LIFE OF BUDDHA & HIS TEACHINGS

By MIN YU WAI
Illustrated By U SEIN
Translated By DAW KHIN THEIN
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M.A(Yale University, U.S.A)
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- ၂ောင်ဝါ
- ဏိုးဗျားဗျာ ။ ၬောင်ဝါးယှဉ်ဖြေ မိုးမိုးရိုးဖြင့်
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102. Buddha's Parinibbāna
ဒီတစ်ခံစာဖြင့် မ်ကျန်စိုးအတွက် အသုံးပြုနိုင်သည်။

ဗုဒ္ဓအယ်တော်ကိုက်ရိုင်းစွာဖြင့် အသုံးပြုပါသည်။

http://www.dhammadownload.com
သဒ္ဒါစာမျက်နှာ

သို့မဟုတ်သို့မဟုတ် အချက်အလက်များနှင့်အတူ ပါဝင်သည်။
-၃-

သီဟဝိဟန်သောက်စိတ်ကျောင်းစိတ်တို့မှာ အခြားသောက်စိတ်ကျောင်းစိတ်များကို ကြည့်ရှုပါက သီဟဝိဟန်သောက်စိတ်တို့ကို ဖျင်စားလိုက်ပါ။ စိတ်တို့ကို အခြေခံအချိန်ဖြင့် သီဟဝိဟန်စိတ်တို့ကို များစွာ ဖျင်စားပါ။

နောက်ဆုံးဖြစ်သော အခြါးအပါဝင်သော စိတ်တို့သည် ဖျင်စားပါ။ စိတ်တို့သည် ဖျင်စားပါ။
- ၃ -

ထို့ကြောင့်မှားသေးသော ထိုသို့ “ဓာတ်ဓာတ်ကုန်းများ ထုတ်လုပ်ရန်” ကြားနေသော အခါမှန်ကန်ပါက သုံးစွဲသူ: ချိုး ရာဇလူမတ်ကြည့်စုံစွာ ထုတ်လုပ်သောကြည့်စားသူ: မိဖုရားများ ထုတ်လုပ်ပါသည်။

မိဖုရားများကို အပြောင်းအလဲ အထောက်အပံ့ အပြောင်းအလဲ အပြောင်းအလဲ။ ထို့ကြောင့် အပြောင်းအလဲ အပြောင်းအလဲ အပြောင်းအလဲ အပြောင်းအလဲ အပြောင်းအလဲ အပြောင်းအလဲ အပြောင်းအလဲ။

အကျိုးသောကြောင့် အပေါင်းစါးသော အပေါင်းစါး အပေါင်းစါး အပေါင်းစါး အပေါင်းစါး အပေါင်းစါး အပေါင်းစါး။

ဥရောပတွင်နှင့် အပေါင်းစါးသောကြည့်စားသူ အပေါင်းစါးသောကြည့်စားသူ အပေါင်းစါးသောကြည့်စားသူ အပေါင်းစါးသောကြည့်စားသူ အပေါင်းစါးသောကြည့်စားသူ အပေါင်းစါးသောကြည့်စားသူ အပေါင်းစါးသောကြည့်စားသူ အပေါင်းစါးသောကြည့်စားသူ

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စိတ်စနစ် ကျင်းပသည်။
ဝပါသည်။ ကြီးပြင်းလာသည်။
အင်အားလုံးကို ဗိုလ်ချီပြောသည်။
ကျန်ထွက်ကလည်း ဖြေရှင်တို့သည်
မီးလှူးများကို အတန်းများပြင်သည်။
မြစ်ပြတာအောင် ကြည့်ပြောသည်။
ချစ်သူများကို မိုးသောစားကြညျင်စားသည်
အကွေးကွေးတွင် ကက်ပျော်ကျောင်းစားသည်။
သောစားကြညျင်စားသည် ပြောင်မှု ပြောင်မှု
ချစ်သူများကို ကြွေးလုပ်သည်။
မြစ်ပြတာအောင် ကြည့်ပြောသည်။
မီးလှူးများကို အတန်းများပြင်သည်။
(စိတ်စနစ်များ ကျင်းပသည်...)

(ဗိုလ်ချီ ဝိုင်းနေရာ)
1. Buddha's father and mother

Over two thousand five hundred years ago, there reigned in Kapilavatthu a king named Suddhodana. He was of the Gotama clan and so was also named as Suddhodana Gotama.

He had two queens who were sisters; the elder and chief queen was called Māyādevi, and the younger and lesser (second) queen was Gotamī.

One night Queen Mayādevī dreamt an extraordinary dream thus—"four celestial beings (gods) carried her, along with the royal couch to Himavanta (Himalayas m.t.); there four fairies after letting her bathe in the celestial lake, let her sleep in the golden building situated in the silver mountains. While she was thus sleeping, a white elephant appeared and entered womb."

At that moment, the Bodhisat (Buddha-to-be) took conception in Queen Māyādevī's womb.

*Bodhisat = Bodhisatta*
Queen Mayadevi’s Dream
Birth
2. Birth

When the pregnancy was ten months old, Queen Māyādevī wanted to visit parents and so asked permission from King Suddhodana to let her go to her parents' country (city) Devadaha. The King willingly gave his permission.

One morning queen Māyādevī surrounded by attendants, departed towards Devadaha on a golden litter (palanquin).

On the way, they came upon Lumbinī garden where she perceived a sal tree (shorea robusta) in full bloom. Wishing to enter the garden for plucking the flowers, the queen told her attendants to stop for a while.

Queen Māyādevī stepped down from the golden litter and as she pulled the sal branch (she) gave birth to the Budhisat. That day was Friday, the full moon day of the month Kason, second month of the great era (Myanmar era) 68 (623 BC)
As soon as he was born, Bodhisat stood up and advancing seven steps proclaimed aloud thus— "I am the most exalted in the whole world."

At the same moment as the Bodhisat was born, Princess Yasodhara, Buddha's younger brother Ānanda, would-be Kaludayī—, would-be Channa were also born. Simultaneously Kandaka horse was also born; four great gold pots rose up (out of the ground). Bodhi tree also grew up. These were the seven who were born at the same moment as the Bodhisat.

3. Bodhisat and Kāladevīša hermit

On hearing that Budhisat had been born, royal relatives from Kapilavatthu and Devadaha arrived together at the sal grove. Then they carried Mayadevī and Bodhisat to Kapilavatthu.

Kāladevīša hermit who was revered by King Suddhodana came to the palace. The King then showed his son to the sage and told the Bodhisat "Dear Son! pay homage to the reverend sage. "Bodhisat did not pay homage but stood up on the hermit's head.
Bodhisat and Kāladevi hermit
At the age of one month
It was so astonishing and surprising that the great sage paid homage
to the Bodhisat. The king also paid homage to his son for the first time.

The great sage looking concentratively at the Bodhisat laughed and
wept simultaneously. When the king asked about it, the sage replied, "Your
majesty! Your son will become the Enlightened one (Buddha); on account
of that I feel happy and so I laugh. But at the time your son will be
Buddha, I have passed away and so I feel very dejected and so I weep."

4. Siddhatta

On the fifth day the king invited the court brahmins and asked them to read
the future of Bodhisat. The seven brahmins told the king. "Yours son will
become either the sovereign of the whole universe or the Enlightened
Buddha;" thus they prophesied in two ways. But the youngest brahmin
Kondannya said definitely. "Your son will retire from the world and be-
come the Enlightened Buddha."

The king then asked, "What will he see and retire from the world?"

Kondannya brahmin replied, "He will retire from the world after
seeing the four omens viz; an old man, a sick person, a dead person and
a monk." Bodhisat was named Siddhattha and as he was of the Gotama
clan He was also called Siddhattha Gotama.
5. Desire of Bodhisat's father

On the seventh day Queen Māyādevī passed away and her younger sister, the lesser queen became the chief queen.

Step mother Gotamī looked after and brought up the little prince Siddhattha as her own son. She herself fed the prince. Two or three days after the birth of Prince Siddhattha, Gotamī gave birth to a son called Prince Nanda. But she entrusted her own son to the wet-nurses to breed.

As for King Sudhodana, he wanted his son only to become the sovereign of the entire universe instead of becoming an Enlightened Buddha. So the king forbid old and aged, sick and the dead, and the monks to come within two miles of the palace, inner-city and outer city. To prevent them the king placed guards all around the palace, inner-city and outer-city ordering them, "In order that my son will not see the four omens, so you all guard diligently."
6. At the age of one month

When Prince Siddhattha was one month old, his father King Suddhodana took him to the site where the royal ploughing ceremony was held. While the king was engaged in royal ploughing, he let his son Prince Siddhattha sleep under the shade of the nearby Eugenia tree. Prince Siddhattha then sat cross legged on the bed, observed the inhalation and exhalation (in and out breathing) meditation.

King Suddhodana seeing that miraculous event, paid homage to his son for the second time.

7. At the age of sixteen

When Prince Siddhattha attained the age of sixteen, for him King Suddhodana constructed three palaces in accordance with the three seasons, viz: Summer, Winter and Rainy season. The king let his son enjoy all sorts of luxuries.
One day King Suddhodana had a contemplation thus, "Now, my son has reached marriageable age. It will be proper to marry him to a suitable princess and bestow the sovereignty to him. In this way, enjoying the luxuries of kingship, my son will not want to become a recluse and retire (to the forest.) Thus I will perceive him as a universal monarch."

So the king sent message to his relatives to send their daughters to be chosen as bride for his son.

8. Exhibition of skill in archery

Sakyan kings discussed the low opinion of Prince Siddhattha among themselves in this way, "Prince Siddhattha is only handsome but has no knowledge (of arts and crafts). He will not be able to support the family. So we cannot send our daughters."

King Suddhodana hearing their words of low opinion of his son told his son. Then prince Siddhattha showed his skill in archery in the midst of the multitude. His skill is much better than those of the skilled archers. Relatives and citizens were much surprised and spoke words of honours and praise of the Prince.
Exhibition of skill in archery
The aged, the sick, the dead and the monk
9. Marriage with Yasodharā

Then the relatives sent their daughters with valuables and presents. Out of them King Suddhodana chose Yasodharā and married her to Prince Siddhattha. Yasodharā was the daughter of Devadaha King, Suppabuddha and Amita who was the sister of king Suddhodana. Thus— Yasodharā was first cousin of Prince Siddhattha.

King Suddhodana bestowed the kingship to his son. As a king Prince Siddhattha enjoyed greater luxuries than as a prince. Because of his power and glory the country became peaceful and prosperous.

10. The aged and the sick

Prince Siddhattha reached the age of twenty eight and one day he went to the royal garden for sports. On his way to the garden and at a certain place he saw an aged man who was created and shown by the gods.
"In this world who ever was born is susceptible to old age, "thus becoming agitated he returned to the place.

After four months, for the second time, he went to the royal garden and on the way saw a sick person.

"No one can go against sickness," thus he again became agitated and returned to the palace.

11. The dead and the monk

After the elapse of four months, Princess Siddhattha went again to the garden for the third time. On the way he encountered a dead person.

Felling much depressed and agitated he said, "No body can overcome the nature of oldness, sickness and death. Is not there any means of escape from old age, sickness and death? I want to be free from these dangers," and returned to the palace.

After four months he again went to the garden and on the way beheld a monk. Uttering praise of the monk thus, "Monkhood is noble."
Wake up from sleep at midnight
Renunciation
12. Rāhula

King Siddhattha feeling pleased and joyful proceeded to the garden.

Contemplating for the whole day thus, "After relinquishing the sovereignty, I shall retire (to the forest) and shall seek for the tranquil doctrine (dhamma) which is free from old age, sickness and death." He stayed in the garden.

In the evening as the King mounted the royal carriage to return to the palace, a person of the King’s Service arrived and told the King. "Your majesty! Queen Yasodharā has given birth to a son."

On hearing the news, thinking "This little son will hinder my intentions" He uttered immediately thus, :"Rāhu has seized; bondage is produced."

With regard to this utterance, the young son was named "Rāhula."
13. Wake up from sleep at midnight

That night the royal dancers entertained Prince Siddhattha as before with songs, music and dances.

Prince Siddhattha not enjoying the entertainments as before, went to sleep in a moment. Female attendants also stopped their music and dances, and slept there and then.

Prince Siddhattha woke up in the middle of the night and getting up looked around. He saw the court attendants sleeping in disarray and felt disgusted. The entire palace appeared to be a cemetery.

He made up his mind to retire that very night. Awakening the minister Channa, He have orders thus, "Channa! I shall renounce the world this very night; so saddle the horse Kandaka for me."

While Channa was making the horse ready. Prince Siddhattha desired to look at his son. So He went towards the door of Yasodharā's chamber and looked at his son.

14. Renunciation

Then Prince Siddhattha travelled rigorously without rest throughout the night and at last reached the bank of River Anomā.

At that place (bank of river Anomā) He cutoff his hair and transformed himself into a monk.
Telling Channa, "Friend Channa! go back and tell my father, mother and wife Yasodharā all these facts, "Let Channa return to the city together with the horse."

15. Monkhood.

The Bodhisat making himself into a monk, resided at the Anupiya mango forest for seven days.

On the eighth day he departed from that place and going forth reached Rājagaha city. Entering the city. He went round the city accepting offering of food from the house in traditional order. Because of his extraordinary looks and personality the whole city was in an uproarrous state and the citizens talked about him with various opinions.

King Bimbisāra, king of Rājagaha looking out from the palace let his attendants enquire about him. "Oh attendants! follow him and look what he does, if he is a celestial being he will ascend to the sky; if he is a dragon he will immerse into the earth, and if he a human being he will partake of the food received."
“अजुनेयलाई अधिमनेरामी यक्षस्य अवतारमणमिति तुम्हारमात्रियमी अथवा त्यस्य भविष्यभावमी अति स्तुति करित्सकयमी यस्य अतिश्रुति करतो यस्य भविष्यभाव स्नातितो यस्य भविष्यभाव स्नातितो" गुरु अजुनेय उपर्युक्तादिकाभाष्यी

अजुनेयलाई अधिमनेरामी यक्षस्य अवतारमणमिति भविष्यभावमी अधिमनेरामी यक्षस्य अवतारमणमिति भविष्यभावमी अधिमनेरामी यक्षस्य अवतारमणमिति भविष्यभावमी अधिमनेरामी यक्षस्य अवतारमणमिति

“अजुनेयलाई अधिमनेरामी यक्षस्य अवतारमणमिति भविष्यभावमी अधिमनेरामी यक्षस्य अवतारमणमिति भविष्यभावमी अधिमनेरामी यक्षस्य अवतारमणमिति भविष्यभावमी अधिमनेरामी यक्षस्य अवतारमणमिति भविष्यभावमी अधिमनेरामी यक्षस्य अवतारमणमिति भविष्यभावमी अधिमनेरामी यक्षस्य अवतारमणमिति भविष्यभावमी अधिमनेरामी यक्षस्य अवतारमणमिति भविष्यभावमी अधिमनेरामी

16. Bodhisat and King Bimbisāra

After receiving alms Bodhisat went out of the city, sat in the shade of Pandava mountain and prepared to partake the meal. Rice and various curries offered by numerous households, got mixed up in the alms bowl and appeared loathsome. As for the Bodhisat, He had never perceived such kind of food, let alone eat it. He felt nauseated once He got ready to eat the food. Then he admonished himself thus.

"Siddhattha! Haven't you become a recluse and retired to the wilderness to seek for the noble truth? As a monk you have to partake such sort of food. Now why do you feel detested and nauseated? Then he ate the meal.

Royal attendants informed all the events to King Bimbisāra. The king went to the Bodhisat and enquired about him. When he knew the truth, the king revered the Bodhisat and offered his kingdom. Bodhisat refused the offer. The king requested thus, "Your reverence will become the Enlightened Buddha; when you become thus, come to my country first of all."

Bodhisat gave his promise saying, "Very well your majesty!"
17. To Ālāra and Udaka

Bodhisat departing Rājagaha went to the hermit Ālāra and under him practised penances. Ālāra was the head of the sect and was teaching many intinerant heretics. (Paribbājaka was a recluse outside of the Buddhist era.)

Bodhisat exerted vigorously and in a few days gained the knowledge attained by Ālāra. But he was not satisfied.

Thinking "Such doctrine cannot lead to freedom from old age, sickness and death." He departed from Ālāra.

Then he went to Udaka and practised the yoga (penances). There also he did not feel satisfied and saying "The knowledge (doctrine) gained by Udaka also is not the noble truth", departed again.

18. Group of five (hermits)

Bodhisat arrived at Uruvela forest and residing there practised arduous practices. Not long after, five hermits viz: Reverend Kondannya, Vappa,
Bhaddiya, Mahānāma and Assaji came to the Bodhisat. (Rev. Kondannya was the young brahmin out of the eight brahmins who foretold the future of Bodhisat, and he was the one who foretold the future of Bodhisat to become Buddha certainly. The remaining four hermits were the sons of other future telling Brahmins.)

Hearing the retirement of Bodhisat they came after him and stayed administering filial duties of the Bodhisat.

19. Arduous practice (dukkara cariya)

Bodhisat diminished partaking of the food bit by bit and practised vigorously. Thereupon golden complexion of Bodhisat became dried and dark. Only bones and skin remained.

One day he became very weak and fell down in a swoon. After regaining consciousness he got up and pondered over his condition "Practising the arduous practice for six years in not capable to obtain the noble truth (dhamma)."
Arduous practice (dukkara cariya)
Milk broth of Sujātā
20. Middle Path

To enable to practise moderately Bodhisat began to partake the meals again. Then Group of five hermits saying "Siddhattha has lessened the practices" forsook him and went to Migadāya forest.

Bodhisat becoming stout and healthy practised by means of the middle way keeping energy and concentration (of the mind) evenly.

နပ်စစ် အသေးစားခြင်း ပြုပြင်၍ ဇောင်ရှားများတို့ဖွဲ့စည်းလာပြီး သင်္ဂြွတ်မှုများကို ကလေးငြာ ရေးဖော်ပြုစားချက်မှာ ထင်ပါ၍ အစိုးရအလွန် အခြေခံသောကြောင့် ဗုဒ္ဓရာဇ်များ ကြန်ကြရာ ကြိုးစားတာများကို အလွန်အောက်ပါ။

ဗုဒ္ဓရာဇ်တို့၏ အသေးစားခြင်း ပြုပြင်၍ အရည်သူများကို ကြောင်းဆိုခဲ့ပြီး အကြောင်းအရာနှင့် ပြောဆိုခဲ့ပြီး သြားရှိခဲ့ပါသည်။

“ထိုသေးသည် အကြောင်းအရာများ ကြောင်းဆိုခဲ့ပြီး သြားရှိခဲ့ပါသည်။” ပြောခဲ့ပြီး သြားရှိခဲ့ပါသည်။

21. Milk broth of Sujātā

On the full moon day of the month Kason, early in the morning Budhisat sat under the banyan tree. There in, the rich man’s daughter Sujātā thinking the Bodhisat to be the benefactor god who bestowed her with a son, offered milk to him.

Bodhisat partook that meal on the bank of river Neranjara. Then saying, "If it is true that I will become the Enlightened One this very day, may this golden bowl go against the stream, "He set it adrift in the stream. The golden bowl went against the stream (up stream).
22. Towards the sacred Bo-tree

In the evening Bodhisat went to the sacred Bo-tree which was about a mile away from that place. On the way, meeting Sotthiya, the grass reaper asked for eight grasps of grass.

At the foot of the sacred Bo-tree He spread out the grass and sitting cross-legged meditated the inhalation and exhalation meditation. Bodhisat made the resolution that He would not get up from that place till He attained the Buddhahood.

23. Victory over Mára

There and then, the god mára accompanied by multitude of armies, annoyed and attacked in various ways to deprive Bidhisat from that place.

Bidhisat made the earth his witness saying that the earth was aware of the fact that for many existence Bodhisat had fulfilled the principle virtues to become a Buddha.

The earth with a great roaring noise shook and trembled violently. Mára with armies fled in disarray.

(One of the eight Victories)
 SND  

 Victory over Māra
Seven places of seven days each
24. Attainment of Buddhahood

After the victory over Māra, Bodhisat continued to meditate the inhalation and exhalation meditation. Then at nightfall He attained the knowledge remembering former states of existences (pubbenivāsānussatāmā): at midnight attained the celestial eye Dibbacakkhuñā, at dawn attained the knowledge of extinction of four fluxious viz: desire, craving, wrong belief and ignorance (āsavas). At day break he became fully Enlightened Buddha.

The time was Wednesday, full moon day of the month kason in the era one hundred and three. Bodhisat (Buddha) was thirty five years of age.
25. Seven places of seven days each

After becoming the Enlightened Buddha, Buddha stayed on the altar near the sacred Bo-tree and six other places situated all around and nearby for seven days in each place. These seven places were called seven abodes (of Buddha's sojourn).

Out of these, first of all Buddha stayed on the altar under the Bo-tree for seven days enjoying the state of utter tranquillity (Nibbāna). That period was known as (Pallaṅka sattāha) — seven days on the altar. After that, Buddha stood for seven days on a hillock which was fifty six cubits far from the Bo-tree, looking at the Bo-tree and the altar without closing the eyes with the contemplation - "I have attained Buddhahood on the altar under the Bo-tree." That activity was called seven days of not closing the eyes (Animisa-sattāha). Then Buddha stayed walking to and from between the Bo-tree and the hillock for seven days. That was called seven days of continuous walking (Caṅkama-sattāha). Then for seven days Buddha stayed in the be-jewelled house created by the gods, sixty feet far from the Bo-tree in the north west of it. While thus staying he pondered over the (ultimate truth Abhidhamma). When He pondered over the treatise Patthāna, aureole of six colours emanated from his body. Residing in the be-jewelled house for seven days was called Ratana ghara sattāha. Then he stayed for seven days at the foot of the banyan tree which was in the east of Bo tree, one twenty eight cubits far away from it and near which goats were tended. Thus staying Buddha by admonishing dispelled the misconceptions of the three daughters of Māra and hum-hum-ka bramin. Buddha stayed there
considering the bliss of tranquillity (Nibbāna). That staying was called Ajapāla-Sattāha. Then Buddha resided for seven days enjoying the bliss of Nibbāna, at the foot of the timber tree (Barring tonia acutangula) near Mucalinda lake which was situated in the south east of the Bo tree, under the protection of Mucalinda dragon king. That was called Mucalinda sattāha. Lastly Buddha stayed meditating for seven days at the foot of the Kingstead tree (Buchanania Lotifolia) situated on the southern side of the Bo tree. This was known as Rājāyatana-sattāha.

26. Tapussa and Bhallika

While Buddha continued to reside at the foot of the Kingstead tree, there arrived two merchants who were brothers and named Tapussa and Bhallika. They were from the town of Pokkaravati in the hamlet of Ukkalāpa of Rāmannya kingdom. They had come to trade from Majjhima (central) region with five hundred carts.

The two brothers offered rusks and honeyed cookies to the Buddha. They took refuge in two refugees saying "We take refuge in Buddha and Dhama." As there did not exist the order of monks they need not take refuge in Sangha.
Buddha presented eight strands of hair to the two brothers. The two brothers carrying eight strands of hair returned to Ukkaḷāpā by boat. Under the leadership of King Ukkaḷāpā a pagoda was constructed enshrining the eight strands of hair as relics. (This Shrine was the Shwedagon pagoda as seen to day.)

27. Meeting with Upaka

In the early morning of the fourteenth waxing day of waso month, Buddha went to Migadāya grove to deliver first and foremost sermon to the group of five hermits. On the way he met Upaka, the hermit.

Upaka asked, "Your reverence! who are you?" Buddha replied, "Upaka! I am the Enlightened Buddha who known and realises all the doctrine (dhammas)."
Tapussa and Bhallika
First and foremost sermon
28. First and foremost sermon

The group of five hermits seeing Buddha coming towards them, made agreement between themselves not to welcome the Buddha, But, when Buddha reached them they all welcome him heartily reaching out to take the bowl and the robes.

On the fullmoon day of Waso, at the seeting of the sun Buddha preached the sermon viz: turning of the wheel of law (Dhammacakkappavattanasutta) to the five membered group Rev: Kondannya attained the first path of fruition (sotapatti) (together with eighteen croes of brahma gods)

When this sermon was delivered in full detail on the first waning day of Waso, Rev: Vappa, on the second waning day Rev: Bhaddiya, on the third waning day Rev: Mahānāma and on the fourth waning day Rev: Assaji attained the first path of fruition respectively.

Then on the fifth waning day Buddha delivered the sermon on the characterstics of unreality (Anatta lakkhana Sutta). All the five hermits became arahats.

29. Yasa and companions

Buddha spent the first Buddhist lent (monsoon retreat) in Migadāya grove. During that lent, Yasa, the son of Sujātā Who once offered milk broth to the Buddha, came to the Buddha, feeling bored with worldly riches and
luxuries. Buddha delivered four noble truths and Yasa realising the supreme doctrine (dhamma) became a monk. On account of Yasa, his fifty four companions, the sons of the richmen came to the Buddha and became monks. All of them realising the supreme dhamma became arahats. At that time, the number of monks amounted to sixty.

30. For the benefit of the multitude

At the end of the lent, Buddha urged those monks each to go to a separate place for propagating the religion, thus "Oh monks! for the benefit of the people, travel around and propagate the religion."

Buddha Himself went to Uruvela forest for the propagation of the religion.

31. Bhaddavaggi princes

While proceeding towards Uruvela, Buddha arrived at a grove on the way and met with thirty Bhaddavaggi princes. They were half brothers (sons of
Three brother hermits
Towards Rajagaha
same father and different mother of king Kosala, king of Sāvatthī.)

They, each with his own wife had come out for picnic. But a prince who had no wife had brought a courtesan. While the princes were in a forgetful state, that courtesan stole their valuables and ran away. Thus the princes were wandering to find that woman. Buddha delivered a sermon and all of them attaining the true doctrine (dhamma) became monks.

32. Three brother hermits

On reaching Uruvela forest Buddha dispelled the misconceptions of Uruvela kassapa, Nadi kassapa and Gayā kassapa together with their thousand followers. Before converting them Buddha suppressed and admonished the great dragon by means of the power of good will (metta = loving-kindness).

All the hermits were amazed at the supernatural power of Buddha and vowing to be followers became monks.
33. Towards Rajagaha

Surrounded by one thousand monks, Buddha went towards Rajagaha. Buddha resided at the toddy-palm grove outside the city and delivered sermons to the multitude headed by King Bimbisāra. The king and most of the people attained first fruition of the noble truth (sota patti).

King Bimbisāra offered Veluvana monastery to the Buddha to reside with the monks.

Not long after, Upatissa and Kolita who were the disciples of Sanjayā, the head of a heretical sect, came to the Buddha each with five hundred followers and became monks, Upatissa was known as Sāriputta; Fifteen days after he had listened to the Buddha's sermons, he attained arahatship. Kolita seven days after he had listened to Buddha's sermons attained arahatship and was known as Moggalāna.

34. First Congregation of monks

As the number of monks increased, Buddha convened as assembly. That was the first congregation of monk assembled during Buddha's life time.

During that assembly Buddha decreed Sāriputta as his chief disciple and placed him at his right side; Buddha decreed Moggalāna as his chief disciple and placed him on the left side.

Buddha admonished the monks thus. "Dear monk! As a true monk you should not hurt others, should not do evil deeds: should perform only meritorious deeds and should keep one's own mind pure."
35. King Suddhodana who wished to see his son.

King Suddhodana having learnt that his son had become an enlightened Buddha, was very eager to see the son. So he sent a minister with one thousand followers to invite the Buddha.

That minister arrived at where the Buddha was and after hearing the sermons became monk with his retinue.

The king again sent ministers each with a thousand followers for nine times. But all of them became monks. On the tenth occasion the king sent the minister Kāludāyī who was born at the same moment as Buddha, saying, "Kāludāyī! if you wish to become a monk you can do so; but do fetch my son without fail."
36. Kāludāyi and Sixty verses

Kāludāyi reached Rājagaha and in the same manner as the previous ministers became monks with his retinue. When it was the ripe time for a pleasant journey, he requested the Buddha to pay a visit to Kapilavatthu reciting sixty verses on the pleasantness and joyfulness of the journey, in this way. "Rev: Buddha! now is the transition time of the cold season (winter) into the hot season (Summer) and the season is very pleasant and joyful. The people also have finished business and stored up the crops and cereals. The journey appears pleasant and joyful; the earth with meadows appears green and pleasurable. Along the forest track each and every tree is scenic with buds and blossoms."

Buddha consented and went to kapilavatthu on the full moon day of Tabaung.
Kāludāyī and sixty verses
Pokkharavassa Rain (lotus - leaf rain)
37. Pakkharavassa Rain (Lotus-leaf Rain)

King Suddodana had constructed monasteries in the Nigrodha park, ready for Buddha and his monks to reside.

Members of the Sakyan clan were very proud. So when Buddha arrived they let only the younger ones to pay homage to the Buddha. Those older than Buddha just without paying homage to Buddha.

Then Buddha rising up into the sky performed and showed them miracles. At this, King Suddodana himself paid respect to the Buddha placing his head at Buddha’s feet. (this is the third occasion when king Suddodana: paid homage to his son.)

All the relatives thus dared not stay aloof but paid homage respectfully. At that Buddha let lotus-leaf rain poured down on them. The relatives being greatly amazed became more respectful to the Buddha.

N.B (A portentous shower of rain serving as special kind of test showers in which certain objects are wetted but those showing disinclination towards moisture are left untouched like a lotus-leaf.)
38. Going around for alms

On the next day Buddha accompanied by the monks went around the city for alms.

On hearing that, King Sudhodana was greatly ashamed and going out into the road, forbade the Buddha saying “Son Buddha! do you have me ashamed? Do you think that enough food cannot be obtained from the palace?”

"Dear father! going round for alms is the practice of the monks."

Buddha then preached the king and while still standing in the middle of the road, the king attained the first path of fruition. The king invited Buddha with the monks to the palace to offer alms.
यासोधाराको परिच्छेद

Yasodharā
The conversion of Minnan
39. Yasodharā

All the courtiers paid homage to the Buddha. As for Yasodharā she did not emerge from her royal chamber. Then the courtiers requested Yasodharā to come out, but Yasodharā did not do so.

The courtiers said "Please come out to pay homage to the Buddha."

Yasodharā replied, "If the Buddha feels considerate and compassionate towards my benefit, He himself will visit me; only then I will pay homage to him."

Upon hearing that Buddha with his father, the king and his two chief disciples went to the royal chamber of Yasodharā, Yasodharā touching the Buddha's feet with her cheeks and crying, paid homage to the Buddha repeatedly.
40. Candakinnarī Jātaka.

On this, the king told Buddha praising the virtues of his daughter-in-law thus, "My daughter-in-law is extremely fond of you. When she hears that my son the Buddha wears the dyed clothes, she too adorns only the dyed garments: when she hears that Buddha pertakes of only a meal a day, she also does so, when Buddha discards using high and comfortable places she also sleeps on the low couch; when Buddha relinquishes the use of flowers and perfumes she also act likewise."

Then Buddha delivered Candakinnarī jātaka in the very chamber of Yasodharā. The jātāka revealed that in times long past Buddha and Yosodharā were born in the species of kinnarā-mythical birds; Candakinnarī was very loving and loyal to the Buddha.
41. Dispelling the misconception of younger brother, Minnan or the conversion of Minnan

On the third day after Buddha had arrived at Kapilavatthu, King Suddhodana with an intention to make crown prince, made arrangements to marry Prince Uanda with Princess Janapadakalyāṇī. (Prince Nanda was also called younger brother Nanda.)

Buddha came to the wedding pavilion and delivered sermons. After that Buddha let Prince Nanda carry the alms bowl on the shoulder and let him accompany Buddha to the monastery. Buddha made him a monk.

Prince Minnan was not happy as a monk and so Buddha admonished him by comparing the beauties of a female monkey, to princess janapadakalyāṇī and a fairy. Younger brother Minnan became infatuated with the beauty of the fairy and because of that infatuation practised religious practices; in the end he becoming agitated became an arahat.
42. Rahula asked Buddha for inheritance

On the Seventh day, Rāhulā being sent by Yasodharā came to the Buddha and demanded his inheritance saying "Father! give me my inheritance."

Buddha with the intention of bestowing the sublime inheritance, made him a novice.

On hearing that, King Suddhodana felt very unhappy and requested and begged the Buddha thus, "Dear son! It is improper to initiate the sons and daughters without their parents' consent."

Buddha replied, "Father! in future I will lay down the rules according to your desire."
Rāhulā asked Buddha for inheritance
Towards vesālī
43. Buddha's relatives entered monkhood

When the lent drew near Buddha went to Rājagaha with the retinue of monks. Monk Nanda, they younger brother and son, novice Rāhulā also went along with Buddha.

When Buddha with his followers arrived at Anupiya mango grove near Rājagaha, the sakyān princes Anuruddhā, Ānandā, Bhaddiya, Kimila, Bhagu and Devadatta together with Upāli, the barber came to the Buddha to become monks.

The princes were first cousins of Buddha. Among them, Ānandā was the son of Amitodana, the third brother of King Sudhodana. Later he became the personal attendant of Buddha. Devadatta was the son of Amitā, the youngest sister of Sudhodana. He was the brother of Yasodhāra. Later he become the arch-enemy of Buddha.

Buddha ordained Upāli and his cousin-brothers, the princes, as monks and proceeded towards Rājagaha. While Buddha was residing at Veluvana monastery, the well known sons of distinguished families viz; Rev: Mahakassapa, Rev: Mahākaccāyana. Rev: Ratthapāla, Rev; Pindola, Rev: Mahāpanna, Rev: Culapanna and Sona became monks.
44. Anāthapindila and Jetavana monastery

In the mean time, the rich man Anathapindika coming to Rājagaha for a short time, encountered Buddha and obtained the noble truth(dhamma).

As he reversed Buddha immensely, he on his return to Sāvatthi, built and offered the great and famous Jetavana monastery. For the site of constructing the monastery, spreading silver coins without aperture, he bought the garden of Prince Jeta with eighteen crores of money.

45. Real treasure of the people

While Buddha was staying in Jetavana monastery, one day a celestial being came and asked, "Your reverence! which doctrine (dhamma) is beneficial till old age; which dhamma is beneficial to maintain; which dhamma is the real treasure of the people and which dhamma cannot be stolen by thieves?"

Buddha then replied, "Oh god! morals and practices are beneficial till old age; being established in the true faith is beneficial; wisdom is the real treasure of the people; and meritorious deeds cannot be stolen by thieves."
46. Towards Vesālī

At that time in Vesālī, an epidemic broke out and enormous number of people perished. Licchāvī princes, the rulers of Vesālī invited Buddha and the monks to make them freed from that epidemic.

To save the people, Buddha with his retinue of monks went to Vesālī and reside there for fifteen days. Buddha let Rev. Ānandā to recite the Ratana paritta sutta, encircling the city.

Because of the paritta, the epidemic died down. The multitude believed and relied on the virtues of Buddha and the three jewels (ratana) viz; Buddha, Dhamma and Sangha.
47. Crisis over River Rohinī

Then Buddha resided in Jetavana monastery in Savatthi. At that time there grew up a dispute between the citizens of Kapilavatthu and those of Koliya, over the distribution of river waters of river Rohinī situated between the two countries, for agricultural purpose. They quarreled and at last the rulers of the two countries advanced with their armies to attack each other. Buddha went to that place and seated on the sand bank in the middle of the two armies, delivered a sermon of peace thus,

"Valuable rulers! why will you let your invaluable lives and blood lost for water which is of little value. Peace and tranquillity should not be destroyed by means of quarrel", and Buddha prevented the war of rage.

The two rulers then became repented and brought an end to the war of enmity.
Crisis over River Rohini
Step-mother Gotami
48. Passing away of king Sudhdhodana

Then two hundred and fifty princes from Kapilavatthu and the same number from Koliya, altogether five hundred princes were entrusted to Buddha to be ordained as monks.

While Buddha was staying in Mahāvana forest near Vesālī, his father King Sudhdhodana became seriously sick and so sent message to Buddha.

Buddha with a following of five hundred monks went to Kapilavatthu. Three days after Buddha’s arrival, King Sudhdhodana expired after becoming an arahat still a layman (even as a layman.)
49. Step-mother Gotami

After the funeral of king Suddhodana, step-mother Gotami came to Buddha who was residing at Nigrodha-ārāma monastery. She requested Buddha to grant permission to the women to be ordained as female monks. Buddha refuse. For three times she requested and when Buddha still refused to permit, had to go back feeling sad and dejected.

Not long after Buddha's return to Vesālī, step-mother Gotami with five hundred sakyān princesses made themselves into female-monks. They shaved their hairs and worn dyed ribes. (Five hundred princesses were the wives of five hundred sakyān princes who had become monks, from Kapilavatthu and Koliya.)

Then they travelled on foot to Vesālī where Buddha was. The journey was very far and rough. They became very exhausted and painful; blood trickled down from their soles; their bodies were covered with dust; but they did not give up.
50. Gratitude of step-mother Gotamī

When step-mother Gotamī and retinue arrived at the gate of the monastery, Rev: Ānanda was very surprised and felt extreme pity for Gotamī who was crying because of fatigue and pain.

At once Rev: Ānanda went to the Buddha and told all the events and requested to permit the mother to become female-monk.

Buddha refused saying, "Dear Ānanda! it is not befitting to allow the women to be ordained in my religious order."

Rev: Ānanda requested again praising the gratitude of step-mother Gotamī thus, "Rev: sir! mother Gotamī is the beloved step-mother who feeds you by herself. She is the one who tolerates you much more than your own mother. So please grant her permission to be ordained as female-monk in accordance with her desire."

At that Buddha gave permission saying, "Dear Ānanda! I permit her to be ordained as femal-monk. Let the femal monks (nuns) adhere carefully the eight chief rules which they should promise and observe (guru dhamma).

51. Buddha who nurses the sick

One day, while going round the residing monasteries of the monks, Buddha saw a monk suffering from diarrhoea. The monk was unable to get up
and was lying on the couch covered with his excrement (faeces and urine).

Immediately Buddha let Ānanda fetch water. Buddha himself washed and cleaned the excrements from the sick monk’s body. Buddha with Rev: Ānanda took care of the sick monk.

Then assembling the monks Buddha admonished them saying, "Dear monks! you have no parents and relatives near at hand to take care of you; so who will take care of you if you do not care one another? Instead of attending me, the Buddha, you better attend and nurse the sick."

52. Close friend or ally

One day a celestial being came to the Buddha and asked, "Rev: sir! Who is the close friend of the traveller? Who is the dear and close friend at one's house? Who is the real and dear friend of one who has deeds to be done Who is the dear friend in the future existence?"

Buddha replied, "Dear god! The companion travelling together is the close friend of the traveller; mother is the dear and near friend at home; when deeds are to be done, a friend is one's close friend; meritorious deeds performed repeatedly are the true and dear friends in the future existence."
Buddha who nurses the sick
53. Paribbajaka Saccaka.

Hermit Saccaka, the principal teacher of the licchavi kings could not bear the sight of Buddha. So that numerous knowledge accumulated in his stomach would not fall out, he wrapped his stomach with a steel plank. One day he came and vied Buddha with regard to the ideology, in front of the audience.

Saccaka said, "Matter is atta, sensation is atta (atta is translated as self or soul which is permanent and unchangeable.)"

Buddha pointed out his wrong views. At last he admitted that form or matter is impermanent and sensation is impermanent (anatta) as pointed out by Buddha. He said, "Rev sir! I have wronged greatly; I will adhere to your faith to my last day."

(One of the eight victories of Buddha)
54. To the presence of Buddha

While Buddha was residing at the Veluvana monastery in Rājaṅga, Khemā, queen of Bimbisāra, came to the Buddha and became a female monk (nun). Not long after, Dhamadinna, wife of the rich man Visakha, Bhadda Kapilani, wife of the youth Pippali who later became Rev. Mahakassapa also became nuns. Queen Yasodhara and sister Janapada Kalyani also came to Rajagaha and were ordained as nuns. All of them realised the noble truth (dhamma) and obtained arahatship.

While Buddha was staying at Jetavana monastery the rich man's daughter Uppalavanna of surpassing beauty entered the female-monkhood. Such renowned persons as King Kosala, ruler of Savatthi, Queen Mallika, Cūla Anāthapindika, Suppavāsa etc: revered and took refuge in Buddha.
কিসাগোতামী
Kisāgotami
Competition with the heretics
55. Kisāgotamī

One day the little son of Kisāgotamī, the wife of richman of Savatthi, died. Kisāgotamī cuddling the dead son, sought for one who would be able to cure her son to become alive again.

At last a person clever in discerning, directed her to the Buddha. "Isāgotamī requested Buddha "Rev; Buddha, cure my son to be alive again."

Buddha said, "Dear daughter! I will cure your son according to your wish; find and get mustard seeds from the house where no one has died."

Kisāgotamī went from house to house where no one had died in search of mustard seeds. But she could not find. Then only she came to realise the nature of death. After discarding her dead son, listened to Buddha's discourse and became a nun.

56. Dragon-Nandopananda

Dragon king Nandopananda lived on the Myintmo mountain enjoying the luxuries surrounded by his followerdragons. Buddha wanted to dispel his misconceptions and endeavoured to do so. Buddha surrounded by five hundred monks went to Tavatimsa heaven passing over the dragon king's mansion. Then, dust from the feet of them fell down upon the dragon king,
and so the dragon-king became very furious. He created an immense body and wrapping around (with it) covered Mt. Myintmo and Tavatimsa heaven. In an instant there was darkness and Tavatimsa heaven could not be seen.

Buddha instructed Rev: Moggalāna ways and means to suppress the dragon king, with power. Rev: Moggalāna creating a body twice bigger than the dragon-king wrapped around and pressed him. Reverend reproved the dragon to become humble and obedient. Then fetching him to Buddha made him take refuge in the three jewels (ratana).

(One of the eight victories of Buddha)

57. **Competition with the heretics**

Buddha had laid down rules prohibiting the monks exhibiting miracles. But Buddha himself had to perform miracles because of unavoidable circumstances and exhibited miracles infront of the king and citizens in competition with heretics.

First of all Buddha pertook the mango (the fruit of the mango tree-Maginfera Indica) and let the seed be planted. Because of the miraculous power of Buddha, a mango tree grew up at once and bore fruits.

From the foot of that mango tree, Buddha ascended into the sky and performed miracles producing twin miracles of water and fire.
Torrential rain poured down with stormy winds and the pavilion of the heretics toppled down. The heretics also fled in disarray.

58. Baka Brahmā

Brahma Baka living in the first region of the brahmās was of misconception that the region where he lived was the highest, was established permanently and so his existence was also permanent.

One day Buddha went immediately to the brahmā world and delivered sermons admonishing him "Your conceptions are wrong; there are Brahmā region far better than this region; but regions are not permanent and you also are not permanent." Buddha explained each and every question asked by Baka Brahmā. Buddha made himself disappear to demonstrate that Buddha possessed far better power than Baka brahmā.

Baka brahmā with many other Brahmas gained the truth. Discarding their misconception they changed their views and adopted the true faith of Buddha.

(One of the eight victories of Buddha)
59. Descent to Sankassa nagara

Then Buddha ascended to Tavatimsa heaven. Buddha's mother, Queen Maya was reborn as a celestial being in Tusita heaven as Santussita god. Buddha delivered Abhidhamma discourses to gods and brahmases headed by the mother god for the entire lent of three months.

At the end of the lent Buddha descended to Sankassa city. At the time of Buddha's descent, Sakka, the king of gods, created three great stairways viz: golden stairway on the right hand side, silver stairway on the left and ruby stairway in the middle, stretching from heaven to the human world. Gods and brahma holding gold umbrella, silver umbrellas, coral umbrella, gold pennants, silver pennants and coral pennants and surrounding Buddha followed after Buddha.

People from human world welcomed Buddha with flaming torches and fire works. With reference to this festival, the Buddhists celebrate the fire works festival on the full moon day of Thadinkyut.
Descent to Sankassa Nagara
Annoyance of Cinjamana
60. Annoyance of Cinjamāna

Buddha after residing in Sankassa city for a while, wandered about various towns and villages preaching religious discourses. Then Buddha resided in Jetavana monastery in Savatthi.

There the beautiful female hermit Cinjamāna came and annoyed Buddha.

When Buddha came into prominence, the authority of the heretics diminished. The gifts and gains also diminished day by day. So they became jealous and could not bear it any more. They arranged to destroy
dame and glory of the Buddha. According to their arrangement Cingamāna
wrapping a shawl pretended to go to the Jetavana monastery at sun-set.

Then after sleeping at the monastery of the heretics pretended to
come back from Jetavana monastery in the early morning.

After she had done in this way for about nine months, sticking a
lump of timber on her stomach and wrapping a cloth around it, faked to be
pregnant. She came to Buddha who was delivering discourses in the midst
of the multitude and accused saying "Great sage! because of you I am now
pregnant; will you not prepare the house for deliverance of the child?"

Buddha replied, "Sister Cīnjamāna; only you and I are aware of
what you say to be true or not."

Mean while, four celestial beings transforming themselves into young
rats, chew and cut the ropes of the knob of the timber. The knob of timber
fell down and true became apparent.

The multitude abusing and beating Cīnjamāna drove her out.

(One of the eight Victories of Buddha.)

61. Devadatta bore grudge against Buddha

Buddha spent the ninth Buddhist lent at Kosambi. Buddha resided respec-
tively in the three monasteries donated by three rich men Gosita. Kukkata,
ad Pāvārika.

There, the citizens of Kosambi, feeling great respect towards Bud-
dha offered immensely. They paid great offerings to the eighty imminent
disciples headed by Rev: Sariputta with great respect and care. As for Rev: Devadatta they did not do so.

Rev: Devadatta became very jealous and moved; so departing Kosambi went to Rājagaha.

62. Devadatta and Ajātsattu

At that time, in Rājagaha, Ajātsattu the son of King Bimbisāra had been made an heir-apparent. Devadatta made plans with an intention "I will endeavour to obtain numerous gains by winning over Prince Ajātsattu."

Because of his practising meditation, Rev: Devadatta had obtained worldly and supernatural powers. But he was not yet an arahat. Creating himself as a youth and wrapping a snake as a buckle, he appeared suddenly in the bosom of Ajātsattu. Ajātsattu became greatly frightened. Then Devadatta reverted himself into a monk and stood in front of the prince.

He said, "Prince! don't be afraid. I am Rev: Devadatta."

Ajātsattu became Devadatta's devotee out of respect and adoration; he offered five hundred bowls of food daily.
63. Devadatta's Scheme

Some monks came and took protection under Rev: Devadatta. Devadatta became highly puffed up of himself. He thought and intended, "I will become an enlightened Buddha and head the monk,"

At that worldly and supernatural powers disappeared from him.

Then Devadatta said to himself, "Supernatural powers have gone from me! but I shall conceal it so that others will not be aware of it."
Devadatta and Ajatasatta
Towards Palale forest
64. Towards Palale forest

While Buddha was staying at Kosambī, there arose a dispute between some monks of that city. From the dispute it rose up to a riot and they spilt up into two factions.

Buddha admonished in various ways saying "Monks! Don't make arguments and quarrel among yourselves. "But to no avail.

Then, without letting anyone aware of, Buddha departed alone from Kosambī.

Buddha stayed by himself in Palale forest, also known as Palileyyaka. There Palale elephant attended Buddha seeking and offering fruits big and small.

65. Riot in Kosambī

Then the devotees did not offer alms to the monks who took part in riots. Those monks felt remorse and apologized one another and said, "Devotees! we were of one accord; have dealings with us as before."
At the end of the lent, the lay devotees headed by the richman Anāthapindika begged Rev: Ananda to send a messenger and bring back the Buddha. The monks engaged in the riot also implored Rev: Ānanda.

Rev: Ananda with five hundred monks went to Buddha to invite him back.

Buddha returned to Savatthi and stayed in Jetavana monastery. The rioter monks from Kosambī also came to pay homage and apologized the Buddha, "Rev: Buddha! we have wronged."

Buddha then admonished them and delivered discourses. Those monks realising the noble dhamma attained the first fruition of the path, in that very place.

66. Buddha and the agricultural land

While Buddha was staying in Näla village Buddha went to the ploughing ceremony of brahmin Kasibhāradvaja. Buddha delivered the discourse comparing it which the works of a paddy field.

"Brahmin! whoever plants the seed of faith and strives industriously, just as one plants the seed of paddy after ploughing, is certain to obtain the fruit of the noble Nibbāna (emancipation from the three fold five viz: raga, dosa and moha.)"
Brahmin realised the law of deliverance from samsara (round of rebirths.)

Buddha had adoration for agricultural land and its activities. While delivering discourses not only to the farmers but also to the monks and others, Buddha used to deliver comparing with agriculture and it's activities. More than that Buddha laid down rules in making a robe to sew it in chequered patterns like those of a paddy field.

67. Dhamma in comparison with the paddy field

At one time Buddha gave admonition to the monks and people, giving an example of a paddy field. "If you were going to grow paddy, first of all you have to scrutinise the field; if the field is of uneven ground with high and low level of ground, if it is full of pebbles and stones, if it is salty, if the furrows are not deep enough, if there is no opening for the inflow and outflow of water, if there is no irrigation canals and no embankment built
around the plots, if it is endowed with these eight characteristics, you should not grow there, it is a bare field and so only the seeds will be used up and you will be tired.

In the same manner among people, one had to scrutinise whether a person is endowed with eight characteristics or not. Eight Characteristics were having wrong views, wrong contemplation, wrong speech, wrong doing, wrong livelihood, wrong effort, wrong mindfulness and wrong conception. A person endowed with these eight characteristics is a vain person and an evil one. Adhering to such a person, giving and helping him, associating with him will not be beneficial but will be unbenefticial.

68. Buddha and son Rāhulā

While residing at Savatthi, one day Buddha went around the city for alms. Buddha's son Rāhulā, eighteen years of age also followed Buddha. Rāhulā became aware of the beauty and handsome beauty of his father Buddha.

The thought arose in him thus, "The looks of my father, Buddha, is very handsome and beautiful; as the true son of my father., I am also handsome. If my father Buddha has chosen to become a universal monarch, He will bestow me with a high and mighty position."
Buddha and the agricultural land
Rāhulā and Buddha’s admonitions
Buddha knowing the wrong wish of Rāhulā admonished him with a sermon. On account of Rāhulā, Buddha delivered numerous sermons. Rāhulā, also realising the truth became an arahat.

69. Rāhulā and Buddha’s admonitions.

Put of the many sermons delivered by Buddha to Rāhulā, the following discourse was very remarkable and ought to be borne in mind.

"Rāhulā! You should do bodily deeds with consideration should speak with consideration and likewise should think with consideration.

"Rāhulā! when you are about to perform a bodily deed you should ponder thus... will this deed which I am going to do, give pain and misery to me? will cause pain and misery to others? will cause pain and despair to both? is this deed unmeritorious, is this capable to increase misery and suffering? will this be of painful consequences?"
"Thus considering, if you are aware that the deed about to be done will be of pain and misery to oneself, to others and to both, and this deed is unmeritorious, will cause to increase pain and deapair, will be of painful consequences, then certainly you should not do it. If you know that the deed about to be accomplished will not give pain and misery to ourself, to others and to both, this deed is virtuous, will cause to increase happiness and pleasure, will be of happy consequences, then you should perform that deed."

70. Aṅgulimāla

At one time, the teacher of Aṅgulimāla, the son of king's court brahmin, misunderstanding him planned a homicide (plot). He told Aṅgulimāla that he would teach him exceedingly honourable technique if Aṅgulimāla offered him one thousand forefingers. Aṅgulimāla then became a brigand
Aṅgulimāli
The orge Ālavaka
and killing the people severed the forefingers. He made a string of forefingers like a wreath and wore around his neck. He accumulated to get one thousand forefingers.

The citizens becoming impatient and in a seething rage urged King Kosala to capture Āṅgulimāla. Mother of Āṅgulimāla feeling worried for her son went into the forest to persuade him.

Then Buddha went alone into the forest to dispel Āṅgulimāla from his wrong doings. Āṅgulimāla needs only one more forefinger to complete one thousand. Seeing his mother he ran after her to get the forefinger. Buddha stood between Āṅgulimāla and his mother. Āṅgulimāla then did not follow his mother but went after the Buddha.

Buddha damonished Āṅgulimāla with discourses. Āṅgulimāla realising the noble truth (dhamma) threw away his sword. Worshiping Buddha's feet with his head he became a monk.

(One of the eight victories of Buddha.)

71. The ogre Ālāvaka

While residing in Ālavi city Buddha heard about the ogre Ālāvaka. The ogre Alāvaka was a big who ate one man daily.
Buddha went to the banyan tree outside the city where Ālavaka, was to dispel him from his wrong. Then boldly Buddha went into Ālavaka's mansion and stayed there.

Ālavaka also fuming with anger jumped up to the mountain-peak and attacked Buddha with various weapons for the whole night.

Because of Buddha's loving-kindness, the weapons were incapable of hitting Buddha. At last Buddha admonished him and Ālavaka become penitent and said.

"Rev: sir! I have greatly wronged; in future I will adhere to and do according to your admonitions."

(One of the eight victories of Buddha.)

72. Buddha and sacrificial ceremony

While travelling around the country Buddha arrived at Khanumata village. At that time, the learned brahmin Kutadanta was making preparations to celebrate a great sacrifice. He had conveyed to the sacrificial post the bulls, male calves, female calves, goats and sheep each numbering seven hundred, to be sacrificed.

Buddha went to Kutadanta and delivering the discourse which manifested the evil consequences of torturing and killing others. Kutadanta also realising the truth said, "Rev: Gotama! from to-day on wards regard me as
Buddha and sacrificial ceremony
Rules for a beatific life
your devotee who takes refuge in you. Even now I have given freedom to all the animals intended for the sacrifice. May all of them eat the verdant grass, drink cool water, may pure and clean wind blows towards them."

73. Rules for a beatific life

While Buddha was residing in Jetavana monastery, a certain celestial being (god) came to the Buddha at midnight.

The god requested Buddha, "Rev: sir! Please deliver the beneficial rules for the prosperity of gods and men."

Buddha delivered the thirty eight rules for the prosperity of gods and men beginning with the first rule as "Oh god! non-association with evil persons is one rule for a beatific life."

In the morning Buddha again delivered the rules for a beatific life to Rev: Ananda.
74. Thirty eight rules for a beatific life

fraining from taking intoxicating drinks and drugs. (21) Not forgetting meritorious deeds. (22) Respect and regard to those worthy of respect and regard. (23) Humbling oneself. (24) Contentment. (25) Gratefulness. (26) Listening to the discourses at proper time. (27) Having patience. (28) One easy to be admonished. (29) Worshipping the monks and the noble. (30) Discussing and enquiring religious sermons at proper time. (31) Practising asceticism. (32) Practising the noble practice. (33) Realising the four noble truths. (34) Attainment of Nibbāña (state of freedom from asavas viz; greed, anger and delusion.) (35) Not feeling mental disturbance when in contact with the ways of the mundane world (gain and loss, fame and dishonour, praise and blame, happiness and suffering. ) (36) Not having despair and dejection because of destruction and miseries. (37) Free from blemishes such as greed and infatuation. (38) Freedom from the danger of evil desires (kilesa) which caused mental worries.

75. Richman's son Siṅgāla.

One morning the richman's son siṅgāla was worshipping the six directions as instructed by his father on his death bed.

While going about the city for alms Buddha arrived at that place and delivered the Siṅgala Sutta (Discourse for Siṅgāla) saying. "Dear Siṅgāla, you need not pray towards six directions; but obey and practise the duties and practices as directed by me". 
In Singāla sutta, duties of the parents, duties of the children (sons and daughters), duties of the teacher, duties of the pupil, duties of the husband, duties of the wife and duties of the friends were included.

76. Visākhā

While Buddha was staying in Savatthi, Visākhā, the banker's wife, constructed and offeredubbārāma monsastery with the price received by selling her ceremonial dress ornamented with gems and filligree work, valued nine crose of money.
Kālāma suttha
Devadatta’s spite
One day Buddha went to Kesamutti hamlet ruled by Kālāma clan, There Kālāma citizen enquired Buddha about their problem.

"Rev: Buddha! out of the existing several religious teachers, each and everyone claimed that his doctrine only is true. We were unable to know whose doctrine is really true.

Then Buddha replied, "Devotees! you should not accept as true by hearsay (from others); should not accept as true that handed down traditionally from religious teachers in succession; should not accept it thinking that it has accrued thus; should not accept by mere saying that it is the words of the scriptures; should not accept by mere consideration with your own wisdom; should not accept by pondering and accepting it; should not accept because the person is worthy of revering, should accept it as true by endeavouring to know by oneself and delivered Kālāma sutta (discourse)
78. Devadatta's spite

One day Devadatta came to Buddha who was staying in Rājagaha and said "Rev; sir! you are old and aged; had over your disciples and devotees to me." Buddha did not grant permission as it is of no concern of him saying, "Davadatta! your intention is entirely not proper. Don't intend to lead the congregation of monks. First of all endeavour for your own (emancipation).

Thrice Rev: Devadatta requested Buddha: Then Buddha told him, "Devadatta! the beings have become monks only with dedication for me; I do not hand over the congregation even to Rev: Sariputta and Rev: Moggalāna who are the most prominent of the disciples. How can I had over to you."

Rev: Devadatta bore and immense grudge against Buddha saying inwardly, "From to-day onwards I shall not make (good) benefit for brother-in-law Gotama."
Evil Scheme of Devadatta
Ajātasattu, the evil son
79. Evil Scheme of Devadatta

Being aware of Devadatta's intention Buddha assembled the monks and made them to perform pakassaniya-kamma: act of announcing saying, "Dear Sariputta, whatever Devadatta does, and says are not to be concerned with the Buddha dhamma and sangha but they are only concerned with devadatta himself; to minifest that, make the act of announcing."

Devadatta then went to prince Ajatasattu anf suggested an improper plot, saying, "Prince! people are of short life; how will you enjoy remarkable benefit, if you attain kingship only when your father passes away because of old age? So just now remove your father and make yourself king. I too will kill my brother-in-law, Gotama and make myself the enlightened Buddha.

80. Ajatasattu, the evil son.

Ajatasattu, with the intention of killing his father King Bimbisāra, entered the palace concealing the sword in between his thighs (or in the groin). The guards became aware of it and seizing him sent to the king.

The king asked, "Dear son! why do you want to kill me"
The prince replied, "Father! I plan to kill you because I want the Kingship."

The king forgiving Ajātasattu handed over the kingship saying, "Dear son! because I wish to give you the kingship I have nourised you; so, even now take over the kingship."

Though Ajātasattu obtained the throne, Devadatta was not satisfied and made him to kill his father. Ajātasattu after imprisoning his father and torturing him in various ways killed his father.

81. Buddha and the archer

Davaddatta himself planned to assassinate Buddha, Devadatta sent choice archers of king Ajātasattu and let them shoot at Buddha to kill.

Because of the loving-kindness of Buddha, the archers were unable to do so. They dropped down at the Buddha's feet with their heads and apologized admitting their guilt.

Buddha forgave them saying, "Devotee! I don't bear grudge against your guilt; I forgive you. Observe and adhere to the three refugees."
Devadatta, the assassinaton
Attack with the elephant Nālāgiri
82. Devadatta, the assassin

Devadatta also intending to assassinate Buddha by him-self, installed a huge rock with trigger on Gijjhakuta hill.

While Buddha was pacing to and fro at the foot of the hill, he pulled the trigger and let the rock roll down. Enroute, there arose two rocks intercepting and so the huge rock did not fall down upon Buddha. But a piece of rick splintered from the huge rock and hit Buddha's big toe which became extravasated. Royal physician Jivaka came and cured the Buddha.

83. Attack with the elephant Nalāgīri

Twice Devadatta had endeavoured to kill Buddha with failure. For the third time he tried again. This time, he set the fierce elephant Nalāgīri after letting him drink intoxicating liquor measuring nine maunds (unit of measure approximately equal to 22.5 Viss).
Elephant Nālāgīrī came running to attack Buddha who was going round for alms. Rev. Ananda then stepped and stood in front of Buddha sacrificing himself.

Buddha saying, "Ānanda! move aside; don't stand in front of me" "Thus removing Ananda Buddha confronted the elephant.

At that time, from the throng of people running amock through fear, a mother depositing her young son between Buddha and elephant Nālāgīrī, ran away in a frenzy. The child was also crying aloud.

Buddha appeased Nālāgīrī with loving-kindness and saved the child.

The elephant also became softened immediately and paid homage to Buddha, falling down at Buddha's feet.

(One of the eight victories of Buddha.)

84. Buddha and the famished person

While going to Alavī, Buddha after feeding a famished and poor brahmin, delivered a discourse to him. Then some of the monks censured it. Buddha saying, "Dear monks! it is invain to deliver a sermon to one who is famished; so (first of all) I feed the famished person and then only, I admonish him delivering a sermon. In this world there does not exist any disease equal to starvation and hunger," admonished the monks.
85. Demise of Devadatta

For the twentieth lent season Buddha spent the lent at Veluvana monastery in Rājagaha. At that time, Devadatta creating a schism among the monks and taking five hundred monks who sided with him, went to Gayasisa. He formed a seperate religious sect and made himself an enlightened Buddha.

But, not long after, the follower monks became disheartened. With Rev: Sariputta and Rev: Moggalāna visited them and delivered discourses, those monks returned to Buddha.

Devadatta also was greatly affected and was afflicted with haematemesis (vomiting of blood) disease.

After about nine months Devadatta wishing to beg forgiveness from Buddha, asked his followers to carry him to Buddha. The followers carrying him on a stretcher brought him to the Buddha.

On reaching a lake near Jetavana monastery they lowered the stretcher on the ground for a while and bathed in the lake.

Devadatta stepping down from the stretcher put down his feet on the ground and was swallowed up by a fissure in the earth.
86. Jivaka and Ajātasattu

Because he had killed his father King Bimbisāra, King Ajātasattu became unhappy and desperate. When he heard that his teacher Devadatta was swallowed up by the earth, he became remorseful. Then under the guidance of the royal physician Jivaka he took refuge in Buddha and gained the right view.

87. Ambapālī

While Buddha was residing at Koti village in Vesali, the courtesan Ambapālī came and paying homage to Buddha invited Buddha to accept alms. Buddha willingly accepted the invitation.
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Ambapāli
Buddha is not biased
Ambapāḷī receiving Buddha’s acceptance, returned to her house happily. On the way she met with Licchavi princes. Ambapāḷī being puffed up as she had obtained the opportunity to offer meals to Buddha, did not avoid the carriage of Licchavi princes. She drove her carriage causing to strike the yoke against yoke, the wheels against wheels and the axle against axle. Licchavi princes enquired about the matter saying, "Ambapāḷī! Why do you drive your carriage without shunning our carriages?"

Ambapāḷī replied, "I am the person who have invited Buddha and the monks for meals."

The princes requested. "Ambapāḷī! we will give you one lakh (of rupees). Let us offer meals to Buddha."

Ambapāḷī said, "Princes! I will not give you the opportunity to serve meals to Buddha, even if you offer the whole city of Vesaḷī."

At that Licchavi Princes said to one another, "Friends! Ambapāḷī has won over us."

88. Buddha is not biased

Licchavi princes continued to go to Buddha. After sermons they invited Buddha saying, "Rev: Sir! tomorrow please come with the monks to pertake meals (offered by us)."

Buddha saying "Princes! I have accepted Ambapāḷī's invitation for tomorrow". and refused their offer.

Then Licchavi princess said to one another, "Ambapāḷī had won over us."
89. Commander-in-chief of the army General Sīhasenapati.

Sīhasenapati, commander-in-chief of the army was a follower of Nigantha, the head of an heretical sect. Hearing the praises of Buddha by Licchavī princes again and again, he desired to go and pay homage to Buddha. Nigantha hindered him from going.

At last, Sīhasenapati went to Buddha and enquired about the doctrines which he wished to understand. When Buddha explained them he became satisfied and pleased. He requested Buddha to acknowledge him as an ardent devotee taking refuge in the three refuges. Then Buddha did not urge him saying, "Dear Sīhasenapati! do it with careful consideration; as for the persons famous like you, it is well and good to do only with careful consideration."

Sīhasenapati said, "Rev. Sir! because you have said so I have become more pleased and satisfied. As for some other teachers they will not say so."

Buddha said "Sīhasenapati! your house has always offered meals to the niganthas. Though you have taken refuge in me now, continue to give offerings to the niganthas."
Sihasenapati said, "Rev: Sir! Because of your present sayings, I am extremely happy and pleased."

90. Forty-fifth lent

Buddha spent the forty-fifth lent which was the last lent, in Veluva village, situated between Vesali and Rajagaha.

At that time Buddha was more than seventy-nine years old, had become aged and withered, step-mother Gotami, Yasodharadevi and others having attained arahatship had all passed away. Others such as younger brother Nanda and son Râhulâ also after becoming arahats had passed away.

One day Buddha was afflicted with dysentery. Rev: Ānanda felt very worried and anxious. When Buddha was cured of the disease, he was extremely glad and said, "Rev: sir! Only I have peace of mind; before, observing your sufferings I am unable to remember anything."
91. Reverend Sāriputta

At the end of the lent Buddha went and stayed a Savatthi. At that time Rev: Sāriputta passed away in his mother's chamber at his native village Nalaka.

After the cremation of Rev: Sāriputta, Rev: cunda brought the relics in a golden urn and showed it to Buddha. Buddha placing the relics on his palm, admonished the monks saying, "Dear monks! as my eldest son who admonished monks and men with dhamma (doctrines) has extinguished the fire of constituents (sankhara), only his relics remain. You all also don't be negligent. My eldest son Sāriputta has wisdom, is of little wants, in industrious, takes pleasure in solitude and is virtuous. Look at the relics of my son Sariputta who is endowed with these extraordinary qualities."
Reverend Śāriputta
Tender pork-curry of Cunda
92. Buddha’s admonition

Rev: Ānanda being greatly affected wept bitterly. Rev: Ānanda had permanently served Buddha; he had not attained arahatship but gained only the first path of fruition (sotapanna.)

Buddha delivering sermons admonished him. "Dear Ānanda! isn’t that I have admonished you before: why are you weeping? It is apparent in this world that one will be separated from one’s loved ones such as mother, father, sister, brother etc. While still alive or by passing away (death). So long as there exist five constituents (of the body) this principle will also be found."

Buddha let the relics of Sāriputta to be enshrined in a shrine built in Sāvatthi.

93. Rev: Moggalāna

Then Buddha went to Rājagaha surrounded by monks. Not long after Buddha’s arrival Rev: Moggalāna passed away. Buddha himself supervised and cremated him. Taking the relics Buddha let construct a shrine at the gate of Veluvana monastery.
94. Buddha will pass into Nibbāṇa.

Then Buddha proceeded to Vesālī. One day Buddha spoke out to Rev: Ānanda that he would soon be passing away. Rev: Ānanda also was greatly grieved and so Buddha delivered discourses to admonish him.

"Dear Ānanda! Is it not that one will be separated from the loved ones while still alive or by death. One will journey one's own way and others will travel their ways: things will happen separately. Everything made and assembled has the nature of perishing; cannot forbade not to perish."

Then Buddha asked Rev: Ānanda to invite all the monks residing in Vesālī and said, "Dear monk! on the third month counting from to-day I will pass away. So don't be negligent; be possessed of mindfulness and virtues, be steadfast; think of only the good plans and guard yourselves."
95. Tender pork-curry of Cunda

Buddha then proceeded to Bandu village. The monks also followed Buddha with sad and dejected mind.

After reaching Bandu village Buddha proceeded village after village. Stopping and residing for a while in those villages Buddha delivered discourses to monks and villagers.

On arriving at Pava city Cunda: the banker offered the tender pork-curry to Buddha. Not long after per aking of the meal Buddha suffered very serious dysentery.

Though the disease was severe, Buddha tolerating it, proceeded towards Kusināra. That day was the full moon day of the month Kason on which day Buddha will pass into nibbāna.

96. Towards Kusināra

Kusināra was situated about six miles away in the southeast (direction) of Pava city. During the journey, reaching a mango forest Buddha rest for a
while and stayed lying down. Thus staying Buddha instructed Rev: Ānanda to give a talk to Cunda so that Cunda who had offered tender pork-curry to Buddha would not feel unhappy.

"Dear Ānanda! people will say that I pass away because I have pertaken the meal cooked with meat offered by Cunda. Being said thus Cunda will become unhappy. Actually it is the fast that my passing away is not because of that meal. Whether I pertake of that meal or not it is certain that I will pass away today. Because Cunda has the opportunity to after the last meal to me, he will gain greater benefit. The meal offered on the day when Buddha will become the Enlightened Buddha and the meal offered on the day of Buddha's passing away, are of great and equal benefit.

97. In the sal garden

In the evening Buddha reached the sal garden of Malla kings. Buddha said to Ānanda, "Dear Ānanda! I feel extremely tired; lay out the royal couch of Malla kings between two sal trees keeping the head (of the couch) to the north."

Rev: Ānanda did as instructed by Buddha. Ānanda had attended his brother Buddha for many years throughout day and night. He laid out the place for Buddha; the present laying out for Buddha was the last one. He was greatly affected and tears rolled down abundantly and incessantly.
In the sal garden
The last homage
98. The last homage.

At that time many gods and brahas came enmass and gave homage spreading various kinds of flowers as the last worship; worshipped with varieties of fragrance and perfumes; worshipped singing and playing celestial musical instruments. Then Buddha explained to Rev: Ānanda with regard to the kind of worship.

"Dear Ānanda! such of worship does not amount to paying homage, revering and giving respect to me. I have not fulfilled the acquired virtues expecting such kind of worship. Actually worshipped, revered and respected me."

At that time Malla kings and many citizens came to kusināra and paid homage to Buddha,

The audience was so immense that it was difficult to admit one after another for paying homage. So arrangements were made to let the people in separate groups for paying homage. Curtains were placed around the couch where Buddha was lying.
99. Subhadda

Among the audience, there was a heretic named subhadda. He was old and aged and had many doubtful facts. So wishing to ask Buddha about the doubts, before Buddha’s demise, he had come.

Subhadda asked permission to enter, but Ānanda did not allow him saying, "Subhadda! Buddha is very much worn out, so don't harass the Buddha."

Subhadda requested three times and Rev: Anānda refused him for three times. Buddha heard and let Subhadda to enter.

Getting permission from Buddha, Subhadda asked what he had in mind to dispel his doubts. Buddha explained and Subhadda became satisfied and pleased. He requested Buddha to ordain him. Buddha permitted him to become a monk telling rev: Ānanda, "Dear Ānanda! ordain Subhadda."
Subhadda
Buddha’s Parinibbana
Gradually time had passed midnight and had reached dawn.

Keeping Buddha in the middle, monks, gods, brahmans and men sat silently. They all were waiting in a state of suspense for the time of Buddha's demise. As for Buddha, He was giving instructions that were to be instructed.

Buddha said "Dear Ānanda! don't you all think that you no longer have a teacher; the dhamma viz; suttas (discourse), vinaya (laws and regulations for the monks) and Abhidhamma (Buddhist philosophy) doctrines will be your teacher after my demise."

The audience remained silent; listened to Buddha's instructions carefully. Some were with tears in their eyes being chocked with emotion in their chests. Some were weeping with tears rolling down abundantly and incessantly. Buddha said, "Dear monks! if you have any doubt, ask while I am still alive; don't repent afterwards thinking, we have not asked Buddha while He is still alive."
101. Last admonition

The monk did not stir but remained silent. At last Buddha said, "Dear monks! I will give my last instruction to you:... all constituent things have the nature of perishing; be diligent and exert with mindfulness" Thus saying Buddha became quiet.

That time was near dawn; sal flowers soaring in the sky fell down gently and intermittently.

102. Buddha's Parinibbana

Buddha passed away on Tuesday, the fullmoon day of month Kason, at the approach of dawn in the year one hundred and forty-eight (148) of the great era (543 B.C) Buddha passed away at the age of eighty (years) and fortyfive years of monkhood.
ဗိသားဓားမန္ဒေါင်းမှာ:

ဗိသားဓားမန္ဒေါင်းမှာ (ထုံးနှုတ်:အမျိုးသား ဝဲပေါင်စာစားတိုက်)

ဗိသားဓားမန္ဒေါင်းမှာ (မြစ်မှုအကည်အဝဲ အန်းပေန်မှု ဝဲပေါင်စာစားတိုက်)

“ဗိသားဓားမန္ဒေါင်း အမျိုးသား” ကို
(ဝဲပေါင်စာစားတိုက် အားနည်း)

ဗိသားဓားမန္ဒေါင်းမှာ (အပေါ်အပြား)
(မြစ်မှုအကည်အဝဲ အန်းပေန်မှု ဝဲပေါင်စာစားတိုက်)

ဗိသားဓားမန္ဒေါင်းမှာ (အမျိုးသား)

d. ဗိသားဓားမန္ဒေါင်းမှာ (အမျိုးသား)

d. ဗိသားဓားမန္ဒေါင်းမှာ (အမျိုးသား)

d. Essential themes of Buddhist Lectures (Aggamahapandita U Thittila)

d. Life of Buddha in Frescoes (Maha Bodhi Society)

d. The Buddha, His life and Teaching (Piyadassi Thera)