

After Enlightenment (Chp 4)

Buddha gained enlightenment at Uruvela under Bodhi tree (now known as pipal tree) at Buddha Gaya (currently known as Gaya) in northern India (Uttar Pradesh).

After the enlightenment of the Buddha → 7 weeks Buddha sat & fasted under the Bodhi tree & neighbouring trees

- 1st day: Buddha gained 3 knowledges
→ His past lives, samsara & cessation of corruption
- 1st week: Dependent Origination (Paticcasamuppada) → central doctrine that link to the 4 Noble Truths and 3 tilakkana (dukkha, anicca & anatta)
- 2nd week: Buddha gazed motionless at Bodhi tree for whole week with profound gratitude
- 3rd week: Created double self with his psychic powers to pace up & down
→ cleared devas doubt on his attainment
- 4th week: Sat in jewelled chamber contemplating Abhidhamma → emitted 6 colour rays (white, blue, yellow, orange, red and mixture of all 5 colours)
- 5th week: Brahmana appeared to question him. Jakarta commentary → Mara appeared to tempt Buddha
- 6th week: Buddha sat under Mucalinda tree → Mucalinda (serpent king/naga) sheltered the Him from the weather elements for close to 7 days.
- 7th week: Buddha experiencing bliss of emancipation

Key 1st Utterance (udana) of the Buddha:

Buddha describes Himself as a housebuilder and through many rebirth He wandered in samsara not discovering the architect that built his self (house)

- discovery of the architect → the eradication of craving via Arahantship
- rafters of house → kilesa (mental defilements found in akusala cetasikas)
- ridge pole → ignorance (root cause)
- demolition of house → mind attains the unconditioned state, NIBBANA

Invitation to Expound the Dhamma (Chp 5)

- Buddha in solitary meditation hesitated to teach the Dhamma due to his consideration that it's not easy to perceive or understand & the profundity especially for Dependent Origination.
- Brahma Sahampati approached and invited the Buddha to teach the Dhamma; appealed to Him for 3 times
- Buddha surveyed the world → beings with little and much dust in their eyes, with keen and dull intellect (analogy of the lotus in pond)

First 2 converts → 1st lay disciples

- Tapassu & Bhallika merchants offered flour (fried) and honey-comb to the Buddha under Rajayatana tree; His 1st meal after 7 weeks of fasting
- 4 heavenly kings (Catummaharajikas) offered Buddha 4 granite bowls; amalgated into one bowl (commentary)
- T & B took 2-fold refuge

Wandering ascetic - Upaka

- Upaka commented on the Buddha's clear and clean complexion; asked the Buddha who His teacher is & the doctrine He professes
- Buddha replied that He had destroyed craving and had comprehended the Dhamma by himself and did not have a teacher (*Na me acariyo atthi* – a teacher have I not- are his own words in Ariyapariyesana sutta in Majjihima sutta). He admitted to Upaka that He is an Arahant, limitless Conqueror of all evil conditions

Note: Buddha had teachers before enlightenment but nobody taught him the way to attain Buddhahood. Hence incorrect to say Buddhism is natural outgrowth of Hinduism

- He revealed that He is on his way to city of Kasi to establish the wheel of Dhamma

1st 5 disciples

- Buddha thought to teach Dhamma to Alara Kalama but he died a week ago
- Buddha thought of Uddak Ramaputta but he died the evening before

- Buddha decided the former 5 ascetics who attended on him
- 5 ascetics – Kondanna, Bhaddiya, Mahanama, Vappa, Assaji at Deer Park at Isipatana near Benares
- 5 ascetics decided not to pay him due respect as they misconstrued that the Buddha had given up his struggle for asceticism and turned to life of abundance
- The Buddha personally drawn the 5 ascetics to receive him with due honour but they addressed him as friend that He corrected them to address Him by Tathagata, the Fully Enlightened One
- 5 ascetics doubt His attainment; the Tathagata repeated 3 times that he had gained enlightenment and they can too by following his instructions
- The Buddha delivered His 1st discourse, the Dhammacakkappavattana sutta, deals with 4 Noble Truths. In this first discourse, He declared that light arose in things not heard before
- Kondanna became the 1st Arahant & most senior member of the Sangha; all 5 attained arahantship upon hearing the 2nd discourse, Anattalakkhana sutta
- Assaji converted Sariputta, chief disciple of Buddha

King Suddhodana desires to see the Buddha (Chp 8)

Buddha was residing at Rajagaha preaching the Dhamma. King Suddhodana wished very much to see his enlightened son since it has already been 7 years long. Hence on 9 successive occasions he sent 9 courtiers, each with a large following to invite the Buddha to Kapilavatthu.

- To King Suddhodana's disappointment, none of them conveyed the message to the Buddha → all his courtiers' & large following heard the Dhamma & became Arahants, who were indifferent to the worldly affairs.
- Kāludāyi, the Buddha's former playmate, agreed to King Suddhodana's request to invite the Buddha to Kapilavatthu since he was granted permission to enter the Sangha.
- Kāludāyi attained Arahantship, conveyed message to the Buddha and persuaded Him to return to Kapilavatthu
- The elderly Sākyas, refused to pay respect to the Buddha due to the issue of seniority until the Buddha performed the Twin Miracles (commentary states that by fire and water being issued from the pores of the body simultaneously it means red and blue rays) → 3rd time King Suddhodana paid respect to the Buddha
- All Sākyas paid respect due to reverence for the Buddha and He came down from the sky to take the seat prepared for Him. At this moment, unexpected shower of rain fell upon the Sākyas → Dhamma Niyama

Buddha's Return to Kapilavatthu

a) King Suddhodana's Conversion (1st day)

- As King Suddhodana didn't know that it was his duty to invite the Buddha and his disciples for the noon meal, the Buddha contemplated on the custom of the Buddha's lineage first (did the Buddhas of the past go from house to house in regular order receiving alms or go straight to the houses of his relatives?) before going in the streets of Kapilavatthu to seek for alms
- King Suddhodana was greatly perturbed when he heard about the Buddha's alms round. He saluted then went up to the Buddha asking why he had shamed him by seeking alms in this very city that he used to travel in golden palanquins.
- The Buddha corrected the king by saying that seeking alms is the custom of the Buddha's lineage, not the custom of the king's royal lineage. He

continued further that several thousands of Buddhas have lived by seeking alms.

Note: seeking alms is not the same as merely begging for food. Seeking alms is a chance for the laypeople to accumulate merits for this act of dana sustains the life span of the Sangha (noted for the qualities in the Sangha vandana). The Sangha provide the spiritual support and the laypeople provide the material support. Seeking alms also allow the bhikkhus to practise their detachment from food; food merely becomes nourishment for the body.

- Standing in the street, the Buddha uttered the following verse to King Suddhodana. The king realised the truth and attained 1st stage of sainthood (sotapatti).

'Be not heedless in standing at doors for alms. Lead a righteous life. The righteous live happily both in this world and in the next.' (Dh. 168)

- King Suddhodana took the Buddha's bowl and led Him and his disciples to the palace for dana. After the meal, the Buddha uttered the following verse to King Suddhodana and the king attained the 2nd stage of sainthood (sakadagami). Pajapati Gotami attained the 1st stage of sainthood.

'Lead a righteous life, and not one that is corrupt. The righteous live happily both in this world and in the next.' (Dh 169)

- The king attained the 3rd stage of sainthood (anagami) when the Buddha preached the Dhammapala Jataka → the King in a previous birth refused to believe that his son (the Buddha in his former life) had died upon seeing his son's heap of bones, owing to the practice of severe austerities without being enlightened.
- King Suddhodana attained Arahantship on his death bed when the Buddha preached the Dhamma to him. He passed away as a lay Arahant after 7 days, experiencing the bliss of emancipation when the Buddha was about 40 (at the 5th year of His ministry). The Buddha was residing near Vesali when he heard of the impending death of the king.

Note: should a layperson becomes an Arahant, the individual has to choose either to renounce or to pass away in 7 days.

b) Yasodhara reverence for the Buddha (2nd day)

- Yasodhara, known as Rahulamata, Bimba and Bhaddakaccana was the daughter of King Suppabuddha who reigned over the Koliya race and Parmita, sister of King Suddhodhana.

- She married prince Siddhattha at the age of 16 and gave birth to Rahula at the age of 29. It was that same night that Rahula was born that prince Siddhattha chose to leave the palace.
- Yasodhara was overwhelmed with indescribable grief when she realised her husband had left her and her only consolation was her infant son.
- She remained faithful to her husband, rejecting all other marriage proposals from several Kshatriya princes.
- She mimicked the lifestyle of ascetic Gotama very closely in the palace from the day he left the palace: wore a plain yellow garb without jewellery, took one meal a day, lay on low couch, gave up garlands and scents, did not take up relatives' offer to maintain her → virtuous
- Yasodhara did not come forward to pay her respect to the Buddha even till the following day when the Buddha was at Kapilavatthu.
- The Buddha read her thoughts (that the Buddha would come to her presence if she had any virtue at all) and went to Yasodhara's chamber with his two chief disciples. He specifically told his disciples to allow Yasodhara to pay respect to Him and not to say anything.
- While Yasodhara revered the Buddha with affection and respect, the King commended her loyalty and love for the Buddha plus her virtuous ways → the Buddha cited the Candakinnara Jataka on how Yasodhara in a previous birth also protected him, stayed faithful and devoted to him.
- The Buddha then consoled her before leaving the palace. Yasodhara joined the Sangha with Maha Prajapati (Buddha's 5th year of ministry) and attained Arahantship with great supernormal powers; passed away at age of 78.

c) Nānda's Conversion (3rd day) (Chp 9)

- Nānda, step-brother of the Buddha, son of Maha Prajapati Gotami was celebrating for 3 festival occasions: his consecration, his marriage and house-warming, when the Buddha visited the palace
- After His meal, the Buddha handed the bowl to Nānda, uttered a blessing and rose to go without taking the bowl
- Out of reverence, Nānda followed the Buddha, thinking that at any moment He might take the bowl but instead ended up accompanying the Buddha to the park, the Buddha's temporary residence

- Nānda's betrothed, Janapada Kalyani on hearing that Nānda was following the Buddha with a bowl in his hand, ran out with tears streaming from her eyes and hair half-combed to plead affectionately to Nānda to return quickly.
- Those affectionate words moved Nānda but out of great reverence for the Buddha, he reluctantly agreed to become a monk when the Buddha asked whether he was willing to ordain.
- Ven. Nānda was unhappy with his spiritual life as he constantly thought about his bride and was worried for her. He became greatly depressed and expressed his mental troubles to his fellow monks that he would like to return to the life of a layman as he could not endure the holy life.
- The Buddha questioned him on hearing this and clarified whether it was his true intention to disrobe.
- To set him on the right path, the Buddha showed Ven. Nānda the celestial nymphs from the Tavatimsa heaven with his psychic powers. On their way to heaven, Ven. Nānda saw a she-monkey whose ears, nose and tail was scorched by fire, clinging to a burnt tree stump in the middle of scorched field.
- When the Buddha asked Ven. Nānda whether the celestial nymphs or his wife was more beautiful, Ven. Nānda commented that his wife was like the burnt monkey and that the nymphs were definitely more beautiful and fairer.
- The Buddha promised him that Ven. Nānda would possess the celestial nymphs should he persevere as the Buddha instructed. Ven. Nānda then with an undeveloped mind deluded with lust replied that he would take the greatest pleasure in living the holy life.
- Ven. Nānda eventually became very ashamed of his base motive for being in the Order when the Bhikkhus ridiculed him for living the holy life with object of winning celestial nymphs. After his Arahantship, he went to the Buddha to release the Buddha's promise to him.
- When some monks doubt Ven. Nānda's attainment of Arahantship, the Buddha uttered the following verse:

'Even as rain penetrates an ill-thatched house, so does lust penetrate an undeveloped mind' (Dh 13)

'Even as rain does not penetrate a well-thatched house, so does lust not penetrate a well-developed mind' (Dh 14)

- Ven. Nānda praised the Buddha for his excellent method in drawing him out of rebirth and setting him on Nibbana. Ven. Nānda Thera was placed chief amongst disciples for self-control.

d) Rahula's ordination at age 7 (7th day) (Chp 8)

- Rahula was the only son of Prince Siddhattha and Princess Yasodhara; born to them when they were at the age of 29 and on the day when Prince Siddhattha decided to renounce the world.
- Prince Siddhattha exclaimed “Rāhu jāto, bandhanam jātam” (translation: A Rāhu is born, a fetter has arisen!) when he heard of the birth of his infant son. King Suddhodana hence named his grandson, Rahula.
- Rahula first saw his father at the age of 7 when the Buddha visited Kapilavatthu for the 1st time after His enlightenment.
- On the 7th day, Yasodhara dressed up young Rahula gaily, pointed out the Buddha to him, told him that his father has great treasures and urged him to go up to rightful father to ask for his inheritance and to give him wealth for being the son to his father.
- Rahula came before the Buddha, spoke as he was advised by Yasodhara and affectionately said to Him that even his shadow pleased him. He followed the Buddha after His meal out of the palace to the park all the way, asking for his inheritance. Nobody attempted to stop Rahula nor did the Buddha.
- The Buddha contemplated and decided to bestow the 7-fold noble wealth, that is (1) faith (saddhā) (2) virtue (sīla) (3) sense of shame towards unwholesomeness (hiri) (4) fear towards unwholesomeness (ottappa) (5) learning through hearing discourses (sutta) (6) generosity (cāgō) and (7) insight (pañña) that he received under the Bodhi tree → made Rahula the owner of a transcendental inheritance. Ven. Sariputta was then asked to ordain young Rahula.
- King Suddhodana grieved deeply when he heard about his grandson's ordination; he went to the Buddha and made a request → not to ordain anyone without the prior consent of his parents → became a Vinaya rule. The king described the love of a father towards a son cuts through the skin, the flesh, the sinew, the bone and the marrow.
- Samanera Rahula was known to be exceptionally obedient, cultured and well-disciplined; very eager to accept instruction from his superiors.
- Key lessons that the Buddha taught/preached to Rahula:

- a) Importance of truthfulness → Ambalathika-Rahulovada sutta in the Majjhima Nikaya (analogy: water in the vessel)
 - b) Value of reflection & criterion of morality (analogy: mirror)
 - c) Transitoriness of nature → Buddha explains to Rahula in Samyutta Nikaya
 - d) Giving up the 5-khandhas → Rahula sutta in Sutta Nipata
 - e) No-self → The Blessings in Majjhima Nikaya (the occasion when a sense-desire that arose in Ven. Rahula's mind on the account of his beautiful appearance being the Buddha's son in his 18th year)
 - f) Impermanence of the 6-fold base → Cula Rahulovada sutta in Majjhima Nikaya (Rahula attained Arahantship after hearing this discourse)
- He predeceased the Buddha and Ven. Sariputta and known for his high standard of discipline.