0.0.1 Sela

1. Thus was heard by me. At one time the Auspicious One while wandering on tour in Anguttarapa with a large Sangha of bhikkhus, with one thousand, two hundred and fifty bhikkhus, arrived at a market town of Anguttarapa called Apana. Keniya, the matted hair ascetic, heard: "The Master Gotama, son of the Sakyans, having gone forth from the Sakyan clan, has arrived at Apana. Now a good reputation has been spread about that Auspicious Gotama thus: "Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious." Having realized this world with its devas, maras and brahmas, together with the population of samanas and brahmanas, devas and humans, he causes to make it known. He teaches the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing, making known the life of purity that is utterly perfect and pure. Now good is the sight of such arahants."

2. Then Keniya, the matted hair ascetic, visited with the Auspicious One. Upon arrival, he exchanged friendly greetings with the Auspicious One. Having exchange friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the Auspicious One instructed, aroused, energized, gladdened Keniya, the matted hair ascetic, with a Dhamma talk. Then Keniya,

the matted hair ascetic, having been instructed, aroused, energized, gladdened with a Dhamma talk, said this to the Auspicious One. “May Master Gotama, together with the bhikkhu sangha, consent to [accepting] tomorrow’s meal from me.” When thus was said, the Auspicious One said this to Keniya, the matted hair ascetic: “Large, O Keniya, is the bhikkhu sangha, one thousand, two hundred and fifty, and you place higher faith in the brahmins.” Also for a second time, Keniya, the matted hair ascetic, said this to the Auspicious One. “May Master Gotama, together with the bhikkhu sangha, consent to [accepting] tomorrow’s meal from me.” Also for a second time, the Auspicious One said this to Keniya, the matted hair ascetic: “Large, O Keniya, is the bhikkhu sangha, one thousand, two hundred and fifty, and you place higher faith in the brahmins.” Also for a third time, Keniya, the matted hair ascetic, said this to the Auspicious One. “May Master Gotama, together with the bhikkhu sangha, consent to [accepting] tomorrow’s meal from me.” The Auspicious One consented by silence.

3. Then, Keniya, the matted hair ascetic, having known of the Auspicious One’s consent, having risen up from his seat, stopped by his own hermitage. Upon arrival, he addressed his friends and colleagues, family and blood relations: “Hear me honorable friends and colleagues, family and blood relations. The samana Gotama, together with the bhikkhu sangha, have been invited by me for tomorrow’s meal. You may provide me with phys-

ical assistance." "Yes Sir," those friends and colleagues, family and blood relations of Keniya, the matted hair ascetic, having replied, some dug out ovens, some splitted firewood, some washed pots, some set in place water vessels, some prepared seats, and Keniya, the matted hair ascetic himself, arranged a circular pavilion.

4. At that time the brahmin Sela was living at Apana, a knowledge master of the three vedas, of the vocabularies and the rituals, of the phonology and the etymology with the legends as the fifth, master of the verses and the grammer, well versed in the materialistic phylosophy and the auspicious marks of a great man, and he taught the mantras to three hundred brahmin students. At that time Keniya, the matted hair ascetic, placed higher faith in the brahmin Sela. Then the brahmin Sela while walking and wandering about, accompanied by three hundred brahmin students, walking along back and forth, stopped by Keniya, the matted hair ascetic's hermitage. The brahmin Sela saw some people digging out ovens at Keniya, the matted hair ascetic's hermitage, some splitting firewood, some washing pots, some setting in place water vessels, some preparing seats, and Keniya, the matted hair ascetic himself, arranging a circular pavilion. Having seen, he said this to Keniya, the matted hair ascetic: "Is there going to be an engagement for you, Master Keniya, or is there going to be a marriage, or an offering of a great sacrifice, or is Seniya Bimbisara, the king of Magadha, together with his army invited for tomorrow?"

"No, Master Sela, there is not going to be an engagement for me, nor is there going to be a marriage, nor an offering of a great sacrifice, nor is Seniya Bimbisara, the king of Magadha, together with his army invited for tomorrow." Rather, [there will be] an offering of a great sacrifice by me. There is, Master, the samana Gotama, son of the Sakyans, having gone forth from the Sakyan clan, while wandering on tour in Anguttarapa with a large Sangha of bhikkhus, with one thousand, two hundred and fifty bhikkhus, has arrived at Apana. Now a good reputation has been spread about that Auspicious Gotama thus: "Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious." He has been invited by me, together with the bhikkhu sangha, for tomorrow's meal." Do you say "Buddha," Master Keniya? I say "Buddha," Master Sela? Do you say "Buddha," Master Keniya? I say "Buddha," Master Sela? Do you say "Buddha," Master Keniya? I say "Buddha," Master Sela?

5. Then for the brahmin Sela, this occurred: "Even this utterance is rare in the world, namely, "Buddha." Moreover the thirty two auspicious marks of a great man has been handed down in our mantras, by which for the person endowed with those great marks, there are only two destinies, no other. If he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the

dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic, crushing the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword. If however, he goes forth from the home life into homelessness, then he becomes an arahant, a supremely awakened one, who rolls back the veil in the world. But where, O Master Keṇiya, is Master Gotama, the Arahant, the Supremely Awakened One, dwelling at present?" When thus was said, Keniya, the matted hair ascetic, having stretched forth his arm downwards, said this to the brahmin Sela: "By this role of dark green forest, O Master Sela."

6. Then the brahmin Sela, together with three hundred brahmin students, visited with the Auspicious One. Then the brahmin Sela addressed those students: "Be quiet, venerables. Approach putting your feet down step by step. Indeed difficult to meet with are those Auspicious Ones, like lions, faring alone, and when I am discussing with the samana, Master Gotama, do not you, venerable ones, interrupt us in the middle of our conversation. The venerable ones should wait for me to finish the conversation."

7. Then the brahmin Sela, approached the Auspicious One. Upon arrival, he exchanged friendly greetings with the Auspicious One. Having exchange friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the brahmin Sela looked for the thirty two auspicious marks of a great man on the Auspicious One's body. The brahmin Sela saw on the Auspicious One's body most of the thirty two auspicious marks of a great man except for two. Among these two auspicious marks of a great man he had perplexity, doubt, indecision, uncertainty, "the male organ enclosed in sheath, and the largeness of the tongue." Then for the Auspicious One this occurred: This brahmin Sela sees most of the thirty two auspicious marks of a great man on me except for two. Among these two auspicious marks of a great man he has perplexity, doubt, indecision, uncertainty, "the male organ enclosed in sheath, and the largeness of the tongue." So then the Auspicious One perform such an exhibition of superhuman powers that the brahmin Sela saw the Auspicious One's male organ enclosed in a sheath. Then the Auspicious One, having put out his tongue, touched and stroked both ear holes and also touched and stroked both nostrils. He also covered the entire forehead with his tongue.

8. So then this occurred to the brahmin Sela: "The samana Gotama is endowed with the thirty two auspicious marks of a great man, fully complete, not incomplete, but I don't know if he is a Buddha or not. But I have

heard this said by brahmins of old, of ancient times, teachers of teachers: Those arahants, the supremely awakened ones, manifest themselves when their own praises are being expounded. What if I were to praise the samana Gotama in his presence with fitting verses?"

9. So then the brahmin Sela praised the Auspicious One in his presence with fitting verses.

With a perfect body, handsome, well-born,
lovely to behold,
with a golden-colored complexion, the Auspicious One is heroic, with extremely white teeth.

Indeed for a man who is well born, those to whom distinctive marks come to be,
all those auspicious marks of a great man are on your body.

With bright eyes, handsome face, broad, straight, majestic,
amidst the sangha of samanas, you shine like the sun.

A bhikkhu good to gaze upon, with skin like gold,
what have you to do with being a samana, with such supreme complexion?

You are worthy to be a king, a wheel turning monarch, the foremost leader,
victorious ruler of the earth bounded by the four oceans.

A khattiya enjoying sovereinty, let them be your vassals,
king of kings, lord of men, Gotama, claim your kingdom.

“A king am I, O Sela,” the king of Dhamma unsurpassed,
I roll the wheel of Dhamma, the wheel that cannot be rolled back.

He acknowledges supreme awakening, the king of Dhamma unsurpassed,
I roll the wheel of Dhamma, thus speaks Gotama.

Who is your general, the venerable disciple who emulates the Teacher,
Who is your successor, that continues to roll the wheel of the Dhamma for you?

By me the wheel is set in motion, the wheel of Dhamma unsurpassed,
Sariputta keeps it rolling, following the example of the Tathagata.

What should be supremely known is supremely known, what should be enculturated is enculturated,
What should be abandoned is abandoned by me. Therefore, O brahmin, I am a Buddha.

Remove your doubt in me, be decisive, O brahmin,
always difficult to gain is the sight of the supremely awakened ones.

Truly of those whose appearance is always difficult to gain in the world,
that I am, O brahmin, the supremely awakened one, the unsurpassed surgeon.

An embodiment of Brahma, unrivalled, crusher of Mara's army,
having overpowered all enemies, I rejoice with nothing to fear from any quarter.

Listen to this, O honorables, as the one endowed with eyes speaks,
the surgeon, the great hero, like a lion roaring in the forest.

An embodiment of Brahma, unrivalled, crusher of Mara's army,
who having seen would not gain confidence,

except one born of dark [nature].

He who wishes should follow me, he who does
not wish should go,
here I will go forth, in the presence of the one
with excellent wisdom .

If the instructions of this supremely awakened
one pleases the master,
we too will go forth, in the presence of the one
with excellent wisdom.

These three hundred brahmins request with
hands in anjali,
we will fare, O Auspicious One, the life of
purity in your presence.

“Well-proclaimed is life of purity, visible here
and now, not involving time,
where the going forth is not empty for one
who trains with vigilance.”

12. Then the brahmin Sela together with his assembly gained the going forth in the presence of the Auspicious One, they gained the higher ordination. Then with the passing of the night, Keniya, the matted hair ascetic, having prepared excellent hard foods and soft foods in his own hermitage, announced to the Auspicious One: “It is time Master Gotama, the meal is ready.” So then in

the morning, the Auspicious One having dressed, having taken bowl and robe, approached Keniya, the matted hair ascetic's hermitage. Upon arrival, he sat down on a prepared seat with the bhikkhu sangha.

13. So then Keniya, the matted hair ascetic, with his own hands, served and satisfied the community of bhikkhus headed by the Buddha with excellent hard foods and soft foods. Then, when the Auspicious One had eaten and removed his hand from the bowl, Keniya, the matted hair ascetic, having taken a certain lower seat, sat down to one side. Having sat down to one side, the Auspicious One rejoiced in Keniya, the matted hair ascetic's [generosity] with these verses.

"The fire-oblation is the cheif of sacrifices, the
metre is the chief of verses,
the king is the chief of humans, the ocean is
the chief of rivers.

The moon is the cheif of the constellation, the
sun is the chief of luminaries,
for those seeking merits, the sangha is indeed
the chief of [recipients of] sacrifice."

14. Then the Auspicious One, having rejoiced in [the generosity of] Keniya, the matted hair ascetic, with these verses, having risen up from his seat, departed. Then the venerable Sela, together with his assembly, dwelling

alone, withdrawn, vigilant, ardent, resolute, not long entered upon and dwelled in that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with their own supreme knowledge in just this very life. They understood: "Destroyed is birth, lived is the life of purity, done is what had to be done, there is nothing else [to do] for thusness." And the venerable Sela, together with his assembly, all became one of the arahants.

15. Then the venerable Sela, together with his assembly, approached the Auspicious One. Having approached, having arranged his robe on one shoulder, having stretched out his hands in anjali towards the Auspicious One, addressed the Auspicious One in verses.

"It is the eighth day since having gone to the
one endowed with eyes as refuge.
For seven days, we have been tamed by your
instructions, O Auspicious One.

You are the Buddha, you are the Teacher, you
are the sage, vanquisher of Mara,
you having cut the underlying tendencies, crossed,
you lead the population across.

Those who overcome ownership, those who
split asunder the asavas,

like a lion without undertakings, having abandoned fear and dread.

These three hundred bhikkhus, stand with hands in anjali,
stretch out your feet, O hero, [let them] pay homage to the Teacher, the Naga."