

**THE GREAT CHRONICLE
OF BUDDHAS
VOLUME 2 PART 2**



MYANMAR CUPID FORUM SASANAPARLA GROUP

THE
GREAT
CHRONICLE
OF
BUDDHAS



THE STATE BUDDHA SĀSANA COUNCIL'S VERSION
VOLUME TWO, PART TWO

BY

THE MOST VENERABLE MINGUN SAYADAW
BHADDANTA VICITTASĀRĀBHIVAMSA
TIPITAKADHARA DHAMMABHINḌĀGĀRIKA
AGGAMAHAṂSĀ
ABHIDHAJA MAHĀRAṬṬHAGURU
ABHIDHAJA AGGAMAHĀ SADDHAMMAJOTIKA

TRANSLATED INTO ENGLISH BY
U KO LAY . U TIN LWIN

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CHAPTER NINE

THE BUDDHA REFLECTING DEEPLY ON THE PROFUNDITY OF THE DHAMMA

Thereafter, on Thursday the sixth waxing moon of Āsāḷha, which was 50 days after the attainment of Buddhahood on Wednesday the fullmoon day of Vesākha, having passed the *Sattasattāha* (49 days), the Buddha rose from his seat under the Rājāyatana Tree, again proceeded to the foot of Ajapāla (Goatherds') banyan tree and remained there sitting cross-legged. Thereupon, the Buddha in solitary quietude reflected thus:

This Dhamma aggregate, the Four Noble Truths, discerned by me distinctly with *Sayambhū Ñāṇa* (self-born wisdom) is indeed profound (like the mass of water sustaining the solid earth from below), it is indeed difficult to see (like a mustard seed covered by the great Meru Mountain); it is indeed difficult to know, (as difficult as hitting directly the tip of an animal's tail-hair split into one hundred threads with the tip of another such hair-thread); it is indeed peaceful, it is indeed noble. (These Two attributes refer to *Lokuttara Dhamma*, Supramundane things.) It is not the Dhamma which is not for the logicians to delve into through *vitakka* (reasoning). (It is the Dhamma to be resorted to and accepted by means of *Ñāṇa Paññā*, knowledge and Wisdom.) It is indeed subtle, it is the Dhamma which is discerned only by the wise of correct practice. All these sentient beings however find delight in two forms of attachment, namely, attachment to the five objects of sensual pleasure (*kāmālaya*) and attachment to the enjoyment of the five sensual objects (*tanhālya*). Those sentient beings who take delight in these two forms of attachment are in fact unable to discern this Doctrine of *Paṭicca-samuppāda*, the relationship of Cause and Effect. It will be even difficult for them to discern the Dhamma of Nibbāna, which is the extinction of all conditioned things (*saṅkhāra*), the total rejection of all substrata (*upadhī*), of sensuality (*kam'upadhī*), of aggregates (*khandh'upadhī*), defilement (*kiles'upadhī*), and of forma-

tion (*abhisankhār'upadhi*); which is the drying up of one hundred and eight kinds of craving (*tanhā*); which is the exhaustion of one thousand and five hundred forms of defilements and passion (*kilesa-rāga*) and which is the cessation of all suffering. Also, if I were to teach the Dhamma of such profundity, those Devas and humans who are of immature faculties (*indriya*), who are not fully developed yet for emancipation, will not see or understand the said Dhamma. To teach the Dhamma to such Devas and humans will only mean weariness and exhaustion for me."

Moreover, two exceedingly marvellous verses, which had never been heard of before, appeared distinctly in the mind continuum of the Buddha. They were:

- (1) *Kicchena me adhigatam
halaṃ dāni pakāsitum:
rāgadosaparetehi
ñayam Dhammo Susambuddho.*
- (2) *Paṭisotagāmiṃ nipunam
gambhīram duddasaṃ aṇum
rāgarattā na dakkhanti
tamokhandhena āvutā.*

(1) It is not opportune yet to teach Devas and humans the Dhamma of the Four Noble Truths, which has been achieved by me through much effort while developing the Perfections (*Pāramīs*) at this very moment when there is only my feeling of compassion which is the internal cause (*ajjhattika nidāna*) but there is not yet the request by the Brahma, respected by the world (*Lokagaru*), which is the external cause (*bāhira-nidāna*); this Dhamma of the Four Noble Truths is not easy to know and comprehend clearly for those who are overcome by evil influence of greed and hate.

(2) All Devas and humans who being covered by the darkness of ignorance (*avijja*), so much so that they have no eye of wisdom crave for sensual pleasure (*kāma-rāga*), continued existence (*bhava-rāga*) and false doctrine (*diṭṭhi-rāga*), will not be able to see the good Dhamma of the Four Noble Truths, which is subtle, profound

(like the mass of water sustaining the solid earth from below), difficult to see (like a mustard seed covered by the great Meru Mountain), fine as an atom; and which leads to Nibbana by going against the stream of *samsāra*. (This thought is in fact a usual thing, *dhammatā*, which happens to all the Buddhas.)

The Buddha who had thus reflected was inclined not to make an effort to teach the Dhamma forthwith in view of the following three reasons. (1) the minds of sentient beings were full of defilements; (2) the Dhamma was very profound; and (3) the Buddha held the Dhamma in high esteem.

The Buddha's thought process may be likened to that of a physician who, having come to give treatment to a patient afflicted with various kinds of illness would reflect: "In what way and with what medicine should this patient be treated for recovery from his illness?", so too the Buddha, being aware of all sentient beings afflicted with various ailments of *kilesa* on the one hand and of the Dhamma being immensely profound and not easily discernible on the other, reflected, "What Dhamma should be taught to these beings and what *modus operandi* should be employed in teaching them." (It was not that the Buddha had entirely given up his intention thus: "I will not at all teach the Dhamma to sentient beings" For details, see the *Milindapañha*.)

Another version: There are two causes (*nidāna*) for the Buddhas to teach the Dhamma: (1) the feeling of compassion for sentient beings generated in the mind continuum of the Buddhas, i.e. the Great Compassion (*Mahākaruṇā*), which is the internal (*ajjhattika*) and (2) the act of asking by the world respected Brahma for the Buddha's teaching of the Dhamma, i.e. the request by the Brahma, (*Brahmayācana*) which is the external (*bāhira*). At the time when the Buddha thus reflected on the profundity of the Dhamma and on the abundance of *kilesa* in sentient beings, the *Mahākaruṇā* of the Buddha, the *ajjhattika-nidāna*, had already arisen: but the *bāhira-nidāna* was still lacking as the Brahmā had not made the request yet. The

Buddha was inclined to teach the Dhamma only when the Brahmā had made the request fulfilling the *Bāhira-nidāna* thereby.

The teaching of the Dhamma only when requested by the Brahma was a natural course of event, *dhammatā*, for every Buddha. The reason for the teaching the Dhamma only when thus requested by the Brahma was this. Outside the Buddha's Dispensation (before the appearance of the Buddha), those who were considered virtuous whether laymen, wandering ascetics, *samaṇas* or *brāhmaṇas*, worshipped and revered only the Brahma. This being the case, if the world-respected great Brahma showed reverence to the Buddha by bowing before him, the whole world would do likewise, having faith in the Buddha. For this reason, it was usual for the Buddhas to teach the Dhamma only when requested by the Brahma. Thus only when the *bāhira-nidāna*, the request of the Brahmā, had been made, the Buddhas was inclined to teach the Dhamma.

The great Sahampati Brahmā's request for the teaching of the Dhamma

(The great Sahampati Brahmā was the noble Thera by the name of Sahaka at the time of Kassapa Buddha's Dispensation. In that capacity, he attained *Rūpāvacara* First Jhāna and when he died without having fallen from the Jhāna, he was reborn on the First Jhāna plane of existence and became the Mahā Brahmā with a life-span of sixty four *Antara-kappas* which is equal to one *Asaṅkhyeyya-kappa*. He was called Sahampati Brahmā by the Brahmās of the said plane of existence. *Samyutta Aṭṭhakatthā* and *Sārattha Tīkā*).

When thus the mind continuum of the Buddha was such that he was still inclined not to exert himself for teaching the Dhamma, this thought occurred to Sahampati Mahā Brahmā "*Nasati vata bho loka! Vinassati vata bho loka!*" O friends, the world is going to perish! O friends, the world is going to perish! The Buddha who is worthy of special veneration by Devas and humans because of his fully and truly penetrating knowledge of all the Dhammas in the world is

inclined not to exert himself for teaching the Dhamma!" Then as instantly as a man of great physical and mental strength might stretch out his bent arm or bend his outstretched arm, so Sahampati Mahā Brahmā vanished from the Brahmā world along with ten thousand fellow Mahā Brahmās and appeared in front of the Buddha. At that time, Sahampati Maha Brahma had a scarf (a Brahmā scarf) placed over his left shoulder and kneeling with his right knee on the ground (sitting in the way of a Brahmā), he made obeisance to the Buddha by raising his clasped hands and addressed him thus:

"Exalted Buddha, may the Buddha kindly teach the Dhamma to all sentient beings, humans, Devas and Brahmās. Exalted Buddha of good speech, may the Buddha kindly teach the Dhamma to all sentient beings, humans, Devas and Brahmās. There are many beings who have just a little dust of defilement in their eyes of knowledge and wisdom. If these beings do not get the chance to listen to the Dhamma of the Buddha, they will suffer a great loss by not acquiring the extraordinary Dhamma of *Maggaphala* which they deserve. Venerable Buddha, there will evidently appear those who can comprehend the Dhamma to be taught by you"

Then again, having addressed the Buddha in plain prose, Sahampati Mahā Brahmā made the request also in verse thus.

"Glorious Buddha, in the past before your appearance there had existed in Magadhā country the impure, false doctrine sponsored by six heretical teachers, such as Pūrāṇa Kassapa who were stained by the dirt of defilements. And so, kindly open the great door way of *Magga* for entry into the Deathless Nibbāna (which has remained closed since the disappearance of the Kassapa Buddha's Sāsana). Let all sentient beings listen to the Dhamma of the Four Noble Truths discerned by you who are free from the dust of *kilesa*.

"Noble and wise Buddha, the possessor of the eye of wisdom that is capable of seeing all around! As a man of keen eye-sight stands on the top of a rocky hill and surveys all the people in

the surroundings, so you, Venerable Buddha, being already free from sorrows, go up to jewelled tower of *Paññā* and look at all sentient beings, humans, Devas and Brahmās, who have fallen into the abyss of sorrows (being oppressed by birth, old age, sickness, death, etc.,)

“Venerable Buddha of great, noble and courageous diligence who knows only victory but no defeat, in all battles! Arise Venerable Buddha, free from the debt of sensual desire, who is wont to set free all sentient beings, who are eager to listen to and follow the Buddha’s teaching, from such difficult journeys as birth, old age, etc., and like unto a caravan leader, convey them to the safety of *Nibbāna* Kindly wander in the world to proclaim the Dhamma. Glorious Buddha, kindly teach the Four Noble Truths to all sentient beings of humans, Devas and Brahmās. Venerable Buddha, there will appear those who can discern and understand the Dhamma to be taught by you.”

(The fact that the Brahmā came and made the request to teach the Dhamma at the time when the Buddha reflected on the profundity of the Dhamma and on the abundance of *kilesa* in sentient beings and was still mentally inclined not to exert himself to teach the Dhamma is a *dhammatā* for every Buddha. Exposition on the thirty Dhammatās in the *Buddhavamsa Atthakathā*.)

The Buddha surveying the world of sentient beings

When Sahampati Brahmā thus made the request for teaching the Dhamma, the two conditions for doing so, namely *bāhira nidāna* and *ajjhattika nidāna* were fulfilled; and so he surveyed the world of sentient beings with the pair of Buddha’s eyes (*Buddhacakkhus*): Knowledge of the latent desire or inclination of beings (*Āsayānusaya Ñāṇa*), and Knowledge of the maturity or otherwise of the sense faculties (*Indriya-paropariyatta Ñāṇa*).

On thus surveying he saw distinctly different types of beings [comparable to four kinds of lotuses] thus: There are in the a pond of blue, red or white lotuses, these four kinds of lotuses: - (1) the

kind of lotuses which come into being in the water, grow and develop in the water but remain submerged; (2) the kind of lotuses which come into being in the water, grow up in the water and stand level with the surface of the water, (3) the kind of lotuses which come into being in the water grow up in the water and stand aloft, above the water and without the water wetting and adhering to them. (Of the said three kinds of lotuses, the no.3 lotuses which stand aloft above the water would bloom forth that very day; the no.2 lotuses which stood level with the surface of the water would bloom forth the next day; and the no.1 lotuses which developed but remained submerged would bloom forth on the third day.) Apart from the said three kinds of lotuses, there is the fourth kind of lotuses which will neither appear at all above the water nor bloom forth: the lotuses of this kind are diseased and will eventually become food for fish and tortoises. Like these four kinds of lotuses, there are beings who have little or no dust of *kilesa* in their eyes of knowledge; beings who have much dust of *kilesa* in their eyes of knowledge; beings in whom the five faculties of faith, diligence, mindfulness, concentration and wisdom are sharp and mature; beings in whom the said five faculties are dull and immature; beings whose disposition, such as faith, etc., are good or are not good; beings who would easily understand the Dhamma taught and, beings who would not beings who view all mundane matters such as aggregates, all forms of defilements, wrong deeds, volitional activities and actions that would cause further existences as the dreadful group of dangers just like an enemy wielding a two-edged sword to prepare for an assault; and beings who have no such view.

(Here, when the Buddha surveyed the world of beings with his *Buddhacakkhus*, he saw four kinds of groups of individuals thus: (1) the individuals who understood the Dhamma of the Four Noble Truths even if taught in a brief outline (*mātikā uddesa*) and became converted just as the lotuses standing aloft above the water would bloom forth that very day with the rising of the sun (*Ugghāṭitaññū Puggala*); (2) the individuals who could not yet be converted by just hearing the Dhamma in a

brief outline but would understand and become converted only when the Four Noble Truths were taught and explained in detail (*vitthāro nidāesa padubhājanī*) just as the lotuses standing level with the surface of the water would bloom forth the next day (*Vipheñcituññū Puggala*); (3) the individuals who could not yet be converted by listening to the Dhamma both briefly and in detail at one sitting but would understand the Four Noble Truths and become converted after a day or a month or a year with the help of their friends and by persistently applying themselves to the realisation of the Dhamma just as the lotuses remaining submerged would bloom forth on the third day (*Ñeyya Puggala*); (4) the individuals who would not realise *Maggaphala* however much they listened to and practised the Dhamma in the present life (*Padaparama Puggala*) but had the benefit of acquiring a bent (*vāsanā*) for the Dhamma in future existences; they would end their lives by becoming the food for fishes and tortoises of *kilesā* just as the lotuses, which were diseased, neither rose from the water nor bloomed forth, would eventually become the food for fishes and tortoises.

(On thus seeing the four kinds of individuals and reflecting on the Dhamma which would be of respective benefit to them, the Buddha developed an ardent desire to teach the Dhamma. Then he proceeded to separate all beings into two categories: individuals fit for higher truths and liberation (*bhabba puggalas*), and individuals not fit for higher truths and liberation (*abhabba puggalas*). Of the said two categories, *abhabba puggalas* were set aside and not taken into consideration; he took only *bhabba puggalas* into the fold of his *Sabbaññuta Ñāna* and divided them into six groups saying thus: "The beings full of *rāga* are this many. The beings full of *dosa* are this many. The beings full of *Moha* are this many. This beings full of *vitukka* are this many. The beings replete with *Saddhā* are this many. The beings replete with *Paññā* are this many." And then, he expressed his intention by saying: "I shall indeed teach the Dhamma!")

After thus reflecting and discerning, the Buddha gave his assent to *Sahampati Mahā Brahmā* in verse thus:

*Apārutā tessaṃ amatassa dvārā;
ye sotavanto panuncantu saddham.
Vihimsasaññī paguṇaṃ na bhāsim;
Dhammaṃ paṇitaṃ manujesu Brahme.*

O *Sahampati Mahā Brahmā*, I do not keep the eight portals of *Magga* for entering into the Deathless Nibbana closed to Devas and humans fit for emancipation. (They are kept permanently open.) Let Devas and humans with good hearing (*sotapasāda*) show faith in me.

(What is meant here is: Only those with *sotapasāda* will be able to listen to the Dhamma taught by the Buddha. Also only if they have faith in him will they exert themselves to practise the Dhamma with faith; and the door of Nibbana will be opened. If they have no faith in the Buddha even though they have *sotapasāda*, they will not have faith also in the Dhamma and will not exert themselves and practise it; and, in that case, the door of Nibbana will not be opened. So, beings having *sotapasāda* should show faith in the Buddha and listen to the Dhamma.

Alternatively: Since the time of the disappearance of the *Sāsana* of Kassapa Buddha up to the present time, a genuine Buddha and his genuine Dhamma could not be found; and so there had not been genuine faith in the mind continuum of beings, the Gem of Faith which should be packed and clutched in their fists. Devotion to heretical teachers in the meantime was not genuine faith. It was only an arising of unwholesome consciousness (*akusala-citt'uppāda*) which mistook what was wrong as right (*micchādhimokkha*). Now that a genuine Buddha had appeared, let Devas and humans who had *sotapasāda* open their fists and unpack the Gem packets which had been kept closefisted, as it were, since the time of the disappearance of the *Sāsana* of Kassapa Buddha.)

O *Sahampati Mahā Brahmā*, to humans, Devas and Brahmās I have not in days past taught the noble Dhamma which I have

acquired. It was because at that time the two *nidānas* for teaching the Dhamma had not yet been fulfilled and as such I knew well that, even though the Dhamma was taught, it would be of no benefit to them but merely an exhaustion for me.

Thereupon, Sahampati Mahā Brahmā felt jubilant and exclaimed: "The Buddha has given me the word of assent for teaching the Dhamma!" Then, after making obeisance to the Buddha and circumambulating the Buddha, he vanished from that very place (and returned home to the Brahma World).

The Buddha proceeding to Migadaya to deliver the Sermon of Dhammacakka (The Wheel of the Dhamma)

After Sahampati Mahā Brahmā had thus left, the Buddha reflected: "To whom should I first teach the Dhamma? Who will quickly understand the Dhamma to be taught by me?" Then it occurred to him: "The Sect-Leader Āḷāra of Kālāma clan is one endowed with the three *Paññās*, namely Knowledge of Birth (*Jātipaññā*), Knowledge of Meditation (*Bhāvanā-paññā*), and Knowledge of Preservation (*Pārihārika-paññā*). He is also an individual whose eye of wisdom has been free from the dust of *kilesa* (*apparajakkha puggala*) for a very long time. It would be good if I were to teach him the Dhamma first. He will quickly discern the Dhamma to be taught by me."

Thereupon, one Deva without making himself visible addressed the Buddha: "Glorious Buddha, it has now been seven days since the Sect-Leader Āḷāra of Kālāma clan died." The Buddha however, without readily accepting the mere words of the Deva, looked through his *Sabbaññutā Nāṇa* and found that Āḷāra had indeed died seven days ago as stated by the Deva and that he had been reborn since in *Ākinñcaññāyatana*, the third of the four planes of the Arūpa Brahmā World.

After musing, "It was indeed a great loss for the Sect-Leader Āḷāra of Kālāma clan to miss the opportunity of realising *Maggaphala* which he deserved: if he could have listened to the Dhamma to be

taught by me, he would have quickly discerned the Four Noble Truths", the Buddha again reflected further: "To whom should I then teach the Dhamma? Who will quickly understand the Dhamma to be taught by me?" Then it occurred again to him thus: "The Sect-Leader Udaka, son of Rāma, is one endowed, like Ālāra, with the three *Paññās*. He is also an *apparajakkha puggala*, his eye of wisdom having been free from the dust of *kilesa* for a very long time. It would be good if I were to teach the Dhamma first to him, he will quickly discern the Dhamma to be taught by me."

Thereupon another Deva, without making himself visible addressed the Buddha: "Glorious Buddha, the Sect-Leader Udaka, son of Rāma, had already died at about midnight yesterday." The Buddha however without readily accepting the mere words of the Deva, looked by means of his *Sabbaññut Ñāṇa* and the Sect-Leader Udaka had died in the middle of the previous night as stated by the Deva and that he had been reborn since in *Nevasaññā-nāsaññāyatana* which is the fourth (called *Bhavagga*) of the four planes of the Arūpa Brahmā World.

Thereupon, (musing): "It was indeed a great loss for the Sect-Leader Udaka, son of Rāma, to miss the opportunity of realising *Maggaphala* which he deserved. If the Sect-Leader Udaka could have listened to the Dhamma taught by me, he would have quickly discerned the Four Noble Truths." He again reflected further: "To whom should I teach the Dhamma first? Who will quickly understand the Dhamma to be taught by me?"

Then the Buddha thought: "The Group of Five Ascetics, *Pañcavaggī*, had been very helpful to me. They stayed with me and attended to my needs when I was practising *Dukkara-cariya* for six long years in Uruvela Forest. So it would be good if I were to teach the Dhamma first to the Group of Five." On reflecting, "Where are the five Ascetics living at present?" and with *Dibbacakkhu Abhiññā* he saw them dwelling in Migadāya, a huge Deer Park also called Isipatana, near Bārāṇasī City.

(In this connection, the Buddha took into consideration and reflected on the services rendered by the Group of Five Ascetics because he was especially mindful of the gratitude he owed to them. It was not that he did not want to teach the Dhamma to those who had not rendered service to him.)

After intending, "I will proceed to the Deer Park and deliver the Sermon of *Dhammacakka*", he went round for alms near *Bodhimāṇḍala* mound and stayed there till the fourteenth waxing moon of the month of *Āsāḷha*. And then on the full moon day of the month, quite early in the morning, arranging and carrying his robes and alms-bowl and thinking: "I will proceed to *Bārāṇasī* City", he began the journey of eighteen *yojanas* on foot.

(The distance between Mahābodhi and Gayā (Buddhagaya) was three *gāvutas*. The distance between Mahābodhi and *Bārāṇasī* City was eighteen *yojanas*. The Buddhas of the past travelled to Migadāya air-borne in the vehicle of *Jhāna* to deliver the Sermon of *Dhammacakka*. As for our Buddha, he went eighteen *yojanas* on foot, as he foresaw that an ascetic, Upaka, was soon to become an *Anāgāmi* by virtue of his past deeds of merit. He knew thus: "Upaka is now travelling the same route. That Upaka will meet me, converse with me and go his way. Later on, being weary of the world, he will come back to my presence, listen to the Dhamma, become an *Anāgāmi Ariya* in the present life and also become an *Arahatta* in his second existence after reaching *Avihā Bhūmi*, the twelfth Brahmā plane.")

The Buddha meeting the ascetic Upaka

When the Buddha thus went from Mahabodhi to *Bārāṇasī* on foot, the ascetic Upaka who was travelling between Mahābodhi and Buddhagayā approached the Buddha on seeing him and asked: "My friend, your organs of eye, ear, nose, tongue, body and mind are so clear, your complexion is also clean and radiant. My friend, under which teacher have you gone forth? Who is your teacher? Whose teaching do you like?" The Buddha thereupon gave the reply to the

ascetic Upaka in verse thus:

- (1) *Sabbābhibhū sabbāvidū'ham asmi;
sabbesu dhammesu anupalitto.
Sabbañ'jaho taṇhā'kkhaye vimutto;
sayam abhiññāya kam uddiseyyam*

Upaka, I, the Buddha, have mastered all the Dhammas in the three worlds and possessed perfect and complete knowledge of them all; I am one also free from the stain of *Kilesa*, such as greed, wrongdoing, delusion, etc., with regard to the three forms of existence (*tebhūmaka dhammas*). I have abandoned all the *tebhūmaka dhammas*. I am also one established securely in Nibbāna where *taṇhā* is extinct. Being one who has penetrated all the Dhammas by myself, without being taught by others, whom should I point out saying, 'This is my teacher'? In fact, there is none.

- (2) *Na me ācariyo atthi;
sadiso me na vijjati
Sadevakasmim lokasmim;
n'atthi me paṭipuggalo.*

Upaka, for me, there is no teacher. (Not to speak of a teacher superior to me), there is even no one who is my peer. There is no one in the world of sentient beings, including Devas, who can represent me in respect of such qualities as *Sīla*, etc.,

- (3) *Aham hi Arahā loke;
aham satthā amuttaro.
Eko'mhi Sammāsambuddho;
sītibhūto'smi nibbuto.*

Upaka, I am indeed the Arahāt in the world, one deserving of special veneration: I am also the incomparable and most excellent Teacher of the humans and Devas in the world. Since I can discern with Sayambhuñña all the Dhammas without perversion, I am the Supremely Self-Enlightened One. I am also one who has extinguished the fire of *kilesa*.

- (4) *Dhammacakkaṃ pavattetaṃ
gacchāmi kāsinaṃ puraṃ.
Andhībhūtasmiṃlokasmiṃ;
āhanchaṃ amatadundubhiṃ.*

Upaka, I will go to Isipatana Deer Park near Bārāṇasī in Kāśi Country to set in motion the Wheel of Dhamma. I will beat the large Deathless Drum for all Devas and humans who, without the eye of wisdom, are groping like the blind.

Thereupon, the ascetic Upaka said: "My friend, if what you claim is true, you must be one who possesses infinite wisdom (*Ananta Ñāṇa*) and who has conquered the five Evils (*Māras*)".

The Buddha replied thus:

- (5) *Mādisā ve Jinā honti;
ye pattā āsavakkhayaṃ.
Jitā me pāpakā dhammā;
tasmā'ham Upaka Jino.*

Upaka, the Buddhas who are of the same nature like myself are named Conqueror (*Jina*) since they have attained the *Arahatta Maggañāṇa*, the extinction of the four *āsavas*, and got rid of unwholesome factors (*akusala-dhammas*). I am also known by the name of *Jina*, for like these Buddhas, I have attained the Knowledge of the extinction of *āsavas*. *Āsavakkhaya (Arahattamagga) Ñāṇa*, and abandoned the *Akusala-dhammas*.

Thereupon, the ascetic Upaka saying, "My friend, what you have said may be true!" nodded his head and took another route to go to Vañkahāra country. The opportunity of having such a dialogue and discussion with the Buddha proved to be a helpful factor in his renouncing the world later on. True! Upaka was in fact one who possessed extraordinary merit (*Adhikāra*). For this very reason, the Buddha had taken the journey on foot to meet him on the way.

(Those who listened to the Buddha's words of the Dhamma before he delivered the Sermon of *Dhammacakka* did not attain

Maggaphala. They just acquired a tendency (*vāsanā*) for applying themselves to the realisation of the Dhamma. It is a *dammatā*; and so Upaka did not attain *Maggaphala* although he had listened to such profound words of the Dhamma relating to the qualities of the Buddha: he just enjoyed the benefit of having an inclination to become a *bhikkhu* afterwards.)

The story of Upaka in brief

The ascetic Upaka lived in a small hermitage in a hamlet of hunters in Vañkahāra country and was held in high esteem and looked after by the leading hunter of the hamlet. [As there were plenty of wild gnats in the said country, Upaka was made to spend his time inside a large pitcher.]

As the hunter wanted to go to a distant deer-forest, he left word with his daughter Cāpā: “Daughter, look after and serve well our reverend teacher who is an *Arahat*. Don’t fail to do so!” (Cf. *Chāvā, Sutta nipāta Commentary: Majjhima Nikāya Commentary*.) And then he left for the forest in company with his sons and younger brothers.

Cāpā, the daughter of the chief hunter, had pleasant, beautiful looks. She possessed perfect bodily form with features becoming to a woman. The day after the father-hunter had left, the ascetic Upaka came to the chief hunter’s house; and on seeing the hunter’s daughter Cāpā as she approached close to him to offer alms food which she had prepared, he became overwhelmed by lust. So without even being able to take the food, he went back to his place carrying the alms-food in a dish. Keeping the dish of alms-food in a suitable place, and thinking, “I will remain alive only if I can have Cāpā! I will die if I cannot get her!”, he lay down without taking food.

On the seventh day when the chief hunter returned home, he enquired from daughter Cāpā about teacher Upaka, and on being told by Cāpā; “Father, your teacher Upaka came to the house only one day and had not come again.”, he went straight to teacher

Upaka (without even changing his clothes) in the very guise that he had come from the forest, and asked him: "What ails you, Venerable Sir?", feeling and massaging his legs at the same time. The ascetic Upaka without yet giving an answer, remained lying, rolling to the left and to the right and groaning. When the hunter pressed him for an answer saying: "Just tell me sir. I will do everything I can possibly do for you." the ascetic Upaka replied: "I can be alive only if I can have Cāpā. If not, it is better for me to die even here."

When the hunter asked: "Venerable Sir, do you possess any skill?" the ascetic Upaka replied: "I possess none" Again, when the hunter said: "Venerable Sir, One who is not skilled in anything will not be able to manage domestic affairs," the ascetic Upaka replied: "I am not skilled in anything. Nevertheless I will carry the carcass obtained by you. I will also sell its meat."

Saying, "We also like the idea of thus carrying and selling meat." the hunter gave him an outer garment and let him change into a layman's dress, and bringing him home, he gave his daughter Cāpā in marriage to Upaka.

The son born of the union of Upaka and Cāpā as husband and wife was given the name of Subhadda. When the child cried, Cāpā used to nag, taunt and ridicule Upaka by singing this lullaby¹ to hurt and disparage him indirectly.

Son of a meat vendor,
ascetic and ex-monk!
Son of a foolish ex-monk,
a hunter's hanger-on,
who fell in love with me,
Mother is coaxing you to sleep,
Stop crying! I wish you would sleep.

¹ lullaby: This was written by Manli Sayadaw who is famous for his works in verse.

In a cradle finished with emerald and diamond,
Sleep! my son of pure gold,
Mother will sing and rock (the cradle)
to lull you to sleep
Stop crying! gold nugget! I wish
you to sleep
Your father, last in the file of men!
This (his) way avoid; in future for
liberation strive.
Mother is advising you
My pretty son, my garland of gold!

Thereupon, Upaka said: "Wife do you think of me as one who has nobody to turn to for help and refuge? I have a very good friend by the name of *Ananta Jina*. I will go to that good friend *Ananta Jina*." Realising "This Upaka is unbearably hurt if I taunt and insult him in this way," Cāpā would sing the lullaby again and again. One day, Upaka departed for the Middle Country (*Majjhima Desa*) without informing Cāpā, without letting her know.

At that time, the Buddha happened to be dwelling in Jetavana Monastery in Sāvātthi; and he had earlier given words in advance to the monks: "Ascetics, if someone comes and enquires after *Ananta Jina*, point him out to me. "Upaka enquired from every one he met all along the way: "Where is *Ananta Jina* staying?" and in due course he reached Savatthi; and standing in the centre of Jetavana Monastery, asked the ascetics: "Venerable Sirs! Where is *Ananta Jina* staying?" The *ascetics* took him to the presence of the Buddha. On seeing the Buddha, Upaka immediately addressed him: "Glorious Buddha. Do you still remember and know me, your disciple?" When the Buddha said: "Yes, Upaka I do. Where are you living at present?" Upaka replied: "Glorious Buddha! I am living in Vaṅkahāra country." Thereupon, the Buddha asked him: "Upaka. You have become advanced in age. Can you enter the order of ascetics?"

Upaka replied: "Yes, Glorious Buddha, I will." Thereupon, the Buddha permitted him to enter the order of *ascetics* and taught a suitable form of meditation. Upaka practised the meditation with great exertion and attained *Anāgāmi Phala*. When he died, he was reborn in Avihā which is the lowest (first) in the five planes of *Suddhāvāsa Brahmā World*; and before long, he attained *Arahatta Phala*.

The story of Cāpā in brief

After she was abandoned by the ex-monk Upaka, Cāpā became weary of the world of humans; so, after entrusting her young son Subhadda to his grandfather, she took the same journey taken by Upaka. On reaching Sāvattī, she became a *bhikkhunī* in the presence of other *bhikkhunīs*. There she practised and developed *Vipassanā* meditation strenuously and having attained *Arahatta Phala* after going through the four *Maggas* in succession she became a female *Arahatta* by the name of Cāpā Theri with the *āsavas* extinguished. (*Therigāthā Aṭṭhakathā*).

The Buddha arriving at Migadaya Forest

When the Buddha proceeded on his journey by successive stages, he came upon the group of Five Ascetics in Isipatana Migadāya Forest of Bārāṇasi in the cool evening of the full-moon day of Āsāḷha in the year 103 Great Era. Seeing the Buddha approaching from a distance, the Five Ascetics made an agreement among themselves thus:-

"Friends, the monk Gotama is approaching. The monk Gotama is one who has given up meditation practices. He has become one who strives for the acquisition of the Four Requisites. He is one who has reverted to the acquisition of the Four Requisites. Let us not make obeisance to the monk Gotama. Let us not greet him. Let us not take the alms-bowl from his hands. However, we will prepare a seat for him to sit on if he wants to." Being aware of the mood of the Five Ascetics, the Buddha developed

loving-kindness specially directed towards them, (*Odhissaka mettā*). As the Buddha came nearer and nearer and touched with the splendour and might of the Buddha (*Buddhatejo Ānubhāva*) as well as the splendour and might of his loving-kindness (*Mettatejo Ānubhāva*), they found themselves unable to keep the agreement they had made and all the five went to welcome the Buddha; one took the alms-bowl from the Buddha's hands; another prepared a seat for him, and another set out water, another placed a plank and another kept a broken piece of pot for washing the feet of the Buddha.

The Buddha took his seat and washed his feet as arranged by the ascetics. (Although they showed due respect with physical actions regardless of their agreement) they spoke to him as their equal, addressing him by the name Gotama and by calling him *Āvuso*, 'friend'. They had entered into a friendly talk with the Buddha addressing him by the name 'Gotama' and as friend as their equal: "Friend Gotama, at the time when you were engaged in meditation practices in Uruvelā Forest, we carried your alms-bowl and robe and went round (for alms). We offered you water and tooth cleaner. We swept the precincts of the monastery. Who looked after you by attending to such duties, big and small, after we five had left? Were you not in a state of confusion when we left you?"

Thereupon, the Buddha said: "O Pañcavaggīs! do not address me by my name Gotama and by the term friend as your equal. O Pañcavaggīs! I have become a truly Enlightened One who, being possessed of complete, true, penetrating and clear knowledge of all cognizable Truths (*Saccañeyya Dhamma*) is deserving of special veneration. Ascetics, listen attentively. I have realised the Deathless Nibbana (*Amatta Nibbāna*). I will instruct you. I will teach you the Dhamma. If you follow and practise in accordance with the instruction given by me, you will yourself realise soon, even in this present life and through direct knowledge the happiness of *Arahatta Phala* which is aspired to by these two kinds of noble men, namely, men noble by birth (*Jātikulaputta*) and men noble by virtue of good

conduct though of lowly birth (*Ācārā-kulaputta*) who renounce the world abandoning family life and become recluses in the service of the *Sāsana*.” But the group of Five Ascetics (being sceptical) replied (in good faith) thus: “Friend Gotama! Even though you practised and attained *Apānaka Jhāna*, etc., which is difficult to achieve by ordinary individuals at the time you practised *Dukkarācariya* for six long years, you could not realise *Arahattamagga Ñāṇa* and *Sabbaññuta Ñāṇa* which could make you an *Ariya*. Now that you are striving for the acquisition of the Four Requisites and have given up the meditation practices, now that you have reverted to the acquisition of the Four Requisites, how could you have attained and realised *Arahattamagga Ñāṇa* and *Sabbaññuta Ñāṇa* which can make one an *Ariya* and which is superior to the ten modes of virtuous action (*Kusalā-kammapathas*) or ordinary individuals?”

On being thus told, the Buddha addressed the Pañcavaggīs: “Ascetics, I am not one who strives for the acquisition of the Four Requisites. I am also not one who has given up the practice of meditation. I am also not one who has reverted to the acquisition of the Four Requisites. Ascetics, I have become a truly Enlightened One who, being possessed of complete, genuine, penetrating and clear knowledge of all the cognizable Truths, (*Saccañeyya Dhamma*) and deserving of special veneration ascetics! Listen attentively, I have realised the Deathless Nibbāna. I will instruct you. I will teach you the Dhamma. If you follow and practise in accordance with the instruction given by me, you yourself will realise soon, even in this present life and through direct knowledge the happiness of *Arahatta Phala*, which is aspired to by these two kinds of noble men, namely *Jātī-kulaputta* and *Ācāra-kulaputta*, who renounce the world abandoning family life and become recluses in the service of the *Sāsana*.” But the Five Ascetics (still remaining sceptical) replied as before for the second time.

Although the Buddha told them for the second time as before, “I am not one who strives for the acquisition of the ‘Four Requisites’, etc.,” the Five Ascetics (still remaining persistently sceptical)

replied as before for the third time.

Thereupon, the Buddha (changing his tactics) addressed them thus: "Ascetics, do you recollect whether, when I was previously engaged in meditation practices in Uruvela Forest, I ever came and spoke to you, by way of giving encouragement and to keep you from being bored and also in order to make you form a high opinion of myself, thus: "My friends, do not get yourselves confused and think of leaving for another place. I have begun to see lights and signs in meditation (*Kammaṭṭhāna nimitta*)."

The Five Ascetics then reflected: "At the time when this monk Gotama was practising meditation, we would have readily believed him if he had said, 'I have become an Arahant!' But this monk Gotama did not brag nor deceive us thus at the time. At present however, he is only speaking of the quality (*guṇa*) truly possessed by him." With this one single utterance of the Buddha, they were reassured and they came to regain faith and held him in high esteem. And, fully convinced that "this Monk Gotama has really become an Enlightened One," they replied in acknowledgement: "*No hetam Bhante*", Venerable Buddha, we cannot recollect that you have spoken such words (you have not spoken such words).

The Buddha was able to make the Five Ascetics know perfectly that he had become an Enlightened One. Thereupon, the Five Ascetics listened to the words of the Buddha with respect. They gave rapt attention to him. They directed their minds towards achievement of *Arahatta Phala*. Having made the Pañcavaggīs know perfectly well that he had no doubt become genuinely Enlightened, the Buddha for the first time delivered the Discourse of *Dhammacakkapavattana*, beginning with the words "*Dve'me bhikkhave antā*", etc., on the cool evening of Saturday, the full-moon day of Āsāḷha in the year 103 Great Era; at that time the sun was just setting in the west after dispelling darkness with its light and the moon in conjunction with the constellation of Uttarasāḷha was just rising in the east and vanquishing darkness with its rays.

(No sooner had the Buddha uttered this sentence of “*Dve’me bhikkhave antā*”, than the sound that had appeared spread all over the ten thousand world-systems, reaching *Bhavagga*, the highest of the *Arūpa* worlds, above and *Avici*, the lowest of the hells, below. Even at that time, eighteen crores of Brahmās who were of mature meritorious roots and who had performed deeds of extraordinary merit (*Adhikāra Kusala*) to comprehend the Four Truths had already assembled in unison.)

When the Buddha thus delivered the Discourse of *Dhammacakkapavattana*, the Venerable Koṇḍañña followed the teaching concentrating his mind on the sermon through its course and developed his *Ñāṇa* so that he became established in *Sotāpatti Phala* along with the eighteen crores of Brahmās by the time the delivery of the discourse came to an end.

Thirty two awesome and extraordinary great omens appeared when the Buddha thus delivered the sermon as on the occasions of his conception, birth and attainment of Buddhahood.

When the Venerable Koṇḍañña was thus established in *Sotāpatti Phala*, the Buddha exclaimed with joy: “*Aññāsi vata bho Koṇḍañño! Aññāsi vata bho Koṇḍañño!* Ah! Koṇḍanna has penetratingly discerned the Four Noble Truths indeed! Ah! Koṇḍañña has penetratingly discerned the Four Noble Truths indeed!” so that Devas and humans of the ten thousand world-systems might hear. Because the Buddha had thus made his joyous utterance beginning with “*Aññāsi vata*” etc., the Venerable Koṇḍañña Thera became renowned by the name of “*Aññāsi Koṇḍañña Thera*”.

On thus becoming a *Sotapanna*, the Venerable Aññāsi Koṇḍañña Thera asked the Buddha for the state of being a *bhikkhu* thus: “Glorious Buddha, may I in your presence have the state of being a novice (*Sāmaṇera*) and then the state of being a *bhikkhu*.” Thereupon, the Buddha stretched out his golden right hand from beneath the robe and addressed him in a voice like that of a Brahma thus: “(1) *Ehi Bhikkhu*; (2) *Svākkhāto Dhammo*; (3) *Cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ* (1) Come, Bhikkhu,

receive the status of *bhikkhu* you had prayed for; (2) the Dhamma has been well-taught by me. (3) Strive for the accomplishment of the noble Practice constituting the three upper *Maggas* in order to put an end to the round of suffering.” The ordination of the Venerable Aññāsi Koṇḍañña as *bhikkhu* came to a successful completion just as the first of the three sentences uttered by the Buddha ended.

(Even as the Buddha pronounced the Venerable Koṇḍañña “*Ehi Bhikkhu*”, immediately his original appearance vanished and he was transformed into a *bhikkhu*, with the head already shaved and the body already donned in the robes. He became already equipped with the eight requisites each in its proper place, one robe at the waist, another robe of single layer (*ekacci*) covering the body, another robe (the bigger one), resting on the shoulder and the alms-bowl hung over the tip of the left shoulder. The deportment (*irryapatha*) he carried was worthy of devotion and was like that of a senior Thera with 60 years of monkhood (being 80 years of age); and his posture was that of making obeisance to the Buddha, who was his Preceptor (*upajjhāya*).

(The requisites received by these *Ehi Bikkhu* monks are known as requisites created by supernatural powers (*Iddhimaya parikkhāras*) If a certain person gave away in charity the eight requisites, such as robe, etc., (or an alms-bowl or robe, if he could not afford all) to a noble individual (*Ariya Puggala*) such as a *Sotāpanna*, etc., or to an ordinary but virtuous (*puṭhujjana sīlavanta*) *bhikkhu* and aspired earnestly saying: “Let this gift of requisites be the supporting cause (*paccaya*) for becoming a *Ehi Bhikkhu* monk in the future.”, the said gift, provided it is of *Adhikāra* merit, could be of help to that person to acquire *Iddhimaya Parikkhāra* (to become a *Ehi Bhikkhu*) in the presence of the Buddhas --- *Sāratha Ti.*)

The Buddha took up residence in that Migadāya Forest for the rainy season; and on the following day (the 1st waning moon of the month of Āsāḷha) he remained in the monastery (without going round for alms) and spent the time giving instruction to Vappa

Thera. The remaining four bhikkhus went on alms-round. Vappa Thera became a *Sotapanna* in the morning of that very day. Similarly, the Buddha remained only in the monastery without going round for alms and spent the time giving instruction to Bhaddiya Thera on the following day (the 2nd waning moon of the month of Āsālha), to Mahānāmā Thera on the next following day (the 3rd waning moon of the month of Āsālha) and to Assaji Thera on the day following after (the 4th waning moon of the month of Āsālha). Those Theras also attained *Sotapatti Phala* each on the day concerned and all became *Ehi Bhikkhus* in the presence of the Buddha.

On Thursday, the 5th waning moon of the month of Āsālha, the Buddha delivered the sermon of *Anatta lakkhana Sutta* in order that the Five *Bhikkhus* might become *Arahat* with the *āsavas* extinguished. When the *Anatta Lakkhana Sutta* came to an end, the group of Five *Bhikkhus* became *Arahat* with the *āsavas* extinguished.

(Note worthy facts relating to the *Dhammacakkapavattana Sutta* and *Anattalakkhana Sutta* will be given later in the Chapter on *Dhamma Ratana*.)

CHAPTER TEN

THE STORY OF SĀTĀGIRI DEVA AND HEMAVATA DEVA

(HEMAVATA SUTTA)

The Buddha delivered the sermon of *Dhammacakka* just before sun set on the full-moon day of the month of Āsāḷha in the year 103 Maha Era. At midnight he delivered the Hemavata Sutta (or Sātāgiri Sutta). The reason in detail for delivering the said Sutta was as follows.

In this Badda Kappa with the human life span running into 20,000 years, Kassapa Buddha appeared and he entered Parinibbāna after living for 16,000 years (which was four-fifths of an Āyukappa). The cremation of his remains was carried out with great reverence. The corporeal relics of the Buddha did not break up to pieces but remained as a big solid mass of gold. This was the usual happening with all long lived Buddhas.

As for short-lived Buddhas, they attained Parinibbana even before many people had the opportunity of seeing him severally. And so, being considerate and merciful and being desirous that “the many people living in such and such towns and villages should gain merit by worshipping the relics even after I attain Parinibbāna” made a resolution thus: “Let my relics break up to pieces and be scattered.” This being the case, the relics of the short-lived Buddhas like those of our Buddha broken up to pieces and were scattered out like gold dusts.

The people built a large pagoda, one *yojana* in height and also one *yojana* in circumference and enshrined the one and only relic of Kassapa Buddha in it. Each side of it in one direction measured one *gāvuta* in length and each side had a large entry gate so that the intervening distance between one gate and the next was one *gāvuta*.

King Kikī of Bārāṇsī donated one gate; his son Prince Pathavindhara donated another; the officials led by the army general donated the third and the public led by a rich man donated the last. The bricks used for building the large pagoda were only of gold and precious stones; and each brick was worth a hundred thousand. In building the pagoda, realgar was used for cement and fragrant butter oil was used for water.

After the large pagoda had thus been built, two friends of good families renounced the world and entered monkhood in the presence of senior disciples who had followed the Buddha in his lifetime. (It is to be noted especially that, in the Dispensation of long-lived Buddhas, only such senior Disciples were qualified to perform novitiation of *sāmaṇeras* and ordination of bhikkhus and to give guidance to them. Those who became disciples only after *Parinibbāna* of the Buddha were not qualified to undertake such tasks.)

Then the said two monk friends of good family asked senior disciples “Sir, what are in fact the tasks of monks to be undertaken in the Dispensation of the Buddha?” Thereupon the senior *Sāvakas* addressed them in reply thus: “Monks, there are in fact two duties for monks to fulfill in the Dispensation of the Buddha, namely, (1) *Vāsā-dhura*, the practice of Vipassanā Kammatṭhāna (Insight Meditation); and (2) *Pariyattī-dhura*, the learning or teaching of the scriptures. Of these two (1) the monk of good family stays with his preceptors for five years, attending to their needs, learning and mastering the Code of Conduct (*pātimokkha*) and two or three sections (*bhāṇavaras*) of Suttas and taking proper training in Vipassanā Meditation and also cutting off attachment to his company of fellow monks as well as to his male and female supporters, and after entering a big forest away from people he practises meditation for the realization of Arahatsip. This is the monastic duty, the practice of Vipassanā Meditation, called *Vāsā-dhura*. (2) He should, according to his ability, learn and become skilled in one *Nikāya* of the Piṭaka, or two *Nikāyas* of the Piṭaka, or three *Nikāyas* of the Piṭaka, or four *Nikāyas* of the Piṭaka, or five *Nikāyas* of the Piṭaka and should strive for the development of correct and pure

Pariyatti *Sāsana* to the letter and the spirit. This is the duty of the monk to learn or teach—the duty called *Pariyatti-dhura*.”

Thereupon saying, “Of the two duties that monks should fulfill, *Vāsā-dhura* is superior and more praiseworthy”, the two monk friends nevertheless agreed: “We are still young. We should fulfill *Vāsā-dhura* only when we grow older. Before we become old, we should practise for the fulfillment and completion of the duty of learning or teaching of the scriptures called *Pariyatti-dhura*.” Intelligent by nature, they became well-versed in all three Pitakas within a short period of time and were also very skilled in making decisions on questions of the *Vinaya*. By virtue of their knowledge of the scriptures, the two monk friends became renowned in the *Sāsana* and they came to have always a large retinue and plenty of gifts and offerings. Each of them had as many as five hundred monk followers.

The two *Theras* remained giving genuine exhortation (*ovāda*) to the four classes of people who came to their presence. This being the case, the three *Sāsanas* prospered and shone as if the Buddha had reappeared.

The dispute over the Vinaya between a Dhammavādī monk and an Adhammavādī monk

At that time, there lived two monks, a *Dhammavādī* (Dhamma Speaker) and *Adhammavādī* (Non-Dhamma Speaker), in a monastery near a village. Of the two, the *Adhammavādī* monk was cruel and harsh by speech. One day, when the *Dhammavādī* monk came to know clearly about the other monk’s offence against some Disciplinary rule (*Vinaya Sikkhāpada*), he rebuked the latter thus: “My friend, your conduct is unbecoming of the *Sāsana*!” Thereupon the *Adhammavādī* monk, in order to disrupt the original trend of speech, retorted by saying: “My friend, what do you see of me? What do you hear of me? Don’t make any rash accusation!” The *Dhammavādī* monk replied: “My friend, the noble *Vinayadhara Theras*, upholders of the Discipline, will know better.”

The *Adhammavādī* monk, thinking, "If the *Vinayadhara Theras* are to decide this matter according to the *Vinaya*, I will certainly not have any support to resort to in the *Sāsana*", went instantly to the two *Vinayadhara Theras* and approached them with certain requisites as presents in order to beguile and persuade them to favour him. He respectfully made obeisance and offered what he had brought to them and tried to receive their guidance. He pretended to be one who had due respects for them and desirous of staying near them at their service.

One day the *Adhammavādī* monk went to the meeting place of the *Vinayadhara Theras* and after making obeisance to them remained standing obstinately even though the *Theras* permitted him to leave. The *Theras* asked him: "Friend, do you have anything special to tell us?" and he replied: "Yes, Sirs, there is. I have had a dispute with another monk over a breach of precept. If he, the said complainant (*codaka*) monk, comes to you and reports this matter, please do not decide according to what is deemed suitable." When the *Theras* replied, "In the matter that has been brought before the *Sangha*, it is not fit and proper not to give a decision according to what is deemed right", he begged of them, saying; "Venerable Sirs, if such a decision is made, there will be no support for me to resort to in the *Sāsana*. Let this misdeed be my own. (I shall bear its consequences in *samsāra*.) Just do not come to a decision in that matter, please!"

Being persistently (and unavoidably) pressed by the *Adhammavādī* monk, the *Vinayadhara Theras* finally gave in and said: "All right monk!" After obtaining the consent of the *Vinayadhara Theras*, the *Adhammavādī* monk went back to the village monastery; and thinking "I have done everything I wanted to do with the *Vinayadhara Theras*", he became more domineering, repressive, contemptuous, harsh and adamant in dealing with the *Dhammavādī* monk.

The *Dhammavādī* monk, thinking "This *Adhammavādī* monk has in fact no fear indeed!" instantly departed from the monastery and went to the thousand monks who were the followers of the

Vinayadhara Theras and addressed them: “Brethren, should not the matter coming up to the *Sangha* be decided in accordance with the Vinaya rules? Or without allowing the matter to come up to the *Sāṅgha*, should not the complainant (*codaka*) monk and the accused (*cuditaka*) monk be made to admit their own faults and have their dispute amicably settled? But now, these *Vinayadhara Theras* neither decide the matter by themselves nor allow it to be amicably settled by us through their compromise. What does this mean?” On hearing the words of the *Dhammavādī* monk and thinking, “There must have been some irregular thing already known to the *Vinayadhara Theras*”, the thousand disciple monks of the *Vinayadhara Theras* did not give any reply but remained silent.

Taking advantage of this, the *Adhammavādī* monk said in representative terms: “My friend, you have said previously that the *Vinayadhara Theras* would know. Well, you had better report that matter now to them.” He then departed after saying harshly: “From now on you are totally ruined! Don’t you come back to the village monastery where we dwell.”

Thereafter the *Dhammavādī* monk went to the *Vinayadhara Theras* and bewailed loudly: “Venerable Sirs, thinking “This *Adhammavādī* attends to our needs and pleases us”, you have no consideration for the *Sāsana* of the Buddha but have consideration only for an individual; (you have no regard for the *Sāsana* but have regard only for an individual;) you give no protection to the *Sāsana* but give protection only to a shameless immoral individual (*alajjī dussīla puggala*). Sirs, from today onwards you ought not to decide any matter coming under the Vinaya. Only on this day does Kassapa Buddha attain Parinibbāna indeed!” He then departed from the *Vinayadharas*, and wept grumbling: “The *Sāsana* of Kassapa Buddha has in fact been irreparably ruined!”.

Thereupon the two *Vinayadhara Theras* were deeply agitated and became remorseful (*kukkucca*), saying thus: “Showing regard and giving protection only to the shameless immoral individual, we happen to have thrown away the solid jewel of the *Sāsana* into the

deep waters of a chasm." Injured and oppressed in mind and heart by remorse (*kukkucca*), they were not reborn in any higher Deva world upon their death. Of the two *Theras*, one was reborn as a Devayakkha by the name of Hemavata on Mount Hemavata of the Himavanta and the other was reborn also as a Devayakha by the name of Sātāgira on Mount Sata in *Majjhima-Desa* (the Middle Country). The thousand monk followers of those two *Theras* were not reborn in any higher celestial abode either; since they had followed the same practice as that of the two *Theras*, they reborn as followers, 500 to each of the two *Devayakkhas*. The donors of the four requisites of the *Vinayadhara Theras* were, however, took rebirth on some higher planes of Deva existence.

Both Hemavata and Sātāgira were Devas of great power and glory and included in the list of twenty-eight Deva generals. It was the custom of the Devas to hold meetings to make decisions in judicial proceedings eight times each month at the pavilion called Nāgavatī (or Bhagalavatī, according to Ceylonese version), on the flat realgar rock-surface in the Himavanta Forests. These two Devayakkhas usually participated in the meetings.

Sātāgira Deva and Hemavata Deva, seeing each other in the said big meetings of Devas and remembering their past lives in the human world, asked each other regarding the place of their (present) existence thus: "Friend, in which place have you been reborn?" As for you, friend, what is your place of rebirth?" And they were afflicted with great anguish when recounting their fate: "Friend, we have in fact been irreparably ruined! Even though we had practised the Dhamma of monasticism for the whole period of twenty thousand years during the *Sāsana* of Kassapa Buddha in the past, we were reborn as Devayakkhas because of a shameless immoral and wicked friend. Our donors of the four requisites have, however, been reborn in the higher Deva world of sensual pleasures."

The promises made mutually

Thereafter Sātāgira Deva told Hemavata Deva: "My friend Hemavata, the Himavanta where you are living is said to be a marvellous and extraordinary place. So, in case you see and hear anything strange and irregular, kindly come and let me know." Hemavata Deva also told Sātāgira Deva: "My friend Satagira, Majjhima Desa, where you are living, the region where noble personages appear or live, is said to be a marvellous and extraordinary country. In case you see and hear anything strange and irregular, please come and inform me." In this manner the two friends, Sātāgira Deva and Hemavata Deva, had made a mutual promise and lived without being able to discard their lives as *Devayakkhas*: even one *asaṅkhyeyya* of *Buddhantara Kappa* (a vast period of world-system between the appearance of one Buddha and that of another) had passed in the meantime. During this period the great earth had also risen as much as one *yojana* and three *gāvutas*.

At that time our Bodhisatta had been practising and developing the ten Pārāmis during the whole period of four *asaṅkhyeyya* and a hundred thousand aeons, from the time he received from Dīpaṅkara Buddha the Definite Prophecy about his attainment of Buddhahood to the time of his life as King Vessantara. He was then reborn in Tusita Deva World and lived through the full life-span of a Deva; at the request made by the Devas who had come from the ten thousand world-systems as aforesaid, he gave his assent to them to become a Buddha after making the Five Great Investigations. He next took conception in the lotus-like womb of Mahāmāyā Devī in this human world, causing the ten thousand world-systems to tremble while the thirty-two great omens were appearing.

These two friends, Sātāgira Deva and Hemavata Deva, were aware of the appearance of the thirty-two great omens at the time when the Bodhisatta took conception; but it so happened that they did not take notice of them; they failed to reflect and know: "These great omens appear on account of the Bodhisatta's being conceived." The thirty-two great omens distinctly appeared also on the

occasion of the Bodhistta's birth, on the occasion of his renunciation of the world and on the occasion of his attainment of Buddhahood; but although they were aware of the appearance of the great omens as before, they did not happen to ponder and realize: "These great omens appear on account of these events."

When the Buddha summoned the Pañca-vaggī monks and delivered the Sermon of *Dhammacakka*, which is of three phases and twelve aspects, there was the distinct occurrence of a severe earthquake as well as that of the marvellous and extraordinary thirty-two great omens. This was first taken notice of only by Sātāgira of the two Devas; and knowing that the Buddha was then delivering the Sermon of *Dhammacakka*, the primary cause of the omens, he went to the presence of the Buddha together with his retinue of five hundred Devayakkhas and listened to the teaching of *Dhammacakka*. But he was unable to attain any significant Path and Fruition.

The reason was: Sātāgira Deva, while listening to the Sermon of *Dhammacakka*, remembered his friend Hemavata Deva and surveyed the audience, wondering: "Has my friend Hemavata Deva come to this Dhamma assembly? Or, has he not come?" Not finding his friend Hemavata, his mind became distracted thus: "How could my friend Hemavata be so late! He might not be able to listen to the Buddha's teaching of *Dhammacakka*, which is so much wonderful and splendid in letter and in spirit!" For this very reason, he was unable to realise any important Path and Fruition.

The Buddha had not yet concluded the delivery of the Sermon of *Dhammacakka* even by sunset. Thereupon intending, "I will go and bring my friend Hemavata and come back together with him and listen to the Dhamma-Sermon," he created vehicles of elephants, horses, *garudas*, etc., and travelled by air (in the sky) in the direction of the Himavanta with his retinue of five hundred Devayakkhas surrounding him.

The meeting of the two Devas in the sky

Even though the thirty-two great omens appeared on the occasions the Bodhisatta's conception, birth, renunciation, attainment of Buddhahood and Parinibbāna, they did not last long but disappeared in a moment. At the time when the Buddha delivered the Sermon of *Dhammacakka*, however, not only the thirty-two great omens were of awesome, marvellous and extraordinary nature but they did not disappear in a moment; in fact, they remained for quite a long time before disappearing. Seeing thus the marvellous and extraordinary appearance of the thirty-two great omens inside the Himavanta Forests, Hemavata Deva also intended thus: "Ever since my birth in this forest, this great mountain has never been so marvellous and extraordinarily delightful and perfect. It has so happened now. Therefore, (in accordance with our promise) I will go and bring my friend Sātāgira right away, and together with him I will come back and luxuriate in these marvellous flowers of the Himavanta Forests." And, as in the case of Sātāgira, he created vehicles of elephants, horses, *garuḍas*, etc., and made an aerial journey in the direction of Majjhima Desa accompanied by his retinue of five hundred Devayakkhas.

The two Devas met each other face to face in the sky above Rājagaha City; when asked by the other as to the reason for his visit, Hemavata said: "My friend Sātāgira, ever since I became a Deva in the Himavanta Forests, this great Hemavata mountain has never had such delightful appearance with trees blossoming unseasonally. So, I have come out to call you with the intention of enjoying these marvellous flowers of the Himavanta Forests together with you."

When Sātāgira Deva asked Hemavata Deva again, "My friend Hemavata, do you know why these flowers blossom unseasonally and so marvellously?", the latter replied: "I do not know, my friend Sātāgira." Sātāgira then told Hemavata: "My friend Hemavata Deva, this marvellous and extraordinary feature has happened not only in

this Himavanta. In fact, the same has happened even (everywhere) in the ten thousand world-systems. My friend Hemavata, a Buddha has appeared in the three worlds (of humans, Devas and Brahmās). The Buddha is at present delivering the Sermon of *Dhammacakka* in the Dear Park, called Isipatana, near Bārāṇasī City. Because of the delivery of the *Dhammacakka* Sermon by the Buddha thus, the thirty-two marvellous, unprecedented and extraordinary great omens have distinctly appeared all over the world.”

In this manner Sātāgira Deva told his friend Hemavata Deva that the Buddha had definitely appeared; and being desirous of taking his friend Hemavata to the Buddha, he addressed him thus:

*Ajja pannaraso uposatho;
dibbā ratti upatthitā.
Anoma-nāmaṃ Sathāraṃ;
handa passāma Gotamaṃ.*

My friend Hemavata, today is in fact the full-moon *uposatha* of the fifteenth lunar day! Tonight is in fact a very pleasant night in which the whole Jambudīpa appears as if it were most beautifully decorated by the bodily light of the Devas and Brahmās (who have come from the ten thousand world-systems to listen to the Sermon, for it is the day the Buddha delivers the *Dhammacakka*), by the shining colours of their attire and celestial mansions, by the light of the moon, the stars and the lunar mansions and also by the bodily light of Visuddhi Deva, the Buddha himself. My friend Hemavata, do not be confused with doubt whether he is the Buddha or not. Come! Let us even now go and worship the Buddha of Gotama family, who is endowed with undiminishing qualities, who possesses such special epithets as Buddha, Bhagavā, etc., and who is the Teacher of humans, Devas and Brahmas.

On hearing the words of Satagira Deva thus, Hemavata Deva pondered and intended thus: “This Sātāgira boldly asserts that the personage whom he has met and seen is a genuine Omniscient

Buddha saying, 'let us even now go and worship the Buddha of Gotama family who is endowed with undiminishing qualities, who possesses such special epithets as Buddha, Bhagavā, etc.,' (*Anoma nāmaṃ Satthāraṃ*, etc.) Omniscient Buddhas are in fact rare and hardly accessible in the world. Only those persons such as Pūraṇa Kassapa and others claimed themselves to be Omniscient Buddhas and ruined many people by imparting wrong knowledge to them. If the monk Gotama whom Sātāgira has seen is a genuine Omniscient Buddha, he ought to be one genuinely endowed with *Tādiguṇa*, the quality of being undisturbed or unshaken by the favourable and unfavourable conditions of the world. Therefore I will first find out whether he is or is not one endowed with *Tādiguṇa* which is possessed only by Buddhas." And, desiring to question about *Tādilakkhaṇa* (Signs of *Tādi*), he recited this verse:

*Kicci mano supañihito;
sabbabhūtesu Tādino.
Kaccī' itthe anitthe ca;
saṅkappassa vasīkatā.*

My friend Sātāgira, what is it like? Is the mind of the Buddha, whom you have seen, naturally and entirely free from love and hate for all beings and steady as befitting one endowed with *Tādiguṇa*? What is he like? Is Buddha Gotama whom you have seen capable of freeing himself from or overcoming *kāma-vitakka* (sensual thought), *vyāpāda-vitakka* (malevolent thought) and *vihimsā-vitakka* (violent thought) which are apt to generate love and hate for desirable objects and undesirable objects respectively?"

Thereupon Sātāgira Deva, having been absolutely convinced that the Buddha was certainly a Sabbaññū Buddha and being desirous of replying to the questions put by Hemavata Deva regarding the entire set of attributes of the Sabbaññū Buddha, answered by reciting this verse:

Mano c'assa supañihito;
sabbabhūtesu Tādino.
Atho itṭhe aniṭṭhe ca;
saṅkappaṣṣa vaṣīkatā.

My friend Hemavata, the mind of the Buddha whom I have seen is naturally and entirely free from love and hate for all beings as befitting one endowed with *Tādiguṇa*. (Even at the time when the Paramis were being practised and developed for attainment of Buddhahood, the Bodhisatta was endowed with *Tādiguṇa*, not to speak of his *Tādiguṇa* at present when Buddhahood has been attained! In his life as Chaddanta Elephant King, he entertained no animosity towards the hunter Sonuttara who deliberately killed him; instead, he cut off his tusks himself and gave them to him in charity. In his life as the Monkey King also, he had no hatred even for the hostile Brahmin who struck his head with a stone in order to kill him, instead, he showed the Brahmin the way out [from the forest] without anger. In his life as Vidhura the Wise also, he had no hatred for the ogre Puṇṇaka who dragged him by the two legs and very cruelly threw him upside down or headlong into the ravine at the foot of kāḷa Mountain which measured sixty *yojanas*; he even preached the Dhamma to him. That was why Sātāgira Deva boldly gave the answer: "The mind of the Buddha whom I have seen is naturally and entirely free from love and hate for all beings as befitting one endowed with *Tādiguṇa*," ("*Mano c'assa supañihito*, etc.") My friend—Hemavata, the Buddha whom I have seen is capable of freeing himself from or overcoming *kāma-vitakka*, *vyāpāda-vitakka* and *vihimsā-vitakka* which are apt to generate love and hate for desirable objects and undesirable objects respectively."

Thus, when Hemavata put the question first with regard to *mano-dvāra* ('mind-door' or thought) whether or not the Buddha was fully endowed with *Tādiguṇa*, he got the affirmative reply from Sātāgira. Being desirous of questioning again in order to be more certain

whether or not there was in the Buddha purity of the three *dvāras* ('doors' or actions) at present, or in other words, after hearing the affirmative reply given by Sātāgira Deva to the question first put briefly whether or not the Buddha was endowed with *Tādiguṇa* with regard to the three *dvāras* and being desirous of questioning again in detail in order to make the answer firmer, Hemavata Deva asked again by reciting this verse:

Kacci adinnaṃ n'ādiyati;
kacci pāṇesu saññato.
Kacci ārā pamādamhā;
kacci jhānaṃ na riñcati.

My friend Sātāgira, what is he like — the Buddha whom you have seen? Is he one who is free from taking another's property without being given by the owner physically or verbally? What is he like? Is he one who completely abstains from the evil act of killing beings? What is he like? Is he free from attachment to the five objects of sensual pleasures and far from unmindfulness (which consists of sexual conduct, and unchastity)? What is he like? Is he one who has discarded the five hindrances but who has not allowed attainment of Jhānas to become extinct.

(The Buddha abstains from *adinnādāna* and other forms of wrongdoing not only in this life of his Buddhahood but also during the whole long period in the past did he abstain from these evils. By virtue of his meritorious act of abstinence from such evils is he endowed with such marks of a Great Man (*Mahāpurisa Lakkhaṇas*). The whole world also spoke in praise of the Buddha thus: "Monk Gotama abstains from the crime of theft," etc.,) Hence Sātāgira Deva, being desirous of replying in clear and bold terms, recited this verse:

Na so adinnaṃ ādiyati;
atho pāṇesu saññato.
Atho ārā pamādamhā;
Buddho jhānaṃ na riñcati.

My friend Hemavata, the Buddha whom I have seen is one who is free from taking of another's property without being given by the owner physically or verbally. He is one who completely abstains from the evil act of killing beings. He is free from attachment for the five objects of sensual pleasures and far from unmindfulness (i.e. acts of sexual misconduct and unchastity). He is also one who has discarded the five hindrances and who has not allowed attainment of Jhānas to become extinct.

After thus hearing the affirmative reply as regards the purity of deeds (*kāyadvāra*) and being desirous of questioning whether or not there was purity of speech (*vacīdvāra*), Hemavata Deva asked by reciting this verse.

Kacci musā na bhaṇatti;
kacci na khīṇabyappaṭho.
Kacci vebhūtiyaṃ nāha;
kacci samphaṃ na bhāsati.

My friend Sātāgira, what is he like? Is the Buddha you have seen one who does not speak lies? What is he like? Is he one who does not speak harsh words that tend to make beings upset and depressed? What is he like? Is he one who does not speak words that mischievously destroy friendship between two persons? Is he one who does not indulge in frivolous talks which are unsubstantial and worthless like undeveloped paddy?

(The Buddha abstained from verbal misconduct not only in his life of Buddhahood but during the whole long period in the past did he abstain from telling lies and from other verbal misdeeds. By virtue of his meritorious act of abstinence from misbehaviour in words, he is endowed with such signs of a Great Man as a single hair grown in each pore, the hair between the two eyebrows (*uṇṇaloma*) and others. The whole world also spoke in praise of the Buddha thus: "Monk Gotama abstains from misconduct such as telling lies, and so on.) Hence (Satagira Deva, being desirous of replying in clear and bold terms recited this verse.)

*Musā ca so na bhaṇati;
atho na khīṇabyappatho.
Atho vebhūtiyaṃ nāha;
maṇṭā atthaṃ subhāsaṭi.*

My friend Hemavata, it is true that the Buddha whom I have seen is one who does not tell lies. It is also true that he is one who does not speak harsh and nasty words. It is also true that he does not speak mischievous words. He speaks only words which are discreet and beneficial.

Hemavata Deva, after hearing thus the positive reply as regards the purity of speech and being desirous of questioning whether or not the Buddha had at present the purity of consciousness, whether or not he had overcome ignorance and whether or not he was endowed with the five eyes, asked by reciting this verse:

*Kacci na rajjati kāmesu;
kacci cittaṃ anāvilam.
Kacci moham atikkanto;
Kacci Dhammesu Cakkhumā.*

My friend Sātāgira, what is he like? Is the Buddha whom you have seen truly one free from *abhijjhā*, covetousness for five material objects of sensual pleasures? What is it like? Is the mind of the Buddha whom you have seen free from *vyāpāda*, unhealthy mental condition agitated by hate? What is he like? Is the Buddha whom you have seen truly one who has overcome the fourfold *moha*, ignorance, which is the basic cause of *micchādiṭṭhi*, wrong view? What is he like? Is he truly one who is endowed with the Eye of Wisdom penetrating all the Dhammas without any hindrance?

(Bearing in mind that, "One is not yet a Buddha merely on account of the purity of the three sense-doors but one becomes a genuine Buddha only if he is endowed with *Sabbaññuta Ñāṇa*, Omniscience or the Five Eyes," he asked: Is he truly one who is endowed with the Eye of Wisdom penetrating all the Dhammas without any hindrance? ("Kacci Dhammesu Cakkhumā?")

(Even before realising Arahattaphala and while still at the moment of his attainment of *Anāgami-Magga*, the Buddha became free from defilement of craving for sensual objects and also free from defilement of ill-will, an unhealthy mental state, since he had already discarded *kāma rāga kilesa* and *vyāpāda kilesa*. Even at the moment of his attainment of Sotāpatti-Magga, he was already one who had overcome ignorance since he had already discarded *sacca-paṭicchādaka moha*, ignorance-covering which conceals the four truths, which is the cause of *micchādiṭṭhi*, wrong view. He had already earned the title 'Buddha' and realised Insight-Knowledge as well since he had even discerned the Four Truths unaided and with Self-born Knowledge (*Sayambhū Ñāṇa*); Hence (Sātāgira Deva, being desirous of boldly proclaiming the fact that the Buddha possessed purity in respect of his consciousness and having attained Omniscience was a genuine Buddha, replied by reciting this verse.)

* *Na so rajjati kāmesu;
atho cittaṃ anāvilam.
Sabbamohaṃ atikkanto;
Buddho Dhammesu Cakkhumā.*

My friend Hemavata, the Buddha whom I have seen is truly one free from *abhijjhā*, courteousness for material objects of sensual pleasures. The mind of the Buddha whom I have seen is also free from *vyāpāda*. The Buddha whom I have seen is truly one who has overcome the entire fourfold *moha*, ignorance, which is the basic cause of *micchādiṭṭhi*, wrong view. Since he has penetratingly discerned all the Dhammas with *Sayambhū Ñāṇa*, Self-born Knowledge, he has earned the title 'Buddha' and has also been endowed with the Five Eyes.

In this manner Hemavata Deva greatly delighted and rejoiced in hearing and knowing that the Buddha possessed purity in respect of the three sense-doors and was a genuine *Sabbaññā-Buddha*. Being himself one endowed with auspiciousness of great learning (*bāhusacca-maṅgala*) in his past life during Kassapa Buddha's Dispensation and being therefore a fluent, learned and effective speaker

with very pure knowledge and wisdom, and desiring again to hear further marvellous and extraordinary qualities of the Buddha, he asked by reciting this verse:

*Kacci vijjāya sampanno;
kacci saṃsuddhacāraṇo.
Kaccissa āsavā khīṇa;
kacci n'atthi punabbhavo.*

My friend Satagira, is the Buddha whom you have seen truly one endowed with the eye of knowledge (*vijjā*) which all the Buddhas should be endowed with? What is he like? Is he truly one possessed of fifteenfold pure conduct resembling good legs used for walking up to Nibbāna with? What is he like? the Buddha whom you have seen already devoid of the four *āsavas*? What is he like? Is the Buddha whom you have seen free from the possibility of appearing in a new existence (being born again)?

Thereupon Sātāgira Deva, since he had profound and decided faith in the Buddha's genuine Omniscient Buddhahood and a desire to affirm that the Buddha was fully endowed with all the qualities questioned by Hemavata Deva, answered by reciting this verse:

*Vijjāya c'eva sampanno;
attho saṃsuddhacāraṇo.
Subbassa āsava khīṇa;
N'atthi tassa punabbhavo.*

My friend Hemavata, the Buddha whom I have seen is truly one endowed with the eye of *Vijjā* which all the Buddhas should be endowed with. He is also truly one possessed of fifteenfold pure conduct resembling good legs used for walking up to Nibbana with. The Buddha whom I have seen is already devoid of the four *āsavas*. The Buddha whom I have seen is free from the possibility of appearing in a new existence.

Hemavata Deva then became free from doubt about the Buddha, thinking thus: "The Buddha whom Sātāgira has now seen is a

genuine Buddha, Perfectly Self-Enlightened (*Sammā-sambuddha*) and supreme in the three worlds. Even while still remaining in the sky, therefore, he recited this verse in order to praise the Buddha and delight Sātāgira Deva:

*Sampannam munino cittam;
kammunā vyappathena ca.
Vijjācaranā-sampannam;
dhammato nam pasamsasi.*

My friend Sātāgira, the mind of the Buddha whom you have seen is endowed with *Tādiguṇa*, He is endowed with purity of deed, purity of word and purity of thought. My friend Sātāgira, you have rightfully spoken in praise of the Buddha endowed with the three *Vijjās*, the eight *Vijjās* and the fifteen *Caranas*.

Thereupon Sātāgira Deva also, with the intention of gladdening Hemavata Deva once again, recited this verse meaning: "My friend Hemavata, what you have said is perfectly true. Now you, my friend, know the qualities of the Buddha full well and are greatly delighted:"

*Sampannam munino cittam;
kammunā vyappathena ca.
Vijjācaranā-sampannam;
dhammato anumodasi.*

My friend Hemavata, the mind of the Buddha whom I have seen is endowed with *Tādiguṇa*. He is endowed with purity of deed, purity of word and purity of thought. My friend Hemavata, you have rightfully rejoiced in the Buddha endowed, with the three *Vijjās*, the eight *Vijjās* and the fifteen *Caranas*.

And so saying and intending to urge Hemavata Deva to go along with him to the Buddha, Sātāgira Deva asked by this verse:

*Sampannam munino cittam;
kammunā vyappathena ca.
Vijjācaranā-sampannam;
handa passāma Gotamam.*

My friend Hemavata, the mind of the Buddha whom I have seen is endowed with *Tādiguṇa*. He is endowed with purity of deed, purity of word and purity of thought. Let us even now go and respectfully behold the Buddha who is endowed, with the three *Vijjās*, the eight *Vijjās* and the fifteen *Caranas*.

Thereupon Hemavata Deva as one who had acquired the power of great learning since his previous existence wished to speak in praise of the qualities of the Buddha which appealed to him and to invite Sātāgira to go along with him and behold the Buddha. Thus, he recited the following verses:

*Enījaṅgham kisaṃ vīraṃ;
appāhāraṃ alolupaṃ.
Muniṃ vanasmim jhāyantam;
ehi passāma Gotamaṃ.*

*Sīhaṃ v'ekacaraṃ nāgaṃ;
kāmesu anapekkhinam.
Upasaṅkamma pucchāma;
maccupāsa-ppamocanam.*

Come, Sātāgira, let us go. Let us behold the Buddha of Gotama lineage — whose calves are round and graceful like those of an antelope (*enī*) living in the upper reaches of the forest; whose limbs and other parts of the body, big and small, are appropriately long in five features, short in four, small in four, tall in six and round where they should be round; who is diligent and capable of resisting and fighting the dangers from within and without the body; who takes only one meal (a day) just to sustain his body; who has done away with excessive craving (*loluppa taṇhā*) with regard to food; who is in full possession of the four *Magga Nāṇas*, knowledge of the four Paths; and who usually remains absorbed in Jhāna in a secluded forest.

My friend Sātāgira, let us go to the presence of the Buddha, who like Kesara Lion King cannot be easily approached by

ordinary persons; who can forbear the vicissitudes of the world; who is fearless; who is the one and only (Buddha) appearing in a universe; who like Chaddanta Elephant King is endowed with great physical and intellectual power; and who is free from any desire and passion for all the material objects of sensual pleasures. Let us ask him about the Dhamma of Nibbana which will surely deliver us from the round of suffering on the three planes of existence, the snare of the King of Death.

In this way Hemavata urged Sātāgira Deva King and the retinue of one thousand Devayakkhas to go along with him and worship the Buddha and listen to the Sermons:

Lady Kālī became a Sotāpanna

It was the day on which the grand festival of month of Āsaḷha was being celebrated. At that time, like a divine damsel enjoying divine luxury, in the divine city of Tāvatisa which was adorned with ornaments all round, a lady by the name of Kālī residing in the town of Kuraraghara near Rājagaha City, having gone up to the upper terrace of her parents' mansion and having opened the lion-propped window, was just standing and letting herself to be aired to ease the pains of her impending labour.

(Lady Kālī hailed from Rājagaha City. On coming of age, she got married in Kuraraghara Town. When she was carrying the would-be Soṇakuṭikaṇṇa Thera in her womb, she came back to her parent's home for confinement. She went up to the terrace of the mansion, and while having an airing to alleviate her suffering from the coming childbirth, she overheard the attributes of the Buddha being spoken of by the two Devayakkhas).

Overhearing the conversation between the two Devayakkha generals from the beginning to the end relating to the attributes of the Buddha, Lady Kālī became attentive to them and thought thus: "The Buddhas are indeed thus endowed with marvellous and extraordinary qualities!" and so thinking she was overwhelmed with joy and delight. Even while standing at that very place in the state of joy,

and removing the hindrances by means of that joy, she practised Vipassanā Meditation and thereby realised the Fruition of *Sotāpatti* Lady Kālī, being the first *Sotāpanna* and Noble Female Disciple (*Ariyasāvika*) established amongst women was, as it were, the eldest sister of womankind. On that very night, she gave birth to a son (who later on become Soṇakuṭikaṇṇa Thera) and after staying on in her parents' house for as long as she liked, she returned to her Kuraraghara home.

Thus, without ever encountering and beholding the Buddha in the past and just by overhearing, she came to have absolute faith in the attributes of the Buddha and to be established in *Sotāpatti Phala* like one who effortlessly takes the meal already prepared and laid out for an individual. On this very account, when the Buddha was later sitting in the midst of the Saṅgha for holding a convocation to confer titles of pre-eminence to the female devotees (*upāsikās*), he declared: "Dear monks, Lady Kālī of Kuraraghara Town is the most noble and excellent of all my *Upāsikās* who have absolute faith in the Triple Gem just by overhearing!" and designated her foremost among those having faith by overhearing (*Amussava-pasāda*).

The two Deva Generals came to the presence of the Buddha

Sātāgira Deva an Hemavata Deva, accompanied by their one thousand Devayakkha followers, reached the Deer Park at Isipatana in Bārāṇasī City at that very midnight. And, approaching and making obeisance to the Buddha who had not changed his posture but who was still sitting cross-legged as he did at the time when he delivered the Sermon of *Dhammacakka*, they recited this verse to extol the Buddha and to request permission to question him:

*Akkhātāraṃ pavattāraṃ;
sabbadhammāna pāraguṃ.
Buddhaṃ verabhayātītaṃ;
mayam pucchāma Gotamaṃ.*

To the Buddha of Gotama lineage who preaches the Dhamma of the Four Noble Truths, both briefly and in detail; who is fully

endowed with the knowledge of all the Dhammas in six ways, namely, Higher Intellect (*Abhiññā*), Analysis (*Pariññā*), Abandonment (*Pahāna*), Meditation (*Bhāvanā*), Realisation of Nibbāna (*Sacchikiriya*), and Attainment of Jhanas (*Samāpatti*); who has awakened from the slumber of ignorance (*moha*); and who has freed himself from the five enmities such as taking life (*pānātipāta*), etc. May we have your permission to question you on what we do not know.

After thus asking for permission, Hemavata Deva, who was of greater power and wisdom of the two questioned on what were unknown to him, by reciting the following verse:

*Kismim loko samuppanno;
kismim kubbati santhavam.
Kissa loko upādāya;
kismim loko vihaññati.*

Glorious* Buddha, when what clearly come into existence, do the two worlds — *satta-loka* (the world of sentient beings) and *saṅkhāra-loka* (the world of conditioned things) — come into existence? In what do all beings — humans, Devas and Brahmās — intimately associate themselves with *Taṇhā-ditṭhi* (craving and wrong view) thinking 'I' and 'mine'. After what are *satta-loka* and *saṅkhāra-loka* so called? When what clearly appears do all beings — humans, Devas and Brahmās — become miserable?

Thereupon the Buddha, intending to answer the question put by Hemavata Deva on the strength of the six *ajjhātikāyatana*s, (internal organs of sense, namely, eye, ear, nose, tongue, body and mind,) and of the six *bāhirāyatana*s (external objects of sense, namely, form, sound, smell, taste, contact and idea formed in the mind), replied (by reciting this verse):

*Chasu loko samuppanno;
chasu kubbati santhavam.
Channam eva upādāya;
chasu loko vihaññati.*

Hemvata Deva, when the six *ajjhattikāyatana*s (internal organs) and the six *bāhirāyatana*s (external objects) evidently come into existence, the two worlds — *satta-loka* and *saṅkhāra-loka* — come into existence. (In terms of Absolute Reality, *Paramattha Dhamma*, *Satta-loka* meaning the aggregate of beings such as humans, Devas and Brahmas, is just a compound of these twelve *āyatana*s, bases, namely, the six internal — eye, ear, nose, tongue, body and mind, and the six external — form, sound, smell, taste, contact and idea formed in the mind. Without these twelve *āyatana*s can there be no such thing as a being whether human, Deva and Brahma. In terms of *Paramattha Dhamma*, *saṅkhāra-loka* meaning such things as form, land, gold, silver, paddy, etc. only consists of six external *āyatana*s. Without these six can there be no *saṅkhāra-loka* of things inanimate. Hence the Buddha's answer: "*Chasu loko samuppanno*," "When the six internal and six external *āyatana*s come into existence, do the two worlds — the world of sentient beings and the world of conditioned things inanimate — come into existence.")

Hemavata Deva, in the six internal and the six external *āyatana*s do all beings — humans, Devas and Brahmās — intimately associate themselves with craving and wrong view through the notion of "I" and "mine". (All beings — humans, Devas and Brahmās — who in close friendship with craving and wrong view take "I", "another", "man", "woman", "farm", "land", etc. to be "I" and "mine", are a composition of the same six internal and six external *āyatana*s in terms of *Paramattha Dhamma*. This is true. Taking the eye to be "I" and "mine", beings make friends with craving and wrong view; taking the ear to be "I" and "mine", they make friends with craving and wrong view; likewise they do with regard to the nose, the tongue, the body, the mind and also with regard to the form, the sound, the smell, the taste, the touch such as hardness or softness, heat or cold, etc. and the idea conceived in the mind. Hence the Buddha's answer; '*chasu kubbati santhavam*', "In the six internal and the six external *āyatana*s do all beings — humans, Devas and Brahmas — intimately associate themselves with craving and wrong view through the notion of 'I' and 'mine'")

Hemavata Deva, after the six internal and the six external *āyatanas* are *Satta-loka* and *Sankhara-loka* so called. (With reference to the aforesaid twelve *āyatanas*, the names such as ‘humans’, ‘Devas’, ‘Brahmās’, ‘beings’, (= *Satta-loka*) and the names such as ‘farm’, ‘land’, ‘rice’, ‘paddy’, etc., (= *Sankhāra-loka*) came into existence clearly. It is to be understood.)

Hemavata Deva, when the six internal and the six external *āyatanas* clearly appear (or, on account of these *āyatanas*) all beings — humans, Devas and Brahmās — become miserable. (According to the *Ādittapariyaya Sutta*, the Sermon on the Ways of Burning, the twelve bases are ablaze with the eleven fires of *rāga*, *dosa*, *moha*, etc. From the point of view of the *Paramattha Dhamma*, the *Satta-loka* — consisting of beings — humans, Devas and Brahmās — is also just these twelve *āyatanas*, six internal and six external. The *āyatanas* are also perpetually and severally ablaze with the eleven fires. Because there are *āyatanas*, there is burning; because there is burning, there is misery. If there were no *āyatanas*, there would have been no burning; if there were no burning, there would have been no misery. That is why the Buddha answered thus: “*Chasu loko vihaññati*”, “When the six internal and the six external *āyatanas* clearly appear (or on account of these *āyatanas*) all beings — humans, Devas and Brahmās — become miserable.”)

End of catechism on vatta (round of suffering)

Thereafter Hemavata Deva, being unable to remember clearly the answer given in brief by the Buddha (as *Chasu loko samuppanno* etc..) which centres around the twelve *āyatanas*, to the question put by him on the round of suffering, and being desirous of knowing the enumeration of the *āyatanas* as well as their opposites — as contained in the Buddha’s answer, recited the following verse in order to question on *vatta* and *vivatta* (round of suffering and cessation of the round of suffering, respectively):

*Katamaṃ taṃ upādānaṃ;
yattha loko vihaññati.*

*Niyyānam pucchito brūhi;
katham dukkhā pamuccati.*

Glorious Buddha, (if, according to the answer, ‘*Chasu loko vihaññati*’) beings — humans, Devas and Brahmās — become miserable from the existence of the six *āyatanas* (or, on account of the six *āyatanas*), what are these six, the cause of misery for beings? (By this is *Dukkha Sacca* (the Truth of Suffering) is directly asked: by asking *Dukkha Sacca*, *Samudaya Sacca* (the Truth of the Cause of Suffering) is also asked.

What is the factor that brings about release from *samsāra vaṭṭa* (the round of suffering)? In what manner (or, what extraordinary Dhamma,) can release from *samsāra vaṭṭa* be realised? May Venerable Buddha who has thus been asked about release from *samsāra vaṭṭa* favour us with the answer. (By the latter half of this verse is *Magga Sacca* (the Truth of the Path leading to the Cessation of Suffering) is directly asked; and by asking *Magga Sacca*, *Nirodha Sacca* (the Truth of the Cessation of Suffering = Nibbāna), is also asked as “one draws the whole bower by snatching one single creeper.”)

When Hemavata Deva asked the Four Noble Truths mentioning *Dukkha Sacca* and *Magga Sacca* explicitly and *Samudaya Sacca* and *Nirodha Sacca* implicitly, the Buddha delivered the following verse in order to answer in the way he was asked by Hemavata Deva:

*Pañca Kāmaguṇa loke;
manochatta paveditā.
Etha chandaṃ virājetvā;
evaṃ dukkhā pamuccati.*

Devotee Hemavata Deva, I the Buddha have clearly shown the five *kāmaguṇas* (sensual pleasures) of form, sound, smell, taste and contact with mind as the sixth in the world. (By the word ‘mind’ in the first half of this verse is *manāyatana* (the mind-organ) directly taught; and by teaching *manāyatana*, *dhammāyatana* (the mind-object) is also taught. By the five *kāmaguṇas* of form, sound, smell, taste and contact are the five

āyatanas (objects) directly taught, namely, form-object, sound-object, smell-object, taste-object and contact-object; and by teaching these five sense-objects their five recipients are also taught, namely eye, ear, nose, tongue and body. Therefore, by the first half of this verse, the six internals (*ajjhittikāyatanas*) and the six externals (*bāhirāyatanas*) — twelve in all — are taught; these *āyatanas* may be referred to as *upādānas*, graspings, which form the suffering of the *satta-loka*.

Devotee Hemavata Deva, craving and desire (*taṇhā-chanda*) for the aggregate of these twelve *āyatanas*, the round of suffering and the Truth of suffering, must be completely eliminated and destroyed. (For their elimination and destruction, they should first be distinguished either as aggregates, or as bases, or as elements, or briefly as mind and matter. They should be meditated on for Insight, *Vipassanā*, by putting them to the test of the three characteristics. Their elimination and destruction eventually comes by means of Insight which culminates in the Path of Arahantship). By eliminating and destroying them one becomes free from the round of suffering. (By the second half of the verse, the question on *vivatta* is answered, and the *Magga-sacca* is also shown. *Samudaya-sacca* and *Nirodha-sacca* are deemed as answered as they have been briefly stated as in the previous question in verse. In other words, by the first half of the verse is shown *Dukkha-sacca*; by the term *chanda-rāga* in the second half of the verse is shown *Samudaya-sacca*. From the word *virājetvā* is derived *virāga* which is Nibbāna, cessation of craving as well as the *Nirodha-sacca*. By the word “thus” (*evam*) is shown *Magga-sacca*, for it means the course of practice in the eightfold Path leading to freedom from the suffering of *samsāra*. In this way, the Four Truths are proclaimed by the Buddha in this verse.)

The Buddha thus showed the excellent Wayout (*Niyyāna*), which is the eightfold Path as a means of escape from *samsāra vatta*. And again as he desired to conclude his answer on the *Niyyāna Dhamma* in the “Natural language” recited the following verse:

*Etam lokassa niyyānam;
akkhātam vo yathātatham.
Etam vo aham akkhāmi;
evam dukkhā pamuccati.*

Devotee Hemavata Deva, I have truthfully delivered to you this means of the eightfold Path, which can bring about escape from the (conditioned) world of three elements, *tedhātuka* (*saṅkhāra*) *loka* such as *kāmadhātu*, the element of sensual pleasures, *rupadhātu*, the element of materiality, and *arupadhātu*, the element of immateriality. Since there can be escape from 'samsāra vatta dukkha' only by way of this eightfold Path and since there is no other way of escape (even though you might ask a thousand times) I will only say to you that this eightfold Path is the only excellent Dhamma for escape from *samsāra vatta*. (That is to say: I will never teach you otherwise). (Or,) since there can be emancipation from *samsāra vatta dukkha* only through the eightfold Path and since there is no other way of emancipation, I will only speak of the eightfold Path as the only excellent Dhamma for emancipation from *samsāra vatta* to enable you, who have already realised the lower Path and Fruition, to realise the higher ones. (That is to say: never will I teach you otherwise).

The Devayakkhas became established as Sotāpannas

In this manner, the Buddha concluded the Dhamma Sermon perfectly well that was building up, with *Arahattaphala* as its pinnacle. At the end of the Sermon, the two Devas, Sātāgira and Hemavata, became established in the *Sotāpatti-phala* along with their retinue of a thousand Devayakkhas. (That is to say, they all became *Sotāpanna Ariyas*, 'Noble Stream-enterers'.)

End of the catechism on *vatta* (round of suffering)
and *vivatta* (cessation of round of suffering)

Thereafter Hemavata Deva, being one who had by nature due respect and devotion for the Dhamma and being now established as a noble *Sotāpanna*, was not content with the Buddha's wonderful Dhamma which was perfect in letter and in spirit, and therefore desirous of knowing the two causes, namely, *Sekkhabhūmi Dhamma* (the cause of becoming lower Ariyas) and *Asekkhabhūmi Dhamma* (The cause of becoming Arahats), addressed the Buddha by reciting the following verse:

*Ko su'dha taratī oghaṃ;
ko'dha tarati aṇṇavaṃ.
Appatitthe anālambe;
ko gambhīre na sīdati.*

Glorious Buddha, who endowed with virtue of conduct in this world, is able to cross over the rough expanse of waters of the four floods? Who, endowed with virtue of conduct in this world, is able to cross over the wide and deep ocean of *samsāra*? Who can remain safe and sound without being drowned in the fathomless ocean of *samsāra* with nothing below to stand on and nothing above to hang on to? (*Sekkhabhūmi* was questioned by the first half of this verse and *Asekkhabhūmi* by the latter half.)

Thereupon the Buddha recited the following verse as he desired to answer on *Sekkhabhūmi* put in the first half of the questioning verse:

*Sabbadā sīlasampanno;
paññavā susamāhito.
Ajhattacintī satimā;
oghaṃ tarati duttaraṃ.*

Devotee Hemavata Deva, a monk, who is endowed with morality at all times (without breach of precepts but with care to observe them even at the risk of his life); who is also endowed with mundane and supramundane knowledge; who is also steadfast with *Upacāra Samādhi* (Neighbourhood Concentration) and

Appanā Samādhi (Attainment Concentration); who by means of *Vipassanā Ñāṇa* (Insight Wisdom) repeatedly meditates on the mental and physical aggregates known as *niyakajjhata* applying the three characteristics; who also possesses mindfulness (*sati*) which enables him to take up incessantly the threefold training (*Sikkhā*) (i.e., *Sīla*, *Samādhi* and *Paññā*); he who is — thus endowed with these threefold *Sikkhā* of *Sīla*, *Samādhi* and *Paññā* — is able to cross over the rough expanse of waters of the four floods, which is hard for ordinary persons to do so.

After the Buddha had thus given the answer on of *Sekkhabhūmi*, he now recited the following verse in order to give an answer on *Asekkhabhūmi*:

*Virato kāmassaññāya;
sabba-samyōjanātigo.
Nandībhava-parikkhīṇo;
so gambhīre na sīdati.*

Devotee Hemavata Deva, a monk who has accomplished complete abstinence from all the perceptions, accompanied by craving for material objects of sensual pleasures; who has also broken and discarded the long thong of the ten attachments by means of the four Paths; in whom the three types of craving and the three states of existence, all collectively called *nandī*, have completely dried up; who is the Arahāt: fully endowed with these qualities is one not drowned in the vast and fathomless ocean of *samsāra* with nothing below to stand on and nothing above to hang on to. (He has now reached with utmost ease the high land of *Sa-upadisesa* Nibbāna as his craving is exhausted and on the high land of *anupadisesa* Nibbāna on account of the cessation of existence. Thus his landing is of utmost ease and comfort, and he is one who is not drowned.

End of Catechism on *Sekkhabhūmi* and *Asekkhabhūmi*

The two Devayakkhas returned home after singing eulogics

Thereafter Hemavata Deva eyed his friend Sātāgira Deva as well as the retinue of the thousand Devayakkhas with delight and satisfaction, and sang the following five verses eulogizing the Buddha. Along with his friend Sātāgira Deva and the retinue of the thousand Devayakkhas, he made obeisance to the Buddha with due respect and devotion and returned home. The five verses of eulogy and veneration were:

- (1) *Gambhīrapaññaṃ nipuṇatthadassim;
akiñcanam kāmabhava asattam.
Tam passatha sabbadhi vippamuttam;
dibbe pathe kāmamānam mahesim.*

O honourable fellow Devas, behold with your own clear eyes the Buddha of Gotama family, who is endowed with analytical wisdom with regard to such deep things as *khandha*, etc., who thoroughly sees the significance of the questions presented by those of subtle intelligence; who is devoid of the minutest particle of the sevenfold evil of greed, hate, delusion, conceit, wrong view, bad conduct and defilement; who has no attachment for the twofold sensuality and threefold existence; who has full deliverance from the bonds of desire and passion for all sense-objects such as *khandha*, *āyatana*, etc., who is able to walk up and down on the divine road of the eight attainments; and who has sought noble qualities such as observance of the code of moral precepts.

- (2) *Anoma-nāmam nipuṇatthadassim;
paññādadam kāmālaye asattam.
Tam passatha sabbavidum sumedham;
ariye pathe kamamānam mahesim.*

O honourable fellow Devas, behold with your own clear eyes the Buddha of Gotama family, who has extraordinary epithets through undiminished attributes such as *Sammāsambuddha*, the Perfectly Self-Enlightened One, etc., who thoroughly sees the significance of

the questions presented by those of subtle intelligence; who disseminate extraordinary knowledge by giving instruction in a sweet and pleasant voice so that others may be moral and knowledgeable; who has no clinging, with passion and wrong view such as "I" and "mine", to the various sensual objects craved for through passion and wrong view; who analytically knows all; who is endowed with the knowledge of the Perfections that forms the foundation of Omniscience; who is able to walk up and down on the divine road of the eight attainments; and who has sought noble qualities such as observance of the Code of Moral Precepts (*Sīlakkhandha*).

(3) *Sudittham vata no ajja;
suppabhatam suhuttthitam
Yam addasāma Sambuddham;
oghatinṇam anāsavam.*

O honourable fellow Devas, as we have had the good fortune of beholding the Buddha with our eyes that culminated in the attainment of the Path and Fruition; the Buddha who has crossed over the rough waters of the fourfold flood and who has the fourfold influx (*āsava*) gone off. Our sight of the Buddha, our opportune beholding of his person, has happened today indeed! Such arrival of the dawn, such a day-break leaving behind all gloom and blemishes has taken place indeed! Getting up from deep slumber, being wide awake from a sleep without greed, hate and bewilderment, has now been occasioned indeed!

(4) *Ime dasasatā yakkhā;
iddhimanto yasassino.
Sabbe taṃ saraṇam yanti;
tvam no satthā anuttaro.*

Venerable Buddha of sun-bright glory, all these divine ogres who are endowed with supernatural powers derived from their past meritorious deeds; who possess plenty of excellent gains and retinue; whose number is one thousand, with their bodies infused with the spirit of the great supramundane refuge, approach together with

us to seek protection believing you to be a shelter. You are our supreme teacher beyond compare who helps and advises us giving instruction so that we are able to build the first exquisitely decorated palace of the Noble Ones.

(5) *Te mayam vicarissāma;
gāmā gamam nagā nagam.
Namassamānā Sambuddham
Dhammassa ca sudhammatam.*

Venerable Buddha of sun-bright glory, (from today onwards) those of us will move from one divine village to another, from one divine mountain to another, to proclaim like town-criers, exhorting people to walk the Path to Nibbāna and singing in praise of their respective glories of the three Gems; we shall proclaim making obeisance to the state of the Buddha with our clasped hands placed on our heads and our joyous devotion meant for the genuine Buddha, chief of the three worlds and full of immeasurable attributes and also to the state of the Dhamma, the good way out from the round of suffering, of the Teaching which is tenfold, its constituents being the [four] Paths, the [four] Fruitions, Nibbāna and the mass of Dhamma units.

Here ends the Story of Sātāgira Deva King and Hemavata Deva King (Hemavata Sutta).

CHAPTER ELEVEN

TEACHING THE PRACTICE OF MORAL PERFECTION (FROM NĀLAKA SUTTA)

(Every time a Buddha appears, there usually emerges a monk who cultivates the practice of moral perfection (*Moneyya*). At the time when our Infinite and Supreme Buddha of the three worlds appeared, the monk who asked the Buddha about the practice of *moneyya* and who cultivated it was Monk Nālaka (nephew of Hermit Kāladevila) as already mentioned in pages 47-48 above. The account of the young man Nālaka having become an ascetic monkhood even before the appearance of Buddha has been given there.)

The Buddha (as aforesaid) delivered the sermon of *Dhammacakka* on the full-moon day of Āsālha and made the eighteen crores of Brahmās along with the Venerable Koṇḍañña Thera enter upon the path of emancipation; and on the fifth waning moon of the said month he taught the five *Pañcavaggi* the *Anattalakkhaṇa Sutta* (the Discourse on the Doctrine of Non-self) and made them realise the Fruition of Arahantship. And on the seventh waning moon of the month of Āsālha, the Devas who had been in the audience listening to the sermon on *Dhammacakka* and who wished for the welfare of the Venerable Nālaka reported to him that the Buddha had already appeared and delivered the sermon on *Dhammacakka*, by saying: "Venerable Nālaka, the Buddha has already delivered the first sermon of *Dhammacakka* at Isipatana Migadāya! The Buddha has in fact visibly appeared among humans, Devas and Brahmās!"

Ever since he became a recluse thirty-five years ago, the Venerable Nālaka had been awaiting the appearance of the Buddha: he had even abandoned the hereditary practice of immersion in water, bearing in mind; "If there is too much of immersion in water, the ears will get damaged. If the ears are damaged, the words of the Dhamma cannot be heard, thereby depriving me of the Dhamma."

On hearing the news given by the Devas, he was delighted and said to himself: "The time has indeed arrived of what my uncle Kāladevila Hermit had advised me." Then, on the seventh waning moon of the month of Āsāḷha, he left Himavanta and proceeded to Isipatana Migadaya. On arrival there, he saw the Buddha sitting cross-legged on the eminent Buddha-seat, awaiting and expecting him: "Nālaka Hermit will arrive today. I will teach him the practice of Moneyya.", Nālaka was very much overwhelmed with faith and devotion; so he respectfully made obeisance to the Buddha and questioned him reciting two verses:-

*Aññatametam vacanam;
Asitassa yathatātham.
Tam tam Gotama pucchāmi;
Sabbadhammāna pāragum.*

*Anagāriyupetass;
bhikkhācariyam jigīsato.
Muni pabrūhi me puṭho;
moneyyam uttamam pādam.*

Exalted Buddha of Gotama lineage! I have personally found that the words spoken to me thirty-five years ago by (my uncle) Kāladevila Hermit are perfectly true (now that I can see the Buddha in person with my own eyes.) And so, (in order to learn and practise) please allow me to question you, as Buddha, who has crossed to the other side and is accomplished in all the Dhammas in six ways.¹

¹ Six ways: 1. *Abhiññā* : Knowing with penetrative insight
 2. *Pariññā* : Knowing with full comprehension
 3. *Pahāna* : Abandonment
 4. *Bhāvanā* : Development
 5. *Sacchikiriya* : Realization
 6. *Samāpatti* : Attainment (*Aṅguttara Commentary* vol II)

Venerable Buddha. Great Sage (*Mahāmuni*), being many times superior in attributes to the five Sages² (Munis)! please be kind enough to teach the noble Path leading to the realisation of the four *Magga Nāṇas* by the recluse who has renounced worldly life and maintains himself on alms-food.

Thereupon, the Buddha taught the Venerable Nālaka the practice of *Moneyya* in detail by means of twenty three verses beginning with '*Moneyyam te upanissam!*'

(Here, *Moneyya* means the four *Magga Nāṇas*. Especially, *Arahattamogganāṇa* is called *Moneyya*. So, it should be noted carefully that the noble and genuine practice leading to the realisation of the four *Magga Nāṇas* is called *Moneyya Paṭipadā*.)

The twenty three verses of *Moneyya Paṭipadā* thus taught are given below in Pali verses and Myanma paraphrase.

- (1) *Moneyyam te upaññissam;*
dukkaram durabhisambhavam.
Handa te nam pavakkhāmi;
santhambhassu dalho bhava.

My dear son Nālaka! I, the Buddha, will teach and make you understand clearly the *Moneyya Paṭipadā* which is not only difficult to put into practice even with great effort but also difficult of plunging into it. (What is meant is this: Nālaka, my dear son! The *Moneyya patipada* questioned by you is the kind of practice which is difficult of practising and of being accomplished since it has to

² Six kinds of Sages. (*Muni*)

1. *Agāramuni* - Lay people having faith in the teaching of the Buddha.
2. *Anāgāramuni* - Monks.
3. *Sekhamuni* - Seven kinds of noble disciples who have realised one of the stages of the four Supermundane Paths (*Magga*) and the three lower Fruitions (*Phala*)
4. *Asekhamuni* - Arahats.
5. *Paccekamuni* - Private Buddhas
6. *Munimuni* - Buddhas

See also Anudīpanī of this Volume.

be practised without any arising of *kilesa* in one's mind and with steadfast zeal starting from the time when one is still an ordinary worldling (*puthujjana*).

My dear son Nālaka (get ready!) I, the Buddha, will teach you the *Moneyya Paṭipadā* in detail. (You, my son, have merit (*kusala*) already accumulated.) So you, my son, exert and practise with steadfastness and unrelenting zeal keeping yourself firm by means of diligence (*virīya*) to do what is difficult of doing.

(2) *Sammanābhāgaṃ kubbetha;*
gāme akkutthavanditaṃ
Manopadosaṃ rakkheyya;
santo anuṇṇato care.

My dear son Nālaka, you should endeavour to treat (all people) in towns, villages and rural areas equanimously with no disliking (hatred) and with no love whether they hurt you by abusing in anger or whether they make obeisance to you with due respect and devotion. One who is virtuous should guard against bearing ill-will (because of being hurt and abused). You should endeavour not to become conceited in the least because of being treated with due respect and devotion. (What is meant is this:— You should check your anger when the people of towns, villages and rural areas offend and abuse you. You should not become elated with pride even when a king bows before you respectfully. In this manner, you should treat them all evenly without disliking and without love whether they abuse you or treat you with respect.)

(With this verse, the Buddha taught for abandonment of *kilesa* which arise in relation to towns and villages.)

(3) *Uccāvacā niccharanti;*
dāye aggisikhūpama.
Nāriyo munim palobhenti;
tā su tam ma palobhayum.

My dear son Nālaka, in the forest also, various objects of sense burning like flames are apt to appear. (Or when a forest fire, breads

out flames come up in varied forms, such as flames with and without smoke, flames of blue, yellow and red colours, big or small etc., likewise, there are in a forest sense objects, some fearful, some pleasant, some detestable and some perplexing, such as humans, ogres, lions, leopards, tigers, various kinds of birds, various sounds or noises produced by them, fruits, flowers and buds. (Of these various kinds of sense-objects which appear) women who have come for merry-making in the parks and forests, women collecting fire-wood, plucking flowers, plucking vegetables and gathering fruits are likely to allure the solitary monk with smiles, taunts, tears and garments in disorder. Do not let such women tempt you, my son. (What is meant is this endeavour to conduct yourself so that such women cannot entice you.)

(With this verse, the Buddha taught for abandonment of *kilesa* which arise in relation to forest:)

(4) *Virato methunā dhammā;*
hitvā kāme paropare.
Aviruddho asāratto;
pānesu tasathāvare.

(5) *Yathā ahaṃ tathā ete;*
yathā ete tathā aham.
Attānaṃ upamaṃ katvā;
na haneyya na ghātaye.

My dear son Nālaka, besides discarding all kinds of sensual objects (*kama ārāmanammas*) good or bad; you dear, son, should also be one who avoids and stays away from sexual intercourse. You should not in the least entertain ill-will towards those (belonging to another faction) and you should not in the least have liking and attachment to those (belonging to your own faction); and placing yourself as an example (having fellow-feeling) thus: "Like myself, these beings desire to live long, not to die; they desire happiness, not suffering. Like them, I also desire to live long, not to die, desire happiness, not suffering, you should not yourself kill

or hurt, *Puthujjanas*, *Sotāpannas*, *Sakadāgāmis* and *Anāgāmis* who are not yet free from *taṅhā* (*tasa sattas*³) and *Arahattas* who are already free from *Taṅhā Lobha* (*thāvara sattas*⁴). Neither should you employ others to kill or hurt.

(In these verses the Buddha taught (moral practice of restraint (*Indriyasamvarasīla*) by means of the phrase: “*hitvā kāme paropare*, discarding all kinds of sensual objects good or bad. “The Buddha taught the practice of fundamental precepts (*Pātimokkhāsamvarasīla*) laid down for monks, by means of the remaining words beginning with abstinence from sexual intercourse and abstinence from taking life.)

(6) *Hitvā icchañca lobhañca:*
yattha satto puthujjano,
Cakkhumā paṭipajjeyya;
tareyya narakaṃ imam.

My dear son•Nālaka, the worldly remain attached to the four requisites of robe, alms-food, lodging and medicine which are objects of sensual pleasure for the ascetics. You, dear son, should abandon the desire (*icchā*) for the four requisites of robe, alms-food, lodging and medicine, objects of sensual pleasure for ascetics before they are obtained; if they are already acquired you should do away with greed (*lobha*) which hinders the wish to give them away in charity. Being one possessing the eye of wisdom, you should endeavour to cultivate the noble *Moneyya Paṭipadā* which has already been taught, is being taught and is to be taught. If you thus endeavour to practise, you can overcome the craving for the four requisites, which leads to wrong livelihood (*micchajīva*) called naraka abyss because of difficulty in filling it.

³ *Tasā sattas* - Frightened beings.

⁴ *Thāvarā sattas* - Unfrightened beings (Arahats)

See Vol.1 Pat 1 p.330

[With this verse, the Buddha taught the moral practice of living a life of purity (*'Ajīvapārisuddhisīlā'*) with special reference to the removal of attachment to and craving for the four requisites.]

(7) *Ūnūdarō mitāhāro;*
appicchassa alolūpo.
Sadā icchāya nicchāto;
aniccho hoti nibbuto.

My dear son Nālaka, an ascetic desirous of cultivating the *Moneyya Patipadā* should have a lean stomach (by eating four or five morsels less of the alms-food legitimately received; (*dhammiyaladdha*). (It is not enough by merely eating four or five morsels less); but you should also be one who eats the food only after due reflection on the advantages and disadvantages of the food eaten (*Paccavekkhanā*). (Still it is not enough yet) You should also be one who is endowed with the four kinds of contentment which is desiring little or nothing, (*appiccha*) namely, (1) having little or no greed concerning the four requisites (*paccaya appiccha*); (2) having little or no desire to let others know that you are practising the noble (*dhutaṅga appiccha*); (3) having little or no desire to let others know that you possess wide knowledge and learning of the Scriptures (*pariyatti appiccha*); (4) having little or no desire to let others know that you have realised the extraordinary Dhamma of *Maggaphala* (*adhigama appiccha*). (still it is not enough) By means of *Arahattamagga* you should strive for the total removal of self indulgence (*tanhā*). When you have become one who is thus free from greed and craving (*loluppa tanhā*) you will become one with no desire and excessive craving (*icchā lobhatanhā*) for the four requisites unlike one who is perpetually afflicted with extreme hunger and you are then devoid of hunger (*kilesa*). With no such affliction you emerge as an individual in whom all the heat of *kilesa* has been extinguished.

{With this verse the Buddha taught the precept regarding dependence on requisites *Paccayasannissita Sīla* (OR, (precept regarding possession of requisites *Paccaya-paribhoga Sīla*) beginning with

knowledge of moderation regarding food (*Bhojane mattannuta*.)}

(8) *Sa piṇḍacāraṃ caritvā;*
vanatamabhihāraye.
Upatthito rukkhamūlasmim;
āsanūpagato Muni.

(9) *Sa Jhānapasuto dīro;*
ante ramhito siya.
Jhāyetha rukhamūlasmim;
attānamabhito sayam.

My dear son Nālaka, the monk who practises the *Moneyya Paṭipadā* should go only to his place in the forest after going round for alms and after eating his meal), (without staying long to talk to the people, etc.) The monk who practises *Moneyya Paṭipadā* should remain sitting at the foot of a tree or in his own place (on reaching the forest).

[Here, by means of the words: “After going round for alms-food”, *Piṇḍapātā dhutaṅga* is indicated. The monk who practises *Ukkatṭhapīṇḍapātādhutaṅga* has also to practise *Sapadānucārika Dhutaṅga*, *Ekasanika Dhutaṅga*, *Pattapindika Dhutaṅga*, *Khalupacchābhattika Dhutaṅga*, *Ticīvarika Dhutaṅga* and *Pamsukūlika Dhutaṅga* and so the six *Dhutaṅgas* are also being indicated thereby.

(By means of the words: “should go only to his place in the forest”, *Arannikaṅga Dhutaṅga* is indicated. By means of the words: “Should remain sitting at the foot of a tree or in his own place”, *Rukhamūlika Dhutaṅga* and *Nesajjika Dhutaṅga* are indicated. Since these ten *Dhutaṅgas* are taught in regular order, the three *Dhutaṅgas* namely *Abbhokasika Dhutaṅga*, *Yathasanthātika Dhutaṅga* and *Susāna Dhutaṅga*, are also being appropriately indicated. This being so, the Buddha taught Nālaka Thera the thirteen *Dhutaṅgas*⁵ by means of this verse.)

My dear son Nālaka, the ascetic who is engaged in the thirteen

⁵For thirteen *Dhutaṅgas* see Vol. I, Pt II p.52

Dhutāṅgas and practises the noble *Moneyya Paṭipadā* strives hard to realise the mundane jhana not yet realised and to exercise control, with five-fold masteries (*vasibhāvas*) over mundane jhanas that he has already acquired. Attaining thereby Absorption Concentration (*Appanā Samādhi*) he should take delight in the quietude of the forest away from human noise. (It will not yet do by merely cultivating the mundane Jhāna only.) He should dwell at the foot of a tree in the forest also delighting himself with absorption in the Supramundane Jhāna associated with *Sotapāṭṭi Magga*, etc.)

(By means of this verse, the Buddha taught the joy of living in the forest dwelling by strenuously cultivating mundane and Supramundane Jhānas as well as *Arahattaphala*.)

The Venerable Nālaka, on hearing these discourses became exceedingly enthusiastic to enter the forest and practise the *Paṭipadā* even without taking food. It is not however possible to devote oneself to the practice of the Dhamma without taking food. True, he who practises the Dhamma without taking food cannot live long. In fact, one should search for food without causing *kilesa* to develop. Thus searching for food without developing *kilesa* is a proper act in the Sāsana. So, being desirous of preaching the Venerable Nālaka the practice of going round for alms-food and with a view to assure him thus: "In the days to follow, you can enter towns and villages and go round for alms; but you should not let *kilesa* develop", the Buddha recited the following six verses which could finally enable him to realise *Arahattaphala*.

- (10) *Tato ratyāvivasāne;*
gāmantamabhihāraye.
Avhānam nābhinandeyya;
abhihārañca gāmato.

My dear son Nālaka, when the practice of *Moneyya Patipada* (by going only to his place in the forest after collecting food) is over, in the days that follow too, the ascetic should proceed to the village for collecting alms-food. After night time has passed and day

time sets in, prior to going on alms-round, he should attend to duties such as those to be performed in his dwelling place or concerning the pagoda precincts (*cetiyaṅgaṇa vatta*), etc., and observing physical (*kaya*) and mental (*citta*) aloofness (*viveka*)⁶ should cultivate meditation on the way to and back from the village of his alms-round).

On arrival in the village, you should not delight in and accept the meal offered by invitation: "Venerable sir! Kindly come and have alms-food in our house." (i.e., the alms-food received while thinking and doubting: "Will this house offer or not offer alms-food to me? Will good food or bad food be offered?" (If in case the donors offer alms-food by snatching the alms-bowl and filling it to the full, you may take such alms-food to sustain your practice of the Dhamma. It will not effect the practice of *Dhutaṅga*. But you should not enter the village with the expectation of receiving such alms-food.)

[The alms-food with a variety of dishes brought by donors and offered to the *Moneyya* ascetic without inviting him to their houses after he enters the village and even before he goes round for alms from house to house is called *Abhihara* food. Not a single particle of such alms-food should be accepted (even though it is offered with many hundreds of dishes). (What is meant is that the alms-food should be obtained only by going round from house to house.)]

(11) *Na Munī gāmaṃāgama;*
kulesu sahasā care.
ghāsesanaṃ chinnakatho;
na vācaṃ payutaṃ bhane.

My dear son Nālaka, when the ascetic practising the *Moneyya Patipadā* has entered the village, he should not mix with the male and female donors who are not compatible with the *Sāsana* in weal or woe. He should behave like a dumb person and should not give hints speaking indirectly with signs and tricks in order to have alms-food.

⁶ Three kinds of *viveka*, see Vol I. Pt II p 89, fn 3.

- (12) *Alattham yad'idam sādhu;*
nālattham kusalam iti.
Ubhayen'eva so tādi;
rukham vupanivattati.

My dear son Nālaka, when the ascetic practising the *Moneyya Paṭipadā* enters the village and goes round for alms, he should consider that "It is good" if he receives even a small quantity of food and that "it is not bad" if no food is received: he should not be affected by receiving or not receiving alms. Being possessed of *Tādi Guṇa* (quality of being like the earth, namely, endurance or forbearance; quality of being like a mountain, namely, steadiness or fortitude) he should depart from the donor's house (with equanimity and entertaining neither hatred nor love for not receiving or for receiving alms, in the same way as a man looking for fruit approaches a tree and departs from it without liking or disliking for getting or not getting fruit.)

- (13) *Sa pattapāni vicaranto;*
amūgo mūgasammato.
appam dānam na hīleyya;
dātāram nāvajāniyā.

My dear son Nālaka, the said *Moneyya* ascetic going round for alms, hugging the alms-bowl should behave in such a way that the people will think he is dumb although he is not (What is meant is that he should not make random talk). When only a little is given in charity, it should not be despised; and the donor should not be (condemned) for giving merely a little.

- (14) *Uccā vacā hi paṭipadā;*
Samanena pakāsītā.
na pāram diguṇam yanti;
nāyidam ekaguṇam mutam.

My dear son Nālaka, when the *Moneyya* ascetic becomes fully accomplished in the mode of conduct in receiving alms as already

stated he should not be content with this much but he should endeavour and become accomplished in the practice of the *Paṭipadā* which is exceedingly noble. (True! The *Sāsana* has as its essence the practice of *Paṭipadā*. What is meant is: The practice of *Paṭipadā* is the essence of the *Sāsana*. Only when *Paṭipadā* is practised, the essence of the *Sāsana* will be attained.) The Buddha has taught the said noble practice leading to *Magga* in two ways, superior and inferior.

(To elucidate: The period from the moment the ascetic Dhamma is first developed and practised up to the moment the five hindrances *nīvaranas* are moved is called *Paṭipadā Khetta*, the domain of *Paṭipadā*. If in this period the five *nīvaranas* are removed with ease and without trouble, it is called *Sukhāpaṭipadā*. If the *nīvaranas* have to be removed after practising strenuously and with difficulty, it is called *Dukkhāpaṭipadā*. The period from the moment the five *Nīvaranas*, have been removed to the moment *Magga Ñāṇa* is realised is called *Abhiññākhetta*, the domain of *Abhiññā* (*Vipassanā Ñāṇa Pañña*). The *Vipassanā-Ñāṇas* which realise *Magga Ñāṇa* quickly after the five *Nīvaranas* have been removed are called *Khippābhiññā*. If *Magga Ñāṇa* is realised rather tardily the said *Vipassanā Ñāṇas* are called *Dandhābhiññā*.

(1) When some individuals practise the ascetic Dhamma, they realise *Magga ñāṇa* quickly after having removed the five *nīvaranas* without trouble and with ease; the *Paṭipadā* of such individuals is called *Sukhapaṭipadākhippabhiññā*. (The Buddha taught that this kind of *Paṭipadā* is the superior type.) (2) Some, however, realise *Magga Ñāṇa* tardily after having removed the five *nīvaranas* with ease; the *Paṭipadā* of such individuals is called *Sukhapaṭipadādandhabhiññā*. (3) Some realise *Magga Ñāṇa* quickly after having been able to remove the five *Nīvaranas* by practising strenuously and with difficulty; their *Paṭipadā* is called *Dukkhāpaṭipadākhippabhiññā*. (4) Some realize *Magga Ñāṇa* tardily after removing the *nīvaranas* by practising strenuously and with difficulty; their *Paṭipadā* is called *Dukkhāpaṭipadādandhabhiññā*. (The Buddha

preached that these three kinds of *Paṭipadā* numbered 2,3,4 are the inferior types.)

My dear son Nālaka, in reaching the other Shore which is Nibbāna by means of these two superior and inferior types of *Paṭipadā*, it is not that Nibbāna is achieved twice through single *Magga Ñāṇa*. (Just by realising *Magga Ñāṇa* once, the *kilesa* which it should eradicate is completely removed; and therefore that *kilesa* will not again occur in the continuum of the Aggregates *Khanda santāna*, hence the Buddha's teaching: "It is not that Nibbāna is achieved twice through single *Magga Ñāṇa*). Nor Nibbāna is the kind of Dhamma which can be completely realised only once (by means of single *Magga Ñāṇa*). (All the *kilesas* cannot be totally removed by means of single *Magga Ñāṇa*: they can be done so separately and respectively only by means of the four *Magga Ñāṇas* each annihilating its share of *Kilesa* leaving nothing unannihilated. Hence the Buddha means to say "Nibbāna together with the realization of *Arahattaphala* cannot be attained once and for all by means of one single stroke of *Magga Ñāṇa*.) This can be accomplished only by means of four-fold *Magga Ñāṇa*.

(15) *Yassa ca visatā na'tthi;*
chinnasotussa bhikkhuno.
Kiccākiccappahīnassa;
pariḷāho na vijjati.

My dear son Nālaka, a certain *Moneyya* ascetic [who has practised the *Paṭipadā*, which is appropriate for him out of the two types already stated, till the attainment of Arahantship, is free from one hundred and eight kinds of expansive, wide ranging *tanhā* (having completely removed them by means of the *Arahatta Magga*). In the mind continuum of the *Moneyya* ascetic who has thus completely cut off the current of *kilesa* (through *Arahatta Magga*) and who has also done away with all acts of merit and demerit, there is not the slightest heat generated by *rāga* and by *dosa*.

(By this verse, the benefit of the *Paṭipadā* is indicated.)

On hearing these verses, the Venerable Nālaka thought thus: “If the *Moneyya Paṭipadā* is only this much, it is quite easy and not difficult. I might perhaps be able to fulfill it without difficulty, without discomfort but with ease. Therefore, the Buddha, who desirous of letting the Venerable Nālaka know thus: “My dear son Nālaka, the *Moneyya* practice is not as easy as you have thought. It is a practice which is really difficult.”, recited this verse.

(16) *Moneyyam te upannissam;*
Khuradhārupamo tave.
Jivhāya tālu māhacca;
udare saññāto siyā.

My dear son Nālaka, I will let you know more about the *Moneyya Paṭipadā*. The ascetic practising the *Moneyya Paṭipadā* should be one comparable to the blade of a razor. (The meaning is: As a person licking the honey smeared on the blade of a razor has to be careful and guard himself against the risk of his tongue getting cut, the *Moneyya Paṭipadā* ascetic who makes use of the four requisites righteously acquired by him should guard his mind against the danger of it being defiled by *kilesa*. True! It is difficult to acquire the four requisites by pure means. Having acquired them, it is also difficult to make use of them in a blameless manner. So, the Buddha taught only *Paccaya-sammissita Sīla* repeatedly.

My dear son Nālaka, the ascetic practising the *Moneyya Paṭipadā* should restrain his stomach by pressing the tongue against the palate (i.e, by making a clicking sound with the tongue), doing away with the desire for taste (*rasatanhā*) and not using the four requisites obtained by wrongful mode of livelihood (*micchājīva*). (It means to say that if alms-food to be acquired righteously *dhammiyaladda* is not available for the stomach, he should forbear by avoiding *rasatanhā* and by grinding his teeth making a clicking sound with the tongue. By no means should he make use of requisites obtained wrongfully.)

- (17) *Ālinacitto ca siyā;*
Na cāpi bahu cintaye.
Nirāmagandho asito;
Brahmacariyaparāyato.

My dear son Nālaka, the ascetic practising the *Moneyya Paṭipadā* should be one who is diligent (engaging himself incessantly in deeds of merit. He should not trouble the mind with diverse problems relating to friends and relatives and towns and villages. Without the foul odour of *kilesa* and without being attached to various existences through craving and wrong view, he should be one who leans and rely on the noble *Paṭipadā* which is the three *sikkhas*⁷ (training in morality, mentality and wisdom) taught by the Buddha.

- (18) *Ekāsanassa sikkheya;*
Samaṇūpasanassa ca.
Ekattaṃ monamakkhātam;
Ēko ce abhiraṃsasi.
Atha bhāhisi dasa disa.

My dear son Nālaka, the monk practising the *Moneyya Paṭipadā* should endeavour and practise to stay quietly in solitude without any companion and to contemplate (repeatedly and strenuously) the thirty eight objects for meditation (*kammaṭṭhānā arammaṇā*⁸) of the ascetics. [(Here, the Buddha taught the physical seclusion by staying alone, (*kāyaviveka*) and the detachment of the mind by contemplating the meditation objects (*cittaviveka*)]. Thus I, the Buddha, teach that staying alone by maintaining *kāyaviveka* and *cittaviveka* is the *Moneyya Paṭipadā*. My dear son Nālaka, if you can take delight in staying alone without any companion maintaining *kāyaviveka* and *cittaviveka*, you will become renowned in all the ten directions.

⁷ Three sikkhās: see vol 1. Pt II, p 35, fn 1.

⁸ The subjects of meditation are given as 40 in the Piṭaka, namely; *Kasiṇa* 10, *Asubha* 10, *Anussadi* 10, *Brahmavihāra* 4, *Arūpayatona* 4, *Ahārepaṭikūlasañña* 1, *Catudhātuvavatthāna* 1.

- (19) *Sutvā dhīrāna nighosam;*
Jhāyiṇam kamacāginam.
Tato hirīna saddhañca;
bhiyyo kubbatha māmako.

My dear son Nālaka, if and when you hear the cheers and praises of the wise and noble people who have done away with material objects of sensual pleasure (*vatthu kāmas*) and defilements of sensual pleasure (*kilesa kāma*) by repeated contemplation of objects (*arammanupanijjhāna*) and close observation of their characteristics (*Lakkha-ṇupanijjhāna*), you, dear son, should not be distracted by those cheers and praises but should more strenuously than before develop moral sense of shame (*hirī*) and should also have absolute faith (*saddhā*) in this *Moneyya Paṭipadā* as the noble practice for complete freedom from *samsāra* and develop the practice of final emancipation (*niyyānika*). If you do so, you will become a genuine son of mine, the Buddha's.

- (20) *Taṃ nadīhi vijānātha;*
sobbhesu padaresu ca,
Sanatā yanti kusobbhā;
tuṅhī yantimahodadhī.

My dear son Nālaka, you should know that the subject matter of the exhortation (namely, "You should not be distracted by the cheers of the wise but you should develop more and more *hirī* and *saddhā* in greater momentum"), as already taught by me, must be understood by the examples of large rivers and by small creeks and streams. The waters in small creeks and streams flow away noisily. The waters in such large rivers as Gaṅgā, however flow on silently without making any noise. (What is meant is that: One who is not a genuine son of mine, the Buddha's, like small creeks and streams is agitated and excited: "I am one who practises the *Moneyya Paṭipadā*". One who is a genuine son of mine, the Buddha's, however, cultivates these two Dhammas of *hirī* and *saddhā* and like large rivers remains silent, humble in mind.

- (21) *Yadūnakam tam saṇati;*
Yaṃ pūram santameva tam;
Addhakumbhūpamo bālo;
Rahado pūrova paṇḍito.

My dear son Nālaka, (What I, the Buddha, should like to give one more example and point out in another way is:) A jar which is not full with water and deficient makes noise with the water splashing from side to side. That which is full with water is quiet without making noise. A foolish person is like the jar making noise with half-filled water. A wise man is like a large jar full of water.

Here, there is the likelihood of the question being raised thus: "If a foolish person is not quiet and makes noise like a jar not full with water and if a wise man does not make noise and is quiet like a large jar full of water, why is it that the Buddha talks much in his endeavour to teach the Dhamma?" and so the Buddha delivers these last two verses. -

- (22) *Yaṃ samaṇo bahum bhāṣati;*
upetaṃ atthasañhitam.
jānaṃ so dhammaṃ deseti;
jānaṃ so bahu bhāṣati.
- (23) *Yo ca jānaṃ sanyatatto;*
jānaṃ na bahu bhāṣati.
sa munī monam arahati;
sa muni monumajjhagā.

My dear son Nālaka! I, the Buddha, a noble ascetic as I am, speak mostly words which are full of sense and meaning and beneficial. (It is not that these words are spoken with a fickle mind which is distracted (*uddhacca*); In fact, I, the Buddha, as a noble ascetic discerning through knowledge and wisdom what is profitable and what is not teach only the (profitable) Dhamma. (Even though the Dhamma is sometime taught all day long, it is not purposely done so just to pass the time.) In teaching the Dhamma, it is done only by knowing distinctly thus: "This Dhamma is for the benefit

and welfare of this person. That Dhamma is for the benefit and welfare of that person.” (What is meant is: It is not that the Buddha utters unsubstantial words just because he is by nature talkative.)

My dear son Nālaka, the ascetic practising the *Moneyya Paṭipadā* is deserving of the practice only if, understanding the Dhamma analytically discerned and taught by me (by means of knowledge and wisdom capable of breaking up the *kilesa* (*Nibbedhābhagiya Ñāṇa Paññā*)) and taking care to keep it well guarded, he does not talk too much (speaking words which he knows cannot be of benefit to beings). (It is not merely that he deserves). In fact, the Moneyya ascetic can surely realise *Arahatta Magga Nāṇa*.

In this manner, the Buddha concluded the delivery of the noble *Dhamma* concerning the *Moneyya Paṭipadā* which has *Arahatta Phala* as its ultimate achievement.

The three instances of the Venerable Nālaka having little desire

Upon hearing thus the Buddha's discourses on *Moneyya Paṭipadā* which has *Arahatta Phala* as the ultimate achievement, the Venerable Nalaka Thera became one who had little desire to engage in three matters: (1) Seeing the Buddha; (2) Hearing the Dhamma; and (3) Asking questions concerning the *Moneyya Paṭipadā* To elaborate:

(1) At the end of his hearing of the Dhamma concerning the *Moneyya Paṭipadā*, the Venerable Nālaka Thera was very much pleased and delighted and, after making obeisance to the Buddha to his heart's content, he entered the forest. After entering the forest, such a wish as: “It will be good if I can once again see the Buddha!” did not occur in his mind continuum even once. This is the instance of the Venerable Nālaka having little desire to see the Buddha.

(2) In the same way, such a wish as: “It will be good if I can once again listen to the Dhamma!” did not occur in the mind continuum of the Venerable Nālaka Thera even once. This is the

instance of the Venerable Nālaka having little desire to hear the Dhamma.

(3) Likewise, such a wish as, “It will be good if I can once again address and question the Buddha on the *Moneyya Paṭipadā!*” did not occur in the mind continuum of the Venerable Nālaka Thera even once more. This is the instance of the Venerable Nālaka having little desire to question on the *Moneyya Paṭipadā*. Being the one and only individual and disciple of distinction (*Puggalavisesa* and *Sāvakaṭṭhā*) who emerges with the appearance of each Buddha, he was contented and his wish was fulfilled even with seeing the Buddha just once, with hearing the Dhamma also only once and with asking about the *Moneyya Paṭipadā* also only once; and so he had no more wish to see the Buddha, to listen to the Dhamma and to ask questions again. It is not for want of faith that he had no more wish to see the Buddha, to listen to the Dhamma and to ask questions.

The Venerable Nālaka becoming an Arahatta

In this manner, the Venerable Nālaka Thera, being endowed with the three instances of having little desire, entered the forest at the foot of the mountain and stayed in one grove only for one day not remaining there for two days; stayed at the foot of a tree also only for one day, not for two days, and went round for alms in village only for one day, not repeating the round the next day. In this way, he wandered about from one forest to another forest, from the foot of one tree to the foot of another tree and from one village to another village and practised the *Moneyya Paṭipadā* suitable and appropriate for him; and before long he attained the *Arahatta Phala*.

The three kinds of individuals practising *Moneyya Paṭipadā* (*Moneyya Puggalas*) and the Venerable Nālaka Thera’s *Parinibbāna*.

There are three kinds of individuals practising the *Moneyya Paṭipadā*, namely: — (1) *Ukkatṭhapūggala* practising the *Paṭipadā*

with the greatest effort; (2) *Majjhimapuggala* practising it with medium effort and (3) *Mudumpuggala* practising it with only little effort.

Of the said three kinds, (1) *Ukkatthapūggala* practising the *Paṭipadā* with the greatest effort lives only for seven months; (2) *Majjhimapuggala* practising it with medium effort lives only for seven years and (3) *Mudumpuggala* practising with only little effort lives only for sixteen years.

Of the said three kinds of *Moneyyapuggalas*, this Venerable Nalaka was an *Ukkatthapūggala* who practised the *Paṭipadā* with the greatest effort. And so, reflecting and knowing that he would remain alive only for seven months and that his *Āyusañkhāra* (continuum of life vitality, *jīvitindriya*) would come to an end, he took bath to make the body clean, And then, wearing the lower robe correctly and neatly and girdling it with the waist-belt and then putting on the upper robe together with the big robe he faced in the direction of Rājagaha where the Buddha was dwelling and made obeisance to the Buddha in the five-fold posture of worship; the two hands, the two knees and the forehead touching the ground. And then raising the joined hands in adoration, standing erect and leaning against the mountain by the name of Hingulaka, he attained *Parinibbāna* -- which was the cessation and the end of existence.

Construction of a shrine (Cetiya) over the Relics

Thereupon the Buddha, knowing the Venerable Nālaka Thera's attainment of *parinibbāna*, proceeded to the said place in a company of bhikkhus and had the remains cremated under his personal supervision. And then, after supervising the collection of the relics and the construction of a shrine over them, the Buddha returned to Rājagaha City.

End of teaching the *Moneyya Paṭipadā*.

CHAPTER TWELVE

YASA, SON OF A RICH MERCHANT, BECOMING A BHIKKHU

While the Buddha was taking up his residence at Isipatana Deer Park near Bārānasī for his *vassa*-observance after his delivery of the *Dhammacakkapavattana* and *Anattalakkhaṇa Suttas* to the *Pañcavaggī* monks and the *Nalaka Sutta* to the Venerable Nalaka Thera and had thereby brought about their emancipation, there lived one Yasa of high birth, son of Sujāta of Sena Nigama (the giver of the ghana milk food to the Buddha) and the wife of a rich merchant of Bārānasī, besides being gentle and tender in deed, speech and thought, he possessed a large amount of wealth and a great number of followers.

The rich merchant's son Yasa owned three mansions: one for residence in winter, another for residence in summer and the third for residence in the rainy season. As it was then the rainy season (when the Buddha was staying in the Deer Park), the rich merchant's son Yasa was residing in the mansion suitable for that period; during the whole of the four rainy months he was surrounded by dancers skilled in music, dancing and singing. There was not a single male person in the whole mansion! All the inmates, the doorkeepers and entertainers included, being women, he remained indulging in the exceedingly grand luxury of sensual pleasures inside the mansion without even going downstairs. (His wealthy father intending "My son who is enjoying the luxury of this much grandeur should not at all become abhorrent of and frightened by the sight of any male person", appointed and assigned only women to attend to many and diverse duties inside that huge mansion.)

One day, while thus indulging with relish in the grand luxury of sensual pleasures only with womenfolk who were playing the five kinds of musical instruments, singing and dancing, Yasa fell asleep early. Since there was no need for them to entertain and comfort him while he was asleep, the dancers themselves also went to sleep.

some embracing or hugging their respective instruments and others using them as pillows. The inside of the main theatrical hall was illuminated brilliantly with the light from the oil-lamps which were kept ablaze throughout the night.

Then Yasa woke up from his sleep before others, and saw his retinue of dancers fast asleep most abominably, as if in a graveyard, some hugging the harps, some with the *muyo* drums slung over their shoulders, some embracing the *pharsi* drums, some with their hair dishevelled, some with saliva trickling out from their mouths and the rest mumbling deliriously. On seeing them, the disadvantageous nature (*ādinava*) of sensual pleasures (*kāmaguṇa*) became apparent to him. Thus he gradually felt bored to death by such pleasures.

Thereupon, being very much overcome with *saṃvega* he breathed forth all by himself the *udāna* thus: “*Upaddutam vata bho! upassattham vata bho!*”, “Oh! All kinds of *kilesa* are hurting and oppressing the wretched body, this large source of *dukkha*, of all including myself, Oh! All kinds of *kilesa* are tormenting and oppressing the wretched body, this large source of *dukkha* of all including myself!”

The rich merchant's son Yasa, (being tired of his own experience with sensual objects), rose from his sleeping couch (without letting any one know), put on his golden footwear and left the place. On reaching the door of the house, he quite easily took his departure from the house as Devas had kept the door open in advance, intending: “Let no one obstruct Yasa's way to monkhood.” In the same manner, the guardian Devas of the town had kept the town-gate open, on reaching which he quite easily left the town without any trouble or hindrance and proceeded on his journey and eventually arrived early at Deer Park near Baranasi.

The rich merchant's son Yasa approaching from a distance, he came from the walk and sat in the place suitably prepared for the Buddha. Thereupon, on getting close to the Buddha, Yasa again breathed forth the very words of the *saṃvega udāna* he had uttered before.

Thereupon the Buddha addressed the rich merchant's son Yasa with words of welcome and of encouragement thus: "My dear son Yasa, this Dhamma of Nibbana which I, the Buddha, already know is the Dhamma which is not tormented and oppressed by any kind of *kilesa*. My dear son Yasa, come! You, my dear son, sit here! I, the Buddha, will teach you, my dear son, the good Dhamma leading to Nibbana." Thereupon, Yasa was pleased and delighted that "This Dhamma of Nibbāna realised by the Buddha is the Dhamma free of torment and oppression from a variety of *kilesa*". So, taking off his golden footwear from his feet, approached the Buddha respectfully, made obeisance and took his seat at an appropriate place.

Thereupon, the Buddha taught the rich merchant's son Yasa who was already seated at an appropriate place, the course of moral practices leading to the Path and Fruition (*Magga-Phala*): (1) the Dhamma relating to charity (*Dāna-kathā*), (2) the Dhamma relating to morality (*Sīla-kathā*), (3) the Dhamma relating to happy destination such as celestial abode (*Sagga-kathā*) and (4) the Dhamma relating to the good path and line of conduct for the realization of *Magga-Phala* and *Nibbana* (*Magga-kathā*).

Dāna-kathā

Dāna-kathā, the Dhamma concerning charity a good deed of *Dāna* is the cause of happiness in the present existence, in the next existence and of the bliss of Nibbana. It is the primary cause of all kinds of pleasures of humans and Devas. It is also the source of material sense-objects (*ārammaṇa-vatthus*) and the well-being resulting from the use of these objects. For beings endangered by misfortune, it is also a good guardian, a place of safety, a resort and refuge. In the present existence as well as in the next, there is nothing like *Dāna* to lean on, to stand on, to cling to as a good guardian, a place of safety, a resort, and refuge.

Truly, this deed of *Dāna* is like the gem-studded Lion Throne, for it is to lean on; like the great earth, for it is to stand on; like the rope for the blind to hold on as a support, for it is to cling to.

To continue: This meritorious act of *Dāna* is like the ship for crossing over the misery of suffering (*apāyabhūmi-duggati*). It is also like an army commander of valour in the battle field since it can ward off or give relief from the danger of the enemies such as *lobha* and *macchariya*, etc. It is also like a well-guarded city since it can give protection from the danger of poverty. It is also like a lotus-flower (*paduma*) since it is not smeared with the dirt of unwholesomeness (*akusala*) such as jealousy (*issā*) and stinginess (*macchariya*). It is also like fire since it can burn the rubbish of *akusala* such as *issa* and *macchariya*. It is also like a poisonous snake since it is of difficult access to the unwholesome enemies. It is also like a lion-king since it can free one from fear. (The donor has no need to be afraid of any enemy in the present existence, much less so in the next.) Being of enormous strength, it is like a large elephant. (The donor is blessed with good friends and associates in the present existence. He is also one who will have great physical and mental strength in the next existence.) It is like a bull (*usabha*) of pure white colour since it is considered by learned persons as a sign of auspiciousness auguring extreme and particular prosperity both here and hereafter. It is also like a king of aerial horses (*valāhaka sindhava*) since it can transport one from the evil ground of four misfortunes (*vipattis*) to the danger-free good ground of four fortunes (*sampattis*).

This deed of *Dāna* is also the good and true Path which I the Buddha have walked on. It is also the one, with which I the Buddha have been related to. I have performed great acts of charity such as those of Velama, those of Mahagovinda those of Mahāsudassana, and those of Vessantara, when I was practising and fulfilling the Perfections (*Pāramis*). In my existence as the virtuous hare, a Bodhisatta, I had completely won the hearts of the donces by giving away in charity my own body in the blazing heap of fire. (Here, Sakka the Deva King in the guise of a begging Brahmin had his mind fixed continually on the courage shown by the wise hare, the Bodhisatta, in his performance of generous act without any distraction. Hence the Buddha's words, "I had completely won the hearts

of the donees” is a rhetorical way of indirect saying (*vañkavutti*) that politely implies Sakka’s contemplation of the Bodhisatta’s daringness in *Dāna*. Here, by means of the words; “By giving away in charity my own body”, the Buddha gave the advice thus “The Bodhisattas, knowing too well about the merit of *Dāna*, even gave away their lives in charity. In view of this, should the wise have attachment to an external object, *bāhira-vatthu*? Certainly they should not”.)

Furthermore, the merit of *Dāna* is capable of bringing the luxury of a Sakka, the luxury of a Māra, the luxury of a Brahma and luxury of a Universal Monarch (*Cakkavatti*) in the mundane world; it is also capable of bringing the Enlightened Knowledge (*Bodhiñāṇa*) of a *Sāvaka* of a *Pacceka* Buddha and of the Supreme Buddha in a Supramundane world.

In this manner, the Buddha taught the rich merchant’s son Yasa the Dhamma concerning *Dāna*.

Sīla-kathā

(Since only *Dāna* performers can observe *Sīla*, the Buddha taught *Sīla-kathā* immediately after *Dāna-kathā*. To elucidate: *Dāna* is giving away in charity of one’s own property for the welfare of the donees or in order to honour them. This being so, he who practises *Dāna* is a noble individual who really desires the welfare of beings and there can be no reason at all for him to kill another or to steal another’s property. And so, since only he who practises *Dāna* can in fact observe *Sīla* the Buddha’s *Sīla-kathā* immediately follows *Dāna-kathā*.)

Sīla-kathā, Dhamma words concerning Morality: “The good deed of *Sīla* is for beings to learn on, to stand on, to cling to, to be well guarded by, to be shielded by, to approach, and to take refuge in. This good deed of *Sīla* is the one, with which I the Buddha have been related to. I have observed and guarded it without any breach and interruption in the endless and infinite number of existences such as the existence as Sañkhapāla Nāga King, Bhuridatta Nāga

King, Campeyya Nāga King, King Silava, Mātuposaka Elephant King and Chaddanta Elephant King and others.

Truly, for the welfare of this present existence and of the next, there is nothing like *Sīla* for leaning on, standing on, clinging to, for being guarded by, for being shielded by, and for taking refuge in. There is no ornament like the ornament of *Sīla*, no flower like the flower of *Sīla* and no perfume like the perfume of *Sīla*. Further: All humans together with Devas are never tired of seeing one bedecked with the flowers of *Sīla*, scented with the perfume of *Sīla* and adorned with the ornaments of *Sīla*.

In this manner, the Buddha taught the rich merchant's son Yasa the Dhamma concerning *Sīla*.

Sagga-kathā

(In order to show that happiness in the abode of Devas is the result of good deeds of *Sīla*, the Buddha taught the Dhamma concerning the abode of Devas (*Sagga-kathā*) immediately after *Sīla-kathā*.)

Sagga-kathā, Dhamma words concerning the abode of Devas: The Abode of Devas is desired and adored by everybody. It heartens and exhilarates all. In the abode of Devas, one can have constant joy and bliss. Catumahārājika Devas enjoy the divine bliss for nine million years calculated in human terms; Tāvātimsa Devas enjoy it for three crores and six million years (36 million years).

In this manner, the Buddha taught the rich merchant's son Yasa the Dhamma concerning the bliss of the abode of Devas. In fact, divine bliss is so enormous that Buddhas could not make full justice to it in describing it.

Magga-kathā

After teaching the bliss of the divine abode, the Buddha was to teach immediately *Magga-kathā*, the Dhamma concerning the noble path, *Ariya-magga*, in order to show that even divine bliss is perpetually oppressed by *kilesa* such as *rāga*, and to show that,

since the *Ariya-magga* is entirely free from *kilesas*; it cannot be oppressed by it. So, for giving the *Magga-kathā*, the Buddha taught initially the Dhamma describing the defects of sensual pleasures (*Kāmānaṃ ādīnava-kathā*) together with the Dhamma describing the advantages of Renunciation (*Nekkhamme ānisamsa-kathā*) being with monkhood that leads to freedom from *kāmāgunas* and ending up with Nibbāna as both *Kāmānaṃ ādīnava-kathā* and *Nekkhamme ānisamsa-kathā* form the means of realisation of the *Magga*.

Kāmānaṃ ādīnava* and *Nekkhamme ānisamsa-kathā

The Buddha, after having enchanted the rich merchant's son Yasa with the Dhamma relating to the divine bliss, taught him (as a man who decorates a large elephant to make it most beautiful and then cuts off its trunk abruptly) as follows: "This so-called bliss of the abode of Devas also has the nature of impermanence (*anicca*). It has the nature of instability (*addhiva*). One should not have desire and attachment for such bliss. The material objects of sensual pleasure are, in fact, more of misery than of pleasure. These material objects of sensual pleasure are made up of pleasure, which is the size of a *gunja* seed, but they are full of defects, the size of Mount Meru."

(As already reflected upon and realized by him at the time of his renunciation of the world,) the Buddha elaborated thus on the defects of sensual pleasure, on the vulgar state of things adhered to by ignoble persons but avoided by noble ones, and on the way beings were oppressed and made miserable by sensual pleasure:

And then, inasmuch as there was abundance of defects in sensual pleasure, the Buddha also elaborated on the merit of the absence of defects and the paucity of suffering in renunciation (*nekkhamma*) beginning with monkhood and ending in Nibbāna.

Yasa becoming a *Sotapanna*

Having taught the Dhamma on *Dāna* and other virtues the Buddha knew that, Yasa's mind had become firm, adaptable soft, free from hindrances, elated, gladdened, and pellucid; so he delivered the Dhamma originally discovered by him (*Samukkamsika*

Dhamma) of the Four Truths: the Truth of suffering (*Dukkha-sacca*), the Truth of the Origin of Suffering (*Samudaya-sacca*), the Truth of the Cessation of Suffering (*Nirodha-sacca*) and the Truth of the Path leading to the Cessation of Suffering (*Magga-sacca*).

(To elucidate: — it means to say that after the Buddha had taught Yasa the teachings in series beginning with *Dāna-kathā*, the mind continuum of Yasa became free from the mental blemishes such as lack of faith, indolence, unawareness, restlessness and doubt, and that he was therefore in the frame of mind receptive to the profound Dhamma of the Four Truths. Being free from the defilements of *diṭṭhi*, *māna* etc., his mind became soft and pliable like *Jambu-nada* pure gold. It was devoid of the five hindrances. It was accompanied by great joy and happiness (*pīti-pāmojja*) in the excellent Path to Nibbāna. Being endowed with faith (*saddhā*), his mind was very clear. Only then did the Buddha teach Yasa the profound Dhamma of the Four *Saccas* of *Dukkha*, *Samudaya*, *Nirodha* and *Magga* by the method of approach employed only by Buddhas in accordance with the desires and dispositions of beings, enabling them to realize the *Magga-phala*.)

On being thus taught, to cite a worldly example, as the cloth washed and thoroughly cleansed of dirt would well absorb the laundryman's dye in yellow, red, etc., and turn bright, so the Insight Knowledge of the Dhamma (*Dhamma-cakkhu-vijja*), which is the Insight Knowledge of *Sotapatti Magga*, arose instantly and clearly in the mind continuum of the rich merchant's son Yasa, for he had paid attention presently to *Nirodha-sacca*, Nibbāna, and eradicated the dust of the defilement such as *raga* etc., for he had completely eliminated the defilement of *diṭṭhi*, *vicikicchā* and *kilesa* that lead to woeful states; for he had understood with strong conviction (which could not be checked by others) that "All conditioned things are subject to destruction and disappearance." and because he was endowed with quick Insight Knowledge (*Vipassanā Ñāṇa*) sharp intelligence, easy practice and ability to have rapid realization (*Sukha-paṭipadākhippabhiññā*). All this means that Yasa was established as a *Sotapana*.

(Herein, if the laundryman dyed the soiled and dirty cloth in yellow, red, etc., there would be no effect because the dye would not remain fast on such cloth. In the same way, though the minds of beings stained with the dirt of hindrances such as sensual desire, malice etc., were dyed with the dye of the Four Noble Truths, there could be no desired effect, no lasting result. If the laundryman, only after cleaning the dirty cloth, by placing it on the surface of a stone slab, dousing it with water and applying soap, cow-dung and ash to the stains and rubbing and washing gives it any colour he wants, the result will be the bright colour of the cloth newly dyed. In the same way, the Buddha (the laundry-master of the Four *Saccas*, so to say), also made the mind continuum of Yasa, which had been like the cloth soiled with the dirt of *kilesa*, clean and free from the *nivāraṇa kilesa* by placing it on the surface of the stone slab of successive Dhamma discourses (*anupubbi kathā*) and by dousing it with the pure water of his *Saddhā* and rubbing and washing it with his *Sati*, *Samādhi* and *Paññā*. Thereafter, when the cloth of his mind continuum was given the colour of the Dhamma of the Four Noble Truths, that is, when the Dhamma of the Four Noble Truths was delivered, *Sotapatti Magga-ñāṇa* arose in Yasa's mind. That is to say, the dye of the Dhamma of the Four Noble Truths became so fast on Yasa's mind that nobody else could undo it.

Yasa's father becoming a *Sotapanna*

Yasa becoming an *Arahat*

When the morning came Sujāta, Yasa's mother and the wife of the rich merchant, rose from her bed early in the morning and went up the mansion, Yasa's residence, and looked around. Not seeing her son, she became worried and went to the rich merchant, father of Yasa, and reported to him thus: "Sir, I do not see your son Yasa!" Thereupon, the father hurriedly sent out skilful horse-men in the four directions; as for himself, he set out in the direction of Isipatana Deer Park and, finding on the way the prints of the golden footwear, worn by his son Yasa he followed the trail of these prints.

The Buddha saw Yasa's father from a distance and thinking, "It would be good to have Yasa hidden by my supernatural power so that the father cannot see him", he kept Yasa out of the father's sight.

Then the rich merchant came to the presence of the Buddha and addressed him: "Glorious Buddha, have you seen Yasa the clansman?" Thereupon, the Buddha replied: "Rich merchant, if you want to see your son, you just sit at this place. Even while sitting here, you will be able to see your son just seated close by". Thereupon, the rich merchant was delighted with the thought: "I am going to see my son Yasa just seated close by even while I am sitting here!" and after making obeisance to the Buddha with due respect and devotion, he remained sitting at an appropriate place. When he was thus sitting, the Buddha taught him progressively in the way as aforesaid: (1) the Dhamma relating to charity (*Dāna-kathā*), (2) the Dhamma relating to morality (*Sīla-kathā*), (3) the Dhamma relating to happy destination (*Sagga-kathā*) and (4) the Dhamma relating to the good Path and line of conduct for realization of *Maggaphala* and *Nibhāna* (*Magga-kathā*). When the Buddha knew that the merchant's mind had become adaptable soft, hindrance-free, elated, gladdened, and pellucid, delivered the Dhamma of the Four Truths originally discovered by him, and the rich merchant was established in *Sotapanna* (Yasa's father, the wealthy man, was the first among laity to become a *Sotapanna*, the noble disciple, in the dispensation of the Buddha.)

Then Yasa's father, the rich merchant, addressed the Buddha thus: "So delightful is it, Glorious Buddha! so delightful is it, Glorious Buddha!, As what is placed downward has been turned over, so goes a worldly simile, as what is covered has been disclosed, as a man losing his way has been guided in the right direction, as a lamp has been lighted in the dark with the thought," those who have eyes may see various shapes of things," so the Buddha has clearly taught me the Dhamma in manifold ways. Glorious Buddha, I recognize and approach the Buddha, the Dhamma,

and the Sangha for refuge and shelter. May you, Glorious Buddha, take me as a devotee with the threefold refuge from today onwards up to the end of my life!" Thereafter, he took supramundane refuge. (Yasa's father, the rich merchant, was the first *Sotapanna* among lay noble devotees with the full set of the three worded refuge, *Tevacika saraṇagamana*, in the world.)

Yasa becoming an *Arahat*

Even while the Buddha was teaching the Dhamma to the father, his son Yasa realised the three higher *Maggas* and became an *Arahat* by reflecting on the Four Noble Truths in accordance with the course of practice that had already been known to him since his attainment of *Sotapattimaggā*. Thus Yasa became entirely free from attachment for any thing through craving and wrong view (*Taṇhādītthi*) as "I, Mine" and became completely emancipated from the *Āsavas* which ceased by way of non-arising.

The Yasa's father inviting the Buddha along with his son, to a meal at his house

Thereupon, the Buddha put an end to the arrangement he had created by supernatural power not letting the son and the father see each other, thinking: "With *āsavas* extinct, the clansman Yasa has indeed become an *Arahat*. He will not slip down to the world of householders and in any way indulge in sensual pleasure as formerly. This being so, it would be good if I withdraw the miracle that has not permitted the son and the father see each other!" He made the resolve that they should now see each other.

Suddenly seeing his son sitting near him the father was very much delighted and told him thus: "My dear son Yasa! Your mother has fallen into a state of anxiety and grief and is crying for not seeing you. Save your mother's life!"

Thereupon, Yasa (without replying to his father) looked up to the Buddha; the Buddha asked the rich merchant thus: "Rich Donor,

how will you consider the question I, the Buddha, am going to ask you now? He who has embraced the Four Truths with his intelligence of a learner (*sekkha-ñāṇa*) as you have done yourself attains *Sotāpatti-magga*; and after reflecting upon and realizing the Four Truths through the course of practice that has been known to him since his attainment of *Sotāpatti-magga*, he reaches the three higher Paths successively and should become an Arahāt with his *Āsavas* gone. Will he having become an Arahāt, ever slip down to the household-life and indulge in sensual pleasure as he had done before?" The rich merchant replied: "He will not, Venerable Buddha."

Again, the Buddha (in order to make his words more explicit) addressed the rich merchant thus: "Rich Donor, your son Yasa who has understood the Four Truths with his intelligence of a learner (*Sekkhāñāṇa*) as you have done yourself attains *Sotāpatti-magga*; (even before you came here); and after reflecting upon and realizing the Four Truths through the course of practice that has been known to him since his attainment of *Sopatti-magga*, he reaches the three higher Paths successively and becomes an Arahāt with his *Asavas* gone. Rich Donor, the clansman Yasa will never slip down to the household-life and indulge in sensual pleasure as he had done before". Thereupon, the rich merchant said: "Glorious Buddha! Since the mind of Yasa has been entirely freed from attachment for any thing through craving and wrong view as **I, Mine** and emancipated from the *Āsavas*, he has well availed himself of happiness and gain; and he has also had full benefit of his existence as a human. Glorious Buddha! In order that I may gain merit and have delight, may you kindly accept my offering of a meal with the clansman Yasa as a companion following behind you" On thus being invited, the Buddha remained silent, signifying his acceptance of the rich merchant's invitation to the morning meal.

Thereupon, knowing quite well that the Buddha had accepted his invitation, the rich merchant rose from his seat and returned to his house after making obeisance to the Buddha with due respect and circumambulation.

Yasa entering upon monkhood

Then, soon after the rich merchant had left, his son Yasa made obeisance to the Buddha respectfully and requested ordination: "Glorious Buddha! May I receive going forth or admission (*pabbajja*), and ordination (*upasampada*) in your presence," And, the Buddha stretched out his golden hand and called out: "*Ehi Bhikkhu; svākhāto Dhammo; cara Brahmācariya sammā dukkhassa, antakiriyāya.* Come my dear son! Receive the admission and ordination you have asked for. The Dhamma has been well-taught by me. Strive to take up the noble practices which form the moral training in my dispensation, till you reach your last thought moment and dying consciousness in Total Extinction (*Parinibbāna-cūṭicitta*). No sooner had the Buddha uttered thus the clansmen Yasa was transformed into a full-fledged monk like a thera of sixty year's standing readily dressed up and equipped with the eight requisites created by supernatural power (*Iddhimaya-parikkharās*), each in its proper place; he was then in a posture, respectfully paying homage to the Buddha. (The utterance by the Buddha "*Ehi Bhikkhu*" served as ordination for the Venerable Yasa. There was no need to undergo the now normal ordination procedure involving a *Sima*. (At the time when the Venerable Yasa became a monk, there were seven Venerable Arahats among men in the world, namely: The Buddha, the Five *Pañcavaggi* Theras and the Venerable Yasa.)

Yasa's mother and Yasa's ex-wife becoming *Sotapannas*

After he had ordained the rich merchant's son Yasa as a *Ehi Bhikkhu* monk, the Buddha proceeded in the (following) morning to the house of the rich merchant father, after adjusting his robe and carrying the alms-bowl, and with the Venerable Yasa as a follower-monk; and sat cross-legged in the noble place readily prepared. Thereupon, the rich merchant's wife Sujata, who was the mother of the Venerable Yasa, and the ex-wife of Yasa approached the Buddha and after making obeisance to him with due respect and devotion took their seats in their respective appropriate places.

When they remained thus seated, the Buddha taught the mother and the ex-wife the course of moral practice leading to the path and Fruition (*Magha-Phala*) (1) the Dhamma relating to charity (*Dāna-kathā*), (2) the Dhamma relating to morality (*Sīla-kathā*), (3) the Dhamma relating to happy destination, *Sugati*, (*Sagga-kathā*) and (4) the Dhamma relating to the good path and the line of conduct for the realization of *Maggaphala* and *Nibbāna* (*Magga-kathā*) and showing the demerits of sensual pleasures and the merits of renouncing the household life. Thereafter, when the Buddha knew that the two of them had become possessed of the mind adaptable, soft and free from hindrances, eager, gladdened, purified and pellucid, he delivered the Dhamma originally discovered by him (*Sāmuikkamsika Dhamma Desanā*) of the Fourth Truths. Then, Yasa's mother and his ex-wife became established in *Sotapatti-phala*.

Thereupon, Yasa's mother, the rich merchant's wife Sujāta, and his ex-wife received the Supramundane Refuges, *Lokuttarā Saranagamana*, by addressing the Buddha thus: "So delightful is it, Glorious Buddha! So delightful is it, Glorious Buddha!, As what is placed downward has been turned over, so goes a worldly simile, as what is covered has been disclosed as a man losing his way has been guided in the right direction, as a lamp has been lighted in the dark with the thought, "those who have eyes may see various shapes of things", so the Buddha has clearly taught me the Dhamma in manifold ways. Glorious Buddha, the two of us recognize and approach the Buddha, the Dhamma, and the Sangha for refuge and shelter. May you, Glorious Buddha, take us as female lay disciples from now on till the end of our lives. (In the world, the rich merchant's wife Sujata and the ex-wife of Yasa were the Noble Disciples (*Ariya Sāvaka*) who were the first among the female lay devotees to be established in the three worded refuge. *Tevācika Saranagamana* in this world.

Then, the mother, the father and the ex-wife of the Venerable Yasa Thera served the Buddha and the Venerable Yasa with hard and soft food of excellent quality with their own hands (*sahatthika*)

and, on knowing that the Buddha had finished the meal, took their appropriate seats free from the six faults: Thereupon, the Buddha rose from his seat after teaching the Dhamma to the mother, the father and the ex-wife of the Venerable Yasa Thera and left for Isipatana Migadaya.

(Here, it should be noted that the Buddha first taught the Dhamma to the mother and the ex-wife of the Venerable Yasa before taking the alms-food because otherwise they would not have been able to perform the charity joyfully with the spite of sorrow piercing the bodies as caused by Yasa's joining monkhood, and also because this would have caused their displeasure with the Buddha to the point of being unable to gain the Path and Fruition. The Buddha accordingly took the alms-food after first teaching them the Dhamma in order to allay their sorrow — From the *Vajirabuddhi Tikā*.)

Yasa's fifty four old friends entering monkhood

In Baranasi, there were four rich merchants' sons, by the names of Vimala, Subahu, Punnaji and Gavampati, who were descendants of rich ancestors and who were old friends of the Venerable Yasa while he was a layman. On hearing that their friend Yasa had become a monk after relinquishing his enormous wealth and property, these four rich merchants' sons reflected and considered thus: "Our friend Yasa has given up family life and the world and entered monkhood by shaving off the head and the beard and putting on the robe. Therefore the Doctrine and Discipline (*Dhamma-vinaya*) of the Buddha can not be inferior. (It will certainly be superior.)" Nor can be the state of monkhood inferior (It will be certainly be superior)" And so, they went and approached the Venerable Yasa Thera and after making obeisance to him with due respect and devotion, they remained standing at an appropriate place.

Thereupon, the Venerable Yasa Thera took them, who were his old friends while he was a layman, to the presence of the Buddha and after making obeisance to him with due respect and devotion and taking his seat at an appropriate place, requested the Buddha thus: "Glorious Buddha! These four rich merchants' sons, by the names of Vimala, Subahu, Punnaaji and Gavampati are richmen's sons of high birth and descendants of rich ancestors in Baranasi. They are also my old friends while I was a layman. Glorious Buddha! May you kindly instruct and exhort these four old friends of mine."

The Buddha taught them in the way as aforesaid the course of moral practice leading to the Path and Fruition (*Maggaphala*): (1) Dhamma relating to charity (*Dānakathā*), (2) Dhamma relating to morality (*Sīla-kathā*), (3) Dhamma relating to happy destination, *Sugati* (*Sagga-kathā*) and (4) Dhamma relating to the good path and the line of conduct for the realization *Maggaphala* and *Nibbāna* (*Magga-kathā*). Thereafter, when the Buddha knew that the four of them had become possessed of the mind adaptable, soft and free from hindrances, eager, gladdened, purified and pellucid, he delivered the Dhamma originally discovered by him (*Sāmuikkamsika Dhamma Desanā*) of the Fourth Truths; and the four rich merchants' sons, who were the old companions of the Venerable Yasa, became established in *Sotapattiphala*.

After the four rich merchants' had been established in *Sotapattiphalas*, they requested the Buddha that they may be ordained as monks thus: "Glorious Buddha! May we receive going forth or admission (*pabajja*), and ordination (*upasampada*) in your presence." And, the Buddha stretched out his golden hand and called out thus: "Etha Bhikkhave, etc., Bhikkhus! Come! Receive the admission and ordination you have asked for, my dear sons! The Dhamma has been well taught by me. You, my dear sons! strive to practise the three higher *Maggas* in order to bring about the end of Round of Suffering; No sooner had the Buddha uttered thus than the four rich merchant's sons turned into full-fledged monks like senior

Theras of sixty years standing readily dressed up and equipped with the eight *Iddhimayaparikkharās* each in its proper place, paying homage to the Buddha with due respect. The forms of laymen disappeared miraculously and were transformed into the forms of monks [Just uttering by the Buddha of words *Etha Bhikkhave* served as ordination for the four of them. There was no more need to be ordained in an ordination hall.]

After they had been ordained as *Ehi Bhikkhu* monks, the Buddha instructed and exhorted them with words of Dhamma. On being thus instructed and exhorted with words of Dhamma, the four monks before long became Arahats with their *āsavas* being extinct. At the time when the four rich merchants' sons thus became Arahats there were eleven Venerable Arahats among men in the human world, namely the Buddha, the five Pancavaggi Theras, the Venerable Yasa, the Venerable Vimala, the Venerable Subahu, the Venerable Punnaji and the Venerable, Gavampati.

Yasa's fifty friends becoming monks

Then, fifty old companions of the Venerable Yasa while he was a layman, who were descendants of noble ancestors and who were living in rural areas, on hearing that their friend Yasa had become a monk after relinquishing his enormous wealth and property, reflected and considered thus: ("Our companion Yasa has given up family life and the world and entered monkhood by shaving off the head and the beard and putting on the robe). It cannot therefore be that the *Dhammavinaya Sasana* of the Buddha will be inferior and ignoble (It will certainly be superior and noble). It cannot be that the state of monkhood will also be inferior and ignoble. (It will certainly be superior and noble). And so, the fifty old companions approached the Venerable Yasa Thera and, after making obeisance to him with due respect and devotion, they remained standing at an appropriate place.

Thereupon, the Venerable Yasa Thera took the fifty men of the countryside and of high birth, who were his old companions while he was a layman, to the presence of the Buddha and after making obeisance to him with due respect and devotion and taking his seat at an appropriate place addressed the Buddha thus: "Glorious Buddha! These fifty residents of the countryside are descendants of rich ancestors. They were also my old companions while I was a layman. Glorious Buddha! May you kindly instruct and discipline these fifty sons of high birth who are my old companions."

The Buddha taught them in the way as aforesaid the course of moral practice leading to the Path and Fruition (*Maggaphala*): (1) Dhamma relating to charity (*Dānakathā*), (2) Dhamma relating to morality (*Sīla-kathā*) (3) Dhamma relating to happy destination, *Sugatt* (*Sagga-kathā*) and (4) Dhamma relating to the good path and line of conduct for realization of *Maggaphala* and *Nibbāna* (*Maggakathā*) as well as *Kāmanan Ādīnava Kathā* together with *Nekkhamma Ānisaṁsa Kathā* in a progressive manner. Thereafter, when the Buddha knew that the fifty sons of high birth had become possessed of the mind adaptable soft and free from hindrances, eager, gladdened, purified and pellucid, he delivered the Dhamma originally discovered by him (*Sāmuikkamsika Dhamma Desanā*) of the Four Truths; and the fifty sons of noble birth, who were the old companions of the Venerable Yasa, became established in *Sotapattiphala*.

After they had been established in *Sotapattiphala*, they requested the Buddha that they may be ordained as monks thus: "Glorious Buddha! May we receive going forth or admission (*pabbajja*) and ordination (*upasampada*) in your presence." And, the Buddha stretched out his golden hand and called out (in the same way as before) thus: "*Etha Bhikkhave*, etc., Bhikkhus! Come! Receive admission and ordination you have asked for my dear sons! The Dhamma has been well taught by me. You, my dear sons, strive to practise the three higher *Maggas* in order to bring about the end of Round of Suffering." No sooner had the Buddha uttered thus than the fifty

men of noble birth instantly turned into full-fledged monks like senior Theras of sixty years standing, readily dressed up and equipped with the eight *Iddhimayapraikkharās* each in its proper place paying homage to the Buddha with due respect. The forms of laymen disappeared miraculously and were transformed into the forms of monks. (Just uttering by the Buddha of words *Etha Bhikkhave* served as ordination for the fifty clansmen. There was no more need to be ordained in an ordination hall.)

After they had been ordained as *Ehi Bhikkhu* monks, the Buddha instructed and exhorted them with words of Dhamma. On being thus instructed and exhorted with words of Dhamma, the fifty monks of noble birth before long became Arahats with their *āsavas* being extinct. At the time when the fifty sons of high birth became Arahats, there were sixty-one Venerable Arahats, including the previous eleven among men in the human world.

Acts of merit of the Venerable Yasa and others in the past

Once upon a time, fifty-five companions formed an association of volunteers for performing acts of merit. They carried out the work of cremating free of charge the dead bodies of those who died destitute. One day, finding the dead body of a pregnant woman who had died destitute, they took it to the cemetery for cremation.

Out of the fifty-five volunteering companions, fifty of them went back to the village after asking the other five companions to take up the duty thus: "Only you do the cremation."

Thereupon, as the young man (the future wealthy son Yasa) who was the leader of the remaining five carried out the cremation by piercing and rending the corpse with a pointed bamboo pole and causing it to turn over, he gained the perception of the impure and loathsome nature of the body (*asubhasaññā*). The young man, the future Yasa, advised the remaining four companions thus: "Friends, look at this unclean, and disgusting corpse." The four companions also gained *asubhasaññā* from the corpse (*utuja*) by following Yasa's advice.

When the five companions returned to the village after having finished the work of cremation and related what they had found and known of the *asubha* to the fifty associates who had returned to the village, the latter also gained *asubhasaññā*.

Besides relating the matter to the companions, the young and leading man, the future Yasa, recounted the facts regarding *asubha* also to his parents and his wife on reaching home; and so his benefactor-parents and his wife also gained *asubhasaññā*.

These fifty-eight persons headed by the future wealthy son Yasa continued to practise and develop meditation on the impurity and loathsomeness of the body (*asubhabhāvanā*) based on the *asubhasaññā* they had gained. These, in fact, were the past deeds of merit of the fifty-eight persons.

By virtue of the past deeds of merit, in the present existence as the son of the rich merchant of Baranasi, there appeared to the Venerable Yasa the *asubhasaññā*, the impression of a cemetery on seeing the conditions of the dancers. The realisation of *Maggaphala* by the fifty-eight persons was due to their possession of the supporting (*upanissaya*) merit resulting from *asubhabhāvanā* practised and developed in the past existence.

End of the account of Yasa becoming a bhikkhu.

CHAPTER THIRTEEN

The Buddha sending out Sixty Arahats on missionary work

The Buddha observed the first *vassa*-residence after the attainment of Buddhahood at Isipatana Migadāya. While staying there till the full moon of the month of Assayuja, the Buddha one day sent for sixty venerable Arahats and asked them to go on missionary work as thus:-

“Bhikkhus, I, the Buddha, have achieved complete freedom from all the snares of such impurities as craving (*taṇhā*) and greed (*lobha*), namely, the snare of craving and greed for sensual pleasure of Devas and the snare of craving and greed for the sensual pleasure of humans. Bhikkhu, You also have achieved complete freedom from all the snares of such impurities as craving and greed, namely, the snare of craving and greed for the sensual pleasure of Devas and snare of craving and greed for the sensual pleasure of humans.

Bhikkhus, go out in all the eight directions for the mundane and supramundane welfare, prosperity and happiness of many beings, such as humans Devas and Brahmās, (covering a distance of one *yojana* a day at the most). Let not two of you travel together for each journey, for if two take the same route, while one is preaching the other will remain idle, just sitting in silence.

Bhikkhus, teach the Dhamma that is full of virtuous qualities in all its three phases, namely, the beginning, the middle and the end; and endowed with the spirit and the letter. Give the Devas and humans, the threefold training of *Sīla*, *Samādhi* and *Paññā* which is perfect in all aspects and free from the dirt of wrong conduct (*duccarita*).

Bhikkhus, there are many beings, humans, Devas and Brahmās who have little dust of impurity in their eyes of wisdom. Through not hearing the Dhamma, they will suffer a great loss of the extraordinary Dhamma which is the Path and the Fruition. There

will appear clearly some Devas and humans who will realize the nature and meaning of the Dhamma perfectly and thoroughly.

Bhikkhus, I, the Buddha, too (will not remain in this Migadāya having excellent dwellings built for me and receiving the treatment and comfort with the four requisites given by my attending donors, but) will proceed to Uruvelā forest of Senā Nigama to teach the Dhamma and to convert the hermit brothers of one thousand ascetics.”

(Note: Of the above mentioned five paragraphs of the Buddha’s speech the words “the Dhamma that is full of virtuous qualities in all its three phases, namely, the beginning, the middle and the end” occurring in the third paragraph refer to the two good qualities (*Kalyāna*): the good quality of the Dispensation (*Sāsana*); and the good quality of the Teaching (*Desanā*).

(Of the said two categories of good qualities, *Sīla* forms the quality of the beginning of the *Sāsana*; *Samatha*, *Vipassanā* and fourfold *Magga* form the quality of the middle of the *Sāsana*; fourfold *Phala* and *Nibbāna* form the quality of the end of the *Sāsana*. Alternately, *Sīla* and *Samādhi* as the beginning, *Vipassanā-Ñāna* and *Magga-Ñāna* as the middle and *Phala* and *Nibbāna* as the end are the good qualities. Another alternative, *Sīla*, *Samādhi* and *Vipassāna-Ñāna* as the beginning, the fourfold *Magga* as the middle and the fourfold *Phala* and *Nibbāna* as the end are the good qualities.

As regards the good qualities of the *Desanā*, in a four-footed verse, the first foot as the beginning, the second and the third feet as the middle and the fourth foot as the end are the good qualities. If a verse has five or six feet, the first foot as the beginning, the last (the fifth and the sixth) feet as the end and the remaining (third foot and fourth foot) as the middle are good qualities.

In a *Sutta* with only one contextual connective (*anusandhi*), the introduction (*nidāna*) of the *Sutta* as the beginning, the group of words, *Idam avoca* and so on, as the end and the remaining group of words as the middle are the good qualities. In a *Sutta* with many

anusandhis, the *Nidāna* as the beginning, the group of words, *Idam avoca* and so on, as the end and the group of words with many *anusandhis* as the middle are the good qualities. By Sutta is meant is that which shows one or two or three good qualities of the Teaching.

Māra's visit and deterrence

When the Buddha was thus addressing and sending out the sixty Arahats as missionaries Māra thought to himself thus: "As if planning to wage a big war, this monk Gotama is sending out sixty Arahats, the military commanders of the *Sāsana*, by saying 'Do not travel in twos for each journey. Disseminate the Dhamma' I feel uneasy even if any one of these sixty messengers preaches the Dhamma. How will I be if all the sixty Arahats preach the Dhamma as planned by the Monk Gotama? I shall even now deter the Monk Gotama from doing, so!" So he approached the Buddha and discouraged him by saying thus:

*Baddho'si sabbapāsehi;
ye dibbā ye ca māmusā.
Mahābandhana-baddhosi;
na me samaṇa mokkhasi.*

"O monk Gotama! You are bound and caught in all the snares of impurities such as craving (*taṇhā*) and greed (*lobha*), namely, the snare of craving and greed for sensual pleasure of Devas and the same of craving and greed for the sensual pleasure of humans. You are tied down in the bondage of *kilesa* in the prison of the three existences. O monk Gotama, you will not (for that reason) be able to escape in any way from my domain of the three existences."

So Māra said thus with the hope "On my speaking thus the great Monk will not endeavour to emancipate other beings from *Samsara*".

Thereupon, the Buddha, (in order to show that what Māra had spoken and the actual event of the Buddha were quite far apart as the sky and the earth and that they were directly opposed to each other as fire and water), addressed Māra in these bold words:-

*Muttā ham sabbapasehi;
ye dibbā ye ca mānusā.
Mahābandhanā-mutto 'mhi;
nihato tvamasi antaka.*

“You Evil Māra, heretic and murderer! I, the Buddha, am in fact one who have been completely freed from all the snares of such impurities as craving (*taṇhā*) and greed (*lobha*), namely, the snare of craving and greed for sensual pleasure of Devas and the snare of craving and greed for the sensual pleasure of humans. I am also truly one who have escaped once and for all from the bondage of *kilesa* in the prison of the three existences. I have totally vanquished you in this battle of *kilesa*. (You have in fact suffered total defeat.)

Thereupon, Marā again repeated prohibitory words thus: -

*Antalikkhacaro pāso;
yvāyam caratī mānaso.
tena tam bādhayissāmi;
na me samaṇa mokkhasi.*

“O monk Gotama! such a snare as passion (*rāga*) is generated in the minds of beings and is capable of inescapably binding down even the individuals who possess *Abhiññā* and can fly through the air. I shall bind you and kill you by means of that snare of passion. O Monk Gotama! In no way will you escape from my domain of the three existences.

Thereupon, the Buddha addressed Māra in these bold words:-

*Rūpā saddā rasā gandhā;
phoṭhabbā ca manoramā.
ettha me vigato chando;
niḥato tvam'asi antaka.*

“You, Evil Māra - heretic and murderer! (in this world) there are evidently clearly the five objects of sensual pleasure, namely; various sights, various sounds, various tastes, various odours and various contacts, which can delight and give pleasure to the Devas and humans. (Your snare of passion will be able to bind down only those who are not free from craving and greed for attachment and enjoyment of the said five objects of sensual pleasure.) I, the Buddha, have been entirely free from craving, greed, desire and passion for attachment and enjoyment of these five objects of sensual pleasure. (In this battle of *kilesa* therefore), I have totally vanquished you. (You have, in fact, suffered total defeat.)

Māra was at first dissuading the Buddha and hoping. “May be he will give up thinking that a powerful Deva has come and dissuaded” but since the Buddha had addressed him saying: “You, Māra! I have totally vanquished you.” he became sad and dejected and saying: “The Glorious Buddha has known me for what I am!; the Buddha of Good Speech has known me for what I am”, disappeared from that very place.

The Buddha's Permission to ordain through the three Refuges.

(At the time of the first rain season (*vassa*) when the Buddha sent out the monks on missionary work, the Buddha had not yet enjoined the monks to observe the rains-retreat). And so the monks brought to the presence of the Buddha persons who were eager to be admitted as *sāmaṇeras* and ordained as *bhikkhus* from various places and various districts with the thought that “These prospective persons will be admitted as samaneras and ordained as *bhikkhus* by the Buddha himself”: when they were thus brought the monks as well as these prospective candidates suffered much trouble and fatigue.

(When the missionary bhikkhus taught the Dhamma not only those who were endowed with past meritorious kamma to become 'Ehi Bhikku' monks but also those who were not so endowed with such kamma would aspire after admission and ordination. The Buddhas usually did not confer monkhood on those of the latter kind. But, when there were mixed crowds of aspirants both deserving or not deserving *Ehi Bhikkhu* proclamation, the Buddha being desirous of laying down the procedure for ordination also of those persons not deserving of *Ehi Bhikkhu* ordination considered thus: "At the present moment, the monks are bringing to my presence prospective persons wishing for admission, wishing for ordination from various places and various districts as they are under the impression that 'These candidates will be admitted and ordained by the Buddha himself and thereby the monks as well as the prospective persons suffer much trouble and fatigue. It would be good if I, the Buddha, give permission to the Bhikkhus thus: "Monks! you yourselves may now admit, may now ordain prospective persons at any place and in any district."

Thereafter, the Buddha emerged from seclusion and gave the monks a Dhamma talk introductory to his consideration; he related fully what had occurred to him while he was remaining alone in the day time and said thus: "Bhikkhus! You yourselves may now admit, may now ordain prospective persons willing to become *sāmaṇeras* and *bhikkhus* at any place and in any district. I, the Buddha, do allow admission and ordination by yourselves, my dear sons, at any place and in any district."

"Bhikkhus! You should admit, and ordain a candidate in this manner: first his hair and beard should be shaved off. Then he should be robed in yellow. And then let him cover one shoulder with the robe and make obeisance at the monk's feet; let him squat down and raise his hands joined together, and ask him to repeat (after you the Three Refuges).

*'Buddham saraṇaṃ gacchāmi;
Dhammaṃ saraṇaṃ gacchāmi;
Saṅghaṃ saraṇaṃ gacchāmi;*

*'Dutiyampi Buddham saraṇaṃ gacchāmi;
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi;
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi;*

*'Tatiyampi Buddham saraṇaṃ gacchāmi;
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi;
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi;*

“Bhikkhus! I, the Buddha, allow you to confer admission and ordination by the said Three Refuges.”

(Here, conferment of admission and ordination consists in these three: (1) the shaving off of the candidates hair and beard, *kesacchedana*; (2) the robing of him in yellow *kāsāyacchādana*; and (3) the granting of the Three Refuges.)

Mara's second visit and deterrence

After the Buddha had taken residence for four months of the rainy season until the full moon of the month of Kattikā in Isipatana Migadāya, he assembled the monks and addressed them thus:

“Bhikkhus, my dear sons! I, the Buddha, have attained the incomparable and supreme *Arahattaphala* through right and proper mindfulness as well as through right and proper effort. (I have been absorbed in *Arahattaphala Samāpatti* without interruption.) Bhikkhus, my dear sons! You also endeavour to gain and achieve the incomparable and supreme *Arahattaphala* through right and proper mindfulness as well as through right and proper effort. Realise the incomparable and supreme *Arahattaphala*. (Be absorbed in *Arahattaphala Samāpatti* without interruption.)”

(The Buddha gave this advice with these objects in view: Not to let them falter on account of the faulty tendency (*vāsanā*) which had taken root ever since the time of their existence as

worldlings (*puthujjanabhāva*) thinking: "We are now *Arahats* with the *āsavas* dried up. What benefit will accrue to us by the practice of the meditation? There will be none", and to make them spend their time developing *Phala Samāpatti* in forest-dwellings on the outskirts of towns and villages and thus to make other Bhikkhus see and follow their example (*Ditṭhanugati*) of being absorbed in *Phala Samāpatti*.)

Thereupon, Māra came to where the Buddha was and spoke in deterrent terms thus:

Baddho'si mārāpāschi;
ye dibbā ye ca māmusā.
Mahabandhanābaddho'si;
na me samaṇa mokkhasi.

"Monk Gotama! You are bound and caught in all snares of impurities such as craving (*taṇhā*) and greed (*lobha*) namely the snare of craving and greed for sensual pleasure of Devas and the snare of craving and greed for sensual pleasure of humans. You are tied down in the bondage of *kilesa* in the prison of the three existences. Monk Gotama! you will not (for that reason) be able to escape in any way from my domain of the three existences."

Thereupon, the Buddha, (in order to show that what he had spoken and the actual event of the Buddha were quite far apart as the sky and the earth and that they were directly opposed to each other as fire and water), addressed Māra in these defiant words:-

Muttāham mārāpāsehi;
ye dibbā ye ca mānusā.
Mahabandhanāmutto'mhi;
nihatō tvamasī antaka.

"You, Evil Māra! I, the Buddha, am in fact one who have been completely freed from all the snares of such impurities as craving (*taṇha*) and greed (*lobha*) namely the snare of craving and greed for sensual pleasure of Devas and the snare of craving

and greed for the sensual pleasure of humans. I am also truly one who have escaped once and for all from the bondage of *kilesa* in the prison of the three existences. I have totally vanquished you in this battle of *kilesa*. (You have in fact suffered total defeat.)

Whereupon, Māra Deva became sad and dejected, saying: “The Glorious Buddha has known me for what I am, The Buddha of Good Speech has know me for what I am”, disappeared from that very place.

Here ends the episode of Māra’s second visit and deterrence.”

The thirty Bhaddavaggi princely brothers entering upon monkhood

(Buddhas dwelling in any one place never felt uneasy and unhappy because of it being devoid of shady spots and water, of its miserable living conditions and of the people there having little or no such virtues as faith. When they stayed in a place for long it was not because there were enough shelters and water and the inhabitants had faith, so that they found joy and comfort there, thinking: “We can live in this place happily!” In fact Buddhas stayed at a certain place because they would like to have beings established in the welfare and prosperity of the three refuges, morality, monkhood and the Path and Fruition provided they were prepared to take the Refuges, to observe the eights and ten precepts, to enter monkhood and provided they had their past acts of special merit to serve as supporting condition (*upanissaya paccaya*) for their realization of the *Maggāphala*. It was the usual way of the Buddhas thus to emancipate beings worthy of emancipation and, if there were no more to emancipate, to make the departure for another place.)

After the Buddha had remained at Isipatana Migadāya near Bārānasī until his desire to emancipate the five Pañcavaggi Bhikkhus and others had been fulfilled, he set out all alone, carrying the alms-

bowl, to Uruvelā Forest; on the way he entered a woodland by the name of Kappāsika and remained seated at the foot of a certain tree.

At that time, the thirty princely brothers by the name of Bhaddavaggī (so called because, possessed of grace and beauty and good temperament, they habitually went on tours in group) happened to be indulging in an orgy in the Kappāsika woodland, accompanied by their respective spouses. One of the princes however brought a harlot as he had no wife. While the princes were carelessly enjoying themselves with drinks etc., the harlot stole their belongings and ran away.

Then the princes in order to help their companion, wandered about the woodland in search of the missing woman; and came upon the Buddha sitting under a tree; they went up to him and, (without being yet able to make obeisance to the Buddha), addressed him thus: "Glorious Buddha! Has the Blessed Buddha seen a woman?" When the Buddha asked them, "Princes! What business have you with the woman?" they replied: "Glorious Buddha! We the thirty princely companions happen to be amusing ourselves inside this Kappāsika woodland in company with our respective spouses. One of our companions has no wife and so he has brought a harlot. But while we were carelessly enjoying ourselves the harlot stole the properties and ran away. In order to help him out, we are going about in this Kappāsika woodland to look for the missing woman."

Thereupon, the Buddha asked thus: "Princes! What in your opinion is better for you, seeking a missing woman or seeking your own self?" They replied: "Glorious Buddha! It is better for us that we seek ourselves." The Buddha said: "Princes! Then sit down. I, the Buddha will teach you the Dhamma." and the princes replied: "Yes, Glorious Buddha!" And then, after making obeisance to the Buddha with due respect and devotion, the thirty Bhaddavaggī princely companions remained seated at an appropriate place free from the six faults.

The Buddha taught them in the way as aforesaid the course of moral practice leading to the Path and Fruition, (*Maggaphala*): (1) *Dāna-kathā*, (2) *Sīla-kathā*, (3) *Sagga-kathā* and (4) *Magga-kathā* as well as *kamaṇaṃ ādīnava - kathā*, *Nekkhamme ānisamsa kathā* in instructional succession. Thereafter, knowing that the thirty princes had become possessed of the mind, adaptable, soft and free from hindrances, eager, gladdened, purified and pellucid the Buddha delivered the Dhamma originally discovered by him (*Samukkamsika Dhamma-desanā*) of the four Truths, and the thirty Bhaddavaggi princely companions became established some in *Sotāpatti Phala*, some in *Sakadāgāmi Phala* and others in *Anāgāmi Phala*. (Not a single one of them remained *Puthujjanas*.)

After the thirty *Bhaddavaggi* princely companions had been established severally in *Sotāpatti Phala*, *Sakadāgāmi Phala* and *Anāgāmi Phala*, they requested the Buddha that they be ordained as Bhikkhus thus: "Glorious Buddha, May we receive admission (*Pabajja*) and ordination (*upasampadā*) in your presence." And the Buddha stretched out his golden hand and called out (in the same way as before) thus: "*Etha Bhikkhave*" and so on, meaning Come, Bhikkhus! Receive the admission and ordination you have asked for, my dear sons; the Dhamma has been well taught by me. You, my dear sons, strive to engage in the practice of the higher Maggas in order to bring about the end of the round of suffering;" instantly the thirty *Bhadda-vaggi* princes then turned into full-fledged Bhikkhus like senior Theras of sixty years' standing, readily dressed up and equipped with the eight supernaturally created requisites each in its proper place, paying homage to the Buddha with due respect. Their state of laymen disappeared miraculously, as they were transformed into Bhikkhus. (The very utterance by the Buddha, '*Etha Bhikkhave*' meant a process for the thirty princes to become accomplished *ehi bhikkhus*. There was nothing to do with the procedure in an ordination hall.)

(Here, the thirty princes had been the thirty drunkards in the *Tundila Jātaka* of the *Chakka Nipāta*. At that time, they properly observed the five precepts after hearing the words of admonition given by Mahātundila the Boar King, the Bodhisatta. Their deeds of merit through their observance of the five precepts was the cause originated in the past of their simultaneous discernment of the Four Noble Truths in the present existence. Besides, having observed the five precepts together in unison they had obviously done many meritorious deeds with a view to be free from the round of rebirths (*vivattaṇissita*) by listening to the good Dhamma, taking the three refuges, performing acts of charity, observing the Precepts and practising Concentration meditation and Insight meditation severally during the Dispensations of the former Buddhas. For these reasons, they had such fortunes as the realisation of the lower *Magga* and the lower *Phalas* and of becoming *Ehi Bhikkhu* monks etc., on the very day they met the Buddha.

The thirty *Bhaddavaggī* Theras were the half brothers of King Kosala, having the same father but different mothers. As they usually lived in Pāveyya City in the western part of Kosala Country, they were known by the name of Pāveyyaka Theras in the texts. It is in connection with these Theras that the Buddha at a future date permitted (the making and offering of) *Kathina* robes. The thirty Pāveyyaka Bhaddavaggi Theras became established in *Arahattaphala* afterwards hearing the Discourse of *Anamatagga* (on the Round of Existences which have no beginning) while the Buddha was dwelling in Veḷuvana Monastery in Rājagaha. 3. *Tiṃsamatta Sutta*, *Dutiyavagga* of the *Anamatagga saṃyutta*.

CHAPTER FOURTEEN

Conversion of the hermit brothers and one thousand ascetics.

After having established the thirty Bhadavaggi princes in the three lower *Magga-phalas* and ordaining them, the Buddha continued on his journey and in due course arrived at Uruvela.

At that time, the three hermit brothers (1) Uruvela-Kassapa (elder brother), (2) Nadī-Kassapa (middle brother) and (3) Gayā-Kassapa (younger brother) — happened to be dwelling in Uruvela forest. Of the three, Uruvela-kassapa was the leader and teacher of five hundred hermit disciples; Nadī-Kassapa of three hundred and Gayā-Kassapa of two hundred.

The Buddha went to the hermitage of Uruvela-Kassapa and made a request thus: "If it is not too much of a burden to you, O Kassapa I, the Buddha, should like to stay at your fire-place for one night." "It is no burden for me" replied Uruvela-Kassapa. (But what I especially want to tell you is that at this fire-place there is a very savage and powerful Nāga (Serpent), of highly and instantly harmful venom. I do not like the Nāga king to harm you Monk". The Buddha made the request for the second time, and also for the third time. Uruvela-Kassapa hermit replied as before that it was no burden for him but that in the fire-place there was a savage and powerful Nāga king of highly and instantly harmful venom and that he should not like the Nāga king to harm the Buddha (That he feared the Buddha would be hurt) When the Buddha requested for the fourth time saying: "The Nāga king, O Kassapa, cannot certainly do harm to me, the Buddha I am asking you only to let me stay at the fire-place", Uruvela-Kassapa gave his assent by saying: "You stay happily, O Monk, as long as you desire!"

When permission was given by Uruvela-Kassapa the Buddha entered the fire-place, spread out the small grass mat and remained sitting cross-legged on it keeping his body upright and directing his

mind intently on the object of meditation. When the Nāga saw the Buddha entering the fire-place, he was very angry and blew forth fumes incessantly towards the Buddha (with intent to destroy him and turn him to ashes).

Then, the Buddha thought: "What if I overwhelm the Nāga's power by mine, without injuring his skin or hide, flesh or sinews bones or marrow!", and then blew forth fumes far more violent than the fumes of the Nāga by exerting his supernatural power not to harm or hurt parts of the Nāga's body. Being unable to contain his anger, the Nāga sent out blazing flames again. By developing the Jhāna of the fire-device (*Tejokasiṇa*) the Buddha produced more violent flames. The whole fire-place appeared to be blazing up because of the enormous flames of the Buddha and the Nāga.

Then the hermits led by their teacher Uruvela-Kassapa gathered round the fire-place and said in fear: "Friends! The immensely handsome Great Monk has been harmed by the Nāga!" When the night had passed and the morning came, the Buddha having overwhelmed the Nāga by his power without touching or hurting parts of the Nāga's body, placed him inside the alms bowl and showed him to Uruvela-Kassapa, saying: "O, Kassapa! this is the Nāga spoken of by you. I have overwhelmed him by my power". Thereupon, Uruvela-kassapa thought:

"The monk is indeed very mighty and powerful since he is able to overwhelm the savage and powerful Nāga King of highly and instantly harmful venom. But, even though he is so mighty and powerful, he is not yet an Arahāt like me with *āsavas* dried up."

Being very much devotedly impressed by this first Performance of miracle (*Paṭihāriya*) of taming the Nāga, Uruvela-Kassapa extended his invitation to the Buddha, saying: "Do take up residence just here O, Great Monk, I will offer you a constant supply of food.

Here ends the Performance of the first *Paṭihāriya*

Thereafter, the Buddha lived in a wood near the hermitage of Uruvela-Kassapa. When the first watch of the night was over and midnight came, the four Divine Kings of the Four Regions (Catumahārājika Devas) in their very pleasing splendours illuminating the whole forest with their bodily halo, came to the presence of the Buddha, made obeisance to him with due respect and devotion, and remained standing at a proper place like four big heaps of bonfire in the four quarters.

When the night had passed and at daybreak, in the following morning, Uruvela-Kassapa came and asked the Buddha: "It is meal time, O, Great Monk! the meal is ready. Please come and have it O, Great Monk! Who were they with very pleasing splendours that came to your presence illuminating the whole forest with their bodily halo after the night had well advanced into midnight, and that after making obeisance with due respect and devotion, remained standing like four big heaps of bonfire in the four quarters?" When the Buddha replied: "They were the Divine Kings of the Four Regions O, Kassapa! They came to me to hear the Dhamma.", Uruvela-Kassapa thought:

"Even the four Divine Kings of the Four Regions have to come to this monk to hear the Dhamma. And so, this monk is indeed very mighty and powerful. But, even though he is so mighty and powerful, he is not yet an Arahat like me with *āsavas* dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvela-Kassapa, he restrained himself and remained patient (since the sense faculty (*indriya*) of the ascetic was not yet mature) awaiting the maturing time of the ascetic's sense faculty, and he stayed on in the wood, accepting and taking the food offered by Uruvela-Kassapa.

Here ends Performance of the second *Paṭihāriya*

(On the subsequent night) when the first watch of the night was over and midnight came, Sakka, ruler of the Devas, with very

pleasing splendours who illuminating the whole forest with his bodily halo that was more pleasing and particularly greater in brightness than those of the previous Four Divine Kings of the Four Regions, came to the presence of the Buddha, made obeisance to him with due respect and devotion, remained standing at a proper place like a big heap of bonfire.

When the night was over, in the following morning, Uruvela-Kassapa came and asked the Buddha: "It is meal time, O, Great Monk! and the meal is ready. Please come and have it. O Great Monk! Who was he in very pleasing splendours that came to your presence after the night had well-advanced into midnight, illuminating the whole forest with his bodily halo that was more pleasing and particularly greater in brightness than those of the previous Four Divine Kings of the Four Regions, and who after making obeisance to you with due respect and devotion, remained standing at a proper place like a big heap of bonfire", When the Buddha replied: "He was Sakka the ruler of the Devas, O, Kassapa; he came to me to hear the Dhamma", Uruvela-Kassapa thought:

"Even Sakka the ruler of the Devas has to come to this monk to hear the Dhamma. And so, this monk is indeed very mighty and powerful, But, even though he is so mighty and powerful, he is not yet an Arabat like me with *āsavas* dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvela-Kassapa, he restrained himself and remained patient (since the sense faculty (*indriya*) of the ascetic were not yet mature) awaiting the maturing time of the ascetic's sense faculties, and he stayed on in the wood, accepting and taking the food offered by Uruvela-Kassapa.

Here ends Performance of the third *Paṭihāriya*

(Again in another night time), when the first watch of the night was over, and midnight came, Sāhmapati Brahmā, with very pleasing splendours who illuminating the whole forest with his bodily halo, that was more pleasing and particularly greater in brightness than those of the Catumahārājika Devas and Sakka, came to the

presence of the Buddha, made obeisance to him with due respect and devotion, remained standing at a proper place like a big heap of bonfire.

Then when the night had passed, and at daybreak, in the following morning, Uruvela-Kassapa came and asked the Buddha: "It is meal time, O, Great Monk! the meal is ready. Please come and have it. O Great Monk! Who was he in very pleasing splendours that came to your presence after the night had well-advanced into midnight, illuminating the whole forest with his bodily halo that was more pleasing and particularly greater in brightness than those of the previous Cātumāhārājika Devas and Sakka, and who after making obeisance to you with due respect and devotion, remained standing at a proper place like a big heap of bonfire. When the Buddha replied: "He was Sahampati Brahmā, O, Kassapa! he came to me to hear the Dhamma", again Uruvela-Kassapa thought thus:

"Even Sahampati Brahma has to come to this monk to hear the Dhamma. And so, this monk is indeed very mighty and powerful, But, even though he is so mighty and powerful, he is not yet an Arahat like me with *āsavas* dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvela-Kassapa, he restrained himself and remained patient (since the sense faculties (*indriya*) of the ascetic were not yet mature) awaiting the maturing time of the ascetic's sense faculties and he stayed on in the wood, accepting and taking the food offered by Uruvela-Kassapa.

Here ends Performance of the fourth *Paṭihāriya*.

It was the custom of the people of the Aṅga and Maṅgadhā countries to pay homage to Uruvela-Kassapa in a monthly alms-giving festival held on a grand scale. While the Buddha has thus staying in Uruvela forest, the day for holding the festival approached; on the festive eve the peoples were making arrangements to prepare food and dishes and to go (to Uruvela-Kassapa the following morning) for doing their obeisance. Then Uruvela-Kassapa thought:

“The great festival of paying homage to me is now underway. The entire populace of Aṅga and Mangadha will come to my hermitage at daybreak, bringing with them large quantities of food, hard and soft. When they arrive and assemble, if the Great Monk (possessing, as he was, great psychic power) displays miracles in the midst of those people, they will show much devotion to him. Then his gains would increase day by day. As for myself, (since their faith in me would become less), gifts and offerings will decline day after day. It will be good if the Great Monk obligingly desist from coming to my hermitage for his meal the next day.”

The Buddha knowing the thought of Uruvela-Kassapa by his *Cetopariya Abhiññā* proceeded to the Northern Continent, Uttarakuru, and, after gathering alms-food there he ate it near Anotatta Lake at the Himalayas and passed the day in the sandalwood grove by the lake.

(According to the *Mahāvamsa*, the Buddha proceeded to Laṅkādīpa (Ceylon) all alone in the evening knowing that this would be the place where the Teaching (*sāsanā*) would flourish in the future, and after the Deva-yakkhas have been subdued and tamed, he gave a handful of his hairs to Sumana Deva to be worshipped for ever.)

Then on the following day even before dawn, he returned to Uruvela forest and continued staying there.

On the next morning when it was time for meal, Uruvela-Kassapa went to the presence of the Buddha and spoke to him courteously: “It is meal time, O Great Monk! The meal is ready. Please come and have it. O, Great Monk! why did you not come yesterday? We were wondering why you did not show up. A portion of food had been kept aside for you.”

The Buddha said:

“Yesterday, O, Kassapa! did it not occur to you, thus: “The great festival of paying homage to me is now underway. The

entire populace of Aṅga and Mangadha will come to my hermitage at daybreak, bringing with them large quantities of food, hard and soft. When they arrive and assemble, if the Great Monk (possessing as he was, great psychic power) displays miracles in the midst of those people, they will show much devotion to him. Then his gains would increase day by day. As for myself, (since their faith in me would become less), gifts and offerings will decline day after day. It will be good if the Great Monk obligingly desist from coming to my hermitage for his meal the next day.”

“O, Kassapa! I the Buddha knowing your thought by my *Cetopariya Abhiññā* proceeded yesterday morning to the Northern Continent, Uttarakuru, and after gathering alms-food there, I ate it near Anotatta Lake at the Himalayas and passed the day in the sandalwood grove by the lake.

Again Uruvela-Kassapa thought thus:- “The Great Monk can indeed read my mind. And so, this monk is indeed very mighty and powerful, But, even though he is so mighty and powerful, he is not yet an Arahat like me with *āsavas* dried up.”

At that time, although the Buddha was aware of what was in the mind of Uruvela-Kassapa, he restrained himself and remained patient (since the sense faculties (*indriya*) of the ascetic were not yet mature) awaiting the maturing time of the ascetic’s sense faculties, and he stayed on in the wood, accepting and taking the food offered by Uruvela-Kassapa.

Here ends Performance of the fifth *Paṭihāriya*.

One day when a merchant’s slave girl of Sena Nigāma by the name of Panna died her corpse (*Urujarūpa*) was wrapped in a hemp fibre cloth and abandoned in the graveyard; after gently getting rid of a *tumba*¹ of maggots the Buddha picked up the hemp fibre cloth (to be worn by him) as robe made of rags taken from a heap of

¹ *tumba*: a measure of capacity, esp. used for grain. English-pali Dictionary. The Burmese word for it is one “pyi”, being equal to eight condensed milk tins.

dust, (*Pamsukūlika*)².

The great earth then shook violently with a roaring sound by way of acclaim; the whole sky also roared with thundering sounds; and all the Devas and Brahmas applauded by uttering Sadhu. The Buddha came back to his dwelling in Uruvela forest thinking: "Where should I wash this cloth of rags? The Sakka being aware of what the Buddha was thinking created (by means of his supernormal power) a four-sided pond by just touching the earth with his hand and addressed the Buddha: "Glorious Buddha! May you wash the *pamsukūlika* cloth in this pond."

The Buddha washed the *pamsukūlika* cloth in the pond created by the Sakka. At that time also the earth shook, the entire sky roared and all the Devas and Brahmas applauded by uttering Sadhu. After the Buddha had washed the rags he considered: "Where should I dye this cloth by treading on it?" Sakka being aware of what the Buddha had in mind addressed the Buddha thus: "Glorious Buddha, May you tread the cloth on this stone slab for dyeing it" and created a large stone slab by his supernatural power and placed it near the pond.

After the Buddha had dyed the cloth by treading on it on the stone slab created by the Sakka he considered: "Where shall I hang up this cloth to dry? Then a deity living on a Kakudha³ tree near the hermitage being aware of what the Buddha had in mind addressed the Buddha: "Glorious Buddha! May you hang the *pamsukūlika* cloth to dry on this Kakudha tree." and caused the branch of the tree to bend down.

After the Buddha had hung up the cloth to dry on the Kakudha branch he considered: "Where should I spread it out to make it flat and even? Sakka being aware of what the Buddha had in mind addressed the Buddha: "Glorious Buddha! May you spread out the

² Pamsukūlika : rags from a dust heap. Wearing rags robe (pamsukulik'anga) is one of the thirteen ascetic practices. See p. 52 Vol.3, Pt. 2

³ Kakudha. Terminalia Ariuna PED

cloth on this stone slab to make it flat and even.” and placed a large stone slab.

When the morning came, Uruvela-Kassapa approached the Buddha and asked him: “It is meal time, O, Great Monk. The meal is ready. Please come and have it. How is it, Great Monk? This foursided pond was not here before. But now, here lies this pond! These two large stone slabs were not placed here (by us). Who has come and placed them? This Kakudha branch was not bent before but, why is it now bending?”

Thereupon, when the Buddha related all that had happened serially beginning with his picking up the *pamsukūlika* robe, Uruvela-Kassapa thought thus:

“Even Sakka the ruler of Devas has to come and do all the sundry tasks for the monk. And so, this monk is indeed very mighty and powerful, But, even though he is so mighty and powerful, he is not yet an Arahat like me with *āsavas* dried up.

At that time, although the Buddha was aware of what was in the mind of Uruvela-Kassapa, he restrained himself and remained patient (since the sense faculties (*indriya*) of the ascetic were not yet mature) awaiting the maturing time of the ascetic’s sense faculties, and he stayed on in the wood, accepting and taking the food offered by Uruvela-Kassapa.

Here ends Performance of the sixth *Paṭihāriya*.

The Seventh *Paṭihāriya*

When the morrow came, Uruvela-Kassapa approached the Buddha and invited him: saying, “It is meal time, O, Great Monk! The meal is ready. Please come and have it!” Then the Buddha sent him away by saying: “You go ahead, O, Kassapa I, the Buddha will follow.” The Buddha went thereafter to the rose apple (*Jambu*) tree at the tip of Jambudīpa Island and, bringing with him a rose-apple fruit, came back ahead of Uruvela-Kassapa and remained sitting at Uruvela-Kassapa’s fire-place.

Uruvela-Kassapa on seeing the Buddha who had come after him but who had arrived at the fire-place before him and was sitting there, asked the Buddha thus: "O, Monk! Even though I have come ahead of you, you who have come after me have arrived at the fire-place before me and are sitting here. By what route have you come, Monk? The Buddha replied: "O, Kassapa, after I have told you to go ahead, I went to the 'rose-apple' tree at the tip of Jambudīpa Island and bringing with me a rose-apple fruit, came back ahead of you and remained sitting at the fire-place. This rose-apple fruit O, Kassapa is has colour, smell and taste. Eat it if you so desire", Uruvela-Kassapa then replied: O, Great Monk! Enough! you are the one who deserves the fruit. You should eat" it. Again, Uruvela-Kassapa thought thus:

"After telling me to go ahead, this monk went to the rose apple tree at the tip of Jambudīpa and bringing with him a rose-apple fruit, came back ahead of me and remained sitting at the fire-place. And so, this monk is indeed very mighty and powerful. But, even though he is so mighty and powerful, he is not yet an Arahāt like me with *asavas* dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvela-Kassapa, he restrained himself and remained patient as before, awaiting the maturing time of the ascetic's sense faculties, and he stayed on in the wood accepting and taking the food offered by Uruvela-Kassapa.

The eighth, the ninth, the tenth and the eleventh *Paṭihāriya*

In the following morning, when Uruvela-Kassapa came to the presence of the Buddha and invited him saying, "It is meal time, O, Great Monk! The meal is ready. Please come and have it!" The Buddha sent him away saying: "You O, Kassapa! go ahead, I, the Buddha, will follow." and then,

(a) going to the mango tree standing near the rose-apple tree at the tip of Jambudīpa and bringing with him a mango fruit,

(b) going to the emblic myrobalan⁴ tree standing near the rose-apple tree at the tip of Jambudīpa and bringing with him an emblic myrobalan fruit,

(c) going to the yellow myrobalan⁵ tree standing near the rose-apple tree at the tip of Jambudīpa and bringing with him an emblic myrobalan fruit,

(d) going to the Tavatimsa Deva world and bringing with him a coral flower the Buddha came back ahead of Uruvela-Kassapa and remained sitting at Uruvela-Kassapa's fire-place.

On seeing the Buddha who had followed him but who had arrived at the fire-place ahead of him and was sitting there Uruvela-Kassapa asked the Buddha thus: Even though I have come ahead of you O, Monk, you who have come after me arrived at the fire-place ahead of me and are sitting here. By what route have you come, Monk?" The Buddha replied: "After I have told you to go ahead, O, Kassapa I went to *Tavatimsa* and bringing with me a coral flower, came back ahead of you and remained sitting at the fire-place. This coral flower O, Kassapa has colour and scent. Take it if you so desire", and Uruvela-Kassapa replied: "Enough! O, Great Monk You are the one who deserves the coral flower. You should take it." Again, Uruvela-Kassapa thought thus:

"After telling me to go ahead, this monk went to Tavatimsa and bringing with him the coral flower, came back ahead of me and remained sitting at the fire-place. And so, this monk is indeed very mighty and powerful. But, even though he is so mighty and powerful, he is not yet an Arahāt like me with *āśavas* dried up."

The twelfth Paṭihāriya, etc.

(12) On one occasion, the five hundred hermits, being desirous of performing fire workship made efforts to split firewood into

⁴ emblic myrobalan : amalaka : *phyllanthus emblica*

⁵ yellow myrobalan : haritaka : *terminalia citrina*

pieces but were unable to do so. Thereupon they thought: "Our inability to split firewood might certainly be due to the supernormal power of the Monk."

When Uruvela-Kassapa reported the matter to the Buddha, the Buddha asked: "Do you want, O, Kassapa to have the logs split?" and Uruvela-Kassapa replied: "We want O Great Monk, to have them split." By means of the supernormal power of the Buddha, the five hundred logs of firewood were at once marvelously split into pieces making sounds simultaneously. Again Uruvela-Kassapa thought thus:

"This monk is capable of splitting at once the logs which my disciples could not do in any way. And so, this monk is indeed mighty and powerful. But, even though he is so mighty and powerful, he is not yet an Arahat like me with *āsavas* dried up."

(13) On another occasion, the five hundred hermits were unable to make fire burn ablaze for the performance of fire-worship despite their attempts. Thereupon they thought: "Our inability to make fire burn ablaze might certainly be due to the supernormal power of the monk."

When Uruvela-Kassapa reported the matter to the Buddha, the Buddha asked: "Do you want O, Kassapa to have the fires blazing?" and Uruvela-Kassapa replied: "We want, O Great Monk, to have the fires blazing!" By means of the supernormal power of the Buddha five hundred big heaps of bonfire marvellously blazed forth all at once. Again Uruvela-Kassapa thought thus:

"This monk makes the five hundred heaps of bonfire to blaze forth simultaneously, which my disciples could not do in any way. And so, this monk is indeed mighty and powerful. But even though he is so mighty and powerful, he is not yet an Arahat like me with *āsavas* dried up."

(14) Again on another occasion, the five hundred hermits were unable to put out the blazing flames after the performance of fire-worship. Thereupon they thought: "Our inability to put out the

blazing fires might certainly be due to the supernormal power of the monk.”

When Uruvela-Kassapa reported the matter to the Buddha, the Buddha asked: “Do you want O, Kassapa to have the flames extinguished?”, and Uruvela-Kassapa replied: “We want, O Great Monk to have them extinguished. “By means of the supernormal power of the Buddha, the five hundred big heaps of bonfire marvellously became extinguished all at once. Again Uruvela-Kassapa thought thus:

“This monk can simultaneously put out the five hundred big heaps of blazing bonfire which could not be extinguished in any way by my disciples. And so, this monk is indeed mighty and powerful, But even though he is so mighty and powerful, he is not yet an Arahat like me with *asavas* dried up.”

(15) Still on another occasion, the five hundred hermits went down into the River Nerañjarā during winter nights (called *Antarathaka*⁶) when there was very heavy fall of snow and when it was terribly cold. Some of the hermits wrongly believing that “by emerging from the water once, evil deeds can be cleansed climbed up the bank by emerging from water only once (after submerging their whole bodies). (Many were those who entertained such belief. They submerged themselves just because there could be no emerging without submerging). Some of the hermits wrongly believing that “by submerging once, evil deeds can be cleansed” plunged but once with their heads, under water and came up on the bank as soon as they rise from water. (Only a few entertained such belief.)

Some of the hermits wrongly believing that “if bath is taken by repeatedly immersing and emerging, evil deeds can be cleansed”.

⁶ *Antarathaka* : literally, the eight between the two, here it means “eighty days which fall between the end of one month and the beginning of the following month. At the end of this item (15) the author gives a long context, quoting numerous authorities including sanskrit texts, Pali commentaries and Sub-commentaries. We have left out this portion from our translation.

bathed in the river, constantly immersing and emerging from it. (There were many of them who held such belief.)

Thereupon, the Buddha created five hundred braziers. The hermits warmed themselves at the five hundred braziers when they came out of the water.

Thereupon, the five hundred hermits thought: "The creation of these five hundred braziers might certainly be due to the supernatural power of the monk." And Uruvela-Kassapa thought thus:

"This Great Monk can indeed create these braziers which number five hundred. And so, this monk is indeed mighty and powerful. But, even though he is so mighty and powerful, he is not yet an Arahant like me with *āsavas* dried up."

(16) One day, there was a great downpour of unseasonal rain in Uruvela Forest, where the Buddha was residing; a torrential stream of water flowed incessantly. The place where the Buddha was staying was low-lying and therefore liable to be inundated. Thereupon, it occurred to the Buddha thus: "It would be good if I ward off the flow of water all around and walk to and fro on the bare ground encircled by water and thickly covered with dust"; accordingly, he warded off the flow of water all around and walked to and fro on the bare ground encircled by water and thickly covered with dust.

At that time, Uruvela-Kassapa, intending: "Let not the monk be hit by the torrent and carried away," went rowing in a boat with many of the hermits to the place where the Buddha was staying. Much to his astonishment, he saw that the flow of water all around had been warded off and that the Buddha was walking to and fro on the bare ground encircled by water and thickly covered with dust. Not believing what he saw, he asked: "O, Great Monk! Is it indeed you walking to and fro on the bare ground encircled by water and thickly covered with dust?" The Buddha replied: "Yes, O, Kassapa it is I", and he rose into the sky even while the hermits were looking on and came to rest on their boat. Again, Uruvela-Kassapa thought:

“Even the torrential stream rushing down with great force cannot carry away the monk. And so, this monk is indeed mighty and powerful, But, even though he is so mighty and powerful, he is not yet an Arahant like me with *āsavas* dried up.”

The great teacher Uruvela-Kassapa entering bhikkhuhood together with his five hundred disciples

In the former days as the hermits’ faculties were still immature, the Buddha had been patiently bearing their disdain and awaiting the time when their faculties would reach maturity; nearly three months had passed thus. Now that their faculties had matured, the Buddha would address them candidly and instruct them leading to their liberation.

Although the Buddha had thus shown the miracle so as not to be overwhelmed by the flood, the great hermit thought wrongly as before that only he himself was an Arahant without *āsavas*; the Buddha was not yet an Arahant with *āsavas* completely gone. While he was so thinking wrongly, it occurred to the Buddha thus:

“(Should I so keep on disregarding him) this vain man (Uruvela-Kassapa), who is too remote from the Path and Fruition will continue thinking wrongly for a long time: This monk is indeed mighty and powerful! But, even though he is so mighty and powerful, he is not yet an Arahant like me with *asavas* dried up. What if I should instill in him a sense of religious urgency.”

Having thought thus, the Buddha candidly spoke to Uruvela-Kassapa these three sets of words:

“O Kassapa, (1) you are not an Arahant with *asavas* eradicated (2) You are not one who has attained the *Arahatta Magga* (3) (Not to speak of such attainment), you have not even the least practice of the right path for the attainment of the *Arahattamagga Arahattaphala*.”

Thereupon, Uruvela-Kassapa, feeling a strong sense of religious urgency, prostrated himself with his head rubbing the feet of the

Blessed One and made the request, "Glorious Buddha, may I receive admission to the order and ordination as a *bhikkhu* in your presence."

The Blessed One (knowing maturity of their faculties) said to him:

"O Kassapa, you are the leader, chief, and principal of five hundred hermits, (it would not be proper if you do not inform them). You should first seek their permission; then only these five hundred disciples of yours may do whatever they think fit."

So Uruvela-Kassapa went to his five hundred disciples and told them: 'I want to lead the holy life, O hermits, under the Great Monk. You may do whatever you think fit.' "O great teacher, we have long had faith in the Great Monk", (since the taming of the Nāga), replied the hermits; "If you lead the holy life under him, all of us, five hundred disciples will do likewise".

Then Uruvela-Kassapa and the five hundred hermits took their hair, their matted locks, their requisites, and paraphernalia of the fire sacrifice such as shoulder yokes and fire-stirrers and set them adrift in the current of river Nerañjarā. Then they went to the Buddha and prostrating themselves with their heads rubbing the feet of the Blessed One, made the request, "Glorious Buddha, may we receive admission to the order and ordination as *bhikkhus* in your presence."

Thereupon the Blessed One said: "*Etha bhikkhave*, etc. meaning Come Bhikkhus. Receive admission and ordination you have asked for. The Dhamma has been well taught by me. Strive to undergo noble trainings in its three higher aspects so as to bring about the end of the round of suffering." Instantly with the call of '*Etha bhikkhave*' by the Buddha who stretched out his golden right hand, Uruvela-Kassapa and those five hundred hermits turned into full-fledged *bhikkhus*, like senior Thera of sixty years' standing, readily dressed up and equipped with the eight supernaturally created requisites each in its proper place, paying homage to the Buddha with due respect. Their state of hermits disappeared miraculously as they were transformed into *Bhikkhus*. (The very utterance by the Buddha

‘Come Bhikkhus’ meant a process for these hermits to become accomplished *bhikkhus*. There was nothing to do with the procedure in an ordination hall.)

Nadī Kassapa (middle brother) entering bhikkhuhood with his disciples

When Nadī Kassapa who lived downstream saw the requisites of hermits set adrift by Uruvela-Kassapa and his five hundred disciples, he thought, ‘I hope no harm has befallen my brother.’ He sent ahead one or two of his disciples, saying, ‘Go and find out about my brother’ and he went himself with (the rest of) his three hundred disciples where Uruvela-Kassapa was dwelling. Approaching his elder brother, he asked, ‘O Big Brother Kassapa, is this state of a bhikkhu much noble and praiseworthy?’

On being replied by Uruvela-Kassapa, ‘Indeed brother, this state of a bhikkhu is much noble and praiseworthy,’ Nadī Kassapa and his three hundred disciples, as previously done by Uruvela-Kassapa and his hundred followers, took their hermit’s requisites and paraphernalia of fire sacrifice and set them adrift in the current of river Nerañjarā. Then they went to the Buddha and prostrating themselves with their heads rubbing the feet of the Blessed One, made the request, ‘Glorious Buddha, may we receive admission to the order and ordination as *bhikkhus* in your presence.’

Thereupon the Blessed One said “*Etha bhikkhave*, etc, meaning: Come Bhikkhus. Receive admission and ordination you have asked for. The Dhamma has been well taught by me. Strive to undergo noble trainings in its three higher aspects so as to bring about the end of the round of suffering.” Instantly with the call of ‘*Etha bhikkhave*’ by the Buddha who stretched out his golden right hand. Nadī Kassapa and those three hundred hermits turned into full-fledged *bhikkhus*, like senior Thera of sixty year’s standing, readily dressed up and equipped with the eight supernaturally created requisites each in its proper place, paying homage to the Buddha with due respect. Their state of hermits disappeared miraculously as they

were transformed into Bhikkhus. (The very utterance by the Buddha 'Come Bhikkhus' meant a process for these hermits to become accomplished *bhikkhus*. There was nothing to do with the procedure in an ordination hall.)

**Gayā Kassapa (youngest brother) entering
bhikkhuhood with his disciples**

When Gayā Kassapa who lived down-stream saw the requisites of hermits set adrift by Uruvela-Kassapa and his five hundred disciples and by Nadī Kassapa and his three hundred disciples, he thought, 'I hope no harm has be fallen the eldest brother: Uruvela-Kassapa, and the middle brother Nadī Kassapa.' He sent ahead two or three of his disciples, saying, 'Go and find out about my two brothers and he went himself with (the rest of) his two hundred disciples to where Uruvela-Kassapa was dwelling. Approaching his elder brother, he asked. 'O Big Brother Kassapa, is this state of a *bhikkhu* much noble and praiseworthy?'

On being replied by Uruvela-Kassapa, 'Indeed brother, this state of a *bhikkhu* is much noble and praiseworthy,' Gayā Kassapa and his two hundred disciples, as previously done by Uruvela-Kassapa and his followers, took their hermit's requisites and paraphernalia of fire sacrifice and set them adrift in the current of river Nerañjarā. Then they went to the Buddha and prostrating themselves with their heads rubbing the feet of the Blessed One, made the request, 'Glorious Buddha, may we receive admission to the order and ordination as *bhikkhus* in your presence.'

Thereupon the Blessed One said "*Etha bhikkhave*, etc, meaning: Come Bhikkhus. Receive admission and ordination you have asked for. The Dhamma has been well taught by me. Strive to undergo noble trainings in its three higher aspects so as to bring about the end of the round of suffering." Instantly with the call of '*Etha bhikkhave*' by the Buddha who stretched out his golden right hand. Gayā Kassapa and those two hundred hermits turned into full-fledged *bhikkhus*, like senior Thera of sixty year's standing, readily

dressed up and equipped with the eight supernaturally created requisites each in its proper place, paying homage to the Buddha with due respect. Their state of hermits disappeared miraculously as they were transformed into Bhikkhus. (The very utterance by the Buddha 'Come Bhikkhus' meant a process for these hermits to become accomplished bhikkhus. There was nothing to do with the procedure in an ordination hall.)

(In this account of the display of miracles, such as the hermits' inability to split the logs, the simultaneous and marvellous splitting of logs, their inability to make the fires, the simultaneous and marvellous blazing of fire; their inability to put out fires, the simultaneous and marvellous extinction of fires; the creation of five hundred braziers; all these unusual events were due to the Buddha's resolve.)

(The number of miracles performed by the Buddha in this manner in order to liberate the Kassapa brothers and their one thousand hermits mentioned directly in the Pali Canon is sixteen; that not mentioned directly is three thousand five hundred, thus totalling three thousand five hundred and sixteen.)

The Buddha's delivery of the *Ādittapariyāya Sutta*

After staying at Uruvela for as long as he wished to liberate the hermit brothers and their one thousand followers, the Buddha set out for Gayāsīsa, where there was a stone slab (looking like an elephant's forehead) near Gayā village, together with a thousand bhikkhus who were formerly hermits. The Buddha took his seat on the stone slab together with the thousand bhikkhus.

Having taken his seat, the Buddha considered, "What kind of Discourse will be appropriate for these one thousand bhikkhus?" and decided thus: "These people had worshipped fires every day and every night; if I were to give them the *Ādittapariyāya Sutta* describing the continuous burning of the twelve sense-bases (*āyatana*), by the eleven fires, they could attain the *Arahattaphala*."

Having so decided, the Buddha delivered the *Adittapariyāya Sutta* which describes in a detail manner how the six doors of senses, the six objects of senses, the six forms of consciousness, the six forms of contact, the eighteen kinds of feeling arising through contact (*phassa paccaya vedanā*) are burning with the fire of lust (*rāga*), the fire of hate (*dosa*), the fire of delusion (*moha*), the fires of birth, ageing and death, sorrow, lamentation, pain, grief and despair.

While the discourse was thus given by the Buddha, the one thousand bhikkhus attained the Knowledge of the Four Paths in successive order and became *Arahats* in whom *āsavas* were extinguished. Therefore the minds of the one thousand bhikkhus were completely released from *āsava* that had become extinguished with no chance of reappearance as they (the bhikkhus) had absolutely eradicated grasping through craving (*taṇha*) and wrong view (*diṭṭhi*) of any thing as 'This I am, this is mine'. They were completely emancipated from *asavas* attaining cessation through not arising.

(Noteworthy facts about the *Adittapariyāya Sutta* will be given later in the Chapter on *Dhamma Ratanā*.)

CHAPTER FIFTEEN

The Buddha's visit to Rajāgaha

When the Buddha had stayed at Gayāsīsa as long as he desired in order to liberate the one thousand former hermits making them attain *Arahattaphala*, he set out to go to Rajāgaha accompanied by them who were now Arahats; the Buddha did so in order to comply with the request made by King Bimbisāra (whom he met as he started his Going Forth): "Venerable Sir, May I make this request? When you have gained Enlightenment, let my country be the first you bless with your visit". When at length he arrived at the large Palmyra Sapling Grove near Rajāgaha, he stayed at the foot of the *Suppatittha* banyan tree which offered an expansive shade and which was regarded as a shrine by people who made their worship.

(After his Enlightenment, the Buddha spent his first rain-retreat (*vassa*) at Isī patana Migadaya; at the end of the *vassa*, after conducting the *Pavāraṇā*¹ ceremony, he went to Uruvela forest. While he stayed there for fully three months, he instructed and taught the hermit brothers and their one thousand followers till they attained *Arahataphala*. Then on the Full-moon of *Phussa* (December-January), the Blessed One accompanied by the one thousand Arahats went to Rajāgaha where he stayed for full two months. (*Jātaka Commentary* and *Buddhavamsa Commentary*).

At that time, King Bimbisāra, heard from the royal gardener the good news of the arrival of the Buddha at Rajāgaha thus:

"O Friends, the Buddha Gotama, the prince of the uninterrupted Sakyan descendents who went forth into homelessness from his Sakyan clan, has come to Rajāgaha and is living at the foot of the Suppatittha banyan tree in the Palmyra Sapling Grove.

¹ Pavāraṇā: The formal ceremony which concludes the rain-retreat, in which a bhikkhu invites criticism from his brethren in respect of what has been seen, heard or suspected about his conduct.

The fame the good name of the Buddha Gotama has spread and arisen as far as bhavagga thus: The Blessed One is endowed with nine attributes beginning with that of being an *Arahat* (*Araham*) and ending with that of possessing the six great glories (*Bhagavā*); he makes known to the world of sentient beings with Devas and Brahmas, the Dhamma which he has himself realised through higher knowledge (*Abhiññā*).

The Buddha Gotama teaches the Dhamma which is good in the beginning, good in the middle and good in the end, complete with the spirit and the letter. He explains to Devas and men the noble practice of *Sīla*, *Samādhi* and *Paññā* which is perfect and pure, being free from defilements of wrong deeds.

It is extremely good and beneficial to go and see such accomplished Ones who are worthy of veneration”.

Then accompanied by a hundred and twenty thousand Magadhan Brahmin householders, King Bimbisara went to the Blessed One, and after paying homage to him sat down at a place which is free from six faults of location, viz; not too far, not too near, not at the front, not at the back, not at a high site and not on the leeward side. Of the hundred and twenty thousand householders who had accompanied the king (1) some paid homage to the Blessed One and sat down at a site free from six faults; (2) some exchanged greetings with him, entered into courteous and memorable talks with him and sat down at a site free from six faults. (These two categories of Brahmins belonged to the group which held right view.)

(3) Some raised their palms together inclining them towards the Blessed One and sat down at a faultless site. (They were sitting on the fence, not committing themselves to side, with those holding wrong view, nor with those holding right view. Their thinking was (a) Should those holding wrong view blame us for paying homage to the monk Gotama, we would say “How could mere raising of hands with palms together amount to paying homage?” and (b) should those holding right view find fault with us saying, “Why did not you pay homage to the Blessed One?” we would reply, “How

is that? Is worshipping made only when the head touches the ground? As a matter of fact, raising of palms joined together also constitutes a formal worship". With this thought of sitting on the fence, they took their respective seats.)

(4) Some pronounced their names in the Blessed One's presence: "O Friend Gotama, I am Datta, son of so and so and; I am Mitta, son of so and so" and took their seats at a faultless place. Some pronounced their clan in the Blessed One's presence." O friend Gotama, I am of Vasettha clan; I am of Kaccāyana clan" and sat down at a place which was free from six faults. (These Brahmins were poor, undistinguished people; by announcing their names and clan, amidst the assembly they had hoped that they would become known and recognised.)

(5) Some wealthy Brahmins just sat down without a word. These Brahmins were the crafty and the fools. The crafty thought: "a word or two with them will lead to friendliness, when one becomes friendly it is not wise not to feed them once or twice." Fear of friendliness with them and of feeding them cause their silent, quiet sitting. Just because they were ignorant and foolish, they sat down where they were like big lumps of earth dumped on the ground.

The Brahmin's doubt

When thus seated, those one hundred and twenty thousand wealthy Brahmin felt uncertain and wondered. 'Does the Great Monk lead the noble life under the great teacher Uruvela Kassapa as a disciple or does Uruvela Kassapa lead the noble life under the Great Monk?' Knowing what was passing in the mind of these Brahmins, the Buddha questioned the Venerable Uruvela Kassapa in verse.

*Ki meva disvā Urvelavāsi
pahāsi aggim kisakovadāno
pucchāmi taṃ Kassapa etamathaṃ
katham pahīnaṃ tava aggihuttaṃ.*

O dear son, Kassapa, a resident of Uruvela forest, being a great teacher yourself instructing the lean hermits (because of their austere practices) seeing what fault did you give up fire-worship? I ask of you Kassapa, what made you abandon fire-worship?

The Venerable Uruvela Kassapa replied to the Buddha in verse also:

*Rūpe ca sadde ca atho rase ca
kām'itthiyo cābhivadanti yaññā
etaṃ malantī upadhīsu ñatva
tasmā na yitthe na hute arañjīm.*

Glorious Buddha, It is said (by sacrificial teachers) that through sacrifice one can enjoy five sense-pleasures, namely, sight, sound, smell, taste and touch as well as womanfolk—the kind of women who resemble the tiger preying and devouring by means of its sensuality-like claws. Seeing and knowing well that the sense-pleasures and women serve only as defilements of the five aggregates. I no longer enjoy offering sacrifices. I no longer take delight in daily practice of fire-worship.

The Buddha then asked him again in verse:

*Etth'eva te mano na ramittha (Kassāpāti Bhagavā)
rūpesu saddesu atho rasesu
atho ko carahi devamanussaloke
rato mano Kassapa bruhi metam.*

Dear son Kassapa, if your heart finds no delight in the five sense pleasures of sight, sound, smell, taste and touch and in women, what sense object in this world of Devas and humans delights you. Answer me that, Kassapa.

The Venerable Uruvela Kassapa replied in verse:

*Disva padam santamanūpadhīkam
akincanam kāmabhava asattam
anannathābhāvimanannaneyyam
tasmā na yitthe na hute arañjīm.*

Glorious Buddha, because I have distinctly perceived Nibbāna which has the characteristic of peace, free from the four attachments (*Upadhis*)², which cannot be made known by others (which can be achieved only through the Path, *Magga*, developed by oneself), which is not subject to change (being free from birth, old age, and death), and which is forever free from lust of life, attachment to existence. I no longer enjoy offering sacrifices; I no longer take delight in daily practice of fire-worship.

Having given this reply, in order to make it known that he himself was a disciple of the Buddha, the Venerable Uruvela Kassapa rose from his seat, arranged his robe on the shoulder, prostrated himself with his head at the feet of the Buddha, saying, "Glorious Buddha, you the Exalted Buddha, are my Teacher, I am but a disciple of yours". Then he rose to the sky, first up to the height of a palm tree. Descending from it, he made obeisance to the Buddha. Then he rose up to a height of two palm trees in his second attempt, to a height of three palm trees in his third attempt and so on. In this way he went up in his seventh attempt to a height of seven palm trees, then descending from there, making obeisance to the Buddha sat down at a place free from six faults.

Having observed these miracles, many of the wealthy Brahmins acclaimed saying in praise of the qualities of the Buddha: "Oh, how mighty and powerful the Buddha is; Even the hermit teacher Uruvela Kassapa, whose wrong view was so strong and firm and who believed himself to be an Arahant, has been tamed by the Buddha, by destroying the net of his wrong views.

Hearing the words of praise being spoken by the Brahmins, the Buddha addressed them, "O Brahmins, taming this Uruvela Kassapa when I have achieved the *Sabbhaññuta Nāna* is really not so wonderful. In a former existence as a Bodhisatta not yet free from mental defilement (*rāga*), when I was a Brahma called Nārada, I had destroyed the net of wrong views of King Angati who is Uruvela Kassapa now. At the request of the Brahmin audience, the

² Upadhis; wife and children, flocks and herds, silver and gold.

Buddha recounted to them the story of Mahānārada Kassapa. (The story of Mahānārada-Kassapa may be read in detail in the Ten Great Jātaka).

Through the personal acknowledgement of the Venerable Kassapa, one hundred and twenty thousand Brahmins became convinced that “It is the great teacher Uruvela Kassapa who having followed as a disciple, lives a holy life under the Great Monk Gotama!” When the Buddha became aware through *Cetopariya Abhiññā* that their minds have now been free from doubt, he taught the audience of one hundred and twenty monks and brahmins headed by King Bimbisara the course of Moral practice leading to the realization the Path and Fruitions (*Maggaphala*): (1) Discourse on charity (*Dānakathā*) (2) Discourse on morality (*Sīlakathā*) (3) Discourse on happy destination (*Saggakathā*) and Discourse on the good Path and the line of conduct for the realization of *Maggaphala* and *Nibbāna* (*Maggakathā*) as well as *Kāmanam Adīnava Kathā* together with *Nekkhammānisaṃsa Kathā* in a progressive manner. Thereafter, when the Buddha knew that King Bimbisara and one hundred and twenty thousand Brahmins had become possessed of the minds which were firm and imperturbable, soft and malleable, free from hindrances, eager, gladdened, purified and pellucid, he delivered the Dhamma originally discovered by him (*Sāmuikkamsika Dhamma Desanā*) of the Four Truths; and the one hundred and ten thousand Brahmins headed by King Bimbisara became established in *Sotapattiphala*, the remaining ten thousand Brahmins became lay devotees established in the Threefold Refuge.

King Bimbisara’s five Aspirations

Then Bimbisara, King of Magadha, who had now become a Sotapanna, addressed the Buddha: “*Lord*, formerly when I was a young prince, I had five aspirations. Now they are fulfilled.

“*Lord*, when I was a young prince, I wished, ‘If only the people of Magadha anointed me (as a) king’. Glorious Buddha, this was my first aspiration and it has now been fulfilled.

“*Lord*, when I was a young prince, I wished, ‘If only the Homage-worthy Buddha came to this kingdom when I became king’. Glorious Buddha, this was my second aspiration and it has now been fulfilled, too.

“*Lord*, when I was a young prince, I wished, ‘If only I could pay homage and do honour to that Buddha when he visited my kingdom’. *Lord*, this was my third aspiration and it has now been fulfilled, too”.

“*Lord*, when I was a young prince, I wished, ‘If only the Buddha who visited my kingdom taught me the Dhamma which would lead to Nibbana’. *Lord*, this was my fourth aspiration and it has now been fulfilled, too.

“*Lord*, when I was a young prince, I wished, ‘If only I might thoroughly understand the Dhamma taught by the Buddha. This way my fifth aspiration and that too has now been fulfilled, too.

Glorious Buddha! It is indeed very delectable! Glorious Buddha, It is indeed very delectable! To cite worldly examples, just as one turns up what lies upside down, just as one holds up a lamp in the darkness for those with eyes to see various visible objects, even so has the Venerable Buddha revealed the Dhamma to me in many ways. Glorious Buddha, I take refuge in the Buddha, in the Dhamma and in the Sangha. Glorious Buddha, may you take me as a lay disciple established in the Threefold Refuge from now on till the end of my life. Glorious Buddha! In order that I may gain merit may you kindly accept and enjoy meal, together with the community of Bhikkhus.” On thus being invited, the Buddha remained silent signifying his acceptance of King Bimbisara's invitation to the (morning) meal.

Thereupon, knowing quite well that the Buddha had accepted his invitation, King Bimbisara rose from his seat and returned to his golden palace after making obeisance to the Buddha with due respect and circumambulating him.

(It is to be noted here that King Bimbisara took the Three-fold Refuge only after becoming established in *Sotapatti maggaphala*. Although taking refuge in the Three Gems was accomplished on realizing *Sotapattimagga*, at that time it was only making up his mind that the Buddha, the Dhamma, and the Singha are truly the refuge, the "helmet, the support". Now he took the refuges by actually uttering the words of Refuge according to) the *Attasanniyyā-tanasaraṇagamana*³ formula Through realisation of *Sotapattimagga*, King Bimbisara became one who was established in the imperishable supramundane Refuge, *Niyātasaraṇagamana*. It was because he wanted to declare to others of his establishment in the *Niyāta-saraṇagamana* by word of mouth and also because he wanted to take upon himself the *Paṇipātasara-ṇagamana* that he addressed the Buddha by actually uttering the words of Refuge.)

The Buddha entering Rājagaha for meal

After the night had passed and the new day dawned, having sumptuous meals of hard and soft food prepared ready in his palace, King Bimbisara sent messengers to inform the Buddha thus, "Glorious Buddha, It is time for meal; the alms-food is ready."

³ kinds of Refuges:

A. (i) *Lokiya saraṇagamana*. Refuge taken by worldlings (*puthujjana*) by contemplating the attributes of the Buddha, the Dhamma and the Saṅgha, the Three Gems. It is insecure, impermanent, perishable.

(ii) *Lokuttara saraṇagamana*. Refuge in which the Ariyas are established simultaneous with their realisation of the Path with Nibbāna as their object.

B. (i) *Dveācika saraṇagamana* like that taken by Tapussa and Bhallika uttering *Buddhaṃ saraṇaṃ gacchāmi, Dhammaṃ saraṇaṃ gacchāmi*, at the time when there was not yet the Community of Bhikkhus.

(ii) *Tevācika saraṇagamana* like that taken by Yasa's father, mother his ex-wife, and others after the formation of the Order by uttering the complete formula: *Buddhaṃ saraṇaṃ gacchāmi, Dhammaṃ saraṇaṃ gacchāmi, Saṅghaṃ saraṇaṃ gacchāmi*,

Four Formulae for taking Refuge.

(i) *Atta sanniyyātana saraṇagamana* formula: *Ajja adim katvā ahaṃ attanaṃ Buddhassa niyyātemi*. In order to escape from the round of Saṃsara I entrust

Sakka's descent for managing the huge crowd

As the time drew near for the Buddha to enter Rājagaha for alms-food, the citizens of Rājagaha, those who had seen and those who had not seen the Buddha, numbering eighteen crores, left the city very early wishing to see the Buddha and made their way group by group to the Grove of young palms. The road to it which was three *gāvuta* in length was choked up with people. The whole of the palm Grove also was so densely crowded with people that there was hardly any space among them. People could not feel satisfied watching and admiring the personality of the Buddha rendered so graceful by the thirty-two Major Marks, eighty minor characteristics and six-coloured rays emanating from the body of the Buddha.

The entire Palm Grove and the whole length of the road were so jammed by people that even a single Bhikkhu would find it impossible to find a way out of the Palm Grove. As things stood then, it appeared as if the Buddha would have to forgo his meal for the day. As if to intimate that this should not happen, the orange-coloured ornamented stone (*Paṇḍukambala*) which served as Sakka's throne, became warm: Pondering upon the cause of this manifestation, Sakka came to realise the difficult situation (in the Palm Grove). Assuming the guise of a youth, Sakka instantly appeared in the

my own body to the Buddha, Dhamma, and Saṅgha and take refuge in them, starting from today.

(ii) *Tapparayāna saraṇagamana* formula: *Ajja adin katvā ahaṃ Buddhassa parayāno ... Dhammassa parayāno ... Sanghassa parayāno*. Starting from today, I have only the Buddha, the Dhamma and the Sangha to rely on, to depend on.

(iii) *Sissabhavupa gamana saraṇagamana* formula: ... *Ajja adim katvā ahaṃ Buddhassa antevāsiko ... Dhammassa antevāsiko ... Sanghassa antevāsiko*. Starting from today, I am a disciple of the Buddha, the Dhamma and the Sangha.

(iv) *Paṇipāta saraṇagama* formula: *Ajja adim katvā ahaṃ Buddhassa abhivadanam paccuppatthanam añjali kammaṃ samicikammaṃ koromi ... Dhammassa ... Sanghassa ... karaomi*. Starting from today, kindly regard me as one who pays homage, who stands up in welcoming, who reveres the Buddha, the Dhamma and the Sangha.

presence of the Buddha singing praises of the Buddha, the Dhamma and the Sangha. Through his supernormal powers, he carved a way for the Bhikkhus headed by the Buddha and acted as usher for them announcing the entry of Buddha into the city in the following verses:

*Danto dantehi saha purāṇa-jatilehi
vippmutto vipbamuttehi
singīnikkha-savaṇṇo
Rājagaham pāvīsi Bhagavā.*

(O countrymen) the Exalted Buddha possessing the yellow colour of the best refined *singī* gold, at the request of the King of Magada, with his two feet moving like the sun and the moon has entered the city of Rajagaha together with the one thousand Arahats and former hermits; whom the Buddha, himself tamed, has tamed by giving the Deathless Elixir; whom the Buddha, the leading Bull, himself released from the three states of existences⁴ and the three cycles of suffering⁵, has released from these states of existences and cycles of suffering by teaching the essence of Dhamma.

*Muttomuttehi saha purāṇa-jatilehi
vipbamutto vipbamuttehi
singīnikkha-savaṇṇo
Rājagaham pāvīsi Bhagavā.*

(O countrymen) the Exalted Buddha possessing the yellow colour, of the best refined *singī* gold at the request of the King of Magada, with his two feet moving like the sun and the moon

⁴ The three states of existence: *tibhava* (a) *Kāma bhava*. (b) *Rūpabhava* (c) *Arūpabhava* (F.N.I p. 161-Ten Suttas from *Dīgha Nikāya*; Burma Pīṭaka Assn.)

⁵ Three cycles of suffering: *tivaṭṭa* (a) *kilesa vaṭṭa* the cycle (round) of defilements comprising ignorance (*avijjā*) craving (*taṇhā*) and clinging (*upadāna*) (b) *kamma-vaṭṭa*, comprising *Kamma* formations or rebirth-producing volitions and mental phenomena associated therewith (*Saṅkhāras*) (c) *vipāka-vaṭṭa*, the *Kammic* resultant rebirth-process comprising *viññāṇa*, *nāma-rūpa*, *āyatana*s, *phassa vedanā*-(*Buddhist Dictionary-Nyānatiloka*).

has entered the city of Rajagaha together with the one thousand Arahats, former hermits, whom the Buddha, himself emancipated from Mara's snare of the cycle of one thousand five hundred defilements, has emancipated from that snare of Mara by showing them the way-out; whom the Buddha the leading Bull, himself released from the three states of existences and the three cycles of suffering, has released from those states of existences and cycles of suffering by teaching the essence of Dhamma.

*Tinno tinnehi saha pūrana-jatilehi
Vippanutto vippanuttehi
singīnikkha-savanno
Rājagaham pāvīsi Bhagavā.*

(O countrymen) the Exalted Buddha possessing the yellow colour, of the best refined *singi* gold at the request of the King of Magada, with his two feet moving like the sun and the moon has entered the city of Rajagaha together with the one thousand Arahats, former hermits, whom the Buddha, having himself crossed over the four violent floods and reached the other shore, has conveyed over the four violent floods to the other shore by giving the beautiful eightfold mechanized vehicle; whom the Buddha the leading Bull, himself released from the three states of existences and the three cycles of suffering, has released from those states of existences and cycles of suffering by teaching the essence of Dhamma.

*Santo santehi saha purāṇa-jatilehi
vippanutto vippanuttehi
singīnikkha-savanno
Rājagaham pāvīsi Bhagavā.*

(O countrymen) the Exalted Buddha possessing the yellow colour of the best refined *singi* gold, at the request of the King of Magada, with his two feet moving like the sun and the moon has entered the city of Rajagaha together with the one thousand Arahats, former hermits, whom the Buddha, himself calmed, devoid of the heat of defilements, has calmed with the entire

heat of defilements removed by sharing with them the water of deathlessness; whom the Buddha, the leading Bull, himself released from the three states of existences and the three cycles of suffering has released from those states of existences and cycles of suffering by teaching the essence of Dhamma.

*Dasavāso dasabalo
dasadhammividū dasabhi cupato
so dasasataparivāro
Rājagahaṃ pāvīsi Bhagavā.*

(O countrymen) the Exalted Buddha who is endowed with ten deportments of the Noble Ones, the tenfold physical strength, and tenfold cognitive strength, who perfectly comprehends the ten ways of accomplishing deeds (*kamma-patha*), who is possessed of the ten characteristics of Arahats (*Asekkha*), at the request of the Magadha King, with his two feet moving like the sun and the moon, has entered the city of Rājagaha, being accompanied by the one thousand Arahats former hermits.

Singing these verses of praise melodiously, Sakka walked ahead of the Bhikkhus led by the Buddha announcing their approach to the crowd.

The citizens of Rājagaha, on seeing Sakka in the guise of a youth, discussed among themselves: "O friends, this youthful person is extremely handsome; this youthful person is so good looking; this youthful person inspires deference", and they wondered "whose personal attendant he happened to be".

Overhearing their remarks about him, Sakka replied to them;

*Yo dhiro sabbadhi danto
suddho appatipuggalo
Arahaṃ Sugato loke
tassāham paricārako*

(O countrymen!) Under the disguise of a youth, I am simply a servant and donor to him who is richly endowed with marvelous virtue; he is one who in this world is a great wise

personality of Omniscience, who concerning six sense-faculties and the six sense-doors has tamed himself so that he may be free of the blemishes of wrongdoings; who is pure and untainted by the dust of the one thousand and five hundred defilements; who is peerless throughout the entire three existences of the universe; who is worthy of unique homage and offering from humans, Devas and Brahmas; who speaks only two kinds of words whether people like them or not; words beneficial leading one to the Path and the Fruition and words truthful and subject to no change at all.

King Bimbisara's dedication of the Veluvana Park

The Buddha accompanied by the one thousand bhikkhus entered city of Rājagaha along the route cleared by Sakka, the king of devas King Bimbisara conducted the bhikkhus headed by the Buddha to his palace and served them hard and soft food of excellent quality with his own hands, after which he sat down at an appropriate place free from the six faults, then this thought occurred to him: "At which place with the following five characteristics: (i) being not too far from the city (ii) being not too near the city (iii) easy roads for going to and coming from it, (iv) easy access to it for everybody at any required time; (v) devoid of noise of the city, of the palace and people clamouring for the five sense objects, would the Buddha take up his residence?"

Veluvana Park in his possession was complete with these five characteristics; having considered that it would be excellent to donate it to the community of Bhikkhus headed by the Buddha, the king addressed the Buddha, "Glorious Buddha, I cannot keep myself away from the Three Jewels; I wish to come to the presence of the Buddha on all occasions, appropriate or not; The Palm Grove where you are at present residing is too far from the city. Our Veluvana Park is neither too far from nor too near the city. There are also great roads leading to and coming from it. It is an accommodation worthy of the Blessed Buddha. May you therefore kindly accept my offering of this Veluvana Park."

Having thus addressed the Buddha, and wishing to make a gift of Veḷuvana, King Bimbisara poured flower-scented clear water onto the hand of the Buddha from a golden pitcher while saying these words of presentation:

“*Etāham Bhante Veḷuvanam Uyyānam Buddhappmukhassa Bhikkhusamghassa dammi*”. Exalted Buddha. I offer this Veḷuvana Park to the community of Bhikkhus headed by the Buddha.” When the Buddha accepted Veḷuvana, the great earth quaked swaying from side to side and rocking to and fro, like a damsel who, being carried away by joyous emotions, breaks out into dancing.

(N.B. In the whole of Jambudipa, there is no park, the acceptance of which by the Buddha occasioned a tremor of the earth except Veḷuvana. *Buddhavaṃsa Aṭṭhakathā* etc..)

The ten verses in appreciation of the dedication of a dwelling as contained in the *Buddhavaṃsa Aṭṭhakathā*

Having accepted the gift of Veḷuvana, the Buddha delivered a sermon to King Bimbisara, the Ruler of Magadha, in appreciation of a dwelling as follows:

- (1) *Āvāsadānassa panānisamsam
ko nāma vattum puriso samattho
aññatra Buddhāpana lokanāthā
yutto mukhānam nahutena cāpi*

(Great King) Apart from the Omniscient Buddha, Lord of the world, what man, even if he is strangely equipped with ten thousand mouths, could fully reveal and explain completely the advantages that would accrue from giving a dwelling-place in charity? (Excepting the Buddha himself, no ordinary people of the world can in any way do so).

- (2) *Ayūṃ ca vaṇṇan ca sukham balaṃca
varam pasattham paṭibhānameva
dadāti nāmāti pavuccate so
yo deti sanghassa naro vihāram*

(Great King!) A person who builds and generously offers a monastery to the community of Bhikkhus as a dwelling place for them may be said to have bestowed on them in joyous faith the boon of longevity, fairness, happiness, strength and admirable higher intelligence.

(3) *Dātā nivāsassa nivarānasso
sitādino jīvitupaddavassa
pāleti āyūṃ pana tassa yasamā
āyuppado hoti tamāhi santo*

(Great King!) A person who builds and generously offers a monastery as a dwelling place which wards off dangers such as heat and cold etc., that may cause harm to life, may be said to have given protection to the life of the community of Bhikkhus residing there. All good, virtuous people headed by the Buddha speak in praise of such a monastery donor as one who makes a gift of life.

(4) *Accuṅhasīte vasato nivāse
balanca vaṇṇo paṭibhā na hoti.
tasmā hi so deti vihāradātā
balañ ca vaṇṇaṃ paṭibhānaṃ eva.*

(Great King!) A bhikkhu living in a place of extreme cold or extreme heat such as an open space etc., is oppressed by severity of climate; lacking supporting condition (*upanissaya paccaya*), his strength, fairness, high intelligence cannot steadfastly exist. (Such existence is possible only in a secure dwelling place). That donor of monastic buildings may be said to be one who makes a gift in joyous faith of strength, fairness, and intelligence.

(5) *Dukkhasa sit'unha-sarīsapā ca
vātātapādippabhavassa loke
nivāraṇā nekavidhassa niccaṃ
sukhappado hoti vihāradata.*

(Great King!). A person who donate a dwelling place may be said to be a giver of happiness and well-being, because the dwelling

place wards off all the suffering in the world caused by hostile elements of heat, cold, reptiles, scorpions, and fleas and various kinds of troubles due to wild winds and extreme intensity of heat.

(6) *Sit'unha vātātapadansavutthi
sarisaṅgāla migādidukkhā
yasma nivāreti vihāradātā
tasmā sukhaṃ vindati so parattha.*

(Great King!). A person who donates a dwelling place wards off through his dwelling place the suffering caused by cold, heat, wind, sun, gnats, mosquitoes, unseasonal rain, poisonous snakes, scorpions, fleas, wild beasts etc., Therefore that residence donor can, without any vestige of doubt, acquire happiness of both mind and body in his future existence.

(7) *Pasannacitto bhavataṅga hetuṃ
manobhirāmaṃ mudito vihāraṃ
yo deti silādigunoditānaṃ
sabbāṃ dāda nāma pavuccate so.*

(Great King!). A person having pious devotion caused by faith and with joy in his heart, builds and gives away in charity a pleasant, delightful dwelling-place which would cause the attainment of happy existence and prosperity, to be used as a monastery by noble *bhikkhus* who are possessed of five virtuous qualities such as *sīla* etc. All the former Buddhas had successively spoken in praise of such a donor as one who makes a gift all of four things: strength, fairness, happiness and insight or intelligence. (with reference to “*so ca sabbadādo hoti, yo dadāti upassayaṃ*” of *Saṃyutta Pali Text*).

(8) *Pahāya macchera-malaṃ solobhaṃ
guṇalayānaṃ nilayaṃ dadāti
khittova so tattha parehi sagge
yathābhatam jāyati vītasoko.*

(Great King!). A person having abandoned the defilement of stinginess together with greed which is craving and attachment.

builds and gives away in charity a monastery as a residence of noble bhikkhus who are possessed of virtuous qualities such as sila etc. Just as labourers who transport and deliver goods to the desired destination, so the carrier *kamma*, the volitional activities, convey that faithful donor to a happy destination; consequently he is reborn in the realms of Devas where pleasant objects of five sensual pleasure abound and where no trouble arises for one's food or shelter.

(9) *Vare cārurupe vihāre ulāre
naro kāraye vāsye tattha bhikkhū
dadeyyannapānañca vatthañca nesam
pasannena cittena sakkacca niccam.*

(Great King!) A wise man, therefore, who cares for his own interest, should cause to build a splendid monastery which is praiseworthy, delightful and commodious. He should then request bhikkhus who possess much knowledge and experience to take up residence in his monastery. He should always in devotional faith regard the resident bhikkhus with deference and make joyous offering to them of various kinds of food and drink and robes.

(10) *Tasmā Mahāraja bhavesu bhage
manorame paccanubhuyya bhiyyo
vihāradānassa phalena santam
sukham asokam adhigacha pacchā.*

(Great King!). As a result of this donation of the monastery in pious faith you will therefore repeatedly enjoy in various happy existences more and more delightful wealth; after which you will through realisation of the four *Maggas* and the four *Phalas* attain the bliss of Nibbanic Peace, entirely free of sorrow.

Having thus blessed King Bimbisara with the sermon appreciating the dedication of the monastery the Buddha rose from his seat and accompanied by one thousand bhikkhus moved to Veḷuvana to take up residence.

(N.B. This narrative of King Bimbisara's donation of the Veḷuvana to the community of Bhikkhu headed by the Buddha, mentions his offering by way of naming what is most essential and what is most important which in the case was the Park. As a matter of fact, the king's donation included dwellings with tiers and other buildings for the Bhikkhus to dwell in (as *the Buddhavaṃsa Commentary* describes Veḷuvana as a site adorned with pleasant spired buildings (*pasāda*), flat-roofed buildings (*hammiya*), mansions (*vimāna*), abodes with roofs on four sides (*vihāra*), those with roofs on two sides (*addhayaga*), pandals (*mandapa*) and the like.)

The Buddha's Permission to accept a dwelling place as a gift

Having given the Dhamma talk on the offer of the Veḷuvana Park by King Bimbisara, the Buddha addressed the Bhikkhus thus:

“*Anujānāmi Bhikkhave ārāmaṃ*” I allow you, Bhikkhus, to accept an offer of a park.

The Buddha's delivery of the *Tirokuṭṭa Sutta* (as from the *Khuddakapatta* Text and Commentary)

The day accepting the Veḷuvana Park, the Buddha delivered the *Tirokuṭṭa Sutta*. The following is the detailed account of it.

Counting back from this world, ninety-two aeons ago, King Jayasena ruled over the country of Kāsi. (In *Sariputta Vatthu*, *Yamaka Vagga* of the *Dhammapada Commentary* and in *Uruvela Kassapa Vatthu*, *Etadagga Vagga*, *Ekakanipatta* of the *Anguttara Commentary*, it was mentioned that the King was named Mahinda.) King Jayasena's Chief-Queen Sīrimā gave birth to a Bodhisatta named Phussa. In due course, the Bodhisatta Phussa gained Enlightenment and became a Buddha. King Jayasena, saying, ‘My elder son has become a Buddha after renouncing the world and leading an ascetic life, developed adoration (being obsessed) with such an idea, as ‘My Buddha, my Dhamma, my Sangha’, so much so that he

made attendance upon the Community of Bhikkhus headed by the Buddha his exclusive privilege, denying all others any opportunity to serve. He had bamboo wallings set up on both sides of the road all the way from the gate of the monastery to his golden palace; canopied ceilings fixed overhead and adorned with stars of gold; and festoons of flowers hung from them; underneath, silvery white sand was spread out and all kinds of flowers were scattered over so that the Buddha might come only along this route.

Phussa Buddha re-arranged his robe at the monastery and accompanied by his community of Bhikkhus had to take this walled and covered way till he reached the palace; after finishing the meal, they had to take the same screened-off route back to the monastery. Not a single inhabitant of the city was given an opportunity to offer alms-food.

Many of the citizen expressed their reproach saying:

“Although a Buddha has appeared in the world, we get no opportunity to gain merit by honouring him. As the moon and the sun make their appearance to confer light on all people; so, Buddhas emerge for the happiness, and well-being of all sentient beings. But this King has monopolized for himself the great field of merit meant for all.”

Then three princes who were Phussa Buddha's half-brothers, also thought “Buddhas appear for the well-being of all sentient beings, not for the benefit of any individual only. Our royal father has denied others the right to attend upon the Buddha and honour him. How could we gain an opportunity to do so?”

The citizens who were of one mind with the princes discussed with them and agreed to adopt a ruse; they decided therefore to arrange the arising of a sham insurgency in the border areas of his kingdom.

Hearing that administration had broken down in the remote provinces, the king despatched his three sons to subdue the rebellion. On their return from the disturbed regions after a successful

campaign against the insurgents, their royal father King Jayasena was so pleased with them that he offered to reward them, saying, "dear sons, you may ask for any reward you wish". Thereupon the princes replied "Royal father, we wish no other reward; we want only the reward of royal permission to attend upon the Buddha and honour him."

"Dear sons" said the king, "you may ask any reward other than this" The princes replied. "Royal father, we do not wish to get any other reward". "In that case you may do so for a certain portion of time". Thereupon, the princes requested the permission for a period of seven years. The king refused to grant it, saying it was too long a time. In this way, the princes made their request reducing the duration to six years, to five, four, three, two years, one year and to seven months, six, five and four months. When the King turned down all these requests, the princes finally asked for three months' permission to attend upon the Buddha. To this the King assented, saying, "All right, you may have it."

When they received thus the King's approval to attend upon the Buddha and pay homage to him for three months, they joyously approached Phussa Buddha and after making obeisance to him, addressed him thus: "Glorious Buddha we wish to wait on and serve the Buddha for the whole three months of rains-retreat. May you accept our invitation to stay in our rural district for the whole three months of rains-retreat." By remaining silent, the Buddha signified his acceptance.

When they knew that the Buddha had conceded their request the three princes sent a message to their Chief Minister commanding. "Chief Minister, for the whole three months of rains-retreat, we wish to support the ninety thousand Bhikkhus headed by our elder brother Buddha Phussa, with four requisites and wait on them making our obeisance. You must immediately make arrangements to build and finish construction of monasteries etc., for the Buddha and his community of Bhikkhu to reside."

The Chief Minister, having accomplished the construction of monasteries as commanded by the princes reported the matter, saying, "Construction of required monasteries etc., have been completed as commanded."

Then the three princes along with one thousand soldiers wearing bark-dyed clothes conveyed the community of bhikkhus headed by the Buddha to their rural district having organised a body of attendants, two thousand five hundred strong, to serve the Sangha with the four requisites (and to render service) for its comfort (and convenience). Then they presented the Buddha and his bhikkhus with monastic buildings to take up their residence in.

The treasurer and his wife endowed with faith

The princes' wealthy bursar and his wife had profound faith in the Three Gems. (On behalf of the princes) he took out things for the Bhikkhus headed by the Buddha from the princely store-houses in turn and faithfully handed them to the minister. The minister took them and with eleven thousand people, residents of the district, managed to turn them into choice food by cooking which they offered daily to the Buddha and his Sangha. (The three princes and their one thousand soldiers, all in bark-dyed garments, stayed at the monastery, observing the precepts listening to the sermons and fulfilling their major duties to the Sangha led by the Buddha.)

The ill-natured relatives of the Chief Minister

Out of the eleven thousand people doing sundry jobs at the minister's command some of his relatives were wicked and ill-natured, so they created various disturbances to the alms-giving; they personally plundered and devoured the food prepared for the Buddha and his Sangha and fed it to their children they also set fire to the alms-distribution pavilions.

Phussa Buddha conveyed back to his royal father

When the rains-residence was over and the bhikkhus had attended the *pavāranā* ceremony, the three princes held a huge

ceremony of honouring the Buddha; and in fulfilment of the original agreement made with their royal father, they conveyed the Buddha in a procession headed by him to the king's country. Soon after the arrival at the capital city Kāsi where King Jayasena resided, Phussa Buddha passed into Nibbāna. (According to the *Samyutta Commentary*, Phussa Buddha passed away while he was still staying with the princes).

The royal father Jayasena as well as the three princes, their Chief Minister, and the royal treasurer passed away one after another, they were reborn together with their respective attendants in the Deva world. The wicked and ill-natured relatives of the Chief Minister were reborn in the realms of intense suffering (*niraya*).

For the duration of ninety two aeons, whereas the first group which reached the Deva world passed on from one Deva realm to another in the cycle of rebirths, the second group was reborn in one realm of miseries after another. Then in the present world-cycle of Badda, when Kassapa Buddha made his appearance in the world, the wicked and ill-natured relatives of the Chief Minister were reborn in the realm of *petas*. At that time people shared their merits, after performing deeds of charity, with their old relatives who happened to be reborn in the *peta* world, saying '*Idam ahmākaṃ ñatinam hotu*'. Let this deed of merit be for the benefit of our relatives'. Thereby the *petas* who were their former relatives attained happiness and well-being.

Seeing other *petas* having happiness and well-being, they approached Kassapa Buddha and enquired of him "Glorious Buddha, is it likely that we will ever enjoy such prosperity?" "O *petas*", said Kassapa Buddha, "It is not yet time for you to enjoy such prosperity. After a lapse of one Antarakappa⁶ Gotama Buddha will make his appearance in the world; At that time, there will exist a king named Bimbisara. Ninety-two world-cycles ago, counting from this Bhadda-kappa, King named Bimbisara happened to be a Chief Minister, and a close relative of yours. That (old relative of yours), King Bimbisara, after making a great offering to Gotama Buddha,

will share his merit with you. At that time you will all enjoy such prosperity”.

The hopeful words of Buddha Kassapa filled *petas* with intense joy as if he had told them. “You will gain happiness tomorrow”.

Then when the long duration of time between the appearance of one Buddha (Kassapa) and another (Gotama) had elapsed, our Gotama Buddha appeared in the world. The three princes together with their one thousand attendants passed away from the Deva realm and took rebirth in a Brahmin clan of Magadha country in course of time, they renounced the household life and became three hermit brothers at Gayasisa with their one thousand hermit disciples. The former Chief Minister of the three princes had now become King Bimbisara ruler of Magadha. The Treasurer of the three princes had become now the richman Visakha; his wife then had now become Dhammadinna, the daughter of a rich man. The rest of the former assemblage formed now the royal attendants of King Bimbisara.

As has been stated above, when our Gotama Buddha of Unimaginable Majesty (*Acinteyya*). Lord of the three worlds, arrived at Rajagaha, he caused King Bimbisara and his retinue of one hundred and ten thousand rich Brahmins to be established in *Sotapattiphala*, and on the next day, with Sakka acting as his usher, he went to the golden palace of King Bimbisara to accept the great charity made by King Bimbisara.

All the *petas* who were the old relatives of King Bimbisara came and stood surrounding him hoping, “Our former relative, King Bimbisara will share his merits with us; we will presently make the announcement of his merit-sharing”. But, having performed the great meritorious deed, King Bimbisara was only thinking, “Where would the Blessed Buddha reside?” and failed to share the merits; they expressed their indignation by making terrible outcry of groans in the King’s palace at the dead of night.

Thoroughly shaken, frightened and alarmed by the uproar, King Bimbisara went to the presence of the Buddha when the day broke and paying respectful homage to the Buddha asked him thus:

“Glorious Buddha, I had heard in the course of last night such frightful noise; What would be their effect upon me?” “Have no fear, Your Majesty,” replied the Buddha, “these noises will have no ill effects upon you at all. As a matter of fact your former relatives have been reborn in the realm of *petas* and are roaming about and waiting for you, Your Majesty, throughout the innumerable world-cycles that intervened between the appearance of one Buddha and another with the hope to receive the fruits of merits shared by you. You failed to share your merits with your former relatives after your meritorious deeds yesterday; deprived of any hope of receiving the share of your merits, they caused that frightful din”. On hearing the Buddha’s reply, the king addressed the Buddha again, “Glorious Buddha, If I perform a deed of charity again and share my merits gained thereby will they be able to receive them?” “Yes, your Majesty, they will be able to receive them”. “This being so”, the King requested the Buddha, “may you accept the great *dāna* to be performed by me today? I will announce my sharing of my merits with my old relatives”. The Buddha signified his acceptance by remaining silent.

The king went back to the palace and caused arrangements to be made for the performance of a magnificent *Dāna*; and when all the arrangements had been made he had information sent to the Buddha that it was time for him to come and accept the king’s offering. The Buddha came to the palace and sat down at the prepared seat together with the community of bhikkhus. All the *petas* who were the king’s former relatives also came to the palace, saying, “Today, we are surely going to receive the share of merits”, and stood waiting from outside the walls.

The Buddha exercised his supernormal powers in such a way that the King saw all the *petas* who were his former relatives. The king pouring water on the hands of the Buddha said, “*Idaṃ me ñātināṃ hotu*: May this *dāna* done by pouring of clear water be for the well-being of my relatives.”

At that very moment, (his former relatives receiving their share of merits) there appeared suddenly ponds with five kinds of lotus for their enjoyment. All his relatives drank of the water in the ponds, took bath in them; freed from miseries, worries, weariness and thirst; they acquired golden complexion.

Again, the king offered various eatable in succession such as rice gruel, hard food and soft food to the community of bhikkhus headed by the Buddha, and as before announced his distribution of merits to his old relatives. At that very moment, various kinds of celestial food appeared for their consumption. Partaking of these divine meals voraciously (more than making up the ravenous hunger they felt before), they assumed fresh, healthy physical appearance complete with all the sense faculties of eye, ear, nose, tongue and body.

Then the king proceeded to offer robes and sleeping and dwelling places to the community of bhikkhus headed by the Buddha and as before made known the distribution of his merits; and at that moment too, there appeared for use by the *petas* divine garments, divine carriages, celestial mansions complete with beds, beddings, bed spreads and various kinds of ornamental clothing. The Buddha made the resolution wishing that King Bimbisara could see the happiness and prosperity being enjoyed by his old relatives. On seeing them thus enjoying, through the Buddha's resolution, King Bhimbisara was overjoyed.

(According to the *Dhammapada Commentary* on the story of the Venerable Sariputta, those *peta* relatives of the King abandoned their *peta* appearance and assumed divine appearances.)

Having finished his meal, the Buddha, in order to bless the king with an appreciation of all his good deeds, gave a discourse on Tirokkutṭa made up of twelve stanzas, beginning with:

*Tirokutteṣu tiṭṭhanti
sandhisinghaṭakesu ca
dvārabahasu tiṭṭhanti
āgantvānaṃ sakamaṃ gharaṃ*

(*Tirokuṭṭa Sutta* is included in the *Khuddaka-pāṭha* and *Petavatthu* Pali Texts.)

At the end of this *Tirokuṭṭa* discourse, eighty four thousand sentient beings became aware of the frightful disadvantages of rebirth in the *peta* realm through the vivid descriptions by the Buddha, which generated in them a sense of religious urgency (*saṃvega*). There upon they readily practised the Dhamma and perceiving the Noble Truths achieved emancipation.

On the second day also, the Buddha repeated the same discourse to humans and Devas, the Buddha continued to give the same discourse for seven days and on each occasions, eighty four thousand beings perceived the Four Noble Truths and achieved emancipation.

(End of second volume of the Great Chronicle of Buddhas)

THE GREAT CHRONICLE OF BUDDHAS

VOLUME TWO, PART TWO

ANUDĪPANĪ

ANUDĪPANĪ

Chapter One

Ref. : The uproar announcing the appearance of Buddha, p.2.

Five *kolāhalas*

Kolāhala means a verbal agitation started by a few persons who say, "Thus will it happen", before the predicted event actually takes place; it arises among people brought together speaking of the impending matter in same language and in same voice.

This is to say, *kolāhala* exactly is an uproar created with excitement by people at large as an omen before the actual occurrence of something. It does not mean a nonsensical commotion that prevails in towns and villages falsely predicting an impossible incident such as "Prince Setkya is about to come back!"¹

There are five *kolāhalas* in this world:

- (1) *Kappa-kolāhala*,
- (2) *Cakkavatti-kolāhala*,
- (3) *Buddha-kolāhala*,
- (4) *Maṅgala-kolāhala*, and
- (5) *Moneyya-kolāhala*.

¹ The same is spelt Tskyamen by Burney, British Resident at Ava (In-wa) during the reign of King Bagyidaw (1819-37). Tsakyamen or Prince Setkya as the only son was Heir-apparent. He was executed, according to the British, by Bagyidaw's brother King Tharrawaddy who usurped the throne in 1837, and the execution took place in April 1838. But tradition has it that Queen Mai Nu, Bagyidaw's wife and the prince's step mother, was instrumental in the execution. No matter who did it, it was true that the people's feelings were "those of regret and indignation." (*History of the British Residency in Burma 1826-1840* by W.S Desai, p.335)

The latter version is dramatized and popularized by theatrical troupes which thereby enhanced the people's sympathy towards the unfortunate prince. Those who did not believe that the prince actually was killed entertained the hope that he would re-appear some day. But there has been no sign of the return of the prince.

The word *setkya* being the derivative of the Sanskrit *cakra* (Pali *cakka*) should not be confused with Cakravartin (Pali Cakkavattī), "Universal Monarch"

(1) *Kappa-kolāhala*

The *kolāhala* that warns people of the dissolution of the world is *kappa-kolāhala*. When the time for the destruction of the world is drawing near, the deities named Lokavyūha of the realm of sensual pleasures (*Kāmāvacara-Devas*), wearing red garments, letting their hair down, wiping the tears off their weeping faces, roam in a distressed manner about roads and highways used by people, and cry aloud to human beings at all places a hundred thousand years ahead of the event.

“Friends, a hundred thousand years from this, the world will dissolve! The great oceans will dry up! The great earth, Mount Meru and all will burn and disintegrate (if the world is to be destroyed by fire), will go under floods and disintegrate (if it is to be destroyed by water), will expose itself to violent storms and disintegrate (if it is to be destroyed by the winds)! There will be the destruction of the world extending from this great earth with Mount Meru and the oceans up to the abode of Brahmās! Friends, develop loving-kindness (*mettā*), develop compassion (*karuṇā*), develop altruistic joy (*muditā*), develop equanimity (*upekkhā*) which form the conduct of Brahmas! Attend and serve your parents respectfully! Be awake to good deeds! Do not be careless!”

The uproar of the multitude caused by such loud cries is known as *kappa-kolāhala*.

(2) *Cakkavatti-kolāhala*

The *kolāhala* that arises in the world of human beings proclaiming that “A Universal Monarch will appear” who rules over the human realm including the four great island-continent and their satellite smaller islands two thousand in all, is called *Cakkavatti-kolāhala*. The guardian deities of the world (*Lokapāla*), those *Kāmāvacara-Devas*, knowing in advance of the appearance of a Universal Monarch, roam about public roads and highways and cry aloud to human beings at all places a hundred years ahead of the event.

“Friends, a hundred years from today a Universal Monarch will emerge in this world!”

The uproar of the multitude caused by such loud cries is known as *Cakkavatti-kolāhala*.

(3) *Buddha-kolāhala*

The *kolāhala* predicting in the world of human beings that “a Buddha will arise” is called *Buddha-kolāhala*. The Brahmās of the *Suddhāvāsa* abode, knowing in advance of the advent of an Omniscient Buddha and wearing Brahmā clothing, ornaments and crowns, happily roam about public roads and highways and cry aloud to human beings at all places a thousand years ahead of the event.

“Friends, a thousand years from today an Omniscient Buddha will evidently come into being in this world!”

The uproar of the multitude caused by such loud cries is known as *Buddha-kolāhala*.

(Herein, the statement meaning that the *Buddha-kolāhala* occurs a thousand years ahead of the arrival of a Buddha” should be noted in accordance with the life-span of the appearing Buddhas. It should not be noted as a statement made regardless of their life-spans, Reason: The Bodhistattas such as Prince *Dīpaṅkara*, Prince *Kondañña*, Prince *Maṅgala*, etc, who had appeared in a period of long life span, after descending to the human world and enjoying kingly pleasures as human beings for ten thousand years or so, renounced the world, practised *dukkara-cariya* and became Buddhas. The *Buddha-kolāhala* originates in the celestial world, and on account of that *kolāhala*, Devas and Brahmās in the ten thousand world-systems approach the Bodhisatta Deva to make the request. Only after getting his consent do *Suddhāvāsa* Brahmās roam the human abode and make the announcement. Thus, more than one thousand years, or even more than five thousand years, maybe nine or ten thousand years, after the prevalence of *Buddha-kolāhala* the long-lived

Buddhas appeared. Therefore, it should not be noted that the aforesaid statement that “*Buddha-kolāhala*, lasts for a thousand years” is made with regard to all Buddhas; the statement should be taken to have been made only with regard to a short-lived Buddha such Gotama Buddha.)

(4) *Maṅgala-kolāhala*

Undecided as to the exact meaning of Maṅgala (auspiciousness), people gather and define the word each in his own way, saying “This is called Maṅgala!”, “This is called Maṅgala!”, which gives rise to a tumult voicing: “They say it is Maṅgala.” Such a tumultuous voice is called *Maṅgala-kolāhala*. Suddhāvāsa Brahmās knowing in advance that the Buddha will give a discourse on Maṅgala and being aware of the thought of people who yearn for the truth about auspiciousness, roam about public roads and highways and cry aloud to human beings at all places twelve years before the Buddha’s delivery of the Discourse.

“Friends, twelve years from today the Buddha will teach the Doctrine of Maṅgala!”

The uproar of the multitude caused by such loud cries is known as *Maṅgala-kolāhala*.

(5) *Moneyya-kolāhala*

The *kolāhala* concerning the ascetic practice of *Moneyya* is called *Moneyya-kolāhala*. (An elaboration on the *Moneyya* Practice is made in the section on Nālaka Thera as part of the History of Elders in the Saṅgha Jewel.) Suddhāvāsa Brahmās, knowing in advance that a bhikkhu in the human world will approach the Buddha to ask about *Moneyya* asceticism, similarly roam about public roads and highways and cry aloud to human beings at all places seven years before the Buddha’s teaching:

“Friends, seven years from today a bhikkhu will approach the Buddha and ask *Moneyya* Dhamma!”

The uproar of the multitude caused by such loud cries is known as *Moneyya-kolāhala*.

These are the five *kolāhalas*, Explanations of these five are given in the *Aṭṭhakathās* of the *Buddhavamsa*, *Jātaka*, *Kosala Samyutta*, *Khuddaka-Pāṭha*, *Sutta-Nipāta* and also in the *Jinālaṅkāra*.

End of the five *kolāhalas*.

Ref: The request made to the Bodhisatta Deva, p.3.

**Five predicting signs (*pubba-nimittas*)
signalling the approaching death of Devas**

The five *Pubba-nimittas* are:

- (1) Withering of celestial flowers,
- (2) Dirtiness of celestial costumes and ornaments,
- (3) Sweating from armpits,
- (4) Deterioration of physical beauty, and
- (5) Displeasure in living in celestial residences.

(1) *Withering of celestial flowers*: That is to say drying of divine blossoms that have appeared as decorations since the day beings are reborn as deities. These flowers that appear on their bodies simultaneously with their birth as Devas never wither during their lifespan but remain fresh throughout. The flowers begin to wither only when there are seven days left for them to live according to human reckoning. (The flowers belonging to the Bodhisatta Deva Setaketu did not go dry even once throughout the length of the life of Devas living in Tusita abode, i.e., over the period of fifty-seven crores and six million years of terrestrial calculations. They started withering seven days of the human reckoning before his passing away.)

(2) *Dirtiness of celestial costumes and ornaments*. As in the previous case, celestial costumes and ornaments never become dirty normally; only when it is seven days before the Devas' death do they show terrible dirtiness.

(3) *Sweating from armpits*: In the celestial realm, unlike in the human abode, there is absolutely no such change of weather condition as intense heat or intense cold. Only seven days prior to death, beads of sweat come out and flow down from various parts of their bodies (especially from the armpits.)

(4) *Deterioration of physical beauty*: Such signs of old age as missing teeth, greying hair, wrinkled skin and the like that also betray decaying states of physical beauty never happen to them; female deities always remain to be sixteen-year old and male deities twenty-year old. Though they are perpetually tender and youthful with fresh, brilliant, beautifying colours, there sets in deterioration of the bodies, that have become weary and wretched as the time for their passing away is coming nearer.

(5) *Displeasure in living in celestial residences*: They never know unhappiness in living in celestial mansions throughout their divine lives; it is only when they are about to fall from their divine state that they lose delight and become displeased with life in divine residences.

Five *pubba-nimittas* do not occur to every deity

Though the five *pubba-nimittas* occur to dying deities as has been said above, it should not be understood that they do so to each and every divine being. Just as in the human world such omens as the falling of a meteor, the quake of the earth, the eclipse of the moon or of the sun, and the like manifest with regard to great and powerful kings, ministers, etc., even so in the celestial world these *pubba-nimittas* happen only with reference to highly glorious male and female deities. They never occur to those deities of insignificant power.

As good or bad things predicted by the omens that occur in the human abode are understood only by learned interpreters, so the events, whether good or bad forecast by those omens occurring in the celestial realm are comprehended by wise Devas not by unwise ones.

When the omens occur to deities of inconsiderable merit, they become greatly frightened wondering "Who knows where shall I be reborn?" Those of considerable merit do not feel so at all, knowing that "We shall enjoy further bliss in higher divine existences because of the merit that accrue from our act of generosity, from our observance of morality and from our practice of meditation." (Exposition of the Mahāpadāna-Sutta, *Sutta-Mahāvagga Aṭṭhakathā*.)

**Ref: (C) The conception of the Bodhisatta, p.9.
Conception at the second stage of life**

It may be questioned as to why did Mother Queen Maya conceive the Bodhisatta only in the third period of the second stage of life. The answer is: The sensual desire in an existing being in the first stage is usually strong. Therefore women who become pregnant at that stage are unable to look after their pregnancy. Many are those who cannot take care of it. Such an inability causes several forms of injury to the pregnancy.

The middle stage which is the second of the equally divided three periods may be sub-divided into three equal portions. When a woman reaches the third portion, her womb is clean and pure. A baby conceived in such a clean and pure womb is healthy, free from diseases.

The mother of a Bodhisatta in his last existence enjoys pleasure at her first stage, and it is customary that she dies after giving birth to him during the length of the third portion of the middle stage. (It is also a phenomenal law that she dies seven days after the birth of the Bodhisatta. She dies not because she is in labour. As a matter of fact, the (Bodhisatta) Deva descends only when he has seen that his would-be mother has ten months and seven days more to live after she begins to conceive as has been mentioned in the account of the Bodhisatta Devas's five great investigations. Taking this into consideration, it is clear that her death is not caused by childbirth; it should undoubtedly be held that the mother dies only because her time is up.) (*Dīgha-Nikāya Atthakathā*, etc.)

Ref : Queen Mahā-Māyā's journey from Kapilavatthu to Devadaha.² p.19.

In the story of Queen Mahā-Māyā's visit from Kapilavathu to Devadaha it is written in the *Jinathā Pakāsanī* as follows:

“having cleaned and levelled the road five *yojanas* long between Devadaha and Kapilavatthu like a hardened plain ground”.

² This subtitle too is not given in the original work. It is the translators.

In the *Tathāgata-Udāna Dīpanī*, however, the following is mentioned:

“having had the journey of thirty *yojanas* from Kapilavatthu to Devadaha repaired by digging enlarging and filling the pot-holes so as to make it agreeable ...”

The two writings are different.

In this Chronicle of Buddhas, however, we follow the *Aṭṭhakathās* of the *Buddhavaṃsa* and *Jātaka* where the distance between the two of kingdoms, Kapilavatthu and Devadaha, is not given, these Commentaries simply describe the mending and levelling of the road.

The vehicle taken by Queen Māhā-Māyā is said in this work to be a golden palanquin in accordance with the same Commentaries (It should not be wondered how the palanquin was carried by a thousand men, because, as in the case of the statement that “the Bodhisatta was suckled by two hundred and forty wet-nurses”, it is possible that they carried it in turn, Or, it was probable that the palanquin was, pulled by them simultaneously with long ropes of cloth.)

In the first volume of the *Tathāgata Udāna Dīpanī*, etc., it is unusually and elaborately written as follows:

“The whole journey of thirty *yojanas* was mended, improved and decorated extensively and magnificently. The queen rode the stately chariot drawn by eight horses of white lotus colour and of Valāhaka Sindhī breed; King Suddhodana was together with her, for he was accompanying her up to the distance on half a *yojana*, there he saw her off and turned back after she had given him respect and he had said words of encouragement. The white horses merrily drew the chariot thinking “this service of ours by taking Queen Maha Maya with the Bodhisatta in her womb will bring us merit leading to Nibbana.”

The *Aṭṭhakathās* of the *Buddhavaṃsa* and *Jātaka* as well as the *Jinālaṅkāra Tikā* do not make such an account. All they tell us is that the journey was made in a golden palanquin; hence my writing in this *Chronicle* sticking to the *Aṭṭhakathās* and *Tikās*.

The Sala Grove of Lumbinī

With reference to the Sala Grove of Lumbinī, two versions—one from the *Buddhavaṃsa Aṭṭhakathā* and the other from the *Jātaka Aṭṭhakathā*—have been reproduced in this work. The clause reading in the second passage, “hovering around and enjoying the nectar themselves and carrying it for others as well in brackets is in agreement with the Ngakhon Sayadaw’s writing. It seems that the Commentary in the Sayadaw’s possession contains “*anubhuttapañ-jārāhi*”. In the Commentaries whether older or the Chatṭha-Saṅgāyanā edition, there is “*anubhuttapañjarāhi*” Dictionaries give “cage” as the meaning of *pañjara* of the Commentaries. Hence ‘cage’ is not agreeable.

Again, *parabhata-madhukara-vadhūhi* is translated “with female bees carrying (the nectar) for others as well.” Though *parabhata* has “cuckoo” as its meaning in the *Abhidhāna*, that meaning does not fit in here, it finds no place in this case. Therefore, the Ngakhon Sayadaw has appropriately said “carrying for others” in his translation.

When a rational interpretation is thought of, one recalls the distribution of work among bees: (1) there are [female] bees bringing all available kinds of nectar from the four directions, (2) female bees that are waiting at his hive and are able to turn the nectar of different tastes into honey of sweet taste.

Here in this *Buddhavaṃsa Aṭṭhakathā*, it seems that the female (worker) bees are meant. Therefore “*parabhata-madhukara-vadhūhi*” should be translated “Liquefying female bees able to make honey out of different kinds of nectar brought by other (nectar-carrying) bees”. And it will be acceptable only if its paraphrase be given as follows.

“Liquefying female bees that can make honey of sweet taste from various types of nectar brought by nectar-bearing bees after flying around and around over trees big and small.”

Ref. : The birth of the Bodhisatta³ p.18.

With reference to the birth of the Bodhisatta, the *Tathāgata Udāna Dīpanī* and other Myanmar treatises on Buddhavaṃsa say to the effect that “When the time for Queen Mahā-Māyā’s delivery of the son was drawing very close did her younger sister Pajāpati Gotamī extended help to her by supporting her on the left side; she gave birth by being aided by her attendants all around.” In the *Buddhavaṃsa Aṭṭhakathā*, *Jātaka Aṭṭhakathā* and the *Jinālaṅkāra Tikā*, however, it is said that when the time for childbirth came nearer as she felt the force in the womb as the impetus for her delivery, those who had come along with her set up screens and stayed away from her; while they were thus staying aloof, the queen gave birth to the Bodhisatta. This work follows the account given in the said Commentaries.

The statement that the two streams of water, warm and cold, enabled (the mother and the child) to adjust the temperature of body immediately after the birth is made according to the exposition in the *Mahāpadāna Sutta*, *Buddhavaṃsa • Aṭṭhakathā* and *Jātaka Aṭṭhakathā*.

What is particularly said in the *Sutta Mahāvagga Aṭṭhakathā* is this “Of the two water streams the cold one falls into the gold jar and the warm into the silver. These two streams that had fallen from the sky are mentioned to say that they were meant for the son and the mother, who were not dirtied by any impurity on earth, to drink and to play with exclusively of others. Apart from the warm and cold water from the sky, there was the water fetched by gold and silver pots, the water from *haṃsa* lakes, etc., Water for them was indeed unlimited, it was plentiful. This should particularly be noted.

Ref. : The story of Kāladevila the Hermit, p.34

(The name of this hermit is given as Devala in the Sinhalese version. In the Myanma version it is shown as Devila). The account

³ This subtitle is not given in the original work. It is the translators.

of Devila will be reproduced from the *Sutta Nipāta Aṭṭhakathā*, Volume II.

This Devila the Hermit was the *Purohita* (Foremost Guide) of King Sīhahanu, king of Kapilavatthu and father of King Suddhodana. Because of his dark complexion, the Brahmin hermit was also called Asita. He was the king's instructor and counsellor who served King Sīhahanu by giving him advice so as to enable him to carry all under-takings through be they political, administrative or otherwise that confronted him.

During the reign of King Sīhahanu, he was tutor and guardian to Prince Suddhodana who was simply crown prince and unconsecrated as yet. Devila taught him various royal manners and palace customs and educated him in statecraft and trained him in all skills.

When Prince Suddhodana ascended the throne and was consecrated after King Sīhahanu, too, it was the former royal teacher who became again advisor to King Suddhodana.

After his ascension to the throne and his consecration, King Suddhodana did not show profound respect to his teacher as he had done before as a young prince; during court meetings, he merely raised his joined hands in adoration according to the tradition of consecrated Sakyan kings.

As he no longer received the king's specially felt serious reverence as before, his birth as a Brahmin and his pride as a teacher generated displeasure and dissatisfaction, unhappy and disgusted with his obligations to attend the palace, he sought the king's permission to become an ascetic.

Knowing his teacher's firm decision, Suddhodana requested: "You may become an ascetic. But after becoming an ascetic, please do not go far away. Kindly stay ever in my garden for my convenience in seeing you." After giving his consent saying "Very well, let it be so", and having made himself an ascetic and receiving the king's favourable treatment, he stayed in the royal garden; repeatedly engaging himself in meditation on *kaṣiṇa* device for

mental concentration he gained the five mundane psychic powers. After his acquisition of these powers, he usually had his meal each day at King Suddhodana's palace, and visited the Himālaya, Catu-Mahārājā abode, Tāvātimsa abode and other places, where he spent daytime.

All this is about Kāladevila the Hermit otherwise named Asita.

Ref : A brief history of the royal lineage of the Bodhisatta p.41.

In connection with the Bodhisatta's investigation into his family (*kula olokana*), a history of Śakyan kings should be noted in brief as follows. Such a note means of recognition of the attribute of the Bodhisatta's high birth (*jātimahatta-guṇa*).

In the first Intermediate (*Antara*), period of incalculably long aeon of evolution (*vivattaṭṭhāyī asaṅkhyeyya-kappa*), the first king of the people at the beginning of the world was our Bodhisatta. He was originally named Manu.

The Bodhisatta Manu was more handsome, more pleasant to look at more respectable glorious and virtuous than other inhabitants of the world of the earliest age.

In that primeval age people were of very pure morality at first. Later on there appeared people who committed crimes such as theft, etc., In order to be able to live free from these dangers and in peace, other earliest men of the world discussed among themselves and decided unanimously to elect someone who would govern them justly.

They also agreed that Manu the Bodhisatta was the best to govern, for he was endowed with all the required qualifications. Then, they all approached him and made a request that he be their righteous ruler.

As Manu fulfilled his administrative duties, the people who were under his administration honoured him by paying their taxes, a kind of fee for his ruling performance, which amounted to one tenth of their crops.

The acquisition of three epithets

The people unanimously recognized the Bodhisatta, showing no objection at all, as one who would govern them with righteousness for which honour in the form of taxes was due. Therefore he acquired the epithet *Mahāsammata*.

He saw to it that there were no disputes, quarrels, etc., over ownership of farmlands. (If there be any) the noble Manu had the power to decide and pass his judgement. This earned him the epithet *Khattiya*.

As he endeared himself to the people by observing upright kingly duties towards them, he won the third *Rājā*.

In this Buddha Kappa it was Manu the Bodhisatta who was the first among monarchs to gain three titles *Mahāsammata*, *Khattiya* and *Rājā*.

As the sun possesses a thousand rays and gives beings light, sight and forms, so Manu the Bodhisatta, like the eye of these primaeval people and endowed with of many noble attributes, came out shiningly, as if he were their second sun, and was also designated by lineage *Ādiccavaṃsa* (Descendant of the Sun).

(Herein, with reference to the *Mahāsammata* of the primaeval time, and also with reference to the present and fourth *Antara Kappa* of the sixty-four divisions of *Vivattatthāyī* state of *Asaṅkhyeyya* acons forming one-fourth of this *Bhadda Kappa*, learned authors write differently. Thus in *The Glass Palace Chronicle* compiled by well-versed monks and ministers who met and discussed for three year's in the Glass Palace during the reign of King *Bagyidaw*,⁴ the fourth Founder of the city of *Ratanapura*, and in the *Kappa Vinicchaya Pāṭha Nissaya* written in settlement of controversies, by the *Mohtā Thathanabaing Sayadaw*, entitled *Sujātābhisirīdhajadhipati-pavara Mahādhamma-Rajādhirājaguru*, at the request of King *Mindon*,⁵ the Convenor of the Fifth Council, it has been decided, giving ample strong evidence from the Texts, Commentaries and Sub-Commentaries, that there was only one Bodhisatta *Mahāsammata* and that the present *Antara Kappa* is the fourth one.

(Particularly in the *Kappavinicchaya* there are special sections (*visesa kaṇḍa*) which systematically contain questions and answers (*condanā* and *sodanā*) giving decisions on such topics of controversies as the eleven *antara-kappas*, eleven *Mahā-sammatas*, the twelfth *antara-kappa*, the nineteenth *antara-kappa*, and the rest with discussions so elaborate and with evidence so strong that doubtful persons, both monks and laymen, are likely to become free of doubts.

(In enumerating the kings in succession (*rājakkama*) such as Mahāsammata, etc., some commentaries and treatises are slightly different: these are the Commentary on the Ambaṭṭha Sutta of the Sutta Silakkhandha Vagga and its new Ṭikā, the Commentary on them Cetiya Jātaka of the Aṭṭhaka Nipāta the Jātaka Aṭṭhakatha, the *Mahāvamsa*, *Dīpavamsa*, and *Rājavamsas*. What is going to be shown is based chiefly on the *Mahāvamsa* and the *Mahāsutakāri Maghadeva Laṅkā*.

- (1) First, Manu the Mahāsammata,
- (2) his son King Roca,
- (3) his son King Vara-roca,
- (4) his son, King Kalyāna,
- (5) his son King Vara-Kalyāna,
- (6) his son King Uposatha,
- (7) his son King Mandhātu (Bodhisatta),
- (8) his son King Vara,
- (9) his son King Upavara,
- (10) his son King Cetiya,
- (11) his son King Mucala,
- (12) his son King Mahāmucala,
- (13) his son King Mucalinda,
- (14) his son King Sāgara,
- (15) his son King Sāgara-Deva,
- (16) his son King Bharata,
- (17) his son King Aṅgira,
- (18) his son King Ruci,
- (19) his son King Suruci (also called Mahāruci),

- (20) his son King Patāpa,
- (21) his son King Mahāpatāpa,
- (22) his son King Panāda,
- (23) his son King Mahāpanāda,
- (24) his son King Sudassana,
- (25) his son King Mahāsudassana,
- (26) his son King Neru,
- (27) his son King Mahā Neru and
- (27) his son King Accima.

(a) These twenty-eight kings were of long lives of *asaṅkhyeyya* years. The twenty-seven kings after Mahāssam-matta were his descendants. Some of these twenty-eight kings reigned in Kusavatī City, others in Rājagaha and still others in Mithilā.

(b) King Accima, son of the last of the twenty-eight kings, founded Kusavati City again and reigned there; his descendants were exactly one hundred. (The *Dīpavaṃsa* says that they lived in Kapilavathu.)

[Then the author gives an extract from the *Mahā Sutamāhā* *Magha-Deva Laṅka* enumerating the kings listed in (a) and (b) and this makes one hundred and twenty-eight kings.]

(c) Of the hundred kings descended from King Accima, the last was named King Arindama. His son founded the city of Ayujjhapura and reigned; he and his descendants in that city numbered fifty-six.

(d) The last of these fifty-six kings was named Duppasaha. His son founded Bārāṅsi and reigned; he and his descendants in that city were sixty.

(e) The last of these sixty kings was named Ajita. His son founded Kambala; he and his descendants in that city were eighty-four thousand.

(f) The last of these eighty-four thousand kings was named Brahmadata. His son founded Hatthipura and reigned; he and his descendants in that city were thirty-six.

[Here comes another extract from the same *Laṅkā* that enumerates the kings in (c), (d), (e) and (f) amounting to 84, 152]

(g) The last of these thirty-six kings was named Kambala-vaṃsa. He founded Ekacakkhu and reigned; he and his descendants in that city were thirty-two.

(h) The last of these thirty-two kings was named Purindeva (Surindeva or Munindeva in other versions). His son founded Vajiramutti and reigned; he and his descendants in that city were twenty-eight.

(i) The last of these twenty-eight kings was named Sādhina. His son founded Mathura and reigned; he and his descendants in that city were twenty-two.

(j) The last of these twenty-two kings was named Dhammagutta. His son founded Ariṭṭhapura and reigned; he and his descendants in that city were eighteen.

(k) The last of these eighteen kings was named Sippi. His son founded Indapatta-nagara and reigned; he and his descendants in that city were twenty-two.

[Another extract comes here from the same *Laṅkā* combining the paragraphs (g), (h), (i), (j) and (k) and making one hundred and seventeen kings in all.]

(l) The last of these one hundred and seventeen kings was named Brahma-Deva. His son also reigned in Ekacakkhu; he and his descendants in that city were fifteen.

(m) The last of these fifteen kings was named Baladatta. His son founded Kosambi and reigned; he and his descendants in that city were fourteen.

(n) The last of these fourteen kings was named Hatthi-Deva. His son founded Kannagocchi and reigned; he and his descendants in that city were nine.

(o) The last of these nine kings was named Nara-Deva. His son founded Rocana and reigned he and his descendants in that city were seven.

(p) The last of these seven kings was named Mahinda. His son founded Campā and reigned; he and his descendants in that city were twelve.

[Another extract is taken from the *Laṅkā* combining the above five paragraphs and giving the total number of kings which is fifty-seven.]

(q) The last of these fifty-seven kings mentioned in the above five paragraphs was named Nāga-Deva. His son founded Mithilā and reigned; he and his descendants in that city were twenty-five.

(r) The last of these twenty-five kings was named Samuddadatta. His son reigned back in Rājagaha; he and his descendants in that city were twenty-five.

(s) The last of these twenty-five kings was named Tidhaṅkara. His son founded Takkasila and reigned; he and his descendants in that city were twelve.

(t) The last of these twelve kings was named Tālissara. His son founded Kusināra and reigned; he and his descendants in that city were also twelve.

(u) The last of these twelve kings was named Purinda. His son founded Tāmalitthiya and reigned; he and his descendants in that city were twelve.

[Another extract from the same *Laṅkā* counting up the kings in the above five paragraphs and gives eighty-three as the total number of kings thereof.]

(v) Of these eighty-three kings in the above five paragraphs, the last was named Sāgara-Deva. His son was Magha-Deva (Magghadeva). He and his descendants reigned in Mithilā until their number became eighty-four thousand.

(w) The last of these eighty-four thousand kings was named Nimi, the Bodhisatta. His son was named Kalārajanaka, whose son was named Samaṅkara, whose son was named Asoca (or Asoka). Their descendants totalling 84,003 again founded Bārāṇasī and reigned there.

(x) The last of these 84,003 kings was named Sīhappati.

- (1) King Sīhappati's son was King Vijitasena,
- (2) Vijitasena's son was King Dhammasena,
- (3) Dhammasena's son was King Nāgasena,
- (4) Nāgasena's son was King Samiddha,
- (5) Samiddha's son was King Disampati,
- (6) Disampati's son was King Reṇu,
- (7) Reṇu's son was King Kusa,
- (8) Kusa's son was King Mahākusa,
- (9) Mahākusa's son was King Navaraṭṭha,
- (10) Navaraṭṭha's son was King Dasarāṭṭha,
- (11) Dasarāṭṭha's son was King Rāma,
- (12) Rāma's son was King Vilāraṭṭha,
- (13) Vilāraṭṭha's son was King Cittaraṃsī,
- (14) Cittaraṃsī's son was King Ambaraṃsī's
- (15) Ambaraṃsī's son was King Sujāta and
- (16) Sujāta's son was King Okkāka.

These sixteen kings continued to reign in Bārānasī.

There were 252,556 descendants from Mahāsmmata the Bodhisatta of the earliest aeon down to King Okkāka.

[The author here gives the final extract from the *Magha-Deva Lankā*, which sums up the 84,003 kings contained in (w) the sixteen kings contained in (x) and those counted elsewhere and arrives at the total number of 252,556 beginning with the Mahāsmmata and ending with King Okkāka.]

(Herein, since the exposition of the Ambaṭṭha Sutta in the *Sīlakkhandha Atthakathā* and that of the Muni Sutta in the *Sutta Nipāta Atthakathā* state that "after the eighty-four thousand kings belonging to the lineage of Magha-Deva, there occurred three successive rulers, all bearing the name Okkāka" and that "the third Okkāka had five queens, each with five hundred lady attendants", it should be taken that the Sakyan princes were the descendants of Okkāka III, and that the last of the 252,556 kings was this very person, Okkāka III.)

The story of King Okkāka

The wives of King Okkāka, the last of the 252,556 kings, were five Hatthā, Cittā, Jantu, Jālimī, and Visākha. Each of them had five hundred ladies-in-waiting.

(The king was called Okkāka because when he spoke there emanated from his mouth the light as if from a shooting star, so explains the exposition of the Ambatṭha Sutta. It is note-worthy that in Myanmar history as well, such remarkable men as King Kyansittha, King Manūhā (of Thaton) emitted from their mouths the brilliant light of insignia or of a shooting star or some other particular rays of light.

(It should not be taken for certain that King Okkāka's city was Bārāṇasī. As the commentary on the Ambatṭha Sutta again says that his daughter Princess Piyā and King Rāma of Bārāṇasī joined in marriage, Okkāka's (the third Okkāka's) could be any city but Bārāṇasī).

Of the five queens, the eldest one, Hatthā gave birth to five sons namely, Ukkāmukha, Karakaṇḍu, Hatthinikā, Sinisūra and five daughters, namely, Piyā, Suppiyā, Ānandā, Vijitā, Vijitasenā.

When Queen Hatthā died after giving birth to her children, King Okkāka made a young, pleasant princess of great beauty his chief queen; a son named Jantu was born of her. On the fifth day after his birth, he was dressed in pretty ornaments and was shown to the king. The king was so delighted that he granted a boon to the queen, saying, "Take anything you like!"

After discussing with her relatives, the queen asked that the little son Jantu be made king. The king refused to comply and scolded her: "You wicked one, down with you! You just want harm to my sons!" On every favourable occasion the queen tried to please the king and said: "Your Majesty, a monarch should not turn what he has said (a promise) into a lie. You should keep your word." So saying she repeatedly demanded that kingship be bestowed upon her son. The king was then compelled to summon his older sons,

Ukkāmukha and others and said with great sorrow:

“Dear sons, I happened to have given Jantu’s mother a boon on seeing your little brother. Now Jantu’s mother has a burning desire to have her son made heir to the throne. Leaving aside my state elephant, horse and state chariot, take as many elephants, horses and chariots as you want and go and stay away from this city until I die. Come back after my death and take over the kingdom.”

After saying thus, the king sent his sons away together with eight ministers.

Ukkāmukha and other elder brothers felt painful and wept bitterly. They also did obeisance to their royal father and said: “Dear father, please forgive our faults if any.” They also asked court ladies for forgiveness. The five sisters requested the king saying: “Dear father, let us go along with our brothers”, and went out of the city: they were taken along the journey by their brothers who being accompanied by the eight ministers and troops of fourfold army⁶ departed from the city. A large number of men followed the princes, thinking: “These senior royal sons will definitely come back and reign on the death of their father. We shall start attending upon them even now.”

The size of the following grew from one yojana on the first day to two yojanas on the second day, and three yojanas on the third. This caused them to discuss among themselves: “The strength of our troops is so great; if we only wish to fight and occupy the countries around here with such power, no kings or states would dare to put up resistance. But what is the use of taking other kingdoms by force and through violence. There is indeed no profit at all! This Jambu Dīpa is huge and immense. We shall found a new city in a free forest region.” After agreeing thus they all headed for the Himalaya and searched for a site to build a city on.

⁶ An army consisting of four divisions: elephants, chariots, horses and foot soldiers.

The founding of Kapilavatthu

At that time our Future Buddha was a wealthy brabmin born of a family possessed of highly substantial riches and named Kapila. Renouncing his wealth he went forth as an ascetic and was staying in a leaf-hut that he built near a lake of clear waters in a teak forest by the side of a Himalayan mountain.

Learned in the science of earth (the study of signs of the soil), called Bhūmijāla, Kapila the Hermit and Future Buddha knew the advantages and disadvantages that were in store throughout the region of eighty cubits underground and eighty cubits aboveground. Around the site on which Kapila's leaf-hut was built the grass, trees and bushes grew turning in the right direction, with their trunk-like sprouts stemmed from them facing to the east. Besides, when beasts of prey such as lions and tigers gave chase to deer and pigs which were their food, or when snakes and cats gave chase to frogs and rats respectively and reached that spot, they could not pursue and catch; instead they all turned back running away, for they were threatened and shown hostility by their own respective preys. Seeing all this, Kapila came to note that "This is the best of all sites where enemies are conquered."

When the princes led by Ukkāmukha was searching for a suitable site for their proposed city, they came to the hermit's leaf-hut. Asked by the hermit about their purpose, they told him of their plan. Knowing of the matter Kapila the Hermit and Future Buddha took pity on them and said.

"Princes, the city founded on this site of my hermitage would be the best of all cities throughout Jambu-Dīpa. Among men born in this city, one will emerge able enough to overwhelm all others numbering even hundreds or thousands. Therefore construct a new city on this land of my hermitage. Build a palace on this spot of my residence. If I were to tell you of its pre-eminence, even a low-born son deriving support from this land will become somebody praised for his power of a Universal Monarch."

When the princes asked, "Venerable Hermit, is not this place still used and occupied by you?" Kapila replied, "Do not you brother, thinking that this place is still in use by me, Build a hermitage for me somewhere on an outlying spot, and set up a city with your residences here as I have pointed out to you. And name the city Kapilavatthu."

As has been directed by Kapila the Hermit, the four princes headed by Ukkāmukha, and their ministers and troops established a city together with royal palaces and mansions; they also named the city Kapilavatthu and settled there.

The beginning of the Sakyas

While they were thus settling there the princes grew old enough to get married. Then the ministers deliberated among themselves saying: "Sirs, these princes have come of age. If they were near their father King Okkāka, he would have made these princes and princesses marry. Now the responsibility has come upon us." After their deliberations they consulted the princes.

The princes said: "O ministers, there are no princesses here who are equal to us by birth. Nor are there princes of matching class for our sisters. If those of unequal birth marry one another, their offsprings will become impure either from their paternal side or from their maternal side; this will thus bring them a destructive mixture of castes (*jāti-sambheda*). Accordingly, let us put the eldest sister of us, nine children, in the place of our mother and let the remaining ones of us, four brothers and four sisters, join in marriage so as to avoid such corruption of lineage." Thus agreeing among themselves they selected their eldest sister Princess Piyā to be their mother and married their sisters making four pairs of husband and wife lest their birth should get impure.

In course of time, each of the four couples of Okkāka's sons and daughters thrived with issue. When the king heard of the founding of Kapilavatthu by his children led by Prince Ukkāmukha, of their marriages not with members of a different family but among themselves and of the prosperity of these brother-and-sister couples born

of same parents, the king was so delighted that he spoke out in praise of his children in the midst of his ministers and others.

“*Sakyā vata bho kumārā*, Able indeed are my sons and daughters: O men!” “*Paramā sakyā vata bho kumārā*, Lofty and able indeed are my sons and daughters.”

As the king used the expression ‘*sakyā vata*’, able indeed, in praising them it was after this very expression *sakyā* meaning ‘able’ that the name *Sakyā* or *Sakiya* was given to the descendants of the brothers and sisters led by Ukkamukha and it has come to be known well.

(This is the story how the Sakyā Princes came into being).

The founding of Koliya

At one time thereafter the eldest sister who was most senior to the brother-and-sister householders came to be afflicted with leprosy. There appeared on her body some boils like the flowers of *sālimuggala* or *parijāta*.

Thereupon, the princely brothers considered and discussed among themselves thus: “If we were to stay and eat with our sister who has been stricken with such a horrible skin disease, we would be infected by it.” One day they pretended to go for a amusement in the garden taking their sister Piyā in a chariot. When they came to a forest glade they had a square ditch dug huge enough to move therein indifferent postures of lying, sitting, standing and walking. In the underground chamber of the ditch they stored all kinds of food and drink and placed their sister in it. They also covered and square ditch with wooden planks to protect her from dangers and made grooves along it edges of the planks which served as a roof covered with earth, before they came home to Kapilavatthu.

About that time, king of Bārāṇsī called Rāma was suffering from leprosy and his female attendants and other courtiers and retinue became disgusted and horrified. He was therefore alarmed and entered a forest after handing over his kingdom to his eldest son. He made a shelter of leaves for himself. Because of his eating

fruit and roots his skin disease soon vanished and he assumed golden complexion. While roaming from place to place he came across a tree with a gigantic trunk with a hollow in it. He created a large room, sixteen cubits in size, in that tree. He had the main door for entrance, windows and a ladder fixed. It was like a small palace chamber where he had already lived.

At night Rāma made a fire in a huge pan and noted the cries of deer, boars and the like by their direction before he slept. In the morning he went in that direction to find pieces of the flesh of deer, boars, etc. They were leftovers from the food of lions, leopards, tigers and so on. He simply collected and cooked them for his food and lived in this manner.

One day a tiger getting the odour of the princess's body that came out from her underground dwelling which was not far from Rāma's place. When the tiger scratched the wooden roof and tried to burst open it, the princess was so frightened that she screamed aloud. It was nearing daybreak and Rāma was then sitting after making a fire in the pan. On hearing the scream and knowing that "this indeed is a woman's, he rushed to the ditch as the day broke and asked: "who is it that is living in this underground dwelling?" and when he heard the reply, "I am a woman", he asked further "What is your lineage?" "Sir, I am a daughter of king Okkāka." "Come out", said the king. "Sir, I am not able to come out", "Why?" "Sir, I have leprosy." The king then asked all about the matter and knowing that the princess did not come out because she was proud of her aristocratic birth, the king let her know of his being a potentate himself by saying: "I too belong to the ruling class." He took out the princess from the underground chamber by means of a ladder and brought to his place. He gave her the same medicinal drugs that he had taken himself. The princess took them and her affliction abated. She became golden in complexion. By mutual consent the two lived together as husband and wife.

In due course the king's consort Piyā gave birth to twin sons sixteen times and thus had thirty-two boys in all. When they grew

up their father King Rāma sent them away for princely education.

One day a hunter from the king's native Baranasi, while coming to that forest near the Himālya in search of treasures, encountered Rāma. Recognizing him the hunter said: "Lord, I know you very well." The king therefore enquired all about his kingdom and while he was doing so, the thirty-two sons came back. Seeing the boys the hunter asked: "Great King, who are these boys?" "They are my sons", said the king. After asking a further question, he came to know of their maternal relatives and thought: "I have now got some information to give the ruler of Bārāṇasī as my gift." So thinking, he returned to the city and told the whole story.

The present king of Bārāṇasī who was Rāma's own son was delighted and in order to bring back his father, came accompanied by his fourfold army. He saluted his father very respectfully and made a request: "Dear father, kindly accept kingship of Bārāṇasī" "Dear son," replied Rāma, "I have no more desire to become king of Bārāṇasī. I will not follow you to the city. Remove this tree and build residences and a new city for me here at this very place of the great *kola* tree" At his command his son king of Bārāṇasī founded the new city.

As the city was founded after removing the *kola* tree on his father's site, it was named Koliya; since it was founded on the route frequented by tigers, it was also called Vyagghapajja. Having thus given the city both names, the son king of Bārāṇasī paid respect to his father King Rāma and returned home.

As King Rāma and his consort Piyā were residing in the new city Koliya, Piyā one day told his sons who had now attained manhood:

"Dear sons, your uncles, Sakyan princes, were reigning in the city of Kapilavatthu. The daughters of your uncles dressed themselves and had their hair-dos in this manner, their gait and deportment is like this. When they approach bathing places to bathe, catch hold of the princess you like and bring them over here."

In accordance with the mother's instructions the princes went to the bathing places of the daughters of their uncles, Sakyan princes, at Kapilavatthu and after observing them and choosing from among them, each brought a princess of his liking, after identifying himself and taking her the moment she let hair dry up.

On hearing the matter the Sakyan princes said among themselves: "Dear folks, let it be so. These Koliya princes are scions of our elder sister, thus they are our nephews, our close relatives." So saying thus they did not blame them; as they were pleased they just kept silent.

From the marriages between the Sakyans and the Koliyans the lineage came down without any break to the lifetime of the Buddha.

In this way the growth of the Sakyan descendants took place in purity and worthiness as they mixed with their won relatives. Since there was no interruption from the time of King Okkāka, the fountain head of the Sakyans, down to the time of Prince Siddhattha, the Future Buddha, they went down in history with good reputation as "*Asambhinna-Khattiya*" (unbroken aristocratic) lineage.

The founding of Devadaha

The Sakyan princes living in Kapilavatthu used to go to a big pleasant and beautiful lake in order to amuse themselves in water. Because it was the lake of royal sports, it came to be known as Devadaha (*Deva* implying Sakyan princes as recognized lords and *daha* meaning a lake for watery games.)

Later on, those Sakyan princes who came to the lake for amusements did not returned to Kapilavatthu but built royal lodges near the lake; in due course the area prospered and became a city by itself; earning the name Devedaha after the lake.

The Sakyans residing in that city were also named Devadaha Sakyans after the city.

(Based on the exposition of the Devadaha Sutta, *Uparipannāsa Atthakathā*).

The descendants of Ukkāmukha the Sakyān king

The rulers belonging to Kapilavatthu are as follows.

- (1) Its founder king Ukkāmukha (when the king spoke a brilliant light, son of authority, came out from his mouth like his father King Okkāka),
- (2) his son King Nipuṇa,
- (3) his son King Candimā,
- (4) his son King Candamukhu,
- (5) his son King Sivi,
- (6) his son King Siñjaya,
- (7) his son King Vessantara, the Bodhisatta,
- (8) his son King Jāli,
- (9) his son King Sīhavaḥana,
- (10) his son King Sihassara.

These ten Sakyān kings and King Sīhassara's descendants down to Jeyyasena, eighty-two thousand in all ruled successively in Kapilavatthu of the Sakyān Kingdom.

The last of these eighty-two thousand and ten Kings, Jeyyasena, had a son and daughter, Sīhahanu and Yasodharā respectively.

At that time king Ukkāsakka and Queen Yasavatī of Devadaha (also) had a son and daughter. Añjana and Kañcana respectively.

Born out of the wedlock of Prince Sīhahanu, son of King Jeyyasena of Kapilavatthu and Princess Kañcana, daughter of Ukkāsakka of Devadaha, were five sons and two daughters, totalling seven children. The five sons were (1) Suddhodana, (2) Amitodana, (3) Dhotodana, (4) Sakkodana, (5) Sukkodana. (Mention is made according to the exposition of Sammāparibbājanīya Sutta, *Suttanipāta Aṭṭhakathā*, Vol.2). The two daughters were (1) Princess Amitta and (2) Princess Pālītā.

Born out of the wedlock of Prince Añjana, son of King Ukkāsakka of Devadaha and Princess Yasodharā, daughter of King Jeyyasena of Kapilavatthu, were two sons and two daughters, totalling four children (Herein, the name of King Añjana is also mentioned as

Mahā Suppabuddha.) The two sons were Prince Suppabuddha and Prince Dandapāni. The daughters were (1) Siri Mahā Māyā and (2) Princess Pajāpati Gotamī.

Prince Suddhodana, son of Sīhahanu, was married to the two daughters of King Añjana: Princess Siri Mahā Māyā and Princess Pajāpati Gotami. The elder sister Siri Mahā Māyā gave birth to Prince Siddhattha and the younger sister Pajāpait Gotami gave birth to Princess Rūpanadā and prince Nanda.

On the authority of this brief statement, there were ten kings descended from King Ukkāmukha, founder of Kapilavatthu.

These were eighty-two thousand kings descended from King Sīhassara, down to jeyyasena.

Then came king Jeyyasena's son King Sīhahanu.

(1) his son King Suddhodana and

(2) his son Prince Siddhattha, the Future Buddha.

Summing up all these three groups there were 82,013 rulers all being *Asabhinna* Sakyan Kings and reigning in the city of Kapilavatthu. (This is a condensation of the series of kings in Kapilavatthu.)

If the number 82,013 of this line from King Ukkāmukha to Prince Siddhattha the Bodhisatta is added to the aforesaid number 252,556 of the rulers from the primaeval Mahāsammata to Okkāka, the result will be 334,569.

{Here the author gives an extract from the *Mahā Satakāri Magha-Deva Laṅkā* Second Part (1) Section on history, vv.32-33.]

Out of the wedlock of Prince Suppabuddha, son of King Añjana, and Princess Amittā, daughter of King Sīhahanu, were born Princess Bhadda Kañcanā or Yasodhara and Prince Devadatta.

Out of the wedlock of Prince Siddhattha the Future Buddha, son of King Suddhodana of Kapilavatthu and Queen Siri Mahā Māyā and Princess Bhadda-Kañcanā or Yasodharā, daughter of King Suppabuddha of Devadaha and Queen Amitta, was born Prince Rāhulā.

(Prince Siddhattha the Future Buddha had only one son, this Prince Rāhula; there was not any other son. In minor Chronicles there is some fabrication that Siddhattha's lesser wives gave birth to other sons. But there is no trace of such a statement in all other works of Buddhist literature. Let us all, therefore, hold that there was only one son and that one son was no other than Rāhulā.)

**The abolishing of the Era by King Añjana,
grandfather of the Buddha**

King Añjana of Devadaha, the Buddha's grandfather (and Siri Mahā Māyā's father) abolished Goza Era which was current in his time. He abrogated 8649 years, the new moon, Saturday of the month of Phagguna (February-March) inclusive (i.e. as required by astrology he did away with that era); and for its replacement he introduced another era commencing from the first waxing moon, Sunday, of the month of *Citta* (March-April). (He founded a new era to be used from that time onwards.) That era is referred to as Mahā Era in later times.

Such an account of abrogation of an era is a worldly tradition preserved in historical works. There is neither occurrence of repellation of an era nor use of such a term as *Sakkarāj* and such an expression as *Koza* or *Goza* in the books approved in Buddhist Councils. All this is stated only in secular treatises of astrology and history. These ways of calculation and expression contained in those mundane astrological and historical works have been borrowed by successive learned scholars throughout the Bagan Period, Pinya Period, and so on in Myanmar for the benefit of convenience in recording the number of years and the date of an event.

Orthography of Sakkarāj, Sakarāj and Koza, Goza

Much has been written about the orthography of *Sakkarāj*, *Sakarāj* and *Koza*, *Goza* by Monywa Zetawun Sayadaw in his *Sammanta-cakkhu Dīpanī*, Vol.2. The Sayadaw's opinion in this connection is seen as follows:

Many ways of writing these terms have been met with. They are useful only for recording and calculating years. Any incorrect spelling in no way affects supramundane matters, any correct spelling would not help gain release from *samsāra* as it is no sense-object in acquiring insight and right view. For these reasons it is rational to hold that each form of orthography has its own merit.

Such a decisive statement is very satisfactory.

In short, *Sakkarāj* is so called because, as a system of chronological notation to be reckoned from a certain date it is founded by kings who are able to protect the people; *Sakarāj* is so called because such a founding was accomplished by a Saka king *Koza* or *Goza* signifies a period of time marked by the movements of the sun and the moon. (*Sakkarāj* comes from *Sakkaraj*, *sakka* meaning 'able' and *rāja* 'king', hence, *Sakkarāj* an era founded by a king, who is able give protection to his subjects. *Sakaraj* derives from *Sakarājā*, *Saka* being the name of a people and *rājā*, 'king, hence *Sakarājā* an era introduced by a Saka king. As for *koza* and *Goza*, *ko* is a term for the sun and *go* a word for both the sun and the moon; *za* is used in the sense of 'going about'. The time spent in making a complete round of the Zodiac by the sun and the moon is called a year of *Koza* or *Goza*. It is also written *Gocar*.)

The terms *Kali-yug* and *Sakkaraj*

In the expression saying "such and such year *Kali-yug Sakkarāj*" by putting *Kali-yug* as an adjective before *Sakkarāj*, *Kali-yug* and *Sakkarāj* are different in meaning. The expression means "the year of a certain era in the length of time began with *Kali-yug*. This will be explained briefly:

Of the pair of evolution and devolution aeons called *Antara-kappa*, an evolution aeon consists of four ages: *Kata-yuga*, *Tretayuga*, *Dvāpara-yuga* and *Kali-yuga*. There are waxing and waning periods of these four yugas. When these periods complete sixty times, an evolution aeon comes to an end. The same is true of a devolving

aeon, say mundane treatises. Of the four Yugas the first one, Kata-yuga, has 1,728,000 years. Then comes Treta-yuga which has 1,296,000 years. It is followed by Dvāpara-yuga of 864,000 years. Finally follows Kali-yuga of 432,000 years. (Note that, if the years of the Kali-yuga are double, the result is the years of the Dvāpara-yuga; if tripled, the years of the Treta-yuga; if quadrupled, the years of the Kata-yuga.) The total number of these four yugas is 4,320,000.

During the Kata-yuga years all four quarters of beings (the whole lot of people) observe righteousness as though living things stand on four legs. During the Treta-yuga, three quarters of them observe righteousness as though they stand on three legs, one quarter does not. During the Dvāpara-yuga (one half or) two quarters do so and (the other half or) the other two quarters do not. During the Kali-yuga only one quarter does so and three quarters do not.

Our Teacher Gotama the Buddha rose in the 2,570th years of Kali-yuga, states Gotama Purāṇa. In the First Kaṇḍa (Chapter) it says:

*Kalerārabbhato suñña satta pañcaduke gate
samvacchare habhuva've Dhammavido Gotamābhido.*

“Two thousand five hundred and seventy years after the commencement of Kaliyuga, there appeared Gotama who comprehended the Dhamma.”

If one desires to know the present Sāsana year and the present Kaliyuga, take the present year (Myanmar Era) and add 1,182 years; the answer is the year of the past Sāsana Era.

To get the Kaliyuga year take the present Sāsana year and add 2,570; the total is the present Kaliyuga year.

In short, when one writes “in the year so and so Kaliyuga Sakkarāj”, one’s idea is the year so and so of *Sakkarāj* in the age of Kaliyuga. The Kaliyuga lasts 432,000 years as has been said before. *Sakkarāj* is the calculation of years as determined by royal promulgation.

[Again, an extract is given by the author from the *Mahāsuta Kārī Maghā Deva Laṅkā* concerning the four *yugas* and the rise of the Buddha in the year 2,570 of Kaliyuga.]

Ref: 28 The mark of the voice having eight qualities as a Brahma's p.57.

**The sweetness of the voice of the Karavika bird
and the story of Asandhimittā**

King Dhammāsoka's wife, Asandhimittā, asked the Saṅgha (with reference to the sweetness of the Buddha's voice): "Is there any one in this world whose voice is similar to the Buddha's?" The answer given by the Saṅgha was "there is the voice of a *karavika* bird which is like the Buddha's". Again the queen asked: "Where do these birds live?" The Saṅgha replied: "They live in the Himavanta."

The queen then said to King Asoka: "I would like to see a *karavika* bird, Lord." The king sent a golden cage with the command: "A *karavika* bird shall come in to this cage!" The cage flew and stopped before a *karavika* bird. Considering, "This cage came with the command of the king: I am not in a position to remain here against the king's command," the bird entered the cage, which flew back and stood in the king's presence.

Although they had now the bird nobody was able to make it cry. The king said: "O men, how could we make it cry?" The ministers replied: "These *karavika* birds cry, Great King, when they see their fellow birds." Asoka accordingly had mirrors placed around the bird.

When the bird saw its own image in the mirrors, thinking that his relations had come it uttered a sweet cry slowly and pleasantly like the music note that came out from a ruby flute. As if intoxicated by the *karavika* bird-king's voice, Queen Asandhimitta and the citizens of Pāṭaliputta were wildly pleased; they revelled as though they were to start dancing.

Then the queen reflected: "Even the voice of this *karavika* bird, which is just an animal, is so sweet. What would be the voice of

the Buddha, highest in glory, like? There could have been no limit to its sweetness!"

Visualizing the Buddha, the queen became filled with joy (*pīti*); without giving up that joy she developed Vipassanā Insight, stage by stage; and together with her seven hundred ladies-in-waiting, she attained Sotāpatti Fruition.

Ref : Explanations of the thirty-two major marks, Chapter One, p. 45-61.

Causal deeds for the thirty-two marks

Since it is said in the *Jinālaṅkāra Tīkā* that only the explanation that deals with the four points, namely, (1) *kamma*, (2) *kamma-sarikkhaka*, (3) *lakkhana* and (4) *lakkhanaṅgisamsa*, of each of the aforesaid thirty-two marks of a Great Man is a well-defined one, the meaning of each of these four points will be briefly given first.

Of these four points, (1) *kamma*, means the element of meritorious deed done in the past with an intention to attain of Buddhahood, bringing about the major mark concerned; (2) *kamma-sarikkhaka* means the power or ability of the mark that appears in accordance with the *kamma*; (3) *lakkhana*, means any of the thirty-two major marks such as level soles, the hundred and eight sole-figures, etc., acquired in the present life on account of the relevant past meritorious deeds; (4) *lakkhanaṅgisamsa* means the remote or subsequent effect of the past meritorious deeds cause the appearance of the mark.

(For example, the Bodhisatta accumulates merit during his former lives so firmly and resolutely that nobody else can check and destroy them. On account of that accumulation of merit, he enjoys divine bliss which excel others in the ten respects. When he is reborn as a human being, he wins the mark of his level feet resembling golden footwear. As he has won that mark he is able to stand up and walk on steadfastly; nobody else, whether a human or a Deva or a Brahma, can move him or make him unsteady. The merits also give him the subsequent effect: he is

unshaken by such internal defiling enemies as greed, hate and delusion and also by two external kinds: those who oppose him openly and those who do so but not openly.)

Herein the aggregate of his past meritorious deeds done so firmly and resolutely that nobody else can check and destroy them is (1) *kamma*. The state of the level soles of the feet marking his acts of merit is (3) *lakkhana*. His ability to stand up and walk on steadfastly as the immediate effect of his meritorious acts is (2) *kamma-sarikkhaka*. The ability inherent in the mark, forming the effect, agrees thus with the power inherent in the meritorious act serving as the cause; such corresponding nature is called *kamma-surikkhaka* (the nature of agreement with *kamma*). Just as carrying a vessel full of water means carrying the water in it, even so speaking of a sign with power signifies speaking of that very power. Therefore the exposition of *lakkhana* and the exposition of *kamma-sarikkhaka* are found similar to each other in the commentary on the Lakkhana Sutta in the *Pāthika-vagga Aṭṭhakathā*. The undisturbed and determined effort, put in performing good works in the past existences, brings the Bodhisatta not only the mark of the level soles but, as if it were not enough, also brings him the remote and subsequent effect, which is the ability to remain unharmed and undisturbed by his foes within and without; this subsequent and remote effect is (4) *Lakkhaṇānisamsa*.

(Now with reference to the Bodhisatta's major signs, those causal deeds of the past and other things will be described briefly as stated in the Lakkhana Sutta, Text or otherwise, in a language easy to read and note.)

The level soles

(1) The Bodhisatta had performed extraordinary acts of merit in his numerous past existences so firmly and resolutely that nobody else could check and destroy them. On account of those meritorious acts, he enjoyed divine bliss in the Deva world excelling other

Devas in ten respects: longevity, beauty, happiness, authority, retinue, abundance of divine sense-objects such as sight, sound, smell, taste and touch; coming again to the human world, he acquired the major mark of "the level soles of feet like golden footwear." Because he was endowed with the mark, had he remained a householder he would have become a Universal Monarch (*Cakkavatti*) possessing the seven treasures and ruling the four continents as he did in the life of Mahasudassana Cakkavatti; as the subsequent effect, he would also have enjoyed the immunity from harm done to him by any human foes. On renouncing the world, as in his last existence as Prince Siddhattha, he attained Omniscience and became a Perfectly Self-Enlightened One, Chief of the Three Worlds; and as the subsequent effect, his benefits could not be stopped, harmed or endangered by the hostilities brought by internal defiling enemies such as greed, hate and delusion and by external ones, be he an ascetic, a Brahmin, a Deva, a Māra or a Brahmā, who opposed him openly or not openly.

[Here the author reproduces for the readers to learn by heart a prayer in verse form composed by one Sayadaw U Ghosita of Mandalay South. The theme of the prayer is the thirty-two signs of a Great Man. Here the prayer-verse describes the first sign. Each of the remaining verses similarly follows a paragraph in prose by the author.]

The hundred and eight circles with figures on the soles

(2) In his numerous past existences had the Bodhisatta rendered service for the welfare of beings. He had driven away fear from those who were frightened. He had performed *Dāna* together with supplementary gifts. (For example, when he gave away robes and garments in particular he also offered almsfood as supplementary gifts to the recipients; he also gave them seats, honoured them with flowers and perfumes and provided them with drink. Thereafter he took upon himself the precepts and expressed his wish to attain the boon of Omniscience. Then only did he distribute the robes and garments most respectfully. In this way the Bodhisatta gave the

main gift with extra ones). As a result corresponding to such acts of merit, he enjoyed divine bliss which surpassed other Devas in the ten respects as has been shown above; reborn a human being, he acquired the No. 2 major mark of the figures in circles on the soles of his feet. Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch; as the subsequent effect, he would also have won great suite of retinue consisting of Brahmins, men of wealth, etc. On renouncing the world as in his last birth as Prince Siddhattha he became an Omniscient Buddha; and as the subsequent effect, his great retinue was composed of monks, nuns, male and female lay devotees, Devas, humans, Asuras, Nagas and Gandhabbas.

Herein, such meritorious act of *Dana* completed with additional gifts in his numerous past existences was (1) *kamma*. The perfection in all respects of the sole-figures as if they were indicating. "Let Devas and humans know that the Bodhisatta's had performed meritorious act of *Dana* completed with additional gifts" was (2) *kamma-sarikkhaka*. The sole mark was (3) *lakkhana*. The great suite was (4) *lakkhanānisamsa*.

The projecting heels, long fingers and toes and the upright body

(3) In his numerous past existences had the Bodhisatta abstained from taking life. Never had he caught hold of a weapon with intent to kill. He had lived with loving-kindness and compassion, providing safeguard for the well-being of all others. As a result corresponding to such acts of merit, he enjoyed divine bliss which surpassed that of other Devas in ten respect, reborn a human being, he acquired the three major marks the No.3 mark of the projecting heels, the No.4 mark of the long and tapering fingers and toes and the No.15 mark of the upright body like that of a Brahmā. Because he was endowed with those three marks, had he remained a householder he would have become a Universal Monarch; and as the subsequent effect, he would have lived a long till the end of his life span; nobody else could to harm to his life (or kill him). On

renouncing the world as in his last birth as Prince Siddhattha he would have become an Omniscient Buddha; and, as the subsequent effect, he lived long until he had covered four-fifths of his life span, nobody else, be he an ascetic, a brahmin, a Devas, a Māra, or a Brahmā, could threaten his life (could kill him).

The four inviolable assets of a Buddha

There are four assets of a Buddha that cannot be violated by others. They are:

- (1) the four requisites meant for and brought to him,
- (2) his life,
- (3) his marks, and
- (4) his rays (*Buddhavamsa Aṭṭhakathā* Vol.2)

or

- (1) The material gain of the four requisites brought to him,
- (2) his life,
- (3) his eighty minor marks and his body rays, (the light of the moon, of the sun and of Devas and Brahmas could not outshine or disturb the rays from his body) and
- (4) his Omniscience (*Vinaya Pārājika-kaṇḍa Aṭṭhakathā*, Vol.1)

The *kamma*, *kamma-sarikkhaka*, etc., of the aforesaid mark

With reference to the above three marks, (1) *kamma* was the abstention from the wrongdoing of killing, (2) *kamma-sarikkhaka* was the ability of the length and shape of the heels, fingers and toes and the uprightness of the body. To make it more explicit: those who are bent on killing approach their victim by tiptoeing lest the sound of their footsteps should be heard. Consequently, when they become human beings again, some of them have their feet curved inwardly like a bow; some of them have their feet curved outwardly; some of their feet with a curve in each sole; some have bandy toes; and others bandy heels; as if all those deformed shapes were to disclose saying, "Let people know about our act of killing that involves tiptoeing, "But the Bodhisatta had the mark of long heels as if they were to disclose saying", Let people know about my

non-commission of killing that involved tiptoeing.” Similarly, those who desire to kill approach their victim by bending their bodies lest they should be seen by others. Consequently, when they become human beings again, some are hunchbacked, some are squat, some are crippled as if all these deformed shapes were to disclose saying “Let people know about my commission of killing that involves body bending.” The Bodhisatta, however had an upright body like that of a Brahma, a mark of a Great Man, as if it were to disclose saying “Let people know about my non-commission of killing that involves body-bending.” Similarly, those who desire to kill catch hold of a weapon, say a club, and put their victim to death. Consequently, when they become human beings again they have short hands, curved fingers, or have no visible fingers as they look conjoined with one another and level with the palms as if they were to disclose saying “Let people know” about their evil. “In contrast with them, the Bodhisatta had long and beautiful fingers, a mark of a Great Man, as if it were to indicate saying “Let Devas and humans know” that he had no experience of killing with a club in the grip of his hand. The ability of those marks to assure his long life was *kamma-sarikkhaka*. Those three major marks—the projection of the heels, the length of the fingers and toes, and the straightness of the body—are (3) *lakkhana*. His life lived to the full span was (4) *lakkhanaṅgisamsa*.

The fullness of the flesh at seven places of the body

(4) In his numerous past existences had the Bodhisatta give delicious food such as cakes, meals, butter-oil, milk-rice, etc. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being he acquired the No.16 major mark of the fullness of the flesh at the seven places of the body, namely, the two insteps, the two backs of the palms, the two shoulders and the neck. Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha. As a subsequent effect, he received plenty of delicious food both solid and

liquid to bite, to eat, to enjoy, to lick and to drink.

Herein, such a meritorious act of offering choice food over the period of a hundred thousand aeons was (1) *kamma*. The occurrence of the fullness of the flesh at the seven places of the body as if it were to disclose saying "Let Devas and humans know" that the Bodhisatta had done the meritorious deeds of giving choice food, etc., in his past lives and its being the cause of abundant gains in that very life was (2) *kamma-sarikkhaka*. The fullness of the flesh at the seven places of the body was (3) *lakkhaṇa*. The acquisition of much choice food was (4) *lakkhaṇānisamsa*.

The soft hands and feet and their likeness of a net

(5) In his numerous past existences had the Bodhisatta helped many with the four objects of support (*saṅgaha vatthu*)⁷. Those who are pleased with a gift he had helped them by giving (*dāna*); those who were in need of a pleasant speech, he had helped them with sweet words (*piyavācā*) another *saṅgaha vatthu*, those who desired a beneficial talk, he had helped them with a beneficial talk or action (*atthacariyā*), a (third) *saṅgaha vatthu*, by advising them, "This should be done", "This should not be done", "A man of this nature should be associated with", "A man of this nature should not be associated with", and so on. Those who were happy to be treated on equal terms whether in weal or in woe, he had helped them with a sense of equality (*samānattatā*) a (fourth) *saṅgaha vatthu*. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being he acquired the No.5 major mark of the soft hands and feet as well as the No.6 major mark of their having likeness of a golden net. Because he was endowed with those two marks, had he remained a householder he would have become a Universal Monarch. On renouncing the world he become an Omniscient Buddha; as the subsequent effect, he had a suite at his service as if it were properly held and collectively placed in his hand.

⁷ objects of support. *saṅgaha vatthu*: see p.115, Vol One, Part Two. Previously it is translated ways of gaining friendship. p.89 *ibid*.

Herein, such meritorious acts of helping many through the fourfold *saṅgaha vatthu* in his numerous past existences were (1) *kamma*. Those who used not to do so have rough hands and feet and uneven fingers and toes. The Bodhisatta, however, had soft and tender hands and feet; his fingers and toes were even like that of a golden net in order to let Devas and humans know of his help given to many through the fourfold *saṅgaha vatthu* in his past lives. The quality of the softness of the hands and feet and also of the evenness of the fingers and toes was (2) *kamma-sarikkhaka*; The quality of the soft hands and feet and of the even fingers and toes was (3) *lakkaṇa*. The gain of the suite properly held and collectively placed, so to speak, in his hand was (4) *lakkaṇānisamsa*.

The high ankles and the curling-up body hair

(6) In his numerous past existences had the Bodhisatta abstained from frivolous talks; he has given pious talks beneficial here as well as hereafter. He had made only Dhamma-speeches concerning the ten acts of merit leading to emancipation from *samsāra*. By delivering to a large number of people religious sermons that would raise them to higher stages of prosperity with the ten deeds of merit, he had given the gift of Dhamma. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the No.7 major mark of the slightly higher dust-free ankles and the No.4 major mark of the body-hair with the tips curling upwards. Because he was endowed with those two marks, had he remained a householder he would have become a Universal Monarch; as the subsequent effect, he would have been superior to others. On renouncing the world as in his life as Prince Siddhattha he became an Omniscient Buddha; as the subsequent effect, he reached the top excelling all other beings in preeminence.

Herein, such a meritorious act of delivering Dhamma-sermons that lead to higher stages was (1) *kamma*. Those who used not to do so have low ankles and stooping downy hair as if they were to disclose saying "Let people know" about their failure to speak of the Dhamma. The Bodhisatta, however, was endowed with those

two marks, namely, the high ankles and the curling up body-hair, as if they were to disclose saying "Let Devas and humans know" that he had given discourses that would raise them to higher spiritual positions; therefore the ability of these two marks to indicate thus was (2) *kamma-sarikkhaha*. The two marks were (3) *lakhaṇa*. The Bodhisatta's being above all others in rank was (4) *lakkaṇānisamsa*.

The *enī*-like round legs

(7) In his numerous past existences had the Bodhisatta seriously and promptly taught his close pupils who had come to him for education. He had taught them in such a way that they might learn and train quickly and without trouble; he had instructed them in different arts and crafts, in various modes of moral conduct (*carana*) such as the five precepts, the ten precepts and the *Patimokkha* as well as on the doctrines such as *kammasakatā* (the truth that everybody has *kamma* his or her own property). In his teaching he had never held back anything for his own sake. As a result corresponding to such acts of merit he enjoyed divine bliss as before; reborn a human being he acquired the No.8 major mark of the legs round and full, lengthy and comely, like those of an antelope called *enī* (or like husk of paddy). Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch; as the subsequent result, he would have obtained all royal paraphernalia both animate and inanimate. On renouncing the world he became an Omniscient Buddha; as the subsequent result, he possessed the requisites of a monk fully and rapidly.

Herein, such a meritorious act of serious and prompt teaching of arts and crafts, etc., in his numerous past existences were (1) *kamma*. Those who used not to teach their pupils seriously and promptly but used to waste their time by asking them to wait upon them respectfully, or by sending them on errands, and thus making them weary, have their calves which are bulging at the back of the leg as though the muscles were cut off on the other side. In contrast, the Bodhisatta's calves were high and round as if they

were to disclose to saying “Let Devas and humans know about his serious and prompt teaching without holding back anything for his own sake. The ability of that particular mark to disclose thus was (2) *kamma-sarikkhaka*. The calves of that beauty were (3) *lakkhaṇa*. The rapid possession of the appropriate requisites was (4) *lakkhaṇānisamsa*.

The smooth skin

(8) In his numerous past existences had the Bodhisatta approached wise ascetics and brahmins and discussed with them questioning “Venerable Sirs, what is merit?” “What is demerit?”, “What is faulty?”, “What is not faulty?”; “What should be followed?”, “What should not be followed?”; “What when done leads to lasting sorrow?” and “What when done leads to lasting happiness?” As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being he acquired the No.12 major mark of the smooth skin. Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch and a great wise man; among those who enjoy sensual pleasure there would have been none equal to him or higher than him in wisdom. On renouncing the world as in his birth as Prince Siddhattha, he became an Omniscient Buddha with great wisdom; he possessed *puthu-paññā*, knowledge of the aggregates, the sense-spheres, the elements, etc.; *hāsa-paññā*, knowledge born together with zest and joy; *javana paññā*, knowledge of swift occurrence, *tikkha-paññā*, knowledge that quickly eradicates defilements; and *Nibbedhika-paññā*, knowledge that penetrates the impenetrable mass of greed, hate and delusion; as the subsequent effect he was endowed with intelligence higher than that of others.

[Here the author’s analysis of this particular major mark as to its *kamma*, etc. is missing. But it may not be difficult for the reader to make his or her own.]

The yellow and bright complexion like gold

(9) In his numerous past existences did the Bodhisatta show very

little anger. If there were in him anger at all, he quickly quenched it. He also displayed little anxiety. Though someone should speak to him angrily, he was absolutely free of hate, anger, aversion, disturbance or grudge. Besides, he donated fine clothing, robes and coverlets to him. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the No.11 major mark of the yellow, bright skin like that of pure gold of *singī-nikkha*. Because he was endowed with the mark, had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha, as the subsequent effect, he quickly obtained fine clothing robes and coverlets.

Herein, such a state of his being free of anger and such acts of distribution fine clothing, robes and coverlets in his numerous past existences were (1) *kamma*. The complexion of a person in anger lacks serenity; his or her face is terribly ugly. There is no adornment like clothing in the world. Therefore, those who used not to show anger and used not to give clothing, robes and coverlets are not good looking as if they were to disclose their former ill. The face of one who does not lose temper is beautiful; his or her complexion is serene. There are four ways for beings to acquire beauty and splendour.

- (1) giving almsfood in the past existences,
- (2) giving clothing in the past existences,
- (3) giving service by cleaning with a broom, and
- (4) showing no anger.

All these four requirements, the Bodhisatta had ever fulfilled in his countless former lives. The Bodhisatta therefore acquired the No.11 major mark of the yellow skin. Therefore the bright yellow complexion comparable with the colour of *singī-nikkha* gold and which, so to speak, informed Devas and humans of his fulfillment of the four requirements was (2) *kamma-sarikkhaka*. The golden skin was (3) *lakkhaṇa*. The gain of fine clothing etc., was (4) *lakkhaṇāisaṃsa*.

The male organ concealed in a sheath

(10) In his numerous past existences had the Bodhisatta brought about reunion in amity to those relatives and friends who had been long separated; he had created harmony between estranged mother and son, between estranged father and son, among estranged brothers, between estranged brothers and sisters and among estranged sisters. He rejoiced in the harmony thus caused by him. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the No.10 major mark of the male organ concealed in a sheath like that of a Chaddanta Elephant King. Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch; and as the subsequent effect, he would have begot thousands of brave scions who were able to crush enemy forces. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, he gathered thousands of sons in his noble disciples who were capable of crushing enemy forces of defilements.

Herein, his meritorious performance of bringing about unity among relatives in the numerous past existences was (1) *kamma*. When kinsmen are united one overlooks another's fault. Even when they are at quarrel they do not like let others know of the wrong done by a man of their blood. If one were to say, "This is his fault," they would rise up and refute, "Who has seen that? Who has heard of that? There is nobody among us who would have done such a misdeed!" In this way they all would give cover to his fault. It may be said that the Bodhisatta has disregarded such a fault and thereby brought about unity to his kith and kin. Therefore the male organ in a sheath that was indicative to other of his past deed of bringing unity to his relatives by preventing their fault from being seen so that they may live in happiness was (2) *kamma-sarikkhaka*. The male organ thus concealed in a sheath was (3) *lakkhana*. The gaining of thousands of son-like noble disciples was (4) *lakkhaṇānisamsa*.

**The symmetrically proportioned body and the long palms
that could touch the knees without stooping**

(11) In his numerous past existences had the Bodhisatta done honour to members of his retinue after personally scrutinizing their virtues and qualities. Only when he had known their qualifications did he show his appreciation to them according to their merit deciding "This man deserves this much of reward." "This man is worthy of this amount of reward." If you pay half a crown (coin) to one who deserves one crown that means you destroy half a crown of the payee. If you pay two crowns to a person who is worth one crown, you lose one crown of yours. Avoiding both (without giving more or giving less) the Bodhisatta honoured a man by giving him one crown as he deserves one crown. He honoured another by paying two crowns as he was worth two crowns. As a result corresponding to such act of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the No.19 major mark of "the symmetrically proportioned body (round and beautiful) like the circular spread of a banyan tree" and the No.9 major mark of the "long palms which can touch the knees while standing without stooping". Because he was endowed with these two marks, had he remained a householder he would have become a Universal Monarch; and as the subsequent effect, he would have had abundance of bliss and wealth such as gems, gold, silver, useful objects, treasure-houses and granaries. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, he owned abundance of the wealth of the pious: faith (*saddhā*), morality (*sīla*), knowledge (*suta*), sacrifice (*cāga*), wisdom (*pañña*), shame (*hiri*) and dread (*ottappa*) of doing evil.

Herein, his honour shown according to one's value was (1) *kamma*. The equal length of his stretched out arms and height and the equal measurement of the upper part and the lower part of his body in accordance with his performance were (2) *kamma-sarikkha*. His body like a round banyan tree, and its upper and lower parts being of equal measurement were (3) *lakkhaṇa*. His abundance of sevenfold wealth of the pious was (4) *lakkhaṇā-nisaṃsa*.

**The well-developed body, the back without the spinal furrow
in the middle and the round neck**

(12) In his numerous past existences had the Bodhisatta desired for the welfare of the multitude. He had wished for the safety of the people's four modes of happiness. He had done a lot of contemplation thus: "How could these beings prosper through *saddhā*?", How could they prosper through *sīla*, observing the five precepts, or the ten precepts?", "How could they prosper through *suta*, following the advice of the wise and pious?", "How could they prosper through *cāga*, giving up (what they own)?", How could they prosper through *pañña*, the truth and knowledge that all beings have their *kamma* as their won property?" How could they progress in terms of wealth and paddy, field and land, bipeds and quadrupeds, children and wives, servants and employees, relatives and friends?" As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the three major marks, namely, the No. 17 mark of "the full and well-developed body like a lion's front portion", the No. 18 mark of "the well-developed back of the body extending from the waist to the neck like a golden plank without any trace of the spinal furrow", the No. 20 mark of "the proportionate and round neck". Because he was endowed with these three major marks, had he remained a householder he would have become a Universal Monarch and as the subsequent effect, he would have obtained royal paraphernalia and his blissful life would never have diminished. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, his mundane and supra-mundane virtues such as *saddhā*, *sīla*, *suta*, *cāga*, *pañña*, etc., never decreased.

Herein, his desire for the welfare of the multitude was (1) *kamma*. The fullness, roundness and development of the body, of the back and of the neck as if they were indicative of his wish for the prosperity of others was (2) *kamma-sarikhaka*; the fullness, round and development of the body, the back and the neck were (3) *lakkhana*. The non-decrease of his wealth both mundane supra-mundane was (4) *kammānisamsa*.

The seven thousand capillaries at the throat

(13) In his numerous past existences never had the Bodhisatta hurt other beings with his hands, with a stone, a stick, a sword or with any other weapon. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the No.21 major mark of "the seven thousand capillaries occurring at the throat and diffusing throughout the body the taste of the food be it as small as a grain of sesamum." Because he was endowed with this major mark, had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, his ailments were few and far between.

Herein, his meritorious performance of refraining from hurting beings was (1) *kamma*: He who has hit by another with hands, etc., will have a bruise, blood clot on the spot hit on his body from which suppuration and more suffering would occur. As for the Bodhisatta, as if they were clearly indicative of his past observance of non-violence towards others, an act of merit that would result in good health, he acquired the mark of the capillaries at the throat; such an irregularity of the capillaries for taste lying upright was (2) *kamma-saikhaka*; the upright capillaries at his throat were (3) *lakkhana*. His good health was (4) *kammānisamsa*.

The capillaries distribute the taste all over the body even if it is of the food as tiny as a grain of sesamum. His digestive power was neither too high nor too low but just right to digest whatever is eaten. Therefore the Bodhisatta's health was better than that of others.

The clear blue eyes and the soft eyelashes

(14) In his numerous past existences never had the Bodhisatta angrily looked at others with his eyes protruding like those of a lobster. Never had he in anger looked sideways at another person. When that person angrily looked at him, he simply closed his eyes. Only when that person looked the other way round did he glance at

him or her with a loving and sober heart but never with a hateful one. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the No.29 major mark of "the very clear blue eyes" and the No.30 mark of "the soft and tender eyelashes like a newly born calf's." Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, he was looked upon by such beings as humans, Devas and Brahmas lovingly and trustingly.

Herein, his viewing of other beings with loving eyes in the countless past existences was (1) *kamma*: Those angry ones who look sideways or frown at somebody else have their eyes set in that manner. Those who look at others in an affectionate and respectful manner have their eyes serene in five ways of beauty. The Bodhisatta was endowed with the eyes blue and clear, the eyelashes soft and curling up as if they were indicative of his affectionate, respectful glances in the past: all this was (2) *kamma-sarikhaka*. The extremely clear blue eyes and the extremely soft curling-up eyelashes were (3) *lakkhana*. The love and respect shown to him by other beings was (4) *kammānisamsa*.

The thin layer of flesh on the forehead

(15) In his numerous past existences had the Bodhisatta led group performance of good physical practices, good verbal practices, good mental practises, almsgiving, moral observances, fasting, service to parents, etc. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the No.32 major mark of "the thin layer of flesh that appeared by nature like a gold headband on the forehead." Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, he gained a large number of beings as his followers or he became leader of them all.

Herein, his meritorious act of giving leadership to others in the group performance of good deeds was (1) *kamma*: He who gives leadership to a performance of good deeds such as giving in charity, etc., never wears a sad face in the gathering; instead he moves about among the people with his head upright without fear but with joy and satisfaction. He also has a large number of followers. The Bodhisatta in his many previous births had given guidance in doing all acts of merit. In order to make Devas and humans know of this, the Bodhisatta was born with the thin layer of flesh on the forehead (or the full round head); therefore, the ability of the thin layer of flesh (or, the full round head); to let others know of those past meritorious act was (2) *kamma-sairkhaka*. The thin layer of flesh (or, of the full round head) was (3) *lakkhana*. The large numbers of beings immediately following after him was (4) *lakkhanaṅgisamsa*.

The body-hair and the hair between the two eyebrows

(16). In his numerous past existences had the Bodhisatta abstained from telling lies (*musāvāda*); he had told what was true; (with no insertion of falsehood), his first truthful words had agreed with his last; he had been of firm speech; he had spoken reliable words which people trust and referred to. As a result corresponding to such act of merit, he enjoyed divine bliss as before. reborn a human being, he acquired the No.13 major mark of "the body hair, each in one pore of the skin" and the No.31 major mark of the hair between the two eyebrows. Because he was endowed with these two major marks had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, he had his wishes fulfilled by many.

Herein, his meritorious act of speaking only what was true in his numerous past existences was (1) *kamma*. The ability of his body-hair, each growing in one pore of the skin and of his hair that strangely grew between the eyebrows to disclose his acts of speaking the truth was (2) *kamma-sarikhaka*; The body hair and the hair between the eyebrows were (3) *lakkhana*. The fulfilment of his wishes by many was (4) *lakkhanaṅgisamsa*.

The forty teeth and their state of touching one another

(17) In his numerous past existences had the Bodhisatta abstained from any mischievous speech that would cease friendship among people; he had brought harmony to those who were separated; he had helped maintain unity of those who were united; he had taken delight in unity among friends, he had been very pleased to see or hear of those in unity; he had spoken only what would create unity of friends. As a result corresponding to such acts of merit he enjoyed divine bliss as before; reborn a human being, he acquired the No.23 major mark of "the teeth numbering exactly forty" and the No.25 major mark of "the teeth touching one another with no space in-between." Because he was endowed with these two marks, had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect; he gained followers whose unity could not be destroyed by others.

Herein, his abstention in his numerous past lives from mischievous talks (*pisuṇa-vācā*) and his speech that would create unity were (1) *kamma*: Those who used to speak mischievous words, have no complete set of forty teeth, and they have their teeth with gaps, for they destroy unity of others and separate them. The Bodhisatta, however, had forty teeth and they were touching one another as if to tell Devas and humans of his abstention from mischievous words in his countless former lives in *samsāra*. Therefore the ability of his teeth to be indicative of his said abstention was (2) *kamma-sarikhaka*; The complete set of forty teeth and the absence of gaps in them possessing the very ability were (3) *lakkhana*. His gaining of followers whose unity could not be destroyed by others was (4) *lakkhanaṇisaṃsa*.

The long tongue and the voice with qualities like a Brahmā's

(18) In his numerous past existences had the Bodhisatta abstained from speaking harsh and abusive words; he had spoken only

what was polite, faultless, pleasing and appealing to the hearts of many. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the No. 27 major mark of "the long, flat and tender tongue" and the No.28 major mark of "the voice having eight qualities like a Brahmā's." Because he was endowed with those two marks; had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, his words were effective, influential and authoritative.

Herein, his abstention from harsh and abusive words (*pharusa-vācā*) and his speaking only sweet, pleasant and polite words in his numerous past existences in *samsāra* were (1) *kamma*. Those who used to indulge in harsh and abusive terms have their tongues faulty with thickness, droopiness and a slit so that others may know of their indulgence in bad language by twisting their tongues. The Bodhisatta, however, had the primary benefit of having his tongue long, flat and tender so that Devas and humans might know that he had never uttered such bad language but had spoken what was sweet, pleasant and polite. Those who used to speak abusive language have their voice cracked, rough or faulty in other ways so that many might know of their swearing in a cracked rough voice. The Bodhisatta had the benefit of having a voice of eight qualities as if they were to tell "Let Devas and humans know" of his abstention in his numerous past existences in *samsara* from cursing, a cause for a cracked, rough voice. Therefore the length, flatness and tenderness of the tongue and the completeness of his tongue with the eight qualities were (2) *kamma-sarikkhaka*. The long flat and tender tongue and the voice complete with the eight qualities were (3) *lakkhaṇa*. The obedience shown to his word by Devas and humans and his verbal effectiveness, influence and authority were (4) *lakkhaṇā-nisaṃsa*.

The lion-like chin

(19) In his numerous past existences had the Bodhisatta abstained from frivolous talks that were like unsuccessful paddy lacking substance. He had spoken what was right and suitable for the occasion; he had talked beneficially, truthfully, and with reference to the Dhamma, and advised in accordance with discipline; he had uttered solemnly what was meaningful with evidence as in judicial proceedings, worthy of keeping in the casket-like hearts of all hearers. As a result corresponding to such acts of merit he enjoyed divine bliss as before: reborn a human being he acquired the No.22 major mark of the “well developed chin (suggestive of his imminent smile) like that of lion.” Because he was endowed with that major mark, had he remained a householder, he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, he was invulnerable to attacks by his enemies within and without.

Herein, his abstention from frivolous talks (*sampha-palapa*) was (1) *kamma*. Those who used to talk about foolish things have their chins concave, crooked or in any other unseemly shape so that many might know that they had spoken unsubstantial language with their jaws moving. The Bodhisatta, however, had well developed jaws so that Devas and humans might know of his abstention from frivolous talks and of his practice of speaking only what was fruitful. Therefore the ability of the development of the jaws to disclose his practice of speaking in the past what was fruitful was (2) *kamma-sarikkhaka*. The developed jaws with that ability was (3) *lakkhana*. His invulnerability against any of his enemies whether within or without was (4) *lakkhanaṅgisamsa*.

The proportionately set teeth and the four white pointed teeth

(20) In his numerous past existences had the Bodhisatta abstained from wrong livelihood but had earned his living by clean trade: he had avoided various dishonest methods such as deceptive scales, deceptive baskets, deceptive coins; such as being unethical by

taking bribes, immoral persuasion by cheating; convincing others with imitations; such as violence by cutting hands and legs, by taking life, by binding, plundering, destroying towns and villages. As a result corresponding to such acts of merit he enjoyed divine bliss as before; reborn a human being, he acquired the two major marks: the No. 24 mark of "the proportionate set of teeth" and the No.26 mark of "the four pointed teeth as white and brilliant as the morning star." Because he was endowed with those two marks, had he remained a householder would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, he gained hosts of followers and attendants.

Herein, his pure livelihood in his numerous past existences was (1) *kamma*. Those who used to have impure livelihood possess no proportionately set teeth, upper or lower, inside or outside; and their four pointed teeth are dirty so that many might know of their misdeeds. The Bodhisatta, however, had even teeth and four pointed ones very brilliantly white as if they were to disclose saying "Let Devas and humans know" of his pure livelihood maintained throughout his countless past existences in *samsāra*. Therefore the evenness of his teeth and the brilliant whiteness of the four pointed teeth that disclosed his purity of livelihood in his countless past lives in *samsāra* were (2) *kamma-sarikkhaka*. The even teeth and the white pointed ones were (3) *lakkhaṇa*. The hosts of follows and attendants were (4) *lakkhaṇā-nisaṃsa*.

[Here is given the Sayadaw U Ghesita's last verse-prayer with reference to the forty teeth and the four pointed ones, followed by the concluding stanza. Also for the benefit of the reader in Myanmar, a shorter poetical composition about the 32 Major Marks and the Buddha's past *Kamma* as their causes by the Mahā Visuddhārāma Sayadaw is added. This too we propose to leave untranslated.]

Thus far is mention of the 32 Major Marks, their factors, etc.

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