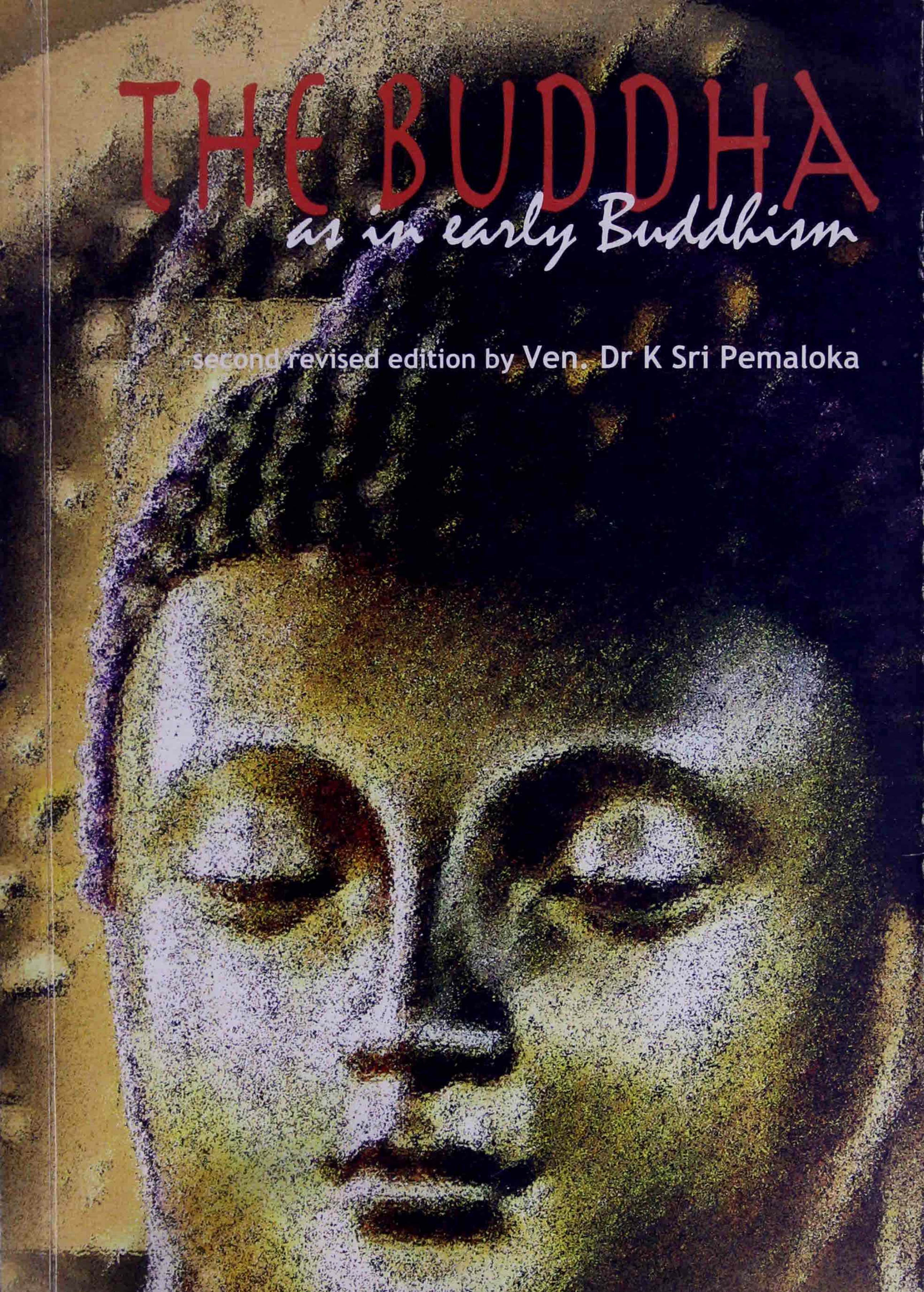
THE BUDDHA
as in early Buddhism

second revised edition by Ven. Dr K Sri Pemaloka



Many books have been written on The Buddha, His Life and His Teachings but this book, in its simplicity and concise presentation would appeal to the general reader and especially for a newcomer to Buddhism and inspire him to seek further into the profound ocean of Dhamma.

This book, The Buddha, as in Early Buddhism, is a compilation of information regarding the period before the advent of The Buddha giving the reader an idea of the conditions that existed then. Touching on the attainment of Enlightenment by The Buddha and also the chapter on His Great Compassion added the human edge to the Extraordinary Being, the Lord Buddha. Furthermore, the chapters on the Passing Away of The Buddha emphasized to the reader what The Buddha taught.

Indeed this is a book that is reader friendly and it will be an attraction to more in-depth reading and research into Buddhist Studies.

Ven. Dr T Seelakkhanda
Nayaka Maha Thera

Former Vice Chancellor
Buddhist and Pali University
Sri Lanka

R000004

-Enlarged Revised Edition-

THE BUDDHA

As in Early Buddhism

By Dr. Ven. Kotawila
Sri Pemaloka Thera

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DEDICATION

This book is dedicated to my late

Teachers and Preceptors of Kotawila Maha Vihara &

Dehiwala Vidyawardhana Piriven Vihara,

Venerable Kotawila Sri Ratanapala Maha Thera,

Venerable Kotawila Pemaratana Maha Thera and

Venerable Acarya Pandit Kotawila Sri Deepananda Nayaka Maha Thera

Late Venerable M.M. Mahaweera Nayaka Maha Thera -The Founder

Abbot Of Mangala Vihara Buddhist Temple Singapore.

May They Attain to their Aspirations
NIBBÂNA

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Message

VEN. DR K SRI DHAMMANANDA

I am pleased to write this message for Venerable K. Sri Pemaloka's book "The Buddha As In Early Buddhism". It is heartening to note that many monks are beginning to write books on Buddhism because there is a growing interest in the Buddha and His teachings not only in the West but also in Asia. Many well educated youths all over the world are looking for a rational teaching which will help them to understand the complexities of existence and bring them real and lasting happiness while at the same time pursuing the lay life. I trust that Venerable Pemaloka's book will contribute to satisfying this need.

Venerable Pemaloka is no stranger to this part of the world. He was a resident monk at the Buddhist Maha Vihara in Kuala Lumpur for more than twelve years and during that time he carried out all his religious duties satisfactorily. He was presented several books mainly for children and youth. He was also the Principal of the Vihara's Buddhist Institute, Sunday Dhamma School during the period. After his departure from Malaysia he went for further education and graduated at Lancaster University in England and Kelaniya University in Sri Lanka. He was also actively engaged in religious activities in promoting the Buddha Sasana.

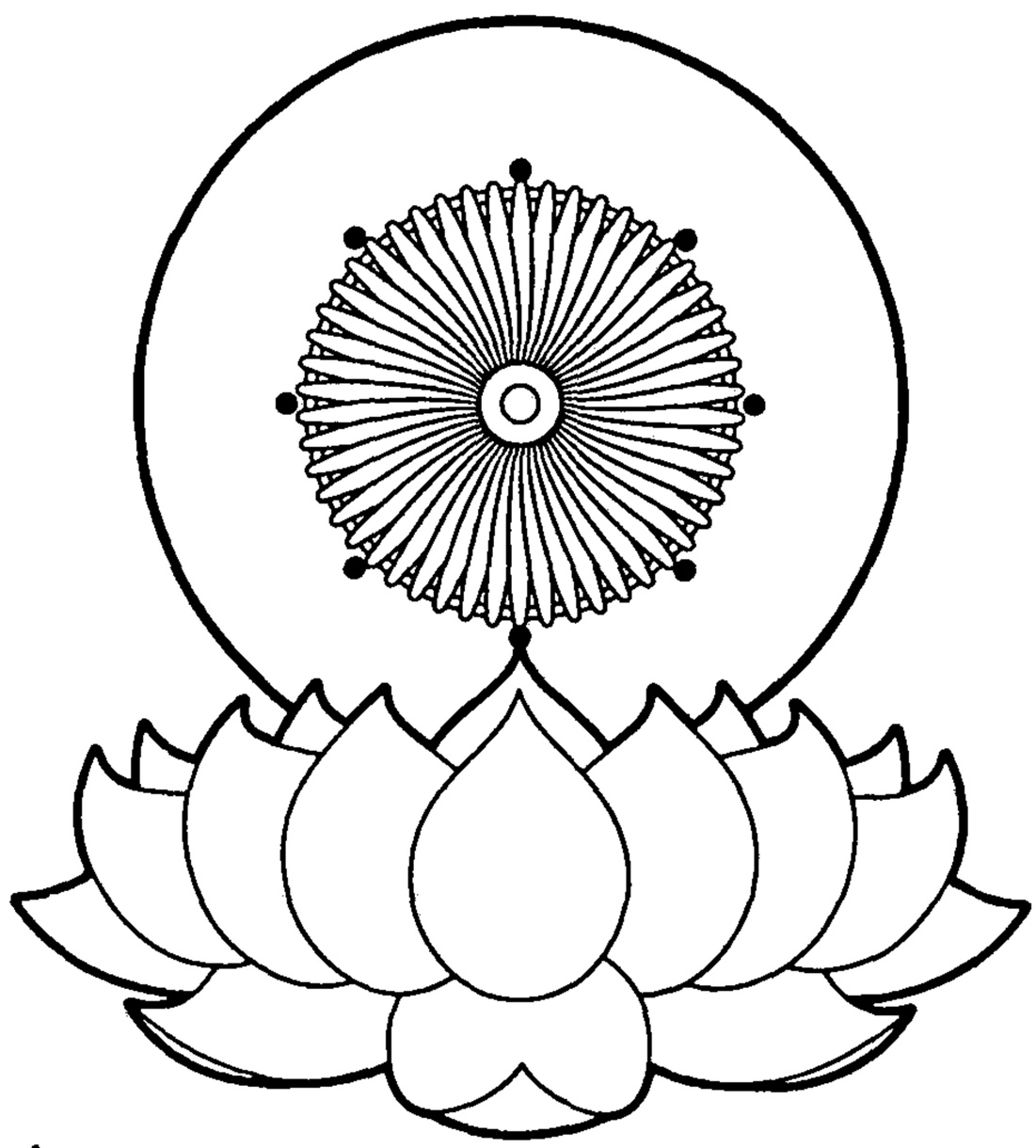
In 1997 he was invited Mangala Vihara to assist the chief monk and 2002 took over the duties of the Chief Incumbent of Mangala Vihara in Singapore following

the passing away of its founder, Ven. M. M. Mahaweera Nayaka Thera. Currently he is incharge of the Aaloka Buddhist Center and Buddhist Academy in Singapore. While congratulating Venerable Pemaloka for his achievements; efforts in publishing this book it is my fervent hope that many more will follow his example and bring the Sublime Message to the present generation of young people so that they can experience true happiness and peace.

With Metta

Ven. Dr. K. Sri Dhammananda Nayaka Maha Thera

Chief Sanghanayaka Malaysia & Singapore



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Foreword

PROF. CANDIMA WIJEBANDARA

A generous share of the publishing on religion and philosophy today is taken by on ever-increasing enthusiasm on Buddhism. There hardly is a day that a new book, a magazine, a journal or an electronic disc does not see the light of the day. It is, of course, a delightful phenomenon that the teachings of an Indian sage is found to be respected, studied, researched and considered preferably by sophisticated critical minds in the 21st century, even after 25 centuries of the founder's passing away (*Parinibbana, to be précised*). Modernity, universality, rationality and practicality are some of the reasons that attract so much interest in them. But, the unfortunate fact is that not all publications are of equal balance. Distortions, misrepresentations and destructive criticisms are also found mushrooming in the guise of Buddhist studies. Even some so called academic writings suffer the same handicaps.

There is an earnest need of authentic contributions aimed at educating, enlightening and encouraging those who are eagerly awaiting to enjoy the benefits of genuine teachings of the Buddha. Reliable textbooks, exegetical works, scholarly monographs, academic research, meditation guides and even self-help manuals are most welcome.

"The Buddha, His Life and Historical Survey of Early Buddhism" by Ven. Kotawila Sri Pemaloka Thero is a timely contribution meeting this badly felt needs. It is a reliable guide to the student, handbook to the Dhamma teachers and even could be a "starter-pack" for a new comer. Ven. Kotawila Sri Pemaloka employs a historical, critical and comparative approach to the subject. His book is a well-documented, sufficiently researched and

a pleasant-to-read digest reflecting a highly systematic crystallization of long time acquaintance with Buddhist studies.

Ven. Kotawila Sri Pemaloka Thero is a senior Buddhist monk who had the rare blessings of traditional monastic training of many years capped with a British university experience both at undergraduate and postgraduate level. His wide reading and methodical learning which he joyfully and generously shares with the readers in this book is definitely salutary. Reading Ven. Kotawila Sri Pemaloka Thero's book is like a pleasurable journey to the past; the times of the Buddha discourses, argued and convinced many hair-splitting Brahmins and Sramanas of the day. The writer makes us stop at exciting vantage points to zoom in and grasp the intricate philosophical issues the Buddha was presenting at assemblies.

Reasonable emphasis is given to social, political and religious background to which the Buddha was born, focusing mainly on his response to undemocratic social institutions. A sequential presentation is made from the birth of the Buddha to his Parinibbāna marking the major milestones and highlighting important encounters. Correct doses of profound teachings are given at suitable intervals making the readers equipped with philosophical insights effortlessly.

Ven. Kotawila Sri Pemaloka writes clearly and betrays no sectarian bias; hence no feelings of the followers of any yâna are hurt. His balanced and sincere presentation is delightfully readable and enthusiastically upbeat.

Prof. Candima Wijebandara, BA (Hons); PhD Lancaster
Former Vice-Chancellor
Sri Jayawardhanapura University, Sri Lanka

Note to Reader

By The Author

We are living in a Buddha era *(Buddhotpādakāla)* at a time when the Dhamma is still remembered and is of significance.

The importance of the teachings of The Buddha is not difficult to understand. The Dhamma was little known in western countries until the eruption of the first world war. It is strange enough how the number of Buddhists had increased to a significant number and in certain countries, the percentage of increase is kept a secret.

On the other hand it is regrettable that in certain Asian countries, those born into Buddhism have become so westernized that they are unable to realize the importance of this valuable gift. The Dhamma, that was vouched to them for the benefit of future mankind.

Conversely, in western countries like Europe, USA, Canada, Australia and New Zealand, not many were fortunate to be the recipients of The Dhamma but they took keen interest to study this noble teaching. Therefore, as missionaries, it is our incumbent duty to make known this doctrine of The Buddha - which is the teachings of tolerance, understanding, harmony and peace, inner and outer, as far and wide and faithfully as we can.

While being a volunteer teacher at Vidyawardhana Privena, Dehiwala (*monks training institute*), and I had my Higher Ordination at the Royal Chapter House, Malwatta Raja Maha Vihara, Kandy, Sihanka in 1960. I continued to do my higher

studies at Vidyalankara Ecclesiastical Institute, Kelaniya, and graduated at the end of 1961. Concurrently, I was

doing a Diploma course in English studies at Colombo Polytechnic. The news of my graduation reached to Ven. Dr. K. Sri Dhammananda, the Abbot of Buddhist Maha Vihara, Kuala Lumpur, Malaysia. He requested our teachers to send me to Malaya. With much reluctance, they finally agreed to the request, after refusing to accept any replacement.

So, I arrived in Singapore towards the last quarter of 1962. Ven. Bhante M. M. Mahaweera and Ven. Dr. K. Sri Dhammananda with some devotees from both temples were at the harbour to receive me. It was my first experience of stepping foot on a foreign country. The tallest building thenin Singapore, the Asia Building, stood just in front of me!

On reaching the Mangala Vihara, both Bhantes had made arrangements for me to stay for sometime in Mangala Vihara. Ven. K. Sri Dhammananda left for Kuala Lumpur. Few days later, Bhante Mahaweera also decided to go to Kuala Lumpur, Penang and Bangkok. I thought he would be away only for a short time but to my surpise he returned after a three months vacation which he needed so badly. I was very well taken care of by some members and devotees specially assigned by Bhante before he left. I am very happy to say that some of the young students from Sunday Dhamma Classes of those days are still concerned about my welfare.

Ever since Bhante started Mangala Vihara, he devoted himself whole-heartedly to the development of Buddhist education. Some of the early graduates from Sunday Dhamma classes suggested me to continue writing which I did for Malaysian Buddhist Examination Syndicte in Malaysia.

This book titled *"THE BUDDHA - AS IN EARLY BUDDHISM"* is the request received from the students of higher studies in different countries. It first appeared in 2003 - in commemoration of 41 years of my arrival in

Singapore and as the Second part of the "Life of the Buddha" originally published in Kuala Lumpur.

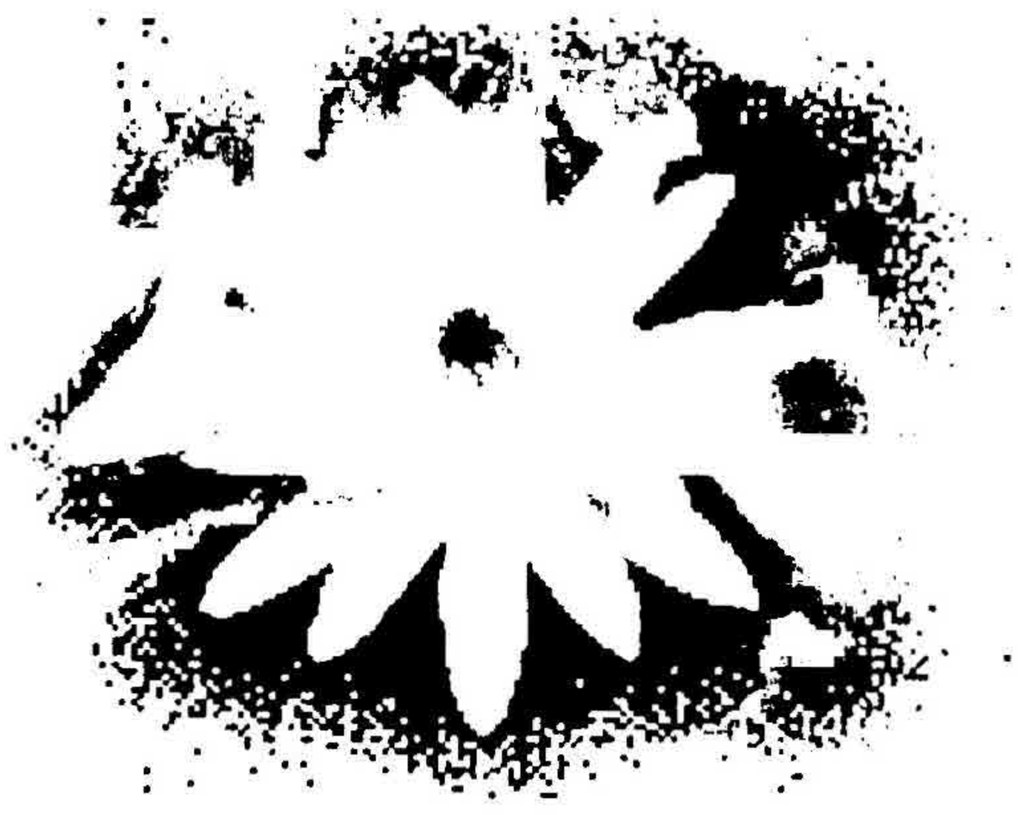
There were short lapses in my stay in Malaysia and Singapore, since I was admitted to Lancaster University, UK. I completed my BA *(Hons)* MA and was in the final stages of my Ph.D, when Bhante became ill and requested me to returned Singapore immediately in 1997.

I am extremely grateful to those who helped me in various ways. Ms. Samantha Ong who helped with the typesetting of the entire book and Ms. Phylia Poh of the Univesity of Shanghai, China, Rodger Tan for assisting in beautifully designing the cover and final setting of the book.

I wish to thank everyone who has always taken good care of me and given lots of encouragement and support - The Chairperson and Management Committee of Aaloka Buddhist Center *(Singapore)*, for publishing this enlarged revised edition.

Last but not least, I remember with gratitude Ven. Dr. K. Sri Dhammananda Nayaka Maha Thero, Mr. Tan Kah Hoe, JP. PBM.of ministry of foreign affairs, Singapore High Commissioner for Sri Lanka and advisor to Aaloka Buddhist Center Singapore.

Thank you everyone, and wish all of you best of health, happiness and success.



Copper Buddha from Sultanganj

Birmingham Museum (U.K.)

Chapter 1

THE SOCIAL CONDITIONS

It is generally accepted that the Gotama Buddha appeared in India between 7th - 6th centuries BCE. (*623-543 BCE*). The Society in India then was a complex and intricate one, power and important positions were monopolized by the Brahmins, the elite class. Vedas was the basic literature that guided their beliefs and practices. The society was led in accordance to the teachings that appeared then. The evolution and growth of society was placed in the hands of a very small group, the Brahmanic fraction. The Brahmins defined and controlled all social activities through the Vedas,*[1] that only the Brahmins had an access.

The definition of Brahmanic mythology was directly linked with Maha Brahma, believed to be one who creates and governs everything. Society came to be the focused on small family units under a head in each unit, called 'guru' or teacher. So lineage went on from teacher to pupil basis, as stated in the Vedas. As such the continuation was entirely dependent upon Vedic literature. According to that, all other matters in the society namely; literature, poetry, drama, all kinds of arts, architecture and other activities and the birth of everything appeared to be the great acts of (*Dharma-sāstra*), and creation of Brahma. This was the nature of traditional belief of the society at that time. So much so, people were convinced that even the society itself was a creation of Brahma. There were numerous books on Vedas that appeared from time to time after the arrival of Ariyans, and the oldest of them all is Rg Veda.

The description on the creation of society appeared in the 10th Chapter (*Mandala*), "Brâhmanosya mukhamasid - Bâhu râjanyak krutah, ūru tadassya yad vaishyah - padbhāyan shûdro ajâyata." (*Brâhmins were born from the mouth of Brahma, Kshatriyas were born from his hand, Vaishyâs were born from his thighs, and Shûdras were born from his feet.*) No one questioned these primary beliefs put forward by the Brahmanic religious class, they accepted it as the truth. The Maha Brahma's statements, declarations should be accepted and believed by the entire society without any compromise. He was the authority that held the entire power of the universe. He was the supreme authority. As such the Brahmanic society elevated him as "Sarvagña" (*A person who has knowledge of everything*). The entire society was divided into four castes based on the beliefs as explained. Evolution of the society, as it happened, was as a result of numerous actions and reactions that took place from time to time. Therefore, there was no room or place for consultation that it was a result of scientific, historical or gradual transformation. What appeared in Vedas was considered as Sruti (*direct revelation from Brahma*).*2

SOCIAL DIFFERENCES

The division of society into four castes proved to be so pragmatic. However, this division led to numerous differences, which later developed into class differences namely, Kshatriya, Brahmana, Vaishya and Sudra. As time passed by, this set up gradually developed into four colours (*chatur-varna*).*3 Before the Aryan civilization, Indians were defined as "Datsu Varna" or dark coloured. However during the early period "varna", the colour of man's skin came to be associated with status difficult to determine. Early immigrants from Central Asia, Mongolian, Indo-European and the Indo-Iranian came

into India about 1500-1700 BCE. Early Aryans were believed to have fair complexion while aboriginal Indians had darker complexions.

Eventually, the Brahmins became the repositories on all performances to the 'creator' and became virtuous of becoming the direct mediators, priests. Kshatriyas were the royalties and became rulers, heads of state and legal authority. They were born warriors. Vaishyâs, the merchants and business class and Sûdrâs, labourers or scavengers.

In accordance with the early Indian history, civilization began with the colonization by the early Aryans from Central Asia. They treated the early inhabitants of dark complexion as inferior and low natured. As a result, early differences in colour, developed into an ethnic difference with superiority and inferiority tendencies. They believed that the Aryans were superior and of higher standard. This consideration in the early stages of the society seemed to have changed in the later part. At the early stage, superiority and inferiority complexes were based on colour (*varnadharma*).*4 Nevertheless, earlier organized Aryan society soon took a different outlook. This new approach was based on social status and economic activities. Colour was replaced by caste differences. The status of a man was decided by his birth, people born into a higher caste automatically had more privileges. On the other hand, people of the lower class even lost their primary human rights and privileges. Only Brahmins were fortunate to enjoy all opportunities and privileges in the society. Therefore, they were highly respected in the society. They appeared as guides of the society. There was no opportunity for anyone else to be priests, except the Brahmins themselves. The Brahmins controlled all the privileges and they alone had the opportunity to control and

maintain the society. They were the only mediators, only agents of the all-powerful, almighty, Maha Brahma! They were believed to be royal advisors, which means the entire society had to depend on their advices. They were knowers of all four Vedas: Rig, Yajur, Sāma and Atharvan. Naturally, they became the teachers of the Vedas too.

Experts of the Vedas were identified as "Vedagu" (*expert of Vedas*). This shows how much power and position the Brahmins were holding in the society. It was the class entirely responsible for organizing and controlling the Indian society. This explains how the cast and class distinctions started. In the "Manusmrti", an old Indian book of teachings, in Sanskrit, the studying, performing and instructions for yâgñâ (*praying*), performing yâga, (*sacrifice*) homa (*sacrificial offerings*) to gods *(devās)* for the purpose of Blessings, were only to be done by Brahmin priests. They studied religious texts of Vedâs, their jurisdiction, authority of guidance and instructions on how yâga - homa (*sacrificial - offering*) were performed. Other kinds of Medhas (*ritual sacrifice*) of asva medha (*horse*), purusha medha (*human*) and Vajpeya and Niraggala-under a special category of "Shanti-Karma" or a particular type of pûja or devotional offering to gods prayer for gods expexting certain things, hope expecting favours from them. They were instructed to slaughter various kinds of animals, very often in large numbers, including human, in pursuit of worldly happiness and prosperity.

Customarily, the feeding of Brahmins were the responsibility of all higher castes people except the lowest "Sudras". Early Buddhist literature states several such events were conducted by the kings, and high ranking people in the society. Those who belonged to the Brahmin castes were very proud to be with it. One

day a Brahmin named Assalāyana described the greatness of his caste to The Buddha thus. "Venerable Sir, Brahmins says they are greatest (*Brahmins*) and the rest (*low-castes*) are low. Brahmins are white (*sukla*) and the rest are dark (*warna krushnaya*). Brahmins are entirely pure and the rest of varnas are not. Brahmins are sons of Brahma (*Brahmaputra*) and born of Brahma. They are born from his mouth, because they are born of Brahma they are known as "Brahmaja", because he was created by Brahma and they are "Brahma-nirmita". They live with the help of Brahma and thus known as "Brahma-dāyāda" (*dowry or gift from Brahma*)- The Assalâyana Sutta*5. "What is the dowry Brahmins received from Brahma? It is religious leadership, wealth and high caste. These privileges that the Brahmana society possessed easily made them rich, they spent luxuriosly and lived lustful lives. They granted less privilege to lower classes (*castes*) and made them feel their distance from gods".

The second place was given to Kshatriyâs in the society, after the early periods, minor wars and conflicts between Âryans and inhabitants had ended. The society was settled to a certain extent and peace prevailed, and harmony needed to be protected. Accordingly, a strong group was strengthened with powerful people (*with strength, active, clever and brave*) and later was entrusted with governing authority. As stated in the "Manusmrti", for the purpose of controlling the society, offerings were presented by performing yâga-homa, and not to indulge in sexual activities became part of their state duties.

In Buddhist texts the Kshatriyas were placed as important above all classes. Kshatriyas primarily belonged to the ruling class; law making, maintaining law and order, service to the state and community became part of their duties so that both Kshatriyâs and

Brahmanâs ranks were very high in the society and appeared competitive among themselves in the community. Both classes tried to show off to each other the strength of their power, and by all means, the Brahmins tried to impress Kshatriyâs at all times to show that they were the superior one.

The third place was given to the Vaisyâs who were bankers, traders or "merchants". In the Âryan society they were the agriculturists, farmers, merchants and owners of animal husbandry or breeders, and distributors of land for the fields. They were also authorized in education, animal farming, offerings, yâga, homa, teaching and agriculture.

Sudrâs were given the fourth place. They were considered the lowest amongst the four castes (*catur warna*). They were to be slaves for the rest of their lives of the higher three castes. They were destined to live their entire lives in poverty and misery. They were deprived of their basic human rights. From generation to generation they worked for the high society as servants and as scavengers. They were completely barred from entering any religious place, and from joining religious activities, such as yâgâ, homa, pûjâ or offerings. They were not allowed to recite or listen to religious texts (*vedas*). They were severely punished if they were caught reciting religious verses. They were liable to be sold to others as slaves. They could not even decide on their own fate or live freely. Their lords, or masters were free to decide on their fate, future years of their lives and do anything they desired. They were always given the lowest and dirtiest jobs. The government officers were completely banned from coming into contact with the Sudras. Mahatma Gandhi call then "Harijan" - god given people. There are about 300 millions or more of them. Maker of the present

constitution of India Dr. Ambedkar tried to bring them up to society and converted to Buddhism. Thanks to Prime Minister Neru their welfare is taken care by the Friends of Western Buddhist Order (*FWBO*), based in UK, into considerable extend.

At all times they were kept under a separate set of rules. There were no independent jobs or business that could be carried out freely by them. They were barred from mingling freely or moving about with others. No education, religious freedom or justice could be expected from such a situation, the entire system and the society were totally unfair to them. Besides the above four, later another class known as "Panchama" *(or fifth class)* was added. The new fifth class or Panchamas were Vena *(like aborigines)*, Nesada *(another aborigines)*, Pukkusa *(night soil cleaners)*, Chandâla *(a kind of nomadic class of people)*, and Rathakara *(cart builders or blacksmiths)*. These five groups were added to the fifth place of the previous chatur varna and made up the "fifth class". But the fifth class also was not given any place in the society and they were not even considered as humans. At least they were able to engaged in their own inherited work. They were not granted any human rights, all the while they spent their lives in extreme hardship and poverty. They were deprived of social justice, religious freedom, education, law and economic opportunities. By general law, they were not even permitted to cover their upper half of the body.

The social ethical systems and human code of behaviour developed and evolved according to the system set up of "chatur warna". Pre - Vedic system of education and economic patterns were carried forward. Children of Brahmin families studied Vedas and were trained in Vedic lore, law, religious systems and cultural affairs.

Children of Kshatriyas studied government laws, handling elephants, training to fight with swords, bows and arrows etc. Vaishya children were trained in trading and businesses, animal farming and agriculture family way of survival, including living as slaves. Accordingly, the society at the time consisted of religious teachers, politicians, producers, distributors and slaves. One class was distinctive from the others; i.e. at various stages, there were similar privileges and opportunities.

RELIGIOUS DIFFERENCES (ÂSRAMA-DHARMAS)

As stated in Brahmanism, the life of a each and every indiviual male-person are divided into four stages. They were known as four Âsrama-Dharmas*6 or monastic disciplines. Early part of the life is known as brahmachârin *(unmarried)*. According to the caste system, each and everyone has to undergo academic and disciplinary training. For the children of higher castes *(Kshatriyâs and Brahmins)* there were institutions of higher learning similar to that of ancient Takshilâ, Amarâvati, Nâlandâ, Odantapura, Vickramasilâ and Jagaddala international Buddhist institutions*7 that conducted an education based on traditional ways. For some, it was similar to the boarding college system of present day. Some of the traditional aristocratic and bureaucratic families had their own private houses maintained by themselves. Undoubtedly, Takshila and Nālanda became the educational hub of India in early middle ages.

Girls and boys were matched at young age according to their family connections, horoscopes and were kept apart until they reached a suitable age for marriage. Till then, their duty was to undergo training in

education, tradition and family life. At the age of about sixteen or even less, there would be an arranged traditional marriage. Then only, they were allowed to leave for work or earn a living and proper wage. Then onwards, they were destined to live on their own, independent family life. This stage is considered as gruhasta *(household)* period. As householders they must have children and live by reciting the Vedas whether they were priests or just wage earners. They should be independent of everyone in managing their family affairs. After completing household life acordingly and when they are reaching old age, they are allowed to be released from family bondage to spend a quiet life. If they so wished, they could leave family life and personal property for a life entirely in the jungle. This period is known as vânaprasta *(entering to the forest),* to live in the jungle. Those who have gone to the jungle tried to live peacefully without any family interference and contacts. Some followed strict and devoted religious life as tapas *(hermits)* seeking to find their salvation *(vimukti)*. The final stage was called sanyasin *(wanderers)* and some have extended to a long period of existence, on the basis of collected food. They did not have any permanent dwellings as stated in the Brahmanic religious tradition. They strictly followed only the above four stages. As a result of independent practice of constant concentration some of them achieve numerous experiences and lived as ascetics, seers, munis and yogins.

CONDITION OF WOMEN

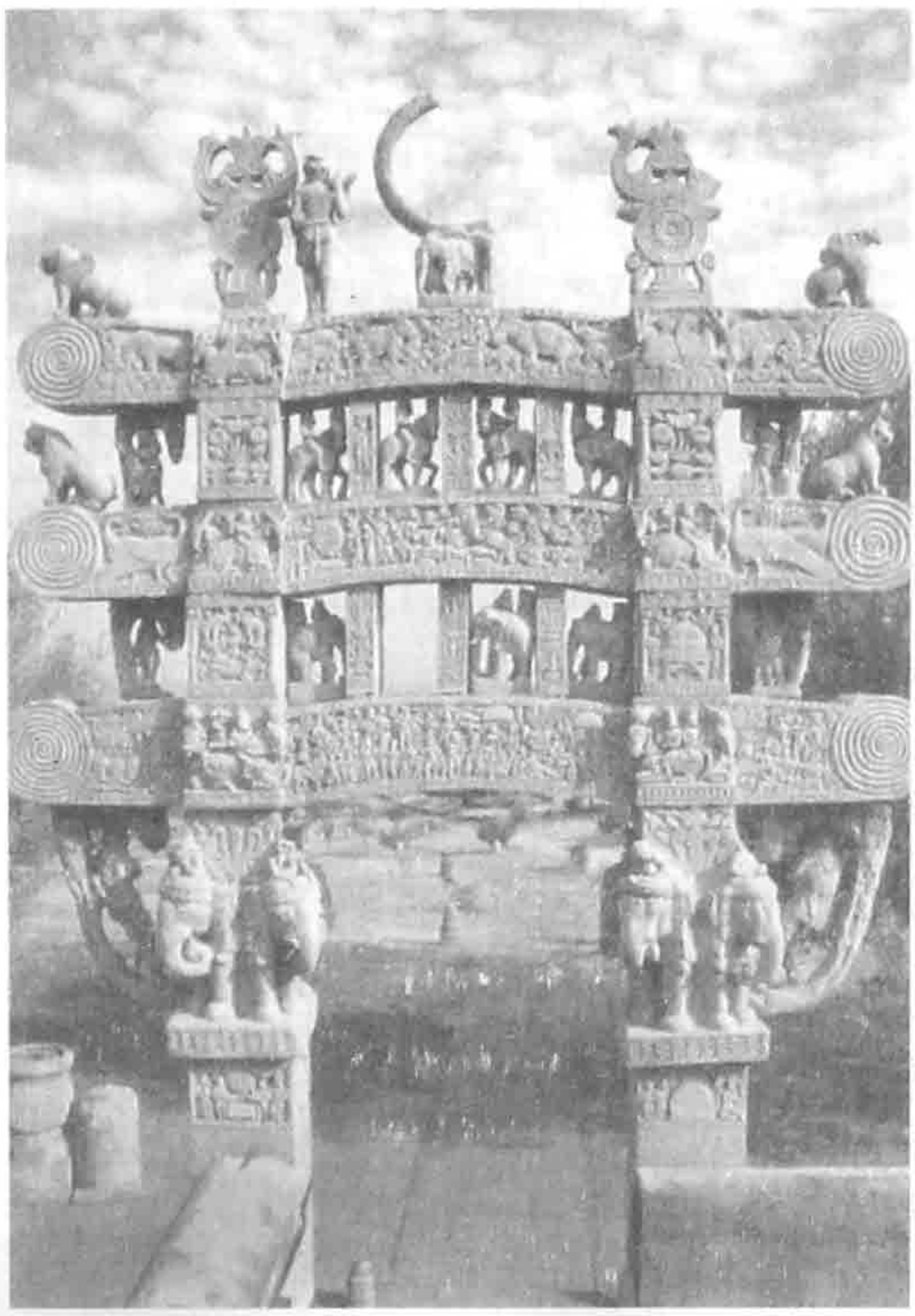
Theological ideology of Brahmins placed women in a very low-key position. She was not given her due place in the society, both as a mother and as a woman. The

accepted general belief was that woman was created by Brahman for man's enjoyment. To follow the religious life, to listen or to join religious recitation were completely barred for women from the beginning. The early Bhâratîya Acts stated that it was an offence for women to join any religious activities and she lived a very classified, lonely, dissatisfied life. She was not allowed to take up a profession.

Nevertheless, before the advent of the brahmanic bureaucacy in the Indian society, women had enjoyed certain privileges in the early Indian civilization. Evidence found in one of the earliest Indus valley civilizations in India, known as Mohenjodâro and Harappâ showen that women were placed in very high place. Women were treated or elevated to a position of god, known as "matru-deva", she-god or mother goddess in Sramana tradition, oldest religious tradition about 7-9th centuries BC before Brahmanism. Under the Brahmanic social conditon, women fell to a low inferior status appeared. They considered that women were a hindrance to man's religious elevation and progress. As such woman were deprived of religious blessings. Only a son could perform "Pittru Dara", a form of religious ritual for a dead father. Therefore, birth of a girl into a family was considered inauspicious and a curse to that family. On the other hand, birth of a baby boy was considered a great release and blessing to a father in his very lifetime and life after. In addition, they considered a girl to be feeble and weak, and thus, could not be trusted. As a result of such deep rooted ignorance each year millions of women have to suffer and baby girls where to be deprived of their existance, with the discovery of modern scanning technology this carried on more secertively.

Therefore, she should be kept under her father's supervision and protection during childhood, under her husband after marriage and under her children after the death of her husband. She should not be allowed to live independently at anytime and must be kept under other people's protection and care.

The deep-rooted belief at that time was that, for certain "woman is a devil". It was believed that the mere sight of a woman could make a man go insane, because men of those days believed that by association with a woman, property may be lost, by sleeping with her, death may follow and definitely danger will follow as well. They condemned woman for having only two finger's length *(dwangula)* of knowledge! Because of such teachings, women were at all times suppressed in the early Indian society. By birth of a girl, "someone will be destroyed" was the thought of the ancient kings at that time as stated in the book, "Panchatantra".



Northern Gateway, Great Stupa, Sanchi

Accourding to general information found in some Jātaka srories *(Buddha's previous life stories),* a number of older Brahmins who got married to young maidens, had faced similar situations and it also brought women under life long sufferings. Sometimes, the women were tempted to go after other men. The early polygamist society also changed as a result of late development in the Brahmanic society.

The Buddha was born into such a contradictory and uneven bureaucratic society in India. The Buddha witnessed a society which had developed on warnāsrama dharma foundation, a caste society based on Brahmanic ideology. Human feelings and freedom of women and their due place in the society were completely neglected. Meanwhile the Buddha had taken the initiative to reorganize and restructure according to the Buddhist infrastructure based on common sense, integrity, freedom and humane qualities. To the Buddha every one is equal. Sex was no barrier for development of mental faculties in the entire Indian society. He expressed his disatisfaction and condemned the entire social structure, at each and every opportunity He had. The Buddha took the task of shaping modern India about 2600 years ago. His exemplary life and teachings are examples of equality, liberality and freedom that was taken as a model by recent reformists such as Mahatma Gandhi, Nehru, and Abraham Lincolan, etc.

*1 - *History of Early Buddhism p14-16,18; Vedanta Paribhasa chap.1, Katha 11,12*

*2 - *D.N;Kutadanta s.*

*3 - *T.W. Rhys Davids, D.B.p102*

*4 - *Social Dimensions of Early Buddhism, by Uma Chakravarti p95*

*5 - *M.II 147ff*

*6 - *Outline of Indian Philosophy, by M. Hiriyānā p21*

*7 - *Fah Hiyan & Chineel Trarcl records*

Chapter 2

THE POLITICAL CONDITIONS

At the time of birth of The Buddha *(Prince Siddhartha)* in the 7th century BCE *(623BCE)*, the entire country of India was not under one ruler, neither was there any common form of government or political system. There were four poweful kingdoms or monarchies and four small federations or confederacy *(Gana-Sangha)*, republics existed as stated in the Buddhist Pāli literature. The early systems of government consisted of kingdoms based on the kingship and federal systems of government. There were sixteen such political units mentioned in Buddhist and Jaina literature. In the Anguttara Nikāya sixteen units *(Solasa Mahājanapada)* were mentioned.*1

The four large kingdoms *(monarchies)* were :

1. Magadha Kingdom with the capital Rajāgaha
2. Kosala Kingdom with the capital Sāvatthi
3. Watsa Kingdom with the capital Kosambi and
4. Avanti Kingdom with the capital Ujjain

MONARCHIES

Magadha Kingdom

In the early years, the capital of Magadha was Râjagaha. The first king of Magadha was King Bimbisâra, after him, his son Ajâtasattu took over the throne. Magadha possessed a vast area of land. It was located to the north of Kosala Kingdom.

To the north flow the River Ganges and River Champa flowed through the Vindyā mountain range on to the west. River Sona separate the boundaries. It was also mentioned among the 16 federations. At the time of The Buddha, under one of the federations of Anga was the Magadha Kingdom. It was 300-yojanas in size and consisted of 80,000 villages. *2

Magadha was a prosperous kingdom in many aspect. Prince Siddhartha attained to Buddhahood or Enlightement at Buddhagayā in the kingdom of Magadha. It has natural protection from the five great mountain ranges: Gijjhakūta, Isigili, Vebhāra, Vepulla and Pândawa. King Bimbisāra was highly respected by the people of Magadha. Making use of various techniques and methods, he built the earliest Indian Empire. He expanded his kingdom with harmonious and peaceful means, through intermarriages to establish close relationships with other kingdoms. At times, he would use force to control them. He captured the Anga Federation using his power. King of Gandhâra, Pukkusâni and King of Awanti, Chanda Pajjota, had friendly treaties with King Bimbisāra. Though over the years, he became very powerful, but his last days were rather sad.

As stated in the Buddhist literature, his son Ajâtasatthu, followed the instruction of Devadatta, imprisoned King Bimbisāra and tortured him to death. After that he become the King. Ajātasatthu realized his great mistake after listening to the Buddha's teachings, and from then on he contributed much of his service to Buddhism.

Kosala Kingdom

The second most powerful kingdom was Kosala. Its capital was Sâvatthi *(now Saheth Maheth)*. Its ruler, King Kosala, was the closest friend to the Buddha and His

teachings. The King had a considerable large size land under his kingdom. The boundary to the south was marked by River Sadaniva and to the west by Pañchāla states. Bārānasi *(Benares)* and Saheth Maheth *(Sāvatthi)* were two famous ancient cities that belonged to the kingdom of Kosala.

The first sermon, the Dhammacakkappavattana Sutta, *(Sutta on setting the Wheel of Dhamma in motion)* was delivered at Isipatana, Bârânasi. Buddhism spread widely within this kingdom. The Kingdom of Kosala, King Pasenadi Kosala*3 had a great part to play in the propagation of Buddhism. He and the King of Magadha, Bimbisâra had very close relationship through inter marriages. King Kosala married two sisters of King Bimbisâra while King Bimbisâra married a sister of King Kosala. Eventually, the final episode of King Kosala was also a sad one. He wanted anxiously to marry a Sâkyan princess and sent messages to capital city, Kimbulwat *(Kapilavatthu)*. The Buddha's birth place, Lumbini is situated between this city and Devadaha city. However, the Sâkyans gathered together and discussed about taking revenge on King Kosala. Instead of the Sâkya princess, they sent a daughter of a slave girl born of Mahânâma *(a Sâkyan)*. She was known as Wâsabhakhattiyâ, dughter of Nâgamunda *(a slave girl also)*. She had a son with King Kosala, known as Vidhûdabha. One day King Kosala left with Minister Dighalabâyana to see The Buddha. Along the journey, the Minister strangled the King and ran away with his army and organized a plot and enthroned Prince Vidhûdabha as the King of Kosala. The injured King Kosala managed to reach the capital with only one soldier but the soldier left him too. He was unfortunate because the city gates were closed and he could not enter. He desired to seek help from his nephew, King Ajâtasatthu, but ended up ill and died a tragic death along the way.

Watsa Kingdom

It was an important kingdom at that time. Its capital was Kosambi. Its boundaries were marked by Avanti Kingdom to the north, the Kingdom of Kosala and River Yamunâ in the south, Chetiya Province to the east and Kasi Kingdom to the west. King Udeni was the ruler of Udeni at the time of the Buddha. Watsa was also known as Wansa, the capital city was Kosambi, and it was closely connected to Buddhism in many ways. One of the millionaires of that city by the name of Ghosaka, built a large monastery, Ghositârâma, for the Buddha. A conflict between two groups of monks started in this monastery over a minor disciplinary matter. They failed to unite themselves or even listen to the Buddha. The Buddha left Ghositârâma Monastery and spent the Vassâna *(Rainy Retreat)* in the forest called Pârileyya. It was here that the famous elephant, "Pârileyya" and a few other animals assisted the Buddha for three months.

Avanti Kingdom

The fourth kingdom at the time of the Buddha was the Kingdom of Avanti with its famous capital, city Ujjain. Indian stories revealed that a King by the name of Chandapajjota ruled the kingdom from the city Ujjain. The city had two important ports, to the south was Assaka country, to the north Surasena Republic, east was the Chetiya Republic, to west sea boundaries were all belonging to the kingdom of Avanti. The famous city known as Mahessati was found in the Kingdom of Avanti. There was an ancient road from the Republic leading to Saheth Maheth via city Malissa, built by a Brahmin named Govinda.

There was another big city in Avanti Kingdom. The ruler King Pajjota was believed to be a very fierce ruler

and was named as Chanda Pajjota *(ruthless or terror Pajjota)*. He was a close friend of the King of Magadha, Bimbisâra. At one time, King Pajjota fell seriously ill and King Bimbisâra managed to bring the famous physician Jivaka from Magadha to treat him. For this reason, he was very angry at King Ajâtasatthu for killing his father. King Pajjota had heard about the Buddha and sent many messengers to know more about Him, but all attained to sainthood after listening to His sermon and did not return. Later on, one returned as an ordained monk named Ven. Kacchāyana and preached the Dhamma to the King. The King was so pleased that he embraced Buddhism.

In the above-mentioned kingdoms, the authority lies with the King. The others in ranks and in line were the Purohita *(Chief Minister)*, ministers of various assigned duties and Chief of the Armed Forces who assisted the King. Very often an adviser to the King, a Brahmin would be appointed as Purohita. Kingship was hereditary to Kshatriya clan. In the event of a sudden loss of the King, the eldest son would be enthroned as King. Educating the Royal children and advising Royal family matters were done according to the advice of "advisors" to the king, who were normally well versed in Vedas.

The government ruled and controlled the cities and villages. In the case of a village, a government official, Grāma-Bhojaka was responsible for reporting to the King on all matters. In the Village, the head of the village known as "gamini" was responsible for managing the village properly and maintaining law and order according to rules set by the king. A village headman, a rich and respectable member from a traditional family, probably a Brahmin was to appoint the "Grāma Bhojaka". His responsibilities also included

collecting part of the produce from villagers as taxes. The Chief of the city was known as "Guttika". He was directly responsible to the king for maintaining law and order and ensuring the smooth running of the city. Each and every city was protected with a wall surrounding it. There were four gates on each side of the wall, which were opened during the day.

For the purpose of maintaining law and order in the kingdom, there were four Forces *(Catu ranga Senā)* kept ready and on Standby under the King. They were the elephants *(Hatthi)*, horses *(Assa)*, carriages *(Ratha)*, and walking unit of the army *(Pābala)*. A special head "Senāpati" *(Chief of the armed forces)* was appointed by the king to be in charge of the Forces. Anyone who broke the law of the country was punished. Breakers of the laws were arrested by agents and handed over to the king. The Court "Dharma Sabhāwa" *(Law keeping Council)* punished them accordingly. Some were given very severe punishments.

The treasurer controlled various economic affairs. When cartloads of goods were transported from one particular kingdom to another, the Government agents determined the sale price. The Waddhaka or Chief Collectors of Customs and Revenues would assist them. Similarly, there were properly organized systems to control Government Affairs, particularly the Economic Affairs *(Revenue and Tax collection)*, Jurisdiction *(Law and Order in the country)*.

CONFEDERATIONS

Besides those kingdom mentioned above, there were several well-organized and smoothly run federations which existed during the time of The Buddha. What

was not similar in the above kingdoms was the distribution of power. The form of government was not focussed on one personal head or "king". The supremacy was shared by clans *(wansa)*. Some such federations were:

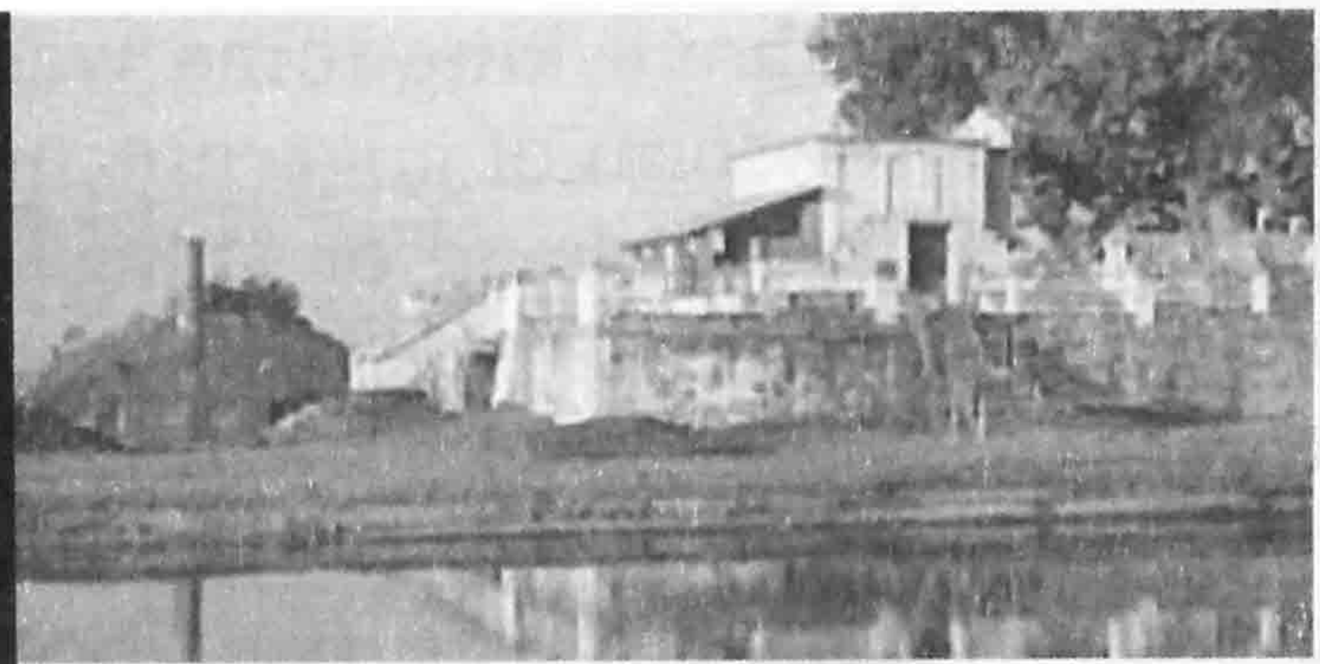
1. Sākya Republic, Capital Kapilavastu
2. Licchavi Republic, Capital Vesāli
3. Mallayan Republic, Capital Kusināra or Pāvā
4. Bhaggayan Republic, Capital Sunsumāragiri
5. Kālāma Republic, Capital Kesaputta
6. Bhulis Republic, Capital Allakappa
7. Mauryans Republic, Capital Pipphali Vana
8. Videha Republics, Capital Mithilā

They had properly organized systems of government. The Confederacy of Licchavi was very well known at that time. The Licchavi had Seven Protected Laws on conditions of welfare, laws of non-decline *(Sapta Aparihāniya Dhamma)*,*[4] which were strongly protected and kept amongst them. As a result, no enemy could infiltrate into their Confederation.

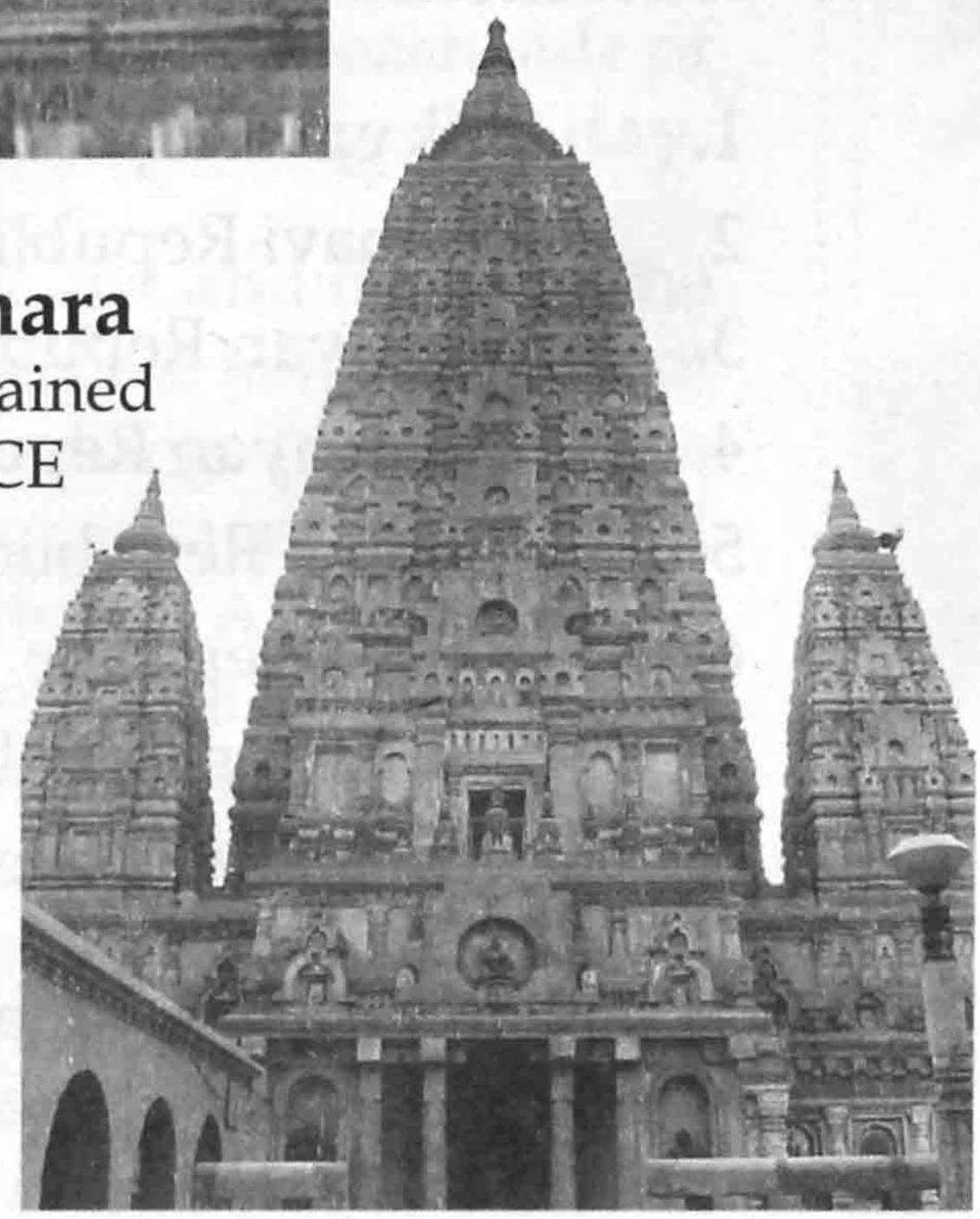
The seven virtues were valued and approved by The Buddha. As a result of their unity, the Vajjian Federation continued to thrive in strength. No enemy from within or outside could break them. There were possibilities of other neighbouring kingdoms and federations adopting similar protective measures.

We are particularly considering here, kingdoms, federations, and smaller states of different clans. There is evidence that some states established different sets of rules on their own among the many smaller federations *(unions)*. There were sixteen states *(Solasa*

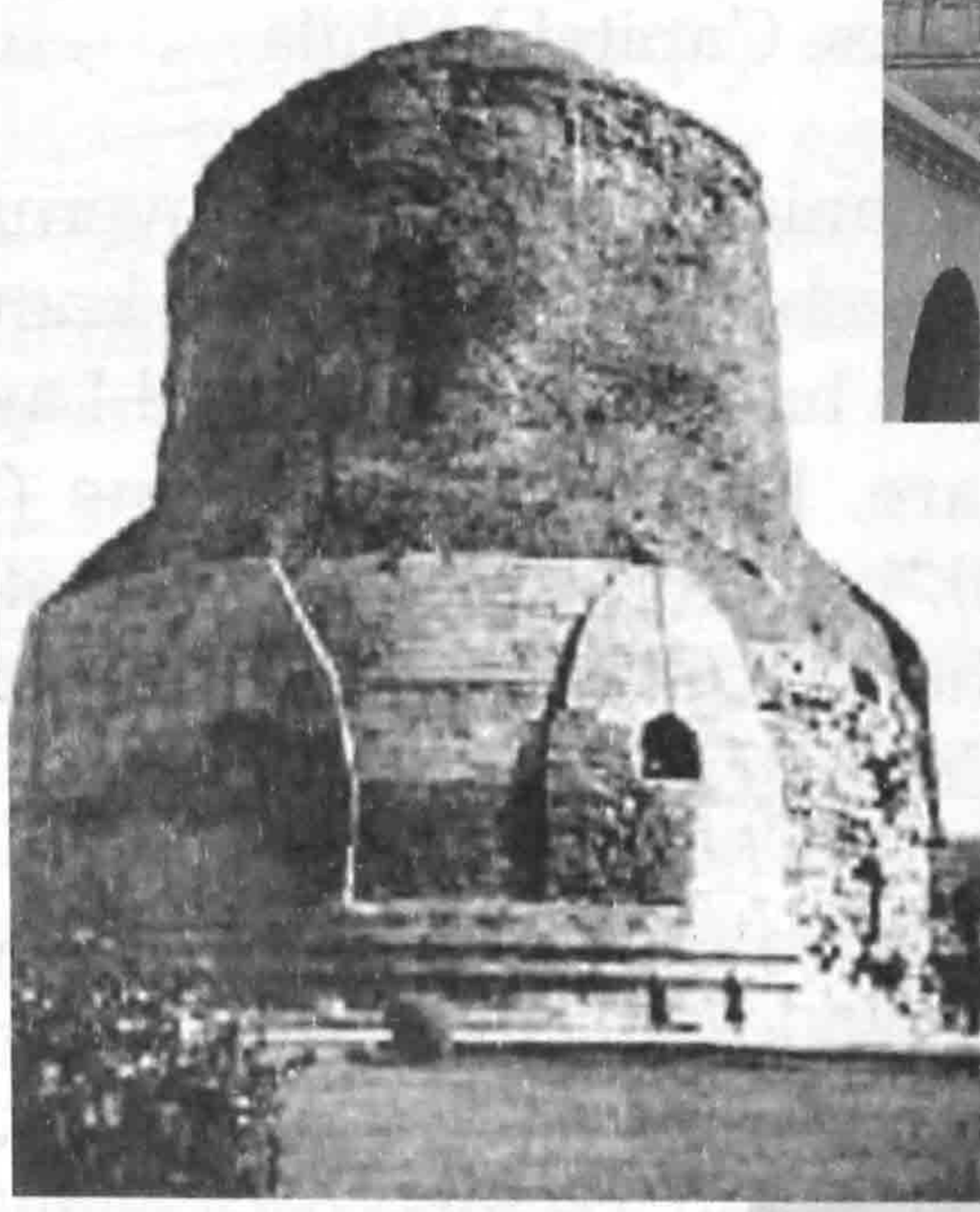
Buddhist Sites in Ancient India



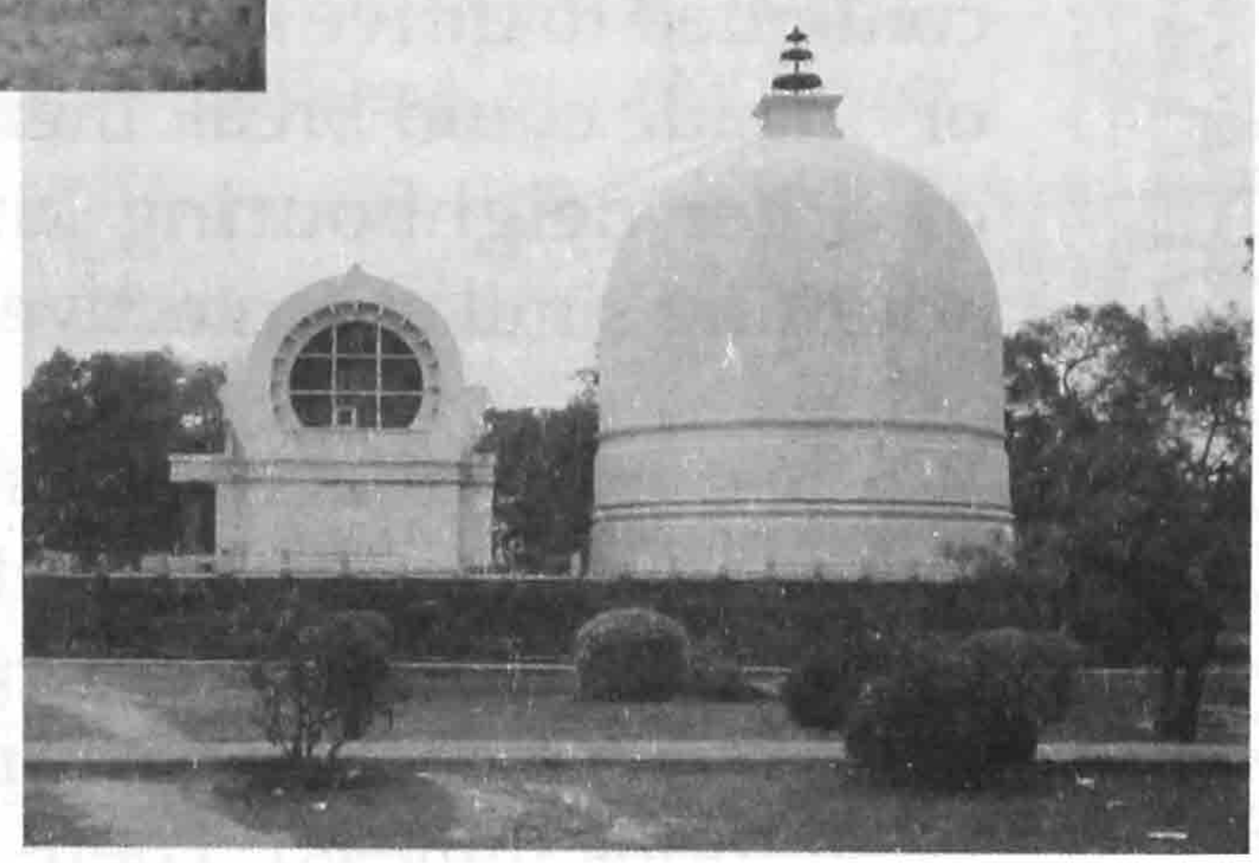
Lumbini Garden
Where The Buddha was born 623 BCE



Buddhagaya Vihara
Where The Buddha gained Enlightenment 588 BCE



Dhammika Thupa at Saranath
Bernares where The Buddha delivered His First Sermon 588 BCE



Kusinara Shrine
Where The Buddha attained Maha Parinibbana *(passing away)* 543 BCE

Mahā Janapada) often mentioned in the Buddhist Texts at the time of The Buddha and some of them were even quite similar to those mentioned above. This was possibly the reason why most heads of states had close connection with The Buddha and as such followed the advice of The Buddha to establish decent set of rules for the country. These kingdoms provided royal patronage that enabled the messages of The Buddha to be spread swiftly all over the Indian Continent. The Jaina literature confirmed these evidences and perhaps also much later in the Buddhist texts.

MAJOR DISTRIBUTIONS OF POWER

Solasa Mahā Janapadas

Solasa mahā janapadas - sixteen great countries mentioned in several places in the early Buddhist literature *(Pāli canon)*. They are political divisions of India at the time of the Buddha or shortly before the time of the Buddhism*5. It is mnemonic list usually given in pairs. According to the observation by prof. Rhys Davids*6 "are names, not countries but of peoples as we might say Italian, Sinhala, Turks."

Anga :

Situated east of Magadha, Champa was the capital. Today, it is known as "Bhagalpur". Before the Buddha, it was an independent kingdom ruled by King Angas. It started as a very rich nation with number of "Setthi" or Millionairs. At the time of The Buddha, it was annexed to Magadha, the kingdom of King Bimbisāra.

Magadha :

It was the most powerful kingdom at the time of The Buddha with 80,000 villages. North boundary was the River Ganges, to the east River Champa, Mt Vindya to the south and River Sona to the west. Its capital was Rājagha or "Girivrāja". King Bimbisāra made it into a prosperous kingdom due to its strategic position. What is Bihar today was then Magadha.

Kāsi :

Before the time of The Buddha, it was governed by lineages of King Bharatās. It shrank to a much smaller kingdom, during the time of The Buddha. Rulers of Kosala and Magadha often tried to annex it and often went to wars. Eventually, King Pasenadi Kosala took it under his control.

Kosala & Sākya :

Boundaries to this kingdom were River Ganges to the south, Gandhaka Mt. to the east; Mt. Himālaya *(range)* and Nepal to the west as was generally known. Its capital was Sāvatthi. Sākya Kingdom also become a part of Kosala in early times. Though Sākayans lived under King Kosala before, towards the time of The Buddha, it became an independent Kingdom of "Sākya". Kapilavatthu was the capital of the Sākya Kingdom. It became a primary important city at the time of The Buddha.

Vajji :

Including Licchavi and Videha, there lived eight clans in the Vajjian Confederation. Therefore, its boundaries were not clear and the capital was popularly known as Vesāli. The Buddha delivered the Ratana Sutta here, when it was in great danger.

Malla :

Mallas were two types - Kusināra Malla and Pāva Malla. Malla Kingdom was situated north of Vajji Federation towards Himālayan range. Kusināra and Pāva were capitals of the two Malla Kingdoms.

Ceti :

Known by two name : Cheti and Chedi. Its historical background is rather unclear. Some historians had considered this kingdom as the present day Nepal and some others believe it could be another small kingdom with the capital Kosambi.

Vamsa :

Position was north of Avanti Federation towards Ganges Valley. It considered Kosambi as its capital.

Kuru :

Situated east of Pancāla, south of Watsa Federations as boundaries, Capital was "Indraprasta". Politically, not so important during The Buddha's time. People of Kuru country were knowledgeable and were very attractive in appearance. The Buddha delivered Mahā Satipathāna Sutta here.

Pañchāla :

There were two Pañchāla; North and South. Mountain range east of Kuru country; and protected by River Ganges as its boundaries. Kampilla was the capital of north Pañchāla and "Kanyā Kubja" was capital of South Pañchāla.

Maccha :

Boundary defined as west of River Yamunā and south of Kuru Federation. No detailed information available and Kosambi was also used as the capital.

Sūrasena :

This was bordered to the Maccha Kingdom. The capital was Madurā City *(madhurāpura)*.

Assaka :

It covered the basin of Godhāvari River, but did not include the middle region. Capital was known as Pātali or Pataka. Assaka Federation had some connection with Avanti. Later it became a part of Avanti Federation.

Avanti :

It is believed that early Aryans first colonised Avanti between 9th and 8th centuries B.C., then penetrated through Indus Valley to India. Sanskrit texts mentioned it as "Malva". Its capital was Ujjeni.

Gandhāra :

It was a part of Northern Afghanistan. Present day it is known as Kandahar. Capital was the well known Takshila City as a centre of learning.

Kāmboja :

It was situated at extreme north-west of Bhārata *(India)*. The capital of Kāmboja Federation was "Dvāraka" City.

There were many more Federations that existed, which were not under Janapadas. Among them were the following Republics, Bhagga, Booli, Kālāma, Moriya and Koliya. Most of them were under the control of kings. The political stability was similar to that of "Rājāndu" *(governed by a king)*. Vajji, Malla and Sākya were ruled as confederation. Their union gave them power. Even Prince Siddhārtha was born as a Prince under such ruler. Buddhism originated and spread from here making it the focal point of Madya Pradesh - Magadha Kingdom.

Lumbini Garden
Ashoka Pillar

Sometimes these kingdoms, Federations or Confederations existed as small autonomous states. Conflicts and disputes were common occurence among themselves. The larger Federations consisted up to hundreds or thousands of villages. The famous cities like Champa, Kosambi were among them. One Federation consists of one clan of people, and it was organised as an independent state with their own authorized jurisdiction. They had separate boundaries with autonomy.

*1 - *Buddhist India, T.W. Rhys Davids, p3*
Anguttara Nikaya. 1p213, Iv.p252, 256, 260
Mahavastu.1.p34,iv.p.2

*2 - *D.N.ii pg 130,GS.iii pg 158, Mahavagga p.199*

*3 - *J.iv 151F;Dh.A.i.3.566*
Ref : Buddhist Social and Moral Education, Dr S.N.Sharma chap.1.p4-5

*4 - *See chap 10 pg....*

*5 - *Rhys Davids, Buddhist India - Culcutta, India, P.16 complete list found in Janavasabha Sutta A.I. P.213 etc.*

*6 - *Janavasabha Sutta, (complete list), D.ii. P200*

The Buddha preach first Sermon at the Deer Park

(Sarnath).

Chapter 3

RELIGION AND POLITICS

The religious and philosophical environment in India at the time of The Buddha's Great Enlightenment in 588 BCE was not only complex and elaborate, but it was convoluted at the same time. The Buddha was only thirty-five years old. The numerous religious traditions that had developed centuries ago were by then well established but, had no proper paths and guidance. A number of people, large or small followed different leaders and traditions. Numerous speculative philosophical thinkings mushroomed in the society. According to early Buddhist literatures, these numerous religious, philosophical beliefs and practices were actively involved in heated arguments and debates. Amongst them who took the leading part were the Sramanās, Sanyāsins, Brahmins, Jatilās, Ajivikās, Paribbājakās, and Nigantakās etc. They were performing various Silās and numerous Vrutas *(habitual / ritualistic practices / imitating as goats, dogs, cows etc.)*, magical experiences *(vijjā)* in north and central regions in India. Some of the Sramanā and Sanyāsin traditions were trying to find a way to stop the continuation of birth and death *(samsāra)*; others were aiming at supreme and permanent peace and happiness.

There was no problem from the Brahmins, as their peace and happiness was fixed when they joined the supreme atman or Mahabrahma. He was the creator and destroyer of everything and everybody in the universe. Accordingly, Brahmins taught the system of Karma or Karma Marga to the believers. The followers must

perform numerous yāga, homa or sacrificial rituals in order to purify themselves to reach the so-called Brahman or Supreme Atman. Though everything was fated, it was essential to carry out Dharma Mārga for the purpose of purity. Their texts *(Veda books)* described how they should go about consulting and asking the assistance of Brahmin priests. With their status, they *(Brahmin priests)* were the highest authority who authorized all kinds of rituals. Within the Brahmanic culture, their priests were the highest authority. Therefore, they were known as "Bhu-Sura", gods on earth living gods. As mediators, they were responsible for humans and gods *(Brahma)*. They were chosen or privileged to guide, instruct and advise the masses, the way in which they could perform sacrifical offering *(yāgahoma)*. Their advice was the only thing the followers could find peace and happiness and reach the gods. No other person was permitted to handle religious rites or guide people other than the Brahmins. Therefore, they took great pain and spent much to organize elaborate rituals in the midst *(recitals)* of Vedas. It was the bounded duty of any lay Brahmin follower to abide with the responsibility, and follow what the Brahmin priest advised, although rites were very costly and not easy to undertake. There was a whole variety of yāga-homa, slaughtering of animals, killing of humans *(means of sacrificial offering)* as promised except the sati pūjā *(self sacrificing at husband's funeral fire which is not in existence anymore)*, offerings to the shrines, repetitions of hymns and mantras, and the chanting of relevant Vedic verses or sutras. The Brahmanic priests performed all prayers. They believed that it was necessary to pronounce the Vedic Hymns, verses and sutras or mantras according to a high volumn rhythm in order to please the gods; then only the hidden mystic forces could be achieved. The Brahmins were the only people

who could understand mystic utterances. The Brahmins would say that everything could be controlled by the power of yāga. They further thought that by performing one hundred Aswa-medha, one could remove God-Indra from his seat in heaven. These were some of the practices that were followed by Brahmanic Culture.

Just as we have reached today 21st century, some unscrupulous organizations trying to cheat people of their wealth by promising them a great reward, there were such organizations even during the Brahmanic and vedic era. However, Brahmanism at the time of The Buddha in India was virtually totally wiped out from Indian sub-continent.

There were some organizations that opposed the belief, the superiority of the Brahmins. These groups were commonly called "Sramanās". They did not respect or listen to the Varna ideology and yāga-homa traditions of the Brahmins. In this context, it might be useful to point out that according to the Pāli Canon, the system of sacrifice, especially of large animals did not have the support of the common people. The dāsa-kammakārās who were required to help in making the preparations were known to have been forced into doing so. They were pushed around with tears on their faces and beaten severely.*1

The common belief of "Sramanas" was that salvation and vimukti could be achieved only through personal efforts and undergoing certain difficulties practiced in a quiet way. In the Buddhist texts, Dīghanikāya. Sāmaññaphala Sutta mentions sixty-two differant views practiced by such teachers or Shāstrus and amongst them were six well known teachers: Purāna Kāsyapa, Makkhali Ghosāla, Ajita Kesakambala, Pakudha

Kācchayana, Sanjaya Bellatthiputta and Nigantha Nātaputta. They were known widely as Shad Sāstrus who practiced speculative systems. *(6th century BC).*

Purānā Kāsyapa

We learn about his teachings from the Sāmaññaphala Sutta. He did not believe in Kamma and Vipāka, to him there were no such things as good or bad deeds either. According to his teachings whether a devotee continued to offer dāna, do meritorious deeds and always told the truth, or a criminalcontinued to kill and massacre people, the above acts would not be considered as meritorious or harmful. They were just acts with no reaction. He was then a Non-Actioner. *(Akkiriya Vāda).*

Makkhali Ghosāla

He believed that all would automatically go through samsāra and end their suffering regardless of whether one was educated or uneducated.

According to his teachings, all actions have no reactions, all living things including man have no such thing as power, bravery and strength. Naturally, all creatures were divided into six kinds of animal kindoms *(svabhāva)* to undergo happiness and suffering. Inferior and superior as such are a total of 14,146,600 creatures; individual karmās such as 500 karmās, 5 karmās, 3 karmās, 62 ways, Intermediate Kalpas 62, six great nationalities, 8 Maha Bhūmis *(land)*, Lifeless professions 149, Indriyas *(senses)* total 120 and Hells 130 etc. To him everything was certain and fixed. He was a fatalist. *(Niyativāda)*. The Buddha often called him "Mogha Purisa", foolishman. He misguided the public.

Ajita Kesakambala

He thinks that there was no such thing as kusala or akusala, there was no paraloka or another world, no results from supporting father and mother, and after death no creature is born again. To him, dāna was a foolish act, karmā and vipāka were false beliefs. He was a materialist, who believe before we die tomorrow just be happy, enjoy and do not think anything eat drink and be merry. That is the end of everything.

Pakudha Kacchāyana

Not done by anyone before, not ordered before, uncreated by psychic nor any other way to be created, unable to produceany goodness, every thing else above, there are seven true things or objects *(kāyās)*. Pathavi *(Solidity)*, Āpokāya *(liquidity)*, Tejokāya *(heat)*, and Vāyokāya *(Air)* Sukha *(happiness)* Dukkha *(Unhappiness)* and Jīva *(Life)*.

They are silent, unchangeable, not giving problems to others, not capable of giving happiness, or problems to one another, within the seven elements, no destroyer, none use another to destroy, no listener, no one else is use to listen, knower or not known another. If someone cuts off the hand with a sharp blade, no one is responsible for his killing. The blade just cut with joint effort of above *(seven)* elements; were some of his teaching! He was neither an activist nor a materialist. He has no excessive interest in material possessions and financial success.

Sanjaya Bellatthiputta

He never gave any decisive or conclusive answers. He did not feel beings would be reborn after life, he did not have feelings that there were any meritorious and

demeritorious actions and also whether the Tathāgata did exist. He was an "Amarā Wikshepawādin" *(Pl. Amarāvikkhepavādin)* person without definite answers to any form of question. He believed that a person can know only about material things and so believes that nothing can be known about the existence of god.

Nigantha Nātaputta

Born a Kshattriya, Nigantha *(Clothless)* religious founder, Nataputta, practised four methods of Sīla known as, "Catuyāma Samvara Sīla :"

1. Avoidance of using any kind of cold water;
2. Sabba Cari Yutto - Practice of any kind of Sīla *(Virtue)* moral practice.
3. Sabba Cāri Danto - Avoidance of any kind of misconduct *(pāpa)*, and;
4. Sabba Cāri Puto - Release completely inpractising any kind of pāpa *(misconduct)*.

The religon Jainism insists on both conduct and enlightenment. The faith describe as : right faith *(samyak darsana)*, right knowledge *(Samyagjñāna)* and right conduct *(samyak - cāritra)*. This is also known as three-gems *(ratana)* three precious principles of life. It's discipline refers as "five vows" *(vrutas)*.

1. not to injure any living being *(ahimsā)*,
2. not to utter falsehood *(satya)*,
3. not to steal *(astreya)*
4. to lead a celibate life *(brahma - cārya)* and
5. to renounce the world *(aprigraha)*

Practice extremism of Jīva that corresponds to ātman or purusa not living, inanimate. what "Lives or is animate" and Ājiva.*2

The founder of Jainism, Nigantha Nātaputta, was an extremist in non-violence *(Ahimsā)*. He was also known as Vardhamāna Mahavira,*3 Jaina Mahavira of Jina *(Victor)*. He had completed all karmas by practising every kind of Vrutas *(extremism)* and believed he could find final salvation by attaining to Kevala or Jina *(enlightenment)* status. He was a contemporary of The Buddha. He taught better teachings than the other five of the Shad Sāstrus *(six descendent teachers)* above.

There were two types of Niganthās:

1. Sventāmbara - those who wore a piece of white cloth and
2. Digambara - Just born - or did not wear any clothes at all, signifying that they have given up everything, non-attachment of material possessions.

In the Buddhist Pāli Texts, these Six Sramanas were often mentioned as "Thirthakārās" *(ford-makers)* or *(movers to the other shore)*. Besides them there were several Sramanas belonging to numerous celibate hermits living within that contemporary Indian society. There were sixty-two heretics and sceptics ideas, debates *(ditthies)* that The Buddha rejected totally as having false ideas. Many accounts on them and their activities were available in Buddhist sources i.e. Brahmajāla*5 and Samañña-phala*6 Sutras and Jain literature.

Paribbājakas *(or Parivrājakas, sk.)*

They belonged to ancient traditions that strongly opposed the Brahmin practices. They were ascetics or hermit practitioners who belonged to various drusties *(beliefs)* or followers of numerous philosophies, as well as various vrutās or austere practices or precepts. According to the Buddhist literature, they grouped

together and spent their time without any aim or expectation of life.

Some of their daily topics for discussion were whether the world is created or it is not created? Does the world has an end or there was no end to it? Is the Ātma and body the same? Or is it not the same? Is it not body and Ātma as one? Querying such philosophical questions, speculations, discussions, views, debates were conducted by individual groups in the evenings in public places of gathering *(Kutāgāra or Santāgāra Sālā)*. Most of these extremists practised severe austerities, inflicted acts of pain and hárdships to their bodies. They were the followers of the extremist belief commonly known as "Attakilamathānuyoga",to give all possible hardship to find emancipation, liberation *(Vimukti)*. This was as opposed to the other group of extremists who were only enjoying the pleasurable side of life, "Kāmasukhallikānuyoga".

All these extremes, The Buddha had abandoned. The public also did not appreciate such practices. They totally rejected and were dissatisfied with the hundreds of such performances and appearances. These groups often appeared with long matted hairs and beards, long nails and were never with clean bodies, making all those who happened to meet them by accident to hold their breath because of their extreme unpleasantness.

One person is different from the other person in appearance. Some of them wore different kinds of coverings made by themselves using skins or hair of certain animals like goats, horses, cattle and even human hair or wood and barks of trees while some people did not wear anything at all. Paribbājakās normally did not have any dwelling place. If there is a need they will

always occupy a temporary place, then wander from place to place. A common sight of them was the carrying of tree stick. Whenever, anyone approached them they would straightaway commence their arguments on a particular subject that they continue arguing in their entire life. It is not impossible to meet such people even today in India if attempts were made.

The Pāli Buddhist literature provided ample evidences of information about their behaviour and activities. Even certain members of Sangha, who are disciples of the Buddha were previously following some of these traditions. A very good example is the Buddha's two Chief Disciples, Sāriputta and Moggallāna *(as Upatissa and Kolita)*. They were both followers of Sañjaya *(a Paribbājaka teacher.)*

Paribbājaka Sañjaya Bellatthiputta has a high reputation among the several reputed religious people. We came across Sramanās, Paribbājakas like Vacchagotta, Dīghanakha, Khemiya, Upāli and Webhāra etc. who accepted Buddha as teacher. They often lead discussions with the Buddha, while many others discussed teachings of the Buddha under several disciples. The beauty was that after every meeting either with The Buddha or His disciples, and except on very rare occasion, they were all converted to Buddhism on their own conviction. The most common of them all is they do not believe in a creator, as it is not a monothiestic form of Buddhism. It is not associated with rites, rituals and superstitions. So it was more logical to be with Buddha than any other tradition.

The Buddha was the most open -minded religious teacher. He welcomed believers of any faith to talk or discuss in any open dialogues. On several occasions, He took time to visit public halls *(Kūtāgārasālā)* when

there were heated debates on an important topic, impossible to find peaceful conclusion. When The Buddha entered into the hall, everyone stopped talking and there would be silence. When The Buddha was present, that would be a wonderful day for all to clear any of their doubts, as he was very fair in judgments.

On certain occasions, when the Buddha visited the dwelling of recluses, Niggrodha Paribbājaka was pleased to welcome the Buddha as he was such a well-known visitor. Each time the Buddha was welcomed warmly and his advice was requested to clear some doubts of Niggrodha Paribbājaka. Eventually, he became the disciple of The Buddha. From the time of His Englightenment, many such different religious leaders who openly opposed Brahmanism were converted to Buddhism and entered into the Order as disciples of The Buddha. Several disciples of The Buddha were previously believers of these traditions. Among them, were a few female disciples: the famous Sundari, who were secretly murdered by a group of Thirthakās and also, another very famous female speaker and debater named Jambu.

Achelās *(or Achelakās)*

They belonged to the family of naked Sādus. The name Paribbājaka was commonly used for any wayward religious fractions, nevertheless, the achelas were distinguished as naked sādus. They too were following extremism, a certain kind of *(Attakilamathānuyoga)*. They kept all habits that they thought were good. They followed very unpleasent eating habits, licking fingers and hand and making sounds similar to animals. They ate tree barks, roots, yams, leaves or fruits as well for food. They had the habit of not accepting invitation for meals. As a mode of practice they consumed very little

food. This particular group covered their body using hair, skins, barks of trees, various coil of materials so on. They also had very unusual sleeping habits, they slept on lawns, treetops, on walls and rock beds as such. They bathed with dust and sand, similar to certain animals. They followed certain habits *(vrutas)* similar to life of various animals, cattle, goats and dogs so on and so forth.

Ājivikās

The widest doctrinal difference that Buddhist had with a particular sect was with regard to the Ājivikās. The Anguttara Nikāya condemned its leader, Makkali Gosāla as "one who has perverted views and leads people astray, causing discomfort and sorrow to mankind".

The Ājivikās were a group of wandering ascetics, who followed a certain method or form of living *(Vruta)*. They did not wear any clothes but certain Ājivikās put on a piece of cloth *(covering)* one shoulder. They held a pole and depended on food brought by followers. They followed the austere ways *(Attakilamathānuyoga)*, and spent difficult lives. Some of the Ājivikās had their own Asramas and ārāmas *(dwellings)*. They too practised dust bathing and lived wandering from house to house. Ājivikās by comparison seemed to have advocated a philosophy that was hardly aggressive. But in spite of their seeming mildness, the Ājivikās formed a fairly popular group that survived into medieval times. They attacked the Buddhist doctrine of Causality *(Dependent Origination)* and the power of human efforts in determining the future of individuals as they followed a philosophy of Fatalism. The Dīgha Nikāya contained an account of the group and its beliefs in details.

Jatilakās *(or Jatilās)*

The Jatilakās were distinguished by the matted hair turbans *(Jatilā)* on their heads and lived wandering from place to place. Some of them had Āsramas *(dwellings)*. They declared as having attained Vimukti or liberation, Arahantaship, which made them having many followers. They had royal benefits and honors. These were the famous Kassapa brothers of Uruvela, Nadi and Gaya Kassapas mentioned in the Buddhist literature. In contrast to their extreme views, the Ājivikās and, the Jatilas were given a special place in the Buddhist system because their doctrine were more acceptable to Buddhists. Their "doctrine of action" that often appeared is in the Buddhist literature. The Jatilās were described as Kammavādin or Kiriyavādin *(doctrine of action)*. They were worshippers of the fire-god *(Agni)*. The Buddha gave them a correct interpretation of their worship and misconception of their miracles.

The Mahāvagga gave an account of the symbolic gesture made by the Jatilās*[6] Uruvela Kassapa and his followers. They shaved their heads and threw away their matted hair along with their implements of fire worship into the nearby river, before they approached The Buddha for ordination into the Buddhist Sangha. Jatilās spent time each day performing water bathing and wetting their hair in water for "Udaka Shuddhi" *(waterpurification)*, as a form of Sīla *(or practice)*.

Niganthās

They were believers of escape from worldly bondage. Particularly they were the disciples of Nigantha Gnātiputta who had maintained friendship with royal families and kings. They were in two groups: Svetāmbara *(which were white clothes wearers)* and those who had no clothes at all known as Digambara *(naked)*.

Their leader was Mahavira Ñāthaputta and generally they were accepted in the society. They observed various vrutas *(observances)* such as mud bathing and dust bathing. They fasted from time to time and avoided taking food during certain hours of the day. They observed habits of sleeping on heated rocks and sprawling on hot floors for long hours. Following their founder Wardhamāna Mahāvira, they followed an extremist attitude of Ahimsā *(non-violence)*. A number of his learned Pandits were trained in debating and arguing and were sent to challenge even with The Buddha. Upali, the cleverest of the Mahāvira eventually became the follower of The Buddha.

The Indian religious background went very deep into the beginning of history of India. The primary stage was to be considered the period of Veda. The Vaidika period was the oldest period in Indian history that came under Rg Veda probably about 900-700 BCE. There were earlier evidence discovered of the arrival of the Āryan from central Asia around same time. Further discoveries from the Indus-Valley or Mohenjo-Dāro and Harappā civilizations showed that it was almost at the same time that the Āryan inhabitants settled in India. The discovery by archaeologist of the Sramana figure *(similar to a seal or coinage)*, was among the remains of an ancient well. These evidences were the earliest historical and religious artifacts that existed and were similar to Sramana tradition. The final bloom of this tradition was almost ten centuries after it has gradually expanded and fully developed to a very wide and long stretch in Buddhist tradition. It is certainly the turning point of the entire history of India that Buddhism reached a somewhat decisive stage. Early Vedas, developed gradually to Brahmanic, Aranyaka and Upanishads periods evolved the life of an average Indian into a philosophical man. It is clearly visible at

the time of The Buddha, that India was full of numerous ideologies, philosophies and their associates and people were full of unending debates, arguments, and discussions were being conducted everywhere. If one were to go through the Pāli Suttās, this fact could be clearly seen. In the Brahmajāla *(net of the Brahma)* Sutta were shown contemporary *(62)* sixty two types of philosophies or beliefs:

1. Kewala Sāswata Vāda *(debates)* *(4 kinds,)*
2. Ekacco Sāswata Vāda *(debates)* *(4 kinds,)*
3. Antanamtaka Sāswata Vāda *(debates)* *(4 kinds,)*
4. Amarā Vikhshepa Vāda *(debates)* *(4 kinds,)*
5. Adhiccha Samuppanna Vāda *(debates)* *(2 kinds,)*

Similar such primary debates were 18 in total:

6. Sagñee Vāda *(16 kinds,)*
7. Asagñee Vāda *(8 kinds,)*
8. Nevasañgñā Nāsañgna Vāda *(8 kinds,)*
9. Uccheda Vāda *(7 kinds,)*
10. Dittha Dhamma Nibbāna Vāda *(5 kinds,)*

Total: 62 kinds of debates.

In addition to that, Aparantha Kalpa Vāda *(debates)* were forty-four *(44)*. These one hundred and six *(106)* total debates could be classified into two main divisions Sassatavāda and Ucchedavāda groups.

Sassatavāda is eternalism. This is the first doctrine set forth that self *(ātma)* and universe are eternal. It took for granted that the universe is possessed through ages of disintegration and renewal, a point, which the Buddhist did not dispute. An ascetic or Brahmana who practises concentration remembers many of his past existences, and comes to the conclusion that "the self and the universe are eternal"

Ucchedavāda is annihilationism, "Cutting off" *(after death, no more existence, cut off and destroyed)* were views of Ajita Kesakambala, a materialist.

Mentioned as argumentative debates *(ditthi - vāda or sk, dristivāda)* are these religious or philosophical gospels that were strong. "Believers thought that was the only truth and anything else is false". For this simple reason as such, these debates continued for centuries without ending, as everyone individually thought they are the true ones. To prove that it is true, examples after examples were illustrated. For this reason the philosophical circle was very competitive and active.

The above sixty-two ideologies, debates or philosophies mentioned in the Brahmajāla Suttā were divided into pre-historic and contemporary thoughts, or philosophies. Those who built ideologies consulting the history, previous lives or previous births *(janma)*, thoughts of thinking the future and concentrating on that alone had constructed Aparantha philosophies.

Among the sixty-two ideologies that originated with the above philosophies, it did not include Buddhism in anyway. Rejectingall sixty-two beliefs, Buddhism introduced the sixty-third philosophy, which became the wonder that was beautiful.

In the lineage of the Indian society, the continuous philosophical questions where a large numbers were coming from the Pāli Suttās, were in many Buddhist texts. The Buddha did not want to give definite and direct answers and they were kept aside as avyākata *(unanswerable)* questions, which were not to be answered immediately *(Thapanī ya)*.

In the Brahmajāla Sutta, consideration of a few more primary questions were taken for discussion by Brahmin

Vacchagottha in Mājjhima Nikāya. *(M.N.)*. In the Cula Malūnkyaputta Suttā there were a few of such unanswered questions:

1. Is the world eternal *(sassata loko)*?
2. Is the world not eternal *(asassata loko)*?
3. Is there an end to the world *(antavā loko)*?
4. Is the world endless *(anantavā loko)*?
5. Is the Ātman and the body same *(tam jīvam tam sarīram)*?
6. Or are they two different things *(aññam jīvam aññam sarīram)*?
7. Does the Tathāgata exist after Parinibbāna *(hoti tathāgato parammaranā)*?
8. Does He not exist after Parinibbāna *(na hoti tathagāto parammaranā)*?
9. Does He exist and not exist *(hoti ca na ca hoti tathāgato parammaranā)*?
10. Dose He neither exist nor not exist *(neva hoti na na hoti tathāgato parammaranā)*?

As a result of the outbreak of these questions often referred to The Buddha, the contemporary philosophers and thinkers were given numerous different explanations. These placed great attentions in the circle of the Sramana traditions and Brāhmana thinkers. As they originated from various cities and were not in anyway helpful to go beyond Samsāra, The Buddha did not take any interest in them to give immediate answers. To The Buddha, they were meaningless and were not in line with ancient tradition of Aryan. Neither were they of any assistance to achieving wisdom, nirveda *(no feeling / non-experienced)*, Vivagga

(detachment), nirodha *(cessation of dukkha)*, upasamāya *(for calmness, appeasement)*, abhiññāya *(having understood well)*, sambodhi/nibbāna and emancipation *(nirvāna or vimukti)*.

Beside these, there were other debates among the philosophical circle in action according to the Mahā Titthayātana Sutta.

1. Issaranimmāna*[8] creation debate *(Eswara nimmāna vāda)*. The belief of the creation of Eswara *(god)* who was considered all knowing, powerful and all problems could be solved through him at that time.

2. Ahetu Apaccaya debate - The belief that everything happened without any cause or order, all things happened automatically as pre-arranged.

3. Pubbekata hetu debate - that everything happened as a result of previous good or bad kammas *(fatalism)*.

Buddhists did not accept even these intermediate debates. Buddhist understanding is that they too fall under the Akiriyavāda *(non-action)* category.

"Ātma vāda" or soul theory has taken a primarily important place in Indian religious environmental context. These numerous debates mentioned earlier were based on beliefs, mainly originated as a result of beliefs in "Ātma vāda".

In the Upanishadic period, under the ancient Indian philosophical beliefs, the man who focused on a deciding factor for various thoughts was the Ātma ideology.

"Who am I"? "I" means posture *(rupa-body)*? or "I" means "feelings" feeling of happines and unhappiness? or "I" means sight "Sangñā"? What is seen as colours etc or "I" means Sankhāra *(heaps)*? Or *(form)* Rupa and thoughts? Or "I" means "Viññāna" *(graspings of meanings of thoughts)* or which is which. "I" means the Five Skhandas *(aggregates)*? Similarly, the giving of numerous meanings to the questions above by numerous thoughts were originated with "Atma-Vāda".

Everything is changing without having a gap. In the changing world what is unchanging is considered as "Ātma". If there is an unchanging true entity within all beings, that was considered as "Ātma" by them. Some others believe what were left within all beings at the time of creation by Brahma is Ātma. What is sure or certain of this certainty, is that after death of the person, it lived in a permanent hell or heaven! Every thing changes, Ātma is unchanging. Ātma is continuously following the person who possessed it, till that person had been purified totally and joined with the original greater Ātma, Mahā Brahma. All thoughts and actions, happiness and unhappiness were the results of this unity. If certainly the purity was a primary characteristic of Ātma, then, Buddhism "didn't soak" within this debate. This mythology is totally rejected after wisely scrutinising it as irrelevant.

This originated as a result of taking Five Aggregates *(Pancakkhandas)* as Tanhā *(attachment)* Māna *(pride)* and Ditthi *(beliefs)*. Mentioned here are only numerous thoughts and debates that had appeared in the Buddhist literature. It clearly shows how a person in contemporary society could be misled or misguided according to the information available in numerous Buddhist texts in detail from the Sutta Pitaka: Attha and Parāyana Vaggas.

In addition to that, there were details of two other main beliefs, i.e. Sassata and Uccheda Vādsa*9 *(eternalism and annihilationism)* that were in existence. Over shadowed are the idea of a permanent world, and Atta *(Soul)* that was found. Furthermore, when combined with all the above and the rest, the samsāric existence of both were unchanging and moving continuously.

The next category of thoughts was that everything was impermanent and uncertain. They thought that everything vanished with death but leave Ātma *(Soul)* to continue. Beliefs were that, what goes with death is known as "Uccheda-vāda". It is the same as "vibhava-vāda" which was an opposite of Sassata-vāda. During the time of early Buddhism in 6th century BCE, Sassatavādin thought that it was the sole truth and everything else is false. They often quarrelled with Ucchedavādin on this point. Both thought that what they believed in was the right beliefs so that the Sassatavādin and Ucchedavādin both eternalist and annihilationist "fought" with each other. In the midst of war between themselves, without leaning to any side, Buddhism was taken as a "Middle Path" attitude between the two.

1 - SN.i.p94, AN ii.p221
2 - M.Hitiyanna, Out line indian philosoply, pp157-8-9
3 - The Central philosophy of Buddhism by TRV Murti p289
4 - Samyutta N.II p105, Mahavagga (V.P.)1.5
5 - Majjhima N. 1p171 (sutta 26)
6 - D.i. 46-87; DA.i. 238 (Sāmaññaphala Sutta)
7 - Mahavagga p33 (Jatilas)
8 - A History of Early Buddhism by I B Horner p19
9 - The Central Philopsophy of Buddhism by TRV Murti p5,6,7

Standing Buddha, *from Indian*

Chapter 4

THE TRANSITION

Superstitions

Brahmins led people to perform various sorts of sacrifices "yāga" or "homa" as they called them, in which goats, cows, horses and other kinds of animals were killed in great numbers and offered to different Vedic gods and goddesses. There were sacrifices in which even men were killed and fed to the "sacred fire" - Agni deva or god of fire.*1

Performers were led to believe by Brahmanic priests that different deities and spirits were being pleased by their offerings. Those beings thus pleased, would bestow upon the performers much prosperity in this world and would take them to heaven after death.

The ignorant masses from all walks of life, believed in these superstitions at first and observed the performances and practised them to a great extent. It became a common practice and abundant blood was shed daily in the name of religion in many parts of India.

However, with time, many gradually began to doubt the validity of these sacrifices. They saw these practices did not make any differences in the advancement of the people. The champions who came forward to overthrow all these practices were actually the Brāhmans themselves.

Materialism

The Cārvākas were the champions of materalism. They

did not believe in after life, heaven, hell or rebirth. They were absolute materialists who believed that man was only born once and also died once, the same as any other things that we see in this world.

They compared the life of a man to a pot; it is produced, has a certain life span and in the end it is broken and lost altogether. The broken pot or jar never comes into existence again. In the same way, a man is born at a certain point of time, lives for just a certain span of life and then dies and is lost forever. The same man will never come into existence. Man's high merits or evil deeds end with each death; for after that he ceases to exist. This view of life naturally led to the hedonistic ideals of "eating, drinking and being merry". When there is no after life, why should one give to charities, or do any meritorious work at the cost of one's own pleasure? There is, therefore, no such thing as morality. To enjoy the greatest amount of pleasure was considered the wisest way.

These philosophers exercised much influence on their blind followers and many groups were formed, openly indulging in all sorts of vices. They brought the social morality so low that human life and safety itself were threatened.

Ascetism*2

These followers went to the other extreme. The ascetic philosophers and Thittakārās realised the dangers of "pleasure-seeking" as a standard of conduct, and tried to introduce a better moral philosophy. Contrary to the Cārvākas who did not believe in an after life, they believed in a permanent and blissful Ātma *(soul)*, which is born and move in different bodies, and that the soul could transmigrate from the body of a man to that of

an soul could transmigrate from the body of a man to that of an animal of other species. A person's "true self" lay in this "soul". Therefore, our physical body and sense organs have no place in the 'true self' of a person. Soul is born and reborn, and is thus miserable, because it is trapped in the physical body and sense organs. Our senses lead us to different temptations of the world, and caused us to commit many mistakes *(sins)* and we become sinful and miserable.

According to the Ascetics, true bliss lies in fully annihilation the physical senses that are detrimental to the soul. Therefore, they devised various means to make their own senses dull and inactive.

They practised mass fastings for days, or lived on grass and dust, so that they might be able to control the rise of passion in them. They avoided talking to others and kept dumb in society, to avoid telling lies. Some even avoided talking for life. They used very rough clothings and pricked thorns into own bodies to conquer the temptations of touch. They also tortured themselvesd by various devices, to annihilate the physical pleasure and gain the real blissful nature of the soul *(Ātma)*.

These were the two major categories of philosophers who were leading the society, in free Buddhist India.

The Bodhisatta *(Prince Siddhārtha)*

Bodhisatta Siddhārtha Gotama was born into Sākya Koliya origin, in the Sākyan kingdom Capital Kapilavatthu, in the Himālayan Empire of Kosala. The capital City Kapilavatthu was also known as Kimbulwath City.

It was situated about 45 miles northeast of Saheth Maheth at the side of River Rohini. One side of the river lived the Sākyan while the other side Koliyas. The Koliyan Capital was Devadaha City. Both Sakyans and Koliyans were closely connected for centuries through marriage bonds, so they were close relations.

Sākyan

Sākyans were a group of proud people. They and the Licchavis had enjoyed special privileges at the time. Only these two nationalities were privileged to use the title of "Rāja" *(Prince)* for everyone in the families. If there was any coronation ceremony, the Sākyans and the Licchavi members were invited to enjoy all the privileges. They were unsurpassed in beauty, integrity, as well as pride. There are detailed accounts in Dīgha Nikaya, Ambattha Sutta*3 *(Atthakathā)* on the origins of Sākya and Koliya Kingdoms. They originated from none other than King Okkāka of the Surya Wansa *(Sun-Clan)*. He was the last ruler of Maha Sammata Royal Lineage, and third of Okkāka Royal family. He had two Chief Queens. They had four sons, 1) Prince Okkamukha, 2) Prince Karakanda, 3) Prince Hatthinikā, 4) Prince Kasinipura; and five daughters; 1) Princess Priyā, 2) Princess Sūpriyā, 3) Princess Ānandā, 4) Princess Vijitā and 5) Princess Vijithasenā,*4 After giving birth to them, the first Queen passed away. Then the King appointed the second Queen as the Chief Queen. She had a son by the name of Prince Jantu. On the fifth day of his birth, she went to inform the King and the King was very pleased and asked her whether she had any wish on her mind. Taking the opportunity, she requested the King to allow her newborn son be the next King to succeed him. The king did not agree straight away, since he had four older Princes. She waited for another opportunity and was clever enough

to make the King agree to her request. The King realized his mistake later.

He thought of a plan to safe keep his nine older children. One day he assembled all of them and requested them to take whatever they wanted and leave the Palace. They took the Royal Elephant, Royal Horse and the Royal Carriage. They were allowed to take anyone they thought would want to follow them. They went into the jungle looking for a suitable place to live. They met one Rshi an ascetic, by the name of Kapila. Taking his advice, they built a city known as "Place of Victory" *(Jayabhūmi)*. Construction of the City was done according to the advice of the ascetic, Kapila. Later this was known as "Kapilavatthu". The four grown up princes could not find princesses to marry. Therefore, they appointed their elder sister as "mother" and married the other four sisters. Having children they lived very happily. Unfortunately, the sister whom they treated as their "mother" fell ill with a certain kind of skin disease. They were afraid that the disease would spread to others and so they searched for a suitable cave to keep the "Mother" *(elder sister)*. Daily she was provided with all the necessary things for her survival.

Origin of Koliya Clan

Coincidentally, at the same time King Rāma of Benares was affected with a skin disease similar to that of Princess Priyā. As a result, everyone rejected him. Eventually the King had to give up his kingdom and he asked his son to take care of the Kingdom and quietly went into the forest to live. He took numerous herbs as medicine, hot herbal bath, fruits, leaves and whatever that were edible from the jungle as food. After sometime,

miraculously, he recovered. He had no intention to return to his kingdom and decided to make his dwelling on a large treetop that had beautiful scenery. Early one morning, he heard a woman's voice coming from the jungle. He searched and found a woman living in a cave. On the same day, a tiger appeared near the cave and started digging furiously near the entrance of the door. She was so terrified and cried for her life. They do not know of each other's existence until this incident. Princess Priyā explained her royalty and connection with King Okkāka of Surya Wamsa. King Rāma of Benares also revealed his story to her and both eventually decided to marry each other. They lived happily with their chidren and built a city as instructed by Sage Kapila. The city was also named after him "Kapilavatthu" *(Treasure of Kapila)* and it developed rapidly. Meanwhile, a thought came to King Rāma's mind about his children; "they are clever" "they are fortunate". He decided to name them "Sākyas" *(fortunate victors)*. That was the origin of the Sākyan clan as in the legend.*5

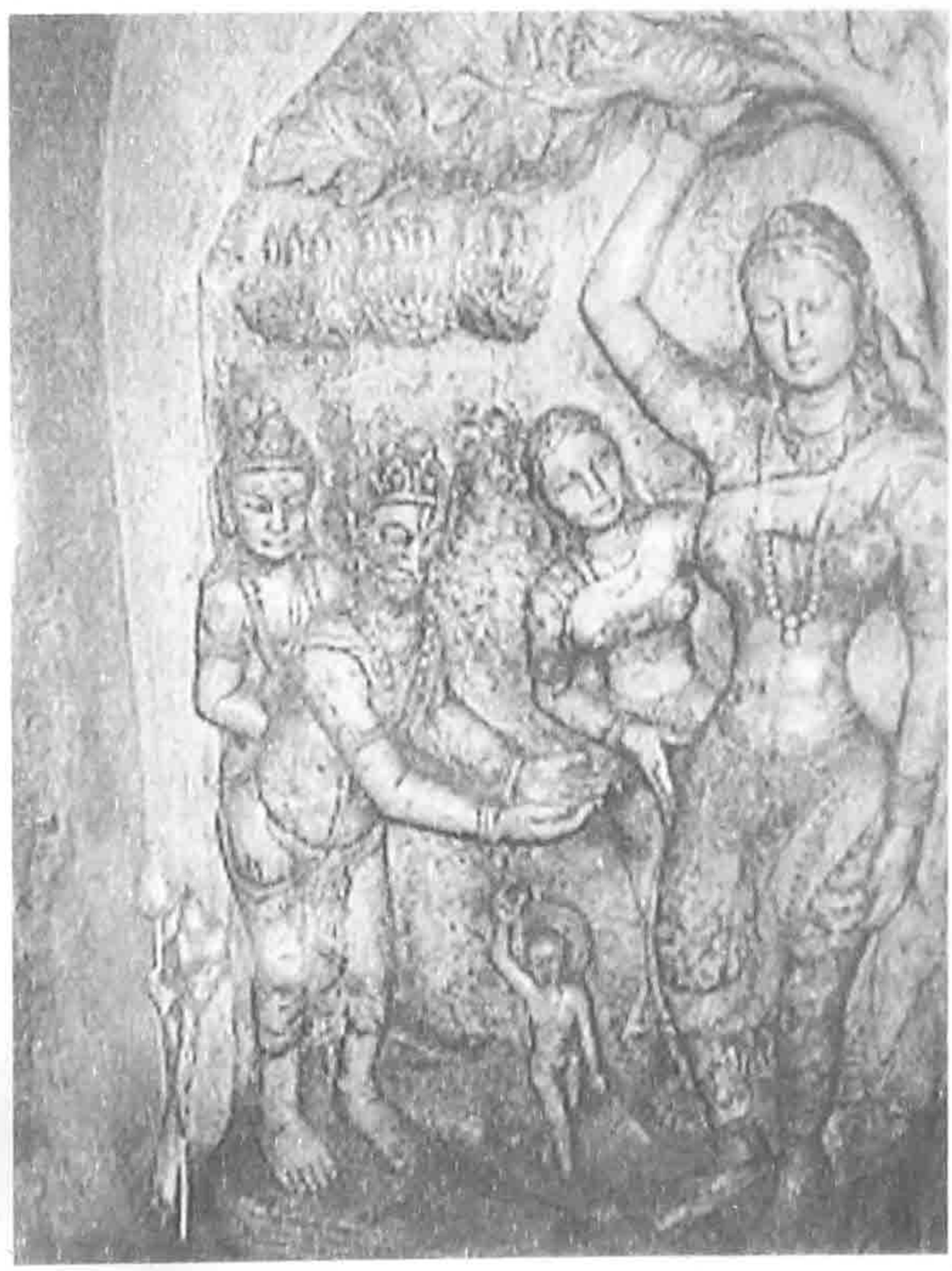
One day, a group of people looking for good timber penetrated into the jungle. They eventually saw their old King who had disappeared for some time. Immediately they returned to the old city and told the King's sons of what they had seen. They were so overwhelmed to hear the news, immediately set up a team to go to the jungle. They were surprised to see their father living very happily. The sons invited him to return to the city to take charge of his old Kingdom.

King Ramā loved forest and was used to his new life. He refused their offer, and told his children that if they so wished they could build a city around the large

"Kola Tree" where he was living. They willingly did so and named it "Kola City". They also build a second city around the cave covering the path where the tiger went to the cave. After completion, they named it "Vayāgra Padya or Vyagga Pajja" *(Path of the Tiger).*

The children born in the city of Kola were descendants of King Rāma and known as "Koliyans". "Later they were connected with Kapilavatthu through marriages, and lived as relatives. In a later period, a royalty from that lineage by the name of "Jayasena" took over Kapilavatthu Kingdom.

He had one son by the name of "Sīnhahanu" and one daughter "Yasodhāra". Prince Sinhahanu married Princess Kanchanā and had five sons namely, Suddhodana, Sukkhodana, Dhotodana, Amitodana and Meetodana and two daughters Amitā and Pramitā.



Temple of Mayadevi in Lumbini

The temple contains a stone bas-relief image of Queen Mayadevi giving birth to Buddha.

After the demise of King Jayasena, his elder son, Suddhodana became the King of Kapilavatthu or Kimbulwat Kingdom. In the same period, King Anjana of Koliya Clan had two sons; Dandapāni and Suppabuddha, and two daughters Mahā Māyā and Pajāpati in Devadaha City, King Suddhodana of Kapilawatthu married the eldest daughter Mahā Māyā of King Anjana, Koliya Clan. Queen Mahā Māyā was the mother of Prince Sidhatta or *(Siddhartha sk.)* The Buddha.

Birth of The Bodhisatta

Prince Siddhātta or Siddhārtha was conceived in the month of Āsala *(July - August)* at the national Āsala festival, in the Sākyan kingdom. It happened to be the full moon day in the month of July. In the tenth month of her pregnancy, Queen Mahā Māyā had a desire to visit her parents at Devadaha City. Half way through the journery, at the beautiful royal pleasure garden, "Lumbini" under one of the fully bloomed Sāla Trees, she delivered a baby prince. It happened exactly to be the full moon day in the month of May *(Vesak)* 623 BCE.

New born Prince presented to the ascetic Asita

Youth and Dissatisfaction of Family Life

King Suddhodana's dream was to see his son, Prince Siddhatta become the Cakkavatti Rāja *(Universal Monarch)*. Therefore, the King took every precaution to make sure that his son would not change his mind. First, he made the Prince comfortable and happy at all times. All distractions or possible unexpected encounters were carefully monitored and prevented. Furthermore, three special palaces were built for the main seasons of Ramya, Suramya and Subha *(Summer, Rainy, Spring -Winter)* respectively. Young maidens and musicians would accompany him during his free time. He had an extremely pleasurable life in the palace.

Four Sights

Nevertheless, the monotonous life in the palace made the young prince feel uncomfortable. So, he decided to leave the palace for a pleasure trip in the royal pleasure garden. He come across for the first time an old man, who was moving slowly with the support of a stick with great difficulty. The old man was trembling with sickness, wrinkles on the face and body depicted how unhappy he was at that age without any kins. The prince was unable to imagine how miserable the old man was and wanted to know more about him from his faithful companion Channa. The Charioteer, immediately stopped the horse carriage and explained, "My Lord he too was born like us, now he is suffering, in his last lap of life, old age". "Would we be like him?" asked the Prince. "Yes indeed, everyone born has to go through this life circle. We too will eventually have to face the same experience", said the Charioteer. The Prince realized that no one could retain his youth, beauty and pleasantness throughout the lifetime. He shortened the trip and returned to the palace. A few days later, after his encounter with the first incident,

the Prince again requested Channa to drive him to the park. He encountered a sick person suffing in great pain. Not knowing who he wasand what had happened to him, he asked Channa for an explanation. He got the explanation from the charioteer that he was an innocent man who was suffering from a certain kind of "Sickness". On that, he contemplated and realized the meaning of being sick and that the temporary nature of happiness and physical health could not be sustained. So the Prince did not want to continue the journey and returned to the palace.

After careful thinking for few days, he had full comprehension about people being sick and going into old age. He became very curious and slowly he started to broaden his understanding on the pleasure garden. Once again, he called Channa to drive him to the pleasure garden. He had no intention to enjoy himself but to find more about "man" and his nature of life. He was getting extremely curious and began to observe the activities outside the palace very carefully. This time, he noticed a rather unusual scene. A group of people was following something carried by a few people. It was covered with a white cloth. A few of them were crying loudly, and others were trying to console them. All looked very solemn, overwhelmed with grief and nobody seems to be enjoying the walk. The entire situation depicted an entirely different picture. He asked what was that all about. This time he understood "death" as Channa explained. It opened his eyes and it became crystal clear what true nature of life is like. He thought, "All beings whether human or otherwise who are born have to face aging, experience different kinds of sickness, feel pain and finally death will come upon them". He realized that those who are alive, after the passing away of their dear ones will suffer endless grief and lamentation.

Prince Siddhārtha reflected on this fact very carefully again, and again and was very concerned about how to stop this situation from repeating. With these awakening thoughts he returned to the palace. Several days he contemplated on what he had seen, experienced and heard. He wanted to go through them and study carefully the realities of life. Everyone noticed the change in him. His courtesans, musicians and dancers put up their best performances for him, but the Prince was always silent and did not pay any attention on what was happening around him. He was more determined and concerned about the entire life process, and the entire humanity.

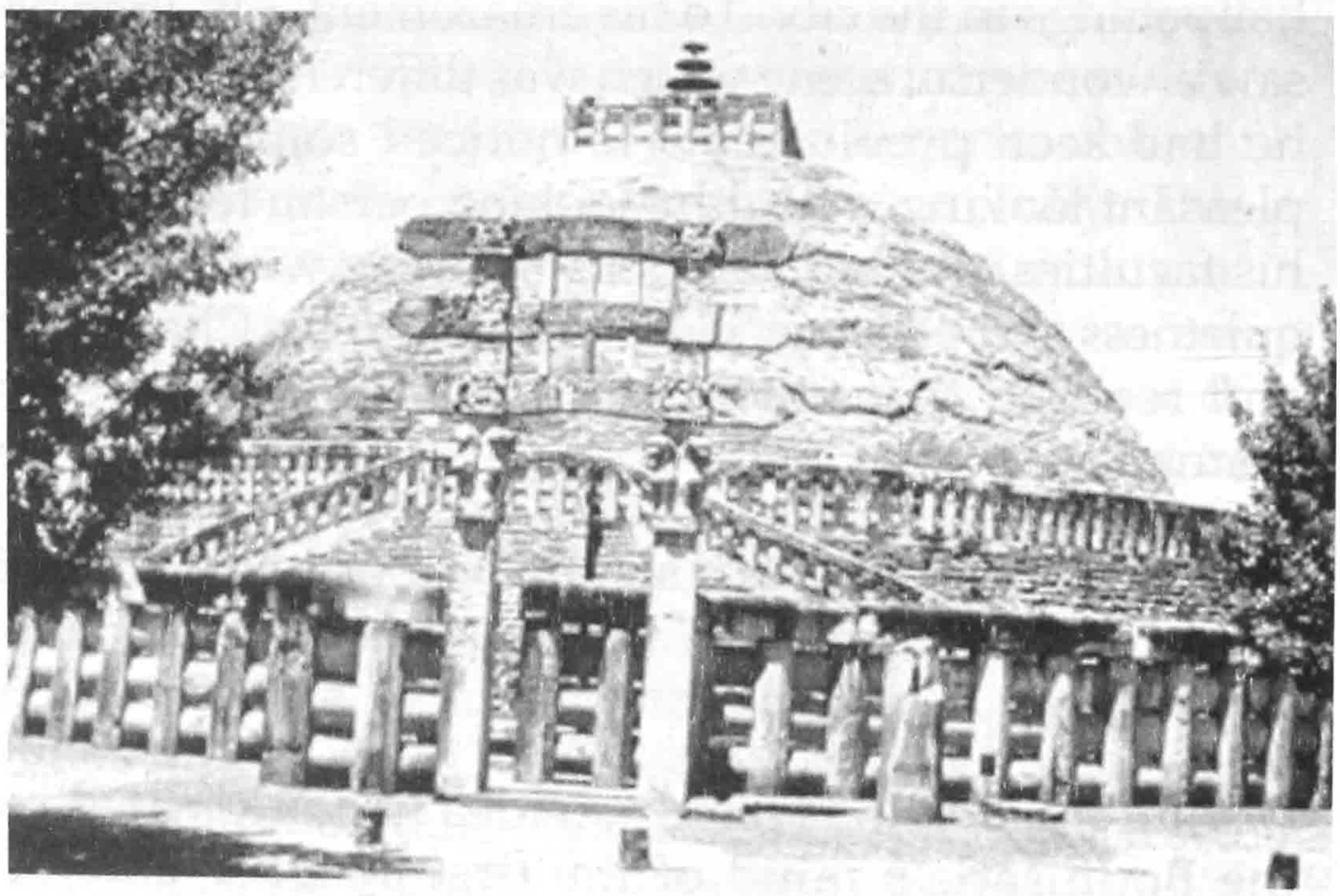
Another day, he called the Charioteer and again went for a trip to the pleasure garden to find more new happenings in the city. To his amazement, this time he saw a wonderful scene which was different from those he had seen previously. He noticed someone very pleasant looking, a healthy looking person focused in his faculties of mind and body walking with extreme quietness and patience. He checked with his Charioteer and realised that the person could be a recluse or Sramana.

The Prince thought, "that should be a way to follow to get rid of the life suffering". He was determined to find the path.

During the previous nights an idea had originated in the Bodhisatta's mind of the first instance clue of "Chatur-Sacca" "The Four Noble Truths" in day to day life. The Description of Dukkha *(unsatisfactoriness)* which had appeared in his first sermon *(The Dhammacakkappavattana Sutta)* is the first invention of The Buddha, and indepth study of the nature of life

process *(human nature)*. At the mere appearance of a recluse, the Bodhisatta *(Prince Siddhārtha)* thought there must be a solution to every man facing this problem of "Dukkha" somewhere within this world itself.

The Prince was extremely happy to be able to solve at least one problem pertaining to man's life. This "discovery" gave brightness to his face and clear vision in his mind. He firmly decided to find a way to get rid of the world's unhappiness. He went into the garden and relaxed and happily took a dip in River Rohini. A messenger from his father's palace arrived, saying that Princess Yasodhara, his wife, had given birth to a bady Prince. It was not a happy message for him, even though it may be for others.



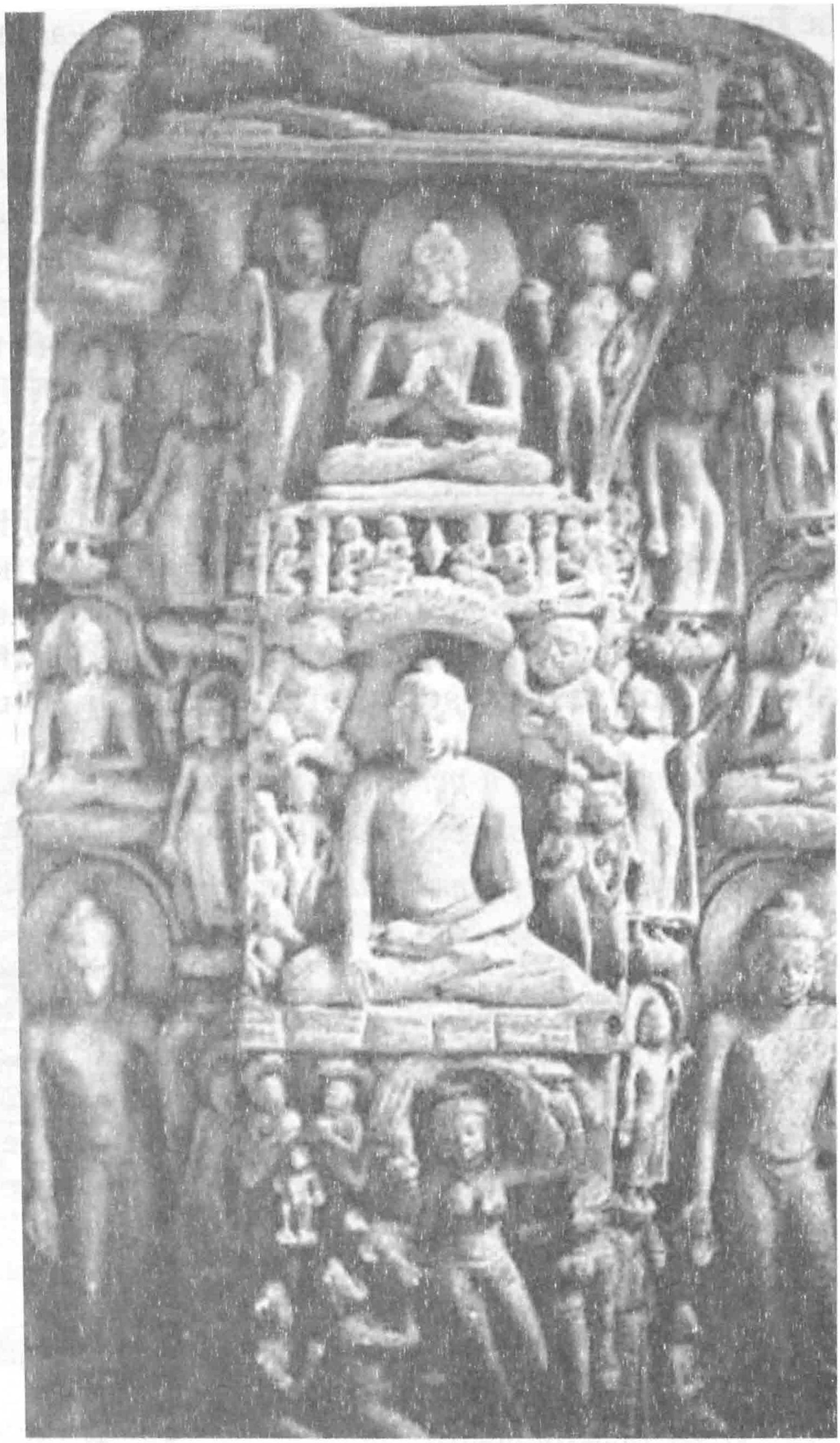
Sanchi Sthupa
3rd century BC

The Brahmins'*6 believed that the time his son was born astrologically, influenced the star "Rahu" which was not auspicious. "Rāhu" was considered a hindrance to man's worldly progress. The prince was unhappy to hear the news, as this was a hindrance to his journery he had decided to take at that time. Therefore, he named the new born son "Rāhula" meaning "a hindrance" had arisen, "a bondage", "an entanglement" were the words that slipped from his lips automatically. The "bondage" or "entanglement" that the Prince meant was the attachment or love for his son and family. As he returned to the palace, he was very calm with a pleasant disposition and a firm determination to find answers to the dark side of life. This pleasantness attracted a young lady called Kisāgotami and from her balcony she expressed her happiness thus:

"Mother of such a person indeed be peaceful;
Father of such a person indeed be a peaceful one;
Lady who married him could be peaceful one too"

On hearing her utterance, praising his peace and happiness, the Prince was more firm about his determination to search for eternal peace and happiness. It was a further encouragement for him. He was very happy and immediately removed his gold necklace and gave it to her as a token of his appreciation.

*1 - *Outline of Indian Philosophy, p32, 36, 39 Kena Upanishad iii,iv1-3,i,ii.20 and 23*
*2 - *Calcutta U.Review (Oct. 1923 p3)*
*3 - *D.i.92, (Ambattha Sutta)*
*4 - *Maha Rastu, different i.348, also Rockhill pg 9.*
*5 - *E.J.Thomas, ex. 22; via. ii.483; Di.90; J.i.88; DGA.iii.163*
*6 - *Via. MV. Hk. i; eg.ud.i.4.*



Scenes from the life of Buddha from Sârnâth

Sârnâth, Archaeological Museum

Chapter 5

THE GREAT RENUNCIATION

Prince Siddhārtha returned to the palace. This time, he appeared to be happier compared to his previous outings. He was misunderstood by those in the palace who thought it was due to the birth of Prince "Rāhula". But to Prince Siddhārtha, each time he thought of Prince Rāhula, he thought of nothing but hindrances. He was so preoccupied in his thoughts that he was not bothered about the usual musicians and dancers or the preparations to celebrate the great event in the palace on the birth of his son who would be the future Monarch. He turned his back to them and fell asleep. When the entertainers who were entertaining for some time realised that the Prince was not concentrating or paying any attention to them, they too, fell asleep. The prince awoke middle of the night and looked around him, and was disgusted by what he saw. A while ago dancer and musicians looked like angles, but now, what an ugly sight it was. Is this the meaning of the reality of life? He thought carefully and finally made up his mind to leave at that very moment.*1

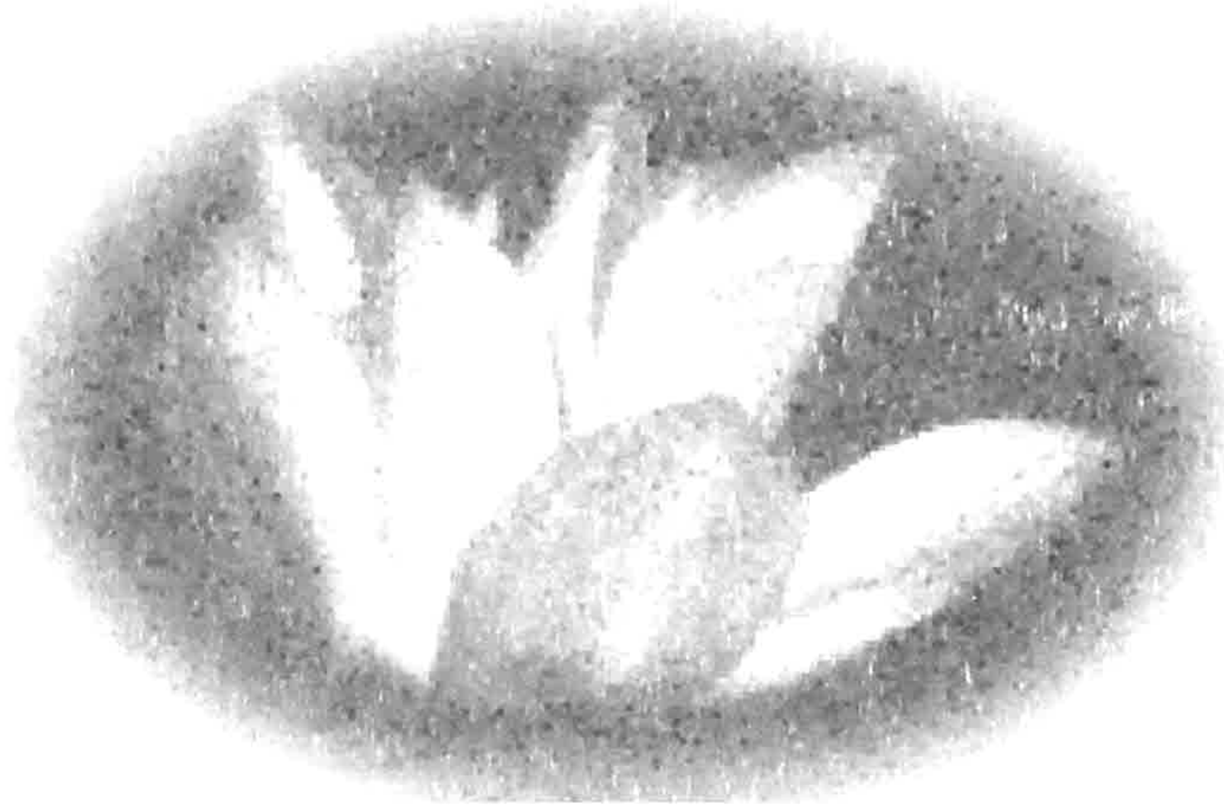
He called Channa, the Charioteer and ordered for Khantaka *(horse)* to be prepared and kept ready. Just before his Abhinishkramana, the Great Renunciation, he entered the sleeping chamber of his wife, Princess Yasodharā to have a last glimpse at his son, Rāhula. He wanted to carry his son for a while, but gave up the idea as it may affect the journey he was about to make and also woke up Princess Yasodharā. With strong determination he slowly closed the door of the chamber. Riding Khantaka*2 and accompanied by Channa, he crossed river Anomā and stopped at the

river bank. He cut his hair, using his golden sword, removed all royal ornaments and wore yellow clothes, thus self-ordaining himself.

Channa who had grown up together with Prince Siddhārtha was a very faithful companion. He was asked to pass the message "that he was ordained" to King Suddhodana, Mahā Prajāpati Gotamī and Princess Yasodharā. A few days later, Channa returned to the Palace with the message and ornaments but Kanthaka died of grief along the banks of River Anomā. Everyone in the palace was very sad to hear the message from Channa and began to cry.

During the first few days, Bodhisatta Siddhārtha Gotama spent his time, contemplating quietly at the nearby Anupiya Mango Grove not far from the river. He, then, began walking slowly along his long journey and reached the city of Rājagaha. Everyone who had seen him was attracted and amazed by the beauty of his body and tranquility of his appearance.

He went for his alms round from house to house along the streets of Rājagaha. Within a short period of time, news reached King Bimbisāra who ruled Rājagaha. The King immediately ordered his spy to investigate his movements. They described to the King that his features appeared to be like a mendicant or hermit who had gone on foot to the Pāndawa Mountain after



begging for food. The King became anxious and personally went on his horse carriage to meet him.

Meanwhile, Bodhisatta Siddhārtha found it difficult to consume the food he had begged as he was used to royal meals in the palace. He then made up his mind to concentrate on the food as nutrients for his body. As he finished taking his meal, King Bimbisāra approached him and inquired respectfully. Why at such a youthful age, and coming from such a high social background did he decide to leave the family? Bodhisatta Siddhārtha revealed his identity to King Bimbisâra who was overwhelmingly happy to meet him. The King suggested that the Bodhisatta join him in ruling the Kingdom. Bodhisatta Gotama explained to the King that He left the great Sākyan Kingdom to find a way to eradicate suffering *(dukkha)*, and said he did not wish to change his aim and objective in anyway that materially may be beneficial to him.

King Bimbisāra gave him his blessings to fulfill his wishes and invited him to visit him immediately after he realize the Truth *(Sacca)* and attain to Buddhahood.

Visit to Various Hermits

The Bodhisatta descended from Mt. Pāndawa and reached the Āsrama *(dwelling)* of Hermit Bhārgawa. It did not take him long to master what the Bhārgawa practices and teachings. The Bodhisatta realized it would not be of any help to what he was searching and left.

Ālāra Kālāma

He walked towards Vesāli. Some short distance from the city, there lived a hermit by the name of Ālāra Kālāma. He was a highly respected hermit in the middle

of 6th Century BCE. He had several achievements that made him knowledgeable and respected. Ālāra Kālāma was believed to have attained to the four Rupāvacara Dhyānās *(trances)*, a state of mind achieved through high level of meditation and to Arūpāvacara *(or Arūpi)* Dhyānās namely; Ākāsaññāyatana, Viññānacāyatana, Akincaññāyatana and Nevasaññā-nā-saññāyātana. The Bodhisatta entered the Āsrama *(dwelling)* of Ālāra Kālāma but it did not take him long to realize what Ālāra had achieved. The Bodhisatta experienced the first stage of Arūpi Dhyāna *(formless state)*. In the first stage of Dhyāna *(trance)*, passionate desires and certain unwholesome thoughts like sensual lust, ill-will, languor, worry, restlessness and sceptical doubt were discarded, and feelings of joy and happiness were maintained along with certain other mental activities.

Uddhaka Rāma Putta

Other than the above, he could not gain further knowledge from Ālāra Kālāma. Immediately he departed from Vesāli and proceeded towards Magadha Desha *(towards Magadha region)*. He crossed over to the other side of the Mahī River and reached another hermitage at the side of Mahī, where a widely known hermit Uddhakarāma Putta *(son of Uddhakarāma)* lived. He was a pupil of Rāma Rishi, a reputed hermit at that time, thus known as "Rāma Putta" *(Son of Rāma)* to the public. From Uddhakarāma Putta, the Bodhisatta attained state of Nevasaññā-nā-saññāyatana *(neither perception nor non-perception)*.

As Rāma Putta was not able to help him further, he left Rāma Putta and wandered around Uruvela till he reached the village known as Senāni. It was a pleasant scenic locality overlooking the beautiful River Neranjara. The Bodhisatta chose it as his dwelling place. In the

same locality he found five other mendicants, namely Kondañña, Bhaddiya, Vappa, Mahānāma and Assaji. Very willingly they came forward to take care of him. He also found out that his two other previous teachers, who had undergone certain practices: Ālāra Kālāma and Uddhaka Rāma Putta were also practising on their own in the same locality. They were also striving hard to find emancipation *(Vimukti)*. They started the most severe austerities *(Attakilamathānuyoga)* to the body. After the Bodhisatta had gained Enlightenment, He explained to Brahmin Jānussoni*3 at the Jetavana Vihāra and Sacchaka at Vesāli thus, "Brahmana, on Uposatha Days *(Full moon days)*, I spent nights at the most difficult and frightening parks and in jungle full of huge trees witnessing dreadful scenery, incidents and dreams. I concentrated on the frightening incidents and scenarios. In my mind during my concentration sometimes I come across a deer or a stick dropped by a peacock. The leaves blown off by the wind began to float around, I have frightening eerie feelings at such moments, "Why should I take fright on such incidents?" "Thinking so I made up my mind to remain where I was. If I become frightened while walking, I get rid of fear and continue walking without sitting down or lying down. Similarly, Bodhisatta should not be fearful when others could fear." "I lived sometimes on begging food *(Pindapāta)*. I avoided not taking what falls in the jungle. Later on I limit to take only what has fallen around me, where I sat. Furthermore, I limit to take whatever that only falls within reach of my hands. Gradually I further limit food to control desires." "I followed numerous Vrutas *(austerities)* in life. At one time I stopped movement of my stomach, keeping upper teeth on lower teeth and tried to suppress the demerit mind with meritorious thoughts. Then seriously perspired from my armpits as though I was beaten by a strong

person. Even then my mind was not shaken but my body felt pain and weakness." "On another occasion I controlled myself to breath in and out either from nostrils or mouth. Then air went out from my ears, like the air rushing in and out loudly, similar to the black smith's leather bag - felt strong pain just like drilling the skull. I did not give up the effort from any of the painful events and continued my concentration *(dyāna)*.

After that I stopped air coming out from ears and felt sharp pain just like my head was bandaged strongly. Strong flow of air moved within my body brought pain just like being cut by a sharp object. On the account of all these pains and discomfort I did not give up my effort." "Once again I fell into same dhyāna *(Cyclic trance)* Samādhi *(concentration)* and controlled my breath entering from all directions, my whole body felt burning pain. It was like two strong men taking me, encircled me and threw me into a burning charcoal hole several times again and again, the heat was unbearable, as a result I fell on my awakening path, some occasion certain deities thought I was dead." Buddha explained the experience to Sacchaka. "As a result of taking only liquid food made out from various kinds of seeds, I had a very weak body. Part of my body appeared to be reduced to that of a skeleton. The backbone appeared to be similar to a set of beads, ribs appeared liked old rafters of an old roof, both eyes were seen as two stars in a deep well. The skin of the head had gone wrinkled, front skins were stuck to the backbones and when touched the back could feel the front skin. When I touched the body, rotten hair dropped out. I was hardly able to urinate nor pass motion as my whole body dried out". That was the way The Buddha explained to Sāriputta, the Chief Disciple, of his sufferings during the period of six long years *(594-588 BCE)* on the practice of austerities. Based on his experiences, the Bodhisatta

realized it was meaningless to undergo such exercise of austerities to the body and gave up such practices. He continued to take food slowly and gradually increased the amount but continued concentrating to follow the middle path. At this point the Five Disciples who assisted the Bodhisatta misunderstood him. They thought that the Bodhisatta had already given up the hope to aspire for Buddhahood, left him alone and went to Isipatana, Benāres *(or Vārānasi)*.

At the end of the sixth year period, the Bothisatta continued to practise controlling all the destructive Akusala Cittās *(unwholesome activites or thoughts)*, and five hindrances *(pañca nīvarana)*. They were lustful desires *(kāmacchanda)*, ill-will, hatred or anger *(vyāpāda)*, torpo and languor *(thīna-middha)*, restlessness and worry *(uddhacca-kukkucca)* and skeptical doubts *(vicikicchā)*. Then wholesome thoughts (kusala citta) filled his mind. His mind was full of compassionate thoughts *(avyāpāda cetanā)*, renunciation *(nekkhama)*, non-violence *(ahimsā)* etc. Instead of obstructive thoughts *(nīvarana)*, constructive thoughts of renunciation *(nekkhamma)* had arisen.

Renunciation of Prince Siddharta

Seated Buddha from Katra

Matura, Archaeological Museum

*1 - *Buddha, his life, his doctrine, his Order - Oldenberg p104*
*2 - *Buddhist Social & Moral Education - Dr S.N.Sharma p21-22*
*3 - *D.A.ii.399; m.i.16*

Chapter 6

THE GREAT SACRIFICE

The Five Dreams

The Bodhisatta Gotama continued his efforts at deliverance although all his friends had given up and left him. It was two days prior to the targetted day of the full moon in the month of *(May)*, Vesākha, Visākhā*[1] Pūrnimā *(or Vesak)*. The Bodhisatta was resting with calm wholesome thoughts and just before dawn, he had five dreams with several meaningful explanations. Early in the morning, he reflected on them one by one, analyzing and trying to understand its meanings. The five dreams were:

1. The first dream was "The Earth was His bed and Mount Himalaya *(Mount Everest)* was the pillow on it. He was resting on that bed. The eastern sea was on his left side, his sight was facing the western sea and feet was towards the southern seas." He understood that as the sign of his attainment of Buddhahood which was not far away, like an approaching lotus.

2. Second dream was "The appearance of a red Kusa Grass which spread out to the sky". He realized that as the sign of understanding the middle path and the spreading of the teachings to the people around the world.

3. Third dream was "White ants with black head covered both his feet up to the knees", which meant many lay people will be taking the Refuge of the Buddha.

4. Fourth dream "Four colorful birds flew from the four directions and dropped at the feet of The Buddha and become white", which meant four types of people, Kshatriya, Brāhmana, Waishya, and Sudra, four colours *(Warna)* castes of people appeared at The Buddha andbecome disciples under one Āryan Sangha, Disciples."

5. Fifth Dream "the Bodhisatta walked on an extremely dirty mountain of night-soil which did not touch his body". He understood that he would get a large quantity of requisite offering *(Cīvara)* Robes, *(Pindapāta)* Food - *(Dāna)*, medicine drinks, *(Gilānapaccaya Bhesajja)* and dwelings, temples monasteries etc. *(Senāsana)*, but use them with care and without being attached, use only what was necessary and to spend a very clean, pure and meaningful life.

The above five dreams were clear indications to him that he would definitely attain to Buddhahood or Enlightenment. So he woke up early in the morning and having completed his usual morning activities, sat under the Ajapāla Banyan tree with a calm and pleasant mind.

It so happened that morning. Sujāthā, daughter of the Senāni village headman went to the tree. She had made a vow to the tree to offer milk-rice in a golden bowl if her wish was fulfilled. As promised she went to the foot of the tree with a bowl of milk rice she had prepared without mixing it with water.

In a distance, she was very pleased to notice someone sitting under the tree appearing with a pleasant and happy face. She offered the golden bowl full of milk rice with great *(saddhā)* devotions, joy and happiness,

and she thought to herself, "as my wishes have come true, may his aspirations be fulfilled," and Sujāthā returned home. The Great Bodhisatta accepted the bowl of milk rice and walked to the river bank. He kept the bowl aside and took a bath in the water. He came out and took the milk rice in the golden bowl and made them into forty-nine balls. Then he contemplated thus, "may these 49 hand fulls or balls of milk-rice be sufficient for me to last for the next seven weeks" and started to eat them. After he had completed taking his food, he took the bowl to the river and thought, "If my aspiration be fulfilled and I be able to attain the Supreme Buddhahood, this bowl should go up stream."

In the down swiftly flowing river, the golden bowl went up stream, got caught in the current and sank. The Bodhisatta was very pleased and contented to see signs of his gaining success of his aspirations. *(Abhinīhāra)*[*2]. With this pleasant thought in mind, he went into a contemplative trance *(Jhāna)*. Focusing on the six kinds of Higher Powers or Supernatural knowledge of five mundane *(lokiya)* powers attained through the perfection of mental concentration *(samādhi)*, and one supramundane *(lokuttara)* power attained through penetrating insight *(vipassanā)* i.e. extinction of all cankers *(āsavakkhaya)* and realization of Arahantship or Holiness. They are:

1. Magical Powers *(Iddhi - Vidha)*
2. Divine Ear *(Dibbha - Sota)*
3. Penetration of the mind of others *(Ceto - Pariya -gñāna)*
4. Divine-eye *(Dibbha-Cakkhu)*
5. Remembrance of Former Existences *(Pubbe-Nivesānussati)* and;
6. Extinction of all Cankers *(Āsavakkhaya)* and Attha Samāpatti *(8 Attainments)* is the eight absorption of

the fine-material and immaterial sphere to which occasionally is added as the ninth attainment of extinction *(Nirodha-Samāpatti)*.

Early the next morning, when the Bodhisatta Gotama was walking towards the Pipal *(Bodhi)* Tree, he met Brahmin Mahā Sotthiya. He was taking Kusa-grass to sell. He was so pleased to see the pleasant appearance of the Bodhisatta that he offered him the eight bundles of Kusa-grass. The Bodhisatta Gotama then spread the Kusa-grass at the foot of the Pipal *(Bodhi)* Tree, made four strong determined declarations *(Adhitthāna)*[*4] and set down cross-legged:

1. I will not get up from here till I have attained to Buddhahood though my skin be torn away from my body;

2. I will not get till I have attained Buddhahood though my vein fall from my body;

3. I will not get up from here till I have attained Buddhahood though any bones be scattered here and there;

4. I will not get up from here though my flesh and blood were thrown around me and till I have attained the Supreme Buddhahood.[*5]

The Bodhisatta Siddhārtha Gotama achieved his most difficult task through His strong will power and firm determination. There was nothing strange about his determination and decisiveness. It is with such certainty that he sat at the foot of the Bodhi-Tree with such determination and effort. Many deities were joyful to witness The Bodhisatta's strong will-power ability to withstand it, and they waited around the Bo-Tree patiently to see for themselves the most rare

opportunity. Bodhisatta Gotama had an encounter with Māra, the evil one who said that "he is trying to go beyond his ability to achieve" and reached the Bodhi-Tree with his company of followers with thundering and frightening noises. The Devas who were waiting to witness The Buddhahood, having seen the fierceness of Māra ran away in all directions.

Riding on his elephant Girimekhalā, Māra went towards the Bodhisatta and created a strong cyclone. The whole area was shattered but The Bodhisatta was not shaken at all. Māra was angry and then created a thundering heavy rain to wash away the ground but it had no effect on the Bodhisatta. Māra continued his disturbances with great anger creating several types of rain, rain bearing rocks, weapons, sand storms, rain of hot ashes and complete darkness. But not one of his actions affected the Bodhisatta and his firm detemination. All Māra's action fell in front of the Bodhisatta like flowers, and no harm came to the Bodhisatta. He sat there like a rock without noticing any of these atrocities of the evil one *(Māra)*. As a final effort, Māra threw his circled weapon at the Bodhisatta. The Bodhistta answered, "Māra, if the person perfected with the completion of thirty Paramitās *(Perfections)*, possessed with developed mind beneficial to the world; person completed with 37 Bodhi Pakkhiyā Dhammās *(37 factors for Enlightenment)* who else could own except myself". Māra then requested the Bodhisatta to prove the evidences of the perfection of Pārami.

Using his right hand and pointing to the ground, the Bodhisatta said, "This earth has witnessed it." The earth shattered with a great noise. Frightened, Māra and his ten companions ran away leaving whatever they were holding. The elephant Girimekkalā knelt in front of the Bodhisatta before taking leave. All the good

minded Brahma and Deva Senā *(Assembly of Deities)* gave an uproar of "Sādhu, Sādhu, Sādhu" and surrounded the Bodhisatta once again. There is an elaborate description of this event that appeared in the Jātakatthakathā Nidāna, Buddhavamsa Attakathā. This event was also depicted on the Sānchi, Bhārut, Nāgarjunakonda, Gandhāra arts and carvings.

*1 - *Mhvs. 1.73; 29, 1*
*2 - *P I.61, II. 121, Mil - 216; DhA.I. 392; II.82*
*3 - *DA. ii.399; M.i.16*
*4 - *D. iii - 229*
*5 -*M.36,85,100*

The Lord on Fast (Candrayana)
Lahor Museum (Stone)

Chapter 7

THE BUDDHA

Māra's Gang

In the main sutta *(Padhāna Sutta)* of the Suttanipāta, it is stated that the Bodhisatta just before becoming The Buddha defeated Dāsa Māra Senā *(Ten gangs of temptations)*.*[1] According to the explanation in the sutta, they are nothing but passions and unwholesome thoughts:

1. Kāma - lust,
2. Arati-illusion,
3. Sapipāsa-thirst and hunger,
4. Thrishnā-attachment,
5. Thīna Middha-sloth and torpor,
6. Bhaya-fear, or danger
7. Vicikicchā-Sceptical doubt,
8. Akataññutā or Guna Makubawa-ungratefulness,
9. Lābha-gain and fame, received on wrong doings and
10. Māna-self pride - condemn others.

The scholars described it as getting rid of all impure thoughts from the mind of the Bodhisatta before the Enlightenment or attaining to Buddhahood. Even the Māra-Sutta of the Samyutta Nikāya gave the same explanation on the disturbances following Him after the Buddhahood. Some other suttās described about Pañca Māra, the five kinds of Māras, namely,

1. Devaputta - Māra, as a diety.
2. Kilesa - Māra, as defilements;
3. Khandha-Māra - the aggregates;
4. Kamma-Māra - of Kamma - formations; and
5. Maccu-Māra - Māra as death.

He is regarded as the deity ruling over the highest heaven of the sensuous sphere *(Kāmāvacara)*, that of the paranimmitavasavatti- devas the deities yielding power over the creations of others. According to tradition, when the Bodhisatta was seated under the Bodhi tree, Māra tried in vain to obstruct The Buddha with a hosts of demons, and then by his three daughters' allurements. This episode is called Māra's war, *(Māra-yudhha)*. For seven years he followed the Buddha, looking for any weakness in him, six years before Buddha and one year after Enlightenment.

Attainment of Buddhahood

The Bodhisatta had to face a whole day of conflict with the evil one *(Māra)*.*2 He spent the night peacefully, and next day early in the morning He concentrated on the knowledge of Buddhahood *(Sarvagñatā Gñāna)*. Then He focused His thought on inhaling and exhaling of breath *(Ānāpānasati)*. He attained various stages step by step *(into Dhyānic states)*, and with a purified mind he concentrated on special knowledge "Pubbenivesānussatigñāna", *(the way in which previous lives responded or acted in the past.)* Then He saw uncountable times he had been born and died as they really were, which meant that there was no person of Ātma but only the same name and form *(nāma-rāpa)*. He realized for certain that there was no Ātma or a surviving entity *(soul)*. It was only an illusion. As He eradicated false beliefs, understanding knowledge arose *(Vijjā Udapādi)* in him. Dispelling all darkness of falsehood, wisdom appeared *(Aaloko Udapādi)*.

For the second time at midnight, He contemplated on dhyānic ecstasies, stage by stage up to fourth dhyāna *(Chatuttadyāna)* and awoke from it. With pure, unpolluted, clear mind, He concentrated and perceived the knowledge of how beings are born and die with

His divine eye of cutūpapātagñāna *(knowledge of beings born and dying)*. When He focused on exactly how beings are born in happy states and woeful states, then He completely eradicated ignorance or doubt. With that knowledge, wisdom appeared *(Aaloko udapādi)*. Next stage, He again went into the fourth dhyāna and as before he concentrated on the knowledge of the process of eradicating defilements *(āsavakkhayagñāna)*. In the evening he saw just like looking into a mirror, this is Dukkha *(unsatisfactoriness)*, this is the cause of Dukkha *(Samudaya)*, this is the cessation of Dukkha *(Nirodha)*, and the way leading to the cessation of Dukkha *(Magga or Mārga)*, "Cattāri Ariya Saccāni" as the realizing of The Four Noble Truths. Then He looked at things as they really are objectively, with understanding and realized the knowledge of eradication of defilements. He realised one after another how to remove Kāmāsava *(sensuality)*, Bhavāsava *(existence)* an d Avidyāsava *(ignorance)*. With a complete pure state of mind he realised the reality of truth. There appeared in him the third wisdom *(Āsavakkhaya Gñāna)* which is the complete destruction of the cankers of sense-desires *(Kāmā-sava)*, of desiring eternal existence *(Bhavāsava)*, of wrong views *(ditthāsava)* and of ignorance *(Avijjāsava)*. As He realized this third wisdom in the third part of the night, a bright radiant light appeared from his body *(Aaloko udapādi)*.

In a systematic way the Bodhisatta realised Enlightenment with Supreme Knowledge of:

Shad Asādhārana gñāna :
Six kinds of uncommon knowledge;

Tudus Buddha gñāna :
32 kinds of knowledge of the Buddha;

Atalos Āwenika Dhammās :
Eighteen exceptional (āvenika) knowledge of the Buddha;

Dasabala :
Ten Powers and Chatu Pātisambhidāgñāna = Chatur Waishāradya Dhamma :

Four kinds of analytical knowledge - *(dissemination of four kinds of analysis)* :-

1. The Knowledge of the true meaning of self *(atta)*;
2. The true knowledge of the laws *(dhammās)*;
3. The true knowledge of the language *(nirutthi)*;
4. The true knowledge of ready art *(patibhāna)*

Realising the numerous qualities of The Buddha, he attained to the Supreme Buddhahood*3 *(Sammā Sambuddha)* towards early in the morning of full moon day in the month of May, Visāka Purnimā *(Vesak)* 588 BCE.

The Joyous Utterances *(Udāna)*

The Buddha said "The destruction of defilements and impurities are meant for a person who knows and who sees, and not for a person who does not know and does not see." It is always a question of knowing and seeing, and not that of believing. The teachings of The Buddha is qualified as "ehi-passiko", inviting you to "come and see", but not to come and believe. With reference to his own Enlightenment, The Buddha said; "The eye was born." *("Cakkhum udapādi, Gñānam udapādi, Paññā, - Vijjā, -Aaloko udapādi")* It is always seeing through knowledge of wisdom *(ñāna-dassana)*, and not believing through faith. Saying "This alone is Truth, and everything else is false", it is like the beliefs of the blind men, each holding on to the preceding one; the first

one does not see, the middle one also does not see, the last one also does not see." The Buddha's greatest effort was to find out why people return to Dukkha *(unsatisfactoriness)* over and over again, and which way or method should be adopted or implemented to overcome this. It is craving *(tanhā)* that causes beings to continue again and again *(punabbhava)* in Samsāric existence with suffering and by following the Noble Eight Fold Path through strong determination one could stop craving and attain Nibbānic Bliss was the Truth realised by The Buddha. The Buddha was extremely happy and pleased that he was able to discover the lasting peace and happiness of Emancipation *(Nibbāna)* that he had searched for a very long time. He was able to realise the reality concerning life, and His success was achieved on his own without the assistance of any external power, force or a super being. That was the achievements on the path to get rid of seven Dukkha signs of existence, not only for humanity but also for all the living beings. He exclaimed his joy thus:

Enlightenment

Mara's attempted obstructions

"Aneka Jāti Samsāram - Sandhā vissam Anibbisam
Gahakāra gavesanto - Dukkhājāti punappunam
Gahākāraka ditthosi - Punagehan na khāhasi
Sabbāte Phāsukhā Bhaggā - Gaha Kūtam Visankhitan
Visankhāra Gatan Cittam - Tanhānankhaya majjhagāti."

"Many a lives in Samsāra[1]
Wandered I, seeking,
But not finding
The builder[2] of this house[3]
Sorrowful is repeated birth
I have seen thee, O house builder!
Thou shall not built thy house again,
All thy rafters[4] are broken,
The ridge-pole[5] is shattered
The mind attained the unconditioned
Achieved is the End of Craving[6]."*4

1 to 6 :

1. Existence, 2. Craving *(tanhā)*, 3. Body *(skhandhās)*,
4. Passions, 5. Ignorance, 6. Nibbāna.

My mind reached the bliss of Emancipation *(Vimukti Sukha)*. By completely destroying craving *(tanhā)* I became an Arahant" exclaimed The Buddha with greatest joy and happiness, Vimutti Sukha.

After the attainment of Supreme Enlightenment, The Buddha spent seven weeks, in seven different places in the neighbourhood of the sacred Bodhi Tree at Buddhagayā contemplating on His greatest

achievement. He was relaxed and remained in the same victorious posture that He had under the great Bodhi Tree. He concentrated on the Dependent Origination *(Paticca Samuppāda)* in a forward and reverse order. Some deities *(devās or gods)* had doubts that The Buddha may not have attained to the Buddhahood as He still remained seated under the "Bodhi" Tree. The Buddha then performed the first miracle and got rid of their doubts. During the second week, The Buddha paid His respect and gratitude to the Bodhi Tree that helped Him to achieve His goal, Buddhahood, by gazing at the Tree without blinking His eyes. It was His pūjā, a form of offering in respect to the tree that sheltered Him during His struggle for Enlightenment. This is in fact The Buddha's first lesson to humanity - "be grateful" for whatever help you get, not only from human but from any source, and to show your gratitude and appreciation.

During the third week, The Buddha walked between the places He stood and where He achieved Enlightenment under The Bodhi Tree. He created a Golden Path between the two spots and walked up and down, from east to west.

To the northwest of the Bodhi Tree, He created a Golden Pavilion *(mandapa)* and sat there during the fourth week. He*(wisdom)* contemplated on the Dhamma which He realized under the Bodhi. Then, when He was in deep concentration on Abhidhamma, the highest aspect of the Dhamma, six coloured rays of light appeared around his body illuminating Him very clearly.

At the end of the week, He moved from the Golden Pavilion to under another tree known as Ajāpāla Banyan Tree, and revised the Dhamma he had realised with

Ever since the Enlightenment under the pipal tree, it was known as Tree of Enlightenment "Bodhi-Tree"

joy *(vimukti sukha)*. One proud Huhunka national, a Brāhmana came to The Buddha and asked, "Gotama, on what ground one become a Brāhmana? What Dhamma conditions make a Brahmin? In reply to this questions Buddha said:

"Yo Brāhmano Bāhita Pāpa Dhammo,

Nihumkako Nikkasāwo Yatatta

Vedāntagu wusita Brahmacariyo,

Dhammena yo Brāhman Vadan Vadeyya

Yassūssadā natthi Kuhinchi Loke."[*5]

"Someone who has discarded defilements *(evils)*, not acted in the manner of "huhumka" to put others in a difficult positions *("hum," "hum")*, free from evil stains, possessed controlled mind under meditation *(contemplation)*, well-versed in knowledge, who has completed the Holy Life *(led the path of Brahmacariya)*, not taken any of the worldly objects as rāga *(attachment)*, dosa *(hatred)* and moha *(ignorance)*, rightly would one call him a Brahmin. For him there is no relations anywhere in the world." The Brahmin wrinkled his forehead, raised his head and shook it saying, "hum" and "hum" and walked away!

In the same week, Māra *(tempted one)* also tried to disturb The Buddha with several forms of appearances, as an elephant. The Buddha recognized the elephant as Māra, so Māra realizing that his disguise had been discovered, was disappointed and went away. Then his three daughters, Tanhā, Ratī and Ragā tried to

tempt The Buddha with illusionary performances. The Buddha also recogised them and did not pay any attention. Māra was defeated and disappeared.

In the same week The Buddha recognised the Dhamma as His Teacher.

The Buddha spent the sixth week under the Mucalinda tree not far from the Ajapāla Banyan Tree. For the whole week, an unscheduled rain came, with gloomy weather together with cold winds that prevailed for seven days. A giant king cobra that lived in a nearby lake named Mucalinda provided Him with shelter. The Serpent King came out of his abode and coiled around the body of The Blessed One seven times, remained keeping his large head over the head of The Blessed One so that He may not be touched by cold, heat, wind, sun, reptiles and other undesirable creatures. At the close of seven days, Mucalinda seeing the clear cloudless sky, uncoiled himself from around the body of The Buddha and leaving his own form, took the form of a young man, and stood in front of The Blessed One with joined hands. Thereupon, The Buddha uttered His joy: "Happy is seclusion to him who is contented, to him who has heard the Truth, and to him who sees. Happy is goodwill in this world, and so is restraint towards all beings. Happy in this world, is non-attachment, the passing beyond sense desires. The suppression of the "I am", compassion is indeed the highest happiness".

Finally, on the seventh week The Buddha moved to the shade of a tree called Rājāyatana.*6 Here too, The Buddha sat in one posture for seven days enjoying the Bliss of Emancipation similar to the vows he made before the Enlightenment, spent seven weeks, *(forty-nine days)* celebrating his attainment of Buddhahood. It

was during this period that he thought thoroughly on the depth of his teachings *(The Dhamma)* and how could it be implemented or made known, as ordinary people were engulfed with worldly pursuits and pleasures of life.

*1 - *Padhānasutta, māra samyatta. (S.iv); Vin.i22; S.i.67; Cp.Dh. A.iv.141; Bahmanimantanika sutta - (Mn-326); S.i.103ff; D.ii.259; DN.Com.ii689, Sup.v.446; D.16;*

*2 - *Mahasāccaka Sutta - M.i.340ff*

*3 - *Samyutta N.A.ii.394; S.i.124f; Dh A. iii.195 f*

*4 - *Dhp. 153-4*

*5 - *Vin.i.2; Ud.i4; UdA.54; f.mtu.iii.325; Ñānamoli, - Vin. i .2; The Life of The Buddha p.33*

*6 - *Vin.i3f; J.i.80; BUA.p9*

4 weeks After Enlightenment in the golden pavillion

Chapter 8

THE GREATEST DISCOVERY

The Buddha arose from ecstatic Samādhi after blissful reflections on what He had discovered at the seven different locations for forty-nine days. He received two unexpected guests Tapassu and Bhallika*1, two merchant companions from Orissa *(Ukkala)* returning to their native town. A deva informed them: "The Blessed One, good Sirs, is dwelling at the foot of the Rājāyatana fruit tree, soon after His Enlightenment, go and serve The Blessed One with flour and honey-comb. It will contribute to your well-being and happiness for a long time."

The two brothers were very happy and offered food and water. The Buddha refreshed himself and took the food offered to Him. After having taken the food The Buddha talked with them. They were both immensely pleased and took refuge in The Buddha and The Dhamma. *(Dvevācika Sarana)**2 They were honoured to be the first such persons and disciples of The Buddha.

The commentary, Pāli Atthakatā states that before accepting the food, a thought occurred to the Blessed One, "The Tathāgatas does not accept food*3 into his hands. How shall I accept this flour and honey-comb?" Immedately four great Kings *(Devas-Catummahārājikas)**4 understood the thought of The Buddha and offered him four bowls and The Buddha wished for the four bowls to be amalgamated into one. He accepted the bowl and received the offering *(dāna)* in it and consumed thereof. The thought came to His mind as whom to

teach The Dhamma He had realised. He, first surveyed the world to find out to whom he could teach this difficult Dhamma. His mind went straight to those of his former teachers, Ālāra Kālāma and Uddaka Rāmaputta. Unfortunately, he realised both of them had already passed away. Then another thought came to His mind, the five ascetics who attended to Him at Uruvela before the Enlightenment and He set forth towards Isipatana, Varanasi or Benares *(Baranasa)*. On His way, he met an ascetic wanderer by the name of Upaka.*5 He saw The Buddha walking on the path between Gayā and Benares and said, "Extremely clear are your senses, friend, pure and clean is your complexion, for whom you have renounced, friend? Who is your teacher? Whose doctrine do your teacher profess"? The Buddha's reply was:

"All have I overcome, all I do know,
From all am I detached, all have I renounced,
Wholly absorbed am I in the destruction of craving
(Arahantaship) Having comprehended all by myself-

No teacher have I who shall I call my teacher?
An equal to me there is not.
In the world including the Gods, there is no rival to me.
Indeed Arahant am I in this world.
An unsurpassed teacher am I.
Alone I gained the All-Enlightened.
Cool and appeased am I,
To established the Wheel of Dhamma -
I go to the City of Kāsi (Vārānasi)
*In this blind world I shall beat the drum of Deathlessness."*6

Ascetic Upaka's comment was "That could be, if I need you I will come and see you," and left. The Buddha continued his journey towards Isipatana. He crossed River Ganges by the early evening on the eve of the Fullmoon, Asala *(July)* and arrived at Isipatana, *(Benares)*.

The five ascetics,*7 Kondañña, Bhaddiya, Vappa, Mahānāma and Assaji, who had left Uruvela with disappointment after ascetic Gotama gave up his practice of extreme austerities noticed The Buddha, and decided not to pay any attention, but just arrange a seat. Nevertheless, a miracle happened. As the Buddha was approaching closer and closer they could not hold on to their decisions. All five asceties walked forward to welcome The Buddha, and they venerated Him with great devotion, respect and honour. They welcomed Him very warmly but treated The Buddha like treating an old friend whom they had not seen for sometime. They just addressed Him as "Āvuso" *(friend)* and Gotama by name and talked with Him as if they were on the same level as friends. Then, The Buddha explained to them that it was inappropriate to address a Buddha or Tathāgata on the same level as an unenlightened person. The five ascetics thought that The Buddha had come to seek help after not having succeeded in His attempt in finding Buddhaho(The Buddha once again advised them not to addres: 'im thus as He had attained Buddhahood. But the ske, al ascetics refused to believe Him, and for the second t third time The Buddha advised them. Then The Bud(asked the question, "Do you know of any occasi(when I spoke to you like this before?" "No indeed, ou Lord!" "When I was practising serious austerities for Buddhahood, did I ever lie to you that I attained Buddhahood"?

"Our Lord. You have never cheated us". "Then accept the truth and listen to The Buddha". "The Tathāgata is not luxurious, has not given up striving and has not adopted a life of abundance. An Exalted One, is the Tathagata, A Fully Enlightened One is He." "Immortality has been attained. I shall instruct and teach the Dhamma. If you act accordingly to my instructions, you will before long realize your own instructive wisdom."

Decisive as they were in their views, they were now fully convinced of the great achievement of The Buddha and His competence to act as their spiritual guide. They were granted ordination. The Buddha gave his instructions to two of the bhikkhūs, while the other three went for alms collection *(Pindapāta)*. What they brought, all the six sustained themselves. Next day, three of the Bikkhūs He instructed, while the other two Bhikkhūs went out for alms. On Full-moon Day July *(Āsala)*, The Buddha addressed all the five Bhikkhus, "There are two extremes that should not be followed by a recluse. They are extremes of pleasurable life *(Kāmasukhallikānuyoga)*, that should not be practised by an Āryan which is low *(hīna)* and meaningless and painful life *(Attakilamathānuyoga)* which should also not be practised by an Āryan, the two extremes of severe austerities, O'Bhikkhus, you should avoid these two extremes, and cleanse the mental faculties to develop the knowledge *(wisdom)*. To get rid of difficulties, realise the truth, through the Samādhi *(concentration)* Path leading to the realisation of deliverance, emancipation *(Nibbāna/Vimukti)*. I have realised Midddle Path, *(Majjimā Patipadā)* which is the Four Noble Truth *(Cattāri Ariya Saccāni)*". The setting of the Wheel of Righteousness in motion *(The Dhammacakkhappavattana Sutta)*, was the First Sermon delivered to them.

The First Sermon - Wheel of Truths

Brief summary of The First Sermon. *(Dhammacakkappavattana Sutta)* that include four Noble truth *(catuariya sacca)*.

1. Dukkha Sacca - Nature of Life - Suffering, unsatisfactoriness;
2. Dukkha Sammudaya Sacca - Cause of Suffering *(Dukkha)*,
3. Dukkha Nirodha Sacca - Extinction of Dukkha,
4. Dukkha Nirodha Gāminipatipadā *(Magga Sacca)* - Path leadingto the way to get rid of suffering, Majjhimā Patipadā or The Middle Path.

Birth, old age, sickness and death are Dukkha. Associating with disagreeable *(amanāpa)* persons, separation from loved ones, unable to get what one wants and in short all five aggregates *(skhandha)* are Dukkha. This is the first Noble Truth of Dukkha. This Truth explains the cause of rebirth again and again because of sense desires and attachments to the existence in Samsāra. There are three fold or types of attachments; *(Tanhā)* or Dukkha Samudaya Sacca :

1. Kāmatanhā - Sensual desire
2. Bhavatanhā - Desire for existence in Samsāra
3. Vibhavatanhā - Desire for non-existence

Complete destruction of the origins of attachment *(tanhā)* would lead one to the path of Nibbāna i.e. *(Dukkha Nirodha Sacca)*.*8

The Path leading to cessation is the eradication of Dukkha, is the Noble Eight Fold Path or Dukkha Nirodha Magga. The Four Noble Truth become twelve fold by extending each Truth as thus:

1. Satya gñāna - Truth Proper
2. Krutya gñāna - Should be comprehended (Pariññeyya)
3. Kruta gñāna - Has been comprehended (Pariññāta)

"I proclaim to the world with the knowledge of the above three gñāna *(knowledges)*. I have gained complete Enlightenment, *(Sammā Sambodhi)*. The knowledges appeared in me. My striving for emancipation *(vimukti cetanā)* is complete. This is my final birth. No more rebirth for me."*9 So everybody were contented when The Buddha preached them the difficult but meaningful Dhamma - The Four Noble Truths followed by the Noble Eight Fold Path, *(Ariya Atthāngika Maggo)*, which The Buddha proclaimed as The Middle Path *(Majjhimā Patipadā or Magga Sacca)*:

1. Sammā Ditthi - Right understanding
2. Sammā Samkappa - Right thoughts
3. Sammā Vācā - Right speech
4. Sammā Kammanta - Right action
5. Sammā Ājīva - Right livelihood
6. Sammā Vāyāma - Right effort
7. Sammā Sati - Right mindfulness
8. Sammā Samādhi - Right concentration

Suffering Due to Mental and Material Forces *(Dukkha-dukkha)*

The eleven types of suffering stated from the suffering of birth to the suffering of not getting what one wants, are all obvious types of sufferings known as *(dukkha-dukkha)*, intrinsic sufferings. They only arise because of the five aggregates of clinging as without them such sufferings will not appear. In short, because there is body or the material aggregate, physical and mental sufferings which depended on the body will appear.

Because there are feeling, perception, volitional activities and consciousness, aggregates, physical and mental sufferings based on them also arise. Thus, the five aggregates of clinging are *(dukkha-dukkha)* intrinsic sufferings. These causes of *(dukkha)* sufferings that were not so obvious and occur as a result of the operation of the Law of Change called *(viparināma dukkha)*, suffering due to change.

Suffering Due to Change
(Viparināma dukkha)

Pleasurable physical sensations arising from agreeable tactile or factual impressions *(Phassapatibaddha)* are called pleasant bodily feelings. Joyful states of mind arising from reviewing pleasurable sense objects are called pleasant mental feelings. These two forms of happy states please all beings. Human beings go after these states all the time, even at the risk of their lives and when these are attained, their happiness knows no bound.

However, while they are rejoicing with blissful contentment, if the sense objects which have given them so much happiness and delight disappeared or get destroyed, great *(abhinandana)* would be their agitation, followed by agony. When the wealth which they have accumulated in the from of cash or kind *(property)* suddenly gets lost for one reason or another; when death or separation happens to their loved ones; intense grief and distress ensure, namely, pleasant physical and mental feelings are also a type of suffering because of change. As a result of that their arisings are dependent on the five aggregates, the Five Aggregates of Clinging are Viparināma dukkha - suffering due to change.

Suffering Due to Conditioning or Sankhāra Dukkha

All conditional things, Sabbe Sankhārā, or resultants of determining conditions or volitional activities are suffering *(dukkha)*.

The Five Aggregates of Clinging are always in a state of flux *(pavāha)*, impermanent and none of them are self-existing. They arise out of various causes. They are conditioned. Their existence depends on certain conditions and when these causes and conditions cease to rely on the impermanent Aggregates of Clinging for physical substance is dreadful, it is like living in a building, which shows signs of collapse at any moment. It means that the transitory nature of the Five Aggregates of Clinging require constant effort to maintain it for the purpose of survival.

In the twelve links of the Paticca Samuppāda, the weakest link is tanhā. Everyone is responsible for tanhā *(attachments)* and individually we are the ones who can stop the process of tanhā. In the Mahātanhāsankhāya Sutta *(MN)*, The Buddha describes how human beings because of clinging generate so much defilements such as craving, aversion and ignorance. When cakkhu, rūpa and cakkhu viññāna are tagged, that is called contact. Because of this contact, feeling arises, "Yam vedeti sukkham va dukkham va adukkham va"*10 "If you feel happiness, unhappiness, indifference feelings, then what happens to you?"

When you get such happy feelings *(abhinandati)*, and you begin to catch that object, praise that *(abhivādeti)*, go into that *(ajotajāti)*, because of that process in your mind, the craving *(rāga)* will arise. So what happens if you experienced unhappy feelings, you cry *(socati)*,

and weep in misery *(kilamati)*. Aversion comes into your mind - paridevati patitā. If you experience indifferent feelings, you become ignorant with no discrimination about rāga, vedanā and avijjā. Result of feeling *(vedanā)* is divided into sukha *(happy)*, dukkha *(unhappy)* and adukkha *(indifferent)*.As a result of these discriminative feelings and ignorance *(avijjā)* a person become attached *(rāga)*.

So, vedanā is the stage where we can stop the feeling. If we do not want to have defilements in our mind, what do we have to do? We can control the mental process. We can direct the mind the way where we want it to go.

"Yam sañjānāti tam vitakketi"

Someone knows something, he thinks more, discursive thinking on what he knows - logical thinking on the object, becomes inquisitive *(paripucchaka)*.

"Yam vitakketi tam papañceti"

What one knows, one proliferate on that, because of imagination produce result rapidlywithout delay.

At the papañceti stage the person gets more information about the object, weighs the object and collects not only the present object but also object experienced in the past and objects one can experience in the future. Getting these similar objects of the present, the past and the future will give you three ideas - called three papañca - one gets the total picture, resolved, without-verbal analysis.

As this process had only the kind of knowledge which is received through the senses of the object, but getting the singular knowledge, which can be summarised as all knowledges receivable through the eye into one

whole will, therefore, finally get the conclusion that this is "I".

In the concept of "I" and to make this concept of I, you would have summarised all the experiences you already have at the present moment as well as in the future.

Though we do not have a demarcation *(mariyādā thapana)* strictly defined relation in our mind as to whether it is thinking about the past, present and future, these things happen in our mind. Then we feel "I" exist. If we have the concept of "I", inevitably, there will be three things - tanhā, māna and ditthi - craving, conceit and speculation.

These proliferation of activities called speculation of tanhā, māna and ditthi are three defilements as a result of only one thing "I" - Pāpānca = meaning only the defilement. As a result of speculation, there are many types of knowledge, the highest knowledge is "yathā bhūta ñāna dassana." By this you would be able to know things as they are. If you do not have this process of knowledge you are bound to be in this cyclic existence *(regarded as suffering)*. This process is called the papañca patha, wrong entry in the path, - way of papañca - if you go on this way the inevitable result is Samsāra, which is regarded as suffering.

The Nippapānca patha is another way to achieve the cessation of suffering. The Buddha always encourage people to follow this path for two important reasons *(found in the Sutta Nipata)*:

"Yo pāpañca manuyutto
Papanceti rato mago
Virādhayī so Nibbānam
Yogakkhemam anuttaram"

If someone is with pāpañca *(defilements)* and he is delighted with the pāpañca he blocks off liberation, *(Yogakkhemam)* which is what will lead one to Nibbāna, complete bliss.

The Buddha said one way to Nibbāna is :

"Yo pāpañca hitvāna
Nippāpañ ca pathe rato
Aradhayi so nibbānam
Yogakkhemam Anuttaram"

- *(getting rid of, abstaining from pāpāñca).*
Delighted with the non-proliferating activities he clears the way to Nibbāna.

Difference Between Nibbāna and Samsāra

If you have already understood the two opposing ways, that would lead you to either Nibbāna or Samsāra.

In this world of ours, if our senses are clear, if there is light, an object is clear, then inevitably our eyes will fall on the object. There is contact we would have eye consciousness. This is crucial point - contact, perception and feelings come together.

Up to this stage of vedanā the perception inevitably cannot be stopped, but we could stop it from going further. It is enough if you get the feelings. After feeling, sukha, dukkha, adukkha must not go further you must not think on the feeling.

"Yo yam vedeti, tam samjānāti". "If you feel, you know that". So feelings are very important. In the Bāhiya Sutta, The Buddha advised His disciples - how to look at the objects. The Buddha advised - "cakkhunā rūpam disvā na nimittaggāhi hoti". Seeing in the form by

cakkhu *(eye)*, it must not be given the opportunity to form the mental form *(you get the mental form by thinking more and more on the object)* - just to see, just to look that is the advice of The Buddha - not to get anything out of that no attachment.

RESTRAINT OF MIND

Sense restraint - Indriya Samvara.*[11]

The Buddha did not ask the followers to close their eyes, ears, noses and mouths, but what ever you do, do with reflection *(āvajjanā)*. With the conscious mind, to have knowledge of the objects but not to go further from the point of knowledge.

It is the nature of our mind that it has no satisfaction but to go further, further and further to ego - namely the notion of "I". Sañjānāti lead you to go ahead. The Arahantās who had destroyed defilements also will have the knowledge on the object that is not Sañjānāti but Abhijānāti then it is not going further and further.

No defects if we only have knowledge of the environment. It becomes a defect when one thinks further and further on the same object, then you would produce pāpañca many kinds of knowledges - Sañjānāti, Vijateti and Pahati. The highest is "yathā bhūta ñāna dassana" - being able to see and know things as they are.

Without restraint of the senses your practice for liberation cannot progress further in the way that The Buddha had recommended. Here sense restraint refers to mind process*[12]. In the Dīgha Nikāya *(first 10 Suttas - section one)* you find the importance of sense restraint. The restraint of the senses is a very crucial state for the path leading to cessation of suffering. In this sutta, after discussing the section of sīla, The Buddha came to the

point of restraint of senses, "yathā bhūta ñāna dassana" *(the noble restraint of senses)*. According to this Sutta, without restraint of the senses you cannot have concentration *(samādhi)*, and from this point you could turn to another way. Papañca patha is the way we combine with the world. Even at the beginnings, Sīla is directed to some purpose - cessation of suffering *(Brahmacariya)*. According to The Buddha, the characteristic of Brahmacariya*[13] is excellent in the beginning, excellent in the middle, excellent at the end - "Ādikalyāne, Majjhe Kalyāne, Pariyosāna Kalyāne" Pārisuddham = Pure continually throughout, till the end.

The conduct of Sīla is a gradual way of development. Following ways development could be acchieved:

a. ariyena Sīlakkhandena *(by noble way of sīla)*
b. ariyena indriya samvarena *(by noble way of control of senses)*
c. ariyena sammāsatisañjeti *(satipatthāna) (by the noble tranquility of mind)*
d. ariyena sammādhikkhandena by the noble final stage of experience *(by the noble samādhi)*
e. ariyena pañcakkhandena. *(by the noble way of controlling the body).*

In the noble restraint you can find the ingredients not only of the sense restraints, but also how to protect the precepts, with reflections and mindfulness. You must have all the parts of the Noble Eight-fold Path from the very beginning.

The noble way *(ariyena maggena)* is not only theoretical but practical and conducive for all of us to arrange our own way, to be conscious about our mind origination, creation. Day by day you are bewildered, "Live in the world but not to be affected". The Buddha said to

Kālāmās, "You must not accept my word merely out of respect for me". The Buddha concluded the advice with explanation of Nibbāna.

After listening to the Dhammacakkappavattana Sutta, Kondañña, the eldest understood, and attained to the first stage of sainthood - Sotāpatti. He developed clear understanding of things and also the way to get rid or destroy defilements. Here Kondañña had the vision of seeing or understanding the Four Noble Truths, Majhimā Patipadā and The Buddha called him Aññā *(sighted the Truth)* Kondañña. For this reason ever since his ordination, he was known as Aññākondañña. He received the immediate *(ehibhikkhu)* second ordination *(upasampadā)* from The Buddha.

The Āsala Full-moon is usually the beginning of the rainy season in India. The Buddha observed the first Vassāna *(rainy retreat)* at Deer Park *(Migadāya)*, Isipatana and continued preaching the Dhamma to the remaining four monks. All six sustained themselves from the food collected from pindapāta *(alms collection)*. On the day after the fullmoon, ascetic Vappa attained the First State of Sainthood followed by ascetic Bhaddiya on the fourth day by ascetic Assaji. Four of them also received the immediate higher ordination *(Ehi-Bhikkhu)* from The Buddha. On the fifth day after the full-moon The Buddha preached to them "The Anattalakkhana Sutta",*[14] the Sutta dealing mainly with the facts of non-soul or soullessness. All five monks realised the Dhamma with the destruction of āsavās *(defilements)*. They had the honour of becoming the first monks who attained Arahantaship *(sainthood)* in the Sāsana. The deliverance of the Dhammackkappavattana Sutta to the five monks also benefitted the numerous devās *(gods , deities)* who had gathered there. The sutta mainly describe the nature of the world, reason for its existence,

why it exists, and how to reach it and the way in which it can be reached. This was the greatest and supreme Truth that was not discovered by others because of ignorance. It was like a precious city uncovered form a thick jungle foliage through the discovery of "Ariya Pariyesana",*[15] noble investigation of The Buddha. Having realised and distinguished by Himself first, he presented the Dhamma to humanity, to the world. No other religious leaders in India at that time knew anything about the discovery of this doctrine other than The Buddha himself. Therefore, this doctrine was not known previously *(Pubbe Ananussutesu Dhammesu)* Unknown, The Dhammacakkappavattana Sutta*[16] is considered the primary core of The Buddhist doctrine and philosophy. It is the Central hub of the Teching of the Buddha. When it was expounded the earth-bound deities exclaimed; "This excellent Dhamma Cakka which could not be expounded by any ascetics, priests, god, māra, Brahma in this world was expounded by the Blessed One, The Buddha at the Deer Park in Isipatana near Benares."

Hearing it, the Devās of Cātummahārājika, Tāvatimsa, Yāma, Tusita, Nimmānarati, Paranimmitavasavatti, and the Brahmas of Brahmapārisajja, Brahmapurohita, MahāBrahma, Parittabhā, Appamanābha, Ābhassara, Parittasubha, Appamānasubha, Subhakinhakā, Vehapphala, Aviha, Atappa, Sudassa, Sudassi and Akanittha were joyous. Thus, at that very moment, at that very instant, this exclamation extended as far as the Brahma Realm. Those ten thousand world systems quaked, tottered and trembled with joy. A radiant light surpassing the brilliance of the devas and gods appeared in the world.

Buddha preaching the First Sermon from Sârnâth

Sârnâth, Archaeological Museum

*1 - *Mahavastu iii.303*
*2 - *Vin. 1.4; J.I.81.*
*3 - *Pali Atthakatha Commentary.*
*4 - *D.ii. 207 f.iii. 194 ; DL.4.11*
*5 - *J.i.81; Vin.i.8; M.I.170; Dh.A.iv.71-2*
*6 - *Da.ii.47ii.*
*7 - *J.i.57, 67, 81, 82, DhA. i.87*
*8 - *D.Nikaya vol.i-Potthapāda sutta; B.C. Law. Pāli Literature, vol.I.p93*
*9 - *Vin.I.10; S.V.420; J.I.82; DA.I.2; AA. I. 69.*
*10 - *MS. sutta; 256-7*
*11 - *Dighanikāya - i - sutta 1-10*
*12 - *Attasalini p5, Mahasaccaka sutta; Vinaya Dighanikaya.*
*13 - *Central Concept Indian Philosophy, Hiriyana - p21*
*14 - *Vin.I.12-14; J.i.82; IV 180; Dpv. i. 34; MA.i.390.; Attha A4. 184.*
*15 - *Vin. 1, 121*
*16 - *Digha Nikaya*

The Second Sermon- Anattalakkhana Sutta *(Soullessnes)*

Immediately, after the First Sermon, the Dhammacakkappavattana Sutta, The Buddha wanted to teach His first five disciples the second discourse, *(Sutta)* the characteristics of Anatta, is explained in the Anattalakkhana Sutta - Soullessness. Why did He want to do so without delay? We should not be mistaken it as a theory of annihilation that is just opposite to the Atta. The Buddha termed Anatta, when we used Buddhism as indicating the Ātma Theory or Anātma Theory that is called. The Buddha used the term to denote that there is no Ātma, not as a point of view.

Though it is the term used in Buddhism, we must not interpret it using the conventional meanings - "Attāhi," "attano" like many western scholars. Even Prof. Rhys Davids mistook that The Buddha advocated the Theory of Ātma, taking those terms as denoting the Ātma Theory. When we read certain Buddhist scriptures, we must understand the meaning according to its context in which The Buddha gave His sermons.

In the Anattalakkhana Sutta *(the second sutta),* The Buddha categorized the whole body into four groups. Taking structure out of the five aggregates: form, feeling, perception *(saññā),* disposition *(tanhā)* and consciousness *(viññāna),* The Buddha asked the Pañca Vaggiya Bhikkhūs *(five Bhikkhūs)*:

"Can you say the form is Ātma? No, Venerable Sir. What is the Ātma then? Feeling? *(Vedanā)*? Perception? *(Saññā)*? Disposition? *(Tanhā)*? Consciousness? *(Viññā)*? Is there any Ātma in anyone of them? Can we find any Ātma? There is no reality in the Buddhist sense, even though we say that reality is the existence of three signs: anicca,

dukkha and anatta. Is there any onthological reality? No, Sir "Everything can be analysed and understood in Buddhism. There is no reality in onthological sense. So, according to the capacity of grasping and receiving, The Buddha gave His message to the listeners. One must understand it according to the context where The Buddha uttered that discourse.

The characteristics of Anatta, The Buddha explained were Anicca, Dukkha, Anatta. If something is impermanent, we cannot rely on it. The term Anatta implies that something is existing on its own accord, own capacity. But according to Buddhism, when we examine the nature of things in this world, nothing exists independently on its own power. To exist there should be many conditions *(hetu paccayās)* :

- If something is made of many conditions, (hetu paccaya) then that cannot be called permanent or Ātma. The Buddha said:

  "Yad aniccam tam dukkham
  Yam dukkham tad Anattam"

- If something is impermanent, then it is suffering *(dukkha)*. If something is unsatisfactory, then that is not Atta, soul but non-substantiality *(words are product of ordinary language, are not adequate or indicate the highest meaning)* or Anatta.

The Buddha said the whole concept has been misunderstood. Even the Upanishad teachers did not understand what it was. In the Upanishad, one characteristic of Ātma is called "Antarayāmin" - inner control. In the same Upanishad, there are four stages of Ātma explained:

1. Jāgrata = awakening state, in the sense that we are not sleeping, can experience everything.
2. Swapna = dreaming state. The right to be able to know everything, only limited to the dream.
3. Susupti = deep sleep. Not known whether soul is there, not aware, whether living or not.
4. Tunya = 4th stage? not known even by Upanishad teachers! Shows how subtle the Ātma is, state of nothingness Sunya.

From these four stages, we can infer *(anumāna)* that the Upanishad teachers formulated this Ātma theory in comparison with the consciousness of man. They misunderstood the consciousness as Ātma. There are four things burning in this world, greed, hate, delusion, convulsively clinging to existence. The Nibbāna is extinction. There is something constantly burning in us, if we can put a stop to burning, then, that is the Nibbāna.

Suffering is there, existing all the time. The Buddha discovered and pointed out suffering. People are not aware that they are always suffering, because they are ignorant. Suffering is not always necessarily pertaining to pain, it could mean inability to keep still at any moment - dissatisfaction *(dukkha)*. Words are product of ordinary language. That being the case, these words are not sufficient to indicate the highest reality. These words are only limited to conventional meanings and usage. The Buddha said :

"Though I am in this world
I am not mixed with this world
Like the water on the lotus leaf"

We must not take words as reality. According to The Buddha, Paticca Samuppāda is the reality, The Buddha said, "Whether I am in this world or not, the Dhamma the law or the Dhammatā exist. The Paticca Samuppāda is in this world and it is the law, it does not indicate anything else. It is the real explanation of the world, but not fixed to any reality. There are Niyāmas-Kamma, Dhamma, Citta, Utu and Bīja. Pañca Niyāma and as long as this world exists, these five realities, niyāmas are there". You cannot say those are realities or permanent entities. In Buddhism, there is nothing concerning reality in the ontological sense that exist all the time. We must not get the idea of inner teaching as indicating the conventional meaning.

As stated in the higher aspect of teaching *(Abhidhamma)*, there are four ultimate truths: Citta, Cetasika, Rūpa, Nibbāna. Although called the ultimate truths, they are not the real truths in the real sense.

Citta	=	conditional thing
Cetasika	=	conditional thing
Rupa	=	under the theory of Paticca Samuppāda
Nibbāna	=	unconditional reality

So, because you are misled by many things in the Buddhist philosophy of later days, we must go to Early Buddhism, to know The Buddha's own ideas, meaning referring especially to the truths, that there is no systematic philosophy in Early Buddhism. The Buddha did not want to propound a systematic philosophy. When you build up a systematic philosophy, you are bound to be misled by the terms and conditions involved in that philosophy. So according to the capacity of grasping, understanding and receiving, The Buddha gave His message to the listeners.

Anātma

The absence of Samma Ditthi *(Right Understanding)* or the ignorance of change have created serious misunderstanding of the ignorance of the soul *(Ātma)*.

The Buddha made it known from the very first sermon the nature of everything. The Truth is everything. It is changing all the time. If change is true, then, there must be something on which it occurs - some basis or substance of it. Every item around us moves, and our expression changes, but every expression change is the same as that of metal gold. Gold remains the same gold, unchanged in all conditions. Thus, change suggests something which remains permanent and unchanged.

The Aristotelian logicians called this the first quality, and the other substance.

This argument was driven forward of a permanent, or Sāsvata substance to believe in as the principle. Some thinkers called this permanent substance as paramānu or Ātom, *(prakrti)* or the ultimate padhārtha *(anu)* or realities. The Buddhist scholar and philosopher Asanga first defined Ātom. Some took a spiritual view and called it "brahma", or cosmic consciousness. As change is accepted as truth, some sort of substance, permanence *(Sassata)* is necessarily to be accepted. This is what one has to believe in Sakkhāya ditthi. The belief that must be something permanent in Pancakkhanda *(five aggregates)* or in the body. These circumstances are exactly what binds *(sañyojana)* people to Samsāra.

In the light of the truth of change *(anicca)* we have already seen that time and change both disappear. Where there is no change, the ignorance of a substance also cannot stand.

Here we have to understand, the metal gold is the same as in a ring or as any other expression *(in coin, cup etc)*, only when we see gold from our practical point of view but in the true metaphysical light no particle of gold is the same in two consecutive moments. Gold is also undergoing the same process of change, anicca. We named it gold as long as our attachment *(tanha)* is associated with it. When it is burnt and reduced to ashes, we do not call it gold any longer, it shows that our purpose has ceased. To the arahants who conquered the ignorance of substance views *(sakkhāyadithi)* the gold and ashes are the same. It is same fallacy of change as applied to man or a living being. This results in the ignorance of soul.

A moment ago you were reading, but you are not what you were a moment before. Both mentally and physically a change has taken place. In the different stages of a man's life, he undergoes radical transformation both in mind and body. Changes are taking place within us till we go in front of a mirror and see very carefully, to ascertain if the change is significant, noticeable.

To draw logical conclusions from the above argument, one has to see how far does it stand satisfactory to be understood. If a permanent factor is essential to explain identity, it must be fixed. e.g of materials at home like tables and chairs etc. In the course of time, it changes in various ways with broken legs and faded colour etc. Should one, according to the above arguments believe in a permanent chair soul, transcedental to the objective chair? There would be a soul for a table, a chair etc for the purpose of identity!

On this, the same question was put to Ven. Nāgasena by the King Milinda, to which the reply was "neither

the same nor different". Ven. Nāgasena made it clear to King Milinda by the illustration of a "lighted lamp".

As it is not the same light that continued throughout the night, the continuity of a person or thing is not continuously maintained. One passes away, another comes into being, and rebirth takes place accordingly. Thus, neither was it the same nor different from the other, as a man goes on to the last phase of his consciousness or Cuti-citta *(re-linking consciousness)*.

This function of consciousness of any man is the same. Whatever his thoughts whether good or bad, acted or thought out at one end would show its effects at the other end. There is no permanent entity whatsoever that can be called soul, as all formations are always in a constant state of flux.

KAMMA

Concept of Kamma is deep and complex. The Kamma or Karma theory was often discussed in philosophical circles even before The Buddha. It is mentioned in the late Vedic and Vedantic texts but not clearly explained as to what it really is. Nevertheless, The Buddha defined the Kamma theory clearly, making it a meaningful doctrine closely connected to the life of an individual. In the Vāsettha Sutta, The Buddha explained, "Universe exists according to Kamma, humanity or beings exists according to Kamma, as the vehicle solely depends on the wheel bars, existence of beings depends on Kamma".

In the Dasadhamma Sutta, it says, "I owe to Kamma, Kamma is the dowry. It is the gender *(yoni)*, Kamma is the refuge. If I do a good or bad kamma, that becomes my inheritance" *(Dāyāda)*.

One day Todeyya Brahmana asked The Buddha this

question, "Venerable Gotama, The Buddha, why do we come across people with short life, long life, people with lots of sickness, there are many deformed people, ugly people, handsome, beautiful people, people with less company, people with large followers in company, less fortunate people, people with great wealth, poor people, people with opportunities, high caste people, low caste people, people with great knowledge and understanding; and people with no knowledge at all, blind, deaf and dumb people. What are the reasons for this inequality?"

The Buddha gave this answer in reply to his series of questions:

** Kamma in pāli, Karma = sanskrit. (both have similar meaning)*

"Todeyya, people are the owners of their kamma. Kamma is their dowry-what is inherited. Kamma has taken its own master and refuge. Kamma is the cause that divides beings into low and high. "If we investigate deeper, it is kamma really that makes the difference between the haves and have-nots, tall and short, high and low. This is the whole truth, nothing else. There is no other hidden secret or controller of changes, no pulling strings from somewhere above. The Buddha defined it as "cetanāham bhikkhave kamma vadāmi" when speaking to disciples, "Volition, I call kamma". With the combination of cetanā and cetasikas, kamma is produced and without cetanā no kamma appeared. What you do everyday creates kamma in that sense. In the case of Ven. Cakkhupāla, an Arahant, he was blind and, therefore, inadvertently killed insects when he was doing walking meditation. People complained to The Buddha and, The Buddha explained that it did not make a kamma because it was not a volition. Something done intentionally is what make kamma.

Kamma is not fate, it could be altered through forces like wisdom, effort, tactful action. Initiation could redirect the path of kamma. To consider kamma as fate disgraced human recollection of the past *(vāsanā)*, inability and insufficiency in wisdom, some thought it is due to kamma. Nonetheless, if all the weakness were left to kamma then one become accustomed to a lazy life, it definitely brings one's own downfall. Regarding this matter, The Buddha pointed out in the Vasala Sutta, "Man does not become a vasala *(Low caste)* by birth, neither he makes a brahmin, by action *(kamma)* alone one becames a vasala or Brahmana."

Man by his own actions becomes a Brahmin or non-Brahmin. Through kamma *(action)* he becomes a Brahmin or a craftman. By action he becomes a merchant. By action he becomes a servant. By action he becomes a thief. By action he becomes a messenger. By action he becomes a king. This very clearly shows what a person does, is what he will reap.

Even though the subject kamma is marvellous, to think everything man faces - happiness, unhappiness and danger - happens according to a certain design is not The Buddha's teaching. The mind to be the prime mover of the world *(cittena ñiyati loko)*.

Buddhism rejects the idea that everything happens according to some unseen forces or persons controlling to his wish. According to Buddhism, kamma and vipāka are only one of the niyati *(sk)* or Niyāma, to be lead or guided. There are five such Niyāmas natural laws naturally taking place:

1. Utu Niyāma
2. Kamma Niyāma
3. Bīja Niyāma
4. Dhamma Niyāma
5. Citta Niyāma

Utu Niyāma - may effects change of hours, days, months, years, centuries etc, that happens naturally. Seasonal change causes certain kinds of trees and plants to change *(to be active)* to bear flowers, fruits and seeds without any force or order. This rotating thing happens naturally. There is a particular flower that only blooms in the month of May, Vaishāka or Vesak call "Vesak Orchid" a wild orchid in Sri Lanka, also Āsala flower that blooms in June etc.

Bīja Niyāma - when planted certain seeds get only a particular plant and flower, fruit and seed automatically not linked. We could see sunflowers always turn towards the sun. The three holes of a coconut shell would always be under the stem or top part of the shell. Certain creepers always looking for a tree to grow, behaviour of touch - me - nots etc. is the natural law of bīja niyāma.

Kamma Niyāma - is the result of actions according to the types of kamma.

"Yādisam vapate bījam Tādisam harate phalam"

According to the seeds planted, one would be bound to get the same kind of fruit. If you plant mango seeds you cannot get anything else other than mango fruits. When one does good it begets good or good result. Doer of bad deeds gets bad results.

Dhamma Niyāma - the law of Dhamma or natural law is that when the light appears it dispels darkness simultaneously. Water only flows down to lower places. Except like the miraculous water drop in the Dambulla cave Temple, Sri Lanka. The power of a virtuous great person shatters the world, similar to the event of the Enlightenment of The Buddha.

Citta Niyāma - without anyone's control or command, citta waves confirm the flow of consciousness of beings appearing and dissappearing according to the mental process, *(cittena nīyati loko)*.

When we examine the above five laws, it shows these niyāmas are not happening as a result of kamma. They are natural laws, therefore, we should not be confused that everything functioned due to kamma. This clearly shows kamma has different natures, which is common to both ways to kusala *(merit)* and akusala *(demerit)*. In the common usage, we use kusala kamma and akusala kamma. I have stated the nature of kamma very briefly of make a point that the creation theory was totally rejected by the kamma theory.

Kamma is the only possibility for so much differences in birth among human beings. "Kammansatte vibhajati yadidan hīnappanītāya", the reason why beings are divided into low and high, is a result of kamma and nothing else, no god or any other external force can do that. One experience happiness or unhappiness according to one's own individual doing or "kamma".

Veneration of the Buddha's Enlightenment at Bodh Gaya,
India Museum, Calcutta

Bronze standing Buddha from Dhanesar Khera

Kansas City,
Nelson Art Gallery

REBIRTH

We should not mix up term Rebirth with Reincarnation. This two term must be properly distinguished.

Rebirth *(Punabbhava)* takes place according to certain conditions. A birth of a being is a continual process in Samsāra, circle of existence, life after life. The resultant condition could be terminated by patisandhi - re-becoming. That means there is a cause to be reborn, continuously. Till each one of us as an individual attain nibbānic bliss, or final liberation, life shall goes on. This process is called Samsāra. The cause of rebirth is Kamma, volitional action. Rebirth cannot be seen with our naked eyes. Even before The Buddha, the concepts of kamma and reincarnation were discussed widely.

The Buddha outlined the true meaning of the concept of kamma; every volitional act of a person, collectively becomes that person's kamma. No one could get his/her release *(moksa, vimukti)* until that person releases himself or herself from his/her kamma. However, due to ignorance, many religious sects during The Buddha's time practised strange ways to get release; some underwent enormous penance, hardship and suffering; while some practised, traditionally a method called "Vrutas" - (imitation) as they lived and behaved just like animals.

This method was popular, as there was no other way for these seekers for liberation. We can understand its popularity among the seekers of vimukti or liberation, no matter what standard they belonged to, they used to undergo such training, as it was the only way or tradition known to them. Even Prince Siddhartha went through suffering though not in same manner for six long years till he realised the futility of such practices. He then started on moderation following neither

extreme indulgences nor excessive penances and self-mortification. When Prince Siddhārtha attained Enlightenment, Buddhahood., he realised that the cause of Punabbhava *(rebirth)* is craving *(Tanhā)*; wanting many things in life, craving for existence. Because of this, beings undergo enormous sufferings in Samsāra. Upon Prince Siddhārtha's attainment to Buddhahood, He realised the causes of Punabbhava *(rebirth)* "Yā'yam tanhā ponobhavikā" - the cause of Punabbhava is the Tanhā *(craving)*.

By declaring "Ayamanti mā Jāti natthidāni Punabbhavo" "No more rebirth for me. This is my last birth". He revealed that he had discovered the reasons for rebirth. "Dukkha punabbhavo nama" - Dukkha, dissatisfaction is the cause of rebirth or rebecoming. In the first sermon Dhammacakkappavattana Sutta, The Buddha declared that He discovered such knowledge as connected to the previous life and previcous births. *(Pubbenivesānusmritigñāna, and Cūtūpapātagñāna.)* The Buddha made it very clear on the doctrine of Punabbhava *(Rebirth)*. There were many uncountable lives in the past that each and every individual had gone through. He had seen how beings have been born and die through His knowledge. In the Jatākās *(birth stories)*, Vimānavatthu, Petavatthu, stories proved the truth of Rebirth.

This theory was scientifically proven in Maryland University, USA by Prof. Dr Ian Stevenson and his team. *(Read "Twenty cases of Suggestive Rebirths.")*

They had accounts of numerous cases of known rebirth stories from each and every continent. The stories were published in two volumes after they satisfied their research, entitled "20 cases of suggestive Rebirths". Often we also read stories in daily newspapers in

different countries continuously revealing such true stories. Irrespective of East or West, there were many who would be able to reveal such stories. Modern methods of hypnotism *(recalling back memories of individual persons)* by western psychologist encounters experimenting such cases each day. On the other hand, some have come to the conclusion that child prodigies are results of previous birth or rebirth stories. We knew of genius young "scholars" who are found in several countries in every field of knowledge. Similarly, meeting of a stranger and becoming so affectionate, so loving and caring can only be explained through rebirth. I have personally experienced such cases by myself in the course of my travel throughout the world. They are not all Buddhist but irrespective of religious ideology, people do believe the truth of Rebirth. There are many mansions in the west unoccupied, these houses are left vacant for ghost and spirits to live in, as well as every kind of "beings". Now, several of these unoccupied mansions, have been converted to temples and Buddhist centres and these "beings" are not unhappy but "support" the Buddha's teachings and they do not do any harm to anyone who occupies these mansions. There is this famous Chithurst House, Sussex *(now Chithurst Monastery)*; formerly a Catholic Nunnery now Amaravathi Monastery complex in St. Albans, north of London, Manjushri University and Monastery in Cumbria, Alverston, north England are just a few examples. "Kamma vipāka vattanti" as a result of kamma and vipāka, cause and effect, rebirth takes place.

From the last thought moment *(cuti citta)* of a person's life to the first thought of *(next)* future life, patisandhi Citta *(rebirth consciousness)* flows swifty like a stream

non-stop. The entire process of death and birth takes place so fast that it is difficult to realise how it happened. In the process of rebirth, nothing is going from this birth to next birth except the force or energy that one individually has accumulated. Therefore, the being *(sattā)* newborn, is neither a different person nor the same person altogether. "na ca so naca añño" so said The Supreme Buddha.

How a person gets a "Āsanna kamma citta"? When a dying person's power of faculties *(indriyās)* associates with his heart, he begins to recollect all what he had done - good or bad in his entire life. What he recollects as he dies, that is, how a person gets a kamma nimitta. It reveals what had happened during the whole life, like in a recordered tape. During this process of death, of this person catches one incident *(nimitta)* in his mind just before the actual death it will be the nimitta *(cause)* that would take effect *(vipāka)* or next birth - which gives the relinking consciousness *(cuti citta)*.

So the Āsanna kamma *(last kamma)* or what results in the next life the dying person is going to take place will depend on how he managed to hold on to the last kamma. As a result of attachment, the joint efforts of kusala and akusala cittas *(merits and demerits)* are likely to transform into the new life of a new being. Simultaneous action that originated as a result of kusala and akusala kamma are likely to pave the way for rebirth to take place in the next life. The cause of rebirth *(Gati-nimitta)* that combine with attachment produce causes for a person to continue from generation to generaton. The rebirth consciousness *(gati-citta)* which combine with firm attachment results in birth to take place in the new life. Continuously producing kamma one is reborn again. This is the way how the strings of rebirth process take place.

NIBBĀNA

Nibbāna or cessation of suffering is the ultimate goal for a Buddhist. In the Ariyapariyesana Sutta,*[16] The Buddha is said to have claimed that He realised two important doctrines *(dhamma)* which are difficult to understand and difficult to see. These two Dhammas are the Paticca Samuppāda and the consummate peace of Nibbāna, the deliverance from suffering. In the Dhammacakkappavattana Sutta, Four Truths were realised by The Buddha. After Enlightenment, The Buddha proclaimed the Four Truths to be understood.

The Third Truth of the Four NobleTruths is related to Nibbāna. At the beginning we have to understand the differences between religious goal declared by The Buddha and other teachers of different religions.

According to The Buddha, Nibbāna is not something which exists after the realisation of Nibbāna, *(but in other religion, almost all the religions in the world, we can find there is something to be freed or something to be liberated).* In Buddhism, there is no physical form after the realisation of Nibbāna, it is only the deliverance from suffering. To understand Nibbāna it is necessary to understand the nataure of existence of an individual in this world.

According to the teachings of The Buddha no one exists forever, the only thing that we are continuously experiencing is suffering. There are three inevitable natures in the world pertaining not only to the living beings but also to everything in this world, namely Anicca *(impermanence)*, Dukkha *(unsatisfactoriness)* and Anatta *(soullessness)*. Buddhism discovered the cause for that continual existence of five aggregates. Therefore, The Buddha emphasized that Nibbāna is nothing but

the eradication or exhaustion of tanhā, ill-will and delusion or ignorance. "Tanhakkhayo, dosakkhayo mohakkhayo Nibbānam" is the definition of Nibbāna. There is nothing else but the eradication of tanhā, dosa and moha. It is further explained in the Ariyapariyesana Sutta, that liberation and to know the reality are two different, separated doctrines that The Buddha understood:

1. Reality
2. Nibbāna

Reality and Nibbāna are two different things, not one thing as understood by the Upanishads. Here reality is nothing but the reality of this world. Other than that, there is no everlasting reality in this world. Reality is nothing but the Paticca Samuppāda. Finally the sutta expounds the pleasures of the senses, the dangers these forms and the freedom and confidence which ensue when one has overcome desire.

The realisation of reality is the pre-requisite for the realisation of Nibbāna, an extremely important fact which should be considered. So understanding reality is one thing, realisation of Nibbāna is another. Nibbāna is the ethical goal, not a philosophical goal. The Buddha recommended ethical path leading to that ethical goal.

Nibbāna in Buddhism is called Parama Kusala, highest ethical concept, we should reach to that stage of Nibbāna by following the ethical path. The only difficulty with regard to Nibbāna is that it cannot be understood through our normal experience. The sensory knowledge or the logical reasoning is insufficient to give the knowledge of Nibbāna. Therefore, The Buddha enumerated that the Dhamma has to be individually understood, "Paccattam Veditabbo", - to be realised personally.

When we consider the epistemological implications of the term Nibbāna, it means blowing out. We are always burning with craving, ill-will and ignorance. These defilements are accompanied with a fire. In the Dhammapada, The Buddha said: "Natthi rāga samo aggi" there is no fire like craving. In the Ratana Sutta: "Nibbanti dhīrā yathāyam padīpo" - continuously burning like a lamp or light. Only wise people realised it and blow it off like the wick in a lamp being extinguished. Nibbāna is said to be an experience, and when we know the truth or reality in this world we come to know the nature of this world namely, impermanence, transience, suffering and soullessness.

The aim of knowing the reality is to understand the true nature of the world. When we know the true nature, we inevitably become disgusted with it. We will not try to crave for sense pleasures, then there will be no aversion or dislike. To know reality we have to get rid of ignorance and not attached to anything. Getting attached to pleasure is tanhā, aversion to the things we dislike is ill-will *(dosa)* and because of this knowing process, we will finally be able to eradicate all the defilements from our minds, then the root cause of this Samsāra cease to exist. Path to Nibbāna is to destroy the main three roots of Samsāra namely, tanhā, dosa and moha. There is nothing to be experienced by the senses. "Nibbānam Sukham" Nibbāna is the happiness.

The absence of experience through senses itself is happiness. As the worldly beings always have experiences through senses, these experiences are mixed with craving, anger and ignorance; therefore our experiences in this world will lead us again to produce tanhā, dosa, and moha. Therefore, in the theory of Paticca Samuppāda, it is said vedanā paccayā upādāna

because of the feeling, there is grasping - *(happiness, unhappiness or indifference)*. - feeling is experience; grasping of this world. Because of this grasping, we have existence *(bhava)*. So the experience through the senses will always produce more and more defilements in the mind.

But in Nibbānic experience we do not have any enjoyment or happiness that can be received through senses. Nibbānic experience transcends all the worldly experiences. Though it is said to be supreme happiness-parama sukha, really speaking there is no happiness in the sense of worldly happiness we generally understand.

Sometimes, it may be thought that Nibbāna is the utter annihilation, not attainable in Buddhist perspective. In annihilation, there is something to be freed, similar to a kind of soul which temporarily existed, as implied in the term nihilism or annihilated forever. Therefore, it is not agreeable in Buddhist perspective as according to their definition, Nibbāna is called amata *(immortal)*, ajāta *(not produced)*, akata *(not done)* and asamkata *(unconditional)*. These are the characteristics of Nibbāna; we say it is immortal not in the sense of utter annihilation of the personal soul, but in the sense that the samsāric existence ceases as a result of the destruction of mental defilements, which cause the samsāric existence. As we have earlier mentioned the Nibbānic experience cannot be grasped by our sense experience or sensory knowledges or by logical thinking. It is called atakkāvacara that does not come under the range of logic. Even in the Kālāma Sutta, The Buddha pointed out that some truth could not be understood merely by the logical format. The Buddha rejected four aspects of reality through logical thinking:

Buddha's First Semon

July full moon 588 BC

a. Takkahetu	- merely because of basic logical form
b. Nīyahetu	- merely on the view that seems rational'
c. Ākāra Parivitakka	- merely reflecting on appearance and
d. Ditthi Mijjhanakkhanti	- merely because of the agreement with the considered view.

We can arrive at a theory or view by means of logic but Buddhist Nibbana is not a view or theory arrived at by logical thinking. It is a real experience gained through the insight knowledge or through wisdom *(paññā)*.

*1 - *Mahavastu. iii.303*
*2 - *Dvevācika Sarana, Vin. I.4; J.I. 81 (Buddha & Dhamma)*
*3 - *Pāli Ātthakatā Commentary*
*4 - *D.ii.207f, iii.194f; DhA.ii.146 iii.96, D.ii.225*
*5 - *J.i.81; Cin.i.8; M.i.170-1; Dh.A.iv 71-2*
*6 - *DA.ii.4711*
*7 - *J.i.57,67,81,82; DhA.i.87 etc*
*8 - *D.Nikāya vol.1.Potthapada sutta; B.C.Law, Pali Literature, vol.1 p93*
*9 - *M.S.Sutta i.256-71*
*10 - *Dighanikāya - i.sutta 1-10*
*11 - *Atthasālini.p5; Mahasaccaka Sutta; Vinaya Dighanikaya*
*12 - *Central Concept Indian Philosophy, Hiriyana - p21*
*13 - *Vin.i.12-14; J.i.82; Iv. 180; Dpv i.34; MA.i.390.i; Attha-AA.i.84*
*14 - *Vin-I.121.*
*15 - *Digha Nikaya*
*16 - *M.i.160-175; MA-i. 369; Atthasālini, p.36.*

Sakyamuni's Victory over Mara Gandhara region, Pakistan Kushan period
Freer Gallery of Art,
Smithsonian Institution, Washington, D.C.

Chapter 9

THE BUDDHA : THE FIRST MISSIONARY

Buddhism is considered to be the first missionary religion in the world. In this chapter, it explains how and what methods The Buddha used, to make known His Noble Teachings to end sufferings in this world.

In the 7th and 6th centuries BCE, there were many religious rites practised by the elderly public. This did not appeal well to youths in the society. There were many youths like Prince Siddhartha who were dissatisfied with the monotonous family life. Therefore, wandering of such youths were a common sight in most parts of the Indian subcontinent. Yasa,*1 son of a millionaire in the city of Benāres, was one such youth. Having heard about The Buddha, Yasa paid Him a visit and listened to The Dhamma *(teaching)*. He was pleased with the doctrine and was ordained at Isipatanārāma.

Since Yasa did not return home for several days, his father began to search for his missing son. They eventually went to Isipatanārāma monastery and met The Buddha, and listened to His sermon. Yasa's father*2 was very happy and took refuge in The Buddha, The Dhamma and The Sangha *(Triple Gem)*, he was honoured to be the first person *(layman)* to take Three *(Tevācika)* refuge in Buddhism. Yasa, being the son of a wealthy man in the city soon prompted news to be spread of his ordination and conversion to Buddhism. Later four of his best friends, Vimala, Subāhu, Prunnaji and Gavampati also joined him. They too listened to

The Buddha, ordained and joined their friend Yasa and received their higher ordination *(Upasampadā)*. Five of them with great interest followed the instructions given by The Buddha and attained step by step to Arahantaship *(Sainthood)*. As they had many associates and friends and were also from well- known families in Benares, the news of their ordination spread among other friends very quickly. Within a few days, a further fifty more unhappy close friends on hearing of their ordination and with a firm conviction in the teachings of The Buddha joined the Sāsana *(Buddhist Sangha Order)* and attained to Arahantaship.

On invitation, The Buddha visited Venerable Yasa's house and expounded the Dhamma. Ven. Yasa's mother *(Sujātā)*[*3] and his former wife took refuge in the Triple Gem, The Buddha, The Dhamma and The Sangha. They become the Buddha's two first lay women disciples *(Upāsikās)*. Thus, in six months after the Enlightenment of The Buddha, with the conversion of Yasa and his fifty-four friends there were sixty Arahants *(Saints)* excluding The Buddha. Then, The Blessed One, The Buddha addressed them, "Freed am I, O Bhikkhūs from all bonds whether divine or human. Go forth, O Bhikkhūs, for the good of the many, for the happiness of the many, out of compassion for the world, for the benefit, and happiness of gods and men. Let not two go together by same way.[*4] Preach, O Bhikkhūs, the Dhamma, excellent in the beginning, excellent in the middle, excellent in the end, both in spirit and in the letter. Proclaim the Holy Life, perfect and pure. There are beings with a little dust in their eyes, who not hearing the Dhamma, will fall away. There will be those who will understand the Dhamma. I too, O Bhikkhūs, will go to Uruvela in Senānigāma in order

to preach the Dhamma". With this exhortation The Buddha despatched His first sixty disciples in various directions. It was the first time in the history of mankind that such a mission was used to send message from person to person.

Sending sixty arahants in different directions The Buddha walked in a different path and preached to anyone whom He met on the road and paved the way for their ordination. This system of mass communication became a very fruitful and effective way to deliver the message of The Buddha to the four corners of the world within a very short time.

Conversion of the Thirty Princes

On His way to Uruvela, The Buddha stopped for a rest at the "Mahā Kappāsika" forest. The Vaggiya princes also went to play at the same forest that day with their wives and followers, one of them was not married and was accompanied by a courtesan. Taking advantage of the prince's shortcomings, the courtesan ran away with their valuable jewelleries. When they discovered the loss, they stopped playing to search for the missing woman. The Buddha was sitting under a tree. They approached Him and asked, "Sir, have you seen a woman passing through here?" Then The Buddha addressed them, "Children, what is more important - to search for your own self or another". They replied, "Yes, it is of course better to search for our own selves." Then, The Buddha requested them to sit down and listen to His teachings. After listening to the teachings of The Buddha, all attained to various stages of sainthood from first stage *(Sotāpatti)*, second stage *(Sakadāgāmi)*, and third stage *(Anāgāmi)*. The Buddha gave them immediate ordination and higher ordination to thirty of them and assigned missions for them. The Buddha continued towards Uruvela.

Conversion of Jatilās

There lived the ascetic Jatila brothers with matted hair in Uruvela with their followers. They were also known as Kāsyapa brothers;*5 Uruvela Kāshyapa, Gayā Kāshyapa and Nadi Kāshyapa. They were well known in the region among the people for performing miracles. The Buddha visited and defeated them. Knowing of their claims, The Buddha had to perform some miracles to clear the doubts of the people. This led some people to believe wrongly that The Buddha was a disciple of Jatilās. The Jatilās were so popular among the people that they had doubts whether The Buddha is a disciple of Uruvela Kassapa, or Uruvela Kassapa is a disciple of The Buddha? After the performance of the miracle, the Jatilās publicly declared that they had become the disciples of The Buddha and were granted first and second *(higher)* ordination together with one thousand of their disciples. The elder Uruvela Kāshyapa was very conceited because of his own spiritual attainments and that was the reason why The Buddha used psychic powers to convert him and that, made others, follow. The Buddha accompanied them to Gayāsīrsa and preached to them the "Ādittapariyāya Sutta*6 *(Sutta explaining of reality on "Flames")* and one thousand and three Jatilās, attained to Arahantaship, the final stage of liberation.

Meeting of King Bimbisāra*7

There was a special reason The Buddha chose to go towards Rājagaha from Uruvela. King Bimbisāra and Prince Siddhārtha were close friends from very early days, after the Prince renounced all his worldly affairs, the first head of state he met was King Bimbisāra. When they met for the first time in person they were very happy.

Not knowing what was in the mind of Prince Siddhārtha *(Bodhisatta)*, the King invited him to rule the kingdom together. That was not the aim of the Prince and, therefore the King, invited him to visit his kingdom after he had achieved his objective. This was the reason why after sending all His disciples in various directions with the instructions, "Caratha bhikkhave cārikam bahujana hitāya, bahujana sukhāya, lokānu kampāya, attāya, hitāya sukhāya deva manussānam.... for the benefit of many, happiness of many, welfare of devas *(gods)* and people", The Buddha went towards Rājagaha with a group of more than one thousand disciples.

The Buddha visited Rājagaha surrounded by His great disciples and great radiance of light *(Buddhā-loka)* eminated from his body. They rested at a forest Hatthivana after the long journey from Uruvela. King Bimbisāra heard the news that The Buddha and a retinue of disciples had arrived and were resting at Hatthivana near the border. The King ordered immediate preparation to welcome The Buddha and rushed to The Buddha's resting place. The King was amazed, very impressed and joyful to see The Buddha surrounded by people like Uruvela Kassapa and his brothers together and their followers. The Buddha had many famous people as His disciples, and the King was filled with great joy and happiness. There was an instant saddhā *(faith)* born in him. He listened to the sermon The Buddha gave on Mahānārada Kassapa Jātaka.*[8] King Bimbisāra listened very attentively and attained to first stage of sainthood *(Sotāpanna)*. When the king realised that The Buddha's entourage was too large to be accommodated in the city, he immediately summoned his ministers to discuss a suitable locality that was easily accessible. It came to the king's mind that his pleasure garden Veluvana Park had all the facilities. Immediately he gave instuctions to convert

it into a monastery. Soon "Veluvana pleasure garden" became the beautiful "Veluvana Monastery". When every thing was ready the king went to meet The Buddha and His disciples to pay respect and invited Him to accept meals *(dāna)* in the palace.

The next day, The Buddha and His disciples visited the palace and took the meal *(dāna)*. At the end of the meal, the King offered his Veluvanārāma to The Buddha and disciples with great happiness and joy that was the first such kind of offering in Buddhism.*[9] King Seniya Bimbisāra became the first benefactor of Buddhism. Unfortunately, the king did not spend a peaceful night. In the middle of the night, on the day he made the offering of Veluvanārāma, the king saw in his dream a group of naked spirits *(petās)* appearing very sad and crying. Next day, he narrated the dream to the purohita *(advisor)*. His interpretation was bad effects or ill-fate will befall on the king and the people of Rājagaha. So, the purohita *(advisor)* requested the king to perform some ritualistic offerings *(yāga)* to avoid any disastrous situations. The king was disturbed by their suggestions and quietly went to The Buddha, and explained the exact situation. The Buddha advised the king not to get unduly worried, no reason to be afraid as no disaster would come to him or his subjects. The Buddha explained that those beings who appeared in his dream were none other than his own dead relatives who belong to his previous lives. They desperately needed help and assistance from living relatives. The Buddha asked the king to give them merits *(puñña)* and they would be happy and contented.

The next day, the King organised another dāna *(offering)* to The Buddha and His disciples, and transferred merits and that same night he dreamt about the beings again without any clothes. Next day, as advised again by

The Buddha, the king organised another dāna with many requisites and clothings and transferred merits and The Buddha delivered a sermon on transference of merits and life after death. Those suffering relatives were released from woeful states and their lives were transformed into a better condition. Thereafter, there was no disturbance as the beings were fully satisfied. Till his death, the king remained the greatest benefactor and royal patron of The Buddha.

Conversion and Ordination of Kolita and Upatissa

Kolita and Upatissa were both from Rājagaha, in the state of Magadha. Both of them were also sons of chieftains of two villages - Kolita and Upatissa. They were childhood friends, from well off families and had everything they required. Very importantly, was that both of them were very close to each other that one could not go anywhere or function without the other.

There was an annual game festival in the village called "Giragga Samajja".*[10] Both Kolita and Upatissa went to enjoy the game festival, when they suddenly felt unhappy and meaningless of living decided to go back to their homes. While they were returing home they discussed about their dissatisfactions and feelings concerning enjoyment. They were seeking to find a meaningful life as they were not happy with their present home life and wanted seclusion. They decided to visit a known Paribbājaka *(Ascetic)* Sañjaya, a skeptic. They joined Sañjaya as disciples and started to learn under him. In a short period, they learnt all what Sañjaya knew and realized that they could not go further under him. What they achieved was not sufficient and both decided to find a more advanced teacher and left Sañjaya. They were looking for a more

effective teacher who could help pave the way for a happy and meaningful life, emancipation *(Vimukti)*. Both agreed to find such a teacher and finally decided to take two different directions on condition that whoever had found one must inform the other immediately.

It was Venerable Assaji's*11 second day of dhammaduta cārikā *(Missionary mission)* despatched by The Buddha. Ven. Assaji was on his alms *(pindapāta)* round along a street in the city of Rajagaha. Upatissa saw him and very carefully watched his movements and followed him where Ven. Assaji stopped for his meal. Soon after Ven. Assaji had completed his meal Upatissa began to inquire about him, "Ven. Sir, your movements, your features are very peaceful and pleasant. From whom have you ordained and who is your teacher? Please enlighten me?" Ven. Assaji replied; "Friend, I was ordained recently, my teacher is The Buddha. I cannot explain His teachings in details, He teaches that everything comes to be born because of a cause. Everything depends on cause and effect, thus teaches*12 The Buddha"; and gave him the summary of Anattalakkhana sutta;

"Ye Dhammā Hetuppabhavā
Tesamhetu Tathāgato āha
Yesam ca yo nirodho
Evam vādi Mahāsamano" *13

When he heard the Pāli stanza, Upatissa attained to Sotāpanna, the first state of emancipation. As an explorer, Upatissa understood the verse. Immediately, he thanked Ven. Assaji and left to find his friend Kolita. He was happy to discover what they were looking for. Kolita saw Upatissa approaching him looking so

pleasant and enthusiastic. At once he asked whether he could meet the teacher. Upatissa explained to Kolita everything that had happened. He repeated the above stanza that he had heard from Ven. Assaji. Kolita also became a stream enterer *(Sotāpanna)*. They were both overwhelmed and happy, and left together again to meet their previous teacher, Sañjaya. They informed him of the good news and invited him to join them and meet The Buddha but he was not in favour. So both of them left with two hundred and fifty followers of Sañjaya to Veluvanārāma Monastery to meet The Buddha.

Visit to Kapilavatthu

King Suddhodana was very happy to hear his son Prince Siddhārta had become The Supreme Buddha. The encouraging news reduced his pain which had been in him ever since the Prince renounced the world. He learned that The Buddha was dwelling at Veluvanārāma in the city of Rājagaha. King Suddhodana sent messengers with a minister to The Buddha.

Minister Kāludāi went to The Buddha with his officials and listened to The Buddha's teachings. He was convinced, ordained and attained to Arahantahood. He was awaiting an opportunity patiently to inform The Buddha of his mission to invite Him to visit Kapilavattu city. On reaching vassāna *(rainy)* season, he approached The Buddha and reminded Him that it was proper time now in spring *(March-April)* season to visit the kingdom. By this time there were more than twenty thousand *(20,000)* disciples with The Buddha. The Buddha set out on his journey to Kapilavattu accompanied by his retinue of disciples in Rājagaha, Veluvanārāma Monastery. The travel was more than sixty yojanas, one yojana is about 7 miles = total *(approximately 420 miles)*. They travelled an average

of one yojana a day, speaking to whoever wanted to know His teachings, explaining the Dhamma to the people who had gathered to see the wonderous and colourful sight. Eventually, the group arrived at their destination by Vishāka *(May)* Fullmoon day at one of the Sākyā's Nigrodha Garden which was kept ready. The Buddha and His disciples took shelter at the park and Sākyans of all ages flocked to see their greatest Sākyan, The Buddha.

Every Sākyan was designated either a prince or princess. They were a proud nation by nature. The elders did not respect the younger so in line with that tradition, the juniors went to The Buddha and paid their respect and the elders just kept on talking and describing the scene that they had never seen before.

The Buddha realized that his clan elders were keeping to the tradition and performed the twin miracle to subdue the pride of the elderly Sākyan people. That was The Buddha's second such miracle. Then the king, His father paid his homage to The Buddha saying "Son this is my third time paying my homage". Then the rest of the Sākyan followed to pay respect to The Buddha. When the Sākyans were on their knees, The Buddha preached to them the Vessantara Jātaka. They were all extremely happy but none invited The Buddha and disciples for meals *(dāna)* on the following day.

Everyone was happy after listening to The Buddha's sermon. The four Malla Kings who came from Pāva City; Godhika, Subāhu, Walliya and Lithiya were equally happy and took up ordination from The Buddha. As no one had invited The Buddha and His disciples for the day meal *(dāna)*, they went for pindapāta *(traditional alms round)* in the city of Kimbulwat *(Kapilawatthu)* from house to house. This

was a great surprise for everyone to see The Buddha leading his twenty thousand disciples going for alms. It was an unbelievable sight to the proud Sākyans.

Before his renunciation Prince Siddhārtha was the ruler of an entire great Sākyan kingdom and he had everything he wanted. He lived an extremely luxurious life in the prosperous kingdom with his royal family. Naturally his proud relatives and humble subjects could not believe that he would ever go begging for food in the same streets of Kimbulwat City. Certainly, the sight dealt them a great blow. Having seen that from the balcony, Princess Yasodharā immediately reported the matter to King Suddhodana. He was very annoyed to hear his son going from house to house for food. He ran immediately to The Buddha and interven, and asked, why he was disgracing their Sākyan clan who were descendants of the great Solar Dynasty of Mahāsammata *(1st democratic ruler)*. None of their people had ever gone begging before.

At that point The Buddha addressed King Suddhodana "Great King, that is your clan. Our clan is Buddha vamsa *(Buddha Clan)*, descendant from early Buddhas as from Buddha Dīpankara. They all went pindāpata for food. It was an ancient practice and tradition and we practise what early Buddhas did".

The Buddha cleared his doubt and gave a sermon on Dhamma. At the end of the sermon King Suddhodana attained Sotāpanna, stream enterer, *(the first stage of sainthood)*. With much patience, understanding and mindfulness, the king took the begging bowl from The Buddha and quietly walked with Him and His disciples to the palace. There they were offered dāna *(alms)*. The king learnt that without an invitation The Buddha would not visit his house with His disciples.

Sermon to the King

It was customary of The Buddha to deliver a sermon after a meal had been taken. Here, The Buddha gave a sermon to the father, King Suddhodana and members of the royal household on the subject chosen:

"Dhamman care sucaritam,
Na nam duccaritam care,
Dhammacāri sukham seti,
Asmin loke param hi ca"[*14]

"Lead a righteous life, but not one that is corrupt. The righreous live happily both in this world and in the next."

Thereupon, the king attained second stage of sainthood, once returner *(Sakadāgāmi)*, Mahā Pajāpati Gotami attained to first stage *(Sotāpanna)*. All except Princess Yasodhara came to pay their respect and reverences to The Buddha. She thought, "certainly if there is any virtue in me the noble Lord Himself will come to my presence. Then I will pay reverence to Him."

After that The Buddha accompanied by his father, His two chief disciples, Sāriputta and Moggallāna went to meet Princess Yasodharā at her residence. First they allowed Yasodharā to express her feelings and cry as much as she wished. After she had calmed down, The Buddha praised her great virtues and qualities and gave a sermon focusing on Chanda Kinnara Jātaka.[*15] After the sermon, she expresed her willingness to be ordained as a nun.

The Buddha and Prince Nanda

The next day was Prince Nanda's *(The Buddha's stepbrother)* triple auspicious royal ceremony. They all

prepared for his consecration to enthrone him as the ruler, his wedding to Princess Janapada Kalyāni *(beauty queen)* and the new house warming ceremony. It was The Buddha's second day after the visit to Kimbulwat city. The Buddha was invited for noon meal at Prince Nandā's new residence. Of course Prince Nanda's mother, Queen Prajāpati Gothami *(The Buddha's step mother)*, was very happy with The Buddha's presence at the ceremony.

After the noon meal, He gave a sermon and left for the vihāra. Prince Nanda took The Buddha's bowl and followed him to the vihāra. In the vihāra The Buddha asked Nanda whether he would like to be ordained. As Nanda had great respect for The Buddha, he did not show his unhappiness at the request but expressed willingness. On the third day, The Buddha ordained Nanda. Although he had ordained, he could not remove the memory of Janapada Kalyāni from his mind. On the seventh day of The Budhha's stay in the home city, He gave ordination to His son Prince Rāhula, who followed Him asking for his inheritance. He was only seven years old. The Buddha wanted Rāhula to own the Treasure of The Dhamma as that was his only inheritance that The Buddha had discovered with tremendous effort. Any other worldly possessions will only give dissatisfactions and problems. Rāhula was ordained by The Buddha assisted by His two chief disciples, Sāriputta and Moggallāna and Venerable Mahā Kāsyapa. After the renunciation of Prince Sidhārtha, King Suddhodana was contented just to have Prince Nanda by his side. On Prince Nanda's coronation day the entire ceremony turned out to be his ordination day and King Suddhodana was filled with pain when he heard that little Prince Rāhula had also been ordained. He could no longer control his grief and with that feeling he went to The Buddha and

asked directly from Him to make it a rule: "Venerable Sir, parents have great love, affection and compassion towards their children, therefore, do not ordain any child without the prior permission of his parents." From that day onwards, The Buddha imposed it as a general rule in Buddhism not to ordain children without the permission of mother and father.

The next day, The Buddha visited the palace to receive the noon dāna and after that He delivered a sermon to His father, King Suddhodana on the Mahā Dhammapāla Jātaka*[16]. At the end of the sermon, the father attained to Anāgāmi *(the third stage of sainthood)*, non-returner.

Princess Yasodharā could not control her sorrow and grief over the ordination of Prince Rāhula, her only son. Finally, she asked king Suddhodana's permission to join the Sangha. The king explained to her that there was no possibility yet for women to be ordained. He consoled and told her to wait for an opportunity to do so.

Visit To Sihaladeepa *(Sri Lanka)*

The Buddha visited Sihaladeepa *(Sri Lanka)*. During the colonial time, it was known as Ceylon. Historical records in the Mahāvamsa *(Great Chronicle)* and the Cūlavamsa *(Minor Chronicle)* stated that The Buddha visited this island to settle certain disputes. First visit was to Mahiyangana, in the district of Budulla. The present day Mahiyangana Rāja Mahā Vihāra is built at the place where The Buddha delivered the sermon to rivals involved in warfare. It was along the bank of Sri Lanka's longest River Mahavali and that was the only area in the island where the aborigines still existed in the jungle.

His second visit was also to settle a dispute that started between two brothers, two tribal rulers on the

ownership of a jewelled chair. The Buddha appeared on the sea shore and gave a sermon to both parties. They all put down their arms and both jointly offered the chair to The Buddha. That incident took place at Yāpā-Pathuna, port of Yāpā, now called Jaffna. Here, there is a historical ancient temple, Kadurugoda Vihāra that still exists as "Kandaroda Vihāra". In 1976 the archeological department of Sri Lanka discovered this site. Earlier in 223 B.C.E Princess Sanghamittā *(Bhikkhuni)* also reached this place from India carrying the sapling of The Bodhi Tree from Buddhagayā that existed till today at Anurādhapura, the ancient capital in the 4th century BCE. It is the world's oldest historical tree today.*3

His third visit was a result of the meeting The Buddha had at Yāpā Pathuna with deity Sumana Saman who invited The Buddha to his abode Sumana Kūta *(Mount Sumana),* the second highest mountain in Sri Lanka. This event took place on the 8th year of The Buddha's Enlightenment. King of Nāga tribes, Narmadā Nāga King requested The Buddha to place His footprints on the bank of river Narmadā. The Buddha also placed His footprints on the top of the Sacchabadda Hill, at the invitation of Sacchabadda Thera, who had been converted earlier. After attending numerous activities, The Buddha returned to Jetavana Monastery where he was staying before his visit to Lanka, for the eighth vassāna. He was invited to Sihaladeepa or Island of Lanka *(now Sri Lanka)* by one of The Nāga Kings named Maniyakkhika. He ruled over the area of River Kelaniya not far away from the present commercial capital Colombo. His noon meal was prepared in the king's residence. To commemorate the event and the place, they built a pagoda enshrining the chair. The Buddha used to deliver the sermon at the bank of the Kelaniya River. The present ancient Rāja Mahā Vihāra was

The Buddha Mahameuna Royal Park
Anurādhapura, Sri Lanka

reconstructed by later kings on a much larger scale. As usual a sermon was delivered after the meal was taken. A deity, Sumana Saman who had personally attended events at Kelaniya invited The Buddha to his abode, Sumana Kūta *(Sumana Butterfly Peak - also known as Samanala Peak)* and to place the Buddha's footprint. The Buddha placed His left footprint at the top of the Peak, on the full-moon day in the month of January, 2581 years ago. On the same visit, as was mentioned in historical texts, The Buddha visited several places in Rohana *(South of Lanka)*, Dighavāpi *(East)* the future place to plant the Sri Mahā Bodhi at *(Anurādhapura)* north central, Magul Mahā Saya *(Pagoda)* place where now enshrined the Buddha's Jaw relic, and Sela Chetiya. In each of these places, The Buddha spent a short time on Samādhi *(Concentration)*, sanctified them and returned to Sāvatthi.

Rapid development in Buddhism

From home state Kapilavatthu, The Buddha moved to the kingdom of the Mallās. It was a beautiful sight, the Anupiya mango grove along the sandy beach of the River Anomā. The Buddha stayed there for a certain period, it was not an unfamiliar, sight for Him, as He had been there before. The famous Sākyan Princes Bhaddhiya, Anuruddha, Ānanda, Bhagu, Kimbila, Devadatta and his former barber Upāli went to see The Buddha and received their ordinations. Later on, we may witness how Devadatta transformed and become an enemy of The Buddha. At this time, the well known capital city of Vesāli of the Licchavi Republic was devastated by three disasters, Roga *(epidemic)*, Durbhiksha *(famine)*, and Amanusya (fear of evil spirits). Great destructions were brought to the entire city as a result of these three kinds of fears. King Malla of Licchavi and his purohita *(chief minister)* approached

The Buddha and invited Him to stop the dangers that was destroying the entire city. The Buddha accompanied by several of His disciples chanted parittas for protection including the great Ratana Sutta and taking water form The Buddha's bowl, Venerable Ānanda sprinkled them everywhere in the city. After the blessings, the city was made clean, safe and free from any kind of problems or danger. There was a sudden heavy rain that washed away the dirt from the city and it became clean, fresh and free from dreadful spirits.

The Buddha left Vesāli in time for the second vassāna *(rainy retreat)* at Rajāgaha, Veluvana Monastery. The chief flower dealer, Sumana had converted to Buddhism, taking the Three Refuge. He made regular flower pujā *(offerings)* and danā *(offering of alms)* in the monastery. Towards the end of the rainy season, The Buddha visited Migadāya, Isipatana *(Vārānasi)*. He gave numerous dhamma discourses and sermons to the large number of people who assembled there and returned to Rājagaha, in time for the vassana period.

Meanwhile, Punna Matthāni Putta, nephew of Venerable Aññakondañña, who had been ordained when The Buddha was in the city of Kimbulwat, and having practised kammatthāna meditation instructions attained to the supreme sainthood, Arahanta. Five hundred sons listened to the dhamma delivered by Punna Matthāni Putta, also received ordination and similarly attained to sainthood. Veneroble Punna accompanied them to see The Buddha at Rājagaha. The Buddha continued His vassāna at Veluvanārāma, Rājagaha city. During this period a famous Ājivaka known as Jambuka having heard the news fo The Buddha went to listen to the sermon and was ordained. There were many influential people and religious

leaders who approached The Buddha during this period of time, among them was the most famous millionaire of Rājagaha. After having gone to The Buddha and after listening to His sermons, he was convinced and took the three refuges and became a Buddhist. The following day, he invited The Buddha and His disciples to his residence for dāna *(alms)* and left.

One of Jambuka's closest friends, millionaire Sudatta visited him and went to Veluvanārāma to meet The Buddha. He later joined the millionaire of Rājagaha to offer dana and listen to the dhamma by The Buddha. He was convinced and pleased and invited The Buddha and His disciples to visit Sahet Maheth *(Sāvatthi).*

When Sudatta returned immediately to Sāvatthi, he bought a large park in an extremely prominent place from Prince Jeta. The entire park was spread with gold coins as valuation. He then built an elaborate complex monastery for The Buddha and His disciples to stay. In the meantime, The Buddha had left Rajagaha for Vesāli City, spent two weeks there, and continued the journey to Sāvatthi. The millionaire Sudatta welcomed The Buddha and His disciples and offered with great saddhā the completed Jetavanārāma complex to Buddha and His disciples to take their meals. He continued giving whatever was necessary for the poor and needy *(beggars)*. His house always welcomed any person who needed anything, therefore, he became famous as "Anāthapindika" "constant giver to the poor and needy:" which can be seen in our Buddhist literature the popular name "nāthapindika" and not his own name Sudatta. He offered meals to The Buddha and Mahā Sangha continuously, everyday till his wealth lasted. After his entire wealth had finished, he continued to do meritorious activities without hesitation.

In the beginning, his son was not interested in the

Dhamma but after listening to a sermon by The Buddha he become interested, got involved and helped in the Buddhist activities. His sister, Sumanā, younger daughter of Sudatta was in charge of the food distribution.

Sumanā was filled with great saddha *(faith)* and became a stream winner *(first stage of sainthood)* and then sakadāgāmi *(second stage of sainthood)*. She died earlier than her father. The millionaire Sudatta who died later, listened to a sermon by Ven. Sāriputta and was reborn as a deva *(deity)*, Sudatta or Anāthapindika was placed in the position of chief benefactor *(dāyaka)*, a lay disciple at the time of The Gotama Buddha.

The Buddha spent most of His life at the Jetavana Monastery, Sāvatthi primarily, because of the immense saddha and support from his chief benefactor Anāthapindika. Jetavana Monastery became the focal point for visitors from any directions. There were sufficient accommodation, food and necessary requistes provided for any number of new recruits and visiting monks who came to stay at Jetavana monastery. There were large halls for people to listen to The Buddha and meet Him. Therefore, throughout the Buddhist literature most of the suttas that anyone read, were bound to come across the name of this monastery.

Jetavanārāma Monastery was a huge temple complex that comprised of every requirement and could accommdate more than twenty thousand monks or more at one time. Offering of such a monastery to The Buddha brought about establishing a home for the Sangha. Later this monastery was considered the most important center for Buddhist clergy and Buddha-Sasana. The Buddha spent most of His vassāna *(rainy seasons)* here and later went from place to place for the

benefit of others who would like to use Jetavana Vihāra as a focal point. Shortly, after the offering of this monastery, The Buddha's brother, Ven. Nanda following The Buddha's instructions and realizing the meaning of life, attained Arahantaship. Going round on one of the Buddha's Dhamma carikas *(routine visits)* He metAgginanda Rishi and his followers. According to the Suttanipata, The Buddha ordained them with *(ehi-bhikkhu)* instantaneous ordination. Later The Buddha gave them a sermon known as "Agginanda Sutta" and all Rishis attain to Arahantaship.

One day, the Buddha was at a forest named Andha Vana, near Savatthi. Ven. Punna Mattāniputta Thera came to visit Him. Before that, outside in the open air, under a tree, he and Ven. Sāriputta had a deep Dhamma discussion *(Sakaccha)*. Venerable Punna Mattāniputta Thera described the Sapta Visuddhi *(seven stages of Purification)*: (1) the purification of morality *(Sīla-Visuddhi)*, (2) the purification of mind *(citta-V.)*, (3) the purification of View *(ditthi-V.)*, (4) the purification by overcoming doubts *(Kankhā-Vitarana-V.)*, (5) the purification by Knowledge and vision of what is Path and not Path *(Maggāmagga Gñānadassana visuddhi)*, (6) the purification by knowledge and vision of the Path - Progress *(Patipadā Gñānadassana-V.)* and (7) the purification of *(Gñānadassana-V.)* Knowledge and vision. The goal fo this purification is deliverance, freed from all clinging as described in Rathavinīta Sutta in Majjhima Nikāya and Visuddhi Magga *(Buddhagosa)*.

On another occasion, The Buddha got ride of doubts that the devas held for sometime, "What were the mangala or blessings that make them feel happy". Generally mangala means anything regarded as 'auspicous' 'lucky', or a 'good omen', against contemporary superstitious motives, The Buddha in

the Mahā-Mangala Sutta *(Sutta Nipāta)*, set forth thirth-eight 'blessings' that are truly auspicious, i.e. conducive to happiness and well being. The ideals of blessings are focus on the life of the householder and living the good life, beginning with the 'avoidance of bad company" and ending with a pure mind that is free from sorrow and taint - Khuddhaka Nikāya. It became one of the most popular suttas in Theravāda Buddhist countries, and a fundamental text on Buddhist layman ethics.

King Bimbisāra had an unseen friend Pukkusāti. He was the King of Mallas who headed Takshila city. King Bimbisāra sent him a friendly message explaining the virtues of the Triple Gem written on a golden plate. King Pukkusāti read his message, was so impressed and thought of changing into yellow clothes and leaving the kingdom quietly. He set forth to meet The Buddha who was about 237 yojanas away. On the way, he decided to settle along a roadside pottery to spend the night. In the evening he met a recluse and had a conversation. Having realised that He was The Buddha that he was longing to meet, very happily he sat down to listen to His sermon. The king attained to the second stage of sainthood. He had a desire to be ordained and went to find eight requisites for ordination. On his way, he came across a bull, had an unexpected accident and was killed instantly.

King Bimbisāra sent a similar letter written about The Buddha and His teachings regarding Dependent Origination to King Tissa of Soveera country, in Madya Pradesh. King Tissa was extremely happy and left his home to find the Buddha. It was a long journey and eventually the king met The Buddha at a place called "Sappa Sondika". The king listened to the Dhamma, strived hard and attained Arahantaship. In the same year, a well-known millionaire Uggasena who was

fortunate to meet The Buddha was ordained as a monk.

There was another striking and revolutionary incident that took place on The Buddha's fourth year in Rājagaha: that was granting an ordination to a man of Suddra class, as scavenger. Brahmanic society totally condemned and will not grant any basic human right to them. It was a bad omen and sin to see or meet a Suddra man. If unexpectedly happened to meet one, immediately have to cleanse himself and eyes with using milk. Despite all atrocities, The Buddha accepted anyone without considering their status or class. Therefore, Sunīta's acceptance into the community of Sangha was a heated issue at that time and the defeated Brahmins made use of the event to attack and condemn The Buddha. The Buddha recognised great potential for higher wisdom in Sunīta and grant him ordination. Sunīta Thera realised the importance of human wisdom, strived hard and attained supreme sainthood, gaining the six higher powers of supernormal knowledge. This consisted of five mundane *(lokiya)* powers, attainable through utmost perfection in mental comcentration *(Samādhi)*, and one supramundane *(lokuttara)*, power attainable through penetrating insight *(vipassanā)* i.e. extinction of all cankers *(āsavakkhaya)*, in other words, realisaton of Arahantahip.

The six higher powers are: (1) magical powers *(iddhi-bala)*, (2) divine ear *(dibba-sota)* (3) penetraion of the mind of others *(ceto-pariya-ñāna)*, (4) divine-eye *(dibba-cakkhu)*, (5) remembrance of former existences *(Pubbe-nivāsānussati)*, and (6) extinction of all cankers *(Āsavakkhaya)*.* ***to reference***

The Buddha proved with this example that one has to measure only the power of the man's wisdom and not the birth. Another episode is that of the story of an

innocent poor child Sopāka. He was left at the graveyard tied to a dead body by his uncle. He was a chandāla boy from Rājagaha born of Pukkusa caste. His father died and his mother remarried again. His uncle did not like the boy because he was not his son. One night the uncle carried him to the graveyard and tied him to a dead body. The Buddha saw the incident through His divine eye, and went to save him. Although, he was only seven years old, young Sopāka was clever enough to answer all the questions that The Buddha asked him in the Sāmanerapaña *(Ten Questions to the Novice)*: "Eka nāma kim?" etc *(Khuddaka N.)*.

He was granted ordination and when he attain Arahantaship he was only seven years old. On another occasion The Buddha saw an old chandāla woman suffering in pain. He went and saved her from misery just before she passed away. The Buddha appeared in front fo her and at the mere sight of The Buddha an immense saddhā *(joy)* arose in her mind. She died and was reborn in Tāvatimsa Heaven. These were a few of the important incidents to mention that took place when The Buddha was spending the fourth vassāna at Rājagaha.

King Kosala Meeting the Buddha

After the fifth vassāna, The Buddha returned to Jetavana monastery, Sāvatthi. King Pasenadi of Kosala went to the monastery to have a friendly conversation on the Enlightenment of The Buddha and advise on some general matters. After the discussion, he expressed his satisfaction and wanted to be a disciple *(Upāsaka)* on his own convicton. He took the Three Refuges, The Buddha, The Dhamma and The Sangha. He built a vihāra on his own, became famous by the name "Rājakārama" *(Royal Temple)*. He offered it to The Buddha. His sister Princess Sumanā also became very

happy at the opening of the vihāra and attained to the first stage of Sainthood *(Sotāpanna)*. Later she ordained as a Bhikkhuni and received higher ordination. King Kosala had great faith *(Saddhā)* in Buddhism and treated the Buddha well. He continuously associated with The Buddha and took the greatest care and attention of The Buddha before he passed away.

On this sixth year, The Buddha spent vassāna at Mankula Hall. During this period The Buddha had to perform the miracle "Twin Wonders" *(Yamaka Pātihāriya)* to convert others. When He was in Rājagaha. Queen Khemā, wife of King Bimbisāra who was well known for her beauty went to The Buddha and listened to Him. Having realised how futile it is to cling on to beauty, she decided to enter into the Bhikkhuni order. By concentrating on the flickering flame of the oil lamp she realised impermanence and dissatisfaction of life. In about half a month's time, she attained sainthood. The Buddha's narration of this incident is in the Mahā Nidāna Sutta, Digha Nikāya. In the same period, a millionaire of Rājagaha city having collected a large piece of sandalwood from the river and made a bowl out of it. He kept the bowl on top of a ninety feet high bambbo and announced that any Arahant who live in the city could collect it. Many religious people, Thirtakas, Purana Kasyapa and numerous teachers try to take it by various tricks. But all were unable to collect it from the pole. On the seventh day, Pindola Bhāradvāja Thera performed a miracle in the air. The millionaire who was satisfied with the performance offered the bowl to him. The Buddha came to know about this and declared to the monks not to perform miracles for personal benefits and prestige. Other religions misunderstood The Buddha's order and thought that there will not be any miracle performance in Buddhism hereafter, so the Thirtakas challenged The Buddha to

perform miracle. King Bimbisāra went to The Buddha and inquired about this matter from him. The Buddha answered the king with a smile "Your Royal Highness, if you prohibit people to pluck mangoes from your mango grove, that prohibition is not valid for you, only your subjects are not allowed. Similarly prohibition to perfome miracle is for other disciples, but not for me. Therefore, from now until the end of the fourth month, there will be a miracle performance at the Gandabba-rukkha-mūla *(at the side of the Gandabba Tree)* at Sāvatthi."

3rd Yamā Maha Pātihāra *(Twin Miracle)*

The Buddha as revealed to King Bimbisāra performed the 3rd miracle four months later on Esala full moon day in the month of July at the site announced. This destroyed the pride and false prestige of the Tirthakas. The huge crowd who came to witness the miracles, were full of joy, happiness and filled with saddha. After the incident, The Buddha ascended to Tāvatimsa Devaloka *(Heaven)* and delivered Abhidhamma to Matru Deva Putta *(Mother of The Buddha who was born as a deva in Tāvatimsa Heaven)*. He spent the 7th vassāna in Tāvatimsa. At end of the three months retreat, The Buddha returned to the entrance of the Sankassa city. There was a huge crowd waiting for His return. It was an unthinkable miracle for them. The people who saw this great miracle of The Buddha, wished for Buddhahood. The Boddhisatta Maittreya who aspired for Buddhahood also received confirmation to be the future Buddha. It was explained in Anāgata Vansa Desanā *(discourses fo the Future Buddhas)*.

Ven Punna's visit to Sunāparanta.

The 8th vassāna, The Buddha happened to be in Bhaggha region. He chose a place known as Bhesakāla

Forest. It was a fine tranquil place not far from Sunsumāragiri city. Prince Bodhi-Rāja built a palace call "Kokanada" and invited The Buddha to the new palace. He offered dāna *(alms)* to The Buddha and His disciples and wished for a son. The Buddha gave a sermon after the dāna and Prince Bodhi-Rāja attained to the fourth stage of sainthood, Arahanta.

At the end of the vassāna retreat, The Buddha returned to Sāvatthi, Jetavana monastery. A merchant arrived with five hundred carts of goods. He wanted to meet The Buddha and after listening to the sermon, Punna was very pleased and decided to join The Buddha's Bhikkhu order. He handed his property to his younger brother who was with him at the time of ordination. After he was given the kammatthāna instruction and subjects for meditation, he requested The Buddha for permission to go to Sunāparanta Village. At that time Suppāraka, in Sunāparanta was a well-known notorious place, most of the people were rough and aggressive. Before giving permission, The Buddha explained the situation in Sunāparanta and asked Ven. Punna several questions, "If they scold, abuse or shout at you, if they attack you with a stick and first or do harm to you, what will you do?" One by one The Buddha questioned him. Ven. Punna in reply " If they only scold me and did not attack me, I will be patient. If they attack me with a stick I will be patient thinking they did not attack me with sharp objects. Even if they take away my life I would not be sad and still continue with patience as life in not permanent." Ven. Punna replied that whatever they do he would practise patience at all times. The Buddha praised him and said Ven. Punna had the ability to practise patience to face any kind of trouble with a smile. Having realised the power of his patience, The Buddha permitted him to leave for Sunāparanta.

Ven. Punna Thera went to Ambatthaka Rock. On his alms round *(pindapāta)* his younger brother recognised him. His brother invited his venerable brother to stay but Ven. Punna Thera did not accept because there was no suitable place for him to practise Kammatthāna. He proceeded to Samudragiri Vihāra, then to Mātulagiri Vihāra and finally to Makulārāma Vihāra to observe the vassāna. He practised meditation and attained to the stage of Arahanta *(Sainthood)*.

Meanwhile, his brother went overseas for business by ship. In an island, he noticed plenty of sandalwood in the jungle. He landed on that island to obtain as much sandalwood as he wanted loaded them on the ship, and sailed home. Along the way, the ship was caught in a big storm and was damaged. Ven. Punna heard the news and went to his younger brother's assistance to calm his fears and bless them for a safe return journey. On returning home and as a gratitude to his brother, he built a temple with red sandalwood and invited The Buddha and offered it to Him. During that visit to Sunāparanta, The Buddha come across a famous Jatila, Sacchabadda and preached to him. Sacchabadda was so happy with the teaching that he became a disciple of The Buddha. With the group of Jatilas headed by him, he converted to Buddhism.

Dispute at Ghoshitārāma

A group of recluses *(monks)*, who dwelled at the foot of the Himalaya Mountains *(Himachal area)* came to Sāvatthi to meet The Buddha. On their return journey they visited their three constant supporters at Kosambi. They were known as Ghoshita, Kukkhuta and Pāvārika who possessed great wealth. The group of monks informed their supporters the news about The Buddha's return from Sīhaladeepa *(Sri Lanka)* and who is now

dwelling at Sāvatthi Monastery, and they were on their way to meet Him. They took leave and went to the place where The Buddha was staying. Having seen and met Him and listened to His sermon, they were filled with joy and happiness, and eventually attained to supreme sainthood *(Arahanta)*. The three friends from Kosambi also wanted to see The Buddha had come to Sāvatthi. They too attained to Sotāpanna, first stage of sainthood after listening to The Buddha. They invited The Buddha to visit Kosambi city and returned home to built three temples in their names: Ghoshitārāma, Kukkhutārāma and Pāvārika Ambavana Vihāra *(Mango Grove)*. With great respect and honour they offered these three monasteries to The Budhha. During this journey, The Buddha had to go for pindapāta *(alms round)* in Kuru country along a path in a village known as Komāra-Bhacca. A Brahmin, named Māgandiya at that village was looking for a suitable husband for his beautiful daughter. He saw The Buddha walking along that path and was immediately drawn to The Buddha's appearance, and decided that The Buddha was the perfect person to marry his daughter. He told his wife to prepare his daughter, Māgandiyā but The Buddha was not to be seen. Finally, they saw The Buddha sitting under a tree and they went to The Buddha and talked to Him.

The Buddha explained on the insignificance of the human body. It only consists of five skhandhās *(heaps/aggregates)*. He said that He had given up attachment to kāma tanhā *(craving for sensuality)*. He even does not wish to touch it with His feet, and further explained that the real nature of the human body consists of thirty- two different parts or impurities. The Brahmin and his wife listened very attentively and understood The Buddha's explanation. At the end of the advice, both attained to Anāgāmi the third stage of

sainthood. Their daughter, Māgandiyā listened to the teachings and thought that The Buddha deliberately condemned her body and feelings of anger and hatred arose in her. The Brahmin and his wife after having realised the Dhamma, handed their daughter, Māgandiyā to their father's brother with all their properties and were ordained by The Buddha. Both followed the instructions on meditation and attained to Arahantaship *(sainthood)*.

Subsequently, Māgandiyā became one of the first two wives of King Udeni. One day when the Buddha was on His alms round *(pindapāta)* Māgandiyā wanted revenge on The Buddha. She hired some bad people to criticise, condemn and berate Him. Venerable Ānanda, who was following Him, was hurt and disheartened, and requested The Buddha to leave Kosambi. The Buddha did not pay any attention to Venerable Ānanda's suggestion and told him not to be disheartened. He asked him to be patient and the matter would be solved by itself according to the time as to the eight natural laws *(atthaloka dhamma)* of lābha *(gain)*, alābha *(loss)*, ayasa *(downfall)*, yasa *(prestige, rise)*, nindā *(blame)*, pasansā *(praise)*, sukha *(happiness)* and dukkha *(unhappiness)*.

The Buddha extended his stay in the same monastery and patiently continued to attend to his activities. A few days later, the situation returned to normal and seven days later, the residents of the city organised a dāna *(alms giving)* ceremony on a grand scale. Meanwhile, Māgandiyā was very unhappy about Queen Sāmāvathī and complained to King Udeni. This was because Queen Sāmāvathī had great faith *(saddhā)* in The Buddha and was also the first Queen of Udeni. One day, when the King was away on official duty, she plotted with her uncle to burn the palace where

Queen Sāmāvathī stayed. The Queen perished with her companions and more than five hundred protocol women. King Udeni was very sad as he valued her refined qualities. Māgandiyā was found guilty and she was put to death together with all her relatives and uncle.

The ninth vassāna season, The Buddha spent at the newly offered Ghoshitārāma, city of Kosambi, built by millionaire Ghoshita. There was a dispute among two groups of monks, Dhamma-dhara *(Dhamma-reciters)* and Vinaya-dhara *(Vinaya-reciters)*. The dispute was started regarding misinterpretation of rules, and from such a small matter it developed into a division of the Sangha and the entire monastery into two groups. Eventually, the dispute spread to laity and developed a quarrel between them. On this matter The Buddha requested to practise peace, harmony and maintain unity. He illustrated the Latukika, Vattaka, and Dīghīti Kosala Jātakas to show the importance of peace. They had taken this matter so seriously and did not listen to the advice of The Buddha.

After that, The Buddha left the monastery alone without telling anyone where He was heading. He passed a few villages and reached a village called Bālakalohakārāma. There lived a monk named Bhagu Thera. The Buddha gave a sermon to him on appreciating the importance and benefits of living alone. He left Bhagu Thera and walked from village until he eventually reached a well-known Migadāya in the Sākya Kingdom. There lived three monks, Anuruddha, Nandiyā and Kimbila. For them, The Buddha gave a sermon on the importance of living peacefully and harmoniously. The Buddha continued His journey until He reached the Pārileyya forest at the border of the Pārileyya village in the kingdom of

Kosala. The Buddha started the tenth vassāna season in the Pārileyya forest.

There lived an elephant, abandoned from the rest of the herd, it became the constant companion of The Buddha for three months. This elephant came to be known by the same name as the forest, Pārileyya, who took care of The Buddha with great hospitality, faith and affection. This scene was carefully observed by the monkeys who also attended to The Buddha later on by collecting beehive *(honeycombs)* to offer to The Buddha.

Meanwhile, the Kosambi citizens were very unhappy and concerned when they came to know that The Buddha had gone to live in the forest. They decided to stop their involvement with the monks at the monastery in the city. When the monks did not get enough support they became weak and slowly the dispute died out. Eventually, the trouble making monks generated their kindness towards each other and peace prevailed. They decided to ask The Buddha for pardon. The great supporters of The Buddha, Anāthapindika, Visāka and other Kosambian new supporters were also concerned to learn that The Buddha was living alone in the Pārileyya forest. They joined the citizens of Kosambi and requested, Venerable Ānanda, the Chief disciple to invite The Buddha ro return to the Monastery. Venerable Ānanda accompanied by over five hundred monks from neighbouring temples went to Pārileyya Forest. He asked the accompanying monks to stop outside the forest and went alone to pass the message to The Buddha. While Venerable Ānanda was conveying the request of the people, he witnessed how Pārileyya, the elephant and the monkeys assisted The Buddha. The Buddha called for those visiting monks and they were amazed to see how well the animals assisted The Buddha - better than human beings. The

Buddha gave an inspiring sermon illustrating this incident, and expressed His gratitude for the services of the animals that assisted Him in the forest and the importance of having good companions, associating with wise people *(panditānan ca sevanam)*, avoiding unlawful and disgraceful acts. After the sermon, all five hundred disciples attained to Arahantaship.

After accepting the invitation of Anāthapindika and Visāka, The Buddha waited another day to receive dāna *(offering)* from the elephant and left. The elephant, Pārileyya followed The Buddha up to the edge of the jungle, was grief stricken and died as a result of parting with The Buddha, and was born in Tusita Heaven as a deva *(deity)*.

The Buddha returned to Ghoshitārāma monastery, Kosambi and everyone were very happy. Amongst the many waiting for His return were His great followers and devotees who visited Him individually and expressed their concern and unhappiness over the incident. The monks, who had caused the trouble, fell at The Buddha's feet and asked for pardon and forgiveness. The Buddha preached the Dighāti Kosala Jātaka. Before the 11th vassāna, The Buddha set out with Ven. Ānanda. When they were passing the padi fields of Magadha, The Buddha pointed to Venerable Ānanda the set up of the fields and asked him to prepare robes *(cīvara)* for His disciples accordingly in the future. Ven. Ānanda observed the fields and together with the other monks prepared a sample and asked The Buddha for approval. The Buddha gave his consent for His disciples to prepare their robes in future accordingly.

The Buddha spent the 11th *(eleventh)* vassāna at Dakshinagiri. He met with Brahmin Kasībhāradvāja who lived on padi cultivation at Eka Nāla Brahmin

village. The Buddha explained to him that the Dhamma is similar to the cultivation of padi. The Brahmin clearly understood and became an Upāsaka taking the three refuges of The Buddha, Dhamma and Sangha.

As the 12th *(twelfth)* vassāna was approaching, The Buddha took shelter in a shrine dedicated to a deity under the famous Kosambi Tree "Nahāru Punchimanda" at Veranjā village. At this time, Udaya Brahmin of Veranjā visited The Buddha and His disciples and requested them to spend the Vassāna at Veranjā. It was customary after invitation to provide their basic needs of the four requisites, robes *(cīvara)*, food *(pindapāta)*, medicine *(bhesajja)*; and shelter *(Senāsana)*. However, the Brahmin could not honour his invitation to The Buddha as promised, because the area had earlier experienced a serious drought and rain had only just started. Coincidently, a group of horse merchants came from Uttara Pradesh *(U.P.)* also took shelter at the same place. They realised The Buddha and His disciples were in shortage of food and offered the cereals they were transporting. The Bhikkhus prepared their food and Venerable Ānanda grinded the cereals specially to offer The Buddha. They managed to survive until the end of the vassāna. At the end of the season, The Buddha visited Veranjā Brahmin *(Udaya)* together with His disciples. The Brahmin was extremely upset for not being able to provide the basic needs but The Buddha consoled him and accepted dāna at the Brahmin's house. On the same day, accompanied by His disciples, The Buddha left Veranjā towards Vārānasi crossing the river Ganges. Concurrently, King Chanda Pajjota of Avanti ruled his country residing in Udena country. His name denotes bandit because of his behaviour. One day the king asked his purohita *(advisor)* Katyāyana, to invite The Buddha to his kingdom. The purohita together with seven others listened to The

Buddha, attained to Arahantaship and became The Buddha's disciple with instantaneous *(Ehibhikku)* ordination. A few days later, Ven. Katyāyana visited The Buddha and His disciples and invited them to visit Udena. The Buddha advised him that it was sufficient for him to go alone, saying that Ven. Katyāyana has the ability to spread the Teachings of The Buddha. Seven Arahantās went to Kanchanā's grove of King Chanda Pajjota. When the King heard the news, he was very happy to meet them and listened to the teachings given by them. He built a new monastery for them, and became a devout benefactor of the Sangha. After listening to the Dhamma, the king became a changed man and lived a virtuous life according to the teaching of the Dhamma.

A resident, Chitra, who lived in Makkhikāsanda city in Avanti sent a message to his unseen friend Rrishidatta who lived in the village of Dhammagrāma explaining the greatness of the Triple Gem - The Buddha, Dhamma and Sangha. Rrishidatta was happy to receive his friend's message and went to find Venerable Mahakātyāyana Thera, an Arahant and having listened to the Dhamma he was ordained and after practice, he attained to Arahantaship. In similar manner, several prominent personalities, millionaires and Brahmins, including Sonakutikanna and Kandarāyana were overjoyed with the greatness of The Triple Gem, and received ordination at the same place. As a result of this news many popular well known and unknown people came for ordination. Not long, the Udeni city began to shine with yellow robes. When His duty was completed, The Buddha left the city of Vārānasi and arrived at Kutāgāra Hall, Vesāli city. There at the village called Kalanda, the son of the village headm Kalanda setthi *(a millionaire)* having obtained permission from his parents went to The Buddha. He listened to The Buddha's sermon and requested for ordination.

The Buddha continued his journey to Kapilavatthu. The Sākyans were happy to welcome The Buddha and His disciples. Knowing that in the previous vassāna they did not have enough provisions, Sākyan Mahānāma gave them everything they needed for four months. Their next destination was Chāliya Pabbata City. They stopped for the 13th vassāna at Chāliya Rock and peacefully spent the season receiving care and attention from the people of Kapilavatthu arranged by Mahānāma.

Higher Ordination of Venerable Rāhula

The Buddha returned to Jetavanārāma to spend the 14th vassāna at Sāvatthi city, presently known as Sahet Mahet. Sāmanera Rāhula had reached his maturity age of 20 years old and was given his higher ordination. Signifying the occasion, The Buddha delivered a special sermon popularly known as Rāhulovāda Sutta, or "Advice to Rāhula". Ven. Rāhula set an exemplary life to all the young. He was the most obedient young monk who listened to the advice of the elders and followed exactly what he was asked to do. He attained to Arahantahood on the day of his higher ordination.

Here The Buddha explained different types of meditations that would suit a particular temperament. The Buddha being an incomparable physician and psychiatrist gave several subjects of meditation or "medicine" to suit the minds of different individuals with various mental defilements *(kilesa)* to be purified.

The Buddha told Rāhula :

"Develop the meditation on loving kindness *(mettā)*
Rāhula, for by this ill-will is banished.
Develop the meditation on compassion *(karunā)*
Rāhula, for by this cruelty *(vihinsā)* is banished.

Develop the meditation on sympathetic joy *(muditā)*
Rāhula, for by this envy or jealousy is banished.
Develop the meditation on equanimity *(upekkhā)*
Rāhula, for by this aversion, *(virāga)* is banished.
Develop the meditation on impurity *(asubha)*
Rahula, for by this lust *(rāga)* is banished.
Develop the meditation on the concept of impermanence *(anicca-saññā)*
Rāhula, for by this pride of self *(asmi-māna)* is banished.
Develop the concentration of mindfulness on in and out breathing *(ānāpānasati)*
Rāhula, in and out breathing with mindfulness.
Rāhula, develop and frequent practice bears much fruit, is of great advantage." *(Rahulovāda Sutta)*.

The Buddha moved to Nigrodhārāma, in the city of Kimbulwat and a Sākyan Prince Nandiya became a faithful follower of the Sāsana *(Buddhism)*. The Sākyan King, Suprabuddha did a great crime by criticising The Buddha. As a result, he had a tragic death. At the end of the 15th vassāna of the season. The Buddha went back to the Jetavana monastery at Sāvatthi city.

One night Mahā Brahma, King of gods, accompanied by a retinue of devas *(deities)* approached The Buddha at Jetavana Monastry. They had a friendly conversation with The Buddha. The purpose of their visit was to clear some doubts with The Buddha. They asked the following questions: "In the world what is the greatest dāna *(charity)*? Which tasks exceed all other tasks? Or what is the greatest? What attachment exceeded the greatest, and victorious?" In reply to the Brahma and the company of devas, The Buddha said:

"Devas, gift of Dhamma exceeds all other gifts *(dāna)*.

Tastes of Dhamma be victorious to all other tastes. Attachment to the Dhamma exceeds all other kinds of attachment, detachment be victorious and exceeds all sufferings. Therefore, they will be greatest." Sakka and the deities were overjoyed with the reply, requested The Buddha, to give them merits "at every conclusion of Dhamma desanā, dāna and meritorious act" and also requested Him to advise His disciples to give them merits at the end of every Dhamma desanā or meritorious act.

This tradition continued till today. In every act of meritorious deed, Buddhist monks continued to transfer merits to devas *(gods)* because they are formless and unable to generate their own punya *(merits)*.

This particular 16th vassāna season was of significance because The Buddha's next visit was to Alavipura, where He met the most dangerous demon Ālavaka yakka. He had been terrorising everyone and all lived in fear as he was also a cannibal. The Buddha tamed this demon *(yakka)* with the power of the Dhamma. After listening to The Buddha, he was ashamed and changed his lifestyle and attained to the first stage of sainthood *(Sotāpanna)* and stopped harming others. He debated with The Buddha and on the day of the debate, those human sacrifices brought for him were released from death. On that particular day, as scheduled one minister brought a boy to offer him but Ālavaka took the boy and handed him to The Buddha. The Buddha handed him back to the minister. As a result of this changing from hand to hānd, the boy became famous as "Hatthālavaka".

Everybody in Alavipura *(city of Ālavaka)* praised The Buddha for taming Ālavaka. The Buddha was the greatest human and was respected for His selfless

service and sacrifice to save all innocent beings from any danger. All dwellers of Alavipura had great faith *(Saddhā)* after listening to His Dhamma and The Buddha, therefore, decided to spend another term of vassāna season in the same city so that the people could resume their normal life peacefully and happily. The Ālavaka demon became a calm and quiet person. No one was afraid to go about on their daily work during the two years that The Buddha spent in this city.

The Buddha decided to move to Veluvana Monastery for the 17th vassāna. When He arrived at Sāvatthi City, a famous beautician named Sirimā had died. She was the sister of the famous physician Jīvaka, who had taken care of The Buddha. His sister Sirimā became famous for her excellence in the technique of massage. Though she was expensive, men come to her from afar for pleasure and relaxation.

The Buddha requested special permission from the king not to cremate her body but to leave the body in the cemetery. At the end of three days, the king called all the residents to come to the cemetery. From the large gathering The Buddha asked if anyone was interested to buy her corpse. He priced it for just one thousand gold coins. There was no offer and was reduced to as low as one gold coin, still no one come forward to take it. The Buddha, then asked if there was anyone who would take it for free but there was no offer. Since no one was interested, The Buddha informed them that when she was alive, people were willing to pay for any amount or more than one thousand gold coins a session a day but now no one was willing to accept her body, even at no cost!

The Buddha pointed out the real nature of our body affected by the three signs of existence - impermancence

(anicca), unsatisfactoriness *(dukkha)* and unsubstantiality, or soullessness *(anatta)*. It contains five aggregates *(pañchakkhanda)* which are subjected to decay and change. Life here is only momentarily.

It is the same with our existences that consists of four elements- liquidity, solidity, heat and vacuum *(air)*. When the heat or energy leaves our body we die. When a person is "dead" there is no value to the body. The Buddha delivered a sermon on the nature of body to both clergy and lay disciples. It was a very effective sermon as everybody realised the actual nature of life in the vicinity of the dead body of Sirimā.

The people of Alavipura organised a ceremony to offer dāna *(meals)* to The Buddha and His disciples, therefore, after the 17th vassāna season had ended, The Buddha accompanied by the Mahā Sangha went to Alavipura to join the religious function. The city dwellers prepared and offered sumptuous dāna *(noon meal)*. Towards the end of ceremony one poor hungry farmer entered the place in search of his lost cattle, The Buddha noticed the potential of him understanding the Dhamma but he was hunger. So The Buddha asked the organiser of dāna to give some food to the hungry man. After he took his meal The Buddha gave a sermon to him and he attained to the first stage of sainthood *(Sotāpanna)*.

Having completed His mission in Alavipura, The Buddha proceeded to Chāliya Pabbata for His 18th vassāna retreat. A girl named, Ghatīkāra, who was employed by a weaving mill listened to the sermon at Alavipura and continued practising meditation on Maranānussati *(concentration of life and death)*. When she came to know that The Buddha was spending His vassāna at Chāliya Pabbata she visited Him continuously and The Buddha asked several questions from her She answered all the questions from The

Buddha according to the Dhamma. The Buddha praised her excellent wisdom and gave a sermon to her. At the end of the sermon she attained to the first stage of sainthood, Sotāpanna. Filled with joyous feelings she entered her father's weaving mill and was accidentally strucked by a pole of the machine and died instantly. Her father was very sad and thought why a good girl like her could die so young, went to meet The Buddha. The father listened to The Buddha's teachings and eventually joined the holy order and received higher ordination. In a short time, he attained to liberation, Arahantaship. The Buddha continued his 19th vassāna at the same location.

The Great Sthupa

Sri lanka 3rd century BC

*1 - *(yasa)- Mhv. iv. 57f. - Vsm.393*
*2 - *1st Tevācika upāsaka + upāsikā - Vin. i. 15-20; DhA. i.72*
*3 - *-do-*
*4 - *Mhv. 1. pg 11*
*5 - *MA.i. 584; AA.i.165*
*6 - *Vin.i. 34-5; J.i.82; iv. 180*
*7 - *Mhv.ii.25 ff.; SNA . ii. 386*
*8 - *Jadaka 544, (Narada Kassapo Jataka).*
*9 - *Vin.i.35, 398. (ApA i.75- says earth trembled when the water poured over the Buddha's hand by King Bimbisāra)*
*10 - *BUA. p.102; SNA.i.326; Vin.ii.107,150; iv 85, 267 (airagga-Samajja)*
*11 - *Vin.i.13; AA.i..84 (Ven Assaji)*
*12 - *Vin.i.14; J.i. 82 (Anattalakkhana Sutta)*
*13 - *Vin.i.39;Dha.i.75 ff; iv.150-i-(Ven. Sariputta - Moggallāna)*
*14 - *Dhamma pada, 13-3 (169)*
*15 - *J.iv.282ff; Dha.i.97*
*16 - *DhA. i. 99;J.i.92*

Buddha Sakyamuni
Nepal

Chapter 10

PREPARATION FOR THE FUTURE OF THE SĀSANA UNDER THE ROYAL PATRONAGE

The Establishment of The sangha

Started single handedly, Buddhism penetrated to every corner of the Indian subcontinent. In particular central part of India known as Madya Pradesh within the 1st quarter of Buddha's life time. The spread of Buddhism started a new era.

According to old Sramana tradition, the Sākya Putriya Sangha developed. First the sixty disciples were fully-fledged Arahants *(saints)* whom The Buddha despatched as the first missionaries *(dhammadūtas)* for the spread of message, the Dhamma. They carried out their mission extremely well and within a short period of time they were able to shatter all the traditional practices. The vigor and enthusiasm of the followers, royal patronage and support of all the wealthy and educated devotees brought greatest achievement in a short period of twenty years.

Contemporary beliefs and practices could in no way challenge Buddhism. Brahmanism that was more than a millennium old and appeared before Buddhism found it hard to challenge and faced serious problems for survival.

When The Buddha visited a village, the entire city turned towards Him. The Buddha did not attack any religion or founder of a religion. He only revealed the

truth and showed the mistakes of the different traditions, and their practices.

The Buddha did not want his followers to surrender to anybody or anything but to use their common sense. The criteria for measurement, The Buddha envisaged was knowledge. The Buddha said that if there is anything that is not in line with their understanding, then do not accept it, even though it is stated in a holy book or preached by traditional heritage of the clan, only if it is in accordance with knowledge and understanding then accept them. This freedom or liberality given by Buddhism helped individuals to decide their own destiny.*1

The early Sangha did not even have a monastery to live in. The Buddha did not want any establishment to be set up. His entire effort was to help and assist people to realize the truth and follow the right path. The Buddha was a guide incomparable in the training of individuals even gods *(devās)*, often came to visit Him in the night if they had any unsolved problems. Thus, He was a supreme teacher not only to men but also to gods *(devās)*.

The great success of the first mission was mainly because these missionaries kept strictly to the path that The Buddha had taken. Early Sangha did not care about the four seasons. They only cared about the vision and mission entrusted upon them and because of their dedication and selflessness, it was possible for them to spread the Dhamma and wherever they went, there were mass ordinations. They worked as a team under one teacher. The Bhikkhu Sangha studied the teachings for the purpose of liberation "vimukti". For their benefit in all parts of the country, monasteries *(Ārāmās)* and study centers were established by devout general public,

royalties, rich merchants and millionaires *(Setthis)* immediately after the missioary mission. These large monastery complexes were established in almost every important city at that time. Veluvanārāma, Jetavana monastery, Ghositārāma and Rājakārāma were just a few to be mentioned besides various natural caves *(Lenas)*, forest hermitages and environmental gardens. Royalties became pioneers and benefactors of the spread of Buddhism in their respective areas. The Buddha had established a code of disciplinary rules known as "Wath", explaining how to make use of them and behave in these places, according to Vinaya-description. Unlike the early thousands of Arahants, who were so good and strict in discipline without question, now there are new requirements for the varied number of new recruits as to the following reasons:

1. Rattaññā Mahattā - enough time passed after the establishment of the Sāsana;
2. Vepulla Mahattā - in many ways the Sāsana spread far and wide;
3. Lābhagga Mahattā - receipt of various benefits to the Sāsana and problems arising there on, and;
4. Bāhu Sacca Mahattā - Sāsana was full of learned scholars who gave vivid explanations and thoughts.

Therefore, within twenty years, The Buddha's words spread throughout India at great speed and in great length. This was the beginning of an important turning point in the Sāsana.

The other recluses, Thīrthakās, Brāhmanās and Paribbrājakās, found it hard to survive and as a result

not many people supported or provided assistance to them. Daily they witnessed people in many parts of India helping and joining Buddhism in large numbers. Buddhist monasteries and Ārāmās were flourishing with devoted, faithful people and daily abundance of requirements, for example the Jetavanārāma complex alone provided facilities for more than twenty-five thousand disciples. Therefore, for the sake of benefits and opportunities many selfish people unwillingly joined the Sangha just to get daily requirements from the general public. On busy days, people do not bother to check who is genuine or who is not, one could hardly individually differentiate or distinguish them. It is clear enough that these "immoral ones" did not give up their previous traditional beliefs, practices, doctrines ways of general thinking or philosophies as compared to the other believers *(Aññā Titthakās)*. These ideologies were already deeply rooted in their minds. The fact is that they joined the Sangha following the trend and not with self conviction, which existed in every society most of the time.

There were others with previous practices who had gained some attainments in their traditions before joining the Buddhist Sangha. These individual people who were placed in such a situation with diverse ideologies, debates and practices were inevitably introducing diverse opinions into the Sangha community. It is certain that their number is insignificant in comparison to the large number who joined with genuine conviction and with great faith *(saddhā)* following the exemplary life of The Buddha. This was of no great concern. The real danger lies among those bogus pretending members who had different intentions. Furthermore they did not have any intention of correcting themselves, those who were sincere and had genuine intentions and aspirations would certainly

strive very hard to find liberation. In the second decade of Enlightenment, The Buddha was concerned regarding this matter. Though others may not have realised, to the Buddha this was already clearly visible and experienced. A clear example of this was His cousin Devadatta joining the order. He was the brother of Princess Yasodhara, son of King Suppabuddha. On the event of The Buddha's visit to Kapilavatthu city, he was ordained with five other Sākyan princes, Bhaddiya, Anuruddha, Ānanda, Bhagu, and Kimbila when The Buddha was at the Anupiya mango grove. Ever since Devadatta Joined the order, he was aiming for leadership. He was proud of his Sākyan connection and did not try to learn to improve his ignorance, and because of his callousness, he did not care for anyone. Though that was not a question to The Buddha, preparations were made in an orderly manner for the longevity of the Sangha order, as He knew that in the long run, firm establishment of the Sangha and their presence is very important.

Appointment of Two Chief Disciples

From the distance, The Buddha saw Upatissa and Kolita*2 coming with a group of people. He called his disciples and informed them before hand "Monks look at those two approaching with a group, they will enter the order and will become my two chief disciples." So enthusiastic was Upatissa and Kolita, they entered the hall with the group, respected the master and sat down to listen to His teachings. The Buddha granted them "Ehi Bhikkhu" ordination and Higher Ordination spontaneously. The other two hundred and fifty followers attained to the Arahantahood.

Kolita was known as "Moggallāna" as he was the son of Moggali Brahmana's wife and Upatissa was known

as "Sāriputta" as he was the son of Rupasāri Brāhman's wife. Both Sāriputta and Moggallāna strived hard in keeping citta ekaggatā *(meditation focusing the mind to one-pointedness)* to achieve peace and happiness *(Nibbāna)*. Within a week of training Ven. Moggallāna attained supreme sainthood *(Arahanta)*, and Ven. Sāriputta attained enlightenment in his second week of listening to "The Vedanā Pariggaha Sutta" *(or Dīghanakha Sutta)*[*3] which The Buddha preached to a certain Paribbrājaka Dīghanakha. The Buddha pointed out the need for consistency in outlook. They took keen interest to disseminate the Dhamma far and wide with inborn enthusiasm. Both Sāriputta and Mogallāna were appointed as The Buddha's two chief disciples.

Sākyans and Koliyans[*4]

After The Buddha had concluded the fourth vassāna, He foresaw the great danger that was going to take place between the two kingdoms Sākya and Koliya over the ownership of River Rohini. The dispute began over the distribution of water of River Rohini. Both the Sākyan and Koliyan were in preparation for war at both banks of River Rohini. If they were to go to war to resolve this problem, The Buddha knew that both sides would suffer heavy casualties and moreover, both clans were relatives but they did not realise it due to the great anger arising in them. The Buddha was present in time to deliver the sermon on "Atta Danda" *(Self Punishment)* Sutta to subdue the anger of both sides.

In connection with the kings of the two kingdoms, the Sākyans and Koliyans were put on war path and preparations to destroy each other because they could not agree on dividing the water for their use. The conversation that took place between The Buddha, the Lord of Peace *(Sānti Nāyaka)*, and the rival kings just before the war was thus in preparation.

The Buddha asked:
"How much, O kings, is water worth?"
"Water, O Lord, is worth very little",
"How much is this earth worth?"
"The earth, O Lord, is of great worth"
"How much are kings worth?"'
"Kings also are of great worth"
"How much are your queens worth?"
"They also are of great worth, O Lord"
"How much worth, O Kings, is your blood-bond"
The Buddha asked at last'
"That, O Lord, is a thing even as great as Mount Meru *(Everest)* to us", replied all in accord.

And thus, The Buddha said to them.
"Who O good men, destroy all these kings, these loved queens and the blood-bond which are worth more than all, for the sake of a little water that flows into the sea and is worthless."

When they hear these words, wisdom dawned on them, their weapons fell to the ground and they remained in silence as they had realised the utter stupidity of their actions. Then the Buddha addressed them: "Good kings, why do you act in this manner? Had I not come to you today you would have set flow a river of blood." These words acted like a soothing balm upon fermented minds. He delivered a number of Jātakas namely Daddabha, Latukika and Wattaka, and reconciled them as friends once again, so peace and harmony prevailed amongst themselves.

Some of famous stanzas The Buddha uttered on this event appeared in the Dhammapada.

Happily live we, free from all hatred among hating ones; among men burning with hatred happily live we. With hearts of love."*5

"Fully happy we live, free from all ailment. Even among those ailing sore, among men sore-stricken with disease. Full of ease do we dwell"*6

"Fully happy we live, among the hankering. From all hankering free. Among men who ever hanker, free of all hankering do we live"*7

Great Forest *(Mahāvana)*[*8]: New Recruits and Assembly of Gods

On this event, more than five hundred Sākyan princes expressed their willingness to enter into the order, and The Buddha granted them the instantaneous *(ehi-bhikkhu)* ordination. A separate discourse on Kunāla Jātaka*9 was given in order to destroy the discontent that rose in the hearts of the Sākya youths, kinsmen of The Buddha, who, having entered the Order, were troubled by thoughts of their wives they had left behind. Among them the youngest attained to Sotāpanna and the rest of the newly ordained monks attained to Sakadāgami, the second stage of sainthood and many from both sides witnessed the unique incident. There was great happiness among them. Within the Sākya community Prince Usabha, Koliya Prince Nisabha, King Suddhodana's purohita's son Sappadāsa and several others also received ordination. Accompanying all the newly ordained monks The Buddha went to the Mahāvana *(great forest)* in the Himālaya where they contemplate on vimukti *(liberation)*. The Buddha gave a sermon and at the end of this Jātaka sermon, they all attained to the Arahantahood. Many devas and Brahmas also assembled to listen to The Buddha. The

most famous and popular sutta among the Devās *(deities)* was the "Mahā Samaya" *(Great Assembly Discourse)* recited here *(Mahāvana)* as a favour and as a request made by the devas. Later, The Buddha created a similar image of Himself, seated at the same place and answered questions on the following suttās delivered namely; Mahāviyūha, Purābheda, Kalahavivāda, Cula-Viyūha, Sammāparibbājanīya, and Tuvata. All these Suttās appeared in the Sutta Nipāta, dealt with the consequences of arguments, debates, divisions, separation, hostility, quarrels and peaceful co-existence etc.

The Buddha's fifth vassāna was at the city of Visālā *(Vesāli)* residing in the Pinacle Hall at Mahāvana. The aged King Suddhodana fell ill and The Buddha visited him with the two chief disciples *(Sāriputta and Moggallāna)* and Mahā Thera, Nanda. The King was very happy and at peace to see who had come to see him, but he could not fully recover due to old age. The Buddha reminded him on the nature of impermanence of life, nature of change and the eventual decay and destruction in everything. The King listened to The Buddha's sermon on Mahādhammapāla Jātaka*[10] and attained sainthood *(Arahanta)*. Seven days later the King passed away. This is the maximum period a lay person could remain in household life after attainment into Arahantaship, if the person does not enter into the order of the Sangha. After the cremation, The Buddha returned to Vesāli to observe vassāna.

Establishment of Bhikkhunī Sāsana

Meanwhile Mahā Prajāpatī Gotami*[11] *(younger sister of Queen Mahāmāya-Buddhamātā)*, the step-mother of The Buddha, with a company of five hundred Sākyan princesses and wives of the Sākyan princes, were

waiting outside the Pinacle Hall wearing yellow clothes, with shaven heads to meet The Buddha. They requested for ordination as bhikkhunis.

With great sympathy for them, Venerable Ānanda*[12], chief attendant of The Buddha, reported the matter to The Buddha. For the first, second and third time, The Buddha did not respond and refused them ordination. Venerable Ānanda was very courageous and did not give up, again and again he went to The Buddha praising the great qualities of the mother. After much deliberation, The Buddha permitted them ordination on account of gratitude and honour to the mother, and also respecting the great wisdom and courage of women. They were imposed the extra *(Attha garu-dhamma)* eight chief Rules to follow and accept to incoporate with Bhikkhuni Vinaya.

1. A nun, even of a hundred years' standing by Upasampadā, should salute a Bhikkhu, rise before him and attend to him with due respect, though he had received the Upasampadā *(Higher Ordination)* on that very day;

2. A nun should not spend a retreat in a place where there are no Bhikkhūs;

3. Fortnightly, a nun should ask for the Order of monks the time of Uposatha assembly and should wait when a Bhikkhu would come to admonish them;

4. The terminating ceremony *(Pavārana)* after the retreat should be held by a nun in the presence of the Order of both Bhikkhūs and Bhikkhunīs;

5. Major offences *(Garukāpatti âpanna)* of a nun should be dealt with by the Order of both Bhikkhūs and Bhikkhunīs;

6. A female novice *(Sāmaneri)* who remains on probation for two years should receive the Higher Ordination from the Order of both Bhikkhūs and Bhikkhunīs;

7. A nun should on no account rebuke or abuse a Bhikkhu and;

8. Nuns should not give admonition to Bhikkhūs, but Bhikkhūs should admonish nuns; and Bhikkhunīs should accept them.

These rules were added to the average vinaya *(discipline)* as Attha-Garu-Dhamma of the Bhikkhunī order. This was the beginning of the Bhikkhunī order.*[13] He was reluctant to grant permission not because he was against women ordination but He understood the nature of women as they will not be able to follow the independent life of a monk. The women then, were confined to household life and were always dependent. Freedom, independence and equality did not for them exist and was not heard of before. The ordination of women was a great revolution, one of the greatest decisive steps taken in Buddhism for the first time in the history of mankind. Though it was a great victory that women had achieved and succeeded, theirs was a great task because of opposition from other sects, particularly from the Brahmins. They stigmatized this event to launch a major campaign against The Buddha and Buddhism. Brahmins were very angry and envious for allowing freedom to women where they had confined women only to household duties.

Brahmanic culture had kept women at all times under male dominance. To signify the historical event, The Buddha delivered a sermon on "Ānanda ko'vāda Sutta" and all Bhikkhunīs attained sainthood *(Arahanta)*.

Princess Yasodharā and Princess Nandā, the daughter-in-law of Mahā Prajāpati Gotami had their ordinations by Mahā Prajāpati Theri. All of them immediately became Arahants. Mahā Prajāpati Theri became the greatest Bhikkhunī after the realisation of the Dhamma and passed away before The Buddha. In the Order of Nuns Khemā and Uppalavannā, were appointed by The Buddha as the two Chief Female Disciples. Similar to Bhikkhūs, Bhikkunīs also appointed and confirmed various tittles and honours.

Appointment of The Chief Attendant

Venerable Ānanda

In the first twenty years of The Buddha's Enlightenment, Venerable Nāgasamāla, Nāgita, Upavana, Sunakkhatta, Sāgata, Rādha, Meghiya Therās and Sāmanera Cunda attended to The Buddha. There was no fixed attendant. After the 20th year, The Buddha informed the disciples on the importance of appointing a regular attendant. Many of the eighty great disciples expressed their willingness to be the Buddha's attendant, but the Buddha rejected them. Then, the disciples requested Ven. Ānanda to request for the post, but he kept silent. One day, when the disciples were assembled, The Buddha declared; "Bhikkhūs, you need not force Ānanda to become the chief attendant. He himself will decide and will attend to my needs". So Ven. Ānanda accepted to be the chief attendant on the 20th vassāna of The Buddha, he accepted the post on condition of eight privileges - four rejections and four Requests:

Four Rejections :

1. Expensive requisites *(robes etc)* given to The Buddha should not be given to him,

2. Delicious meals that were given to The Buddha should not be given to him,
3. He should not share a room with The Buddha,
4. Invitations accepted by The Buddha should not be accompanied by him.

Four Requests :

1. The Buddha should go to the invitations accepted by Ānanda
2. He should accompany any guest who wanted to see The Buddha,
3. He should have priority to see The Buddha whenever he had doubts,
4. The Buddha should inform him of all the sermons that had been delivered during his absence.

All these privileges were granted and he accepted to be the attendant of The Buddha and continued till The Buddha's last day, Parinibbāna. He was ready at all times to provide any assistance, no matter if it was day or night. Ven. Ānanda had a wonderful memory. All the discourses delivered by The Buddha, he kept a clear record. Thus, he was known as The Buddha's "tape recorder". He was the greatest amongst the attendants of The Buddha. He was also a very courageous person. He became the Dhamma Bhāndāgārika *(Treasurer of Dhamma).*

On the eve of The Buddha's Parinibbāna, The Buddha praised Ven. Ānanda who had treated The Buddha like his own father. The Buddha advised him to work hard to attain Arahantahood. Three months later, on the eve of the first Sanghāyanā *(council),* Ven. Ānanda attained sainthood just before lying down on the bed, devoid of four signs *(sleeping, standing, walking or sitting)*

This rare attainment is known as "Siv-Pilisimbiyā" - not of any four postures.

The Story of Devadatta

He was ordained together with Ven. Ānanda, but he was an entirely a different character.

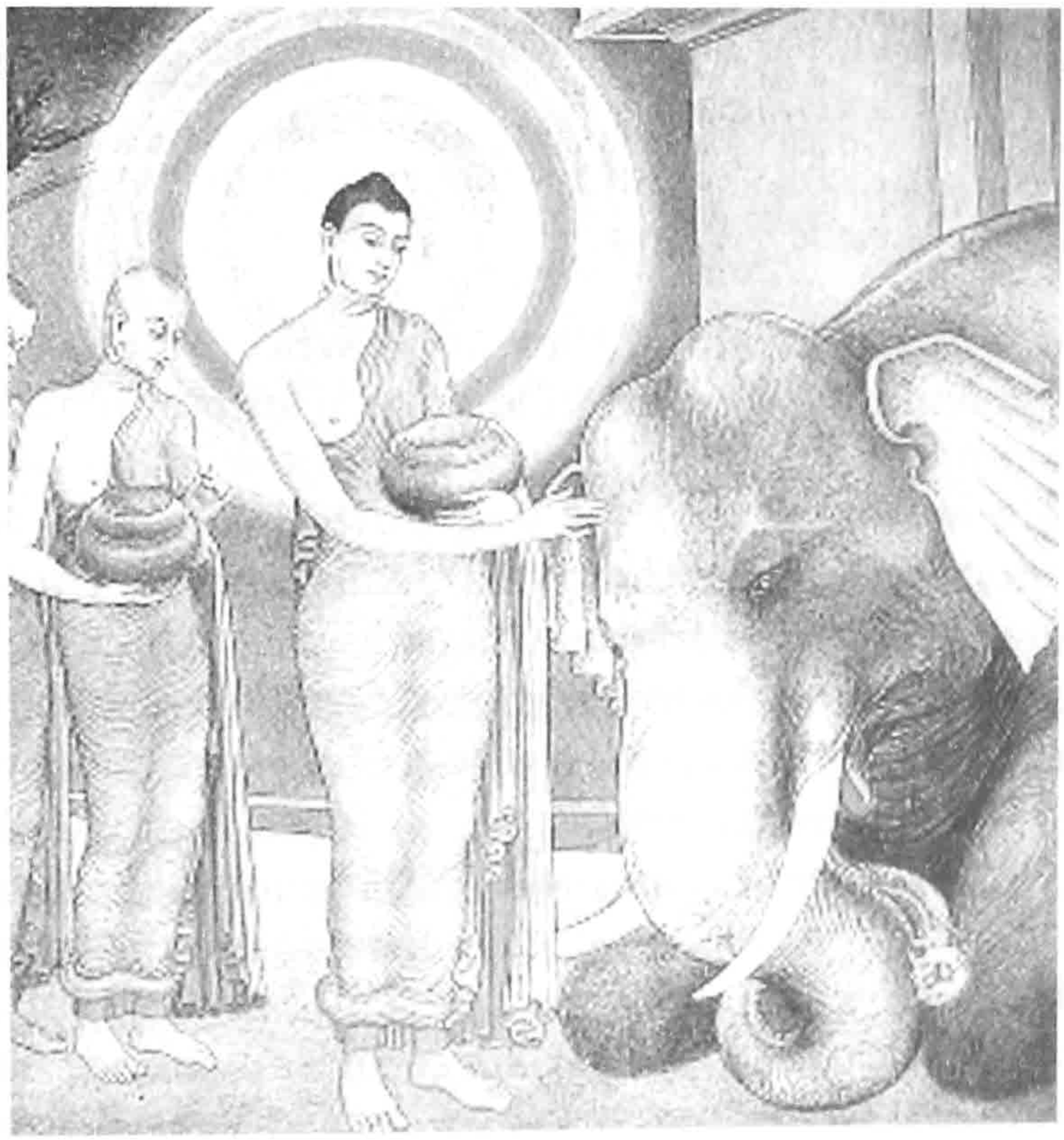
In the monastery, after his ordination, he frequently see people talking to The Buddha and His eighty great disciples and presented with gifts and offerings. Nobody went to see him or offer anything. He was unhappy thinking that nobody cares for him. He wanted to get favours from "someone" who can provide him with many privileges. He wanted to be on friendly terms with King Bimbisāra's son Prince Ajātasatthu. As he was also a Sākyan prince he could do that easily. On the request of Devadatta, Prince Ajātasatthu built a temple at Gayā Sīrsa and offered it to the Triple Gem. Devadatta lived there, getting all the benefits and privileges. One day he went to The Buddha and requested his permission to govern the Sangha. The Buddha ignored his request and Devadatta was very unhappy.

As King Bimbisāra was a great supporter of The Buddha, Devadatta advised Prince Ajātasatthu to imprison his father and become the King. He followed the wrong advice of Devadatta and caused great sorrow to King Bimbisāra who had contributed so much to The Buddha and Buddhism. After the death of the king, Devadatta with the assistance of the new king tried to assassinate The Buddha by employing different kinds of bad people.

Devadatta who did not study or practise the Teachings thought that if they could kill The Buddha, he could easily become The Buddha. He revealed his intentions

to King Ajātasatthu and with his assistance, they tried several times to kill The Buddha. First they employed 16 persons who were experts with bows and arrows.

The men met The Buddha, listened to Him and went in different directions following The Buddha's instructions. The second time, Devadatta tried to roll a giant rock on to The Buddha when The Buddha was walking at the foot of Gijjakūta Pabbata. The third time he tried to use a mad elephant Nālāgiri to kill The Buddha.



Nalagiri Damanaya, Wall Painting in Kelaniya Temple.

Devadatta made another unsuccessful attempt to kill the Buddha by dispatching the elephant Nalagiri after infuriating him with liquor.

When all his attempts were unsuccessful, Devadatta thought of getting favours from The Buddha's disciples by introducing five new laws to The Sangha :

1. All Bhikkhūs should spend their life in forest, *(Araññavāsi)*
2. All Bhikkhūs should sustain only on Pindapāta, *(food collected from alms round)*,
3. All Bhikkhūs should wear only the robes prepared from Pansukūlika *(clothes obtained from cemetery after last-rite)*,
4. All Bhikkhūs should live under trees all the time *(rukkhamūla)*, and,
5. All Bhikkhūs should sustain only on vegetables *(should be vegetarian)*.

The Buddha declared that those who preferred the above conditions could follow them and there would be no offence for those who did not wish to do so. There were about 500 Vajjiputtaka monks who supported Devadatta, and this created a schism or split in the Sangha. Devadatta walked away with those 500 Vajjiputtaka monks to his monastery at Gayāsīrsa. The Buddha did not wish to see these ignorant monks who went to Gayāsīrsa suffer, He ordered his two chief disciples, Sāriputta and Moggallāna to go Gayāsīrsa and preach the Dhamma. After listening to the sermon delivered by two chief disciples, all 500 Vajjiputtaka monks attained the first stage of sainthood. They followed the two chief disciples back to Veluvanārāma monastery. Disheartened, Devadatta become ill when all his efforts did not materialised. He told the remaining monks who supported him that he wished to see The Buddha in about a month's time. They put him on a stretcher and carried him to Sāvatthi, Jetavana Monastery where The Buddha was staying. They

reached the pond at Jetavana Monastery and when Devadatta got down from his stretcher and touched the ground, the ground opened and he sank in. When he was covered up to his neck he took the refuge in The Buddha. He died and was reborn in Hell, but as a result of his taking refuge in The Buddha at the last moment, he would be reborn in one of the future births as Satthissara Pacceka Buddha, a Silent Buddha as announced by The Buddha when He heard the news.

The Buddha and King Kosala

The Buddha expressed His feelings of King Kosala to Vāsettha as an illustration. "King Pasenadi of Kosala was aware that Samana Gotama had gone from the adjacent clan of the Sākyas. Now the Sākyās have become the vassals of King Pasenadi. They respected and pay homage to him. Now, just as Sākyans treat King Pasenadi of Kosala, so does the King treat the Tathāgata. For he thinks; "Is not the Samana Gotama well born? Then I am not well born. The Samana Gotama is strong. I am weak. He is attractive, I am not comely; the Samana Gotama has great influence, I have but little influence. How it is because the King honours, reverence, pay homage and holds sacred a norm, that he renders homage and respectful salutation to the Tathāgata, rising and doing him obeisance and treating him with ceremony...."*14

King Pasenadi Kosala had high regard and respect for The Buddha. He often visited The Buddha to talk and offer dāna. His success was mainly because he listened to The Buddha's advice. But as any ruler, he was greedy for power and was always waiting for an opportunity to annex more land to add to his own possession. He

knew The Buddha did not encourage war and unlawful expansions, but wanted to ask The Buddha for advice.

The Buddha never approve declaration of war against another country. He acknowledged peace and harmony with one another. His armour was love, compassion and kindness to every living beings large or small and at all times. He observed non-violence. Therefore, Buddhists lived in peace and harmony with themselves and others. For Buddhism to exist over 2600 years clearly shows that Buddhists were peace loving people. The Buddha's greatest weapon is compassion and thus Buddhism became the first world religion in the history of humanity. There are more than one billion *(more than 1000 millions)* Buddhists throughout the world today of all nationalities. There are similar amount of Buddhist sympathisers in the world, spread across the five continents. The entire universe is in concurrent with each individual's native traditions. Even in the 6th Century BCE none could surpass The Buddha. His message of peace prevailed all the time, therefore, no matter how close to The Buddha, no ruler asked His advice or blessings to win a war with another nation or a country. The Buddha's advice was to have righteous governing of a country. If any country practised fairness and just methods everyone would assist to protect the ruler and strengthen the country.

Once King Kosala tried to win the Vajjian confederation. It was a known fact that the Kosala Kingdom was powerful and there were only a few such monarchies at the time of The Buddha. The King wanted to know The Buddha's opinion on his intentions so he sent his chief minister to see The Buddha but The Buddha was having a friendly discussion with His chief disciples. The Buddha told Ven. Ānanda as an illustration that no powerful nation could possibly overthrow such a

federation as Vajjians, as long as they continued practising and upholding their virtuous rules. On this account, King Kosala's chief minister understood The Buddha and went away without meeting Him.

When The Buddha visited the Sākyan kingdom and stayed at Medatalumpa village, the King went to the vihāra to listen to His sermon and went away with great joy and happiness.

During this time, his son Vidūdabha, with the help of Dighakārāyana, the chief minister who stole the royal symbols took control of the power of Kosala kingdom. King Kosala lost everything and turned to his son-in-law King Ajātasatthu of Magadha for help. The king was unable to enter the palace as the gates were closed, so he spent the night in the Public Hall *(Kutāgāra Sālā)*. It was a cold night and the old king was desolate, helpless, and had a sudden, sad death. The Magadha King come to know of the death in the morning and prepared the last rites with great honour and dignity.

King Vidūdabha had reasons to take over the Kosala kingdom. He had long king term grudge against the Sākyan. Earlier he was hoping for close relationship with the Sākyan, unfortunately, he was not given a legitimate Sākyan Princess for marriage. The Sākyans presented him with a slave girl, and even told him he was a descendant of a slave woman. For this reason, he tried twice to attack the Sākyan but The Buddha intervened.

King Vidūdabha prepared war for the third time. As the ruler of Kosala, he had all the resources to wage a war and this time he marched with an army of soldiers and destroyed the Sākyan population. They stopped to rest at the river bank of Achiravati and a sudden

downpour of rain during the night swept away the entire army including King Vidūdabha, only a few Sākyans and some ladies were saved.

The Buddha, who had continued to stay at Medatalumpa village illustrated these two incidents; Vidudhaba's war with Sākyan and its own natural destruction to show how karma work. Until both sides were eliminated, no one could avoid the grudge that both fractions had carried on for generations. The Buddha illustrated the Dhammapada verse No. 1:4 which explained "Hatred never cease by hatred. It ceased by love alone. This is an eternal law." The Buddha also illustrated several stories from the past.

The Buddha left the Medatalumpa village and arrived at Gijjhakūta Pabbata *(Vultures Peak)*. King Ajātasatthu had the intention to conquer the Licchavi kingdom, but he wanted to consult The Buddha and listen to His opinion. In preparation he sent two of his ministers, Suniddha and Watsakāra to meet The Buddha before their expedition. The Buddha knew their reason for visiting him and called Ven. Ānanda and told him, of the Saramdada Cetiya, "till the Licchavis protect*[15] their seven undefeatable qualities *(Sapta Aparihāniya Dharmās)*, no one could win their kingdom." The Buddha reminded them of what they are:

1. Holding large and frequent public assemblies,
2. Meeting together in concord, rise in concord and carry out their under-takings in concord.
3. Enact nothing not already established, abrogate nothing that has already being enacted, and act in accordance with the ancient institutions of the Vajjians as established in former days,
4. Honour, reverence and support the Vajjian elders and hold it a point of duty to listen to their words,

5. Do not take away by force and abduct women or girls belonging to other clan and detain them,
6. Honour, esteem, reverence and support the Vajjian shrines whether in town or country, and do not allow them to fall into disuse, and;
7. Fully provide rightful protection, defend and support the Arahants among them, so that Arahants therein live in peace.

Both the ministers listened to this conversation between The Buddha and Ānanda, realised their country could be in danger and immediately left the monastery.

After they left, The Buddha introduced six virtues for the benefit of His disciples similar to that of the seven virtues of Licchavis. Aparihāna Dhamma are incapable of "relapse" or "of falling away" namely with regard to deliverance from some or all fetters of existence *(samyojana)*.

At this point, The Buddha advised His disciples not to be disappointed in the absence of The Buddha. He spoke to the assembly: "At all times maintain the unity of the Sangha. Keep the Dhamma and Vinaya as your refuge and guide. If you maintain the six conditions contributory to the monks' welfare and be like Licchavis you have nothing to worry, your security and welfare will prevail. "The six contributory conditions,*[16] condusive to the welfare of the community of monks, the sangha;

1. The monk shall preserve in kindness in their action,
2. Kindness in speech,
3. Kind thoughts towards their fellow disciples, both in public and in private,

4. As long as monks shall divide impartially and share in common with upright companions all such things they had received in accordance with the just provisions of the order, down even to the mere contents of a begging bowl,
5. So long as they shall live among the saints, practise both in private and in public, of those virtues which are promotive of freedom and praised by the wise, which are unfurnished, and which are conducive to the concentration of mind, and,
6. So long as they shall live among the saints, cherishing both in public and private that noble and saving insight which leads to the complete destruction of the sorrow of him who act according to it, so long may the Sangha be expected not to decline but to prosper*[17]. Having followed the instructions, on the good cause of the training as described by The Buddha of good social conduct, the disciples attract the respect and honour of the society.

The assembly of Sangha was very happy to receive The Buddha's instructions.

Three fold Training : Wisdom

The Buddha left Vultures Peak *(Gijjhakūta)* for Rājagaha city*[18] and stayed at Ambalatthika forest. This place was between Nālanda and Rājagaha. Here the Buddha continued His preaching on the three-fold training of Virtue *(Sīla)*, Concentration *(Samādhi)* and Insight wisdom *(Paññā)* in detail.

Most of the lay disciples were familiar and strived hard for their attainment of perfection through this three-fold training on generosity *(dāna)*, morality *(sīla)* and concentration meditation *(Bhāvanā)*. These virtues were

necessary for daily training, if a person wants to do good. Sīla is practised in differnt stages: the lay people observed the five precepts *(pancha sīla)*, and on full or new moon days *(Uposatha)* people observed the eight precepts *(Atthanga Sīla)* and also *(Ājīva Atthamaka Sīla)* where a lay person undertake the practice as an *("anagārika")* not a monk but as a celibate layman, or take the ten precepts of renunciation, *(dasasīla)* which is novice ordination and go on to Higher Ordination or Bhikkhu ordination *(Upasampadā)*.

If a person continue these three-fold self-training, good deeds *(puñña kamma)* would arise with joy, peace, happiness and tranquility of mind. These are the basic forms of training for an interested person.

In the Samyutta Nikāya, Sāgatha Vagga, The Buddha explained, when a person is of mature wisdom, nothing but wisdom would arise out of these root-conditions. Continuous practice throughout their life, at the moment of rebirth is accompanied by three conditions of greedlessness, hatelessness and undeludedness. They would be well established in morality, ardently developed concentration and insight wisdom *(samādhi)*. So, "virtue" is in the mode of the mind and volition *(cetanā)* is manifested in speech or bodily action *(kamma)*. This is the foundation of Buddhist practice in the first three-fold Training *(sikkhā)* which also formed the three-fold division of the Noble Eight-fold Path *(Magga)* namely, morality, concentration and wisdom.

Morality in Buddhist point of view is not what as it appeared from negative formulations in the Sutta Pitaka. It is not just the act of committing evil actions, but more importantly, the clear consciousness and intentional restraints from bad actions or bad resultants would arise in simultaneous volitions.

Right Speech, Right Action and Right Livelihood were the morality of the Eightfold Path. It is called genuine or natural morality. The morality consisted of four kinds of purification *(catupārisuddhisīla)* 1. Restraint with regard to monks, to the monks' disciplinary code, 2. Restraint of the senses, 3. Pure livelihood, 4. Morality with regards to four requisites *(Paccaya)* of the monks.

First, restraint was regarding disciplinary code *(Pātimokkha-samvara-sīla)*. This is to be perfect in conduct and perceiving danger even in the least offences and restraints in the rules that one has undertaken upon.

Second, restraint of the senses *(Indriya-samvara-sīla)*. When one perceived a form with the eye, a sound with the ear, an odour with the nose, a taste with the tongue, an impression with the body, an object with the mind, he must not strive towards these objects as evil or unwholesome thoughts or actions would arise.

Third, is having a pure or virtuous livelihood *(ājīva-pārisuddhisīla)*. It refers that a person *(a monk or laymen)* does not acquire his livelihood in a way that is unbefitting to him.

The fourth, morality with regards to the four requisites *(pāccayasannissita-sīla)*. It means that monks were guided by the right mental attitude when using the four requisites; robes, alms food, dwelling and medicine to reach freedom from suffering.

Samādhi: The mental state of beings firmly fixed, "Concentration". It is the fixing of the mind on a single object - one-pointedness of mind *(cittassa ekaggatā)*. It is one of the mental factors inseparably associated with the consciousness *(nature of mind is explained in detail in the Citta Vagga of the Dhammapada)*. As the last link of

the Noble Eight-fold Path *(Magga Sacca)* the Right Concentration is defined as the Four Meditative absorptions *(Jhāna)*. In a wider sense, it also comprised of weaker states of concentration associated with all karmically wholesome *(kusala)* consciousness. The wrong Concentration *(micchā-samādhi)* is concentration associated with all karmically unwholesome *(akusala)* consciousness.

In Concentration one distinguishes three grades of intensity:

1. Preparatory Concentration *(Parikamma-Samādhi)* existing at the beginning of the mental exercise.
2. Neighbourhood Concentration *(Upacāra-Samādhi)* namely concentration 'approaching' but not attaining the first absorption *(jhāna)* which in certain mental exercises is marked by the appearance of the so-called counter - image *(patibhāga-nimitta)*.
3. Attainment Concentration *(Āppanā-Samādhi)* namely Concentration which is present during the absorption. Concentration connected with the Four Noble Path-moments *(magga)*, and fruition-moments *(phala)*, is called supramundane *(lokuttara)* having Nibbāna as its object. Any other concentrations even that of the sublime absorption, is merely mundane *(lokīya)*.

In the Dīgha -Nikāya it is explained that the development of concentration *(Samādhi-Bhāvanā)* may procure a four-fold blessing:

1. Present happiness through the four absorption;
2. Knowledge and vision *(gñāna-dassana)* - probably identical with the Divine Eye *(abhiññā)*-through perception of light *(kasina)*;

3. Mindfulness and Clear comprehension through perception and thoughts;
4. Extinction of all cankers *(āsavakkhaya)* through understanding the arising and passing away of the five groups forming the objects of clinging *(skhandha)*.

Concentration *(Samādhi)* is one of the seven Factors of Enlightenment *(Bojjhanga)*, one of the five spiritual faculties and powers *(bala)*, and the last link of Eight-Fold-Path. In the three fold division of Noble Eight-Fold Path *(morality, concentration and wisdom)* it is a collective name for the three last links of the path *(sikkhā)*.

The Buddha was an extraordinary man. On the last assembly of His disciples, He expounded the entire Dhamma once more and ended His talk advising them to strive diligently for final liberation.

*1 - *Kālama Sutta; Kesaputta; A.i, 188 off; AAi, 418;*
*2 - *M.i.497ff,e.g.,S.ii235,A.i.88*
*3 - *As Vedantapariggaha-Dh.A.i.79, Thag A.ii95, MA.ii.862, AA.i92-321. AA iii 882*
*4 - *M.iii 248*
*5 - *Dhp 197*
*6 - *Dhp 198*
*7 - *Dhp 197*
*8 - *Mahāvana MA i298, 449*
*9 - *J.V 412. 56, DA ii. 674 ff, AA.i.173*
*10 - *Dhp.A.i 99, J iv 55, Thig A. 141*
*11 - *Dictionary of proper names (Malalasekara) p 522-4*
*12 - *M.iii 253 ff, MA. i.100 1 ff, Milindapanha, p 240 ff*
*13 - *Vin.ii.253ff., m.iii. 253 ff.*
*14 - *D.iii.84 Aggañña Sutta*
*15 - *D.ii.73f; A.iv.15f.*
*16 - *Mahā Parinibbāna Sutta, Dn16., A.vii. 20, 25;*
*17 - *DN ii.p119-123*
*18 - *Malalasekara D p 721-724*

Chapter 11

His Great Compassion
(Stories of Selected Few Individuals)

Right Person
Right Offering, Right Path
(Sundarika Bhāradvāja)[*1]

The Buddha spent His 21st vassāna to 36th vassāna at Jetavana Vihāra, Sāvatthi. He continued his visits to those who needed help during the rainy retreat. One early morning, The Buddha went to the bank of River Sundari and sat under a tree covering his head and face. Sundarika Bhāradvāja was offering the Sun God *(Suriya Deva)* with milk rice. There were still leftovers in his container and he was looking around to offer to someone else. He saw someone sitting under a tree covering his face and head. He thought to himself that could be a brahmin, who had practised dhyāna the whole night, and went to take a closer look. He saw a shaven head and became doubtful and thought: "Could there be a shaven headed brahmin. But I must ask his jāti *(birth)*, kula *(cast)* and gotra *(clan)*." With that in mind, he went closer to The Buddha and asked "What caste do you belong to?" asked the brahmin.

The Buddha told Brahmin Bhāradvāja what were the purpose of inquiring on the birth, caste and clan when you just wish to offer something *(dāna)*. If a person offer something, it is only appropriate for one to inquire the virtues. The Buddha continued saying that there were no benefits of performing yāga, homa *(sacrifices)* when there was an opportunity here of giving to a virtuous *(Arahant)* person. It will be beneficial here and

thereafter *(the next world)* with such merits *(punya)* gained by offering to virtuous persons. The brahmin offered the milk rice to The Buddha. The Buddha delivered a sermon to him pointing out the facts of both yāga-homa *(sacrificial and ritual acts)* and The Buddha's Middle Path. At the end of the sermon, the brahmin was fully convinced and pleased. He requested for ordination. The Buddha granted instant ordination and higher ordination. In a short period of time, the brahmin attained to fourth stage of sainthood, Arahantaship.

Brahmin Saved from Misery

There was a non-believing brahmin named Kasi Bhāradvāja*2 living at the bank of River Achiravathi. He was ploughing in the fields. The Buddha understood him as capable of understanding and realising the Dhamma. The Buddha visited him on the day he turned the weeds in the field, the day of ploughing and the day he spread the seeds. Each day, The Buddha spoke to him and became familiar with him. When the padi were ready for harvesting, heavy rain came and destroyed it. He was devastated to see that all his efforts and hard work had gone to waste in such a short time. He had thought of offering rice to The Buddha who had visited and talked to him throughout this period. He was now unable to fulfil his wish. The Buddha went to see him again and explained that the cause of his great sadness, were attachments. If a person did not have attachments, there would be no sorrow and grief. To explain further, The Buddha gave a sermon. The brahim understood and realised the realities of life and attained to the first stage of sainthood *(Sotāpanna)*.

Innocent Farmer Saved from Execution

One day, a gang of robbers broke into the house of a rich man to steal money. After that, they took the stolen money into a nearby padi field to share their loot, accidentally, while on the run, they dropped one bag in the field.

Early the next morning, the farmer went to his field and started his work. When The Buddha surveyed the world in the morning, He saw this farmer and knew that if He did not help him, the farmer could face death the next day. The Buddha accompanied by Ven. Ānanda passed through the field and saw the bundle of money but The Buddha asked Ānanda whether he has seen a snake instead. Ven. Ānanda admitted seeing the snake and they both left the field but the farmer overheard their conversation. He stopped work and started to look for the snake and came across the bundle of money in his field. He thought why The Buddha called it a snake. There must be a reason he thought, and kept the bundle of money at the side of the field and continued his work. The owner, while searching for the robbers came across the bundle of money in the field. They suspected the farmer and took him to the king. After listening to the owner of the money, the King ordered the farmer to be killed, and took him to the place of execution. The farmer started to repeat the conversation he had overheard between The Buddha and Ānanda thus, "Ānanda have you seen the snake? Yes, Sir I have seen. "The owner of the money asked him for what reason he repeated this conversation. The farmer said if he was brought to the king, he would tell the reason. So they returned to the king. He asked the farmer to repeat the conversation between The Buddha and Ānanda. The farmer repeated what he had overheard. When they asked The Buddha, The

Buddha confirmed what the farmer had said earlier. The King pardoned him from the death sentence, thanks to The Buddha's intervention. The Buddha then, gave a sermon and the farmer attained to first stage of Sainthood*(Sotāpanna)*.

Saving of a Mother and Son from Misery

The mother of Kumāra Kassapa*[3] got into trouble. She had become pregnant and went to the temple to look for help but was chased away by Devadatta. The Buddha came to know about this matter and set up an inquiry to investigate the truth. The King was also included in the inquiry group. After the matter had been investigated, it was reported to The Buddha of her actual situation. It was decided that her child be brought up under the king's sponsorship and supervision. He was known as Kumara Kassapa. At a very young age, he was ordained by The Buddha and showed the proper path to deliverance and attained the highest stage of sainthood, Arahantaship.

Woman Understood the Reality of Life

Kisāgotami*[4] was an innocent girl from a poor family in Sāvatthi city. She had a lean body, therefore, she was known as Kisāgotamī *(kisā-thin)*. She was very fortunate to marry into an upper class family however, they often, criticised, teased and condemned her because of her poor background. Eventually, she gave birth to a baby boy, After that, things changed in her favour. Her new family slowly began to show their affections for her. Unfortunately, her son died one day and she did not know what had happened to him. She thought that her son was only sick. She carried the dead child to a physician and asked him to cure her son. They realised that in her grief stricken unstable state, nobody can help her and directed her to The Buddha at

Veluvana Monastery. The Buddha realised Kisāgotami had the opportunity to become an Arahant, requested her to bring some mustard seeds from a house that no death had occurred. She quickly went from house to house asking for mustard seeds from a house that has no death. After much effort, and having listened to people's comments or advices, she realised that death was nothing strange to have happened to her son. It was a common phenomenon that everyone who was born, would one day had to face death. She put the corpse of her son in the cemetery and went to see The Buddha and listened to the sermon. She attained to first stage of sainthood and was ordained as a Bhukkhuni. Not long, she attained to final stage of sainthood *(arahanta)*. She became the first woman among the nuns to wear the most uncomfortable robes.

Woman Saw The True Nature of Life

Patācārā was a daughter of a millionaire *(setthi)* in Sāvatthi city. She had become friendly and intimate with a servant boy in the house and secretly run away together. Shortly, she became pregnant and wanted to

return home. On her way home, she delivered a baby and together returned to her parent's house. She became pregnant a second time, and this time, she also wanted to go back to her parent's house. Again, the second baby was delivered on the way. A sudden heavy rain started and her husband went to cut wood for shelter, was unfortunately, attacked by a serpent and died. She spent the night in deep anguish and grief. Next day, she continued her journey to her parent's home. Together with her two children, she set off and started to cross a river. The river was swollen with water. So she left one child on the shore and carried the other thinking to pick the younger one later. In the swift flowing river with strong current, she dropped her child and it was swept away. Then, she saw the other child that she had put on the shore being carried away by vultures as well. In total shock, pain and grief, she resumed her journey to her parent's house. She heard that her parent's house had fallen during the storm and the whole family was crushed to death. Her mother, father and brother were cremated together. She was so devastated and in deep grief that she began to lose her sanity. She started to walk in the streets without wearing any clothes, so people started calling her Patācara *(fallen clothes)* because of this incident.

Eventually, she was sent to the monastery. She listened to The Buddha's sermons and slowly regained her senses. She was ordained and became an Arahant. She became the chief Bhikkhuni among the disciplined *(vinaya-dhara)* Bhikkhunis.

Educating Children

One day when The Buddha was walking on the road, He came across a group of children torturing a non-poisonous snake with stones and sticks. He explained to the children that every living beings, wished to enjoy

peace and happiness. Punishment will only bring fear and the snake, like human beings too like to live freely. The Buddha told them to compare themselves with the snake and think how it would have felt if someone did the same action to them - they too will feel pain. After The Buddha had explained the facts of life to them, the children realised their mistake and stopped the harming of innocent animals from then on. The Buddha explained the dhamma further and paved the way for them to attain to first stage of sainthood *(Sotāpanna)*.

Importance of Taking Care of Aged Parents

An old father lived in Sāvatthi. He had several children but none of them paid any attention to him. He was very unhappy at the way the children were treating him. One day, when he did not see a change in his children's attitude, he walked to Jetavana monastery to pour his grievances to The Buddha.

The Buddha listened to his story, taught him verses *(gāthās)* and told him to recite them in a public place where his children and neighbours assembled. At that time the law of the country states that if children did not take care of elderly parents they were liable for state punishment.

The children were frightened when they heard what their father was doing. So before they were caught and punished, they took their father home and started to care and treat him well.

Thanks to The Buddha, ever since, the father lived peacefully and happily with the children.

Vāsetthi Recovered From Insanity

Vāsetthi who lived in Vesāli was happily married and gave birth to a son. Soon after, her only child died and she was in great distress, not knowing what to do. She started to think of her dead child every day and wandered about in the streets. One day she became insane. Her father Brahmin Sujāta was serching Sundari went to Benares.

In the course of her wanderings, she came to Mithilā, where she met The Buddha who helped her to regain her senses. The Buddha ordained her at her own request. The Buddha later taught her the Dhamma on understanding the real nature of life and its existence. Soon after, she became an Arahant at the end of three days. Her father eventually hearing her story, himself sought advice of The Budda at Mithila, where he himself joined the Order becoming Arahant.

The story of her child's death and her subsequent history are contained in Theragāthā and Therigāthā Attakathā *(Commentary)* P.T.S., London.

Saved An Abandoned Sick Monk

Venerable Tissa was a young man in Sāvatthi of a good family, started meditation, taking instructions from The Buddha. After he joined the Order, he earnestly continued his practice with great diligence. Later, he was afflicted with a disease, and his body was covered with little boils which gradually developed to big sores. They started to burst as he moved and his robes were soon stained with blood and pus and began to stink. As such he was known as Pūtiggatta Tissa*5, the monk with a stinking body. His fellow monks were unable to look after him, abandoned him.

In His daily usual survey, The Buddha has seen this pitiful monk who had been neglected. The Buddha saw Tissa's potentiality for attaining sainthood, accompanied Ven. Ānanda to see the sick monk who was left in a corner room. He felt great sympathy for him and asked Ānanda to bring some warm water to clean him. When the other monks saw The Buddha attended personally to Tissa, the rest of the monks quickly follow suite. They prepared warm water and carried the sick monk to the yard where he was washed and bathed. Others took his used robes, washed and put to dry. After he was cleanced up, he felt comfortable, fresh and relaxed in body and mind and soon he went into one-pointedness *(citta-ekaggatā)* meditation. The Buddha realised that Tissa Thera was in deep concentration and this showed the futility of body when the life is no more in existence. This was The Buddha's strong statement on Ti-lakkhana, signs of existence. As The Buddha concluded his advice, Ven. Pūtiggatta Tissa attained to Arahantaship.

Assistance Given to Past Lives Parents

One day, The Buddha with His disciples was going for their noon - day alms round the city of Sāketa*6, a town in the city of Kosala founded by Dhananjaya father of Visākā, at the special invitation of King Kosala *(Pasenadi)*. Suddenly, The Buddha met His parents from one of His previous lives. The parents were born into a rich and prestigious family and now they are old. However, to everyone's surprise both recognised The Buddha and called Him "Son". They were very happy and delighted and with parental love and attachment called out to Him, "come inside, son". They were so joyful and with tears of happiness in their eyes, arranged for everyone to sit down and offered dāna. Since the visit by The Buddha, their neighbours owing to their fondness for Him, addressed the old couple as "Buddha Māthā" and "Buddha Pitā", i.e. Buddha's mother and Buddha's father*7 Thus their family was called Buddhakula *(family of the Buddha)*.

They started to listen to the Dhamma more often and eventually they attained to various stages of attainments and passed away peacefully. People of the Sāketa City performed the last rite with great respect and honour, as they were parents of The Buddha for almost five hundred times in previous lives.

Chatta Mānavaka

A notable Brahmin youth Chatta from Setavya, studied under famous teacher Pokkharasāti Brahmin at Ukkhatta city. One day, after he had finished his studies, he wanted to go home to collect fee from his parent to pay his teacher. The Buddha had seen that he was going to face trouble on the way from highway robbers and that his death could not be avoided due to his previous kamma. The Buddha settled Himself under

the shade of a tree along that road and called out to him when Chatta was passing through. The Buddha taught him three stanzas praising the virtues of Triple Gem - Buddha, Dhamma and Sangha and also made him take the five precepts. He continued his journey and was attacked and killed by the robbers. When he was killed, he was memorising the Triple Gem therefore, he was reborn, in Tāvatimsa. When his relatives, teacher and friends were assemled for his funeral ceremony, he appeared before them and delivered his thirty-league abode *(Vimāna)*, paid obeisance and thanked The Buddha for his great indebtedness and compassion.The Buddha preached to the assembled public and Chatta and his parents become Sotāpanna. The stanzas, thereafter, became famous as Chattta Vimāna Gāthā.

A Helpless Youth Became Deva

The story of Mattakundali was very pitiful. Young Mattakundali was born a son to a multimillionaire Brahmin family at Sāvatthi. He was the only child his parents had. Though they were so wealthy they did not want people to know they had great wealth.

When the child was born they melted some gold by themselves to make an ugly ornament for the boy. As a result of this self-made gold earring he became known as "Mattakundali". His father became famous in the city as "Adinnapubbaka", which meant not a giver as he never give anything to anyone. If anyone come to him for something, he would say "don't have anything to give" and pretended to be poor. He would not invite anyone to the house, as he was afraid others might see his great wealth inside. The parents neglected this boy by not giving any attention to his health and education. Later the boy fell ill and his condition deteriorated

because of negligence. When he became very serious he was just brought out of the house and kept in the veranda to die. His father was afraid that if he die inside the house, people would notice how rich Adinnapubbaka was. The great compassionate Buddha saw this innocent boy dying and wanted to give him a happy future. The Buddha appeared before him and spoke to him. Young Mattakundali felt so happy and secured. With that pleasant thought he died, and was born in heaven as a Devaputta *(deity)*.

Eventually his father also became ill. At all times, he kept thinking about his action towards his son and became so afraid of death. There was no one he could seek help, his condition began to worsen. Suddenly his son appeared as a "deva" and called him, "father, Adinnapubbaka". He was very surprised to hear his son's voice and felt guilty at the way he had treated him and thought that his son had come to him now to seek his help from misery. Mattakundali told his father that he was a "deva" and living happily, as The Buddha came to help him. Adinnapubbaka was surprised and happy to learn of his son's wellbeing. He wanted to know what good his son had done to be born in an abode of deities *(devaloka)*. His father was very certain that he had not done anything to make his son's life so secure. Mattakundali explained the story of how the compassionate Buddha had appeared at his deathbed andadvised him to take refuge in The Buddha, Dhamma and Sangha. At the mere sight of The Buddha, happiness filled his mind and he died and now has reaped his rewards. He told his father that he could also be happy and peaceful if he went to pay homage to The Buddha and listened to His Dhamma. It was no use keeping all the wealth in the house, but to give to charity, the merit gained would be beneficial to one's well being in time

to come. He persuaded his father to take refuge in The Buddha and to invite Him to the house for a meal. After the meal, The Buddha delivered a sermon and the father attained to first stage of sainthood. Later, Adinnapubbaka became a devout follower of The Buddha and continued his good activities.

A Notorious Robber Transformed to a Saint - Angulimāla

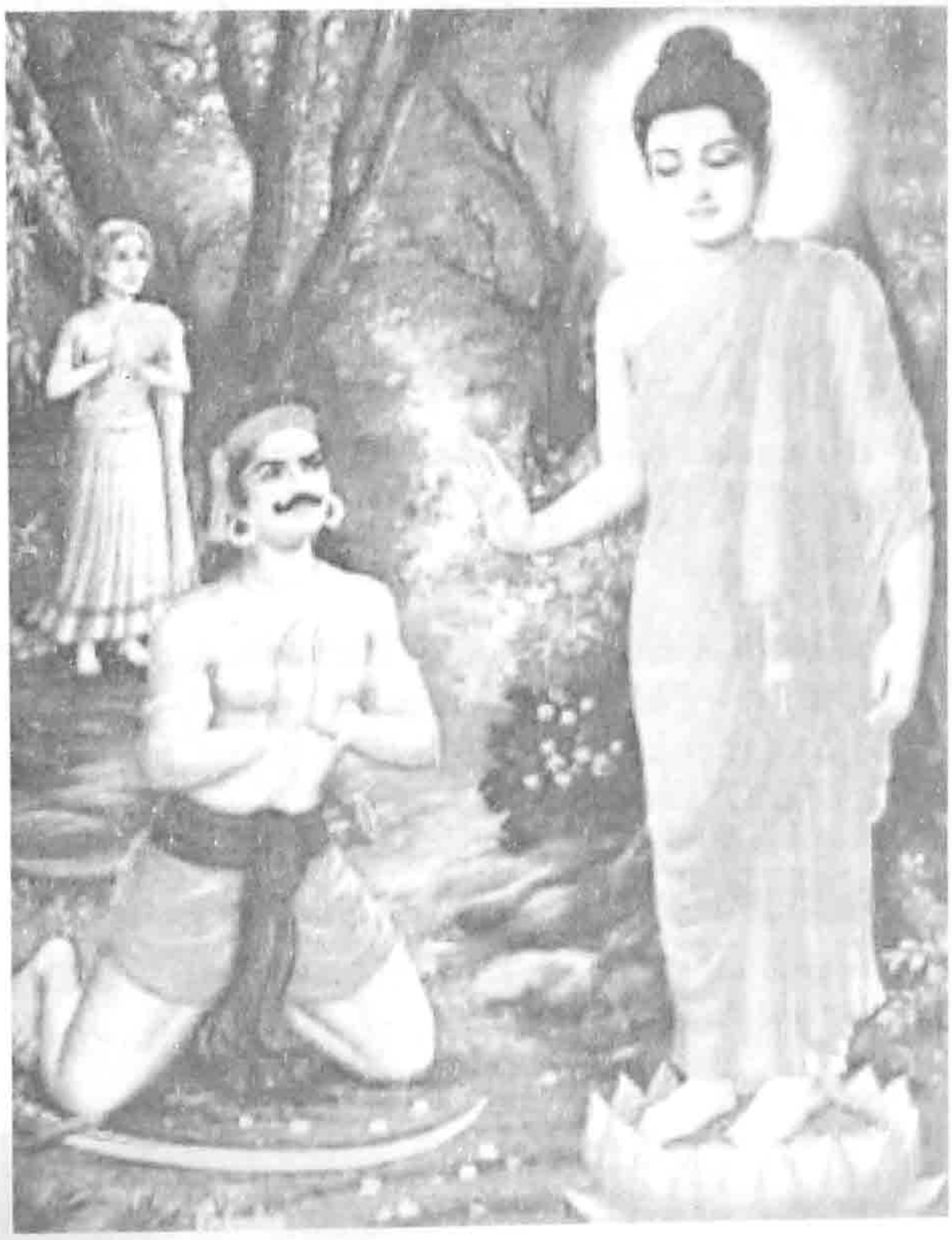
Angulimāla*8 was born Ahimsaka, meaning "harmless one". He was the son of Brahmin Bhaggava, a chaplain *(Purohita)* to the King of Kosala. He studied in the centre of education at Takkasilā, the capital of Gandhāra where he became his teacher's favourite student. His fellow students were jealous and plotted against him. They told the teacher that Ahimsaka had committed adultery with his wife. The teacher then planned to destroy Ahimsaka and commanded him to pay his gratitude with a thousand human right-hand fingers. Ahimsaka went to live in the Jālini forest, and started to attack travellers, cutting off a finger of each of his victim and wearing them as a garland around his neck. Hence, he was known as "Angulimāla" meaning garland *(māla)* of fingers *(anquli)*.

Angulimāla was one short of a thousand fingers and was determined to kill the next person who happened to come his way. His mother, Mantāni, was on her way to visit him. The Buddha was aware that Angulimāla had supporting conditions for arahantaship, intercepted him before his mother was due to arrive. Angulimāla decided to kill The Buddha and chased after him but was not able to catch up with The Buddha and shouted at Him to stop. The Buddha replied that He had stopped all causes for rebirth, but it was Angulimāla who had not stopped his evil deed which would cause him to

suffer in the hereafter. Angulimāla realised that He was The Buddha who had come to transform him. He was subdued by The Buddha's power and words, and admitted into the Order. According to The Buddha's teaching, greed *(lobha)*, hatred *(dosa)* and delusion *(moha)* were the basis of all undesirable volitional activity done by means of thoughts, words and action. Therefore, no one is born a criminal and studies have showed that psychological and environmental factors, family background, emotional disorders as well as poverty were considered to be the principle causes of crime. Illustrating a Jātaka one of the Buddhist birth story, a pair of twin parrots was brought up in two different environments, turned into two different personalities. Angulimāla's wrongful act could be prompted by his greed to fulfill his ambition and deluded by his gratitude towards his teacher. Thus, Angulimāla was driven into the circumstances of committing such a wrongful act.

The story was further illustrated, when King Pasenadi of Kosala having heard the presence of Angulimāla in the region, intended to arrest him. The king approached The Buddha and confidant in him. The Buddha asked him what would he do if Angulimāla was a monk now. The king replied that he would give due respect to him just like any other monks, but were doubtful that Angulimāla could be virtuous and restraint. The Buddha pointed out Angulimāla who was sitting nearby to the King. The King was frightened and broke out in cold sweat but his fears was soon dispelled by The Buddha's assurance that Angulimāla was a "changed" man and not to be afraid of him. Hence, no matter how serious a wrong act is; Buddhist believed that all beings are potentially capable of developing himself to the highest point. This was observed as in the case of Angulimāla, a murderer, bent on evil and destruction, was transformed into a saitly monk of highest virtue

and restraint. The king was very impressed with The Buddha's approach of discipline without force or weapons. In modern context, The Buddha adopted the way of tactful counselling and "soft" approach. Buddhism does not advocate the harsh, inhumane torture or corporal punishment. Should any punishment be levied, it should not be a motive of retaliation or revenge on the basis of "an eye for an eye", but levied out of compassion with the motive to reform, correct and rehabilitate. The criminal should be subjected to disciplinary actions that would make him a "changed" man and a man "useful" to society. Punishment should be carried out without harming or damaging the social image of the criminal. After the penalty, he should be able to return and enjoy the same position he had earlier, without the stigma or contempt that threaten him in an unforgiving way of his past misdeeds.



Crimes were, committed by fools, or people who did not realise the evil nature of their own actions. This was explained in the theory of karmic effects on crimes which simply means that any actions when engaged with intention either in thoughts, words or by means of body, are liable to bring the corresponding result. In the Angulimāla's story, he was attacked by a mob when he was begging for alms, which The Buddha explained that he was experiencing here and now the karmic result of his former evil deeds. On another occasion, by an act of truth and power of virtue he had practised diligently, a good karmic effect, he was able to bless and alleviate the labour pains of women by an act of truth. He afferined by using words *(saccakiriyā), (yato aham sabbaññuta buddhassa ariyassa ariyāya jātiyāya jāto)* "from the time of my entering Buddha's sāsana noble birth arahanta. I do not aware of myself purposely deprived any living being. By this truth may you be safe, may there be safety for the baby to be born." have come to be powerful angulimāla Paritta.*9

*1 - *S.i 167, Sutta Nipata p79, SN.ii 400, Dh.A iv.163-etc*
*2 - *Sutta Nipata (Uraga Vagga) p12; Samyutta i.171.*
*3 - *A.i 24, A a.i. 158, Ji.148-147, Thag A. I 222, MA i.335*
*4 - *Apadana p 565, vs 19, Dh A ii 270, SN.I. 149*
*5 - *Dhp DhA i. 319*
*6 - *D.ii. 146 Mil. p331*
*7 - *SNA, ii 532, Dh.A iii337 + Saketa Jataka Bu.India p39 (237-Ji234)*
*8 - *M. Commentary - 743, Thag. Loy ii 57, p68-70, DA 1,240; Jiv 180, V456, Milindapanha p151, SA ii 150, Sp iv 742, Vin i. 74*
*9 - *M.ii 03-4; Ma747; DhA.iii.185; thag.868-70 etc*

Chapter 12

THE LAST DAYS - PĀVĀ TO KUSINĀRĀ

The Buddha passed village after village on foot and arrived at the ancient port, Pātāli Putra Village, with a retinue of monks. They passed through Nālanda and a number of villagers came together to build a monastery and offered it to The Buddha. After accepting it, The Buddha gave a sermon to the donors stressing on the importance of being virtuous.

At that time, Suniddha and Vatsakāra, two chief ministers of King Ajātasatthu were constructing a merchant city in Pātali Putra*1. They invited The Buddha and disciples to the site and offered dāna *(noon-meal)*. At the end of the meal, The Buddha deliverd a sermon on the significance and benefits of giving dāna. The mere sight of The Buddha was a great solace, happiness and blessings to everyone. The Buddha moved to the Bank of River Ganges. The place where The Buddha left they named the city as "Gautama Dvāra" *(Doorway of the Gotama Buddha)* and the place He crossed the River Ganges as the "Gautama Tittha"*2 *(Port of the Gotama Buddha)*. The other side of the River Ganges was Koli Grāma of Pātali Putra, now it is known as Patnā. Here, The Buddha took the opportunity to give a sermon to residing Bhikkhus of Koli Grama *(village)*, on the importance of practising Sīla, Samādhi and Paññā, and what were the benefits that could be achieved by practising morality, concentration and wisdom.

Next, He visited Gnātika Grāma *(Village)*, where He deliverd Janavasabha Sutta*3. It was close to His last

vassāna, the 45th year of the rainy season when The Buddha visited the city of Vesāli to spend the last retreat. It was very hectic for The Buddha to continuously walk from village to village, and it was in the hot summer season when He arrived at Vesāli. He had many encounters with people along the way where He talked and preached to everybody to understand the Truth. It was only when The Buddha was doing his travelling that it was the most appropriate time for people who were not so fortunate during the retreat Vassāna to see and listen to Him. He had a set a timetable enabling Him to have only two hours after midnight for rest. The rest of the day He devoted for the benefits of general public. This showed His care for everyone. It does not matter who that person was. The Buddha took care of everyone on a first come first serve basis and He cared more for destitutes that no one cared.

The Buddha was reaching his 80th birthday, but he still maintain the same activity daily as schedule since the day of His Enlightenment. He had followed a strict punctuality which was the secret of His success. On rare occasion, except for certain particular reason he will not involve himself in any activities, such as during the dispute of Ghoshitārāma, where The Buddha quietly retreated to the Pārileyya forest.

Though The Buddha did not want to be involved with any activities, He went there and waited for the last vassāna. He was determined on what He was going to do up to his arrival at Kusinārā, His last destination. At Vesāli The Buddha felt exhausted and ill since the day His bleeding problem started *(Lohita pakkhandika)* after the meal he had taken earlier. He practised His own way of treating any sickness. Sometimes He practised fasting or through His immense power of concentration.

Just before vassāna begins, Gimhāna *(hot)* was the last season in India. The heat was unbearable. People stayed indoors and avoided moving out of their places of dwelling *(residence)*. The heat-waves could kill anyone if they did not protect themselves carefully, but for The Buddha, it was a miraculous sight, He was seen on the move for the welfare of many even during this period.

From the month of Āsālha *(July)* to month of October was considered vassāna and for the entire period, it was raining in most parts of India. Flood and disasters were a common sight each year. During this period, The Buddha admonished the disciples to observe vassāna, confined to one place.

Sometimes, when The Buddha felt well, He would come out to rest under a tree; the best was a Bodhi Tree or a Mango tree. These two types of trees could stand in any heat or rain. Ven. Ānanda, the chief attendant saw that and went near The Buddha and expressed his feelings, "My Lord, when I come to know the Lord is free from sickness, it gives me great joy and happy feelings. When Lord Buddha is sick, I lost my power of concentration. I have strong feelings that Lord Buddha would not attain Parinibbāna until He has given His last instructions to disciples."

Then The Buddha talked to Ānanda, there is no teacher's close - fistedness *(ācariya-mutthi)*[*4] or secret teaching left with me. I have already declared and told again and again the Dhamma that I have realised. What the sangha wants to know further from me? I never had any desire to keep some secret doctrines or to be the leader of the Sangha. It is not an establishment *(Sanstha)* built by me. It grew by itself. If the sangha keeps up to the Dhamma and Vinaya as The teacher, as I did, they do not need a leader. That itself would lead them

from bondages of Samsāra to liberation, vimukti - Nibbāna. That is what they should be aiming for. Everything in this world are bound by three signs of existences of impermanence *(anicca)*, unsatisfactoriness or sufferings *(dukkha)* and unsubstantiality or soullessness *(anatta)* which you already know, Ānanda. I have told this to you many times and will say it again. Therefore, Ānanda, I make it clear to you now, again. I have not kept aside anything to deliver on the last moment, no secret doctrine fistfully held by me. Therefore, Ānanda, do not misunderstand, I do not even want to appoint a supreme leader to guide you or make an establishment to control the Sangha. Therefore, Ānanda, live on the basis of one as his own saviour *(atthadīpā viharatha)*, live as one's own refuge *(attha saranā viharatha)*. Do not depend on another as the refuge *(anaññā saranā viharatha)*, take the Dhamma the refuge *(Dhamma saranā Viharatha)*, do not depend on another's refuge *(na anaññā saranā viharatha)*."*5

The Buddha lived an exemplary and simple life. He had followed what He preached which He had realised with great difficulty. It was very clear what The Buddha's intention was from the above advice to Ānanda. When The Buddha was talking to Ānanda it was just like a dear father talking to an affectionate son. On all occasions, The Buddha spoke very gently. It showed greatest humane qualities of The Buddha as the greatest human being ever lived on earth. At all times, He acted for the benefit of all beings showing the path out of Samsāra. All His efforts were to assist them to cross to the other shore of emancipation - liberation.

The Buddha travelled frequently to central *(Madya desa)* northern *(Uttara Pradesh)* and Himālayan regions *(Himachal Pradesh)*, and occasionally to other regions. He acted as a necessity and not to represent as a leader.

If there were any crisis on leadership matters, The Buddha would allow the rival parties to solve their problems.

Personal release, salvation, could not be gained from another person's miraculous ways was very clearly explained by The Buddha. The Buddha only showed the way and those who individually diligently strived hard under instruction and followed the way would find liberation or attainment of Arahantaship. He has shown the path to lead an individual and independent method of livelihood. Longevity of the sāsana was dependedent upon the disciplinary way of the disciples. Vinaya rules were imposed for their safety in case of unexpected situation for them. The Buddha spent 37th to 44th vassāna at Pūrvārāma, Sāvatthi. At the end of the 44th vassāna retreat, The Buddha proceeded to the Beluwa Village in Vesāli for his 45th vassāna. The Buddha confirmed His attainment of Parinibbāna and wanted to see those who cared and supported Him for the last time, that was the reason why The Buddha wanted his last retreat at Sāvatthi. He announced to the Bhikkhūs who had assembled at Sāvatthi and told them that He would attain Parinibbāna in four months' time.

Those who had not attained Arahantaship before this announcement *(all the worldly Bhikkhūs)* were shocked and disappointed. They began to lament and cry. They thought that they may not be able to attain arahantaship, as The Buddha would only be around for four months. Only Arahantās understood the reality of the Dhamma, the impermanence of everything that exists. There was one monk named Dhammārāma who was trying hard in a quiet place to attain Arahantaship. The Buddha came to know about him and asked him to be present and praised him in front of all lamenting and crying ignorant disciples.

Nearing Parinibbāna, one of The Buddha's chief disciple Ven. Sāriputta, came to The Buddha and informed him about an incident, and took his leave from The Buddha to return to his birthplace Nālaka Village *(Nālaka-gāma)*, his own birth House. His mother was a non-believer, but he taught her the Dhamma and after the sermon his mother attained to Sotāpanna the first stage of sainthood and subsequently, Ven. Sāriputta attained to Parinibbāna *(passed away)*.

Venerable Cunda brought the remaining relics of Venerable Sāriputta to the Jetavana monastery. The Buddha praised Ven. Sāriputta and advised to erect a pagoda to enshrine the relics.

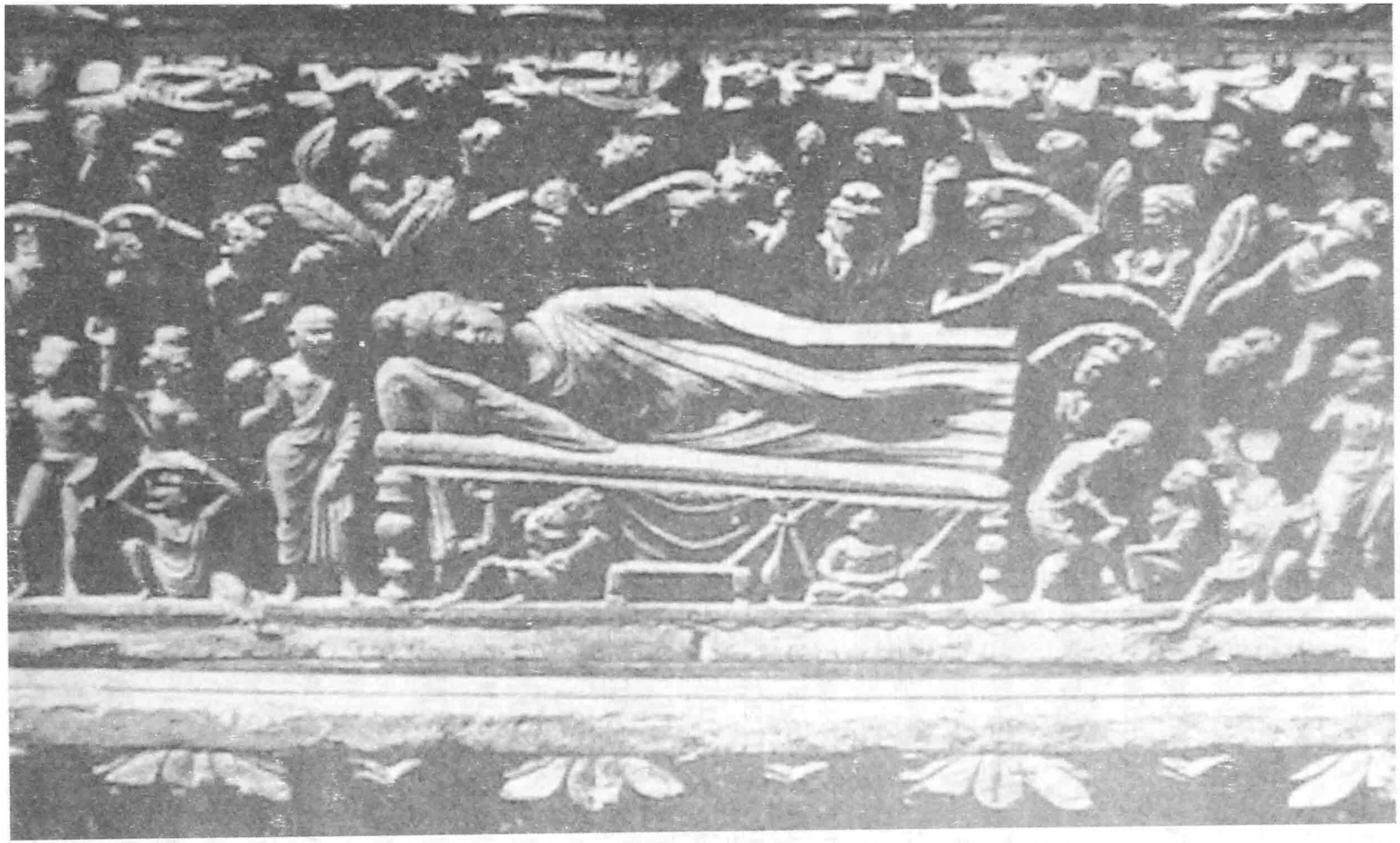
The Buddha wanted to spend the last days at Rājagaha and arrived there later. The other chief disciple, Ven. Moggallāna knew he had to face some difficulty from robbers at Kālasīla mountain so he went to The Buddha and took leave to return to Kālasīla. When he died, The Buddha instructed that his relics be placed in a special pagodā for veneration and honour. He had very high esteem for His two chief disciples. From Rājagaha The Buddha visited the Ukkaẇela village and then to Chāpāla Chetiya.

There, The Buddha addressed Venerable Ānanda: "Ānanda, anyone can practise four successes *(Iddhipāda)*, chanda-samādhi, citta-samādhi, viriya-samādhi and vīmamsa-samādhi. The Concentration of Intention accompanied by effort of will, energy, consciousness and concentration of Investigation *(Vīmamsa-samādhi)* accompanied by effort or will, if necessary could live up to Āyukalpa *(Paramāyusa)*, the entire period a person could live or entire life span". He repeated three times that He had developed Catu-Iddhipāda, fourfold concentration of the Road to Power *(or Success)*.

Here, it did not occur to Venerable Ānanda to invite The Buddha to live to his full life span of Āyu-kalpa - 120 years. Then, The Buddha decided to keep to His intention of Parinibbāna in three months' time and informed Ānanda. Then, he remembered what The Buddha was saying, and asked The Buddha to live the entire life span for the benefit of many and happiness of Devās and humans. "Ānanda, that matter is already passed." "Tathāgata, has already decided when to attain Parinibbāna" saying so The Buddha rejected his request.

The Buddha entered the Kūtāgāra Hall at Vesāli and asked Ānanda to assemble the Bhikkhūs there. The Buddha summarized His teaching saying, "O, Bhikkhūs, what I realised by my own effort, the Dhamma, learn it well, for the benefit of all beings of the world, strive on with diligence. In three months from now the Tathagata will attain Parinibbāna. All component things are transient and impermanent. Do not be disheartened. Do good without fail"*6, was the last advice to them.

*1 - *Pātaliputta (gothmatittha) Vii.i.226-30; D.ii.86 (Capital of Magatha). Near modern Patna.*
*2 - *-do- Huen Tsang records (Beal : Records ii.85, N.ii.)*
*3 - *D.ii.200 ff.*
*4 - *D.ii.98ff is.v.152.4*
- *ācariya-mutthi, keeping things back from the pupil - D.ii.100; s.v.153; J11.221,250.*
*5 - *S.iii.42; V.154,162; S. 501. etc.*
*6 - *S.i.157; D.ii.156f; also A.iv.254*



The Nirvana of Buddha from Loriyan Tangai
Calcutta, Indian Museum

Chapter 13

MAHĀ PARINIBBĀNA
THE FOUR GREAT ADVICES

The Buddha after having gone for Pindapāta and completion of His noon meal, set forth from Vesāli. He stopped at the city entrance and turned towards the city, "Ānanda, this is my last sight of Vesāli. Hereafter the Tathagāta will not see Vesāli. "The Buddha departed and stopped at Chanda village and preached to the Bhikkhūs. He stressed how great the importance and benefits of Sīla *(morality)*, Samādhi *(concentration)* and Paññā *(wisdom)*; and proceeded to Hattha Grāma, Amba Grāma, Jambu Grāma and then to Bhoga City. He explained the Great Advice *(Mahā Padesa)*[*1] to those Bhikkhūs who lived there:

"Monks, do not believe or be satisfied with anything on mere hearing from someone if you hear them say, I heard this from the Buddha but to compare with what I have already preached on the Dhamma and Vinaya, and then only decide. Or, I have heard this from the chief monk of such and such temple. Not only that, there may be many learned Bhikkhūs from such and such famous temple, and who claimed that to be truly The Buddha's teaching, not to take it without thorough comparison with my Dhamma and Vinaya. Such and such Vihāra there dwells scholarly Pandit monk, I heard this from him. Also do not accept without comparing with my Dhamma and Vinaya."[*2]

Thus, The Buddha expounded the four great advices so as not to be confused when such an event happened on what to believe and what not to believe. Then, The

Buddha proceeded to the last destination of His journey and arrived at Pāvā City. He decided to stay at the mango grove *(Amba-vana)*, owned by Cunda Kammāraputta.*[3] Cunda came to see The Buddha and expressed his happines to meet Him in his garden. After listening to the Dhamma, he invited The Buddha to visit his house for noon dāna *(meal)* the next day. He prepared one special dish called "Sūkara Maddawa" *(could be a kind of mushroom - similar to fatty meat)* The Buddha took this special food and became very sick as His bleeding problem started again. The Buddha felt great uneasiness weakness and exhaustion. He was in pain but nevertheless, set out on foot towards the city of Kusināra.

On the same day, he developed this sickness again and felt very thirsty. He called for venerable Ānanda to tell him that he was thirsty and sat down under a tree. Ven. Ānanda immediately brought some water from a nearby stream *(Kukutthakanadi)*. The Buddha took the water and spent some time under a shady tree. At this moment Pukkusāti a Malla prince, who was a believer of another teacher, Ālāra Kālāṃa passed by the scene. His eye caught The Buddha and he stopped to see Him. Though The Buddha was not well, he preached to Pukkusāti. Pukkusāti was extremely contented and with happy feeling he offered two golden clothes that he had in his possession. The Buddha too was feeling happy that He soon would be attaining to Parinibbāna.

There and then, The Buddha accompanied the Sangha to River Kukutthaka, bathed and went to a mango grove at the river-bank to rest. There again, He experienced continuous weakness of His body and fainting spells. He asked Ānanda to spread His spare robe for him to lie down.

The "Kapi Jataka,"
depiction of the future buddhaa as compassionate leader of a troop of monkeys who escape across a river on his back; carved on a stupa railing pillar at Bharhut, c. 150 BCE; India Museum, Calcutta.

The way to Sāla-Garden

After a short rest, The Buddha called Ānanda and told him that the dāna*4 offered to Him a day before the Enlightenment by maiden Sujatha, as well as dāna offered just a day before His Parinibbāna by Cunda Kammāra putta would obtain equal merits. If Cunda was worried and concerned that his food had caused The Buddha to be ill, he must be consoled.

The Buddha started walking to cross river Hiranyawathie to the city of Kusinārā and stopped between two Sāla trees, at the Sāla Tree Garden belonging to King Malla. There was a seat made for relaxing in the garden between two Sāla trees. The Buddha requested Ānanda to prepare it and lie down

with His head pointing towards North in his usual posture of sleep, resting the head on the right arm known as "Sinha Seyya" *(posture of a lion)*. Many Bhikkhūs assembled who had not attained Arahantaship felt deep sadness and sorrow, thinking they will not be able to see The Buddha again. They felt lost, "no Teacher for us, hereafter" and cried. Ven. Upavanna There standing close to The Buddha continued fanning Him. The Buddha called Ānanda and spoke to him, "Ānanda, after The Buddha attained Parinibbāna there will be four places to pay respect and honour with saddhā. They are The Buddha's birth place *(Lumbinī)*, place of Enlightenment *(Buddhagayā)*, place where the First Sermon was delivered "Dhammacakkappavattana Sutta" (Benares), and fourthly, where The Buddha attained Parinibbāna *(Kusināra)*." Then Ven. Ānanda inquired, "Venerable Sir, what shall we do to the Body of The Tathāgata". The Buddha said just to follow the same custom when a Cakkavatti Mahā Rāja *(Universal Monarch)* died. Further to that, He said Buddhas, pacceka Buddhas, Arahanta and Cakkhavatti Kings etc are required to keep the remains *(relics)* in pagodas or chetiyās. Ven. Ānanda thought The Buddha was going to pass away or attain Parinibbāna at that very moment. Quietly, he moved away from the crowd that had gathered to see The Buddha. "Alas, I have not attain Arahantaship yet, my father who with great compassion advised me today is about to attain Parinibbāna. To whom, could I attend hereafter. Who will call me Ānanda with great compassion" Thinking of this Ven. Ānanda began to weep and cry.

The Buddha could not see Ven. Ānanda and asked, "Where is Ānanda?" "He is leaning against a pillar crying outside." answered The crowd. The Buddha

asked them to call Ānanda. Ven. Ānanda came and The Buddha spoke, "Ānanda, do not cry. All likes and dislikes, things, material or immaterial have to leave, what exist will become extinct. I have explained to you this fact earlier, not once but many a times. Ānanda, you have taken care of The Buddha with greatest care and with great Saddhā, Mettā, Karunā, Muditā and Honour. You have gathered much merits by doing so. Not too long now, you too will attain to Ārahantaship, liberation and happiness. Ānanda, you must strive on with diligence." The Buddha consoled Ānanda.

Ven. Ānanda calmed down and asked The Buddha, "Venerable Sir, there are so many big cities like Rājagaha,Sāvatthi , Sāketa and Kosambi etc. Why come to this small city to attain Parinibbāna.?"

"Ānanda, do not think this is a small city. This was a great city of many Cakkhavattin kings, including Mahāsudharshana."

The Buddha sent messages through Ven. Ānanda to King Mallās. With deep sorrow all the Rajās came and paid their last respect.

At the last moment, Parivrājaka Subhaddra who lived in Kusinārā came to see The Buddha to clear some doubts. Ven. Ānanda did not want him to go near The Buddha to ask questions. The Buddha realised that and called Subhaddra, answered his questions and explained the greatest teachings to him. Subhaddra was extremely pleased and realised the Truth and attained Arahantaship, and accepted the order. He was the last to receive Ehi-Bhikkhu ordination from The Buddha.

Then He called Ānanda, "After me My Dhamma and Vinaya should be considered as the Teacher and on how to act among the senior and newly ordained monks". These were the last words before His Parinibbāna.

The Buddha addressed the monks for the last time, "If you have any queries or doubts ahout the Dhamma, now is the time to ask and clarify. Do not feel sorry later". The Buddha repeated this statement three times. All of them were silent, signifying that they did not have any doubts. So, The Buddha uttered the last words: "Handadāni Bhikkhave Āmantayāmi vo. Vayadhammā Sankhārā, Appamādena Sampādetha"

"Monks, I speak to you. Everything born or originated out of cause and effect all aggregates *(Skhandās, Dhammās)* are nature of destruction. Therefore, without delay do good, purify your minds collect Kusala Kammās, meritorious deeds and prepare for your liberation." Thus, spoke The Buddha.

Then, just as in the Enlightenment, The Buddha went into deep concentration reversed the First Dhyāna to the Fourth Dhyāna, one by one and from Third Dhyāna onwards go into ecstasies of Ākāsaññāyatana, Ākinchāññāyatana and Nevasaññā-nā-saññāyatana. Then, He returned to the First Dhyāna again and then up to Fourth Dhyānas and awoke from Fourth Dhyāna, and just as the sun was about to set, disappearing, the most compassionate the greatest Being, The Buddha Passed Away, on His 80th year of Birth, Vesak Full-Moon day, 543 BCE exactly 2550 years ago, Buddhist era starts from the year of passing away the Buddha now : BE 2550 or *(Common Era 2005/6 - ACE)* proving

all component things are impermanent, unsatisfactory and soulless:-

"Sabbe Sankhārā Aniccā" *(all component things are impermanent)*
"Sabbe Sankhārā Dukkhā" *(all component things are suffering)*
"Sabbe Dhammā Anattāti" *(all substantial things are soulless)*

The Buddhist Era begins from the day of the passing away *(Parinibbāna)* of The Buddha.

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*1 - *(Kāla-dīpa-jāti-gotta-kula-āyu) SnA 355; PvA 29.33; DNA.i.286 (Sumangalav Vilāsini.)*
*2 - *Kālāma Sutta (Kesaputta), A.i.188ff; AA.i.418*
*3 - *D.ii, 126, Ud.viii 5*
*4 - *D.ii, 135f*

Maha_Nidana, (D.N)
Mahapadana (D.N)
Mahaparinibbana Sutta

Maha Parinibbana *(Passing Away of The Buddha)*

Three stages of the ascetic period of Sakyamuni's life.

Center: the meditation while fasting; viewer's left: his decision to seek the middle way; right: the offering of Sugata to the Buddha to be.

Chapter 14

PLACE OF WOMEN AND BUDDHISM

At the time of establishment of the Order only the Sangha was included. In the Indian society there were widespread but groundless deep rooted belief that women were inferior to men. The original position they had privileged was in the Indus Valley civilization as Matrudeva *(mother god)* but was to disappear under the dominance of the Brāhmana society and not yet been recovered. The Brahmins of the day evidently showed little sympathy for her. A.S. Altekar describes their position as follows. "The prohibition of upanayana amounted to spiritual disenfranchisement of women and produced a disastrous effect upon their general position in society. It reduced them to the status of Sudrās. By doing so they did infinite harm to women was the theory that they were ineligible for Vedic sacrifices because they were of the status of the Sudrās". From there on they are considered in equal level with Sudrās and other backward classes in society. This attitude of framing continued for centuries even up to recent times according to the recent Indian literature Bhagavad - Gita *(gita-IX-32)*[*1] The Manusmruti can witness the cruel infliction of domestic subservience on woman. The matrimony and obedience to the husband are the only means whereby a woman can hope to reach heaven. "Women have no sacrifices of their own to perform nor religious rites or observances to follow. Obedience to the husband also would "exalt the woman in heaven".[*2]

The Buddha challenged in numerous occasions this

hostile attitude. Both in religion and society it repeatedly criticized woman continuously. In the Kosala Samyutta the Buddha rejected the belief of a daughter was not as much a cause of joy as that of a son. A belief which the ritualism of Brāhmanās had continued to strengthen. The Buddha pointed out clearly that woman had a dignified and an important part to play in any society, and He defined it with great insight, fitting her harmoniously into the social structure. She is a lovable member of the household held in place by numerous relationships, and respected above all, as the mother of worthy sons.*3 The sex did not matter, he argued, and added that in character and in her role in society, she may even rival men,

*"A woman child, O lord of men, may prove Even a better offspring than a male. For she may grow up wise and virtuous, Her husband's mother rev'rencing, true wife, The boy that she may bear may do great deeds. And rule great realms, yea, such a son Of noble wife becomes his country's guide"*4

The Buddha speaks so much on woman, much attention to the duties and ideals of her. At the same time the Buddha did not limit her duties to the secular affairs of life at home. The Buddha laid down a code of good living for women, but to serve as a complement to the good life already enjoined in his religion to all his followers irrespective of their sex. A good lay life of a woman endowed with religious devotion, moral virtue and liberality as well as wisdom and learning, make a success of her life in this world. For it is said: "such a virtuous lady, who possesses religious devotion, cultivates virtue, is endowed with wisdom and learning and is given to charity makes a success of her life in this very existence".*5 Her virtuous character gives her life in the household poise and dignity. Among her

virtues that could make her life fruitful, both here and hereafter: saddhā *(religious devotion)*, hiri ottapa *(sense of shame and fear)*, akkhodhana anupanāti *(not given to anger)*, anissuki *(not jealous)*, amacchari *(not stingy)*, anaticāri *(chaste in behaviour)*, sīlavā *(virtuous)*, bahussuto *(learned)*, āraddhaviriyo *(zealous)*, upatthitassati *(mentally alert)*, paññāvā *(wise)*.*6 All these virtues enumerated here are within the reach of a woman living in the household, still in the domestic setting. The good and successful life of the lay woman as much as of the lay man seems to have loomed large in the ethics of Buddhism. The Buddha accepts the reality and significance of the institution of marriage for woman. This recognition is not only for the means for the social elevation of women unlike in the other religious Indian society. The virtues referred to in the Buddhist household duties of a woman as a wife lead to domestic peace and concord.*7 They are meant to keep the family administration securely functioning for the economic stability of the family. The good lay woman has also her duties for the development of her religious life. It forms a graduated training which does not conflict with her household life, which has become part of her life pattern. Religious devotion *(saddhā)*, moral virtue *(sīla)*, and a generous disposition *(cāga)* for instance, form part of it. This good and well balanced combination of social and religious virtues of a woman is further witnessed with eight virtues in the Anguttara Nikāya:*8

1. organizes the work of the household with efficiency,
2. treat her servants with concern,
3. strives to please her husband,
4. take good care of what husband earns,
5. possesses religious devotion,

6. is virtuous in conduct,
7. is kind and
8. is liberal.

The first four virtues of this list are identical with the first four of the five good qualities ascribed to virtuous wife explained in the Sigālovāda Sutta, and the fifth is general efficiency *(dakkha hoti)* and enterprise *(analasā sabbakicchesu)*.*9 Be active and skill in every action she does

The Indian society held the belief that woman was intellectually inferior to man. Therefore, they cannot reach higher spiritual attainments. This idea clearly echoes in Buddhist texts where Māra, as the personification of evil forces, strives in vain to discourage a Bhikkhunī from her religious attainments. "No woman, with only two-finger-wisdom which is hers, could ever hope to reach those heights which are attained only by the Sages".*10 Bhikkhunī Somā reply to Māra illustrates the Buddhist attitude to the spiritual attainment of potentialities of woman, and her determination for the attainment of wisdom. "When one's mind is well concentrated and wisdom never fails does the fact of being a woman make any difference."*11

Even The Buddha granted ordination *(pabbajja)* for women. They could prove they are capable of attaining the higher fruits of religious life as far as Arahantaship.*12

The Buddha regarded the admission of woman into the Order a bigger issue in conntction with the monastic organization as a whole. Otherwise, The Buddha would have been most happy to stand for the personal liberty of woman. But in the interest of the monastic organization of Brahmacāriya which was the core of the Buddhist religion, women had to make certain

sacrifices, surrendering at times even what might appear to have been their legitimate rights. It is evident from the eight conditions *(atthagarudhamma)*[*13] under which the Buddha granted them permission to enter the Order.

1. A nun who has been ordained *(even)* for a century must greet respectfully, rise up from her seat, salute with joined palms, do proper homage to a monk ordained but that day.
2. A nun must not spend the rains in a residence where there is no monk.
3. Every half month, a nun should desire two things from the Order of monks: the asking *(as to the date)* of the Uposatha, observance day, and the coming for the exhortation,
4. After the rainy retreat a nun must "invite" before both Orders in respect of 3 matters: what was seen, what was heard, what was suspected *(Pavārana)*.
5. A nun offending against an important rule, *(Garukāpatti)* must undergo mānatta *(discipline)* for half a month before both Orders,
6. When, as a probationer, she has trained in the six rules for two years, she should seek ordination *(Sāmaneri)* before both Orders,
7. A monk must not be abused or reviled in any way by a nun, and
8. From the day admonition of monks by nuns is forbidden, admonition of nuns by monks is not forbidden.

The insistence on these eight special rules is the most vital issue of the Bhikkhuni order than the delayed consent of the Buddha. This condition is of upmost importance for woman to enter the monastic life in Buddhism. The Dharmagupta Vinaya compared these

rules to them as a bridge over a great river or as a means to cross over to the further shore.*[14] The women are not to violate these conditions as long as they remain in the monastic community. It had great impact and engaged greater attention that even formulation of the code of moral precepts. The code of the Pātimokkha played an important part for both the Bhikkhus and Bhikkhunis, and 8 rules help create a good healthy relation between the two Orders. Here the Bhikkhunis are expected to recognize the spiritual leadership of the Order of Bhikkhus.

1. *The position of Women in Hindu civilization, A.S. Altekar, pg. 204-3*
2. *Manusmrti v. 153*
3. *Samyutta Nikaya.i.86*
4. *Kindred Sayings, i.p.111*
5. *Sn.iv.250*
6. *Sn.iv.243-44*
7. *Anguttara Nikaya, iv.269*
8. *Anguttara Nikaya, iv.271*
9. *Digha N. iii.190*
10. *Samyutta N.i.129*
11. *Samyutta N.i.129*
12. *Vinaya.iv.226 - ii.254*
13. *Book of Discipline, Vinaya.V.ii.255; A.iv 276, , 280; Viii. 51, 315; v.136*
14. *Dharmagupta Vinaya. (Chinese) Taisho, vol.22.p.923b*

Appendix

THE SUTTA PITAKA

The Sutta Pitaka, comprised of five Nikāyās that contained the discourses of The Budddha and some of His prominent disciples. The five Nikāyās were namely Dīgha, Majjhima, Anguttara, Samyutta and Khuddhaka. They provided a wealth of information pertaining to the social, cultural and philosophical environments during The Buddha's time.

Politically, the Buddhist scriptures spoke of 16 major states most of which were located in the Middle Country *(Madya Pradesh)*. The forms of governments range from monarchy to republican. The Buddha did not seem to be happy with the political set-up of the day. The Buddhist idea of a Cakkavatti rāja mentioned in the Cakkavatti Sīhanāda Sutta was an indirect proposal of reformation. The Buddhist scripture shows a preference for the democratic spirit. This can be attested by The Buddha's praises on the Vajjian confederacy, which runs on democratic principle as well as the way the monastic order was run.

Political unrest and warfare were rampant. Powerful states constantly kept a watchful eye for any opportunities to annex or subdue weaker states. The Buddha's Sākyan clan was almost annihilated during the Vidūdabha mass massacre. The Buddha twice prevented but the third intervention was not a success in preventing some kingdoms from invading others, as this was a common feature. If the karmic forces was strong even The Buddha could not change the situation. This was the reason for The Buddha's silence. The constant warfare must have led to conscription, which

few joined voluntarily. To avoid unnecessary conflict with the state, The Buddha had to remain silent. The economy was basically agrarian. Increased urbanization was attested by the introduction of a script and coinage. In the city there emerged a new trading class called "setthi". A setthi was not an ordinary trader whose status increased with his wealth. This new money power even established itself as superior to the old aristocracy as in the case of setthi, Anāthapindika purchasing Prince Jeta's park by covering it with gold coins. The prevailing occupations as gathered from the Brahmajāla Sutta, were accountancy, medicine, surgery, architecture, astronomy, astrology and sophistry etc. There was mention of prostitution that existed in the case of Ambapali who was a famous courtesan.

There were four main castes namely, the Brahmanas whose duties were conducting religious ceremonies and giving education, Kshatriya - the royal and warrior in charge of administration, Vaishya who were the merchants, farmers and skilled workers and Sudras who were the slaves and labourers. The first two were considered as the superior class while the last two inferiors.

Women, too, suffer from social discrimination. Male was preferred to female. Such attitude was so prevalent that even King Pasenadi Kosala, an ardent devotee of The Buddha expressed his disappointment on hearing that his Queen Mallika had given birth to a baby girl. The Buddha's admonition to King Kosala in that instance showed that Buddhism recognized the capabilities of women and their social contributions, and they "may prove even a better offspring than a male".

At the domestic front, we have the Sigālovāda Sutta in which all the social duties of a lay Buddhist are

described in details. It depicted the bilateral relationships between husband and wife; parents and children; employer and employee, between friends, clergy and layman.

The remarks of The Buddha on delinquent Brahmanas revealed some of the social vices, for instance having sexual relations with women of unacceptable castes, with women who had not come of age, buying and selling of Brahmana women and sharing women for sex among friends. We also got to know of atrocious criminals such as Angulimāla before his conversion to Buddhism.

The Sutta Pitaka being a collection of religious discourses, it was inevitable that the culture depicted were religious based. Brahmanism was the dominating factor in the cultural life. Ceremonies and sacrificial rites *(yājna/yāga)* were common. The story of King Pasenadi Kosala's intended sacrifice gave a long list of animals meant for the sacrificial yard.*1 The Brahmanas believed that water could wash their sins and purify them.*2 Sun worship were also reported to have been practised,*3 so was raising the deceased up to heaven by a ritualistic chanting*4

Co-existing with the Brahmana tradition was the Sramana culture. It was a counter culture representing all that was opposite or that the former had failed to provide. It had no priesthood and did not encourage freedom of thoughts and creative ways to solving man's problem. The Sramanas comprised of the Paribbājaka, Pabbajita, Ajivaka, Nigantha, Bhikkhu, Yati, Muni and Buddhist monks. They had opted out from the society to live in groups or wander alone in search for teachers and truth. Kolita and Upatissa *(refer to pg.125)* were Paribbājakas who ended their search for truth by

becoming The Buddha's followers when they met Ven. Assaji. The Sramanas were well received by the people and the State, who saw it their duty to provide them with protection, reverence, food and lodging.*5

The Practices range from sensual indulgence of the material school to stringent asceticism for self-mortification of the Jaina. There were some peculiar practices, which used human skulls as plates. Ajita a materialist, clothed himself with a robe of hair. Ājivakas were accused of laxity and immorality in matters of diet and sexual relations and they often acted as astrologer or fortune tellers.

The Tipitaka-Sutta, Vinaya and Abhidhamma encompassed all the teachings of The Buddha and among these three, the Sutta Pitaka was the most popular because of the discourses relating to the observances and practices in the teaching of The Buddha. There were also "guidelines" relating to mundane matters like the right way to give alms to serious matters as the way to gain moral purity through sīla, samādhi and paññā.

*1 - *D.II.352-3, Buddhist Social and Moral Education - by Dr S.N.Sharma p33-35*
*2 - *S.V.261*
*3 - *A.V.263*
*4 - *S.IV.313*
*5 - *D.II.75*

Veneration of the Buddha's Enlightenment at Bodh Gaya,

as depicted on a stupa railing pillar from Bharhut, mid 2nd c BC; India Museum, Calcutta

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Abbreviations

ACE	-	After the Common Era	MN	-	Majjhima Nikaya
BCE	-	Before the Common Era	SN	-	Samyutta Nikaya
An.N	-	Anguttara Nikaya	Vib.At	-	Vibhanga Atthakatha
DN	-	Digha Nikaya	VP.I	-	Mahavagga
Kh.Pt	-	Khuddhaka Patha	VP.II	-	Cullavagga

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pg 97 Adikalyane, Majjhe Kalyane, Pariyosana Kalyane -

pg 114 Ayamanti ma Jati natthidani Punabbhavo

pg 1 Brahmanyosya mukhamased - Bahu rajanyak krutak, Uru tadassya yad vaishya - Padbhayan shudro ajayata

pg 78 Cakkhum udapadi, gnanam-panna, Vijja, Aloko udapadi

pg 95 Cakkhuna rupam disva na nimittaggahi hoti

pg 108 Cetanaham bhikkhave kamma vadami

pg 114 Dukkha punabbhavo name

pg 220 Handadani Bhikkhave Amantayami vo. Vayadhamma Sankhara, Appamadena Sampadetha

pg 111 Kammansatte vibhajati yadidan hinappanitaya

pg 116 Na ca so naca anno

pg 119 Natthi raga samo aggi

pg 119 Nibbanti dhira yathayam padipo

pg 221 Sabbe Dhamma Anattati

pg 221 Sabbe Sankhara Anicca

pg 221 Sabbe Sankhara Dukkha

pg 118 Tanhakkhayo, dosakkhayo mohakkhayo Nibbanam

pg 114 Ya'92yam tanha ponobhavika

pg 93 Yam Samjanati tam vitakketi

pg 93 Yam vedeti sukkham va dukkham va adukkham va

pg 93 Yam vitakketi tam papanceeti

pg 94 Yatha bhuta nana dassana

pg 95 Yo yam vedeti, tam samjanati

pg 130 Ye Dhamma Hetuppabhava Tesamhetu Tathagato aha Yesam ca yo nirodho Evam vadi Mahasamano

pg 134 Dhammam care sucaritam, Na nam duccaritam care. Dhammacari sukham seti. Asmin loke param hi ca

pg 94 Yo papanca manuyutto Papanceti rato mago Viradhayi so Nibbanam Yogakkheman anuttaram

pg 95 Yo papancam hitvana Nippapanca pathe rato Aradhayi so nibbanam Yogakkhemam Anuttaram

pg 102 Yad aniccam tam dukkham Yam dukkham tad Anattam

pg 110 Yadisam vapate bijam Tadisam harate phalam

pg 80 Aneka Jati Samsaram - Sandha vissam Anibbisam Gahakarakam gavesanto - Dukkhajati Punappunam Gahakaraka dithosi - Punagehan na khahasi Sabbate Phasukha Bhagga - Gaha Kulam Visankhitan Visankhara Gatan Cittam - Tanhanakhaya majjhagati.

pg 82 Yo Brahmano Bahita Papa Dhammo, Nihumkako Nikkasawo Yatatta Vedantagu wusita Brahmacariyo. Dhammena yo Brahman Vadan Vadeyya Yassussada natthi Kuhinchi Loke

pg 127 Caratha bhikkhave carikam bahujana hitaya, bahujana sukhaya, lokanu kampaya, attaya, hitaya sukhaya deva manussanam

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Mother : Mdm Chua Hiam

Passed away on 6th October 1998

Father : Mr Ong Chin Lam

Passed away on 23rd December 2004

May They Both Attained the Bliss of Nibbana

The Buddha

His Life and Historical Survey of Early Buddhism presents the traditional biography of the Buddha in a reader friendly style. It provides a brief but useful background note on the religious political and social condition in North India at the time and introduces key teachings of the Buddha. I highly commend the work and congratulate its author, the Venerable Kotawila Sri Pemaloka Nayaka Thera.

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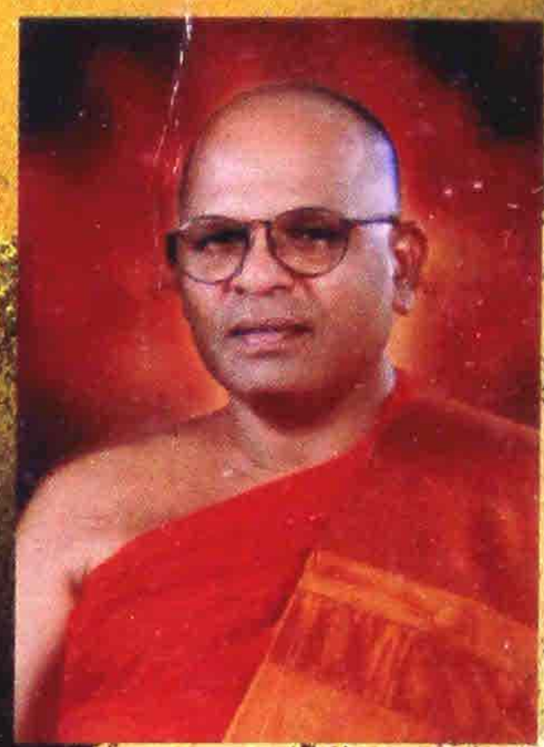

His first visit to Singapore and Malaya was in 1962 under the gracious invitation of Ven. Dr K. Sri Dhammananda Nayaka Maha Thero of Malaysia.

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Having travelled widely he felt very strongly that he wanted to stay on and continue his dhammaduta activities in Singapore. He is holding several posts in a number of international Buddhist and inter-religious organizations.

Mr Tan [illegible]ah Hoe JP. PBM
Singapo[illegible] High Commissioner to Sri Lanka
Ministry [illegible] Foreign Affairs

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