



# BODHISATTAS

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The Personages Who Possess the Noblest Heart

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Dhammakaya Foundation





# **Bodhisattas**

## **The Personages Who Possess the Noblest Heart**

Contents are taken from the book *Aspiring to Be like the Lord Buddha*  
written by Upasika Tawin Watiragoon

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## Preface

Diamond is the hardest, most precious and most valuable mineral in the world. Most natural diamonds are formed at high temperatures between 900 and 1,300 °C and pressure at depths of 140 to 190 kilometers, between 45 and 60 kilobars in the Earth's mantle. Carbon-containing minerals provide the carbon source and the growth occurs over periods from one billion to 3.3 billion years.

A truly great person can be compared to a diamond. He has to have undertaken extreme self-training in every way. And he has to have encountered many difficult obstacles which can only be overcome by exercising his uncommon intellect, patience, etc.

The Lord Buddha is a great personage in every sense of the word. He is the perfect example of the ultimate human being. He possesses the highest degree of virtue, goodness, ability, and ingenuity. His knowledge of every branch of the arts and sciences is penetrating. He has the ability to answer to their satisfaction every question coming from people from every walk of life. He possesses all of the physical attributes of the Perfect Man, making Him the most beautiful and glorious human being that has ever walked the earth.

Twenty Asankheyya Kappas and 100,000 additional Kappas ago, our Bodhisatta was just an ordinary human being. And yet he was extraordinary in that he realized how every human life was plagued with pain and suffering. The pain and suffering that came from hunger, thirst, the need to urinate and defecate, inclement weather, sickness, worries, sadness, financial loss, loss of position and power, malicious criticism, disappointment; and most importantly, birth, aging, sickness, and death.

Some people may have the same realization but since they have no idea what to do about it, they simply accept life for what it is.

Other people may realize that pain and suffering are part of life, and they also know how to remedy the situation given the Lord Buddha's Teachings. But they have not the motivation to earnestly practice the Lord Buddha's Teachings, so they end up accepting life for what it is.

Even as an ordinary human being, our Bodhisatta was extraordinary because he had the deepest wish to put an end to pain and suffering. And once he could do it, he would teach it to as many living beings as possible so that they too could put an end to pain and suffering. This noble aspiration made him a Bodhisatta.

It is natural for a Bodhisatta to put his life on the line when it comes to merit accumulation and Perfections pursuit. He practices to the fullest extent the Ten Ways of Making Merit. He pursues to the fullest extent the Ten Perfections.

Some people make it a habit to put their lives on the line when it comes to committing misdeeds such as drinking, taking drugs, sexual misconduct, gambling, corruption, acts of violence, etc.

On the contrary, a Bodhisatta makes it a habit to put his life on the line so that he can act as a bridge for others to walk across. He is a true example of selflessness.

It is hoped that the contents of this book would inspire the reader to emulate our Bodhisatta in terms of his commitment to putting an end to suffering.

In learning about our Bodhisatta's pursuit of Perfections for the sake of Buddhahood, we have been given the key and the inspiration to work our way out of the round of rebirth in the shortest possible time.



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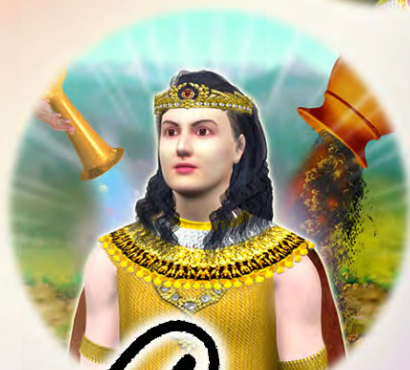
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# *Chapter 1*

## *Earth and the Galaxy*

All of us are born ignorant in that we wonder about everything and we have so many questions left unanswered.

Questions like: Who are we?

Why are we here?

What is the purpose of human life?

Are there planets out there that are like our earth? Etc.

These questions await answers. And if anyone can answer them in a logical and clear manner, that person will for certain earn our awe and respect.

Science and scientists have made it possible for us to understand a great number of physical phenomena; therefore, many of these scientists have become world famous.

Scientists have launched rockets into space to investigate our earth which is a part of our galaxy; they have found that it has a spherical shape just like the rest of the planets out there.

However, scientists have not yet found any other planet in the galaxy that can support life as we know it. Moreover, scientists understand that the sun is the center of our solar system and our earth and other planets orbit around it. According to scientific evidence, earth is the only planet in our galaxy that is inhabited by myriads of living beings.

But there is another branch of knowledge which is called **the Buddhist Knowledge**. It is the Knowledge attained through the Lord Buddha's Self-Enlightenment. The Lord Buddha's Self-Enlightenment is in turn the result of a perfectly-trained mind. It is a mind which is so refined, so bright, and so perfectly still that it can penetrate the whole Truth about reality. According to the Lord Buddha, in its original state, our mind is pure and clear. But once

it is dominated by defilements, it becomes abnormal in that it is now gloomy, wavering, and scattered such that its original quality and capacity is drastically reduced if not altogether lost. However, the Lord Buddha discovers that when we can bring our mind to a standstill by uniting together our sight, our memory, our thought, and our cognition at the center of our body, it will begin to regain some of its original quality and capacity. The center of our body is the permanent dwelling of our mind. We all know that a lens can be used to focus the scattered light and energy of the sun to produce enough heat to light a fire. Likewise, when our mind can be brought to a complete standstill and the state of one-pointedness is achieved, it will possess supernormal powers.

### **The Ultimate Knowledge**

To attain Self-Enlightenment, the Lord Buddha has to have spent countless lifetimes all throughout the countless Earth Ages (an Earth Age is called a Kappa) to develop His mental faculty through meditation practice and pursue Perfections to the fullest extent. The process of Self-Enlightenment allows the Lord Buddha to gain access to the supramundane knowledge about life, the earth,



the galaxy; the birth and destruction of the earth, the galaxy, etc. In other words, the Lord Buddha has through His supernormal insight penetrated the whole truth about reality.

Such supramundane knowledge or Vijja is the ultimate knowledge in Buddhism. The three branches of supramundane knowledge or Vijja-3 are called Pubbenivasanussatinana, Cutupapatanana, and Asavakkhayanana.

### **1. Pubbenivasanussatinana**

It is the branch of supramundane knowledge that allows one to recall one's previous existences anywhere from one, two, ten, 100, 1,000 to countless existences.

### **2. Cutupapatanana**

It is the branch of supramundane knowledge that allows one to know the birth and death of other living beings, what past deeds are responsible for their looks and their life circumstances, etc.

### **3. Asavakkhayanana**

It is the branch of supramundane knowledge that enables one to extinguish all of one's defilements.

## The Countless Number of Galaxies

The first branch of supramundane knowledge or Pubbenivasanussatinana encompasses knowledge about the birth and death of the earth, the galaxy, and everything in them.

The Lord Buddha had discovered the truth about the earth, the galaxy, and the universe more than 2,500 years ago in that there is not just one galaxy but an infinite number of galaxies. Astronomers have only recently discovered that there are other universes out there. But the Lord Buddha knew this fact long before the astronomers did. He also divided the universes into groups called **Lokadhatu**. There are three categories of universes or Lokadhatu according to the Lord Buddha.

1. A Small Lokadhatu or **Sahassiculanikalokadhatu**: It consists of 1,000 universes.

2. A Medium Lokadhatu or **Davisahassimajjhimikalokadhatu**: It consists of one million universes.

3. A Large Lokadhatu or **Tisahassimahasahassilokadhatu**: It consists of one million million or one trillion universes.

The Lord Buddha's Teachings on this subject show that our universe is not the only universe in existence but there are, in fact, an infinite number of universes out there. From the Lord Buddha, we also learn that there are human beings and myriads of living beings not only on this earth and in this galaxy but on other planets in other galaxies as well.

### **The Structure of the Galaxy**

All the infinite number of galaxies share the same overall structure in that it consists of the Sense Sphere, the Form Sphere, and the Non-Form Sphere.



1. The Sense Sphere: It is the realm of existence where its inhabitants are still attached to sense-desire. The Sense Sphere consists of the sun, the moon, the Sineru Mountain, the four Human Worlds (or the Four Dipa), namely, Jambudipa, Aparagoyandipa, Pubbavidehadipa, and Uttarakurudipa, the four oceans, the eight sites of the hell realm and the six celestial realms.

2. The Form Sphere: It is the realm of existence of Form Brahma Beings.

3. The Non-Form Sphere: It is the realm of existence of Non-Form Brahma Beings.

**These three main components of the galaxy are called the Three Spheres.**

**1. The Sense Sphere** has at its center the gargantuan Sineru Mountain. The Sineru Mountain is surrounded by seven mountain ranges. The mountain range closest to the Sineru Mountain is the highest and the mountain range furthest from the Sineru is the lowest. In between the mountain ranges there is a huge body of water. Next to the seventh mountain range is a huge ocean. It is where the Four Human Worlds are located. With respect to the Sineru Mountain, the Four Human Worlds are located to its north,

east, west, and south. The sun and the moon lie midway between the huge ocean and the top of the Sineru Mountain, and they orbit around the Sineru Mountain. The locations of the Four Human Worlds are as follows.

### **1) Pabbavidehadipa**

It lies to the east of the Sineru Mountain at the same latitude as its slopes. It is a silver planet in that its background color is silver. The facial shape of the human beings in this human world is like a half-moon.

### **2) Aparagoyandipa**

It lies to the west of the Sineru Mountain at the same latitude as its slopes. It is a crystal planet in that its background color is crystal clear. The facial shape of the human beings in this human world is as round as the full-moon.

### **3) Uttarakurudipa**

It lies to the north of the Sineru Mountain at the same latitude as its slopes. It is a gold planet in that its background color is gold. The facial shape of the human beings in this human world is square.

Human beings in these three human worlds have the same level of good looks because they possess the same level of virtue.

#### **4) Jambudipa**

It lies to the south of the Sineru Mountain at the same latitude as its slopes. Its background color is green. The facial shape of the human beings in this human world is oval. Their looks differ tremendously depending on their overall wholesome and unwholesome deeds.

On the slopes of and above the Sineru Mountain are the realms of existence of celestial beings. There are altogether six celestial realms.

The first celestial realm is called Catumaharajika. It is located on the slopes of the Sineru Mountain. This celestial realm houses many types of celestial beings. Some of them live on the ground, some in the trees, some in the air right here on earth. Those who live in different planets and stars are called Sylphs.

The second celestial realm is called Tavatimsa. It lies on the flat top of the Sineru Mountain which is the center of the Sense Sphere.

The third celestial realm is called Yama. It lies above the Tavatimsa Realm and is larger than the Tavatimsa Realm.

The fourth celestial realm is called Tusita. It lies above the Yama Realm and is larger than the Yama Realm.

The fifth celestial realm is called Nimanarati. It lies above the Tusita Realm and is larger than the Tusita Realm.

The sixth celestial realm is called Paranimamitavasavatti. It lies above the Nimanarati Realm and is large than the Nimanarati Realm.

Below the Sineru Mountain are the realms of existence of living beings belonging mostly to the States of Unhappiness. Three mountains arranged into a triangle form the foundations of the Sineru Mountain. In the middle of these mountains exists a huge tunnel which is the realm of the Asuras. These are celestial beings that had become drunk from drinking celestial alcohol and they were subsequently banished from the Tavatimsa Realm. In the gorges of the three mountains and below the realm of the Asuras are the realms of the Petas and Asurakayas who encounter very similar forms of physical and mental suffering. Below the realm of the Asuras lies the Hell Realm of Mahanarok.

Mahanarok comprises eight different sites from the First Site all the way down to the Eighth Site. The lower the site, the larger it is. Mahanarok is extremely hot and completely dark. The black hellfire of Mahanarok is the hottest of all the hellfire. Surrounding each Mahanarok site in all four directions are the satellite sites called Ussadanarok. There are four sites in each direction or sixteen Ussadanarok sites for each Mahanarok site. The total number of the Ussadanarok sites is 128. Next to Ussadanarok are the minor sites of Yomaloka which are also the satellite sites of the eight sites of Mahanarok.

Each Mahanarok site is surrounded in all four directions by forty Yomaloka sites or ten sites in each direction. The total number of Yomaloka sites surrounding the eight sites of Mahanarok is 320. The total number of sites in Mahanarok, Ussadanarok and Yomaloka is 456.

**2. The Form Sphere** comprises the sixteen realms of existence which are the dwelling of Form Brahma Beings. It is high above the Sense Sphere. The higher the realm, the larger it is. The celestial wealth in this sphere is far more refined and elaborate than that in the Sense Sphere.



**3. The Non-Form Sphere** comprises the four realms of existence which are the dwelling of Non-Form Brahma Beings. It is high above the Form Sphere. The higher the realm, the larger it is. The celestial wealth in this sphere is many times more refined and elaborate than that in the Form Sphere.

Such is the overall structure of the galaxy or the Three Spheres that the Lord Buddha sees and knows through His Supernormal Insight. Therefore, it is Perfect Knowledge. Our Lord Buddha also sees and knows that every being and everything in the infinite number of galaxies cannot last forever, for every being and everything are marked by the Three Characteristics of impermanence, suffering the inability to remain the same, and the absence of true selfhood. The cycle of birth, existence, and death is endless and it applies to every living being. Such is the truth revealed to us by the Lord Buddha.

## The Truth about the Round of Rebirth

Each living being must undergo the round of rebirth according to the Tivatta Law. The round of rebirth is the endless chain reaction or the endless circle of suffering.

The Tivatta Law consists of three components, namely, Defilements, Kamma, and the Fruit of Kamma.

Defilements mean things that cause the mind to become gloomy. Defilements cause unwholesomeness. Defilements exert their effects by causing one's mind to be gloomy, hence, ready to commit a misdeed.



Kamma means an intentional act. A deed, be it good or evil, begins with intention. The intention to perform an evil deed begins with a gloomy mind whereas the mind becomes gloomy because it is dominated by defilements. Once an evil deed is performed physically, verbally or mentally, then the deed will most certainly bear fruit.

Fruit here means the consequences of an action. If one performs many evil deeds, one will reap the fruit of one's evil deeds in the States of Unhappiness. One will be reborn a hell being, a Peta, an Asurakaya, or an animal where pain and suffering awaits.

However, when one accumulates good deeds through one's wholesome acts, one's mind becomes clear and bright, one will reap the fruit of one's wholesome deeds in the States of Happiness. One will be reborn a human being, a celestial being, a Form Brahma Being, or a Non-Form Brahma being depending on one's accumulated merit. But if in a future existence, one is reckless and makes the mistake of committing unwholesome deeds, one will have to pay for one's evil deeds by spending a very long time as a hell being, a Peta, an Asurakaya, or an animal.



Defilements, Kamma, and the Fruit of Kamma are what cause all beings to be trapped in the Three Spheres, the escape from which is almost impossible. The Three Spheres are like a gargantuan prison where all beings are being kept. True selfhood is absent because all of us are under the dictate of defilements. Defilements drive us to perform Kamma and the Fruit of Kamma keeps us trapped inside the round of rebirth.

## The Different Forms of Suffering

All beings encounter different forms of suffering within the gargantuan prison of the Three Spheres.

**Hell beings** suffer because they have to encounter all forms of the most heinous punishments from the hands of the hell denizens.

**Petas** suffer because they are constantly famished. They have nothing to eat, nothing to drink except for their own blood and pus.

**Asurakayas** suffer in the same way as the Petas do. They live in constant terror. They suffer deep shame and they do not want anyone to see them because of their ugly, bizarre forms. They are constantly hungry and thirsty.

**Animals** suffer because of difficulty in securing food. They are surrounded by danger and they live in constant fear.

**Human beings** suffer because of birth, aging, sickness, death, disappointment, sadness as a result of being separated from something or someone one loves, encountering undesirable situations, etc.

**Celestial beings** suffer because they are dominated by craving, a more refined form of defilements. They still crave sensual pleasure in the forms of celestial smells, celestial sounds, celestial touch and they still have to die.

**Form Brahma beings and Non-Form Brahma beings** suffer because they still possess defilements. For example, they care that the brightness of their aura may not be as great as others. Most importantly, they still have to die.

## **Characteristics of the Truly Wise**

It is a fact that every living being in all the realms of existence has learnt to live with its particular form of suffering. Human beings have always taken birth, aging, sickness, and death as being part of life so much so that no one thinks about escaping it except for a very rare few. These truly exceptional human beings are the truly wise ones because they possess the insight to see and know suffering for what it is. Therefore, they are determined to find the root cause of suffering so that they can put an end to it. Moreover, they are determined to help all living beings to put an end to suffering as well. Such personages are called Bodhisattas.



Our Lord Gotama Buddha started out as an ordinary human being just like us, but He understood the peril of the round of rebirth and was determined to put an end to it. He was willing to put his life on the line to pursue Perfections even if it would take countless lifetimes. He had given away his flesh, his body parts, his life, and overcome untold obstacles for countless existences in order to attain Buddhahood. Eventually His wish was fulfilled and He attained Self-Enlightenment. As the Lord Buddha, He has helped myriads of living beings to put an end to suffering and the round of rebirth and attain Nibbana.

The Lord Buddha discovers through the Buddha-Insight that all living beings are dominated by defilements. Defilements cause the round of rebirth to be endlessly perpetuated. He also discovers the Four Noble Truths, namely, Dukkha, Samudaya, Nirodha, and Magga.

**Dukkha** means the condition which deprives living beings of happiness.

**Samudaya** means the cause of suffering.

**Nirodha** means the cessation of suffering.

**Magga** means the path leading to the cessation of suffering.

There is only one realm of existence which is devoid of suffering and that realm is Nibbana. It is the place where no round of rebirth takes place because it is devoid of defilements. We owe the Lord Buddha the greatest debt of gratitude for revealing to us the truth about the reality of life. Through Him, we learn that we are Phya Mara's slaves and prisoners of the Three Spheres. Whoever practices the Lord Buddha's Teachings earnestly can put an end to suffering and attain Nibbana once he has pursued Perfections to the fullest extent as in the case of an Arahāt. It is for



these reasons that the Lord Buddha has been deeply venerated by humans and celestial beings for more than 2,500 years and will continue to be venerated for a very long time to come.



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๓.อะหาหนัง คือ ความบารมี



๔.อะพัตตา คือ ความไม่หวั่น





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# *Chapter 2*

## *Noble Virtues*

**T**he Lord Buddha is the perfect role model for all humans and celestial beings. The happening of the Lord Buddha lights up the entire three realms of existence, quenches the heat of defilements, and provides living beings with the means to put an end to the pain and suffering of the round of rebirth. The Lord Buddha turns right-side-up what was previously upside down. He opens what was previously closed. He gives directions to one who has lost his way. He is like a light that shines in the dark so one can see where one is going. According to one Buddha's Saying, the Lord Buddha's virtues are too numerous to enumerate.

“The virtues of the Buddha are so numerous that it takes longer than a Kappa (an Earth Age) to enumerate.”

The attempt to enumerate the Buddha-Virtues is like the amount of water held within the eye of the needle when compared to all of the water in the ocean.

We can better appreciate the Lord Buddha's noble virtues when we take into account the fact that while working toward Buddhahood, each Bodhisatta or Buddha-to-be has had to be willing to give up his flesh, blood and life countless times in order to pursue Perfections to the fullest extent. As the Buddha, He teaches living beings to understand the truth about the reality of life so that they can be emancipated from the prison which is the round of rebirth and attain Nibbana.

Nonetheless, the Buddha-Virtues can be summarized into three categories as follows.

**The Buddha-Purity:** The Lord Buddha possesses purity because He is far removed from defilements; therefore, He is pure in body, speech, and mind.

The Buddha-Insight: The Lord Buddha possesses the supernormal insight which allows Him to penetrate the Truth. It is the kind of insight that can only be gained by His Self-Enlightenment.

The Buddha-Compassion: The Lord Buddha possesses the kind of loving-kindness and compassion that inspires Him to help living beings put an end to suffering without any regards to personal hardship.

The Lord Buddha teaches living beings to understand the truth about life and the world so that they can learn to live life correctly and abstain from all unwholesomeness. In time, they can be like Him and attain Nibbana.

**The Buddha-Virtues can be further grouped into nine categories as follows.**



## **The Lord Buddha Is Far Removed from Defilements**

**1. Araham:** It means **distant**. The Lord Buddha is far removed from defilements because He is able to extinguish every trace of defilements from His mind. The Lord Buddha is as pure as a gold bullion or as clear as a crystal sphere.

The Lord Buddha's mind is steadfast and He cannot be perturbed by the Eight Worldly Conditions. He is not perturbed by things desirable or undesirable. He is as steadfast as the dam pillars which can withstand gale-force winds.

The Lord Buddha is worthy of our deepest reverence. He is our highest refuge.

## **The Lord Buddha Is Self-Enlightened**

**2. Sammasambuddho:** The Lord Buddha attains Self-Enlightenment. He penetrates the whole truth about reality with the Dhammakaya-Eye. He sees everything through the eye of Dhammakaya residing within Him. Dhammakaya leads Him to attain Self-Enlightenment which proceeds in a stepwise fashion.

The Lord Buddha knows the truth about everything. Through Him, ignorance about life and the world is dispelled. He has penetrated the Law of Causation or the law of cause and effect. His Teachings enlighten all living beings.

### **He Possesses Vijja and Carana**

**3. Vijjacaranasampanno:** It consists of two words: Vijja and Carana. The word “Vijja” means the supernormal knowledge that has the power to remove darkness caused by ignorance. Vijja-8 or the eight categories of Vijja are as follows.

1) Vipassananana: It means supernormal insight. The Lord Buddha penetrates the truth with His supernormal insight. For example, He sees that the Five Aggregates (corporeality, feeling, perception, mental formations, and consciousness) are marked by the Three Characteristics of Impermanence, a state of suffering, the inability to remain the same and the absence of true selfhood. The Five Aggregates cause living beings to be endlessly trapped within the round of the birth. He sees these things not with His physical eyes but with the Dhammakaya-Eye.

2) Manomayiddhi: It means supernormal mental power. It means that the Lord Buddha has the supernormal mental power to make whatever He wishes happen.

3) Iddhividhi: It means psychic powers. The Lord Buddha can perform supernormal feats such as creating copies of Himself or creating things for the purpose of teaching the Dhamma.

4) Dibbasota: It means Celestial Ear or supernormal hearing ability. The Lord Buddha can hear whatever He wishes clearly however far away the source of the sound may be.

5) Cetopariyanana: It means the supernormal ability to know another person's mind in terms of what he is thinking and what he wants. This faculty allows the Lord Buddha to know the best way to teach different living beings.

6) Pubbenivasanussatinana: It means the supernormal ability to recollect one's previous lives and all of their details in terms of name, family, temperament, etc.

7) Dibbacakku: It means Celestial Eye or the supernormal ability to see everything clearly regardless of its distance. It is the faculty that allows the Lord Buddha to recall other living beings' previous lives.

8) Asavakkhayanana: It means the supernormal knowledge that allows the Lord Buddha to extinguish all defilements.

It is because the Lord Buddha possesses these eight categories of Vijja that allow Him to extinguish all defilements. And it is Vijja-8 taught by the Lord Buddha that allows living beings to extinguish all defilements. Vijja is the supernormal knowledge that can permanently remove darkness caused by Avijja or ignorance.

The word “Carana” means good and sublime conduct. It consists of fifteen categories as follows.

1) Silasamvara: It means restraint according to the Disciplinary Code or the Patimokkha. The Lord Buddha naturally practices restraint according to the Patimokkha.

2) Indriyasamvara: It means the restraint of the six faculties, namely, eye, ear, nose, tongue, body and mind in order to keep unwholesomeness at bay. Indriyasamvara comes naturally to the Lord Buddha.

3) Bhojanemattannuta: It means exercising moderation in terms of food consumption in order to facilitate meditation practice.

4) Jagariyanuyoga: It means practicing watchfulness for the

purpose of keeping the Five Hindrances at bay. The Lord Buddha is, however, beyond the Five Hindrances.

5) **Saddha**: It means faith, namely faith in the truth, faith in wholesomeness, and faith in the performance of good deeds. It was **Saddha** that allowed the Buddha-to-be or the Bodhisatta to give up material wealth, flesh, blood, and life for the sake of Buddhahood.

6) **Sati**: It means mindfulness. The Lord Buddha possesses perfect mindfulness at all times.

7) **Hiri**: It means feeling ashamed of unwholesomeness.

8) **Ottappa**: It means feeling fearful of the ill consequences of unwholesome deeds. The Lord Buddha possesses perfect **Hiri** and **Ottappa**.

9) **Bahusacca**: It means scholariness. It is a virtue cultivated by the Lord Buddha all throughout His previous lifetimes. It was the virtue that allowed Him to complete the study of all eighteen branches of the arts when He was just seven years old.

10) **Upakkamo**: The Lord Buddha carries out the Five Buddha-Activities daily. He goes out on an alms-round in the

morning. He gives Dhamma lectures in the evening. At night, He gives His disciples advice. At midnight, He answers celestial beings' questions. At dawn, He considers which living being is ready to be taught by Him.

11) Panna: The Lord Buddha possesses all knowledge in both depth and width.

12) to 15 include the Four Form Jhanas, namely, the First Jhana, the Second Jhana, the Third Jhana, and the Fourth Jhana.

The Lord Buddha employs the Four Form Jhanas to move from meditative attainments at the Lokaia or worldly level to the Lokuttara or supra-mundane level. At the Lokuttara level, it involves seeing the truth with the Dhammakaya-Eye and knowing the truth with the Dhammakaya-Insight until He can attain Self-Enlightenment.

These fifteen categories of sublime conduct have been practiced by the Lord Buddha all throughout His previous lifetimes. They make it possible for Him to attain Buddhahood in His final existence.

Therefore, Vijjacaranasampanno means one who is replete with Vijja and Carana.

## **He Has Fared Well**

**4. Sugato:** It means having fared well, having gone to a good place, having gone in a righteous manner. It means that the Lord Buddha has extinguished all defilements, has left the round of rebirth, has gone to successfully benefit Himself and other living beings. It means that the Lord Buddha had consistently walked the path of Sila (morality), Samadhi (concentration), and Panna (insight) all throughout His previous lifetimes until He can attain Self-Enlightenment in His final existence. The Lord Buddha has attained Complete Nibbana and would never know rebirth again. He has fared well.

Moreover, wherever the Lord Buddha passes by, He causes the place to be scrupulously clean and prosperous. He causes all living beings to be refreshed by His accumulated merit and Perfections. And He causes humans and celestial beings to attain Dhammakaya.

## He Penetrates the Truth about the Reality of the World

**5. Lokavidu:** It means that the Lord Buddha penetrates the truth about everything that exists in the three realms of existence all throughout the one million million galaxies, an infinite number of galaxies with the Buddha-Insight. There are three categories of plane of existence or Loka, namely, Sankharaloka, Sattaloka, and Okasaloka.

**Sankharaloka:** It means the Five Aggregates or the body of each living being which comprises mind and body. The body is sustained by the consumption of food. The Lord Buddha possesses penetrating knowledge about the components that make up life in all the three realms of existence.

**Sattaloka:** It means the mind of each living being in the three realms of existence. The Lord Buddha possesses penetrating knowledge about the mental characteristics of living beings in terms of views, defilements, and habits. He knows who has a penchant for merit or demerit, who is meritorious, who is evil, who possesses thick defilements, who possesses traces of defilements, who has



accumulated a large amount of merit, who has accumulated a small amount of merit, etc. He knows these things and uses the knowledge to find the way to help the particular individual.

**Okasaloka:** It means our environment which includes the earth, the galaxy, the three realms of existence, the million million galaxies and the infinite number of galaxies. The Lord Buddha knows everything about living beings, how they live, how they will die, how they are reborn, how they think, and how they must undergo the round of rebirth. He knows how a galaxy comes into being, how it undergoes changes, etc.

For these reasons, the Lord Buddha concluded that the three realms of existence are prisons where living beings have to undergo rebirth endlessly. It is for the reason that there is nothing in the different realms of existence that can be kept secret from the Lord Buddha that He is said to possess penetrating knowledge about the plane of existence.

## **He is the Peerless Teacher**

**6. Anuttaro Purisadammasarathi:** It means that the Lord Buddha possesses noble virtues and is the peerless teacher of Dhamma who can teach humans, celestial beings, and other living beings to embark upon the Path and Fruit of Nibbana and to ultimately attain Nibbana.

The Lord Buddha has never had to use force in His teaching, but He knows just the right way to teach an individual in accordance with the individual's accumulated Perfections.

In other words, the Lord Buddha employs just the right method of teaching to suit each person's habits and character. He may soothe a person's feeling, He may employ discipline or He may employ compliments until the person relinquishes his stubbornness and is ready to listen to what He has to teach. By employing this ingenious teaching method, a great number of people have been able to attain the different stages of Enlightenment.



## He Is the Teacher of Celestial Beings and Human Beings

**7. Sattha Devamanussanan:** It means that the Lord Buddha is the great teacher of celestial beings and human beings. Ever since the first lifetime that He aspired to Buddhahood, He wanted to become the great teacher who could lead living beings out of the sea of suffering and attain Nibbana.

The Lord Buddha does not give Dhamma lectures only to human beings, but He also gives them to celestial beings, Form Brahma beings, and Non-Form Brahma beings, as well as animals, according to each living being's level of accumulated merit.

As seen in one of the five daily Buddha-Activities, at dawn the Lord Buddha considers which living being possesses enough merit and Perfections to attain the Dhammakaya and He will go to teach that living being.

In the morning, He goes on His alms-round to allow living beings to accumulate more and more merit.

In the evening, He gives a Dhamma lecture to the laity.

At night, He gives advice about meditation practice to His disciples so that they can continue to practice meditation correctly until they can attain Nibbana.

At midnight, He gives Dhamma lectures to celestial beings and answers the questions they had about the Dhamma. This Buddha-Activity causes a huge number of celestial beings to attain the different stages of Enlightenment.

The Lord Buddha never tires of teaching the Dhamma and devotes much of His time to helping human beings and celestial beings to attain the Path and Fruit of Nibbana. The Lord Buddha is therefore the great teacher of celestial beings and human beings.

### **He Is Knowing, Awake, and Joyous**

**8. Buddho:** It means that the Lord Buddha is knowing, awake, and joyous.

The Lord Buddha is all knowing because He knows and sees everything for what it is. He knows that suffering is inherent in every living being's life. He knows what causes suffering, how to end it, and what happens after the cessation of suffering. Having attained such penetrating knowledge, He also teaches it to others so that they too can become pure and knowing.

The Lord Buddha is awake because He is no longer immersed in defilements. On the contrary, most human beings are still asleep in defilements because they are dominated by defilements. The Lord Buddha is no longer dominated by defilements because He has already extinguished all defilements from His mind.

The Lord Buddha is joyous because His mind is clean, pure, and immaculate as a result of His Self-Enlightenment.

## **He Has an Ingenious Way to Teach the Dhamma**

**9. Bhagava:** This word has two meanings. The first meaning is “to break”; that is, the Lord Buddha has broken the round of rebirth which is caused by Avijja (ignorance), Tanha (craving), and Upadana (attachment).

The second meaning is “to give”; that is, the Lord Buddha has an ingenious way to teach the Dhamma to suit the different audiences so that they can easily understand what He is teaching. His Dhamma lectures are lovely in the beginning, in the middle, and in the end. His Dhamma lectures enable living beings to systematically extinguish defilements.

## **He Sees Suffering in Human Life**

There are two categories of suffering encountered by human beings.

The first category is called permanent suffering. It is the kind of suffering that comes with birth, aging, and death. It is the kind of suffering that is unavoidable.

The second category is called temporary suffering. It is the kind of suffering that comes from sadness, sickness, discouragement, frustration, a grudge, encountering what is undesirable, being separated from something or someone one loves, disappointment, etc. Everyone encounters temporary suffering, the amount and frequency of which is dictated by his past and present Kamma.

Within the endless round of rebirth, there will happen, at a certain point, a person who has pursued Wisdom Perfection to a certain extent. And he will begin to realize that the round of rebirth is the sea of suffering and a gigantic prison that houses all living beings.

He not only sees the danger of the round of rebirth, but he also wants to break out of it one day. And as soon as he can break out of the round of rebirth, he will lead others to do the same. Such are the thoughts of one who aspires to Buddhahood.

Anyone who has the wisdom to see the danger of the round of rebirth, the will to break out of it and the wish to lead others to do the same can aspire to Buddhahood. Once a person aspires to Buddhahood, he must be willing to do whatever it takes and for however long it takes to pursue Perfections to the fullest extent.

The time period between the occurrence of one Buddha and another Buddha is extremely long. The Buddha will appear only in a Kappa or an Earth Age which is called “Asunnakappa”. In each Asunnakappa, the maximum number of Buddhas that can arise is five. In some Asunnakappa, there appears only one Buddha. Each Buddha must have pursued Perfections for at least twenty Asankheyya Kappa and 100,000 additional Kappa. The occurrence of the Buddha is an extremely rare event as a result of many factors, one of which is the length of time it takes to pursue Perfections to the fullest extent.









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# *Chapter 3*

## *Infinitely Long Units of Time*

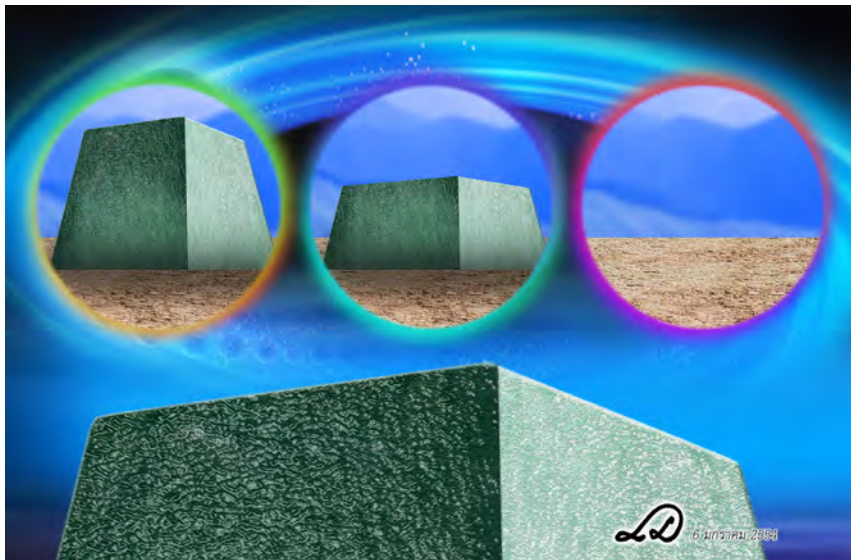
**T**he units of time it takes for a personage aspiring to Buddhahood to pursue Perfections to the fullest extent are called “Asankheyya” and “Kappa”. These time units appear only in the Lord Buddha’s Teachings and nowhere else. They can be understood and known by employing the Dhammakaya-Eye, which can only be achieved through Samatha and Vipassana meditation. As incomprehensible as these time units may be, they can be described as follows.



Asankheyya means incalculable, but it can be described by using the following analogy. *“There is a huge rainfall which falls all day and all night long for a period of three years until it fills up the entire galaxy and the water level reaches 84,000 Yojana or 1,344,000 kilometers high.*

*If the total number of raindrops can be counted, that number equals one Asankheyya.”*

A Kappa is the time it takes for the Earth to appear, exist, and come to an end. A Kappa comprises four time periods.



A Kappa is an infinitely long time. It is described in the Pabbata Sutta by using the following analogy, *“There is a huge and solid mountain sixteen kilometers in width, height, and length. Once every one hundred years, a man uses the finest cloth from the kingdom of Kasi to wipe the mountain. The time it takes for the solid mountain to be thus eroded to the ground is still shorter than one Kappa.”*

Another analogy is given in the Sasapa Sutta as follows, *“A city surrounded by a huge wall sixteen kilometers in length, width and height is filled with flowering cabbage seeds. Once*



*every one hundred years, a man removes one seed out of the city. The time it takes for all of the seeds to be removed is still shorter than one Kappa.”*

It should be obvious from the above analogies how long Asankheyya and Kappa are. They are so long as to be incalculable. And yet, it takes a Bodhisatta or a Buddha-to-be at least twenty Asankheyya Kappa and 100,000 additional Kappa in order to pursue Perfections to the fullest extent.

The Lord Buddha also teaches another time unit which is called Asankheyya Year. It is the time unit that represents the longest human lifespan. One Asankheyya Year is equal to  $10^{140}$  years.

The time unit that is used to represent the human lifespan at any particular time period is called “Ayukappa”. For example, during the Lord Buddha’s time, the average human lifespan was 100 years. In other words, the Ayukappa during the Lord Buddha’s time was 100 years. Today, the Ayukappa is 75 years.

One complete cycle of human lifespan from the time the human lifespan is the longest at one Asankheyya Year and gradually decreases until it reaches ten years then gradually increases until it reaches one Asankheyya Year once again is known as an Antarakappa.

One Kappa or one Earth Age can be divided into four Asankheyyakappa. Each Asankheyyakappa contains sixty-four Antarakappa. Therefore, one Kappa equals 256 Antarakappa.

The first Asankheyyakappa is called “Samvattaasan kheyyakappa”. It is the time period that the earth undergoes total annihilation. This event takes sixty-four Antarakappa to complete.

The second Asankheyyakappa is called “Samvattathayiasan kheyyakappa”. It is the time period when there is only emptiness or void. This event lasts for sixty-four Antarakappa.

The third Asankheyyakappa is called “Vivattaasan kheyyakappa”. It is the time period when the Earth is being reformed and becoming habitable. This event takes sixty-four Antarakappa to complete.

The fourth Asankheyyakappa is called “Vivattathayiasan kheyyakappa”. It is the time period when the Earth is being inhabited. This time period lasts sixty-four Antarakappa.

If one Kappa is represented by a cake, the cake can be divided into four equal pieces. Each piece represents one Asankheyyakappa which contains sixty-four Antarakappa. Therefore, the four Asankheyyakappa contain a total of 256 Antarakappa.



These infinitely long units of time are taught by the Lord Buddha because it allows us to better understand how long it has taken each Buddha to pursue Perfections to the fullest extent. At the very least, it takes twenty Asankheyya Kappa and 100,000 additional Kappa. This gives us a better idea of how each Buddha-to-be must cultivate patience, persistence, and willpower so perfectly that they enable him to pursue Perfections to the fullest extent.

### **The Kappa that Sees the Occurrence of the Buddha(s)**

Since the emergence of the Buddha is so extremely rare, it means that one must possess a great amount of merit before one can have the opportunity to listen to even just one verse of the Lord Buddha's Teachings. Such an opportunity can close the gate to the Hell Realm and open the gate to the Celestial Realm. And for a person who has already pursued Perfections to the fullest extent, it means the opportunity to attain Nibbana. In some Kappa, no Buddha appears at all.

The Lord Buddha says, "The opportunity to listen to a Dhamma lecture is rare. The occurrence of the Buddha is rare."

In the Kappa that sees the occurrence of the Buddha, that Kappa is not empty of great virtues because living beings have the opportunity to embark upon the Path and Fruit of Nibbana as a result of the Lord Buddha's Teachings.

There are two categories of Kappa.

**1. Sunnakappa:** It means the Kappa that is devoid of the Path and Fruit of Nibbana. A Sunnakappa is devoid of the Lord Buddha, the Paccekabuddha, and the Universal Monarch. It is also devoid of individuals possessing supernormal powers. It is devoid of good role models altogether.



**2. Asunnakappa:** It means the Kappa that is not devoid of the Path and Fruit of Nibbana. Asunnakapa sees the occurrence of one or more Buddhas.

At the beginning of a new Asunnakappa, there will appear the first tree called the Lotus Tree. It will produce anywhere from one to five lotus blooms. The number of the blooms foretells how many Buddhas will happen in that Asunnakappa. It is for this reason that the Lotus Tree is called the Forecasting Lotus Tree.



In an Asunnakappa, there will also be the appearance of Paccekabuddhas, Universal Monarchs, as well as virtuous individuals possessing supernatural powers. In other words, there will be good role models on earth. During such a time period, the Hell Realm will be deserted and the Celestial Realm will be populated with individuals who had accumulated merit in earnest by giving alms, observing the Precepts, and practicing meditation during their existence on earth.

Asunnakappa are rare because most of the Kappa are Sunnakappa.

Asunnakappa are also referred to by different names depending on how many Buddhas happen in the particular Asunnakappa.

Sarakappa means a Kappa with substance. It is the Kappa that sees the happening of one Buddha.

Mandakappa means a bright and clear Kappa. It is the Kappa that sees the happening of two Buddhas.

Varakappa means a sublime Kappa. It is the Kappa that sees the happening of three Buddhas.

Saramandakappa means a Kappa that is more sublime and has more substance than the previous Kappa. It is the Kappa that sees the appearance of four separate Buddhas.

Bhaddarakappa means the most advanced and the rarest Kappa. It is the Kappa that sees the arising of five Buddhas, the maximum number that can appear in a Kappa. A Bhaddarakappa gives more living beings the opportunity to extinguish all defilements than other types of Kappa.

Presently, we are living in a Bhaddarakappa, the most advanced Kappa of all because it sees the appearance of five Buddhas altogether. Their names are 1) The Lord Kakusandha Buddha; 2) The Lord Konagamana Buddha; 3) The Lord Kassapa Buddha; 4) The Lord Gotama Buddha; and 5) The Lord Metteyya Buddha.

Currently, we are living in the Buddha-Eon belonging to the Lord Gotama Buddha, the fourth Buddha of this Bhaddarakappa and in the twelfth Antarakappa.

The next Buddha-Eon belongs to the Lord Metteyya Buddha, the last Buddha to appear in this Bhaddarakappa. He is now living

in the opulence and magnificence of the celestial realm of Tusita and inside the district of Confirmed Bodhisattas. He is awaiting his time to be reborn in the Human Realm in order to attain Self-Enlightenment and become the Buddha. This will take place in the next or the thirteenth Antarakappa.

Living beings of this Bhaddarakappa are very fortunate indeed because they have more opportunities to meet the Lord Buddha or at least hear His Teachings than any other types of Kappa.

### **Different Categories of Buddhas**

Although each Bodhisatta pursues Perfections in order to become self-enlightened as the Lord Buddha and teach the enlightened Knowledge to all beings so that they too can be emancipated from suffering, yet the length of time each Bodhisatta spends in the pursuit of Perfections is different. The length of time each Buddha has in helping beings to be emancipated from suffering is also different. These differences are a result of how they pursue Perfections. Therefore, Buddhas are divided into three categories as follows.

### 1. **Pannadhikabuddhas:**

These are the Buddhas who boldly pursue Perfections in the area of **wisdom**. They wish to attain Buddhahood as soon as possible in order to lead a number of the members of the four Buddhist Communities to Nibbana. They pursue Perfections for twenty Asankheyya Kappa and 100,000 additional Kappa. This length of time can be divided into three periods as follows.

**The First Period** lasts seven Asankheyya Kappa.

It is the time period where they keep their aspiration to Buddhahood to themselves.

**The Second Period** lasts nine Asankheyya Kappa.

It is the time period where they verbally express their aspiration to Buddhahood as they accumulate more and more merit.

**The Third Period** lasts four Asankheyya Kappa and 100,000 additional Kappa.

It is the period where they receive the first Buddha-Forecast which says that they will definitely become self-enlightened as the Buddha at a specified time in the future.

## **2. Saddhadhikabuddhas:**

These are the Buddhas who boldly pursue Perfections in the area of **faith**. They wish to extend the time of their pursuit of Perfections at the medium level in order to lead more members of the four Buddhist Communities to Nibbana. These Buddhas spend forty Asankheyya Kappa and 100,000 additional Kappa in the pursuit of Perfections. This length of time can be divided into three periods as follows.

### **The First Period**

It lasts 14 Asankheyya Kappa. It is the time period where they keep their aspiration to themselves.

### **The Second Period**

It lasts 18 Asankheyya Kappa. It is the time period where they verbally express their aspiration to Buddhahood as they accumulate more and more merit.

### **The Third Period**

It lasts 8 Asankheyya Kappa and 100,000 additional Kappa.

It is the time period where they receive the first Buddha-



Forecast which says that they will definitely become enlightened as the Buddha at a specified time in the future.

### 3. **Viriyadhikabuddhas**

These Buddhas boldly pursue Perfections in the area of **endeavor**. They have the wish to lead a great number of members of the four Buddhist Communities to Nibbana.

They willingly spend whatever length of time necessary to pursue Perfections as in the case of the Lord Metteyya Buddha. These Buddhas spend eighty Asankheyya Kappa and 100,000 additional Kappa pursuing Perfections to the fullest extent. This length of time can be divided into three periods as follows.

#### **The First Period**

It lasts 28 Asankheyya Kappa. It is the time period where they keep their aspiration to themselves.

#### **The Second Period**

It lasts 36 Asankheyya Kappa. It is the time period where they verbally express their aspiration to Buddhahood as they accumulate more and more merit.

### **The Third Period**

It lasts 16 Asankheyya Kappa and 100,000 additional Kappa. It is the time period where they receive the first Buddha-Forecast which says that they will definitely become self-enlightened as the Buddha at a specified time in the future.

In all three cases, once they receive the first Buddha-Forecast, should they change their minds about attaining Buddhahood but wish instead to become a particular Buddha's disciple, they will be able to attain Arahatsip immediately.

**For Pannadhika Bodhisattas**, who possess great wisdom, they will be able to attain Arahatsip before hearing the end of the third verse of the Lord Buddha's Dhamma lecture.

**For Saddhadhika Bodhisattas**, who possess great faith, they will be able to attain Arahatsip before hearing the end of the fourth verse.

**For Viriyadhika Bodhisattas**, who possess great endeavor, they will be able to attain Arahatsip at the end of the fourth verse.

These three categories of Buddhas spend different lengths of time in the pursuit of Perfections. The differences in the length of time required for the pursuit of Perfections give rise to the differences in the level of their Perfections.









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# *Chapter 4*

## *The Birth of a Bodhisatta*

**A**nyone aspiring to Buddhahood will need to pursue Perfections to the fullest extent for at least twenty Asankheyya Kappa and 100,000 additional Kappa. Before then, he will need to have at least accumulated a certain level of merit in order to gain the kind of wisdom to want to be emancipated from the round of rebirth. Not only does he wish to leave it, but he also wishes to lead as many beings as possible out of it.



The occurrence of each Buddha is an extremely rare event. Every Buddha appears in order to rid humanity of suffering, to bring it happiness, and to lead all beings to the eternal bliss of Nibbana. Every Buddha started out as an ordinary human being who still had no idea about the true purpose of human life. As a result, he accumulated a mixture of good and evil deeds because he did not know any better. He had been trapped within the prison of the round of rebirth for such a long time without knowing when his first existence began and when his final existence would come. He had known only the suffering which came from rebirth, aging, sickness, and death.



In some existences, he made the mistake of committing evil deeds. As a result, he was reborn in the States of Unhappiness as an animal, a hell being, a Peta, or an Asurakaya. To him, the round of rebirth was filled with suffering which came from being separated from the person or the thing he loved, from encountering what he disliked as well as from birth, aging, sickness, and death. All the tears that he had shed as a result of these sufferings in all these rebirths were greater than the four oceans. The bones that he had left behind in all the rebirths as a human being piled higher than a mountain. Eventually in one particular existence, he began to feel the culmination of all the suffering which he had experienced throughout his previous lifetimes; and then a sudden thought occurred to him:

“This round of rebirth is nothing but a gargantuan prison. My fellow beings and I have been forever trapped within it and I must find the way out of it.”

Deep compassion moved him to wish that:

“Should I one day be able to escape from this prison, I will not escape alone but will take with me all of my fellow beings.”

Anyone with such an aspiration is highly exceptional indeed because his heart has to be incomparably stout and steadfast and his compassion has to be unbounded. From this point on, he began to pursue Perfections by trial and error until eventually he found the correct way to do it. He had since then pursued Perfections by putting his life on the line until his Perfections reached the fullest extent and he eventually attained Buddhahood in his final rebirth.

Anyone aspiring to Buddhahood must be bold, resolute, steadfast, and determined. Such a person is called **a Bodhisatta**.

The word “Bodhisatta” means one who has a great aspiration in that he aspires to Buddhahood.

A Bodhisatta is an incomparably stout-hearted individual because he aspires to Buddhahood in spite of the fact that he has no idea how to go about finding the way to put an end to suffering or how long it will take him to find it. All he knows is that one day he will break out of this prison called the round of rebirth. And he puts all of his efforts into realizing his lofty aspiration.



If one were to use an analogy to show a Bodhisatta's willpower and resolve, it can be put in this way. Suppose the galaxy is filled with a bamboo forest complete with sharp thorns covering a distance of 1,230,450 Yojana or 19,687,200 kilometers and a Bodhisatta is required to walk barefooted across it, he will gladly do it.



Suppose the galaxy is filled with burning coals and a Bodhisatta is required to walk across it, he will gladly walk not just across one such galaxy but ten thousand of them.

Suppose the galaxy is filled with burning iron mountains and the gorges are filled with bubbling, molten copper and a Bodhisatta is required to swim from one end of the galaxy to the other in the molten copper, he will gladly swim across not just one such galaxy but ten thousand of them.

These analogies show that a Bodhisatta needs to be exceptional in every respect. He is not deterred by the most serious obstacles. He endeavors to do whatever it takes even at the cost of his life for the sake of Buddhahood.

He must continue to pursue Perfections to the fullest extent so that he can become self-enlightened as the Buddha one day in the future.

In whatever lifeform or under whatever trying circumstances he finds himself in, a Bodhisatta will always strive to accumulate merit and pursue Perfections.

To be a Bodhisatta, one must strive to cultivate the following six qualities.

1. Nekkhammajjhasaya: It means cultivating the penchant for practicing asceticism.
2. Vivekajjhasaya: It means cultivating the penchant for solitude.
3. Alobhajjhasaya: It means cultivating the penchant for alms-giving.

4. Adosajjhasaya: It means cultivating the penchant for non-anger.

5. Amohajjhasaya: It means cultivating the penchant for eradicating ignorance.

6. Nissaranajjhasaya: It means cultivating the penchant for emancipation from the round of rebirth.

The cultivation of the above six qualities is instrumental in helping a person to pursue Perfections while abstaining from unwholesomeness. Therefore, every Bodhisatta must possess these six qualities.

## **The Types of Bodhisattas**

Once a Bodhisatta is determined to break out of the round of rebirth and help others to do it as well, he will continue to pursue Perfections to the best of his ability lifetime after lifetime. However, since the length of time needed in the pursuit of Perfections to the fullest extent is incalculable, it is still not certain whether the Bodhisatta will have the willpower and the resolve to succeed.

Since the pursuit of Perfections for the sake of Buddhahood is plagued with hardships and obstacles, the utmost resolve, motivation, and persistence are required.

Many Bodhisattas started out aspiring to Buddhahood but later change their minds and aspire to Arahatsip instead.

Therefore, the pursuit of Perfections serves as a test for every aspirant to Buddhahood.

Once a Bodhisatta has consistently and persistently pursued all the necessary Perfections to a certain level, he will receive the Buddha-Forecast from the Lord Buddha which says that he will at a specified time in the distant future attain Self-Enlightenment and become the Buddha.

If a Bodhisatta has not yet received the Buddha-Forecast, it means that his aspiration may or may not be realized.

There are, therefore, two categories of Bodhisattas.

**1. Aniyatabodhisattas:** It means the Bodhisattas who have not yet received the Buddha-Forecast. They may or may not realize their aspiration to Buddhahood.



2. Niyatabodhisattas: It means the Bodhisattas who have already received the Buddha-Forecast from the Lord Buddha. Generally, to receive the Buddha-Forecast, the Bodhisatta has to have offered alms to the Lord Buddha and verbally expressed his aspiration to Buddhahood to the said Buddha.

The Lord Buddha will then employ the Buddha-Insight to see into the distant future. If He can see that the individual will indeed realize his aspiration, the person will be told of that fact. The Lord Buddha will also give him details about his name as the Buddha,



the names of his parents, the names of his chief disciples, the time when his aspiration will be realized, etc.

An Aniyatabodhisatta may or may not realize his aspiration to Buddhahood. He still has a very long way to go in terms of pursuing Perfections to the fullest extent.

A Niyatabodhisatta will definitely realize his aspiration to Buddhahood. The Buddha-Forecast equips him with the willpower to continue pursuing Perfections to the fullest extent.







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# *Chapter 5*

## *A Bodhisatta's Special Attributes*

**A** Bodhisatta puts his life on the line in order to pursue Perfections lifetime after lifetime. He not only pursues Perfections as an individual, but he also gathers around him like-minded persons who also wish to break out of the round of rebirth so that they can pursue Perfections together as a team.

## **The Ten Attributes of a Bodhisatta**

In order for a Bodhisatta to be resolute and steadfast, incomparably generous and compassionate, he must possess the ten special attributes which are as follows:

1. Agedhata: It means not feeling attached to anything or anyone that is loved by someone else. A Bodhisatta's only concern is the pursuit of Perfections for the sake of Buddhahood.

2. Niralayata: It means not being concerned with things external. A Bodhisatta is working toward purity and disentanglement from people, animals, and things. Involvement with people, animals, and things makes purity and emancipation difficult to attain.

3. Cago: It means selflessness. A Bodhisatta derives pleasure from giving to others because his aim is to remove every trace of miserliness from his mind. He willingly gives away his wealth, his body parts, and even his life if necessary. A Bodhisatta can be considered to be a most selfless giver, a genuine philanthropist.

4. Pahanan: It means release. A Bodhisatta has the ability to let go of all things irritating. He harbors no ill-will. He does not berate anyone. He does not make an issue out of what anyone else does. He only cares about making merit.



5. Apunaravattina: It means not being fickle. A Bodhisatta is a man of his word. He practices truthfulness.

6. Sukhumatta: It means being prudent. The Bodhisatta is prudent, observant, and clever when it comes to his work. When he agrees to do something, he will get it done in a prudent manner. He does his best to finish each and every assignment.

7. Mahantatta: It means greatness. The generous spirit of a Bodhisatta is as great as the ocean. He does everything in order to best benefit humanity.





8. Duranubodhatta: It means being incomprehensible. The way a Bodhisatta thinks is beyond the comprehension of ordinary human beings. When it comes to good deeds, he is bold and courageous. He is methodical and has the ability to anticipate problems; therefore, he can easily complete his work.

9. Dullabhata: It means the ability to accomplish a difficult feat. A Bodhisatta can see the big picture as well as the details of any endeavor. Therefore, in his capable hands every endeavor becomes a success. For him, the top priority in his life is to extinguish all defilements and help his fellow beings to break out of the round of rebirth.

10. Asadisata: It means being peerless. A Bodhisatta is a peerless leader in the pursuit of Perfections. He is a born leader wherever he may be reborn. He assumes the leadership role in every existence up until the time when he attains Buddhahood.

The above ten attributes are characteristic of someone who is incomparably generous and compassionate. They are the attributes of the personage who is working toward Buddhahood. He not only wants good things for himself, but he also wishes these things for others. Every Bodhisatta has spent a very long

time cultivating these special attributes so that as the Buddha, He can help others and be the guiding light for all living beings. Wherever rebirth takes him, a Bodhisatta continues to cherish the wish to help others. A Bodhisatta gladly gives up his life, lifetime after lifetime, in order to help others to escape from pain and suffering. Nothing can ever deter him when it comes to performing wholesome deeds.

The cultivation of these ten attributes is instrumental in helping a Bodhisatta possess the kind of loving-kindness and compassion necessary to motivate him to lead other beings out of the round of rebirth.

### **The Eight Factors that Facilitate the Pursuit of Perfections**

To further ensure that a Bodhisatta's lofty aspiration to Buddhahood will come to fruition in the future, it is necessary for a Bodhisatta to be blessed with the eight factors called Dhammasamodhana. These eight factors enable him to eventually receive the Buddha-Forecast which says that he will become the Buddha at a specified time in the future. These eight factors include:



## 1. Rebirth in the Human Realm

Of all the forms of living beings in the Three Spheres, human beings are the best suited for Perfections pursuit. The reason is that the human form is more robust than those of celestial beings and Brahma beings. Rebirth in the Human Realm is for the specific purpose of Perfections pursuit.

## **2. Having the Right Gender**

A Bodhisatta will have the opportunity to receive the Buddha-Forecast only when he has the right gender. He will never receive the Buddha-Forecast if he is reborn a female, a transvestite, or a hermaphrodite. The reason is that the male gender shares the closest characteristics with the Perfect Man; hence, it is best suited for the accumulation of merit.

## **3. Being Ready to Attain Arahatsip**

To receive the Buddha-Forecast, a Bodhisatta must have pursued Perfections to such an extent that he is ready to attain Arahatsip. It means that as soon as the Bodhisatta has the opportunity to listen to and reflect upon the Lord Buddha's Dhamma lecture he will readily attain Arahatsip. However, he will bypass Arahatsip since his ultimate goal is to attain Buddhahood.

## **4. Having Met the Lord Buddha**

To receive the Buddha-Forecast, a Bodhisatta must first make extraordinary offerings to the Lord Buddha and His disciples and later make known to the Lord Buddha his lofty aspiration. It means that a Bodhisatta must meet the Lord Buddha in person in order to receive the Buddha-Forecast.

## 5. Having Lived the Religious Life

A Bodhisatta has a penchant for the religious life either under Buddhism or any other religious persuasion which subscribes to the belief that merit and demerit exist; good deeds beget good consequences; evil deeds beget evil consequences. His penchant for the religious life must have been firmly established before he can receive the Buddha-Forecast. A householder can never receive the Buddha-Forecast because he will be under too great an obligation to his wife and children. As a householder, his religious quest can be seriously hampered.



## **6. Possessing Supernormal Powers**

A Bodhisatta must have possessed supernormal powers as a result of elevated meditative attainments in order to receive the Buddha-Forecast.

## **7. Incomparable Achievements**

A Bodhisatta is capable of incomparable achievements when it comes to performing the kind of good deeds that lead to the Path and Fruit of Nibbana. A Bodhisatta dares think, say, and do whatever ordinary people dare not think, say, or do. He has gladly given up his life for the sake of Buddhahood lifetime after lifetime. Only when a Bodhisatta is capable of putting his life on the line for the sake of Buddhahood that he will receive the Buddha-Forecast.

## **8. Being Committed to Buddhahood**

In every rebirth, as a human being or an animal, a Bodhisatta continues to cherish the greatest love for Buddhahood. Nothing can ever deter him from doing everything he can for the sake of Buddhahood even if it means spending four Asankheyya Kappa and 100,000 additional Kappa in the Hell Realm. Only such a personage will be able to attain Buddhahood.

These eight special factors enable a Bodhisatta to receive the Buddha-Forecast. Moreover, all eight factors must already be present before he can receive the Buddha-Forecast.

### **The Four Special Characteristics of a Bodhisatta**

By the time a Bodhisatta receives the first Buddha-Forecast, he must have already cultivated the special characteristics which mark him out for success in his quest for Buddhahood. These special characteristics are the tenets of every Bodhisatta and they make him stand out from others wherever his rebirth takes him. These four special characteristics are called **Buddhabhumidhamma**, and they include:





### 1. Ussaha:

A Bodhisatta persists in his effort to pursue Perfections. This persistence is firmly planted in his nature and it never wanes. He performs every good deed to the best of his ability. He resolutely puts his life on the line in order to perform only wholesome deeds. He endeavors to pursue Perfections in an ever-increasing manner throughout every existence until his aspiration can be realized. He understands that if he becomes discouraged in the face of

common challenges and obstacles, he will not be able to succeed in meeting the most trying challenges involved in the pursuit of Perfections for the sake of Buddhahood.

## **2. Umatga:**

A Bodhisatta possesses an inordinate amount of intelligence which allows him to teach himself and others. Before he acts, he will first consider if the action is right or wrong, if it is appropriate, and if it is beneficial to himself and others. This habit allows him to perform only wholesome deeds as well as enabling him to develop great mental powers which facilitate his pursuit of Perfections.

## **3. Avatthana:**

A Bodhisatta has the ability to clearly plan out the course of his life. Each time he performs a good deed or makes merit, he consistently makes the resolute wish to attain Buddhahood. He makes the same resolute wish over and over again throughout each and every existence. Even rebirth in the Animal Realm cannot make him change his mind about attaining Buddhahood. He continues to pursue Perfections in an ever-increasing manner throughout every existence.

#### **4. Hitacariya:**

Loving-kindness and compassion becomes a permanent part of a Bodhisatta's nature. He harbors no ill-will. He has no wish to harm anyone verbally or physically. He feels sympathetic joy in other people's success. He has compassion for all beings and seeks to benefit them throughout every existence.

Every Bodhisatta, who has already received the Buddha-Forecast, possesses these four special characteristics. They serve to help him to pursue Perfections to the fullest extent so that he can fully benefit himself and other living beings once he attains Buddhahood at a specified time in the future. These characteristics can be further simplified into two categories:

1. The pursuit of Perfections for the sake of Buddhahood. It is the pursuit which liberates him from all defilements.

2. The pursuit of Perfections for the sake of other living beings. It is the pursuit which allows him to lead others to be liberated from all defilements. A Bodhisatta's every existence is about the pursuit of Perfections. It is the responsibility he takes on willingly for himself and other living beings.

Every Bodhisatta must possess these two special characteristics so that he can be ready to assume the most important position in the world and the galaxy as one of the future Buddhas.

### **The Eighteen Unfortunate Circumstances**

Having received the Buddha-Forecast, it means that the Bodhisatta, who is now a Niyatabodhisatta, will definitely become one of the future Buddhas. As such, he is entitled to special privileges.

These privileges facilitate the Niyatabodhisatta's pursuit of Perfections. It means that he will not encounter the eighteen unfortunate circumstances which will delay his attainment of Buddhahood.

1. When reborn in the Human Realm, he will not be born blind.
2. When reborn in the Human Realm, he will not be born deaf.
3. When reborn in the Human Realm, he will not be inflicted by insanity.

4. When reborn in the Human Realm, he will not be born mute.

5. When reborn in the Human Realm, he will not be born a dwarf or a cripple.

6. When reborn in the Human Realm, he will not be born in a primitive culture where he will not have the opportunity to be educated or to be in the company of virtuous friends.

7. When reborn in the Human Realm, he will not be born to a female slave.

8. When reborn in the Human Realm, he will not harbor the worst kind of Wrong View. Such unfortunate circumstance is the root cause of the round of rebirth. And it will prevent him from working toward Emancipation, and from embarking upon the Path and Fruit of Nibbana. He will also be destined for the States of Unhappiness.

9. When reborn in the Human Realm, a Bodhisatta will not be born a female, a transvestite, or a hermaphrodite.

10. When reborn in the Human Realm, a Bodhisatta will not

commit the five gravest misdeeds of patricide, matricide, killing an Arahāt, causing the Lord Buddha to sustain a bruise, and causing schism among Buddhist monks.

11. When reborn in the Human Realm, a Bodhisatta will not contact leprosy, a serious and dreaded disease.

12. When reborn in the Animal Realm, he will not be smaller than a weaverbird or larger than an elephant.

13. He will not be reborn a Khuppipasika Peta that suffers terrible hunger and thirst, a Nijjhamatanhika Peta that is inflamed by desire, or a Kalakanjikasura, a type of Asurakaya that possesses a huge body.

14. He will not be reborn in the hell realms of Aveci and Lokanta.

15. When reborn in the Celestial Realm, he will not harbor Wrong View or be a wrong-viewed celestial being.

16. He will not be reborn in the Brahma Realm as an Asanni Brahma Being who possesses form but is devoid of consciousness. He will not be reborn in the Brahma realms of Suddhavas because

these are the dwellings of Anagami personages who will soon attain Arahatsip.

17. He will not be reborn as a Non-Form Brahma being because their lifespan is much too long.

18. He will not be reborn in a different galaxy.

A Niyatabodhisatta possesses another special privilege called Adhimuttakalakariya. It means that as a celestial being or a Form Brahma being, a Niyatabodhisatta can exercise this privilege by making a resolute wish to be reborn in the Human Realm whenever he becomes tired of the bliss of his celestial wealth and wishes to pursue Perfections in the Human Realm. This is something other celestial beings and Form Brahma beings cannot do.

These special privileges ensure that a Niyatabodhisatta will most certainly attain Buddhahood at the time specified by the Lord Buddha in the Buddha-Forecast. These special privileges mean that when the Bodhisatta is reborn in the Human Realm for the specific purpose of pursuing Perfections, he will be born a male complete with thirty-two physical features, all of which are in good working order. He will have the uncommon intelligence



and wisdom to teach himself. He will believe in merit and virtues, demerit and vices. He will believe in the Law of Kamma in that good deeds beget good consequences, and evil deeds beget evil consequences. He will be born into a wealthy family in a place where morality is practiced. He will be surrounded by virtuous friends who prevent him from committing misdeeds. Wherever he is reborn, he remains steadfast in his pursuit of Perfections so that his aspiration to Buddhahood will be realized once he has pursued Perfections to the fullest extent.







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# *Chapter 6*

## *The Pursuit of Perfections*

**T**he Lord Buddha started out as an ordinary individual. He had undergone the round of rebirth countless times in the different realms of existence. Suddenly, during one existence, he had the wisdom to see that all living beings were plagued by suffering. He had the deepest wish to put an end to suffering once and for all. Moreover, he wanted to help his fellow beings to put an end to suffering as well. Having had the epiphany, he endeavored to find ways to perform all kinds of wholesome deeds.

**A Good Deed** means an action that does not create problems for oneself or other people. Good deeds give rise to merit or Punna.

**Punna or Merit** means the substance that cleanses and improves one's nature. It is the result of right physical conduct, right verbal conduct, and right mental conduct.

Kusala means the kind of merit that is earned with intelligence and wisdom. Punna and Kusala are usually mentioned together.

When Punna-Kusala has been earnestly accumulated to a high level, it will follow the person across lifetimes to bless him with every good thing. Once Punna-Kusala has been accumulated to a certain extent, it condenses into Parami or Perfection

## **Parami or Perfection**

There are altogether ten Perfections (Parami 10). Each part of Parami once accumulated gives rise to a clear and bright Parami Sphere located at the center of the body. When the Perfection or Parami has been pursued to the fullest extent, it gives rise to a Parami Sphere with a diameter of around 33 centimeters. When the Parami Spheres of all ten Perfections reach this size,



the person will be able to break out of the round of rebirth and attain Nibbana. Some details of the Ten Perfections or Parami 10 are as follows.

## 1. Danaparami or Generosity Perfection

**Danaparami or Generosity Perfection:** It is the first Perfection that must be pursued. Dana is the basis of wholesomeness and it provides the foundation for the pursuit of other Perfections.

Dana means to give, to sacrifice, to donate.

Donated objects include:

**(1) Alms:** They include material wealth (the kind that is alive and the lifeless kind) that do not cause harm to the receiver.

**(2) Dhammadana:** It includes good advice; Dhamma knowledge that can turn the receiver into a right-viewed person; and forgiveness.

To obtain a large amount of merit from Dana practice, it must comprise the following four factors.

**(I) The Alms Are Pure:** It means that the alms must be obtained through righteous means and they must not cause the receiver to think, say, or do anything unwholesome.

**(II) The Recipient Is Pure:** It means that the receiver of the alms is an Ariya individual or someone who is working toward Ariyahood, etc.

**(III) The Alms-Giver Is Pure:** It means that the alms-giver is a virtuous person.

**(IV) The Intention is Pure:** It means that before the alms-giving, the alms-giver understands that he is giving alms in order to improve the quality of his mind. During the alms-giving, he does so in a respectful manner. After the alms-giving, recollection of the act fills him with joy. He does not regret the fact that he has given alms. He does not give alms because he expects gain, position, praise, fame, or anything else in return. But he gives alms in order to remove miserliness, cultivate loving-kindness and compassion, etc.

Danaparami at the basic level involves the giving of material wealth, etc.

Danaparami at the medium level (Upaparami) involves the giving of one's children, wife, blood, flesh, or organ.

Danaparami at the ultimate level (Paramatthaparami) involves the giving of one's life.



The key to obtaining a large amount of merit from alms-giving is to give wholeheartedly before, during and after the act.

## **2. Silaparami or Morality Perfection**

**Silaparami or Morality Perfection:** Sila or morality is the basis of wholesomeness. To be wholesome, one must first observe Sila-5 or the Five Precepts. Sila means normalcy in that Sila makes a human being normal. Sila protects a human being's action and speech from unwholesomeness. Sila means to scrub one's nature clean of unwholesomeness.

Physical unwholesomeness includes killing, causing bodily injury, cheating, stealing, and sexual misconduct.

Verbal unwholesomeness includes lying, divisive speech, offensive speech, and nonsensical speech.

A person who regularly observes the Sila-5 or the Five Precepts is a wholesome person. His wholesomeness makes him feel safe. It makes him trustworthy and respectable. Moreover, it facilitates his meditation practice.



There are also three levels of Silaparami: the basic level, the medium level, and the ultimate level. At the ultimate level, one would rather give up one's life than transgress the Sila. It is said that a yak loves its tail-hair. If it should ever get its tail-hair tangled with thorns, it will not try to untangle its tail-hair for fear of damaging it. It will stand still to patiently wait for its tail-hair to become untangled even if it means to the point of starving to death. Likewise, a person, who is pursuing Silaparami at the ultimate level, will gladly give up his life in order to keep his morality intact.

### 3. Nekkhammaparami or Renunciation Perfection

**Nekhammaparami or Renunciation Perfection:** To pursue Renunciation Parami, one must endeavor to abandon sense desire. Corporeality, sound, smell, taste, touch, and mental objects give rise to sense-desire. Sense-desire means craving things that are not conducive to wholesomeness.

The practice of renunciation is one clever way to keep sense-desire at bay. It allows one to be content with what one has. When one is content, one has time to perform more and more wholesome deeds.



In contrast, a householder must earn a living and spend what he earns on the family. One has little left to give to charity or to the support of Buddhism. It is difficult for a householder to pursue Danaparami or Generosity Perfection.

As a householder, it is difficult for one to observe the Five Precepts, let alone the Eight Precepts. It is extremely difficult for a householder to pursue Silaparami and the rest of the Perfections.

Therefore, Nekhammaparami enables one to pursue the rest of the Perfections.

#### **4. Pannaparami or Wisdom Perfection**

**Pannaparami or Wisdom Perfection:** The pursuit of Wisdom Perfection gives rise to true knowledge. It allows one to deeply appreciate the fact that life in the round of rebirth is full of suffering. And to put an end to suffering, one must hasten to pursue all Ten Perfections.

This kind of wisdom cannot be gained by listening or thinking, but it must be gained by achieving elevated meditative attainments. This kind of wisdom is called Bhavanamayapanna.



Meditation practice allows the mind to be free from all thoughts and come to a standstill at the center of one's body until there is sufficient mental power or supernormal insight to penetrate the truth about the reality of life in all the different realms of existence. When this happens, one cannot help but stay the course. Supernormal insight allows one to recall one's previous lives as well as other living beings' previous lives. It allows one to know how to extinguish defilements. It allows one to persistently work toward putting an end to suffering.



However, it takes countless lifetimes of meditation practice before supernormal insight can be gained. In the meantime, it is necessary that one meets with and learns from virtuous friends who have already pursued Pannaparami to a certain extent.

## **5. Viriyaparami or Endeavor Perfection**

**Viriyaparami or Endeavor Perfection:** The pursuit of Endeavor Perfection gives rise to the kind of persistence necessary to the success of Perfections pursuit.

There are two kinds of endeavor: endeavoring to abstain from unwholesomeness and the endeavoring to continue accumulating wholesomeness. One must endeavor to abandon greed, anger, and ignorance. One must endeavor to exercise restraint of the senses (eyes, ears, nose, tongue, body and mind) and keep away from physical, verbal, and mental unwholesomeness.

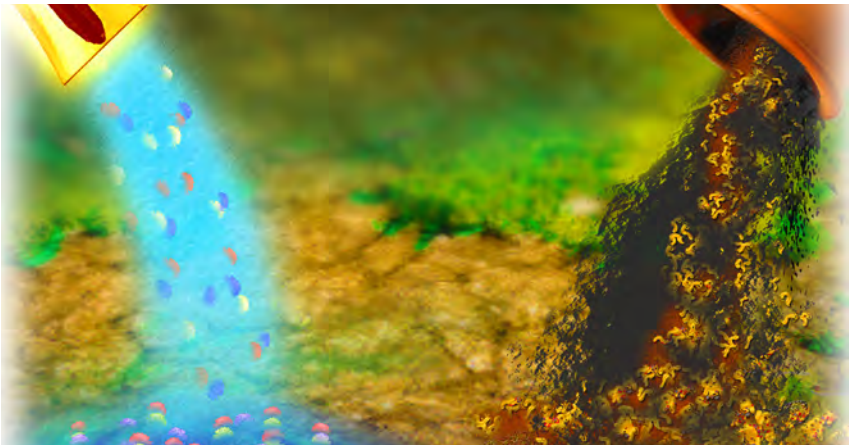


One must endeavor to give alms, observe the Precepts, and practice meditation regularly and for the rest of one's life. One must endeavor to perform more and more wholesome deeds. If one regularly offers food to one monk, one may begin to offer food to two or more monks. If one regularly observes the Five Precepts, one may begin observing the Eight Precepts on special occasions or one may even observe the 227 Precepts by entering the monkhood for a time.

## 6. Khantiparami or Patience Perfection

**Khantiparami or Patience Perfection:** Vicissitudes are part of life and patience is required to face and overcome obstacles. Patience encourages one to continue performing wholesome deeds in spite of adverse circumstances.

It takes patience to face physical and verbal suffering. It takes patience not to allow oneself to become attached to gain, position, praise, or happiness when we know that the opposite of gain, position, praise and happiness can arise at any time. This way when one is faced with the loss of material wealth, the loss of position, blame or unhappiness, one can face it calmly knowing such worldly conditions are part of life.



One must exercise patience in the same way that the ground shows no pleasure or displeasure when something clean or something dirty is dumped on it.

## 7. Saccaparami or Truthfulness Perfection

**Saccaparami or Truthfulness Perfection:** It is pursued by being steadfast. One is steadfast when it comes to accumulating wholesomeness for the sake of ending one's round of rebirth. Once one decides to do something, one must be truthful to that decision. One does what one says. One keeps one's word. One must be willing to give up one's life for the sake of one's truthfulness.



Truthfulness can be compared to the Morning Star which maintains its course of orbit season after season, and year after year.

## **8. Adhitthanaparami or Resolution Perfection**

**Adhisathanaparami or Resolution Perfection:** Resolution enables one's goal to be realized. Resolution can be compared to setting the course of a boat by constantly steering the rudder so that it can reach its destination.





When one wishes to put an end to suffering by breaking out of the round of rebirth, one must be resolute in that nothing can ever come between one and one's lofty goal. One's goal remains clear lifetime after lifetime.



## 9. Mettaparami or Loving-Kindness Perfection

**Mettaparami or Loving-Kindness Perfection:** It is pursued by cultivating love and kindness toward all living beings, friend and foe alike. One understands the fact that all living beings encounter pain and suffering and every living being wishes to be safe and happy.

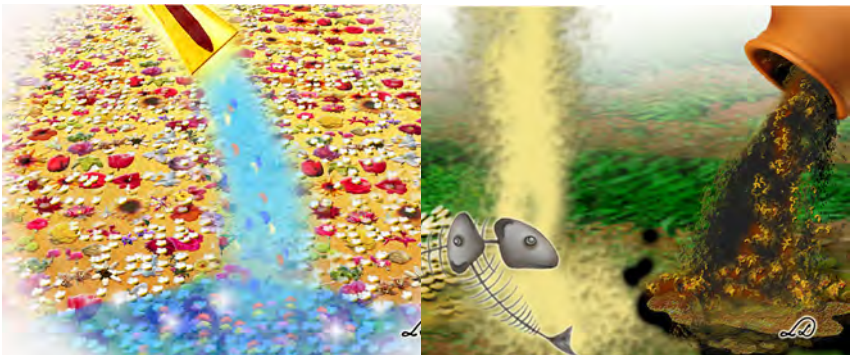


Loving-kindness can be compared to water which brings coolness and refreshment to all living things.

## 10. Upekkhaparami or Equanimity Perfection

**Upekkhaparami or Equanimity Perfection:** It enables one to exercise impartiality. It allows one to have the wisdom to understand that the Law of Kamma exists and it is constantly at work. One does one's best to help others, but if a person is beyond help given his innate character as dictated by the Law of Kamma, one must be able to exercise equanimity in this case.

However, when one chooses to exercise non-involvement when one is in the position to help another person, it is called hard-heartedness and not equanimity.



Equanimity means not loving or hating a person whether he is for or against us. Equanimity can be compared to the breeze that blows across places without feeling pleasure or displeasure.

A Bodhisatta's pursuit of Perfections takes place most, if not all of the time, in the Human Realm because it is the place most conducive to Perfections pursuit. It is the place where he can give alms to the poor or the ascetics. It is the place where he can observe the Precepts and abstain from all kinds of unwholesomeness. It is the place where he can practice renunciation by entering the monkhood.

During the countless lifetimes when a Bodhisatta was working toward Buddhahood, he still could not recall his previous lives. As a result, each time he was reborn in the Human Realm, he could not remember his aspiration. He was apt to make mistakes and commit misdeeds which led him to be reborn in the state of loss and woe. When this happened, it was like walking backward.

Our Lord Gotama Buddha has kindly given us accounts of the different lifetimes when he was reborn in the Hell Realm, in the Animal Realm, etc.

It is not until a Bodhisatta has pursued Perfections to a certain extent that he will know enough not to commit misdeeds but hasten to perform wholesome deeds instead. Eventually, he will meet one of the Buddhas along the way who will give him the Buddha-Forecast which says that he will definitely become the Buddha at a specified time in the distant future.

Having received the Buddha-Forecast, he becomes a Niyatabodhisatta. As such, he has certain privileges and will be able to pursue Perfections in whichever realm he is reborn. It was the same way with the Lord Gotama Buddha. And He has given us details of many of His previous lifetimes as examples of how to pursue Perfections.







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# *Chapter 7*

## *Some of the Lord Gotama Buddha's Previous Existences*

**I**n recounting these existences, the Lord Gotama Buddha will be referred to as our Bodhisatta. Our Bodhisatta first aspired to Buddhahood when he was trying to swim ashore while carrying his mother on his back after a shipwreck. Some details of this existence are as follows.

In a Sunnakappa twenty Asankheyya Kappa and 100,000 additional Kappa ago, there was no appearance of a Buddha or a Paccekabuddha. Our Bodhisatta was then an ordinary man who lived with his mother after his father had passed away.



Our Bodhisatta earned a living by cutting firewood and selling in town what he could find in the forest. He earned just enough for him and his mother to subsist on.

When his mother became advanced in years, he had to work around the house as well. His mother wanted him to marry so that he would have someone to help them around the house. But he did not think he could earn enough to support another family member, let alone the children that would come after marriage.

One day after everything was sold out; he felt tired and went to sit at the harbor. At the time, a ship had just docked and many crew members disembarked. All of them were well dressed and appeared quite cheery. They had to be earning good money, he thought.

Our Bodhisatta wanted to find a better means to earn a living because once he became old, he would not be able to continue earning a living the way he had done. He felt that being a crew member of a cargo ship would earn more and should he ever get to Suvannabhumi, he could always find something better to do there.

He decided to apply for a job with the shipowner on condition that he could bring his mother along. The shipowner liked the way he looked and the fact that he took care of his aging mother, so he agreed to give our Bodhisatta a job.

The ship that our Bodhisatta and his mother were on left the harbor and had been at sea for just seven days when it was wrecked by a violent storm. Our Bodhisatta carried his mother on his back while hanging on to a board. Everyone was trying to swim ashore but all except our Bodhisatta and his mother were drowned. Having witnessed such a tragedy and having encountered such hardship, our Bodhisatta realized how life in general is plagued by pain and suffering. One is routinely visited by hunger, thirst, the need to urinate and defecate. One has to be separated from what one loves. One has to encounter what one hates. One is, from time to time, visited by sickness and one is constantly aging. In the end, one must die. Birth brings with it such pain and suffering; and the round of rebirth brings with it endless pain and suffering.

Our Bodhisatta wanted to put an end to all the pain and suffering brought about by the round of rebirth. He was confident that opposites existed because of the

diametric nature of things. There are light vs. darkness, night vs. day, hot vs. cold, poverty vs. wealth, good vs. evil, happiness vs. unhappiness, etc. Since there are birth, aging, sickness and death, there must also exist non-birth, non-aging, non-sickness, and non-death.

These thoughts occurred to him as he was floating in the sea.

He vowed that if he could take his mother ashore, he would endeavor to look for the way to end birth, aging, sickness, and death. And once he found it, he would tell it to his fellow beings so that they too could put an end to suffering.

It was because of his noble aspiration that he earned the title “Bodhisatta” from that existence onward.

His aspiration impelled him to continue swimming and he and his mother finally reached the shore a few days later.

Having survived the ordeal at sea, our Bodhisatta worked hard to support himself and his mother. He continued to perform wholesome deeds for the rest of his life. The merit accumulated caused him to be reborn in the Celestial Realm.

He had undergone the round of rebirth in different realms of existence countless times. Whenever rebirth took him to the Human Realm, he knew enough to perform wholesome deeds so that he could eventually find the way to put an end to suffering as in the existence when he was King Sattutapana.

### **King Sattutapana**

In one previous existence, our Bodhisatta was the king of Sirimadi City and his name was “Sattutapana”. He was a righteous king who practiced the Ten Sovereign Virtues. Therefore, his subjects were able to live in peace and harmony.

One of the king’s favorite activities was to catch wild elephants. One day, he heard that a white elephant had been sighted in the forest. Therefore, he went with his men into the forest and caught the white elephant without much difficulty. He told the court mahout who was well-versed in the art of training wild elephants to train the white elephant so that it would be ready for work within seven days.

On the eighth day, the king sat on the newly trained elephant and went around the city until evening approached. He heard that the night before, a parade of elephants had entered the royal park and much damage had been wrought so he rode his elephant to the royal park.

As soon as they entered the park, the elephant's behavior instantly changed. It shook the mahout from its neck and ran helter-skelter into the forest. The king applied the sharp hook to try and control the elephant, but it continued to run headlong deeper into the forest.

King Sattutapana decided to save his own life by grasping at the branch of a fig tree and pulled himself up onto the tree.

The mahout told the king later that the elephant's misbehavior was caused by the scent of a female elephant in rut. The fire of lust made it unaware of everything, including the pain from the sharp hook. But once it found the female elephant and its lust was satisfied, it would become tame and obedient once again.

And things happened just as foretold by the mahout. In time, the elephant returned and did everything commanded by the

mahout, including using its trunk to hold a piece of hot iron. The king felt saddened to have witnessed the destructive power of lust and knew it to be of great danger. It is the fire of lust that keeps living beings trapped in the round of rebirth. The king decided to free himself of lust by taking up the religious life as a Yogi and practicing chastity for the rest of his life. He was later reborn in the Celestial Realm.

Our Bodhisatta had undergone countless rebirths hence until the time he was reborn into a Brahmin family as recounted as follows.

### **Brahma, the Ascetic**

In this existence, our Bodhisatta was born in a Brahmin family. He was called “Brahmakumara”. He had completed the study of the Vedas and eventually became a Brahmin teacher. He had 500 students under him. After his parents passed away, Brahmakumara gave away all of the family’s material wealth and took up the religious life as an ascetic. His 500 students decided to follow in his footsteps.

The future Lord Metteyya Buddha was in this existence the head of the 500 students. One day, while all the ascetics were out gathering fruit in the forest, Brahma went with the head of his students to the mountain called “Pandara”. As they climbed to the top of the mountain and looked down, they saw a tigress with her cub that looked to be only a few days old. Apparently, the tigress had not eaten anything in days and was gazing hungrily at its own cub.

Brahma felt saddened by what he saw and he was reminded of the danger of the round of rebirth and how it was full of suffering.

He felt such compassion for the famished tigress and the cub that he wanted to give up his own life in order to save them both. He wanted the tigress to eat him instead of its cub.

He told the head of his students to go and look for a carcass for the tigress. As soon as his student was out of sight, Brahma made a resolute wish that the pursuit of Paramatthaparami by giving up his life for the tigress and its cub would enable him to attain Buddhahood one day. He then jumped down to where the tigress and its cub were. As a result, the tigress moved away from its cub and devoured our Bodhisatta instead.



This ability to give up what is most difficult to give up and do what is most difficult to do for the sake of Buddhahood is termed “Buddhakarakadhamma”.

Brahma, the ascetic, was reborn in the Celestial Realm and continued to undergo the round of rebirth in the different realms of existence countless times until in one existence he was reborn in the Human Realm as a goldsmith.

### **The Goldsmith**

In this existence, our Bodhisatta was born into a goldsmith family. Having observed the Precepts immaculately in his previous existences, our Bodhisatta was blessed with extraordinary masculine beauty. He was also a gifted and famous goldsmith.

In the city where he lived there was a wealthy man who was planning his daughter’s marriage. He wanted our Bodhisatta to make some elaborate gold jewelry for his daughter. Therefore, he went to meet with the goldsmith in order to finalize the cost of the gold jewelry. Upon seeing the goldsmith, he was afraid that if his daughter saw him, she might well fall in love with him and refuse to marry her fiancé. Therefore, he told the goldsmith that he was

allowed to see only his daughter's hands and feet, which would protrude from behind a curtain. The goldsmith agreed.

The wealthy man's daughter could not understand why she had to remain behind a curtain so as soon as she could, she took a peek at the goldsmith. What the wealthy man feared became a reality. The young woman fell head over heels in love with the goldsmith with just one look, and wrote him a message telling him to meet her at the garden behind her house after everyone had gone to bed.

The goldsmith did as told, but he was overtaken by weariness and fell asleep. When he woke up, he saw a tray of delicious food near him. He knew that the young woman had come but found him asleep so she left. (In those days, it was considered a sin to wake a person.)

On the second night, the same thing happened.

On the third night, the goldsmith woke up in time to catch sight of the young woman as she was walking home. He could see that she was a very beautiful woman and fell in love with her at first sight. There was nothing more he could do, since the following day was the day of her marriage.

Months passed by but the goldsmith could not forget the young woman. He felt terribly tormented by his unrequited love. Finally, he decided to create the most elaborate gold jewelry as a gift for the city's viceroy. And upon presenting the gift to the viceroy, he bared his heart out to him.

The gift so satisfied the viceroy that instead of admonishing the goldsmith, he decided to help him. He had the goldsmith dressed as a woman and took him to stay with the wealthy man's daughter saying that he was his sister. The viceroy also instructed the husband to stay away from his wife temporarily until the viceroy returned from the countryside.

The goldsmith and the young married woman lived together for three months until the viceroy came back for him.

The sexual misconduct committed by the goldsmith with the aid of the viceroy caused our Bodhisatta to spend a total of fourteen Kappa in the States of Unhappiness. These include the Hell Realm, the Peta Realm, the Asurakaya Realm, and the Animal Realm. When reborn in the Animal Realm, he was either a donkey or an ox. When reborn in the Human Realm, he had been reborn deaf and blind from birth for 500 existences. He had been reborn

a transvestite for 500 existences. He had been reborn a woman for 500 existences. As a woman, he had been a prostitute; he had been raped; he had suffered from genital diseases. It had taken a very long time before he was reborn a decent woman.

This mistake cost our Bodhisatta precious time which could have been spent pursuing Perfections.

**This particular existence as a goldsmith serves as a good reminder to all of us of the great danger of recklessness. Our Bodhisatta had spent many Kappa pursuing Perfections but had to waste many Kappa paying for his sexual misconduct. This should behoove all of us to make a resolute wish frequently that our accumulated merit should enable us to attain the Path and Fruit of Nibbana quickly and that we should continue to accumulate merit by performing only wholesome deeds and abstaining completely from unwholesomeness.**

Having spent fourteen Kappa in the States of Unhappiness and having been reborn in the Human Realm as a woman for 499 existences, finally, in the 500<sup>th</sup> existence, our Bodhisatta was reborn the daughter of King Suppaputra of the city of Campavadi. Her name was “Sumittadevi”. She was also the half-sister of the Lord Puranadipankara Buddha.

## **Princess Sumittadevi**

The Lord Puranadipankara Buddha had already pursued Perfections to the fullest extent. He had lived happily as a householder for 10,000 years before seeing the four celestial messengers, namely, an old person, a sick person, a dead person, and a monk. As a result, He decided to take up the religious life. Having practiced meditation for just seven days, He was able to attain Self-Enlightenment and became the Lord Buddha.

At the time, there was a Bodhisatta by the name of Pacchimadipankara. He ordained as a monk under the Lord Puranadipankara Buddha. He had endeavored to practice meditation until he achieved meditative attainments. He did not, however, wish to attain Arahatsip because he aspired to Buddhahood. One day, He wanted to light as many lamps as possible that very night as homage paid to the Lord Puranadipankara Buddha and His disciples.

This Bodhisatta had gone around begging for oil for the lamps all day long to no avail. Finally, in the evening he went to stand near the gate of Princess Sumittadevi's palace. The princess saw the monk and told her lady-in-waiting to ask him what he wanted. Once she knew what the monk wanted, the princess gave him all of the oil she had. She also asked him to ask the Lord Puranadipankara Buddha, her half-brother, if her aspiration to Buddhahood would come to fruition.

As a general rule, the Lord Buddha would never give a woman the Buddha-Forecast but would only give it to a man that had pursued Perfections to a certain extent and had already practiced Dhammasamodhana-8, such as living the religious life as an ascetic, etc.

The Lord Puranadipankara Buddha gave the Bodhisatta, Pacchimadipankara, the Buddha-Forecast saying that he would become self-enlightened as the Buddha at a specified time in the future. And when he became the Buddha, he would give Princess Sumittadevi the Buddha-Forecast, for in that existence, she would be reborn a man and would have had all the attributes necessary to receive the Buddha-Forecast.

When Princess Sumittadevi knew that 16 Asankheyya Kappa and 100,000 additional Kappa hence, she would receive the Buddha-Forecast, she felt saddened by the fact that she had been born a woman. Therefore, she hastened to accumulate merit by giving alms to the Lord Buddha and His disciples regularly, by keeping the Eight Precepts which included the practice of chastity, and by practicing meditation for the rest of her life. As a result, her rebirth took her to the Celestial Realm.

This was the first time that our Bodhisatta met the Lord Buddha ever since the existence that he aspired to Buddhahood. This meeting served to give him the willpower and the endeavor to pursue Perfections to the fullest extent for countless existences until the time he was reborn King Atideva.

### **King Atideva**

The event took place during the time period that the Lord Brahmadeva Buddha appeared. The Lord Brahmadeva Buddha had already spent 16 Asankheyya Kappa and 100,000 additional Kappa pursuing Perfections to the fullest extent. On His way to the Deer Park located near the city of Karandaka to give the first



Dhamma lecture called the Dhammacakkappavattana Sutta, He went past King Atideva's palace. The Lord Brahmadeva Buddha's bright aura was such that it startled the king when he saw it.

At the time, the future Lord Metteyya Buddha was the court advisor called Sirigutta. It was his duty to give Dhamma lessons to the king. He saw the king's reaction and told him that only the Lord Buddha possesses such a bright aura. The Lord Buddha is the most sublime personage in the world in that He is far removed from defilements. He has put an end to the round of rebirth.

King Atideva became a believer. He went to pay homage to the Lord Buddha and became a lay devotee. He regularly offered alms to the Lord Buddha and His disciples. Each time that he accumulated merit, he remembered to make a resolute wish that he would attain Buddhahood one day.

He gave alms, observed the Eight Precepts, and performed all kinds of wholesome deeds for the rest of his days.

This was the first existence that our Bodhisatta made the resolute wish to become the Buddha each time he accumulated merit. He had kept his aspiration to himself while accumulating merit and pursuing Perfections for seven Asankheyya Kappa.

During this interminably long time period, he had met altogether 125,000 Buddhas.

After this infinitely long period of time, our Bodhisatta began to boldly and verbally express his aspiration to Buddhahood to every Buddha he met.

In order to receive the Buddha-Forecast, the Bodhisatta has to have already possessed all eight parts of the Dhammasamodhana to a certain extent.

Once a Bodhisatta receives the Buddha-Forecast, he becomes a Niyatabodhisatta. It means that he will definitely become self-enlightened as the Buddha at a specified time in the future. Every Buddha he will meet in his future existences will give him the Buddha-Forecast whether or not he is blessed with all eight parts of the Dhammasamodhana in that particular existence.







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28 สิงหาคม 2553



# Chapter 8

## *Verbally Expressing the Aspiration to Buddhahood and Receiving the Buddha-Forecast*

### **Sagara, The Universal Monarch**

After the existence as King Atideva, our Bodhisatta underwent the round of rebirth in the different realms for countless existences. Finally, in a Sunnakappa (a Kappa devoid of the occurrence of the Buddha), our Bodhisatta was reborn in the Human Realm and took up the religious life as an ascetic living in the Himavanta Forest. He had practiced meditation until he was able to attain the First Jhana. He was subsequently reborn in the Form Brahma Realm.

In his next rebirth in the Human Realm, he was a Universal Monarch called Sagara. He practiced the Ten Sovereign Virtues and ruled the four Human Worlds such that all of his subjects could live in peace and harmony.

He observed the Uposatha Sila or the Eight Precepts on every Buddhist Holy Day. He was the owner of the Universal Monarch's seven treasures, namely, the Precious Wheel, the Precious Elephant, the Precious Horse, the Precious Crystal Sphere, the Precious Lady, the Precious Finance Minister, and the Precious Defense Minister.

It was the time period that the Lord Puranasakyamunigotama Buddha appeared. He had already spent 16 Asankheyya Kappa and 100,000 additional Kappa pursuing Perfections to the fullest extent. He was a member of the Universal Monarch's family. He had enjoyed the householder's life for 5,000 years before taking up the religious life as a monk. He spent nine months practicing meditation before becoming self-enlightened as the Lord Buddha.



While the Lord Puranasakyamunigotama Buddha was giving the first Dhamma lecture called the Dhammacakkappavattana Sutta, the entire universe trembled causing the Universal Monarch's Precious Wheel to move from its housing.

### **The Precious Wheel Is Dislocated when...**

1. The Universal Monarch is about to pass away.
2. The Lord Buddha has appeared in the world.

The court astrologers checked and found that the Precious Wheel moved because the Lord Buddha had just arisen. The Universal Monarch was so filled with joy that he had a huge number of articles of worship prepared before he and his attendants, in a procession 192 kilometers long, went to pay homage to the Lord Puranasakyamunigotama Buddha. The Lord Buddha's Dhamma lectures filled him with such delight that he had 100,000 monasteries, 100,000 dormitories, 100,000 pavilions, etc., built for the monastic community. He had the Lord Puranasakyamunigotama Buddha's Perfume Dwelling built with the core of sandalwood.

Later, he made an offering of different alms, each numbering one thousand, to the Lord Buddha and His disciples. He then made the resolute wish to attain Buddhahood one day and that he should be called Gotama after the Lord Puranasakyamunigotama Buddha.

The Lord Puranasakyamunigotama Buddha reminded the Universal Monarch, Sagara, that the pursuit of Perfections for the sake of Buddhahood is extremely difficult and that the path is fraught with extreme obstacles. It is like walking barefooted on burning charcoals from one side of the galaxy to another. Or it is like walking barefooted across burning fire from one side of the galaxy to another. Or it is like swimming in molten copper in the spaces among burning iron mountains that stretch from one end of the galaxy to another.

A person aspiring to Buddhahood has to have that kind of courage in order to succeed.

The Universal Monarch said that even if he has to walk through the hell realm of Aveci Mahanarok, he is determined to do it.

The Lord Puranasakyamunigotama Buddha saw how Sagara was determined to do whatever it took to attain Buddhahood, He knew with the Buddha-Insight that Sagara's wish would be realized thirteen Asankheyya Kappa and 100,000 additional Kappa hence. However, since our Bodhisatta's Dhammasamodhana had not reached a particular extent in that he was still a householder, the Lord Buddha did not give him the Buddha-Forecast. He did however tell Sagara to continue pursuing the Ten Perfections to the fullest extent at the basic level, at the medium level, and at the ultimate level. To pursue Perfections to the fullest extent, he is required to give away his material wealth, his children, his wife, and his own life.

Sagara, the Universal Monarch, was overwhelmed with joy and felt as if he was about to attain Self-Enlightenment on that very day. Therefore, he abdicated and gave away all of his material wealth to the support of Buddhism. He ordained as a monk and studied the Lord Buddha's Teachings until he became an expert in it. He also practiced meditation until he could achieve meditative attainments. At his death, he was reborn in the States of Happiness.

Our Bodhisatta continued to work toward Buddhahood. He verbally expressed his aspiration to Buddhahood to every Buddha he met. This period lasted nine Asankheyya Kappa during which he had met altogether 387,000 Buddhas.

During one Kappa in which four Buddhas appeared, our Bodhisatta was also reborn in the Human Realm countless times. The names of these four Buddhas were the Lord Tanhankara Buddha, the Lord Medhankara Buddha, the Lord Saranankara Buddha, and the Lord Dipankara Buddha.

### **During the Time of the Lord Tanhankara Buddha**

The Lord Tanhankara Buddha appeared when the average human lifespan was 100,000 years. He had pursued Perfections for the past 16 Asankheyya Kappa and 100,000 additional Kappa. He was born in the royal family and enjoyed the householder's life for 10,000 years. He then took up the religious life and after seven days of meditation practice, He attained Self-Enlightenment and became the Lord Buddha. He taught the Dhamma and established Buddhism until He attained Complete Nibbana when He was 100,000 years old.

Our Bodhisatta ordained as a monk under the Lord Tanhankara Buddha and verbally expressed his aspiration to Buddhahood. Since his practice of Dhammasamodhana had not reached a certain extent yet, he did not receive the Buddha-Forecast.

An infinitely long time later, Buddhism disappeared and the average human lifespan gradually decreased until it reached ten years. Then the human lifespan gradually increased to one Asankheyya Year and decreased again to 90,000 years. At this point, the Lord Medhankara Buddha appeared.

Our Bodhisatta met the Lord Medhankara Buddha and offered a huge number of alms to Him and His disciples, but he did not receive the Buddha-Forecast.

The human lifespan gradually decreased once again to ten years and gradually increased once again to one Asankheyya Year. When the human lifespan decreased to 80,000 years, the Lord Saranankara Buddha appeared. He was born in a royal family and enjoyed the householder's life for 7,000 years before taking up the religious life. After a month's meditation practice, he attained Self-Enlightenment and became the Lord Buddha.



Our Bodhisatta met the Lord Saranankara Buddha and offered a huge number of alms to Him and His disciples, but he did not receive the Buddha-Forecast.

## **Receiving the First Buddha-Forecast from the Lord Dipankara Buddha**

The Lord Dipankara Buddha was forty meters tall.

He was born during the time that the human lifespan was 100,000 years.

He was the son of King Sudeva and Queen Sumedha of the city of Rammavati.

He had enjoyed the householder's life for 20,000 years inside the three different castles, one for each of the three seasons. His wife's name was Queen Paduma and he was attended by 300,000 ladies-in-waiting. Having seen the four celestial messengers in the forms of an old person, a sick person, a dead person, and a monk, He decided to take up the religious life on the day that His son, Usabhakhandhakumara, was born. He left the palace riding on the royal elephant. He had spent ten months practicing meditation before attaining Self-Enlightenment.

He received the special rice pudding in a certain city in the morning of the full-moon day in the Visakha month. His Throne of



Enlightenment was 26.5 meters wide and it was covered with the eight bunches of grass given Him by an ascetic called Sunanda.

His Tree of Enlightenment was the Karnikara Tree.

His Chief Disciples were Venerable Sumangala and Venerable Tissa.

His Personal Assistant was Venerable Sagata.

He had given altogether three Dhamma lectures.

The first Dhamma lecture was given at the Sunandaram Temple.

At the third Dhamma lecture, the Lord Dipankara Buddha performed the Yamaka Miracle under the Indian walnut tree before ascending to the Celestial Realm to teach the Higher Doctrine to His birth mother.

He was constantly surrounded by 400,000 Perfected Disciples (Arahats), all of whom possessed supernormal powers.

The Great Assembly of the Perfected Disciples occurred thrice. The Lord Dipankara Buddha had gone to different places to teach the Dhamma. Some attained Arahatship. Some observed the Ten Precepts or the Five Precepts. All of those He taught

became devout Buddhists. During the time of the Lord Dipankara Buddha, it was said that should any monk fail to attain Arahatsip, he would not be well spoken of after he died.

The Lord Dipankara Buddha attained Complete Nibbana at the Vikaranandaram Temple when He was 100,000 years old. Lay devotees built inside the temple grounds a stupa 576 kilometers high to contain the Holy Relics. They also built another stupa 48 kilometers high under the tree where the Lord Dipankara Buddha attained Self-Enlightenment to house His alms-bowl, robes, and other personal items.

### **Sumedha, the Yogi**

During the time of the Lord Dipankara Buddha, our Bodhisatta was born in a Brahmin family and was given the name “Sumedha”. He was well-versed in all the arts of Brahmanism. After the passing of both parents, he left all of his material wealth to the king to be used for the good of the country and took up the religious life as a Yogi living in the Himavanta Forest. He had spent seven days

practicing meditation before he attained the Five Kinds of Higher Knowledge and the Eight Levels of Jhana Attainments. It was his habit to sit immersed in the bliss of Jhana attainments.

One day, the Yogi emerged from the bliss of Jhana attainments and went up into the sky. As he was flying, he saw that the city inhabitants were busily smoothing the roads and the paths. So he decided to alight. He discovered that the people were preparing the roads and the paths for the Lord Dipankara Buddha and His 400,000 Perfected Disciples (or Arahats).

The Yogi felt overwhelmed with joy when he heard the word “Buddha”. He wanted to take part in the communal activity. The people assigned a section that was especially rough seeing that he could perform supernormal feats. But the Yogi wanted to earn as much merit as possible, so he worked the rough spots with his hands instead of using his supernormal powers. All the while, he kept chanting the word “Buddho”.

When the Lord Dipankara Buddha arrived, a short section of the path was still not done. The Yogi decided to cover the section with his own body. As he lay down over the rough section, he kept looking at the Lord Buddha’s Perfect Man form. He marveled at

the extraordinary beauty of the Lord Buddha and His aura which was as bright as lightning.

A whole host of humans and celestial beings accompanied the Lord Buddha. The Yogi wanted to be just like Him. He did not wish to be an Arahant, which he could be in that existence if he so wished. He made the resolute wish that by the power of the merit earned from using his body as a bridge for the Lord Buddha and His 400,000 Perfected Disciples, may he attain Buddhahood one day in the future.

The Lord Dipankara Buddha came to stand near the Yogi's head and heard him expressing his aspiration to Buddhahood. The Lord Buddha employed the Buddha-Insight to see far into the future and saw that the Yogi's aspiration would be realized, so He gave the Yogi the Buddha-Forecast.

Four Asankheyya Kappa and 100,000 additional Kappa hence, Sumedha the Yogi, will become the Buddha and His name will be the Lord Gotama Buddha.

After having pursued Perfections for countless existences, this was the first time that our Bodhisatta received the Buddha-Forecast. He was overwhelmed with joy knowing that what the

Lord Buddha says must come true. Humans and celestial beings rejoiced. They made the resolute wish that if they could not attain Nibbana then, they would continue to pursue Perfections so that they could attain Nibbana in the existence that Sumedha would become the Buddha.

### **Receiving the Second Buddha-Forecast From the Lord Kondanna Buddha**

The Lord Kondanna Buddha was forty-four meters tall.

He was born during the time when the average human lifespan was 100,000 years.

He was the son of King Sunanda and Queen Sujada of the city of Rammavati.

He had enjoyed the householder's life for 10,000 years. His wife's name was Queen Rucidevi. They had one son together and his name was Vijitasenakumara. He took up the religious life after having seen the four celestial messengers. He left the palace in a horse-drawn carriage. At the time, He was accompanied by 100 million men who also wanted to take up the religious life.

He had practiced meditation for ten months before attaining Self-Enlightenment.

He received the special rice pudding from Yasodhara, the daughter of the millionaire, Sunandagam.

His Throne of Enlightenment was twenty-nine meters wide. It was covered by the eight bunches of grass given Him by the ascetic, Sunanda. His Tree of Enlightenment was the Moulmein Lancewood Tree.

His Chief Disciples were Venerable Bhadda and Venerable Subhadda.

His Personal Assistant was Venerable Anuruddha.

He had given altogether three Dhamma lectures.

The first Dhamma lecture was given to the 100 million men that left the city with Him. As a result of that Dhamma lecture, one million million humans and celestial beings attained the different stages of Enlightenment or Ariyahood.

The second Dhamma lecture was given to humans and celestial beings. The lecture was about Life's Blessings.

He gave the third Dhamma lecture in the air to subdue a heretical teacher at which time He also performed the Yamaka Miracle.

The Great Assembly of the Perfected Disciples occurred thrice.

The Lord Kondanna Buddha attained Complete Nibbana when He was 100,000 years old at the Candaram Temple. The Holy Relics remained in one solid piece like a gold statue and It was housed inside the stupa that was 112 kilometers high.

### **The Universal Monarch, Vijitavi**

During the time of the Lord Kondanna Buddha, our Bodhisatta was the Universal Monarch, Vijitavi. He had offered alms to the Lord Buddha and His one million million disciples. The Lord Kondanna Buddha gave him the Buddha-Forecast saying that he would attain Buddhahood and His name would be Gotama. The Lord Buddha's Dhamma lecture filled the Universal Monarch with such great joy that he decided to enter the monkhood. As a monk, he studied the Lord Buddha's Teachings and practiced meditation until he achieved all Eight Levels of Meditative Attainments and attained the Five Kinds of Higher Knowledge. After his death, he was reborn in the Brahma Realm.



## **Receiving the Third Buddha-Forecast From the Lord Mangala Buddha**

The Lord Mangala Buddha was forty-four meters tall.

He was born during the time that the average human lifespan was 90,000 years.

He was the son of King Uttara and Queen Uttara of the city of Uttara.

He had enjoyed the householder's life for 9,000 years. His wife's name was Queen Yasavati. They had one son together and his name was Sivala. He took up the religious life and left the palace on the royal steed called Pandara. He was accompanied by thirty million men.

He had practiced meditation for eight months before attaining Self-Enlightenment.

He was offered the special rice pudding by Uttara, the daughter of the wealthy man, Uttara.

His Throne of Enlightenment was twenty-nine meters wide. It was covered by the eight bunches of grass given Him by the ascetic, Uttara.

His Tree of Enlightenment was the Indian Laurel Tree.

His Chief Disciples were Venerable Sudeva and Venerable Dhammasena.

His Personal Assistant was Venerable Palita.

He had given altogether three Dhamma lectures.

He gave the first Dhamma lecture to the 30 million men in Jattasirivan Park in the city of Sirivattana.

He gave the second Dhamma lecture in the celestial realm of Tavatimsa.

The Great Assembly of the Perfected Disciples occurred thrice.

The Lord Mangala Buddha had an unusually high number of followers because His bright aura spread across 10,000 universes. Therefore, there was no difference between night and day. The Lord Mangala Buddha's bright aura occurred as a result of the resolute wish made during one previous existence. In that existence, He was a Bodhisatta living in the mountain with his wife and children (a son and a daughter). A Yakkha had transformed himself into a man and came to ask the Bodhisatta for his children

and the Bodhisatta gave them to him. As soon as the Yakkha took possession of the children, he simply ate them up right before the Bodhisatta's very eyes. The Bodhisatta had to employ superhuman effort in order to quell his anger. He had to tell himself that whatever he had decided to give away was no longer his concern. He made the resolute wish that the giving away of his children as alms would help him to attain Buddhahood, and that as the Buddha, he would possess the kind of aura that penetrated far and wide like the blood of his children that splattered from the Yakkha's mouth.

His resolute wish in that existence caused His aura to shine brighter and further than the aura of all other Buddhas. In general, the Lord Buddha's aura may cover a distance anywhere from two meters to forty meters. The Lord Buddha can if He wishes cause His aura to cover the entire galaxy. The Lord Mangala Buddha had trekked to different places to teach the Dhamma until He attained Complete Nibbana in Vesasara Park when He was 90,000 years old. The laity erected a stupa 480 kilometers high to house the Holy Relics.

## **Suruci, the Brahmin**

During the time of the Lord Mangala Buddha, our Bodhisatta was born in a Brahmin family and he was called Suruci. Having witnessed the Lord Mangala Buddha's bright aura and listened to His Dhamma lecture, he became a believer. He took the Lord Buddha as his refuge. He paid homage to the Lord Buddha and His one million million disciples with articles of worship and had made an offering of food and beverages for seven consecutive days. At the end of which, he made the resolute wish for Buddhahood. The Lord Mangala Buddha gave Suruci the Buddha-Forecast saying that he would attain Self-Enlightenment and become the Buddha two Asankheyya Kappa and 100,000 additional Kappa hence.

Having heard the Buddha-Forecast, Suruci donated all of his material wealth to Buddhism and entered the monkhood. He studied the Lord Buddha's Sayings and practiced meditation until he could attain the Five Kinds of Higher Knowledge and achieve the Eight Levels of Meditative Attainments. He helped to further the Buddhist Cause for the rest of his life. After his death, he was reborn in the Form Brahma Realm.

## **Receiving the Fourth Buddha-Forecast From the Lord Sumana Buddha**

The Lord Sumana Buddha was forty-five meters tall.

He was born during the time that the average human lifespan was 90,000 years.

His father's name was King Sudatta and His mother's name was Queen Sirima. They were the rulers of the city of Mekhala.

He had enjoyed the householder's life for 9,000 years. On the same day that His wife, Queen Vatansika, gave birth to their son, Anupama, He saw the four celestial messengers and decided to take up the religious life. He left the palace on an elephant accompanied by 300 million men.

He had practiced meditation for ten months before attaining Self-Enlightenment.

The woman who offered Him the special rice pudding was called Anupama. She was the daughter of the wealthy man, Anoma, of the city of Anoma.

His Throne of Enlightenment was 15 meters wide. It was covered with the eight bunches of grass given Him by the ascetic, Anupama. His Tree of Enlightenment was the Indian Laurel Tree.

His Chief Disciples were Venerable Sarana and Venerable Bhavitatta.

His Personal Assistant was Venerable Udena.

He had given altogether three Dhamma lectures.

The first Dhamma lecture was called the Dhammacakkavattana Sutta. It was given to the 300 million men who accompanied Him when He decided to take up the religious life.

After the second Dhamma lecture, He performed the Yamaka Miracle in order to subdue the heretical teachers.

The third Dhamma lecture was given in order to answer the question about achieving Cessation. As a result of this Dhamma lecture, 900,000 million people attained Enlightenment.

The Great Assembly of the Perfected Disciples occurred thrice.

The Lord Sumana Buddha attained Complete Nibbana at the Angaram Temple when He was 90,000 years old. The stupa built to house the Holy Relics was 64 kilometers high.

### **Atula, the Phya Naga**

During the time of the Lord Sumana Buddha, our Bodhisatta was a Phya Naga called Atula. He was overwhelmed with joy when he heard about the appearance of the Lord Buddha. He immediately went to see the Lord Buddha along with his relatives and attendants. He made an offering of food to the Lord Buddha and His one million million Perfected Disciples. He also made an offering of one pair of cloth to each of the monks. He took the Lord Buddha as his refuge and made the resolute wish for Buddhahood.

The Lord Sumana Buddha gave the Phya Naga the Buddha-Forecast saying that two Asankheyya Kappa and 100,000 additional Kappa hence, his aspiration would be realized.

Our Bodhisatta could not enter the monkhood in that existence because he was not a human being. As a Phya Naga, it would be impossible for him to practice meditation to any great extent. The best he could do was to give alms and observe the Precepts.



Being born a human being is the most conducive to studying and practicing the Lord Buddha's Teachings. As a human being, one has the opportunity to witness all kinds of pain and suffering. One has the opportunity to appreciate the fact that the round of rebirth is fraught with danger. One has the opportunity to develop mental strength and other constructive attributes necessary in putting an end to the round of rebirth.

### **Receiving the Fifth Buddha-Forecast From the Lord Revata Buddha**

The Lord Revata Buddha was forty meters tall and His bright aura covered a distance of sixteen kilometers all day and all night long.

He was born during the time that the average human lifespan was 60,000 years.

He was the son of King Vipularaj and Queen Vipula of the city of Sudhannavati.

He had enjoyed the householder's life for 6,000 years before taking up the religious life. He left the palace along with ten million men on the day that His wife, Queen Sudassana, gave birth to their son, Varuna.

He had practiced meditation for seven months before attaining Self-Enlightenment.

He was offered the special rice pudding by the woman, Sadhudevi, the wealthy man's daughter.

His Throne of Enlightenment was 26.5 meters wide and covered with the eight bunches of grass given Him by an ascetic. His Tree of Enlightenment was the Indian Laurel Tree.

His Chief Disciples were Venerable Varuna and Venerable Brahmdeva.

His Personal Assistant was Venerable Sambhava.

He had given altogether three Dhamma lectures.

The Great Assembly of the Perfected Disciples occurred thrice.

The Lord Revata Buddha attained Complete Nibbana in Mahanagavan Park. The Holy Relics scattered all around the earth as a result of His resolute wish.

## **Atideva, the Brahmin**

During the time of the Lord Revata Buddha, our Bodhisatta was born in a Brahmin family, and his name was Atideva. He was learnt in the Vedas. On one occasion, he had the opportunity to listen to the Lord Revata Buddha's Dhamma lecture. As a result, he became a believer and took the Lord Buddha as his refuge. He sang the praises of the Lord Buddha with one thousand verses. He removed his cloak worth a thousand pieces and offered it as homage paid to the Dhamma lecture. The Lord Revata Buddha gave him the Buddha-Forecast saying that he would become the Buddha two Asankheyya Kappa and 100,000 additional Kappa hence. He would be called the Lord Gotama Buddha. Atideva was overwhelmed with joy to have received the Buddha-Forecast and spent the rest of his life pursuing Perfections ever more earnestly.

## **Receiving the Sixth Buddha-Forecast From the Lord Sobhita Buddha**

The Lord Sobhita Buddha was twenty-nine meters tall.

He was born when the average human lifespan was 90,000 years.

He was the son of King Sudhamma and Queen Sudhammadevi, the rulers of the city of Sudhamma.

He had enjoyed the householder's life for 9,000 years before taking up the religious life right inside the palace after seeing the four celestial messengers and on the day that His wife, Queen Makiladevi, gave birth to their son, Sihakumara.

He had practiced meditation inside the palace for seven days before attaining Self-Enlightenment.

Queen Makiladevi offered Him the special rice pudding before taking up the religious life herself.

As soon as He made the decision to take up the religious life, the castle uprooted itself and moved to the land where there was the Indian Laurel Tree in the middle of it. The Throne of Enlightenment under the Indian Laurel Tree was 19 meters wide. All the female courtiers left the castle on their own accord.

The Lord Sobhita Buddha's Chief Disciples were Venerable Asama and Venerable Sunetta.

His Personal Assistant was Venerable Anoma.

He had given altogether three Dhamma lectures.

At the second Dhamma lecture, He also performed the Yamaka Miracle under a particular tree near the Sudassana city gate.

The Great Assembly of the Perfected Disciples occurred thrice.

The Lord Sobhita Buddha had trekked everywhere to teach the Dhamma until He attained Complete Nibbana at the Siharam Temple when He was 90,000 years old. The Holy Relics were dispersed among different lands.

### **Sujata, the Brahmin**

During the time of the Lord Sobhita Buddha, our Bodhisatta was born a Brahmin called Sujata. He lived in the city of Rammavati. Having listened to the Lord Sobhita Buddha's Dhamma lecture, he became a believer. He took the Triple Gem as his refuge. He had made an offering of sumptuous meals to the Lord Buddha and His Perfected Disciples everyday for three consecutive months. At the end of which, the Lord Sobhita Buddha gave him the Buddha-Forecast saying that two Asankheyya Kappa and 100,000 additional Kappa hence, he would become the Lord Buddha and His name would be Gotama.

Sujata was overwhelmed with joy knowing that whatever the Lord Buddha said would come true. He hastened to pursue Perfections in earnest for the rest of his life.

### **Receiving the Seventh Buddha-Forecast From the Lord Anomadassi Buddha**

The Lord Anomadassi Buddha was twenty-nine meters tall.

He was born at the time when the average human lifespan was 100,000 years.

He was the son of King Yasava and Queen Yasodhara, the rulers of the city of Candavati.

He had enjoyed the householder's life for 10,000 years before seeing the four celestial messengers. He decided to take up the religious life on the day that His wife, Queen Sirima, gave birth to their son, Rosaupasala (Upavana). He was accompanied by 30 million men.

He had spent ten months practicing meditation before attaining Self-Enlightenment.

The woman who offered the special rice pudding to Him was the daughter of the wealthy man, Anupama, who lived in the village of Anupamabrahm.

His Throne of Enlightenment was 19 meters wide and it was covered with the eight bunches of grass given to Him by the ascetic, Anupa. His Tree of Enlightenment was the Sacred Barnar Tree.

His Chief Disciples were Venerable Nisabha and Venerable Anoma.

(The Lord Gotama Buddha's two Chief Disciples, Venerable Sariputra and Venerable Moggallana, met these Chief Disciples in that existence and they were inspired to become Chief Disciples themselves.)

His Personal Assistant was Venerable Varuna.

He had given altogether three Dhamma lectures.

At the second Dhamma lecture, He also performed the Yamaka Miracle under the Burmese Rosewood Tree near the city gate of Osadhi City.



In the third Dhamma lecture, the Lord Anomadassi Buddha gave the answer to the question about Life's Blessings.

The Great Assembly of the Perfected Disciples occurred thrice.

After the Lord Anomadassi's attainment of Complete Nibbana at the Dhammaram Temple, the Holy Relics were enshrined in the stupa that was 320 kilometers high.

### **The Yakkha General**

During the time of the Lord Anomadassi Buddha, our Bodhisatta was born in the Yakkha Realm as a mighty general in charge of several million million Yakkhas. As soon as he heard of the happening of the Lord Buddha, he immediately went to see Him. He employed his supernatural powers to create a magnificent pavilion covered with seven kinds of precious gems and made an offering of sumptuous meals everyday for seven consecutive days to the Lord Buddha and His Perfected Disciples. The Lord Anomadassi Buddha gave him the Buddha-Forecast saying that one Asankheyya Kappa and 100,000 additional Kappa hence, he would become the Buddha, and His name would be Gotama.

The Yakkha general was overwhelmed with joy and hastened to pursue Perfections in earnest for the rest of his Yakkha life.

### **Receiving the Eighth Buddha-Forecast From the Lord Paduma Buddha**

The Lord Paduma Buddha was twenty-nine meters tall.

He was born during the time when the average human lifespan was 100,000 years.

He was the son of King Asama and Queen Asama, the rulers of the city of Campaka.

He had enjoyed the householder's life for 10,000 years before seeing the four celestial messengers. On the day that His wife, Queen Uttara, gave birth to their son, Ramma, He decided to take up the religious life. He left the palace in a royal carriage accompanied by ten million men.

He had practiced meditation for eight months before attaining Self-Enlightenment.

He was offered the special rice pudding by the woman, Dhannavati, the daughter of the wealthy man, Sudhanna, who lived in the city of Dhannavati.

His Throne of Enlightenment was 19 meters wide and it was covered with the eight bunches of grass given to Him by the ascetic, Titthaka. His Tree of Enlightenment was the Great Sonaka Tree.

His Chief Disciples were Venerable Sala and Venerable Upasala.

His Personal Assistant was Venerable Varuna.

He had given altogether three Dhamma lectures.

He gave the first Dhamma lecture in Dhananjaya Park to the ten million men who left the palace with Him. This Dhamma lecture enabled one billion humans and celestial beings to attain the different stages of Enlightenment.

The Great Assembly of the Perfected Disciples occurred thrice.

The Lord Paduma Buddha attained Complete Nibbana at the Dhammaram Temple when He was 100,000 years old. The Holy Relics were dispersed among different countries.

## **The Lion King**

During the time of the Lord Paduma Buddha, our Bodhisatta was born a lion king. One day while he was out hunting, he saw the Lord Paduma Buddha and His bright aura that spread in all directions. He was moved to circumambulate the Lord Buddha's personage thrice and roared loudly thrice before standing guard over the Lord Buddha for seven consecutive days. He had gone without food during these seven days because he wanted to protect the Lord Buddha. All he could think about was the Lord Buddha. After the Lord Paduma Buddha emerged from the Bliss of Emancipation, he gave the lion king the Buddha-Forecast saying that the lion king would become the Buddha in the future and His name would be Gotama.

## **Receiving the Ninth Buddha-Forecast From the Lord Narada Buddha**

The Lord Narada Buddha was forty-four meters tall.

He was born during the time that the average human lifespan was 90,000 years.

He was the son of King Sudeva and Queen Anoma, the rulers of the city of Dhannavati.

He had enjoyed the householder's life for 9,000 years before seeing the four celestial messengers. On the day that His wife, Queen Vijitasena, gave birth to their son, Nanduttara, He decided to take up the religious life.

He had practiced meditation for seven days before attaining Self-Enlightenment.

He was offered the special rice pudding by Queen Vijitasena.

His Throne of Enlightenment was 29 meters wide. It was covered with the eight bunches of grass given to Him by the caretaker of the royal park. His Tree of Enlightenment was the Great Sonaka Tree.

His Chief Disciples were Venerable Bhaddasala and Venerable Jitamitta (Jinamitta)

His Personal Assistant was Venerable Vasettha.

He had given altogether three Dhamma lectures.

The first Dhamma lecture was the Dhammacakkappavattana Sutta and it was given in Dhananjaya Park to the 100,000 men who accompanied Him when He left the palace. At the second Dhamma lecture, He also performed the Yamaka Miracle and subdued the Phya Naga, Mahadona, who became a believer.

The Great Assembly of the Perfected Disciples occurred thrice.

During the second Dhamma lecture, the Lord Narada Buddha recounted His previous existences beginning with the existence that He first aspired to Buddhahood.

The Lord Narada Buddha attained Complete Nibbana in the city of Sudassana when He was 90,000 years old. The Holy Relics were enshrined in a stupa that was 64 kilometers high.

## **The Fire-Worshipping Ascetic**

During the time of the Lord Narada Buddha, our Bodhisatta was a fire-worshipping ascetic who lived in an ashram near the Himavanta Forest. He had practiced meditation until he attained the Five Kinds of Higher Knowledge and achieved all eight levels of meditative attainments. He could fly swiftly in the air. One day,

the Lord Narada Buddha and His 800 million Perfected Disciples as well as 10,000 male lay devotees who had attained the Fruit of Anagami came together to pay the fire-worshipping ascetic a visit.

Once the fire-worshipping ascetic witnessed the Lord Narada Buddha's Perfect Man features and His bright aura that covered a distance of sixteen kilometers in all directions all day and all night long, he knew right away He was looking at the Lord Buddha. He was overwhelmed with joy and hastened to prepare accommodations for the Lord Buddha and His Perfected Disciples. He had spent all night singing the praises of the Lord Buddha. Having listened to the Lord Buddha's Dhamma lecture, his heart was filled with the utmost delight. In the morning, he flew to the Human World of Uttarakurudipa and brought back food in order to offer it to the Lord Buddha and His Perfected Disciples. He did this everyday for seven consecutive days. He also brought from the Himavanta Forest the priceless red sandalwood for the Lord Buddha. The Lord Narada Buddha gave him the Buddha-Forecast saying that he would become the Lord Buddha in the future and His name would be Gotama.

## **Receiving the Tenth Buddha-Forecast From the Lord Padumuttara Buddha**

The Lord Padumuttara Buddha was twenty-nine meters tall.

He was born during the time that the average human lifespan was 100,000 years.

He was the son of King Ananda and Queen Sujada, the rulers of the city of Hansavati.

He had enjoyed the householder's life for 10,000 years before seeing the four celestial messengers. On the day that His wife, Queen Vasuladatta, gave birth to their son, Uttarakumara, He decided to take up the religious life. The moment He made the decision to take up the religious life, His castle uprooted itself and went up into the air.

He had practiced meditation for seven days before attaining Self-Enlightenment.

He was offered the special rice pudding by the daughter of the wealthy man, Rucananda, who lived in Ujjeninigam.



His Throne of Enlightenment was 19 meters wide. It was covered by the eight bunches of grass given to Him by the ascetic, Sumitta. His Tree of Enlightenment was the Pine Tree.

His Chief Disciples were Venerable Devila and Venerable Sujata.

His Personal Assistant was Venerable Sumana.

He had given altogether three Dhamma lectures.

The first Dhamma lecture took place in the royal park in Mithila City.

The second Dhamma lecture was given to the Sarada ascetics.

The third Dhamma lecture was given to His father, King Ananda, in the city of Hansavati. During this Dhamma lecture, the Lord Padumuttara Buddha did walking meditation in the air while recounting His previous lives.

The Great Assembly of the Perfected Disciples occurred thrice.

The Lord Padumuttara Buddha attained Complete Nibbana at the Nandaram Temple when He was 100,000 years old. The Holy Relics were enshrined inside the stupa which was 192 kilometers high.

### **Jatila, the Ruler**

During the time of the Lord Padumuttara Buddha, our Bodhisatta was the ruler of a large kingdom. His name was Jatila. He had the opportunity to see the Lord Buddha whose personage was as glorious as a gold sculpture. His bright aura covered a distance of 192 kilometers in all directions. He also had the opportunity to listen to the Lord Buddha's Dhamma lecture and make an offering of food and robes to the Lord Buddha and His Perfected Disciples. He received the Buddha-Forecast indicating that in 100,000 Kappa hence, he would become the Lord Buddha, and His name would be Gotama.

Our Bodhisatta was overwhelmed with joy and made the resolute wish to pursue Perfections to the fullest extent.

Buddhism flourished in our Bodhisatta's kingdom. All of his subjects including heretical teachers supported Buddhism.

Our Bodhisatta was a devout Buddhist and endeavored to pursue Perfections in earnest for the rest of his life. He was reborn in the States of Happiness.

### **Receiving the Eleventh Buddha-Forecast From the Lord Sumedha Buddha**

The Lord Sumedha Buddha was forty-four meters tall.

He was born during the time that the average human lifespan was 90,000 years.

He was the son of King Sudatta and Queen Sudatta, the rulers of the city of Sudassana.

He had enjoyed the householder's life for 9,000 years before seeing the four celestial messengers. On the day that His wife, Queen Sumana, gave birth to their son, Punabba, He decided to take up the religious life and left the palace riding on the royal elephant.

He had practiced meditation for eight months before attaining Self-Enlightenment.

He was offered the special rice pudding by the daughter of the wealthy man, Nakula, who lived in Nakulanigam.

His Throne of Enlightenment was 28.5 meters wide. It was covered by the eight bunches of grass given to Him by the ascetic, Suvadtha. His Tree of Enlightenment was the Wild Cinchona Tree.

His Chief Disciples were Venerable Sarana and Venerable Sabbakama.

His Personal Assistant was Venerable Sagara.

He had given altogether three Dhamma lectures.

The second Dhamma lecture was given in order to subdue and convert the Yakkha, Kumbhakanna.

The Great Assembly of the Perfected Disciples occurred thrice.

The Lord Sumedha Buddha attained Complete Nibbana at the Medharam Temple when He was 90,000 years old. The Holy Relics were dispersed among different lands.

## **Uttara, the Young Man**

During the time of the Lord Sumedha Buddha, our Bodhisatta was a young man whose personal wealth was worth 800 million. Having met the Lord Sumedha Buddha whose bright aura covered a distance of 16 kilometers in all directions, he became a believer. Having listened to the Lord Buddha's Dhamma lecture, he donated all of his material wealth to the Lord Buddha and His Perfected Disciples.

The Lord Sumedha Buddha gave the young man, Uttara, the Buddha-Forecast saying that in 30,000 Kappa hence, he would become the Lord Buddha. And His name would be Gotama.

The Buddha-Forecast filled Uttara with such overwhelming joy that he decided to enter the monkhood. He studied the Lord Buddha's Teachings and practiced meditation so earnestly that he attained the Five Kinds of Higher Knowledge. After his death, he was reborn in the Form Brahma Realm.

## **Receiving the Twelfth Buddha-Forecast From the Lord Sujata Buddha**

The Lord Sujata Buddha was twenty-five meters tall.

He was born during the time that the average human lifespan was 90,000 years.

He was the son of King Uggata and Queen Prabhavati, the rulers of the city of Sumangala.

He had enjoyed the householder's life for 9,000 years before seeing the four celestial messengers. On the day that His wife, Queen Sirinanda, gave birth to their son, Upasena, He decided to take up the religious life. He left the palace on the royal steed, Hansavahan, and He was accompanied by ten million men.

He had practiced meditation for a total of nine months before attaining Self-Enlightenment.

He was offered the special rice pudding by the daughter of Sirinandana, the wealthy man who lived in the city of Sirinandana.

His Throne of Enlightenment was 16.5 meters wide. It was covered by the eight bunches of grass offered to Him by the ascetic, Sunanda. His Tree of Enlightenment was the Great Bamboo Tree.

His Chief Disciples were Venerable Sudassana and Venerable Sudeva.

His Personal Assistant was Venerable Narada.

He had given altogether three Dhamma lectures.

At the second Dhamma lecture, He performed the Yamaka Miracle under the Great Sal Tree near the gate of the Sudassana Royal Park.

The Lord Sujata Buddha attained Complete Nibbana at the Selaram Temple in the city of Candavati when He was 90,000 years old. The Holy Relics were enshrined inside the stupa that was twelve meters high.

## **The Universal Monarch**

During the time of the Lord Sujata Buddha, our Bodhisatta was a Universal Monarch who ruled over the Four Human Worlds. He possessed great material wealth as well as the Seven Treasures. He had the opportunity to see the Lord Sujata Buddha and listen to His Dhamma lecture. He became a believer and donated all of his material wealth to Buddhism before entering the monkhood.

The inhabitants of all the different kingdoms provided the Lord Sujata Buddha and all of His disciples the four requisites. The Lord Sujata Buddha gave our Bodhisatta the Buddha-Forecast saying that he would become the Buddha 30,000 Kappa hence, and His name would be Gotama.

The Buddha-Forecast filled our Bodhisatta with overwhelming joy. He studied the Lord Buddha's Teachings in earnest. He also practiced meditation until he could attain the Five Kinds of Higher Knowledge which endowed him with supernatural powers. After his death, he was reborn in the Form Brahma Realm.

### **Receiving the Thirteenth Buddha-Forecast From the Lord Piyadassi Buddha**

The Lord Piyadassi Buddha was forty meters tall.

He was born during the time that the average human lifespan was 90,000 years.

He was the son of King Sudatta and Queen Sucanda, the rulers of the city of Sudhanna.



He had enjoyed the householder's life for 9,000 years before seeing the four celestial messengers. On the day that His wife, Queen Vimala, gave birth to their son, Kancanavela, He decided to take up the religious life. He left the palace in a carriage accompanied by ten million men.

He had practiced meditation for six months before attaining Self-Enlightenment.

He was offered the special rice pudding by the daughter of the Brahmin, Vasabha, who lived in the village of Varuna.

His Throne of Enlightenment was 26.5 meters wide. It was covered by the eight bunches of grass given Him by the ascetic, Sujata. His Tree of Enlightenment was the Sacred Garlic Pear Tree.

His Chief Disciples were Venerable Palita and Venerable Sabbadassi.

His Personal Assistant was Venerable Sobhita.

He had given altogether three Dhamma lectures.

The Great Assembly of the Perfected Disciples occurred thrice.

The second and third Great Assembly of the Perfected Disciples occurred at the same time as the second and third Dhamma Lectures. During the second Dhamma lecture, the celestial king, Sudassana, and 900,000 million celestial beings and human beings attained Arahatsip. At the third Dhamma lecture and the third Great Assembly of the Perfected Disciples, the Lord Buddha taught the Disciplinary Code (the Patimokkha) to His disciples.

The Lord Piyadassi Buddha attained Complete Nibbana at the Assattharam Temple when He was 90,000 years old. The Holy Relics were enshrined inside the stupa that was 48 meters high.

### **Kassapa, the Brahmin**

During the time of the Lord Piyadassi Buddha, our Bodhisatta was a young Brahmin called Kassapa. He was learnt in the Vedas. On one occasion, he had the opportunity to listen to the Lord Piyadassi Buddha's Dhamma lecture and became a believer. He donated one million million to build temples and monasteries for the Lord Piyadassi Buddha and His disciples. He took the Lord Buddha as his refuge and observed the Five Precepts.

The Lord Piyadassi Buddha gave our Bodhisatta the Buddha-Forecast saying that he would 1,800 Kappa hence become the Buddha. And his name would be Gotama. Our Bodhisatta was overwhelmed with joy and endeavored to pursue Perfections for the rest of his life. After his death, he was reborn in the States of Happiness.

### **Receiving the Fourteenth Buddha-Forecast From the Lord Atthadassi Buddha**

The Lord Atthadassi Buddha was forty meters tall.

He was born during the time that the average human lifespan was 100,000 years.

He was the son of King Sagara and Queen Sudassana, the rulers of the city of Sobhana.

He had enjoyed the householder's life for 10,000 years before seeing the four celestial messengers. On the day that His wife, Queen Visakha, gave birth to their son, Selakumara, He decided to take up the religious life. He left the palace riding the royal steed, Sudassana. He was accompanied by 90 million men.

He had practiced meditation for eight months before attaining Self-Enlightenment.

He was offered the special rice pudding by the female Naga, Sucindhara. It had been an offering made to her by the people.

His Throne of Enlightenment was 21.5 meters wide. It was covered by the eight bunches of grass offered to Him by the Phya Naga, Maharuci. His Tree of Enligtenment was the Orange Champak Tree.

His Chief Disciples were Venerable Santa and Venerable Upasanta.

His Personal Assitant was Venerable Abhaya.

He had given altogether three Dhamma lectures.

The Great Assembly of the Perfected Disciples occurred thrice.

The Lord Atthadassi attained Complete Nibbana at the Anomaram Temple when He was 100,000 years old. The Holy Relics were dispersed among different lands.

## **Susima, the Yogi**

During the time of the Lord Atthadassi Buddha, our Bodhisatta was born in a wealthy Brahmin family living in the city of Campaka. He had given away all of his material wealth before taking up the religious life as a Yogi living near the Himavanta Forest. He had practiced meditation until he could achieve all eight levels of meditative attainments and attain the Five Kinds of Higher Knowledge. He could fly to the Celestial Realm. He was loving and kind to every living being. He taught the masses to accumulate wholesomeness.

Having listened to the Lord Atthadassi's Dhamma lecture, the Yogi, Susima, felt overwhelmed with joy and immediately flew to the Celestial Realm. He brought back from the Celestial Realm celestial egg magnolia, celestial lotuses, and celestial Indian coral blooms for the Lord Atthadassi Buddha. He received the Buddha-Forecast saying that 1,800 Kappa hence he would become the Buddha and His name would be Gotama. Our Bodhisatta was overwhelmed with joy and endeavored to pursue Perfections for the rest of his life.

## **Receiving the Fifteenth Buddha-Forecast From the Lord Dhammadassi Buddha**

The Lord Dhammadassi Buddha was forty meters tall.

He was born during the time that the average human lifespan was 100,000 years.

He was the son of King Sarana and Queen Sunanda, the rulers of the city of Sarana.

He had enjoyed the householder's life for 8,000 years before seeing the four celestial messengers. On the day that His wife, Queen Vicikoli, gave birth to their son, Punnavattana, He decided to take up the religious life. The moment He did, His castle uprooted itself and floated up into the air. It alighted where the Bodhi Tree was. At the time, one million million men also decided to take up the religious life.

He had practiced meditation for seven days before attaining Self-Enlightenment.

He was offered the special rice pudding by Queen Vicikoli.

His Throne of Enlightenment was 26.5 meters wide. It was covered by the eight bunches of grass given to Him by the sticky rice paddy watchman, Sirivattana. His Tree of Enlightenment was the Red Wood Tree.

His Chief Disciples were Venerable Paduma and Venerable Pussadeva.

His Personal Assistant was Venerable Sudatta.

The Lord Dhammadassi Buddha had given altogether three Dhamma lectures.

The Great Assembly of the Perfected Disciples occurred thrice.

During the third Dhamma lecture, the Lord Dhammadassi Buddha proclaimed the virtue of Dhutanga (austere practices). And the Arahata, Venerable Harita, was recognized as being foremost in the area of Dhutanga practice.

The Lord Dhammadassi Buddha attained Complete Nibbana at the Kesaram Temple in the city of Sasavati when He was 100,000 years old. The Holy Relics were enshrined inside the stupa that was 48 kilometers high.

## **Sakkapurindada, the Celestial King**

During the time of the Lord Dhammadassi Buddha, our Bodhisatta was Sakkapurindada, the celestial king of the celestial realm of Tavatimsa. He came with a whole host of celestial beings to pay homage to the Lord Buddha, whose aura, which was as bright as the midday sun, lit up the entire 10,000 universes. King Sakkapurindada worshipped the Lord Dhammadassi Buddha with celestial flowers, scented items, and celestial music. The Lord Dhammadassi Buddha gave King Sakkapurindada the Buddha-Forecast saying that 1,800 Kappa hence he would become the Buddha. And His name would be Gotama. King Sakkapurindada was overwhelmed with joy and endeavored to pursue Perfections for the rest of his life.

## **Receiving the Sixteenth Buddha-Forecast From the Lord Siddhattha Buddha**

The Lord Siddhattha Buddha was thirty meters tall.

He was born during the time that the average human lifespan was 100,000 years old.



He was the son of King Udena and Queen Suphassa, the rulers of the city of Vebhara.

He had enjoyed the householder's life for 10,000 years before seeing the four celestial messengers. On the day that His wife, Queen Sumana, gave birth to their son, Anupama, He decided to take up the religious life. He left the palace on a gold palanquin and went to the place where He was born, which was the Viriyaraj Royal Park. At the time, one million million men also decided to take up the religious life.

He had practiced meditation for ten months before attaining Self-Enlightenment.

He was offered the special rice pudding by the daughter of the Brahmin, Sunetta, who lived in the sub-district of Asadisabrahm.

His Chief Disciples were Venerable Sambala and Venerable Sumitta.

His Personal Assistant was Venerable Revata.

He had given altogether three Dhamma lectures.

The first Dhamma lecture was given to one million million monks in the Gayamigadayavan Park.

The second Dhamma lecture was given to His relatives at the city of Vebhara. It was a teaching about the History of the Buddhas.

The third Dhamma lecture was given to King Sambala and King Sumitta, the two ruling brothers of the city of Amara in the Amara Park. At the end of the lecture, both kings became a believer. They entered the monkhood and soon afterward attained Arahatsip. Later still, they became the Lord Siddhattha Buddha's Chief Disciples. On that occasion, the Lord Buddha also taught the Disciplinary Code (the Patimokkha) to one billion Arahats.

The Great Assembly of the Perfected Disciples occurred thrice.

The Lord Siddhattha Buddha attained Complete Nibbana at the Anomaram Temple in the city of Kancanavelu when He was 100,000 years old. The Holy Relics were enshrined inside the stupa that was 64 meters high.

## **Mangala, the Brahmin**

During the time of the Lord Siddhattha Buddha, our Bodhisatta was a Brahmin called Mangala. He lived in the city of Surasena, and was learnt in the Vedas. He had given away all of his material wealth before taking up the religious life as a Yogi. He had practiced meditation until he could attain the Jhanas and Higher Knowledge, the results of which were supernatural powers. Having met and listened to the Lord Siddhattha Buddha's Dhamma lecture, he became a believer. He flew to a certain place and brought back with him a huge amount of rose apples for the Lord Buddha and His 900 million disciples.

The Lord Siddhattha Buddha gave our Bodhisatta the Buddha-Forecast saying that he would become the Buddha at the stated time and He would be called Gotama. Our Bodhisatta was overjoyed and determined to pursue Perfections in earnest for the rest of his life.

## **Receiving the Seventeenth Buddha-Forecast From the Lord Tissa Buddha**

The Lord Tissa Buddha was thirty meters tall.

He was born during the time that the average human lifespan was 100,000 years.

He was the son of King Janasandha and Queen Paduma, the rulers of the city of Khemaka.

He had enjoyed the householder's life for 10,000 years before seeing the four celestial messengers. On the day that His wife, Queen Subhadda, gave birth to their son, Ananda, He decided to take up the religious life. He left the palace on the royal steed, Sonuttara.

He had practiced meditation for fifteen days (some sources say eight months) before attaining Self-Enlightenment.

He was offered the special rice pudding by the daughter of the wealthy man, Vira, who lived in the village of Viranigam.

His Throne of Enlightenment was twenty meters wide. It was covered by the eight bunches of grass given to Him by the sticky rice paddy watchman, Vijitasangamaka. His Tree of Enlightenment was the Burmese Rosewood Tree.

His Chief Disciples were Venerable Brahmadeva and Venerable Udaya.

His Personal Assistant was Venerable Samanga.

He had given altogether three Dhamma lectures.

The Great Assembly of the Perfected Disciples occurred thrice.

The third Dhamma lecture was about the History of the Buddhas. And it was given to His relatives in the city of Khemavati.

The Lord Tissa Buddha attained Complete Nibbana at the Nandaram Temple in the city of Sunandavati when He was 100,000 years old. The Holy Relics were enshrined inside the stupa that was forty-eight meters high.

## King Sujata

During the time of the Lord Tissa Buddha, our Bodhisatta was a king by the name of Sujata. He was the ruler of the city of Yasavati. He had felt keenly the suffering experienced by all human beings as a result of birth, aging, sickness, and death; therefore, he decided to take up the religious life. He abdicated and became a Yogi who possessed great supernatural powers. As soon as he heard about the happening of the Lord Buddha, he immediately went to see Him. He employed his supernatural powers to bring from the Citralada Park in the celestial realm of Tavatimsa celestial lotus blooms, celestial egg magnolia blooms, and celestial Indian coral blooms for the Lord Tissa Buddha. The Lord Tissa Buddha gave him the Buddha-Forecast saying that ninety-two Kappa hence, he would become the Buddha and His name would be Gotama. The Buddha-Forecast inspired our Bodhisatta to pursue Perfections in earnest for the rest of his life.

## **Receiving the Eighteenth Buddha-Forecast From the Lord Pussa Buddha**

The Lord Pussa Buddha was twenty-nine meters tall.

He was born during the time that the average human lifespan was 90,000 years.

He was the son of King Jayasena and Queen Sirima, the rulers of the city of Kasi.

He had enjoyed the householder's life for 9,000 years before seeing the four celestial messengers. On the day that His wife, Queen Kisagotami, gave birth to their son, Anupama, He decided to take up the religious life. He left the palace on the back of the royal elephant. At the time, He was accompanied by ten million men.

He had practiced meditation for seven days (some sources say six months) before attaining Self-Enlightenment.

He was offered the special rice pudding by Sirivadda, the wealthy man's daughter.

His Throne of Enlightenment was nineteen meters wide. It was covered by the eight bunches of grass given to Him by the man, Sirivaddana. His Tree of Enlightenment was the Indian Gooseberry Tree.

His Chief Disciples were Venerable Surakkhita and Venerable Dhammasena.

His Personal Assistant was Venerable Sabhiya.

He had given altogether three Dhamma lectures.

The Great Assembly of the Perfected Disciples occurred thrice.

During the first Dhamma lecture, Both Chief Disciples entered the monkhood and attained Arahatsip.

During the second Dhamma lecture, the Lord Buddha told His relatives about the History of the Buddhas in the city of Kasi.

The Lord Pussa Buddha attained Complete Nibbana at the Senaram Temple in the city of Kusinara when He was 90,000 years old. The Holy Relics were dispersed among different lands.



## **King Vijitavi**

During the time of the Lord Puspa Buddha, our Bodhisatta was a king by the name of Vijitavi. He was the ruler of the city of Arinadama. Having listened to the Lord Buddha Dhamma's lecture, he became a believer. He had made great offerings of the requisites to the Lord Buddha and His disciples before abdicating and entering the monkhood. He became learnt in the Lord Buddha's Teachings and was a great lecturer of the Dhamma. The Lord Puspa Buddha gave him the Buddha-Forecast saying that he would become the Buddha ninety-two Kappa hence. And his name would be Gotama.

## **Receiving the Nineteenth Buddha-Forecast From the Lord Vipassi Buddha**

The Lord Vipassi Buddha was forty meters tall.

He was born during the time that the average human lifespan was 80,000 years.

He was the son of King Bandhuma and Queen Bandhumati, the rulers of the city of Bandhumati.

He had enjoyed the householder's life for 8,000 years before seeing the four celestial messengers. On the day that His wife, Queen Sudassana (or Sutanu), gave birth to their son, Samavattakhandha, He decided to take up the religious life. He left the palace in the royal carriage. And He was accompanied by 84,000 men.

He had practiced meditation for eight months before attaining Self-Enlightenment.

He was offered the special rice pudding by the daughter of the wealthy man, Sudassana.

His Throne of Enlightenment was 26.5 meters wide. It was covered by the eight bunches of grass given to Him by the sticky rice paddy watchman, Sujata. His Throne of Enlightenment was the Snake Tree.

His Chief Disciples were Venerable Khanda and Venerable Tissa.

His Personal Assistant was Venerable Asoka.

He had given altogether three Dhamma lectures.

During the first lecture, both Chief Disciples attained Arahatsip.

The Great Assembly of the Perfected Disciples occurred thrice.

The Lord Vipassi Buddha attained Complete Nibbana at the Sumittaram Temple when He was 80,000 years old. The Holy Relics were enshrined inside the stupa that was 112 meters high.

### **Atula, the Phya Naga**

During the time of the Lord Vipassi Buddha, our Bodhisatta was a Phya Naga called Atula. He was a mighty Phya Naga, replete with merit and supernormal powers. As soon as he heard of the appearance of the Lord Buddha, he went immediately to see Him. He was accompanied by tens of millions of attendants. He made an offering of a pavilion with a high ceiling decorated with seven kinds of precious gems to the Lord Buddha and His disciples. He made an offering of food everyday for seven consecutive days, a gold divan decorated with seven kinds of precious gems, pearls, etc., to the Lord Buddha whose bright aura extended a distance of 112 kilometers in all directions.

The Lord Vipassi Buddha gave Atula the Buddha-Forecast saying that ninety-one Kappa hence, the Phya Naga Atula would become the Buddha by the name of Gotama. The Buddha-Forecast inspired our Bodhisatta to pursue Perfections in earnest for the rest of his life.

### **Receiving the Twentieth Buddha-Forecast From the Lord Sikhi Buddha**

The Lord Sikhi Buddha was thirty-five meters tall.

He was born during the time that the average human lifespan was 70,000 years.

He was the son of King Aruna and Queen Pabhavati, the rulers of the city of Arunavati.

He had enjoyed the householder's life for 7,000 years before seeing the four celestial messengers. On the day that His wife, Queen Sabbakamadevi, gave birth to their son, Atula, He decided to take up the religious life. He left the palace on the back of the royal elephant. At the time, He was accompanied by 137,000 men.

He had practiced meditation for eight months before attaining Self-Enlightenment.

He was offered the special rice pudding by the daughter of the wealthy man, Piya, who lived in the village of Sudassananigam.

His Throne of Enlightenment was twelve meters wide (some sources say sixteen). It was covered by the eight bunches of grass given to Him by the Yogi, Anomadassi. His Tree of Enlightenment was the Sacred Garlic Pear Tree (some sources say the Wild Mango Tree).

His Chief Disciples were Venerable Abhibhu and Venerable Sambhava.

His Personal Assistant was Venerable Khemankara.

He had given altogether three Dhamma lectures.

The Lord Sikhi Buddha gave the third Dhamma lecture near the city gate of Suriyavati City and performed the Yamaka Miracle to tame and convert the heretical teachers.

The Great Assembly of the Perfected Disciples occurred thrice.

The third Great Assembly occurred on the occasion that the Lord Buddha tamed the elephant, Dhanapala, in the city of Dhanasjaya.

The Lord Sikhi Buddha attained Complete Nibbana at the Assaram Temple when He was 70,000 years old. The Holy Relics remained in one piece and was housed inside the stupa forty-eight meters high decorated with seven kinds of precious gems. It was as beautiful as a snow mountain.

### **King Arindama**

During the time of the Lord Sikhi Buddha, our Bodhisatta was a king by the name of Ariyadama. He was the ruler of the city of Paribhutta. When the Lord Sikhi Buddha arrived at his city, he joyously and humbly greeted the Lord Buddha by bowing and touching the Lord Buddha's feet with his forehead. He had offered food to the Lord Buddha and His disciples everyday for seven consecutive days. He also offered them ten million pieces of the finest cloth, an elephant beautifully decorated and other requisites the weight of the elephant.

The Lord Sikhi Buddha gave our Bodhisatta the Buddha-Forecast saying that he would in thirty-one Kappa become the Lord Buddha. The Buddha-Forecast inspired our Bodhisatta to pursue Perfections in earnest for the rest of his life.

### **Receiving the Twenty-First Buddha-Forecast From the Lord Vessabhu Buddha**

The Lord Vesabhu Buddha was thirty meters tall.

He was born during the time that the average human lifespan was 60,000 years.

He was the son of King Supapatita (some sources say Pupaphavatika) and Queen Yasavati, the rulers of the city of Anoma.

He had enjoyed the householder's life for 6,000 years before seeing the four celestial messengers. On the day that His wife, Queen Sucitta, gave birth to their son, Supapabuddha, He decided to take up the religious life. He left the palace in a gold palanquin. At the time, He was accompanied by 70,000 men.

He had practiced meditation for six months before attaining Self-Enlightenment.

He was offered the special rice pudding by His former nursemaid, Sirivaddana, who lived in the village of Succitta.

His Throne of Enlightenment was twenty meters wide. It was covered by the eight bunches of grass given to Him by the Phya Naga, Narinda. His Tree of Enlightenment was the Sal Tree.

His Chief Disciples were Venerable Sona and Venerable Uttara.

His Personal Assistant was Venerable Upasanta.

He had given altogether three Dhamma lectures.

The first Dhamma lecture was given in the Aruna Royal Park near the city of Anupama to Sona and Uttara who later became the Lord Vesabhu Buddha's Chief Disciples.

The third Dhamma lecture was given in the city of Anupama to subdue the arrogant heretical teachers.

The Great Assembly of the Perfected Disciples occurred thrice.



The third Great Assembly occurred during the time that the Lord Vesabhu Buddha went to teach Prince Upasanta of the city of Narivahana who later became an Arahant and the Lord Vesabhu Buddha's Personal Assistant.

The Lord Vesabhu Buddha attained Complete Nibbana at the Khemaram (Khemigadayavan) Temple in the city of Usabhavati when He was 60,000 years old. The Holy Relics were dispersed among the different lands.

### **King Sudassana**

During the time of the Lord Vesabhu Buddha, our Bodhisatta was King Sudassana, the ruler of the city of Sarabhavati. He had the opportunity to meet the Lord Vesabhu Buddha and listen to His Dhamma lecture. As a believer, he had offered food, water, and robes to the Lord Vesabhu Buddha and His disciples. He built for the Lord Buddha the Perfumed Dwelling. He built for the Lord Buddha's disciples one thousand monasteries that surrounded the Lord Buddha's Perfumed Dwelling. Later, he donated all of his material wealth to Buddhism and entered the monkhood. As a monk, he practiced righteousness according to the Dhamma-Discipline.

The Lord Vesabhu Buddha gave our Bodhisatta the Buddha-Forecast saying that he would in thirty-one Kappa become the Buddha by the name of Gotama. Our Bodhisatta was inspired by the Buddha-Forecast to pursue Perfections in earnest for the rest of his life.







10 มกราคม 2554



# *Chapter 9*

## *The Lord Buddhas of the Current Kappa (Called Bhadarakappa)*

### **The First Buddha of the Current Kappa: The Lord Kakusandha Buddha**

The Lord Kakusandha Buddha gave our Bodhisatta the twenty-second Buddha-Forecast.

The Lord Kakusandha Buddha was twenty meters tall.

He was born during the time that the average human lifespan was 40,000 years.

He was the son of Brahmin parents. His father's name was Aggidatta, and his mother's name was Visakha. His father served as

the court advisor to King Khemankara, the ruler of the city of Khemavati. In those days, the Brahmin caste was regarded to be the highest.

He had enjoyed the householder's life for 4,000 years before seeing the four celestial messengers. On the day that His wife, Rocini, gave birth to their son, Uttara, He decided to take up the religious life. He left His home in a horse-drawn carriage. At the time, He was accompanied by 40,000 men.

He had practiced meditation for eight months before attaining Self-Enlightenment.

He was offered the special rice pudding by the daughter of the Brahmin, Vajirinadha, who lived in the village of Sucirinadha.

His Throne of Enlightenment was seventeen meters wide. It was covered by the eight bunches of grass given to Him by the sticky rice paddy watchman, Subhadda.

His Tree of Enlightenment was the Sirisa Tree.

His Chief Disciples were Venerable Vidhura and Venerable Sanjiva.

His Personal Assistant was Venerable Buddhija.

He had given altogether three Dhamma lectures.



The first Dhamma lecture was given near the city of Makila to the 40,000 monks who accompanied Him when He left home.

At the second Dhamma lecture, the Lord Kakusandha Buddha performed the Yamaka Miracle under the Great Sal Tree near the gate of Kannakujjana City. On this occasion, countless number of humans and celestial beings attained the different stages of Enlightenment.

The Great Assembly of the Perfected Disciples occurred just once at the Deer Park in the city of Kannakujjana on Maghapuranami Day. On this occasion, the Lord Kakusandha Buddha taught the Disciplinary Code (the Patimokkha) to 40,000 Arahats.

The Lord Kakusandha attained Complete Nibbana at the Khemaram Temple when He was 40,000 years old. The Holy Relics were enshrined inside the stupa which was four kilometers high.

During the time of the Lord Kakusandha Buddha, our Bodhisatta was King Khemankara, the ruler of the city of Khemavati. He was a believer and had made a great offering of food, alms-bowls, robes, medicine, walking sticks, and other items to the Lord Buddha and His disciples. He later abdicated and entered the monkhood.

The Lord Kakusandha Buddha gave our Bodhisatta the Buddha-Forecast saying that he would in this Kappa become the Lord Buddha. The Buddha-Forecast inspired our Bodhisatta to continue pursuing Perfections in earnest for the rest of his life.

### **The Second Buddha of the Current Kappa: The Lord Konagamana Buddha**

Our Bodhisatta received the twenty-third Buddha-Forecast from the Lord Konagamana Buddha.

The Lord Konagamana Buddha was fifteen meters tall.

He was born during the time that the average human lifespan was 30,000 years. (After the time of the Lord Kakusandha Buddha, the average human lifespan gradually decreased until it reached the minimum lifespan of ten years. The human lifespan then gradually increased until it was one Asankheyya Year and gradually decreased once again to 30,000 years.)

The Lord Konagamana Buddha was the son of Brahmin parents. His father's name was Yannadatta, and His mother's name was Uttara. His father was the wealthy Brahmin of Sobhavati City.

He had enjoyed the householder's life for 3,000 years before seeing the four celestial messengers. On the day that His wife, Rucigatta, gave birth to their son, Sattavaha, He decided to take up the religious life. He left His home on the back of an elephant. At the time, He was accompanied by 30,000 men.

He had practiced meditation for six months before attaining Self-Enlightenment.

He was offered the special rice pudding by the daughter of the Brahmin, Aggisona.

His Throne of Enlightenment was ten meters wide. It was covered by the eight bunches of grass given to Him by the sticky rice paddy watchman, Jatatinaduka.

His Tree of Enlightenment was the Fig Tree.

His Chief Disciples were Venerable Bhiyayosa and Venerable Uttara.

His Personal Assistant was Venerable Sotathija.

He had given altogether three Dhamma lectures.

The first Dhamma lecture, the Dhammacakkappavattana Sutta, was given at the Deer Park near the city of Sudassana to the 30,000 monks who accompanied Him when He decided to take up the religious life.

The second Dhamma lecture was given to subdue the opponent's arrogance. On this occasion, He performed the Yamaka Miracle under the Great Sal Tree near the gate of Sundara City.

In the third Dhamma lecture, the Lord Konagamana Buddha taught the Higher Doctrine to the celestial beings in the Celestial Realm.

The Great Assembly of the Perfected Disciples occurred just once. It was the great assembly of 30,000 Arahats. On this occasion, the Lord Konagamana Buddha appointed His two Chief Disciples.

The Lord Konagamana Buddha attained Complete Nibbana at the Pabbataram Temple when He was 30,000 years old. The Holy Relics were dispersed among different lands to be worshipped by all the people.

During the time of the Lord Konagamana Buddha, our Bodhisatta was King Pabbata, the ruler of Mithila City. He had the opportunity to meet the Lord Konagamana Buddha in his city. Having listened to the Lord Konagamana Buddha's Dhamma lecture, he became a believer. He requested the Lord Buddha to spend the Rains-Retreat in the city. During this period, he had offered many valuable items to the Lord Buddha and His disciples. He had made an offering of silk from Pattunna City, satin, wool fabric, tree bark fabric, cotton fabric, etc., to the Lord Buddha and His disciples. He made an offering of a pair of gold shoes to the Lord Buddha. The Lord Konagamana Buddha gave our Bodhisatta the Buddha-Forecast saying that he would become the Buddha in the current Kappa. Our Bodhisatta was inspired by the Buddha-Forecast to continue pursuing Perfections in earnest for the rest of his life.

## **The Third Buddha of the Current Kappa: The Lord Kassapa Buddha**

Our Bodhisatta received the twenty-fourth Buddha-Forecast from the Lord Kassapa Buddha.

The Lord Kassapa Buddha was ten meters tall.

He was born during the time that the average human lifespan was 20,000 years.

He was the son of Brahmin parents. His father's name was Datta, and His mother's name was Dhanavati. His father was the wealthy man of Varanasi City.

He had enjoyed the householder's life for 2,000 years before seeing the four celestial messengers. On the day that His wife, Sunanda, gave birth to their son, Vijitasena, He decided to take up the religious life. The moment He did so, His castle uprooted itself and took Him away along with the ten million men who also wished to take up the religious life.

He had practiced meditation for seven days before attaining Self-Enlightenment.

He was offered the special rice pudding by the Brahmani, Sunanda.

His Throne of Enlightenment was 7.5 meters wide. It was covered by the eight bunches of grass given to Him by the stickly rice paddy watchman, Soma.

His Tree of Enlightenment was the Bunyun Tree.

His Chief Disciples were Venerable Tissa and Venerable Bharadavaja.

His Personal Assistant was Venerable Sabbamitta.

He had given altogether five Dhamma lectures.

The first Dhamma lecture, the Dhammacakkappavattana Sutta, was given at the Deer Park of Varanasi to the ten million monks who accompanied Him when He decided to take up the religious life.

At the third and fourth Dhamma lectures, the Lord Kassapa Buddha performed the Yamaka Miracle.

The fifth Dhamma lecture was given to subdue and convert the Yakkha, Naradeva, who had Wrong View.

The Great Assembly of the Perfected Disciples occurred just once. At the great assembly of 20,000 Arahats, which took place on Maghapuranami Day, the Lord Kassapa Buddha taught them the Disciplinary Code (the Patimokkha).

The Lord Kassapa Buddha attained Complete Nibbana at the Setabayaram Temple near the city of Setabaya in the kingdom of Kasi when He was 20,000 years old. The Holy Relics were not dispersed but enshrined inside the stupa that was sixteen kilometers high. The stupa was built with gold bricks and decorated with precious gems.

During the time of the Lord Kassapa Buddha, our Bodhisatta was a Brahmin called Jotipala. He was learnt in the Vedas, meteorology, astronomy, signs and visions. He had a close friend by the name of Ghatikara, who was a potter as well as one of the Lord Kassapa Buddha's lay devotees.

Ghatikara convinced Jotipala to meet the Lord Buddha and listen to His Dhamma lecture. As a result, Jotapala became a believer and decided to enter the monkhood. He was learnt in the Lord Buddha's Teachings and was instrumental in helping to spread Buddhism far and wide. He became a role model for the masses.



Our Bodhisatta's extraordinary talents and abilities caused the Lord Kassapa Buddha to scrutinize our Bodhisatta using the Buddha-Insight. He gave our Bodhisatta the Buddha-Forecast saying that he would be the next and fourth Buddha of the current Kappa.

The Buddha-Forecast so filled our Bodhisatta's heart with such delight that he continued to pursue Perfections in earnest. He was determined to pursue Perfections to the fullest extent for the sake of Buddhahood. After his death, he was reborn in the Celestial Realm

### **The Fourth Buddha of the Current Kappa: The Lord Gotama Buddha**

Our Bodhisatta became the fourth Buddha of the current Kappa eighty years before the beginning of the Buddhist Era. Although our Lord Buddha has attained Complete Nibbana more than 2,500 years ago, the time we are in is still considered to be the time of the Lord Gotama Buddha for the very reason that His Teachings are still well preserved and available to us.

Our Lord Gotama Buddha belongs to one of the three categories of Buddhas called Pannadhikabuddhas. To be a Pannadhikabuddha, a Bodhisatta must pursue Perfections in the following ways.

1. He must pursue all Ten Perfections at three different levels to the fullest extent. He must give away five great things which include material wealth, children, wife, body, and life itself.

2. He must pursue Perfections for twenty Asankheyya Kappa and 100,000 additional Kappa.

3. In the existence before the final existence, he must be reborn in the celestial realm of Tusita to wait for the appropriate time to be reborn in the Human Realm in order to become self-enlightened as the Buddha. When the time is right, celestial beings and Brahma beings from 10,000 universes would come together to entreat him to be reborn in the Human Realm.

4. Before consenting, he must consider the five important factors which include:

**4.1 Time:** The Buddha will appear only when the average human lifespan is between 100 years and 100,000 years. Human beings during the time that the average human lifespan is lower than 100 years are dominated by defilements; therefore, it is practically impossible for them to learn about the Four Noble Truths.

**4.2 Dipa:** There are four human worlds (or four Dipa) in each galaxy. The Buddha will happen only in Jambudipa because it is the human world where humans can appreciate suffering more deeply than humans in other human worlds. Humans in Jambudipa are stout-hearted. They can perform supreme wholesome deeds such as attaining Arahatsip. They can also commit the most heinous evil that causes them to be reborn in the hell realms of Aveci or Lokanta.

**4.3 Desa:** The land where the Lord Buddha appears must be filled with intelligent people who have a comfortable lifestyle. Most importantly, they must be ready to listen to the Lord Buddha's Teachings.

4.4 **Kula:** The Lord Buddha will only be born in the noblest family such as a royal family or a Brahmin family.

4.5 **Janetatiayupariccheda:** The Lord Buddha's mother must observe the Five Precepts immaculately and must have already pursued Perfections for 100,000 Kappa. She must be a one-man woman.

Having given birth to the Buddha-to-be, she will pass away seven days later because she was born for the purpose of giving birth to the Buddha-to-be alone and no one else. (Every Lord Buddha is an only child.)

Our Lord Gotama Buddha was born during the time that the average human lifespan was 100 years. It was the time period where most humans were dominated by defilements and pre-occupied with temporal matters.

Nonetheless, the Lord Buddha appears in order to be humanity's greatest virtuous friend. Although He has been gone for more than 2,500 years, His Teachings are still intact, and the monks who practice righteousness according to the Dhamma-Discipline are still around to be humanity's role models.

## **The Most Fortunate Circumstances**

Whoever meets with the following five circumstances can be considered the luckiest person alive. It means that every minute of his life is worthwhile.

These five circumstances include:

1. Rebirth in the Human Realm complete with corporeal and mental attributes
2. Rebirth in the Human Realm at the time that the Lord Buddha's Teachings are still intact and easily available
3. Living in the land where one can learn the Lord Buddha's Teachings from a virtuous friend and practice them accordingly
4. Rebirth in a right-viewed family, being surrounded by right-viewed persons
5. Having Right View

These five factors enable one to live life righteously and reap the maximum benefits of one's time on earth.

The first factor: It is necessary that one is reborn in the Human Realm because human beings have the greatest potential for self-development and the capacity to meet with success in life. Most importantly, we have the capacity to penetrate the Four Noble Truths and the fact that every life is plagued with pain and suffering. The root cause of pain and suffering is “craving”. Once craving ceases, pain and suffering will end. The end of suffering is called Nibbana. To penetrate Nibbana, one must earnestly practice according to the Noble Eightfold Path.

Rebirth in other realms of existence as a hell being, a Peta, or an Asurakaya gives one no time to think about anything because of constant and horrific pain and suffering. Rebirth in the Animal Realm as an animal keeps one pre-occupied with the search for food, mating, etc.

Rebirth in the States of Happiness as a celestial being or a Brahma being causes one to experience constant happiness and too long a lifespan to worry about mental development.

But if rebirth in the Human Realm results finds one physically

handicapped because of blindness, deafness, muteness, or mentally handicapped because of mental retardation or insanity, one cannot readily practice the Lord Buddha's Teachings.

If one's rebirth in the Human Realm takes place during the time that the Lord Buddha's Teachings are unavailable because of the lack of a Dhamma teacher, one cannot know how to live life correctly and in such a way that benefits one's current and future existences.

If one's rebirth in the Human Realm takes place in faraway places where Buddhism is not known, one cannot receive any benefit from the Lord Buddha's Teachings.

If one's rebirth takes place in a wrong-viewed family where one is surrounded by wrong-viewed persons, one can hardly be interested in the Lord Buddha's Teachings.

If one does not have Right View, all is lost. Right View allows a person to see things for what they really are. One sees how everything on earth is marked by the Three Characteristics, namely, impermanence, suffering the inability to remain the same, and the

absence of true selfhood. One understands that everything in life is dictated by the Law of Kamma. One understands that merit and demerit exist. One believes that good deeds beget good consequences; and evil deeds beget evil consequences. One believes that one owes one's parents a great debt of gratitude. One believes that the round of rebirth exists.

One believes that physical form, sound, smell, taste, and touch and the feelings aroused by them are not real and cannot last. Craving these things can only lead to disaster.

A person having Right View knows that he cannot afford to be reckless.

It is for these reasons that the above five circumstances are necessary, for they make it possible for one to readily pursue Perfections.

A person blessed with these five circumstances knows to earnestly pursue Perfections.

Countless Buddhas have appeared and their pursuit of Perfections should aspire us to follow in their footsteps so that we too can put an end to suffering and follow them to Nibbana.



Like our Bodhisatta, we must be determined to go against the current of defilements by pursuing Perfections in earnest, lifetime after lifetime, until we can attain Nibbana.

And should we feel moved to aspire to Buddhahood at this very second, we too can be called a Bodhisatta.





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# *Conclusion*

“I am determined to find the way to end the pain and suffering that come from birth, aging, sickness, and death. And once I find it, I will tell it to my fellow beings so that they too can put an end to pain and suffering.”

Our Bodhisatta started out as an ordinary human being whose life was plagued with all kinds of problems. And yet, he was certain that he would eventually, far in the distant future, find the way to put an end to pain and suffering. Once he found it, he would teach it to others. The aspiration to Buddhahood requires the stoutest of hearts to realize.

If we look at life for what it is, we realize that all human beings, be they male or female, rich or poor, young or old, must encounter their own special brand of pain and suffering. And if we look a little deeper, we will also realize that every life is dictated by the Law of Kamma or the law of cause and effect. In other words, we reap what we sow.

The Kamma performed by living beings propels them to undergo the round of rebirth as dictated by the Law of Kamma. As our Bodhisatta pursued Perfections to a certain extent, he began to realize that the round of rebirth and the different realms of existence were nothing but a gigantic prison that housed all the living beings trapped inside it. And he was determined to find the way out of this prison.

Having had the noblest of all aspirations, our Bodhisatta consistently and persistently did everything he could to realize his aspiration. He was willing to put his life on the line over and over again throughout his countless existences in order to pursue all ten Perfections to the fullest extent. It is said that a Bodhisatta is willing to wade through coal pits, hot flames, fields of sharp spears and lances, and fields of sharp thorns from one side of

the galaxy to the other for the sake of Buddhahood. The aspiration to Buddhahood requires courage, steadfastness, and persistence at the highest degree.

For a Bodhisatta to acquire such courage, steadfastness, and persistence, he needs a perfect teacher and role model in the personage of the Lord Buddha. Therefore, every Bodhisatta has to have accumulated merit under more than 500,000 Buddhas at the very least before he can realize his aspiration.

The life stories of our Bodhisatta during the existences that he had been pursuing Perfections for the sake of Buddhahood were given to us by the Lord Buddha Himself. Our Lord Buddha wanted to provide us with the best possible examples of how to do or not to do certain things. Throughout these countless existences, He had made grave mistakes along the way and traces of their ill consequences were still in effect during His final existence. The stories of our Bodhisatta's pursuit of Perfections should inspire us to emulate him as best as we can so that one day we, too, can put an end to suffering. On the way there, we can become a better and wiser human being so that we can play our part in bringing peace and light to our fellow beings and this world.

Base (1) Nostril { Left nostril for women  
Right nostril for men

Base (2) Bridge of nose { Left for women  
Right for men

Base (3) Middle part of head

Base (4) Roof of mouth

Base (5) Throat

Base (7) Centre of gravity

Base (6) Navel



Two fingers' width above navel



## **How to Meditate Dhammakaya Meditation Tradition**

The Dhammakaya meditation method was initiated in Thailand in 1917 by the Great Master Phramongkolthepmuni, famously known as Luangpu Wat Paknam. It is one of the most popular meditation techniques practiced by Buddhists and non-Buddhists around the world. The method is simple, easy, and effective. Everyone can learn how to do it and can achieve inner peace and happiness that you may have never known existed.

“Dhammakaya” is a Pali word which means “Body of Enlightenment”. The term appears in many places in the Buddhist scriptures of Theravada, Mahayana and Vajrayana (Tibetan) schools. The uniqueness of the Dhammakaya meditation is that it teaches about the center of the body as the natural home of the human mind as well as the inner gateway to enlightenment. The stiller the mind is at its natural home, the deeper the happiness one experiences.

Dhammakaya meditation also has a moral impact on the mind. A person who meditates regularly will become gentler, kinder, and more peaceful.

### **Step-by-Step Instruction**

1. The sitting posture, which has been found to be the most conducive for meditation, is the half-lotus position. Sit upright with

your back straight, cross-legged with your right leg over the left one. You can sit on a cushion or pillow to make your position more comfortable. Nothing should impede your breathing or circulation. Your hands should rest palms-up on your lap, with the right hand on top of the left hand, and the tip of your right index finger should touch your left thumb. Feel as if you were one with the ground on which you sit. Feel that you could sit happily for as long as you like.

2. Softly close your eyes as if you were falling asleep. Relax every part of your body, beginning with the muscles in your face, then relax your face, neck, shoulders, arms, chest, trunk and legs. Make sure there are no signs of tension on your forehead or across your shoulders.

3. Close your eyes gently but not completely. Stop thinking about any worldly things. Feel as if you were sitting alone; around you is nothing and no one. Create a feeling of happiness and spaciousness in your mind.

Before starting, it is necessary to acquaint yourself with the various resting points or bases of the mind inside the body.

- The first base is at the rim of the nostril, on the right side for men and on the left side for women.

- The second base is at the corner of the eye, on the right side for men and on the left side for women.

- The third base is at the center of the head.

- The fourth base is at the roof of the mouth.
- The fifth base is at the upper center of the throat.

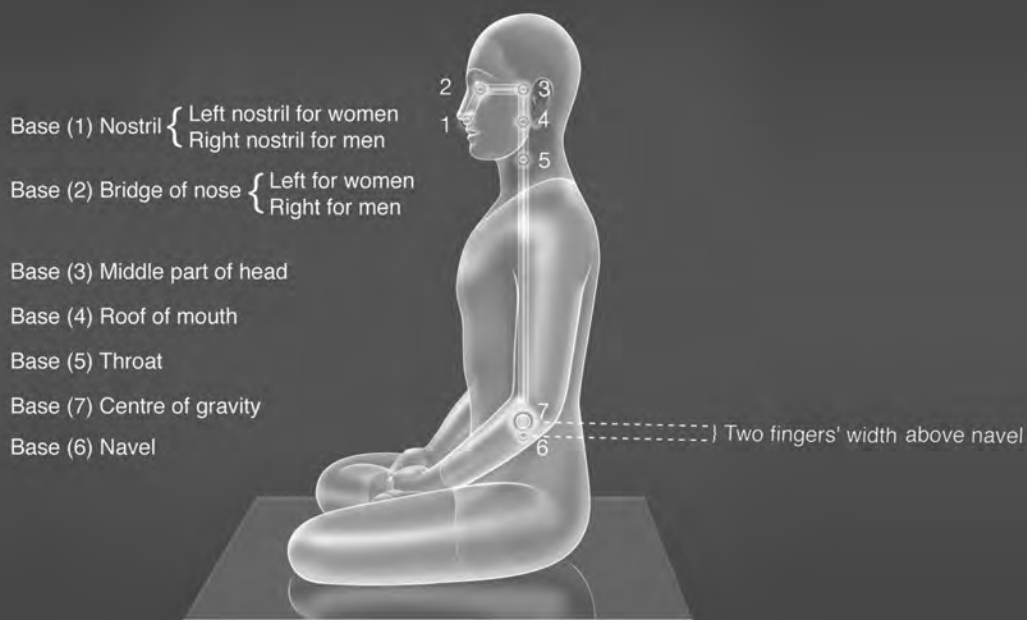
- The sixth base is at a point in the middle of your abdomen, the meeting point of an imaginary line between the navel through the back and the line between the two sides.

- The seventh base of the mind is two fingers' breadth above the navel. This base is the most important point in the body. It is the very center of the body and the point where the mind can come to a standstill.

4. Feel that your body is an empty space, without organs, muscles or tissues. Gently and contentedly rest your attention at a point near the seventh base of the mind at the center of the body. Whatever experience arises in the mind, simply observe without attempting to interfere with it. This way, your mind will become gradually purer and inner experience will unfold.

5. If you find that you cannot dissuade the mind from wandering, then your mind needs an inner object as a focus for attention. Gently imagine that a bright, clear, crystal sphere, about the size of the tip of your little finger, is located inside at the center of the body. Maybe, you cannot imagine anything, but later, you'll be able to see a crystal ball with increasing clarity. Allow your mind to come to rest at the center of the crystal ball. Use the subtlest of effort and you'll find that the crystal ball becomes brighter and clearer.

## THE SEVEN BASES OF THE MIND



6. If you find that your mind still wanders from the crystal ball, you can bring the mind back to a standstill by repeating the mantra, “Samma-arahang” silently, as if the sound of the mantra is coming from the center of the crystal ball. Repeat the mantra over and over again without counting.

7. Don’t entertain thoughts in your mind. Don’t analyze what’s going on in the meditation. Allow the mind to come to a standstill. That is all that you need to do. If you find that you cannot imagine anything, repeat the mantra “Samma-arahang”, silently and continuously in the mind. If you are not sure about the location of the center of the body, just know that anywhere in the area of your abdomen will do. Don’t be disappointed if you find your mind wandering. It is only natural for beginners. Make effort continuously, keep your mind bright, clear and pure, and in the end, you will achieve success.

8. Keep repeating the mantra. Eventually the sound of the mantra will fade away. At that point a new bright, clear, crystal sphere will arise of its own accord. This stage is called “pathama magga” (primary path). At this stage the shining crystal sphere is connected firmly to the mind, and is seated at the center of the body. You will experience a great happiness that you have never known before. With a perfectly still mind focused at the center of the crystal sphere, it will give way to a succession of increasingly purer transcendental inner bodies, until it reaches the “Body of Enlightenment” known as “Dhammakaya”. This is the highest meditative attainment which enables the practitioner to achieve super knowledge and supreme happiness.

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Human beings have always taken birth, aging, sickness, and death as being part of life so much that no one thinks about escaping it except for a very rare few. These truly exceptional human beings are the truly wise ones because they possess the right insight to see and know suffering for what it is. Therefore, they are determined to find the root cause of suffering so that they can put an end to it. Moreover, they are determined to help all living beings to put an end to suffering as well. Such personages are called Bodhisattas.



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