritorious deeds of Anuruddha in a previous existence: "As Annabāra, a poor person, he liberally offered his hard earned quota' of meal to a *Pacceka Buddha* named Upariṭṭha, saying his wish, 'May I be free from want, not ever hearing the words "not have", not knowing even the source of food' (cooked rice). The Devas were aware that they might not be allowed to attend the assembly of celestial beings should they let Anuruddha see the empty cups; above all their heads were liable to be split into seven pieces for such an act of omission. Therefore, they filled the empty golden cups with celestial cakes.

At the game pitch, as soon as the cup full of celestial sweet-meats was opened, the atmosphere of the whole city became laden with its fragrance; and the flavour of the ambrosia permeated the seven [98] thousand palatal nerves of Anuruddha as he placed a bit of it in his mouth.

Anuruddha thought to himself: "Till such a long time as this, my mother has not cooked me this 'Have not cake'. She does not seem to love me. From now on, I will eat no cake excepting that kind of cake". On his arrival at the palace, he asked his mother: "O mother do you really love me or not?". His mother replied, "My dear son, Anuruddha, just as a man who has only one eye values and cherishes it most, so I love you more than anything else; more than my heart". Then Anuruddha asked again, "O mother, why, though loving me so, have you never prepared such a cake for me for such a length of time?"

When his mother heard this curious question, she summoned the young attendant and asked him, "Young man, was there anything in the cup?". He replied, "O dear mother, the cup was filled to its brim with the sort of sweet meats we have never seen before". His mother then realised that her son must be a man of power and glory, who had accumulated much merit from his past good deeds. She rightly considered the truth of the matter that celestial beings must have put celestial sweet meats in the cup and sent it to the prince.

Then Anuruddha told his mother, "O mother, from now on I shall not eat any eatables except this Have-not cakes; if it be for me, just cook only this Have-not cake". Since that time, his mother simply sent an empty cup covered with another whenever request came from his son for a supply of eatables. Before his ordination, all through his layman's life, it was the celestials who had his cakes sent to him. How then could Anuruddha who did not even understand the term 'have not' understand the state of monkhood or ordination?

Such being the case, Anuruddha asked his eldest brother, Mahānāma, "O brother, what do you mean by ordination, what is it like?" Mahānāma replied, "Dear brother, one who receives ordination is required to have his hair and beard shaven clean, wear dyed clothes, sleep on a wooden bedstead, or a couch of cane or bamboo, go on usual round for alms-food; this is the life of one who receives ordination." Anuruddha then made this reply: "O elder brother, I am a [99] gentle and delicate person; I cannot lead the life of one who receives ordination".

Mahānāma said in reply: "My dear Anuruddha, if that is the case, you had better learn the business of human affairs and stay to manage our household; because it is imperative that one or the other of we two brothers receives ordination. Anuruddha then enquired: "O elder brother, what is meant by 'business of human affairs?' How would a man of high birth like-Anuruddha who has no knowledge of the source of daily meal understand the business of human affairs?"

Anuruddha and other princes were ignorant of the source of food.

This will be clarified: The three princes, namely, Kimila, Bhaddiya, and Anuruddha happened to discuss the source of food during a course of conversation. Prince Kimila maintained that a granary is [the source of food](#)³! Prince Bhaddiya rejected his statement by saying "You really do not know the actual source of food: remember a cooking pot is [the actual source](#)⁴" Anuruddha took his turn saying; "Both of you are ignorant of the source of food; its source is a gold dish studded with [fine jewels](#)⁵".

These three princes were totally ignorant of the source of food (cooked rice) and so Anuruddha asked his brother: "O elder brother, what are those business of human affairs?" in honest simplicity.

[100] **Prince Anuruddha became tired of the world.**

Elder brother Mahānāma said: "My dear younger brother, Anuruddha, come, I will teach you the work and business of human affairs:

1. One must plough the land at the break of the rains;
2. Ploughing must be followed by sowing seeds;
3. After sowing, the field must be watered (having due regard to appropriate time);
4. Water must be led off or drained (at the appropriate time);
5. After draining off the water, there must be constant removal of weeds.
6. After frequent clearing away of weeds, crops must be harvested as soon as they are matured and ripened;
7. After harvesting, standing sheaves of paddy must be carted to the threshing floor;
8. The sheaves of paddy must be spread and piled for threshing.
9. After spreading the sheaves threshing must be done thoroughly;
10. After threshing, stalks must be removed after thorough shaking.
11. Then the undeveloped grains must be sorted out.
12. Winnowing must be done after removing the undeveloped grains.
13. After winnowing, the paddy must be stored in granaries.
14. When every thing is done as described above, the same routine of work must be carried out year after year"

On hearing this, Anuruddha told his brother: "O elder brother, all this business of human affairs are inexhaustible and never ending; when can all these worldly affairs be exhausted, when can we see the end to all these affairs? when shall we be able to enjoy the five sensual pleasures [101] with ease and comfort, without having to encounter the anxieties of worldly life?" He muttered this with dismay and weariness.

His elder brother then told him, "Quite so, dear brother Anuruddha, worldly affairs are inexhaustible and without an end; our fathers and grand-fathers had died before these human affairs could be exhausted or ended". Whereupon Anuruddha said, "O elder brother, if this be so, since you understand the ways of human affairs, you had better remain and take charge of the management; I shall renounce the household life and lead the homeless life of a recluse", thus giving his assent to receive ordination.

Anuruddha then approached his mother and asked "O mother, I wish to

receive ordination; kindly grant me your permission to do so". Then the queen mother replied' "My dear son, Anuruddha, I love both my sons, you two brothers with an exceedingly great love. Even when death separates us, it will be without my consent. How can I, still alive, give you both the brothers, my permission to receive ordination (it is an impossible matter.) Anuruddha made a second attempt to get his mother's permission, but received the same answer. Again, for the third time, he requested his mother's permission for his ordination.

At that time, the Sakyan prince Bhaddiya was holding the reins of government over the Sakyan clan. (King Suddhodana who was by then approximately ninety was merely a guide and figure head). The ruling king Bhaddiya was Prince Anuruddha's intimate friend. The queen mother thought to herself: "At present my son Anuruddha's friend, the Sakyan King Bhaddiya is still ruling over the Sakyan royal clan. That King Bhaddiya cannot, by any means, receive ordination, at least for the time being "So she told Anuruddha, "My dear son, Anuruddha, you have my permission to receive ordination, if your play-mate the Sakyan King Bhaddiya is also prepared to receive ordination".

Anuruddha then approached his friend and requested, "O my dear friend Bhaddiya, my receiving ordination is related to you. Bhaddiya then said in response, "O dear friend Anuruddha, if there is a relationship between your ordination and myself, let it no longer exist. You and I "(Here what Bhaddiya actually meant to say readily with love for his friend, was "You and I both will receive ordination [102] together," but being restrained by attachment to the luxury of kingship, he stopped short with 'you and I and said)" You may happily receive ordination as you please". Nevertheless, Anuruddha made a fresh request: "Come, my dear friend, let us receive ordination together". Whereupon Bhaddiya gave his frank answer, "My dear friend Anuruddha, I cannot receive ordination, but I am prepared to do whatever I can, in matters concerning a friend, other than receiving ordination. (As regards ordination), do please receive it by yourself".

Whereupon, Anuruddha asserted, "My friend, my mother had said 'if your friend, King Bhaddiya is prepared to receive ordination, you may do so. O friend Bhaddiya, You had said, "O friend Anuruddha, if there is a relationship between your ordination and myself, let that relation no longer exist; You and I You may happily receive ordination as you please". (Almost at the point of gratifying my wish) you prevaricated and you have spoken evasive words to escape commitment. O friend, Bhaddiya, do let us go ... let us both receive ordination". Anuruddha thus persistently insisted to make refusal impossible.

(People of that time spoke the truth; they admired the Truth. They were noted for being as good as their words; they always stood by their words.)

King Bhaddiya said, "My dear Anuruddha, please wait for seven years and we will both receive ordination then." "My dear Bhaddiya, seven years is too long; I cannot wait for such a long time", replied Anuruddha. Bhaddiya said in reply. "Please wait for six years," and then successively five, four, three, two, one year reducing a year each time; "At the end of one year, we will both receive ordination". But Anuruddha insisted, "O my dear friend, Bhaddiya, one year is too long a time; I cannot wait for that long".

Bhaddiya then asked Anuruddha to wait for seven months; they would then both receive ordination. Anuruddha again replied that the period of seven months was a long time; he could not wait for such a long time. Bhaddiya eventually reduced the period of grace from seven to six, five, four, three, two, one and lastly half a month (fifteen days)., But Anuruddha would not give in and again said fifteen days too was still a very long time and he could not wait that long.

[103] At last King Bhaddiya (as a final proposal) asked for seven days of grace to enable him to relinquish the duties of a king and hand over the affairs of the state to his son, elder and younger brothers. Anuruddha was satisfied and said "My dear Bhaddiya, seven days is not too long a time; I will wait for seven days" and they came to a mutual agreement.

Six Sakyan Princes together with Upāli, the barber renounced the world and became bhikkhus.

The group of six princes comprising (1) King Bhaddiya, (2) prince Anuruddha, (3) prince Ananda, (4) prince Bhagu, (5) prince Kimila, (6) prince Devadatta (Buddha's brother-in-law) and Upāli, the barber enjoyed earthly pleasures to the full like Devas enjoying celestial luxuries for full seven days before they went out of the city, as though going out for joyful garden sports, escorted by regiments of elephanteers, cavalry, charioteers and infantry. On arrival at the border, the four regiments of the army were ordered to return while they went into the neighboring country of Malla.

Once inside the country of Malla, the six princes took off their ornaments, wrapped them up with outer garments and handed the bundle to Upāli, by way of a parting gift saying, "My dear friend Upāli, you may return home. This should keep you going to an advanced age".

Upāli, the barber wept, rolling himself on the ground at the feet of the princes, as he was loth to part from his masters. He dared not, however, disobey the command of the princes and so he was obliged to make his way home carrying the bundle of gifts. When Upāli, the barber, the servant of the princes parted from his masters, there was a loud and fearsome noise, as if the large, thick forest wailed and the great earth quaked and trembled in lamentation.

A little while after Upāli, the barber had separated from the princes, he stopped and thought to himself: "The Sakya royalty are harsh and ruthless. They might misjudge and wrongly conclude, "This barber Upāli has dispatched the six princes" and they might order me to be killed. If even these princes could abandon kingly luxuries and splendour, discarding priceless ornaments as they would spittle, to [104] receive ordination, why a lowly, wretched person like me not be able to receive ordination." So thinking and realising, he took out the precious things he had brought and hanging them on a tree, said, "I have given up these properties to charity. Any one who finds them is free to take them as he pleases".

As soon as the six princes saw the barber Upāli, coming from a distance, they questioned, "O friend, Upāli, why have you returned to us?" Then he explained all that had occurred to him and what he had done. Then the princes told him, "O Upāli, your not going back to the royal city (according to Sri Lankan sources, "your returning to us") is very good indeed! (as you have thought) members of the Royal Sakyan family are harsh and ruthless. (Supposing, you had returned) they might have had you executed under false impression that you had done away with the six princes".

The six princes took Upāli along with them to Anupiya mango grove where the Tathāgata was residing. On arrival, they respectfully paid homage to the Buddha, took their seat at places free from the six faults, and addressed him thus: "Most Exalted Bhagavā, we Sakyan royalty are harsh and stern with pride of births; this man, Upāli has been our servant for the past many years. We would beseech you to give him priority in receiving ordination before any one of us: (By ordaining him in this way) the rest of us would have to make homage to him, greet him when he approaches, and pay our respect with raised hands. By so doing, our Sakyan pride of birth so harsh and stern and the vanity of us, the Sakyan princes who have become bhikkhus; will be broken."

Then the Bhagavā, had [Upāli](#)⁶, the barber ordained first (as requested) to be followed by the six princes.

The Tathāgata left for the Veḷuvana monastery, Rājagaha, to observe the second rains-retreat.

The Tathāgata, accompanied by over twenty thousand Bhikkhus, left Anupiya Mango Grove near the village of Anupiya in Malla country for [105] Veḷuvana monastery, Rājagaha where he observed [the second rainsretreat⁷](#), together with the twenty-thousand bhikkhus.

List of rains-retreat observed by the Buddha in serial order.

Tathāgata had no fixed rains-residence for twenty years during the early period after his Enlightenment, (*paṭhama Bodhi*), as he went from place to place wherever sentient beings could be saved from the round of suffering. To elaborate a little:

(1) After preaching the Dhammacakkapavattana Sutta to the Group of five Bhikkhus headed by the Venerable Koṇḍañña together with 18 crores of Brahmas at Isipatana, Migadāya near Bārāṇasī the Tathāgata observed the first rains-retreat in Migadaya, going for alms-round in Bārāṇasī.

(2) Then the Tathāgata observed the second rains-retreat at Veḷuvana monastery, making Rājagaha his alms resort.

(3) & (4) The Third and fourth rains-retreat were also at Veḷuvana monastery.

(5) The fifth retreat was observed at a monastery with pinnacles and finials (Kutagara Hall) in the Mahāvana forest, depending for alms-food on Vesālī.

(6) The sixth retreat was spent at the monastery in the Khyaya forest in the vicinity of Mount Makuḷa.

(7) The seventh rains-residence was observed on the Paṇḍukambalā Emerald Throne at the foot of Erythrina Indica tree in the celestial realm of Tāvātimsa preaching *Abhidhammā* discourses.

(8) The eight rains-residence was spent in the forest of pigeon peas, a wildlife sanctuary, (or the forest governed by Bhesakaḷa, a celestial ogress) with Susumāragīri in the Bhagga country as his alms-food resort.

(9) The ninth rains-residence was observed at the Ghositārāma monastery when Kosambī was the alms-food resort for him.

[106] (10) Then, he spent the rains-residence in the Pālileyaka forest (palale) where the elephant king Palale placed himself at the service of the Bhagavā.

(11) He spent the rains-residence at Nālikārāma Monastery with the Brahmin village Nāḷa serving as his alms-food resort.

(12) He observed the twelfth rains-residence near the tragacanth tree governed by an ogre named Naḷeru with Verañjā country as his alms resort.

(13) Then with Jantu village in the Cālīya country serving as his alms resort, he spent the thirteenth rains-retreat at the Cālīya mountain monastery.

(14) The fourteenth rains-retreat was spent at the Jetavana monastery with Sāvatti in the country of Kosala as his alms resort.

(15) Then with Kapilavatthu in the Sakka country serving as his alms resort, he spent the fifteenth rains-retreat at the Nigrodha monastery.

(16) He spent the sixteenth rains-retreat at Aggāḷava Shrine (temple for spirits) with the country of Āḷavī serving as his alms resort.

(17) The seventeenth rains-retreat was spent at the Veḷuvana monastery, when Rājagaha of Magadha became his alms resort.

(18-19) The Buddha stayed for two continuous rains residence (namely the eighteenth and the nineteenth) at the Cālīya mountain monastery with Jantu village in the Cālīya country serving as his rains retreat.

(20) The twentieth rains-retreat was observed at the Veḷuvana monastery, in Rājagaha of Magadha, which served as his alms resort.

(These are the places where the Buddha spent irregular rains-residence during the first twenty years after his Enlightenment (*pathama Bodhi*).

(21-44) The Buddha observed regular rains retreat from the twenty first to the forty-fourth year at Jetavana and Pubbārāma monasteries at Sāvatti in the Kosala country which served as his alms resort. (As detailed in the Buddhavaṃsa Commentary)

[107] (45) Then the Buddha spent his last rains residence, the forty-fifth one at the village of Veḷuva in Vesālī country on the verge of his Parinibbāna.

Various works in Myanma dealing with the rains residences kept by the Buddha.

(a) The Venerable Monywa Zetawun Sayādaw had composed a verse, for easy recollection of the places where Gotama Buddha had observed rains retreat, in one of his works entitled [Samanta Cakkhu Dīpanī \(Second Volume, p 374\)](#)⁸.

The great Friend of sentient beings or the three worlds spent two months, sixty days, at the place of his Enlightenment, and then observed rains retreats in the places shown below:

- (1) First lent at Bārāṇasī
- (2-3-4) Bamboo Grove monastery, Rājagaha;
- (5) Mahāvana monastery donated by Licchavī princes of Vesālī;
- (6) Sixth at Makuḷa mountain;
- (7) Seventh at Tāvatiṃsa;
- (8) Eighth in the Bhagga country;
- (9) Ninth at Ghositārāma monastery in Kosambī;
- (10) Tenth in the Palale Forest of the elephant king Palale;
- (11) Eleventh in the Brahmin village of Nālā;
- (12) Twelfth at Verañjā;
- (13) Thirteenth at Calīya mountain;
- (14) Forteenth at Jetavana monastery, Sāvatti;
- (15) Fifteenth at Nigrodha monastery of Kapilavatthu;
- (16) Sixteenth at Āḷavī;
- [108] (17) Seventeenth at Veḷuvana monastery, Rājagaha;
- (18-19) at Calīya Mountain monastery;
- (20) Twentieth back at Rājagaha;
- (21-24) Thus the Tathāgata was on the move from place to place for the duration of the first twenty years (the First Bodhi); as regards the second Bodhi (from the 21st to the 44th year) the Tathāgata spent twenty four lents alternately at Pubbārāma and Jetavana monasteries in Sāvatti.
- (25) The Tathāgata spent the last lent at the village of Veḷuva on the verge of his Parinibbāna, making a total of 45 lents spent variously at fifteen places in the course of forty-five years before crossing over to the other Shore at the age of eighty.

Besides the foregoing accounts, there are other Myanma recordings of rains-residences kept by the Buddha namely, (a) Wasociñ payashikkho comprising five stanzas by sayadaw U Bodh; (b) Seven Stanzas by minister Caturaṅgabala of Pinya, (c) Wasociñ payashikkho by the primate Taungkhwin Sassanāpaing Sayādaw in his *Gulhattha Vinicchaya* Treatise (d) and Wasociñ Payashikkho by Shwetaung Kyithe Laythat

Sayadaw in his Jinatthapakasani treatise.

Scholars desiring more information should seek it from the said treatises.

End of Chapter Nineteen.

EACH ONE OF THE SIX PRINCES ACHIEVED DIFFERENT ATTAINMENTS.

[109] The Tathāgata, (as explained before) kept the second rains-residence at Veḷuvana monastery, Rājagaha. It was during this period that Venerable Bhaddiya became established as *Tevijja Arahant*, accomplished in the three knowledges, namely, *Pubbenivāsa Ñāṇa*, *Dibbacakkhu Ñāṇa*, *Āsavakkhaya Ñāṇa*.

The Venerable Anuruddha achieved the eight mundane attainments (*Jhāna Samāpatti*) during the first Lent after his ordination. Based on these attainments, he further developed *Dibbacakkhu Abhiññā*, the supernatural power that enabled him to see one thousand world systems. One day, he went to the Venerable Sāriputta and told him (vide 8-dutiya Anuruddha sutta, 3-Kusināra Vagga, Tatiya Paṇṇāsaka, Tikanipāta, Aṅguttara Nikāya).

"(a) Friend Sāriputta, In this Buddha's Sāsana, I can see one thousand world systems by means of *Dibbacakkhu Abhiññā*,

(b) My effort is vigorous and resolute, not flagging. My mindfulness is clear and intent, wholly free from forgetfulness; my body is also calm and collected, completely free from anxiety; my mind is serene, fixed on a single object.

(c) In spite of all this, my mind though void of craving and wrong view (*taṇhā and diṭṭhi*) is still not free from the grip of the *Āsavas*. (meaning, he has not yet achieved Arahantship)."

Whereupon, the Venerable Sāriputta said,

"Friend Anuruddha, (1) when you are preoccupied with the thought as described in your first statement, it is a case [110] of pride (*māna*) arising in your mental continuum. (2) Regarding the preoccupation described in your second statement, it is a case of distraction (*uddhacca*) arising in your mental continuum. (3) As regards your third statement, it means that you are being assailed by worrying over past commissions and omissions, (*kukucca*). Let me beseech you, friend Anuruddha, to get rid of these three states of pride, distraction and worry and to occupy

your mind only with the thought of Nibbāna, the Deathless State (*Amata dhātu*)."

He then gave the Venerable Anuruddha a discourse on the practice of meditation.

Having learnt the technique of meditation from the Venerable Sāriputta, the Venerable Anuruddha took leave of the Tathāgata and left for Ceti country and in the bamboo grove which lay east of where the Buddha was residing, he started practising meditation. He began practising in a walking posture for fifteen successive days (without lying down). The strain was so severe that he became tired and weak; he could not help sitting down under a bamboo grove where he continued his meditation contemplating on the eight thoughts of a great being (*Mahāpurisa vitakka*). (Vide 10-Anuruddha Mahāvitakka sutta, 3-Gahapati vagga, Aṭṭhaka nipāta, Aṅguttara Nikāya). Having acquired seven of them, he became exhausted through strain at the eighth stage. When the Buddha knew of his distress, he came personally to the bamboo grove and helped him to complete the eighth stage, by expounding the *Mahāpurisa vitakka* sutta together with the Four *Ariyavaṁsa* discourse. Foreseeing that the very same forest would serve as a sufficing condition (*upanissaya paccaya*) for attainment of Arahantship, the Buddha instructed him. "Anuruddha, carry on with your work during the next Lent also at this place" After this, the Tathāgata left by means of *Iddhividha Abhiññā*, arriving simultaneously at the forest of Bhesakaḷā near the town of Susumāragira of Bhagga country. On arrival there the Tathāgata preached the discourse on the eight *Mahāpurisa vitakka* to the bhikkhus residing in the forest there.

Venerable Anuruddha kept the next two Lents at the bamboo grove as instructed by the Tathāgata and continued to practise meditation and in due course attained the Fruitional stage of Arahatta.

[111] **The Venerable Ānanda.**

The Venerable Ānanda listened to the discourse given by the Venerable Puṇṇa, son of a Brahmin woman called Mantānī, who explained the arising of the "I-concept" based on the five aggregates (*Khandas*) with the illustration of reflection of one's own face from the clear surface of a mirror or a cup of water. He also taught Ānanda the *Teparivaṭṭa Dhamma* concerning the three characteristics, *anicca*, *dukkha*, *anatta* of the five aggregates. As a result of hearing these discourses from the Venerable Puṇṇa and reflecting on them, the Venerable Ānanda achieved the *Sotāpattiphala* and became a Streamwinner. (Saṁ, 2, 86-87)

Venerables Bhagu and Kimila.

After all the Theras had gained Arahantship, as described above, the Venerables Bhagu and Kimila also practiced Vipassanā meditation and in due course, they also became Arahants.

The Venerable Devadatta.

The Venerable Devadatta also engaged himself in meditation practices but he was able to achieve only eight mundane Jhānic attainments with the power of *iddhi* possible to those who are yet of the world (*puthujjanika-iddhi*). (He was not an Ariya bhikkhu but only an ordinary bhikkhu with Jhānic power)

Preaching the Ambalaṭṭhika Rāhulovāda Sutta.

The Tathāgata preached the novice Rāhula quite a number of discourses, namely, (1) *Sāmaṇera pañhā* (2) *Rāhula Saṃyutta* (3) *Abhiṇha Rāhulovāda Sutta* (4) *Mahā Rāhulovāda Sutta* (5) *Cūḷa Rāhulovāda Sutta* and (6) this *Ambalaṭṭhika Rāhulovāda Sutta* under discussion.

To amplify: After having inaugurated Rāhula as a novice, the Tathāgata considered: "Young children are apt to talk regardless of the credibility and propriety of their words; this being so, Rāhula who is still of very tender years had better be given advice and instructions". He therefore sent for him and said, "Son Rāhula, novices should avoid [112] speaking of things that are contrary to the Ariyan Path and Fruition; son Rāhula, you should speak only about things of such nature as are relevant to the Path and Fruition'.

The Tathāgata then went on to preach the discourse of '*Sāmaṇera pañhā*', in keeping with the tradition of all the past Buddhas. The discourse is in the form of a catechism, consisting of simple Dhammas suitable for novices, arranged in progressive order with items of Dhamma ranging from one to ten.) (Khu, 1,3).

Again, the Tathāgata reflected, "young children are fond of telling lies, saying, 'I have seen those things (which they have not seen), and 'I have not seen those things (which they have seen). "Rāhula must therefore be advised not to speak any falsehood". Giving illustrations that could be understood merely by looking with sensory eyes, to wit, four examples of water cups, two examples of military elephants, and one example of the surface of a mirror, he preached the *Ambalaṭṭhika Rāhulovāda Sutta* (Ma, 2, 77).

Then the Tathāgata taught Rāhula '*Abhinha Rāhulovāda Sutta*' which showed him how to expel attachment to the four requisites, how to abandon the desire for five-fold sensual pleasures, and the great advantages of association with good and sincere friends (Khu, 1,328).

Furthermore, the Tathāgata taught Rāhula the group of dhammas entitled '*Rāhula Saṃyutta*' in order to enjoin him to banish the desire for attachment to any of the three existences. (Sam, 1,439)

Then '*Mahā Rāhulovāda Sutta*' was taught to instruct Rāhula not to harbor carnal thoughts fascinated by his own physical beauty (*gehassita chandarāga*), thinking, "I am of very graceful form; my complexion is clear and bright' (Ma,3,83)

And '*Cūḷa Rāhulovāda Sutta*' was preached just after his ordination as a bhikkhu, before the end of his first Lent, in order to help him achieve the Arahantship.(Ma, 3,424/Sam,2,324).

It should be noted that among these suttas, the exact place and time of exhortation of the *Abhinha Rāhulovāda Sutta* cannot be ascertained because the Tathāgata preached it to Rāhula time and again as opportunity presented, regardless of place and time.

[113] The Tathāgata started giving discourses on the *Rāhula Saṃyutta* from the time novice Rāhula was seven years up to the time he received ordination and was beginning his first Lent.

Mahā Rāhula sutta was taught when he was eighteen years while he was still a novice (Sāmanera).

Cūḷa Rāhula sutta was taught when he received ordination and began his first Lent.

Sāmaṇera Pañhā and this *Ambalaṭṭhika Rāhulovāda sutta* were preached when Rāhula was a novice at the age of seven.

Of all these discourses; *Abhinha Rāhulovāda sutta* was taught as a standing instruction to be followed by Rāhula throughout his life. *Rāhula Saṃyutta* discourses were given in order to make Rāhula's mind become impregnated with Insight Knowledge (*Vipassanā Ñāṇa*). *Mahā Rāhulovāda sutta* was taught in order to dispel *gehassita chandarāga*. *Cūḷa Rāhula Sutta* was preached just after the ordination of Rāhula, before the end of the first Lent, in order to help him achieve the Arahantship after gaining maturity in the fifteen factors for deliverance (*Vimutti-paripācāniya*). *Sāmaṇera Pañhā* was preached to refrain from

speaking improper words (matters non-beneficial to attaining the Path and Fruition). The following *Ambalaṭṭhika sutta* was preached to refrain from knowingly or deliberately telling lies. (excerpts from Maṭṭha, 3/88, 89).

The time was when the Tathāgata was residing at Veḷuvana monastery in Rājagaha during the second Lent, and Rāhula, (then a young novice) was residing in Ambalaṭṭhikā meditation monastery, so called because it was built near a mango tree at the far edge of Veḷuvana monastery and living a life of solitude (*Viveka*).

(Just as a thorn naturally has a sharp point from the beginning of its growth, so young Rāhula practices physical solitude, *kāya viveka* and mental solitude, *citta viveka*, ever since he was a youthful novice at the age of seven without having been exhorted by any one)

[114] At that time one cool evening, the Tathāgata, after rising from the *Phalasamāpatti* state, went to Ambalaṭṭhika meditation monastery, of novice Rāhula. When Rāhula saw the Tathāgata coming from a distance, he arranged the seating place for the Tathāgata and placed in readiness the water for washing the feet of the Tathāgata. The Tathāgata sat on the reserved seat after washing the feet (merely as a gracious acceptance of service rendered by a dutiful disciple because his feet were free from dust.) Novice Rāhula seated himself at a spot free from the six kinds of fault, after making respectful homage to the Buddha.

(1) The Tathāgata left a small amount of water in the basin after washing his feet and asked Rāhula, 'My son Rāhula, do you see the small amount of water I have left in the basin?'. 'Yes, my Lord', replied Rāhula. Then the Tathāgata exhorted, 'Just as the water left in the basin is small, so the good and noble bhikkhu Dhamma which should be practised to eradicate the defilements is hopelessly small in the physical and mental continuum of persons who knowingly speak lies without any sense of shame. Thus was the first exhortation given by the Tathāgata.

(2) The Tathāgata then poured away the little water he had left in the basin, and asked 'Son Rāhula, do you see I have thrown away the small amount of water?' 'Yes, my Lord', replied Rāhula. Then the Tathāgata gave the second exhortation. 'Just as I have thrown away the little water in the basin, so persons who knowingly speak lies without any sense of shame throw away the good and noble bhikkhu Dhamma that eradicates defilements. Thus the Tathāgata gave the second exhortation.

(3) The Tathāgata then overturned the basin placing it with its mouth downwards, and asked Rāhula, "Do you see that I have overturned the

basin?" "Yes, my Lord", replied Rāhula. Then the Tathāgata exhorted, "Son Rāhula, just as the basin has been overturned, so persons who knowingly speak lies without any sense of shame have already repudiated the good and noble bhikkhu Dhamma that eradicates defilements. Thus the third exhortation was given by the Tathāgata.

[115] (4) Then again the Tathāgata turned up the overturned basin (note that by that time there was not a drop of water in the basin) and said to Rāhula, "Son Rāhula, do you see this basin without a single drop of water in it and altogether purposeless? 'Yes, my Lord', replied Rāhula. The Tathāgata then spoke the fourth word of advice. "Like this water basin without a drop of water in it and altogether purposeless, so too within the shameless persons who knowingly tell lies, all is vain, and there is not a drop of the good and noble bhikkhu dhamma that eradicates defilements.

(5-6) The Tathāgata, thereafter, proceeded to expound the discourse that follows:

"My son Rāhula, take the worldly example of the performances of a warring elephant of a king. It worked with its fore-legs as well as with its hind-legs in a battle field. (It killed and destroyed all enemies coming within its reach by striking with its fore-legs or by kicking with its hind-legs). It worked with the fore as well as with the hind part of its body. (As the opportunity arose, it smashed the enemy's roofed wooden defense barricades with its fore or hind part of its body.) It also worked with its forehead. (i.e. preparatory to charging or stampeding in any direction it gauged and took position moving backwards to muster strength and then stared intently. The very sight of the immense warrior elephant thus glaring fixedly struck terror into thousands of enemy troops and they fell into disarray). It also made use of its ears (i.e. it struck off the enemy arrows with its ears and made them fall to the ground). It also worked with the pair of its tusks. (It gored the enemy elephants, horses, elephantteers, cavalry, infantry with its pair of tusks). It used its tail too. (It cut and hacked the enemy with knives and maces tied to its tail with creeping vines). However it still protected its trunk by coiling it into its mouth.

"Reflecting on these performances of the king's warring elephant the thought occurred in the mind of its rider.' This warrior elephant of the king on the battlefield works with both its pair of fore-legs and hind-legs, and works with the fore part [116] of its body as well as with its hind part. It works with its forehead, in pair of ears and pair of tusks. It also works with its tails. However it protects its trunk by thrusting it into its mouth. This warrior elephant has no mind yet to sacrifice its life.

"Son Rāhula, at another time, the king's great warrior elephant on the battlefield (as stated above) worked with its fore-legs as well as with its hind-legs etc It fought also with its tail. With its trunk also, (holding aloft iron or wooden maces, and striking and demolishing targets eighteen cubits high) it worked. On seeing this behavior of the warrior elephant, it occurred to the mind of the rider 'The king's great warrior elephant in battle has worked with its fore-legs as well as with its hind legs etc., It has worked with its tail. It has also worked with its trunk. The king's warrior elephant has given up its life. Now there is nothing the mighty warrior elephant would not do "Son Rāhula, I say unto you, in like manner for the shameless person who knowingly tells lies, there is no act of demerit which he dares not do.

"Therefore Rāhula, you should resolve, "I will not speak lies, even jokingly or for fun" and strive to observe the three Training Rules (*Sikkhā*)."

The Tathāgata had thus profoundly stressed the importance of refraining from telling lies.

The Tathāgata went on, "Son Rāhula, what do you think of what I am about to ask you? (i.e. you may answer me as you please). What are the benefits of a mirror?". Rāhula replied, "One can benefit from it by improving one's facial appearance when one sees black moles and pimples reflected in it".

"In like manner Son Rāhula, one's physical, verbal and mental activities should be performed after due observation and consideration with one's eye of wisdom." With this brief preface to serve as a table of contents, the Tathāgata delivered the discourse dealing elaborately on how one should do bodily actions, how one should speak, and how one should exercise the mind with great care and only after careful consideration using one's intellectual faculty.

[117] (The full elaboration of the discourse should be read in the Text or its translation). A brief account of it is given below.

When an intention arises to perform a physical, verbal or mental act, before doing any of them, one should deliberate first thus: "Would my intended physical, verbal or mental action prove to be harmful to myself, to another person or to both? Would they become demeritorious deeds which would cause increased suffering?" If, after deliberation, the intended actions would prove harmful to oneself, to another or both; or would become demeritorious deeds which would cause increased suffering, one should strive to avoid performing such physical, verbal

and mental deeds. On the otherhand, if, after deliberation, these intended actions prove not to be harmful to oneself; to another or to both; or would become meritorious deeds which would promote happiness, (*sukha*) then such physical verbal and mental deeds should be performed.

Likewise, while in the process of performing a physical, verbal or mental deed, one should deliberate thus: "Is what I am doing, saying, thinking harmful to myself, to another or to both? Are they demeritorious deeds causing increasing suffering?" If, after deliberation, they are found to be so, one should with moral aversion cease performing any of these acts (without proceeding any further). On the other hand, if, after deliberation, they are found to be not harmful to oneself, to another or to both, but are meritorious deeds furthering the cause of happiness, well being, they should be pursued with vigour, again and again.

When any physical, verbal or mental act has been performed, one should deliberate (as in the foregoing manner) thus: "Have my physical, verbal mental action been harmful to myself, to another or to both? Have they been demeritorious deeds that have caused increased suffering?" If they proved to be so, with regard to demeritorious physical and verbal deeds, admission must be made before the Buddha or a wise and knowledgeable fellow disciple, frankly, clearly and without reservation that such wrong physical and verbal acts had been committed. Then one must discipline oneself that such wrong deeds will not recur in future.

[118] With regard to demeritorious mental activities that have been committed, one should be weary of such mental acts, one must be ashamed of them and loathe them. One must also exercise restraint and discipline oneself that these misdeeds will not recur in future.

If after such retrospection and deliberation one finds that one's physical, verbal or mental deeds have not harmed oneself or another or both but all have contributed to promote happiness and well being, then night and day one may dwell in the joy and satisfaction associated with those meritorious deeds and one must further strive in the observance of the three training precepts (*Sikkhā*).

All the Buddhas, Pacceka Buddhas and Ariya Savakas of the past, the future and the present had lived, will live and are living in this manner, deliberating and retrospecting on their physical, verbal and mental deeds and had purified, will purify and are purifying all their actions, physical, verbal and mental.

The Tathāgata concluded the discourse with these words of exhortation, "Dear son Rāhula, you should bear in mind always to strive for the purity

of your bodily action, of verbal action, of mental action by way of deliberation and reviewing them and to develop the observance of the three training precepts.

(Herein a question may arise as to when and where such physical, verbal and mental actions may occur and how they should be purified and absolved.)

This is the answer. No time should be lost; the physical and verbal actions done in the morning should be purified and absolved immediately after meal as one sat down at the very place where one would spend the day.

To elaborate: A bhikkhu is required to review as to what offensive physical and verbal act has he done against any one from dawn to the time of his arrival at the place where he is sitting to spend the day if he recollects that he has done any thing wrong against someone by physical or verbal action, he should make a confession to fellow bhikkhus, by way of informing them or making them clear about his [119] offence. In case he is free from such taints of wrong deeds, he will actually feel great personal joy and satisfaction and should remain in that state of ease and happiness.

As regards mental activities, he should seek to be purified and absolved from them while still going on the alms-round, by retrospecting thus: While going on the alms-round today has there arisen in me, because of visual objects etc., any mild or stronger form of greed, any offensive anger or any kind of delusion? If he should find that some such thought has indeed arisen in him, he should resolve: 'I will not allow such thoughts of greed, anger or delusion to arise again". If no wrong thoughts have arisen in him (he should feel joy and satisfaction for himself and) he should continue to dwell in that serene state of mind.

End of the Discourse on Ambalaṭṭhika Rāhulovāda Sutta.

Story of the wealthy man Anāthapiṇḍika.

The Tathāgata granted permission to bhikkhus to make use of the monastery as a requisite in compliance with the request by the wealthy man of Rājagaha who made it through the bhikkhus while the Tathāgata was residing there during [the second Lent](#)¹.

The wealthy man of Rājagaha and the wealthy man Anāthapiṇḍika of Sāvatti were brothers-in-law, one having married the sister of the other. On the occasions when the wealthy man of Rājagaha found the prices of

goods in Rājagaha were far below those current at Sāvatti, he bought them up and went to Sāvatti with five hundred carts loaded with goods for sale. One yojana away from Sāvatti, he would send intimation ahead of him of his arrival to Anāthapiṇḍika who would then [120] arrange a grand reception for his brother-in-law, and the two would enter the city together in the same carriage. If the goods found a ready market in Sāvatti, the richman of Rājagaha disposed of them at once. In case they did not find a ready market, he left them at the house of his sister and went back. The wealthy man Anāthapiṇḍika also did likewise.

At the time when the Tathāgata was keeping his second rains-retreat in Rājagaha, the wealthy man Anāthapiṇḍika of Sāvatti had five hundred cars loaded with products of Sāvatti and left for Rājagaha. He sent a written intimation of his arrival to the wealthy man of Rājagaha from a distance of one yojana (as on the many previous occasions).

The wealthy man of Rājagaha could not, however, give any heed to his intimation, for he had just returned from the reclusive monastery of Sītavana where he had listened to a discourse by the Tathāgata and having invited the Tathāgata and the Saṅgha to partake of alms food the following day, he was busily engaged with the work of making necessary arrangements for the reception and provision of food.

Anāthapiṇḍika approached the city thinking all the way that a grand reception would await his arrival as on previous occasions, but he found no reception even on his reaching the door of the house of the rich man of Rājagaha; and on entering the house, there was not much of an effusive speech of welcome on the part of his host, but only, "Wealthy man of Sāvatti, how are your children?; Are they in good health?, I hope you have had an easy and comfortable journey." And he kept himself busy with the work in hand.

As stated above, the wealthy man of Rājagaha could only extend these few words of welcome to Anāthapiṇḍika. He was giving priority to the ceremonial functions and he went on giving instructions to his men, "Mind that you get up early on the morrow and get busy with boiling the broth, cooking rice and curry, and preparing mixed salad dishes, all replete and in time for the Tathāgata and Saṅgha"

It crossed the mind of Anāthapiṇḍika, "The wealthy man of Rājagaha used to leave aside all other business and talked with me enthusiastically on previous occasions, but now he is full of anxiety about holding a grand feast for one reason or the other. Is he doing all [121] this with his servants to bring some one's daughter here to get married to his son (*Āvāha*) or give away his daughter in marriage with some one's son

(*Vivāha*) or else, has he invited King Bimbisāra and his retinue of soldiers to a feast tomorrow?

When every thing had been arranged, the wealthy man of Rājagaha came to Anāthapiṇḍika and engaged himself in conversation with him enthusiastically as ever before. Whereupon, Anāthapiṇḍika asked him;

"Wealthy man, you used to leave aside cares of business and speak with me joyfully on all previous occasions. But now you seem to be anxious about holding a food-offering ceremony, giving priority to making arrangements with your men in preparation for the ceremony to be held tomorrow. Is it for an *Āvāha* ceremony to bring someone's daughter to your house for marriage to your son, or for a *Vivāha* ceremony to give away your daughter in marriage to someone's son? Are you preparing for a great alms giving ceremony or have you invited King Bimbisāra and his retinue of soldiers to a feast tomorrow?" The wealthy man of Rājagaha replied:

"Wealthy man, I will not be holding *Āvāha* or *Vivāha* ceremonies. Nor have I invited King Bimbisāra and his retinues to a feast. In reality, I have been making necessary arrangements for a grand alms-giving ceremony. I have invited the Tathāgata and his Saṅgha for the performance of meritorious deed tomorrow."

When Anāthapiṇḍika heard the word 'Tathāgata' uttered enthusiastically by the wealthy man of Rājagaha, his entire body was pervaded throughout with five grades of joyful satisfaction, (*pīti*), namely, slight sense of interest (*khuddikā pīti*), momentary joy, (*khaṇikā pīti*), absorbing interest with flood of joy (*okkantikā pīti*), interest amounting to thrilling point (*ubbegā pīti*) and fully developed, intensive rapture or zest suffusing the whole body and mind (*pharaṇā pīti*).

The wealthy man Anāthapiṇḍika experienced these five fold rapturous joys which overwhelmed him from head to instep and again from instep [122] to head; they spread from the side of his body to the middle and from the middle to the sides. Feeling these five kinds of ecstasy without intermission, he asked the wealthy man of Rājagaha, 'Wealthy man, did you say the 'Tathāgata'? Thrice he asked and thrice he received the same reply, 'Yes, I did say 'the Tathāgata'.

Anāthapiṇḍika then inquired about the Tathāgata, 'In this world, it is rare indeed even to hear the word 'Tathāgata'. Would it be possible for me now to go and pay homage to the Tathāgata, the Homage-Worthy, the Perfectly-Self Enlightened?"

Wealthy man of Rājagaha deliberated, 'It is as difficult to approach the Buddha as it is to go close to a venomous snake. The Tathāgata's reclusive monastery where he is residing is close to the cemetery and it would be impossible for him to go there late in the evening. He therefore made this reply:

"Wealthy man, there is no time now for you to go and pay homage to the Tathāgata, the Homage-Worthy, the Perfectly Self-Enlightened. You will be able to go and pay homage to the Tathāgata only early tomorrow morning."

Upon hearing this, Anāthapiṇḍika thought to himself, 'I shall be able to pay homage to the Tathāgata only early in the following morning' and he went to sleep with no other thought or object in mind except that of the Tathāgata. To explicate: Anāthapiṇḍika was no longer interested in the merchandise that he had brought and the attendants at his service from the moment he heard the word, 'Tathāgata'. Forgoing his dinner, he went up to the topmost chamber of the seven-storey mansion and laid himself on well-laid out and decorated bed and fell asleep, muttering 'Tathāgata .. Tathāgata'.

When the first watch of the night was over, Anāthapiṇḍika got up to contemplate on the attributes of the Buddha time and again. His sense of deep devotion towards the Tathāgata became exceedingly great (*balavasaddhā*), so much so that his body emitted a radiance through *pīti*. It was as if a thousand oil lamps were lit or the sun or the full moon rose in the sky, thereby dispelling the darkness of the night. He then thought to himself, 'I have been so forgetful of the passing of time. Even the sun has risen' 'Thus he murmured and got up. But when he [123] saw the moon still in the sky, he realised that two more watches of the night had yet to pass before dawn. So he laid down on his bed once again.

Thus he passed the two watches of the night, getting up at the end of each watch. At the close of the last watch immediately before dawn, he walked along the rails of the balcony till he reached near the main entrance door. He found the entrance doors of the seven storey mansion already opened by themselves. He came down the seven storeys and walked along the main street in the city.

As he came near the city gate named Sivaka, the guardian devas (who were Ariyas) kept the gate open in advance. They considered, "This wealthy man has come with the intention of paying homage to the Tathāgata and serving him; this rich man on his worshipping the Tathāgata for the first time will be established in the *Sotāpatti phala*, and surpassing all others will become the noblest of disciples in rendering

service to the three Gems of the Buddha, the Dhamma and the Saṅgha. He will build a magnificent, matchless monastery the doors of which he will keep open to all Ariya Saṅghas from the four directions of the world. It would not be proper to close the door against him.

As Anāthapiṇḍika went out of the city, the radiance emitting from his body disappeared and darkness reigned with the result that fear and trembling arose in him and the hair of his body stood on end. Therefore he felt like retreating even from that very spot. (Rājagaha was a cosmopolitan city with a population of eighteen crores--nine crores within the city and nine crores without. The city gates were closed after dusk and the bodies of those who died at unearthly hours during the night were thrown over the walls around the gate. Blinded by the darkness, Anāthapiṇḍika accidentally trod on a freshly discarded dead body and tripped against another corpse with his insteps. This caused the flies on the decomposed bodies to rise with a roar and buzz about him and the foul smell from the dead bodies rushed into his nose. So his devotional faith towards the Tathāgata began to weaken resulting in the disappearance of the radiance from his body which was emitted because of the rapturous joy he felt within. Darkness fell. Fear and trembling [124] arose and his hairs stood on end. He therefore felt like retreating even from that very place).

A celestial ogre intending to make the wealthy man exert himself to continue his journey, approached Anāthapiṇḍika without making himself visible and addressed him with a voice as sweet as the tinkle of a small golden bell.

*Sataṃ hatthī sataṃ assā
sataṃ assatarīrathā
sataṃ kaññā sahaṣṣāni
āmuḁkamaṇikuṇḁalā
ekassa padavītiḁhārassa
kalam nāgghanti solasiṃ*

O! wealthy man of great fame, one hundred thousand royal elephants worthy of kings, one hundred thousand-royal horses worthy of kings, one hundred thousand royal chariots drawn by special breed of horses, *assatara*, and one hundred thousand royal maidens bedecked with priceless jewels are not worth two hundred and fifty sixth (1/256) part of the good volition (*cetanā*) behind each step that takes you on your way to the monastery to pay homage to the Tathāgata, to listen to the discourse, and to render service to the Saṅgha.

O! wealthy man Anāthapiṇḍika, Go forward. Proceed on your way. Only

your going ahead will be noble and worthy of praise. Your retreat will be ignoble and not worthy of praise.

On hearing this he considered, 'I thought I was all alone, but I now find there are some companions with me. Why should I be afraid? He became bold and courageous. His powerful devotional faith in Tathāgata began to get strengthened once again. Therefore darkness disappeared, and there was light, and fear and trembling were dispelled.

He was on the march once again on the fearful journey through the cemetery with dead bodies in varying states of decomposition scattered all over. The voices of domestic dogs and jackals disturbed his mind with the result that light disappeared and darkness fell as on the [125] previous occasion. Here again, the celestial ogre Sivaka came to his aid and he was on the road again.

When for the third time, as on the previous occasions, he encountered the disheartening circumstances of disappearance of light, the Sivaka ogre by making him nurture his devotional faith in the Tathāgata again and again helped him overcome all the dangers.

Continuing on his journey, he eventually arrived at the forest grove of Sītavana. It was about day-break and the Tathāgata was walking up and down the passage in the open space.

As Anāthapiṇḍika was walking along an idea crossed his mind 'In this world, Pūraṇa Kassapa and other sectarian teachers have declared themselves as Enlightened Buddhas. It being so, how should I know whether the Tathāgata is the truly Self-Enlightened Buddha?' 'Then again in his mind the thought occurred, "All the people know me as Anāthapiṇḍika for my generosity in feeding the destitute. But the name given me by my parents, Sudatta, no one knows except myself. If the Tathāgata is the truly Self-Enlightened Buddha, he will call me by the name given by my parents, Sudatta."

On seeing Anāthapiṇḍika from a distance, the Tathāgata came down from the passage way and sat on the seat reserved for him. As Anāthapiṇḍika came nearer, the Tathāgata, having read his mind, addressed him, 'Come dear Sudatta'. Anāthapiṇḍika was rejoiced when he heard the Tathāgata calling him by the name given by his parents. He approached the Tathāgata and paid homage prostrating himself at the feet of the Tathāgata and addressed the Blessed one, 'Most Exalted Bhagavā, have you enjoyed a sound sleep?' The Tathāgata said in reply:

Sabbadā ve sukhaṃ seti

*brahmaṇo parinibbuto
yo na līpati kāmesu
sītibhūto nirūpadhi*

(O! Wealthy man Anāthapiṇḍika), The Arahant who is not besmeared with desire for sensual pleasures, being free from burning passions, is calm and serene. He is also free from the [126] three *Upadhis*, namely, defilement (*kilesa*), accumulated kamma (*abhisāṅkhāra*) and sensual passion (*kāmaguṇa*). Having expelled all evil and all defilements having been eradicated, all sorrow has ended and as such that Arahant, at all times, night and day truly sleeps and lives in ease of mind and body.

*Sabbā āsattiyo chetvā
vineyya hadaye daraṇi
upasanto sukhaṇi seti
santiṇi pappuyya cetasā*

(O! wealthy man Anāthapiṇḍika) The Arahant who has got the five sensual pleasures cut off by means of the four-fold *Arahattamagga*, and extinguished the flames of defilements, has frequently entered the tranquil state of Nibbāna by way of *Arahatta phala samāpatti*. Having extinguished the blazing fire of defilement, he sleeps and lives with ease and tranquillity.

Having thus explained how he lives with ease and comfort, in all the four postures of the body, the Buddha taught the wealthy man Anāthapiṇḍika the course of moral practice leading to the Path and Fruition, (as stated before) namely, (1) *Dāna-kathā* (2) *Sīla-kathā* (3) *Sagga-kathā* (4) *Magga-kathā*, *kāmaṇamādīnava*, *nekkhame ānisaṃsa kathā* in correct sequence of his teaching. When the Buddha knew that the wealthy man Anāthapiṇḍika had become possessed of the mind adaptable, soft, and free from hindrances, eager, gladdened, purified and pelucid he delivered the Dhamma originally discovered by him (*Sāmuṅgalasikā Dhamma Desanā*) of the Four Noble Truths. Then the wealthy man Anāthapiṇḍika became established in *Sotāpattiphala*.

Then the wealthy man Anāthapiṇḍika addressed the Bhagavā thus:

'So delightful is it! Glorious Buddha! So delightful is it! Glorious Buddha. As what is placed downwards has been turned, so goes a worldly simile, as what is covered has been disclosed, as a man losing his way has been guided in the right direction, as a lamp has been lighted in the dark with the thought, "those who have eyes may see the various shapes of things", so the Buddha has clearly taught me the Dhamma in manifold ways; Glorious Buddha, I recognize and approach the [127]

Buddha, the Dhamma and the Saṅgha for refuge and shelter. May Glorious Buddha, take me as a devotee with the three-fold refuge from today onwards up to the end of my life. Having thus taken refuge in the three Gems, the wealthy man Anāthapiṇḍika extended an invitation to partake of a meal, saying, "Glorious Buddha, in order that I may gain merit and have delight, may you accept my offering of a meal together with the Saṅgha tomorrow morning".

The Tathāgata remained silent, signifying his acceptance of the richman's invitation to the morning meal.

Whereupon, Anāthapiṇḍika joyously rose from his seat and after paying respect to the Buddha by circumambulating him clockwise, left for the residence of his host, the wealthy man of Rājagaha.

Wealthy man of Rājagaha, Merchants' Association and King Bimbisāra offered to render their services.

The news of the acceptance by the Buddha of Anāthapiṇḍika's invitation to a meal instantly spread all over the city. The wealthy man of Rājagaha, on hearing the news, offered to render service, saying, "I have heard the news that you have invited the Saṅgha headed by the Tathāgata to a meal tomorrow in order to gain merit. You happen to be a visitor here; may I offer you assistance with provisions and payment for services? Anāthapiṇḍika refused the offer saying he would be able to manage the affair with what was in his own possession.

Members of the merchants' association of Rājagaha also came forward to help by way of supplying provision and payment of services in the same way as the wealthy man of Rājagaha. Their offer was also not accepted in like manner.

King Bimbisāra also offered to render help in the same way as the others, and his request was also refused in the same way: 'Your Majesty, I need no such help; it should be possible to hold the feasting ceremony with what I have.'

On the following day, Anāthapiṇḍika held the food-offering ceremony at the residence of his brother-in-law, the wealthy man of Rājagaha, [128] serving food of great worth and delicacies. He then sat at a suitable spot and respectfully presented an invitation to his home town of Sāvatti: 'Most Exalted Tathāgata, may I humbly request you to be pleased to keep the Lent at our town of Sāvatti together with all the bhikkhus. The Tathāgata gave the reply, 'Devotee Anāthapiṇḍika, the Fully Self-Enlightened Buddhas are pleased to reside in secluded places'

Anāthapiṇḍika replied, "Glorious Buddha who always speaks good words (*sugata*), your devotee understands full well, your devotee understands full well". Then after speaking words of Dhamma to Anāthapiṇḍika, the Buddha returned to the monastery.

Construction of temporary monasteries at every yojana between Rājagaha and Sāvatti.

At that time Anāthapiṇḍika was a person who had a great many friends, and his word was respected by many. He got his merchandise disposed of hastily and returned to Sāvatti. On his way home, he urged the inhabitants at the intermediate stations:

"Plant gardens, build shelters for rest and lodging. Build monasteries and keep reserves of provisions for alms-giving. A Buddha has blossomed forth in the world. That Buddha will be coming to your place along this way at my request"

In response to Anāthapiṇḍika's exhortation, all his wealthy associates and childhood friends, at the intermediate stations, built shelters, parks and gardens, kept provisions for alms-giving at their own expense without accepting any assistance from the wealthy man, while needy ones took the responsibility of building shelters and monasteries and set up reserve provisions for alms giving with the money that they received from Anāthapiṇḍika.

Anāthapiṇḍika contributed one lakh in cash and in kind such as timber and construction materials to the value of one lakh to accomplish the project of constructing a shelter and a garden at each yojana along the route between Rājagaha and Sāvatti, a distance of forty five yojanās. He got back to his home town of Sāvatti after completion of the work.

[129] The selection and purchase of the site for Jetavana Monastery by Anāthapiṇḍika.

On arrival at Sāvatti, Anāthapiṇḍika looked in the surrounding localities for a suitable site for a monastery; a site which must meet the following five conditions: (1) being not too far from the city (2) being not too near the city (3) being communicable by roads (4) being of easy access for every body at any required time (5) being free from noise of the city, village and people clamouring for five sense objects. He found that the Prince Jeta's garden land met the said conditions and so he went to the prince and offered to buy it: "Your Highness, I wish you to sell me your garden at a certain (agreed) price". Prince Jeta replied, "Wealthy man, I cannot give you my garden even if you were to lay gold coins edge to

edge over it."

(Note that if Prince Jeta had said, 'I cannot sell my garden'. it would not be tantamount to fixation of a price. But he happened to say, 'I cannot give you my garden even if you were to lay gold coins edge to edge over it.' That was tantamount not only to fixation of a price but also quoting an exorbitant price for it.)

Anāthapiṇḍika took advantage of Prince Jeta's commitment in his speech and demanded, 'Your Highness, you have already quoted your terms for the sale of your garden'. Prince Jeta denied saying, 'I have not said a word about the sale of my garden'.

Anāthapiṇḍika contended that the prince had to sell his garden while the prince argued that he had never said a word about the sale of the garden and the two finally agreed to secure the judgment of a Court of Law. The ministers who were judges passed the judgment, "Your Highness, because your Highness happened to have quoted (an exorbitant) price with the words 'even if gold coins were laid edge to edge' you have committed yourself to negotiations for the sale of your garden. (This is a worldly statement which is subtle and delicate and, as such, it requires to be pondered over with much wisdom for correct interpretation.)

[130] Having thus won the case at the Court of Law, Anāthapiṇḍika ordered cartloads of gold coins taken out and transported and laid them edge to edge over the surface of Prince Jeta's garden. For the spaces which could not be laid over with gold coins such as those occupied by trees and ponds, he had the dimensions of their girth or areas measured and placed the gold coins edge to edge over equivalent areas at other places. In this way the rich man Anāthapiṇḍika spent eighteen crores of gold coins which he had stored to be used for emergencies in buying the site for the monastery.

With the first batch of cartloads of gold coins, it was found that there were enough gold coins in the carts to cover much of the garden land with them placed edge to edge except for a small area earmarked for the construction of an archway. Anāthapiṇḍika ordered his men, "O men, Go and bring more cartloads of gold to cover the space for archway constructions with them."

Prince Jeta donated an archway for the Monastery.

On seeing that Anāthapiṇḍika's face grew brighter and brighter as he went on giving away his enormous amount of wealth, Prince reflected, 'the abandonment of immense wealth in gold coins by the wealthy man

for a good cause such as this must be a noble act of charity'. With this thought, he requested the wealthy man, 'Enough, enough please do not lay any more coin on that plot; please be so good as to leave it for me to donate an archway for the monastery'. Anāthapiṇḍika thought to himself, "This Jeta prince is a famous person, well known to all; Showing devotional faith in the teaching of the Buddha by such a famous personage will be greatly beneficial. So he gave the required plot to the Prince who proceeded to build an archway with tiered roofs for the monastery.

Construction of Jetavana Monastery by Anāthapiṇḍika.

Having the garden of Prince Jeta at a cost of eighteen crores of gold coins, he spent another eighteen crores to create a magnificent monastery on it. First he caused unwanted trees to be felled, leaving the desirable ones for the sake of shade and natural beauty. The perfumed [131] chamber (*Gandhakuṭi*) for the accommodation of Tathāgata surrounded by dwellings for bhikkhus together with stately seven tiered archway was constructed at a selected place. Assembly halls with terraced roofs for the Saṅgha, small buildings to store allowable articles, lavatories, passage ways with roofing, water wells complete with roofs over them, bath rooms for both cold and sweat baths in separate buildings, square water tanks and pavillions were constructed within the sacred precincts of the monastery, leaving nothing which would be needed.

The site of the Monastery.

The location of the Jetavana monastery was not only the site of the monastery of this (Gotama) Buddha alone; it was also the location of the monasteries of the preceding Buddhas, such as Kassapa Buddha etc., as elaborated below:

- (1) During the time of Vipassī Buddha, a wealthy man named Punabba Sumitta bought a piece of land at this very site (of Jetavana monastery), then measuring one yojana, by paying golden bricks placed edge to edge on it; and constructing a huge monastery on it, donated it to the Saṅgha.
- (2) During the time of Sikhī Buddha, a wealthy man, Sīrivaḍḍha bought land at the same site by paying (according to Jātaka commentary) golden teeth of ploughs placed tip to tip; or with golden staffs placed end to end (according to Vinaya commentary) and donated it, measuring three gāvutas, after constructing monasteries on it for the Saṅgha.
- (3) During the time of Vessabhū Buddha, a wealthy man, Sothhija, bought the same place by paying golden blocks moulded into the shape of

elephant legs (Jātaka commentary); or golden teeth of ploughs (Vinaya commentary) placed end to end and donated it with all the buildings on it. The plot measured half a yojana or two gāvutas.

(4) During the time of Kakusana Buddha, a wealthy man, Iccuta bought the same place, then measuring one gāvuta, by paying gold bricks (according to Jātaka commentary); or gold blocks made into the [132] shape of elephant legs (according to Vinaya commentary) placed end to end all over the land and donated it to the Buddha with all the buildings on it.

(5) During the time Koṇāguṇa Buddha, a wealthy man Uggā, bought the same place by paying golden tortoises (according to Jātaka commentary); or golden bricks (according to Vinaya commentary) placed end to end on the land measuring half a gāvuta and donated with all the buildings constructed on it.

(6) During the time of Kassapa Buddha, a wealthy man, Sumaṅgala bought the same place, by paying gold blocks (according to Jātaka commentary); or golden tortoises (according to Vinaya commentary) placed edge to edge all over the land, then measuring two (units of land measure) pals, and donated with the monasteries constructed on it.

(7) Now in the time of our Buddha, Gotama, the wealthy man Sudatta (a) Anāthapiṇḍika bought the land on the same location, measuring eight pals by paying gold coins placed edge to edge on it and donated it after building the Jetavana monastery.

Samvega, (Sense of religious urgency).

Reflecting seriously on the varying extent of land and the price paid for the site of the monastery at the time of the seven Buddhas, one should arouse in oneself the sense of religious urgency that 'all the worldly attainments of success and prosperity are subject to deterioration' and thus now is the appropriate time for strenuous effort to free oneself from attachment to these worldly attainments through developing weariness and disenchantment on them.

Buddha's journey to Sāvatti.

When the delightful and pleasant Jetavana monastery had been constructed at a cost of eighteen crores of gold, on an enchanted plot costing eighteen crores of gold, Anāthapiṇḍika sent a special messenger to the Tathāgata with his respectful invitation. The Tathāgata upon receipt of the invitation through the messenger, decided to proceed to

Sāvatti, (partly because he fore-saw that Sāvatti would become one of his residences for the greater part of his life, and partly because it [133] would also serve as a favourable "victory ground" for him to save men, Devas and Brahmas, by millions, from the slough of suffering; and with that end in view, Tathāgata left Veḷuvana monastery in Rājagaha for Sāvatti, accompanied by the Saṅgha, stopping one night at the shelters of each station, located at intervals of one yojana along the route, as arranged by Anāthapiṇḍika in advance.

When Tathāgata arrived at Vesālī on the way to Sāvatti, he resided at the monastery with terraced roofing in the Great Grove (*Mahāvana*). At that time the Tathāgata laid down the rule for the appointment of a monk, with the consent of the community (*Ñātkammavācā*) to take charge of the repairs (navakamma) necessary for monastic dwellings donated by the public.

Then after leaving Vesālī and proceeding towards Sāvatti, pupils of the group of six monks, *Chabaggī*, having gone along ahead of the Order of Bhikkhus with the Buddha at its head, took possession of good dwelling places, good sleeping places, saying, "this will be for our preceptors, this will be for our teachers".

Whenever the Tathāgata went on a journey, accompanied by the Saṅgha, the Venerable Sāriputta, though he could selfishly claim the privilege of staying close to the Tathāgata as the right-hand Chief Disciple, would never do so and leave other monks to shift for themselves, but would follow at the tail end of the procession, personally caring and seeing to the comfort of aged and sick monks.

Such being the case, on this occasion also, having followed at the very end of the procession, he arrived late and all beds and places being taken up by the *Chabaggī*, had no where to sleep and had to spend the night at the foot of a tree. The Tathāgata, coming to know of this incident, considered, "If, while I am still living, monks behave without respect for and showing deference towards one another, what would they do when I pass away into *Parinibbāna*?"

Being filled with great concern (*dhammasamvega*) he caused an assembly of monks to be held in the morning and asked, "Bhikkhus, is it true that bhikkhus of the *Chabbaggī* group, having gone along ahead [134] of others, took possession the good dwelling places for themselves, denying suitable resting place for the elder bhikkhus?"

On being replied that it was true, the Tathāgata rebuked them and after having given a reasoned Dhamma talk, asked the bhikkhus, "Who,

bhikkhus, is worthy of priority concerning place, water (for washing), and food?'

Some bhikkhus replied, "Bhikkhus of the royal blood have prior claim to a place, washing water and food"; some said, "Bhikkhus of the Brahmin class have the priority concerning a place, washing water and food"; others again said, "it was bhikkhus of the wealthy householder class who are worthy of being offered first a place, washing water and food", while others maintained, "one well versed in Vinaya, or a Dhamma teacher (*Dhamma kathika*), one possessed of the first Jhāna, the second Jhāna the third Jhāna the fourth Jhāna is worthy of the first offer of a place, washing water and food". Finally, there were those who opined that "one who is a *sotāpanna* *sakadāgāmi*..... *an anāgāmi**a sukka vipassaka Arahant* (without *abhiññās*),*a tevijja Arahant* (with three-fold wisdom) *a chālabhiñña Arahant* (with six-fold superknowledge) is worthy of the best seat, the best water (for washing), the best alms."

Then the Buddha addressed the monks,

"Bhikkhus, in dealing with the matter of priority right to a place, water (for washing) or almsfood, in my Dispensation, consideration of birth, blood, caste, social status is of no importance; nor of being a Bearer of *Vinaya*, of *Suttanta*, of *Abhidhammā*, nor of being possessed of the First Jhāna etc., nor of being a Sotāpanna, etc.

"In reality, dear bhikkhus, those within my Dispensation should live paying due to respect, rising up for and greeting, joining the palms in salutation, giving proper homage according to seniority; the best seat, the best water (for washing), the best alms should be accorded in order of seniority. In the matter of receiving the best seat, etc., only seniority in age, seniority with regard to the duration of monkhood is of consequence. Thus the bhikkhu with such seniority is worthy of such priority.

[135]"At the present time, bhikkhus, Sāriputta is the chief Disciple on my right. He keeps the Wheel of Dhamma taught by me in motion; he is one worthy of my place when I am no more. That Sāriputta had to spend the whole of the previous night walking or sitting under a tree (for want of a place to rest). Bhikkhus, when there are such acts of disrespect and lack of consideration on the part of bhikkhus even during my life time, how will the members of the Order behave in the time to come (after I have passed into Parinibbāna)."

Then the Tathāgata, in order to exhort the bhikkhus, told them (the story of three friends, a partridge, a monkey and an elephant) the *Tittira Jātaka*

of *Kulāvaka Vagga* in *Ekakanipāta*. "Bhikkhus, in ancient times, even animals came to an understanding: 'It is not proper to be disrespectful and disobedient to one another; we will determine first who is the oldest amongst us and then we will show due respect and pay homage to him'. Then having chosen the oldest of them, they honoured him and obeyed him, thus cultivated the practice of 'Paying respect to the elder' (*Vuḍḍhāpacāyana*) which led them to rebirth in the Deva world.

*Ye vuḍḍhamapacāyanti
narā Dhammassa kovidā
diṭṭhe Dhamme ca pāsamsā
samparāye ca suggati*

Those who are wise in the practice of paying respect to the illustrious and the aged, choose among the three categories of birth, virtue and age, those who are both virtuous and senior in age to honour and show respect. Such people are worthy of praise even in this life and have prospects of becoming celestial beings in future existences.

"Bhikkhus, even those three animals a monkey, an elephant and a partridge could live together, for mutual benefit, courteous, deferential and polite to one another. If you, who have gone forth and received ordination through faith (*saddhāpabbajita*) in my *Sāsanā* which dispenses righteous instructions, live without mutual benefit, without courtesy, without regard for one another can such behaviour be seemly or proper? (Indeed, it cannot be). Such conduct lacking due respect and [136] humility also cannot arouse respect and esteem for this *Sāsanā* in those who are still outside it etc"

After thus delivering discourses extensively on the importance of mutual respect and reverence, by way of condemnation of the *Chabbaggī* monks, the Tathāgata proclaimed the following rule of Discipline:

"I allow bhikkhus, paying due respect, rising up for and greeting, joining the palms in salutation, giving proper homage according to seniority; the best seat, the best water for washing, the best alms should be accorded in order of seniority. Bhikkhus, in the matter of monastic dwellings and bed places belonging to the whole Order, *Samghika*, one should not hinder their occupation according to seniority. Whoever should do so, there is an offence of wrong doing (*Dukkaṭa Āpatti*).

Ten kinds of person who should not be worshipped.

Having thus laid down the two rules, one concerning what was allowable, *anuññāta* and the other concerning what is not allowable, *paṭikkhitta*, the

Tathāgata continued to address the monks saying "*dasayime bhikkhave, avandiyā*. etc., there are these ten individuals enumerated here, who should not be worshipped:"

(1) A bhikkhu ordained earlier should not worship another who received ordination later.

(2) A bhikkhu should not worship any one who is not a bhikkhu.

(3) A bhikkhu should not worship any one belonging to a different communion (*saṃvāsa*), who speaks what is not Dhamma (*adhammavādī*), even if he is more senior.

(4) A bhikkhu should not worship a woman.

(5) A bhikkhu should not worship a eunuch

(6) A fault free bhikkhu (*Pakata*) should not worship a bhikkhu under suspension from association with the rest of the Saṃgha (*Parivāsa*).

[137] (7) A fault free bhikkhu (*Pakata*) should not worship a bhikkhu who has been judged to undergo the stages of penance again starting from the first stage of *Parivāsa* for having transgressed one of the *Samghādīsesa* offences which are expiable (while observing the *Parivāsa* penance; while undergoing a further period of penance, *Manatta* for six days to gain approbation of the *Samgha*; while having undergone *Mānatta* penance is about to be reinstated (*Abbhāna*).

(8) A fault free bhikkhu should not worship a bhikkhu, who having observed the *Parivāsa* penance has been judged to undergo the *Mānattā* penance.

(9) A fault free bhikkhu should not worship a bhikkhu who is undergoing the *Mānatta* penance.

(10) A fault free bhikkhu should not worship a bhikkhu who, having undergone *Mānatta* penance is about to be reinstated (*Abbhāna*).

Having thus explained the ten kinds of person not worthy of homage, the Tathāgata continued to give an enumeration of three types of individuals who deserve to be venerated.

Three types of individual worthy of veneration.

Bhikkhus, these three types of individual are worthy of veneration. They

are:-

- (1) A bhikkhu ordained earlier is worthy of veneration by one ordained later.
- (2) A senior bhikkhu belonging to a different communion if he speaks what is Dhamma (*Dhammavādī*) is worthy of veneration.
- (3) In the world of sentient beings with its men, Devas and Brahmas, the Homage-worthy, Perfectly Self-Enlightened, Exalted Buddha is worthy of veneration by all beings.

Bhikkhu, these are the three kinds of person worthy of veneration."

[138] **Another Ruling relating to the occupation by Senior Bhikkhus of pavillions, temporary sheds meant for the Saṅgha but which have not yet been formally consecrated.**

All along the route by which the Tathāgata proceeded to Sāvatti in the company of the Saṅgha, local people built pavillions, temporary sheds furnished with mattings and Assembly Halls in anticipation of their visit. Here again, disciples of the Chabaggī group went ahead and occupied the dwelling places as on the previous occasion and as a result the Venerable Sāriputta was obliged to spend the night under a tree as he arrived with the group at the end of the procession. The Tathāgata investigated into the truth of the matter and condemned the *Chabaggī* bhikkhus and prescribed a set of additional ruling for observance by the Saṅgha.

"Na bhikkhave udissakatampi yathāvuddhaṃ paṭibāhitabbaṃ, yo paṭibāheyya āpatti dukkaṭassa Bhikkhus, (even before formal consecration), pavillions and temporary sheds etc., meant for the whole of the Saṅgha can be occupied, without hindrance, by the Saṅgha in order of seniority; whoever should hinder such occupation in order of seniority, there is an offence of wrong doing (*Dukkaṭa Āpatti*)"

(N.B. Concerning the *Chabaggi* monks, *Vajirabuddhi Tika* says that *Chabaggi* monks made their appearance only when the Tathāgata had completed the first twenty years of his Buddhahood. And there is the statement in *Majjhima Nikaya*, 1, 175, "*Ārādhayimsu me bhikkhu cittaṃ* etc." which means, "During the first Bodhi period of twenty years, the bhikkhus had behaved so well as to give much delight to the Tathāgata". It is a matter for consideration here that the account given above of the Chabaggī monks can be reconciled with those given in the *Vajirabuddhi Tika* and the *Majjhima Nikaya* only by assuming that the story given here of the *Chabaggi* monks, behavior was lifted from the account of the journey made to Sāvatti on a later occasion. just to highlight the rulings

made by the Tathāgata on some types of offences.)

[139] **Ruling concerning decorated furnishings at the alms-house in the village.**

Now at that time, village people appointed 'elevated places', *uccāssayana*, and 'exalted places', *mahāsayana* in the alms-house of the village, furnished with a long-furred carpet, a many-coloured wool coverlet, a white wool coverlet, a wool coverlet with floral designs, a cotton quilt, a woollen carpet decorated with animal forms, a carpet with furs on both sides, a carpet with furs on one side, a coverlet with gold embroidery, a silken coverlet, a large size woollen carpet, an elephant rug, a horse rug, a chariot rug, rugs of black antelope hide, a coverlet of bear skin, a fancy red ceiling, a couch with red cushions at either end. Bhikkhus, not being certain whether they are allowable did not sit on them. When the matter was related to the Tathāgata, he made the following ruling concerning them:

"Anujānāmi, bhikkhave, thapetvā tīṇi āsandim pallaṅkam tūlikam etc., Bhikkhus, with the exception of three things, a couch with very long legs, an altar or divan, a cotton quilt, I allow you to sit down on what is appointed by the people as elevated places, exalted places but not to sleep on it."

In the village in the same alms-house, people provided a low bedstead quilted with silk cotton on both upper and lower sides; Bhikkhus, being meticulous, did not use it. The Tathāgata made a ruling also in this matter:

"Anujānāmi, bhikkhave, gihivikataṃ abhinisīditum, na tveva abhini pajjitum" I allow, bhikkhus, to sit on the bedstead quilted on both sides, provided by the people, but not to sleep on it."

Tathāgata being conducted by Anāthapiṇḍika to the Jetavana Monastery holding a grand reception ceremony.

As stated above, Tathāgata accompanied by many bhikkhus set out on his journey from Rājagaha towards Sāvatti and in due course arrived at the boundary of the Sāvatti region. The wealthy man Anāthapiṇḍika having attended to preparations for a grand ceremony to make the formal offering and dedication of the monastery to the [140] Tathāgata with the symbolical pouring of water, made arrangements for conducting the Tathāgata to the monastery on a grand scale as described below:

Princess Sumanā.

King Pasenadī Kosala had a daughter named Sumanā; in the time of Vipassī Buddha, she was the daughter of a wealthy man and was known as Saddhā Sumanā. Being quick-witted and intelligent, she took the opportunity of offering Ghanā milk rice prepared with pure unadulterated milk to the Vipassī Buddha before any one. Having made her offering to the Saṅgha headed by the Tathāgata, she made this wish, "Glorious Buddha, wherever I am reborn throughout the long journey of the Samsara, may I never have to earn my living in want and with great difficulty; and may I be reborn as a much loved and charming lady for offering this garland of Jasmine flowers and be known as Sumanā". Her wishes were fulfilled; she was never reborn in the planes of misery; she was born alternately in the plane of the humans and the devas throughout the past ninety one world cycles. In all these existences, because showers of Jasmine flowers fell almost knee deep at her birth, she had always been named "Sumanā". (For full particulars, reference may be made to Aṅguttara Commenary vol. 3.)

At the time of present Buddha Gotama, she became the daughter of King Pasenadī Kosala, born of his Chief Queen.

At the time of her birth, there was a shower of Jasmine flowers, spreading nearly knee deep all over the palace. She was, therefore named Sumanā by her royal father. There were also five hundred girls who were born simultaneously with Princess Sumanā. The Princess and her five hundred connatals were brought up in luxury. As insignia of office and trappings of rank, the Princess was provided with five hundred coaches; and whenever she moved out from the palace, she was accompanied by her five hundred birth mates each in her own coach.

Throughout the whole of Jambūdīpa, one of the Four Great Continents, there were only three young women provided as symbols of rank and office by their fathers with five hundred attendants each with a [141] coach. They were (1) Princess Cundī, daughter of King Bimbisāra (2) Visākhā, who later became the donor of the Pubbāyūṃ Monastery, daughter of wealthy man Dhanañya and (3) Sumanā, daughter of King Pasenadī Kosala.

Princess Sumanā was seven years old when the Tathāgata came to Sāvatti for the acceptance of the Jetavana Monastery. Anāthapiṇḍika went to King Pasenādī Kosala and made the request, "Your Majesty, the coming of Tathāgata to our town of Sāvatti is a blessing for us and it is a blessing for your Majesty as well; I should like to request you to send your daughter Princess Sumanā together with her five hundred attendants each carrying a pot filled with water and scents and flowers, for the

reception of the Tathāgata. The king agreed saying, "Very well, Wealthy man" and made necessary arrangements to comply with Anāthapiṇḍika's request.

As ordered by her father, Princess Sumanā set out, attended by followers in full insignia befitting a princess to take part in the reception of the Tathāgata. She and her attendants made offerings of scents and flowers to the Tathāgata and took seats at appropriate places. The Tathāgata taught Dhamma to Sumanā with the result that Sumanā and her five hundred attendants attained the Sotāpattiphala; at the same time, five hundred other young women, five hundred elderly women, and five hundred laymen devotees also attained Sotāpattiphala.

Thus two thousand persons achieved the stage of *Sotāpatti Ariyas* while the Tathāgata was still on his way to the Jetavana Monastery that day. (From Aṅguttara Commentary Vol. 3 .)

The pomp and grandeur of Anāthapiṇḍika's own welcoming arrangements.

Anāthapiṇḍika had not only arranged for Princess Sumanā's participation in conducting the Tathāgata to the monastery, but also for his son and five hundred attendants, sons of wealthy men of Sāvatti. In compliance with his father's wishes, Anāthapiṇḍika's son and his five hundred attendants in their five-hued ceremonial dress, each holding a bright streamer, took their positions in front of the Tathāgata and led the procession right up to the monastery.

[142] The two daughters of Anāthapiṇḍika. Cuḷa Subhaddā and Mahā Subhaddā came next to their brothers with their five hundred attendants, daughters of wealthy men of Sāvatti, each carrying a pot full of water.

Then came the wife of Anāthapiṇḍika, Puñña Lakkhaṇa, Devī, in full ceremonial dress and bedecked with jewellery accompanied by the wives of five hundred wealthy men, each holding a gold or silver cup full of sweet scents and other offerings.

At the end of the procession to welcome and receive the Tathāgata came Anāthapiṇḍika himself in a brand new dress of a wealthy man, accompanied by his party of five hundred wealthy men, all in brand new dresses of wealthy men.

Led by the long procession, the Tathāgata proceeded attended by many bhikkhus, causing the surrounding forest glow golden as liquid golden yellow orpiment with the aura of his presence. Then with the infinite

grace and glory of an Omniscient Buddha, the Tathāgata entered the precincts of Jetavana Monastery.

Donation of the Jetavana Monastery to the Saṅgha from the four directions with the ritual pouring of water.

(At the conclusion of the reception ceremony), Anāthapiṇḍika approached the Tathāgata and respectfully invited the Tathāgata and attendant bhikkhus to a meal offering ceremony at his residence the following day. Having made all arrangements for a sumptuous meal of hard and soft food at his house the next morning, Anāthapiṇḍika sent a messenger to the monastery to report, "Most Exalted Buddha, it is time to partake of the meal; the food offering is ready". The Tathāgata accompanied by the Saṅgha came to his house and took seats at the places reserved for them. Anāthapiṇḍika personally attended upon the Tathāgata and the bhikkhus, offering delicious food to them with zealous devotion and sat at a suitable place. He then addressed the Tathāgata, "Most Glorious Tathāgata, may I know as to how the Jetavana Monastery should be dedicated".

The Tathāgata then gave this instruction to Anāthapiṇḍika, "It should be proper for you to dedicate the monastery to all bhikkhus who have [143] arrived, are still arriving and may arrive from the four directions" Guided by the instructions of the Buddha, Anāthapiṇḍika dedicated the Jetavana monastery to the Saṅgha who have already arrived, are still arriving and may arrive from the four directions, (*Āgatānāgata catuddisā Saṅghika*), by pouring ceremonial water as a token thereof.

Five verses of appreciation for donation of the Monastery.

Having accepted the formal offer of Jetavana Monastery, the Tathāgata delivered a discourse in five verses to express appreciation for the donation of the monastery.

(1) *Sītaṃ uḥhaṃ paṭihanti*
tato vāḷamigāni ca
sarīsape ca makase
sisire cāpi viṭṭhiyo

(The monastery which we have donated) provides sufficing condition for protection from: the dangers of extreme cold caused by internal disturbances of elements or external inclemency of weather; the danger of heat caused by wild forest fires; the danger of wild beasts such as lions, leopards, tigers; the danger of reptiles and creeping creatures such as snakes, scorpions, lices; the danger of gnats, mosquitoes, flies whose

bites harm concentration; the danger of biting cold from week long unseasonal rains during the period of two months (*sisiraratu*) from 1st waning moon of *phusso* to the full moon of *phagguno*; and the danger of torrential rains during the rainy season.

(2) *Tato vātātapo ghorō
sañjāto paṭihaññati
leṇatthañca sukhatthañca
jhāyituñca Vipassītum
vihāradānaṃ saṃghassa
aggam buddhena vaṇṇitaṃ*

(The monastery which we have donated) provides sufficing condition for protection from violent and fearful seasonal winds of great velocity and intense heat: it enables bhikkhus to live in solitary seclusion [144] without mental distraction; it enables them to live without danger, with happiness; it enables them to cultivate Jhānic practices; it enables them to practice Insight Meditation (*vipassanā*). (Those who donate monasteries should make it a point to bear in mind such benefits rendered to the Saṃgha by the monastery they have donated). Buddhas, past and present, have extolled the donation of a monastery to the Saṃgha, as being noble.

(3) *Tasmā hi paṇḍito poso
sampaṣsaṃ atthamattano
vihāre kāraye ramme
vāsayettha bahussute*

Therefore a wise man of good birth who considers well and perceives the benefits for him in the human world and for Nibbāna, should build monasteries for Saṃgha to live with ease and comfort of body and serenity of mind. Having built them, he should dedicate them to bhikkhus who are wise and virtuous and have the necessary qualities and qualifications to control and look after them as a Presiding Monk, namely, (1) one who has full ten years (*vassa*) of bhikkhu's life; (2) one who is well acquainted with two sections of *Vinaya*, viz *Bhikkhuvibhaṅga* and *Bhikkhunīvibhaṅga*; (3) one capable of administering and performing various acts pertaining to Saṃgha according to the Vinaya Rules, *Saṃghakamma*; (4) one with the knowledge of the aggregates and; (5) and one versed in the analytical knowledge of *nāma* and *rūpa*. It is necessary to select a Thera with these qualifications to be appointed a Presiding Monk of these monasteries.

(4) *Tesaṃ annaṅca pānaṅca
vattha senāsanāni ca
dadeyya ujubhūtesu*

vippasannena cetasā

To the inwardly upright, virtuous and knowledgeable residents of the monastery, the donors should offer alms-food, soft drinks, robes and lodging with a mind full of faith in the Three Jewels and in the [145] beneficial results of good deeds. (With this verse the Tathāgata instructs the donors of monasteries to support the resident monk with four requisites also).

(5) *Te tassa Dhammaṃ desenti
sabbadukkhāpanūdanaṃ
yaṃ so Dhammaṃ idhaññāya
Parinibbātināsavo*

The learned bhikkhus who reside in the monasteries should, in return, preach with compassion and loving-kindness, the Dhamma which would lead to emancipation from all the sufferings of the cycle of rebirth for the benefit of donors of these requisites. In my Dispensation with eight-fold wonders, the donor of the monastery endowed with pure faith, hearing such Dhamma discourse from the resident monks and practising them according to their instructions, will become enlightened, and with complete eradication of *āsavas* and cessation of suffering became *Arahants*.

The Tathāgata, after delivering this discourse on the benefit of donating a monastery (*Vihārānisaṃsa*), in appreciation of Anāthapiṇḍika's dedication, returned to the Jetavana Monastery.

Nine-month long celebrations for the successful dedication of the Monastery.

The ceremony held for the successful donation and dedication of the monastery started from the second day (of the arrival of the Tathāgata) and lasted nine months. The ceremony held by Visākhā (wife of a wealthy man) on the occasion of the dedication of the Pubbārāma Monastery lasted only four months. The cost of the nine month's celebration consisting of offering of various alms amounted to eighteen crores.

[146] Thus, as a measure of support to the Sāsana, Anāthapiṇḍika spent altogether fifty four crores (five hundred and forty millions in gold), namely, eighteen crores for the cost of the site, eighteen crores for the construction of the monastery and eighteen crores for the celebrations for the successful dedication of the Monastery.

End of the story of Anāthapiṇḍika.

Helping his brother, Bhikkhu Nanda, attain Arahantship by diverting his thoughts on his betrothed Janapada Kalyānī to celestial maids.

While the Tathāgata was residing at the Jetavana monastery, after accepting it, (his younger brother) bhikkhu Nanda being unhappy as a member of the Order, told his associates, "Friends, I am not happy living the life of a bhikkhu in this Sāsana, practising the three training rules reluctantly; I am unable to continue on observing these noble precepts. I intend to give up the practice and return to a layman's life".

When the Tathāgata heard the news, bhikkhu Nanda was sent for and asked, "Have you told your many bhikkhu companions," Friends, I am not happy living the life of a bhikkhu in this Sāsana, practising the three training rules reluctantly; I am unable to continue on observing these precepts. I intend to give up the practice and return to a layman's life.?" Whereupon, bhikkhu Nanda gave this frank admission, 'It is true, my Lord'.

The Tathāgata asked him again "Dear younger brother Nanda, why have you been observing the three noble precepts against your will? Why can you not continue to observe these training rules? Why do you want to give up the life of a bhikkhu and revert to that of a layman?"

"Most Exalted elder brother, when I left the royal palace carrying your alms-bowl on my shoulder, my sister and betrothed, the Sakyan princess Janapada kalyānī came dashing to the window with her hair half-dressed, and asked of me, "O [147] your Highness, please come back quickly." I keep thinking of these words of my betrothed ever since I left the palace, and that is the reason why I have to practise the three training rules against my will and pleasure, and I am no longer capable of observing the precepts. I shall now give up the life of a bhikkhu and revert to a layman's life" Nanda gave this simple and honest answer.

The Tathāgata then went off to Tāvātimsa realm of the Devas by supernatural powers, taking along bhikkhu Nanda, as though lifting him by the arms. On the way, the Tathāgata showed bhikkhu Nanda an aged female monkey sitting on a burnt stump of a tree, with her ears, nose, tail and other parts of the body, big and small, burnt and tattered. On arrival at Tāvātimsa, the Tathāgata drew bhikkhu Nanda's notice to five hundred celestial maids, with feet as tender-red as pigeons' feet, who had come to wait upon Sakka and who were standing and worshipping the Tathāgata.

"Dear younger brother Nanda. What do you think of the question that I

am about to ask? Who looks prettier and lovelier when your sister, your fiancée, the Sakyan Princess Janapada Kalyānī is judged in comparison with the five hundred celestial maids with feet as tender-red as pigeons' feet?" asked the Tathāgata.

(The beautiful delicate feet, with the colour of the pigeons' feet of these maids was the result of their offering of emollient oil for the feet of bhikkhus who were disciples of the Kassapa Buddha.)

(A question might arise here as to why the Tathāgata had aroused the sensual passion of bhikkhu Nanda by showing him the celestial maids when his mind was already affected with lust.

The answer is "The Tathāgata had done so with the object of easily removing the defilements from bhikkhu Nanda's mind." To explain further: A wise and experienced physician in an attempt to cure a patient suffering from a disease caused by excessive phlegm bile and wind usually gives doses of oily medicine to enhance the existing symptoms; that is followed by an emetic to remove the phlegm with [148] ease and speed through the mouth or by purging with doses of purgative. In the same way, the greatest of all the physicians, who has no equal to match his skill in admonishing worthy beings, had shown the fair celestial maids to bhikkhu Nanda who was affected by *kilesa* in order to (let his mental defiling grow and reach the climax preparatory to eradicating it by means of Ariya Magga which serves as an emetic to throw out the *kilesa*, as a purgative to purge the *kilesa*.)

Where upon, Nanda Thera gave this reply:

Most Exalted elder brother, the old female monkey which you have shown me on the way with her ears, nose, tail and tattered through being burnt, can in no way be considered as lovely and pretty. And like wise, my sister (fiancée) Sakyan Princess Janapada Kalyānī, too, when compared to the five hundred fair maids of the celestial world, can no longer be regarded as a model of beauty; indeed the five hundred celestial maids are far more pretty and lovely than the princess.

Then the Tathāgata gave him this assurance:

"Dear younger brother Nanda, take delight in the practice of the three training rules; take delight in the holy practice of the precepts which are my instructions. (If you actually take delight in the noble practice), I assure you of acquiring the five hundred celestial maids with dainty feet, tender-red as pigeons' feet.

When the Tathāgata gave such an assurance, Nanda Thera responded:

"Most Exalted elder brother, if you assure me of the five hundred fair maids with feet tender-red as pigeons' feet, I shall undertake to observe the three noble training rules of the Sāsana with delight at your feet."

(It might be asked here why the Tathāgata had assured Nanda of the five hundred fair maids for the gratification of sensual pleasure, which is a mode of ignoble living (*Abrahmacariyavāsa*) while he wanted Nanda to observe the three noble practices.

[149] The answer is: Bhikkhu Nanda's carnal attachment to Princess Janapada Kalyānī was intense; and the Tathāgata had therefore diverted his attention to the fair celestial maids as a measure of temporary relief before he could relieve him totally of the prime trouble by means of *Ariya Magga*; hence the use of *Abrahmacariyavāsa* ploy.

Then the Tathāgata together with bhikkhu Nanda vanished from Tāvatisa and appeared in the Jetavana Monastery instantaneously. When bhikkhu Nanda took leave of the Tathāgata and had gone to his chamber to spend the time, the Tathāgata explained all that had transpired to the bhikkhus who had assembled to listen to his preachings.

Having informed the assembled bhikkhus of what had happened, the Tathāgata gave the following instructions to them: "Go ye now, bhikkhus, to rebuke bhikkhu Nanda, by calling, " O you big servant (one who wants something for his service);" You are a great buyer (who buys something at a fixed price in exchange).

In giving these instructions the Tathāgata was making use of a practical method employed in the world. A skillful person extracts an old nail left firmly fixed to a post or a plank by hitting it with a fresh but smaller one to cause it to vibrate before it could be loosened by hand and removed. In the same way, bhikkhu Nanda's intense attachment deeply rooted in the person of princess Janapada Kalyānī was first given a loosening jolt and then removed by the temporary diversion to the more attractive celestial maids. Then in order to do away with the new object of sense-pleasure and put bhikkhu Nanda back on the path of noble practice, the Tathāgata gave the above instructions to the assembled bhikkhus.

In obedience to the Tathāgata's instructions, those bhikkhus went about spreading news that the son of the step-mother Mahā Pajāpati Gotamī and the younger brother of the Tathāgata, bhikkhu Nanda had been observing the noble precepts out of desire for the five hundred celestial maids, and that the Tathāgata had also assured him his acquiring the five

hundred celestial maids with feet tender-red as pigeons' feet. On hearing this, bhikkhu Nanda's friends went and heaped reproaches on him.

[150] "It is being said by the people "bhikkhu Nanda is a big servant; bhikkhu Nanda is a great buyer. He has been observing the precepts because he desires the five hundred fair maids of the world of Devas; and the Tathāgata has also assured him of getting the five hundred maids with feet as tender-red as pigeons' feet".

Being called 'big servant', 'great buyer', by his bhikkhu associates, bhikkhu Nanda was filled with unbearable shame and disgust. He retired to a secluded place and strove with mindful and earnest diligence in the observance of the bhikkhu training rules with his mind inclined towards Nibbāna and soon, drained off all *āsavas*, attaining full-fledged Arahantship. He became recognised as one of the eighty *Asīti Mahā Sāvakas*.

Whereupon an Arahant Brahma approached the Tathāgata at the dead of night and standing at a suitable place joyfully informed the Tathāgata of the bhikkhu Nanda's attainment to Arahantship. Immediately after hearing the tidings, the Tathāgata, on contemplating, "How fares he?", became aware of bhikkhu Nanda's attainment of Arahantship through his Omniscience.

Bhikkhu Nanda's supplication to the Tathāgata.

As stated above, because of reproaches and jeers heaped upon him by his associates, bhikkhu Nanda developed a sense of religious urgency through shame and remorse:" Having entered the Dispensation with well-expounded Teaching and Disciplinary rules, *Dhamma-vinaya*, I have held the Tathāgata responsible for assuring me of getting the five hundred celestial maids; as such I have committed a grave misdeed." Accordingly he strove hard relentlessly until he attained Arahantship. He then considered that it would be well to go to the Tathāgata and relieve the Blessed One from the responsibility of the assurance he had made. He therefore approached the Tathāgata early the following morning and made the following address:

[151] "Most Exalted Elder brother, you have assured me of the hands of five hundred celestial maids with feet as tender-red as pigeons' feet. Most Exalted elder brother, I now absolve you from that responsibility".

The Tathāgata said in reply:

"Dear younger brother Nanda, I have already known by judging the state

of your mind analytically with my own that you have attained Arahantship. An Arahant Brahma has also informed me earlier of your attainment to the exalted state of an Arahant. I have been absolved from that responsibility from the very instant your mind became free of *asavas*."

The Tathāgata was greatly pleased and made the following utterance of exultation:

*Yassa nittiṇṇo paṅko
maddito kāmakaṇḍako
mohakkhayaṁ anuppatto
sukhadukkhesu na vedhatī sa bhikkhu*

An Ariya person has crossed the slough, of wrong view, in other words, the slough of Saṁsāra, by way of the bridge of the Ariya Path to the Shore of Nibbāna. The thorn of sensual passion that pierced the (heart of) all sentient beings has been crushed to dust with the cudgel of wisdom. Such an Ariya person has traversed the Fourfold Path of Magga and reached Nibbāna, attaining the Arahantship, the point of cessation of delusion, *moha*. That Arahant bhikkhu, who has thus destroyed the darkness of defilements, is no longer effected by joy or sorrow, he remains unshaken and indifferent to the worldly vicissitudes.

Soon afterwards, a number of bhikkhus asked bhikkhu Nanda, "Friend Nanda, you have said in the past that you were not happy within the Sāsanā as a bhikkhu; what is the state of your mind these days?". Bhikkhu Nanda replied, "Friends, at present, I have no mind at all to revert to the life of a layman".

On hearing these words of Nanda, bhikkhus rebuked him, saying,

"Bhikkhu Nanda is telling lies; he is talking about *Arahatta phala*. He had quite recently been saying that he was not happy in this Sāsanā; and now he is saying that he has no mind at all to revert to the life of a layman".

[152] They then went to report the matter to the Tathāgata. The Tathāgata told them:

"Bhikkhus, in the immediate past, Nanda's corporeality was just like a badly roofed house; now it is like a house which is properly roofed. True, this bhikkhu Nanda strove for the highest level of attainment of a bhikkhu after he had seen the fair maids of the world of Devas, with the result that he has now reached that highest level of attainment (the Arahantship)".

The Tathāgata then went on giving a discourse by reciting the following two verses:

(1) *Yathā agāraṃ ducchannaṃ
vuṭṭhī samativijjhati
evaṃ abhāvitaṃ cittaṃ
rāgo samativijjhati*

Bhikkhus, just as rain-water can penetrate and flood a badly roofed house, so the mind which has not been trained through tranquillity and insight meditation is liable to be inundated with defilements, that is, to be flooded with the rain waters of lust, malice, delusion, conceit etc.

(2) *Yathā agāraṃ succhannaṃ
vuṭṭhī samativijjhati
evaṃ subhāvitaṃ cittaṃ
rāgo na samativijjhati*

Bhikkhus, just as rain-water cannot penetrate and flood a properly roofed house, so the mind which has been trained through tranquillity and insight meditation cannot be inundated with defilements, that is, cannot be flooded with the rain waters of lust, malice, delusion and conceit etc.

At the end of discourse, a large number of bhikkhus attained the Fruitional stage of Sotāpatti Magga; thus this discourse was of great benefit to many a person.

[153] **Discourses relating the story of Kappaṭa.**

Some time after, bhikkhus were gathered at the Assembly hall for discussion of the Dhamma and speaking in praise of the Tathāgata thus:

"Friends, Buddhas are really great and worthy of praise with the snapping of fingers. Even bhikkhu Nanda who had almost lost interest in the life of a bhikkhu has been disciplined by employing the fair maids of the world of Devas as an allurement."

At that moment, the Tathāgata entered the Hall and asked, "Bhikkhus, what kind of discussion are you engaged in as I came into the Hall?"
"We are assembled here, discussing the marvellous way in which the Tathāgata has disciplined the bhikkhu Nanda."

Whereupon the Tathāgata said, "Bhikkhus, it is not only on this occasion that I have exhorted this bhikkhu Nanda by employing a female sex as an

enticement; I had also won him over by using the same tactic in the past", and at the request of the bhikkhus, the Tathāgata expounded the Kappaṭa Jātaka that follows.

Bhikkhus, once upon a time, there was a trader by the name of Kappaṭa in the city of Bārāṇasī during the reign of King Brahmadaṭṭa. He had a donkey that could carry a load weighing one Kumbha² and could travel seven yojanās a day.

Once he went to the city of Taxīlā accompanying a caravan of merchants carrying merchandise for sale. He set his donkey free to seek for pasture to graze in while his goods were being disposed of.

As the donkey wandered around grazing on the soft ground near the palace moat, he espied a female donkey and approached it. He eventually got engaged in conversation with the female donkey and the two exchanged words of love:

Female donkey ... From where do you come, please?

Male donkey... I come from Bārāṇasī.

[154] F.D On what business have you come?

M.D I have come for trading purpose.

F.D What is the weight of the goods that you have to carry?

M.D I have to carry goods weighing one Kumbha.

F.D How many yojanās have you got to cover carrying such a load in a day?

M.D I have to cover seven yojanās a day.

F.D Have you someone to look after you tenderly wherever you go?

MD No, I haven't any.

FD If so, it's a pity you have to go about unattended. You must be undergoing great hardships, aren't you?

(She spoke with seductive insinuations to win his heart.) On hearing these seductive words from the female donkey, the male donkey lost interest in his work and remained listless.

After disposing of his merchandise, the trader Kappaṭa went to his donkey and said, 'Come, dear son, let's be off'. The animal replied, 'You may go by yourself, I cannot follow'. When the trader had made several vain attempts to persuade the donkey to obey him, he decided to use threats to make him obey:

(1) *Patodaṃ te karissāmi*
soḷasanguḷikaṇḍakam
sañchindissāmi te kāyam
evam jānāhi gadrabha

You mean and wicked donkey, I shall have to goad and beat you with a cane sixteen inches long and tipped with iron spikes. I shall have to lacerate your body until it is broken and torn into tatters. Take heed of that.

When the donkey heard this threat, he retorted by saying: "If that should be the case, I, too, have to mind as to how I should retaliate."

[155] (2) *Patodaṃ me karissasi*
soḷasaṅgulikaṇḍakam
purato patiṭṭhahitvāna
uddharitvāna pacchato
dantaṃ te pātayissāmi
evam jānāhi Kappaṭa.

O merchant Kappaṭa, if you will actually goad and beat me with cane sixteen inches long and tipped with iron strikes, I shall stand firmly on my fore-legs and raising my hind-legs, kick with all my strength to break and knock off all your teeth to the ground. You might as well know that.

When the trader Kappaṭa heard this bold and aggressive retort of the donkey, he wondered 'what was the cause of it' and looking round, he saw a maiden donkey nearby. Then he thought to himself, "This maiden donkey must have taught him to speak like this; it would be wise to allure him away, telling him, 'My son, I will get you such a maiden donkey'.

(3) *Catuppadim saṅkhamukhim*
nāriṃ sabbaṅgasobhiṇim
bhariyam te ānayissāmi
evam jānāhi gadrabha.

My big son, I will find a young, beautiful, well-formed maiden donkey

with a face as fair as a conch-shell to be your wife soon after our arrival back at Bārāṇasī. My son, you take my word.

The donkey was very pleased with the encouraging words of his master and replied:

(4) *Catuppadim̐ saṅkhamukhim̐*
nārim̐ sabbaṅgasobhiṇim̐
bhariyam̐ me ānayissasi
evam̐ jānāhi Kappaṭa
Kappaṭa bhiyyo gamissāmi
yojanāni catuddasa

[156] My benefactor and master Kappaṭa If it is really true that a beautiful well-formed youthful maiden donkey with a face as fair as a conch-shell will be obtained for me soon after we reach back to Bārāṇasī, I, your good son, am prepared to work with redoubled zeal, breaking a journey of fourteen yojanās a day. You can take my word.

Trader Kappaṭa then took the donkey with him to his home town of Bārāṇasī. A few days after their arrival at Bārāṇasī, the donkey came to Kappaṭa and asked him to fulfil his promise: "My benefactor and master, Kappaṭa, have you not promised me a beautiful well-formed youthful maiden donkey for my wife?" Then trader Kappaṭa replied: "Yes, it is true I have said so; I will not fail to fulfil my promise. I will find you a beautiful, well-formed youthful maiden donkey; but I will be able to provide food for you only (not for your wife). It is up to you to think if the food that I offer you will or will not be sufficient for both of you. And another thing I wish to emphasize is that, in due course, you will have off-springs to look after, and here again, it is for you to consider whether the food which I provide you will be sufficient for your growing family. (It is not my responsibility) Think of it my son."

Even as the trader Kappaṭa was giving this sound advice, the donkey's attachment to the female donkey severed.

Recounting the Kappaṭa Jātaka in his discourse, the Tathāgata revealed: "Bhikkhus, the Sakyan Princess Janapada Kalyānī then was the maiden donkey, Bhikkhu Nanda then was the donkey and I was then the trader Kappaṭa. I had thus at a time long past also disciplined bhikkhu Nanda with the lure of female sex", and brought the discourse to conclusion.

End of Kappaṭa Jātaka.

[157] (N.B. Concerning the second, the third and the fourth Lents kept

by the Tathāgata at Rājagaha, the ancient treatise of 'Wasocañ' (An account of series of Lents kept by the Tathāgata), deals only with three stories described below:

(1) story of a friend of Venerable Sāriputta, who was a Brahmin (as mentioned in Dhammapada Commentary, vol. 1.)

(2) Story of Cunda, a butcher of pigs (as mentioned in Dhammapada Commentary, Vol. 1.)

(3) Story of Mahākassapa Thera (as mentioned in Dhammapada Commentary Vol. 1.)

The Wasocañ treatise concludes the account of the second, the third and the fourth Lents with these words: "Thus the Tathāgata in keeping with the promise given to King Bimbisāra, spent the second, the third and the fourth Lents at Rājagaha, expounding such discourses showing innumerable men and Devas the path to Nibbāna.

Sayagyi Saya Lin, the first to be charged with this great work, 'Mahā Buddhavaṃsa', however included in the table of contents, the following stories, in connection with the second, the third, and the fourth Lents kept by the Tathāgata at Rājagaha:

- (1) An account of wealthy man Jotika.
- (2) An account of wealthy man Joṭila.
- (3) An account of wealthy man Meṇḍaka.
- (4) An account of the wealthy man Kākavaliya
- (5) An account of the wealthy man Puṇṇa.
- (6) The story of Sumanā, the flower seller.
- (7) The story of Aggidatta and one thousand hermits.
- (8) The story of Jambuka.

[158] We propose to deal with the accounts of the five wealthy men listed above when we come to the separate volume on the Jewel of the Saṅgha. The stories of Sumanā, Aggidatta and Jambuka will be given in the following Chapter Twenty One of this Volume.

End of Chapter Twenty.

STORY OF SUMANĀ, FLOWER SELLER OF RĀJAGAHA.

[159] The Tathāgata delivered a discourse, beginning with the words Tanca Kamman̄ katam̄ sādhu, on the advantages of 'a rewarding deed of merit' with reference to a flower seller named Sumanā of Rājagaha

during his stay at Veḷuvana Monastery in that city.

The flower seller used to present King Bimbisāra with [eight kunzas](#)¹ of Spanish Jasmine (*Jasminum grandiflorum*) every morning for which he was granted eight pieces of money each day.

One day as Sumanā was entering the city with flowers as usual, the Tathāgata attended by many bhikkhus was also coming into the city, for alms-round with rays of light shining forth from his body, with great dignity, splendour and glories of a Perfectly Enlightened Buddha.

(N.B. Sometimes, the Tathāgata used to go round, like an ordinary bhikkhu on an alms-round, with the six rays of light concealed by the robes. (For instance) the Tathāgata went out all alone incognito to a distance of thirty *yojanās* to meet *Angulimāla*, the notorious robber. But at other times the Tathāgata used to go with rays of light shining, for instance, when he went on alms-round in the city of *Kapilavatthu*. And, on this day when he was to meet with Sumanā, the flower seller, the Buddha entered the city of *Rājagaha* with rays of light shining forth from his body, with great dignity, splendour and glories of a Perfectly Enlightened Buddha).

When Sumanā saw the *Tathāgata*, with a body like an ornamented gateway column, replete with thirty two major characteristics and eighty minor characteristics, and six coloured rays of light, coming from his body, entering *Rājagaha* city to go on alms-round, with great dignity, splendour and glories of a Perfectly Enlightened Buddha, there arose in him intense devotional faith in and reverence for the Buddha. He then considered: "What kind of offering should I make to gain [160] merit?" and, when he could not think of anything with which to pay homage to the Buddha, he thought of offering the flowers in his hands. But on second thought he came to realize, "These are the flowers meant for presentation to the king as a matter of daily routine. If I fail to do my daily duty, I shall be liable to be put in the stocks, bound with ropes and imprisoned or executed or expelled from the country; what should I do?" A bold thought entered his mind at this juncture: "Let the King kill me should he so desire, put me in jail, expel me from the country: I might be rewarded by the king for carrying out the daily duty; such a fortune would be sufficient for my livelihood duration the present life. But if such an offering is made to the Tathāgata, it is certain that I will reap the fruits of my meritorious act for aeons of world cycles to come". He therefore decided to sacrifice his life in making his homage to the *Tathāgata*.

He was at the same time mindful that he should act while his intense

devotional faith was at its pitch and so he started offering the flowers in the following manner:-

(1) First he threw two handfuls of flowers high above the head of the Tathāgata; the flowers formed into the shape of a canopied ceiling, hanging in the air right above the head of the Tathāgata.

(2) Then, he threw two handfuls of flowers in a like manner; the flowers came down, standing in the form of a flower curtain on the right side of the Tathāgata.

(3) Again, he threw two handfuls of flowers in a like manner; the flowers came down, standing in the form of a flower curtain at the back of the Tathāgata.

(4) Lastly, he threw two handfuls of flowers in a like manner; the flowers came down, standing in the form of a flower curtain on the left side of the Tathāgata.

Thus the eight *kunzas* of jasmine flowers stood round the Tathāgata like a canopied ceiling and curtains of flowers on the top, on the right, left and back, leaving a space in front just enough for the Tathāgata to enter. It is remarkable that the flowers fell in place with the flower stalks turning inward and petals outward in an orderly fashion.

[161] The flower curtain around the Tathāgata like a silver screen moved along together with the Tathāgata as if it were an animate body, without sundering apart or sliding down; it stopped wherever the Tathāgata made a rest. Rays of light emitted continuously from five places, namely, the front and the back, the right and left sides and from atop the head of the Tathāgata like millions of flashes of lightning. Having emerged from the body of the Tathāgata, every single shaft of these rays first turned clockwise three times round the Tathāgata, forming a mass of bright light (resembling a beam of search-light directed towards the Tathāgata) the size of a young palm tree, before shooting away ahead of the Tathāgata.

The whole city of Rājagaha (with a population of eighteen crores) agog with excitement and agitation, came out clamourously; of the eighteen crores of men and women, there was none who came out without holding vessels filled with alms-food for offering.

All the citizens, clamouring and proclaiming aloud and courageously like a lion king, throwing aloft their twisted head-dresses, moved along in large groups, leading the procession before the Tathāgata. The Tathāgata,

in order to bring out the attributes of Sumanā, the simple flower seller, walked along the main streets within the city covering an area of approximately three *gāvutas*. Hence the entire body of Sumanā was suffused with five forms of delightful satisfaction, *Pīti*.

Sumanā, went along with the Tathāgata only for a distance; like a person who took a plunge into a red ointment-coloured stream of water, he entered into the compass of the brilliant rays emitted by the Tathāgata and after paying reverential homage to the Tathāgata, left for home carrying the empty flower basket.

On arrival at his house, his wife asked him, "Where are the flowers?" He replied, "My dear, I have offered the flowers to the Tathāgata". His wife then asked, "What about presentation of flowers to the king? Whereupon, Sumanā replied, "Let the king kill me should he so desire expel me from the country, but I have offered the flowers to the Tathāgata at the sacrifice of my life; the eight kunzas of flowers which formed only eight handfuls had indeed worked miracles. (He related in detail what actually had happened). The whole eighteen crores of [162] citizens are now following the procession in honour of the Tathāgata, making loud proclamations. What you are hearing is their cheers congratulating me on my deed of merit. "He thus told her in a delightful tone full of deep satisfaction.

Sumanā's wife being very foolish and ignorant took not the slightest interest in the miraculous display of the glories of the Buddha and scolded her husband with abusive words and said, "Kings are harsh and ruthless; once you have incurred their displeasure, your hands and feet are cut off; I may also be adversely effected by your acts, bringing ruin to me". Nagging continuously, she left, taking away her children to see the king at the palace. The king asked her: "What is your complaint?" She complained thus: "Your Majesty, my husband, Sumanā, the flower seller, had offered the Buddha all the flowers that were to be presented to you as usual and returned home empty handed. When I asked him "Where are the flowers?' he related me what he had done with them. I scolded him in many ways, saying, "Kings are very harsh and ruthless; once you incurred their displeasure, your hands and feet are cut off. I may also be adversely effected by your act, bringing ruin to me." After severing my connections with him, I have come to your presence. Whatever he has done, good or bad, that is his own affairs, his responsibility. Let him fare according to his deeds, all by himself your Majesty, I have forsaken that husband of mine and I make this formal report in advance to your Majesty."

King Bimbisāra had become a noble disciple (*Ariya sāvaka*) having

attained the fruitional stage of Sotāpanna ever since his meeting with the Tathāgata at the Grove of young palms near the city of Rājagaha, and, as such, his confidence in the Tathāgata was unshakable. The king thought, "This woman is so foolish and stupid, she cannot arouse devotional faith in the glories and miraculous powers of the Tathāgata" and pretending to be indignant asked her, "O woman, have you just said that your husband Sumanā had offered all the flowers that were to be presented to me?" "Indeed, I have said so, your Majesty" replied the flower seller's wife.

The King replied expediently "O woman, you have done well by severing your connections with your husband, and now I am to [163] consider what kind of punishment should be meted out to Sumanā for offering the Buddha the flowers which were to be presented to me." Then dismissing the woman, the king went out quickly to pay homage to the Buddha and joining the procession, followed the Tathāgata all the way.

On seeing King Bimbisāra in a reverential mood, the Tathāgata made it a point to walk along the congested, main streets within the city and finally went towards the palace gate. When King Bimbisāra removed the bowl from the Buddha's hand and started to conduct the Tathāgata into the palace, he noticed the indications that the Tathāgata had a desire to stop at the court yard just outside of the palace. He at once had a temporary pavilion erected in the court yard, and the Tathāgata and his bhikkhu followers took rest on the prepared seats in the newly erected pavilion.

(N.B. A question may arise as to 'Why the Tathāgata did not go into the palace?'. The answer is: It occurred to the Tathāgata that, should he choose to go into the palace, the eighteen crores of citizens would not be able to pay obeisance to him and the virtues of Sumanā, the flower seller would not become manifest. True. Only Buddhas could show plainly the attributes of virtuous people; when ordinary people try to do 'honour where honour is due,' others are apt to have feeling of jealousy.)

As the Tathāgata went inside the pavilion and sat on the seat kept in reserve for him, the four screens of flowers moved to the edge of the crowd in the four directions, each standing like living objects. Then the people rallied round the Tathāgata to pay homage; and King Bimbisāra offered hard and soft food of the best quality to the bhikkhus headed by the Tathāgata. After the meal was over, and when the Tathāgata had given a discourse of appreciation for it, the four screens of flowers were back at their own places surrounding the Tathāgata on four sides. Surrounded by eighteen crores of citizens and amidst deafening sounds of the uproarious crowd, the Tathāgata returned to the Veļuvana monastery.

[164] On arrival back at the palace, after seeing the Tathāgata off, King Bimbisāra sent for Sumanā and asked him: "How were the flowers meant for me offered to the Tathāgata?" Sumanā replied thus: "I offered the flowers to the Tathāgata, making this resolution: Let the king kill me should he so desire, let him expel me from the country, I will offer these flowers to the Tathāgata"; thus have I made the offering of flowers at the risk of my life. "Whereupon, King Bimbisāra said these congratulatory words: "You are a noble person, indeed." The king then presented Sumanā with eight royal elephants, eight royal horses, eight male servants, eight female servants, eight sets of costumes, eight thousand coins of money, together with eight fully dressed maidens and eight villages, making what is known as sabbatthaka rewards (gift consisting of 8 x 8 things).

Buddha's utterance of prophecy.

This great event made Venerable Ananda wonder as to what kind of benefit should Sumanā derive from his deed of merit that was marked by the sounds that rent the air like thunderous roars of a lion king, and by throwing aloft of thousands of head dresses of citizens from early part of the morning. He therefore went to the Tathāgata and asked to be enlightened as to what sort of benefit would Sumanā enjoy. The Tathāgata told Ananda: "Dear son Ananda, you should not think that Sumanā, the flower seller had made just a small offering! In offering the flowers to me, he had made a liberal *Dāna* of his own life, with full devotional faith in his mind.

Kappānaṃ sataṣaḥṣaṇṇaṃ
duggatīṃ na gamissati
thatva devamanussesu
phalam etassa kammuno
paccha Paccekasambudho
Sumano nāma bhavissati.

[165] For this meritorious deed of his, (for full one hundred aeons), he will not be reborn in the planes of misery; he will be born again and again in the realms of Devas and men enjoying the fruits of his deed of merit and will become a *Pacceka Buddha* in future."

This was the Prophecy uttered by Gotama Buddha in response to Venerable Ananda's request.

(N.B. On reaching the Veḷuvana monastery, as the Buddha entered the Scented Chamber, the Jasmine flowers lay behind in heaps at the entrance.)

In that evening, bhikkhus gathered together in the Dhamma Hall and expressed their appreciation of Sumanā's deed of merit and the result thereof saying, "Friends, the benefit derived by Sumanā from his deed of merit is really wonderful, worthy of cheers by the snapping of fingers. He has offered the living Buddha a handful of jasmine flowers at the risk of his life, and for this he has been rewarded by the king, at that very moment, with *sabbatthaka* gifts made up of eight kinds of animate as well as inanimate objects, each numbering eight."

Tathāgata left the Chamber and came to the Dhamma Hall where, after sitting on the Dhamma Throne of the Buddha, asked, "Bhikkhus, what is the subject of your conversation?" They all explained the subject of their discussion. Tathāgata, then, said, "You are right, O bhikkhus, by doing an act for which no feeling of remorse should ever recur, but you only feel happy every time you dwell upon it; a deed of such nature is indeed worth performing." And in this connection, he recited the following stanza to serve as a maxim of what he had already said:

Tañca kammaṃ kataṃ sādhu
yam katva nanutappati
yassa patito sumano
vipākaṃ paṭisevati

Having done an act, the doer has no bitter regret for it; he only enjoys the fruits of that act with joy and gladness. Such an act is faultless and wholesome, and is worth acting.

[166] At the end of the discourse, eighty four thousand sentient beings became enlightened and gained release from the round of suffering.

End of the story of Sumanā, the flower seller.

Removing the wrong views of one thousand hermits headed by Aggidatta, former court Brahmin of King Kosala.

This discourse of five stanzas beginning with the words bahum ve saranam yanti etc., was expounded by the Tathāgata, while residing at Jetavana monastery, with reference to a hermit by the name of Aggidatta, (formerly a court Brahmin of King Kosala) who was then residing near a pile of sand.

(N.B. The hermit Aggidatta was living near a pile of sand lying between the three countries of Anga, Magadha and Kuru that were adjacent to Rājagaha That appeared to be the reason why Sayagyi U Lin who was

first in charge of the translation project had put this story of Aggidatta in the table of contents of events that took place when the Tathāgata was keeping Lent in the city of Rājagaha.)

The Brahmin Aggidatta was the court advisor of King Mahā Kosala, father of King Pasedani Kosala. On the expiry of his father, King Pasedani Kosala retained Aggidatta in the same rank as his court advisor, esteeming him as his father's old counsellor. When Aggidatta came to the palace to attend to duties, he was treated with due respect by the King who gave him the same seat he had occupied before.

One day it occurred to Aggidatta, "The king Pasenadī Kosala treats me with due respect no doubt, but it is not easy to make kings accept one's counsel all the time. It is natural that the king would prefer to deal with advisors of his own age; I have become too old, it is time that I lead the life of a recluse"

So he sought permission from the king and having made public his decision by the beating of drums in the city of Sāvatti, within seven days abandoned all his belongings to become a recluse outside of the Buddha's Teaching, *Sasana*.

[167] Ten thousand male followers followed suit becoming his disciples and they dwelt at a place situated between the Anga, Magadha and Kuru, countries. Aggidatta as their leader gave them instruction for their observance, "My disciples any one thinking any of these thoughts; thoughts of sensual desire (*kāmaṅga*), thoughts of ill-will (*vyāpāda*), thoughts of harming others (*vihiṃsa*), shall carry one bundle of sand from the river and dump it here ". His disciples promised to observe this disciplinary rule of their leader; and every time they detected an unwholesome thought such as *kāmaṅga*, etc., arising in their mind, they chastised themselves by carrying a bundle of sand from the river and dumping it as promised, in the appointed place. In time, the pile of sand assumed a huge dimension.

The pile of sand was taken over by a Naga king named Ahichatta. People from Anga, Magadha and Kuru used to come with offerings for the hermits every month. The hermit Aggidatta then exhorted them thus: "O my disciples, go to the hills for refuge, go to the jungles for refuge; go to the parks for refuge; go to the trees for refuge. If you take refuge in the hills, in the jungles, in the parks and in the trees, you will be free from all kinds of suffering. He also made the same exhortation to his ten thousand hermit disciples.

Aggidatta was popularising himself through teaching wrong practices at a

time when the Bodhisatta as Prince Siddhattha after renouncing the world had attained Buddhahood and was residing in the Jetavana monastery of Sāvatti. Rising one early morning at dawn and mentally surveying the whole world for sentient beings who are ripe for emancipation, the Tathāgata perceived in his mind's eye the hermit Aggidatta together with all of his ten thousand disciples. The Tathāgata also knew then that all of them had accomplished the sufficing conditions (*upanissaya*) for attainment of Arahantship. So he gave instructions to Venerable Mahā Moggalāna, saying, "Son Moggalāna, why have you ignored the hermit Aggidatta who is making people walk along the wrong Path that will not lead them to the Shores of Nibbāna, go, now, son Moggalāna, to these hermit to exhort them".

Venerable Mahā Moggallana replied, "The most Glorious, Exalted Buddha, the number of these hermits is great; they might not readily [168] accept the instructions from me alone; should your Reverence also come along, they would readily obey your instructions". Whereupon, the Tathāgata responded: "We will come also; but you might go ahead first to exhort them".

While proceeding first as instructed by the Tathāgata, the Venerable Mahā Moggalāna thought to himself: "These hermits are numerically great and strong, any attempt to give instructions to them while gathering in one place might lead them to turn against me en masse". So he caused a torrential rain to fall through his *abhināna*, with the result that the hermits rising from their places, rushed into their own dwelling places.

Venerable Mahā Moggalāna then stood in front of the entrance to Aggidatta's dwelling and called the hermit by name, "O Aggidatta". On hearing the Venerable Mahā Moggalāna's voice, Aggidatta wondered as to who had called him by name, since there was no one in the world who could address him thus. In a fit of pique, he gave a sharp reply, "Who is that calling me by my name?" Venerable Mahā Moggalāna answered, "Its me, Brahmin Aggidatta" "What do you want to say?" responded Aggidatta. When the Venerable Mahā Moggalāna made the polite reply, "I wish you could show me a place where I could spend a night", Aggidatta said curtly, "There is no vacant place for you; each room has its own occupant".

Venerable Mahā Moggalāna then said in reply, "Aggidatta, it is natural that men come to the abode of men, bullocks to the abodes of bullocks and recluses to the abode of recluses. Please do not talk to me like that; do allot a lodging to me to spend the night". The hermit then asked, "Are you a recluse?" "Yes, I am "was the reply. Aggidatta then queried, "If you are a recluse, where are the equipments of recluse; what are your

utensils?" "O Brahmin," replied Mahā Moggalāna in a serious manner, "I possess the equipments of a recluse; but thinking it is cumbersome to carry them separately while wandering around, I take them along only inside me". Aggidatta was much annoyed to see the Venerable Mahā Moggalāna going about without the necessary equipments of a recluse.

[169] Knowing the state of his mind, the Venerable Mahā Moggalāna said, "O Aggidatta, don't be angry with me; just point out a place for me" Aggidatta gave the terse reply, "There is no place for you around here". Indicating the pile of sand with his finger, Mahā Moggalāna enquired with patience, "Who lives at that pile of sand?" "A dragon king" was the reply. "Then allot it to me" insisted the Venerable Mahā Moggalāna. The hermit made the cautious reply, "I dare not allot it to you; the dragon king is of violent, terrible nature". Mahā Moggalāna said in reply, "Let it be, never mind about it; you just allot it to me". "If so, you better judge for yourself whether the place is suitable for occupation or not", retorted Aggidatta.

Then the Venerable Mahā Moggalāna went towards the pile of sand and when the dragon king Ahichatta caught sight of him, he thought to himself, "This recluse does not seem to know my presence here, I will dispose of him by exhaling fumes". With this thought, the dragon king started emitting dense clouds of noxious vapour. Venerable Mahā Moggalāna considered. "This dragon king has over estimated himself, thinking no one else can send out fumes;" Therefore, he also started exhaling wave after wave of vapour, which together with that emitted by the dragon king rose higher and higher up to the realm of the Brahmas. The voluminous fumes exhaled by both of them caused great suffering to the dragon king while the Venerable Mahā Moggalāna remained unscathed.

Suffering from the effects of the fumes, the Naga king became so furious that he sent out a continuous stream of blazing flames. By developing the Jhāna of the fire-device (*Fourth Rupavacara kriya Jhāna* with fire-device as its object) Mahā Moggalāna also sent out in competition more violent flames. The blazing fires produced by both of them went up as far as the Brahma realm; but none of them caused any harm to the Venerable Mahā Moggalāna while the Naga king was subjected to great suffering. His whole body appeared as though it were consumed in a blazing fire. At the sight of the massive conflagration, the hermit teacher Aggidatta and his disciples wrongly concluded, "The Naga king had set the recluse ablaze; he has been [170] destroyed now completely, for not listening to our advice. It serves him right".

Having overcome the Naga king by subduing its haughtiness, the

Venerable Mahā Moggalāna sat on the pile of sand, while the Naga king kept itself coiled around the sand-pile, with its hood spread over the Venerable Mahā Moggalāna like a terraced chamber crowned with a fine pinnacle.

To make immediate enquiries as to the fate of the recluse, the hermits went to the scene of recent combat and saw the Venerable Mahā Moggalāna sitting becomingly on the peak of the sand-pile. They could not help making obeisance to him with their clasped hands, speaking highly of him in many ways, and asked him, "O recluse, have you not suffered anything at the hands of the Naga king?". Then Mahā Moggalāna replied, "Don't you see the Naga standing by with its hood spreading like a white umbrella over me?". The hermits uttered in amazement "O friends, this is a wonderful feat worthy of cheers by the snapping of the fingers! the recluse has subdued a powerful Naga such as this; it is marvellous indeed!" They then rallied round Mahā Moggalāna in a group.

At that moment the Tathāgata arrived there; Mahā Moggalāna rose from his seat and made obeisance to the Buddha. The hermits asked him, "Is this recluse more powerful than yourself?" "This great recluse is replete with six glories; he is my master, I am merely his disciple", was the reply.

The Tathāgata took his seat on the pile of sand; the hermits came around and with clasped hands raised spoke in high praise of the Buddha: "The recluse who subdued the Naga king is but a disciple, one wonders how mighty his master might be". The Tathāgata then called Aggidatta and asked him "What kind of instructions do you give to your hermits and lay disciples for their guidance?"

Aggidatta gave his reply "Exalted Buddha, I gave this instruction to them, "O Disciples, go to the hills for refuge, go to the jungles for refuge, go to the parks for refuge; go to the trees for refuge. If you take refuge in the hills, in the jungles, in the parks and in the trees, you [171] will be free from all kinds of suffering." On hearing this truthful answer, the Tathāgata said:

"Aggidatta, one who takes refuge in the mountains, forests, gardens, trees cannot escape from suffering; as a matter of fact, one who takes refuge in the Buddha, the Dhamma and the Saṅgha alone can escape from all the sufferings of the round of rebirths! The Tathāgata then went on expounding the true way of escape from suffering in five stanzas:

(1) *Bahum ve saranam yanti*

*pabbatāni vanāni ca
ārāmarukkhacetyyāni
manussā bhayatajjitā*

"Aggidatta, people take refuge, through fright, in the mountains such as Mt. Isigili, Mt. Vepulla, Mt. Vebbara etc., or in the forest groves such as Mahāvana, Gosinga sandal groves etc., or in the gardens and parks such as Veḷuvana, Jivaka mango park etc., and in the trees such as Udena tree-temple, Gotama tree-temple etc., All these are erroneously regarded as refuges and means of protection from dangers.

(2) Netam kho saranam khemaṃ
netam saranamuttamaṃ
netam saranamāgamma
sabbadukkhā pamuccati

Aggidatta, these mountains, forests, gardens or trees are not safe, harmless refuges; they do not constitute the best, the highest refuge. By taking refuge in these mountains, forests, gardens or trees one cannot gain release from the continuous cycle of dukkha.

(3) Yoca Buddhaṅca Dhammaṅca
Saṅghaṅca saranamgato
cattari Ariyasaccāni
sammappaññāya passati

(4) Dukkham dukkhasamuppādam
dukkhassa ca atikkamaṃ
Ariyam caṭṭhaṅgikam maggaṃ
dukkūpasamagāminam

[172] Aggidatta, any person whether laity or recluse who takes refuge in the Buddha, the Dhamma and the Saṅgha as a safe haven, as a secure shelter (with sincere, pure faith in the three Gems; with transcendental consciousness, *lokuttara saranagamana cittuppada*); any person whether laity or recluse who realizes truly and rightly through Insight wisdom, *Magga ñāna*, the Four Noble Truths, namely, the Noble Truth of Dukkha, the Noble Truth of origin of Dukkha, the Noble Truth of cessation of Dukkha and the Noble Truth of the Path leading to the cessation of Dukkha, that is, the Eightfold Noble Truth of Right View, Right Thought etc.

(5) Etam kho saranam khemaṃ
etam sarana muttamaṃ
etam saranamāgamma

sabbadukkhā pamuccati

Aggidatta, only the refuge taken by such a person of noble disposition, with abounding faith in the Three Gems is a safe and harmless refuge. Only the refuge taken by such a person of noble disposition, with abounding faith in the Three Gems constitutes the best, highest refuge. Only the refuge taken by such a person of noble disposition, with abounding faith in the Three Gems can bring about release from the continuous cycle of dukkha.

At the conclusion of the discourse, all the hermits attained Arahantship replete with Four-fold Analytical Wisdom, *Patisambhida Ñāna*. They made obeisance to the Buddha and requested permission to receive formal ordination. Whereupon, the Tathāgata stretched out his golden hand from underneath the robe and called out, "*Etha Bhikkhavo, caratha Brahmacariyam*. Come bhikkhus, strive to take up the noble practices which form the moral training in my disposition".

At that very moment, all the hermits, the leader and the followers instantly turned into full-fledged monks like senior Theras of sixty years standing readily dressed up and equipped with the eight requisites, paying homage to the Buddha with great respect.

That day when all the hermits became Ehi bhikkhus happened to be the occasion when people from Anga, Magadha and Kuru congregated at the hermits' place with offerings for their hermit teachers. When they [173] saw the hermits assuming the form of bhikkhus, they began to wonder; "How is that, is our teacher Aggidatta superior to the great recluse Gotama or is the great recluse Gotama superior to our teacher?" Then they wrongly surmised that since the great recluse had come to the presence of their teacher, their teacher Aggidatta must be superior to the great recluse.

The Tathāgata knew what was passing in the minds of the people, and he told Aggidatta, "Dear son Aggidatta you might yourself remove doubt from the minds of your audience". Aggidatta replied, "Most Exalted Buddha, it has also been my intention to do so", and so saying, he went up high into the air and descended therefrom seven times. And after that he stood making obeisance to the Buddha, declaring "*Satta me bhante Bhagavā, savakohamasmi...* Glorious Buddha, you, the Exalted Buddha, are my teacher; I am but a disciple of yours." thus removing doubt being entertained by his followers.

End of [the story of hermit Aggidatta](#)².

The story of Naked ascetic Jambuka.

This discourse beginning with the words "*Māse māse kusaggena*" was given by the Tathāgata while residing at the Veḷuvana Monastery in Rājagaha in connection with the naked ascetic Jambuka.

Jambuka's Demeritorious deeds of the past.

During the time of Kassapa Buddha, a rich man of a village in the country side built a monastery for a monk. He made regular offerings of food, robe, monastery and medicine, the four requisites of a bhikkhu to the resident monk. The resident monk made regular visits to the house of the rich man for daily meal.

[174] One day an elderly monk who was an Arahant, going on the alms-round, arrived at the gate of the rich man. The rich man was very pleased with the deportment of the monk and so he invited him into the house and offered food with profound respect and said, "Your Reverence, please accept this piece of cloth for use as a robe after dyeing and stitching; your hair is also long enough to be cut; I will bring a barber and a bed-stead for you to the monastery."

The resident monk saw the reverential way in which his monastery donor and supporter made his offering to the Arahant bhikkhu. He was instantly assailed by unwholesome thoughts of envy concerning the offerings gained by the Arahant bhikkhu (*lābhamacchariya*) and also his superior birth (*kulamacchariya*); and he was in sore distress, thinking to himself "the richman has shown more reverential attention to the monk whom he has just met than to me who frequents his house regularly for meal". He returned to the monastery in a mood of anger.

The guest bhikkhu who was an Arahant followed the resident monk to his monastery. He dyed and stitched the piece of cloth offered him by the wealthy monastery donor and sat down wearing it as a robe; the wealthy man arrived then bringing with him a barber who attended to dressing the Arahant bhikkhu's hair. The rich man prepared the bed-stead he had brought with him ready for use and invited the Arahant bhikkhu to take rest on it. Then after inviting both monks for meal on the morrow, he went back home.

The resident monk was so overcome by malice towards the guest monk that he went to the place where the Arahant bhikkhu was resting, and gave vent to his bitter feeling in very offensive words:

(1) Look here visitor... it would be better for you to eat faeces than the food offered at the house of the rich man, the donor of my monastery.

(2) It would be better for you to have your hair pulled out with the outer shells of a palmyra seed than curing with the knife of the haircutter brought by the rich man, the donor of my monastery.

(3) It would be better for you to go about nude than in the robe offered by the rich man, the donor of my monastery.

[175] (4) It would be better for you to sleep on the ground than lying on the bed offered by the rich man, the donor of my monastery.

The Arahant Mahā Thera left the monastery early in the morning for a place where he could find peace and happiness, foregoing the invitation by the rich man for meal, in order that "nothing untoward might happen to the stupid monk on account of him."

The resident monk attended quite early to all the routine works in the monastery, and when the time came for going on the alms-round, he thought, "The lazy visitor is still asleep. I might strike the bell to wake him up. (But feeling uneasy that the visitor would actually get up on hearing the bell ringing,) he just touched the bell with his finger nails and made off for the village to receive alms-food. After having made magnificent arrangements for meal offering, the rich monastery donor kept on waiting for the arrival of his two invited monks. On seeing the resident monk coming alone, he asked, "Venerable Sir, where is the guest Mahā Thera?" The envious resident monk replied, "Don't you talk about him, donor of the monastery! Your monk went into his room to sleep since you left the monastery last evening and did not wake up while I had the monastery compound swept up, and the pots filled with water; nor did he hear the sound of the bell when I struck it as the time came for alms-round."

The rich donor thought to himself, "It is absurd that such an exalted personage with commendable deportment should have slept for such a long time; this resident monk, through jealousy on seeing me showing great respect and courtesy to the visiting monk, must have spoken some reproachful words to him". Having thus surmised correctly, he being wise and intelligent, kept his thoughts to himself and made his offerings of meal respectfully to the monk. After the meal was over, he took the empty bowl of the resident monk, had it washed carefully and filled with delicious food; he handed the bowl back to the resident monk, with the request, "Venerable Sir, please be so kind as to give this food to the guest monk when you meet him".

While going back to the monastery with food for the Arahant bhikkhu, the envious resident bhikkhu had the wrong thought: "The indolent visitor would stay on in the monastery if he were to enjoy delicious [176] food such as these"; so he threw away the bowlful of food offered by the rich monastery donor. On arrival at the place occupied by the visiting monk, he looked for him, but the Arahant bhikkhu could not be found.

The evil deed of this envious monk against the Arahant monk (the destruction of the food offered for the Arahant) was so demeritorious that its ill effects outweighed the merits accruing from twenty thousand years of holy life as a monk. Consequently, after his death he was reborn in the lowest plane of woe (*Mahā avici*) to undergo intense suffering for the duration of the incalculably long interval between the disappearance of Kassapa Buddha and the appearance of Gotama Buddha. After such suffering he was born to a household, where food was abundant, at Rājagaha at the time of Gotama Buddha.

Jambuka still suffering in the present life.

He was named Jambuka by his parents. He did not wish to sleep in bed ever since he could walk about; and instead of taking ordinary food, he kept to eating his own excrement. His parents and relatives at first thought that he took up these habits through youthful ignorance and tried to help him mend his way, taking pains to feed him and clean his body. But even when he had grown up, he did not wish to wear cloths; he walked about naked, slept on the ground and ate his own filth.

His parents sent Jambuka to an Ajivaka's vihara.

Jambuka's parents came to realize in due course that "he was not fit to live in a family of good birth like their own; he had no sense of shame and should be in the company of Ajivakas, a heretical sect". So they took him to the vihara of Ajivakas and entrusted him to their care.

The Ajivakas then ordained him as a novice in their sect and the following is an account of how it was carried out:

He was placed in a pit that was deep as far as his neck; wooden planks were placed covering the hole and resting upon his shoulders (so that he might not struggle his way out). Sitting on the planks, the Ajivakas pulled out the hair from the head of Jambuka. (This was how [177] the Ajivakas initiated a lad as a novice). Then his parents left after inviting the Ajivakas for the morrow's meal at their home.

The following day, Ajivakas asked Jambuka, "Come along, let's go to the village". He replied "You better go and I will remain in the vihara. After several vain attempts to persuade him to follow, they left him all alone and went into the village. Once he knew that they were gone, he took off the wooden covering of the latrine and went into the pit, picked up the filth by his two hands and helped himself to his hearts content.

Ajivakas, (being unaware of the truth), sent food to him from the village. But he was not interested in it and rejected it inspite of persuasive advices given by the Ajivakas His reply was "I don't want these, I have enough of food for myself. When he was asked, "From where did you receive them," he replied, "from within the precincts of this vihara". The second, the third and the fourth days passed in the same manner, Jambuka refusing the invitation to go out for food, to stay alone in the vihara.

Ajivakas began to wonder what Jambuka was up to: "This Jambuka refused every day to go into the village, rejected the food that was sent to him, saying, he got the food for him from within the precincts of the vihara. What is he up to; we will have to investigate". They then decided to leave behind one or two of the brethren to keep a watching eye on Jambuka's activities, when they went out to the village. Those charged with the responsibility of investigation, pretended to go along with the group, but remained behind under cover to watch Jambuka. Thinking that all the Ajivakas had left for the village. Jambuka went down the latrine pit as on the previous days and ate the faeces.

Jambuka expelled from Ajivakas' vihara.

Jambuka was caught red-handed by the secret watchers and the matter was reported to their elders. The elders, on hearing the report murmured. "Jambuka's action was grievous; should the disciples of Recluse Gotama come to know of this affair, they will surely decry us as a wandering tribe of filth eaters, much to the detriment of our [178] dignity. He is not fit to remain with us any longer". So saying they unanimously expelled him from their society.

When he was expelled by the Ajivakas he went to stay near a huge stone slab which was close by a spot used by the citizens of Rājagaha as a public lavatory. There was also a huge sewage pipe adjacent to that large stone slab. People usually came to ease and relieve themselves behind the screening stone slab. Jambuka ate the refused matter at night time, and when people came to answer the call of nature during the day, he stood with an arm rested on the edge of the flat stone and with one of his legs rested on the knee of the other leg, keeping his head erect with the mouth open.

Those who came to answer the call of nature, on seeing him, approached him and asked: "Venerable Sir, why are you standing like this with your mouth open? I live on air, there is no food for me other than air", he replied boastfully. People went on asking, "Venerable Sir, why do you stand on one leg only, with one leg rested on the knee of the other one?".

I am a person engaged in rigorous austerity practices; when I stand with both my legs touching the ground, the earth cannot withstand my glories and attributes and tremblers violently; that is why I stand in this posture. In truth (because of the earth quakes). I have got to stand on one leg night and day, without sitting down, without sleeping," replied Jambuka with an air of ostentation.

(It is a general fact that people accept readily what others say; only few take the trouble to consider whether there is element of truth or not). So they said in admiration, "O Marvellous indeed it is! There are such personalities in the world who undertake severe practices. We have never before seen such personalities having such rigorous practices". A great number of people from Anga and Magadha countries, agitated and excited by hearing the news of Jambuka's austerities, came together with offerings for him and continued paying him homage every month.

[179] **Jambuka suffering for fifty five years.**

Jambuka went on rejecting delicious and wholesome food offered by people, maintaining, "I live on air only; I do not take any other food; if I do take any other thing than air, it means breach of my practice". People beseeched him, repeatedly saying, "Venerable Sir, may you not deny us this opportunity to gain merit; if only a personality such as yours, well advanced in austerity practices, accept our offer of almsfood, will our prosperity and happiness grow and last long". Jambuka was not interested in any food but excrements, but pressed by earnest requests of the people, he was obliged to taste such food as butter and molasses the people fetched, picking them up with the tip of a blade of grass, just to give them satisfaction. Then he dismissed them, saying, "Go ye now; this much will go far to do a great deal of good for you".

Thus Jambuka had to pay for his offences against an Arahant suffering fifty five years in these four ways:

- (1) He could not put on any clothes.
- (2) He ate nothing except faeces.
- (3) He had to pull out his hair making use of palmyra seed shell.
- (4) He slept on the ground.

(Mnemonic: Offending words of hatred, Bring about grievous consequences.)

Emancipation of naked ascetic Jambuka.

It is the usual function of Perfectly Self-Enlightened Buddhas to survey the whole world at early dawn every day to see who are ready for liberation from the cycle of suffering. Thus early one morning the Omniscient Buddha on surveying the world perceived the person of Jambuka in his mind's eye; upon further investigation, he discovered that Jambuka had already accumulated meritorious deeds which would serve as sufficing conditions for his attainment of Arahatta phala complete with four fold Analytical Knowledge (Paṭisambhida Ñāna); he also came to know that he would have to deliver a verse sermon to the naked ascetic Jambuka, and that his teaching will also bring about [180] the realisation of the Four Noble Truths by eighty thousand sentient beings who will thus gain emancipation. "Because of this person Jambuka, thousands of people will come to achieve happiness." Thus, after going round Rājagaha for alms-food, he informed the Venerable Ananda, "My dear son, Ananda, I will be going to see Jambuka."

"Glorious Buddha, is it that you are going there alone", asked Ananda. "That's right, Ananda. I will go all alone" replied the Tathāgata and went to the place of Jambuka in the evening of that day.

Then the good Devas considered, "The glorious Buddha is visiting the naked ascetic Jambuka this evening; but that naked ascetic's abode is the great stone slab which is abominably filthy and smelly with accumulation of excrement, urine and discarded tooth cleaners of twigs. We should wash up the loathesome mess by a downpour of rain". Thus they caused by means of their supernatural power the falling at that very instant of a torrential rain, which washed away all the filth and dirt from the stone slab, making it look spick and span. Then the Devas caused the falling of flowers of five colours on the stone slab.

On arrival at the place of Jambuka in the evening, the Tathāgata called out the naked ascetic by his name 'Jambuka', who felt annoyed to be discourteously addressed 'Jambuka' by an unknown person who, he thought, must be a lowly one. He retorted angrily, "Who is that calling me by my name?" The Tathāgata replied, "I am a noble recluse". Jambuka asked then, "What is that your want here?" When the Tathāgata said, "I wish you would allot me a place to stay for one night". Jambuka replied bluntly, "There is no place for you at this place". But the Tathāgata insisted, "O Jambuka, please do not say like this; do allot me a place to stay for one night. It is only natural that a recluse seeks help of a recluse, men expect help of men and beasts expect help of their own kind. "Whereupon the naked ascetic asked, "Are you, indeed, a recluse?" "Aye, I am a noble recluse" answered the Tathāgata. Jambuka then

queried, "If you are a recluse, where are the equipments of a recluse, such as gourd, ladle for stirring fire, sacrificial threads?" The Tathāgata replied, "I possess the equipments of a recluse you ask about; but thinking it is cumbersome to carry them separately while wandering around, I take them along only inside me." Jambuka [181] was much annoyed and reproached the Buddha, "Being a recluse, how could you go wandering about without the necessary equipments of a recluse?" The Tathāgata made a gentle reply, "O Jambuka, let that be! Don't be angry with me. Just point out a place for me." But Jambuka gave the terse reply, "There is no place for you around here."

There was a small valley close by Jambuka's place and the Tathāgata asked, "Who stays there?", "No one" replied Jambuka. "If so, I want that allotted to me", said the Tathāgata. Whereupon, Jambuka made a reply, "It is up to you to judge whether it is suitable or not", implying that he had no objection for his occupation of the place but took no responsibility whatsoever.

The Tathāgata placed a small mattress at a spot in the valley and sat upon it. At the first watch of the night, four guardian Devas from the *Catumaharajika Deva* realm came, illuminating the four points of the compass and waited upon the Tathāgata. When Jambuka saw the illumination he wondered what it could be. At the second watch of the night, Sakka, king of the Devas came to attend upon the Tathāgata; and Jambuka remained puzzled as before. At the last watch of the night, when Mahā Brahma who had the power of lighting up one word with one finger of his, two worlds with two fingers, ten worlds with ten fingers, came to wait upon the Tathāgata illuminating the whole forest, Jambuka pondered, as before, "Now, what could that illumination be!"

When the morning came, Jambuka approached the Tathāgata and after courteous exchange of greeting, sat down at an appropriate place and addresses the Tathāgata, "O big recluse, who were those that came to you, in the first watch of the night lighting up the four points of the compass?" "Jambuka, they were the four guardian Devas of the *Catumaharajika Deva* realms" replied the Tathāgata. "Why did they come?" [182] asked Jambuka. "They came to pay homage and wait upon me", was the reply. Jambuka asked again, "O big recluse, how is that, are you superior to them?" Aye, Jambuka that's right, I am superior to them" replied the Tathāgata.

The naked ascetic Jambuka asked again, "O big recluse, who was the one that arrived at the middle watch of the night?" "He was Sakka, King of the Devas", replied the Tathāgata. "And why did he come?", asked Jambuka. The Tathāgata said in reply, "He came to pay homage to me

and attend upon me". Jambuka asked again, "O big recluse, how is that, are you superior to Sakka also?". "Aye, Jambuka", said the Tathāgata, "I am superior to Sakka also; Sakka is just like a nurse attending on me or a resident novice who looks after me".

Jambuka went on asking the Tathāgata, "O big recluse, who was he that came at the last watch of the night, flooding the whole forest with his body radiance?" Jambuka, the one who came at the last watch of the night was no other than Mahā Brahma whose name is often invoked by Brahmins and others uttering "I worship the Great Brahma" when they suddenly sneeze or loose balance and totter. Jambuka asked again, O big recluse, how is that?, Are you superior to Mahā Brahma too?" "Aye Jambuka, I am the King of Brahmas, superior to Mahā Brahma as well".

Then the ascetic Jambuka made his usual boastful remark, "O big recluse, you are worthy of admiration, indeed, by the snapping of fingers. None of those persons have ever come to pay homage to me at this place where I have been practising austerities for fifty five years. True! for the last fifty five years I have been sustaining myself only on air; and all along those years, these Devas, Sakka and Brahmas have never approached me and paid homage to me".

Where upon, the Tathāgata gave Jambuka a very plain talk: "O Jambuka, you, who have been playing a game of bluff with persons of poor intelligence, think of playing the same game with me! Have you not been eating filth for the past fifty five years, sleeping on the bare ground, wandering round naked, extracting hair by means of a shell of palmyra seed? And yet you have been deceiving all the people, telling them "I only live on air, standing on one leg without sitting down and sleeping"; and now you wish to play the same trick with a Fully Awakened Buddha like me!"

"O Jambuka, because you had professed this vile, base heretical view you have to be living on filth, sleeping on bare ground, roaming naked, extracting hair with the shell of palmyra fruit seed (for all these years [183] experiencing intense suffering); and yet you are still holding this wretched, low heretical view".

Then Jambuka asked the Tathāgata, "O big recluse, what kind of unwholesome deeds have I committed?" "Whereupon, the Tathāgata explained him extensively various misdeeds he had done in the past. While the Tathāgata was giving him the discourse, Jambuka was assailed by remorse, sense of shame and dread of consequences of his past misdeeds; he was shaken so much that he squatted down to conceal parts of his body.

Whereupon, the Tathāgata threw a bathing robe to him. He put on the robe and sat down at a suitable place making obeisance to the Buddha. Then the Tathāgata expounded a graduated discourse touching on points connected with alms-giving, *Dānakathā*, moral conduct (*Sīla kathā*) etc., and finally the Four Noble Truths. At the end of discourse Jambuka attained Arahantship, complete with the Four Analytical Wisdom, *Paṭisambhida Ñāna*. He rose up from his seat worshipping the Buddha and made a request for formal admission as a novice and ordination as a bhikkhu.

(N.B. Thus the ill effects of the unwholesome deeds he had committed in the past had come to the point of cessation. To elaborate: For his offence against an Arahant bhikkhu during the Kassapa Buddha's Dispensation, (as stated above) he had suffered intensely, being burnt and incinerated in the lowest Hell of Avici, for a duration of time long enough for the earth to rise to a height of one *yojana* and three *gāvutas*. And after that, for the amount of retribution still outstanding against him, he had to make his expiation by going through fifty five years of wretched, abominable inhuman life. Having thus paid off his debts of evil deeds, the consequences of his past misdeeds have become exhausted.

But the accumulation of merit he had earned by observance of moral precepts as a bhikkhu for twenty thousand years remained undisturbed by his evil deeds.

Therefore, when Jambuka requested for initiation and ordination, the Tathāgata stretched out his right hand and called out, "*Ehi bhikkhu, [184] carabrahmacariyam samma dukkhassaantakiriyāya* Come bhikkhu, (accept the monkhood that you wish) strive to take up the three noble practices which form the moral training in my Disposition, in order to bring about the end of round of suffering". At that moment, Jambuka turned into a full-fledged monk like a senior Thera of sixty years standing readily dressed up and equipped with the eight requisites.

On the very day when Jambuka attained Arahantship, people from Anga and Magadha came with offering to pay homage to him. When they saw the Tathāgata, they began to wonder, "How is that? Is our teacher Jambuka superior to the great recluse Gotama or is the great recluse Gotama superior to our teacher Jambuka?" Then they wrongly surmised that since the great recluse had come to the presence of their teacher, their teacher Jambuka must be superior to the recluse Gotama.

The Tathāgata knew what was passing in the minds of the people, and he told Jambuka, "Dear son Jambuka, you might yourself remove the doubt

from the minds of your followers". Jambuka replied. "Most Exalted Buddha, it has also been my intention to do so" and so saying entered into the Fourth Jhāna. Then rising up from his seat, he went up into the air to the height of a palm tree from where he addressed the Tathāgata, "Glorious Buddha, you, the Exalted Buddha are my teacher; I am but a disciple of yours". Then he came down to the earth and after paying homage to the Buddha, rose up in the air again; he repeated the same performance seven times going up higher and higher, to the height of two palm trees, three palm trees, etc., up to the height of seven palm trees. In this manner, he had made it very clear to the assembled crowd that he was just a disciple of the Buddha.

On seeing these strange phenomena, people were struck with wonder and said, "O Buddhas are worthy of admiration by the snapping of fingers; they are glorious and there is no one to equal them". The Tathāgata, being desirous of holding discussion with the masses on Dhamma subjects addressed them:

"O Lay devotees, Jambuka has lived here for the last fifty five years telling you ostentatiously, "I have been exercising self-denial eating only what is picked by the tip of a blade of grass out of the whole lot of [185] offering you have brought" Supposing he continued on with this practice of self-denial till it reached one hundred years, and certain amount of merit accrued on that score. Such a measure of merit to his credit would not be worth even 1/256 part of the merit he would earn by refusing to take any food now as a noble Ariya, through having some doubt whether the food and the time it is offered is allowable or not allowable. Then the Tathāgata expounded the following Dhamma stanza which was pertinent to what he had been telling the people:

*Māse māse kusaggena
bālo bhuñjeyya bhojanam
na so sankhātadhammānam
kalan agghati solasim*

Even though, month after month (or once a month) the fool (who does not know the Four Noble Truths) bent on living in austerity, takes his food sparingly picking it up on the tip of a grass blade for one hundred years; he is not worth even one-two hundred and fifty sixth (1/256) part of Ariya who have comprehended the Four Noble Truths.

The stanza was expounded with reference to a particular individual, namely Jambuka. When considered in its generic sense:

(1) There is the volition, *cetana*, which arises when ignorant heretical

recluse practises self-sacrifice for as long as one hundred years.

(2) There is the volition, *cetana*, which arises when an Ariya who comprehends the Four Noble Truths, refuses an offer of food through having some doubt whether the food and the time it is offered is allowable or not allowable.

Of the two types of *cetanas* mentioned above, the *cetanas* accumulated by the heretical recluse for as long as one hundred years is not worth 1/256 part of the *cetana* that arose when an Ariya refused food through doubt over the food and the time it was offered.

To explain further The amount of merit accruing from *cetana* occasioned by mere doubt on the part of an Ariya recluse as to the kind [186] of food and the time it is offered, entailing the loss of a meal for him, is 256 times greater than the sum of merit gained by a heretical recluse through his faulty practice of self-denial for a hundred years.

At the close of the discourse, eighty four thousand sentient beings gained release from the cycle of suffering through realization of [the Four Noble Truths](#)³.

End of the Story of Jambuka.

End of Chapter Twenty One.

FOUNDING OF VESĀLĪ.

[187] Long time ago, the Chief Queen of King of Bārāṇasī conceived a child. The queen brought this fact to the notice of the King. And the King appointed sufficient number of maids of honour to attend on the queen for the duration of her pregnancy. The queen lived with ease and comfort, carefully tending the embryo in her womb, and entered the maternity chamber in due course of time.

It is taken to be a natural fact that ladies of high status enjoying the fruits of past meritorious deeds usually give birth to children at early dawn of the morning.

The queen, being one of such ladies of elite class, gave birth one early dawn, to a lump of flesh as red as hibiscus *rosa sinensis* flower or lac. The queen thought to herself, "The king would surely remark, 'Other queens give birth to children who resemble golden statues; but this Chief Queen of mine gave birth to a lump of flesh' and I shall fall down in disgrace before the king". Wishing to avoid disgrace of losing favour and

dignity, she had the lump of flesh put into a cup covered by another cup and caused it to be thrown into the current of the river Ganges.

Miraculous events took place, the moment the cup containing the lump of flesh left the human hands; it was taken charge of by the devas who placed securely in the cup a gold plate on which were inscribed in vermilion the words: 'These are the sons born of the Chief Queen of the King of Bārāṇasī'. Protected by the guardian devas, the cup floated along smoothly with the current, undisturbed by billows and swelling tides.

At that time, a hermit was residing close by the river Ganges depending on a village of cowherds for alms-food. When he went to the river early one morning, he saw a cup floating down the stream and recovered it as an object discarded by someone up stream. He saw the royal insignia stamped on the covering cup and discovered the gold lettered plate and the lump of flesh on opening the cup. As soon as the [188] hermit saw the lump of flesh, he opined that the the lump of flesh must be in embryo stage since it raised no foul odour. He brought it to his hut and kept it in a clean corner.

After a lapse of fifteen days, the lump of flesh was seen to have divided into two separate units. The hermit took greater care of the object on seeing these strange developments. In another fortnight's time, each lump was found to have bulged in five places where the head, two arms and two legs would appear. The hermit attended to them with greater care than before. In another fifteen days time, one was transformed into a boy with golden body and the other into a girl with a golden body.

The love developed by the hermit for the infant boy and girl was so intense that it was like that of a parent for his own offsprings. The two thumbs of the hermit turned into fountains from which milk gushed out. From then onwards, the hermit received gruel cooked with milk from the village of the cow-herds (by virtue of the babies' merit). The hermit ate the solid portion of gruel and fed the babies with the fluid that remained. Whatever went inside their bodies could be seen like objects going through a glass vessel. They were therefore named 'Licchavi'¹ after their soft, delicate, thin skin.

Having to attend to the babies, the hermit could go to the village for alms-round only very late in the morning; and he had to rush back to his hermitage in a hurry. When the villagers came to know about his worries, they addressed the hermit, "Venerable sir, looking after the babies is a great hindrance to the observance of the precepts incumbent on recluses. May you hand the babies over to our care; we will relieve you of the burden of looking after them; then you could attend to your

Dhamma practice without any obstruction'. The hermit agreed to their request, saying, 'Yes, you may'

On the following day, the villagers made the roads smooth, level and clean, scattered flowers on it and after planting streamers and banners [189] on the sides of the road, gathered at the hermitage playing various kinds of musical instruments, to receive the children from the hermit. The hermit then gave them words of advice: "Lay devotees;, these babies are of great power and glory (because of their great accumulation of past merits). Bring them up with much care, attention and heed till they come of age; and arrange for their matrimonial ceremony when they come of age. Go ye, then to the king of Bārāṇasī and having paid him tributes of milk, curds, ghee, butter milk, butter (five kinds of produce of the cow, *gorasa*), make a request to him to grant you some land for the founding of a city. Then having founded the city, appoint the young man your king holding the coronation ceremony in the new city." With this advice the hermit handed over the babies to the care of the villagers. After giving him the promise to follow his advice, the villagers took away the babies and brought them up in accordance with the instructions given by the hermit.

When they grew up, they played together with the children of the cowherds. But whenever there was dispute while at play, they beat and kicked their playmates. When the parents saw their children crying, they asked them why they were crying. The children replied, "The two orphans cared for by the hermit beat and kicked us." Even the adopted parents of the two children along with other villagers, rebuked them, making remarks such as. "These two children bully our children; they are too troublesome. We should not gratify them; we should avoid the pair of brother and sister". Ever since that time, the region measuring thirty yojanās where the cowherds village was situated came to be known as '[Vajjī country](#)'².

In due course of time, the cowherds approached the king, as instructed by the hermit, with offerings consisting of five '*gorasa*' and requested for the allotment of a place and founded a city there. As the boy had reached the age of sixteen, he was crowned as king of the region. This was followed by a matrimonial ceremony in honour of the [190] two youths. The people of the region agreed then to make a ruling that, no woman from other place should be made their queen, and none of their women should be given away in marriage to those outside of their country.

The crowned King and the queen produced their offsprings in due course, the queen giving birth to a pair of twins, one male and female for the first time. The queen gave birth to twins in like manner for sixteen

times in all. When those children came of age, they, in turn, gave birth to twins for sixteen times each.

The population of the city grew by leaps and bounds, so much so, that there was no longer sufficient land in the city to accommodate all the princes and princesses with their palaces, pleasure parks and their large retinues. Therefore the city had to be extended by one *gāvuta* each on all four sides, entailing the construction of a second walling to enclose the whole city.

After a long time, the growth of the city in like manner demanded further extension to meet the requirements of the increasing number of royal families. As before, it was extended again by one *gāvuta* each on all four sides with the construction of another walling round the entire city. As years rolled by, the city had to be extended again by one *gāvuta* on all four sides in the same way for the third time. Thus the city grew and flourished with the march of time; in due course, it came to be known far and wide, as the city of *Vesālī*, throughout the southern sphere of the universe, *Jambudīpa*.

This section gives an account of the origin of the nomenclatures such as *Licchavī* kings, the *Vajjī* country and the city of *Vesālī*. (as given in the *Khuddakapāṭha* Commentary and *Sarattha dīpanī ṭīka*).

End of founding of the city of *Vesālī*.

[191] **Buddha gave protection and peace to the city by teaching *Ratana Sutta*.**

Vesālī city was thriving and prosperous, like its contemporaries *Rājagaha* and *Sāvathī*, in the time of *Gotama Buddha*. At that time the city was inhabited by seven thousand seven hundred and seven reigning monarchs with their crown princes, generals of the army, finance ministers, and various officials, each of them numbering seven thousand seven hundred and seven. For their accommodation, there were seven thousand places and mansions with decorated terraced roofing and equal number of Law courts, assembly halls, gardens, pleasure parks and lakes. The city was thickly populated and food was abundant.

As years rolled by, the rulers and the ruled of the city failed to observe [their bounden duties \(*aparihāniya Dhamma*\)](#)³

They eventually fell victims to disaster such as drought, poor harvest, shortage of food, famine etc.

(The first disaster).

The disaster had caused a great number of deaths from amongst the poor people; the dead bodies thrown helter-skelter out of the city were soon in varying stages of decomposition, raising foul ordour. Such a condition gave the opportunity to evil spirits (ogres) to enter the city and play havoc with the people.

(The second disaster).

Disastrous famine and evil influence of ogres combined to bring about more deaths and suffering. To make matters worse there occurred an epidemic of an infectious disease known as snake-windsickness, ahivāta roga, which shook the morale of the people and took a heavier toll than before.

[192] **(The third disaster).**

The citizens reeling under the continuous shocks of the three disasters, namely, the famine disaster, the havoc caused by the evil spirits and the outbreak of the epidemic, went to the king and made the following address:

"Your Majesty, the city of Vesālī is facing three kinds of scourges; no such disaster had ever occurred during the reigns of the immediate past seven kings. The consensus of opinion now is that such disasters are brought about by the negligence of duty on the part of the sovereign rulers."

The King then caused all the citizens to assemble at the Court of Law and addressed them: "Citizens, you may hold an inquest to find out if there was any failure on my part in the discharge of my royal duties towards my people." On systematic inquiry of all the daily performances of the king, people found that there was nothing wanting on the part of his Majesty in the discharge of his duties towards his people. They then put their heads together to find a way to overcome the disasters that had fallen on them.

The disciples of the six teachers of heretical sects suggested that the city of Vesālī would be rid of the three scourges as soon as the six heretic teachers set foot in the city. But some of the citizens (who had faith in the Three Jewels) said, "Friends, it is said that Buddha has appeared in the world; he is said to have expounded Dhamma for the welfare and prosperity of all beings; he is powerful and glorious. Our city may be free from all disasters once he is in our city".

All the people were delighted with the proposal. But some people wanted to know the whereabouts of the Buddha and expressed their doubt, "He may not care to come here even if we invite him". Whereupon, some intelligent persons expressed their optimistic view:

"Buddhas are always helpful and have compassion on sentient beings; so why wouldn't he come if we invite him? There is however, one thing to note. The Tathāgata is now residing in Rājagaha; King Bimbisāra (a *sotāpanna* and donor of the [193] monastery) is attending upon him providing him with four requisites. He might stand in the way of Buddha's coming to our city".

The people unanimously decided 'that they should approach King Bimbisāra and acquaint him with the circumstances they are faced with and with his approval should request the Buddha to make a visit to Vesālī.' Accordingly they sent two Licchavī princes to Rājagaha charged with the responsibility of seeing King Bimbisāra of Rājagaha, carrying numerous gifts for him and accompanied by armed guards and troops.

The two princes went to Rājagaha and presented the valuable gifts to King Bimbisāra; they then told him the situation in their city and the reason why they had been sent to Rājagaha and made the request. "May your Majesty present the request, on our behalf, to the Buddha to visit Vesālī". The king did not comply with their request, but advised them, "You should approach the Buddha yourself and enquire as to the Buddha's intention."

The two Licchavī princes went to the Buddha and addressed him with profound respect: "The Glorious Tathāgata, our city of Vesālī is being visited by three calamities; if out of compassion, you would kindly make a visit to Vesālī, it will be a blessing to all of us, the citizens of Vesālī".

Upon kind consideration of their request, the Tathāgata perceived, "the recitation and preaching of Ratana Sutta in Vesālī would bring one hundred thousand crores of universes under protection against diseases; and at the end of the discourse, eighty four thousand sentient beings would be emancipated through realization of the Four Noble Truths'. The Tathāgata, therefore, accepted the reverential invitation of the two Licchavī princes.

King Bimbisāra's preparation for a ceremonial send off.

On hearing the news of acceptance by the Tathāgata of the invitation to visit Vesālī, King Bimbisāra caused it to be proclaimed all over the city:

"Know, ye, all men, the Tathāgata has accepted the invitation to [194] visit the city of Vesālī". He then went to the Buddha and asked, "Most Exalted Buddha, have you accepted the invitation of the citizens of Vesālī?"; the Tathāgata replied, 'Aye, I have accepted, your Majesty'. 'If that be so, may the Tathāgata wait till all necessary preparations for ceremonial send-off are completed'.

Then King Bimbisāra caused the road between Rājagaha and the river Ganges, five yojanās in length, to be levelled up and made even; and temporary pavilions were set up at every yojana along the route. When the Tathāgata was then informed that every thing was set, he started the journey in the company of five hundred bhikkhus.

The five yojana long route was strewn with flowers of five different colours knee deep high; colourful streamers were erected along the route, pots filled with water and plantain trees were placed in order on either side of the road. Two white umbrellas protected the Tathāgata from the weather; likewise every bhikkhu was protected by a white umbrella. The king and his retinue of courtiers and army made offerings with flowers and scents along the route and at every stop, giving the Tathāgata and the company of bhikkhus enough time to take rest. After a comfortable journey of five days, the whole procession reached the bank of the Ganges.

While the Royal barge was in the process of being decorated, King Bimbisāra sent a written intimation to the Licchavī rulers, saying, "The Tathāgata is en route to Vesālī; necessary arrangements should be made to keep the roads in a good state of preservation for a grand reception to the Buddha and his bhikkhus by all the Licchavī rulers."

When the members of Licchavī clan received the great news, they unanimously made the decision to organise a welcoming ceremony which should be twice as grand as the reverence shown by King Bimbisāra. They levelled up the roads between Vesālī and the bank of river Ganges, a distance of three yojanās. They kept four white umbrellas for the Tathāgata and two white umbrellas each for every bhikkhu accompanying the Buddha. The whole city came out in a grand procession to the bank of the river Ganges to await the arrival of the Tathāgata.

[195] In the meanwhile, King Bimbisāra caused two big boats to be kept side by side and firmly tied together to form a huge barge. On the top of it was erected a pavilion decorated profusely with bouquets of flowers and scents, suspended wreaths of flowers fashioned like a fan; inside the pavilion was installed the throne for the Tathāgata studded

with seven kinds of precious jewels. On arrival at the bank of the river Ganges, the Tathāgata and the bhikkhus went aboard the royal barge; the Tathāgata took seat on the throne and the bhikkhus took seats at appropriate places.

After conducting the Tathāgata and the bhikkhus to the barge, Bimbisāra went down the Ganges river up to his neck, and holding the barge, addressed the Tathāgata, "Most Glorious Buddha, I will be waiting for the return of the Buddha from the bank of this river Ganges", and he gently released the royal barge from his hand as he came out of water.

Celestial beings of the deva world including the Brahmas of Akaniṭṭha Brahma realm paid honour to the Buddha. Similarly, beings from the lower planes, such as Kambala Naga king and Assatara Naga king also paid their homage to the Buddha.

Thus amidst great festive celebrations, men and devas vying with one another in paying him honour, the Tathāgata was conducted across the Ganges, measuring one yojana from bank to bank; until eventually entering the territory of the Vesālī rulers.

The Buddha was received on the opposite bank of Ganges by the Licchavīs who were ready waiting for the arrival of the Buddha. They paid the Tathāgata twice as much honour as the King Bimbisāra had shown, going down the deep river up to their neck to welcome the Buddha with profound respect.

Pokkharavassa rain fell as soon as the Buddha stepped ashore.

As soon as the royal barge carrying the Tathāgata touched the opposite bank of the river, wave after wave of dark rain clouds gathered from all sides, accompanied by flashes of lightning and [196] deafening roar of thunder, presaging a violent thunderstorm. The setting of Tathāgata's right foot on the bank of the river was marked by falling of torrential *Pokkharavassa* rain which wetted those who wished to get wet, leaving alone those not wanting to get soaked. Streams of rain water with varying depths, ranging from the depth of the knee to the waist, the chest and to the neck, rushed all over the city of Vesālī, washing away smelly dead bodies left unattended, as they flowed into the river Ganges. The whole city became clean once again, free from rubbish of all descriptions.

The Licchavīs conducted the Tathāgata from the river bank to Vesālī, three yojanās away, amidst enthusiastic masses and festivities, stopping one night at every pavilion constructed at one yojana intervals. On the way offerings were made which were twice as much as shown by King

Bimbisāra, finally arriving at Vesālī after three days.

When the Tathāgata arrived at Vesālī, Sakka accompanied by devas came down from their celestial planes to pay homage to him. The congregation of powerful devas at Vesali caused most of the ogres (who had hitherto played havoc with the citizens) to flee the city.

The Tathāgata stood at the city gate and gave instructions to the Venerable Ānanda:

"Dear Ānanda, after learning this *Ratana sutta* from me, you should recite it within the three walls of the city as a preventive measure, (*Paritta*), going round the city accompanied by the Licchavī princes who should be instructed to carry in their hands offertory for sacrificial offerings to gods."

Preventive measures taken by the Venerable Ānanda by the recitation of Paritta.

Having learned the *Ratana Sutta* from the Tathāgata at the gate of Vesālī on the very day of arrival, the Venerable Ānanda went round between the three walls of the city reciting it rhythmically, with correct intonation, pronunciation, accent and punctuation. He took with him as he went round, the Tathāgata's alms-bowl, filled with water which he sprinkled all over the city.

[197] As soon as the Venerable Ānanda started reciting the first stanza of the sutta with the words, '*Yaṃkiñci vittaṃ*' those ogres, ghosts, ghouls, goblins, demons who had not yet fled the city but had remained taking shelter under garbage dumps or clinging to the walls etc., made off in great haste through the four city gates. As the gates got jammed with fleeing evil spirits, some of them were forced to break through the walls of the city. With the fleeing of brute beings from the city, those who had suffered from their evil influences, regained their health and all pestilences disappeared. These citizens came out from their houses, with bunches of flowers and scents, and paid homage to the Venerable Ānanda.

The Buddha expounded the Ratana Sutta at the Legislative Assembly Hall of the city.

The king and the citizens decorated the Legislative Assembly Hall in the heart of the city with garlands of flowers and scents, setting up a canopied ceiling with studded ornament. Then they installed the throne for the Tathāgata in a proper place and conducted the Tathāgata to the

Hall. The Tathāgata took his seat on the throne while the bhikkhus, kings and princes, and citizens sat down at appropriate places. The Sakka accompanied by the devas of the two celestial realms of Catumahārājika and Tāvatisa as well as Brahmas and other devas also came to pay homage to the Bhagavā.

The Venerable Ānanda, having taken preventive measures by reciting the *Paritta* all over Vesālī, arrived at the City Hall with the crowd of citizens and they all took seats at suitable places.

At this huge gathering of men, devas and Brahmas, the Tathāgata gave the same discourse of *Ratana Sutta*⁴, (which he had taught Ānanda)

(N.B. The *Ratana Sutta* text which the Buddhist public see, read and study nowadays is made up of three sections:

[198] (a) The portion beginning with '*Paṇidhānato paṭṭhāya*' up to '*Parittam taṃ bhaṇāmahe*' is the preface in prose and verse composed by scholars of the ancient past.

(b) Fifteen stanzas, beginning from '*Yānīdha bhūtāni samāgatāni*' to '*Khīnaṃ purānaṃ nava natthi sambhavaṃ*' are the original Pāli text expounded by the Tathāgata.

(c) The last three, '*Yānīdha bhūtāni samāgatāni*' etc., were uttered by the Sakka at the congregation.)

At the conclusion of discourse on the Ratana sutta on the first day, the Licchavī royal families together with all the citizens of Vesālī were freed from suffering and gained happiness; all kinds of dangers and pestilence were removed and peace was restored. Eighty four thousand sentient beings were emancipated through realizing the Four Noble Truths.

It dawned upon Sakka then, 'The Tathāgata had brought happiness and prosperity to the people of Vesālī by speaking words of Truth about the attributes of the Three Jewels; I should also utter words of Truth concerning the virtues of the Three Jewels for the welfare of the citizens of Vesālī;'. He therefore rose to recite the three stanzas, '*Yānīdha bhūtāni samāgatāni*' etc., which appear at the end of the Sutta.

The Tathāgata continued to expound the *Ratana Sutta* for seven days.

After reciting the three stanzas, Sakka paid homage to the Buddha by circumambulating the Buddha three times and left for the world of devas accompanied by his celestial followers. But the Tathāgata went on

expounding the Sutta on the second day when eighty four thousand sentient beings were again emancipated through realizing the Four Noble Truths. In this way, the Tathāgata continued to expound the same sutta for seven days in succession, emancipating eighty four thousand sentient beings on each day.

[199] (NB A total of $(84000 \times 7 = 588000)$ five lakhs eighty eight thousand beings were emancipated through realization of the Four Noble Truths.)

The fundamental principle of administering *Paritta* recitation.⁵

Paritta means, 'the Buddha's word, otherwise known as Sutta, which serves as a protective measure, dispelling all forms of danger from all quarters: pacifying and making those presently arising to cease and disappear; preventing the impending dangers from arising at all.

Maṅgala sutta, *Ratana sutta*, etc., are discourses taught by the Buddha, and they are powerful enough to protect both the reciter and the listener from impending danger, also to repel or disperse the danger presently falling. They have special attributes of bringing well-being and prosperity; hence they have the special name of *Paritta*.

In order to bring about such beneficial effects, it is necessary that the reciter should have the four accomplishments and the listener should also possess the four accomplishments as set out below:

(a) Four accomplishments of a reciter.

1. The reciter must be capable of reciting passages, phrases, syllables of the Pāḷi text with correct mode of articulation, enunciation, and accent.
2. He must have full and exact understanding of the Pāḷi text he is reciting.
3. The reciter should chant *Paritta* without expectation of gifts or presents.
4. *Paritta* should be recited with a pure heart full of lovingkindness and compassion.

[200] *Paritta* should be recited only with the fulfilment of these conditions so as to be really effective in warding off and dispelling the impending dangers to the listener. Unless these conditions are fulfilled by the reciter, no beneficial results will accrue and no advantages gained as

intended by reciting a *Paritta*.

The above modes of reciting and listening *Paritta* are prescribed on the lines laid down in the Dīgha Nikāya Commentary. Systematic study and scrutiny of words and phrases should be made, proper attention being paid to the understanding of Pāḷi terms employed. Unless proper attention is paid to study correct enunciation and meaning of the Pāḷi Text, the chances of securing the desired result are remote. Only recitation by those who have carefully studied the modes of reciting will bear powerful effects. Recitation of *Parittas* by those with intention to receive gifts or offerings will not produce any real result. Recitation of *Paritta* by those with hearts full of loving-kindness and compassion and with an inclination towards freedom from cycle of suffering will be advantageous.

[NB. Therefore one who administers *Paritta* must first and foremost study the Pāḷi Text together with relevant Commentaries under a qualified teacher, special attention being paid to mode of enunciation, accent and punctuation. Any omission or deletion of words, phrases from the Pāḷi Text may render the recitation altogether meaningless. Correct mode of recitation with full understanding of its meaning are the vital forces of the *Paritta* which will bring about the desired result.

Mistakes: the way of administration, lack of correct enunciation and understanding of its true meaning, coupled with a desire to receive something in return, will undermine the strength of the *Paritta* and no desirable result will be obtained.

It must, therefore, be emphasized that it is necessary to administer *Paritta* according to the conditions laid down, with a heart full of loving-kindness, and compassion and resolute inclination towards release from the Samsara and curbing one's desire to receive offerings.]

[201] (A) **Failure and Success of one who administers *Paritta*.**

Failure of one who administers *Paritta* arises from two causes, namely, *Payoga vipatti* and *Ajjhāsaya vipatti*.

(1) *Payoga vipatti* means inability to express words and phrases of all Text with accuracy and exactness and full understanding of their meanings, through lack of effort and diligence.

(2) *Ajjhāsaya vipatti* means administration of *Paritta* with a desire for gains and fame.

Success of one who administers *Paritta* arises from two causes, namely *Payoga sampatti* and *Ajjhāsaya sampatti*.

(1) *Payoga sampatti* means proficiency in administering *Paritta* through diligence, through learning correct modes of enunciation, with full understanding of the meaning.

(2) *Ajjhāsaya sampatti* means proficiency in administering *Paritta* through loving-kindness, compassion with an inclination towards emancipation and without selfish motive for rewards.

(This section on *Vipatti* and *sampatti* are excerpts from *Āṭanāṭiya Sutta* Sub-commentary).

(B) Four accomplishments of a listener.

(1) The listener should be free from the guilt of five grave transgressions which bring immediate retribution (*pañcānantariya kamma*), namely,

(a) killing father, (b) killing mother (c) killing an Arahant (d) causing bleeding in an attempt on Buddha's life (e) causing schism amongst the disciples of a Buddha.

[202] (2) The listener should be free from wrong views with fixed destiny (*Niyata-micchādiṭṭhi*)⁶.

(3) The listener should possess unshakable faith in the efficacy and beneficial results of *Paritta*.

(4) The listener should listen to the *Paritta* recitation with due diligence, full attention and profound respect.

These are the qualifications which should be possessed by a listener of *Paritta*; in *Milinda Pañha Pāḷi* Text (chapter on *Meṇḍaka Pañha*, *Pasamutti Pañha*) are mentioned the first three accomplishments as follows: "Your Majesty, hindrances such as (a) the five grave transgressions, (b) wrong views or heretical beliefs and (c) nonconfidence in the *Paritta* cannot serve as a means of protection against dangers." "These are the words of the Venerable Nāgasena spoken to King Milinda. In view of this it must be concluded that those who are free from the three hindrances stand to enjoy the benefit of the *Paritta*.

Failure and success of one who listens to *Paritta* recitation.

Failure of one who listens to the *Paritta* arises from two causes, namely *Payoga vipatti* and *Ajjhāsaya vipatti*.

(1) *Payoga vipatti* means failure to listen to *Paritta* recitation with due respect, raising the palms together; with one's mind fixed on the *Paritta* without any distractions, through lack of diligence and effort.

(2) *Ajjhāsaya vipatti* means listening to the *Paritta* halfheartedly, without confidence in the efficacy and the beneficial result of *Paritta*; listening to the *Paritta* just to oblige and please the person who invites one to the ceremony of *Paritta* recitation.

[203] Success of one who listens to the *Paritta* arises from two causes, namely, *Payoga Sampatti* and *Ajjhāsaya Sampatti*.

(1) *Payoga Sampatti* means making necessary effort in listening to the *Paritta* recitation by raising the hands with palms together with profound respect with one's mind fixed on the *Paritta* without any distractions.

(2) *Ajjāsaya Sampatti* means listening to the *Paritta* wholeheartedly, with full confidence in the efficacy and beneficial result of *Paritta* listening to the *Paritta* not just to oblige and please the person who invites one to listen to the *Paritta* but with wholesome desire to gain merit.

Listeners of the *Paritta* should abandon the two factors of *Vipatti* as mentioned above and strive to be accomplished in the two *Sampattis*, so as to secure the true benefit of protection from impending dangers.

Just as the *Paritta* reciter has to abandon the two factors of failure and to become accomplished in the two factors of success, so also the listener has to do likewise.

End of the administration of the *Paritta* recitation.

Parittas that possess unique power.

1. *Ratana Sutta* is possessed of power which extends over one hundred thousand crores of world systems. It has brought about the realization of *Magga Phala Ñāṇa* and attainment of *Nibbāna* by five lakhs eighty eight thousand men, devas and Brahmas. It is therefore a word-rune or *Paritta* of great authority or influence.

2. *Maṅgala Sutta* is also possessed of power which extends over one hundred thousand crores of world systems. Innumerable number of men, devas and Brahmas have realised *Magga Phala Ñāṇa* and attained

Nibbāna through listening to this sutta.

[204] 3. *Metta Sutta* is a well known sutta of great power. Its authority extends over one hundred thousand crores of world systems. It had helped forest dwelling bhikkhus attain Arahantship, through extinction of *Āsavas*. By assiduously and fully cultivating the moral instructions laid down in the Sutta, one can assuredly gain the Path to emancipation. It is also a powerful Paritta too.

4. *Khandha Sutta*. It is another powerful sutta, the authority of which extends over one hundred thousand crores of world systems. It has the power to ward off dangers from various poison at all times. The sutta contains certain portions that describe the virtues and glories of the Buddha, the Dhamma and the Saṅgha and also the good effects of loving-kindness (*metta*). Thus it is a powerful Paritta which can bring about unique beneficial results.

5. *Dhajagga Sutta* is also a sutta of great power which extends over one hundred thousand crores of World systems. Contemplation of the virtues of the Buddha, the Dhamma and the Saṅgha extolled in the sutta is a means to strengthen one's intellectual power, to enjoy celestial bliss for three thousand world cycles, to be reborn as Sakka for eighty times, as a Universal Monarch for one thousand times, as an ordinary king or emperor for countless number of times; to be always rich and prosperous in every existence, when the properties he possesses cannot be lost, stolen or destroyed. For one hundred thousand world cycles, he would not be reborn in the planes of woes nor would he be disturbed or shaken through fright which caused hair to stand on end and goose flesh to appear. Such is the immense power of this sutta which will ultimately lead one to Arahantship.

6. *Bojjhaṅga Sutta* wields great authority which extends over one hundred thousand crores of world systems, possessing power to ward off danger and ailments. Thorough and complete cultivation of the seven Factors of Enlightenment contained in the Sutta leads to Nibbāna in this very life through realization of *Magga* and *Phala Nāṇa*.

7. *Āṭānāṭiya Sutta* was originally composed by the four Guardian Devas of Catumahārājika Deva realm, having gathered together in the celestial city of Āṭānāṭa. They first paid homage to the Seven Buddhas, [205] praising their virtues and attributes. They then composed the sutta and made a proclamation, 'Those unruly wild celestial beings such as yakkhas who are not amenable to the instructions of the Buddha nor to the code of conduct laid down by ourselves will be punished according to the celestial laws'. The Guardian Devas then came to the Tathāgata

accompanied by a great number of celestial pards and troops and presented the powerful sutta they had composed to the Bhagavā. The Tathāgata taught the sutta to the Bhikkhus which thus became a powerful authoritative, protective word-rune, paritta.

The relevant Commentary lays down the method of administering the sutta as follows:

In the case of those possessed by demons, petas and unruly beings, *Āṭānāṭiya Sutta* should not be administered initially; for seven days continuously, *Metta sutta*, *Dhajagga sutta* and *Ratana Sutta* should be recited first. Should the possessed person become normal after these recitations, there is no need for administering the *Āṭānāṭiya sutta*.

Only when the desired result is not achieved by the recitation continuously for seven days of the first three suttas, should the *Āṭānāṭiya sutta* be recited. The bhikkhu who would recite the *Āṭānāṭiya sutta* should not eat cakes made of flour, meat and fish; nor should he reside in a cemetery. This is because if such a bhikkhu eats flour cakes, meat or fish and reside in a cemetery, he is liable to be possessed by evil spirits. The place chosen for recitation of the paritta should be kept clean and tidy and besmeared with turmeric powder.

The bhikkhu who would administer the paritta should be conducted from the monastery to the house, surrounded by a security guard of men armed with bows and arrows, shields, swords and spears. The bhikkhu should not recite the paritta in the open; the gate door, windows and doors of the house should be securely closed and the bhikkhu should sit down closely surrounded by the armed guard. Then, with a heart full [206] of loving-kindness he should administer the paritta according to the following guide lines:

It is essential that the afflicted person should be first established in *sīla* by observance of the precept followed by the recitation of paritta. Should such measures fail to drive away the evil ones, the possessed person should be taken to the monastery and kept lying on the pagoda platform. The pagoda platform should be swept clean and offerings of light should be made; then Pāḷi prose and verses such as '*Divā tapati ādicco*' etc., which generally bring auspiciousness should be chanted. An announcement should then be made to the effect that all bhikkhus have gathered together at that place.

Then some one should go to the nearby forest grove where would be a tree which is conspicuous by special features such as size, height etc., and invite the guardian dryad,' saying. 'All the bhikkhus are desirous of

your coming to the gathering' (Such an invitation by the bhikkhus can never be refused).

Then the person possessed should be asked, 'What is your name?' (Should it be Naradeva, for instance,) He should be addressed by that name, 'O Naradeva, you have been given the share of merits gained from provision of accommodation to the Saṅgha, the share of merits gained from offerings of scents and flowers, from offering of meals to the Saṅgha; the bhikkhus have also recited auspicious suttas such as Maṅgala Sutta etc., as a gift of Dhamma to you. So out of consideration for these deeds of kindness and out of respect to the bhikkhu Saṅgha, we pray that you release this patient'.

Should such measures fail to secure the release of the demoniacal possession, the situation should be made known to the benevolent devas, "O good devas, you are fully aware that this unruly evil spirit does not take notice of our request made with loving-kindness; we have no alternative but to have recourse to invoke the authority of the Buddha". So saying, the *Āṭānāṭiya sutta* should be recited.

[207] The above method is applicable only to lay people. For the bhikkhu who is possessed by demons, petas and unruly beings, his room should be swept clean and made tidy, then all the Saṅghas should be invited to assemble there. After sharing the merits gained from offerings of flowers, scents etc., the *Āṭānāṭiya sutta* should be recited as described before.

Thus the administration of *Āṭānāṭiya sutta* is elaborately described in the Commentary on the *Āṭānāṭiya sutta*. When recited systematically as laid down in the Commentary, the *Āṭānāṭiya sutta* is of immense authority, wielding great power and influence.

Likewise, the other Parittas are also of great power and influence in their own way. In short, the words of the Buddha, as Piṭaka consisting of the Five Nikāyas, are of great authority, its influence pervading over one hundred thousand crores of world system. promoting welfare and prosperity both in mundane and supra mundane spheres. It wards off all kinds of dangers and paves the way to attainment of Nibbāna through realization of *Magga Phala Ñāṇa*. These words of the Buddha, enshrined in the Nikāyas of the Piṭaka are the noblest of all the spoken words and it should thus be confidently taken to be of immense authority, wielding great power and influence.

*Yaṃ Buddhō bhāsate vācaṃ
khemam Nibbāna pattiyā*

dukkhassantakiriyāya
sā ve vācānamuttamā

The Fully-Self Enlightened Buddha has expounded out of great compassion the Five Nikāyas with the object of attainment of Nibbāna, cessation of all sufferings. The words spoken by the Buddha as contained in the Nikāyas of the Piṭakas excel all other words, free of any fault and conducive to peace and happiness. (Sagāthā Vagga Saṃyutta Pāḷi Text)

[208] **Discourse on the life of the Bodhisatta Brahmin Saṅkha.**

After a fortnight's stay in the city of Vesālī, the Tathāgata told the Licchavī princes, 'we are leaving' by way of farewell. Whereupon the Licchavīs honoured the Buddha as much as twice that of King Bimbisāra and in three days they conducted the Tathāgata to the bank of the Ganges.

The Naga devas in the region of the Ganges agreed amongst themselves saying, 'Men have made homage to the Tathāgata on a lavish scale and why should we not do likewise?; we shall do likewise.' They proceeded to create golden boats, silver boats, and emerald boats mounted with golden, silver and emerald thrones, covering the entire surface of the Ganges by a blanket of five different species of lily. They then approached the Tathāgata and made the solemn request, 'Most Exalted Tathāgata, may you grant us a favour by gratifying our wish out of compassion for us?'

The Tathāgata conceded to their request and went aboard the craft created by Nagas with ornamentation of jewels; each of the five hundred bhikkhus also occupied a jewelled boat provided for every one of them. Whereupon the Naga kings conducted the Tathāgata and the five hundred bhikkhus to the Naga realm. The Tathāgata spent the whole night expounding discourses for the benefit of the Naga audience. The next morning a great offering of celestial food was made to the Tathāgata and the bhikkhus by the Naga kings. After teaching a discourse in appreciation of the offerings, the Tathāgata made his departure from the Naga land.

Devas having dominion over that region of the earth (Bhumma Devās) also agreed amongst themselves, saying, 'Men and Nagas have made great homage to the Tathāgata, why should we not do likewise? we shall follow suit'. They proceeded to do honour to the Tathāgata by setting up excellent umbrellas all over the hills, forest and trees. In this manner similar offerings were made right up to the Brahma plane of Akaniṭṭha.

[209] King Bimbisāra, making great homage twice as much as that of the Licchavīs, conducted the Tathāgata and the bhikkhus to Veḷuvana monastery, Rājagaha, making the whole journey as before, in five days.

After the arrival of the Tathāgata at Veḷuvana monastery, Rājagaha, bhikkhus assembled at the Main Hall in the afternoon to discuss matters relating to meditation. Their discussion was often interrupted by conversations such as:

"The glories of the Tathāgata are really wonderful. The stretch of land on this side of the Ganges is five yojanās and on the other side of the Ganges it is three yojanās, a total of eight; the surface of the land on both sides was without bumps or hollows at any place. It has an even surface all over and strewn with white sand and flowers.

The surface of the river Ganges, with a width of one yojana, was covered by a blanket of five-hued species of flowers. The whole region was decorated with white umbrellas right up to the Brahma plane of Akaniṭha "Their discussion on meditation was often interrupted by such words of praise in honour of the Tathāgata.

Being aware of what was going on, the Tathāgata left the Scented Chamber and going to the Assembly Hall sat on the reserved seat. He then asked the bhikkhus. "Bhikkhus, what is the subject of your discussion at this moment?" When explained what it was, the Tathāgata said:

"Such a wonderful manner of making obeisance is not attributable to my glories as a Buddha nor to the powers of Nagas, Devas and Brahmas. It should be attributed to the beneficial results which accrue from a small deed of mine done in the past."

When the Tathāgata had given such a hint, bhikkhus approached him with the request, "Most glorious Bhagavā, we have not any knowledge of the small deed of charity done in the past. Most Exalted Buddha, we [210] pray that we may be enlightened so as to know about it fully" The Tathāgata, thereupon, proceeded to reveal the facts as stated below:

"Bhikkhus, what happened in the past was this ... There was a Brahmin in the city of Takkasila by the name of Saṅkha. He had a son called Susīma, aged sixteen. One day Susīma approached his father with great respect when his father asked him, "My dear son, what is the matter with you?" Then the lad replied, "O Father, I should like to go to Bārāṇasī to acquire education" His father said, "My dear son, there is a Brahmin professor in Bārāṇasī. He is my boy-hood friend; you might go to him and receive

your share of learning". He then gave his son the sum of one thousand pieces of money for necessary expenditure.

Susīma paid due respect to his parents and taking the money set out on his journey and arrived at Bārāṇasī in due course of time. He approached the Professor with profound respect and in a customary way. He told the Professor that he was the son of Brahmin Saṅkha of Takkasila. The Professor gave him a warm reception making the remark, 'So you are a son of my friend'.

After a moment of rest, Susīma went again to the Professor, and placing the sum of money at his feet, requested him for permission to acquire education under his care. The permission was willingly granted. He took pains in learning much in a very, short time, adding every thing to the fount of his knowledge, just like the precious grease of lion retained in a golden cup for the sake of security. As he was endowed with pāramīs he completed the full course of learning in a few months instead of twelve years as an average lad would have to spend.

As Susīma was in the middle of studying a Veda text, he discovered that the treatise contained only the beginning and middle of the subject they treated; the final section was not to be found therein. He brought the matter to the notice of the Professor, saying, 'O great Professor, this Veda text deals only with the beginning and middle of the subject; the final portion is not found in it'. Whereupon, the Professor also admitted that he too did not find it'. Susīma then asked the Professor, 'O Professor, is there any one who knows all about the subject from [211] beginning to end. The Professor replied, 'My dear son Susīma, those Pacceka Buddhas who live in the forest of Isipatana, Migadāya may probably know'. "If so, may I have your kind permission to go and ask those Pacceka Buddhas about it" requested the youth Susīma. The Professor granted his permission, saying, 'My dear son Susīma, you may please yourself as you like'.

Susīma who was accomplished in pāramī went to the forest of Isipathana, Migadāya, approached the Pacceka Buddhas with due respect and asked, "Venerable Sirs, do you know (the subjects) in Vedas from beginning to end?" "Aye, we do, lay devotee Susīma" was their reply. Then he requested them, "Kindly teach me the last part of the knowledge which is missing in the Veda". The Pacceka Buddhas told him, "Lay devotee Susīma, you will have to renounce the world and become a recluse; no one other than a bhikkhu could learn that". Susīma agreed and gave his word, "Very well, Venerable Sirs, please ordain me as a bhikkhu; you may direct me to do anything that is necessary so long as it helps me learn the last portion of Veda knowledge". He was ordained as a bhikkhu

as requested and taught how to wear the robes properly keeping the edges (borders) of both the upper and lower robes in a tidy circular fashion. They could teach him only this precept of very good conduct, *ābhisamācārika sīla*, and not any meditation, (because unlike Omniscient Buddhas, they had not the ability to give instructions on how to practise Vipassanā meditation.)

The newly ordained bhikkhu Susīma devoted himself earnestly to the observance of the *ābhisamācārika sīla* as instructed by the Pacceka Buddhas, Having performed deeds of merit in the past which formed sufficing conditions (*upanissaya*) for attainment of Pacceka Buddha Ñāṇa, after a brief period of practice, he became a Pacceka Buddha. He was soon held in high repute and reached the height of his glory acquiring great fame and gains with a large number of followers and disciples. But because of his past misdeeds which prohibited longevity, he did not live long and passed away while still young. His remains were cremated by the Pacceka Buddhas and the citizens of Bārāṇasī. The relics of his body were enshrined in a stupa built near the gate of the city.

[212] The old Brahmin father Saṅkha thought of his son one day, "My son had been gone for a long time now and no news had been received from him". So he left Takkasīla with a longing to see his son and eventually reached the gate of the city of Bārāṇasī. He saw quite a number of people gathered together near the shrine there; and thinking some one from amongst the crowd would perhaps know something about his son, approached them and enquired, 'Friends, there is a young man by the name of Susīma who came to Bārāṇasī to learn; perhaps some of you might know something about him'.

"Aye we do, old Brahmin. That young man Susīma, after acquiring the complete knowledge of Vedas under the care of the Professor of Bārāṇasī, received ordination at the place of the Pacceka Buddhas, and eventually became a Pacceka Buddha through realization of Pacceka Buddha Ñāṇa. He had passed away now, attaining *Anupādisesa Nibbāna*. This is the shrine where his relics are enshrined."

After hearing this shocking news, the poor old Brahmin wept most hopelessly, beating the earth with his palm many a time. After mourning the loss of his dear son to his heart's content, he went into the precincts of the shrine and removed grass, spreading white sand which he had brought from a nearby place with his shoulder towel. He poured water from his jug all over the place to keep the dust from arising; then he collected as much wild flowers as possible and offered them to the shrine. He put his shoulder towel into the shape of a streamer and wrapping it round his umbrella, he placed it high above the shrine, tying

them tight to the shrine. Then he departed.

Having thus told the story of the past, the Tathāgata correlated the events of the past with those of the present by giving the following discourse:

"Bhikkhus, you might be wondering who the Brahmin Saṅkha of the said stow could be; you need not ponder any more about it. The Brahmin Saṅkha was no other person than myself.

[213] (1) I, who was Bodhisatta then, had cleaned the precincts of the shrine containing the relics of Susīma Pacceka Buddha removing the grass roots, stump etc., As a beneficial result of this act of merit, the people made the road clean and free of tree stumps and levelled it for a stretch of five yojanās on this side of the Ganges and three yojanās on the far bank.

(2) I, then Bodhisatta, had spread white sand in the precincts of the Pacceka Buddha shrine; as a benefit accruing from this act of merit, people spread white sand all along the route measuring eight yojanās.

(3) I, then Bodhisatta, had collected as much wild flowers as I could and offered them to the shrine. This meritorious deed of mine resulted in men and devas strewing various kinds of flowers on land and the river covering a distance of nine yojanās.

(4) I, then Bodhisatta, had sprinkled the precincts of the Pacceka Buddha shrine with water from my jug to prevent the dust from arising. As a result of this act of merit of mine, Pokkharavassa rain (from a cloud bank the size of a lily leaf) fell the moment I set foot on the land of Vesālī.

(5) I, then Bodhisatta, had set up a streamer at the shrine of the Pacceka Buddha and erected an umbrella on top of it. For that act merit, streamers were set up all the way to the Akaniṭṭha Brahma realm and white umbrellas were erected all over the regions.

Bhikkhus, making homage to me in such wonderful manner is not attributable to my glories as a Buddha, nor to the powers of Nagas, devas and Brahmas: It should be attributed to the beneficial results which accrue from a small deed of merit done by me as a Bodhisatta in my existence as Brahmin Saṅkha. The Tathāgata in winding up the discourse expounded the following verse:

[214] *Mattāsukhapariccāgā*
Passe ce vipulaṃ sukhaṃ

*caje mattāsukhaṃ dhīro
sampassaṃ vipulaṃ sukhaṃ*

When it is known with certainty that a generous abandoning by way of sacrifice of pleasurable sensations which give a small amount of happiness will bring a vast amount of reward such as the happiness of Nibbāna, then surely a wise person should forego such an insignificant reward of a small pleasure in favour of the great reward of Nibbānic happiness.

At the conclusion of the exposition, many sentient beings attained *Sotāpatti Magga Phala* etc.

End of the discourse on the Bodhisatta Brahmin Sankha.

The story of richman's son Uggasena, the acrobat.

In the time of Buddha, a theatrical troupe of five hundred entertainers used to stage shows to entertain the king of Rājagaha for seven days annually or bi-annually, for which they received enormous amount of rewards in gold and silver. The prize awarded by the enthusiastic general public in their honour at intervals of performances was inestimable. The citizens sat upon rows and rows of four-legged bedsteads of their own, arranging them behind and above one another, each row getting higher and higher than the one in front.

Their show usually started with the appearance on the stage of a young maid, the daughter of the troupe's leading acrobat. She displayed her skill in acrobatics in various styles on a string of bamboos at a certain height from the ground; she moved from end to end gently and steadily, as she danced and sang with a pleasant voice.

[215] Uggasena, son of a richman.

Amongst the audience was a youth named Uggasena, the son of a richman. He was enjoying the show together with a friend; he gazed attentively at the impressive performer displaying her acrobatic skill in different postures and styles, softly bending, raising, stretching her delicate hands and feet. He went back home driven mad with intense attachment and affection for the youthful actress. On arrival at home, he threw himself down on bed, saying, "I will live only if I can get her or else I will die on this bed" and sentimentally went on hunger strike.

His parents asked him, "Dear son, what ails you?" "O dear mother and father, ... I will live only if I win the hands of the acrobatic actress whom

I have seen performing in the precincts of the royal palace; if not I will die on this bed-stead" was his frank, blunt reply. His parents consoled him by saying. "Dear son, don't get so sentimental; we will find a fair-maid suitable for you from amongst our own clansmen of wealthy status". But Uggasena was not moved by the pleadings of his parents; he reiterated his wish as before without any change and kept on lying on his bed.

Uggasena's father made several attempts to persuade his son to change his mind, talking to him privately with soothing words, but to no avail; finally the parents sent for his friend and asked him to negotiate with the head acrobat, the father of the girl, on their behalves, saying, "Friend, please take his sum of one thousand and give it to the father of the young actress with a request to accept it and to give his daughter in marriage to my son, Uggasena".

The head acrobat's reply to the messenger's request was "I am not prepared to accept the money in exchange for my daughter. If the richman's son Uggasena cannot live unless he wins the hands of my daughter, he will have to come along with us. I will give away my daughter only on this condition that he follows us wherever we go.

[216] **Richman's son Uggasena followed the actress.**

When his parents conveyed the news to him, Uggasena said, "O mother and father, in that case I will go along with them", and so saying he left for head acrobat's place, inspite of repeated requests of his parents and relatives. The head acrobat was as good as his words; he gave away his daughter and they all wandered about towns and villages staging shows and acrobatic performances,

A son was born of the union of Uggasena and the actress. The mother used to coax and cuddle the child by singing a lullaby:

"Son of a watchman of the carts ... I wish you would sleep.

Son of a wicked man, the custodian of prize money... I wish you would sleep.

Son of an ignoramus... I wish you would sleep." She sang this in a mocking, ridiculing manner.

This lullaby reflected on the life being led by Uggasena. When ever the entertainment troupe rested during the course of wanderings, he was charged with the responsibility for securing food for the oxen and

feeding them, and for security of the camp. He was also responsible for safe custody of the proceeds from the performances.

Uggasena realized that by singing mocking lullabies the actress was making insinuations and ridiculing him. He asked the actress, "Are you singing to despise me?" She replied, "Yes, it was intended for you" Uggasena retorted, "Then I will have to abandon you and go back to my parents". The actress was unmoved by this threat and she replied "I don't care at all whether you go away or come back" and went on repeating the lullaby again and again (knowing that it was irritating to Uggasena). (The actress was puffed up with pride of her beauty and her fine art of dancing which enabled her to earn her living easily)

[217] **Uggasena became an acrobatic artist.**

Uggasena thought over how the actress became so conceited and finally realised, "Her pride is rooted in her prowess as an acrobatic artist". He made up his mind to learn the skill in acrobatic feats. Approaching his father-in-law, the acrobatic master, he sought and received permission from him to be trained in the art of gymnastics until he became an expert in it. He went from place to place staging shows in villages and marketing towns and finally he came back again to the city of Rājagaha. There he had it announced widely throughout the city that "seven days from now, Uggasena, the son of the richman, will stage a performance, demonstrating the amazing feats of acrobatics and somersaults".

The citizens vied with one another in setting up bedstead seats with longer legs to get better view of the performances and they assembled round the stage on the appointed day. Uggasena appeared; he climbed up a pole sixty cubits high made up of many lengths of bamboo affixed one to the other firmly. He stood on top of the pole poised to stage a performance.

Richman's son Uggasena appeared on the mental screen of the Buddha.

On the day fixed for the staging of performance by Uggasena, the Tathāgata looked into the world of beings before dawn and perceived by means of Omniscience, the vision of Uggasena caught on the supernormal mental screen, like a fish trapped in a net, and reflected on what would come to pass. He saw in his mind's eye:

When the morning comes, Uggasena will stand on top of the pole sixty cubits high to stage a performance and the citizens will appear to witness it. At that assemblage of people, I will expound the Dhamma made up of four verses. As a result of hearing that discourse of mine, eighty four

thousand sentient beings will gain emancipation through realization of the Four Noble Truths; and Uggasena will attain Arahantship.

[218] As the time came to go for alms-round, the Tathāgata went into the city in the company of his bhikkhus as usual. Just before the Buddha's entry into the city, Uggasena had signaled to the audience by pointing his index finger towards them that he was about to begin the show; that brought thunderous applause from the crowd. Uggasena who was then standing on top of the pole took a leap up into the air and somersaulted seven times in the air before he came down and stood on the pole.

The Tathāgata who had now come into the city caused the audience through his super normal power, to pay exclusive attention to him, thus diverting their interest which was directed to Uggasena a moment ago. Watching the mood of the audience from atop the pole, Uggasena noticed their attention which was fixed on him suddenly changed towards the Tathāgata. He felt down-hearted that the audience had lost interest in him. He thought to himself, "I can stage this acrobatic show only once a year; yet as soon as the Buddha has come into the city, the audience is no longer interested in me; they give their attention only to the Bhagavā. All my efforts to demonstrate my skill in the acrobatic feats are in vain, fruitless."

The Tathāgata knew what was passing in the mind of Uggasena and asked the Venerable Moggalāna "Dear son Moggalāna, go ye to the son of the richman and tell him that he is wanted to go on with the performance of acrobatics". The Venerable Moggalāna went as instructed by the Tathāgata and standing at the base of the pole gave encouragement to Uggasena by the following verse:

*Īṅha passa naṭaputta
Uggasena mahabbala
karoḥi raṅgaṃ parisāya
hāsayassu mahājanaṃ.*

O gymnastic artist of great strength, Uggasena, I urge you to resume your display of skill in somersault with ease of mind. Look at the crowd that has gathered. Let the mass of people enjoy your amazing entertainment and praise your skill with uproarious cheers.

[219] On hearing the words of the Venerable Moggalāna, Uggasena felt greatly delighted and encouraged; he thought that the Tathāgata was desirous of seeing his skill. He replied while still standing on top of the pole by the following verse:

*Īṅga passa mahāpañña
Moggalāna mahiddhika
karomi raṅgaṃ parisāya
hāsayāmi mahājanaṃ.*

Venerable Moggalāna of great wisdom and of the highest degree of supernormal power! Please watch; I will entertain the crowd that has gathered by displaying my skill with ease of mind. I will perform such an amazing feat that the audience will give enthusiastic cheers and praise uproariously.

So saying, he threw himself up and made fourteen complete rounds of sommersault in the air before coming down on his feet on top of the bamboo pole.

Exhortation by the Buddha.

At that moment, the Tathāgata exhorted Uggasena by these words' "Dear son Uggasena, a wise man should abandon attachment to the five aggregates which had arisen before, to the five aggregates which will arise in the future and to those which are presently arising. Not clinging to the five aggregates, he should strive for the release from the suffering of birth, the suffering of ageing, the suffering of death." The Tathāgata went on expounding the Dhamma by means of the following verse:

*Muñca pure muñca pacchato
majjhe Muñca bhavassa pāragū
sabbatta vimuttamānaso
na punaṃ jātijaraṃ upehisi.*

Dear son Uggasena, give up, abandon the craving for the fivefold aggregates of mind and matter of the past, of the future of the present. Once you have completely forsaken the attachment to these aggregates of the past, the future and the present, you will have [220] transcended the round of suffering of the three realms, namely, the sensual world, (*kāma bhava*), the world of form (*rūpa bhava*) and the formless world (*arūpa bhava*) and reached perfection and become an authority in matters pertaining to special wisdom (*abhiññā*), full comprehension (*pariññā*), abandonment (*pahāna*), mental development (*bhāvanā*) and realisation (*sacchikiriya*); you will live fully emancipated from all forms of the conditioned and pass beyond the stages of birth, ageing, ailing and death.

At the conclusion of the discourse, eighty four thousand sentient beings

became emancipated through realization of the Four Noble Truths. The richman's son Uggasena attained Arahantship complete with Analytical wisdom (*Paṭisambhidā Ñāṇa*) while still standing on top of the bamboo pole. He came down from it and went towards the Buddha, paying homage with full reverence. He then requested for permission to receive ordination. The Tathāgata stretched out his hand and pronounced '*ehi bhikkhu*' to let him become a full-fledged bhikkhu. The form of an acrobatic artist disappeared instantaneously and Uggasena assumed the form of a Mahā Thera of sixty years standing (aged eighty) fully equipped with the eight requisites of a bhikkhu.

Bhikkhus asked Uggasena whether he was afraid or not.

Fellow bhikkhus asked Uggasena "Did you not feel afraid when you came down from the top of the bamboo pole sixty cubits high?" Thereupon, Uggasena replied "Friends, I had not the slightest fright." The bhikkhus went to the Tathāgata and reported, "Most Exalted Tathāgata, Uggasena has claimed to be an Arahant by telling lies that "he did not feel the slightest fright when he was coming down from the top of the pole'.

The Tathāgata gave them a brief explanation in support of Uggasena: "Dear bhikkhus, all the bhikkhus like my son Uggasena through eradication of *āsavas* by cutting off the ten fetters, *Samyojana*⁷ are free from fright."

[221] The Tathāgata continued to expound the following verse which is included in the Brahmaṇa vagga of Dhammapada.

*Sabbasaṃyojanaṃ chetvā Yo ve nāparitassati
saṅgātiḡaṃ viṣaṃyuttaṃ tamataṃ brūmi brāhmanaṃ*

Bhikkhus, a bhikkhu who has attained Arahantship through eradication of *āsavas* has indeed cut off the ten long fetters by the sword of *Arahatta Magga*; he cannot therefore be moved or startled by fright which has its origin in greed, lobha. I praise and proclaim such an Arahant who has overcome seven kinds of clinging, *saṅga*, namely, sensuous passion, ill-will, conceit, wrong view, moral defilement, physical, verbal and mental misdeeds, and who has nothing more to do with four *yogas* (*kāma, bhava, dhiṭṭhi and avijjā*) as a truly noble, pure person, Brahmaṇa, who has done away with all kinds of evil.

Many people attained *Sotāpatti Magga* etc., at the conclusion of the discourse.

An account of Uggasena's past deeds.

One day bhikkhus were assembled again in the Main Hall to discuss the mode of Uggasena's attainment to Arahantship. "Friends, one wonders in the first place how a person such as the Venerable Uggasena who was predestined to attain Arahantship, got entangled through an actress with the troupe of acrobatic performers, following [222] them wherever they wandered round; and in the second place, what was the cause of the powerful sufficing condition for attainment of Arahantship." The Tathāgata came into the Main Hall and asked, "Bhikkhus, what is the subject of your discussion?" When explained what the subject of their discussion was, the Tathāgata explained them briefly thus, "Bhikkhus, Uggasena himself had been the cause of these two events, the one that entailed his engagement with the dancing troupe and the one that resulted in his attainment to Arahantship". He then went on to relate the full account as below:

"Long, long ago when a pagoda was built to enshrine the relics of Kassapa Buddha, men and women of Bārāṇasī went in large numbers to the pagoda site to contribute necessary labour carrying plenty of food in their carts. On the way they met a Mahā Thera entering the city for his round of alms-food.

At that time one woman noticed the Mahā Thera and told her husband, "My dear lord, the Thera is still on his round of receiving food; please go and bring his bowl so that we may offer some thing to him; we have brought along in the cart plenty of food". The man went and fetched the bowl from the bhikkhu and after filling it with hard and soft food to its brim, they returned it to the Mahā Thera and both the husband and wife declared their wish: "Revered Mahā Thera, for this deed of merit, may both of us be blessed with a share of the Supramundane knowledge which you have realized".

The recipient of their gift food was not an ordinary bhikkhu; he happened to be an arahant devoid of taint of defilements, *āsavas*; he foresaw, by means of his *Anāgata Ñāṇa*, knowledge of the future, that their wishes would be fulfilled and so smiled happily. The woman caught a glimpse of it and she muttered, 'My dear lord, the Mahā Thera who received our offering might be an actor. The husband also agreed, saying. "Yes, he might be an actor" They then departed from that place. This then was the deed the husband and wife had done in the past.

The couple lived to the end of their life span in that existence and were reborn in the realm of the devas. After enjoying the life of devas, the wife was born as the daughter of the leading acrobatic performer in [223

] her present (last) existence. The husband was born as the son of a rich man in the last stage of his existence, by the name of Uggasena. Although born as a son of a richman, he had to accompany the dancing troupe in their wanderings, for the demeritorious deed of giving a wrong word of agreement. "Yes, he might be an actor" to his wife in a past existence. But for the good deed of offering food to an Arahant, in pure piety and devotional faith, he attained Arahantship.

The young actress also attained Arahantship.

When Uggasena attained Arahantship and became an "*Ehi bhikkhu*" his wife, the young actress thought to herself, awakened by the meritorious deed of the past, "whatever level of intelligence possessed by my husband, my level of intelligence should also be the same as his". Reasoning in this way she approached the bhikkhunis and received ordination from them. Then devoting herself to the practice of dhamma, in due course she also attained Arahantship, having eradicated all the *āsavas*.

End of the account of Uggasena's past deeds.

War between the Sakyans of Kapilavatthu and the Sakyans of Koliya over dispute about sharing of Rohiṇī river waters.

There was a small river by the name of Rohiṇī between the two countries of Kapilavatthu and Koliya. The two kingdoms took turns in perfect harmony to water their respective arable lands by controlling the flow of the channel with a single dam.

The level of the water in the channel was at its lowest in the month of *Jetthamasa* and the crops usually withered. The farmers of the two countries called a meeting to discuss the matter of sharing the water in the channel. At the meeting the farmers of Koliya said:

"Friends, if the small amount of water in the reservoir were to be divided and shared by both of us, none of us would receive sufficient amount to water our fields. One more flood of water [224] would suffice to bring maturity to our crops. We request you therefore to let us make use of this small amount of water."

Farmers of Kapilavatthu had their say also in this manner: "Friends, we can't go from door to door of your houses carrying baskets and our purses filled with gold, silver and precious jewels in search of paddy, in a dejected manner, while you all sat down with your minds at ease having filled your granaries with paddy to their full capacities. Our early

crops, too, are about to mature and need watering in like manner."

Heated arguments ensued, one side saying 'we are not going to yield', the other side retorting in the same words. Exchange of words eventually led to blows, a farmer on one side starting to attack a farmer from the other side and the latter retaliating in a like manner. The affray that started between the farmers on both sides ultimately grew into hostilities (like a small bush fire which grows fierce and finally burns down a palatial mansion) to the extent of decrying the royal clans on both sides. The Koliyan farmers began the quarrel:

"You have threatened us placing your reliance on the royal clan of Kapilavatthu. These Kapilavatthu royal clan you depend upon behave like common dogs and jackals of the forest making [their own sisters their wives](#)⁸. What harm can their elephants, horses and armours can do to us?"

The Kapilavatthu farmers retaliated in no less acrimonious tone:

You threatened us relying on your little lepers inflicted with horrible leprosy. The Koliya descendents on whom you lean for support are themselves in a miserable plight ever since they were banished from the city and lived like animals in the hollow of [Kola trees](#)⁹. What harm can their elephants, horses and armours can do to us?"

[225] The farmers returned to their respective cities and reported the matter to the Ministers of Agriculture, who in turn, brought the state of affairs to the notice of their chiefs.

Consequently, the Sakyans of Kapilavatthu prepared to wage war on Koliyas and came out of the city, shouting the war cry, 'The husbands of their own sisters will demonstrate their feat of arms'. The rival royalities on the side of Koliyas also prepared for war and came out, their war cry being, 'Those taking shelters in the hollows of Kola trees will display their feat of arms'.

At that time, the Tathāgata was still residing in the Jetavana monastery of Sāvatti. On the very day on which the two rival communities of Kapilavatthu and Koliya were all prepared to go to the battlefield, the Tathāgata looked into the world early at dawn and perceived that a bloody battle was imminent between the two opposing sides that very evening'. The Tathāgata further perceived that he would be able to avert the war by going to the scene of hostilities and expounding three Jātakas, namely, Phandana, Dudduba and Laṭukika This would bring about peace; then he will have to teach the two Jātakas of Rukkhadhamma and Vaṭṭaka

followed by Attadaṇḍa Sutta to bring home the benefits of unity and harmony. Having heard the discourses, the Sakyans and Koliyans will each give him two hundred and fifty youths to enter the Order: "I will ordain them to become bhikkhus culminating in the convening of Great Assembly of Mahā Samaya."

Having perceived thus, the Tathāgata decided to go to the place of hostilities and save the warring kinsmen from mutual destruction. He went early for the usual round of receiving alms-food and stayed the whole day in the Scented Chamber. Towards the evening, he left the Chamber carrying the big robe and alms bowl himself for the scene of strife all alone, without informing any one. On arrival at the spot, he sat cross-legged in the sky in the middle of the rival groups, and caused dark-blue rays to be emitted from his hair so that darkness prevailed all over although the sun had not yet set. This was meant to cause contrition in the heart of the warring factions.

[226] While all the people were greatly frightened by the strange phenomenon, the Buddha, sending out six-coloured rays from his body, manifested himself to them.

Royalties of the two countries abandoned their arms.

When members of the Sakyan clan saw the Tathāgata, they began to contemplate thus: "The Buddha of our own blood has come, perhaps he has full knowledge of our strife." They made discussion among themselves and decided, "It is not right and proper for us to let our weapons fall upon the bodies of others in the presence of the Buddha; let Koliyans kill us or take us captives, should they desire to do so". By mutual consent they abandoned all their weapons and sat down respectfully making homage to the Buddha.

The Koliyans also arrived at the same decision among themselves; they too abandoned their weapons and sat down paying obeisance to the Tathāgata who then descended from the sky and sat upon a reserved seat on the delightful sandy plain with all the grace and glory of a Buddha.

Discourse on end of Strife.

The Tathāgata knowingly asked, 'Why have you all come to this place?' The kings of both the countries replied, 'Most Exalted Bhagavā, we have not come just to see the river, nor to sport in the river; as a matter of fact we have come to wage war upon one another on this sandy plain.'

The Tathāgata again asked, "Your Royal Highnesses what is the actual

cause of your strife?" Then they replied, "water of this Rohiṇi stream is the actual cause of it".

The Tathāgata then asked, "Your Royal Highnesses what is the value of water of this Rohiṇi stream?" They replied, "Exalted Bhagavā, it is of small value". The Tathāgata made an additional question, "What is the value of the earth?" "Its value is limitless" was the reply.

[227] Whereupon, the Tathāgata made this direct question: "How would you evaluate the noble royal Khattiya race?" They replied "The value of noble royal Khattiya race is unlimited". The Tathāgata then made this address:

Your Royal Highnesses ... For some water of this Rohiṇi channel that is of small value, why do you wish to destroy the priceless royal race of Khattiya by fighting one another. Not the slightest amount of pleasure could be found in worthless conflicts and wasteful strifes. O Your Royal Highnesses ... there was a glaring instance where the seed of enmity sown by a tree deva and bear remained potent throughout the Bhadda world system".

The Tathāgata then went on to expound the Phandana Jātaka (of Terasa Nipāta), the brief account of which is as follows:

Phandana Jātaka.

Your Royal HighnessesLong time ago, during the reign of King Brahmadata in Bārāṇasī, there was a village of carpenters just outside the city; and there was a brahmin who was a carpenter by profession. He brought wood from the forest and made them into chariots for his living.

At that time there was a Kyo tree (*Melicoca trijuna*) tree in the region of the Himalayas. A bear used to come and sleep under that tree with ease and comfort after his meal. One day a dried branch got broke due to a strong wind and fell on the bear's back hurting it slightly. The bear ran away through fright but soon returned to find out the cause of his injury. He did not see any enemy.

So he thought to himself: "There is no wild beast such as lion, leopard or tiger around here to harm me; and there can't be any one except the tree spirit who might be jealous of my sleeping under the tree, and have caused me harm. I will surely have my revenge on him" thus making a mountain out of a molehill, the bear hit the tree with its tusk, scratched it with its paws, saying "I have not eaten your leaves, nor broken your branches, you [228] don't show any spite towards other animals taking

rest under your tree, but you are jealous of me. What fault have I got. You just wait for two, three days: I will have your tree uprooted and cut up into pieces".

Having threatened the tree spirit, the bear kept on knocking round in the neighbourhood, looking for a person capable of causing damage to the tree.

The carpenter brahmin, accompanied by a few hands, went into the forest in a small vehicle in search of wood for the construction of chariots. They left the vehicle in a place and went into the forest with hatchets and choppers. They went round looking for the right type of wood and eventually reached near the melicoca trijuna tree.

When the bear saw the brahmin carpenter, it thought, 'Today, I shall have my retaliation against my enemy' and he went and stood at the base of the tree. As the carpenter passed by the tree, the bear seized [the opportunity of addressing](#)¹⁰ him thus:

"My dear man, you have come into the forest with a hatchet in your hand. Tell me frankly which tree you have in mind to cut down?"

When the carpenter heard the words of the bear, he uttered in amazement, "Dear boys, it is strange that a bear speaks the language of the humans, a thing I have hitherto never seen or heard". He thought to himself then, such a bear speaking the human language would know the kind of wood suitable for making chariots, and so he asked the bear:

"Dear bear king, you have wandered all over, up the hills and down the valleys. Please tell me honestly, which kind of wood is most suitable for construction of chariots?"

When the bear heard of this, he felt that his wish was going to be fulfilled then and he replied in verse:

[229] 'Pidauk (Pterocarpus Indicus) is not strong enough to use as frame work; cutch (Acacia Catechu) is equally unsuitable; Ingyin, the Sal tree (Shorea Siamensis) is the same; and Myaukngo (Lythrum fruticosum) is out of the question (equally weak). There is a certain kind of tree known as Melicoca trijuga; the wood of that tree is the strongest for the construction of chariots.

The carpenter was delighted to hear it and so he thought to himself "I've come into the jungle on a truly auspicious day and even a beast like the bear pointed out to me the most suitable kind of wood for the

construction of chariots. What a fortune", and he asked the bear:

"My dear bear how about the branches and leaves of that tree and its stem?' Dear good friend, please tell me every thing so that I know all about that tree".

The bear gave his reply in two verses:

"My dear friend, Brahmin, there is a certain tree whose branches and twigs bend downwards and keep on hanging down. They are pliant, durable and strong. I am now standing at the base of that tree: it is called Melicoca trijuna. Its wood is the right stuff for making circumference of wheel, axle, shaft and all other components of a chariot.

After uttering these two verses, the bear made off with a happy mind to some other place suitable for seeking his prey. Then the carpenter started to make arrangements for cutting down the tree. The guardian spirit of the tree thought:" Although I had not thrown down anything on his back, the bear has been harbouring a grudge against me and sowed the seed of enmity for nothing. He has now plotted to cause destruction of my habitation; with the destruction of my dwelling, I am certain to be destroyed too; I shall have to bring about his destruction with a ruse". He then transformed himself into the form of a human labourer and approaching the carpenter asked him. "O man, you have got a beautiful tree; what do you intend to do, once you have cut it into wood?" The carpenter replied, "I will make it into a chariot frame".

[230] "Who has told you that the wood of this tree is good for making chariot", queried the tree spirit. 'A bear told me so' was the reply. The tree spirit said, 'that's good; the bear has given you a good advice. Indeed, the chariot you are going to make, according to the advice of the bear, should turn out to be a fine looking one; and I too should like to give you a suggestion, that is to strengthen your chariot frame work with a girdle of bear's skin removed from round its neck; it will make it stronger: than if it were secured with tin plates, and increase your income from the chariots".

When asked by the carpenter, 'O my dear man, from where can I get the bear's skin?', the tree spirit said;

"O man, are you still a young boy not to know that the tree is inanimate; it will remain here and will not run away. Just hurry after the bear who has told you about the tree and ask him by showing great respect, "O my Lord, which part of the tree you have shown me should be cut?" and persuade him back to the tree. Then suspecting nothing, he would point

out with his long stretched-out snout, 'Cut here, cut here'; at that moment, you cut him down with a sharp axe and put him to death. Then strip him off his leather, eat his flesh and attend to the business of cutting down the tree'.

Thus the seed of enmity was sown. On hearing the guardian spirit of the tree, the brahmin carpenter expressed his feeling of delight in these words: "O How marvellous, this is an auspicious day for me." He returned home after killing the bear and cutting down the tree.

The Buddha concluded his discourse by expounding the following *Abhisambuddha* verses in order to exhort and instruct the feuding kinsmen.

*Icevaṃ phandano issaṃ
Isso ca pana phandanaṃ aññamaññaṃ vivādena
aññamaññaṃaghātayum*

[231] Your Royal Highnesses In this manner, the tree spirit quarrelled with the bear; and the bear in turn disputed with the tree spirit. Their animosity finally led to their destructions.

*Evameva manussānaṃ
Vivādo yattha jāyati
mayūranaccaṃ naccanti
yathā te issaphandanā.*

Your Royal Highnesses When people fight against one another, they do so like the bear and the tree spirit in the manner of a dancing peacock. Just as a peacock could not dance without exposing the private parts of its body, so the people fighting one another are not capable of concealing what is to be concealed (a reference to the derogatory remarks concerning the origin of the Sakyans and Koliyans made by the warring factions).

*Taṃ vo vadāmi bhaddaṃ vo
yāvattettha samāgatā
sammodatha mā vivadatha
mā hotha issaphandanā*

Your Royal Highnesses, may you always be blessed with glory and graciousness, you who have gathered together on the banks of the Rohiṇī. I exhort you to act after the manner of the waters of the two rivers, Ganges and Yamuna, harmoniously mixing together with loving-kindness. Avoid fighting one another causing mutual destruction. Do not

follow the example of the bear and the tree spirit.

*Sāmaggimeva sikkhetha
Buddhe hetam pasamsitam samaggirato Dhammattho
yogakkhemā na dhamṣati*

Your Royal Highnesses, strive only for unity; every Buddha has praised the virtues of unity. He who delights in harmonious [232] living, established in the ten modes of good conduct (*sucarita*)¹¹ is bound to achieve nothing less than the happiness of Nibbāna, the end of all attachments, yogas, which yoke one to rebirth.

The two rival factions of Sakyans and Koliyans were amicably reunited after hearing the discourse of the Buddha. In winding up the discourse, the Tathāgata revealed that he was the Chief Guardian deity of the whole forest who had personal knowledge of the conflict between the bear and the tree spirit.

End of Phandana Jātaka.

HHTTMMDuddubha Jātaka.

The Tathāgata then went on giving exhortation to the assembled crowd. "Your Royal Highnesses, do not believe what others say without giving careful consideration. All the quadruples of the Himalaya forest, which was three yojanās in extent, were once about to plunge into the great ocean for trusting, without reasoning, the word of a hare that ran away screaming "The earth has crumbled, the earth has crumbled. You should never allow yourself to become a person who is taken in by what others say without careful consideration." With these introductory words, the Buddha gave the discourse on [Duddubha Jātaka of Catukka Nipāta](#)¹².

[233] **bDiscourse on Laṭukika Jātaka.**

Then the Tathāgata went on to explain them that sometimes it is possible that a weak one could get an opportunity to destroy a strong one while on other occasions the strong one gets the chance to wreak havoc with a weak one. Giving the instance where a young skylark had caused the death of a full grown elephant, the Tathāgata gave the following discourse on Laṭukika Jātaka of Pañcaka Nipāta:

Excellencies Once upon a time Bodhisatta was born as an elephant during the reign of King Brahmadata in Bārāṇasī; when grown up he had a fine appearance with a huge body. He lived in the forests of Himalayas governing a herd of elephants numbering eighty thousand.

At that time a female skylark happened to have laid her eggs on the beaten tracks of elephants. The Bodhisatta elephant came out in the company of eighty thousand elephants along the route at a time when the chicken skylarks were not yet capable of flying. Eventually the Bodhisatta and his herd of elephants arrived at the spot where the skylarks were staying.

When the skylark saw the King elephant she was worried about the safety of her chickens. She thought. "If I did not approach the King elephant, it would surely tread upon my chickens and kill them: I would immediately approach it with a request for a rightful protection of my chickens". So with her wings closed together as if to make obeisance, she stood right in front of the King elephant and made her submission:

*Vandāmi taṃ kuñjara saṭṭhihāyanaṃ
āraññakaṃ yūthapatim yasassim
pakkhehi taṃ pañjalikaṃ karomi
mā me vadhī puttake dubbalāya.*

O Your Majesty, King of elephants one whose strength wanes only at the age of sixty, chief of the herd of elephants that roam in the forest, I salute you, paying my homage to you with clasped wings. I pray that my children be spared their lives by not treading upon them.

[234] Whereupon the Bodhisatta gave her comfort with those words, "O young female skylark, don't be downhearted, I will protect your chickens so that no harm will come to them", and he stood over the young ones shielding them with his body. All the elephants by-passed him and the young skylarks were saved. The Bodhisatta then called the female skylark and gave an advice before he left: "Young female skylark, a large rogue elephant, with no companions, will come this way after us. He will not take our words. When he comes along, you had better approach him also for the safety of your children, praying him to spare their lives."

When the female skylark saw the rogue elephant coming along, she approached him with her wings clasped in homage and beseeched him thus as advised by the elephant King!

*Vandāmi taṃ kuñjara ekacāriṃ
āraññakaṃ pabbatasānugocaraṃ
pakkhehi taṃ pañjalikaṃ karomi
mā me vadī puttake dubbalāya*

O elephant king, a lone wanderer of the forests, grazing in the valleys of rocky and sandy hills, I salute you, paying my homage to you with clasped wings. I pray that my young ones will be spared their lives by not treading upon them.

On hearing the female skylark's humble request, the rogue elephant replied:

*Vadissāmi te laṭukike puttakāni
kiṃ me tuvaṃ kāhasi dubbalāsi
sataṃ sahaṣṣānipi tādisīnaṃ
vāmena pādena papothayeyyaṃ*

Hey, you female skylark (Why do you keep your young ones in my way? That's enough of your insolence). I shall tread upon them and crush them to death. How can you revenge on me when you are weak and I am powerful enough to pulverise one lakh of your kind with my left foot."

[235] So saying the rogue elephant crushed the young ones of the female skylark to dust, and caused them to be washed away in the stream of his urine and departed, shouting with the voice of a crane.

Perched on the branch of a tree, the female skylark threatened: 'Hey, you silly brute of an elephant! you have the upper hand this time and go away, crowing gleefully in the tone of a crane. You just wait! within two or three days you will see my move. You are not aware that intellectual might is more powerful than physical force, I will let you know that fact within a few days.

*Na heva sabbattha balena kiccaṃ
balaṃ hi bālassa vadhāya hoti
karissāmi te nāgarājā anatthaṃ
yo me vadhī puttake dubbalāya*

O elephant king not every thing could be accomplished by means of physical force alone; unwise use of physical strength could be suicidal. You have mercilessly crushed to death my helpless children; I will bring about your destruction within a few days.

After thus making the war-cry, the female skylark managed within two or three days to gain the friendship of a crow by waiting upon it. Being delighted by the skylark's pleasant behaviour, the crow asked her, "Is there any thing I can do for you?" The skylark said, "What I want to ask you as a favour is to cause damage to the pair of eyes of the rogue elephant that used to roam about alone; that is the assistance I need".

The crow gave his word, "I will do it". The skylark then went to a big dark-blue female fly and formed friendship with it in a like manner. When the fly asked her what she wanted, she requested, "When my friend the crow has once damaged the eyes of the lone rogue elephant, it is my wish that you help me by laying your eggs in the sockets of the elephant's damaged eyes." When the dark-blue female fly gave her assurance for co-operation, saying, "Yes, I will", the skylark approached a frog and sought its friendship as before. The frog asked her what it could do to help her and she replied, "When the lone rogue [236] elephant has gone blind through the assistance of my two friends, the crow and the fly, and is looking for water to quench his thirst, I wish you to croak from the top of the hill; when the elephant climbs up the hill after hearing your voice, you might get down to the bottom of the cliff to make sound from there. This is all the assistance I look for from my frog friends". The frog gave, like wise, his promise to assist the female skylark.

On the following day, the crow pounded the eyes of the elephant with its beak as requested by the skylark; the dark-blue fly laid its eggs in the damaged eyes. Suffering painfully from damaged eyes now infested with maggots and from intense thirst, the lone rogue elephant groped blindly after water.

The frog then started croaking from the top of the hill, hearing the frog croaking, and thinking, "where the frog croaks, there must be water" the elephant climbed up the hill with great hope. The frog went down the cliff and started making noise from the bottom of the hill. Heading towards the cliff from where the sound seemed to come, the elephant went tumbling down the hill and died through the fall.

The skylark was delighted when it came to know the death of its enemy, the rogue elephant and uttered, out of joy, "Oh I have seen the back of my enemy"; so saying, it strutted to and fro on the back of the elephant several times and made off to a place of its liking.

The Tathāgata exhorted the two groups of the royal family, saying "O your Royal Highnesses, you should not engage in hostilities with any one; as explained, even an elephant of great strength could be brought to ruin by the combined efforts of small powerless creatures such as the crow, the dark-blue fly, the frog and the skylark", and he continued to teach the following verse of Abhisam Buddha:

[237] Kākañca passa laṭukikaṃ
maṇḍhūkaṃ nīlamakkhikaṃ

ete nāgam aghatesuṃ
passa verassa verinaṃ.
tasmā hi veraṃ na kayirātha
appiyenapi kenaci.

O members of the Sakyan clan! Look at these small creatures, the crow, the skylark, the frog and the dark-blue fly; these four creatures, because they were united, had brought about the complete downfall of a powerful bull elephant. You can see the outcome of hatred accruing to a person who wish to engage in hostilities. Therefore you should not carry on a feud with any one, not even with some one you do not like."

In winding up the discourse, the Tathāgata revealed that "the rogue elephant that time was Devadatta of today and the noble leader of the elephant herd of that time was myself."

End of Laṭukika Jātaka.

Discourse on Rukkha Dhamma Jātaka.

Having expounded the three Jātakas, namely, Phandana, Duddubha and Laṭukika, the Tathāgata proceeded to expound two more Jātakas to bring home the advantages of unity:

"O Your Royal Highnesses You all are related to one another by blood; and it would be only right and proper for blood relatives to be closely united and work together in harmony. No enemy can harm you when you stand united. Unity is necessary even for trees that are inanimate, leave alone conscious creatures such as human beings. I will cite you a relevant instance:

[238] Once upon a time, a forest of Sala trees in the Himalayas was struck by a violent storm. But not a single tree suffered the slightest damage, as they stood in a body, securely fastened to one another by plants and bushes. The storm could not touch the trees but brushed against the topmost part of the tree and broke away. In contrast a lone tree complete with big trunks and branches was blown down, root and branch, by a strong wind for want of solidarity and united front in close association and collaboration with other trees, plants and bushes. It is essential, therefore, that you all stand in a body united through co-operation and co-ordination."

Whereupon the members of the royal family requested the Tathāgata to expound the appropriate Jātaka in more details:

"Royal Highnesses It was during the region of King Brahmadata in Bārāṇasī that a Vessavaṇa deva passed away and Sakka appointed another deva in his place. During this transitional period, the new Vessavaṇa deva issued a fresh order permitting all the devas to accommodate themselves in the places of their own choice amongst trees, plants and thickets.

The Bodhisatta was then a sylvan deity in charge of a Sala forest in the region of the Himalaya. He gave advice to his relatives thus: "My dear men, don't you choose the trees growing in the bare plane as your dwelling places; you will be well advised to dwell on the trees surrounding the one which I have chosen as my abode in the forest".

The wise ones among the deities occupied the trees surrounding the abode of the Bodhisatta as he had advised. The unwise deities agreed amongst themselves, "No useful purpose would be served by residing on trees amidst the forest away from human habitations. Only those living in the vicinity of villages and towns could better their prospects, both for gain and fame." So deciding, they chose to occupy trees along the main road in the bare plains.

After sometimes, a violent storm accompanied by torrential rain visited the area and all the trees including trees of great dimensions got their boughs and branches broken away and they fell down by the [239] roots. When the violent storm reached the Sala forest controlled by the Bodhisatta, they blew wildly all over the forest, but none of the trees fell being knitted closely together.

Those who were rendered homeless went, holding their young ones by hand, to their friends dwelling in the Sala forest of the Himalayas and acquainted them with their miserable plight. Their friends in the Sala forest recounted in turn, the story of their woes to the sylvan deva Bodhisatta.

Whereupon, the Bodhisatta made it plain to them, "It is quite natural that the people who decided to dwell in such places against the advice of the wise, have to face such difficulties" and expounded the following discourse in verse:

*Sādhu sambahulā nātī
api rukkhā araṇṇajā
vāto vahati ekaṭṭham
brahantampi vanappatim*

"O My relative devas when a great number of friends and relatives

live close together dependent upon one another, even the trees growing all over the forest, dwell comfortably free from oppression by the enemies. But the tree growing in isolation on the open plain inspite of its huge trunk and many thick branches cannot withstand the tempest which uproots it with all its branches and leaves."

After giving this discourse, the Bodhisatta passed away at the expiry of his life span.

The Tathāgata concluded the discourse by exhorting them thus: "O Royal Highnesses all the relatives should first strive to achieve unity; having achieved it, live happy, harmonious life, suffusing one another with loving-kindness. The Tathāgata finally revealed that "the audience present today were the deities of the Sala forest; and I was the wise sylvan deity who gave them guidance".

End of Rukkha Dhamma Jātaka.

[240] Discourse on *Vaṭṭaka Jātaka* (or *Sammōdamāna Jātaka*).

The Tathāgata then made further exhortation "O Royal Highnesses, it is not at all proper to quarrel amongst own relatives, There was an instance in the past where even animals could conquer their enemies and live together harmoniously through unity, and they perished due to internal strife", At the request of the kinsmen, the Tathāgata then gave an exposition of the Vaṭṭaka Jātaka.

ExcellenciesLong time ago, Bodhisatta was born as a quail and lived in a forest with thousands of companions during the reign of King Brahmādatta in Bārāṇasī.

A bird-hunter used to go to the place of the quails and enticed them by imitating their cry. Once the quails came and formed a gathering at a spot he spread out his net over them. He then walked around the edge of the net to drive the quails to the centre of the net. The quails were then seized and put in a basket and taken away for sale; the hunter earned his living by catching and selling the quails.

One day the Bodhisatta addressed all the quails in the group under his care.

"My dear quails, the bird-hunter has caused serious damage to our kind for several times now. I have now hit upon a plan to avert danger of being caught by the bird-hunter, and this is what each and every one of us should do. Once we are caught under the net thrown over us by the

hunter, every one should shoot his head out of the holes in the netting and then simultaneously lifting the net, fly away; You should all perch on a cluster of bushes in a safe place where the net will remain entangled with them, We can make our escape from beneath the net and fly away."

All the quails in his group accepted his advice saying "Very well". On the following day, all the quails lifted up the net simultaneously at the moment they were caught in the net of the hunter, and flew away. They threw the net on a bush and flew away in different directions.

[241] The hunter could free his net from the bush only after dusk and went back home empty handed. The next day also the quails acted in the same manner; the hunter took a long time to retrieve his net and went home empty handed again. It dragged on in this way for some time. The hunter's wife became cross with her husband and asked him, "You come home late and empty handed day after day; it is as if you have some one to be maintained like myself".

"O my woman I have no one to maintain except you. The thing is that the quails are still there flying about the places, but they are closely knit as before. As soon as I spread the net over them, they lift it up and carry it away and drop it on the thorny bushes. But, my dear, they cannot remain united for ever; so don't you trouble yourselves with suspicion on me. There will surely come a time when the quails start quarrelling with one another. Then I will catch them all and bring them to you to make you smile" consoled the hunter, who recited the following verse:

*Sammodamānāgacchanti
jālamādāya pakkhino
yadā te vivadissanti
tadā chinti me vasaṃ*

"My good lady, with harmonious unity and co-operation, the quails carry away the net I have thrown over them, drop it on the thorny bushes and make their escape. There will be a time when they start quarrelling amongst themselves; at that time they will have to yield to my wishes".

Quails brought to destruction through dissension.

A few days later a quail accidentally treaded on the head of another quail as it came down into the pasture. The sufferer asked, in a threatening tone, and showing anger, "Who is that that tread on my head?" The other bird replied meekly, "Please pardon me, my dear friend, I have done it through carelessness; please don't be angry with me". But the angry quail could not be pacified. The two began to make scurrilous attack upon

each other very often beginning from that day.

[242] When the two quails were found to be in quarrelsome mood, arguing as to who could lift the hunter's net, the Bodhisatta foresaw a trail of consequences:

"Where there are heated arguments, there can be no peace and happiness. As of now, the quails will fail to take part in the lifting and carrying away of the net. The lives of numerous quails are at stake, the hunter will undoubtedly take advantage of the situation. It will not be proper for me to stay at this place any longer".

He therefore departed from this place taking along with him all the quails which are the associates forming his group. Only the group of quails headed by the future Devadatta remained in that forest.

The bird-hunter went into the place a few days later and made the sound in imitation of the quail, and threw his net over the quails headed by Devadatta. (Instead of working unitedly for their freedom), the quails started finding faults among themselves, quarrelling and challenging one another as to their superiority in strength and ability in lifting the net. The bird-hunter lost no time in capturing and taking them to his house as handsome presents for his wife.

The Tathāgata, in winding up the discourse said, "Excellencies, strifes amongst relatives are on no account justifiable, it is the causal condition of destruction", and finally revealed that "Devadatta was the leading ignorant quail and I was the wise leader of quails of the other group at that time.

End of Vaṭṭaka Jātaka or Sammodamāna Jātaka of Ekaka Nipāta.

[243] **Discourse on *Atthadaṇḍa Sutta*.**

The Tathāgata after expounding the five Jātakas, proceeded to teach [the Atthadaṇḍa Sutta](#)¹³ of Sutta-nipāta Pāḷi Text, as the final discourse

The members of the royal families of the two countries, finally reconciled and appeased, and with devotional faith and full of gratitude, agreed amongst themselves, "Had not the Tathāgata come and intervened, we would certainly have destroyed one another and made the blood flow in a stream. We have been saved from mutual destruction only because of the Tathāgata. Above all, had the Tathāgata not chosen to renounce the world, he should have been enjoying the life of a Universal Monarch, ruling over the Four Continents surrounded by two thousand smaller

islands. Accompanied by thousands of his sons of great intellectual and physical strength, he would have roamed over all his dominions followed by a large retinue. But our royal kith and kin of noble blood, the Tathāgata had renounced all the pleasures and luxuries of a Universal Monarch to become a recluse and he had blossomed forth as a Fully Self-Enlightened Buddha. It would be only right and proper, now that he had become a Buddha, we should let him have bhikkhus of royal blood attending upon him" With this unanimous decision, the royal members of the two countries offered two hundred and fifty princes from each country to the Buddha for ordination.

The Tathāgata accepted them and ordained them as *Ehi Bhikkhus* and took them to Mahāvana Grove near the city of Kapilavatthu. From the following day onwards, the Tathāgata took alternate turns to receive alms-food from Kapilavatthu and Koliya in the company of those five hundred bhikkhus. The people of the two countries offered the Saṃgha large amount of alms-food.

[244] **Five Hundred Bhikkhus not feeling happy in the Sāsana.**

Those five hundred bhikkhus had taken up the ascetic life not out of their own volition, but because they were unable to refuse the request of their parents and relatives. Thus within a few days, the five hundred bhikkhus found their life tedious, uninteresting, and boring. News from their homes also did not help to make them happier in the monastery. "We beseech you not to take delight in the life of a bhikkhu; from the time of your departure, our private business have been deteriorating day by day", wrote their wives to them.

**Tathāgata taught Kuṇāla Jātaka;
Five Hundred bhikkhus attained Sotāpanna.**

The Tathāgata kept constant watch upon the bhikkhus by personal contact, three times in a day and three times at night, a total of six times a day just as a pheasant looks after her eggs, a fabulous beast Camarī regards for its tail, a mother cares for her only son, a one-eyed man regards for his lone good eye. The Tathāgata became well aware of the unhappy state of their minds and he considered, "These bhikkhus felt discontented and tedious even in the company of such a person as myself, the Buddha, what kind of discourse would be suitable for them?" He perceived that Kuṇāla Jātaka, (which mentions frailties and weaknesses in the character of women) would be the best for them. Therefore the Tathāgata made the decision, "I shall first take these bhikkhus to the Himalayas; then by relating Kuṇāla Jātaka, I shall bring home to them the imperfections and defects in the character of women.

In this way, I shall remove the unhappiness and discontent which had risen in their hearts and give them the knowledge of Path, Sotāpatti Ñāṇa".

The Tathāgata entered the city of Kapilavatthu in the morning for the usual round of alms-food, and in the afternoon he asked the five hundred bhikkhus "Have you ever seen the pleasant forests of the Himalaya regions?" and they replied, "We have never seen them, Lord". The Tathāgata asked them again, "Do you like to pay a short visit to the forest of Himalayas?" "Most Glorious Bhagavā, we do not possess [245] any supernatural power; how should we go there then?". Whereupon the Tathāgata asked, "But if some one who has the power offers to take you there would you like to go along with him?" The bhikkhus answered, "Yes, Lord, we will".

The Tathāgata, exercising his supernormal power, took them all through the space towards Himalayas, and in the course of the journey, while still remaining in the sky, they were shown the golden, silver, emerald, vermillion mountains, mountains of glass etc., the five great rivers and the seven great lakes. The Himalayas was of huge dimension, five hundred Yojana high with an area of three thousand yojanās. The Buddha was revealing to the five hundred bhikkhus by his supernatural power only a small portion of the delightful splendours of the Himalayas. He also showed them four-legged animals such as lions, tigers, elephants as well as enchanting parks and gardens teeming with various kinds of flora and fauna, abounding in numerous species of birds, aquatic and land flowers. They were shown also the sheer cliff on the east side of the Himalayas, the whole surface of which was golden and the cliff on the west completely covered with vermilion.

From the moment they had witnessed the rare spectacle and the strange sceneries of the mighty Himalayas, all those five hundred bhikkhus had virtually cut off their attachment to their former wives. Then the Tathāgata, with all the five hundred bhikkhus, descended on the western slope of the Himalayas where there was a massive vermillion slab sixty yojanās in extent, on which was a huge Sala tree (that will last to the end of the present world system) with a height and width of seven yojanās. Under the shade of that tree on a vermillion platform, three yojanās in width, the Buddha took his seat surrounded by the five hundred bhikkhus. With brilliant six-hued rays emitting from his body, the Buddha sat there looking like the morning sun whose rays were being reflected from the surface of the ocean. The Tathāgata then addressed the bhikkhus, "Bhikkhus, you may ask me if there is anything in this vast region of the Himalayas you have not seen before."

At that moment, a king of cuckoos, seated on a stick that was carried by a pair of youthful hen cuckoos with their beaks on either end of the [246] horizontal stick, was seen coming down from a higher altitude. They were accompanied by groups of eight youthful hen cuckoos, each group taking their positions above their heads, below them, on their right and left and on their front and back. Struck with wonder at the sight of the strange spectacle, the five hundred bhikkhus made their request to the Tathāgata, "Exalted Tathāgata, what kind of birds are they and how are they called?".

"Bhikkhus those birds are the descendants of a succession of generations of cuckoos that owe their origin to a species of bird I was born in long ago. Such youthful hen cuckoos had treated me in like manner at the very outset, their number being three thousand five hundred in my days. The number has dwindled in time and there is now just enough to preserve the species".

Then the bhikkhus requested the Tathāgata to recount how those three thousand five hundred cuckoos had attended upon him in those forests, Whereupon the Tathāgata expounded the Kuṇāla Jātaka of Asīti Nipāta in three hundred verses to draw lessons from.

Bhikkhus becoming Sotāpannas.

At the end of the discourse, all the five hundred bhikkhus, the descendents of the Sakyan clan, attained *Sotāpatti Phala*. At the moment of entering the *Sotāpatti Magga*, all the bhikkhus became endowed with supernormal psychic powers, such as flying through space etc.

(NB. An ordinary worldling has to practice the Kasina method of Concentration meditation in order to attain the mundane Jhānas with supernormal psychic powers (*abhiññā*).

Certain Ariya puggalas, after realization of the Path and Fruition, practise the Concentration Meditation and attain the mundane Jhānas with Abhiññās; other Ariyas, having attained mundane Jhānas with Abhiññās even while they were still worldlings, have no need to practise Concentration Meditation afresh; they can enjoy the privileges of mundane Jhāna and Abhiññās easily at will.

[247] Still there is another type of Ariyas who were not endowed with mundane Jhānas and Abhiññās while still ordinary worldlings and yet, the moment they realize the supra-mundane Path and Fruition, they become endowed with mundane Jhānic and Abhiññā powers which they can enjoy at will easily. Such Jhānic attainments are termed *Magga*

siddhi Jhāna' meaning Jhāna attained through realization of Magga; and such Abhiññās are called *'Magga siddhi Abhiññās'* meaning *Abhiññās* attained through realization of *Magga*.

Those five hundred bhikkhus, due to former applications and deeds of merit, achieved *Magga siddhi Jhāna* and *Magga siddhi Abhiññās*, without having to specially practise Concentration meditation for them. They can enjoy these privileges freely at will.)

The Tathāgata considered that the Path and Fruitional stage of Sotāpatti should be sufficient for the five hundred bhikkhus for the time being and departed for the Mahāvana forest through the space. The bhikkhus who had relied upon the Tathāgata on their outward journey, found their way back to the Mahāvana forest on their own powers accompanying the returning Tathāgata.

**Five hundred bhikkhus attaining Arahattaship.
The occasion of the Great Assembly (Mahāsamaya).**

Taking his seat on the prepared throne in the Mahāvana Forest the Tathāgata caused the bhikkhus to be assembled and addressed them:

"Dear bhikkhus come on, sit down, I shall teach you the meditation practice that leads you to the three higher stages of the Path, Magga, through eradication of defilements". The Tathāgata then instructed them on the meditation method for attainment of the three higher Maggas.

The bhikkhus thought to themselves:

[248] "The Tathāgata, being well aware that we were not happy leading the life of a bhikkhu in the Dispensation, took us to Kuṇāla lake and then having removed our discontent and unhappiness led us to the first stage of *Sotāpattiphala*. And now that, in this Mahāvana forest, the Tathāgata has taught us the meditation method of attaining the three higher Maggas, we should not become lax with the thought, 'We are *Sotāpanna Ariya*' but strive hard like those pioneers who have gone before us attaining the state of perfection through application".

They all paid homage to the Tathāgata and left; in the secluded place at the base of trees, each of them spread their own small mats, and sat on them.

The Tathāgata perceived: "these bhikkhus, being *Sotāpannas*, know the technique of attaining the Path and Fruition and as such, they will not have any difficulty to achieve the higher stage of the Path and Fruition.

Each and every one of bhikkhus who have now gone to practice the Vipassanā meditation will return in the evening to acquaint me with the virtues of Arahantship he has gained. All the devas and Brahmas from the ten thousand universe will also gather together in this Universe at the same time. Then this will be an occasion of a Great Assembly, Mahā Samaya. It would be better for me to wait for such an assembly from a secluded place".

Having considered in this way, the Tathāgata went to a secluded spot and sat on the reserved place abiding in *Phala Samāpatti*.

Five Hundred bhikkhus attained Arahantship.

Of the five hundred bhikkhus, the one who left first after receiving instructions on, meditation attained Arahantship complete with four *Paṭisambhidā Ñāṇa* before the rest. The bhikkhu who left second after receiving instructions attained Arahantship with *Paṭisambhidā Ñāṇa* like the first one. He was next followed by the third bhikkhu in a like manner. Thus all the five hundred bhikkhus had their knowledge of the Four Noble Truths blossoming out as *Arahatta phala* one after another [249] like Paduma lilies blooming forth into beautiful flowers in order of maturity.

The first bhikkhu who attained Arahantship, rose from his seat picking up the small mat on which he had been sitting with a view to go to the Tathāgata to acquaint him with his attainment. The second and the third bhikkhu and all the rest of them followed suit and headed towards the refectory. Then they all came in a long queue to where the Tathāgata was waiting for them as if they had lined themselves according to seniority in monkhood.

The bhikkhu who arrived first sat on the small mat at a suitable place and prepared to address the Tathāgata with the virtues of the Arahattaphala he had attained. But first, he turned round to see if there was any one coming behind him with the same idea, and saw the second bhikkhu, the third bhikkhu, all the five hundred bhikkhus lined up in a row after him.

When all the bhikkhus had taken their seats at suitable places, each one looked at the other with a searching eye to form an idea of one another's intention and discovered, that "each one of them felt shy to address the Tathāgata about his attainment".

Two qualities of Arahants.

(1) Noble Arahants always have the welfare of all beings at heart and

their sincere wish that "men, devas and Brahmas acquire the penetrative Insight-Wisdom which they attained".

(2) They have no desire to reveal their attainment of Arahantship for conspicuousness unlike the person who has discovered a pot of gold.

[250] **Expounding of Mahā Samaya Sutta.**

The Great Assembly of the five hundred bhikkhus took place in the cool of the evening on the Full moon day of *Jetthamasa*. No sooner had the five hundred Arahants taken their seats than the moon came rising from the top of mount Yugandhara in the eastern hemisphere, free from five kinds of obstructions, namely, dew, mist, cloud, eclipse and smoke. The moon, in its fullness, assumed the form of a framed disc of a silver mirror or the frame of a silver wheel turning round and round on its edge, hanging high above the eastern horizon, shining with all its brightness as if to reveal the world that was made delightful and pleasurable by the appearance of the Enlightened Buddha. At that auspicious moment, the Tathāgata was still in residence in the forest of Mahāvana near Kapilavatthu of Sakka country, in the company of five hundred Arahants.

The gathering of Devas and Brahmas.

The devas residing in the environs of Mahāvana, in great excitement, hailed one another, "O friends, come, let us go; to pay homage to the Buddha is meritorious; to hear the Dhamma is beneficial; to pay respects to the Saṅgha is to acquire great merit; Come, friends, let us go". Thus clamouring, they congregate in the presence of the Buddha, making obeisance to him as well as to the five hundred bhikkhus who had just attained to Arahantship.

Their rousing clamour, spread far and wide, reaching by stages from a haling distance, to half a gāvuta, to a gāvuta, to half a yojana, and to a yojana and thus extending from the center of this universe to the surrounding ten thousand universes. All the devas and Brahmas, inhabiting these ten thousand universes, therefore congregated in this universe, excepting the few Brahmas, the Asaññasa (unconscious) Brahmas, Arūpa (Formless) Brahmas and those Brahmas who happened to be absorbed in their Jhāna attainments (Samāpatti).

At that time, the universe was entirely packed with devas from celestial regions, reaching up to the Brahma realms (like a needlecase packed tight with needles without any space left in between them.) who [251] had come to attend the Great Assembly. The distance between the plane of Brahmas and the human world may be reckoned by dropping a boulder (of the size of seven tiers crowning the graduated mansion known as

'Lohapāsāda' of Sri Lanka) from the Brahma land. It took four months for that boulder to reach the human plane. The space between the two planes was so tightly packed with the devas and Brahmas there was no vacuum whatsoever even for the sweet fragrance of flowers to float upwards or a mustard seed to find its way downwards.

When a Universal Monarch sat in congregation with all the monarchs from the vassal states, privileged and powerful rulers who arrived earlier could find their seats which were in the vicinity of the Universal Monarch (not too uncomfortable). But those who arrived later could occupy only back seats which were packed tight and provided little comfort. In a like manner, the space around the Tathāgata who was like a Universal Monarch, was comparatively not so tight. All the powerful Brahmas, such as Mahesakkha Brahmas, could find their seats close by the Tathāgata. But even there, those privileged powerful Brahmas had to make themselves comfortable, occupying a tiny space the size of a yak tail's end, in batches of ten, twenty, to sixty, by making their bodies subtler and subtler.

Late arrival of four Suddhāvāsa Brahmas.

When the Tathāgata and the five hundred Arahants together with Devas and Brahmas from ten thousand universes, had assembled (as stated above), four Suddhāvāsa (Arahant) Brahmas rose from absorption in Jhāna at the expiry of the pre-determined duration. When they looked round the Brahma realms, they found the whole region lifeless (like a deserted mess room after lunch time). On investigating 'where the Brahmas had gone' they noticed that the Great Assembly was in progress.

The four Arahant Brahmas discussed among themselves: "This is a great assembly and we are left behind, and there will be no seats for late comers. Let us not go empty handed; let each of us prepare a verse for presentation to the Assembly. These gift verses will serve as an [252] intimation of our arrival and as a gesture of our homage to the Tathāgata". Having agreed thus, each Brahma composed a stanza before they left the plane of Brahmas and then, one Brahma Arahant descended on the edge of the eastern hemisphere of the universe; another descended on the edge of the southern hemisphere of the universe; another one descended on the edge of the western hemisphere of the universe and the last one on the edge of the northern hemisphere of the universe.

(1) The Brahma Arahant who had descended on the edge of the eastern hemisphere entered into Jhāna through meditation device of dark blue object (*nīla kasīṇa*), and to signify his presence, emitted brilliant dark blue rays from his body that enveloped all the devas and Brahmas from

the ten thousand universes as though they were covered by an emerald blanket. He then traversed along the approach passage, *Buddha vīthi*, (free from any hindrance and reserved for easy access to the Tathāgata) and stood in front of the Tathāgata, paying homage by presenting the verse he had composed:

*Mahāsamayo pavanasamim̃
devakāyā samāgatā
āgatamhā imaṃ Dhammasamayam̃
dakkhitāye aparājitasamgham̃*

"Most Exalted, Glorious Buddha Today, a Great Assembly of devas and Brahmas from the ten thousand universes is being convened in the forest of Mahāvana to pay homage to the Arahants who have conquered the Three Māras with pure devotional faith. Like all these devas and Brahmas, we have also arrived with great delight at this congregation to pay our respect to the invincible victors, the Arahants, with pure devotional faith.

Having presented this stanza, he returned (for want of space in the vicinity of the Buddha's throne) to the edge of the eastern hemisphere of the universe and remained standing there.

(2) The Brahma who had descended on the edge of the southern hemisphere of the universe entered into Jhāna based on meditation [253] device of golden yellow object (*pīta kasīṇa*), and to signify his presence, emitted brilliant golden yellow rays from his body that enveloped all the devas and Brahmas from the ten thousand universes as though they were covered under a cloak of gold. Then after the manner of the first Brahma, approached the Tathāgata and presented his verse:

*Tatra bhikkhavo samādahaṃsu
cittamattano ujukamakāṃsu
sārathīva nettāni gahetvā
Indriyāni rakkhanti paṇḍitā*

"Most Exalted, Glorious Buddha at this congregation of the devas and Brahmas, the five hundred Arahants have kept their minds at peace and perfectly tranquilised through developing the highest state of supramundane concentration of attainment, *appanā samādhi*. They have kept their minds perfectly upright, free from mental deviations which may be likened to three deviations from straightness exemplified by zigzag track of urine of an ox; the combshape crescent of the moon and the curvature of a harrow's handle. In the same way a skilful charioteer of a chariot harnessed to well-tamed Sindhara horses, held the reins

gently without pulling them roughly, to get an easy, comfortable ride, these five hundred Arahants wise with Path Knowledge, *Magga Ñāṇa*, have guarded the sense doors, the eye, ear, nose, tongue, body and mind against the inroads of defilements by means of the guardian Mindfulness. Most Exalted, Glorious Buddha we have come to this forest of Mahāvana with the object of payinghomage to these five hundred Arahants.

Then he went back to his place at the edge of the southern hemisphere of the universe like his predecessor and remained standing there.

(3) Then the Brahma who had descended on the edge of the western hemisphere of the universe entered into Jhāna based on meditation device of red object (*lohita kasīṇa*); and to signify his presence at the [254] Great Assembly emitted shining red colour from his body that enveloped all the devas and Brahmas from the ten thousand universes as though they have been wrapped up in a cloak of red colour. Then after the manner of his predecessors, approached the Tathāgata and presented his verse:

*Chetvā khīlaṃ chetvā palighaṃ
Inda khīlam ūhacca manejā
te caranti suddhā vimalā
cakkhumatā sudantā susunāgā*

Most Exalted and Glorious Buddha, the youthful Arahants who being well instructed, have been subdued and tamed to restrain their six Faculties by the Tathāgata who is gifted with five kinds of eye: *Buddha cakkhu*, the eye of a Buddha who sees the heart of men; *Dhamma cakkhu*, the eye of Truth which means attainment of the Path knowledge; *Samanta cakkhu*, the eye of all round knowledge, Omniscience; *Maṇṣa cakkhu*, the physical eye which is exceptionally powerful and sensitive; *Dibba cakkhu*, the deva-eye which is all pervading, seeing all that proceeds in the hidden worlds: these youthful Arahants have done away with the thorns of passion, malice and delusion (*lobha, dosa, moha*) by the sword of the fourfold *Magga Ñāṇa*; they have struck off and destroyed the cross-bars and bolts (on the door of the chamber of existence) namely, *lobha, dosa and moha*, which hinder escape from the Samsara; by the same weapon of *Magga Ñāṇa*; they have up-rooted the pillars, namely, *lobha, dosa and moha*, stoutly standing at the gate of the city of 'Sakkāya', (personality-belief) by means of the fourfold Magga. Being devoid of craving, free from taints and desires, they freely roam about in all the four directions without any hindrance of defilements. We have come to pay homage to these youthful Arahants.

Then he went back to the edge of the western hemisphere of the universe and like his predecessors remained standing there.

[255] (4) Then the Brahma who had descended on the edge of the northern hemisphere of the universe entered into jhāna based on meditation device of white object (odāta kasiṇa); and to signify his presence at the Great Assembly emitted rays of white color from his body enveloping all the devas and Brahmas from the ten thousand worlds as though they have been wrapped up in robes made of Jasmine flowers. Then like the previous Brahmas, he approached the Tathāgata and recited the verse he had composed:

*Ye keci Buddhaṃ saraṇaṃ gatāse
na te gamissantī apāyabhumiṃ
pahāya mānusaṃ dehaṃ
devakāyaṃ paripūressanti.*

Most exalted, Glorious Buddha. Any person who has taken refuge in the Buddha with confidence will not be reborn in the four planes of misery viz; plane of suffering, of animal, of peta, of asura.

After presenting the verse, he went back to the edge of the northern hemisphere of the universe like his predecessors.

The Tathāgata observed that the Great Assembly of devas and Brahmas was taking place in the vast space which extended to the edges of the universe in width and to the plane of Akaniṭṭha Brahma in height. The Tathāgata considered, "this is indeed a huge congregation of devas and Brahmas; the five hundred bhikkhus may not be aware of this fact. I will make it known to them presently". He therefore addressed them:

"Bhikkhus, All the devas and Brahmas from ten thousand universes have congregated here now to pay homage to the Omniscient Buddha whose coming (appearance), sugato, is just as excellent as those of the Supreme Buddhas of the past, and to the bhikkhus as well. Bhikkhus, just like this great assembly, similar congregations of devas and Brahmas (of the same magnitude, no more no less) had taken place during the time of Buddhas of the past also.

[256] Bhikkhus, just like this great assembly, similar congregations of devas and Brahmas (of the same magnitude, no more, no less) will also take place during the time of the Supreme Buddhas in the future.

Devas and Brahmas as well as the Tathāgata formed ideas of their own.

The devas and Brahmas at the Assembly were of the opinion that, in consideration of the huge number of celestial beings present the Tathāgata might mention only the names of powerful devas and Brahmas and those of minor importance might not be brought out. The Tathāgata, on considering what the devas and Brahmas might be thinking about, perceived what was going on in their minds, as though he had held their hearts with his hands thrust through their mouths, or just as the case of a thief being caught red-handed with the exhibit, and accordingly decided:

"I shall reveal the names and clans of all the devas and Brahmas from ten thousand world systems, who are present at this Great Assembly irrespective of whether they are of great or small power".

Buddhas are very great and glorious personalities. There is nothing that is beyond their ken. All the six sense-objects that make contact with the sense-organs of men and celestial beings to produce eye-consciousness, ear, nose, tongue, body and mind-consciousness are within the scope of their perception, with no obstruction whatsoever. The Tathāgata, therefore, had the power of differentiating between those who were fully matured and developed to be released from the Saṃsara and those who were not yet ready to gain emancipation. The Tathāgata first (mentally) put aside all those beings who were not ready and gave his concentrated attention to those who would be benefited by his teaching.

Again, amongst those who would gain release from Saṃsara, the Tathāgata divided them (mentally) into six groups according to their [257] inclinations: viz: devas and Brahmas with a propensity for lust, craving (*rāga caritaṃ*); devas and Brahmas with a propensity for aversion (*dosa caritaṃ*); devas and Brahmas with a propensity for delusion (*moha caritaṃ*); devas and Brahmas with a propensity for thought-conception (*vitakka*); devas and Brahmas with a propensity for faith (*saddhā*), and devas and Brahmas with a propensity for wisdom (*paññā*).

Then, of these six groups, the Tathāgata decided that devas and Brahmas with an inclination towards lust, craving should be taught *Sammā paribbājanīya sutta*; those with tendency towards aversion, *kalahavivāda sutta*; those with inclination towards delusion, *Mahābyūha sutta*; those with inclination towards thought-conception, *Cūḷabyūha sutta*; those with inclination towards faith, *Tuvaṭṭakapaṭipadā sutta* and those with wisdom tendency should be taught *Purābheda sutta*.

The Tathāgata next determined which mode of teaching would be suitable for the assembled devas and Brahmas out of the four modes, namely,

(1) teaching according to Buddha's free will, *attajjhāsayā sutta nikkhepa*.

(2) teaching according to the wish of the audience *Parajjhāsayā sutta nikkhepa*.

(3) teaching according to occasion or prevailing circumstance, *Aṭṭhuppattika sutta nikkhepa*.

(4) teaching in the form of an answer to a particular question, *Pucchāvasika sutta nikkhepa*.

And he perceived that 'devas and Brahmas would gain emancipation through realization of the Four Noble Truths on hearing a discourse taught by way of answering the question asked in harmony with their inclination. The Tathāgata then tried to see if any of the five hundred Arahants was capable of raising such a question that would be in accord with the inclinations of the devas and Brahmas, and perceived that there was none among them. He also found out that the eighty senior. [258] Disciples and the two Chief Disciples were not capable of raising such a question.

He perceived that a Pacceka Buddha was equally incapable of raising such a question. The Tathāgata then considered whether Sakka or Suyāma Deva could fulfill his need, but they were also found to be incapable of raising such a question.

Finally realising that only a Fully Enlightened Buddha like him would be able to raise a question in accord with the inclination of devas and Brahmas, the Tathāgata looked into the innumerable world systems with his infinite power of vision to see if there was another Enlightened Buddha in any of the universes, and he discovered that there was none of his equal in any of the universes.

(N.B. There is no wonder that he could find none to equal him now (there being none). Indeed there was none of his equal, amongst the humans and devas, even at the time of his last birth. As baby Prince Siddhattha, he uttered then the bold words, '*Aggohamasmi lokassa*'. 'I am supreme in the whole world'. Needless to say that there was no one to equal him now that he had become a Fully Enlightened Buddha.)

Creation of an image with true likeness of the Buddha.

Perceiving there was not another Buddha like himself, the Tathāgata considered that 'These devas and Brahmas would not get a penetrative

insight into the Dhamma if I were to ask a question and then provide the answer myself, Only if another Buddha raised the question and I gave the answer to it, would it be a wonderful feat and the devas and Brahmas would get a penetrative insight of the teaching. I would have to create an image with my true likeness'. To that end, the Tathāgata entered into the Fourth *Rupāvacara (kriyā) Jhāna* which formed the foundation for development of supernatural power, *Abhiññā*. Then arising from the Jhāna, the Tathāgata made the resolution, through exercise of '*Mahākriyā Ñāṇasampayutta aditthāna javana*' thoughtprocess, that a Buddha of complete likeness to him, in all respects such as handling the bowl and robe, looking straight forward and glancing side ways, bending and stretching the limbs, should come into being.

[259] Thus the Tathāgata created another Buddha, an exact replica of himself, as though it had emerged from the surface of the Full moon which was then just rising from the top of Mt. Yugandhara in the eastern hemisphere.

Varying Views held by Devas and Brahmas.

At the sight of the created Buddha, the devas and Brahmas expressed their views saying, "Friends, another moon has appeared besides the existing one". When the created Buddha was seen emerging from the surface of the moon and coming closer to them, they changed their views and said, 'Friends, that is not the moon but the appearance of the sun'. As the image came nearer, they said, 'Friends, that is not the sun but the mansion of a deva'. When it was coming closer and closer,' they said, 'Friends, that is not a mansion but a deva' and again they said, 'Friends, that is not a deva but a great Brahma', and finally as it came quite close to them, they concluded, 'Friends, that is not a great Brahma, but in fact, it is another Buddha coming to us".

Of the celestial beings, ordinary (puthujana) devas and Brahmas thought to themselves: "When the universe was packed to its capacity by devas and Brahmas congregating to pay homage to a single Buddha, the number of devas and Brahmas for two Buddhas would be beyond imagination". But the Ariya devas and Brahmas concluded that there could not be two Buddhas in one and the same universe at the same time; therefore the other Buddha must be a creation in his own likeness by the Tathāgata".

In the meanwhile, the created Buddha came closer to the Tathāgata as the devas and Brahmas were looking on, and sat face to face with the Tathāgata, on a seat kept in reserve on equal level, without paying homage to the Tathāgata.

There were thirty two characteristics of a great person on the body of the Buddha, and the created (*nimmita*) Buddha also bore the same characteristics. Six-hued rays emanated scintillating from the body of the Buddha; and the same kind of six-hued rays also emanated scintillating from the body of the *Nimmita Buddha*. The rays of the [260] Buddha got reflected from the body of the *Nimmita Buddha*, just as the rays of the *Nimmita Buddha* were reflected from the body of the Buddha. The flashes of the rays from the body of the Buddha and those of the *Nimmita Buddha* shot up to the Akaniṭṭha Brahma plane and retracing their paths, rested on the heads of the devas and brahmas before they scattered towards the edge of the universe. The whole universe assumed the form of a scaffolding, made of bent rafters of gold, enclosing a stupa, looking graceful and glittering.

All the devas and Brahmas from the ten thousand universes, grouped together in this single universe, lay enveloped in the chamber formed of the meshing rays emanating from the two bodies of the Buddha and the *Nimmita Buddha*.

The *Nimmita Buddha* in his sitting posture put forward a question, after a formal address in verse in praise of the Buddha for his conquest over defilements, kilesa, on the throne of Enlightenment under the Bodhi Tree.

Before proceeding to deal with the question presented by the *Nimmita Buddha*, (i.e. before teaching the *Sammāparibbājanīya Sutta*), the Buddha, in order to make the minds of devas and Brahmas malleable, pliable, firm and imperturbable, decided to greet them, as it were, by announcing their names, families and clans etc., without any distinction as regards to rank or status. Therefore, the Buddha proceeded to give the discourse on '*Mahāsamaya sutta*', which began with words, '*ācikkhissāmi bhikkhave devakāyānaṃ nāmāmi*' etc., which means 'Bhikkhus, I shall disclose the identity of the audience by announcing their names, the names of their families, clans etc.'

(*Mahāsamaya Sutta* has been dealt with in great details by various eminent scholars giving the Pāli Text and the translation (including word by word translation, nissaya, based on the Mahāvagga Pāli Text. Special mention must be made of the treatise entitled 'Exposition of *Mahāsamaya sutta* with Pāli Text and word-meanings' by the Venerable Bhaddanta Nandiya, Presiding Thera of Mahāvisutārāma Monastery of Pakokku. There is a section, at the tail end of the treatise, on six inclinations dealt with by the Buddha in the six discourses such [261] as *Sammāparibbājanīya* following the *Mahāsamaya Sutta*; their Pāli text and word for word translation are also provided therein. ")

Large number of Devas and Brahmas achieved emancipation.

At the conclusion of the discourse on *Mahāsamaya Sutta*, one hundred thousand crores of devas and Brahmas attained Arahantship, and those who attained Sotāpanna Ariyaship were beyond calculation (according to Mahāvagga Commentary).

Venerable Sayadaw U Budh's note of clarification.

When we look at *Mahāsamaya Sutta* as a whole, we find that the discourse was given with emphasis placed on the nomenclature of the devas and Brahmas, mentioning their family and clan names; and the question may arise:

In the absence of exposition of Ultimate Truth how should devas and Brahmas realise the Four Noble Truths and achieve emancipation (attain the state of Sotāpannas etc.) by hearing only their family and clan names?

Here is the answer: (1) The Tathāgata was aware that by hearing the discourse on Mahāsamaya Sutta the mind of devas and Brahmas had become imperturbable, malleable, free of hindrances, exulted and pellucid, and therefore at that moment expounded the Four Noble Truths which he himself had discovered. Having thus heard the discourse on the Four Noble Truths, devas and Brahmas became Ariyas. (2) In other words, by hearing the *Mahāsamaya Sutta*, there arose in the mind continuum of the devas and Brahmas, continuous mental states one after another, the preceding one serving as the cause for the arising of the following, which developed joyful satisfaction, *pīti*; tranquility, *passaddhī*; happiness, *sukha*, concentration, *samādhi*; knowledge according to reality or absolute knowledge, *yathābhūta Ñāṇa*; getting thoroughly tired of worldly life, *nibbidā Ñāṇa*; fading away of lust or passion, *virāga Ñāṇa*; knowledge of release, *vimuccana Ñāṇa* or knowledge of the Path, *Magga Ñāṇa*; Knowledge of emancipation, *vimutti Ñāṇa* or Knowledge of Fruition, *Phala Ñāṇa*; [262] insight arising from knowledge of the emancipation, *vimutti ñāṇadassana* or *Paccavekkhaṇā Ñāṇa*. It was only because of development of series of these mental states that devas and Brahmas became Ariyas.

In providing these clarifications, the Venerable Sayadaw U Budh quoted the authority of pertinent Commentaries.

Mahāsamaya Sutta was held in high esteem by Devas and Brahmas.

Mahāsamaya Sutta has been held in high esteem by celestial beings. Therefore a wise person who wishes welfare and prosperity in both mundane and supra mundane matters should recite this sutta on auspicious occasions such as construction and occupation of houses, monasteries and villages.

(When we think of why *Mahāsamaya Sutta* was held in high esteem by devas and Brahmas, we find that) The Tathāgata was naturally the chief personality at the Great Assembly which comprised of a variety of beings from the lowly earth deities to the most powerful Hārīta Brahmas. *Mahāsamaya Sutta* was, in fact, the opening address by the Buddha in his capacity as the Chairman of the Great Assembly.

The Great Assembly was attended by three categories of celestial beings: those of the highest rank and power, those of the middle status and those from the lowest strata. To an audience of different social status, it would be a tactful measure for the Chairman to evince interest in the members of the lowest rank by announcing first their presence to the congregation, followed by mentioning those of the medium status and finally the most powerful devas. Any attempt to introduce the devas of rank and power at the outset by announcing their family and clan names might cause displeasure and dissatisfaction among those of the lower rank.

As it happened, the Tathāgata had made it a point to mention the members of the lowest rank of devas, such as the earth deities at the beginning of the address of welcome, followed by giving recognition of [263] the presence of the devas of medium status, and closing his address by giving attention to those of the highest rank. The Tathāgata thus gave delight to all classes of the audience, the lowest rank feeling happy that they were welcome first and the devas of position and influence satisfied that they were given prominence by being mentioned at the crucial closing of the proceedings. This can be regarded as how the Tathāgata had set a fine example for the guidance of those who are responsible for delivering address of welcome to a great gathering.

In view of the facts stated above, all the devas have since been looking forward to hearing the *Mahāsamaya Sutta*, as they wander about in the four directions of the universe.

The following is an illustration of how *Mahāsamaya Sutta* is held in high esteem by the devas.

There was a cave known as 'Nāgaleṇa' in the precincts of 'Koṭṭipabbata' monastery. A celestial damsel was dwelling on an ironwood tree standing at the gate of the said cave. One day a young bhikkhu dwelling in the

cave was reciting the *Mahāsamaya Sutta* and the female deva listened ardently to the recitation of the Sutta. When the bhikkhu's recitation came to a close, the celestial damsel uttered 'Sādhu, Sādhu' at the top of her voice and a dialogue ensued between the youthful bhikkhu and the female deva:

(Q) Who is that who is saying 'Sādhu'?

(A) Venerable Sir, it is me, a female deity

(Q) Why have you said, Sādhu'?

(A) It is because, I had had the good fortune to hear *Mahāsamaya Sutta* for the first time when the Buddha propounded it in the forest of Mahāvana and for the second time heard it today. I understand that you have learnt the Sutta well exactly as taught by the Buddha not making the slightest variation from the original even for a single letter. (I said Sādhu on that score).

(Q) Had you heard the recitation of Buddha by yourself?

(A) Yes, I had, Reverend Sir.

[264] (Q) It is said that there was a great assembly of devas and Brahmas at the time of recitation by the Buddha of the Sutta. From which place did you hear the recitation?

(A) Venerable Sir, I was then a resident of the forest of Mahāvana near Kapilavatthu, but I was unable to acquire a place in the whole of Jambudīpa because the powerful devas and Brahmas crowded in. I was compelled to go across to Sri Lanka, and as I was attempting to listen to the discourse standing at the port of Jambukola, powerful devas came crowding in again; I was again pushed further and further backwards until I got to a small village of Rohana near Mahagama where standing in the ocean to the depth of my neck, I was finally able to hear the recitation.

(Q) O Celestial maiden, how could you see the Buddha at Mahāvana forest which was at such a great distance from where you happened to be at the time?

(A) Venerable Sir, I did see the Buddha really; it appeared as if the Buddha was looking at me fixedly from the forest of Mahāvana all throughout the time of expounding the discourse so much so, I felt afraid and abashed and I felt like hiding myself between the foamy waves.

(Q) It is said that one hundred thousand crores of devas and Brahmas attained Arahantship on that day (when Mahasamaya Sutta was delivered). Had you attained Arahantship too?

(A) No, Venerable Sir, I had not.

(Q) Then I think you had attained Fruitional stage of Anagami!

(A) No. Sir, I had not.

(Q) Then I think you had attained the Fruitional stage of stage of Sakadami!

(A) No. Sir, I had not.

(Q) O Celestial maiden, It is said that (hearing the Mahāsamaya Sutta) countless number of devas and Brahmas attained the three lower paths; I am sure you must have at least become a Sotapanna.

[265] (A) (As one who had indeed attained the Fruitional stage of Sotapanna) the celestial maiden felt shy and said, 'Venerable Sir, you should not have asked me such a question', (thus side-tracking the issue.)

The young bhikkhu then asked the celestial maiden, 'Can you manifest yourself to me?' She replied, 'Venerable Sir, 'not the whole body but only the top of a finger' and so saying, she thrust one of her fingers through a key hole, exposing just the tip of it. The whole cave was then brightly illumined as though thousands of moons and suns had thrown beams of light into it. (The celestial maiden did not manifest her whole person so as to save the young bhikkhu from the danger of temptation, which would ruin his life as a recluse.)

Then the celestial maiden departed after giving her respects and urging the young bhikkhu not to be remiss in his effort to practise precepts prescribed for bhikkhus.

This is how Mahasamaya Sutta is being held in high esteem by the devas and Brahmas.

the discourses in harmony with the inclinations of the Audience.

After delivering the Mahāsamaya Sutta, the Tathāgata proceeded to give discourses to the same Assembly, on the following suttas in accordance with the dispositions of different groups of devas and Brahmas.

(1) Samma paribbājaniya Sutta was taught to the devas and Brahmas who had propensity towards lust, raga (by way of a dialogue between a Nimmitta Buddha and the Buddha himself). One hundred thousand devas and Brahmas attained Arahantship at the conclusion of the discourse and countless devas and Brahmas attained the three Lower Paths at the same time.

(2) Kalahavivāda Sutta was taught to the devas and Brahmas with inclination towards aversion, dosa; devas and Brahmas achieved emancipation in a like manner.

[266] (3) Mahabyūha Sutta was taught to those who had inclination towards delusion, moha and devas and Brahmas gained emancipation like wise.

(4) Cullabyūha Sutta was taught to those who were inclined to thought-conception, vitakka, with the same results.

(5) Tuvattakapaṭipada Sutta was delivered to the audience with a tendency of Faith, confidence, saddha (in the Three Gems) with same results.

(6) Purābheda Sutta was taught to those who were inclined towards wisdom, panna in the same manner and with similar results.

(For full particulars in respect of these six Suttas, reference may be made to Myanma version of SuttaNipāta Pāḷi Text and especially, to the treatise entitled 'Exposition of Mahāsamaya Sutta with Pāḷi Text and word meanings' by the Venerable Bhadanta Nandiya, Presiding thera of Mahavisutarama Monastery of Pakokku.)

End of Chapter Twenty two.

TATHĀGATA RESIDED AT VESALI FOR THE FIFTH LENT.

[267] Having accomplished an incumbent duty of a Buddha by teaching *Mahā Samaya Sutta*, *Sammāparibbājaniya Sutta* etc., to the five hundred Arahants of Sakyan descent and establishing seven hundred thousand crores of devas and Brahmas in *Arahatta phala*, and countless number of them in the three lower Paths, as stated above, the Tathāgata took up residence at Kutagara monastery with terraced roofing and crowning pinnacle in the country of Vesali to observe the fifth lent.

Two forests with the name of Mahāvana.

(There were two forests bearing the name of Mahāvana: one near Kapilavatthu and the other near Vasali. Of these two, the one (where the Buddha taught the *Mahā Samaya Sutta*) near Kapilavatthu extended from the edge of Kapilavatthu to the Himalayas on one side and to the ocean on the other side. The one near the city of Vesali was a great forest with its marked boundary on all sides.)

Royal father King Suddhodana attained Arahantship.

When the Buddha was keeping the fifth lent in the Mahāvana forest near Vesali, the royal father [King Suddhodana entered Nibbāna after attaining Arahantship¹](#) under the white umbrella in his golden palace.

[268] Permission given for ordination of women at the request of step-mother Mahapajapati Gotamī.

Step-mother Mahapajapati Gotamī had approached the Tathāgata since the time of Buddha's first visit to Kapilavatthu with a request for admission of women to the Order by formal ordination; she had made the requests then for three times repeatedly and the Tathāgata had rejected her request every time.

The reason for such rejection was because the Tathāgata had decided to grant admission of women to the Order not easily but only after painstaking efforts on the part of women to gain permission for ordination. Only then would they realize that becoming a bhikkhuni in the Dispensation was a thing difficult of attainment and would safeguard their bhikkhuni status with constant vigilance. The Tathāgata wished them to cherish the hard won admission to the Order obtained after a great struggle.

Thus when the step-mother Mahapajapati Gotamī made her first request repeated three times to the Tathāgata at the Nigrodha monastery of Kapilavatthu, her request was rejected by the Tathāgata for reasons as stated above. Mahapajapati Gotamī had to abandon her hope and return to the royal palace for three times in the past.

Now an opportunity had presented itself for her to make another attempt when the Tathāgata had taken up residence at Vesali to keep the fifth vasa.

As stated in the previous chapters, those five hundred bhikkhus of royal blood prior to their attainment to Arahantship had messages sent to them by their former spouses, requesting them to return and live a household

life again. These ladies made their earnest appeal again sending messages as before to the five hundred bhikkhus who had become Arahats now. But the Arahant bhikkhus sent the reply, 'We are no longer in a position to lead a worldly life'.

The five hundred deserted wives considered that 'it would not be appropriate to seek for new married life' and decided unanimously to go to Mahapajapati Gotamī to appeal to her 'to obtain permission from the Tathāgata for admission to the Order as bhikkhunis'. Accordingly [269] they went in a group to the step-mother Mahapajapati Gotamī and made their appeal to her.

Their request reminded her of her failure to obtain permission for the women to receive ordination when the Tathāgata was taking up residence at Nigrodha monastery on a previous occasion and so she caused a hair-dresser to shave their heads, including that of her own, and asked the ladies to wear dyed clothes to assume the form of bhikkhunis while they were still in the royal palace. Then they made arrangements to set out all together for Mahāvana forest of Vesali where the Tathāgata was then residing.

The distance between Kapilavatthu and Vesali was fifty yojanās; and when Sakayan and Koliya royal families considered arrangements for their journey, they concluded 'It would not be possible for these princesses and royal ladies brought up so regally and gently to make the journey on foot' and they arranged to provide them with five hundred sedans to solve the problem.

The five hundred ladies agreed amongst themselves that such a mode of travelling might be tantamount to an act of disrespect to the Tathāgata and they therefore made the journey of fifty one yojanās on foot. Royal families of both countries arranged for regular provision of food at every stop and sufficient number of escorts for their security en route to Vesali.

Having made the difficult journey of fifty yojanās, their delicate feet were swollen with boils that took turns to rise and burst, looking as if they were covered with seeds of clearing-nut, Strychos potato rum. All the five hundred fair ladies headed by Mahapajapati Gotamī who arrived at Vesali with swollen feet, bodies besmeared with dirt and dust, with tears streaming down their cheeks and in sore distress, stood in a group at the gate of the Kutagara monastery in the forest of Mahāvana. (They dared not enter the precincts of the monastery at once).

(Step-mother Mahā Pajapati Gotamī thought to herself that she had taken

on the dress of a bhikkhuni without the permission of the Tathāgata; and the news of her action had already [270] spread through out the land. It would be well if the Tathāgata would be pleased to admit her into the Order; but failing that she should have to stand reproached. That was the reason why she stood bewailing at the gate without daring to seek entry)).

When the Venerable Ananda noticed Mahapajapati Gotamī in such a plight at the gate, he came to her and inquired: "O dear Step-mother, why do you look so miserable? Have the royal relatives of Sakya and Koliya families met with tragedies and are ruined? Why are you in an unsightly appearance such as this, with swollen feet, and looking shabby, a grief stricken face, standing helplessly and weeping at the gate?"

Whereupon, Step-mother Mahapajapati Gotamī replied "O... Venerable Ananda, we have been standing at the gate with tears for failure to get Tathāgata's permission for women to receive formal ordination that they might lead the life of bhikkhunis in the Dispensation of Dhamma-Vinaya." Ananda soothed her by saying a few words of encouragement:

"Step-mother... if that is the case ... I will go and approach the Tathāgata for admission of women into the Order by formal ordination, so that they might lead the life of bhikkhunis in the Dispensation of Dhamma-Vinaya; please remain at the gate till I come back", and so saying Venerable Ananda went to the Tathāgata and made this request:-

"The Most Exalted Tathāgata ... Step-mother Mahapajapati Gotamī is standing at the gate with her feet swollen, her body covered with dirt and dust, her heart sore, tears streaming down her cheek, and in a miserable plight, for failure to obtain your permission for women folk to receive formal ordination, so that they might lead the life of bhikkhunis within the Sasana. May I pray solemnly that they be granted your permission for receiving formal ordination!"

The Tathāgata said in response: "That is not a proper thing... dear Ananda and I advise you not to be interested in the matter of admitting [271] women folk into the order as bhikkhunis" With an undaunted will, the Venerable Ananda made similar requests for the second time, for the third time, but received the same words of discouragement from the Tathāgata.

A Renewed Request.

The Venerable Ananda thought of a new approach, after failure to obtain permission for admission of women folk to the Dispensation of

Dhamma-Vinaya for three times, and accordingly went to the Tathāgata and addressed him:

"Most Exalted Tathāgata... could woman folk attain Ariyaship ranging from Fruitional Stage of *Sotapatti*, *Sakadāgāmi*, *Anāgāmi* to *Arahatta*, by leading the life of bhikkhunis within the frame-work of Dhamma Vinaya Sasana?"

Whereupon, the Tathāgata replied: "Ananda.. women folk could attain Ariyaship ranging from Fruitional Stage of *Sotapatti*, *Sakadāgāmi*, *Anāgāmi* to *Arahatta*, by leading the life of bhikkhunis within the frame-work of Dhamma Vinaya Sāsana."

"Most Exalted Tathāgata..., if women folk were capable of attaining the four Stages of Ariyaship by way of their being bhikkhunis within the frame-work of Dhamma Vinaya Sasana, may I submit a case that is worthy of the Tathāgata's sympathetic consideration in support of my request:-

Most Exalted Tathāgata... Mahapajapati Gotamī had rendered great service to you besides being your step-mother. She was responsible for feeding, nursing you and for your physical and mental well-being ever since the time of your birth. She used to tidy you up by showering with scented water twice a day. Indeed, she was responsible for feeding you exclusively with the milk that flowed from her breast."

(Mahapajapati Gotamī gave birth to prince Nanda a few days after Mahā Maya Devi had given birth to Bodhisatta. She entrusted her own child Nanda to the care of wetnurses, and she volunteered to act [272] as Bodhisatta wet-nurse and care-taker; hence this additional weight applied to his request.

"Most Exalted Tathāgata ... I humbly pray for favour of granting your permission for the women folk to receive ordination as bhikkhunis within the frame-work of Dhamma Vinaya Sasana."

The Buddha finally acceded to Ananda's entreaties, saying, "Ananda, if Mahapajapati accepts the Eight Special Rules, *Garudhamma*, let such acceptance mean her admission to the Order."

The Eight Special Rules are:

(1) A bhikkhuni, even if she enjoys a seniority of a hundred years in the Order, must worship, welcome with raised clasped hands and pay respect to a bhikkhu though he may have been a bhikkhu only for a day. This

rule is strictly to be adhered to for life.

(2) A bhikkhuni must not keep her rains-residence at a place that is not close to the one occupied by bhikkhus. This rule is also to be strictly adhered to for life.

(3) Every fortnight a bhikkhuni must do two things: To ask the bhikkhu Saṅgha the day of Uposatha and to approach the bhikkhu Saṅgha for instruction and admonition. This rule is also to be strictly adhered to for life.

(4) When the rains-residence period is over, a bhikkhuni must attend the *Pavarana* ceremony at both the assemblies of bhikkhus and bhikkhunis, in each of which she must invite criticism on what has been seen, what has been heard or what has been suspected of her. This rule is also to be strictly adhered to for life.

(5) A bhikkhuni who has committed a *Saṅghadisesa* offence must undergo penance for a half-month, *pakkha manatta*, in each assembly of bhikkhus and bhikkhunis. This rule is also to be strictly adhered to for life.

(6) A bhikkhuni must arrange for ordination by both the assemblies of bhikkhus and bhikkhunis for a woman novice only after two year's [273] probationary training under her in the observance of six training practices. This rule is also to be strictly adhered to for life.

(7) A bhikkhuni should not revile a bhikkhu for any reason whatsoever. This rule is also to be strictly adhered to for life.

(8) Bhikkhunis are prohibited from exhorting or admonishing bhikkhus with effect from today. Bhikkhus should exhort bhikkhunis when and where necessary. This rule is also to be strictly adhered to for life.

These are the Eight Special Rules. If Mahapajapati Gotamī accepts the Eight Special Rules let such acceptance mean her admission to the Order."

The Tathāgata thus permitted the establishment of Bhikkhuni Sasana after expounding the Eight Special Rules for their guidance.

Ananda learned the Eight Special Rules from the Tathāgata and returned to Mahapajapati Gotamī at the gate and told her what had transpired at his meeting with the Tathāgata:-

"Great step-mother if you accept the Eight Special Rules, such acceptance means your admission to the Order. The Eight Special Rules are:

(1) A bhikkhuni, even if she enjoys a seniority of a hundred years in the Order, must worship, welcome with raised clasped hands and pay respect to a bhikkhu though he may have been a bhikkhu only for a day. This rule is strictly to be adhered to for life.

Etcetera (Pelayya).

(8) Bhikkhunis are prohibited from exhorting or admonishing bhikkhus with effect from today. Bhikkhus should exhort bhikkhunis when and where necessary. This rule is also to be strictly adhered to for life.

Great step-mother, you can count yourself as one who has been duly admitted to the Order of bhikkhuni, the moment you adhere strictly to these Eight Special Precepts."

[274] Mahapajapati Gotamī responded: "Venerable Ananda just as a young maiden who is in the habit of decorating herself with flowers with her hair washed and brushed or a man in like manner, would eagerly receive lilies, Moe-swe or Lai-tu flowers with out-stretched hands, for planting on their heads if and when offered; so also I am prepared to adhere to the Eight Special Rules, *Garū dhamma*, with great delight and due respect till I breathe my last.

Thereupon the Venerable Ananda approached the Tathāgata again with profound respect and stood at a suitable place and addressed: "Most Exalted Tathāgata... Mahapajapati Gotamī has vowed to adhere strictly to the Eight Special Rules as laid down, with due diligence and respect up to the end of her life".

Crier enthusiastic acceptance of the Eight Special Rules constitute automatic admission to the Order; she became a bhikkhuni without formal ordination in a *Sīma*. Such procedure of admission into the Order is known as "*Aṭṭha garū dhamma patiggahana Upasampadā*".

Permission Granted for Ordination of Bhikkhuni.

Step-mother Mahapajapati Gotamī went to the Tathāgata and sat at a suitable place with due respect and asked. "Exalted Tathāgata... what should I do with those five, hundred princesses of royal blood?" The Tathāgata gave her certain instructions, She left after hearing the dhamma and making obeisance to the Tathāgata. Then the Tathāgata told

the bhikkhus about his instructions to Mahapajapati and laid down the following rules:

"Bhikkhus, I give permission to bhikkhus to help ordination of female candidates to become bhikkhunis."

Bhikkhus proceeded to help ordination of the five hundred royal princesses with Mahapajapati Gotamī as their preceptor (upajjhaya). They were known as "*ekataw upasaṅgaṇīna*" there being insufficient number of bhikkhunis to participate jointly with bhikkhus in the ordination ceremony.

When the ordination ceremony was over, *Mahapajapati Gotamī* attained Fruitional Stage of Arahantship through hearing *Sankhitta Sutta* [275] (Anguttara), and those five hundred bhikkhunis attained Ariyaship according to their wishes, ranging from *Sotapatti*, *Sākadagāmi Anāgāmi* to *Arahatta* through hearing *Nandakovāda Sutta* (Majjhima)

(The ordination of distinguished bhikkhunis, such as, Queen Yasodharā, Princess Janapadakalayani, Queen Khema, Dhammadinna, wife of a rich man, Bhaddakapila will be described separately when we come to deal with the Jewel of Saṅgha.)

Victory over the Wandering Ascetic Saccaka.

The Tathāgata conquered the wandering ascetic Saccaka while taking up residence at Kutagara monastery in the forest of Mahāvana near Vesali. An account of this wandering ascetic Saccaka will be reproduced here from *Catukka nipatta, Culalcalinga Jātaka Commentary and Mulapaṇṇāsa, Culasaccaka Sutta* Commentary.

Long time ago, seven thousand seven hundred and seven descendents of Licchavi royal family of Vesali took turns to rule the country. All those royal descendents were very much inclined to investigate into various ascetic views prevailing at that time. Once a wandering mendicant who professed five hundred views arrived in Vesali. Those royal descendents held him in high esteem and treated him well. A female mendicant who also professed five hundred views arrived in the country of Vesali about the same time.

The descendents of the royal family arranged for a debate to be conducted between the two mendicants. The debate ended in a draw as one could not defeat the other since they were equally matched. A peculiar idea struck the Licchavis: Should the two be united in marriage, they could expect of them an off-spring of great talent. So they

persuaded them to remain in their country without taking the trouble of wandering about. They treated them with respect and arranged for their maintenance.

As years rolled by, the couple produced four daughters and one son. The names of the daughters were, (1) Saccā, (2) Lolā, (3) Avadhārikā, (4) Paticchādā and that of the son was Saccaka. (According to *Cula [276] Saccaka Sutta Aṭṭhakatha*, the names of daughters are shown as (1) Saccā, (2) Lolā, (3) Patacārā and (4) Ācāravatī)

When they came of age, they were given instructions on views held by their parents: five hundred paternal and five hundred maternal views, a total of one thousand. Special parental advice was also given to the four daughters:

"My dear daughters if you find any one who could refute your views, you might offer yourself as his wife if he is a lay man; should he, however, happened to be a bhikkhu, you might lead a homeless life under him."

After the death of their parents, the wandering Saccaka, being more intelligent than his four elder sisters, studied more and more unorthodox views in addition to the one thousand that he had inherited from his late parents. Without wandering forth he kept on residing in Vesali by giving instructions to young royal princes. Fearing that his belly, which was full of 'wisdom' might burst at any moment he had it wrapped up with iron plates.

His elder sisters held the view that Jabudipa island was conspicuous by the presence of Jabu-tha-bye tree (the golden Eugenia tree). So they used to carry Thabye flowers and fresh leaves as they moved from town to town in search of rivals in the matter of doctrinal views. They used to plant a few branches of Thabye on a heap of sand or earth at the entrance to a town, announcing "Any one capable of refuting our views can smash it" by way of a challenge, before they entered the town.

As they wandered from place to place, they eventually arrived at Sāvatti. Here, again, they planted a branch of Thabye at the gate and made a challenging announcement. "Any one, whether a laity or a bhikkhu, who can refute our ideology, can destroy this heap of earth and this branch of Thabye by his feet". They left their word with the children whom they found loitering round the gate, and went into the town.

[277] **The Venerable Sariputta's Feat of Intellectual Power.**

On that day, the Chief Disciple the Venerable Sāriputta, went for the usual round of receiving food fairly late in the morning, as he had been sweeping certain places in the monastery, filling pots with drinking water and nursing the sick within the precincts of Jetavana monastery. As he reached near the gate he came upon those branches of Thabye. He therefore asked the nearby children about the strange spectacle. They gave a full account of it to the Mahāthera.

Whereupon, the Venerable Sāriputta asked them to smash the Thabye branches. The boys replied: "Reverend Sir... we dare not do it... we are afraid ..."The Venerable Sāriputta urged them again by saying a few words of encouragement: "Boys don't be afraid; should they ask you as to who was behind you, just let them know that I, Sāriputta, the Chief Disciple of the Tathāgata, had asked you do it, and tell them also that if they want to challenge me in debate, to come to Jetavana monastery." The boys summoned their courage and smashed the Thabye branches as instructed. The Venerable Sāriputta went on his round of receiving alms and returned to the monastery.

When the four sisters came out of the town, they asked the boys: "Who has asked you to destroy our Thabye branches?" They told them all about it.

The four women went back into the town, each moving along a different route, announcing "We learn that the Chief Disciple of the Buddha, known as Sāriputta, is ready to engage in dispute with us; will those wishing to hear the debate come along...". Many people came out and went along with them to the Jetavana monastery.

Venerable Sāriputta felt that presence of women folk in the residential area of bhikkhus was not permissible, and so he went to the central part of the precincts of the monastery to meet them. On arrival, the women folk asked: "Did you ask the boys to smash up our Thabye branch?" "Aye... I did it" was the reply. Whereupon those women challenged the Venerable Sāriputta to a debate on ideology. The Venerable Sāriputta accepted their challenge and asked them as to who should start questioning. They replied "The onus of questioning rests [278] with us". To which the Venerable Sāriputta said "Yes, you, being women folk, start questioning."

The four women took positions, one on each of the four sides, and thrust a barrage of questions, thousand in number, which they had learnt from their parents. The Venerable Sāriputta gave prompt answer to every question, just like cutting off the stalk of lily with a double-edged sword leaving no problem unsolved. He then invited more questions

from the four women, who being subdued, replied "Most reverend Sir... We know this much only".

The Venerable Sāriputta said: "Well, wanderers ... I have answered all the one thousand questions that you have asked, and now I will ask you only one question and will you answer it?" Knowing by now some what about the Venerable Sariputta's standing, they dared not reply courageously "Please do, Venerable Sir, we will answer your questions"; they said, meekly, "Reverend Sir... please do; we will answer if we possibly can". Before putting forward his question Sāriputta made it plain to them that the question which he was about to ask was not of higher standard but one set for prospective novices who have to learn them after becoming Samaneras and asked this question: "What is meant by one Dhamma?" (*Ekam nāma kim*).

The four ascetic women could not make head or tail of the problem. The Venerable Sāriputta asked them: "Heretic women... answer the question", and they admitted their inability: "Reverend Sir... we have not the vaguest idea of the answer". The Venerable Sāriputta told them: "Now that I have answered your one thousand questions while you cannot answer a single question of mine: who, then, is the victor and who are the vanquished?" Their reply was: "Reverend Sir... you are the conqueror and we are the conquered". The Venerable Sāriputta asked: "What would you do in the circumstances?". They told the Mahāthera of what their parents had asked them to do in the event of their defeat (as related in the preceding chapters), and expressed their desire to receive ordination under the patronage of the Mahāthera.

The Venerable Sāriputta gave them this instruction: "This is not the right place for you women folk to receive ordination and you will be best advised to go to the monasteries of bhikkhunis with our [279] introduction and ask to be ordained there". Accordingly they went to the monasteries of the bhikkhunis with the introduction of the Mahāthera and received ordination. (They received ordination under the patronage of Uppalavan Theri, according to Jātaka Commentary) They attained Arahantship within a short space of time through mindful, earnest effort in the practice of the Path. (The Tathāgata expounded an account of this episode in *Culakalinga Jātaka*, vide *Catukka Nipatta*. For further particulars, please refer to five hundred and fifty Jātaka).

(N.B. This episode happened only when the Tathāgata was taking up residence at Jetavana monastery of Sāvatti, some time after the emergence of Bhikkhuni Sasana with the approval of Tathāgata in compliance with Mahapajapati Gotamī's express request while Tathāgata was residing in Mahāvana forest, Vesali. This interesting episode has

connections with the story of wandering Saccaka, hence its exposition here.)

The Story of Wandering Ascetic Saccaka.

As stated above, the four women ascetics had a younger brother called wanderer Saccaka, who was acting as an instructor of the royal princes of Vesali.

It was during the period when Tathāgata was in residence at Kutagara monastery in Mahāvana forest near Vesali, that wanderer Saccaka, son of sectarian Nigandha was proclaiming himself as one skilled in debating, one who was very learned; and people also took him to be a holy person. He was boasting to the Vesali citizens:

"I have never come across any person claiming himself to have bhikkhu followers, to be a sectarian, a sectarian Leader, a Samana Brahmana or one worthy of Homage, a Perfectly Self-Enlightened Buddha, who could resist without perspiring from their arm-pits when I refute and rebuke them on grounds of views; and even senseless logs or wooden blocks could not remain unshaken when I talk about things in terms of views, leave alone the living creatures!

Wanderer Saccaka was, in fact, going about the city and boasting himself as one who was out to find faults with Samana Gotama. On one [280] morning, as he was strolling about and taking walking exercise, he noticed the Venerable Assaji on his round of receiving alms at a distance. He thought to himself:

"I am a person, who has been contemplating how to dispute with Samana Gotama's teaching though I cannot do it yet, since I have no means of knowing his views. I must therefore try to get to know his views before I could challenge him in a proper manner. The Venerable Assaji is well versed in Samana Gotama's views and I should make him to declare their doctrine firmly before I could find fault with Gotama and rebuke him."

He approached the Venerable Assaji with that end in view, and entered into conversation with the Mahāthera after exchanging friendly greetings: "O Assaji ... how does Samana Gotama exhort his disciples? In how many ways does he give them instructions in minute detail?"

Whereupon, the Venerable Assaji explained him in this way:

"O descendent of Aggivessana, wanderer Saccaka the Tathāgata exhorted his disciples in this manner. He gave detailed instructions in various

ways:-

"Bhikkhus Corporeality (Rupa) is impermanent, sensation is impermanent, perception is impermanent, volitional activities are impermanent, six-fold consciousness is impermanent. Corporeality is not self, sensation is not self, perception is not self, volitional activities are not self, six-fold consciousness is not self (Atta). All conditioned things are not permanent; all dhammas are without self.

O descendent of Aggivessana, wanderer Saccaka. The Tathāgata had exhorted his disciples in this way. He had given many detailed instructions in various ways."

The above is the Venerable Assaji's reply to heretic Saccaka's query.

(Points of special interest worthy of note: From the foregoing statement, it will be seen that, in his reply to Saccaka's query, the Venerable Assaji mentioned facts of 'Impermanence' and 'Unsubstantiality' or Non-self, but nothing was said about the fact of [281] 'Suffering'. The reason for the omission of the fact of suffering has been explained in the Commentary as follows:-

"Had the Venerable Assaji mentioned the fact of suffering as Corporeality is suffering, sensation is suffering, perception is suffering volitional activities are suffering, six-fold consciousness is suffering, Saccaka might get a chance for disputation. This is because, figuratively speaking, Path and Fruition are counted as suffering (*sankhāra dukkha*); hence omission of the fact of suffering; other wise, Saccaka would have asked: "O Assaji what is the object of your receiving ordination?" Then the Venerable Assaji's reply would be "For the sake of Path and Fruition". In such a case, he would be exposed to censure: "O Assaji your Sasanā, after all, does not lead to emancipation, in reality, your so called Sasanā simply is a place of oppression and destruction; your so called Sasanā is a kind of *Ussada* plane of misery! Therefore, your minds are void of desire for joy; indeed, you all have been wandering round striving anxiously after suffering". It was for this reason that the Venerable Assaji had purposely avoided the employment of the figurative term (*pariyāya*), and adopted the abstract term (*nippriyāya*) that could not have another meaning, hence exclusive presentation of 'Impermanence' (*anicca*) and Unsubstantiality' (*anatta*).

Where upon, Saccaka said: "O Assaji what improper things do I hear?; we have heard what Samana Gotama has been preaching; perhaps we could meet with honourable Gotama some time when there might be some discussion. Perhaps we could then rid him of this evil view."

At that time five hundred Licchavi princes were assembled at the Assembly Hall to transact some business. Saccaka thought to himself;" I was unable to decry the views of Samana Gotama in the past for not knowing anything about it. Now I have learnt about them from his great disciple Assaji: I know them fully well; I had better go to his place and reproach him for his views.

He went first to the Assembly Hall where his five hundred Licchavi princes were holding a meeting. He bid them to come out from the chamber, shouting:

[282] "Come forth, honourable Licchavis. Come forth honourable Licchavis. Today, there will be a discussion between Samana Gotama and myself upon his view; it is going to be a grand show! Assail, one of the five bhikkhus and a well-known disciple of Samana Gotama, has stood firmly on the view of Impermanence and Unsubstantiality: If Samana Gotama also stood firm on the same view of *anicca* and *anatta*,

(1) Just as a powerful man taking hold of a long fleeced ram by its fleece, might pull, push and pull it about, even so will I pull and push and pull Samana Gotama about with my arguments and refutations of his view.

(2) Just as a powerful workman of a liquor shop, taking a big mat from the liquor shop, might throw it into a deep lake and seizing it by the corner, might pull it, push it, and shake it even so will I pull, push and shake Samana Gotama about with my arguments and refutations of his view;

(3) Just as a powerful drunkard, taking hold of a liquor strainer by its edge, might shake it up, shake it down, and toss it about even so will I shake up, shake down and toss about Sammana Gotama with arguments and refutations of his view;

(4) Just as an elephant, which gets infirm only when it is sixty, might get down into a deep pond and play the game of washing hemp, even so will I play with Samana Gotama as in the game of washing hemp with my arguments and refutation of his view;

(N.B. When hemp stalks are in the process of being transformed into fibres, they are made into bundles and dipped in the water for softening. After three days when they are soft and pliant, workmen come with provisions, such as drinks and eatables, for enjoyment when the work is over. They take hold of bunches of hemp and strike them hard against

the planks laid on their right, left and front in turn, while they enjoy food and drink.

The royal elephant, imitating the action of hemp workers, goes deep into the pond and drawing water with its trunk, [283] blows it on its head, on its back, on either side of its body, and in between its thighs. Hence the term, (*Sana dhovika*) playing the game of washing hems.)

"O Licchavi princes come forth come forth. Today there will be a debate between me and Samana Gotama on his view. Its going to be a grand show!" Thus Saccaka invited his disciples.

Among the Licchavi princes there were (1) those who expressed their conviction that 'Samana Gotama is not capable of refuting the views of Saccaka, it is only Saccaka who will be able to refute the view of Samana Gotama. and (2) those who said: What kind of a man is Saccaka that he would be able to refute the Buddha; It is the Bhagavā only who will be able to refute Saccaka".

Then Saccaka made his way towards Kutagara monastery in the company of two hundred Licchavi princes. It was noon then and many bhikkhus were walking to and fro to repulse sloth and torpor after having rich food. (In other words, those bhikkhus were mediators in the day time (*divā padhānika*) who usually took a walk to and fro to expose themselves to the sun at noon and then bathed; they found this practice most helpful in developing concentration in their meditation).

Saccaka approached those bhikkhus and asked: "Friends where does Honourable Gotama take residence at the present moment? we would like to see him"

Early at dawn on that day, the Tathāgata, after abiding in *Mahā Karuṇā Samapatti* looked into ten thousand universes and perceived through his Omniscience, that tomorrow Saccaka would be coming along with many Licchavi princes to rebuke him concerning his view. He, therefore, took his bath early in the morning and went out for receiving alms accompanied by bhikkhus. On return he did not go into the Scented Chamber but went straight into the Mahāvana forest and sat under a shady tree for the convenience of the visiting crowd led by heretic Saccaka, in due course of time.

Those bhikkhus whom Saccaka had contacted were the meditating bhikkhus, who had just returned from the Tathāgata. They, therefore readily replied indicating with their clasped palms pointing towards the

[284] Tathāgata, saying: "O Saccaka, the Tathāgata is sitting under a tree in the Mahāvana forest to spend the day."

Thereupon Saccaka went into Manavana forest, in the company of a huge mass of people. He approached the Tathāgata, and after a cordial exchange of greetings with the Tathāgata, sat at a suitable spot. (It should be noted that in addition to five hundred Licchavi princes who were his disciples, the huge crowd following him, now consisted of numerous citizens of Vesali who were out to witness the debate between the two distinguished personalities.)

Those who came along with Saccaka may be divided into five categories: (1) Some people paid homage to the Tathāgata and sat at suitable places, (2) Some exchanged greetings with the Tathāgata, saying words that would remain ever fresh in their hearts throughout their lives, and sat at suitable places, (3) Some bowed with palms towards the Tathāgata and sat at suitable places, (4) Some announced their names and lineage and sat at suitable places, (5) Some simply sat down in complete silence.

Having sat down at a suitable place Saccaka addressed the Tathāgata: "May I, with your approval, submit a question concerning a certain subject?" The Tathāgata replied: "Ask, Aggivessana, whatever you like" (This is the sort of invitation to questions, peculiar to Fully-Self-Enlightened Buddhas, and beyond the range of Pacceka Buddhas and Savakas.)

Saccaka started questioning: "O Honourable Gotama how do you exhort your disciples? What part of your many teachings is most emphasised for your disciples?" To which Tathāgata replied:

"O descendent of Aggivessana, Wanderer Saccaka. I exhort my disciples in this manner. This part of the many teachings is most emphasised for my disciples.

"Bhikkhus Corporeality is impermanent, sensation is impermanent, Perception is impermanent, volitional activities are impermanent, six-fold consciousness is impermanent: Bhikkhus corporeality is not self, sensation is not self, perception is not self, volitional activities are not self, six-fold [285] consciousness is not self (*Atta*). All conditioned things are impermanent; all conditioned and unconditioned things (dhamma) are not self(atta)

"O descendent of Aggivessana, Wanderer Saccaka this is how I exhort my disciples; this part of the many teachings is most emphasis for my disciples."

Saccaka said: "A simile occurs to me". The Tathāgata then told him. "O descendent of Aggivessana, reveal it (boldly and vividly).

"Just as seeds and trees cannot grow without depending and resting on the earth that affords support, or just as a manual worker cannot accomplish his task without depending and resting upon the earth that affords support. O Honourable Gotama even so, this individual person produces merit or demerit based on corporeality (that is Atta or self): this individual person produces merit and demerit based on sensation (that is Atta or self); this individual person produces merit or demerit based on perception (which is Atta or self); this individual person produces, merit or demerit based on volitional activities (which is Atta or self); this individual person produces merit or demerit based on six-fold consciousness (which is Atta or Self).

Thus Saccaka presented his view on Atta (Soul) theory by way of similes: (He had likened the five-fold aggregate to the earth; sentient beings are dependent on the five-fold aggregates like the earth. They produce merit or demerit based on the five-fold aggregate.) "The Honourable Gotama has thus discarded the very evident and manifest Atta and declared it to be Anatta (non-self)". Thus Saccaka presented his Soul theory firmly supported by seeming similes.

The supporting similes presented by Saccaka are notable, quite valid and firm. With the exception of the Fully Self-Enlightened Buddhas, there is no one capable of refuting his criticism and condemning his Soul theory. In fact, there are two types of people (1) those who are tractable by Fully Self-Enlightened Buddhas only and (2) those who are tractable by Savakas. Those in category (2) can be corrected by the [286] Buddhas and the disciples, but those in category (1) can be guided by the Buddhas alone. Wanderer Saccaka belonged to the first category and could be instructed only by the Buddha. The Tathāgata had, therefore, decided to personally rectify and refute his view:

"The descendent of Aggivessana, Saccaka. Do you say that corporeality is myself (atta), that sensation is myself (atta) that perception is my body (atta), that volitional activities are myself (atta), that six-fold consciousness is myself (atta)?"

Saccaka came to realize then that "Samana Gotama has put me in difficulty making me to declare, confirm and admit my soul theory (*atta vada*) in the presence of an audience" Should anything untowards happens, I will alone be condemned for my soul theory" and thinking of citing the people of Vesali as co-adherents of atta, he replied:

"O Honourable Gotama-Indeed, I do say: "Coporeality is my atta, sensation is my atta, perception is my atta, volitional activities are my atta, six-fold consciousness is my atta and the general mass of citizens of Vesali also say this."

Tathāgata, being a hundred thousand times superior to Saccaka in matters of beliefs, would not let him make other people to share the same fate with him; he would make his conquest over Saccaka alone, and said to him:

"Saccaka what has the great mass of people to do with this? I urge you, Saccaka, to explain your own view".

(What Tathāgata meant to say was this: Not all of these people are out to refute my view You are the only one who have come to refute my view; they are here because you have invited them to witness the debate. The onus of expressing the view rests with you, and don't let them share the same fate with you.)

Saccaka was thus pressed to repeat his own view:- "O Honourable Gotoma Indeed, I do say: "Coporeality is my atta, sensation is my atta, perception is my atta, volitional activities are my atta, six-fold consciousness is my atta."

[287] After causing Saccaka to explain his own view, Tathāgata proceeded to ask:

"Saccaka since you have admitted that the five-fold aggregates are atta I will ask you in turn about this; answer me as you wish: Saccaka what do you think of the question I am about to ask? Would an anointed king like Pasenadi Kosala, or the crowned king Ajatasattu, ruler of Magadha, son of Queen Vedehi, have the power in their respective realm to order the execution of one deserving to be put to death, to order the confiscation of one whose property deserves to be confiscated and to banish one deserving of banishment?"

In answer to the above question, Saccaka replied:

"O Honourable Gotama, a king like Pasenadi Kosala, or the crowned king Ajatasattu, ruler of Magadha, son of Queen Vedehi, have the power in their respective realm to order the execution of one deserving to be put to death, to order the confiscation of one whose property to be confiscated and to banish one deserving of banishment?"

O Honourable Gotama even those Federated State Governments like Vajjis or Mallas would have power in their respective realm to order the execution of one deserving to be put to death, to order the confiscation of one whose property deserves to be confiscated and to banish one deserving of banishment?" What more need we say of an anointed king such as King Pasenadi of Kosala or King Ajatasattu of the Kingdom of Magadha, the son of Queen Vedehi? He would have the power, O Gotama, he deserves to have the power."

(Tathāgata had purposely brought Saccaka to bay in order to completely crush his soul theory (Atta vāda); Saccaka being unwise had even gone to the extent of "sharpening the weapon meant for his execution" by mentioning the Governments of Vajjis and Mallas in support of his statement).

O Saccaka, How do you like the question I am about to ask? You have said "corporeality is my atta (self). If so, can you [288] cause it to obey your words, saying "Let my corporeality should be thus: Let my corporeality should not be thus?"

When the Tathāgata asked in such a point blank manner Saccaka remained completely silent.

(N.B. Saccaka had discovered his grave mistake. He thought to himself; "Samana Gotama had brought about the destruction of my view; I was foolish enough to have created a chance for Samana Gotama to defeat me in my own game; I have been ruined beyond redemption; in case I say. "I can prevail my power upon my corporeality", Licchavi princes would stand up and rebuke me for my ugly figure (body) compared with their own beautiful, admirable bodies resembling those of celestial beings of Tāvātimsa.

In case I choose to say "I cannot prevail my power upon my body, Samana Gotama would stand up and rebuke me:" O Saccaka you already have said that you have control over your body, and you have retracted your own profession". He has placed himself on the horns of a dilemma. He therefore kept complete silence.

For the second time the Tathāgata called upon Saccaka to answer the same question:

"How do you like the question I am about to ask: You have said "corporeality is my atta (self). If so, can you cause it to obey your words, saying "Let my corporeality should be thus: Let my corporeality should not be thus?"

Saccaka remained completely silent, and did not answer the Tathāgata's question for the second time in succession.

(If no answer was given to a reasonable question put by a Fully Self-Enlightened Buddha for three times in succession, it constitutes a grave act of excruciation against the Buddha, and the offender's head is liable to be split into seven parts, according to the course of the principle Law of Nature, Dhamma-Niyāma.)

Fully Self-Enlightened Buddhas, had fulfilled the Pāramīs for four Asankheyya and a hundred thousand aeons, out of great compassion for all beings, and, as such, the Tathāgata did not repeat the question [289] for the third time, but changed the subject of discussion: "Saocaka speak up now; this is not the time for you to keep silent: the head of one who does not answer a Buddha's reasonable question for three times in succession is liable to get split into seven parts spontaneously".

Then Sakka could not help coming to the scene under the guise of an ogre holding a burning, blazing, flaming thunder bolt and stood right on top of Saccaka's head, as though threatening to punish him should he fail to answer the Tathāgata's reasonable question for three times. The strange spectacle was visible only to the Tathāgata and Saccaka (no one else could see it).

(N.B. Sakka had come holding a thunderbolt in his hand and stood above Saccaka-having great compassion for him like the Buddha, and to persuade him to give up his wrong views by threatening him in the guise of a terrible ogre wielding a thunderbolt. He made his appearance, not because he actually wanted to do harm to Saccaka but because no untoward mishap to any one should ever occur in the presence of a Buddha. (Majjhima Tika)

The reason why Sakka came under the guise of an ogre was that, he had a desire to cause Saccaka to turn a new leaf and accept the Right View. Sakka was in the company of Sahampati Brahma when the latter approached the Buddha with a formal request to preach the Dhamma. Both of them requested the Buddha to preach the Dhamma, and they, on their part, undertook to see to it that reluctant people are persuaded to act according to his instructions. "Let yours be the authority of the Dhamma, and ours will be the law of temporal authority." Hence the appearance of Sakka under the guise of an ogre in fulfilment of his undertaking. (Majjhima Commentary).

When Saccaka saw Sakka under the guise of an ogre, his body perspired

profusely through fright, beads of sweat streaming down, and waves of sounds swirled right round in his stomach. He looked around to see if there was any one also witnessing the strange phenomenon and saw none. He thought it would be unwise to shout out "a great ogre" when no one saw it, and would be like creating a chance for the people to turn against him saying, "We also have eyes; but you are the only [290] one seeing the ogre; you see it only because you dispute with Samana Gotama" . He was so shaken that his hair stood on end and goose flesh developed all over his body. He found no one but the Buddha to take refuge in, and seeking shelter, protection and refuge only in the Bhagavā, spoke to the Buddha thus: "Be pleased to ask me, Honourable Gotama; I will answer."

The Tathāgata asked him:

"Saccaka how do you like the question I am about to ask." You have said, "Corporeality is my atta.' If so, Do you have power over that corporeality and can you say 'Let my corporeality be thus; let my corporeality be not thus'?"

Saccaka replied: "Honourable Gotama. I do not have the power". Then, Tathāgata warned him:" Saccaka think over it again, ponder [291] over it again before you give an answer. What you said before does not agree with what you said later; and what you said later does not agree with what you said before. They do not collaborate one another". and he proceeded to ask:

"Saccaka how do you like the question I am about to ask."

You have said, "Sensation is my atta.' If so, Do you have power over that sensation and can you say 'Let my sensation be thus; let my sensation be not thus'?"

Saccaka replied: "Honourable Gotama. I do not have the power".

Then, Tathāgata warned him:" Saccaka think over it again, ponder over it again before you give an answer. What you said before does not agree with what you said later; and what you said later does not agree with what you said before. They do not collaborate one another" and he proceeded to ask:

"Saccaka how do you like the question I am about to ask." You have said, "perception is my atta.' If so, Do you have power over that perception and can you say 'Let my perception be thus; let my perception be not thus'?"

Saccaka replied: "Honourable Gotama. I do not have the power". Then, Tathāgata warned him: " Saccaka think over it again, ponder over it again before you give an answer. What you said before does not agree with what you said later; and what you said later does not agree with what you said before. They do not collaborate one another" and he proceeded to ask:

"Saccaka how do you like the question I am about to ask." You have said, "volitional activities are my *atta*.' If so, Do you have power over those volitional activities and can you say 'Let my volitional activities be thus; let my volitional activities be not thus'?"

Saccaka replied: "Honourable Gotama I do not have the power". Then, Tathāgata warned him: " Saccaka think over it again, ponder over it again before you give an answer. What you said before does not agree with what you said later; and what you said later does not agree with what you said before. They do not collaborate one another" and he proceeded to ask:

"Saccaka how do you like the question I am about to ask." You have said, "six-fold consciousness is my *atta*.' If so, Do you have power over that six-fold consciousness and can you say 'Let my six-fold consciousness be thus; let my six-fold consciousness be not thus'?"

Saccaka replied: "Honourable Gotama I do not have the power". Then, Tathāgata warned him: " Saccaka think over it again, ponder over it again before you give an answer. What you said before does not agree with what you said later; and what you said later does not agree with what you said before. They do not collaborate one another".

Tathāgata continued to exhort Saccaka by expounding a discourse which involves questioning and answering three times, a mode of teaching known as *'Teparivatta dhamma desanā*.

"Saccaka what do you think of this?, Is corporeality permanent or impermanent?"

Saccaka answered: 'Impermanent, O Gotama' "That which is impermanent, is it painful (*dukkha*) or pleasant (*sukha*)? "Painful, O Gotama".

[292] "Would it be proper to consider that this corporeality, which is impermanent, painful and subject to change as. This corporeality is mine (through clinging), this corporeality is I (through conceit); this is my *atta*

(through wrong view). Saccaka answered: O Gotama It is indeed not proper.

Wanderer Saccaka what do you think of this? Is sensation ...p... is perception pare volitional activities ...p...: Saccaka how do you think of the question that I am about to ask: Are the six kinds of consciousness permanent or impermanent? Saccaka answered: Venerable Gotama impermanent." That which is impermanent, is it painful or pleasant? "Painful, O Gotama"

Would it be proper to consider the six kinds of consciousness, which are impermanent, painful and subject to change as "This consciousness is mine (through clinging), this consciousness is I (through conceit); this consciousness is my *atta* (through wrong view).

Saccaka answered: "Venerable Gotama, it is indeed not proper."

Just as an expert snake charmer caused the snake concerned to suck its venom out of the bitten part of the body of the victim, even so the Tathāgata had caused Saccaka to admit by his own mouth the fact that the five *khandhas* are impermanent, painful and insubstantial, and not permanent, pleasant and substantial as he had primarily maintained by word of his mouth and in the presence of the same audience comprising Licchavi princes. (The venom that is the false view of *atta* which had appeared out of the mouth of Saccaka had been made to be sucked out by the same mouth of Saccaka and an admission to be uttered that it is *Anatta*, not self in the presence of the audience)

In this manner the Tathāgata had Saccaka to definitely admit that five *khandhas* are impermanent, painful and insubstantial in the presence of throngs of people, and being desirous of subduing him to accept the Truth with his head hanging down, the Tathāgata went on to ask:

Heretic Saccaka, how would you like the question that I am about to ask: When a person clings to *dukkha*, adheres to [293] *dukkha*, cleaves to *dukkha* and considers *dukkha* (the five-fold aggregates) as this *dukkha* is mine (through clinging); this *dukkha* is I (through conceit) and this *dukkha* is my *atta* (self) (through wrong view), could he himself accurately understand *dukkha* (with three *prīṇās*)? Could he remain abiding in complete extinction of *dukkha*?

Saccaka answered: "O Honourable Gotama How could it be possible! it is an impossibility! Whereupon, Tathāgata went on to ask:

Wanderer Saccaka how would you think of the question I am about to

ask: If that is so, being clung to those *dukkha* (of five aggregates), attached to those *dukkha* (of five aggregates), cleaving to those *dukkha* (of five aggregates), do you not hold the wrong view, and consider that this *dukkha* (the five aggregates) is mine; (through clinging), this *dukkha* (five aggregates) is I (through conceit), this *dukkha*(five aggregates) is my *atta* or self (through wrong view); in view of all this, you are on the wrong track in respect of view?

Saccaka answered: O Honourable Gotama How could it not be so! I do consider it so ".

Then the Tathāgata gave further exhortation to Saccaka:

"Saccaka, it is as if a man, desiring heart-wood, seeking heartwood, and wandering about might enter the forest with a sharp hatchet. He might see there a plantain tree with a straight stem, devoid of a budding stalk. He cut off the bottom part and then cut off its crown. Then he might peel off the sheaths of the stem. Having peeled off the sheaths of the stem, that man would not get even the sap wood, let alone heart-wood.

In the same way, Saccaka, as I question and cross-question you for reasons in regard to your view, you prove to be empty, futile and a great failure.

O Saccaka, you have been boasting among the citizens of Vesali, through empty pride thus: "I have never come across such persons as Samana Brahmanas or Fully Self-Enlightened Buddhas, one who could resist me without perspiring from their [294] arm-pits when I refute and rebuke them on grounds of views; and even senseless logs or wooden blocks could not remain unshaken when I talk about things in terms of views, leave alone the living beings."

The Tathāgata then exposing his golden coloured body to the assembly said "Saccaka there is no trace of perspiration on my body."

(N.B As a matter of course, a compounded body perspires one time or the other; hence, the Tathāgata said: 'there is no trace of perspiration on body at the moment.

As regards 'exposition of the golden coloured body' it does not mean that the whole body was exposed to view. It is customary among the Buddhas to have the button-knob properly fixed to the button-ring of the robe, when they take their seat before an audience. **The Tathāgata**, on this occasion, held the robe above the upper part of the throat and dropped just four inches of it to permit of emergence of red rays, whirling round

like a stream of liquid gold or flashes of lightning, right round the head of the **Tathāgata**, resembling a golden tabor and shooting skywards.

The Tathāgata had done such a thing to dispel doubt, if any, on the part of the people, In case the Tathāgata did not disclose the true aspect by exposing (the body), certain people might gainsay "we can see beads of perspiration streaming down Saccaka's body; Samana Gotama had said he had no sweat but we cannot know if it is true because his body is completely cloaked in a double-layered robe".)

When the Tathāgata had said thus, Saccaka sat speechless with a sad look, drooping shoulders and downcast head and at his wit's end.

Licchavi Prince Dummukha's Statement.

Then a Licchavi prince, Dummukha seeing Saccaka speechless with a sad look, drooping shoulders and downcast head and at his wit's end, addressed the Tathāgata: "Most Exalted Tathāgata a simile has come [295] into my head." The Tathāgata urged him; "Dummukha, reveal it" Prince Dummukha addressed the Tathāgata thus:

Most Exalted Tathāgata there was a pond near a village or a marketing place A crab was living in that pond. Many boys and girls, coming out from that village or town, might approach the pond and might go down into the pond; taking the crab out of the water, they might put it on dry ground. And, Venerable Sir, as often as that crab would thrust out a claw, those boys and girls would cut it, break it and smash it with sticks and potsherds. Just as that crab, with its claws cut, broken and smashed, would be unable to get down into the pond again as before, even so, Venerable Sir, Saccaka will be unable now to come round to the Buddha to make refutations and assertions as the Bhagavā has cut, broken and smashed all the distorted, conceited, twisted views of Saccaka."

Whereupon, Saccaka asked Dummukha: "Dummukha... stop it, Dummukha... stop it; (you are a person with rough speech;) we are not speaking with you, nor are we discussing with you; we have been discussing with the Venerable Gotama." He thus objected to Dummukha's participation in the conversation.

(When other Licchavi princes heard the simile quoted by prince Dummukha, they remembered the contemptuous treatment received at the hands of Saccaka while undergoing training under his care. "They thought the table had turned and it was the most opportune time for them to revenge on their common enemy by quoting different similes, in the manner of delivering blows to a fallen enemy. So they waited their turn

thinking of similes they would quote.

Saccaka had a presage of what the princes were planning and what was in store for him. He knew "These princes were impatiently waiting their turn; if each of them gets the chance to come out with his simile, I will never be able to raise my head again in such crowds." He therefore planned to avoid such a mishap by approaching the Tathāgata with a request to solve a problem before they could intervene as planned." It was with this intention that he had deterred prince Dummukha from intervention and approached the Tathāgata with the request:)

[296] "Venerable Gotama ... please leave aside my words, as well as those of many samanās and brahmas. Such words may be taken as idle talks. To what extent does a disciple of yours practise according to the teaching following the instruction and abide by the teaching of Gotama, having overcome uncertainty, having dispelled all doubts, having gained the courage of conviction and not dependent on others in matters of faith?"

The Tathāgata gave the following answer in compliance with his request:

"Wanderer Saccaka, in this Sāsanā, a disciple of mine, sees any or all corporeality with right understanding as they really are, whether past, future, or present, in oneself or outside oneself, gross or subtle, mean or exalted, far or near, in these eleven different manners, through *Vipassana Ñāna, Magga Ñāna*, thus: this corporeality is not I, this corporeality is not mine, this corporeality is not my *atta*, self,' ...p... all sensation ...p... all perception ...p... volitional activities ...p... sees any or all six-fold consciousness with right understanding as they really are, whether past, future, or present, in oneself or outside oneself, gross or subtle, mean or exalted, far or near, in these eleven different manners, through *Vipassana Ñāna, Magga Ñāna*. Thus: this consciousness is not mine; this consciousness is not I; this consciousness is not my *atta*, self."

Wanderer Saccaka ... it is to such an extent does a disciple of mine practise according to the teaching following the instruction and abide by the teaching, having overcome uncertainty, having dispelled all doubts, having gained the courage of conviction and not dependent on others in matters of faith?

(According to Canonical terms, the three Lower Fruitional Stages are termed *Sikkha bhūmi*, i.e. the Sikkha personalities (trainees); Canonical term of Arahatta Fruitional Stage is termed the *Arahatta puggalas* or the abode of *Ariya puggalas* exclusively.

[297] Herein, the term 'sees' signifies a continuing process, not having completed the act of seeing. Although Saccaka was not acquainted with the terms employed in the Sasana, it occurred to him that 'sees' is somewhat short of 'realization', and so he addressed the Tathāgata again.)

"Venerable Gotama...to what extent (in what manner) does a bhikkhu, become an *arahant*, having eliminated *āsavas*, having accomplished *Magga* practices, having done what is to be done, having laid down the burden (of aggregates, defilement and conditioned existence) having attained his own goal of *Arahatta phala*, having destroyed all the fetters of existence, and having become emancipated through full comprehension?"

The Tathāgata replied:

"Wanderer Saccaka, in this Sāsana, a disciple of mine, sees any or all corporeality with right understanding as they really are, whether past, future, or present, in oneself or outside oneself, gross or subtle, mean or exalted, far or near, in these eleven different manners, through *Vipassana Ñāna*, *Magga Ñāna*, thus: this corporeality is not I, this corporeality is not I, this corporeality is not my atta, self, ...p... all sensation ...p... all perception ...p... volitional activities ...p.. sees any or all six-fold consciousness thus: this consciousness is not mine, this consciousness is not my atta, self." and becomes emancipated having no clinging.

Wanderer Saccaka ... it is to that extent does a disciple of mine become an Arahant, having eliminated *āsavas*, having accomplished Magga practices, having done what is to be done, having laid down the burden (of aggregates, defilement and conditioned existence) having attained his own goal of Arahatta phala, having destroyed all the fetters of existence, and having become emancipated through full comprehension?

Wanderer Saccaka ... such a bhikkhu, with the mind thus emancipated becomes endowed with three eminent qualities, namely,

[298] [eminence](#)² in insight, eminence in practice and eminence in emancipation.

Wanderer Saccaka, a bhikkhu with his mind thus emancipated, reveres, esteems, honours, and venerates the Tathāgata saying:

Buddho boddhāya desesi danto yo dhammathāya ca samathāya santo dhammaṃ tinnova taraṇāya ca nibbuto nibbānatthaya taṇ lokasaraṇaṃ name.

-Our Teacher, the Buddha, having gained Enlightenment with regard to the Four Noble Truths expounds the Dhamma to enlighten sentient beings.

-Our Teacher, the Buddha, having subdued or tamed himself, expounds the Dhamma to tame sentient beings.

-Our Teacher, the Buddha, having extinguished the flame of defilements himself, expounds the Dhamma to sentient beings to help extinguish the flame of their defilement;

-Our Teacher, the Buddha, having crossed over Four Great Oghas (floods of sensual desire, rebirth, wrong views and ignorance), expounds the Dhamma for crossing over;

-Our Teacher, the Buddha, having achieved total extinction of *kilesa*, expounds the Dhamma to sentient beings, for achievement of total extinction of their *kilesa*.

Offering of alms-meal to the Buddha by Wanderer Saccaka.

When Tathāgata had thus explained the Exalted State of the Fruit of Arahatta, Saccaka addressed the Tathāgata:

O Venerable Gotama ... we have, indeed, offended you and were impudent to think that we could dispute your views and [299] refute them; we have tried to disparage you with harsh and discourteous words.

O Venerable Gotama ... for example: a person might find safety after attacking an elephant in must. But there could be no safety for a man attacking the Honourable Gotama.

O Venerable Gotama ... a man who attacks a blazing mass of fire might find safety but there could be no safety for a man attacking the Honourable Gotama.

O Venerable Gotama ... a man who attacks a dreadful and poisonous snake might find safety, but there could be no safety for a man attacking the Honourable Gotama.

O Venerable Gotama ... we have, indeed, offended you and were impudent to think that we could dispute your views and refute them; we have tried to disparage you with harsh and discourteous words.

(N.B. Saccaka said, "there could be no safety for a man attacking the

Honourable Gotama." It meant that, any one who chanced to pass strictures on the Venerable Gotama in a debate on views cannot escape from being destroyed and had to depart with his views completely demolished. It should be noted that, the Tathāgata had not caused harm to the life of any one like a big elephant, a great bon-fire or a venomous snake.

Saccaka had made such a statement with three similes not intending to praise the Tathāgata, but to blow his own trumpet. For example: a King, who had caused the death of an enemy might speak highly of the defeated by remarks such as: "that man is such a brave and courageous one", just to glorify his feat of arms.

Saccaka had, in like manner, praised the Tathāgata who was difficult to be approached by an ordinary being, by the similes of a big elephant, a great bon-fire and a venomous snake just to show that he was the only wise man with great courage to have challenged the Tathāgata to a debate on views.)

[300] When Saccaka had thus indirectly praised himself, he turned to the Tathāgata and presented an invitation: "Venerable Gotama ... May the Honourable Gotama be pleased to accept my offering of alms-meal together with the community of bhikkhus at my place tomorrow"; the Tathāgata accepted his invitation by keeping silent.

Saccaka then turned to the Licchavi princes and said: "Let Licchavi princes listen to me. The Venerable Gotama has accepted my invitation to the food offering ceremony at my place tomorrow: you might bring me whatever you think is suitable for them." When the night passed, they all brought five hundred pots of cooked food to him. Then Saccaka having made ready sumptuous food, hard and soft at his place, sent a messenger to inform the Tathāgata, "O Honourable Gotama, it is time for meal; the alms-food is ready."

Then, in the morning, the Bhagavā, having rearranged his robes and taking alms-bowl and (great) robe, went to the place of Saccaka and took the seat prepared for him, together with the community of bhikkhus. Saccaka served with his own hands sumptuous food, both hard and soft, to the bhikkhus headed by the Buddha, till they were completely satisfied and could not take any more.

When Saccaka knew that the Tathāgata had finished taking the meal, he sat down in a suitable place and addressed the Bhagavā:

"O Gotama ... May [the main beneficial result](#)³ accruing from the *dāna*

and the subsidiary consequences of the great offering be for the well-being of the donors (i.e. the Licchavis)."

Saccaka had said such a prayer under the impression that only Licchavi princes were entitled to enjoy the fruits of the act of merit; it was performed with the food donated by them. But it was Saccaka himself who should enjoy the reward because he had actually made the offering to the Buddha and the Saṅgha with what he had received from the Licchavi princes. The Tathāgata therefore removed his wrong impression by saying:

[301] Wanderer Saccaka, the merit goes to the Licchavi princes for gifts offered to a recipient like you, who is not free from raga, dosa and moha.

Saccaka, the merit goes to you for gifts offered to a recipient like me, who is free from *rāga*, *dosa* and *moha*. Thus the Tathāgata impressed upon his mind the idea of consequences of deeds of merit (so as to let it become part of his nature).

Expounding of *Mahā Saccaka Sutta*.

The above is *Cula Saccaka Sutta*. This is not the only Sutta that the Tathāgata had expounded; *Mahā Saccaka Sutta* was also expounded to him at a later date. *Mahā Saccaka Sutta* deals with two modes of meditation, namely, contemplation of the body (corporeality) and contemplation of the mind, and two types of persons, namely, *Sammuhla puggala* meaning 'bewildered person' and *Asammuhla puggala* meaning 'one who is without bewilderment'. For full particulars, please refer to Mulapāññāsa Pālī Text.

Natural bent.

The Tathāgata expounded *Cula Saccaka Sutta* and *Mahā Saccaka Sutta*. The former is as long as a section for recitation at the Buddhist Council while *Mahā Saccaka Sutta* is as long as one and a half section for recitation at the Buddhist Council. In spite of these long discourses and exhortation by the Tathāgata, Saccaka did not attain any stage of the Path and Fruition nor did he receive ordination. He did not take refuge in the three Jewels either. A question might be asked as to why then the Tathāgata had preached him such exhaustive Suttas?

The Tathāgata preached the discourses to sow the seed of the Noble Truths in him so as to reap the harvest of the Path and Fruition, in due course. This is an explanation in detail: Tathāgata perceived that Saccaka

lacked sufficing conditions for the attainment of the Path and Fruition during his life time. But he was destined to attain Arahantship two hundred years after the Buddha's Parinibbāna when the Sāsana would be in full bloom at Sihala (Sri Lanka). He would be born to the [302] family of a minister of a king'; when he became of age, he would become a bhikkhu and after learning the Tipitaka and practising the Vipassana meditation attain *Arahatta phala* endowed with Paṭisaṃbhida Ñāna. He would be popularly known as Thera Kala Buddha Rakkhita. Perceiving thus his future destiny through his knowledge of the future, *Anagata Ñāna*. the Tathāgata had instilled into his heart a spark of Truth so that it might develop into a natural tendency in due course.

When Sāsana was in full bloom at Sihala, he passed away from the celestial plane and was reborn to the family of a minister at a village that was responsible for the provision of food for a Great Monastery known as Dakkhinagiri. He received ordination when he came of age and studied Tipitaka. He eventually rose to the status of a senior bhikkhu in charge of a section of the Saṃgha. He went to pay homage in the company of his numerous disciples to his preceptor, who was responsible for his ordination.

The preceptor had made up his mind to censure his own disciple, Buddha Rakkhita, for neglecting the practices for liberation, though he had studied Tipitaka. The teacher had decided, therefore, not to sit face to face with the disciple.

Going to his master's monastery on the following day, Kala Buddha Rakkhita Thera asked his teacher: "Revered Sir ... now that I have come to see you after completion of the full course of learning the scriptures, I find that you do not seem to have the desire to see me. May I know if there is any thing wrong I have done?"

His teacher gave this answer: "Buddha Rakkhita ... do you think that you have accomplished all the tasks incumbent on a bhikkhu just because you have studied the five Nikāyas and the Tipitaka? Whereupon, he sought for instructions by asking: "Revered Sir ... if so, what should I do?" His preceptor gave the following instructions: "You must give up all the obligations to your followers (*ganapatibodha*) which obstruct your progress, and cut off all the remaining defilement by repairing to Cetiya Mountain Monastery to devote entirely to the bhikkhu Dhamma i.e. meditation.

[303] Kāḷa Buddha Rakkhita Mahāthera did as he was advised by his old master and in due course he attained the Exalted State of *Paṭisaṃbhida Arahant*. He continued to reside at the Cetiya Mountain

Monastery amidst many disciples, and became well-known as the Master of the King and the commoners, as well.

King Tissa listened to his Discourses.

At that time King Tissa was keeping sabbath in a cave known as Raja on the hill of Cetiya. He left words with a bhikkhu attending upon the Venerable Kāḷa Buddha Rakkhita: "Revered Sir ... Kindly let me know when the Venerable Kāḷa Buddha Rakkhita attends to questions or preaches Dhamma." On a day fixed for preaching, Kāḷa Buddha Rakkhita went to the precincts of Kandhaka pagoda and sat on the Dhamma throne prepared at the base of an ebony tree.

Kala Buddha Rakkhita recited the introductory stanza and started to preach the *Kāḷa Karama Sutta* as laid down in *Catukka nipatta Anguttara Pail* Text. The bhikkhu attendant to the Mahāthera went to King Tissa and informed him of the preaching of the Dhamma by Mahāthera.

King Tissa reached the site of Dhamma teaching while the Mahāthera was still reciting the introductory stanza. He stood listening the discourse on the fringe of the big audience in the guise of a commoner right through out the three watches of the night. He said "Sādhu, Sādhu" at the conclusion of the discourse. Mahāthera recognized him to be the King and asked: "How long have you been here?" "Revered Sir ... from the outset of the discourse" was his reply. When Mahāthera said: "Your Majesty ... you have done a difficult thing, indeed." To this the king made this solemn reply: "Revered Sir ... this is not a difficult thing at all for me to keep standing and listening the discourse for a night; in fact, I had been taking note of every word and following the discourse without my mind being led astray at any moment from start to finish. I swear that this my statement is true: had I told a lie, I might be stripped off my sovereignty over this island of Sihala, without having any more authority even over a tinyspot of land the size of the tip of a whip. "He thus made a solemn vow very boldly.

[304] Infinite Attributes of The Buddha.

Kāḷa Karama Sutta illustrates the attributes of the Buddha, and therefore King Tissa asked the Mahāthera: "Revered Sir ... should we take it that you have described all the attributes of the Buddha in full or are there any more besides these?" Mahāthera replied: "Your Majesty... attributes of the Buddha are infinitely incalculable, many times more than what I have just described."

The King then requested: "Revered Sir ... kindly explain us with an

example." Mahāthera gave an example in response to the King's request. "Your Majesty ... suppose there is a state paddy field measuring **one thousand pais**⁴. The amount of seeds, present in an ear or spike of corn is infinitesimal compared with the number of seeds borne by the rest of corn spikes in the whole field; even so the attributes of the Buddha that remain undescribed by me are innumerable times greater than what I have just described."(1)

The King said "Revered Sir ... please give us another example." Mahāthera said: "Just as the amount of water that would pass through the eye of a needle dipped in alignment with the current of the river Ganges is negligible compared to the remaining volume of water that flows down the mighty river, even so the attributes of the Buddha that I have described is negligible compared to those that still remain undescribed."(2)

The King said "Revered Sir ... please give us some more example." Mahāthera said: "A tiny bird of sky lark species can be seen flying merrily about the sky. Just compare the area of space that is covered by the spread-out wings with the remaining open space, and, tell me which portion of the space is greater?" The King readily responded: "Revered Sir how can you have said it to me ... it goes without saying that the amount of space occupied by the spreading wing of the bird is negligible compared to the remaining infinite portion of the space (sky)." Mahāthera told the King: "Your Majesty, even so, the attributes of the Buddha that remain unrevealed by me are far greater than what I have just described."(3)

[305] The King then addressed the Mahāthera: "Revered Sir ... you have taught well by comparing the infinity of attributes of the Buddha with the infinity of the space. May I express my profound respect and deep sense of gratitude to you. We are incapable of making a fitting homage to you. May I therefore offer you kingship and sovereign power over the island of Sihala with an area of three hundred *yojanās*! This is an humble offer of a poor man." (The King had evaluated his kingship vis avis the invaluable discourses on the Attributes of the Buddha; hence he likened the offering of his kingship as a poor man's gift.)

Kāḷa Buddha Rakkhita Mahāthera made this remark in response to the King's offer: "Your Royal Highness ... you have, indeed, shown your profound respect and deep sense of gratitude to me, and I now return your kingship you have offered me with all its glories to you with my blessings: my sincere wish is that you rule the people of the Sihala and govern them with righteousness."

((This Kāḷa Buddha Rakkhita, the Arahant, had set an example to the members of the Order. The kingship and regalia or emblems of royalty, offered out of deep devotional faith and reverence to bhikkhus are not to be accepted since they are appurtenances and luxurious belongings of worldly people. They should be returned to the donors.))

During the fifth Lent, the Tathāgata had made the first and second visit to Sihala to give exhortations to the dragon King Culodara and his nephew Mahodara. But as the Buddha made a third visit to the island during the eighth Lent, we have deferred inclusion of the first two visits in order to give a combined account of the three visits when we describe the events of the eighth Lent.

End of Chapter Twenty Three

BUDDHA TOOK RESIDENCE AT MT. MAKUḶA DURING THE SIXTH LENT.

[307] The Tathāgata, as stated elsewhere, took up residence at the forest of Mahāvana in Vesālī country during the Fifth Lent emancipating those sentient beings who were deserving. He left there after conclusion of the lent, and travelled towards the countries of Sāvatti and Rājagaha on a similar mission.

Two Kinds of Journey.

There are two kinds of journey undertaken by the Tathāgata according to circumstances, namely, (1) the kind of journey made suddenly, *Turita cārikā* (2) an itinerary with stops at villages and towns, covering distances from one to two yojanās regularly per day *aturita cārikā*.

Turita cārikā: The journey undertaken suddenly when perceiving someone deserving of emancipation: there are many instances such as: The Tathāgata setting out all of a sudden to receive Venerable Mahā Kassapa covering three gāvutas. Then he covered a journey of thirty yojanās in no time to save Ogre Āḷavaka; he did the same thing at the time of saving Aṅgulimāla, a notorious robber; he covered forty-five yojanās swiftly to preach to King Pakkusāti after he had become a bhikkhu: He covered one hundred and twenty yojanās in no time to save King Mahā Kappina. He covered seven hundred yojanās in no time to save Dhaniya, the wealthy owner of bullocks, and his wife. Such journeys covered suddenly on such missions are termed *Turita cārikā*.

When the Tathāgata left a certain place at the end of a period of lent, and set out on a journey, he usually touched in at every intermediate town

and village to receive alms or to preach, covering a distance of one or two yojanās per day. Such a journey honouring all people along the route by receiving alms or preaching to them is known as *Aturita cārikā*.

[308] **Three Circumferential Dimensions of The Buddha's Journeys.**

The Tathāgata used to make three types of journey with varying circumferential dimensions. viz., (1) a journey covering the most widespread territory- *Mahā maṇḍala*, (2) a journey with a medium coverage of territory- *majjhima maṇḍala*, (3) a journey with the smallest coverage of territory- *anto maṇḍala*.

Of these three types (1) *Mahā Maṇḍala* has an area of 900 yojanās; (2) *Majjhima maṇḍala* has an area of 600 yojanās (3) *Anto maṇḍala* has an area of 300 yojanās. This will be clarified:

(1) The Tathāgata held the Pavāraṇā ceremony at the end of Vassa or lent on the full moon day of Thadingyut, *Assayujō*. Should there be no special reason to wait, such as to save a worthy sentient being from the round of existence, he started his journey on the first waning moon of Thadingyut, in the company of a large number of bhikkhus, covering one or two yojanās per day. He continued on wandering round thus for nine months till the full moon day of Waso, *āsallha* of the next year.

At each stop en route to the destination, enthusiastic donors from all directions, within an area of one hundred yojanās came in groups to pay homage with offerings. Those who came late scarcely got the chance of extending invitation to the Tathāgata to their places. These two other regions formed part and parcel of this *Mrahā Maṇḍala* zone. The Tathāgata stayed a day or two at villages and towns within the vast zone of Mahā Maṇḍala, to bless the people of the locality by receiving alms from them and by preaching to them Dhamma thus developing their merit to escape from the round of rebirth. Thus the Tathāgata usually spent nine months en route before he ended his itinerary. The journey lasting nine months covered a distance of three hundred yojanās from one end to another, as the crow flies. With this area of three hundred yojanās as the centre, people from places three hundred yojanās on the left side of the route as well as those on the right also had the opportunity of doing meritorious deeds such as offering alms and listening to the Dhamma. Thus these areas may be considered as also been visited by the Tathāgata. Hence the statement [309] above that a Mahā maṇḍala journey measures nine hundred yojanās, all told.

(2) In case the bhikkhus had not reached maturity in their practice of concentration and insight meditation, '*Pavāraṇā*' Ceremony of Saṅgha

which fell on the full moon of Thadingyut, was put off till full moon of Tazaungmon, *Kattika*. Then only on the first waning moon of Tazaungmon, the Tathāgata would start the journey attended by the bhikkhus. If for some other reason the Tathāgata wished to go on a *Majjhima maṇḍala* range of journey, he would tarry till the full moon of Tazaungmon (a full four months) at wherever he had kept the lent, and then set out on the journey. In the above manner, the Tathāgata would spend the eight-month journey honouring the populace with his visits and preaching the Dhamma. The journey of eight months would cover two hundred yojanās from one end to another as the crow flies. Each area on either side of the road measured two hundred yojanās. People from these areas also had the opportunity of doing meritorious deeds such as offering alms and listening to the Dhamma. Thus these areas may be considered as also been-visited by the Tathāgata. Hence the statement above that a *Majjhima maṇḍala* journey has an area of six hundred yojanās, all told.

(3) Although Tathāgata had spent four months, keeping up vassa at a certain place, (i.e. up to and inclusive of the Full moon of Tazaungmon) if deserving beings were still lacking in maturity of faculties, he continued his stay at the same place for another month; when necessary such time of grace was prolonged, month after month even for four months, right up to the Full moon of Pyatho (*Phusso*), as occasion demanded, and then only did the Tathāgata leave that place in the company of a great number of bhikkhus, to set out on the *Anto maṇḍala* journey.

As in the previous case the Tathāgata spent these respective months, blessing people by his visits and preaching. The length of time necessary for traversing the country was reduced anything from seven to four months, for reasons as described above. Because of the [310] shortage of time, that seven, or six, or five, or four month journey had a distance of one hundred yojanās, as the crow flies. As in the above shortage of time, that seven, or six, or five, or four month journey had a distance of one hundred yojanās, as the crow flies. As in the above manner the areas one hundred yojanās on either side of this were also visited. Hence it is said; "*Anto maṇḍhala* journey ranges altogether three hundred yojanās."

It should be borne in mind that, the Tathāgata had set out on one of these itineraries not for receiving the four requisites, namely, robe, food, shelter, medicine, but out of compassionate consideration and with the sole object of affording opportunity to the poor, the ignorant, the aged, the sick, who would have no means of paying homage to him at any other time. Of them, some would be pleased just to see him, some would like to offer flowers and sweet scents, or a morsel of hard earned food,

and there would be those who had given up wrong view to take up the Right View. Such encounters with him would bring about lasting peace, prosperity and happiness for these people.

This was how the Tathāgata, after having kept the fifth vassa in the Mahāvana forest at Vesālī, travelled to Sāvatti and Rājagaha with the villages on their outskirts (by way of one or other of the three kinds of journey) for the uplift of all living beings and having administered the Elixir of the Dhamma with his preaching, kept the sixth vassa at Mount Makuḷa Monastery, situated by the side of the ocean, shaded and walled in by a forest of star flower trees, saving all deserving human and celestial beings and brahmas from the sufferings of sentient existence.

A sandal-wood bowl of rich man of Rājagaha.

The Tathāgata, having kept the sixth Vassa at the Mount Makuḷa monastery, left for Rājagaha and took up residence at Veḷuvana monastery there.

At that time, a rich man of Rājagaha, being desirous of disporting himself in the River Ganges, caused a huge net to be constructed in the form of a casket surrounding all four sides of the place where he was to disport, to protect himself against all possible danger from both above and below the spot and against the risk of his jewellery being washed.

[311] At that time, a red sandal-wood tree came drifting down the Ganges from the upper reaches of the river. The current of the river had caused it to fall by washing away the sand at its base. The tree lost its size, shape or form as it dashed against the cliffs and rocks while it came floating down the swift current during the course of a long journey. It had been battered, broken into pieces, tattered and finally a heartwood piece of red sandalwood, with the constant abrasion, had taken the form of a block of wood with a smooth surface. As it floated down, it got entangled with the net of the rich man with all the duckweeds wrapped about it. The servants and attendants brought it to their master, the rich man.

At that time, the rich man of Rājagaha was a man without any religious belief; he did not hold the Right View, *Sammā Diṭṭhi* or the Wrong View, *Micchā Diṭṭhi* either. He brought the bowl of sandalwood to his house and had the upper layer chipped off with an adze. They found the reddish heartwood emitting the sweet fragrance of sandalwood. It set him thinking: "I have so many kinds of sandalwood in my house, and what should I do with this one!" and it eventually dawned on him:

"In the world today, there are many people, who profess themselves to be Arahants. I have no idea as to who is a real Arahants. I will have a lathe to be installed in my house and get the block of sandal-wood made into an alms-bowl; the wood dust from the lathe I will use, but the bowl I will donate as charity. I will put it into a containing frame and keep it hanging from a pole made by tying a series of bamboos end to end to a height of sixty cubits, and announce "any one who can prove himself to be an Arahants by flying into the air through jhānic power and securing the bowl can have it for his own. And the Arahants who can actually come by air and claim the bowl as announced, I, together with my family, will accept him and worship him as our teacher."

He accordingly had the sandal-wood made into an alms-bowl, and kept it hanging in a framework from a series of bamboos tied [312] together to a height of sixty cubits, announcing: "Any real Arahant in the world my receive this bowl by flying through the space (sky)."

The Six Sectarian Teachers.

At that time there were residing in Rājagaha six sectarian teachers who professed themselves to be Arahants and sages of their own sects. They were:

(1) Pūraṇa Kassapa:

His proper name is Pūraṇa, and he belonged to a clan known as Kassapa, and he came to be known as Pūraṇa Kassapa.

This is a brief account of this sect teacher: There was a rich man who had ninety nine slaves, and Purana was born as the 100th slave, hence he was named Pūraṇa or "Centenary Slave." He was considered an auspicious slave for being the hundredth one, and he was not criticized for his misdeeds nor blamed for negligence of duty.

With all that, he absconded with a conceited idea, "Why should I stay in this house?" and ran straight into a gang of robbers who stripped him bare. He had not enough decency to clad himself in leaves or grass. He went into a village with his body altogether nude. People misplaced their faith in him, speaking highly of him "This recluse is an Arahant; he is so self-denying and continent; there is no one like him." They came to him with offerings of hard and soft food. He thought to himself "my being nude is the cause of gaining such gifts." From that time on, he remained unclothed even when he had clothings offered him. He became fixed in his belief that nakedness was a condition of a recluse. He had five hundred men who became his disciples by adopting such a way of life. In

this way he became a leader of a sect, an illustrious teacher, a god to his followers.

N.B. When we examine the life of this sect leader closely, we find that he absconded from his master's place only to run straight into a gang of robbers, who stripped him bare. That was how he was reduced to the state of nakedness. But unintelligent people thought that nakedness constitutes holiness and pronounced him an Arahant. When [313] accepted as such, he began to style himself as a great sage, a god, even though he had nothing to show in the matter of spiritual development and practice. He and the following five sect leaders, in their self-acclaimed positions, had made speculations and pronounced them as creeds of their own. For details, may refer to *2-Sāmañña phala Sutta* of *Sīlakkhandā Vagga* of *Dīgha Nikāya*.

(2) Great teacher Makkhali Gosāla

His proper name was Makkhali; Gosāla was added to his name as he was born at the village of Gosāla (or as he was born in a cow-shed where bullocks were accommodated during the rainy season).

A short account of his life runs:

He was a slave like Pūraṇa. One day as he was going across a muddy spot, with an oil-pot on his shoulder, his master warned him to be careful not to slip and fall: "My lad, don't slip: My lad ... don't slip". But he was so careless that he did slip and fall and so he tried to run away through fear of his master.

When his master caught him by a portion of his nether garment, he abandoned his clothings and escaped through the fingers of his master. (The rest of the story is identical with that of Pūraṇa Kassapa.)

(3) Great teacher Ajita Kesa-kambala:

He was also the teacher of a sect. His proper name was Ajita. He used to wear a garment, *kambalā*, made of human hair (*kesā*), and he came to be known as Ajita Kesa-kambala.

(4) Great teacher Pakudha Kaccāyana:

He was also the teacher of a sect. His proper name was Pakudha. He belonged to Kaccāyana clan, so came to be known as Pakudha Kaccāyana. He eschewed cold water. He used either warm water or vinegar to tidy up after defecating, or to wash away dirt or dust. He

considered himself to have breached the precepts whenever he had crossed a stream or a river. Such lapses had to be atoned for by piling sand in small heaps and taking the precepts before he could continue his journey.

[314] (5) **Great teacher Sancaya Belatthaputta:**

He was also the teacher of a sect. The Venerables Sāriputta and Mahā Mogglāna lived with him when they started leading the life of a wandering ascetic. His proper name was Sañcaya. He was the son of a man called Belaṭṭha, and he came to be known as Sañcaya Belaṭṭhaputta.

(6) **Nigaṇṭha Nāṭaputta.**

He was also the teacher of a sect. He professed, "We have no defilements binding us; we are free from lettering defilements." Hence the term 'Nigantha' (In fact they were far from being free from defilements). His father was called Nāṭha and he came to be known as Nigaṇṭha Nāṭaputta.

The sandal bowl was kept hanging from the top of a pole made up of a number of bamboos, with a height of sixty cubits. A general announcement was made to the effect that "any one who has become an Arahant in this world may receive the bowl by flying through space with jhānic power." Whereupon, the teacher, Pūraṇa Kassapa came to the rich man of Rājagaha and said: "Rich man .. I am an Arahant and am also one with power and so give the bowl to me ." He made such a bold claim without any rhyme or reason. The rich man of Rājagaha tactfully made a meaningful reply: "Venerable Sir ... I have already offered the bowl to any real Arahant who possesses power. If you be a real Arahant and if you have such power, bring down and take away the bowl with your powers." "(Since Pūraṇa Kassapa was not an Arahant replete with jhānic power, he had to return with his hopes dashed to the ground).

The other teachers also came to claim the bowl after the manner of Pūraṇa Kassapa: on the second day there came Makkhali Gosāla; on the third, Ajita Kesakambala; on the fourth day, Pakudha Kaccāyana, on the fifth, Sañcaya Belaṭṭhaputta; they all met the same fate as Pūraṇa Kassapa, since they could not fulfill the condition set out by the rich man.

[315] On the sixth day, teacher Nigaṇṭha Nāṭaputta summoned his disciples and confided to them: "Go ye to the rich man of Rājagaha and tell him: 'The bowl is only fit for our Great Sage; do not make our Great teacher come all the way through space for a negligible wooden bowl

such as that; do exempt our Great Sage from such a task and offer it to him." He thus sent his disciples to the rich man of Rājagaha.

His disciples went to the rich man of Rājagaha and told him as instructed by their teacher. Whereupon, the rich man gave them a firm reply: "Only those who can come through space may get the bowl."

Nigaṇṭha Nāṭaputta had a desire to go there personally and so he confided these instructions to his disciples:

"I will make a sham attempt by lifting one of my legs and hands, as though I am about to shoot up into the sky .. and you all come saying "O Great Sage .. What are you going to do? .. please do not demonstrate the secrets of the virtues of *Arahatta phala* for the sake of a wooden bowl," and then push and fell me to the ground ."

He thus confided to them his plans.

After conspiring with his disciples, teacher Nāṭaputta went to the rich man and said: "Rich man .. this bowl is not fit for any body else, why should you want me to fly in the air for a paltry wooden bowl; do offer it to me" "Venerable Sir... Just fly up to the sky and take it," was the rich man's terse reply.

Whereupon, Nāṭaputta said "If that is the case I will shoot up into the sky" and turning to his disciples he asked them to move aside and he lifted one of his hands and feet. Then his disciples hastened to their teacher and said to him: "O Great teacher ... what do you mean by this! ... it is not worth demonstrating the virtues of *Arahatta phala* for the sake of a worthless wooden bowl" as previously arranged. They pulled him by his hands and feet and caused him to fall to the ground. Nāṭaputta, while still lying on the ground, told the rich man: "O rich man ... you have seen that my disciples would not allow me to fly into the sky. I urge you to offer me that bowl." But the rich man was not to [316] be moved. He calmly repeated "Please take it only by flying into the sky."

Thus the six teachers made six attempts for six days in succession, but to no purpose.

Venerables Mahā Moggalāna and Piṇḍola.

On the seventh day, the two Mahātheras, namely, Venerables Mahā Moggalāna and Piṇḍola came out of the Veḷuvana monastery to enter the City of Rājagaha for the usual round of receiving alms food. When they were putting on robes on a huge rock near the city they overheard the

calumniating remarks of some drunken persons:

"Friends ... those six sectarian teachers used to go round announcing themselves as Arahants in the past. It is now the seventh day since the rich man of Rājagaha made the announcement, 'If there is an Arahant, let him come through space to take the bowl,' after hanging the sandalwood bowl from a series of bamboo poles tied together to a height of sixty cubits. Not even one person declaring "I am an Arahant" has been able to fly into the sky. Only today we know well there are no Arahants in the world."

On hearing that remark, Venerable Mahā Moggalāna asked Venerable Piṇḍola: "Friend ... do you hear the derogatory remark of those drunken persons? His sweeping calumniating remark also affects the prestige of Buddha Sāsana. You possess power; you are mighty; Go and bring the sandalwood bowl by flying through space." Whereupon, Venerable Piṇḍola Bhāradvāja replied: "Friend ... The Tathāgata had elevated you to the Chief position (*Etadaggaṃ*) with respect to supernormal power, and, as such, I wish you to do it yourself. I will accomplish the task only if you do not undertake it." (This shows that Venerable Piṇḍola had given priority to Venerable Mahā Moggalāna out of respect for his seniority). Whereupon, Venerable Mahā Moggalāna willingly permitted Venerable Piṇḍola to accomplish the task all by himself.

[317] **Venerable Piṇḍola Bhāradvāja Mahāthera obtained the sandalwood bowl by means of supernormal psychic power.**

Having obtained permission from Mahā Moggalāna, the Venerable Piṇḍola entered into the Fourth Jhāna state, it being the basis of supernormal psychic power and arising therefrom, he caused the huge slab of rock, on which they stood to put on robes, to rise into space by means of super-normal will. The rock with neatly and elegantly trimmed sides was made to fly like a piece of silk cotton-wool and circle round seven times above the city of Rājagaha which had an area of three gāvutas. The huge slab of rock seemed to be an enormous lid covering the city of Rājagaha.

The citizens got frightened at the sight of a huge rock hanging over their heads and thinking "the huge slab of rock has covered and pressed us" ran helter-skelter and took shelter under nearby places, covering their heads with flat trays. When the huge rock had made its seventh round above the city, the Venerable Piṇḍola made himself visible through the rock. Whereupon the citizens appealed to the Mahāthera: "Venerable Sir ... please hold the rock fast, lest it destroys all of us" Even as the people looked on the Mahāthera caused the huge rock to return to its original

position by kicking and tossing it with his toes.

When the Venerable Piṇḍola stood in the sky right above the residence of the rich man, the latter on seeing him, crawled on his breast on the ground and invited the Mahāthera to descend. Once the Mahāthera was in his house, he had the bowl brought down and filled it with four kinds of nourishment, 'Cātu-madhu' to its brim. He then offered it to the Mahāthera with due respect.

People came rallying round (the Venerable Piṇḍola).

As the Mahāthera was on the way to the monastery with the bowl, people who had missed the opportunity of seeing the super-normal power, for their being away in the fields, came rallying round the Mahāthera and requested: "Venerable Sir ... please let us see the supernormal performance like the others." They followed him right up to the monastery witnessing the miracle as demonstrated by the Mahāthera.

[318] The Buddha prescribed a ruling prohibiting demonstration of miracles.

On hearing uproarious noises, Buddha asked the Venerable Ānanda: 'Dear Son Ānanda ..,whose clamour are those?' The Venerable Ānanda replied: "Most Exalted Tathāgata ...Piṇḍola Mahāthera had flown up into the sky and brought down the sandal-wood bowl offered by the rich man of Rājagaha. Hearing the news many people have followed at his heels. Those clamorous voices are the voices of the people."

Whereupon, the Tathāgata caused the Saṃgha to be assembled and asked the Venerable Piṇḍola: "Dear Son Piṇḍola ... is it true that you had obtained the sandal-wood bowl of the rich man of Rājagaha by means of a miracle (*Paṭihāriya*)?" When Piṇḍola replied it was true, the Tathāgata censured him giving many reasons and preached some discourses by way of exhortation, and then prescribed a ruling: (*Na bhikkhave Iddhipāṭihāriyaṃ dassetabbariṃ, yo dasseya āpatti dukkaṭassa*) "Bhikkhus ... no bhikkhu shall display a miracle; the defaulter is guilty of transgression, "*Dukkaṭa Āpatti*"; He then continued that the Sandal-wood bowl be broken into pieces and distributed amongst the bhikkhus to be powdered for use as eye medicine, and prescribed another ruling that no bhikkhu should make use of wooden bowls, any defaulter would be guilty of transgression; "*Dukkaṭa Āpatti*."

The impudent and arrogant boast of the heretic sects.

Upon hearing that Buddha had prohibited the bhikkhus from

demonstrating miracles, heretics were confident that all the disciples of the Buddha would not breach such a ruling even on pain of death. They considered how they could take advantage of such a situation. They went about the streets and alleys of the town bragging to the people: "In the past, to uphold our prestige, we had not made any attempt to display our super-normal power for (the sake of) a wooden alms-bowl: only the disciples of Recluse Gotama have shamelessly done such things; it is said that Recluse Gotama, being a wise man, had caused all trace of the bowl to be lost by having it broken into pieces, and has also prescribed a ruling prohibiting the bhikkhus from performing miracles.

[319] We can now take advantage of the situation and challenge Gotama to perform a feat of miracles."

Buddha's declaration to perform miracles.

On hearing the above news, King Bimbisāra approached the Tathāgata and discussed the question with this dialogue:

(King) Most Glorious Tathāgata ... did you prescribe a rule prohibiting the bhikkhus from performance of miracles?

(Buddha) Aye... I did, gracious King!

(King) Sectarians have been going round boasting that they would challenge the Tathāgata to feats of miracles; What would you do now?

(Buddha) If they are going to stage performance of miracles, I too shall stage performance of miracles.

(King) Have you not prescribed a ruling prohibiting the performance of miracles?

[320] (Buddha) Gracious King ... I have not prescribed the rule for myself, I have prescribed the ruling exclusively for my disciples!

(King) Could a ruling be prescribed exclusively for the disciples, excepting the Tathāgata?

(Buddha) Gracious King ... in such a case, I will put a question to you: Are there mango trees and fruits in your garden?

(King) Yes, there are ... Revered Sir.

(Buddha) What action would you take against a person who chanced to

pluck the fruits and eat them?

(King) I will have to punish him in that case.

(Buddha) Have you any right to enjoy the fruits for yourself?

(Kings) Yes, I have ... Exalted Lord; no action need be taken against me when I enjoy my own property.

(Buddha) Gracious King ... just as your authority prevails in this country with an area of three hundred yojanās, so my authority extends to one trillion world systems

(āṇākhetta); there cannot be any ruling for me; only my disciples are subject to restrictions: I shall perform miracles.

(King) Exalted Tathāgata ... when will you perform the miracles?

(Buddha) Gracious King .. four months from today, on the Fullmoon day of Waso, *Āsallha*, miracles will be performed by me.

(King) Exalted Tathāgata ... at which place?

(Buddha) Gracious King ... near the Kaṇḍamba mango tree in the country of Sāvatti.

(The term *Kaṇḍamba*, means white mango tree; what the Tathāgata meant by Kaṇḍamba rukkhā was the mango tree planted by a gardener by the name of Kaṇḍamba.

The Tathāgata had chosen that place firstly because, this is the place where all the previous Buddhas used to perform miracles; secondly to enable a greater number of people to witness the Great Event: the Tathāgata had decided this place at a distance of forty-five yojanās and the time, after a lapse of four months.)

The Sectarrians' Schemes and Pretences.

When the sectarians heard of the bold declaration by the Tathāgata (that he would perform miracles on the Full moon day of Waso near the Kaṇḍamba mango tree in the country of Sāvatti) they foresaw that they would be doomed forever. They, however, devised ways to mislead the people by false pretensions. They therefore agreed amongst themselves to dog the steps of the Tathāgata en route to Sāvatti, and 'to tell people (should they ask for explanation) that they had declared to stage a

parallel performance of miracles in competition with the Recluse Gotama', but that the Recluse Gotama was now running away [321] from them in fear and thus they were dogging his footsteps not to lose sight of him and give him the chance to escape. "With this scheme of ours, we will even receive much gain and fame," the sectarians entertained the hope.

Buddha left Rājagaha for Sāvatti.

The matter of performance of miracles cropped up some time about the Full moon day of Tabaung, *Phagguno*, in the year (108) one hundred and eight of the Great Era. It was about the First waning of Tabaung that the Tathāgata went on alms-round in Rājagaha and left that city for Sāvatti in the company of disciples.

The sectarians also started their journey simultaneously and travelled almost together trailing behind the Tathāgata all along the way, receiving food and partaking from the same place, starting off and halting at the same time, sleeping at the same place and resuming the journey after breakfast at the same time the next morning. When asked by the people: "What makes you go along with the Tathāgata?" They gave the same answer as stated above. Crowds of people went along intending to witness the performance of miracles.

The Tathāgata travelled along the route, and on arrival at Sāvatti, took residence at the Jetavana monastery. The sectarians having travelled along with the Tathāgata built a pavilion of heartwood of clutch wood out of the fund of one lakh raised by their disciples at their request. They decorated the pavilion in grand and novel way with blue lotus blooms and boastfully announced that this would be their centre for the performance of miracles.

King Pasenadi Kosala went to the Tathāgata and asked: "Most Exalted Tathāgata, the sectarians have already got a pavilion built. May I have your permission to 'build a pavilion for you" The Tathāgata replied: "Gracious King ... you need not build it. I have a donor at hand who is prepared to build it." "Is there any person capable of building a pavilion for you other than myself?." "Gracious King Sakka (the king of Devas) will build it" was the reply. The King asked; "Most Exalted Tathāgata at which place would you be pleased to perform [322] miracles?" "Gracious King near the Kaṇḍamba mango tree" was the reply.

Sectarians were greatly shaken when they heard of the news "the Tathāgata will perform miracles near the mango tree," and so they

discussed with their supporting lay people to buy and fell all the mango trees, even day-old sprouts, growing within a radius of one yojana around the city of Sāvatti.

An Account of Kaṇḍamba White Mango Tree.

The Tathāgata entered the city of Sāvatti, accompanied by the disciples, to receive food on the morning of Full-moon day of Waso, *Āsaḷḷho*.

Incidentally, the Royal gardener, called Kaṇḍa, was scaring away crows attracted by the scent of a big ripe mango fruit within the folds of an old nest of red ants on the mango tree. He eventually picked it with the idea of offering it to the King. On his way, he beheld the Tathāgata and then a fresh idea dawned on him:

"If the King were to enjoy this mango fruit, his reward would be some thing like eight or sixteen pieces of money, which would not keep me going for the whole of my life; if this was offered to the Tathāgata I would get, in return, immeasurable benefit throughout the cycle of rebirths."

With this devotional faith, he offered it to the Tathāgata on his way to the King. Whereupon, the Tathāgata turned round and looked at the Venerable Ānanda, who being perceptive understood what the Tathāgata wanted him to do. He handed the stone alms-bowl that had been offered to the Tathāgata by the four Great Brahmas. The Tathāgata then lowered the bowl to accept the gift offered by the gardener Kaṇḍa. Then the Tathāgata showed signs of wishing to sit down at the spot.

The Venerable Ānanda spread a robe over the spot for the Tathāgata and went ahead to prepare some mango squash and offered it to the Tathāgata. After partaking of the mango squash, the Tathāgata called upon the royal gardener and said: "Lay devotee Kaṇḍa ... scrape the [323] earth and have that mango seed planted here." When Kaṇḍa had sowed the seed, the Tathāgata washed his hand right on top of the mango seed.

As soon as Tathāgata had washed his hands over the seed, a sprout of the size of the stock of a harrow came up; the sprout continued to grow gradually to a height of fifty cubits even as they looked on. The main stem put out four main branches sideways, into four directions, and the fifth shooting upwards each one measuring fifty cubits. The main branches, in turn, put out small branches and abundance of fruits, till gradually the whole tree was full of bunches of ripe fruit.

All the bhikkhus who arrived later could also partake of the fruits (there

being enough and to spare). On hearing the marvellous appearance of the strange mango tree, King Pasenadī Kosala issued a royal order to the effect that no one must cut the tree and caused a number of security personnel to be posted around the tree.

(The mango tree was named after the gardener, Kaṇḍa, who planted the tree, hence "*Kaṇḍamba Rukkha*." The Tathāgata was referring to this mango tree when he had told King Bimbisāra and King Pasenadī Kosala that he would perform miracles near Kaṇḍamba mango tree, in answer to their query." This was a fact unknown to the sectarians, and they had therefore arranged with their followers for the destruction of all mango trees, inclusive of sprouts, in and around the city of Sāvatti. at their own expense so that the Tathāgata could not perform miracles.

Drunken men of the locality had also their share of fruits to enjoy with great satisfaction. They turned to the sectarians and they decried their low and selfish motives saying "Ha you ruined heretics, you have destroyed all the mango trees, and uprooted even day-old sprouts in and around the city of Sāvatti, for fear that the Recluse Gotama would perform miracles near (a white mango tree that you had in mind); but the miracles will take place near the mango tree planted by gardener Kaṇḍa," and they attacked the sectarians throwing the seeds of the mangoes they had eaten at them.

[324] **The Pavilion of the Sectarians blown down and destroyed by the wind 'god'.**

Sakka (Indira) ordered the wind god "Blow down the pavilion of the heretics uprooting even the posts and dump it in the garbage. He did as he was told.

Sakka asked the sun god to cause intense heat for the sectarians by taking his mansion down a little. He did as he was bid.

The wind god was asked again by the Sakka to create a whirlwind exclusively at the place of the heretics. He did as he was bid, with the result that they were soaked with perspiration and covered with dust, and they resembled the big red ant-hills.

Sakka then asked the rain god to pour torrential rain together with hail stones. The rain god did as he was bid, with the result that they looked like oxen with white and red spots, all over the bodies.

The sectarians, with their pavilion wrecked beyond repair, could not withstand the intense heat and the force of the whirlwind accompanied

by hail; they became crestfallen and helpless under the hopeless conditions, and there was no alternative but to run away helter-skelter wherever their legs could carry.

The sectarian teacher Pūraṇa Kassapa put a noose round his neck and drowned himself.

Thus the six heretic teachers ran away in different directions. Mean while, one servitor devotee of Pūraṇa Kassapa, who was a farmer, thought; "Now it must be time for my noble teachers, to perform miracles. I will go and see the miracles" He released the oxen from the plough, and carrying the pot in which he had brought his gruel early in the morning, a rope and the goad he arrived at the spot where his Sage was expected to show his feat of miracle. When he saw Pūraṇa Kassapa running hastily he asked him: "Most Rev. Sir I have come to witness your performance of miracles, and where are you bound for?" Pūraṇa Kassapa replied; "What good could your miracle do? Just hand me the pot and the rope." Taking the rope and the pot he ran straight to the banks of a nearby running stream, got the pot filled with sand, and tying [325] the pot tightly round his neck with the rope sprang into the running current to end his life. This was marked by some bubbles floating on the surface of the stream while he was reborn in the plane of misery known as *Avīci*.

A Lesson.

It is natural that:

- (a) those who are ignorant, unenlightened are destined to suffer long through many transient existences;
- (b) those noble, virtuous, intelligent and enlightened persons enjoy the maximum of peace, joy and benefits.

Such is the nature of the world.

Addresses made by the Buddha's Disciples at the Feats of Miracle.

Towards the evening on that day, Sakka realized that it was his duty to arrange for the creation of a jewelled pavilion for the Tathāgata and so he commanded Vissukamma to create a great pavilion extending over twelve yojanās profusely covered with blue lotus blooms and adorned with seven kinds of jewels. The Saṅgha and the laity assembled around the Tathāgata in this pavilion.

Towards the evening on that day, Tathāgata left his Scented Chamber to take up temporary residence at the pavilion created by Vissukamma, preparatory to the demonstration of the feat of miracles, and on arrival sat on the jewelled throne of the size of one yojanā and under a white celestial umbrella of the size of three yojanās.

It will be recalled that a period of four months had elapsed since the last full-moon day of Tabaung when the Tathāgata had given intimation to King Bimbisāra of his desire to demonstrate a feat of miracle near the Kaṇḍamba mango tree. This piece of news had spread far and wide ever since, and now all the bhikkhus, bhikkhunis and male and female lay devotees had gathered round the Tathāgata on four sides -- at the front, back, left and right--12 yojanās deep on each side; 24 yojanās from end to end and 72 yojanās in circumference. All the celestial [326] beings from ten thousand world systems had also assembled at this place at the same time.

An address by Gharanī, A Female Lay Devotee.

At the assembly, Gharani, a female lay devotee and an *Anāgāmi* with great power, stood in front of the Tathāgata and paying obeisance with palms together, made her address: "Most Exalted Tathāgata ... when there is a daughter of yours such as myself, we see no need for you to exert yourself. May I be kindly permitted to demonstrate a feat of miracle?" Whereupon, the Tathāgata asked; "Dear daughter Gharanī ... how would you demonstrate your feat of miracle?" She replied:

"Most Exalted Tathāgata ... I shall cause the earth portion of the universe into water thereby turning the entire world system into a uniform mass of water. I shall transform myself into a water hen and dive to reappear at the eastern edge, then likewise at the western, northern and southern edge of the universe, and then at the centre of the universe.

Whereupon, a certain person might ask as to who I am, and the people would answer "She is Gharanī, daughter of the Tathāgata, and female *Anāgāmi*." This would lead the people to say "This display of power is only the prelude, the power of a daughter of the Tathāgata, a young woman. The power of the Tathāgata must indeed be infinite." In consequence, all the heretics would naturally lose courage and flee without even daring to glance back at the Tathāgata."

The Tathāgata told her: "Dear daughter Gharanī, I knew you have the power to demonstrate such a feat of miracle, but the bouquet of flowers (attached to the winning post) was not meant for you." Gharanī considered that the Tathāgata had not given her permission for good

reasons; it might be that there was some one far superior to her in respect of power in the performance miracles." So she remained at a suitable place.

The Tathāgata contemplated "If, in this manner, I should ask my sons and daughters, in the mildest of these spectations, covering twenty four square yojanās, they will rise up bravely and with the mien of a lion [327] king, make such wildly confident declarations. In this way, the attribute of my sons and daughters will be already revealed. The Tathāgata, therefore, asked other disciples, both males and females, about their individual achievements. The disciples courageously disclosed the way in which they would display their feat of miracles in his presence.

Cūḷa Anāthapiṇḍika's address.

Amongst those male and female disciples, who made such bold statements, Cūḷa Anāthapiṇḍika was one who had this to say: "Most Exalted Tathāgata ... when there is an *Anāgāmī* disciple of yours such as myself, there is no need to exert yourself. Let me be kindly permitted to demonstrate a feat of miracles."

Whereupon, Tathāgata asked him: "Dear son Anāthapiṇḍika ... in what form would you demonstrate a feat of miracles?" The lay disciple *Anāgāmī* Anāthapiṇḍika replied: "I will transform my body into that of Brahma's body, which measures 12 yojanās, and then by slapping one of the upper arms with the open palm of the other hand, produce the thunderous sounds of a great rain storm in the midst of the throngs of people present here.

"Whereupon, people would ask 'What sort of sound is that?' and the others would answer 'this is the sound of the clapping of the arms by the young rich man, Anāthapiṇḍika, who is an *Anāgāmī* disciple of the Tathāgata.'" This would lead the heretics to say, "This is only the prelude, the power of a young lay disciple. The power of the Tathāgata cannot even be guessed at. In consequence, they would naturally lose courage and flee without even daring to glance back at the Tathāgata.

Tathāgata told him: "Dear Anāthapiṇḍika... I know that you have the power to display the feat of miracles; but you had better wait."

A Seven Year Old Sāmaneri Cirā's Address.

A young sāmanerī of the age of seven known as Cirā, who had acquired *Paṭisambhidā Ñāṇa*, after paying obeisance, requested the Tathāgata:

"Most Exalted Tathāgata ... may I be permitted to display [328] my feat of miracles?" Tathāgata asked her: "Dear young daughter Cīrā, in what form would you display your feat of miracles?"

"Most Exalted Tathāgata ... I will bring three mountains, namely, Sineru, *Cakkavālapabbata* and the *Himalayas* to this spot where the feat of miracles is being demonstrated, and place them in a row. I will transform myself into a Braminy duck and coming out from those mountains fly about freely without any hindrance."

Whereupon, people would ask "Who is this little girl?" and the others would answer: "This is Cīrā, young Sāmanerī of the Tathāgata. This would lead the heretics to say "This is only the introductory performance, the power of only a seven-year old Sāmanerī. The power of the Tathāgata cannot even be conjectured. In consequence, they would naturally lose courage and flee without even daring to glance back at the Tathāgata.

(Such remarks are applicable to subsequent cases of similar nature and no attempt will be made to reproduce them hereafter.) The Tathāgata gave the same reply, and she was not permitted to display her feat of miracle.

A Seven-Year Old Arahant Samanera, Cunda's Address.

[329] Next, a young seven-year old Arahant Sāmanera, Cunda, who had acquired *Paṭisambhidā Ñāṇa*, after paying obeisance, made a request: "Most Exalted Tathāgata ... may I be kindly permitted to display my feat of miracles?" Tathāgata asked: "Dear son Cunda, in what form would you display your feat of miracles?"

"Most Exalted Tathāgata ... I will shake the gold Eugenia tree (which is regarded as the victory pennant of the universe) by its stem and bring the fruits that fall to feed the audience here; and again, I will bring flowers from the coral tree *Erythrina indica* in Tāvātimsā and give them to the audience here."

The Tathāgata gave the same reply as before and did not permit the young novice to display his miracle.

Uppalavaṇa Therī's Address

Next, Uppalavaṇa Therī requested the Tathāgata to display her feat of miracle and the Tathāgata asked her: "In what form would you demonstrate?"

"Most Exalted Tathāgata ... I will create an audience extending to the length of 12 yojanās, occupying a space of 36 yojanās in circumference. I will transform myself into a Universal Monarch and surrounded by a Universal Monarch's attendants come to pay homage to you."

The Tathāgata replied "I know that you have the power" but did not grant permission for demonstration as in the previous cases.

The Venerable Mahā Moggalāna's Statement.

Next, the Venerable Mahā Moggalāna Mahāthera requested permission to demonstrate a feat of miracle. The Mahāthera's request took the form a dialogue between the Tathāgata and himself:

(Moggalāna); Kindly permit me to perform a feat of miracle.

(Tathāgata); Dear Son Moggalāna ... how would you demonstrate?

(Moggalāna); I will reduce the Mount Meru to the size of a mustard seed, shelve it in between the fissures of my teeth and chew it in the presence of the spectators.

(Tathāgata); How else would you demonstrate?

(Moggalāna); The earth will be rolled up like a small thin mat and I will keep it in between my fingers.

(Tathāgata); Any other way?

(Moggalāna); Like a potter's wheel (for grinding earth) I will turn up the great earth and feed the populace here with the fertile top soil that lies under the surface.

(Tathāgata); How else?

[330] (Moggalāna); This earth will be put on the palm of my left hand, and human beings will be placed on another island continent.

(Tathāgata); Any more?

(Moggalāna); Most Exalted Tathāgata I will use Mount Meru like the shaft of an umbrella and placing the earth on top of it like the folds of an umbrella I will walk in space to and fro, holding both in one hand, like a bhikkhu with an umbrella in his hand.

The Tathāgata told Mahā Moggalāna Mahāthera: "Dear son Moggalāna ... I know you have great power to demonstrate feats of miracles," but did not permit him to perform them. Venerable Mahā Moggalāna came to understand. "Permission was not given to me because the Tathāgata had in mind greater and nobler miracles than mine to perform." So he remained at a proper place.

The Tathāgata further pointed out to the Venerable Mahā Moggalāna 'Dear son, this victory bouquet is not earmarked for you--I, the Buddha, have the power to accomplish any task that lies beyond the achievement of any other person. It is no wonder that there is no match for me when I have become a Fully Self-Enlightened Buddha. I had no equal even when I was born as an irrational creature and my pāramī accomplishment was still immature." At the request of Venerable Moggalāna, the Tathāgata propounded *Kaṇha Usabha Jātaka* (vide Ekakaanipāta: 3-Kuruṅga vagga, the ninth Jātaka, Jāṭṭha-1, p.p. 209)

Creation of a Walk.

After recounting the *Kaṇha Usabha Jātaka*, the Tathāgata created a jewelled Walk extending from one end to the other of a group of ten thousand world systems, standing from east to west in a row. The ten thousand Mahā Merus in the ten thousand world systems served as posts in the creation of the walk. The eastern [331] perimeter of the walk rested on the edge of the eastern-most world system; the western perimeter of the walk rested on the western end of the western-most world system. The width of the walk was twelve yojanās. The bordering surfaces on either side of the walk were golden in colour; the middle portion of the entire Walk was filled with earth of rubies, and the rafters, beams, purlines were finished with various kinds of shining gems, the roofing was of gold, and balusters lining the Walk were of gold; ruby and pearl grains were spread like sand on entire surface of the structure.

On each of the four sides of the walk, extending to 12 yojanās, was the audience of human beings. The number of human beings, devas and brahmas was uncountable. It was in the midst of such an audience that Tathāgata demonstrated the Twin Miracles. The following is an excerpt, in abridged form, from the Pāli Text.

(1) When there were flames of fire appearing from the upper part of the body, there were streams of water flowing from the lower part of the body; and, vice versa, when there were flames of fire appearing from the lower part of the body, there were streams of water flowing from the upper of the body.

(2) When there were flames of fire appearing from the front part of the body, there were streams of water flowing from the back part of the body; and, vice versa, when there were flames of fire appearing from the back part, there were streams of water flowing from the front of the body.

(3) When there were flames of fire appearing from the right eye, there were streams of water flowing from the left eye; and, vice versa, when there were flames of fire appearing from the left eye, there were streams of water flowing from the right eye.

(4) When there were flames of fire appearing from the right ear, there were streams of water flowing from the left ear; and, vice versa, when there were flames of fire appearing from the left ear, there were streams of water flowing from the right ear.

(5) When there were flames of fire appearing from the right nostril, there were streams of water flowing from the left nostril; and, vice [332] versa, when there were flames of fire appearing from the left nostril, there were streams of water flowing from the right nostril.

(6) When there were flames of fire appearing from the edge of the right shoulder, there were streams of water flowing from the edge of the left shoulder; and, vice versa, when there were flames of fire appearing from the edge of the left shoulder, there were streams of water flowing from the edge of the right shoulder.

(7) When there were flames of fire appearing from the right hand, there were streams of water flowing from the left hand; and, vice versa, when there were flames of fire appearing from the left hand, there were streams of water flowing from the right hand.

(8) When there were flames of fire appearing from the right side of the body, there were streams of water flowing from the left side of the body; and, when there were flames of fire appearing from the left side of the body, there were streams of water flowing from the right side of the body.

(9) When there were flames of fire appearing from the right leg, there were streams of water flowing from the left leg; and, when there were flames of fire appearing from the left leg, there were streams of water flowing from the right leg.

(10) When there were flames of fire appearing from each of the ten

fingers and the ten toes, there were streams of water flowing from the spaces between each of the ten fingers and the ten toes; and, when there were flames of fire appearing from the spaces between each of the ten fingers and the ten toes, there were streams of water flowing from each of the ten fingers and the ten toes.

(11) When there were flames of fire appearing from some individual hairs of the body, there were streams of water flowing from the other individual hairs.

(12) When there were flames of fire appearing from some individual pores of the body, there were streams of water flowing from the other individual pores.

[333] From these different parts of the body there was emanation of six different colours of light, namely, dark blue, gold, red, white, crimson, resplendent, in pairs, in streams or in groups.

(N.B. The Tathāgata developed *Tejo Kasina Jhāna* based on Fire (*Tejo*) meditation device for the appearance of flames of fire from the upper part of the body and developed *Āpo Kasina Jhāna* based on 'Water' (*Āpo*) meditation device for the flow of streams of water from the lower part of the body. The same principle was applied in reversing the order of performance of the Twin Miracle.)

It should be borne in mind that, flames of fire did not get mixed with the streams of water and vice versa. They remained in their own orbit. Since there can be no two simultaneous thought moments in one instant of time, creation of flames of fire and creation of streams of water took two separate moments, taking turns in alternation, though they would appear to synchronize and be taking place simultaneously, in the minds of ordinary average persons. The mental creation happened in very great speed although separately. This may be attributed to (a) the moment between each state of mind of the Buddha being extremely short, (b) speed of mind, (c) having reached the climax of mastery in the attainment of Jhānas. The flames of fire and streams of water emitted from the Buddha's body went up to the summit of the universe and descended on the edge of the ten thousand world systems.

Loka Vivaraṇa Pāṭihāriya (the miracle of unveiling of the Universe).

Following the demonstration of the Twin Miraele, the Tathāgata performed the miracle of unveiling of the Universe. This is how it was performed. The Tathāgata entered the *Rūpā-vacara Kiriya* Fourth *Jhāna* based on white object meditation device (*odāta kasina*); arising

therefrom, the Tathāgata made the resolution: "Let there be illumination throughout the ten thousand universes." Instantaneously, the whole universe, right from the human world up to the *Akaniṭṭha Brahma* realm became illuminated.

[334] All the human beings could have full view of the universes from *Catumahārājika* deva region to *Akaniṭṭha* brahma realm even as they stayed in their own residences. They could see all the celestial beings therein going about their daily life in their many special and various planes with all the lakes, gardens, thrones, couches, tiered-roof mansions, carriages, regalia, in happy joyous mood, disporting themselves fully enjoying a luxurious life in their jeweled brilliant flying mansions of their own creation, themselves and everything radiantly bright.

In the sixteen *Rūpāvacara* planes, some radiant brahmas, still and serene as statues made of assorted jewels, were seen enjoying the tranquillity of *samāpatti*, while others were seen engaged in discussing the deep and delicate essence of the Dhamma. They were clearly seen with human eyes by virtue of the Glories of the Exalted One.

In the same way, down and deep in the earth, there are eight great infernal planes, and each plane has four sides or minor regions of punishment, sixteen in all, known as *Ussada niraya*. In between every three universes is a minor region of punishment known as *Lokanta niraya*. These are regions of utter darkness. In each plane of misery, there are beings in great agony serving terms of punishment according to their deserts, depending upon the intensity of their guilt. All the people on this earth could see these planes of misery and miserable beings clearly by virtue of the glories of the Exalted One.

All the devas and Brahmas in the ten thousand universes, who had come by means of their great powers could be seen paying homage to the Tathāgata with hands raised and heads bowed in adoration and with minds filled with overwhelming wonder and devotion. They uttered stanzas in praise of the splendours and glories of the Tathāgata and spoke words of exuberant joy and happiness.

All those strange phenomena, such as the Twin miracles, six Radiations from the body of the Tathāgata and ten thousand universes could be seen by all the people on this earth causing much delight and reverential faith.

[335] **Miraculous display of iridescence in six colours.**

(1) (NĪLA) Dark-blue radiation: The Tathāgata, who had demonstrated the Twin Miracles, had caused, by virtue of *Yamaka Pāṭihāriya Nāṇa*,

radiation from his body: the dark-blue radiation emanated from where the hair and the beard grew and the iris of the eye, with the result that the whole sky appeared to have been sprinkled and scattered with powder of antimony or covered by the butterfly pea (*Clitoria ternatea*) and the blue lotus flowers; it resembled a moving fan made of bluish-green rubies; the whole sky was flooded with the sapphire blue light.

(2) (PĪTA) Yellow Radiation: emanated from the skin and the sockets of the eyes and all the golden parts of the Tathāgata. All the environs were brightened by a golden colour as though the whole area was poured over with liquid gold or covered by a garment of gold, or as if saffron was sprinkled and golden silk cotton flowers strewn over it.

(3) (LOHITA) Red Radiation: Red radiation, emanating from flesh and blood and certain parts of the eyes and other red parts of the body. The entire environmental area was brightened by the red light as though dyed with vermilion or coated over with red liquid of lac, or covered with red velvet, or as if cloaked with flowers of *Pentapeters phonecea*, and Indian coral were strewn over it. The whole area was strangely and beautifully brightened by the radiation.

(4) (ODĀTA) White Radiation: White radiation emanated from the bones, teeth, the eye tooth of the Buddha and the whites of the eyes; the whole area looked as though covered with milk flowing constantly from silver pots, or with a silver ceiling on high, silver leaves and plates of silver were laid out layer upon layer, or a silver fan in motion, or as if wild jasmine, white lotus, *streblus asper*, jasmine, Arabian jasmine were strewn over the place.

(5) (MANJETṬHA) Crimson Radiation emanated from the palms of the hands and soles of the feet, thereby beautifully brightening up the environs as though covered by a net of coral and flowers of the *barleria prionitis* species.

[336] (6) (PABHASSARA) Resplendent radiations emanated from a single hair on Buddha's fore head, nails of the fingers and toes, and all parts that shone, thereby brightening up the region as though filled with many constellations of the evening star and with flashes of lightning and currents of electricity. It was indeed a wondrously beautiful scene.

(Excerpts from *Paṭisambhidā Maggaṭṭhakatha*, Second Vol. p.p.13)

The emanation of the six-hued radiance was indeed a strange phenomenon, resembling the continuous flow of streams of liquid gold, silver and ruby from a fountainhead shooting up to the roof of the

universe and descending to the edge of the universe: all the thousands of universes merged into a great elegant wonderful and beautiful golden mansion as it were with beams, rafters of assorted precious jewels.

The Tathāgata delivered discourses while walking on the Walk.

On that day, the Tathāgata preached discourses in harmony with the inclinations of the people at intervals during the course of demonstration of Twin Miracles on the Walk laid, east to west, across the thousands of world systems. The Tathāgata suspended performance of miracles to allow a short interval of rest for the audience who, in return, said '*Sādhu*' as a gesture of gratitude. It was during such intervals that Tathāgata looked into the dispositions of each and every member of the audience, who formed a sea of beings. To this end, Tathāgata observed the mental process of each one of them by the exercise of *Cittānupassanā*, noting the sixteen different mental attitudes of each individual. One may imagine the speed of mind of the Fully Self-Enlightened Buddhas.

As stated above, Tathāgata performed miracles and preached the Dhamma in harmony with the disposition and inclinations of the people (beings), only after he had looked into and considered their mind process, with the result that numerous beings were emancipated from the sentient existence through realization of the Four Noble Truths.

Indeed, it was the occasion of a great triumph of the Dhamma,
"Dhammābhi Samaya."

[337] Creation of Buddha's own double.

The Tathāgata looked into the minds of individual persons amongst a great company of beings to see if there was any capable of raising questions according to his own desire (so that he might furnish the right answer, in return)but he did not find any one. So, the Tathāgata created his own double, that gradually grew to two, then to three into four, into hundreds, by multiplication.

There was an exchange of series of questions and answers between himself and the created Buddhas alternately taking turns to raise questions and to supply answers. The created Buddhas took up different postures, some were standing, some lying down, some walking and some sitting, while engaging in the dialogue.

The glow and splendour of the six hues of radiations, together with flames of fire and streams of water of the twin miracles of the Buddha, and brilliancy of the created Buddhas, combined to light up the whole

stretch of the sky producing a confused array of gorgeousness to an extent that lay beyond the capability of the Sāvakas.

A great number of brahmas and devas spoke eulogies in praise of the glory, greatness and grace of the Buddha. The whole sky rang with the songs of the celestial beings. They poured showers of celestial flowers, the music from the thousands of musical instruments of the celestial beings combined with those of the human beings rent the air: it was indeed, as if a single grand festival of all beings was being celebrated.

Twenty crores of men, devas and brahmas gained emancipation.

Such an uncommon feat of Twin Miracles was demonstrated by the Tathāgata by virtue of *Asādhāraṇa Ñāṇa*, wisdom peculiar to the Fully Self-Enlightened Buddhas and not shared with Pacceka Buddhas and Sāvakas. Having had the opportunity to witness the miracles as well as listen to the preaching delivered at intervals, twenty crores of human beings, celestial brahmas and other beings were emancipated at the great gathering of the Feat of Miracles.

[338] An opportunity will be taken here for the reproduction of a relevant Stanza composed in adoration of the attributes of the Fully Self-Enlightened Buddha, in Pāḷi and vernacular, to promote the sense of devotional faith in the Buddha.

(N.B. Here the author reproduced a verse "*Yamakapāṭihāriya Vandanā*" of veneration in praise of the display of Twin Miracle. Being a repetition in Pāḷi and Burmese of the performance of the Twin Miracle described above, we left this portion untranslated.)

Buddha's Ascension to Tāvātimsa.

The Tathāgata looked into the past, while still in the act of demonstrating miracles, as to where his predecessors usually keep up vassa after demonstrating miracles, and eventually perceived that "they all ascended to Tāvātimsa to keep up vassa and to preach the Abhidhammā to the celestial being who was his mother in the previous existence.

Whereupon, he decided to ascend to Tāvātimsa, and no longer had he raised his right leg than the peak of Mount Yugando, with a height of forty-two thousand yojanās moved to place its peak under the soles of his right foot, spontaneously. When the left foot was lifted, the summit of Mount Mahā Meru, with a height of eighty-four thousand yojanās, came underneath his left foot automatically.

(NB. No one had seen the summits of Yugando and Mahā Meru bending

to place themselves beneath the feet of the Tathāgata; nor did the Tathāgata take unseemly strides to reach Tāvatiṃsa. This is purely a matter of supernormal power, exclusively the domain of Fully-self Enlightened Buddhas and beyond all other beings to conceive)

The Tathāgata had thus reached Tāvatiṃsa with only two steps; Tāvatiṃsa is on top of Mount Meru, and to reach its summit is to reach Tāvatiṃsa itself

Sakka's erroneous idea.

As soon as Sakka saw the Buddha, he mistakenly thought; The Tathāgata might take up residence on the emerald slab to keep up vassa and devas and Brahmas would be benefited by it. In such a case, no one [339] would even have the chance of touching the emerald slab for the duration of the lent. The emerald slab is of enormous size, being sixty yojanās in length by fifty yojanās in breadth by fifteen yojanās in height. When the Tathāgata resides on it for the whole vassa, it would resemble the scene of a sparrow resting on a big flat tray, leaving a good amount of space vacant.

Having read the thought of Sakka, the Tathāgata dropped his double stitched robe on the slab which became completely covered by it. Sakka was still of the idea 'that a good amount of space would still be wasted after the Tathāgata had sat on it, because even though the robe covered the whole slab of emerald, the Tathāgata's person would occupy only a small space. The Tathāgata knew what was going on in the mind of Sakka and like a Mahā Thera sitting on a small stool and observing ascetic practice, he sat cross-legged on the emerald slab and the whole slab remained within the space of his crossed legs.

Sakka realised his mistakes and blamed himself for not knowing his own limitations: "What kind of person, the Tathāgata is, we can never fully comprehend, nor can we discern to the full the magnitude of his glorious attributes. Even of one such as the Tathāgata, replete with attributes beyond our mind's power to conceive, have I conceived erroneous thoughts and ideas!" In open acknowledgment of his wrong, he paid obeisance with deep devotion and profound respect.

Many people cried and lamented as the Buddha went out of view.

In the human world, the people were struck with wonder when the Tathāgata suddenly went out of view. While they were witnessing the marvellous feat of miracles, as though hundreds of thousands of suns and moons had set and disappeared and so they discussed as to the cause of

the disappearance of the Tathāgata from their midst.

*Gato nu cittaḷūṭaṃvā
ke lāsaṃ vā Yugandharaṃ
na no dakkhemu sambuddhaṃ
lokaḷeṭṭhaṃ narāsaḷhaṃ*

[340] The noblest leader of the three worlds, most Exalted and renowned Tathāgata, the Omniscient has gone out of view even now while we were witnessing the great feat of miracles! We wonder if he has retreated far from this clamorous crowd to a place of seclusion like the Cittakuṭi mountain, or to the silver mountain of Kelāsa or to Yugandhara?

They wept and uttered the above stanza as they were discussing among themselves.

There were other people who opined that "the Buddhas delight to dwell in seclusion. The Tathāgata must have reflected, in spite of liking seclusion, I have gone and exhibited the strange and wonderful feat of miracles to this great multitude." and feeling embarrassed had retreated to a certain place of seclusion where no one could see him." They wept and uttered the following stanza:

*pavivekarato dhīro
nayaṃaṃ lokaṃ punchiti
na no dakkhemu sambuddhaṃ
loka ḷeṭṭhaṃ narāsaḷhaṃ*

Now that the Omniscient Tathāgata has retreated to a place of solitude where disturbances of the five senses are calmed, he will never again return to this phrenetic human world, full of worldly temptations of the five human senses. The Noblest Leader of the three worlds, Most Exalted and renowned Tathāgata, the Omniscient has gone out of view, even while we were worshipping.

People asked the honourable Mahā Moggalāna as to the present residence of the Tathāgata. Although he knew that the Tathāgata was in Tāvātimsa, he directed them to the Venerable Anuruddha for an answer so that credit might be given to that Mahā Thera. When they asked the Mahā Thera, they were told that the Tathāgata had taken up residence on the throne of Sakka under the Kathit tree (Erythria Indica) in Tāvātimsa, preaching the *Abhidhammā Piṭaka* to the celestial devas headed by a deva, the mother of the Tathāgata in his previous existence. When asked about the return to earth of the Tathāgata, they were told that he would

return on the *Mahā Pavāraṇa* day (traditional [341] assembly of Saṅgha at the end of vassa) which falls due on the Fullmoon day of Thadingyut, *assayujō*, after preaching the *Abhidhammā Piṭaka* throughout the lent.

All those people decided: "we will not leave without worshipping the Tathāgata" and so they erected temporary pavilions with leaves and shrubs in that locality; the sky itself served as the roof and mother earth absorbed all refuse extirpated by them, and the whole area was in a sanitary condition.

The Tathāgata had given prior instructions to the Venerable Moggalāna to preach to these people, and the lay devotee Cūḷa Anāthapiṇḍika was charged with the responsibility of providing them with food. He provided them with broth, food, sweet meats, beetle tobacco, tea-leaves, sweet scents, flowers, clothing and all articles of human use, with nothing wanting. As arranged in anticipation, Mahā Moggalāna preached them through out the period of lent.

Devas and Brahmas from ten thousand world systems gathered round the Tathāgata.

Devas and brahmas from ten thousand world systems gathered round the Tathāgata to hear the preaching of the Abhidhammā from the Throne of Sakka under the Erythrina Indica tree in the celestial world of Tāvātimsa. There was no one among the devas and brahmas who surpassed Tathāgata in appearance; indeed the Tathāgata surpassed all others in comeliness.

When the most gracious and glorious Tathāgata sat on the throne of Sakka, Santusita deva descended from Tusitā plane and sat respectfully in front of and on the side close to the Tathāgata. He was the mother of the Tathāgata in his previous existence.

Biographies of Aṅkura Deva and Indaka Deva.

Indaka deva who arrived after Santusita deva was seated on the right side close to the seat of Tathāgata, and Aṅkura sat on the left side in close proximity to the Tathāgata. Aṅkura deva was obliged to make room for more powerful devas and brahmas every time they arrived [342] until he was at a place twelve yojanās away from the Tathāgata. But Indaka could retain his status quo.

Biography of Aṅkura Deva.

The genesis of his biography may be traced back to a dark period (that

followed the extinction of Kassapa Buddha's Sasanā) He was the youngest of the eleven children of prince Upasāgara and princess Devagabbhā. Prince Upasāgara was the son of king Mahā Sāgara of Uttaramadhuraj country, and princess Devagabbhā was the daughter of Mahākamsa, ruler of Asitañjana, a province of Uttarapatha country. The eldest brother was Vāsudeva and the eldest sister was Āñjanadevī.

When he came of age, his elder brothers made him, the ruler of a town with a grant to receive revenues of that town, this being his share of the spoils of victory after his elder brothers made a conquest of the whole of Jambudīpa with their political power. But he, in turn, surrendered the town to the eldest sister, princess Āñjana. He simply asked for exemption from taxation on merchandise involved in his private trading within the borders of their provinces. He led the life of a free trader. He was happy and contented with his lot.

Once he was put into a great difficulty through shortage of provisions during his journey across a desert. There was a guardian deity of a banyan tree, who had the power to produce every necessary thing one could desire with only just a gesture of his right hand. He was a grateful deity and he fulfilled the needs of the prince and his people by producing their needs by (a show of the finger) pointing with his right hand, in repayment of his debt of gratitude towards the prince in a previous existence. The prince, out of curiosity, asked him about his mysterious power and he replied: "I was a poor tailor living near the house of a richman, Asayha, in the town of Roruva. Once the richman gave a great almsgiving to the needy and I gladly assisted the poor who came my way by pointing my hand towards the direction of the charity pavilion of the richman. I am thus enjoying the fruit of my voluntary labour! Thus, all things necessary for human use, such as food, clothing flow copiously, as desired, from my right hand.

[343] In emulation of the guardian deity of the banyan tree, prince Aṅkura, on arrival back in the country of Dvārāvātī, as a great almsgiving, donated alms to every one in the whole of Jambudīpa (ten thousand yojanās in extent): Such an act of charity bore an adverse affect on the machinery of taxation. It, indeed, paralysed the system of tax levying or any description and his elder brothers had to advise him to do charity with a sense of proportion. He shifted to the city of Dakkhināpatha in Damiḷa country to resume his acts of charity along a stretch of land measuring 12 yojanās, by the side of the ocean. All along that stretch he had a series of pots of alms-food resting on tripods almost touching one another. He lived to be ten thousand years, giving charity all the while and passed away. He was reborn in the celestial plane of Tāvātimsa bearing the same name, Aṅkura.

Although Aṅkura had given much for such a long time, he did not get much in return, and this is because, his recipients were destitute of virtue existing during a dark period void of the Sāsana, just like a farmer who had sown his seeds on barren ground. (This is a brief sketch of the life of Aṅkura. For full particulars, please refer to Burmese translation of Peta Vatthu Pāḷi Text: 2 - Ubbari Vagga: 9 . Aṅkura Peta Vatthu)

Biography of Indaka Deva.

It was during the time of our Gotama Buddha and while Aṅkura deva was enjoying the life of a celestial deva in Tāvatiṃsa, that a young man by the name of Indaka offered, out of faith and devotion, a ladleful of rice, to Anuruddha Mahāthera on his round of receiving food.

After his demise, he was born as a powerful deva in Tāvatiṃsa endowed with the ten privileges of celestial beings in reward for his meritorious deed done during the Sāsana of Gotama Buddha, like a farmer who had sown his seeds in a fertile field. He was known by, the same name, Indaka. The ten privileges of celestial beings are (1) celestial objects of sight, (2) of hearing, (3) of odour, (4) of taste, (5) of touch, (6) longevity, (7) abundance of attendants or companions, (8) good appearance, (9) wealth or prosperity, (10) supremacy.

[344] Aṅkura deva had to make room for more powerful devas and brahmas attending the Great festival of Abhidhammā, he had to push back right up to 12 yojanās from the Tathāgata, whereas Indaka deva could retain his seat without having to make room for any other celestial beings.

When the Tathāgata saw the difference of status of Aṅkura deva and that of Indaka deva, he thought it would be a good thing to bring out, for the sake of edification of beings, the differences in the benefit accrued from deeds of merit done during the flourishing Sāsana of Fully Self-Enlightened Buddhas and that from deeds of merit done during the dark period void of the Sāsana. The Tathāgata, therefore, asked Aṅkura: "Aṅkura How is it that you have to stay 12 yojanās away from me, though you had made offerings of food produced from a series of pots on tripods laid across a stretch of land 12 yojanās in extent for ten thousand years?"

*Mahādānaṃ tayā dinnam
Aṅkura dīghamantare
atidūre nisinnosi
āgaccha mama santike*

O Aṅkura lay devotee why do you have to move back and make room for powerful devas and Brahmas on their arrival at this Great Abhidhammā Festival, although you have to your credit merits for offering food produced from a series of pots laid across a stretch of land 12 yojanās in extent, for ten thousand years? Now you are 12 yojanās far away from me. Come now and stay in my presence!

Buddha's utterance of this interrogative stanza reached the earth and was heard by those in the world of men. (vide Dhammapada commentary)

Aṅkura deva's reply to Tathāgata's question constitutes one and a half stanzas (6 pādas) and the supplementary verse by Saṅgātikāraka Mahātheras constitutes half a stanza (2 pādas or two lines) amounting [345] to two stanzas, and these were systematically recorded in the proceedings of the Buddhist Council in Pāli as follow:

*Codito bhāvitattena
Aṅkuro etadabravi
kiṃ mayhaṃ tena dānena
dakkhiṇeyyena sunnataṃ*

Ayaṃ so Indako yakkho

dajjā dānaṃ parittakaṃ

atirocati amhehi

cando tārāgaṇe yathā.

Having been questioned by the Buddha who had practised two types of meditation conducive to mental and physical composure, Aṅkura deva, who had done meritorious deeds during a long, dark period void of Sāsana respectfully made a reply, as follows: - "Most Exalted Tathāgata there is a kind of deed of merit done assiduously during a dark period void of the Sāsana when there was not a single virtuous person deserving of offering of alms. How could my meritorious deed done for a long time during the dark period void of Sāsana help me stand in good stead!!!

Although Indaka deva, who is in your presence, had offered just a ladleful of rice to Anuruddha Mahāthera, with faith and devotion, he has received a reward that surpasses mine like a silvery moon that outshines a multitude of stars; and for the same reason, he has the good fortune to enjoy the ten privileges of devas who are superior to those like us who had done meritorious deeds during the dark period void of the Sāsana!

Whereupon, the Tathāgata asked Indaka deva "Indaka you have been sitting on my right side without making any move? Why don't you have to make room for powerful devas as and when they arrive, now and again? This is Indaka's reply:" Most Exalted Tathāgata, my case may be likened to that of a farmer who had sown a small amount of seeds in a fertile plot, and by the same analogy, I had the good fortune to have a recipient worthy of offering" and he went ahead to utter four [346] stanzas in praise of qualities and qualifications (attributes) of recipients of gifts: -

*Ujjaṅgale yathā khette
bijaṃ bahumpi ropitaṃ
na phalaṃ vipulaṃ hoti
napi toseti kassakaṃ.*

*Tatheva dānaṃ bahukaṃ
dussīlesu paṭiṭṭhitaṃ
na phlaṃ vipulaṃ hoti
napi toseti dāyakaṃ.*

Although a great amount of seeds is sown in a plot on a hillock that is rocky, salty, caustic, barren and broken, the out-put would be negligible and disappointing to the farmer.

By the same analogy, notwithstanding the vastness of offering made to a recipient who is destitute of virtue during a dark period void of the Sāsana, the benefit accrued therefrom would be negligible and disappointing to the donor.

*Yathāpi bhaddake khette
bijaṃ appampi ropitaṃ
sammā dhāraṃ pavecchante
phalaṃ toseti kassakaṃ*

*Tatheva sīlavantesu
guṇavantesu tādisu
appakaṃ pi kataṃ kāraṃ
puññaṃ hoti mahapphalaṃ*

Most Exalted Tathāgata just as the out-put of products pleases a farmer who works hard in sowing seeds in a fertile field (of first class soil) that receives a regular shower of rain every fifteen days; or (of medium class soil) that receives regular showers every ten days, (a third class soil) that receives regular shower of rain every five days:

So also, reward accrued from a meritorious deed of offering gifts to *Ariya puggalas*, who are virtuous and self-composed, will turn out to [347] be great and prosperous, as in the case of the out-put of the seeds grown in a fertile field.

Thus Indaka had drawn a distinction between deeds of merit done in favour of two different kinds of recipients at two different periods by way of four stanzas. Whereupon, the Tathāgata said: "Aṅkura it is only right and proper that one makes a choice of both the gift and the recipient: a fitting reward could only be materialized by the choice of type of gifts and the type of recipient, just as good seeds are sown in fertile soil. Of course, you could not make offerings in the manner just described since you happened to be born in a wrong period when there was no Sāsana, opposed to the right period when there is Sāsana. Wherefore, your meritorious deeds were not as fruitful as those of Indaka. The following four stanzas were uttered by the Tathāgata for the sake of clarification: -

*Viceyya dānaṃ dāttabbāṃ
yattha dinnāṃ mahapphalāṃ
viceyya dānaṃ datvāna
saggāṃ gacchanti dāyakā*

*viceyya dānaṃ sugatappaṣaṭṭhāṃ
ye dakkhiṇeyyā idha jīvaloke
etesu dinnāni mahapphalāni
bījāni vuttāni yathā sukhette*

O Aṅkura deva offerings made to persons of virtue with faith and generosity bring about abundance of reward. Choice of recipients should be made before offerings are made. Offerings of gifts to the selected persons with faith and generosity invariably lead the donor to the world of devas.

Choice of both gift and recipient has been highly praised by a succession of Buddhas. There are virtuous persons with longevity in this world. Gifts dedicated to such persons of virtue with faith and generosity will invariably bring about wealth and happiness to the donors while in the worlds of men and deva before his attainment to the [348] Final Goal of Nibbāna, as in the case of sowing the choicest seeds of five kinds, *bījagamī*¹.

The Tathāgata went on to preach four more Stanzas that lead to Nibbāna through the avenues of Path and Fruitional stages:

*Tiṇadosāni Khettāni
rāgadosā ayaṃ pajā
tasmāhi vīta rāgesu
dinnam hoti mahapphalaṃ*

There have been instances where potential seeds 'bījagam' have been thrown on the fields full of grass and weeds. In the same way, gifts have been offered to men and devas who are destitute of virtue and full of passion, *rāga*. Therefore, offering of gifts should be made to the *Ariya puggalas* who are void of passion, *rāga* with a view to enjoyment of worldly pleasures in the planes of man and deva before attainment to the Final Goal of Nibbāna.

*Tiṇadosāni Khettāni
dosadosā ayaṃ pajā
tasmā hi vītadosesu
dinnam hoti mahapphalaṃ.*

Just as there are arable lands full of grass and weeds, so there are men and devas who are destitute of virtue and full of anger? Wherefore, one should see to it that gifts are offered to those who are free from malice, so that one may enjoy the worldly life of men and devas before attainment to the final goal of Nibbāna.

*Tiṇadosāni Khettāni
mahadosā ayaṃ pajā
tasmā hi vītamohesu
dinnam hoti mahapphalaṃ.*

Just as the arable lands are naturally full of grass and shrubs, so men and devas are full of delusion. So, gifts should be offered only to the [349] *Ariya puggalas*, devoid of delusion, so as to bring about worldly enjoyment in the planes of men and devas before attainment to the final Goal of Nibbāna, in due course.

*Tiṇadosāni Khettāni
Icchādosā ayaṃ pajā
tasmā hi vīgaticchesu
dinnam hoti mahapphalaṃ.*

Just as arable lands are naturally full of grass and shrubs, so men and devas are naturally imbued with five kinds of desire for pleasures of the five senses. Wherefore, gifts should be offered to the *Ariya puggalas* who are void of *Iccha*; such an act of merit invariably brings about a pleasant life in the planes of men and devas and even to attainment of the

final Goal of Nibbāna.

At the conclusion of the discourse, Aṅkura deva and Indaka deva attained the fruitional state of *Sotāpatti*; the discourse was of great benefit to all devas and brahmas, as well.

Thus ended the biographies of Aṅkura and Indaka devas.

End of Chapter Twenty Four

KEEPING THE 7th. VASSA AND PREACHING THE ABHIDHAMMA AT TĀVATĪMSA.

[351] Having established Aṅkura and Indaka devas in the Fruition stage of Sotāpatti, the Tathāgata continued to stay on to keep up the 7th. Vassa sitting crossed-legged on the throne of Sakka in Tavātimsa and preached the Abhidhammā, day and night, to all those devas from ten thousand world systems, who rallied round the Tathāgata, with Santusita deva at their head. He started with the 'Law of good action' and its result (Kusala Dhamma); bad action and its result (Akusala Dhamma); Neutral or areoral or indeterminate action; (Abyākata Dhamma) teaching round the clock, like the river of the sky flowing continuously, for the duration of the lent or vassa.

(N.B. Buddhas used to deliver before noon discourses in praise of food offered, such discourses could be as long as Dīghanikāya and Majjhima nikāya put together. The discourses preached to the devas and brahmas who arrived in the afternoon have the combined lengths of Saṃyuttanikāya and Aṅguttaranikāya.

This is because a thought-process of the Buddha is very fast, with very few intervening Bhavaṅga consciousness. And the Buddha's lips are proportionately and firmly set, the lip movements are precise. The tongue is long, slender and delicate. All these features contribute to production of a voice so melodious at a very fast rate.

It is stated that when an ordinary average person had spoken a word, the Venerable Ānanda had spoken eight words as much; when Venerable Ānanda had spoken one word. the Buddha had spoken sixteen words as much. It has thus been calculated that the Buddha's rate of speech is 128 times greater than that of an average person)

Thus, with such unimaginable rapidity of rate of speech, it is no wonder that the Buddha preached the long discourses in appreciation of offering

of food before noon and more lengthy discourses to devas who [352] arrived in the afternoon. The Abhidhammā that the Tathāgata had preached during that lent of three months is thus endless and incomparable.

Keeping the Body well maintained while preaching the Abhidhammā.

In case a question such as this arises: "How did Buddha maintain his body when he was engaged in preaching the Abhidhammā during the whole length of vassa lasting three months", this is a brief reply. He did it by regular provision of nourishment:

The following is an extensive answer:

All the Buddhas are mindful of such matters; they usually followed the progress of time in the world of man while in the act of preaching the Abhidhammā. When the time came for going on the alms round, he created a Buddha after his own image, acting after his own manner in handling the bowl and holding the robe and with a voice like his own. He caused the created Buddha to preach the Abhidhammā to the extent prescribed by himself

The Tathāgata then left for the Anotatta lake, with the bowl and the robe. On his arrival at the Anotatta lake devas presented him with a twig frayed at one end. After brushing his teeth with the twig, he took a bath in the Anotatta lake. After his bath, he stood on the slab of orpiment and donned the well-dyed double stitched robe. He then took the brown stone-bowl that was offered by the four Great devas of Catumahārājika deva plane, under the Rājayatana tree (at the seventh place of the seven places at which Gotama Buddha spent seven days each after attaining Buddhahood. Each deva had offered one bowl and the four were pressed into one with four rims by the Buddha with his hands.) The Tathāgata proceeded to Uttara Kuru (north island) for receiving alms food, and on return he partook of the food on the peaceful bank of the enchanting delightful Anotatta lake. After his meal, he proceeded to the forest of Sandal trees to spend the day.

The Venerable Sāriputta, the General of the Dhamma, went to the Sandal forest to attend on the Tathāgata and stood at a place that was [353] free from six faults. Whereupon, the Tathāgata told the Mahāthera: "Dear son Sāriputta... I have preached this much of the Dhamma." He would only give the gist and the guide lines, but the Venerable Sāriputta, being endowed with four Paṭisambhidā Ñāṇa, could have full grasp of the Dhamma outlined by the Tathāgata, like a man who is shown the vast ocean by some one with an outstretched hand. He had the ability to

understand it in a hundred, a thousand ways.

(The Tathāgata returned to Tāvātimsa in the afternoon to resume preaching there. With the exception of the powerful devas, no one knew that a created Buddha was preaching the Abhidhammā in the place of the real Buddha and that the real Buddha had gone to the human world and had returned from it.

The created Buddha was an exact replica in all respects: in emission of rays, in voice and in the manner of speaking.)

The Venerable Sāriputta preached the Abhidhammā to the five hundred bhikkhus who had been bats in a previous existence.

The Venerable Sāriputta having learnt the Abhidhammā briefly from the Buddha daily taught it in a form (neither too brief nor too elaborate) to the five hundred bhikkhu disciples under his care, who had been common bats in a previous existence.

This is a short account of their previous life: They all were little common bats dwelling in a cave, hanging down from its roof in the time of Kassapa Buddha. They heard the recitation of the Abhidhammā by two bhikkhus, who were well versed in the Abhidhammā. They had not even the slightest idea of what was meant by the waxing and waning of the moon, but, their attention was drawn to the recitation of the Abhidhammā by the bhikkhus' pleasant and harmonious tone. (The bats had no idea of what was meant by Abhidhammā, the aggregates, sensation, dhātu (elements), Truth, not even the waxing and waning of the moon, but since the tone of the recitation by bhikkhus served as a good object of their dying consciousness (*Kamma nimitta*) for the following life, they were reborn in the plane of devas).

[354] They enjoyed the life of devas from the time of Kassapa Buddha right up to the time of Gotama Buddha, not being born even once in the lower planes of woes. At the time of the present Buddha, they were reborn in the world of men. They witnessed the Twin Miracle, which aroused their faith and devotion and made them receive ordination under the personal supervision of the Venerable Sāriputta. Every day, the Venerable Sāriputta Mahāthera taught them the Abhidhammā in a fairly extended form of what he had learnt from the Tathāgata in an abridged version.

The preaching of the Abhidhammā by the Tathāgata in the world of devas came to a close simultaneously with the completion of the full study of the seven books of the Abhidhammā taken up by the five

hundred bhikkhus under the Venerable Sāriputta in the world of men.

Everyday the Tathāgata informed the Venerable Sāriputta of the nature and extent of the Abhidhammā taught by himself and the nature and extent of the Abhidhamma taught by the created Buddha in Tāvatiṃsa and instructed him to teach his five hundred disciples as necessary, before he returned to resume preaching from the point where the created Buddha had concluded.

The preaching of the Abhidhammā came to a close at the end of the lent, on the full moon day of Thadingyut, with the result that eighty thousand crores of devas and brahmas were emancipated through realization of the Four Noble Truths: Santusita deva, the Buddha's mother in the human world attained the fruitional state of Sotāpatti.

People shifted from Sāvatti to the town of Saṅkassa.

On the ninth waxing moon of Thadingyut, people lingering within the area of thirty six yojanās went and asked the Venerable Mahā Moggalāna: "Venerable Sir, it would be right and proper that we enquire the time of the Tathāgata's return (to earth); we will not go back (to our own homes) until we have paid homage to the Tathāgata". The Venerable Ashin Mahā Moggalāna said "Very well" and dived right into the earth and went right up to the base of Mt. Meru; He willed that people should see him ascend to Tāvatiṃsa rising from [355] within Mt. Meru. Then like a fine golden string threaded through a ruby he was clearly visible to the people, ascending from within the centre of the mountain to Tāvatiṃsa.

People who saw the Venerable Mahā Moggalāna during the course, of his ascent to the summit through the inside of the mountain measured his progress in terms of yojanās saying, "Now he has ascended one yojana, he has ascended two yojanās" etc., On arrival at Tāvatiṃsa it was as if the Tathāgata's feet rested on the head of the Venerable Moggalāna who then approached the Tathāgata with profound respect and addressed: "Most Exalted Lord... people will not return to their places without paying homage to you and are anxious to know the time of your descent to the world of men." The Tathāgata asked "Dear son Moggalāna, where at present is your elder brother the Venerable Sāriputta?" Whereupon the Venerable Moggalāna replied: "Most Exalted Lord, he has been keeping vassa at Saṅkassa town". The Tathāgata made the following reply:

"Dear son Moggalāna... I will descend at the gate of Saṅkassa on the seventh day from now, that falls on the full moon day of Thadingyut, the time for the celebration of Mahā Pavāraṇā. The distance between the two

towns is thirty yojanās, but tell the people they need not bring any food for the journey, just as they would observe the precepts and go without taking any food or provisions to the monasteries at the head of the towns and villages to listen to the preaching (sermons) on a sabbath day. The Venerable Mahā Moggalāna replied "Very well Most Exalted Lord". On arrival back on earth, he relayed Tathāgata's message to the people.

Descent at the gate of Saṅkassa town by triple stairways.

The Tathāgata made known his departure to Sakka: "Lay devotee Sakka, King of Devas I shall be returning to the world of men" by way of formal leave taking. At the close of vassa, on the full moon day of Thadingyut. Sakka created a set of three stairways, one of gold, another of ruby and another of silver, side by side, with the bases at the Gate of Saṅkassa town and with their upper end resting on the summit of Mt. Meru. (1) The stairway on the right hand side was reserved for the devas, (2) the silver stairway on the left-hand side was reserved for the great brahmas, (3) the ruby stairway in the middle was exclusively for the Tathāgata.

The Tathāgata, on the eve of departure, stood on the summit of Mt. Meru and performed the Twin Miracle of water and fire, and looked up at the sky. The whole region right up to the realm of Akaniṭṭha Brāhma, appeared as an open space unobstructed and clearly visible and when he looked downwards, he could see the Avīci at the bottom of the eight planes of misery; when he looked forward and side-ways, in all directions, thousands of world systems could he seen without any obstruction whatsoever. The strange scene was witnessed by all the devas, brahmas and human beings. Thus all the devas and brahmas could see the human beings and human beings could see the devas and brahmas.

The Tathāgata caused the emanation of the six-hued rays from the body as He descended from Tāvātimsa to the world of men, and there was no one in that crowd of spectators of thirty six yojanās in circumference, who did not aspire to Buddhahood when they noticed the grandeur, greatness, grace and glory of the Tathāgata.

The devas came along down the gold stair-way on the right hand side. The brahmas came along down the silver stairway on the left-hand side. The Tathāgata alone descended by the ruby stairway in the middle. Pañcasikha deva on the right side of Tathāgata, paid homage by playing his Beḷuva harp; Suyāma deva also came along on the right side, fanning the Tathāgata with a fan made of hair of the yak's tail; Santusita deva came along on the same side fanning the Tathāgata with a fan studded

with rubies, Sakka on the right hand side also blew the Vijayuttara, conch shell. Devas from the rest of the world system also came along, paying homage in adoration in various ways. Brahmas came along by the silver stairway, holding the Brahma's white umbrella over the head of the Tathāgata as a gesture of profound respect.

Thus the Tathāgata descended to earth in the manner described above, and on arrival, stood at the gate of the town of Saṅkassa. Those people, who were gathered at Sāvatti city, left after the morning meal, looking forward to seeing the Tathāgata on Pavāraṇā day at the end of [357] the lent. They eventually reached the gates of Saṅkassa town as quickly and effortlessly as they would go to the monastery at the head of their village.

Preaching of Sāriputta Sutta.

The Venerable Sāriputta was the first person to pay homage to the Tathāgata as soon as the Lord had set his right foot on the earth on arrival from Tāvatiṃsa. All the rest of those present followed suit subsequently. The spot where the Tathāgata had set his right foot on the earth was later regarded as a sacred place and termed Acala Cetiya-ṭhāna.

The spot where the Tathāgata set his right foot on reaching the earth, on return from Tāvatiṃsa, at the end of the lent after the preaching the Abhidhammā, in keeping with the practice Buddhas is also regarded as one of the sacred places termed Avijahitaṭhāna (i.e. Every Buddha after preaching the Abhidhammā in Tāvatiṃsa during the whole of vassa, on return to earth by the three Stairways had always first set his right foot on the very spot where the triple stairways were placed at the gate of Saṅkassa.)

The Four Avijahitaṭhāna (four sacred places).

Here, being appropriate and to be specially noted, a brief mention will be made of the four Avijahitaṭhāna, The permanent sacred sites utilized by all Buddhas for the same purposes with unchanging uniformity are known as Avijahitaṭhāna. They are four in number, namely:

(1) The site of the Mahā Bodhi Tree, the Victory Throne (Aparājita throne) where all Buddhas had conquered the Five Māras. (i.e. the very spot where there arose the Aparājita throne for our Gotama Buddha had been site of the Aparājita thrones of all Buddhas. There is no change of location.)

(2) Isipatana, Migadāya where our Gotama Buddha preached the

Dhammacakka, the first Discourse: (This is the location where all the [358] Buddhas had also preached the Dhamma Cakka. It is not preached at any other place).

(3) The spot on which the Buddhas usually first set their right foot on their return from Tāvātimsa after preaching the Abhidhammā there (The gate of Saṅkassa town is that sacred place in our Gotama Buddha's time.)

(4) The location of Buddhas' bed-stead (where the four legs of Buddhas' bed-steeds usually rested without change.) The Scented Chamber of Gotama Buddha in the monastery of Jetavana was the site of where his bed-stead lay).

As regards (the monasteries of the Buddhas, they differ in size due to the circumstances prevalent at the time. To clarify:

(a) VIPASSĪ BUDDHA: A plot measuring one yojana, donated by a rich man, Punabba Sumitta, at a cost of gold bricks placed edge to edge on the surface of the plot.

(b) SIKHĪ BUDDHA: A plot measuring three gāvutas, donated by richman Sīriḍḍha, at a cost of gold bars touching one another throughout the plot.

(c) VESSABH BUDDHA: A plot measuring half a yojana, donated by richman Sothhija, at a cost of gold-cups (gold teeth of harrow) touching one another throughout the surface of the plot.

(d) KAKUSAN BUDDHA: A plot measuring one gāvuta, donated by richman Accuta, at a cost of gold blocks (moulded like elephants' feet) touching one another through out the plot.

(e) KOṆĀGAMANA BUDDHA: A plot measuring half a gāvuta, donated by richman Ugga, at a cost of gold bricks placed edge to edge throughout the surface of the plot.

(f) KASSAPA BUDDHA: A plot measuring twenty ussaba, donated by richman Sumaṅgala, at a cost of gold tortoise figure placed side by side throughout the plot.

[359] (g) GOTAMA BUDDHA: A plot measuring eight pais, donated by richman Suddatha (a) Anāthapiṇḍika, at a cost of gold coins touching edge to edge throughout the plot.

The above passages are excerpts from Buddhavaṃsa Aṭṭhakathā and

Vinaya Cūḷa Vagga Aṭṭhakathā.

Although the size of the location of the monasteries differs through the passage of time, the location of the Buddha's Scented Chamber remained the same without any change (The above is a short account of the four sacred places (Avijahitaṭhāna).

Devas and men are filled with adoration for the fully Self enlightened Buddhas.

As stated before, the Venerable Sāriputta approached the Tathāgata after he first set his right foot at the head of the Stairway, paid homage to the Lord and addressed him: "All the devas and laity here are filled with adoration for you so much that they all long for Buddhahood"

Whereupon the Tathāgata replied: "Dear Son Sāriputta, It is true that all the brahmas, devas and men love and revere the Buddhas for their being great, gracious and glorious" and then uttered the following stanza preparatory to preaching a discourse:

*Ye jhānappa sutā dhīrā
nekkhammūpasame ratā
devāpi tesam̐ pihayanti
Sambuddhānaṃ satīmataṃ.*

Dear son Sāriputta All the Fully Self-Enlightened Buddhas have gained mastery over Jhāna practices in five ways and they delight in these Jhāna absorptions. They also abide usually in phalasangāhī that has as its object the Absolute Truth of Nibbāna, free from all dukkha. Even the devas and brahmas of the celestial regions have made the remark, with great adoration and esteem for those Buddhas, who are always abiding in full mindfulness, "How great would it be, if we who have had this rare opportunity were to become Buddhas?"

[360] According to Dhammapada commentary, thirty crores of brahmas, devas and men were emancipated at the conclusion of the discourse. Five hundred disciples of the Venerable Sāriputta attained Arahantship as a result.

The Tathāgata revealed the attributes of the Venerable Sāriputta.

While still standing at the head of the Stairway, the Tathāgata contemplated thus:

"People who gathered here at this assembly do know that Moggalāna

Thera is the greatest in the matter of (Jhānic) powers: Anuruddha Thera in supernatural vision; Puṇṇa Thera is a celebrated Teacher in Dhamma; but no one knows the attributes of Sāriputta Mahā Thera. Therefore the Tathāgata thought it would be proper to bring the knowledge and wisdom of Sāriputta to the limelight in some way or the other". The Tathāgata asked Sāriputta questions relating to the problems of ordinary average people (*puthujjana*), those of Ariya puggalas (Sekkhas) in the three lower Paths and Fruitional stages, and those of Arahants (Asekkhas), in the presence of all those present at the time. The Mahā Thera gave prompt answers to each and every question, stage by stage, concerning ordinary average persons, Ariya puggalas in the three lower Paths and Fruition and the Arahants, the perfected ones, with the result that all those present came to understand the Mahā thera's state of exaltation in wisdom!

Expounding of Parosahassa Jātaka.

The Tathāgata then proceeded to propound thus: "Sāriputta has not exceeded the average level of intelligence only now, but he had also excelled others in the matter of knowledge and wisdom, in the past existences" making a reference to *Ekaka Nipāta*, *Litta Vagga*, and Jātaka Commentary. He then related the Parosahassa Jātaka in its abridged form.

Once upon a time, there lived in a forest at the foot of a hill more than one thousand hermits who lived on herbs, fruits and roots. Once their teacher fell sick, and the most senior disciple went out in search of [361] medicine, leaving instructions with his juniors to attend on their teacher with due care and diligence.

The great teacher passed away before the return of the senior disciple. Upon a request being made by the disciples regarding Jhāna samāpatti on the verge of his demise, the old sage told them '*Natthi kiñci*' meaning, there is none implying the third Jhāna, *Ākiñcaññāyatana*. Any-one wishing to abide in the third Arūpa Jhāna known as *Ākiñcaññāyatana Jhāna* termed '*Jhāna Samāpatti*' must first and foremost contemplate on the concept of 'non-existence' of the first *Arūpa Jhāna* repeatedly. This in fact was what the great master had in his mind when he said '*natthi Kiñci*'

But the disciples had missed the point and utterly misunderstood the great master and looked down upon him as one who had not attained any stage of *Jhāna Samāpatti* and they did nothing about the burial rites concerning his remains.

((N.B. The great sage was accomplished in *Ākiñcaññāyatana Jhāna* (by

which incorporeal Brahma realm is attainable) but when asked by his disciples he simply said '*Natthi kiñci*'; and passed away to be reborn in *Ābhassara* (corporeal) brahma realm attainable by the second *rūpāvacara Jhāna*; this is because the four *Arūpa* brāhma realms are not befitting of the Bodhisattas, *Abhabbaṭhāna*.)

On his return with suitable medicine, the senior disciple was told that the great teacher had passed away. He asked his juniors if they had asked him any thing. They replied "Aye we had; *Natthi kiñci*" was his reply, and he must, therefore, have gone without attaining any *jhāna* what so ever."

The senior disciple explained to them thus: "You have no idea of what the great master meant to say: our great teacher is endowed with *Ākiñcaññāyatana* the third *Arūpa* stage of *jhāna*." He thus gave them a correct interpretation again and again to convince them.

But his correct answer simply fell on deaf ears. When the great teacher, the Bodhisatta then an *Ābhassara* Brahma, came to know about the unhappy situation, he contemplated that he should reveal the truth by removing the doubt entertained by those ignoramuses, who were [362] groping in the dark. Therefore, the great sage descended from the *Ābhassara brāhma loka* to the world of men, poising himself high above the roof of the hermitage with great power, and wishing to praise the senior disciple's wisdom uttered the stanza:

*Parosahassampi samā gatānaṃ
kandeyyumaṃ te vassasataṃ apañña
ekova seyyo puriso Sapañño
yo bhāsītassa vijānāti atthaṃ.*

"Those without any knowledge may cry for a hundred years (they will have no idea what so ever of what their master meant to say): the only person, among an assemblage of over a thousand persons, capable of understanding what was meant, is worthy of praise."

The great teacher returned to the world of brahmas after preaching the discourse. All the hermits attained *jhāna samāpatti* as a result of his visit, and they were reborn in *brāhma loka* after death.

In winding up the discourse, the Tathāgata revealed that Sāriputta was then the senior disciple and he was the Great Brahma in the realm of *Ābhassara brāhma loka*.

(This is an abridged form of *Parosahassa jātaka*; for full particulars

please refer to *Ekatanipāta jātaka vatthu*)

Expounding of Sāriputta Sutta.

After the Tathāgata had preached the preceding discourse, The Venerable Sāriputta put forward a questionnaire concerning suitable and desirable place (abode), lawful resort (for alms), practice (meditation), etc., for the benefit of his disciples undergoing training under his personal supervision. These were presented to the Tathāgata in eight stanzas and the Tathāgata gave a series of answer comprising [thirteen stanzas](#)¹.

[363] Sāriputta Sutta (Abridged form).

I, Sāriputta, have hitherto never seen or heard of a Great Sage of a sect, who had come into his mother's womb from the celestial abode of Tāvātimsa, who speaks so pleasantly and is endowed with the power of performing miracles, with all the greatness, graciousness and glory of a Fully Self-Enlightened Buddha. (1)

All the brahmas, devas and men have seen him truly as one who has dispelled the darkness of delusion, as one who is peerless and unique enjoying the calm state of Jhāna, and the serene and tranquil state of Nibbāna: All the brahmas, devas and men have looked upon him as the possessor of [Five Eyes](#)².(2)

Most Exalted Tathāgata... who is free from the two defilements of clinging and wrong view, one who is not to be moved or shaken by worldly vicissitudes, one who has never tried to attract the attention of people by trickery through performing miracles, who has come to the gate of the city of Saṅkassa as the Sage of a Sect I, Sāriputta, have come to this place with the object of presenting to you problems for favour of solution in the interest of my disciples.(3)

How many fearful and offensive sense-objects are there that are harmful to a noble bhikkhu who retires through fear and loathing of the grave dangers of birth etc., to the quiet base of a tree, a cemetery, a secluded couch or a short-legged bedstead in a cave.(a-4-5)

How many kinds of danger are there to suppress which a noble bhikkhu may encounter as he speeds his way to the strange yet unattained land of Nibbāna in his lonely forest hermitage on the outskirts of a town or village?. (b_6)

(c) What are the words which a noble bhikkhu may speak? (d) What are

the lawful resorts for a noble bhikkhu? (e) What are the practices a noble bhikkhu should develop with intensity as meditation ? (c,d,_7)

[364] How should a noble bhikkhu observe the precepts with steadfastness, mature judgment and clear mindfulness to discard the dust of defilement, just as a gold smith purifies gold? (f_8)

(Thus the Venerable Sāriputta presented eight stanzas made up of three stanzas in praise of the attributes of the Buddha, and five regarding the practice which his five hundred bhikkhu should observe.)

Dear son Sāriputta there are two things that a person of good birth going after Path knowledge, who retires to a place of seclusion through fear of transient existences, ought to know: (a) the way to live in peace and tranquility and (b) the practice to be cultivated. I will preach you these two things as I know them from practical knowledge and not by inference.(i)

Dear son Sāriputta a person of intellect and mindfulness should not get frightened or be-shaken when he comes into contact with five kinds of dangers, such as, (1) gadfly, mosquito, fly, (2) snake, scorpion, centipede, mice, (3) burglars and robbers (4) quadrupeds, such as lions, leopards and tigers, (5) People outside of the Teaching without faith in the three Gems who cause inconvenience by their annoying antagonistic views and questions. One should not get alarmed or frightened by those five kinds of terrible objects, just described.

(It will be noted that, in answer to question (a) five kinds of dangers are given, namely, (1) gadfly, mosquito, (2) snake scorpion, centipede, mice, (3) burglars and robbers, (4) quadrupeds, such as, lions, leopards, tigers, (5) those heretics who caused inconvenience by their senseless antagonistic views)

Further, a noble bhikkhu in striving for the attainment of Nibbāna by following a good true path should surpress the following five "internal enemies" in addition to those just descirbed. (2-3)

(1) Disease, (2) hunger, (3) cold, (4) heat, and when the noble bhikkhu experienced inconvenience through contact with any of these dangers he must resist or put up with them as such sensations and ailments are conducive to the arising of the ten modes of wrong [365] conducts (by deed, word and thought); he should protect himself by means of Earnest Effort (Sammappadhāna).

(In answer to the question (b) the Tathāgata made mention of these 5

kinds of complaints viz., (1) disease, (2) hunger, (3) cold, (4) heat and (5) a group of ten modes of wrong conduct arising through them.

Having dealt with (a) and (b), the Tathāgata proceeded to deal with (c), (d), (e), and (f) in nine stanzas as enumerated below.)

A noble bhikkhu must always refrain himself from stealing and lying; he must wish for the well being of both (i) those who still have taints of craving (*tasa*) and (ii) those who have already eradicated craving (*thāvara*); he must dispel all the ten modes of wrong deeds, in short, the group of unwholesome acts, as they are the associates of Māra. (5)

(Four modes of moral conducts are prescribed in this verse, viz, Avoidance of stealing and lying, praying for the well being of all fellow men and abandonment of immoral conduct.)

A noble bhikkhu must not yield to anger (*Kodha*) and unrestrained conceit (*atimāna*); the root causes of these two unwholesome factors are six in number viz: Ignorances (*avijjā*), wrong attitude ayoniso (*manasikāra*), self-conceit (*asanimāna*), lack of sense of shame (*ahirika*), lack of dread of evil consequences of misdeeds (*anottappa*), and distraction (uddhacca). These root causes must be up-rooted or extirpated: In addition sense of affection (liking) and hatred (disliking) must be overcome by a state of balance of the mind or equanimity. (6)

(By this, four practices are described, namely: anger and conceit must be discarded; and the six root causes of these must be removed; and objects of affection and hatred must be avoided by means of equanimity)

A noble bhikkhu is required to cultivate comprehension and develop the ten contemplation. With the force of joyful satisfactions, *pīti*, developed thereby, the afore said enemies, both internal and external must be abandoned.

[366] (This is Buddha's exhortation for expulsion or destruction of internal and external enemies shown in (a) and (b) by means of contemplation of [ten \(Anussati\) recollections](#)³: *Pīti* arising from meditation should be utilized as a means of developing forbearance. This is a means of overcoming those forces of enemy)

One should overcome disinterestedness in a hermitage of seclusion and development of meditation by such means of expediency to ensure full measure of success: Such means of expediency should also be adopted in defeating four causes of crying enumerated below:(7)

Four causes of lamentation.

(1) What kind of food shall I have to eat today? Is that rice, or barley cake, or dinner-roll or fish, or meat? (2) At what place shall I have to eat (at the palace of a king, or the house of a brahmin or of a richman)? (3) I had to sleep miserably last night (on a-piece of plank, or on a coarse mattress, or a piece of leather or a heap of grass); (4) In what kind of luxurious place shall I have to sleep to night (on an ornamented bed, or a fourlegged bed-stead)?: These four kinds of reflections or speculations are known as four causes of lamentation.

A bhikkhu cultivating the practice of *sīla*, *samādhi* and *paññā* being free from impediments (*Palibodha*), such as, attachment to clan, sect, shelter and requisites should abandon the worries connected with food and with matters relating to lodging: these four types of worries should be given up. (8)

(A noble bhikkhu is apt to cry under pressure of such anxieties or worries; he is therefore required to cut off all four impediments, such as, attachment to clan or the donor, members of his sect, dwelling place and requisites.)

[367] When a bhikkhu acquires food and robe lawfully at proper times, he should have the sense of judgment or moderation in accepting and using them with a view to promoting the sense of contentment.

(As regards the matter of judgment or moderation, a bhikkhu should take into consideration the quantity of objects for offering, the extent of donor's intention, the extent of one's requirement. In case where the quantity of objects for aims outweighed the intention of the donor, the donee should be content with a limited amount of alms. When the amount of alms available is comparatively smaller than what the donor has in mind to offer, the donee should still receive only limited amount of alms. Where the amount of alms is large enough to satisfy the wishes of the donor to offer large amount of alms, the donee should still receive just enough to meet his own requirements. Hence the term (*Patiggahaṇa mattaññutā*) receiving just the amount required: Utilization or consumption of the four requisites by way of retrospection is known as *Paribhogamattaññutā*).

A noble bhikkhu, having guarded himself against unwholesome states by observing the two sets of observance in respect of receiving and utilization of the four requisites, should enter the towns and villages with agreeable deportment of bodily posture, and avoid the use of harsh words even in dealing with those who have calumniated him. (9)

(It means that a noble bhikkhu (i) should receive and utilize alms in accordance with the two modes of moderation, (ii) should move about with proper deportment in towns and villages, and, (iii) should refrain himself from the use of harsh words even when one deals with those who had calumniated him.)

A noble bhikkhu should keep his eyes cast downwards, should not wander round here and there, should endeavour to attain jhāna that has not been attained, to acquire five kinds of mastery over jhāna that has been attained; should sleep mindfully only for four hours in the middle watch of the night, (and spend the rest of the time, sitting or walking while observing the precepts incumbent on a bhikkhu): through such [368] activities equanimity is developed by means of the Fourth Jhāna, the mind being well composed, sensuous thoughts (*kāma vitakka*), sensuous perceptions (*kāma saññā*) and restless movement of hands and feet termed kukkuccha are restrained. (10)

Any instruction given by one's perceptor, "this is not right and proper", should be noted regarded with sincere delight and gratitude. Ill will or unfriendly attitude towards one's associates should not be entertained; it should be eradicated as a thorn is eradicated. Only faultless speech should be made, never talking out of the bounds of discipline (*sīla*, *samādhi*, *paññā*) or beyond the limits of time. (One will be liable to be criticized and reproached for breach of precepts and moral conduct, for wrong view, wrong mode of livelihood. It is, therefore necessary to refrain from such immoral conducts even in thought, not to say of physical or verbal acts.) (11)

Dear Sāriputta Besides this, in this world, there are five kinds of dust, to wit, attachment to visible form rūparāga, attachment to sound, (*Sadda rāga*) attachment to smell (*gandha rāga*), attachment to taste (*rasa rāga*), attachment to touch (*phoṭṭhabba rāga*) all such attachments should be removed by the practice of *sīla*, *samādhi* and *paññā* with mindfulness. Constant practice will enable the bhikkhu to overcome the five dusts. (12)

(Five kinds of dust should be done away with by observance of the three training precepts; only those who observe these precepts can overcome these five kinds of dust, no one else can do so.)

Once these five kinds of dust are done away with, the bhikkhu will no longer take delight in the five objects of sensual pleasures. That bhikkhu with mindfulness, emancipated from the grip of hindrances, contemplates at appropriate time, on the conditioned as impermanent, unsatisfactory

and unsubstantial (non-soul) with resolute steadfastness. His mind will become composed, and will penetrate through the dark mass of defilements. (13)

The Tathāgata has thus answered the questions of Sāriputta with a view to pave the way, stage by stage, that invariably leads to the [369] Fruitional Stage of Arahattaship. Five hundred disciples of Sāriputta attained Arahatta phala at the conclusion of the discourse, and thirty crores of devas and men were emancipated through realization of the Four Noble Truths.

Buddha was calumniated by a female wandering ascetic named Ciñcamāṇavikā.

As stated in the preceding paragraphs, the Tathāgata, after emancipating five hundred disciples of the Venerable Sāriputta and thirty crores of devas and men through realization of the Four Noble Truths, proceeded to Sāvatti to take up residence at the Jetavana monastery and to resume preaching Dhamma to rational beings who came there.

It was at that time, a lowly, wily, female wandering ascetic by the name of Ciñcamāṇavikā made a malicious, slanderous charge against the Buddha. The following is an account of that calumnious attack.

The number of disciples of the Tathāgata increased by leaps and bounds, like a rising tide, during the first twenty years of the Dispensation, termed Paṭhama Bodhi or The First Period of Enlightenment. And the number of men, devas and brahmas who attained the Four Stages of Fruition (Ariya bhūmi) also increased with time; and the attributes of the Tathāgata such as Arahaṃ spread right up to the roof of the world; the volume of offerings made to the Tathāgata and the Saṅgha grew so much while the power of sectarians waned and the offerings made to them dwindled to a vanishing point just like the diminishing glow of fire flies as the sun rises up in the morning.

The heretics stood at road junctions and made attempts to induce or court the people to make offerings to them, saying:

"Lay devotees Bhikkhu Gotama is not the only one who has attained Buddhahood; we have attained Buddhahood, as well! ... Is merit gained by making offerings to the Recluse Gotama only? You can gain merit by making offerings to us as well. Therefore, you should make offerings to us also."

[370] Their appeals were of no avail, and they, therefore, assembled for

a secret meeting "to devise ways and means to calumniate Gotama, so that people might not make offerings to Recluse Gotama through lack of respect and esteem".

At that time, there lived in Sāvatti, a wandering female ascetic by the name of Ciñcamāṇavikā. She was so named because she was born of a moisture-laden tamarind tree; hence she was popularly known as 'damsel who takes conception in a tamarind tree, Ciñcamāṇavikā'. She is said to be as pretty and gracious as a celestial maiden and her body emitted radiation that spiralled around her body.

As the discussion was in progress, a cruel, stupid sectarian put forward a plot to slander the Tathāgata and bring about his destruction by employing Ciñcamāṇavikā as an instrument to achieve their selfish ends. This plot was approved and accepted as an effective device for cutting off of the flow of gifts to the Recluse Gotama.

When the wandering ascetic woman, Ciñcamāṇavikā went to their parks and stood before them in a worshipping posture, she was totally ignored by the sectarians. She was anxious to know what was held against her. She therefore addressed them: "Good Sirs,... I worship you three times, what wrong have I done to you and what is my offence? what is the cause of your silence?"

This was their censorious reply: "Sister Ciñcamāṇavikā... don't you know that the Recluse Gotama has been going round and doing harm to us by depriving us of our gifts?"

Whereupon, Ciñcamāṇavikā said: "I know nothing about this; what can I do for you in this matter?" They gave her this express reply: "Ciñcamāṇavikā if you have our welfare at heart, you might calumniate the Recluse Gotama by using your personal charm as an instrument to destroy his fame, honour and gifts." She was thus charged with the task of performing a dirty job.

Ciñcamāṇa's wily tactics.

Cincamana pledged boldly: "Very well; good Sirs, ... you may rest assured that I will accomplish the task entrusted to me. Have no more [371] worries over this matter", and left the park of the sectarians. She then started to bring her wily tactics into play. She dressed herself in a costume that was as red as the color of a flying insect and made her way towards the Jetavana monastery with a bouquet in her hand, about the time when people came out of the monastery of Jetavana after hearing the discourses. People casually asked her: "Where are you headed for?",

she replied. "What would you gain when you know my destination?", arousing people's suspicion on her. She actually found her way into the parks of heretics in the proximity of Jetavana monastery and spent her nights there. At the time-people came out of the city of Sāvatti to pay an early homage to the Tathāgata, she prepared herself to look as if she had spent the night at the Jetavana monastery and was making her way back to Sāvatti. When asked as to where she had passed the night, she gave a similar answer: "What would you gain when you know where I slept last night?" to create suspicion in their minds.

She went on keeping the same routine everyday. After a lapse of one and a half month she began her campaign of imputation by replying, "I passed the night with the Recluse Gotama in his Scented Chamber". That caused the ordinary people to wonder whether she might be speaking the truth. Some three or four months later, she simulated pregnancy by tying her chest with rags and covering herself with red dress. And she started telling people that she got pregnant by the Recluse Gotama, an accusation wrongly believed by unthinking people.

Foul accusation in front of four kinds of audience.

After a lapse of eight or nine months, Ciñcamāṇavikā tied a disc of wood that was cut into the shape of half of an egg round her body and wore a red costume to assume the form of a pregnant woman. She struck her hands and feet with the jaw bones of a cow to appear like a worn out fatiguing expectant mother. She then made her way one evening to where the Tathāgata was sitting on the Throne of Dhamma and preaching to four kinds of audience. She stood right in front of the Tathāgata and made the following malicious accusation:-

[372] "Big Recluse, you have been calmly preaching to the people keeping compressed lips. As for me, I have become an expectant mother through association with you. You have a heart to remain without thinking about arrangements for confinement or for collection of butter-oil. If you don't care to do such things yourself, you should have charged King Kosala, or Anāthapiṇḍika or to Visakhā, the donor of the monastery with the task to do the needful for me. You have remained irresponsible and callous towards your own blood, but you know how to amuse yourself by sensual pleasures".

Ciñcamāṇa thus levelled a malicious accusation against the Tathāgata in the presence of a huge congregation like a stupid woman trying to destroy the moon with a lump of faeces in her hand! Whereupon, the Tathāgata suspended his preaching and, like a lion King, refuted her charge with a raised voice:-

"Sister Ciñcamāṇa Only you and I know whether what you have just said is true or false."

Ciñcamāṇa was not to be daunted, she made another wave of attack by these words: "Truly enough, big Recluse this is a matter between you and I only- this advanced stage of pregnancy".

Sakka descended to solve the Problem.

Whereupon, the emerald throne of Sakka began to grow warm causing the Sakka to deliberate as to its cause; Sakka perceived that "Cincamana had made a malicious allegation against the Tathāgata". Thinking, "I will go and thresh out the matter myself in the presence of the people", he came down accompanied by four devas to where the Tathāgata was preaching. Those four devas transformed themselves into four rats and got the strings on the wooden disc bitten off, and as the wind blew off Ciñcamāṇa's clothes upwards, the wooden disc dropped right on top of her ten toes, breaking them severely.

Ciñcamāṇa swallowed up by a fissure appearing in the earth.

All those present condemned her and spat on her; holding stones, spears and sticks, they dragged her out of the precincts of the [373] monastery. Once she was out of sight of the Tathāgata, the earth split into two to claim her body. She was soon wrapped up in the flaming tongues of Avīci fires that swallowed her into the bottom of the great Hell, Mahā Avīci.

When the people saw the heretics in their true colours, they made less offerings to them, while prospects for the Tathāgata to receive alms grew without limitation.

Propounding of Mahā Paduma Jātaka.

On the following day all the bhikkhus assembled in the Central Hall and were discussing the topic of the day: "Friends ... Ciñcamāṇa had been mined for her false allegations against the most glorious Tathāgata, who is worthy of Homage that the world could make. The Tathāgata went to their place and asked: "Bhikkhus... what is the subject of your discussion?" On being informed by the bhikkhus that they were discussing the fate of Ciñcamāṇa, the Tathāgata recounted her past story making reference to Mahā Paduma Jātaka saying "This is not the first time that she had made false allegation against me and suffered in consequence there of." and proceeded to propound the Mahā Paduma

Jātaka.

Mahā Paduma Jātaka of Dvādassa Nipāta.

Once upon a time King Brahmadata ruled the country of Bārāṇasī, when Bodhisatta took conception in the womb of the queen. When he was born, he was named Mahā Paduma prince, as his face resembled a newly blossomed lily of paduma species.

When he came of age, he was sent to Takkasilā to learn the arts and crafts; and on completion of studies, he returned to his country, to find that his mother had passed away and that his father had made another woman his chief queen. He was formally declared as the Crown Prince, the sole heir to the throne.

Sometime afterwards, the King had to go to border areas to suppress insurrections; he told the queen; "Chief queen I am going to border areas to suppress insurrections and you shall remain in this royal palace [374] with ease and comfort". Whereupon, the queen said: "I do not like to stay behind; I should like to accompany you to the front line". The King explained to her the dangers of battle fields: "Chief queen... you had better stay in the royal palace until my return without any feeling of melancholy through lonesomeness; I will leave instructions with the Crown Prince to attend on you with due diligence". The King then went to the disturbed areas, and returned after driving away the rebels, and rehabilitation of the affected areas, but he did not immediately enter the city on arrival; he stayed in a temporary accommodation outside the City for a time.

When the Boddhisatta, Crown Prince, Mahā Paduma heard of the news of his father's return, he made arrangements to welcome his father by decorating the city and setting the palace in order. Having done all this, he entered the apartment of the Chief Queen all alone. On seeing the amazing beauty of the prince, the chief queen felt an intense attraction towards the prince. The prince paid his respect to the queen and asked: "O Royal mother ... how can I be of help to you?" The queen replied: "Don't you call me 'mother', and so saying she got up and held the prince by the hands and ordered him 'to get up on to the bed'. The two of us will enjoy sexual pleasure to the full before the King returns."

As one who treasured his morality, the prince gave a stiff reply:-

"O! Royal queen mother ... you have become my mother ever since the demise of my mother. You are a married woman; I have never in all my life looked at a woman with a legal husband with concupiscence, and

how would a self-restrained person like me commit such a hideous crime in collusion with you?"

After making three or four vain attempts to make the prince yield to her temptations, the queen resorted to threatening him, asking him "Won't you obey order?"; "Aye I won't" replied the prince boldly and bluntly. Whereupon, she made it plain to him: "I will lodge a false allegation against you with the King, in order that he broke up your head into pieces". "You may slander me as you like but I won't yield to your temptations" He left her chamber after putting her to shame.

[375] The queen, being conscious of her own guilt, made up her mind to save her own skin by lodging a false allegation against the prince with the King without delay, as her life was at stake lest the prince might reveal her secrets before she could see the King. She got her body scratched all over with her own fingers and lay on her bed without taking any food, feigning illness. She instructed her attendants how they should answer the King when he asked them about her, in due course.

The king entered the City after circumambulating the city and sat on the throne. When he could not see the queen, he enquired about her and her attendant reported that she was not well. He went to her chamber and asked: "Darling queen what ails you?". She pretended not to hear his words for two or three times and at last she made this reply "O King what has made you to press for an answer that I loathed to give; please keep silent to save me from shame; my case is quite different from those of the other married women" On hearing such an insinuation, the King asked her; "Do tell me at once who has done wrong to you and I will break off the head of the criminal" in a severe tone. In response to the King, she asked this question: "O King under whose charge was this city kept when you left?" "It was left under the charge of my son, the Crown Prince" said the King. The queen then started to tell her fabricated story to calumniate the Crown prince in this way "Your Majesty... the very person you had left in charge of the city, Prince Paduma, entered my room all alone and tried to make me yield to his temptations, and when I beseeched him meekly not to offend his mother, he retorted rudely: "Is there any other King than myself I will keep you in house and enjoy sexual pleasure to the full with you. When I refused to yield to him, he pulled me by my hair, beat me all over my body and then throwing me down on the floor, he outraged me and left my chamber".

The King, out of anger, ordered the execution of the Prince Mahā Paduma.

The King lost sense of reasoning through anger like a venomous cobra and ordered the execution of the prince. The executioners entered the residence of the prince, beat him most severely, bound his [376] hands at the back and brought him out of his house with a ring of red primrose round his neck, like a prisoner given the life sentence.

The prince knew that the queen was at the bottom of the whole affair. He followed the executioners complaining "O executors... I have done nothing against the King. I am innocent". The whole city was shocked and tensed with fear, and the citizens exchanged views among themselves, "The King has misunderstood the prince Mahā Paduma, and ordered his execution on the strength of his wife's false allegation". They rallied round at the feet of the prince, crying and sobbing aloud: "O Crown prince... the kind of sentence passed upon you is not just and reasonable". They kept on weeping and crying at the top of their voices around him.

When the executioners had brought the prince before him, the King, in a fit of temper, at once ordered the execution of the prince, by throwing him into a steep chasm (usual place where robbers were usually thrown down) with his head down. In passing the order, the King remarked that, the prince, though his own son, was guilty of impersonating him and offending the queen. Whereupon, the Crown prince protested: "Royal father... I am not guilty of such allegations... please do not cause my destruction on the strength of your wife's allegation". But his appeal fell on the deaf ears of the King.

The citizens were not alone to weep over the fate of the prince but sixteen thousand courtiers, also wept muttering "Darling son Mahā Paduma it is a great pity that such a punishment has been meted out to you for no fault of your own". All the princes, princesses, ministers, brahmins, richmen, all rank and file made joint appeal to the King: "O Your Majesty Mahā Paduma has peerless character, is a righteous heir to the throne, both by right and by tradition; do not cause the destruction of the heir to the throne on the strength of your wife's allegation without probing into the matter in the name of justice, is our prayer".

[377] Their appeal was made in seven stanzas as follows:-

(1) *Nadaṭṭhā parato dosaṃ
aṇumthūlāni sabbasso
issaro paṇaye daṇḍaṃ
sāmaṃ appaṭivekkhiya.*

Noble King a Ruler should not order the destruction of life and limbs

of an accused without personal knowledge; without investigation into the allegation against the accused.

(N.B. In the time of Mahā Sammata (One raised to the status of a Supreme Ruler by the people) there was no order or penalty exacting more than one hundred pieces of money; no penalty demanding the destruction of life and limbs beyond corporeal punishment or banishment. Punishment of more severe forms were adopted by cruel rulers at later times. Therefore, the ministers had made the above appeal with reference to the said precedents.)

(2) *Yo ca appaṭivekkhitvā
daṇḍaṃ kubbaṭi khattiyo
sakaṇṭkaṃ so gilati
jaccandhova samakkhikaṃ.*

A noble King, who happened to cause the destruction of life and limbs of an accused without proper investigation being made into the allegation, is likened to a person born blind who had swallowed a flycontaminated, unwholesome food with attendant troubles; such an act is tantamount to partaking of food enmeshed with thorns.

(3) *Adaṇḍhiyaṃ daṇḍhayati
daṇḍiyañca adaṇḍiyaṃ
andhova visamaṃ maggaṃ
na jānāti samāsamaṃ*

A King who happened to punish an innocent person who does not deserve any punishment, and has allowed a guilty person to escape unpunished, through power-intoxication, is considered to have taken an uneven path full of dangers, like a person, born blind. He has no discrimination between the even path of ten meritoriousness and the [378] uneven path of demeritoriousness and is destined to be punished in the plane of misery.

(4) *Yo ca etāni thānāni
aṇuṃthulāni sabbaso
sudiṭṭhamanusāseyya
sa ve voharitamArahanti.*

A King, who examines cases according to correct procedure, and adjudge or adjudicate the guilt or otherwise of cases, trivial or great, in the name of justice, is a ruler invested with qualification expected of a king fit to rule over a domain of territory.

(5) *Nekantamudunā sakkā*
ekantatikhi ñena vā
attaṃ mahante ñhapetuṃ
tasmā ubhayamācare

Noble King ... it is not possible for any one to remain forever in a position of responsibility by always exercising extreme measures, either soft or rough; a ruler needs a careful balance of judgement to discriminate between what requires gentle handling or what demands stern treatment.

(6) *Paribhūto mudu hoti*
atitikkho ca veravā
etañca ubhayaṃ ñātvā
anumajjaṃ samācare.

Noble King ... one who governs his people with kindly disposition constantly is open to contempt and disrespect by his subjects; On the other hand, a ruler who governs his subjects harshly oppressively is liable to provoke hostility and hatred in the people he governed. A King should be able to discriminate between the two extremes and resort to the middle course in the interest of peace and tranquility.

(7) *Bahumpi ratto bhāseyya*
duṭṭhopi bahu bhāsati
na itthikāraṇā rāja
puttaṃ ghāteteumArahanti.

[379] O Noble King one who is inflamed by passion may speak in many different ways; one who is inflamed by malice may also speak in many different ways. Therefore there is no justification in causing the death of the Crown prince without proper consideration and mainly on the strength of false accusation by a woman acting under the influence of burning passion and malice.

The ministers' submissions and solicitations failed to move the King: Prince Paduma himself tried for several times for the revocation of the Royal order in different ways, but to no purpose. The King stood firm on his judgement and ordered: "Go ye all to the chasm and throw down this ignorant blunderer forthwith."

(8) *Sabbova loko ekato*
itthī ca ayamekikā
te nā haṃ paṭipajjissam
gacchatha pakkipathe va taṃ.

All the citizens took sides with the man of standing, the Crown Prince, and my chief queen is all alone, and in the circumstances, I will take side with the queen. Go ye all to the chasm and get the traitor, prince Paduma, thrown into the 'Robbers' pit forthwith.

Upon hearing this summary order, none of the female members of the crowd could help crying. All the people raised their arms in protest and shouted slogans as they followed the prince with their hair spreading over their bodies in distress. The foolish King was under the impression that the people would stand in the way of throwing the prince into the pit; so he went along with the weeping crowd under escort right up to the pit. He caused the prince to be borne with his head down and the feet up and flung cruelly into the pit in his very presence.

Power of Bodhisatta's Mettā.

Under the influence of Bodhisatta's mettā, the guardian deity of the mountain made himself visible and consoled the prince "Prince Paduma don't you worry", and he held him in his arms close to his breast, so that the prince might be comforted by the pervading warmth of a deity. He then descended the cliff and placed the prince on the [380] expanded hood of the dragon King dwelling at the foot of the mountain.

The dragon King took the prince to the Kingdom of dragons and shared with him the ease and comfort in the country of the dragons. Having stayed in the company of dragons for a whole year, Bodhisatta intimated his desire to leave: "I am going to the world of men". The dragon King asked: "To which place you intend going?" "To the Himalayas" was the reply. The dragon King took the prince to the Himalayas and after providing him with the requisites of hermits and bhikkhus, he returned to his country. Bodhisatta as a recluse spent his days developing Jhāna abhiññās and living on herbs, fruits and roots.

After some time, a hunter of the City of Bārāṇasī came upon the abode of the hermit and recognized that he was the Crown prince. He asked the hermit: "O noble prince are you not Mahā Paduma prince?" "Yes, I am my dear man" was the reply. The hunter paid homage to the Bodhisatta and stayed with him for a few days before he returned to the city of Bārāṇasī: On arrival, he went to the King and reported: "O your Majesty your son, Mahā Paduma prince is living in the forest, of Himalayas as a hermit. I have seen him and stayed with him for a few days". Whereupon, the King asked: "Have you seen him personally?" "Yes, your Majesty I have", was the hunter's response.

The King proceeded to that place in the company of a great number of army personnel and stayed at the edge of the forest in a temporary shed preparatory to seeing his son. When he met face to face with the hermit sitting in front of his hut like a golden image, he paid respect and sat in a suitable spot. The ministers exchanged greetings with the hermit. The Bodhisatta presented the King with fruits and exchanged greetings in an amicable manner.

The King began to ask: by means of a verse "Dear son... I had caused you to be thrown into a precipice named Corapapāta" with your head down and I wonder how you managed to keep yourself alive?"

[381] (9) *Anekatāle narake
gambhīre ca suduttare
pātito giriduggasmim
kena tum tattha nāmari.*

Dear son ... how did you manage to survive after you had been thrown upside down into a precipice with a depth of several lengths of palm-trees, that was difficult of escape? Then a dialogue between the father and the son ensued:-

(10) *Nāgo jātaphaṇo tattha
thānavā girisānujo
paccaggahi mam bhogehi
tenāhaṃ tattha nāmari*

Royal father ... a powerful dragon that sprang into being on the sides of mountain valleys received me on its expanded hood from the hands of a guardian deity of that locality, and that was the reason why I escape from the danger of being smashed to death after I had been thrown into that precipice of unfathomable depth.

The royal father was greatly delighted by the Bodhisatta's reply and said solemnly: "I am a vile person to have offended a righteous son like you at the instigation of my wife; I humbly plead for favour of your pardon for my blundering offence against you" with his head bent at the feet of the Bodhisatta. Whereupon, the Bodhisatta convinced his father: "Your Majesty ... please do get up ... I forbear all your offences, and my sincere wish is that you avoid becoming such a person again behaving blindly without consideration and investigation." The King said in reply: "Dear son ... your acceptance of Kingship with all its glories over the territories alone will signify your forbearance towards me."

(11) *Ehi tam paṭinessāmi,*

*rājaputtam sakam gharam,
rajjam karehi bhaddante,
kim arañne karissasi.*

"My Royal son, Price Mahā Paduma ... I am taking you back as the rightful heir to the throne of the Kingdom of Bārāṇasī; may you reign [382] with glory and greatness; I pray thee to accept the Kingship and sovereign over the domains: how could you promote the welfare and prosperity of the citizens in such a wilderness cut off from civilization!"

The following is the prince's reply in verse:-

(12) *Yathā gilitvā baḷisaṃ
uddhareyya salohitaṃ
uddharitvā sukhī assa
evaṃ passāmi attanaṃ.*

"O King father... just like a man who had accidentally swallowed a hook brought it out with all the blood immediately before it had gone far enough to reach the vital heart, so that he might keep his mind and body in a state of peace and tranquility; so I see myself as a person who had accidentally swallowed a hook but had taken it out in time to live in peace and tranquility."

(13) *Kim nu tvaṃ baḷisaṃ brūsi
kim tvaṃ brūsi salohitaṃ
kim nu tvaṃ ubbhataṃ brūsi
taṃ me akkhāhi pucchito*

"Dear son ... what do you mean by hook?, what do you mean by blood?, what do you mean by immediate vomiting? I beseech you to enlighten me by answering these questions for me!"

(14) *Kāmāhaṃ baḷisaṃ brūmi
hatthiassaṃ salohitaṃ
cattāhaṃ ubbhataṃ brūmi
evaṃ jānāhi khattiya*

"O Royal father... I have seen, by reason of wisdom, the five sensual pleasures as hook; the worldly wealth or possessions such as, elephants, horses, chariots etc., as blood; renunciation of the five sensual pleasures as immediate vomiting; you may try to understand these things discriminately by contemplative knowledge."

After he had given the above answer, he continued to give his father an

instruction for guidance in administering justice: "Noble King ...as already stated above, I have nothing to do whatsoever with the [383] Kingship of the Bārāṇasī, and what I wish to commend to you is to rule by strict adherence to [the ten codes of conduct](#)⁴ for a ruling monarch without the influence of four [wrong courses of actions](#)⁵.

The king returned to the country and punished the queen.

The King after several vain attempts to persuade the son, to return to his country, made his way back to his capital crying and weeping all along the route. In the course of his journey, he questioned his ministers "Who is responsible for the severance of his son from him?" They all unanimously replied: "You have sustained the loss of such a worthy and honourable son through your chief queen." ... On his arrival at the city, he immediately caused the queen to be flung over the precipice upside down before he entered the royal palace. He ruled over the country and the people wisely and justly ever after.

The Tathāgata, after preaching the above discourse, proceeded to say: "Bhikkhus, in this manner Ciñcamāna had decried me by abusive language in a previous existence":

(15) *Ciñcamāṇavikā māta*
Devadatto ca me pitā
Ānando paṇḍito nāgo
Sāriputto ca devatā
Rājaputto ahaṃ āsiṃ
evaṃ dhāretha jātaṃ.

Bhikkhus Ciñcamāna was then the queen, the stepmother, the brother-in-law Devadatta was then the king, Ānanda was then the wise dragon, Sāriputta was then the guardian deity of the mountain, and I was then Mahā Paduma. The Jātaka was brought to a close by this last verse.

End of Mahā Paduma Jātaka.

[384] The Tathāgata proceeded to reveal the fact that, there is no immoral act that a liar dare not commit: Bhikkhus ... one who has abandoned the course of telling the Truth and pursued the course of telling lies, has also forsaken the advantages of attainment of Nibbāna and rebirth in the worlds of men and deva, and as such, there is no immoral act that they loath to perform!

Ekaṃ dhammaṃ atītassa
musāvādissa jantuno

*vitinṇaparalokassa
natthi pāpaṃ akāriyaṃ.*

Bhikkhus ... one who has breached the course of telling lies has also forsaken the advantages of Nibbāna and rebirths in the realms of men and devas, and as such, there is no immoral act that these people, destined for planes of woes, will not dare to perform.

At the conclusion of the discourse, a great number of beings attained Sotāpatti fruitional state, etc.

(This is an extensive exposition of Ciñcamāna's false accusation.)

The original cause of wicked Ciñcamāna's accusation.

The following is an exposition of the original cause that accosted wicked Cincamana to make the accusation:-

Prior to an infinite period of four asaṅkhyeyya and a hundred thousand aeons (before the definite prophecy of enlightenment had been made.) the Bodhisatta was a person of distracted mind with wrong attitudes through constant association with bad people of the most hopeless type. On one occasion, he chanced to slander an Arahant named Nanda, a disciple of Sabbābhībhū Buddha by accusing him of having unlawful association with a woman. This was a very grave offence of slandering a noble person, Ariya.

As a result of such false accusation against Ariyas (Ariyūpavāda) he had to suffer in the plane of misery for many a year, and, once release from it and reborn in the world of man, he was subject to false accusations existence after existence, and in the last existence [385] as a Buddha by wicked Ciñcamānavikā in the presence of four kinds of audience.

(Apadāna Pāḷi 1st. Vol. pp 346-7, Avaṭaphala vagga: 10-Pubbakammāpalotika Buddha apadāna gives full account on this matter as expounded by the Buddha himself).

An account of female wandering ascetic Sundarī.

As stated above, sectarians outside the teaching, because of paucity of offering for them, had the wicked woman Ciñcamāna to slander the Buddha. They made another attempt to slander the Buddha by a similar ruse when they engaged a good looking heretic woman named Sundarī at a time when the Tathāgata was residing in Sāvattī (vide Udāna Pāḷi Text 4 Meghiya vagga 1: 8. Sundarī Sutta Pāḷi and Commentary)

While the Tathāgata was residing at Jetavana monastery, all men, devas and brahmas paid homage to the Buddha and the Saṅgha; they revered, honoured and made offerings to them. The four requisites of robe, food, monastery and medicine were always in great supply for them. For the Buddha and the Saṅgha their accumulation of meritorious deeds in the past was immense; their practice of the True path in the present existence was also productive of good merits. The beneficial results from these two wholesome sources combine together to produce an incessant flow of requisites and offerings for them just like the huge volume of water pouring forth from the confluence of two big rivers.

In sharp contrast, the heretics suffered from deficiency of four requisites and other offerings. This is attributed to their lack of meritorious deeds in the past and the wrong practice they followed in the present.

At that time, there lived in Sāvatti a young heretic maiden who was in her most impressive youth excelling others in comely appearance; hence she was named Sundarī, though her behaviour, deed, word and thought were deplorable.

[386] The heretics gathered together to devise ways and means to slander the Buddha and the Saṅgha out of covetousness. They all took part in the discussions with that end in view:

[387] "Dear Sirs we have been mined beyond redemption since the coming of the Recluse Gotama and we have suffered much from paucity of gifts, because people have almost forgotten our existence. What has prompted the people to make such wonderful offerings to the Recluse Gotama with such profound respect and enthusiasm?"

One of the heretics present at the meeting offered his opinion:

"Dear sirs ... The Recluse Gotama is a direct descendant of Noble Mahā Sammata., through an uninterrupted Khattiya lineage of pure Sakya clan. That must be the reason why people have honoured him and made offerings so profusely." Another heretic had this to say:-"It is because a variety of miraculous events took place at the time of his birth."

Likewise many heretic leaders presented their individual views:"It is because, when his father, King Suddhodana made him pay homage by raising his two hands in a worshipping posture towards the Devila hermit, just after his birth, his feet miraculously flew aloft and rested on the matted hair of hermit Devila. And when his parents placed him under the cool shade of a rose-apple tree while the Ploughing Ceremony was in progress, while the shades of many other trees moved with the sun; the

shade of the rose-apple tree under which the prince reposed stood unchanged even after noon-tide." "It is because he is extraordinarily handsome", said another, while yet another speculated:

"It might be because he had forsaken the Throne of the Universal Monarch with all its glories and renounced the world through seeing the Four Great Signs, that the people have been paying homage and making offering in greater volumes."

They all went about beating the bush without finding the real cause of immense respect being paid Buddha by the people because they were totally ignorant of the Buddha's incomparable attributes: *pāramī*, *cāga*, *cariya*. After exchange of fruitless discussions, one of the fiercest heretics came forward with a plot to destroy the fame and gains of Gotama with the aid of a woman.

"Dear sirs there is no one in this world who is immune from desires for sexual pleasures derived from a woman and the Recluse Gotama, being young and good looking like a deva, will certainly get entangled with a maiden of his age and appearance, if and when available. Even when he cannot be completely tempted away, people will begin to have doubt about his moral uprightness. Come let us send wandering woman Sundarī on a mission of bringing ruin to the Recluse Gotama's reputation through out the land."

Upon hearing this suggestion, all the heretics spoke in support of him: "your plan is excellent, indeed. This will bring about the down-fall of the Recluse Gotama; he will have no alternative but to run away aimlessly with his head hanging down." They all decided to turn the resolution into action and went en masse to the place of Sundarī.

On seeing the heretics, Sundarī asked:"why have you come here all in a group?" They all went to a corner and sat there without giving her any reply. She approached them in a submissive manner and asked them again and again: "Have I done any thing wrong and, if so, what is my offence?"

At last they gave this reply: "We have not given you any reply since you have neglected us when we have been oppressed by some one". Sundarī asked them: "Who has oppressed you?" Whereupon they revealed their case: "Don't you see the Recluse Gotama wandering around and depriving us of offerings, to our great disadvantage?". "Good Sirs, in this matter, how can I be of assistance." They replied "Sister can you really work for the good of your own relatives like us?" trying to tie her down to a commitment.

(They had employed the word 'relatives' to win her over, though there was no blood relationship apart from the fact that all of them were leading a homeless life. The heretics are indeed terrible)

Whereupon, Sundarī said: "Good Sirs... what should I do for you; there is nothing that I cannot do, I am prepared to sacrifice my own life to do any thing that would be of advantage to my relatives like you". (She had thus pledged herself to fulfil their wishes and she could not shrink back, like a deer that had got itself entangled in a bush.) The [388] heretics told her; "Sister... you have pledged to do anything that would be of advantage to us. Being in your most impressive youth at the first stage of life, do anything to the best of your ability, that will ruin the Recluse Gotama by means of your own gorgeous personality". Thus playing up to her vanity, they sent her away on the mission with a hint" that she should pay constant visit to Jetavana monastery."

Foolish Sundarī, like a person who wishes to dance with a ring of flowers on the teeth of a saw, like one who attempts to catch a bull elephant in musk by its trunk, like one who extends warm welcome to the King of Death with his fore-head, got herself besmeared with sweet scents and bedecked with flowers, wandered her way towards the Jetavana monastery, as people came out of the precincts of the monastery after hearing the discourses. When asked, she said: "I am going to the Recluse Gotama with whom I usually stay together in his own Chamber." But she dared not enter the monastery and made her way to the nearby hermitage of the heretics. She returned by the same route to the city when people came out of it to go to the monastery. When asked; she told them that "she had just come out of the chamber of the Buddha with whom she had stayed the night giving him sexual gratification."

After a few days, the heretics, being satisfied with the part played by Sundarī, bribed drunkards and instigated them to kill Sundarī and to conceal her body under, heaps of decayed flowers in a ditch adjacent to the Buddha's chamber. The drunkards carried out their instructions. The Sectarrians then spread the news of missing Sundarī, and went to King Kosala and reported that their female disciple, Sundarī was missing and could not be found. The King asked them if there was any place of suspicion. They informed him that they had their suspicion located in Jetavana monastery. The King then ordered for a search to be made at Jetavana monastery.

The heretics went with their disciples to the Jetavana monastery and pretended to look for the wandering woman Sundarī. They found the dead body of Sundarī beneath the heaps of decayed flowers in a ditch

and brought the corpse to the King's presence on a decorated bedstead. They made the King believe that "the disciples of the Buddha had [389] slain the young Sundari and left her corpse beneath the heap of decayed flowers to conceal the evil deed of their Master, Recluse Gotama". The thoughtless King passed a summary order without any formal investigation, to the effect that "the corpse be carried and shown around the city, street by street, to make all the citizens aware of the case."

Encouraged by the ill considered judgement of the king, the heretics carried the corpse of Sundarī on a decorated bedstead and went all over the city, from street to street, from one junction to another, announcing:-

"Know all men and women. See for yourselves what the descendants of Sakyan race have done; they are shameless; they are of evil nature, they have no morals; they are wont to tell lies; and they indulge in sexual intercourse, and, yet they made false claims pretending to be good bhikkhus, saying without shame, "we observe precepts, we are virtuous, we are of good conduct, of morality, developing noble practices, speaking only what is true." But for these recluses there is no more precepts; noble precepts are the things of the past. How can there be any element of virtue in them? How can there be noble practice? They are bereft of precepts, bereft of noble practices. Why has man slain a person of fair sex after ravishing her?"

They also made the citizens of Sāvatti to make similar slanderous charges. When the citizens saw the bhikkhus, they made accusations against them as instigated by the heretics-

"These bhikkhu princes of Sakyan race are shameless, without virtue, stupid, regular liars, they indulge in sexual practices, they pretend to be virtuous, righteous, straight forward, noble, truthful and moderate persons. In actual fact, they are without virtue, without precepts, precepts for bhikkhus are no more, they are the things of the past: How can there be any noble precepts or elements of virtue in them? They have no noble qualities whatsoever: Why should a man slay a woman when he had finished enjoying sex with her?"

[390] The citizens had thus condemned the bhikkhus when they saw in the city using vulgar languages and humiliated them in an aggressive manner.

On their return from Sāvatti after regular rounds of alms-food bhikkhus went to the Tathāgata and addressed him:.

"Most Exalted Lord ... when the people of Sāvatti saw the bhikkhus they accused them in vulgar language "these bhikkhus of Sakyan race are shameless, without virtue, regular liars, they indulge in sexual practices, and they pretend to be virtuous, righteous, straight forward, noble, truthful and moderate persons. But they are, in fact, without virtue, without precepts, without noble practices or habits: the precepts for bhikkhus are no more, they are things of the past: How can there be any precepts or noble qualities whatsoever. Why had man spoilt a woman when he had ravished her."

Thus the bhikkhus told the Tathāgata how they had been calumniated, reviled, abused, oppressed in very harsh language (not fit for the ears of noble people). The Tathāgata explained to them that those people will reap as they sow, by offending the bhikkhu .and said: "Bhikkhus ... such voices of slander will last only for seven days and they are bound to disappear after seven days: You shall refute these people who had calumniated, reviled, abused, oppressed you in very harsh language (not fit for the ears of noble people) by uttering the following stanza:"

*Abhūtavādi nirayaṃ upeti
yo vāpi Katvā na karomi cāha
ubhopi te pecca samā bhavanti
nihīnakammā manujā parattha*

"A person who is in the habit of speaking falsehood by saying, I have seen it, I have heard of it, I have met with it, I know about it, though he has not personally seen it, heard of it, though he has not any knowledge of it; and a person who denies commission of his own offence are equally guilty and both of these vile people who had done low, base deed are liable to be reborn in the plane of misery after death".

[391] The bhikkhus learnt the stanza from the Tathāgata and uttered it in the presence of those citizens by way of refutation.

The citizens began to see the truth.

On hearing the verse of refutation uttered by the bhikkhus, it dawned on the citizens: The bhikkhus belonging to the Sakyan race had not committed the murder as charged by the heretics outside of the teaching through proclamation all over the city: There is one thing that deserves consideration; that is that, these noble persons did not even care to take any steps what so ever to retaliate upon us for abusing them, reviling them, slandering them using vulgar languages, not fit for their ears. Instead, they are seen to have put up with false allegations and have thus shown forbearance (*khanti*), to be gently, meekly carrying on with their

wholesome deeds (*soracca*), and, above all, they simply preached us and explained us who have blindly and in considerably slandered them, reviled them, the evil consequences of lying and denying commission of one's own offence, to prove that they are innocent, by way of an avowal of truth.

They have thus come back to their senses and become reasonable once again. After hearing the stanza, it dawned on them: "We have not personally witnessed the fatal event and what we have heard may or may not be true. And there is one point that called for special consideration: these heretics are bent only on wishing ill to the bhikkhus, their undoing and ruination; we should not make one sided statements believing the words of the heretics. We really do not know the truth about these bhikkhus." They began to have sense of destestation and repentance for their conduct towards the bhikkhus. The scandalous accusations did not last long after seven days died away completely.

The murder case of the heretics brought to light.

King Kosala had caused a squad of secret service personnel spread throughout the city to bring those responsible for the death Sundarī to book. On one occasion, the murderers got drunk on the liquor they bought with the money they received from the heretics for slaying [392] Sundarī. Two murderers quarrelled with one another and started mud slinging and one of them shouted at the other. "So you are enjoying drinks with the money you got from the heretics for killing Sundarī and keeping her dead body under the heaps of decayed flowers." (Drunkenness led a thief to expose his own criminal act of stealing an ox, as the saying goes!). The secret police arrested them and brought them to the presence of King Pasenadī Kosala.

The King asked; "Did you kill Sundarī?" They admitted: "Yes we did ... your Majesty". The King went on to ask "Who had instigated you to commit the crime?" They replied, "At the instigation of those heretics from outside the teaching." The heretics were sent for and a formal investigation was made. All the heretics admitted their guilt. And the King passed the judgment, ordering the heretic to go round the city and proclaim:

"We had engaged the murderers to kill Sundarī with the sole purpose of bringing about the ruination of the Recluse Gotama. Recluse Gotama is absolutely innocent; his disciples are also absolutely faultless; we are solely responsible for the killing of Sundarī." You, heretics, must go all over the city and get the message publicly announced by word of mouth."

In obedience to the order of the King, the heretics did as they were bid. The citizens lost respect for them and were disgusted with them. The heretics had to undergo punishment for the charge of murder. The citizens honoured, revered and esteemed the Buddha and the Saṅgha more than ever before. They made offerings to the Buddha and the Saṅgha with greater devotional faith.

Buddha's utterance of joy.

Then a great number of bhikkhus approached the Tathāgata and sat in a suitable place after paying obeisance to the Lord. They then addressed him: "Most Exalted Bhagavā it is, indeed, an unprecedented event deserving of praise by the clapping of the fingers; Most Exalted Lord your prophesy 'Bhikkhus those voices would not last long; they would last only for seven days and they would [393] disappear after a period of seven days' has proved to be true, the voices are no more."

The Tathāgata was well aware of the fact that, there never is a case where a wise virtuous man could not tolerate even the most heinous accusation by lowly, stupid persons. This feeling of supreme confidence led to repeated development of joy of satisfaction so much so that it reached the point of bursting forth an utterance of a verse of joy (*udāna*):

*Tudanti vācāya janā asaññatā
sarehi saṅgāmagataṃva kuñjaraṃ
sutvāna vākyam pharusam udīritam
adhivāsaye bhikkhu aduṭṭha citto*

"Bhikkhus a bhikkhu who has renounced the world for fear of the evil consequences of transient existence, should overcome evil forces by toleration, like a war elephant that could resist and repulse the arrows from the side of its foe in a battle field, when attacked by those lowly, stupid persons without any restrained conduct in deed, word and thought, stupid abusing, slandering and accusing, as if attacking you with a double edged saw."

Past misdeed as cause of accusation by Sundarī.

Here a question might arise as to "Why the Buddha had not revealed the fact that the heretics were at the bottom of the whole affair, though he had full knowledge of this case of conspiracy?". The answer is as follows:- There is no point in telling this to *Ariya puggalas*. The noble individuals have from the outset complete faith in the nobility of the Buddha and the Saṅgha. And there might be certain persons amongst the

ordinary worldlings who would not accept the words of the Buddha when he was revealing the facts of the case; disbelief in the Buddha mounts to be an unwholesome act in thought, which may cause them untold harm and suffering for a long time to come. Hence the Buddha's reticence at the time.

In other words, it was not the regular practice of Buddhas (Dhammatā āciṇṇa) to foretell the events and their related sequences.

[394] They are not wont to point out a particular person as a culprit in a criminal case; they deal with such matters only in an objective way. (vide the verse for refutation mentioned above.) They were not in a position to deter the misfortune that was destined to befall upon them either. They had therefore taken up an indifferent attitude towards accusations by the people and of Sundarī's assassination, which formed the cause of those accusations.

And there is yet another question that may be asked as to the origin of this unwholesome fate of being accused in this most disgraceful manner, when there was tremendous amount of merit to the credit of the Buddha for incalculable wholesome acts done through out forty crores and one lakh of world-systems! This is the answer:-

Buddha was a habitual drunkard named Murāḷi in a previous existence at the earlier stage of life as a Bodhisatta. He moved about in the company of immoral, wicked persons and eventually acquired unwholesome mental attitude. One day he noticed a Pacceka Buddha, known as Surabhi, in the act of rearranging his robes preparatory to entering the town for alms-round. Incidentally, a woman was seen to have gone past the Pacceka Buddha. Murāḷi, with a habitual wrong frame of mind happened to make a casual remark: "This bhikkhu has the habit of indulging in sexual enjoyment."

He had suffered in the realms of woes for several lakhs of years for that offence; and he was obliged to pay for remnants of his past misdeed by being maliciously accused by the people of having indulged in sexual intercourse with heretic Sundarī even after attainment to the Most Exalted State of an Enlightened Buddha. (There are twelve modes of similar retributions the Buddha had to make for his past misdeeds, in previous existences. These are laid down in serial order in Apadāna Pāli Text) vol 1, khu 3. p 346.

End of Chapter twenty five.

EIGHTH VASSA KEPT AT THE TOWN OF SUSUMĀRAGIRA.

[395] As stated before, the Tathāgata spent the seventh vassa on the emerald stone slab at Tāvatiṃsa and preached the Abhidhammā throughout the lent. At the conclusion of the lent, the Tathāgata descended to the world of men by triple stairways and preached the Sāriputta sutta etc., at the base of the stairways near the gate of the City of Saṅkassa for the benefit of men, devas and Brahmas present. The Tathāgata then kept the eighth vassa in the forest of Bhesakaḷā near the town of Susumāragira in Bhagga province.

(The country of Bhagga, where the Tathāgata kept up the eighth vassa, was one of the sixteen historic countries in the Majjhima desa. Susumāragira was named after a big crocodile that raised its voice from the river at the moment of laying the foundationstone of the town. The forest where the Tathāgata kept up the eighth vassa was named after the location of what was once the abode of an ogre by the name of Bhesakaḷā. The forest was a sanctuary.)

Wealthy man Nakulapitu & wife became Sotāpannas?

At a time when the Tathāgata was taking up residence in the company of bhikkhus in the forest of Bhesakaḷā near Susumāragira, wealthy man Nakulapitu and wife Nakulamātu came along with the pilgrims of the town to pay homage to the Tathāgata and to hear the discourses. On seeing the Tathāgata for the first time, the couple "recognized him to be their own son". They approached the Lord and addressed: "Beloved son where have you been roaming about for such a long time after leaving us, your parents, behind? (as though they had been recounting the events of the same existence, with a mingled feeling of joy and reproach, to their own son.)

(N.B. Nakulapitu was either the Lord's father, paternal younger uncle or elder uncle or elder maternal uncle in each of the five hundred existences of the past. Likewise, his wife was either [396] Lord's own mother, maternal elder aunt, younger aunt and paternal elder aunt in each of the five hundred existences of the past: (Their paternal and maternal affection for the Lord, that remained latent for so long, had produced the perception of the Buddha being their long separated son.)

The Tathāgata waited till the couple regained their mental equilibrium and preached them the Dhamma that established them in the Fruitional Stage of *Sotāpatti*. (vide Aṅguttara Commentary)

(The account of the wealthy man Nakulapitu and his wife will be mentioned again in the chapter on the Jewel of the Saṅgha.)

The Story of Prince Bodhi.

The story of prince Bodhi is given here in consultation with two treatises, namely, Majjhima paṇṇāsa commentary on Bodhi Rāja Kumāra Sutta and Dhammapada commentary, Second Vol. 12 Atta vagga on Bodhi Rāja Kumāra.

Prince Bodhi was the son of King Udena. He learnt the art of managing elephants and wielding goad (iron hook) from his royal father; he became an expert in elephant taming. (It is proposed to deal with his account here in abridged form. For full particulars, please refer to Dhammapada commentary translation by the Venerable Canda Joti Mahāthera.)

During the reign of King Parantapa in the country of Kosambī, the queen was one day taking sun bath with the king in an open space. She was at an advanced stage of pregnancy and was wearing a red blanket. Suddenly a big monster bird came sweeping down and snatched away the queen mistaking her for a piece of meat. The queen made no attempt to voice for help lest it might drop her at the cost of her life.

The bird dropped her at the fork of a tree, usual place of its feasting, when the queen shouted at the top of her voice, clapping her hands at the same time, with the result that the huge bird flew away from fright. The queen gave birth to a child at the fork of the same tree. She continued to clad herself in the red blanket due to constant shower of rain all night.

[397] There was a hermit living in the vicinity of the tree. The hermit went to the base of the tree at dawn as he had heard the voice of the queen the night before and asked about her race and birth. Once he knew all about it, he made a ladder for her to come down, and took her to his hermitage. The boy baby was named 'Udena' as he was born in a moist atmosphere of rains and mountainous region.

One day, as she received the hermit on his return from the forest, she tempted him to yield to her feminine charms being anxious about her own future. The two lived together as man and wife. Years rolled by and King Parantapa of Kosambī passed away. The ex-hermit discovered his death by means of his astrological knowledge and intimated the matter to the ex-queen. "Your king had passed away. Do you want your son to stay on in this forest or to return to Kosambī and claim the throne of his father and remain there as a ruler?". the exqueen acquainted his son with the true aspect of his life to ascertain his attitude. When she learnt of her son's desire to become a king she confided to the ex-hermit.

The hermit was well versed in incantation that had the power of wielding influence upon elephants. He learnt it from the Sakka: Once the Sakka came and asked the hermit. "Is there anything that caused you to feel worried?" The hermit replied: "Yes ... we have been faced with the danger of annoying elephants". Whereupon, the Sakka taught him incantations and gave him a harp, to overcome the trouble. His instructions were that, when the hermit wanted the elephants to go away, he should tune the harp in a certain way and recite a certain verse; when the hermit wanted the elephant to come to him, he should tune the harp in a different way and recite a different verse. The ex-hermit taught the prince how to make use of the harp and to utter the incantation in case of emergency. The prince climbed up a banyan tree to see for himself how the incantation worked. When he saw the elephants coming towards him, he struck the right chord of the harp and uttered the appropriate incantation and, truly enough, the elephants ran away through fright.

On the following day, he caused the elephants to come by playing the harp and uttering the incantation as instructed. The elephants came [398] running to him in response to his command. The king elephant lowered its shoulder for the prince to step on it. Riding the king elephant, the prince selected young, stout and strong elephants capable of engagement in a battle field. He requested for the red blanket of his mother and her ring to serve as evidence of his lineage. Then paying homage to his parents, he went away from the forest. He stopped at every village in his attempt to build up an army by announcing: "I am the legal son of the late King Parantapa; any one wishing wealth and prosperity may join me". Surrounding the city with his army he laid claim to his father's throne: "I am the legal son of the late King Parantapa. Hand over the throne to a rightful successor." To support his claim, he showed the red blanket and the ring of his mother to those who seemed to have doubt about his claim; in this manner he was able to ascend the throne without let or hindrance. Udena was very much fond of capturing elephants. He would go without hesitation to any place to capture elephants on being told about the presence of fine elephants.

King Caṇḍapajjota, a rival of Udena, was desirous of learning the art of managing elephants from King Udena. He caused the construction of a wooden elephant and kept trained soldiers inside of the sham elephant which served as a trap to catch Udena as and when he came out to catch elephants. His plan succeeded and Udena was taken prisoner. King Caṇḍappojjota sent his daughter Vāsuladattā to King Udena to learn the art of elephant management and the two eventually fell in love with each other. King Udena eloped with the princess Vāsuladattā and lived in the town of Susumāragira in the province of Bhagga. Princess Vāsuladattā

gave birth to prince Bodhi, who learnt from his father Udena the art of elephant management to become an expert in it.

Prince Bodhi caused the construction of a palace known as Kokanuda.

King Bodhi caused the construction of a palace with a turreted roof known as Kokanuda. The turret was of peculiar and unprecedented design and won the admiration of the people. The King asked the Master builder: "Have you constructed a turret of a similar design elsewhere or was it the first of its kind ever constructed by you?" He [399] replied: "Your Majesty this is the first of its kind I have ever constructed". Whereupon, Bodhi prince was worried with the thought: "Should the carpenter build a similar turreted mansion for someone else, my palace would no longer be the object of praise and wonder by the people". An evil, cruel thought entered his head to plot the destruction of the architect and deprive others of having a similar palace built for themselves. He was thinking of doing away with the builder either by killing him, or by cutting off his hand and feet or extracting his eye-balls.

Prince Bodhi happened to confide his brutal plot against the carpenter to one of his close boyhood friend called Sañjikāputta, who was of kindly disposition and considerate. Sañjikāputta felt certain Prince Bodhi meant what he said. But he was quite against the idea of destroying an innocent man of arts and crafts of great prominence. He made up his mind to avert the imminent danger and so he went to the carpenter and asked: "Have you finished with the work of constructing the turreted palace for prince Bodhi or is there anything still left to be done?" When the carpenter said "All complete", he confided, "Bodhi Prince wishes to do away with you, please be careful about your own security."

The master carpenter said words of gratitude: "O dear Lord you have, indeed, done very well by such words of kindness" and he told him: "I will do everything as demanded by the circumstances." When prince Bodhi asked him: "Big master carpenter is there anything yet to be done in connection with the turret?" "Your Majesty; not completed yet, there is a lot to be done" was the reply. Whereupon, the prince asked: "What kind of job was left to be done?". The carpenter said in reply: "Your Majesty details will be given later, just provide me with necessary timber immediately". The prince demanded: "What kind of timber do you want me to supply?" "Your Majesty just light wood, such as Ramane.. those light and dry wood" was the reply. The prince not suspecting any thing supplied him with light and dry wood as demanded.

The master carpenter subsequently asked the prince "Your Majesty

please do not visit my place of work forthwith, as the kind of job I am [400] about to handle is very delicate, so much so, that I will have no-leisure to enter into conversation with anybody, excepting my wife charged with the task of conveying food". The prince gave his consent, saying "Very well".

The master carpenter stayed in a work cabin and cut the soft wood to measurement and built up a 'Flying Vehicle' in the form of a Garuda bird. On completion of the job he asked his wife to turn their assets (house-hold property) into hard cash and jewellery and to have the family kept in a state of readiness. Bodhi prince posted security forces around the place where the turret was supposed to be under construction. When everything was set the master carpenter had his family gathered together at the workshop and after taking their morning meal went aboard the flying vehicle and flew away. Even as the escorts were reporting the matter to the prince: "Your Royal Highness... the master carpenter is gone.." the carpenter and his family descended in a region of the Himalayas and settled there permanently. The new settlement developed into a city and he ruled the region as its king. He was known as King Katṭhavāhana.

Prince Bodhi invited the Buddha and Saṅgha to the inauguration of the Turretted Palace.

The prince Bodhi had in mind to invite the Tathāgata and the Saṅgha to the inauguration of his palace. Therefore, he caused it to be decorated and smeared profusely with sweet scents. Then he had a white carpet laid from the lowest rung of the ladder. (The prince had no off-springs. He thought that there was the chance of getting a son or a daughter should the Tathāgata care to tread on the white carpet; if not otherwise. That was the idea behind the laying of the white carpet.)

When the Tathāgata arrived at the palace door, the prince paid homage to the Lord in a traditional manner and received the bowl by his hands, saying: "Exalted Lord please enter". But the Tathāgata would not enter the palace. The prince requested the Lord for three times in succession. At the third time, the Tathāgata turned round and looked at the Venerable Ānanda who at once realized that the Lord would not tread upon the white carpet. He therefore, turned to the [401] prince and asked him to remove the white carpet since the good Lord would not tread upon it.

(Facts relating to Prince Bodhi's object of laying the white carpet and the Tathāgata's refusal to tread upon it are fully explained in Majjhima Nikāya Commentary. Here is an abridged form of the exposition:)

The Prince's object: Prince Bodhi had no off-spring. He had heard that any handsome offerings made to the Tathāgata usually bring about fitting rewards: He made the resolution that he would get an off-spring should the Tathāgata care to tread on the white carpet; if not, otherwise.

Prince Bodhi's former Kamma: The prince was an inhabitant of a small island in one of his previous existences. He had a wife who had a similar frame of mind, and the two killed and ate helpless small birds by mutual consent. The prince stood the chance of getting children had he married a woman other than his previous wife just described. Since he and his wife were jointly responsible for the destruction of the young birds in the past, they were equally guilty of taking the life of the infant birds. The Tathāgata was well aware of all this and hence his refusal to tread upon the white carpet that was purposely laid on that occasion.

There are still some other points to ponder here:

(1) The prince was predestined not to get any off-spring due to deterrent acts, and nothing would interfere with the course of cause and effect even though the Tathāgata treaded upon the carpet laid by the prince with an erroneous idea. He might, through ignorance, make an additional mistake by forming an idea that nothing could be gained by making offerings to a Buddha notwithstanding the adage that "every offering made to a Buddha brings about fitting rewards". He might be led to form such mistaken ideas on that score.

(2) Such a practice might be a cause for complaint by members of other sects: "those bhikkhus are wandering around [402] hither and thither and treading on the white carpets and there is nothing that they dare not do."

(3) Amongst those bhikkhus who might have occasions to tread on the white carpets during the life time of the Tathāgata, there are bhikkhus replete with supernormal faculties that enabled them to know the mind of the people. Such bhikkhus would tread on carpets as and when they should be tread upon! They would refuse to do so, when circumstance did not allow. Once the Tathāgata had passed away, the chances of attaining the Path and Fruition endowed with the knowledge of the future would be rare for sentient beings if not remote. Their faculty of reasoning will be deteriorated and they will not be able to decide whether the white carpets could be treaded with advantage and vice versa. It would be well if they had enough foreseeing power to decide as necessary. If not, the lay devotees might naturally form the idea that: "During the life time of the Tathāgata, offerings made to the Saṅgha

invariably fulfil their wish, whereas nothing accrued from the offering made to the bhikkhus of our time; perhaps they are not devoted to practise of the path nowadays ". Such thought might make them unhappy.

It was for these reasons that the Tathāgata had not treaded on the white carpet, and the Venerable Ānanda had also stated: "the Tathāgata did not tread on the white carpet in consideration of the facts stated above and because of concern for the bhikkhus of the generations to come, with emphasis being placed on (3) above.

The prince caused the white carpet to be removed and conducted the Tathāgata on to the mansion and offered him gruel, soft food and sweet meats. When the feasting ceremony was over, the prince addressed the Buddha: "Most Exalted Lord it occurred to me that, the state of peace and tranquility can only be attained by strenuous effort." Whereupon, the Tathāgata replied: "prince I was also of the same idea when I was a Bodhisatta ", and explained him, in extenso, the part of his life from the time of taking up austere practices to the time of [403] preaching the *Anatta lakkhana Sutta* to the five Vaggīs, who consequently attained the fruitional stage of Arahantship.

Prince Bodhi took Refuge in the three Gems.

When the Tathāgata had preached the discourse dealing with the establishment of the five Vaggis in the Arahantship, Prince Bodhi asked the Tathāgata:

"Most Exalted Tathāgata, for one who has a leader (teacher) in the person of the Tathāgata, how long has he to work for the attainment of Fruitional Stage of Arahantship and, enjoy peace and tranquility? The Tathāgata replied "Prince, in this connection I would ask you a question and you may answer as you deem fit and proper: "Aren't you skilful in managing elephants and wielding of the goad?" The prince said: "Yes Lord, I am skilful in elephant management and wielding of the goad"

The Tathāgata went on to ask the prince:

Princesupposing a person, knowing that you are skilful in the art of elephant management and wielding of the goad, come to learn the art of elephant management under you and he has these defects: -

- (1) Lacking in confidence: He has not enough confidence to attain the desired standard or goal;
- (2) Disease: he is suffering from a disease bad enough to prevent him

from attaining the desired goal;

(3) Pretension: he makes false pretension or puts on vain and boastful airs, that deters him from attaining the desired goal;

(4) Lacking in effort: he is lacking in earnest effort to attain the desired goal;

(5) Lacking in intelligence: he is not intelligent enough to attain the desired goal.

[404] Would that person be able to learn the art of elephant management and wielding of the goad from you? The prince replied: "Most Exalted Lord... it will not be possible to train a person with any one of the five defects to attain the desired goal, leave alone the question of training one with all those five defects.

Again, the Tathāgata put a set of alternative questions:

Prince, supposing; the person who comes to you to learn the art of elephant management and wielding of the goad has the following qualifications:

(1) Confidence: He has enough confidence that enables him to reach the desired objective;

(2) Disease: He is free from any disease, or one with sound health to enable him to reach the desired objective;

(3) Pretension: He does not make false pretensions, or he is one with an honest mind that enables him to attain the desired objective;

(4) Effort: He is one with earnest effort that enables him to reach the desired objective;

(5) Intelligence: He is a man of intelligence capable of attaining the objective.

Will it be possible for you to train a person with such qualifications to achieve the desired objective?

Prince Bodhi replied: "Most Exalted Lord... it will be quite possible for me to train a person to achieve the desired objective even when he has only one out of the five qualifications, the more so if he is one with all the five qualities.

Five elements of effort (*Padhāniyaṅga*) required of those who practise meditation.

The Tathāgata then proceeded to preach:

Prince in a similar manner, there are five qualities to be striven after by one who practises meditation;-

[405] (1) In this Sāsana, a bhikkhu has complete confidence in the *Arahatta Magga Ñāṇa* and Omniscience of the Buddha, with the understanding that the Fully Self-enlightened Buddha is replete with the nine attributes (of *Arahaṃ*, being worthy of the highest veneration; of *Samma Sambuddha*, being Perfectly self-enlightened; p; of Bhagavā, being endowed with the six great qualities of glory)

(2) He is free from disease, and possesses an equable frame of mind and body, and is endowed with a gastrointestinal system (*pācaka tejo*) which can digest food easily, conducive to practice of meditation.

(3) He is free from pretensions and deceptions, presenting himself as he is to the Buddha or to his associates.

(4) He is diligent in the work of doing away with what is bad and striving after what is good; he is energetic and steadfast in his effort. He possesses unrelenting zeal to perform deeds of merit, free from fault.

(5) He is possessed of wisdom and is one with penetrative knowledge (Path-insight into the state of 'rising and falling' of the conditioned, *Udayabbaya Ñāṇa* that eradicates the suffering of the round of rebirths).

Prince as already stated, a person who has these five qualities (termed *Padhāniyaṅga*: faith, freedom from illness, honesty, diligence, and knowledge of rising and falling of the conditioned, termed, *Udayabbaya*), is capable of realizing *Arahatta-phala* within seven years under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

Prince..., if a period of seven years is considered to be too long, a person who has these five qualities can realize *Arahatta phala* within six, five, four, three, two, one year under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

[406] Prince..., should a period of one year is considered too long, one possessed of these five qualities can realize *Arahatta-phala* stage within

seven months under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

Prince..., should a period of seven months is considered to be too long, one endowed with these five qualities can realize *Arahatta-phala* within six, five, four, three, two, one month, half a month (15 days) under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

Prince..., should a period of 15 days is considered to be too long, one endowed with these five qualities can realize *Arahatta-phala* within seven days, six days, five, four, three, two, one day under the guidance of a leader in the person of the Buddha and live happily.

Prince..., should a period of one day is considered to be too long, one endowed with these five qualities can realize *Arahatta-phala* within half a day that is, one endowed with these five qualities and instructed by the Buddha in the evening realize *Arahatta-phala* in the morning, when instructed in the morning will realize the *Arahatta-phala* in the evening."

This was the answer given in response to the question of Prince Bodhi.

Here are some points connected with the five *Padhāniyaṅga* Factors: from a verse written by Ledi Sayadaw to be learnt by heart

Faith, health, honesty, Diligence, insight into state of flux, Qualities to be striven after, For attainment of *Arahatta-magga*!

Of these five mundane factors, confidence or faith (*Saddha*) may be divided into Four classes:-

[407] (1) *Āgama saddhā*: Faith of Bodhisattas that has remained unshaken since the time of making the resolution to become a Buddha.

(2) *Adhigama: saddhā*: Faith of the Ariya puggalas that remains unshaken since the time of realization of Magga Nana.

(3) *Okappana saddhā*: Faith in the Buddha as one who is perfectly Self-Enlightened; in the Dhamma which has been welltaught; in the Saṅgha for its uprightness.

(4) *Pasāda saddhā*: Simple adoration through respect for the moral virtues of the Buddha, the Dhamma and the Saṅgha

Of these four modes of *saddhās*, *Okappana saddhā* should be considered

as the Faith factor forming a constituent of the *Padhāniyaṅga*.

When prince Bodhi had heard of the practical and personal knowledge of the Dhamma preached by the Tathāgata, he said these words of adoration and praise: "One who practises as taught by the Buddha in the evening is able to attain Path and Fruition in the morning; one who practises as taught by the Buddha in the morning is able to attain Path and Fruition in the evening. The Buddha is wonderful, the Dhamma is wonderful; the way of preaching the Dhamma, which is good in the beginning, good in the middle and good in the end, is wonderful, indeed. Thus the prince said in praise of the way in which the Tathāgata had preached the Dhamma.

When the youth Sañjikāputta heard of prince Bodhi's address of appreciation of the discourse, he spoke against the prince: This prince Bodhi has said that Buddha is wonderful, the Dhamma is wonderful for being good in the beginning, good in the middle and good in the end, and he also praised the way in which the Dhamma was preached: with all that the prince does not seem to have taken refuge in the Buddha, the Dhamma and the Saṅgha.

Whereupon, the prince explained to him in detail:

"My dear man Sañjikāputta... please do not say so; please do not say so my dear man Sañjikāputta, please take note of [408] certain facts which I am about to tell you now, that I had heard from my mother in the past:

When the Tathāgata was taking up residence at Ghositārāma monastery in the country of Kosambī, my mother respectfully approached the Tathāgata and made a solemn request: "Most Exalted Lord please be so kind as to do honour to my coming child, a son or a daughter, whom I am bearing now, and who takes refuge in the Buddha, the Dhamma and the Saṅgha by accepting him/her as a lay devotee (upasakā or upasikā, as the case may be) from the time of his/her birth to the time of death"

My dear man, Sañjikāputta when the Tathāgata was taking up residence in this very sanctuary of Bhesakaḷā forest in the province of Bhagga, my governess approached the Tathāgata carrying me in her arms and-made a request "Most Exalted Lord... this prince Bodhi takes refuge in the Buddha, the Dhamma and the Saṅgha, please be so kind as to regard this Bodhi prince as a lay devotee from today till he breathes his last.

My dear man, Sañjikāputta in addition to the two requests made by

my mother and my governess, "I do hereby for the third time take refuge in the Buddha, the Dhamma and the Saṅgha. The Most Exalted Lord, may you regard me as a devout lay devotee from today for the rest of my life!

(A question might arise as to the effectiveness or otherwise of the requests made by his mother and the guardian on his behalf. Strictly speaking, they were not effective due to lack of volition, *cetanā* on the part of the person concerned; there is no such thing as taking refuge in the three Gems without volition.

Does it mean that those two previous requests became null and void?. As a matter of fact, they were not absolutely valueless; they served as a stepping stone to devotional faith and placed the prince in good stead. He became aware of the attributes of the three Gems when his parents acquainted him [409] with what they had done for him in anticipation of his arrival. He virtually became a confirmed lay devotee the moment he was aware of the attributes of the Triple Gems and placed his confidence in them.

(Facts connected with Prince Bodhi are taken from Majjhima paṇṇāsa Bodhi Rājakumāra Sutta Pāḷi, Aṭṭhakatha and Ṭikā)

Prince Bodhi Attained Sotapatti.

After that, prince Bodhi sat at a place free from six faults and addressed the Tathāgata: "Most Exalted Lord I am one of your devotees: my mother had requested for the first time for favour of your accepting me as a lay devotee before I was born and my governess had repeated a similar request for the second time holding me in her arms when I was a baby;

"I have also renewed the request for the third time when I came age. With all that you have refused to tread on the white carpet laid by a devotee like me: may I be enlightened as to the cause of all this!"

Whereupon the Tathāgata asked him: "Prince what was your object of laying that white carpet?" "Exalted Lord I had done it with the thought and wish that if I would be bestowed with a son or daughter, the Tathāgata would decide to tread on it" was his admission.

The Tathāgata said in response: "That was the reason why I did not tread upon it". The prince again asked: "Glorious Lord am I destined to go without any off-spring, a son or a daughter?". "Aye ... prince" replied the Lord.

The prince asked "What was the cause of it?" The Tathāgata gave him a hint; "This is because you had been forgetful and had indulged in the five sensual pleasures in association with your wife, as a partner, in a past existence!" The prince requested the Tathāgata to enlighten him when and in what existence had he been forgetful and indulgent in the five sensual pleasures". The following is the Tathāgata's reply to his request:- [410] "Once upon a time, hundreds of people went across the ocean by means of a big boat. The boat was wrecked in the middle of the journey and all the travellers perished with the exception of a couple who managed to land on an island by means of a plank.

The island was inhabited by quite a large number of birds, and the couple, being pressed by hunger, managed to satisfy their hunger by baking the eggs of the birds for their meals. When they found that eggs alone would not do, they killed young birds for their meals through out their first, second, and third stages of their lives. They did not realize at all that their indulgence in pursuit of luxurious living constituted a wrong deed."

Having revealed their past immoral deeds, the Tathāgata proceeded to evaluate their guilt saying:-

"Prince... Had you and your wife realized your wrong deeds at a certain stage of life, you might stand a chance of getting offsprings at a corresponding stage of your present existence.

Had any one of you realized the wrong deed, there is a chance of getting off-springs on that score.

Prince one, who holds oneself dear, will virtually become aware of the advantages of moral acts in all stages of life, failing which, he might guard himself against wrong deeds at one or the other stage of his life."

The Tathāgata then went on to preach:-

*Attānañce piyam jaññā,
rakkheya naṃ surakkitaṃ
tiṇṇaṃ aññataraṃ yāmaṃ
paṭijaggeyya paṇḍito.*

Rājakumar a wise person who knows to hold himself dear guards himself from any shortcoming in his own interests for the present and future existence; one should see to it that he cleans himself from the dust of ten wrong deeds, in his own interests in one or the other of the three

stages of life.

[411] (The passage "A wise person who knows to hold himself dear guards himself" should be understood clearly: In the case of a lay devotee (an ordinary person), he should not consider himself to be well protected by simply shutting himself in the topmost chamber of a mansion with its doors and windows securely fastened and security guards well posted on the outside. In a similar manner, a bhikkhu should not consider himself safe in a cave with its doors and windows securely fastened.

As a matter of fact, a lay devotee guards himself well only by giving alms and observe the precepts as far as possible. A bhikkhu guards himself by performing his routine duties towards his associates and elderly bhikkhus, and striving to learn the scriptures and practise meditation in the interests of their progress and security.

The passage that reads: "One should see to it that he cleans himself in one or the other of the three stages of life" means; it is imperative that a bhikkhu or a lay man should strive to gain merit by observance of precepts of his own prescribed standard in all stages of life or failing which at one of the stages of life.

When one cannot perform meritorious deeds at playful young age, he should do it at the second stage of life, failing which due to the burden of a household life, he should do it at the last stage of life without fail. Such a person is considered to have worked out for his self-purification. One who fails to work out for his own purification is considered to be one who does not hold himself dear and to be paving his own way to the plane of misery.

In case where a bhikkhu fails to observe bhikkhu precepts and practise meditation at the first stage, due to pressure of work and studies, he should do so at the second stage. When he could not find time to observe bhikkhu precepts and practise meditation due to heavy burden of advanced studies at the second stage, he should on no account fail to do it at the third and final stage of life. Only then could he be considered to be a person who works out his own purification, one who holds [412] oneself dear and would be free of bitter regret. This is the correct interpretation of these lines under reference.)

At the conclusion of the discourse, prince Bodhi attained the fruitional stage of Sotāpatti, and the discourse proved to be beneficial to those present on that occasion.

(This is the story of prince Bodhi)

Māra entered the belly of the Venerable Moggalāna.

Once upon a time, Mahā Moggalāna was taking up residence at a monastery in the Bhesakaḷā forest sanctuary near the town of Susumāragira in the province of Bhagga. While he was taking a walk in an open space, Māra, the Evil One, chanced to enter his belly and sat on top of the larger intestine. Mahā Moggalāna felt that his belly weighed heavy like a mass of stone. The belly was tight and weighty as though it was full of cooked gram or a bag full of damp and watery gram. He considered that should the heaviness in his stomach be due to indigestion, it would not be proper to keep on walking in the open; he eventually retired to the chamber and sat on a reserved seat.

Mahā Thera kept on deliberating as to the cause of the trouble in a normal way. Had he made any attempt to rub his stomach after contemplating on the purity of his Sīla and making a will to do away all the pain caused by indigestion or disturbances of internal system, the stupid Māra would have been torn into particles. But he did not make any attempt to allay his pain in that manner; he simply kept on deliberating its cause in a normal way.

After thus scrutinizing the cause of his stomach pain, when Mahā Moggalāna noticed the evil Māra to be sitting on top of the larger intestine, he said: "Evil Māra... get out; Evil Mara... get out.. don't you try to give trouble to the Tathāgata! Don't you try to bring trouble upon yourself and suffer the consequences for a long time" (Mahā Thera had said this because, any attempt to give trouble to the children means giving trouble to the parents. In a like manner, to give trouble to the disciples amounts to giving trouble to the master. That was what [413] the Mahā Thera meant when he says "Don't you give trouble to the Tathāgata".)

Māra was thinking that "this bhikkhu has been saying: 'Evil Māra.. get out, don't you give trouble to the Tathāgata! Don't you try to give trouble to the disciple of the Tathāgata. Don't you try to bring trouble upon yourself and suffer the consequences for a long time' without seeing me at all". He was also of the impression that even the Tathāgata would not have the power to notice him, leave alone his disciple. Whereupon, Mahā Moggalāna made it plain to Mara: "Evil Māra, I know you and I know what has been going on in your mind don't you think that I have no power to know about your thought: You are Evil Māra, you have been presently thinking I know nothing about you, when I said: "Get out Evil Māra... don't try to give trouble to the Tathāgata. Don't you try to bring

trouble to the disciple of the Tathāgata! Don't you try to give trouble to the disciple of the Tathāgata. Don't you try to bring trouble upon yourself and suffer the consequences for a long time" You have been thinking that even the Tathāgata would not have the power to notice you, leave alone a disciple like him. Isn't that what was going on in your mind?"

Māra came to realize that the Thera had actually noticed him and knew his thought, otherwise he would not have said "Get out Evil Māra don't you try to give trouble to the Tathāgata don't you try to give trouble to his disciple don't you try to bring trouble on yourself and suffer the consequences for a long time," and so he came out of the Mahā Thera's stomach and got himself hidden on the outside of the door.

When the Mahā Thera noticed him standing outside of the door, he said to him: "Evil Māra, I see where you are at present; don't you think I can't see you. I see you standing on the outer-side of the door." Then it occurred to the Mahā Thera:-

"Odour emitted from the human body can cause inconvenience to celestial beings one hundred yojanās away in the region of atmosphere (air) (see Di: 2: 260) Māra belongs to the realm of Paranimmita Vasavattī inhabited by powerful devas who are noted for their purity and delicate body. But, since Māra had accommodated himself on top of the filthy intestine, it may be assumed that he is out to do me harm and cause my destruction. For a being with such a frame of mind, there should not be any immoral act that he is loathe to do!

[414] He does not seem to have any sense of shame and dread of consequences of evil acts. It would, therefore, be wise, in the circumstances, to let him know that we were relatives by blood and to make him meek and sober before he can be persuaded to leave".

With this end in view, Mahā Moggalāna acquainted Māra with the fact that he was his nephew by revealing the course of his own unwholesome life in a previous existence.

Mahā Moggalāna's unwholesome life of the past.

Evil Māra... there was an event of interest that occurred in the time of Kakusandha Buddha. I was a Māra by the name of Dūsī and my sister was Kāḷi and you were then the son of my sister. Thus you were my nephew then.

(In this connexion, Mahā Moggalāna recounted a succession of paternal

and maternal relatives from knowledge handed down from generation to generation. In the case of human beings, a son ascended the throne of his father by inheritance. but this is not the case with beings of the celestial world: a celestial being springs into life to take the place of another celestial being as and when his predecessor dies, according to his merits. The present Vasavattī Māra, was a nephew of Dūsī Māra. After passing away from that existence, he performed good deeds and consequently became Vasavattī Māra, according to his merits.) It was not that Dūsī Māra's nephew was still remaining in existence in that realm.)

Having acquainted Māra of how they were related by blood in a previous existence, Mahā Moggalāna went on to reveal the fact that he, in the capacity of Dūsī Māra, had committed a heinous act, and he [415] had to suffer in the plane of miseries for a long time (vide Piṭaka Burmese translation of *Mūlapaṇṇāsa Pāli Text*).

Evil Māra I was Dūsī Māra during the time of Kakusandha Buddha, whose Chief disciples were Vidhura and Sañjīva. The Chief disciple Vidhura excelled the rest in matters concerning the Law (Dhamma); hence he was called Vidūra, meaning a wise Thera. Sañjīva Thera would abide in *Nirodha Samāpatti* with ease wherever he might be, either in a forest, at the base of a tree, or at a secluded place. Once it so happened that cow-herds, farmers and passers-by mistook him for a dead bhikkhu in a sitting posture, while he was in the middle of enjoying *Nirodha Samāpatti*. They all collected fire-wood, dried grass and cow-dung and placed them on his body, got them alight as an act of cremation and departed.

(Anāgamīs and Arahants wishing to enjoy *Nirodha Samāpatti* perform four preliminary functions of willing (1) that such possessions of his as are not on his person may not be destroyed by the five enemies such as fire etc.; (2) that he may wake up even before the messenger arrives and be ready when his services are required by the Order; (3) that he may wake up even before the messenger arrives and be ready when called or sent for by the Buddha; (4) that he will not pass away while he is still absorbed in *Samāpatti*, (this is achieved by preliminary ascertaining of the time of expiry of his life-continuum) It is not necessary to will for the safety of what he is wearing etc.; and not a single thread of his robe was even affected by the fire caused by the cow-herds and others.

Evil Māra on the following morning, Sañjīva emerged from *samāpatti*, and came out treading on the burning red hot cinders of the colour of agati flower, shaking off dust from the robe, and entered the village for a round of receiving food. Cow-boys, farmers and passers by who had cremated him the day before, were struck with wonder when they

noticed the Mahā Thera on his round of receiving alms. They told among themselves: "This is a sort of miracle which had never occurred before; the bhikkhu was seen to have died in sitting posture the other day, and he is miraculously back to life again." Evil Māra... all those [416] people had therefore called the Mahā Thera by the name of Sañjīva for his being back to life again; Sañjīva.

Māra Dūsī's heinous acts.

Evil Māra... Dūsī Māra hit upon a plan to create a situation that would agitate the minds of the good natured bhikkhus by cruel means. He thought to himself "I have no knowledge of whence those virtuous, righteous bhikkhus come from and where they are bound for; I will incite the brahmin householders to decry those bhikkhus who are reputed to be virtuous and righteous, to speak evil of those bhikkhus among themselves using abusive language, despising, condemning, decrying, and deriding the bhikkhus. Such behaviour on the part of the brahmin householders would disturb and derange them, thereby creating a chance for me to cause harm to them."

Evil Māra...that Dūsī Māra went ahead to incite the brahmin householders to act according to his instructions by calumniating and humiliating the bhikkhus, with the result that brahmin householders started to speak ill of the bhikkhus through misunderstanding:

"Those bhikkhus with foul means of livelihood, those shavelings of dirty, low castes, born of the arched upper part of a Brahma's foot, sitting down lazily, gloomily pretending to be enjoying jhāna, with bent necks and faces drooping down;

They may be likened to an owl lying in wait for rats in the foliage of a tree, a fox looking slyly for fish along the bank of a river, like a cat lying in wait for its prey at the mouth of a drainage pipe or at a garbage container, like an ass, with a hole in its back, moping near a garbage dump at a corner of a fencing; those bhikkhus shavelings of dirty, low castes, born of the arched upper part of a Brahma's foot, sitting down lazily, gloomily pretending to be enjoying jhāna, with bent necks and faces drooping down."

They thus abused the bhikkhus, by using abusive and harsh words, they calumniated the bhikkhus according to the instruction of Dūsī Māra, through misunderstanding.

[417] Most of those people were reborn in the planes of woes: such as niraya or hell, the worlds of animals, petas, and asūras, according to the

sum of guilt.

(We should consider the following points with reference to the passage: "Most of those people were reborn in the four planes of woes" in order to arrive at a correct view of the case.

If those people were possessed by Dūsī Māra and were made to abuse the bhikkhus as his 'agents', they were not guilty of such an offence because of lack of intent or volition on their part in doing so. Dūsī Māra was solely responsible for this immoral act and it follows that those people were not liable to be reborn in the planes of misery on that score!

What actually happened was this: Dūsī Māra did not attempt to possess them and use them as his agents, but he created a situation that compelled them to turn against the bhikkhus through misunderstanding. He created scenes that showed the presence of women in the vicinity of the bhikkhus; scenes that showed the presence of men in the vicinity of bhikkhunis, bhikkhus in the act of fishing with traps and nets, of catching birds with traps, of hunting with hordes of hounds in the forest, enjoying drinks in the company of women at the liquor shops, dancing and singing; women lingering in the vicinity of bhikkhus and young men in the vicinity of the residence of the bhikkhunis at dusk.. (These were the tactics adopted by Dūsī māra).

People noticed such incompatible, discordant scenes whenever they went to the forests, to the parks and to the monasteries, so much so, that they were thoroughly disgusted with the bhikkhus and agreed among themselves not to make any further offerings to them saying, "These bhikkhus indulge in acts inappropriate for them; how should we gain merit by making offerings to such base persons?"

They reviled the bhikkhus whenever they saw them and they were thus reborn in the planes of misery for their unwholesome deeds toward bhikkhus.)

[418] Evil Māra when Kakusandha Buddha came to know that his bhikkhus had been outraged by the people under the undue influence of Dūsī Māra, he urged his disciples to cultivate the four sublime abodes, vihāra (1) Mettā: Loving kindness, (2) Karuṇā: Compassion, (3) Muditā: Altruistic Joy, (4) Upekkhā: Equanimity. The bhikkhus cultivated the four Factors of Jhāna, the Brahmā Vihāra, with due diligence as instructed by the Tathāgata.

When Dūsī Māra found out that such a tactic could not influence the minds of the bhikkhus, whose past existences and future destinations

were beyond his range of intelligence, he decided, once again, to reverse the mode of his tactics by influencing the people to pay homage and make offerings, with ulterior motive to disturb and derange the bhikkhus, thus giving him opportunity to harm them. (His tactic will be dealt with later on).

Evil Māra those Brahmins did as they were bid paying homage and offering alms to bhikkhus.

Evil Māra most of those people were reborn in the celestial planes of happiness for such acts of merit.

(Some points of interest with regard to the attainment by the people to the planes of happiness:-

Just as Dūsī Māra created unpleasant scenes on the previous occasion, so he created pleasant and agreeable scenes to promote devotional faith of the people in the bhikkhus:

He created scenes depicting the bhikkhus in different postures; some were flying in the sky, some standing or sitting with crossed-legs, some stitching robes, others preaching or learning canonical literatures, and spreading robes over their bodies for warmth in the sky as well as young novices plucking flowers in the sky. (This is another tactic of Dūsī Māra).

When the people noticed the bhikkhus engaged in such activities wherever they went, in the forests, in the gardens or in the monasteries, they told the people in the town their own [419] experience saying, "These bhikkhus, even young novices are of great glory and powers and worthy of offering. It is greatly beneficial to make offerings to such glorious, worthy bhikkhus."

People made offerings to the bhikkhus in the form of robes, food, monasteries and medicine and earned great merit; they were reborn in the celestial planes of happiness after death for such acts of merit!)

"Evil Māra it was how Dūsī Māra used his undue influence on the people to pay homage and make offerings to the bhikkhus once again." After revealing this part of that fateful event to Māra, Kakusandha Buddha turned to the bhikkhus and urged them to practice meditation: "Come bhikkhus, abide practising meditation by repeated contemplation on the unpleasantness of the physical body (*asubha*); repulsiveness of material food (*Āhāre paṭikūla*) unpleasant, undelightfulness, unsatisfactory nature of the world (*Anabhirati*), unsubstantiality and

impermanent nature of the conditioned phenomena (*anicca*)"

Evil Māra in obedience to the exhortation of Kakusandha Buddha, all the bhikkhus meditated on *asubha*, *āhāre paṭikūla*, *anabhirati*, *anicca* in the forests or secluded corners and at the base of the trees, with the result that they attained Arahantship in due course.

(N.B. Kakusandha Buddha visited all the residential places of the bhikkhus in the world, regardless of the number of bhikkhus at one place, and urged them to take up meditation. The bhikkhus practise these four kinds of meditation as foundation of their spiritual work and went on to cultivate insight meditation, ultimately gaining Arahantship

Evil Māra sometime afterwards, Kakusandha Buddha went on alms round, attended by the Right-hand Chief disciple, Venerable Vidhura, when Dūsī Māra failing to achieve an opportunity to harm bhikkhu by instigating the householders to revile them or also to honour them, made his last bid to destroy the Saṅgha by himself; he took possession of a youngster and threw a handful of stones at Ashin Vidhura. The stones hit the Mahā Thera's head cutting the skin and touching the skull, as the result of his assault.

[420] Evil Māra the Venerable Vidhura followed Kakusandha Buddha with streams of blood running down his head, unmoved or unshaken by the incidence. Thereupon, Kakusandha Buddha turned around bodily to look at him, with the look of an elephant and condemned the offender: "This foolish Dūsī Māra does not know his own limits", and at that very moment Dūsī Māra passed away from the world of devas. He was reborn in the plane of misery.

(Herein, the passage "with the look of an elephant" should be understood that, when an elephant turns to look at an object, it does not turn its head only, it actually makes a right-about-turn.

The bones of ordinary people are joined together with their edges touching one another; in the case of Pacceka Buddhas bones are joined together by hooks at the end of each joint, in the case of Buddhas bones are joined together by rings on either side of the joints. It is for this reason that Kakusandha Buddha had to make complete turn of the body before he could look at the object behind his back, like a golden figure turning round by mechanism. Kakusandha Buddha thus turned round and made that remark: "This Dūsī Māra does not know his own limits. He has done an extremely, heinous act."

In connexion with the passage: "At this moment Dūsī Māra passed away

from the world of devas and was reborn in the planes of misery" it should be understood that, devas of the celestial planes usually die in their respective planes at the expiry of their terms of life. It should not be taken, therefore, that Dūsī Māra died in the world of man. It should be understood that he went back to the celestial plane and passed away from there to be reborn in the plane of misery.

It should be borne in mind that, although Dūsī Māra died the moment Kakusandha Buddha turned round to look at the scene of crime, it does not mean that he lost his life on that score. As a matter of fact, his life term was cut off as if by a huge axe because of his atrocious offence against a Buddha's chief disciple who was possessed of great virtues and vast attributes.)

[421] Evil Māra Dūsī Māra had to serve his term of punishment in the three planes of misery, namely, *chaphassāyatanika*, *saṅkusamāhata*, and *paccata vedanīya*.

(N.B. The denizens in this type of hell, had their sense-organs (eye, ear, nose, tongue, body, chest-(heart) pierced by tapered iron-rods, and as a result they were constantly subjected to excessive pains at the site of each sense organs termed 'pains through contact'; and that plane of misery is accordingly known as '*Chaphassāyatanika* plane of misery': The same hell is also known as 'Saṅkusamāhata plane of misery' because it has abundant supply of tapered iron-rods to punish the denizens. Another name for it is Paccattavedanīya, because of its nature of self-infliction even without anyone to impose the suffering.)

Evil Mārawarders of this hell used to come at regular intervals, and told me that when two javelins had come together at my chest it would mark the completion of a thousand years.

(N.B. The passage: "When the two javelins have come together." needs to be explained. The denizens of this type of hell measure three gāvutas in size. The executioners, in two groups, started to punish them by piercing and lacerating his body with javelins (tapered iron-rods) from the chest; saying, "This is the spot where your thoughts had arisen to do evil."

Each javelin was of the size of a palm tree in diameter; each party of executioners comprised fifty, in number; one group went from the chest towards the head causing severe pains by lacerating with javelins all their way. The other group made their way towards the feet from the chest in like manner. Each party took 500 years to reach the head or to the feet, or one thousand years to make a complete round trip when the two

groups come together again at the chest. ")

Evil Māra I had to suffer tormentation in 'that Great Hell for hundreds of thousands of years, and on being released, I had to pass through a sub-section of that hell, named Ussada, where I was [422] subjected to punishment more severe than in the Great Hell, for ten thousand years before the final release.

Evil Māra I had the body of human beings and the head of fish through out the term of tormentation in that Hell (The head of man is round and on it the javelinn are liable to slip off whereas the head of fish is long and flat and serves as a good target.

After recounting the events of the past, the venerable Mahā Moggalāna proceeded to preach the Māra in twenty one stanzas to make him repent his own follies:

The hell where Dūsī Māra was punished for offending the Arahant Vidhura the disciple of the Buddha as well as the Buddha himself, has the nature of being tormented by piercing with iron javelins; these javelins will give punishment automatically, even without executioners.

Evil Māra You are liable to be tormented in such a hell for offending the disciple of the Buddha, who has understood the cause and effect of any deed. (a)

There are certain abodes situated in the middle of the ocean. They have the pleasant appearance of gems with brilliant colours. A great number of celestial maidens can be seen singing and dancing in those abodes.

Evil Māra you have offended the chief disciple of the Tathāgata, who is fully aware of those abodes, pleasures enjoyed by those celestial maids, and causal conditions of those pleasures. (b)

That bhikkhu had caused the Pubbārāma monastery, donated by Visākhā, mother of the rich man Migāra, to be shaken even while being watched by the company of Saṅghas at the instance of the Tathāgata.

[423] Evil Māra you will have to suffer the consequences of your offence against the bhikkhu accomplished in *Abhiññā* and *paññā*. (c)

That bhikkhu had caused the Sakka's Vejayantā palace to be shaken with his big toe, with the aid of his supernormal power, thereby frightenthg all the devas.

Evil Māra you will have to suffer the consequences of your offence against the Bhikkhu accomplished in *Abhiññā* and *paññā*. (d)

That Bhikkhu had gone to the Vejayantā palace of Sakka and asked him this question: "Sakka.. do you know the fact of emancipation that is void of all forms of desires?" Sakka, on being asked thus gave the right answer.

Stupid Māra you will have to suffer the consequences of your offence against a disciple of the Tathāgata, who is accomplished in *Abhiññā* and *paññā* which enabled him to ask such a question. (e)

That bhikkhu had asked the Brahma a question near the Sudhamma Dhamma Hall: "Dear lay devotee... are you still of the erroneous view that there is no powerful bhikkhu or recluse capable of coming to the realms of the Brahmas?; Have you ever seen the overwhelming rays of the Tathāgata that excel those of the illuminations of the Brahmas, of their mansions, and of their costumes?"

The Brahma answered "I no longer hold the old erroneous views; I see the rays of the Buddha that surpass the illuminations of the Brahmas and of their mansions and of their costumes: Why should I insist any more that I am permanent, or an immortal being?"

Evil Mārayou will have to suffer the consequence of the offence against the disciple of the Tathāgata, who is accomplished in *Abhiññā* and *paññā* which enabled him to ask such questions. (f)

That bhikkhu had contacted, through *Abhiññā* based on *vimokkha Jhāna*, the summit of the Mahā Meru and the four islands continents, East, West, South and North, at the time of suppressing the dragon King, Nandopananda: (the Venerable Mahā Moggalāna had covered the Mahā Meru and the four islands continents through the agency of a created dragon at that time).

Evil Māra you will have to suffer the consequences of your offence against the desciple of the Buddha, who is accomplished in *Abhiññā* and *paññā* which enabled him to ask such questions. (g)

[424] (N.B In dealing with the Māra, the Venerable Mahā Moggalāna was referring to himself as if he was another bhikkhu, and such a mode of preaching is termed *Aññapadesa* method.)

The Venerable Mahā Moggalāna managed to subdue Mara by exhibition of his Supernormal Power, *Abhiññā* in seven ways from (a) to (g), (a)

with reference to *Māratajjanīya Sutta* of *Mūla paṇṇāsa Pāli Text*;

(b) with reference to his supernormal power to go on tours of preaching as in *Vimāna Vatthu* and *Peta Vatthu*.

(c) with reference to exposition of *Mahā Moggalāna Sutta* in *Mahā Vagga Saṃyutta Pāli Text*.

(d) & (e) with reference to *Culataṇhāsāṅkhaya Sutta* of *Mūlapaṇṇāsa Pāli Text*.

(f) with reference to *Aññatara Brāhma Sutta* of *Sagātha Vagga Saṃyutta*.

(g) with reference to *Visuddhi Magga Commentary*, Second Vol., on the suppression of the dragon King, *Nandopananda*.

Fire does not make any effort to burn the foolish person. It is the foolish person who gets himself burnt by touching the fire. Just as the foolish person gets himself burnt by touching the fire, so will you be causing to be burnt yourself by offending the Buddha. (h)

Māra you have done sinful act by offending the Chief Disciple of the Buddha. Do you fancy that your sinful act will not produce any fitting result? (i)

Evil Māra The amount of unwholesome acts standing against you increases with the progress of time. Evil Māra have you not got tired of doing harm to the Buddha? (you should have taken lesson from the evil acts of your uncle *Dūsī Māra* who had to suffer in realms of misery. You should at once cease your acts of harm to the disciples of the Buddha. (j)

The Venerable *Mahā Moggalāna* thus exhorted the *Māra*, citing examples, so as to make him repent his follies and dread the consequences, for a [425] long period, in the forest sanctuary of *Bhesakaḷā*, with the result that *Māra*, with a heavy heart, disappeared on the spot.

An Account of the Lay devotee Brahmin Pañcagga.

After keeping up the eighth vassa and emancipating sentient beings worthy of emancipation by preaching *Bodhi Rāja Kumāra Sutta* and other discourses, in the *Bhesakaḷā* forest sanctuary near the town of *Susumāragira*, the *Tathāgata* left for *Sāvatti* to take up residence in the *Jetavana Monastery*.

There was a Brahmin lay devotee by the name of Pañcagga Dāyaka. He was so named because of his habit of offering five kinds of stuff that came first and foremost in the process of production (1) first ears of grains from his fields; (2) the first harvested grain; (3) the grain stored first in a granary (4) the cooked meal from the first pot (5) the first stuff laid on the breakfast table. (Pañca - five earliest products or stuff, and dāyakā - donor, hence Pañcagga-dāyakā). The following is an illustration:-

(i) He used to offer the first ears of corns, barley or oats from his fields to the Buddha and Saṅgha in the form of gruel prepared with milk in the belief that offering the first products will yield early benefits. This is the offering made of the first crop from the field.

(ii) When the grain was mature and ripened, he had the grains put in a heap after threshing and winnowing and prepared them into meals and offered them first to the Buddha and the Saṅgha. This is the offering made of the grains from the first heap of the harvest.

(iii) After storing the harvested crops in many granaries, when the first granary was opened, he had some grains from the first lot taken out and prepared them as meals for offering to the Buddha and the Saṅgha. This is the offering made of the grains from the first granary.

(iv) The cooked food collected from each and every cooking pot was first offered to the bhikkhus. Until such an offering had been made to the Saṅgha, no one was permitted to partake of the food from the pots. This is the first offering made from the cooking pots.

[426] (v) He never took his breakfast before collecting certain amount for offering to the Buddha and Saṅgha in the morning, and in the afternoon he collected certain amount from his dining table for offering to beggars, in whose absence, the collected food stuff was given to dogs. This is the offering made before he ever took his meals.

Thus he came to be known as Pañcagga dāyaka, one who made offerings on five kinds of first occasions.

On one early morning, the Buddha looked into the world by means of *Āsayānusaya Ñāṇa* and *Indriya-paropariya Ñāṇa* and perceived the previous supporting conditions of Pañcagga-dāyaka and wife to be established in the Sotapatti Magga, and so the Lord had himself tidied up and remained in his own chamber, on that particular morning.

(All the bhikkhus in the monastery used to assemble at the Chamber of the Buddha at the time of going for alms-round every morning; they always went for receiving alms in the town with the Buddha at their head. But the Buddha used to remain in the Chamber behind closed doors

whenever he wanted to go all alone. On such occasions, bhikkhus went on alms-round all by themselves after circumambulating the Scented Chamber with tacit understanding that the Tathāgata would not go with them for reason known to himself.)

On that day that Buddha remained in his Chamber behind closed doors at the time of going for receiving food. He came out only when it was time for Pañcagga Dāyaka to have his meal.

He entered the city of Sāvatti all by himself, and the citizens knew that some one would be blessed by the Lord that day. They did not come out as usual to invite the Lord for alms-offering.

The Tathāgata went along the route from door to door, and stopped at the door of Pañcagga Dāyaka at a time when the brahmin was holding a bowl of food to be eaten and his wife was in a state of preparedness to fan her husband while enjoying the food. The wife was the first person to notice the Buddha standing in front of their house. She tried to keep the Buddha out of sight of her husband by keeping the fan in between the Tathāgata and her husband. She knew that if her [427] husband saw the Tathāgata, he would offer all the food in the bowl to the Tathāgata, thereby requiring her to make fresh preparation of food for her husband. At the same time she was assailed with confusion and irreverence. The Tathāgata knew all about it and directed the rays of the body towards the couple. When the husband saw the golden coloured rays he asked her, "What's all this?" and he looked around and eventually saw the Tathāgata standing at the door of the house. Whereupon the wife dropped the fan and hastened to the Tathāgata and paid homage and worshipped the Lord in accordance with the time honoured traditional way. The Tathāgata uttered a stanza in praise of her while she was in the act of standing up, as warranted by the favourable circumstance.

*Sabbaso Nāmarūpasamīṃ
Yassa natthi mamāyitam
asatā ca na socati
save bhikkhūti vuccati.*

One who has cut off clinging to mental and corporeal elements (nāma rūpa) without holding the erroneous views of I or my own and he or she is free from sorrow and lamentation. Because of cessation of nāma and rūpa he has penetrated the dark mass of defilements and deserves to be regarded as a holy, noble bhikkhu.

The wife of the brahmin was established in the Fruitional Stage of Sotāpanna at the conclusion of the discourse.

The Tathāgata was invited by the brahmin into his house and offered a seat. He then offered the Lord his share of the food, pouring water as a token of dedicating food to the Blessed One, saying, "Most Exalted Buddha, your Worship is the most Homage-worthy personage in the world with devas and men. May you receive my offer of food by the alms bowl". The Blessed One fulfilled his request by receiving the food offered in his bowl and partaking it. The Blessed One then uttered the following stanza after his meal, noting that the time was appropriate.

[428] *Yadaggato majjhato sesato vā
piṇḍaṃ labhetha paradattūpajīvī
nālaṃ thutuṃ no pi ni paccavādī
taṃ vāpi dhīrā muni vedayanti*

A bhikkhu lives on food enthusiastically offered by donors, either from the first portion or the middle portion or the last portion of the pot, as a normal means of livelihood. A bhikkhu gratefully does accept the food regardless of which part of the pot that morsel of food comes from. He is not overpleased to receive the first portion of food, nor is he disturbed by being offered the leftovers. He has abandoned the likes and dislike. Such a person who is regarded only by wise people as one who has eradicated the *āsavas*, indifferent to the world and worldly incidents.

Pañcagga-dāyaka attained the Fruitional stage of *Sotāpatti* at the conclusion of the discourse.

(These are excerpts from Sutta nipāta commentary, exposition on Muni Sutta, which is not in agreement with exposition in Dhammapada commentary).

Buddha's three visits to Srī Lanka.

An account of the Tathāgata's three Visits to the Island of Sīhala (Srī Lanka), in abridged form, on the lines of Mahā vaṃsa, Vol. I.

The Tathāgata kept up the first vassa after attainment of Buddhahood in Isipatana, Migadāya near Vārāṇasī. From thence he proceeded to the forest of Uruvela to emancipate the hermit Uruvela by exhibition of miracles. At that time the citizens of Aṅga and Magada were coming round to pay their annual homage to the hermit with gifts to offer. The hermit did not wish the Tathāgata to come to the great festival of offering. His thoughts were known to the Blessed One. So on that very day the Tathāgata went to Uttaraguru island to receive offering of food, and from thence he returned to the Anotatta lake to have his meal, and at

night-fall (ninth month of Enlightenment) he went on to Sīhala island.

[429] His visit coincided with the conference of ogres held at a spot which is the location of the garden of Mahānāgavana of today, measuring three yojanās in length by one yojana in breadth in the central part of the island along the shore of a river. The Tathāgata went to the place where the ogres were holding conference and while standing directly above their heads on the spot where the Mahīyaṅgaṇa cetiya stood today caused heavy rain to fall and strong winds to blow and darkness to descend to frighten them.

Ogres were very much frightened and they beseeched the Tathāgata to grant them a place of refuge free from danger. The Tathāgata consoled them by telling them that he would relieve them of their anxieties and troubles, if he would be offered a place on the island to stay. Whereupon, they replied "Lord of peace and tranquility... we hereby offer you this very spot and we beseech you to give refuge to all our race on this island."

The Tathāgata restored peace and calmed the fears of the ogres by causing the rain, storm and black-out to cease and descended to the earth and spreading a leather rug, sat on it. When the tathāgata spread the leather-rug over the place, ogres ran away to escape from the unbearable heat emanating from the blazing carpet and took refuge in remote areas of the island. The Tathāgata caused the island of Giridīpa to come close to Sīhala to accommodate the restless ogres. Once all the ogres had settled there, the Tathāgata caused the island to move back to its original site.

The blazing leather-rug was removed as soon as the Sīhala Island was rid of all ogres. Then all the good devas assembled on the island and held a conference among themselves. The Blessed One preached them the Dhamma with the result that crores of being realized the Four Noble Truths and countless number of devas took refuge in the Three Gems with strong faith.

[430] **Buddha gave a handful of hair to Mahā Sumanā deva at his request.**

Mahā Sumanā deva, a resident of the Sumanakūṭa Mountain, attained Sotāpatti by hearing the Dhamma at that conference. He requested the Buddha for some memorable object of worship; the Tathāgata felt his head with his fingers to get a handful of hair and gave it to Mahā Sumanā deva. After that, the Tathāgata returned to Uruvela forest.

Mahā Sumanā deva brought the handful of hair in a goldcasket and kept it at a spot that was strewn with varieties of jewelleries; it was where Mahīyaṅgaṇa Cetī is standing today. The gold casket containing the handful of hair was enshrined in a small pagoda built of amethyst.

In due course of time, the Venerable Sāriputta's disciple, named the Venerable Sarabhu, brought the neck-bone of the Buddha from a pile of sandal-wood fuel by his supernormal power to this place. He sanctified it by enshrining it in the original stupa of smaller dimension and raised its height to twelve cubits, assisted by a company of bhikkhus. The Venerable Sarabhu then returned after reconstruction of the pagoda.

Years rolled by and prince Uddha Cūḷabhaya, younger brother of King Devānaṃpiyatissa rebuilt the old pagoda to a height of thirty cubits enveloping the smaller ceti. Afterwards King Duṭṭhagāmaṇi again reconstructed that pagoda making it eighty cubits high. Thus Mahīyaṅgaṇa Cetī grew to a greater height by successive modification through the years.

This was buddha's first visit to the Island Sīhala.

Buddha's visit to Nāgadīpa Island.

At a time when the Buddha was residing at Jetavana monastery in Sāvatti, during the period of the fifth vassa, there was a battle being fought engaging huge armies for the possession of an emerald throne between Mahodara dragon king and his nephew Cūḷodara dragon prince. When the Tathāgata perceived this unhappy state of affairs, he [431] got up early one morning and taking hold of the robe and the almsbowl, went off to the theatre of war, the island of Nāgadīpa, to save the nagas from destruction.

Mahodara dragon king was a powerful king who claimed sovereignty over the Naga country with an area of five hundred yojanās in that part of the ocean.

Mahodara dragon king gave away his sister, Kaṇhā, in marriage with another dragon king ruling over the Vaḍḍamāna mountain region. In due course, they produced a son named Cūḷodara.

Cūḷodara's maternal grand mother gave her emerald throne to Cūḷodara's mother before her death. Consequently a war broke out over the possession of the throne between King Mahodara and his nephew Cūḷodara. Those inhabitants of the mountain region were also powerful rulers in their own region with their own big army.

There was a dryad called Samiddhi Sumanā deity in a Linlun tree (Buchanania lati folia) near the arched entrance to Jetavana monastery. He accompanied the Blessed One all along the way to Nāgadīpa island, carrying the Linlun tree as an umbrella, to protect the Blessed One from weather with the permission of the Blessed one.

This will be further clarified: Samiddhi Sumanā deity was a human being in the Nāgadīpa island in his previous existence. Once he noticed a Pacceka Buddha having his meal at the spot where Rājāyatana ceti (popularly known as Linlun cetī) is standing today. He offered the Pacceka Buddha out of reverence a bunch of branches for use in washing and cleaning the bowl, after his meal.

For this deed of merit, he became a dryad of the Linlun tree near the arched entrance to the garden of Jetavana owned by prince Jeta. The Linlun tree stood outside of the monastery since the time of the construction of the monastery.

The Tathāgata had brought this Sumiddha Sumanā deity together with the Linlun tree for his own benefit and in the interest of the island.

The Tathāgata on arrival at the island, sat in the middle of the theatre of war in the sky and caused complete blackout in the area to frighten [432] the combatants in the battle. Then the Blessed One caused the area to become bright and clear again to relieve the dragons of fear and anxiety. The dragons on seeing the Buddha felt happy and came rallying round him and worshipped his feet with profound respect.

When the Tathāgata preached them the Dhamma in the interest of peace and tranquility, the two rival dragon kings were very much delighted and interested in the preaching, so much so, that they made an offering of the emerald throne to the Blessed One by mutual agreement.

Then the Tathāgata came down and sat on the throne and partook of the delicious food offered by the Nagas and preached them the Dhamma, with the result that eighty crores of Nagas, both of land and water, took refuge on the Three Gems with great faith.

A Request by Dragon King, Maniakkhika.

Maṇiakkhika, the dragon king of Kalyāṇī region, a maternal uncle of Mahodara, also had arrived at Nāgadīpa Naga King Island to take part in the raging war. He had already taken refuge in the Three Gems at the time of the Tathāgata's first visit to the Sīhala island. He made a solemn

request to the Buddha: "Exalted Lord... you have, indeed, done a great deed of kindness to us by your exhortations. Had you not come to this place, we would have by now been reduced to ashes. Our ardent wish is that, out of compassion, you do an honour to the place of my dwelling, Kalyāṇī, by your visit when you come to the island of Sīhala on the next occasion."

The Tathāgata kept silent to signify his acceptance of the invitation.

Then the Blessed One urged them to build Rājayatana Cetī on that spot as a memorial to the happy occasion. He presented the Linlun tree and returned the emerald throne with instructions to hold them as sacred objects of veneration.

"Dragon lords.. these two objects should be held in high reverence as relics of my utensils, (Paribhoga Cetī) in your own interest and for your continued prosperity."

[433] The Tathāgata, after leaving those instructions, returned to Jetavana monastery of Sāvatti.

These events marked the second visit to the Island of Sīhala by the Buddha.

Buddha's Third Visit to Sīhala Island (to enjoy *Samāpatti* at several places)

Three years later, Maṇiakkhika dragon king went over to Sāvatti for presentation to the Buddha of cordial invitation to Sīhala island, while the Lord was taking up residence at Jetavana monastery.

It was on a Fullmoon day of Kason (*vesakha*) during the eighth year of Buddha's attainment to Buddhahood (and one day after Maṇiakkhika's arrival) that the Lord, on being informed of time for having food, put on the robe and went across to Sīhala, attended by five hundred bhikkhus.

Dragon King Maṇiakkhika, accompanied by his dragons, conducted the Tathāgata and bhikkhus to a jewelled pandal near the site where Kalyāṇī Cetī is situated now and offered delicious food of the celestial world to the Tathāgata and bhikkhus with profound respect.

After preaching to Maniakkhika dragon king and all the dragons, the Blessed One travelled through the sky to the Sumana hill and left an impression of his foot, in order that future generations might hold it as a sacred place (Pada cetī). The Blessed One went to the base of the hill in

the company of bhikkhus to spend the day and proceeded to Dīghavāpī.

During his sojourn at Dīghavāpī, the Blessed One and all the bhikkhus enjoyed *Phala samāpatti* on the spot where Dīghavāpī ceti is standing to day. This is one of the sacred places held in high reverence by the people from the days of yore. From here the Blessed One proceeded to the Garden of Mahā Meghavana.

On arrival at Meghavana garden, attended by the bhikkhus, the Blessed One sat on the spot where Mahābodhi tree stood and enjoyed *Phala Samāpatti* together with the bhikkhus.

[434] From here the Tathāgata, accompanied by the bhikkhus, proceeded to the location of Mahācetī and enjoyed *Phala samāpatti* together with the five hundred bhikkhus and rising from *Samāpatti*, proceeded to the present location of Thūpayon cetī and enjoyed *Phala Samāpatti* together with the bhikkhus.

Rising from *Phala Samāpatti*, the Tathāgata, accompanied by five hundred bhikkhus, went to where Kyauk cetī (Stone pagoda) stands today, and preached the Dhamma to all the devas who happened to be gathered there at that time and returned to Jetavana monastery, in the company of five hundred bhikkhus.

These events marked the Buddha's third visit to Sīhala Island. This is the account of Buddha's three visits to Sīhala Island.

End of Chapter Twenty Six.

AN ACCOUNT OF RICH MAN GHOSAKA OF KOSAMBĪ COUNTRY.

[435] (This short account of rich man of Kosambī country has been compiled in the light of *Dhammapada Aṭṭhakathā*, Vol. I and *Aṅkuttara Aṭṭhakathā*, Vol. I, where full accounts are given.)

Prior to the appearance of the Fully Self-Enlightened Buddha, a deadly infectious disease (*ahivātaka*) broke out in the country of Allakappa, and the toll of this plague ranged anything from ten to twenty in a family at a time. Those who evacuated to the other countries escaped death. One of the citizens left Allakappa together with wife and a baby son. But they suffered from shortage of food in the middle of crossing a barren land and were in a state of exhaustion. The parents took turns to carry the baby for some time.

The husband was of the idea that the crossing of the desert would not be possible with an extra load of the baby on their shoulders. So he kept himself a bit behind the wife by slowing down the speed as though pressed by the call of nature. He placed the child on the ground in a sitting posture and resumed his journey. When the wife did not see her son in his hands, she enquired about the child asking: "My lord... where is my kiddy?" The husband replied: "What good could he do for us under such a condition of stress and strain; we could produce many children so long as we are alive!". The wife screamed in anger "Such a brute you are I will not go along with a cruel person like you." The husband confessed his inconsiderate act and apologized to her "Please pardon me for my fault." They were on their road again after picking up the child.

The fatigued couple, with the load of a baby, managed to cross the sandy plain with great difficulty. By evening they reached the hut of cowherds; who had cooked rice with pure milk for their own enjoyment. When they saw the couple and the child, they at once realized that the strangers were hunger-stricken, and offered them a big pot full of rich milk gruel. The wife was moderate in eating and so she [436] ate just the right measure of food while the greedy husband ate very much beyond the limit, so much so, that he died of indigestion on the next morning. As he was very much attached to the people in the cowherds' hut before his death, he took conception in the womb of a bitch.

The bitch gave birth to a lovely puppy in due course. It was well looked after by the cowherd as though it was his own child. The two were very much attached to each other and the little dog followed the cowherd wherever he went.

One morning, a Pacceka Buddha stopped at the door of the cowherd to receive alms-food. The cowherd paid respect and offered food and requested the Pacceka Buddha to stay dependent on him for requisites. Pacceka Buddha took up residence in a grove not far from his dwelling. The cowherd used to take the puppy along with him whenever he went to see the Pacceka Buddha. He used to strike the boulders and dry stumps with a stout staff en route to the dwelling of the Mahā Thera, to frighten away the beasts of prey. The puppy took careful note of his master's activities.

On one occasion, the cowherd made it plain to the Pacceka Buddha that it might not be possible for him to attend on him personally every day for one or the other reason. He assured the Pacceka Buddha that the little dog would come to his dwelling to conduct him to and from his hut, on his behalf, in case of his failure to do it himself.

One day, the cowherd sent his little dog to conduct the Pacceka Buddha from the forest to the hut of the cowherd. The little dog went there, and, on arrival, tied with its belly stretched at the feet of the Pacceka Buddha. The Pacceka Buddha realized that the little dog was sent to fetch him; he took the robe and the alms bowl. Being desirous of testing the intelligence of the dog, he went off the beaten track and went towards another direction. Whereupon, the little dog came in front of him and blocked the way. It gave way only when the Pacceka Buddha resumed the right track. He barked aloud at certain spots where his master used to strike the boulders and dried stumps with a stout staff to frighten away the beasts of prey.

[437] The Pacaka Buddha used to give it a big lump of food out of his own bowl every day. The dog was very much attached to the Pacceka Buddha for showing such kindness to him.

At the end of the lent, the cowherd offered a piece of cloth to the Pacceka Buddha for making robes and said: "Reverend Sir... the lent has come to a close and I would leave it to you to stay on at the same place or go to any place of your own choice, and please yourself. "As the Pacceka Buddha appeared to have a desire to leave for another place, the cowherd accompanied him to a certain distance and retruned to his hut. When the little dog discovered that the Pacceka Buddha had left for good, it died broken hearted. He was reborn in the deva realm of Tāvatiṃsa.

He was endowed with a voice that excelled that of the other devas of the celestial world as a reward for barking aloud and frightening the beasts of prey as he passed through forest in the company of the Pacceka Buddha in his previous existence. He was therefore known as Ghosaka deva for having a voice that covered the whole of deva realm.

While Ghosaka deva was enjoying the luxurious life of a deva in Tāvatiṃsa, Udena was the King of Kosambī country in the world of men. (Life of Udena has been dealt with elsewhere in this treatise).

Then Ghosaka deva died and was conceived in the womb of a courtesan in Kosambī during the reign of Udena. When the courtesan came to know that she had given birth to a son she had the newly born babe cast on the garbage dump.

One of the supervisors of workmen in the employment of rich man of Kosambī noticed the child in the middle of a flock of crows, on his way to his master's house; he was impressed by the look of a lovely child and thought there was a bright future for the child. Therefore he picked up the baby and sent it to his house under the care of one of his workmen

while he continued his way to his master's house.

On that morning, rich man of Kosambī met a wise man on his way to the palace of the King Udena. The rich man asked the wise man "Master ... have you studied the astrological signs of the stars and their trend?". The astrologer examined the movements and behaviour of the [438] planets on the spot and replied: "Any one born today is destined to become the rich man of Kosambī as he is born in conjunction with such and such stars and planets".

On hearing the predictions of the astrologer, the rich man of Kosambī turned to his attendants and gave instructions: "My dear men the predictions of this wise man are always axiomatic and determinate; my wife is an expectant mother, and, you better go to my house and find out if she has given birth to a child." The attendants rushed to his house and hurried back to tell him that his wife has not yet given birth to a child. He sent his men out again to find if there is any child born in the city on this day."

The attendants went all over the town to find out if there was any child born on that day. They discovered that there was a newly born babe in the house of his own labour supervisor. When this was brought to his notice, the rich man sent for the supervisor, and on his arrival, asked a few questions:

Rich man: Is it true that there is a baby in your house who is born today?

Supervisor: Yes... master.

Rich man: Give me that child.

Supervisor: I can't give... master.

Rich man: Take one thousand pieces of money in exchange for the baby!

The labour supervisor tried to speculate mentally: "This baby may or may not live long, the question of life and death is beyond my power of decision:" In view of this matter of uncertainty, he decided to accept the money in exchange for the baby.

The rich man conceived an idea "Should my wife give birth to a girl, he would be treated as my own son; should she give birth to a boy, he would be killed." After a few days, the wife of the rich man gave birth to a boy.

[439] **Brutal Am of the rich man of Kosambī.**

(1) He thought of placing the adopted son (Ghosaka, son of a courtesan) in the cow-shed to get killed by the treading of oxen. He accordingly asked his servants to place the kid at the gate of the cowshed. The boy was placed at the exit of the cow-shed, as instructed by the rich man.

A big bull, the chief of the herd was the first to come out of the compound and to find the baby lying helplessly on the ground. The big bull shielded the baby by standing over it with its four legs placed around the baby like a fence, to protect it from the imminent danger of being trod upon by the oxen. On seeing Ghosaka the cowherds expressed their opinion among themselves "This child must be a favoured child of fortune; even animals seem to know his attributes" and they took him to their house to be looked after by them with mutual consent.

(2) The rich man enquired as to the fate of the child and was told that the baby was safe under [440] the care of the cow-boys. He regained possession of the child by giving the cow-boys one thousand pieces of money in exchange for the child. He then commanded his men to throw away the baby at the cemetery.

The baby was abandoned in the cemetery at a time when the rich man's goat-herd was tending a herd of goats there. A milking she-goat caught sight of the child; she left the herd and kept herself in such a posture as to afford an opportunity for the child to suck her milk. She left the child only after feeding the child in the manner just described. On departure from the pasture in the evening, she went again to feed the child and fed him as she had done in the morning. The goat-herd's attention was drawn by the strange movements of that she-goat on that day, and saw for himself that the she-goat was feeding the child as if it was her own kid. The goat-herd thought to himself: "This child must be a favoured child of fortune; even animals seem to know his attributes" and so he brought the baby to be looked after at his own house.

(3) On the next morning, he sent his men to find out what had happened to the child. When he was told that the baby was safe under the care of a goat-herd, he sent his men to redeem the child in exchange for one thousand pieces of money and commanded them to place the baby on the cart-track in the busy part of the town so that it might be killed by being trodden by the carts of a trader on the following day.

His servants did as they were told. A train of carts came into the town as expected but the oxen that drew the first cart saw the baby in their track; so they stood still with their legs fixed like four pillars. The leader of the

trade band saw the strange spectacle and was greatly moved by it, so much so, that he picked up the baby to be looked after by himself, as the child appeared to be a favoured child of fortune with a bright future.

(4) The rich man sent out his men to find out if the child had been killed by being trodden by the carts of the trader, and when told that the boy was safe under the care of the leader of the trade band, he again asked them to redeem the child in exchange for one thousand pieces of money and to throw the baby down a steep cliff at a distance from the town.

The baby was thrown upside down by the servants, but the child fell right on top of a work-shop of those who manufactured mats from reeds. The mats made of reeds proved to be as soft as cotton that had been ginned a thousand times due to his deeds of merits in the past. The leading workman opined that the baby was a favoured child of fortune with a bright future, and so he brought the child to his house for adoption.

(5) The rich man sent out his men again to enquire into the state of the child. When he came to know all about the child, he asked his servants to recover the child in exchange for one thousand pieces of money, and to bring the child to his house.

In due course of time, the rich man's own son and Ghosaka came of age. The rich man again made a plot to kill the lad in conspiracy with his trusted potter. He therefore went to the potter and confided to him that there was a stupid son in his house whom he wanted to do away with secretly by hook or by crook, The potter said: "O rich man... you should'nt have uttered such a speech, a speech full of sin".

[441] The rich man thought that the potter would not do anything for nothing, and so he paid him one thousand pieces of money to make him yield to his persuasions. He was successful because there is no one bribery cannot corrupt. The potter accepted the money and told the rich man: "I will arrange for the pot-kilns to be kept ready on such a such a day", and you might send the boy to me on that date of appointment".

The rich man kept on marking time and on the day of appointment, he asked the youth Ghosaka: "My dear son, I require many pots and I have arranged with our potter to supply them by certain date, you might go now to the potter and ask him to do as he was bid by me without any delay. "Ghosaka replied: "Very well" and left the house.

One's own malice brings about one's own ruin.

On seeing Ghosaka on the road, the rich man's own son came running to him and asked for help: "Elder brother I've lost many marbles while playing a game with my play-mates: I do pray that you try to recover the loss I've sustained". Whereupon, Ghosaka said: "I can't do it now, because our father has sent me on an errand". The rich man's own son made another request:" If so, just play for me and recover the lost bails. I will go on the errand on your behalf";

Whereupon, Ghosaka said: "In that case, you might go to the potter's place and convey the message of the father to the potter in minute detail while I play with the boys to recover the marbles lost to them.,

The rich man's son went and conveyed his father's message to the potter on behalf of Ghosaka as agreed. The potter said he would carry out his father's orders; he then took the boy into his house and hacked him into pieces with an axe and put the pieces of the dead boy's body into a mud pot which was later kept along with unbaked mud-pots in the kiln.

Ghosaka lad had won quite a lot of marbles and waited for the return of his younger brother for a time. When the younger boy failed to turn up, he went to the neighbourhood of the potter's place to look for him [442] and returned home when no trace of his younger brother could be found.

The rich man was astonished to see the return of Ghosaka at a distance and was at a loss to know what had happened. He got up before Ghosaka could even take a seat to explain the matter. "Dear son... did you not go to the potter's place?" The youth replied: "No, father, I didn't go "He asked him again: "Why did you not go?" The youth explained the reason why he did not go and why the younger brother went there on his behalf, in detail.

The rich man felt as if he was reeling, under the weight of the great earth and scolded him, "my dear son, what do you mean by that?" and so saying he hurried to the place of the potter with a greatly agitated mind. When he got to the house of the potter, he could not breathe out full facts of the tragedy and so he simply uttered "Look .. my man, look my man ".But the potter gave him a stiff reply "Rich man ... what do you mean by that... when it is too late!" The rich man had to return home without any further ado. He was reduced to a mental wreck from that time.

(6) The rich man of Kosambī did not take meal together with Ghosaka from that time, and deliberated as to how to do away with his son's rival. He wrote a note and asked Ghosaka to deliver it to one of his labour supervisors at a certain village and to tell him verbally that the contents

of the note must be translated into action at once. He also instructed the lad to contact one of his boyhood friend, a rich man of Gāmaka, and stop at his home for the meals en route to his destination. Ghosaka lad had come of age by that time.

Ghosaka paid respect to the rich man. On arrival at the village of Gāmaka, he found his way to the rich man's house and stood worshipping in front of him. The local rich man was shaving his beard by the side of a window. When he noticed the lad, he asked: "Young man from where have you come?" He replied with due respect: "Father I am the son of rich man of Kosambī". The Gāmaka rich man was delighted to see the son of his boyhood friend.

By that time, one of the maids of the daughter of the rich man was on her way to the market to fetch some flowers for her mistress. She was [443] stopped by the rich man who asked her "Maid... tarry a little, you might wash and brush the feet of this Ghosaka lad and arrange for the provision of bed for him". The maid did as she was bid and went to the market to fetch some flowers as usual.

On seeing the-maid with a collection of flowers, the daughter of the rich man scolded her: "You have loitered on the road today...What on earth had made you take such a long time in fetching the flowers?" Whereupon, the servant girl replied:

"Ahem, Mistress, I've never seen such a beautiful youth before; he is said to be the son of your father's boyhood friend; it is beyond my power to express his handsomeness and graciousness. Your father had asked me to wash his feet and provide a bed in the middle of my way to the market to fetch flowers for you, hence the delay.

(The daughter of the rich man of Gāmaka happened to be the wife of the lad Ghosaka four existences ago. On hearing about the youth she was assailed by uncontrollable affection for him.)

The daughter of Gāmaka rich man, accompanied by the maid, went to the bed-room and found the Ghosaka lad in sound sleep. She noticed a note tied to the edge of his waist-cloth, and out of curiosity, she tried to detach it quietly and read the content thereof. She discovered that the youth had brought a note that would cause his own life. She got it torn into pieces and wrote another one in substitution for the original one before the lad woke up:

Dear labour supervisor... I am sending my son to you. My boyhood friend, Gāmaka rich man has a daughter who has attained the age of

puberty: I want you to collect all the yields accrued from our own estates and regroup them into lots of one hundred each kind for presentation at the matrimonial ceremony between the daughter of Gāmaka rich man and my own son, and I wish you to act as my duly accredited representative on that happy occasion.

[444] I also wish you to give me an account of the matrimonial ceremony with a statement of expenditure incurred in connection with the marriage, in due course.

Kosambī Richman,
Kosambī Country.

She got the fresh note nicely stamped with a fabricated seal and tied it to the edge of the waist-cloth of the lad as though nothing untoward had happened to it during his sound sleep.

Ghosaka lad spent for a day in that house and resumed his journey after taking leave from the rich man. On arrival at the place of the labour supervisor, he promptly handed over the note with the information that the contents of the note should be translated into action at once. The labour supervisor, after reading the note, summoned all the villagers and addressed the gathering: "My dear men although you do not seem to care much about me, my own master, the rich man of Kosambī, has entrusted me with the responsibility of arranging on his behalf, a matrimonial ceremony for his son Ghosaka and the daughter of Gāmaka rich man. It connoted that, all the products issued from this area should be collected and grouped into lots of one hundred of each kind for presentation to the couple as his gifts.

When everything was set, he arranged for the matrimonial ceremony to be performed in a traditional manner and sent a report to the rich man of Kosambī to the effect that the matrimonial ceremony had been conducted and that everthing had been done in compliance with his instructions, with a detailed statement of accounts attached thereto.

On hearing the news, the rich man of Kosambī felt like one suffering from burns and uttered: "Alas! I have been ruined beyond redemption." He suffered both from physical and mental agony and was eventually attacked with acute dysentery, and, yet he had not given up the idea of denying the estate to Ghosaka lad by hook or by crook. He therefore wrote a note with ulterior motive and sent it to the lad. The note reads: "Why have you, my son, stayed there long after your marriage? I want you to come back home urgently".

[445] Upon receipt of the letter, simple minded Ghosaka made preparations for the return journey. The daughter of Gāmaka rich man perceived that the simpleton Ghosaka never knew that it was she who was responsible for his present luxurious life. So, she tried to detain him by her own clever tactics. She convinced him by saying: "My dear man... don't be so hasty; one should make necessary arrangements before one goes to the place of one's relatives" She had thus delayed his early departure for good reasons.

Rich man of Kosambī, with an undaunted will, sent another note stating that he had broken down in health through acute attack of deadly dysentery and he is in a state of hopelessness and the situation warranted his immediate return.

The daughter of Gāmaka rich man could not help revealing, by that time, the true aspects connected with their union and other things at stake.

"My dear man rich man of Kosambī is not your own father, though you have all along regarded him as your father. He had sent you to his labour supervisor with a note containing express instructions to kill you right away. I personally destroyed that fateful note and got it substituted by a fresh one of my own design that brought about our union. He did not call you for nothing but to expose that you are not his successor. You should wait until his death."

Soon afterwards rumour that "Kosambī rich man had died" was afloat and the couple made preparations to go there with attendants. The intelligent wife warned her husband to enter the building with great caution and to post escorts around the house before hand. She accompanied her husband as he entered the house, raising her hands and crying as if lamenting. She found her way to the rich man who was lying in a dark corner and struck his chest with her head, as if in great sorrow sending the dying man already weak with ailment to an early death.

After the cremation of the corporeal relics (*sarīrajāpana*) of the rich man of Kosambī, Ghosaka induced by generous bribing the intimate servants of the deceased to tell outsiders that he was the son of the late old man.

[446] **Title of rich man of Kosambī.**

Seven days after the death of the rich man of Kosambī, King Udena considered that he had to find a person to succeed him desirable qualifications to earn the title of a rich man of Kosambī. He ordered his royal servants to find out if the late rich man had a son or not. All the intimate servants of the late rich man unanimously reported that the

deceased rich man had a son by the name of Ghosaka, who was worthy of succeeding his father.

King Udena conferred the title of the rich man of Kosambī on Ghosaka complete with insignia of office.

When Ghosaka became the Rich man of Kosambī, his wise and intelligent wife said. "My dear lord ... although we were of lowly origins, we have become great and glorious by virtue of our meritorious deeds of the past, and let us therefore try and keep it up by performing meritorious deeds with redoubled zeal and enthusiasm. Her husband readily accepted her good proposals, and the couple mutually agreed to spend one thousand pieces of money every day in humanitarian acts, *nibaddha dāna* without any breach or breakage through out their lives.

(This is an account of the rich man of Kosambī compiled in the light of *Aṅguttara Commentary Vol. I*).

Buddha kept the ninth vassa in Kosambī.

There were three distinguished rich men in Kosambī country before the time of the Fully Self-Enlightened Buddha. They were Ghosaka, Kukkuṭa, and Pāvārika who were boyhood friends. They looked upon five hundred hermits as their teachers (in the absence of a Buddha) and looked after them well. All the hermits used to take up residence at Kosambī during the rains lasting four months and retreated to the forests of imalayas in summer and winter seasons lasting eight months.

[447] Years rolled by, and one day, they felt exhausted after crossing a vast barren land without water on their way from the Himalayas to Kosambī. They eventually came upon a huge banyan tree and naturally entertained the hope that "from the look of the banyan tree, there should be a guardian deity powerful enough to provide them with water.

The guardian deity of the banyan tree thought it would be well to fulfil the need of the hermits, and he caused a stream of water, about six inches in volume, to flow from the fork of his tree. When the hermit saw the silvery water they received it with their cups and quenched their thirst. After quenching their thirst, they began to think that it would be a good thing if the guardian deity could also provide them with food, since they happened to be in the thick of a forest far away from the villages. Whereupon, the guardian deity offered them celestial gruel suitable for the hermits.

The hermits thought, since the guardian deity had provided them with

food and water, they now had a desire to see him in person. The hermits asked him: "O deva ... you are enjoying such pleasure; therefore, we wonder what kind of deeds of merit you had done in your previous existence?" The deity replied: "I had observed the eight precepts for half a day in my previous existence".

This will be further explained: This guardian deity of the banyan tree was one of the servants of Anāthapiṇḍika in his previous life. It was customary amongst the occupants of the house of Anāthapiṇḍika at all levels, to keep precepts on every sabbath day. One early morning (of a sabbath day) a workman was required to go to the place of work to perform his duties. When Anāthapiṇḍika took a list of the recipients of food for that day, he discovered that the work man was the only one who had gone to the forest for work that day. So he allowed the cook to draw food for the evening just enough for that workman. The cooking woman drew the allotted ration and kept it ready prepared for him. On his return, the cook gave him his share of food kept in reserve for him.

When the workman found that the whole house was unusually quiet that day, he enquired about the unusual silence and the empty messing [448] room from the cook, "All the occupants of the house are observing precepts, it being a sabbath day" was her reply. He asked her again: "Is it true mother?" She nodded her head, saying "Yes, it is". "Dear mother please enquire from the rich man if one could keep sabbath for the remaining part of the day."

The cook obliged him by putting his question to the rich man, who replied "It might mean keeping sabbath for half a day but not for a full day, but it is tantamount to keeping sabbath and observance of precepts."

On hearing the words of the rich man, the work man washed his mouth and made formal vow to observe precepts and went to his place and kept sabbath till he fell asleep. He died of exhaustion on the following morning and was reborn as a guardian deity of a huge banyan tree on the fringe of a forest.

On hearing the full account of his previous existence, the hermits asked the deity: "You have said about the Buddha, the Dhamma and the Saṅgha which we have never heard before. Is it true that a fully Self-Enlightened Buddha hath [449] arisen?" When the deity answered in the affirmative, the hermits asked: "Where is that Buddha residing at present?" The deity said "The Tathāgata has been residing at the Jetavana monastery in the Sāvatti country".

The hermits left, saying: "Dear deity of the banyan tree... we are going to

pay homage to the Buddha", and they arrived at Kosambī en route to Sāvatti. The three rich men extended cordial reception to the hermits and invited them to receive food on the following morning. There was a feasting festival on a grand scale on that day.

As soon as they had taken meal, the hermits said as a token of courtesy, "We are going" Surprised by such words, the rich men asked: "Revered Sirs it is quite unusual that you uttered such words when you have stayed only for a day on this occasion, though you usually stayed for one, two, three or four months on the previous occasions; we pray that you enlighten us the reason why you depart so early in the day?" Whereupon, the hermits replied: "Rich men... you have, indeed, said the truth: The Fully Self-Enlightened Buddha hath arisen already, and death is a matter of certainty, though we know not how and when? Therefore we are in great haste to reach the presence of the Buddha" The rich men asked for permission to go along with the hermits.

Hermits said a few words of encouragement in response to their request: "You might stay behind and come afterwards as you all are saddled with worldly affairs that restrict your movements. We will go ahead of you".. They left Kosambī and found their way to Sāvatti without stopping too long on the way. On their arrival at Sāvatti, they went immediately to the Tathāgata who fed them with sweet Elixir of Dhamma. The hermits attained Arahattaship through Path-knowledge acquired by hearing the preaching of the Tathāgata.

Three rich men attained Sotāpanna.

The three rich men left Kosambī, each with five hundred carts fully loaded with gifts of all sorts for offering, and arrived at Sāvatti in due course. They occupied a spot in the vicinity of Jetavana monastery and erected temporary charity booths before they went to pay homage to the Tathāgata. On their arrival at the feet of the Tathāgata they sat at suitable places. The Tathāgata preached discourses in harmony with their dispositions, with the result that all the three of them became Sotāpannas. They made offerings of gifts on a large scale for fifteen days in succession. They cordially requested the Tathāgata to do them honour by his visit to Kosambī. The Tathāgata said in response "Buddhas naturally prefer places of seclusion!".

They enthusiastically replied: "This is understood... Exalted Lord! and added "Kindly honour us by your visit on receipt of our formal invitation in due course" and after making three rounds by the right side of the Tathāgata, they went their way home, building resting centres at every one yojana's distance between Sāvatti and Kosambī. On arrival at

Kosambī, they publicised the arising of the Fully SelfEnlightened Buddha far and wide. Each rich man constructed big monasteries in their own garden lands at great costs, in anticipation of the arrival of the Tathāgata.

[450] Three monasteries were named after their donors viz., one donated by Ghosaka as 'Ghositārāma', one by Kukkuṭa as 'Kukkuṭārāma', one by Pāvārika in his mango garden as 'Pāvārikambavana'.

When everything was ready, those three rich men despatched a cordial address of invitation to the Tathāgata through a special messenger.

The Buddha helped brahmin Māgaṇḍhi & wife attain emancipation.

The Tathāgata, on his way to Kosambī, in the company of many bhikkhus, perceived that brahmin Māgaṇḍhi and wife were predestined to attain Arahantship. He, therefore, diverted his route from the main road towards the direction of the market-town of Kammāsadamma in Kuru country.

Brahmin Māgaṇḍhi returned early after spending almost all night outside the village in offering lights, according to their custom. On his way to the village to receive food in the morning, the Tathāgata noticed Māgaṇḍhi coming from the opposite direction at a distance. The Tathāgata grasped the opportunity of making his presence known to the old brahmin. On seeing the Tathāgata, Māgaṇḍhi thought to himself. "I have all along been looking for my daughter a suitable bridegroom, who is as charming as she is, and assuming the form of a recluse. This recluse is charming and good looking, he is a match to my daughter" With this idea, he went back straight to his house.

(There was a link in the chain of his births, being a recluse in one of his existences. Therefore Māgaṇḍhi had a natural inclination towards a recluse.)

Old Māgaṇḍhi told his wife: "Dear one, I've never seen such a recluse before; the one whom I've seen has golden colour; he has the appearance of the great Brahma. He is really a match to my daughter (Māgaṇḍhī). Get my daughter Māgaṇḍhī dressed up hurriedly". As they were busy with dressing up their daughter, the Tathāgata had left a pair of foot-prints (Pada cetī) at the spot where the Lord had first seen the old brahmin, and entered the town to receive alms-food.

[451] (N.B. The impression of foot-prints of the Buddha stands on the spot of his own choice but not on any other place. At the same time, Lord's foot-prints are visible only by the privileged persons and nothing

could stand in their way of seeing them: no bull elephant, no torrential rain, no violent destructive storm could destroy these foot prints (Dhammapada Commentary).

The old brahmin, wife and daughter went to the place where the old brahmin had caught sight of the Tathāgata, but they could not see him as the Lord had gone into the village by that time. Old brahmin grumbled at the way in which his wife had taken so long in dressing their daughter that the recluse had gone away. The wife asked the brahmin "Let him be gone, but do tell me to which direction has he gone?" The old brahmin retorted: "He's gone that way" and eventually they found the foot-prints of the Lord. The old man said: "Here are his foot-prints, he must have gone towards that direction".

On seeing the foot-prints, the old brahmin's wife thought 'this brahmin is really ignorant; he is not intelligent enough to know the intricacies of the treatise of Veda and to ridicule her husband, she made this caustic remark: "O brahmin, you are such a fool as to have said that you would give away our daughter to that person whose foot-prints are quite different from those worldlings with stains of passion (*rāga*), malice (*dosa*) and delusion (*moha*). Brahmin, look at his foot-prints which characterize those of a Fully Self-Enlightened Buddha, who had broken open the enveloping dome of defilements; just look at those foot-prints with care:"

*Rattassa hi ukkuṭikaṃ padaṃ bhava
duṭṭhassa hoti avakaḍḍhitaṃ padaṃ
mūḷhassa hoti sahasānupīlitaṃ
vivaṭaccha dassa idamīdisaṃ padaṃ*

- the foot-print of one with strong lust does not touch the ground in the middle;

[452] - the foot-print of one with great amount of anger is more marked at the heels;

- the foot-print of one with great amount of delusion is marked by impression of its toes and heels

The foot print we are seeing is free from all this and it is therefore evident that it belongs to the Omniscient. One who had done away with all forms of defilements.

The old brahmin felt uneasy in mind by his wife's caustic remarks and complained: "O woman, you are rude and aggressive". While they were

thus engaged in arguments, the Tathāgata had taken the meal in the company of bhikkhus and he made his appearance at a place the brahmin could easily see him.

When the brahmin Māgaṇḍhi saw the Tathāgata coming from a distance he scolded his wife and said: "The person whom I spoke of is he", and so saying he approached the Lord and made things plain to the Lord:"

"O recluse! I have been looking for you all over the place since earlier part of the day: there is no one in the whole world who is as pretty as my daughter, and there is no one in the world as beautiful as yourself. I wish to give you my daughter to attend upon you as a house wife.

The old brahmin spoke up directly and simply. Whereupon, the Tathāgata said, in response to his offer:

"O big brahmin, I had no desire whatsoever for the three charming daughters of Māra of the celestial plane of Vasavattī, who stood by my sides and wooed and tempted me by love-making talks full of sweet charms and (you might imagine) how could I have any desire for your daughter, Māgaṇḍhī!" and recited the following verse:

[453] *Disvāna Taṇhaṃ Aratiṃ Ragañca*
nāhosi chando api methuna samim
kimevidam muttakarīsa puṇṇaṃ
pādāpi naṃ samphusitum na icche

Although the three charming daughters of King Māra, namely Taṇhā, Arati, and Ragā approached me under the banyan tree, '*ajapāla*' with firm determination to tempt me to enjoy filthy sensual pleasure by mutual co-operation with them, I had not the least desire to yield to their wishes nor there was the slightest taint of sensual passion in me. In the same way, I have not the slightest taint of sensual desire on seeing this young Māgaṇḍhī whose physical body is full of filth, such as, excreta, urine etcetera. I have not the slightest desire to touch her even with my feet. The Tathāgata uttered this stanza as though he was communicating not with the brahmin but with a different person.

Young woman Māgaṇḍhi harboured resentment.

Māgaṇḍhī, the daughter of the brahmin Māgaṇḍhī, harboured resentment towards the Buddha for insulting her by comparing her physical body with a collection of filth, such as ordure, urine and what not. "He should have rejected me in a simple manner that does not affect my dignity. I vow to revenge this insult, as and when opportunity occurs, hereafter."

Thus Māgaṇḍhī had sowed the seed of enmity against the Tathāgata.

Brahmin Māgaṇḍhi & wife attained Arahantship after becoming Anāgamīs.

The Tathāgata did not give any heed to the resentment harboured by the young woman, Māgaṇḍhī, and proceeded to preach the Dhamma to the old brahmin, Māgaṇḍhi, in harmony with his disposition (for full particulars, please refer to *Suttanipāta Pāḷi* Text (Burmese translation), *Māgaṇḍiya Sutta*). Māgaṇḍhi and wife attained Anāgami Ariyaship at the conclusion of the discourse. In due course, the couple considered that, no useful purpose will be served to continue on living the household life (after attainment to the exalted state of Anāgami) for [454] any length of time, and they entrusted their young daughter, Māgaṇḍhī, to her paternal uncle, Māgaṇḍhi, before they received ordination. They fully attained Arahantship free from *āsavas* by virtue of observance of precept for bhikkhus.

Buddha accepted the offering of three monasteries.

After emancipating Māgaṇḍhi and wife, the Tathāgata resumed his journey to the country of Kosambī and arrived there in due course.

When the three rich men heard of the arrival of the Tathāgata in the company of bhikkhus, they arranged for reception of the Lord on a grand scale and conducted him to the monasteries. On arrival at the monasteries, they sat at appropriate places and after paying their respects, addressed the Bhagavā, "Most Exalted Tathāgata ... the three monasteries have been built intended to be offered to all the members of the Noble Order. We humbly request for favour of your acceptance of the three monasteries for use by Saṅgha arriving from four quarters of the compass." The Tathāgata was pleased to accept them, as requested by the donors. The rich men then invited the Tathāgata for the performance of feasting ceremonies next day and made their departure.

(As a matter of course, facts connected with slave girl Khujjuttarā, Queen Sāmāvatī, and Queen Māgaṇḍhī need to be included here to complete the picture. But facts connected with Khujjatarā and Sāmāvatī will be given when we come to deal with the Jewel of Saṅgha later. Full account of Māgaṇḍhī may please be referred to Dhammapada commentary (Burmese translation). It is proposed to deal here only with certain pertinent facts that warranted inclusion in these chapter).

The Tathāgata took up residence in the monasteries donated by the three rich men and kept up the ninth vassa in the country of Kosambī.

[455] **Māgaṇḍhī's evil acts.**

At the time the Tathāgata was keeping up the ninth vassa in Kosambī, the young woman Māgaṇḍhī had become the Chief Queen of King Udena. This will be clarified: Māgaṇḍhī was left by her parents, to the care of her paternal uncle Cūḷa Māgaṇḍhi before they received ordination. King Udena made her his queen after consultation with her uncle Cūḷa Māgaṇḍhi. A separate chamber with five hundred maids of honour was allotted her by the king. Māgaṇḍhī had thus been a queen of King Udena by the time. The Tathāgata kept the ninth vassa at Kosambī!

Having come to understand that the Tathāgata had arrived at Kosambī, she caused all the wretched, reckless, starving drunkards to be summoned, and she bribed and instigated them to call the Tathāgata by several names as taught by her. When the Tathāgata entered the city on the following day, in response to the invitation of the three rich men to a feasting ceremony, those wretched, reckless drunkards reviled the Tathāgata calling several ill names as taught by Māgaṇḍhī.

Venerable Ānanda implored the Tathāgata; to leave the place. "Most Exalted Lord ... let us not continue our stay at a town where we have been abused, let us shift to another town! "Whereupon, the Tathāgata replied: "Dear Ānanda ... Buddhas are totally indifferent to the eight worldly vicissitudes and all those boisterous and abusive noises are bound to die down within a period of seven days and no more; the abusers will be liable to pay for their own demerit; you need not fret and bother yourself by such short-comings!" (This is an abridged form of exposition in Aṅguttara Commentary. Dhammapada Commentary, 2:23 *Nāga Vagga*, preface to *Atta daṇḍa vatthu* gives more detailed exposition).

Extraordinary volitional efforts of the three rich men of Kosambī.

The three rich men invited the tathāgata into the city and made offerings of all kinds on a large scale. The Tathāgata took residence at their monasteries in rotation and received offerings in the same manner. In other words, when the Buddha occupied Ghositāyāma monastery on a [456] certain day, he would receive alms-food from Ghosita's house on the following day. In the same manner the Buddha received alms-food from Kukkudha and Pāvārika, in order of succession. (Dhammapada Commentary).

After a lapse of one month, it dawned on the three rich men:-

Buddhas have arisen for the purpose of safe guarding sentient beings and promoting their well being; we should see to it that all the citizens should also take shares in meritorious deeds.

They accordingly afforded opportunity to all the citizens to participate in meritorious deeds, with the result that all the citizens made offerings in their respective streets, quarters or by formation of charitable societies from that time.

Eruption of a great dispute amongst the Saṅgha.

When the Tathāgata was residing in the Ghositārāma monastery, there arose a dispute between a bhikkhu who was versed in the Codes of Conduct (*Vinaya*), and another bhikkhu who was versed in Discourses (*Suttas*), who were living in the same monastery. One day, the one versed in *Suttas* entered the privy and came out, leaving certain amount of water in the cup usually kept in the privy for common use. The bhikkhu versed in *Vinaya*, on entering the privy after him, saw the amount of water that was left in the cup; he came out and asked the one versed in *Suttas*: "Friend... did you leave some amount of water remaining in this cup?" The one versed in *Suttas* replied, "Friend ... yes, I have" with all sincerity. The one versed in *Vinaya* complained: "Well, friend... don't you know that such an act is tantamount to commission of a guilt (*Āpatti*)?" The one versed in *Suttas* replied: "No ... I don't, my friend". Then one versed in *Vinaya* explained: "Friend, to leave any amount of water in the cup is an offence (*Āppatti*)".

The bhikkhu versed in *Suttas* said: "If I am guilty of an offence, I am prepared to remove the offences by confessing". Whereupon, the bhikkhu versed in *Vinaya* explained: "Friend, if such an act was committed through forgetfulness and without any volition there lies no [457] fault." On hearing this, the bhikkhu versed in *Suttas* formed the idea that he had not committed the offence of leaving behind some water in the cup.

(Herein, the bhikkhu versed in *Vinaya* had thought that, "such an offence (leaving remaining amount of water in the cup) does not amount to a guilt (*Āpatti*) by reason of absence of mind, devoid of volition": As a matter of fact, such an offence is tantamount to a guilt, *Dukkaṭṭa Āpatti* no matter whether such an act was committed through forgetfulness or without volition).

The bhikkhu versed in *Vinaya* told his disciples that the bhikkhu versed in *Suttas* did not know when he was guilty of an offence, to decry the one versed in *Suttas*. And when the disciples of the bhikkhu versed in

Vinaya met the disciples of the one versed in *Suttas*, the former told the latter that their teacher had no knowledge of the guilt he had committed. When his disciples brought this news to his knowledge, the bhikkhu versed in *Suttas* said: "That bhikkhu versed in *Vinaya* himself told me that I was not guilty of that offence, and now, he had changed his words and accused me of being guilty of that offence. He has told a lie".

The disciples of the bhikkhu versed in *Suttas* went and told the disciples of the bhikkhu versed in *Vinaya*: "Your teacher is a liar". The quarrel thus began! The bhikkhu versed in *Vinaya* managed to obtain the support of his own associates and charged the bhikkhu versed in *Suttas* with the offense of not seeing the fault as fault (*āpattiyā adassane ukkhepanīyakaṃ*) and suspended him with a formal resolution.

The bhikkhu, who was thus suspended, being well informed and of social standing, approached his friends and associates and said: "As a matter of fact, that was a case where there was no fault, not a case where there was fault. I am unfallen, I have not fallen. I am unsuspected, I am not suspended. (although they have suspended me) I am not guilty, I was suspended by a formal act which was not legally valid. I would beseech you to stand by me as my partisans on account of the rule, on account of discipline, *Dhamma Vinaya*. He thus gained [458] many friends, supporters, and associates. A messenger was also sent to bhikkhus in the villages and country to explain the situation. Thus the bhikkhus in the country who were his associates also became his partisans.

The disciples of the suspended bhikkhus versed in *Suttas* went to those who suspended them and complained by way of refutation: "Friends... that is a non-guilty case, it is not a case entailing any guilt (*āpatti*). Wherefore, the bhikkhu versed in *Suttas* was not guilty of any offence. He is unsuspected though he has been suspended by a formal act which was not legally valid.

The bhikkhus involved in suspending, in turn, told the suspended bhikkhus that, it was a case of guilt (*āpatti*), it was not a non-āpatti case, the bhikkhu versed in *Suttas* was, therefore, guilty of an offence; it was not that he was not guilty; therefore he deserved to be suspended by a formal act of suspension which was legally valid: Friends.. do not pursue his course, do not attend upon him any more. But their appeals fell on the deaf ears of the bhikkhus versed in *Suttas*; they continued on attending upon the suspended bhikkhu, following him wherever he went.

Buddha Exhorted partisan Bhikkhus of the rival groups.

An unknown bhikkhu approached the Tathāgata and reported with due

respect all what has been stated above. Whereupon, the Tathāgata uttered "The Order of bhikkhus is divided; the Order of bhikkhu is divided" twice in succession and went to bhikkhus who had suspended the bhikkhu versed in *Suttas* and addressed them from a reserved seat:

(Bhikkhus had by then not actually been divided, but the Buddha had said it in anticipation of the imminent danger of division in due course of time. For instance, one might have said "the rice grains have ripened" (matured) when one noticed the break of rains ushering in the season for harvesting, hence the utterance!)

The Tathāgata addressed them:-

[459] Bhikkhus you should not, through pride and vanity, think of suspending or expelling a bhikkhu on account of a simple ordinary matter. Let us suppose that a certain bhikkhu might be guilty of an offence (*āpatti*) though he did not think that it was an offence, on the one hand. On the other hand, there might be bhikkhus who held it to be an offence (*āpatti*). Bhikkhus if those bhikkhus know concerning that bhikkhu: "This Venerable one is well-informed, well read in Pāli Text, well versed in Dhamma Vinaya and *Pātimokkha*, intelligent and wise, experienced, conscientious, scrupulous and desirous of three training practices; (1) If we expel this bhikkhu for not seeing the offence, if we do not carry out the Observance together with this bhikkhu, and carry out the Observance without this bhikkhu, by doing so, there will be dispute, strife, brawls, there will be schism in the order, there will be altercation in the order, dissension in the order, differences in the order." Bhikkhus, knowing this, bhikkhus should not suspend or expel such a bhikkhu for not seeing an offence to ward off schism and promote unity.

Bhikkhus you should not, through pride and vanity, think of suspending or expelling a bhikkhu on account of a simple ordinary matter. Let us suppose that a certain bhikkhu might be guilty of an offence (*āpatti*) though he did not think that it was an offence, on the one hand. On the other hand, there might be bhikkhus who held it to be an offence (*āpatti*). Bhikkhus if those bhikkhus know concerning that bhikkhu: "This Venerable one is well-informed, well read in Pāli Text, well versed in Dhamma Vinaya and *Pātimokkha*, intelligent and wise, experienced, conscientious, scrupulous and desirous of three training practices; (2) if we expel this bhikkhu for not seeing the offence, and do not perform *Pavāraṇa* ceremony (inviting one another to pardon) together with this bhikkhu; if we perform *Pavāraṇa* without this bhikkhu. (3) if we do not carry out a formal act of the order (*Samgha kamma*) together with this bhikkhu; if we will carry out a formal act of the order without this bhikkhu (4) if we do not sit [460] down on a seat together

with this bhikkhu; if we sit down on a seat without this bhikkhu. (5) if we do not sit down to drink gruel together with this bhikkhu, if we sit down to drink gruel without this bhikkhu (6) if we do not sit down in a refectory together with this bhikkhu; if we sit down in a refectory without this bhikkhu; (7) if we do not dwell under the same roof with this bhikkhu; if we dwell under one roof without him (8) if we do not pay respect according to seniority, greet or worship with joined palms, together with this bhikkhu, if we will pay respect according to seniority, greet or worship with joined palms without this bhikkhu, by doing so, there will be dispute, strife, brawls, there will be schism in the order, there will be altercation in the order, dissension in the order, differences in the order." Bhikkhus, knowing this, bhikkhus should not suspend or expel such a bhikkhu for not seeing an offence to ward off schism and promote unity.

After preaching the above discourse for unity of Saṅgha to the bhikkhus who had suspended the bhikkhu, the Tathāgata went over to the disciples of the suspended bhikkhu (who was well-versed in *Suttas*) and delivered a discourse:-

Bhikkhus When you have committed an offence, you should not deem it that amends should not be made for the offence, thinking, "We have not committed an offence".

Bhikkhus supposing a certain bhikkhu might be guilty of an offence (*āpatti*), though he did not think it was an offence, on the one hand; and on the other hand, there might be bhikkhus who held it to be an offence (*āpatti*).

Bhikkhus, if that bhikkhu who thinks he has not committed an offence knows concerning those bhikkhus: "These Venerable Ones are well informed, well read in Pāli Texts, well versed in *Dhamma Vinaya* and *Pāṭimokkha*, intelligent and wise, conscientious, scrupulous and desirous of three training practices. Either because of me or because of any one else these bhikkhus should not take a wrong action through selfish desire, ill-will, through ignorance, through fear.

If these bhikkhus suspend me for not seeing an offence and (1) if they do not carry out the Observance together with me, if they carry out the Observance without me; (2) if these bhikkhus do not perform *Pavāraṇa* ceremony together with me, if they perform *Pavāraṇa* ceremony without me, (3) if they do not carry out a formal act of the order [461] *Saṅgha kamma* together with me; if they will carry out a formal act of the order without me (4) if they do not sit down on a seat together with me; if they sit down on a seat without me. (5) if they do not sit down to drink gruel

together with me, if they sit down to drink gruel without me (6) if they do not sit down in a refectory together with me; if they sit down in a refectory without me; (7) if they do not dwell under the same roof with me; if they dwell under one roof without me (8) if they do not pay respect according to seniority, greet or worship with joined palms, together with me, if they will pay respect according to seniority, greet or worship with joined palms without me, by doing so, there will be dispute, strife, brawls, there will be schism in the order, there will be altercation in the order, dissension in the order, differences in the order." Bhikkhus, knowing this, the bhikkhu, should confess the guilt even out of faith in the Saṅgha to ward off schism and promote unity.

After delivering this discourse for unity of *Saṅgha*, the *Tathāgata* rose from the seat and departed.

N.B. The bhikkhu versed in *Suttas* had honestly expressed his desire 'to confess and to ask for pardon' if he had committed an offence when the bhikkhu versed in *Vinaya* made a complaint at first. When he was told subsequently that 'any offence committed though thoughtlessness and without volition does not amount to offence or sinful act' he sincerely thought he was free from guilt.

[462] Had the *Tathāgata* decided to blame those (versed in *Vinaya*) for suspending the bhikkhus versed in *Suttas* on such grounds, they would have accused the Buddha as taking sides with their opponents, thus exposing themselves to the risk of committing an offence against the Buddha, a demerit that could direct them to realms of woes.

Again, the bhikkhu versed in *Suttas* had knowingly left certain amount of water in the cup and as such, he was guilty of infringement of a light offence, *dukkata āpatti*. His disciples had expressed their opinion that such a judgment was legally invalid, through attachment to their teacher.

Had the *Tathāgata* decided to approve the judgment of those versed in *Vinaya* on such grounds, the disciples of the bhikkhu versed in *Suttas* would naturally accuse the Buddha of taking sides with their opponents thus exposing themselves to the risk of committing an offence against the Buddha, a demerit that could direct them to realms of woes.

(It should be borne in mind therefore that the *Tathāgata* had thus refrained from putting blame on any of the rival groups, in the interest of peace and tranquillity and delivering discourses for unity of the Saṅgha, made his departure from the place.)

Expounding on two *nānā saṃvāsa* and two *samāna saṃvāsa*.

Now at that time, bhikkhus who had been suspended carried out 'the Observance and performed the formal act *Sam̐gha-kamma*, in the Sima (within the boundary) of the same monastery whereas those Sam̐gha who had expelled the former carried out the observance and performed the formal *Sam̐gha-kamma* having gone out-side the boundary of the monastery.

One of the bhikkhus of the latter group approached the Tathāgata with profound respect and addressed the Bhagavā:

"Most Exalted Lord: .. those bhikkhus who had been suspended carried out the Observance and performed the formal act *Sam̐ghakamma*, in the Sima (within the boundary) of the same monastery whereas those Sam̐gha who had expelled the former carried out the observance and performed the formal *Sam̐gha-kamma* having gone outside the boundary of the monastery."

Whereupon the Tathāgata gave the following answer to that bhikkhus:.

[463] Dear bhikkhu ... in case where those suspended bhikkhus carried out the Observance and performed other *Sam̐gha-kamma* in accordance with the procedure for a motion and proclamation, *ñatti kammavācā*, laid down by me, in the Sima of the monastery, their performances must be held to be quite in order, legally valid.

Dear bhikkhu in the same way, if you the suspending bhikkhus who have suspended the former carried out the Observance and performed other *Sam̐gha-kamma* in accordance with the procedure for a motion and proclamation, *ñatti kammavācā*, laid down by me, in the Sima of the monastery, your performances also must be held to be quite in order, legally valid.

Dear bhikkhu What is the reason for this? The suspended bhikkhus belong to a different communion from yours (not associated with you) and you belong to a different communion from theirs. (not associating with them).

Two kinds of *Nānā Sam̐vāsa*.

Dear bhikkhu... There are two grounds for belonging to a different communion, *Nānā Sam̐vāsa* (1) one's own effort; one makes oneself belong to a different communion. (2) being suspended by the Sam̐gha for not seeing own offence (*apatti*), for not making amends, for not abandoning wrong view. Thus there are these two grounds for belonging

to a different communion.

Two kinds of *Samāna Saṃvāsa*.

Dear bhikkhu... there are two grounds for belonging to the same communion, *Samāna saṃvāsa*: (1) One's own effort, one makes oneself belong to the same communion (2) the whole Saṅgha lifts the Suspension and restore (*osāraṇīya Kamma*) the bhikkhu who was suspended (*Ukkhepanīya Kamma*).

Thus there are two groups for *Nānā-saṃvāsa* and two grounds for *Samāna saṃvāsa*, exhorted the Tathāgata.

(N.B. There are two groups or two types of bhikkhus, namely, (1) lawful bhikkhus (*Dhammavādī*) who suspended the guilty bhikkhus (2) Unlawful bhikkhus who are suspended for being guilty of one or the other offence (*Adhammavādī*): Should a bhikkhu, residing with one group or the other, decide after scrutinizing the views of both the groups of bhikkhu, that the bhikkhu, who are suspended are unlawful [464] bhikkhu, and the bhikkhu, who suspended them are lawful ones, he himself has made himself of different communion with the suspended bhikkhus and of the same communion with the suspending bhikkhus.

Conduct of bhikkhus in dispute.

Now at that time, bhikkhus fell into dispute, quarelling and causing trife at the refectory in the villages. They behaved unsuitably towards one another in physical action and in speech; they came to blows, people looked down upon them, criticized them. Well-conducted and modest bhikkhus reported this unhappy state of affairs to the Tathāgata who sent for the disputing bhikkhus. Having made enquiries and having rebuked them, the Tathāgata gave an appropriate talk and addressed them:

"Bhikkhus, when the Saṅgha is divided, not behaving according to rules, if there is discord, you should sit down separately, thinking "We cannot at least behave unsuitably towards one another in physical action and in speech; we cannot come to blows."

Bhikkhus, when the Saṅgha is divided, but if it is behaving according to rule and if there is friendliness, you may sit down next to one another."

These are the guide-lines given to the rival bhikkhus for observance, when there is dissension amongst the Saṅgha.

Discourse on the story of Dīghāvu.

The two rival groups of bhikkhu went on quarrelling, making strife falling into disputes, in the midst of the Saṅgha wounding one another with the weapon of the tongue. The Saṅgha was unable to quell the dispute.

Then a certain bhikkhu approached the Tathāgata, then having approached, having paid obeisance to the Tathāgata, he stood at a suitable place and reported the matter to the Tathāgata, requesting him to approach the quarrelling bhikkhus.

Whereupon, the Lord went to the bhikkhus and exhorted them:

[465] Bhikkhus... it is not at all right and proper for you to be quarrelling, fighting and opposing one another. Enough! no disputes, no quarrelling, no contentions.

Whereupon, a bhikkhu of the suspended group, who had the welfare of the Lord at heart, addressed:- "Most Exalted Tathāgata, Let the Lord of the law wait, let the Bhagavā remain unconcerned, intent on abiding in peace for the present. We will be responsible for these disputes, quarrels and strifes." This was his appeal to the Tathāgata.. _ The Buddha exhorted them twice in the same strain, and the bhikkhu of the suspended group repeated his appeal for two times in succession..

(N.B. The suspended bhikkhu was a well-wisher of the Buddha. He took pains to appeal to the Tathāgata not to trouble himself about the matter at a time when the flame of anger was at its pith.

But the Tathāgata perceived that the two rival groups would be back to their senses once the anger was removed, and so out of compassion for these bhikkhus the Buddha delivered a discourse on the life story of Dīghāvu with that end in view:

The story of Dīghāvu Once there was a King of Benares by the name of King Kāsi, who had great amount of wealth, a big army war chariots, elephants, horses, infantry, a vast expansion of land, a big treasury, and fully stocked granaries. The King of Kosala, by the name of Dīghīti was poor having only a small amount of wealth, a small army, limited number of war chariots, elephants, horses and infantry, a small treasury and granaries. Bhikkhus King Brahmadata alias Kāsi King prepared for war against King Dīghīti, and marched towards Kosala with a great army comprising war chariots, elephants, horses, infantry.

[466] **The weak succumbed to the strong.**

On hearing the alarming news, King Dīghīti of Kosala weighed in his mind." King Brahmadata of Kāsi is rich, owns enormous amount of wealth, has a great army, comprising war chariots, elephants, horses, infantry, a big treasury, a vast expansion of land and granaries, whereas, I am comparatively poor, having a small amount of wealth, a small army and I am sure to be defeated by the first attack launched by that King: it would be wiser to evacuate than to get defeated," Therefore, taking his queen, he fled from his city long before the enemy reached it.

Bhikkhus ... King Brahmadata took possession of King Dīghīti troops, chariots, territory, treasuries and granaries, and reigned over his newly conquered land. Dīghīti, the ex-King and his queen arrived at Benares in due course, and took refuge at a potter's house on the fringe of the City in the guise of wandering ascetics.

The Queen conceived a child and had a craving for particular things.

Bhikkhus ... after some time, the queen of King Dīghīti became pregnant developing a strong desire for certain particular things: to see at sunrise a fourfold army, fully arrayed, fully equipped standing on level ground and to drink the washings of swords.

The queen made it known to her husband, King Dīghīti of Kosala, that she had conceived a child and that she had a strong desire to see fully equipped army at sun-rise, and to drink water used in washing sword; Whereupon, the King of Kosala said: "Dear queen ... how will it be possible for us to see a fully equipped army and to get water used for washing swords, when we are in a humble condition!" The queen replied: "Your Majesty, I will die if my wishes are not fulfilled".

A far-sighted philosopher and friend.

At that time, King Dīghīti's boyhood friend was the Brahmin priest of Brahmadata, King of Kāsi. Bhikkhus, ... Dīghīti, King of Kosala went to see his boyhood friend, the Brahmin priest and told him, "My dear friend ... your friend, the queen, is in a family way, and she has a [467] strong desire to see a fully equipped Army standing in a vast and level plain, and to drink water used in washing swords". Whereupon, the Brahmin said: "Your Majesty... in that case, I should like to see the queen".

Bhikkhus the queen went to see the Brahmin priest. When the Brahmin noticed the queen coming from a distance, he got up and arranging his upper garment over one shoulder and with his hands clasped announced joyously: "Indeed, a King of Kosala is in your womb"

for three times in succession. And he assured the queen "Be happy, good queen; you will get a chance at sun rise to see the fully equipped fourfold army arrayed on a level ground and drink the washings of the swords."

Bhikkhus the Brahmin priest went to King Brahmadata of Kāsi and addressed: "Your Majesty... the signs which I can see are such that a fully equipped army must appear on a vast plain at sun-rise and the royal swords are to be washed then." The King ordered his courtiers to carry out the instructions given by the Brahmin priest.

The queen of King Dīghīti had her strong desires fulfilled (as arranged by the Brahmin): she had seen a fully equipped army standing on a vast plain and drunk the water used in washing the swords. Bhikkhus, she gave birth to a baby son in due course and was named Dīghāvu.

Bhikkhus when prince Dīghāvu had grown to an age of discretion, it occurred to King Dīghīti "The King Brahmadata of Kāsi had hitherto done much harm to us; he had seized our army, war chariots, elephants, horses, and territories including small villages; deprived us of our treasuries and granaries. He would do away with three of us once he found out our whereabouts; it would be safe for our son, Dīghāvu, to stay outside the city. He accordingly arranged for Dīghāvu to stay aloof from them at a place outside the boundaries of the city. Bhikkhus... prince Dīghāvu learnt various arts and science of the time during the period of his self-exiled life.

[468] A disloyal court barber Bhikkhus a barber of King Dīghīti of Kosala had free access to the palace of the King of Kāsi. Bhikkhus when the barber saw the King and queen of Kosala taking refuge in an old hut of the potter under the guise of ascetics on the outskirts of the city, he went to King Brahmadata of Kāsi and reported: "Your Majesty King Dīghīti and his queen have been taking refuge in a hut of a potter under the guise of ascetics on the outskirts of the city". Bhikkhus, King Brahmadata ordered his attendants to bring the King and Queen of Kosala to him. The attendants did as they were bid.

Bhikkhus King Brahmadata of Kāsi gave orders to his servants, "Courtiersfasten the hands of King Dīghīti and queen at their backs tightly, shave their heads bald with razer, beat a drum that produces harsh and broken sound, take them from street to street, from cross road to cross road, beating them all along the way, and finally get them out of the city by the southern gate to be cut up into four pieces. Their remains must be discarded to the four quarters. The executioners did as they were ordered by the King.

King Kosala's Doctrine of peace.

At that time, prince Dīghāvu had a longing to see his parents. He thought to himself: "It is quite a long time that I have not seen my parents, I had better go and see them now" He, therefore, entered the town and came face to face with his ill-fated parents, with hands fastened tight at their backs, their heads, shaved bald, being (beaten up) paraded from street to street, from cross road to cross road to the unbearable sounds of a drum. He was greatly shocked and choked with a deep sense of sorrow, but he managed to go near his parents with strained emotions.

Bhikkhus when King Dīghīti saw his son, Dīghāvu coming from a distance, he uttered words of advice meant for his son:

My dear son Dīghāvu do not look far and do not look close either;

My dear son, Dīghāvu revenge does not promote peace;

[469] My dear son, Dīghāvu Only non-resentment gives peace.

When King Dīghīti uttered such words of advice, the courtiers misunderstood him and said:

"This King Dīghīti of Kosala had lost his head; where is his son, Dīghāvu? Whom is he addressing as "My son, Dīghāvu do not look far, and do not look close, either. My dear son, Dīghāvu, revenge does not promote peace; My dear son, Dīghāvu only non resentment gives peace".

When King Dīghīti heard of their remarks, he retorted: "My dear men... I am not voicing through loss of head, in fact, wise men will understand the meaning of what I meant ".

King Dīghīti uttered the same words of advice for three times and the executioners made the same comments for three times. King Dīghīti gave the same explanation to them, to show that he was mentally sound and that it was meant for wise men who would understand, meaning his son.

Bhikkhus the executioners went on punishing the royal couple all along the route and finally took them out of the city via the south gate, as instructed by their King. King Dīghīti and queen were cut into fours and their severed limbs discarded to the four quarters. The executioners went back into the city after posting guards at the place of execution

Prince Dīghāvu's clever arrangement

Bhikkhus Dīghāvu went into the city and came out with some liquor for presentation to the guards, who soon got drunk and fell into deep slumber. Dāghāvu collected a pile of fire-wood and placed the remains of his royal parents on top of the pile and cremated them in a traditional way. Raising his clasped hands in a respectful manner he made three right-hand rounds about the pile of bon-fire.

[470] **King Brahmadata was greatly shaken.**

At that time, King Brahmadata was in the upper chamber of his palace; he caught sight of Dīghāvu, through the window, in the act of circumambulating the funeral pyre three times, with his palms joined and raised toward it. It at once occurred to him, the man must be one of the nearest relatives or kinsmen of Dīghīti, and the one who would certainly do something against one. He was greatly annoyed that no one was thoughtful enough to bring such a case to his notice.

Prince Dīghāvu served as an Elephant keeper

Bhikkhusprince Dīghāvu went into the jungle and mourned over the loss of his royal parents, weeping to his heart's content for a while and re-entered the city. He went to the elephant stable near the palace and requested the royal elephant master to employ him as a trainee. His request was readily granted.

Bhikkhus prince Dīghāvu used to get up early and sing sweet songs and play harp harmoniously at the elephant shed every morning. On hearing the singing and playing of the harp, King Brahamadata asked his couriers as to who was the singer and player of the harp early in the morning every day. The courtiers gave the King full description of the singer and player of the harp.

The King then ordered his men to bring the singing lad who played the harp so well.

Prince Dīghāvu was appointed as an inmate of the palace.

When the couriers brought Dīghāvu before the King, he was asked:

"Youthful lad is that you who sing sweet songs and play the harp so well at the elephant stable early in the mornings every day?" The prince gave his answer in the affirmative. Then the King ordered him to sing and to play his harp in his presence.

Bhikkhusprince Dīghāvu sang songs sweetly in harmony with the tuning of the harp in compliance with the royal orders. The King was greatly delighted with his performance and ordered the boy to serve him as one of the attendants. The prince undertook to serve as an [471] attendant to the King. In due course, he was upgraded to a confidential position of trust in consideration of the five qualities that he possessed (1) getting up earlier than the King, (2) going to bed after the King, (3) always being alert and willing to serve, (4) doing all that would please the King, (5) habit of speaking well and affectionately.

Prince Dīghāvu honoured his father's words.

Bhikkhusone day, King Brahmadata of Kāsi ordered prince Dīghāvu to harness the royal chariot: "Dear lad harness the chariot, we will go into the forest of deers". The prince replied "Very well.. your Majesty", and when every thing was set, he reported the matter to the King: "Your Majesty... the chariot is ready, and it is up to your Majesty to decide when to leave "The King started off for big game in the forest followed by a company of his army.

Prince Dīghāvu drove away the royal chariot at such a great speed that it eventually got cut off from the royal followers. When they had gone far enough, King Brahmadata ordered prince Dīghāvu: "Youthful lad we have been cut off from the party, I am tired and you might unharness the chariot, so that I might take some rest. The prince unharnessed the royal chariot and sat cross-legged on the ground. The King lay down to relax with his head rested on the lap of the young lad. He soon fell into a slumber through tiredness.

Bhikkhus when the King was in sound sleep, prince Dīghāvu's mind began to work:

"This King Brahmadata of Kāsi country had done much harm to us. He had forcibly seized our army, elephants, horses, chariots, territories, treasuries and granaries. It was he who had assassinated my parents; the opportunity to revenge on him has presented itself now."

"He drew his sword out" and bhikkhus and his father's words of advice crossed his mind:

"My dear son, Dīghāvu do not look far, and do not look close, either: My dear son, Dīghāvu revenge [472] does not promote peace; My dear son, Dīghāvu only non-resentment gives peace."

It would not be right for me to go against my father's advice and replaced the sword in its sheath.

For a second time, for a third time, Prince Dīghāvu drew his sword out to wreak vengeance on the old enemy and for the second and third time he replaced his sword in the sheath, remembering the advice given by his royal father.

Then Brahmadata, the King of Kāsi frightened and agitated, alarmed, unsteadily got up all of a sudden from his sleep. Whereupon, prince Dīghāvu asked him: "Your Majesty what has caused you to get frightened, agitated and alarmed?" The King replied: "Youthful lad I dreamt in my sleep that I was running away for life through fright from the son of King of Kosala who was chasing me with a sword."

Bhikkhus then prince Dīghāvu held the head of King Brahmadata with his left hand and drew out the sword with his right hand and said: 'Your Majesty the son of the late King of Kosala is no other person than myself. You had done much harm to us, you have forcibly seized our army, elephants, horse, chariots, territories, treasuries and granaries. It was you who have assassinated my royal parents. Now, it is my turn to revenge on you!'

Whereupon, King Brahmadata touched prince Dīghāvu's feet with his head and entreated him for mercy by granting him life: "Dear son, Dīghāvu please grant me life." He thus entreated for mercy three times in succession. Then the prince replied: "How will it be possible for me to grant life to a King! It is a king who should grant me life." "Well then, dear Dīghāvu, you grant me life and I will grant you life".

Bhikkhus Brahmadata, the king of Kāsi and Prince Dīghāvu granted life to one another, and they took hold of one another's hands. They vowed to do no harm to one another. Then, the King asked Dīghāvu: "My dear son.. please get the royal chariot harnessed and let us return". The prince said "Very well... your Majesty". When every thing was set, he reported that everything was ready and it was up to his Majesty to leave as and when he so wished.

[473] **The King had returned.**

Bhikkhusonce the King had mounted the chariot, prince Dīghāvu drove the chariot with accelerated speed and they caught up with the army in no time. King Brahmadata of Kāsi, accompanied by his troops then returned to the city. On arrival at the royal palace, the king had the councilors and ministers assembled and addressed them: "Good Sirs,

...what would you do if Dīghāvu, the son of King Dīghīti, could be found now?"

Then, some said: "we would cut his hands off", others said; "we would cut off his feet", again others said, "we would cut off his hands and feet, ears nose ears and nose; we would cut off his head."

The King, pointing his finger, said: "This is prince Dīghāvu, son of the late King Dīghīti of Kosala: Nothing could be done against him now; just as he has granted me life, so also have I granted him life."

Thus proclaimed King Brahmadata of Kāsi.

Prince Dīghāvu's doctrine of peace.

King Brahmadata of Kāsi then asked prince Dīghāvu:

My dear sonyour father is believed to have left four sets of words,

My dear sonDo not look far and do not look close, either!

Revenge does not promote peace; only non-resentment gives peace.

My dear son, Dīghāvu ... what did your father mean?

Prince Dīghāvu gave the following reply in response to the King's query:

(1) Your Majestymy father had advised me 'Not to look far': This should be understood to mean "One should not be at enmity with other people for any length of time".

(2) Your Majestymy father had advised me 'Not to look close, either': this should be understood to mean: "Not [474] to shorten the term of friendship, but to strengthen and prolong ties of friendship".

(3&4) Your Majesty... my father had, advised me: "My dear son enmity could not be brought to an end by any act of revenge: You can only do away with enmity by avoidance of revenge:

Your Majesty, in case I assassinated you for killing my parents, your well wishers would undoubtedly try to kill me. That would not end the chain of events for my well wishers would turn against your well-wishers, and the endless chain of events would go on for ever and for ever!

Now that your Majesty had granted me life and I have done like wise, the question of enmity or revenge would no more arise and so my good old father had said:" My son revenge does not pay: Harbour no resentment and be happy" with that end in view!

Thus prince Dīghāvu interpreted the meaning behind his father's advice on end of strife.

To this end, the wise men of the olden days had also left the following lines for our guidance:-

- 1 Don't prolong the cause of enmity;**
- 2 Don't shorten the term of friendship;**
- 3 Friendliness eliminates enmity;**
- 4 Resentment begets revenge!**

Prince Dīghāvu regains his father's kingdom.

Bhikkhus when prince Dīghāvu had explained the underlying meaning of his father's advice, King Brahmadata of Kāsi said: "My dear men it is indeed wonderful: such a marvellous thing had never occurred before; this Prince Dīghāvu is so wise that he could explain us in extensor what his father had uttered in abridged form! Thus King of [475] Kāsi spoke highly of prince Dīghāvu and formally returned the possessions of his father (late King Dīghīti of Kosala) comprising army, elephants, horses, chariots, territories, treasuries and granaries, and above all, he gave away his daughter, who had come of age, to prince Dīghāvu.

Buddha's Exhortation.

'Bhikkhus it will be seen that, even those kings in arms could come to friendly terms through forbearance and kindly disposition! Bhikkhus when those of you who have become members of the Order within the domains of my instructions that are good in the beginning, good in the middle and good at the end, cannot forgive and act in friendly way, how can you expect to uphold the dignity and maintain the nobility and purity of my teaching!' Then the Tathāgata repeated for the third time the exhortation he had given before: 'Bhikkhus, it is not at all right and proper for you to be quarreling fighting and opposing one another. Enough! no disputes, no quarrelling, no contentions.' At this last exhortation also, the bhikkhu who belonged to the suspended group addressed the Bhagavā as before: "Most Exalted Tathāgata Let the lord of the law wait, let the Bhagavā remain unconcerned, intent on abiding in peace for the present. We will be responsible for these disputes, quarrels and strifes." The Tathāgata then considered "These

useless people (without hope of achieving the Path and fruition) are really incorrigible. It's not easy to bring them to senses" and departed from that place.

End of the story of Dīghāvu.

(This story has been compiled from Vinaya Mahāvā Pāḷi Text.)

Kosambī Kosambakakkhandhaka. For further particulars, please refer to *Pañcaka Nipāta*, *Dīghīti Kosala Jātaka* and *Kosambiya Jātaka*.

[476] **Ten Stanzas of Exhortation.**

The Tathāgata entered Kosambī early in the morning for alms food and after his meal returned to the monastery. The Tathāgata then had his lodging kept in order and carrying the robe and the alms bowl, he stood in the midst of the bhikkhus and gave the following exhortations in ten stanzas:

*Puthusaddo Samajano,
Na bālo koci maññatha.
Saṅghasamiṃ bhijja mānasmim,
Nāññaṃ bhiyo amaññayum.*

These bhikkhus, with foul mouth and rude manners, have boisterous, cheerless voices; they are of the same type of persons with impure hearts; there is no one amongst them who knows his own folly or foolishness: Above all, none of these bhikkhus has realized that dissension amongst the members of Order has arisen because of him (his conduct).

*Parinmuṭṭhā paṇḍitābhāsā,
vācāgocara bhāṇino.
yāvicchanti mukhāyāmaṃ;
yena nītā na taṃ, vidū.*

Those bhikkhus, with foul mouth and rude manners, are greatly infatuated by delusion, intent only on quarrelling and going under the guise of wise and intelligent persons. (they do not dwell in contemplative mood)

They open their wide mouths and utter abusive language without any sense of shame or dread of blame; (none of them keep silent as a gesture of regard and respect for the Saṅgha). They are ignorant of the fact that such acts of quarrels and conflicts invariably lead to a state of

shamefulness; they do not perceive that ill-will (anger) leads them on to such shameful acts.

*Akkocchi maṃ avadhi maṃ,
ajjini maṃ ahāsi me.
ye ca taṃ upanayhanti,
veraṃ tesaṃ na sammati.*

[477] If you harbour resentment against a person for having abused you, tormented you, over powered you, robbed or deprived you of your property; and if you do not care to forbear against that aggressor in the interest of peace and tranquillity, the flame of enmity will not die down, but it will keep on burning up to the time of dissolution of a world system.

"Forbearance should be the batch of a bhikkhu"

*akkocchimaṃ avadhi maṃ,
ajjinimaṃ ahāsi me.
ye ca taṃ nupanayhanti,
veraṃ tesūpasammati.*

If you do not harbour any resentment against a person who has abused you, who has tormented you, who has over-powered you, who has robbed or deprived you of your property, through forbearance and equanimity, the flame of enmity is bound to dwindle to a vanishing point for lack of fresh fuel!

*na hi verena verāni,
sammantīdha kudācanaṃ.
averena ca sammati,
esa dhammo sanantano.*

In this world, the flame of animosity cannot be extinguished by harbouring resentment and taking revenge on one another. To wash ordure by means of ordure will not be of any avail! Ordure could be cleaned by means of pure water. In the same manner, the flame of animosity could only be extinguished, and peace and tranquillity restored, by forbearance and loving kindness. This is the beaten track that all the Buddhas and Pacceka Buddhas have hitherto followed.

*Pare ca na vijānanti,
mayamettha yamāse.
Ye ca tattha vijānanti,
tatho sammanti medhagā.*

Amongst the masses of bhikkhus, the unintelligent and quarrelsome bhikkhus are ignorant of the fact that they are on their march towards [478] the Kingdom of Death with the movement of time! Whereas, those intelligent and thoughtful bhikkhus, amongst the masses of bhikkhus, are fully alive to the fact that all conditioned things are getting closer to the Jaws of Death with the progress of time. Consequently, quarrel and conflicts are extinguished and peace and tranquillity prevailed.

*Aṭṭhicchinnā pāṇaharā,
gavāssadhanahārino.
raṭṭham vilumpamānānaṃ,
tesaṃpi hoti saṅgati,
kasmā tumhā ka no siyā.*

When friendship could be fostered and tranquillity established by peaceful means, with the Kings, who had mercilessly broken the bones and limbs of our parents through malice, assassinated them, robbed us of our carries and worldly possessions of our parents by brute force; I personally do not think why you bhikkhus, my own beloved, sons. like you, cannot foster brotherly feeding among yourselves, and re-establish a state of tranquillity and stability among yourselves! It is a possible matter,

*Sace labhetha nipakaṃ sahāyaṃ,
Saddhiṃ caraṃ sādhuviḥārī dhīraṃ.
abhibuyya sabbāni parissayāni,
Careyya tenattamano satīmā.*

When a mindful person obtains a friend-in-the Dhamma, who is accomplished in the three training practices (Sikkha). who is self composed; prudent and wise; he should take delight in associating with him, and strive, to overcome the external enemies, such as, elephants, leopards and tigers, and extirpate the internal foes, such as greed, hatred and delusion, leaving an ascetic life in search of Truth.

*No ce labhetha nipakaṃ sahāyaṃ
saddhiṃ caraṃ sādhuviḥārī dhīraṃ
rājāva raṭṭham vijitam
eko care mataṅgaraññeva nāgo*

Should a mindful person fail to obtain a friend-in-the Dhamma who is accomplished in the three training practices (Sikkha), who is self [479] composed, prudent and wise, he should strive after the Ultimate Truth all alone by way of ascetic life, after the manner of those ancient monarchs

who abdicated their thrones, abandoned their countries and renounced the world, such as, Mabā Janaka and Arindama, or like a bull elephant of Mataṅga breed which roams the forest all alone.

*Ekassa caritaṃ, seyyo,
natthi bāle sahāyatā.
eko care na ca pāpāni kayirā,
appossukko mātaṅgaraññeva nāgo.*

To wander all alone, leading the life of an ascetic, and striving after Ultimate Truth deserves praise and admiration. There is no prospect whatsoever for the acquisition of faith and insight or development of sīla, samādhi and paññā by association with lowly ignorant persons. One should strive, single handed, after Ultimate Goal, like a bull elephant wandering all over the forests without the cares of the world! No evil acts should be performed.

The Tathāgata delivered this Discourse in ten Stanzas, while standing in the midst of members of the Order (Saṃgha), after which, the Bhagavā proceeded all alone to the village of Bālakaloṇaka.

End of Chapter Twenty Seven.

Thus ended the Third Volume of MAHĀ BUDDHA VAṂSA.