

A STORY of A TRUE MASTER—The BUDDHA

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Reference: A story from Rajiv Vaishnav's Blog at <https://rajivvaishnav.com/drop-it/>



Think of two candles, one lit and one unlit, coming closer and closer. A moment comes when you will be suddenly amazed – both candles are lit. The flame has jumped to the other candle. Just a certain proximity... **Love creates that proximity, and the flame jumps from one heart to another heart.** There is no question of anybody surrendering, there is no question of anybody believing.

The East has fallen deep into darkness. The days of **Gautam Buddha** are no longer a reality, but just a beautiful memory, a dream that perhaps happened or **perhaps somebody dreamt.**

----STORY of PRASENJITA----

One great king, **Prasenjita**, a contemporary of Gautam Buddha, was going to receive Gautam Buddha outside the main gate of the city. He had a **very precious diamond** which was unique; all the kings of this country were jealous of this diamond. So, he thought, "I will take this diamond..." He wanted deep down to show the world his wealth, his power, his generosity, his ego, by offering the great diamond.

His wife was a long-time follower of Gautam Buddha, since even before she was married to Prasenjita. She said, "Listen, to Gautam Buddha this is just a stone. My feeling is, in our pond in the palace, there is a **beautiful lotus flower** — you should take that. That will mean much more to him than a dead stone."

The King said, "I will take both, and I will see whether you are right or I am."

While receiving Buddha, the King brought the diamond before him, and said, "I am not very rich, but I have one of the most precious diamonds, and I offer it to you." Buddha said, "Drop it."

He could not believe it, but he thought that perhaps his wife was right: Then he brought with the other hand the lotus flower, and Buddha said, "Drop it."

Now there was nothing to present. Just with empty hands he was standing there... and Buddha said, "DROP IT!" Now, this was too much! When there is nothing left, what can he drop? He said, "Both my hands are empty. Now what do you want me to drop?"

And **Mahakashyapa**, a disciple of Buddha, started laughing. **Prasenjita** looked at **Mahakashyapa**. **Prasenjita** said, "**Mahakashyap**, why are you laughing?"

Mahakashyap said, "I am laughing because you don't understand what Buddha is saying. **To understand him, a deep experience of meditation is needed.**

Drop yourself, drop the EGO! Unless you drop yourself, you don't drop anything. Fall at his feet! Drop your personality. Drop that you are a king. Drop this mask, be just human, because through the mask it is impossible for Buddha to approach you."

Prasenjita had not thought about it. He had brought presents... he was not a follower, his wife was. But now, before so many people, it looked awkward not to bow down. He touched Gautam Buddha's feet with his head, and this time Gautam Buddha laughed. He said, "You are pretending to drop, but not dropping! Now take up your diamond and your lotus flower and get lost Unless you are the present itself, no present is acceptable. Only love can be a present. Only a 'deep let go' can be a present. Only 'merging with the one who has arrived' can be a present. All presents are just too ordinary: even to bring them is to show your stupidity."

Listening to him, seeing him — suddenly he was seeing Buddha for the first time. Feeling the energy field around him... he had never been silent, and now for the first time he was feeling silent — and thousands of people were utterly silent, as if there was nobody else.



Prasenjita touched Gautam Buddha's feet a second time. For the ordinary mind, nothing is transferred anymore; but to the perception of the enlightened one, everything has happened.

Prasenjita is no longer the same man. He did not return home. He said to his wife, "You can go back home — the chariot is ready — but I have dropped myself, I have given myself as a present. I am not coming home."

Those were beautiful days. Suddenly a new sky opened to Prasenjita. He never left Buddha. He became part of the great caravan that used to follow Gautam Buddha. He forgot all about his kingdom, forgot about everything. The only thing that remained was this beautiful man, this tremendous grace, this invisible magnetism, these eyes and this silence.

The wife was a disciple, but that did not mean...But now, when the husband was not coming... **she also rose to a higher state of consciousness.** She said, "No. I am also going to remain. The chariot can go back empty."

---- 5 CHARACTERS, referred in RAJIV VAISHNAV's BLOG----

1. Gautam Buddha

2 and 3. Mahakashyap (means the "great sage"): A principal disciple of Buddha. His writings about Buddha's life are considered to be an authentic account of Buddha's life. Mahakashyap was born into a wealthy Brahmin family in the ancient kingdom of Magadha.

Mahakasyapa's parents wanted him to marry, but he aspired to be an ascetic. Eventually, he married a beautiful woman named **Bhadda Kapilani**. Both of them desired an ascetic life and decided to remain celibate in their marriage.

Bhadda also took refuge in Buddhism and became an **arhat** and a significant matriarch within the Buddhist community, especially supporting the training of young nuns.

After the Buddha's passing, **Mahakasyapa** assumed a leadership role among the surviving monks and nuns. His leadership held the **sangha** (Buddhist monastic community) together, earning him the title of the "**father of the sangha.**" **He was the father of the idea of ZEN.**

4. and 5. Mahanama (means a "*big name*") was a Sakyan prince, the elder brother of the Venerable **Anuruddhā**, and a cousin of the Buddha.

When the Sakyan families of Kapilavastu sent their representatives to join the Order of their distinguished kinsman (**the Buddha**), Mahanama allowed Anuruddha to leave the household and join Buddha. , as he knew nothing of household affairs.

Mahanama showed great generosity to the Sangha and was proclaimed the best of those who gave choice alms to the monks.

He once supplied the Sangha with medicinal requisites for three periods of four months each.

The Chabbaggiya (a group of monks) tried in vain to discourage him, but he persisted in his offerings.

----EXTENSIVE LITERATURE of BUDDHISM----

The Buddha, also known as **Siddhartha Gautama**, attained enlightenment at the age of 35. This momentous event occurred **under the Bodhi tree in Bodh Gaya, India**. After achieving enlightenment, he became **the Buddha**, which means the "*Awakened One*".

He passed away at the age of 80 in **Kushinagar, also known as Kusinara, India**. His final moments are described as the **Mahaparinirvana**, signifying his complete liberation from the cycle of rebirth and suffering.

He was continuously accompanied by disciples, who have recorded his sermons and events in his life. The disciples have recorded Buddha's sermons as well as major events in his life. So, extensive literature is available about Buddhism.

There are "**three baskets**" (means "*three collection*") that comprise the Pali Tipitaka of Theravada Buddhism.

Every Basket has many **Nikāyas**.

Each Nikāya has many **books**.

These books were written in hand and were in Pali, though some initial books were in Sanskrit. Students from Tibet and China translated them into Tibetan and Chinese language, as used 2500 years back. When libraries, like the 7-storey high Library of Nalanda University, were burnt by Muslim invaders, a place, where the literature was properly put for studies and where a large number of persons were employed for re-writing copies, since lifetime of a handwritten book on hand-made paper was usually 25 years.

However scholars are diligently putting together the literature and translating them in English.

The **Āṅguttara Nikāya** (literal meaning "*Increased by One Collection*", also translated as "*Gradual Collection*" or "*Numerical Discourses*") is 4th of the five Nikāyas, in the Sutta Pitaka, which is one of the "three baskets", referred above. This Nikaya consists of **several thousand discourses** ascribed to the **Buddha and his chief disciples** arranged in **eleven "books**.

The **Anguttara Nikaya** corresponds to the **Ekottara Āgama** (means "*Increased by One Discourses*") found in the books of early Buddhists Schools, written in Sanskrit. A complete version survives in Chinese translation by the name **Zēngyī Ahánjīng**; it is thought to be from **recensions** (means "edition"), prepared by either Mahāsāṃghika or Sarvāstivādin. Some scholars have found considerable disparity between the Pāli and the Sarvāstivādin version in Sanskrit.

The **Anguttara Nikaya** has eleven divisions, starting from **Ekakanipāto** (means "The Book of Ones") to **Ekādasako nipāto** (means "The Book of Elevens"). Each division has many Chapters. As an example, **Ekakanipāto** has 20 Chapters.
