

Anuruddha – Master of the Divine Eye

Taken from “Lives of The Disciples”

Friday, October 13, 2006

BV: This is kind of a fun thing. It has some stories in it of Anuruddha, and Anuruddha is really one of my favourite Arahats during the time of the Buddha. He was brilliant in a lot of ways. His wisdom was very strong, it wasn't quite as strong as Sāriputta's, but it was still right up there. And a lot of people would come to him and they would ask him how he meditated and that sort of thing. And Anuruddha was Ānanda's older brother, so that's another thing that I kind of liked about this.

OK, this is “Anuruddha – Master of the Divine Eye”.

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LD: Early life and Ordination.

The Buddha's father, king Suddhodana had a brother, the prince Amitodana, who had five children. Among them was Ānanda, who was later to be the Buddha's faithful attendant, and Mahānāma, heir to the Sakyan throne. A third brother was Anuruddha. Anuruddha briefly tells of his youth:

Then I was born within the Sakyan clan.
As Anuruddha known: by dance and song
Attended and by clang of symbols waked.

From this we gather that during his youth in the Sakyan capital of Kapilavatthu, in the foothills of the Himalayas, he lived amidst the luxuries of an Indian prince, in the company of dancers, actors and artists. Thus, he passed his time in joyful pursuit of fleeting pleasures. Enhanced with life, he gave little thought to the meaning and purpose of existence, though the ancient hymns and myths which he must have heard, did moot these questions. There came,

however, a day when there was to be the turning-point of his life. His brother Mahānāma had been thinking about the fact that many members of the Sakyan clan had joined the Saṅgha, the Buddha's Order of Monks, while so far none had done so from his own family, though there were four vigorous young brothers. Mahānāma, however, did not have a strong enough urge and initiative to take that step himself and thus set an example for the others. Rather, he went to his brother Anuruddha and told him about his thoughts. He ended by saying that either he or Anuruddha should leave home and join the Buddha and his Saṅgha. At first, Anuruddha was not at all ready to have his brother's decision thrust upon him. He replied that he felt himself to be too delicate physically to withstand the rigours of an ascetic life.

BV: They got carried around a lot and pampered with nothing but the best foods, and they were continually attended on... Kind of like what happens when you become a monk (laughs). Yeah, I get pampered all the time...(laughs).

LD: Mahānāma then vividly described to him the burden of the householder's life that he would have to shoulder. There was ploughing to be done and planting, watering, digging, taking care of crops, harvesting and managing, and all that year in and year out. Anuruddha said that this was all right since all that hard work served a purpose, namely, to enable one to enjoy the pleasures of the five senses. Yet, he admitted this work left one with hardly any time for enjoyment. Mahānāma agreed: many are the fetters that bind one to duty endlessly. Their father and their grandfather had done the same and they themselves would have to lead the same kind of life.

This thought of the endless cycles of rebirth into a life of never-ending toil took hold of Anuruddha's mind. Again and again he saw himself bound to live and struggle and die in an endless round. When

he saw this, his present life appeared to him stale and devoid of meaning. So, he decided to follow the Buddha and try to break through the cycle of continuous becoming.

Immediately, he went to his mother and asked her for permission to become a monk, but she refused, as she was not willing to be separated from even one of her sons. But, when Anuruddha repeatedly entreated her, she told him that if his friend, prince Bhaddiya, viceroy and successor to the Sakyan throne, would be willing to enter the Order, then she would give him her permission. She may have thought that Bhaddiya would not wish to give up his chance to become the next king and that Anuruddha would then not choose to part from his friend.

Anuruddha next went to Bhaddiya and told him that his ordination depended on Bhaddiya's joining him. Bhaddiya said: "Whether it depends on me or not, there should be ordination. I with you..." Here he stopped in the middle of the sentence. He had wanted to say: "I shall come with you", but he then felt regret. His wish for worldly power and enjoyment overtook him and he said: "Go and be ordained according to your wish." But Anuruddha asked him again and again: "Come friend, let us both go forth into the homeless life of a monk." When Bhaddiya saw the sadness in his friend's face, he softened and said that after seven years from now, he would be ready. Anuruddha replied that this was too long to wait, and by his repeated entreats, Bhaddiya reduced the time, step by step, to seven days. He would need at least this time to settle his worldly affairs and install his successor. He was true to his word, and so, Anuruddha was free to go with him. This decision naturally caused much disturbance in the royal family, for Anuruddha's example led other princes, too, to follow the great son of the Sakyas and join the Buddha's fraternity of monks.

So, one day, six Sakyan princes together with Upāli, the court barber, and an armed escort, set out from their homes intending to enter the Saṅgha. They were the Sakyans Bhaddiya, Anuruddha, Ānanda, Bhagu, Kimbila and Devadatta. To avoid arousing suspicion over the purpose of their departure, they left as if on their usual outing to the

pleasure gardens. Having gone a long distance, then they sent the escort back and entered the neighbouring principality. There they took off their ornaments, tied them in a bundle and gave it to Upāli saying: "There will be enough for your livelihood. Now return home!" But the barber Upāli, while already on his way back, stopped and thought: "The Sakyans are a fierce people. They will think that I have murdered the princes, and they might kill me." He hung the bundle on a tree and hurried back to join the princess. He told them of his fears and said: "If you, O princes, are going forth into the homeless life of monkhood, why should I not do the same?"

The young Sakyans, too, thought Upāli was right in not going back and allowed him to join them on the way to see the Blessed One. Having arrived where the Master dwelt, they asked him for ordination and added: "We Sakyans are proud people, O Lord, here is Upāli the barber, who had attended on us for a long time. Please, Lord, give him ordination first. Since he will then be our senior, we shall have to salute him and do duties proper to his seniority. Thus will the Sakyan pride be humbled in us." The Buddha did as requested and thus, these seven received ordination with Upāli the first.

BV: Upāli became the Arahant that was foremost in the rules of the discipline and Upāli was so good at that, that after the Buddha died, in the First Buddhist Council, Ānanda answered all the questions about the Suttas and Upāli answered all the questions about the Vinaya.

LD: Within one year most of them had achieved some spiritual attainment. Bhaddiya was the first to attain Arahantship, as one liberated by wisdom and endowed with the three knowledges.

BV: The three knowledges are the "Tevijja" – that's remembering your past lifetimes, seeing the arising and passing away of beings, or

seeing the passing away and arising of beings, and Dependent Origination.

LD: Anuruddha attained to the divine eye, Ānanda to the fruit of Stream-entry,

BV: I think this is a mistake, he didn't have the fruit of stream-entry, he had the path of stream-entry.

LD: and Devadatta to ordinary (mundane) supernormal powers.

BV: I mean he could only fly in the air, and read other people's minds, and manifest stuff, and ...Only mundane supernormal powers.

LD: Bhagu, Kimbila and Upāli became Arahats later, as did Ānanda and Anuruddha. But Devadatta's reckless ambition and misdeeds led him to hell.

Among those who were pre-eminent in a particular skill was the Venerable Anuruddha, who was praised by the Buddha as being foremost in developing the divine eye. Once, when a number of eminent monks were living together in the Gosinga forest, the question arose among them as to which kind of monk could lend brilliance to that forest. Anuruddha replied that it was one who, with the divine eye could survey a thousand world systems, just as a man standing on a high tower could see a thousand farmsteads. On another occasion, Anuruddha said that it was through his cultivating the four foundations of mindfulness that he obtained the divine eye.

BV: Now, this leads to some real interesting things, because the Vipassana people take Satipaṭṭhāna Sutta as being their personal realm, but in order to obtain the Divine Eye, you have to get into the fourth Jhāna (laughs) and then you start directing your mind towards past lives and that sort of thing. But, because of his past good actions, when somebody is sensitive to feeling, there can be the spontaneous arising of some psychic abilities – like the Divine Eye, or the Divine Ear, or flying in the air, reading other people’s minds, like that...It can happen, spontaneously. So, with his cultivating The Four Foundations of Mindfulness, he got into the fourth Jhāna, which has the equanimity. Now, I’ve been asked by people if I would teach them how to remember past lifetimes. And I won’t teach anybody about past lifetimes until they have gotten and have some degree of control in the fourth Jhāna, because you need the equanimity. Because some of the things we’ve done have been real good, some of the things we’ve done have not been so good, and having those memories can really be shocking from seeing those kind of things. So, it’s a necessary thing to have the fourth Jhāna. These people that are doing hypnosis and fooling around with past lifetimes – it’s really dangerous, it can cause mental unbalance that’s just unbelievable, because they start realizing what they did.

S:~

BV: Well, if you go by Abhidhamma, you go from one lifetime to the next in just one thought-moment. You can be reborn in any...There doesn’t have to be a break...Let’s put it this way – there doesn’t have to be a break of being a human being and then being reborn as a human being in your next lifetime, there doesn’t have to be any period in between there. Except when there is these four months or five months before your consciousness starts to get strong enough to...But still, the consciousness is there from one thought-moment in one body to the thought-moment in the next body. (Sighs) I know this is different than the Tibetan Book of the Dead and the Egyptian Book of the Dead, but it seems to be that way. Like there is dying

from this realm and having a spontaneous birth in a heavenly realm. You are born with an adult body and you are in the heavenly realm – there is no time period in between the dying from one time to being reborn into another. So (sighs)...I don't know. But, I do know that that has happened enough with other people that have died, monks and such, that they get reborn immediately in another realm. There is no pause between the death here and the spontaneous rebirth in another realm. And, I guess you can say it kind of depends on the person's merit. There was a lady, she was a princess...No, she was a queen, and she had sexual activity with a dog, and the king was up in a tower and he saw her having that. And he came and talked with her about it and she said: "Oh, it's just because this is an optical illusion. Now, you go down and you stand where you saw me and I'll go up there." And she went up to the same window and she yelled down to the king: "King, how can you be having sex with a goat." And, by perpetuating this lie... Now, she was extremely, extremely, devoted to the Buddha and she supported the Buddha very much. Now, when she died, she was reborn in a hell realm, for perpetuating that lie. And right after she died, the king went to the Buddha and he was going to ask where she was reborn, because her faith was so strong and she practiced so much generosity and all of this. And the Buddha used his psychic ability to make him forget. Now, this happened every day for seven days – he'd go to see the Buddha with the purpose of finding out where she was reborn and the Buddha saw that, if the king was told that she was reborn in the hell realm, that he would have lost a lot of confidence in the Buddha and there would have been all kinds of problems for him. So, after the seventh day, she died from that realm and she was reborn in the heavenly realm. And the king went to ask the Buddha where she was reborn and the Buddha said: "Oh, she's in a heavenly realm." (laughs).

S: ~

BV: Mallika, that's right. So, it comes down to what is time. And for some people, the time from one part of one thought-moment to the

start of another thought-moment, there might be a gap of time there. And that might be what he was seeing...Or maybe not...As I said, I just don't know, I don't know how to answer that.

S:~

BV: Well, it's like queen Mallika. I mean, she was very devoted, very virtuous, except for this one time, and she had guilty feelings – when she died she thought of that and was reborn in a hell realm, but she only stayed there for a very short period of time. (Sighs) Talking about Karma can make you crazy (laughs). So, it's all speculation until you get there to see it for yourself. Come around, if you die before I do, come around and tell me (laughs). What more can I say?!

LD: He also helped his own pupils to obtain the opening of the divine eye. His verses related his experience:

In five-fold concentration rapt,
The mind in peace and unified,
Inner tranquillity I gained
And thus was purified my eye divine.

BV: So, right here, he's telling you: "I cultivated this practice by The Four Foundations..." and the next verse is talking about – in Abhidhamma they say that there is a difference between Vitakka Jhāna and Vicāra Jhāna, so they take the first Jhāna and split it into two. That's why they call it "five Jhānas". (Sighs) Yeah...

LD:

In five-fold jhāna standing firm,
I knew the passing and rebirth of beings.
Their coming and their going I perceived,
Their life in this world and beyond.

The Divine Eye is the ability to see beyond the range of the physical eye, extending in Anuruddha's case to a thousandfold world system, which may perhaps be identified with a galaxy in the modern astronomy.

BV: You remember Taung Tulu Sayadaw, he was said to have all kinds of psychic abilities, and I was in a room one time and somebody asked him directly: "Is there life on other planets?" And his answer was: "Yes, I've seen it." (Laughs) I loved that. Thought it was great.

LD: This faculty can be obtained by one who has reached the fourth meditative absorption...

BV: We'll take that out and say: "The fourth Samatha Vipassana Jhāna"

LD: ...and takes this meditation as the basis for further development as described in ...

BV: (Laughs) I'll take that out and not even mention it – it says "Visuddhimagga".

LD: The divine eye is of a mundane character. It can be obtained by an unliberated worldling, (puthujjana) as well as by those on the four stages of emancipation. Anuruddha obtained it before he became an Arahat.

BV: Makes sense.

LD: The Buddha himself used this faculty during his daily routine, when, in the early morning, he would survey the world of beings who could be helped by the Dhamma. Through his divine eye he also saw when one of his disciples experienced difficulties in his progress on the path. Seeing this, he often went to that disciple to give him advice and encouragement. As one of the three higher knowledges, the divine eye has the name and the function of "the knowledge of the passing away and re-appearing" of beings.

BV: Now, the Buddha, when he would survey the world and he would see a disciple that had some kind of problem, he would disappear from where he was and show up, materialize, right in front of the guy. (Laughs) So, out of respect, all of the monks always had a seat and water for washing, made ready. So, they'd be sitting in the forest and they have their spot and then they'd put a piece of cloth down that was clean and some water and that sort of thing, in case the Buddha showed up. (Laughs) Fun stuff.

LD: Having acquired the faculty of the divine eye, the venerable Anuruddha made use of his meditative skill to further his progress

towards Arahantship. But before reaching that height, he had to face many a battle within his mind. Three reports tell of it.

Once, the venerable Annurudha lived in the Eastern Bamboo Grove together with his cousin Nandiya and a Sakyan noble Kimbila. These three monks were so mature in the practice of the teaching that each of them could live alone for himself, devoted to the spiritual practice. Only every fifth night would they meet to discuss Dhamma, undisturbed by things or people. The harmony existing between these three forest hermits has become legendary and stands in sharp contrast to the quarrelsome monks of Kosambi.

When the Buddha visited the three monks, he asked Anuruddha how it was that he lived in peace and harmony with his two companions. Anuruddha replied: "In deeds, words and thoughts I maintain loving-kindness towards these venerable ones, in public and in private, thinking: 'Why should I not set aside what I am minded to do and do only what they are minded to do?' And I act accordingly. We are different in body venerable sir, but only one in mind."

After the Buddha had enquired about their life in concord, he asked Anuruddha whether they had gained any spiritual attainment transcending average human capacity. Then Anuruddha told of a difficulty they had experienced in a very sublime meditation they had practiced. They had perceived an inner {light and radiance} ...

BV: Now, this said "light", but it's actually "radiance".

LD: ...and had a vision of sublime forms. But that [radiance] and vision of forms disappeared very soon, and they could not understand the reason.

The Buddha explained that one who wanted to experience these subtle states of mind in full and have a steady perception of them should free himself from the eleven imperfections.

BV: Upakkilesa. Now, this is one of the things that Buddhaghosa did – he took these upakkilesa and he made up a lot of them and put them in the Visuddhimagga when he was talking about the mindfulness Vipassana, and he put them that these arise after the fourth insight knowledge. These can arise after the fourth insight knowledge, but he took them directly from this sutta.

LD: The first is **uncertainty** about the reality of these phenomena and the significance of the inner light, which might easily be taken for a sensory illusion. The second imperfection is **inattention**: one no longer directs one's full attention to the inner [radiance], but regards it as something unremarkable or inessential, and thus dismisses it as unimportant. The third imperfection is **lethargy and drowsiness**: the fourth, **anxiety and fright**, which occurs when threatening images and thoughts arise from the subconscious regions of the mind. When these imperfections have been mastered, **elation** may arise, which excites body and mind. Such exaltation is often a habitual reaction to any kind of success. When that elation has exhausted itself, one may feel drained of that happy emotion and fall into **inertia**, a heavy passivity of mind. To overcome it, one makes a very strong effort, which may result in an **excess of energy**. On becoming aware of that excess, one relaxes and, in a repeated alternation of extremes, falls into **sluggish energy**. In such a condition, when mindfulness is weak, **strong longing** may arise for desirable objects of the celestial or the human world, according to the focusing of the inner light which had been widened in its range. This longing will reach out to a great variety of objects and thus lead to another imperfection, a large **diversity of perceptions**,

BV: This description is not necessarily the one that it's talking about in that sutta. I'd have to go through the sutta to show you the differences.

LD: be it on the celestial or the human plain. Having become dissatisfied with that great diversity of forms, one chooses to contemplate one of them, be it of desirable or undesirable nature. Concentrating intensely on that chosen object will lead to the eleventh imperfection, the **excessive meditating** on these forms.

Addressing Anuruddha and his two companions, the Buddha thus described vividly, from his own experience the eleven imperfections that may arise in the meditative perceptions of pure forms and he explained how to overcome them.

When Anuruddha had perfected himself more and more in the **jhānas** and in those refined meditative perceptions, he one day went to see the Venerable Sāriputta and said: "Brother Sāriputta, with the divine eye, which is clarified and supernormal, I am able to perceive a thousandfold world system. My energy is strong and inflexible; my mindfulness is alert and unconfused; my mind is calmed and unexcited; my mind is collected and unified. Yet my mind is still not freed, without clinging, from the defiling taints."

Thereupon, Sāriputta replied: "When you think brother Anuruddha, that with your divine eye..."

BV: Now this is Sāriputta – he doesn't know anything about the divine eye, except the wisdom of how Dependent Origination works – that's where he's getting this information.

LD: "When you think, brother Anuruddha, that with your divine eye you can perceive a thousandfold world system, that is self-conceit in you. When you think about your strenuous energy, your alert mindfulness and your calmed body, and your concentrated mind, that is agitation in you.

BV: Why is that agitation? Because that's restless. That's restlessness – thinking, and thinking, and observing “this” – “This is how this is happening...”

LD: When you think that your mind is still not liberated from the cankers, that makes for scruples in you.

BV: Impatience.

LD: It will be good if the revered Anuruddha would discard these three things, would not pay attention to them and would instead direct his mind towards the Deathless-element.”

BV: Nibbana. Now this is tricky, because he's talking about both kinds of Nibbana. He's talking about mundane and supermundane. Every time you relax when that craving arises – that's the mundane, and eventually that leads to the supermundane.

LD: Having heard Sāriputta's advice, Anuruddha again resorted to solitude and earnestly applied himself to the removal of those three obstructions within his mind.

On another occasion, Anuruddha lived in the country of the Cetiya people in the Eastern Bamboo Grove. There it occurred to him in his contemplations that there were seven thoughts that should be cherished by a truly great man, namely: that the Buddha's Teaching will suit only one who is frugal, contented, bent on seclusion,

energetic, mindful, [collected] and wise, and that it will not suit one who lacks these qualities.

BV: You remember at Bhavana (?), when each one of the monks had a topic that we gave during one retreat – I had “contented”, what a great topic. (Laughs) That was really good. “Contented” means happy, so that’s right down my alley, boy, I’ll tell you.

LD: When the Buddha perceived in his mind the thoughts of his cousin and pupil, he appeared before Anuruddha and approved of his thoughts thus: “Good Anuruddha, good. You have well considered seven thoughts of a great man. You may now also consider this eighth thought of a great man: ‘This teaching is only for one who inclines to the Non-diffused; this teaching is not for one who inclines to worldly diffuseness and delights in it.’”

BV: There are times when your mind grasps something while you’re meditating, and you can start reflecting on how it works, and that’s what he was basically doing. This is still part of the meditation, as long as you don’t indulge in it and have repeat thoughts about it. One time I was sitting, I’ve been sitting for a couple of months, and I started watching very closely the five aggregates. And I started noticing that the five aggregates and The Four Foundations of Mindfulness are really the same thing. And I thought through in all the instances that I had seen the five aggregates arise – and it really was true. And, I was reflecting on that and there was a big release because of that understanding, you know, it was quite nice. So, these kind of things can arise, it’s just that you don’t indulge in the thinking about it. And your mind can become diffused – it can become a little bit scattered if you overdo the thinking of what’s happening with your meditation, whatever that insight happens to be. And then your mind

will start to go and start thinking about: "Oh, I got to go tell this person and I got to tell that person..." and that's how your mind turns towards the worldly diffused mind. And you start delighting in the thinking about how everybody is going to be so happy to have this insight and all of this kind of things. That's one of the dangers about this kind of thinking. So, when the Buddha came to Anuruddha and he told him: "This teaching is for one who inclines to the non-diffused." what he was basically saying is – you are thinking too much about this, let it go, and just get back to relaxing and letting go of the craving whenever it arises.

LD: The Buddha said that when Anuruddha contemplated these eight thoughts, he will be able to obtain at will the four meditative [jhānas]. He would then no longer be affected by worldly things, but would regard the four simple requisites of a monk in the same way as a layman would enjoy his luxuries. These requisites would make his mind joyous and unperturbed, and thus be helpful to his attainment of Nibbana.

In parting, the Buddha advised Anuruddha to stay on at the Eastern Bamboo Grove. The Venerable Anuruddha did so, spending the rainy season there. It was during this time that he attained the consummation of his striving: he attained Arahantship, which is the state of Nibbāna during life.

At the hour of his attainment he uttered the following verses:

He knew my heart's intent the Master,
he whose peer the world has not, he came to me
By mystic power, with body wroth by mind.

To me, when further truths I wished to learn,
The Buddha (the last truth) revealed:

He who delights in freedom from diffuseness,
That freedom from diffuseness taught to me.

And I, who heard the blessed Dhamma dwelt
Constantly intent to keep his Rule.
The Threefold Wisdoms have I made my own,
And all the Buddha's ordinance is done.

BV: Now the three wisdoms, again, this is a meditation that an awful lot of monks practiced – was seeing past lives, seeing the arising and passing away of beings, seeing Dependent Origination.

LD: The Venerable Anuruddha's spiritual path is marked by two prominent features: first, his mastery of the divine eye and other supernormal faculties, and second, his cultivation of the **four foundations of mindfulness**. He often stressed the wide-ranging potency of an arduous practice of mindfulness.

Frequently, the venerable Anuruddha was asked how he gained proficiency in the "great direct knowledges", which includes the five mundane supernormal types of knowledge and as sixth, Arahantship. He always replied that it was through the constant practice of The four foundations of mindfulness, mentioning in particular the supernormal powers and his recollection of former lives extending to a thousand aeons.

BV: That's expansions and contractions of the Universe. Good memory...what?!

LD: He also said that sātīpaṭṭhāna enabled him to gain that perfect control of emotive reactions called the "power of Noble Ones", by which one can regard the repulsive as non-repulsive, and the non-repulsive as repulsive, or view both with equanimity. He further stresses the importance of that practice by saying that whoever neglects it is also neglecting the Noble Eightfold Path, and that his fourfold mindfulness leads to the end of craving. Just as the river Ganges would not deviate from its course to the ocean, in the same manner, a monk who practices the four foundations of mindfulness could not be deflected from his life as a monk and made to return to the worldly life.

Once, when Anuruddha was ill, he surprised the monks by his equanimity in bearing pain. They asked him how he was able to bear up as he did, and he replied that his composure was due to his practice of the fourfold mindfulness. Another time, the Venerable Sāriputta came to Anuruddha in the evening and asked him what he now regularly practiced so that his facial expression was always one of happiness and serenity. Anuruddha again said that he spent the time in the regular practice of the four foundations of mindfulness, and that this was the way in which Arahants lived and practise. The venerable Sāriputta thereupon expressed his joy at having heard Anuruddha declare his attainment in such a way. Once, when questioned by Sāriputta and Māha Moggallāna about the difference between those who are still "in training" towards Arahantship and an Arahant who is "beyond training", he said that they differ in the practice of the fourfold mindfulness: while the former accomplishes it only partly, the latter does so completely and perfectly. Anuruddha also professed to possess those lofty qualities called the "ten powers of the Tathāgata", though as the Commentary remarks, he possessed them only in part and to a lesser degree than the Buddha.

While most of Anuruddha's talks cited so far dealt with topics of meditation, there are also quite a number of texts concerning women

whom Anuruddha had met. There is, for instance, a text in which the following incident is told.

Once, when Anuruddha lived alone in a forest, a female deity from the realm of The Thirty-three gods, Jālinī by name, appeared before him. In Anuruddha's previous existence, when he was Sakka, the ruler of that celestial realm of The Thirty-three gods where she still lived, she had been his wife and chief queen. Out of her old attachment to him, she longed to be reunited with him in that heavenly world where they had lived together. So she urged him now to aspire to rebirth into that world. But Anuruddha replied:

"On bad course, truly, are those celestial maidens
Who, in attachment, cling to selfhood and desire.
On bad course, likewise, are those beings
Who would be husbands of those celestial maidens."

But that deity had no understanding for words and ideas such as these and thus she replied:

"They do not know of happiness
Who have not seen the 'Joyous Pleasaunce'
Which is the mighty gods' abode,
The glorious gods of Thirty-three."

Anuruddha:

"You do not understand, O fool,
The words declared by Arahants:
Impermanent are all conditioned things,
Subject to rising and decay.
Having arisen, they will disappear,
Their ceasing is happiness.
No longer shall I dwell, O Jalini,
In deities' realms. For me
Rebirth has come to end."

BV: Take that!

LD: On another occasion, many female deities called "the Graceful Ones" appeared before him, and having saluted him, they told him all the marvellous things they could do. They could instantly assume any colour they wanted; they could produce any sound or voice at will; and third, they could obtain instantly any pleasurable feeling they wanted. To test them, Anuruddha mentally wished that they would become blue; and so they became blue, as they could read his thoughts. When he wished them to change into other colours, they did that too. Now these female deities thought that Anuruddha was pleased with their presence and they started to sing and dance very beautifully. But the venerable Anuruddha turned his senses away from them. When the deities noticed that Anuruddha did not find pleasure in their performance, they instantly left.

If we remember how Anuruddha had spent his youth as a prince, enchanted by the arts and music, we may understand better how this scene could still belong to him. Had he not listened to the Buddha's words, he might quite possibly have taken rebirth among these deities who were superior in rank to the Thirty-three Gods.

Anuruddha must have thought this experience worth telling, for when he saw the Buddha in the evening, he recounted it to him. He then raised the question: What attributes should a woman have to be reborn in the realm of those graceful spirits?

BV: Graceful Spirits, I think, are...they are still Devas, but I think they are considered to be in The Realm of Manifesting, if I'm not mistaken. That would be the fifth Deva Loka. The sixth Deva Loka is where they don't even have to manifest anything anymore, they just take whatever is manifested (laughs).

LD: His thirst for knowledge made him wish to know the moral level of these deities. The Buddha replied willingly and said that eight qualities were needed in order to be reborn in that realm. First, the wife has to show willingness and friendliness towards her husband. Second, she should be courteous and hospitable towards people her husband holds dear, such as his parents and certain ascetics and priests. Third, she should do her housework carefully and with diligence. Fourth, she was to care for and guide the employees in a purposeful manner. Fifth, she should not squander her husband's possessions, but should guard them well. Sixth, she should not be given to alcoholic drinks, and should not be a cause for her husband's ruin. Seventh, as a lay follower, she should take refuge in The Triple Gem and should observe the five moral precepts. And last, she should find joy in sharing and being generous and giving, showing concern for those in need.

While on both these occasions female deities materialized before Anuruddha, there are other reports in which Anuruddha directed the power of his divine eye to understand how women are born in heaven or in hell. He also once asked the Buddha which qualities led a woman to hellish worlds and he was told that there were primarily five: lack of spiritual faith, lack of shame and moral scruples, anger, and lack of wisdom; further, such qualities as revengefulness, jealousy, avarice, committing adultery, immorality, sloth and lack of mindfulness would also lead to rebirth in hell. Only those with the opposite qualities would be reborn in a heavenly world.

Another time, Anuruddha reported to the Buddha that he had often seen how a woman after her death was reborn in a lower realm, even in hell. The Buddha replied that there are three harmful qualities, which will lead a woman to hell: if in the morning she is full of avarice, at noon full of envy, and in the evening full of sensual desire.

Reports of Anuruddha's past lives also refer to his relation to women. There is only one instance that mentions his rebirth as an animal. Once, when he was reborn as a wood pigeon, his mate was

seized by a hawk. Tormented by passion and grief, he decided to fast until he had overcome his love for her and the grief of separation.

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Other rebirth stories tell us the following: Once, when Anuruddha was born as a king, he saw a lovely fairy woman in the forest, fell in love with her and shot at her husband in order to possess her. Full of the pain of sorrow, she cried out and denounced the king's cruelty. Hearing her accusation, the king sobered up and went his way. At that time, Anuruddha was the king, Yasodharā was the fairy woman,

BV: Yasodhara was the Buddha's wife before he became the Buddha.

LD: and her husband was the Bodhisatta, who was now Anuruddha's Master and whom in that past life he had almost killed out of lust for a woman.

In divine form of existence, as Sakka, king of the gods, he helped the Bodhisatta to regain his reputation when he was the famous magician Guttala. As a test three times he made appear on Earth three hundred celestial maidens who danced when Guttala played his lute. Then Sakka invited Guttala into the heavenly world at the request of the heavenly nymphs who wanted to hear his music. After he had played to them, he asked them to tell him which good deeds had brought them to the heavenly world. They told him that in the past they had given small gifts to monks, heard their discourses, shared what they had with others, and were without anger and pride. Hearing this, the Bodhisatta rejoiced in the benefit he had thus gained in his visit to Sakka's heaven.

In Anuruddha's life as a monk, there was one incident which led to the promulgation of a disciplinary rule by the Buddha. Anuruddha and his brother Ānanda were the only ones among the close circle of the

Buddha's disciples who occasioned the setting forth of a Vinaya rule. In both cases it concerned women.

Once, the venerable Anuruddha was wandering through the kingdom of Kosala towards Sāvatti. In the evening he reached a village and found that there was no place in it where wandering ascetics and monks could stay. At the village inn, which was managed by a woman, he asked for a night's lodging and this was granted. Meanwhile, more travellers began to arrive at the inn to stay at for the night, and the dormitory, where Anuruddha was to stay became crowded. The inn hostess, seeing this, told the venerable Anuruddha that she could prepare his bedding in an inside room, where he could spend the night peacefully. Silently Anuruddha agreed. She, however, had made this suggestion only because she had fallen in love with him. She now perfumed herself, put on her jewellery and thus approached Anuruddha, saying: "You, respected sir, are handsome, you are graceful and good looking. And so am I. It will be good if the respected sir will take me as his wife."

Anuruddha, however, remained silent. Then the inn hostess offered him all her riches. Anuruddha still remained silent. Then the woman took off her upper garment and danced in front of him, sat down, lay down in front of him. But Anuruddha had his senses well under control and paid no attention to her. Seeing that none of her allurements moved him, she exclaimed: "Astonishing it is, dear sir, extraordinary! So many men have offered me hundreds and thousands to win me. But this ascetic whom I myself have asked, does not desire my wealth or me!"

The woman then put on her upper garment again, fell at Anuruddha's feet and asked for forgiveness for having tried to seduce a venerable ascetic. He now opened his mouth for the first time to pardon her, exhorting her to guard herself in the future. She then left. On the next morning, she brought him his breakfast as if nothing had happened. Anuruddha then proceeded to give a talk on Dhamma, which so touched her that she became a devout lay follower of the Buddha.

Anuruddha however continued his journey and when he reached the monastery at Sāvatti, he told the monks about his adventure. The Buddha called him and reproached him for having spent the night in a woman's quarters. He then proclaimed a rule, which prohibited this (Vinaya, Sutta Vibhanga, Pācittiya 6).

This story shows well the venerable Anuruddha's self-restraint, which had saved him from becoming a slave to sense-impressions. His strength of character had made such a deep impression on that woman that she repented, listened to him and took refuge in the Buddha. Thus, Anuruddha's self-control was not only for his own good, but also brought benefit to the woman. But when the Buddha yet reprimanded him, he did so because weaker characters could well succumb to temptation in such situations. Hence, out of compassion for them, the Buddha prescribed a rule that a monk should not expose himself to such dangers. Frequently we can observe that the Buddha wanted to prevent weaker characters from over-rating their strength and trying to emulate an ideal too high for them.

This story closely parallels a similar experience which befell St. Bernard of Clairvaux, who resembles Anuruddha in his strength of will. One day, as a young monk, Bernard came to an inn and asked for lodgings for the night. He was offered a bench in the public room, as there was no other place available. The inn-keeper's daughter had fallen in love with that handsome young Cistercian monk and went to him during the night. He, however, turned to the wall and drew his cape up and said to her: "If you are looking for a place to sleep, there is room enough!" This total disinterest in her person sobered her and she slinked away ashamed. Like Anuruddha, he too had mastered the situation, not through arguments, but simply through the strength of his purity.

Once, the court carpenter Pañcakanga by name, invited venerable Anuruddha for an alms meal. From other texts we know that Pañcakanga was a person well versed in the Dhamma and devoted to its practice. So, after the meal, he asked a rather subtle question from the venerable Anuruddha. He said that some monks had advised him to practice the "measureless liberation of mind," and

others recommended the “exalted liberation of mind.” He wanted to know whether these two are different or one and the same.

BV: The “measureless liberation of mind” is the Brahma Vihāras. The “exalted liberation of mind” is the Arūpa Jhānas. So, this is really sneaky because you have some of the Arūpa Jhānas with the Brahma Vihāras.

LD: Anuruddha replied that these two meditations are different. The “measureless liberation of mind” is the cultivation of loving-kindness, compassion, altruistic joy and equanimity. But the “exalted liberation of mind” is the meditative practice of widening the inner perception from limited extent to a vast ocean-like extent.

After giving this instruction to Pañcakanga, Anuruddha spoke of a class of deities The Radiant Gods,

BV: I think this is the...Radiant Gods are the mastery of the first Jhāna.

LD: and said that, although they all belong to the same order of celestial beings, there are differences among them in their radiance, which may be limited or measureless, pure or not quite pure. He explained that these divergences are due to the different quality of the meditation that had caused their rebirth in that world. On being questioned by a monk, Anuruddha confirmed that his ultimate knowledge about these deities derived from his own experience, saying that he had previously lived with them and conversed with them.

There is yet another scene in which Anuruddha figures. Once the Buddha was sitting in the open, surrounded by many monks whom he was teaching. On that occasion he asked the venerable Anuruddha whether they were all contented in leading the ascetic life. When Anuruddha confirmed this, the Buddha praised such contentment and said:

Those who have left the home life while still young, becoming monks in the prime of their life, did not do so fearing punishment by kings, nor being motivated by loss of property, by debts, worries or poverty. Rather, they took to the ascetic life out of faith in the Dhamma and inspired by the goal of liberation. What should such a one do? If he was not yet gained the peace and happiness of the meditative [jhānas] or something higher, then he should strive to get rid of the five mental hindrances and other defilements of the mind so that he may achieve the bliss of meditation or a peace that is still higher.

In concluding his discourse, the Buddha said that when he declares the attainment and future destiny of disciples who have died, he does so to inspire others to emulate their example. These words of the Blessed One gave much contentment and joy to the venerable Anuruddha.

Once, one of the Brahmā gods, conceived the idea that no ascetic would be able to penetrate to the heights of the Brahma-world.

BV: The Brahma world is the second Jhāna.

LD: When the Buddha perceived in his mind the thoughts of that deity, he appeared before him in a blaze of light. Four of his great disciples—the venerables Mahā Moggallāna, Mahā Kassapa, Mahā Kappina and Anuruddha—considered at that time where the Blessed One might be then dwelling, and with their divine eyes they saw him

seated in the Brahma-world. Then, by their supernormal power, they too appeared in that heavenly world and sat down at a respectful distance from the Buddha. Seeing this, the deity was cured of his pride and acknowledged the superior power of the Buddha and his disciples.

Another time the Venerable Anuruddha had woken up in the middle of the night and recited verses of Dhamma until the dawn broke. A female spirit with her small son was listening devoutly to the recitation and she told her son he should be very quiet: "It may be, if we understand the holy words and live accordingly, that it will be a great blessing for us and may free us from rebirth in the lower spirit worlds".

At that time, when there was a quarrel between two groups of monks at Kosambi, the venerable Ānanda went to see the Buddha, who asked him whether that quarrel had been settled. Ānanda had to tell him that the quarrel still continued: a pupil of his brother Anuruddha insisted on creating disharmony in the Saṅgha, and to this the venerable Anuruddha did not say a word. This happened at the time when Anuruddha, together with Nandiya and Kimbila, had gone to the Gosinga Forest to devote themselves to a strictly meditative life. Ānanda's criticism was that Anuruddha had taken on pupils and then did nothing to guide them when there was still discord among them.

The Buddha, however came to Anuruddha's defence saying that there was no need for Anuruddha to concern himself with that. There are others like Ānanda himself, Sāriputta or Mahā Moggallāna who are quite capable of dealing with such disputes. Besides, there are incorrigible monks who are quite pleased when others quarrel as this would divert attention from their own bad conduct, and thus they could avoid being sent away.

An example of this is the story of two conceited monks who tried to outdo each other in disputations. One of them was a pupil of Ānanda, of whom we know how carefully he concerned himself with all affairs of the Saṅgha; the other monk was a pupil of Anuruddha who, as we

saw above, had a more detached attitude. Those two vainglorious monks just acted according to their character though they had different teachers to guide them.

ANURUDDHA'S EARLIER LIVES

Of Anuruddha's earlier lives, we have several stories handed down to us, especially in the Jātakas, the Birth Stories. Once when he was a poor man, he made a gift to an ascetic and at the time of the Buddha Kassapa he had honoured his grave by lighting buttered lamps.

Anuruddha said of himself:

I know my former lives and where and how
I lived in years gone by. Among the gods
Thirty and Three I stood of Sakka's rank.

Seven times a king of men I held my sway,
Lord of the earth from end to end, foursquare.

BV: I have no idea what that means.

LD:

A conqueror of Jambudīpa chief,
Using no force or arms, I ruled by right.

BV: That means he was a Universal Monarch.

LD:

Thence, seven, and other seven spans of life,
Even fourteen former births I recognise,
Even then when in the world of the gods reborn.

In the Jātaka tales, there are no less than twenty three accounts telling of Anuruddha's earlier lives. In most cases, he was Sakka, king of the gods. Once he was Sakka's messenger, a deity called Pañcasikha, who was a celestial musician. In the seven worldly lives that are mentioned, he was most often an ascetic and he was twice the brother of the Bodhisatta. In three other lives of his human rebirth he was a king, a court priest and a court charioteer. Only once his rebirth as an animal is reported, namely, as an amorous wood pigeon mentioned above. As far as is recorded in the Jātaka's, he was fifteen times a deity, seven times a human being and once an animal.

The fact that he was so often a king, celestial or human, indicates the power and strength in his nature. But he was quite a different god-king than Zeus, with the amorous liaisons, and differed also from Jehovah, who often inflicted harsh punishment on people. As Sakka, king of The Thirty-three gods, he was rather one who always protected and helped. When the Bodhisatta was in need of help, he came to his succour. He protected him from being executed when he was defamed. On that occasion, the Bodhisatta's wife had raised her voice to high heaven over this injustice.

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Moved by her entreaty, Sakka—the future Anuruddha—took action and saved the Bodhisatta.

When the Bodhisatta was a king, he had forbidden animal sacrifices in his kingdom. A bloodthirsty demon resented this and wanted to kill the king, but Sakka appeared and protected the Bodhisatta again.

In some other cases, Sakka wanted to put the Bodhisatta to a test in order to strengthen his virtue. So, in the last of the Jataka Tales,

Sakka, in the guise of an old brahmin, asked the Bodhisatta for his wife in order to test his joyful generosity.

BV: The last Jataka Tale is all about the perfection of generosity. And the Bodhisatta, he started out as a king and he had a white elephant. And other people would come around and say: "Oh, I want some of this, I want some of that..." and he just started giving everything away. And, he ticked off the lower dignitaries when he gave away the white elephant, because the white elephant was such a lucky elephant, that whenever you wanted rain, all you had to do is go tell the elephant and it would rain. And he gave it away, and when he gave it away, then they said: "You can't be king anymore. Get out of here boy." So, he took his son and his daughter and his wife, and as he was going and going to become a hermit, then he met this old hermit. And the old Brahmin asked him for his wife, and he said: "OK you can have my wife." And, it was a test in resolve to see whether his generosity was truly an act of joy, or he was doing it... like spontaneously or not. And it turned out that he was. He went on a little bit further with his son and his daughter. Sakka came down, did that number again and asked for his son and daughter. And he really loved his son and daughter a lot, but he gave them up joyfully. And the Brahmin took his son and daughter, and they went some place and they escaped and came back to the Bodhisatta. And the Brahmin came back and said: "Have you seen those two children?" And he said: "Yes, they are right here." And he gave them back. And they were crying and weeping as they were going away, and the Bodhisatta still had joy, he still had an uplifted mind. So, they figured: "Well OK, we've tested enough." So, they brought back the wife and the kids and gave them back to him and said that it was a test.



LD: When the Bodhisatta was leading the life of an ascetic, Sakka wanted to test his patience and forbearance and blamed him for his physical ugliness. The Bodhisatta told him of his ugly deeds that had made him so ugly, and he praised the goodness and purity for which

he was now striving. Then Sakka said that he would grant him a wish. What the Bodhisatta asked for was freedom from malice, hate, greed and lust; further, he wished that he might never hurt anyone. All that, it was explained, was not in Sakka's power to grant, but has come from one's own moral effort. Sakka also tested the Bodhisatta's frugality.

In a third group of accounts, Sakka invited the Bodhisatta to his heaven and showed him the mysteries of the celestial and the hell worlds. This was told in the story of the musician Guttila which we have already recounted. In the stories of King Nimi and of the charitable King Sadhina, Sakka also invited them to his heaven.

From his lives as a human being, the following episodes have been chosen. When Anuruddha was a court brahmin and counsellor, the king asked how advantageous actions and justice could be united by one who was a ruler. Without intellectual pride, the brahmin admitted that he could not answer that question. Instead, he went assiduously in search of one who knew, and he found him in the Bodhisatta. When he was a royal charioteer, he once wanted to avoid a heavy downpour, which was threatening. To speed up the horses, he hit them with the goad. From that time on, whenever the horses came to that particular spot on the road, they would start to gallop as if aware of a danger lurking just there. Seeing this, the charioteer regretted deeply that he had frightened and hurt those noble steeds and he admitted that by having done so he did not fully observe the traditional Kuru virtues.

BV: That's The Five Virtues, but really strict.

LD: All these diverse and colourful stories have a common feature. They show several characteristic qualities of Anuruddha: his strong active striving for virtue, his strength of character, as well as his concern for the welfare of others. They also show that his skill in meditation and his mastery of supernormal faculties had their roots in his experiences during many lives as Sakka, ruler of the gods.

The Venerable Anuruddha was present in the last hours before the Buddha's decease, recounted in the Mahāparinibbāna Sutta. When the Master knew that death was close, he entered into the full sequence of the meditative [jhānas] on the fine-material and immaterial levels, and then entered the state of cessation of perception and feeling.

At that moment, Ānanda turned to his brother the venerable Anuruddha saying: "Revered Anuruddha, the Blessed One has passed away." But, Anuruddha an Arahant endowed with the divine eye, had been able to gauge the level of meditation into which the Buddha had entered, and said: "Not so friend Ānanda, the Blessed One has not passed away. He has entered the state of the cessation of perception and feeling."

The Buddha, however, rising from that attainment of cessation, turned his mind back to the stages of immaterial absorption in their reverse order until he reached the first jhāna, then rose up again to the fourth fine-material jhāna, and rising from it, he instantly passed away into the Nibbāna-element, which is without any reminder of the aggregates of existence.

When the Enlightened One had finally passed away, Brahmā the High Divinity and Sakka, the king of The Thirty-three gods, honoured the Buddha in verses, invoking the law of impermanence. The third to speak was Anuruddha who uttered these verses:

No movement of the breath, but with steadfast heart,
Desireless and tranquil comes the Sage to his end.
With heart unshaken by any painful feeling,
Like a flame extinguished, found his mind release.

Many of the monks attending the Buddha's last hour grieved and lamented over the Master's death. But, Anuruddha exhorted them and told them that many deities were also present. Among them, too, there were those who lamented and others who contained their grief. But had not the Master always taught them the impermanence of all? And so, just that had happened.

The venerable Anuruddha and the venerable Ānanda spent the rest of the night near the deceased Master. In the morning, Anuruddha asked Ānanda to announce the passing of the Blessed One to the householders living in the next village, Kusinārā.

At once they gathered and prepared the funeral pyre. When, however, eight strong men tried to lift the body to the pyre, they could not do so. They then went to the venerable Anuruddha and asked for the reason why the body could not be moved. Anuruddha told them that the deities wanted a different ceremony and explained it to them, whereupon all happened just as intended by the deities. With regard to the procedure of burning the body, the householder turned to the venerable Ānanda for advice. This shows the different competence of the two brothers. Anuruddha was master of otherworldly affairs, while Ānanda was well versed in matters concerning the worldly life.

After the Buddha's demise, the guidance of the Order did not go to his next of kin, as for instance the Arahāt Anuruddha. The Buddha did not nominate any formal successor, but the natural veneration of the monks and lay people concentrated on the venerable Mahā Kassapa. It was he who initiated The First Council at which five hundred Arahāt monks took part in establishing the final text of the Buddha's teaching. Before the Council opened, the venerable Ānanda had not yet achieved Arahantship and this would have excluded him from participating in the Council. It was his brother Anuruddha who urged him to make determined effort to break through the last

fetters and realize final liberation. Within a short time, Ānanda succeeded and so, as an Arahant, could join the other Arahants in the Council. During its sessions, he recited the numerous teachings which he of all monks had heard best, and retained in his memory.

In this manner, Anuruddha had helped his brother to attain the goal of liberation, for the good of the Saṅgha and for the good of all seekers looking for a way out of existential dilemma: and this has remained a blessing to us even today. Anuruddha himself was entrusted at the Council with the preservation of the Anguttara Nikāya, according to the commentary to the Digha Nikāya.

About the venerable Anuruddha's death nothing else is known except the serene last stanzas of his twenty verses in the "Songs of the Elders":

The Buddha has my feilty and love,
And all the Buddha's ordinance is done.
Low have I laid the heavy load I bore,
Cause for rebirth is found in me no more.

In Veluva, in Vaggian land it will be
That life will reach its final term for me;
And I beneath bamboo-thickets shade that day
Free from all taints, shall wholly pass away.

BV: What happened was, after The Third Buddhist Council, or this is what they decided at The Third Buddhist Council, was that one monk that was very well versed, would take one of the Nikāyas. There were four monks, but Ānanda – he had all of them, so he could use them any time he wanted. And, this is where they decided that... Ānanda kind of made a mistake – when the Buddha was dying and Ānanda asked if any of the rules of monks should be changed and the Buddha said: "You can change the minor rules." But, Ānanda didn't ask him which rules were minor and which rules were not, so when

they got to the First Buddhist Council, they couldn't decide, so they kept all the rules (laughs).

S: ~

BV: Well, not really, but monks...If a Saṅgha of senior monks comes together and they decide for their monastery that they are staying at, that some of the...there's really picky-ish (?) kinds of rules...You notice we all have our shoes off here. One of the rules is: if you have your shoes on – I can't give a Dhamma Talk. Now, in some monasteries, the places that they gave Dhamma Talks were outside and they allowed people to keep their shoes on. So, the Saṅgha members would come together and say: "We're going to let that rule go for this monastery" and that's how some of the things got changed around. But, when the Mahayana went into China, they started adding a lot of rules. And one of the rules they added was that you're supposed to be a vegetarian, and that's definitely not a rule that the Buddha was interested in keeping. But, they had other minor rules, but they don't really follow them very closely – eating after noon, they all have evening meals and that sort of thing, it's kind of shocking to be around. Anyway...

S: ~

BV: Yeah. When I went to Hawaii, there was Kamala (?) in the 70's...Can't think of his name, very famous monk...

S: ~

BV: No, no, this was a Tibetan monk. OK, he was going to be giving a talk, at 7 o'clock. So, at 7 o'clock I showed up at this Buddhist church...

S: ~

BV: No, I'll remember it before long. Anyway, the monks weren't there. And I'm thinking, you know: "This is really strange. But, this is Tibetan, and they are kind of weird, so we'll just wait for a little while..." and they came 15 – 20 minutes late. Walked in, said: "Sorry folks, we were having dinner up here at this fancy restaurant and it took longer to eat than we thought it would." And they got on their Tibetan horns and started blowing and all of that sort of thing (laughs). But, you know, I had spent time at Stillpoint for a year and a half with Munindra and knowing about all these monks and "Yeah, you never eat after 12 o'clock" and all of this, and then to have these monks just openly talk "Oh, it was a great meal"... "Wait a minute"...It caused some doubt to arise, let's put it that way (laughs).

S: ~

BV: I've been to monasteries that there were some alcoholic monks, and there were also some monks that were on heroin. And they got busted. I mean, what a scandal that was.

S: ~

BV: No, other than that. I'll leave it at that. But it was really a major scandal when they found out about it. Anyway... Of all the Nikāyas, if you can compare one Nikāya to the other, the Anguttara Nikāya is probably the deepest. A lot of the Abhidhamma came from the Anguttara Nikāya.

Let's share some merit:

May suffering ones, be suffering free

And the fear struck, fearless be

May the grieving shed all grief

And may all beings find relief.

May all beings share this merit that we have thus acquired

For the acquisition of all kinds of happiness.

May beings inhabiting space and earth

Devas and nagas of mighty power

Share this merit of ours.

May they long protect the Buddha's dispensation.

Sadhu . . . Sadhu . . . Sadhu . . .

Footnote:

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