



The  
Buddha

By

THE VENERABLE

K. GUNARATANA THERA

*Chief Head Priest of Malaya*

PRINTED FOR FREE DISTRIBUTION

3

L. L. A. B. S.  
LIBRARY  
KABAAYE.



4010

*Second Edition*

## PREFACE

---

This book fulfils a much needed want, and it is being issued at a time when the present exigency in this world is filled with doubts of bliss, and forebodings of sorrow, and as such it will serve to dispel such evil forces around us and guide us to a better understanding towards our moral and spiritual upliftment.

I would like to take this opportunity to thank Mr. Yap Kim Hoe who has kindly defrayed all the costs towards the reproduction of this volume and it is the more appreciable to note that his generosity has rightly gained for him more merits in the real practical sense of charity, for — “The Gift of Truth Excels all other Gifts.”

K. GUNARATANE THERA.

*Chief Head Priest of Malaya.*

Mahindarama Temple  
Kampar Road,  
Penang.

2499 Wesak Full Moon Day.  
1955 May 6th.



## THE ASPIRATION FOR BUDDHAHOOD

---

“NAMO TASSA BHAGAVATO ARAHATO  
SAMMA SAMBUDDHASSA”

Honour to the Exalted One, Freed from all  
Bondages, and fully Enlightened.

---

From the period known in Buddhist History as Nanda Asankheyya, more than twenty aeons ago today, our Lord Gotama The Buddha had practised (manopranidhana) the act of wishing by thought, to become a Buddha in the presence of about the 125,000 Fully Enlightened Buddhas whom He met in the course of (Samsara) the cycle of birth and death.

Also from the period of Sarva Bhadra Asankheyya up to the period Sarva Saila Asankheyya, our Lord the Gotama practised (vaci-pranidhana) the act of wishing by expression to become a Buddha in the presence of the 387,000 Buddhas He met.

Thus it was in the aeon known as “Saramanda Kalpa,” He met Dipankara Buddha and made “Kaya-pranidhana” and practised it.

Although Enlightenment is not a thing that could be attained so easily, it should be everyone’s aim to become enlightened.



To become a Bodhisatta or Buddha-elect, one must have the following Pre-requisites:—

(1) He must be born as a human being because Deities or other beings are not admissible as a Bodhisatta.

(2) He must be of the male sex. Persons of the female or effeminate sex are debarred from being a Bodhisatta.

(3) He must acquire the qualifications of Arahathship and be prepared to renounce them in order to become a Bodhisatta.

(4) He must aspire in the presence of the Supreme Buddha. It would be useless to aspire before a Pacceka Buddha or an Arahath.

(5) He must renounce everything of worldly possessions. Unless he becomes a hermit or recluse, he cannot become a Bodhisatta.

(6) He must attain ecstasy, such as divine eyesight, divine hearing, etc.

(7) He must be so selfless as to be ready to offer even his life to the Buddha. Even after attaining divine ecstasy, if he did not offer even his life, he cannot be registered as a Bodhisatta.

(8) He must also have eagerness and energy.



Sumedha the hermit (who later became Bodhisatta) who possessed all these eight qualifications to tread the path of a Buddha-clect, did receive the verbal announcement from Dipankara Buddha that in the distant future, Sumedha will definitely become a Buddha.

---

## THE STORY OF SUMEDHA

---

Four Asankheyys and one hundred thousand aeons ago, in the city of Amaravati, there lived a very rich and learned man called Sumedha. After the death of his parents his Treasurer showed him the colossal wealth he had inherited; also the names of his parents and forefathers who were the former owners whose names were written in the record books. The Treasurer replied that all were dead. He then asked why they did not take away their wealth with them. The Treasurer told him that the world was such that after death no one could take anything away with them, but must leave all their wealth behind. On hearing this, Sumedha realised the wantonness of Samsara (the cycle of birth and death). He then went to the king's palace and asked for permission to distribute his wealth. When he could not finish one warehouseful of gold and precious stones



in seven days, he became impatient and thought that he might die at any moment, and he had not yet finished distributing his twelve thousand five hundred warehouses full of treasures. He forthwith took the keys of the warehouses to the middle of the city and signed away all his wealth. He freed his slaves, gave them immense wealth, and advised the people to renounce the world. He himself then entered the jungle and became a hermit.

Sakka the King of the Devas, ordered Vissakamma to build a temple for Sumedha and also to provide for the requirements of a hermit. That Deity built the temple and provided Sumedha with the necessary things. After seven days of deep meditation, he attained "Jhana" or divine ecstasy, i.e. Supernatural Powers, etc. At that time Dipankara Buddha was staying at Sudasana Monastery in Amaravati together with four hundred thousand Arahats. People of the neighbouring city invited the Lord Buddha and his disciples to their city, where they prepared and built large halls to accommodate Lord Buddha and his disciples. The people built and levelled the road to the city. They erected arches and decorated the road with flags and flowers. They also strewed white sand on the ground. All the workers were eager and happy.



Sumedha the hermit, because he was always in the state of "Jhana," i.e. ecstasy, did not know that Dipankara Buddha was staying in the city. One day as he was coming out of the jungle in search of food, he was surprised to see so many people working happily, levelling the roads. He flew down and enquired of the reason. They told him that they were preparing the roads for Lord Buddha and his disciples to enter the city, to receive their offerings of food, etc. Sumedha thought to himself, "This word "Buddha" is very rare and we seldom hear it." So he asked them to allow him to help. The people knowing that he had supernatural powers, gave him a deep muddy valley to fill up. He could use his supernatural powers, but he knew that he would get no merit for it. So instead of that, he worked very hard carrying baskets of sand and trying to fill up the valley. Before that part of the road was completed, Dipankara Buddha and his disciples together with a great procession of followers arrived. Sumedha at once threw himself flat on the ground and asked the Buddha to step on his body in order to cross the muddy valley. By doing this meritorious deed, he knew that he could become an Arahant, but he gave up the idea and aspired to become a Buddha in the presence of the Supreme Buddha. The Deities of the ten thousand worlds and other beings knowing that on that day Sumedha would be



registered as a Bodhisatta, came down and mingled with human beings. At that time the people could see the Deities, and heavenly music rang in harmony with earthly music. Dipankara Buddha announced to all the assembly of Deities and men that this Sumedha in the future would become a Buddha like himself. The Buddha then offered eight handfuls of jasmine flowers given by a Novice and the Arahats and Deities did likewise. Sumedha sat on the heap of flowers and meditated on what could be the Pre-requisites of Buddhahood. He then found out that they were:— Dana (Charity), Sila (Observance of precepts), Nekkhamma (renunciation), Panna (Wisdom), Viriya (Energy), Khanti (Patience), Sacca (Truthfulness), Adhitthana (Determination), Metta (Loving Kindness), and Upekkha (Equanimity). When he realised this, the earth shook and everyone present shouted “Sadhu,” “Sadhu.”

After becoming a Bodhisatta a man is free from:—

- (1) Blindness, i.e. he can never be totally blind.
- (2) Deafness, i.e. he is never deaf.
- (3) Madness, i.e. he never is insane.
- (4) Dumbness, i.e. he is never dumb.



(5) Becoming a cripple, i.e. he will never be one who crawls by means of a chair or bench.

(6) Birth in a barbarian country, i.e. he can never be a barbarian.

(7) Birth in the womb of a slave-girl, i.e. he can never be born a slave.

(8) Becoming an absolute wrong believer, i.e. he will never have wrong beliefs.

(9) Becoming a person of the effeminate sex, i.e. he will always be a male.

(10) Committing the five deadly crimes, i.e. he will never kill father or mother or any Arahats. He will never create dissension among the Order and he will never injure Lord Buddha.

(11) Leprosy, i.e. he will never be a leper.

(12) Birth as a creature smaller than a quail (Vattaka).

(13) Birth as an animal bigger than an elephant.

(14) Becoming petas, i.e. he will never be born as fire-consuming petas, etc.

(15) Avici Hell and Lokantarika Hell, i.e. he will never be born in such a kind of Hell.



(16) Birth in the Celestial world, i.e. he will never be born in the Celestial world.

(17) Becoming Mara.

(18) Birth in other world i.e. he will never be born in other worlds.

After Dipankara Buddha, there was no Buddha for one Asankheyya. Then came Kondanna Buddha. During this period, Sumedha the Bodhisat, who was born as a world monarch called Vijitavi, did many meritorious deeds and on Wesak Full Moon Day, aspired to become a Buddha.

At the time of Mangala Buddha, the Bodhisatta was born as a Brahmin called Surici. He renounced the world and aspired to be a Buddha.

During Sumana Buddha's era, he became Atula the Dragon King. He also aspired to become a Buddha.

At the time of Revata Buddha, he was born as the Brahmin Atideva. He also aspired to become a Buddha.

When Sobhita Buddha was in the world, the Bodhisatta was born as the Brahmin Sujata. He also aspired to be a Buddha.



During Anoma-dassi Buddha's period, the Bodhisatta, became a great Devil-King called Yakkha. He also aspired to be a Buddha.

At the time of Paduma Buddha, the Bodhisatta who was born as a lion, also aspired to be a Buddha.

During Narada Buddha's time, the Bodhisatta became a hermit, attained divine ecstasy and aspired to be a Buddha.

When Padumuttara Buddha was on earth, the Bodhisatta was born as a great man called Jatila. He also made aspirations for Buddhahood.

During Sumedha Buddha's time, the Bodhisatta was born as a man called Uttara. He also aspired to become a Buddha.

At the time of Sujata Buddha, he became a world monarch and also made aspirations to become a Buddha.

In Piya-dassi Buddha's time, the Bodhisatta was born in a Brahmin family called Kassapa. He also aspired to be a Buddha.

During Atta-dassi Buddha's period, the Bodhisatta became a powerful hermit called Susima. He also aspired to be a Buddha.



In Dhamma-dassi Buddha's time, the Bodhisatta who became Sakka Deva Raja, i.e. King of Gods, also aspired to be a Buddha.

When Siddhartha Buddha was in the world, the Bodhisatta became Mangala the hermit. He also made aspiration for Buddhahood.

During the time of Tissa Buddha, the Bodhisatta became King Sujata. He renounced the world, studied the Doctrine, and made aspirations to become a Buddha.

At the time of Phussa Buddha, the Bodhisatta was born as the King Vijitavi. He renounced the world, studied the Doctrine and made aspirations for Buddhahood.

During Vipassi Buddha's time, the Bodhisatta was born as a Dragon King. He also aspired to be a Buddha.

In Sikhi Buddha's time, the Bodhisatta was born as King Arindama. He also made aspirations to become a Buddha.

During the period of Buddha Vessabhu, the Bodhisatta who became King Sudassana also made aspirations for Buddhahood.

At the time of Kaku-sandha Buddha, the Bodhisatta was born as King Khema. He renounced the world and aspired to become a Buddha.



During the era of Konagamana Buddha, the Bodhisatta became King Pabbata. He offered Chinese silk robes, carpets, etc. He also aspired to become a Buddha.

When Kassapa Buddha was on earth the Bodhisatta was born as a man called Jotipala. He renounced the world and made aspirations to become a Buddha.

During this long period, the Bodhisatta had been practising the Ten Paramitas or Pre-requisites of Buddhahood, which are as follows:—

## D A N A

### First Pre-requisite For Buddhahood

“Dana,” literally, means “charity.” In the “Sutra-Pitaka” Lord Buddha has described this under ten important heads such as:—Food, drinks, places of abode, wearing apparels, means of conveyance, flowers, scents and ointments, bed and beddings, and oils.

In the “Vinaya Pitaka” for special observation of Bhikkhus, He has described their acceptable charity under four important heads, such as:—Robes, food, bed and beddings and medicines.

In the “Abhi-Dhamma Pitaka” — the highest philosophical section of His Doctrine, He has described charity under six important heads,



such as:— The charity of form, sound, smell, taste, contact, and Dhamma.

This Pre-requisite is classed first in position, because it opens the locked gates of “craving, anger and ignorance.” Just as a pot full of water when placed mouth directly downwards would cause the same to be fully emptied of its contents, in the same way must a “Bodhisatta” practise charity — absolute charity.

Those who practise charity are also divided into three classes. He who reserving for himself the best and most tasty, giving out to charity the worst and the tasteless lot is classed as “Dana Dasa” or a servant to charity. He who practises charity with food or other offerings of an equal standard as he himself enjoys, is called “Dana Sahaya” or a friend to charity. He who gives for charity offerings of a higher standard than what he himself enjoys, is called a “Dana Pati” or a master of charity.

• According to the universal law of KAMMA or Cause and Effect, the good or evil result of any action depends upon the motive with which such is committed. Similarly with the practice of charity in order to gain merits both here and hereafter the practiser should be stabled on good motives, such as to destroy Tanha, desire, attachment or love, to destroy anger of any magnitude, and to destroy Ignorance and gain wisdom.



Once our Bodhisatta was born as the son of a Brahmin. As his body was golden in colour, he was called Brahma Kumara. He was very clever and at the age of sixteen, he had already become accomplished in arts and science. He became a teacher over five hundred boys.

One day he distributed all his wealth among his five hundred pupils, gave them some advice and renounced the world. He became a hermit and lived in a small hut in the jungle. He also had many disciples. After a time all his disciples attained ecstasy and when they died were born in Brahma Loka, i.e. "The World of the Brahmas." After their parent's death the five hundred pupils of Brahma Kumara renounced the world and became his disciples. His chief disciple was Metteyya Bodhisat. One day when his disciples were out for alms Brahma Kumara and his chief disciple went to a high mountain peak called "Munda." At the bottom of a ravine they saw a tigress and her cubs dying for want of food. The tigress was so hungry that she was ready to eat her own cubs. She was moaning dreadfully. The master asked his disciple to find some flesh for the hungry tigress and his disciple at once went. After his disciple had gone away, the master thought to himself, "Why should I search for other flesh, when I have my own body to offer; this body that is full of trouble, sickness; it is this body



that makes us try to hide others' good. I am very disgusted with this body. Life is like a drop of dew on the grass, i.e. very uncertain. I therefore offer my body for the benefit of the world so that I may aspire to be a Buddha." After saying these words he jumped down and gave his body to feed the tigress.

Thus we see that the Bodhisat Brahma Kumara did not hesitate to offer his body to feed the dying tigress, and for this He attained Enlightenment before Metteyya Bodhisat.

The Bodhisatta never beg for favours or even necessary things. Begging is only for the low and common type of person. A prince who is wellknown, famous and possessing courage, energy, and wisdom, never begs for anything. So Bodhisatta, who is above even a prince in fame, energy, courage and wisdom, never beg for anything.

The Brahmadata Jataka illustrate this:—

Once the Bodhisatta was born as a rich man, who having renounced the world, became a hermit and lived in the forest. During the rainy season, he stayed in the King's pleasure grove, and when after the rainy season was over, he wanted to go back to the forest, the King asked him to stay a little longer. The hermit stayed for twelve years, and during that



time, he wished for a new pair of shoes and an umbrella, but he could not ask for it. Then one day the King, seeing that the hermit wanted something but would not ask for it, begged the hermit to express his wish and he would grant it even if he wanted to have the kingdom for himself. The Bodhisatta told him that he wanted a new pair of sandals and an umbrella. The King immediately brought them and offered to him, and was very surprised that the wish for such a small request was not expressed until he begged the hermit to do so. From this we can see that although the Bodhisatta in every birth was always giving away to charity not only his immense wealth, but also his wife and children and even his flesh or life, yet he could not make himself beg for anything.

---

## S I L A

### Second Pre-requisite For Buddhahood

---

“Sila” is the second of the ten pre-requisites for Buddha-hood, as explained by the Lord. “Sila” literally means “Precept” the observance of which should be adhered to and cared for in a higher estimation than one’s own life. Just as the bird Kiki (blue jay)



takes care of her eggs, or the deer cammery takes care of its tail, or a beloved father would take care of his only son, or one-eyed man would care for his only eye, "Sila" must be observed in no less important manner.

Abstaining from evil deeds committed by body, by word, by mind, and engaging in virtuous and meritorious deeds will help a person to acquire this pre-requisite.

### WHAT ARE THE EVILS, COMMITTED BY THE BODY?

They are (a) killing, (b) stealing, (c) adultery.

### WHAT ARE THE EVILS, COMMITTED BY WORD?

They are (d) lying, (e) slander, (f) indecent language, (g) gossip.

### WHAT ARE THE EVILS COMMITTED BY MIND?

They are (h) avariciousness, (i) anger, (j) ignorance of the Dhamma.

As the earth supports the mountain or rock or tree, or animal or man, "Sila" is the foundation for the building of merits. Devoid of "Sila" all other good qualities in a person die away, just as a being devoid of the head



would cause the decay of the rest of the body. Charity or any other action of a virtuous nature based on this pre-requisite "Sila" reaps the best results. Therefore "Sila" is classed second in order.

"Sila" is divided into several classes, viz: Sarana Sila, Panca Sila, Atthanga Sila, Dasa Sila, Samanera Sila and Upasampada Sila.

Let us now detail the benefits of the abstinence from the above mentioned evil deeds.

(a) Abstinence from killing will help a person to get rid of anger, disease and ill-health; and also to gain loving kindness and long life.

(b) Abstinence from stealing will make a person lead a life free from troubles; not to become an object for another's suspicion at any time, and will be recognised by the world as an honest one.

(c) Abstinence from adultery will allow one to be admitted and upheld in society as a respectable one.

(d) Abstinence from lying will win for one the confidence of one's associates.

(e) Abstinence from slander will help one not to become a prey to another's trap and will make a friend to all.



(f) Abstinence from using indecent words will make the person happy and possessed of words to win other's hearts.

(g) Abstinence from gossip will make one to be an eloquent and clever speaker.

(h) Abstinence from avariciousness will help one to acquire for one's self such powers as to overcome enemies, and never to become a world cripple, a blind, deaf or dumb being.

(i) Abstinence from anger will make the person an eternal winner of everyone's heart at sight and a noble one indeed.

(j) Abstinence from ignorance of the Dhamma will make a person a true follower of the doctrine explained by Buddha.

---

## NEKKHAMMA

### Third Pre-requisite For Buddhahood

---

Nekkhamma is the third of the Ten Pre-requisites for Buddha-hood. "Nekkhamma" literally means "Renunciation."



After bringing home to one's own realisation and experience that all worldly desires means sorrow in the end, a person gives up his home, his attachment to his wealth and other properties, his wife and children, his friends and relatives and last but not least his beloved parents, and seeks livelihood as a monk or a recluse it is called "Renunciation."

If the spirit of such person be minus devotion, energy and knowledge in the search for Truth, and if such course is adopted as a means of escaping troubles or fears he may have encountered, or with the hope of earning a bare livelihood which he would not, as a householder, be able to obtain, that cannot be real "Renunciation."

Real "Renunciation" brings the seeker to a Sila position, and he who is of good Sila can attain states of mental alienation called Jhana. He considers the household life as the medium for the development of lust, without destroying which man cannot realise Freedom.

Worldly desires based on craving; cruelty to living beings based on anger; and the misleading of one's own path through ignorance are all destroyed by real "Renunciation."



## P A N N A

### Fourth Pre-requisite For Buddhahood

---

Panna is the fourth of the Ten Pre-requisites for Buddha-hood. "Panna" literally means Right Knowledge — the knowledge that leads to non-controversial conclusions. This is also called Wisdom. But, in this particular case "PANNA" means the realisation in its actual and true light the impermanent nature of everything that bears a "Name and Form," and being freed from the view of "Egoism" and "Selfishness."

The Lord has said: "Wisdom is an ornamental gem to man!"

As Wisdom helps a person to perform the duties of a monk without any flaw, and as it helps one to keep up to a pure and untainted monasticism, it is placed next to Renunciation in position.

Any act committed for the acquirement of merits, without being in a state of "Panna" cannot be pure, hence that would not yield good results. Our Bodhisatta who acquired this state of wisdom and who did many a time serve others with his own body and limb did not consider himself as higher than others, or the



others as lower than him, because of his "Panna." Thus we see that "Panna" leads its gainer to observe equanimity towards all living beings.

Any act of charity that is done with the expectation of reaping the benefits of the action is compared with interest. Thus the practiser, instead of giving up attachment and desire, grows them increasingly, whereby he lengthens his course in this search for freedom. But Bodhisatta, with "Panna" in him never committed any charitable act with such motives, but with the main motive of destroying Tanha, Craving, Desire, Mana or pride, Dosa or Anger, etc., thus shortening his course on the path for freedom.

Energy devoid of "Panna" is not capable of attaining success. To bear up another's vengeance is an act of wisdom. Such wise men will always be well balanced in happiness or unhappiness or in loss or gain. The wise lead others into wise paths, teach them to avoid evil, and purify their own mind.

The following practices help the development of Panna in man:—

- (1) Conversation on religious matters.
- (2) Preserving of the acquired qualities of devotion and wisdom well balanced.



(3) To keep in clean condition one's body and belongings.

(4) Abstain from associating with the unwise.

(5) To associate with the wise.

(6) To think of deep wisdom, or the depth of "Panna."

(7) Abide by "Panna" every time and everywhere.

Like the Bhikkhu who goes begging for food, from house, to house irrespective of the rich or poor, the high or low, our Bodhisatta gained knowledge from everyone regardless of their position, caste or creed, and also imparted unto them without the least unwillingness, the knowledge he had gained.

"Panna" makes a person deserved of reverence, honour and fame. It gifts him with not only true friendship, real wealth etc., etc., in this world, but also with everlasting happiness hereafter.

Buddhist Metaphysics teaches us that the universe is in a state of constant flux, being governed by the Law of Dependent Origination. One thing rises depending on another, and that in turn, gives rise to another, so it goes on and



on — ad infinitum. According to this law there is nothing in the whole universe that can be conceived of as “Permanent” or “Unchanging.” So it follows that everything is impermanent, transitory or “Aniccam.” The wisdom that can realise this Principal Truth in its actuality and true light only is called “Panna.”

---

## V I R I Y A

### Fifth Pre-requisite For Buddhahood

---

Viriya is the fifth of the Ten Pre-requisites for Buddha-hood “Viriya” literally means ‘energy.’ This energy is combined with great kind compassion on all living beings and is selfless spirited in every mental activity, which must undoubtedly be supported by physical strength of the individual. The energetic person of this description does not stop half-way through fatigue or laziness, in his undertaking, or with the idea of a postponement for reason of sun or rain, or heat or cold, etc., but continues it until success is attained.

As this energy helped Bodhisatva to reap the real benefits of his Panna, Viriya is placed next to Panna in order of the Pre-requisites.

The following preliminaries are essential for the development of Viriya:—



1. To meditate on the sufferings of living beings.
2. To meditate on the benefits of energy.
3. To meditate on the courses adopted by the Enlightened Ones.
4. To deeply consider not to become a debtor to those who offered alms.
5. To meditate on the acquirement of the Seven-Fold-Noble-Wealth.
6. To meditate on the nobility and greatness of Lord Buddha.
7. To meditate on the becomingness of a member of the Order.
8. To meditate on the nobility of the other members of the Order.
9. Not to associate with idlers.
10. To associate with the active and the clever only.
11. To abide by energy in order to develop it.

Laziness, both physical and mental together with a spirit of pride tends Viriya to become impure. Bodhisatva did not allow his Viriya Paramita to become impure or to fall down in



strength by recalling to memory the good he had done for the benefit of others, and thereby regularly adding strength to it.

The teachings of all Buddhas say "You must exercise your energy." Out of great compassion on humanity they preached to the world the way to gain freedom. This freedom is not a thing one could gain for the other. One's freedom has to be sought out by oneself. So the Lord has said "Man is the master of his own destiny." No man can be saved by a Buddha, a Deva, a Mara, a Brahmin, a Vishnu, a Maheswara or anybody. Therefore, the Lord said "Direct your energy in the proper way and you will gain freedom, or salvation."

As a man whose head or clothes on the body had caught fire would leave no energy unexercised to get it extinguished, so man must endeavour night and day to add virtue to his lot of merits. Buddhist metaphysics teaches us that this is the only way to overcome sorrow in this existence and bring eternal happiness hereafter.

Utterances such as "no" and "cannot" are the bitterest in our experience. But our Bodhisatva firmly instated on the Pre-requisite of Viriya, in many a birth sacrificed his life in preference to the utterance of such a bitter term, in being totally devoted in the welfare of the others.



Therefore, let us all take the sword of “Panna” in our hands of “Viriya” and clear the path of Nirvana by cutting down the overgrown jungle of passion that putrefies virtue in man.

---

## K H A N T I

### Sixth Pre-requisite For Buddhahood

---

“Khanti” is the sixth of the Ten Pre-requisites for Buddha-hood. “Khanti” literally means “patience.” This patience is not the patience of the weak or that prompted by weakness. It is the perfect control of temper by proper cultivation of mind based on great kind compassion on all living beings.

Our Bodhisatva who strictly adhered to this Pre-requisite did not become angry with anybody for anything at any time, but controlled his temper everywhere. Khanti, therefore, may be better explained as the voluntary control of temper by proper training of the mind.

The virtuous person who becomes very fortunate in the attainment of supramundane happiness does not crave for worldly luxury.



He who treads the path that leads to his own freedom commences his course from the first step of practising charity. When this door is open access to all other departments is easy. In a sense, therefore, the Ten Pre-requisites are inter-dependent, and the acquirement of the one will automatically bring about a development of the other and so on, if only the person does not lack in true spirit, devotion, and proper application.

As patience of this description can only be exercised by the person who has Viriya in him, Khanti is placed next to Viriya in order of the Pre-requisites.

Patience is undoubtedly a very noble achievement, especially in monks. We have often heard of the saying "Patience and perseverance will overcome mountains. It acts as the foundation for nobility, recognition and greatness.

Any thought that gives rise to malice or ill-will against the well-being or prosperity of another, or the ill-being of the self tends to make Khanti impure.

Again Khanti Paramita depends on equanimity. He who practises Khanti views pleasure and pain or good and bad in the same



train. He is not pleased by the one and displeased by the other. Therefore, for the acquirement of this Pre-requisite it is necessary to have a properly trained mind.

Our Bodhisatva, after continual practice throughout a number of births, got himself instated in Khanti Paramita to such a strength that he did not even look hard at them who cut and removed his limbs. The more cruelty was done to him the more patience did he radiate, like the sandal wood tree that spreads more and more fragrance the more it is cut.

He who practises Khanti will be liked and respected by the wise; he overcomes anger and thereby he is freed from its resultant disasters. He enjoys peace of mind, peaceful sleep, peaceful death, and eternal happiness thereafter.

All Buddhas, Pacceka Buddhas and Arahats practised this Khanti as a Pre-requisite for the attainment of their end — the freedom of Nibbana. They have all spoken in a very high praise of it as an essential acquirement for the attainment of each man's freedom. Of all the wealth that a being could boast of, or of all the qualities acquired for his supermundance upliftment there is nothing to equal patience. So the Lord has said "AVERE NACA SAMMANTI" or patience will overcome all difficulties, and bring etenal happiness.



## S A C C A

### Seventh Pre-requisite For Buddhahood

---

Sacca is the seventh of the Ten Pre-requisites for Buddha-hood. "Sacca" literally, means truth or truthfulness.

Our Bodhisatva, in the course of his search for freedom, having realised that it was absolutely necessary to adopt truthfulness, decided for himself that he shall strictly observe it. Addressing himself as "O, Sumedha Pandita!" He said — "From this moment you shall be instated in the Pre-requisite of Sacca. Even, if your head be struck at by lightning you shall not utter an untruth. Just as the star "Osadhi" keeps to its same route every day without any change, in the same way shall you stick to the course of truthfulness, as it shall be helpful for the attainment of Buddha-hood.

As a pre-requisite, Sacca should be based on loving kindness and great wisdom in respect of all living beings, with absolute abstinence from lying, slandering, gossiping and indecent words.

Because Khanti helped Bodhisatva to maintain truthfulness in excellent condition "Sacca" is placed next to Khanti in order of the pre-requisites.



Truth is that which is in agreement with reality. He, who admits the true or untrue nature (as the case may be) of a thing, or matter, in the same actual true or untrue manner shall observe Sacca. He, who observes truthfulness will realise the truth. He realises the noble truth of Impermanence; the noble truth of MISERY the noble truth of Substance Soulless, in their actuality, reality and true light. He realises that the existence of an individual, a being, a woman, a man, a king, a brahmin, a god or a mara, lies within the metaphysical reach of Skandha, elements, sense, organs, etc.

Being devoid of truth, virtue is unattainable. Breaking a promise amounts to an untruth. Hence, he who breaks a promise can be called a liar. A liar's words are not regarded or believed in by the wise. It is always the truthful person who received high regard and recognition from others and to whose words they may listen.

Therefore, he who observes this principle of truthfulness should always couple truth with truth. If a person speaks an untruth at one moment and the truth at another moment his principle shall not be in agreement with Sacca. The true observer of this principle will not utter on untruth even at the risk of his own life.



Bodhisatvas in the course of their countless births, even though they may have accidentally committed something or other that may be called not in strict accordance with their prerequisites, have in no place uttered an untruth. This alone shows us that Sacca Paramita has been so highly regarded and honoured by all Buddha-Elects, who after their attaining Buddha-hood have preached unto us the good of this noble quality, up to the standard of which every wise man should try to adapt himself.

An important adherence in the acquirement of this noble quality is to preserve the purity and excellence of doing a thing in exactly the same way as said. Therefore, before saying a thing one should carefully see if one could accordingly put it into deed, so as to preserve the truthfulness of his statement and safeguard the self respect. Self respect is considered a very valuable gem of a quality in man, and those who want to safeguard it must always use the truth and nothing but the truth.

Untruth and dishonesty may gain success temporarily, but in the end truth alone shall win over all.



## ADHITTHANA

### Eighth Pre-requisite For Buddhahood

---

Adhitthana is the eighth of the Ten Pre-requisites of Buddha-hood. "Adhitthana," literally, means confirmed determination that is not shaken under any condition — like the solid rock that cannot be moved from any side by a storm.

In his deliberate search after the pre-requisites for Buddha-hood, our Bodhisatva, as Sumedha the great Pandit, realised that pre-requisites do not end with Sacca. Advancing further, he arrived at the quality of firm determination as also an essential pre-requisite. Addressing himself as "O! Pandit Sumedha!" He said — "From this moment you shall be instated in Adhitthana. If ever you decide and determine anything, be settled in that. Therefore, now in your decision to become Buddha, be determined, quiet and unalarmed." Thus did Bodhisatva fix himself up in the eighth step to his highest attainment — Buddha-hood.

Adhitthana acts as a foundation for all other Paramitas. Why? Because, without a determined will no virtue like Dana Sila, etc. can be perfected.



Determination alone is responsible for the maintenance of truthfulness. Therefore Adhitthana is placed next to Sacca in order of the pre-requisites.

As a pre-requisite Adhitthana should be based on loving kindness on all living beings, quietness and peace of mind.

Although determination in beings can be extended either to the good or to the bad side of action, in the real metaphysical sense Adhitthana extended along evil lines shall not only put a being down the ladder of his progress, but also will ultimately be deprived of a human birth. Therefore, it should clearly be understood that Adhitthana should be directed along lines of meritorious and wholesome actions. It is this Adhitthana that develops devotion to Dhamma, right concentration and wisdom in man, which makes him heedful.

Therefore Adhitthana is explained as dependent on the strength of the person's senses and sense faculty functions.

To think about deeds that act in opposition to Adhitthana, pride, and doubt in beings about the ultimate reality of Dhamma act as causes to make Adhitthana impure.



He who is properly instated in Adhitthana will not give up his decision even if his body were to break down. When a person makes a way to engage in some good work, very often troubles befall him and he alters his decision. But, Bodhisatva overcame all such troubles by his perfect Adhitthana.

Originally it is admitted that the real good benefits of any undertaking cannot be realised by any effort devoid of proper application and firm determination to attain such success. A person with a wavering mind cannot succeed in any undertaking like the one who applies himself properly and with a determined will. Therefore, may every one who wishes to succeed in each one's efforts either for worldly upliftment or supramundane happiness be instated in Adhitthana!

---

## M E T T A

### Ninth Pre-requisite For Buddhahood

---

Metta is the ninth of the ten pre-requisites for Buddha-hood. "Metta," literally, means loving kindness. This loving kindness is based on the main motive of extending kind thoughts and deeds for the good and welfare of others.



Just as cold water is cold to every living being — whether good or evil doers — alike, in the same way did the loving kindness extended by Bodhisatva fall on every living being. When this pre-requisite is exercised the practiser's determination "Adhitthana" to work for the welfare of the others is maintained with perfectness, hence this is placed next to Adhitthana in order of the pre-requisites.

To begin with, one must practise Metta on one's own self; then on others agreeable to him; then on his enemies and if this last becomes a failure then he should revert to the agreeable ones and try to overcome the anger until success is attained in extending loving kindness to any enemy. Should this also fail he should advise his own self thus:—

"O, Hatred One! If you hate the very thought of your enemy, how low should you be! If you develop such hatred such shall be to your own destruction. Therefore extend kindness and Loving kindness to him who hates you."

The Lord has said in the Dhammapada in praise of this Metta:—

**"HATRED SHALL NOT CEASE HATRED, KINDNESS ALONE SHALL OVERCOME HATRED."**



Continuing on the method of practising this loving kindness on one's own enemy it is further said as follows:—

“If you still fail in your attempt, then think of the characters of Bodhisatvas. Should you still fail this way, then think of the mighty ocean of “Samsara” (the cycle of births and deaths) and try to find one being who could not have become your mother or father or child or brother. Should you still fail to succeed, then find out for yourself, if you hate his (your enemy) hair or nails or flesh or bones.

He who reasons out in this way would realise that there is no object on which his hatred could ultimately fall, with the result loving kindness in him is extended to each and every living being alike.

To think in a devoted way about one and in a different way about the other cannot be a general loving kindness of this description, hence such thoughts tend Metta to become impure.

One who extends loving kindness to every living being can sleep happily and wake up happily like the blossoming of a lotus. Such persons will not dream of bad dreams, will become pleasant to all living beings, will receive the blessings and the protection of many others,



and even the Devas; will never be made to fall an unfortunate victim to fire, poison or weapons, could make up the mind in any form that may be decided upon without difficulty and almost instantaneously. Such person's face will be bright always and he will breathe his last thoughtfully. If he is not enlightened he shall gain birth in the highest celestial world "Brahma Loka."

Thus having realised the great importance of Metta as an essential pre-requisite for the attainment of his aim, Bodhisatva, as Sumedha the Pandit, decided to himself that he should from that moment observe the pre-requisite of Metta called and described above as "Metta Paramita."

---

## U P E K K H A

### Tenth Pre-Requisite For Buddhahood

---

Upekkha is the Tenth and the last of the Ten Pre-requisites, as explained in the Doctrine, for the attainment of Buddha-hood.

"Upekkha" literally means "equanimity." It is further explained as follows:—



Based on the pre-requisite of loving kindness Bodhisatva observed Upekkha towards all living beings alike, without the slightest partial feeling toward any particular one. . He maintained equal balance of thought in respect of profit or loss, good or evil respect or insult, happiness or sorrow, without being even slightly moved by the one or the other. Just as this great earth is alike to all being, who cleans it or dirties it, in the same way, he who practises Upekkha remains unchanged and uninfluenced in the observance of his mental equilibrium in respect of all matters whether worldly or super-worldly. As this pre-requisite helps the maintenance of Metta in its full and proper sense and gives it a better shine. Upekkha is placed next to Metta in order of the pre-requisites.

The Lord has said:—

“ Attahi attano nathi: Kuto putta kuto dhanam? ”

(When one cannot claim himself as his own, how can he say “ my son or my wealth? ”) Thus, this doctrine teaches us that impartial attitude based on loving kindness to all living beings alike is the best medium to get rid of craving, anger and ignorance and lead the way to final emancipation, Nibbana.



During this long period the Bodhisatva who had been practising the Ten Paramitas or Pre-requisites of Buddha-hood, was born as King Vessantara. He renounced the world and gave away, not only his immense wealth, but also his wife and children. On every occasion that he did these meritorious acts of charity, the earth shook. Having fulfilled all the Pre-requisites of Buddha-hood he was born in the Tusita heavens.

Then Maha Braham came down to the human world, and joyfully proclaimed to the people, that after one thousand years have passed away, Lord Buddha would appear in the world. Everybody was requested to prepare themselves to welcome this great Being. In order that they may be worthy to receive Lord Buddha, they must observe the five precepts daily, and the eight precepts at least once a week. Then the Devas and Brahmas of ten-thousand worlds, after offering divine flowers and perfumes, begged the Bodhisatva to go down to the human world and become a Buddha for the good and salvation of Devas and men. The Bodhisatva knowing that it was time for him to become Buddha, accepted the invitation, and together with all the Devas of the Tusita Heaven went to a park called Nandana and having enjoyed himself there, died and was con-



ceived in the womb of Queen Mahamaya, wife of King Suddhodana of Kapilavatthu.

On Thursday Asalha Full Moon Day (15th day of 6th Moon) which was a great Indian Festival Day two thousand five hundred and seventy-seven years ago Queen Mahamaya observed eight precepts and that night she meditated and went to bed. She had a wonderful dream and this was her dream:— She was carried to the Himalaya mountains by the Devas where she was received by heavenly queens who took her to Lake Anotatta, and who bathed her to remove human stain. Then they robed her in a divine dress, anointed her with perfumes and decked her with flowers. They took her to a golden palace and prepared and set a divine bed with its head to the east. A white elephant entered the golden palace bearing a white lotus in his trunk, and circling round her bed three times, smote her right side and seemed to enter her womb.

The next day when Queen Mahamaya woke up, she found herself in her own bedroom in her palace. She told the King of her dreams and he sent for sixty-four famous Brahmins to interpret her dream. The Brahmins said, “King, be not anxious, the queen has conceived and you will have a son. He will rule the world if he becomes King and he will become a Buddha, if he becomes a holy man.



When the time came for her to give birth, Queen Mahamaya asked the King's permission to go to her father's palace and on receiving his approval, great preparations were made for the journey. The road from Kapilavatthu to Devadaha was made smooth and the queen seated in a golden palanquin borne by a thousand courtiers, set forth with a great retinue. Between the two cities there was a pleasure grove known as Lumbini Grove. When the queen and retinue arrived at this place, she ordered the party to stop for a while. She took a short walk and suddenly she felt that she was about to give birth. She informed her people and they put round her a curtain and retired. Taking hold of a branch of the Sal tree, and standing up, she delivered. At that moment, Mahabrahma received the Bodhisatta with a golden net and handed the Bodhisatta to four Devas who gave the baby to the queen's followers. In honour of the Bodhisatta and his mother, two showers of water descended from the sky to the body of the Bodhisatta and his mother. The Bodhisatta then took seven steps and before his foot touched the earth, lotus flowers sprang up to receive the lotus coloured feet of the Bodhisatta. Then he looked at ten directions and all Devas and men paid homage to him. He also uttered these words:— "I am the greatest of them all." At the time of the Bodhisatta's birth, thirty-two wonderful things



happened and among these were: the blind received their sight, the deaf could hear, the dumb could talk, the lame could walk, the sick became well the creatures who were kept in captivity were liberated, enemies became friends, all trees flowered and gave forth sweet scent, and there was no suffering in hell at that moment. Such was the general happiness throughout the world that the Buddha-elect's birth ushered, that nothing within the memory and knowledge of man could be described as being so beneficial to living beings as such an occasion.

Queen Mahamaya then returned to Kapilavatthu and there were general rejoicings at the good news of the birth of an heir to the throne. A very learned yogi, Asita by name, who was very clever in interpreting signs and omens, came to see the young prince. King Suddhodana carried the young prince to pay homage to the hermit and in the act of bowing to the hermit, the foot of the prince touched the head of the holy man. Asita smiled and cried. On being asked why he cried, he informed the king that he was sorry he was unable to hear the doctrine from the Buddha-elect, and that the prince would become a Buddha was shown by signs on his body. King Suddhodana did not like the Prince to become a holy man and he was not pleased with the news. Queen



Mahamaya was very happy to be able to give birth to a Buddha-elect, and she passed away seven days after giving birth and was born in Tusita Heaven.

When Prince Siddhartha (as the young prince was called) was five months old, a great ploughing festival was celebrated. All the fields were decorated with flags and the bulls were also decorated with flowers. The King together with his retinue of soldiers and men, ministers and subjects, entered the field. The king was the first to start ploughing the field and the rest followed suit. The present queen (the prince's aunt) brought the prince and her attendants to watch the celebrations. The young prince was put in a rich cradle under a tree with a canopy over his head. When the ceremony started, the ladies left the young prince sleeping quietly and went to watch the proceedings. As soon as he was left alone Prince Siddhartha, sat up, crossed his legs and meditating deeply attained first ecstasy. When the queen and her ladies remembered about the young prince, they ran back and was surprised to find him sitting crossed-legged and meditating. All present including the king himself paid homage to Prince Siddhartha.

The Prince's first teacher was Visva-Mitra. When he was teaching him the Pali alphabet beginning with "Ah, Ah" the prince answered



“ Ah Aniccam,” i.e. Ah stands for “ Aniccam ” (Impermanence). The teacher was very surprised at Prince Siddhartha’s knowledge and wisdom. Soon his knowledge surpassed all that of his teachers and they could not teach him anymore.

King Suddhodana did not want the prince to renounce the world, but wished him to rule the kingdom after his death. He ordered that all signs of unhappiness be removed from the sight of the prince and he gave him all possibilities to enjoy himself. He built for the Prince three palaces suitable for the three seasons in India; e.g. The Ramma winter palace was built that when one was in the palace one did not feel the extreme cold of the outside world; The Suramma or summer palace was built to withstand the extreme heat of the summer weather, and everywhere in the palace the atmosphere was always cool and mild. The Subba or rainy season palace was also built to cope with the rainy weather, and everywhere inside the palace everything was dry and warm.

Signs of old age, sickness, death and priesthood would bring the prince to realise his duty as a holy man according to the prophecy of Asita, and such sights were forbidden in the presence of the prince. The prince was always alone meditating and he did not like to take part in the enjoyments provided by his father.



At the age of nineteen, King Suddhodana wanted the prince to get married, and requested all the kings and princes to bring their daughters in order that the Prince might choose a wife from among them. All of them were reluctant to allow their daughter to marry a man who was not strong enough to fight against his enemies in time of war. When Prince Siddhartha heard of this he asked the king to appoint a day in which he would compete with all the strong men and also with the learned men of science. On that day he showed that he was far superior to any of them in feats of strength and skill as well as having more wisdom than all of them. Everyone admired him and brought their daughters for him to choose. He married his cousin Yasodhara and the king was very happy because he thought that the prince would not become a holy man, now that he was married.

For some time the prince was happy and he tried to help his father rule the country as he was made Upa-rajā at his marriage. But his mind was always unsatisfied as he did not like worldly things. He tried to avoid enjoyment at all possible times and though people tried to make him happy through giving him pleasures that appeal to the senses he loathed them. When he was twenty-eight years old, he went with his charioteer Channa and his retinue to the king's park. Though King Suddhodana



ordered no unhappiness to be seen by the prince, yet during this journey he and Channa saw an old man and not having seen a man so old and bent with age before, he asked Channa who the old man was and why did he become like that. Channa explained to the prince that everybody must be like him gradually. On hearing this Prince Siddhartha discontinued his journey and returned to the palace and meditated on the subject of old age. He stayed in the palace for four months and nothing could make him happy. At the end of four months, when the prince expressed a wish to visit the park again, the king ordered that all unpleasant sights and anything that would make the prince sad were to be sent away from the road that the prince would pass. But on the way the prince saw a man lying on the road and groaning with pain. On being told that all men must be sick the prince returned to the palace and meditated on sickness. The prince was unhappy and nothing would make him happy. After four months the prince decided to go to the park. This time greater care was taken that no sights unpleasant be seen by the prince. But as he was fated to see the reminders of his duty, he and Channa saw four men carrying a dead body. On being told that all men must die, he ordered his retinue to return to the palace. King Suddhodana was very sorry to hear that the prince had seen all the signs that would make



the prince a holy man, and although he did not want his son to go to the park he reluctantly gave permission because he wanted to grant him every wish. Again greater precautions were taken to ensure that the prince should see no unhappy sights, and this time he and Channa saw a holy man wearing yellow robes and looking very happy. On being told that a holy man did not have any worldly troubles the prince was very happy and continued his journey to the park. He spent the whole day in the park because he realised his duty and he had already decided to renounce the world at midnight. Then he heard that a son had been born to him and exclaimed "Rahu Jato" meaning "a fetter has been born" and when the King Suddhodana heard the Prince "Rahu Jato" as soon as he heard the news, he called his grandson "Rahula." In the evening Prince Siddhartha returned home and dancers and musicians came to entertain him but he did not pay attention to them and turned away from them and went to sleep.

The dancers and musicians said, "The prince for whom we were dancing has fallen asleep. Let us also stop for he cannot hear while he sleeps. Then they also fell to sleep. When Prince Siddhartha woke up at midnight he saw the entertainers sleeping like dead people in their cemetery with their instruments



thrown about. He called Channa to get ready his horse Kanthaka as he wanted to go out. Then he visited the palace of Yasodhara and saw Yasodhara and Rahula sleeping peacefully. He did not want to wake them up as they might dissuade him from his purpose of leading a holy life. He wanted to find a way to save mankind from suffering and determined to succeed before coming back to his family again. After that, he went out of the palace at midnight on Asalha Full moon day and rode out of the palace with Channa on Kanthaka. He crossed Anoma River near Buddha Gaya and taking off his clothes, cut his hair and ordered Channa to take his clothes and jewels to his father. He wore yellow robes that were offered by Mahabrahma, King of Devas. His horse Kanthaka died when he saw his master renouncing the world and Channa returned home to tell the King Suddhodana about Prince Siddhartha's renunciation.

The prince (now an ascetic) set out on his quest for enlightenment. He stayed seven days at Anupiya Mangrove, near Anoma River and he felt very happy when he meditated that he had no worldly ties to trouble him. Then he went to Rajagaha, the capital of the country ruled by King Bimbisara. As he walked along, though his dress was not fine, he attracted attention because of his princely and holy



appearance, and all who met him showed him great respect. He begged for food and at all the places he went the people gave him their best. When he had sufficient he retired to the foot of Pandawa Hill to take the food in his bowl. At first the food seemed repulsive to him and when he remembered his mission the food seemed the best he had ever taken. King Bimbisara who had sent to report the movements of the Bodhisatta, was very pleased when he heard that the Bodhisatta was sincere in his practice and he immediately set out with his ministers to interview the Bodhisatta. He offered to share his kingdom with the Bodhisatta if he would give up his purpose, but when he was convinced that the Bodhisatta was going to seek for the path to release beings from evil and suffering, he begged the Bodhisatta to let him be a disciple when he succeeded. This the Bodhisatta promised to do and he blessed the king for holiness and faith.

The Bodhisatta went to two clever teachers, Kalama and Uddaka, and after learning all he could from them, he surpassed them in all practices. He found that he could not get further knowledge from them and he left them.

He went to Uruvela where he found five holy men famous for their practices in self mortification. He first learnt under them and when he beat them in anything they did, he



became their master. So severe did he practise self-mortification during the six years that he stayed at Uruvela that he was able to take very little food daily. So famous did he become that people from long distances came to see him and receive his blessings.

The Bodhisatta found no consolation in self-mortification and one day he decided to take another course, because he could not find enlightenment through self-mortification. He began to take food and very soon he became quite strong. His disciples saw that he did not want to continue self-mortification and they left him. He then went to Gaya and sat under the Banyan Tree to meditate. He begged for food daily. Then one day Sujata, the daughter of the chief herdsman of the place offered him food in a bowl made of pure gold and after taking the food, he went to the Neranjara River and putting the bowl in the water he said that if he were to become the Enlightened One, the bowl would go up the river. The bowl then went up the river and sank. He then knew that he would succeed in getting enlightenment and he went and sat down under the Bodhi Tree determined not to get up until he found enlightenment. On Wesak Full Moon Day he became enlightened. He conquered Mara, who tried to tempt him and He found out about his previous births, of the causes of rebirths, and



the way to get rid of suffering. He became the Buddha. He recognised that ignorance was the root of all evil and He traced the links in the development of life called the Twelve Nidanas (dependent origination) as follows:—

Conditioned by Avijja (ignorance) arise Sankhara (previous impressions); conditioned by Sankhara (previous impressions) arise Vinnana (consciousness); conditioned by Vinnana (consciousness) arise Nama-Rupa (name and form); conditioned by Nama-Rupa (name and form) arise Salayatana (six sense organs); conditioned by Salayatana (six sense organs) arise Phassa (contact); conditioned by Phassa (contact) arise Vedana (feelings); conditioned by Vedana (feelings) arise Tanha (desire); conditioned by Tanha (desire) arise Upadana (attachment); conditioned by Upadana (attachment) arise Bhava (existence); conditioned by Bhava (existence) arise Jati (birth); conditioned by Jati (birth) arise Jara, Marana, Soka, Parideva, Dukkha. Domanassupayasa (decay, grief, lamentations, sufferings, distress and trouble.)

He discovered the Four Noble Truths that lead to cessation of suffering and these Four Noble Truths are as follows:—



1. Dukkha — sorrow or suffering, (birth decay, disease, separation from those we love, association with objects that are unpleasant, craving for that which cannot be obtained; all these are sorrowful).
2. Samudaya — the cause of sorrow or suffering (Craving, anger, and ignorance.)
3. Nirodha — the destruction of sorrow or suffering (destroy, craving anger, and ignorance by following the Noble Eightfold Path.)
4. Magga — the Noble Eightfold Path:—
  - a. Samma — ditthi — Right understanding.
  - b. Samma — sankappa — Right thought.
  - c. Samma — vaca — Right speech.
  - d. Samma — kammanta — Right action.
  - e. Samma — ajiva — Right livelihood.



- f. Samma — vayama —  
Right energy.
- g. Samma — sati —  
Right remembrance.
- h. Samma — samadhi —  
Right concentration of  
mind.

After getting Enlightenment the Buddha fasted for forty-nine days and He spent the time in this way:—

1. He sat in meditation under the Bodhi Tree for seven days.
2. He stood in front of the Bodhi Tree and meditated in that position for seven days.
3. He walked to and fro and surprisingly convinced the Devas of His superiority for seven days.
4. He sat down near the Bodhi Tree now known as the Ratana Ghara and meditated on the Dhamma for seven days.
5. He sat down under the Ajapala Banyan Tree for seven days, and there He was tempted by the three daughters of Mara (Tanha, Rati, Raga) and he paid no attention to them.



had given up holy life. As He drew nearer and nearer, they forgot their resolution and looked to His comforts. He preached the Doctrine to them and they were so impressed that they became His Disciples again. During the first sermon, the Devas came to listen and were full of joy when they heard the Doctrine and praised the Buddha for His Wisdom. This first sermon was known as Dhamma-cakkap Pavattana Sutta, which means the Turning of the Wheel of Religion.

Yasa Kulaputta, the son of a rich merchant next came to the Lord Buddha and he was converted and made a disciple. Four friends of Yasa Kulaputta named Vimala, Subahu, Purnajin and Gowampati, sons of rich people of Benares, also became Lord Buddha's disciples. Then another forty of their friends followed their examples and became disciples, making a total of sixty Arahats one including Lord Buddha at that time. Then Lord Buddha advised all the sixty disciples to go and preach the Doctrine using these famous words, "Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of Devas and men. Proclaim O Bhikkhus the Doctrine glorious, preach ye a life of holiness, perfect and pure."



Then Lord Buddha after sending away His first sixty disciples, went to Uruvela. On the way He met thirty princes who were searching for a thief who stole the jewelleries of their wives. Lord Buddha preached the Doctrine to them and they became His disciples.

In Uruvela there lived a sect of fire worshippers known as Jatilas. Their chief was Kassapa who was famous throughout all India for his magical powers. When Lord Buddha asked for shelter in his place, he wanted to test the powers of Lord Buddha in the sacred fire serpent. The serpent tried to kill Lord Buddha but all attempts failed and his anger died and when the Jatilas came to see Lord Buddha whom they thought had been killed, they were surprised to see the fire serpent so tame and circling round Lord Buddha and keeping Lord Buddha's body from their view. Then Kassapa was full of envy and tried to show that he was more powerful than Lord Buddha, but at last after hearing the Doctrine and seeing Lord Buddha's power the Jatilas threw into the river their things used for fire worshipping and gave up their old practices and became Lord Buddha's disciples. When the two brothers of Kassapa saw the things of the Jatilas floating down the river, they came to see what has happened, and they were also converted and became disciples.



With these new disciples Lord Buddha proceeded to Rajagaha, the capital of King Bimbisara to fulfil His promise to the king. King Bimbisara came with his nobles and their people and they were all converted as lay disciples. King Bimbisara offered the Veluvana Temple to Lord Buddha and He stayed there for two months. During these two months Sariputta and Moggalana, two famous religious teachers, came to see Lord Buddha as they received the Doctrine from one of the first sixty disciples. Both paid their respects to Lord Buddha and became his disciples. While Lord Buddha was at Rajagaha, King Suddhodana sent one of his ministers with a thousand men to invite Lord Buddha to Kapilavatthu. These men went, listened to Lord Buddha's preaching and became His disciples. They forgot to tell Lord Buddha their mission. King Suddhodana sent nine other ministers each with one thousand men, one after the other to invite Lord Buddha but they forgot their mission, and became His disciples. It was not until the tenth party came that Lord Buddha was told about King Suddhodana's invitation. The head of the tenth party was Kaludayi, the chief minister of King Suddhodana, who was born on the same day as Lord Buddha. These ten thousand and ten men of King Suddhodana all became Arahats and they went together with Lord Buddha and His other disciples to Kapilavatthu where they



arrived after two months as they walked all the way. All the people of Sakya race became Buddhists. Nanda, the son of King Suddhodana by Mahapajapati and Rahula, Lord Buddha's son became arahats. After them many other princes joined the Order. Later on Mahapajapati Gotami with Lord Buddha's permission founded the Order of Bhikkhuni. Princess Yasodhara and many other women joined this Order. This order existed for a thousand years after Lord Buddha's passing away as there must be no Bhikkhuni Order when there are no Arahats in this human world. Lord Buddha preached in Kapilavatthu for some time and then He went all over India to preach the Doctrine.

Lord Buddha daily lead this routine:—

Morning:—

He rose up from Samapatti (Trance of compassion) and washed Himself.

Then He mediated again up to the time of begging food.

Then after dressing, He went to beg for food, sometimes alone, and sometimes with His followers.

Then He took His food and preached the Doctrine after food.



Then He took in disciples.

Afternoon:—

He preached to His disciples and then retired to His room.

Then He surveyed the Universe to see who would succeed in practising the Doctrine and then preached the Doctrine to anyone who came for the Doctrine till evening.

6 p.m. to 10 p.m. :—

He washed Himself and dressed up ready for people to ask questions on the Doctrine and to reply to them. He then taught the way of how to meditate, and gave suitable subjects to individuals.

2 a.m. to 6 a.m. :—

He walked about for one third of the time.

He rested for one third of the time.

He surveyed the Universe to see what He could do for the benefit of the world the rest of the time.

Lord Buddha worked for twenty-three, hours a day for the benefit of living beings through pity for them. He preached for forty-five years. He stayed in the following places during the rainy seasons:—



## Years.

1. Holy Isipatana at Benares.
2. Veluvana temple at Rajagaha.
3. Veluvana temple at Rajagaha.
4. Veluvana temple at Rajagaha.
5. At Kutagara hall Vesali.
6. Mankula rock.
7. Tava-timsa.
8. Bhesa-kala-vana at Sumsumara-girl city.
9. Kosambi.
10. Parileyka forest.
11. In a Brahmin village called Nala.
12. Veranja city.
13. Caliya rock.
14. Jetavana temple.
15. Kapilavatthu.
16. Alavaka city.
17. Rajagaha.
18. Caliya rock.
19. Caliya rock.
20. Rajagaha.
- 21-44. Jetavana and Pubbarama.
45. Last year Veluvana village near Vesali.



Four months only a year (during the rainy season) He spent in the above places. The other eight months, He walked from place to place, preaching.

Lord Buddha also attended the sick, as shown below:—

When Lord Buddha was at Jetavana temple at Savatthi, one householder listening to Lord Buddha's preaching realised the uselessness of life, renounced the world and became a Bhikkhu. His name was Tissa.

After some time he became ill and his body was covered with sores. From the size of a mustard seed the boils expanded and burst. The matter from the broken sores ran over his body and gave forth an unpleasant smell and was very filthy. His disease was incurable, and his robes stuck to his body. All his disciples left him and everybody in the temple went away. So the sick Bhikkhu was left alone. Lord Buddha while surveying the world in the morning, saw the sick monk left all alone. He went to the sick Bhikkhu's temple, washed a pot, boiled some water, and cleaned the sores. He then changed the monk's robes and made him comfortable so that the Bhikkhu from being very depressed became very happy. All this was done in the presence of many of His disciples and then Lord Buddha said to them, "In



attending to the sick thou art honouring me," He then preached to the sick Bhikkhu saying, "In a short time this body will become like a useless log of wood on the ground." The sick Bhikkhu hearing this became an Arahant.

Lord Buddha passed away into Pari-Nibbana at Kusinara at the age of eighty, after taking food at Cunda's house.

These were the last words He uttered before he entered Mahaparinibbana and which should be remembered and treasured up by all of us who seek for spiritual happiness.

“ATTADIPA VIHARATI ATTA  
SARANA ANANNA SARANA  
VAYADHAMMA SANKHARA APPA  
MADENA SAMPADETHA.”

“Be ye a light unto yourself, be ye a refuge unto yourself there is no external refuge. All component things are impermanent. Work out your Salvation in earnestness.”

May each and every Buddhist strive diligently and follow the Way shown us by the Exalted One till Final Deliverance be attained.



---

---

PUBLISHED  
FOR  
FREE DISTRIBUTION

---

---

2