

Seven weeks after the Enlightenment

After his Enlightenment, the Buddha spent seven weeks enjoying the bliss of emancipation and at the same time reflecting on his experience.

First Week

Throughout the first week, the Buddha sat under the bodhi tree in one posture, experiencing the bliss of emancipation (*vimuttisukha*). After those seven days, the Buddha emerged from the state of concentration, and in the first watch of the night, he thoroughly reflected on dependent arising (*paticcasamuppada*). The direct order involved twelve factors thus :

Imasimin sati, idam hoti
Imassuppada, idam uppajati
Imasimin asati, idam na hoti
Imassa nirodha, idam nirujjhanti

Translated : When this is, that is.
This having arisen, that arises
When this is not, that is not,
This having ceased, that ceases.

1. Dependent on ignorance (*avijja*) arise karma formation (*samkhara*)
2. Dependent on karma formation arise consciousness (*vinnana*)
3. Dependent on consciousness arise mind & matter (*nama rupa*)
4. Dependent on mind & matter arise six sense bases (*salayatana*)
5. Dependent on six sense bases arise contact (*phassa*)
6. Dependent on contact arise feelings (*vedana*)
7. Dependent on feelings arise craving (*tanha*)
8. Dependent on craving arise grasping (*upadana*)
9. Dependent on grasping arise becoming (*bhava*)
10. Dependent on becoming arise birth (*jati*)
11. Dependent on birth arise decay (*jara*), death (*marana*), sorrow (*domanassa*), and despair (*upayasa*)

Thus does this whole mass of suffering originate.

In the middle watch of the night the Exalted One thoroughly reflected on dependent arising in reverse order thus:

With the cessation of ignorance, conditioning activities cease; through the cessation of volitional activities, consciousness ceases;.....through the cessation of birth, decay, death, sorrow, etc., cease.

It should be remembered that each of these factors is conditioned (*paticcasamuppanna*) as well as conditioning (*paticcasamuppada*). Therefore they are all relative, interdependent and interconnected, and nothing is absolute or independent; hence no first cause is accepted by Buddhism.

Second Week

Nothing much happened except that, as a mark of respect and profound gratitude to the inanimate Bodhi tree that sheltered him during his struggle for enlightenment, he stood at a certain distance gazing at the tree with motionless eyes for one whole week.

Third Week

As the Buddha has not given up his temporary residence at the Bodhi tree, the Devas doubted his attainment to Buddhahood. In order to clear their doubt, the Buddha, with his psychic powers, created a jeweled mansion pacing up and down for the whole week.

Fourth Week

The Buddha spent his fourth week in a jeweled chamber contemplating the intricacies of the Abhidhamma. While pondering on the Book of Relations (Patthana) the seventh treatise, due to his pureness, six colored rays emitted from his body.

Fifth Week

Sitting under the Ajapala banyan tree, the Buddha enjoyed the bliss of emancipation for the whole week. During this time, a conceited Brahmin came by and questioned him thus, "In what respect, O Venerable Gotama, does one become a Brahmana and what are the conditions that make a Brahmana?"

The Buddha answered, "That Brahmin who has discarded evil, without conceit, free from defilements, self-controlled, versed in knowledge and who has led the holy life rightly, would call himself a Brahmana. For him there is no elation anywhere in this world."

Sixth Week

He spent the sixth week under the Mucalinda tree and again enjoyed the bliss of emancipation. At that time, an unexpected great shower with clouds and cold wind prevailed for several days. Thereupon Mucalinda, the serpent-king came out of his abode and coiling round the body of the Buddha seven times, remained keeping his large hood over the head of the Buddha so that he may not be affected by the elements. The sky was cleared on the seventh day and upon which Mucalinda changed to a young man and took his leave.

Thereupon the Buddha uttered this paean of joy:

"Happy is seclusion to him who is contented, to him who has heard the truth, and to him who sees. Happy is goodwill in this world, and so is restraint towards all beings. Happy in this world is non-attachment, the passing beyond of sense-desires. The suppression of the 'I am' conceit is indeed the highest happiness"

Seventh Week

During the seventh week, the Buddha peacefully passed at the Rajayatana tree experiencing the bliss of emancipation.

One of the First Utterances of the Buddha

Thro' many a birth in existence wandered I,
Seeking, but not finding, the builder of this house.
Sorrowful is repeated birth.

O housebuilder, thou art seen. Thou shalt build no house again"

All thy rafters are broken. Thy ridge-pole is shattered.
Mind attains the unconditioned.
Achieved is the end of craving.

The Buddha declared that he had eradicated craving, passions (kilesa) consisting of attachment (lobha), aversion (dosa), illusion (moha), conceit (mana), false views (ditthi), doubt (vicikiccha), sloth (thina), restlessness (uddhacca), moral shamelessness (ahirika), moral fearlessness (anottapa), and ignorance and thereby attained Nibbana. The house which represents his body that means that he will not be reborn again. The house has been demolished. Whatever that is mundane is left behind, and the only supramundane state, Nibbana, remains.

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