

# **Siddhartha Gotama: How he become a Buddha?**

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WBU Council Member

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King Suddodana was the king of Kapilavastu. He married two queens called Maya Devi and Prajapati Gotomi. They were actually the two sisters. They were the daughters of the king Aukata of Devedaha.

### **Conception of Siddhartha**

It was the month of Ashara, when the Sakyas were celebrating a festival, and Mayadevi was observing the fast. During that time the future Buddha was conceived. After ten months, Maya expressed a wish to the king to visit her parents at Devadaha. The road between the two towns was made level, strewed with clean sand; plantain trees were planted on each side; and water vessels were placed at regular intervals. The queen was expressed will to stop in the Lumbini-Vanas (Forest). The inhabitants of both Kapilvastu and Devadaha used to come here for recreation. Seeing the trees in flower, she alighted here and being helped by her sister, Prajapati, she rose and held a branch of a sal tree, when the pain of delivery suddenly came over her; and a curtain was hurriedly drawn round her. The future Buddha was then born. It was a full moon night, in the month of Vaisakha. in B.C. 623 (Lalitbistara page.8).

### **His name and astrology**

Mayadevi having died seven days after the child birth, the Bodhisttva was taken to Kapilbastu by his stepmother Prajapati Gotami with a great procession. On the way there were temples, where were the images of Siva, Skandha, Narayana, Vaisravana, Sakra, Kuvera, Chandra, Surya, Brahma and the Dikpala were there. There he was taken in a chariot, well embellished in the inner apartments, according to the custom of the Sakyas to seek blessing from the gods. And a few days after a great festival was held to give a name to the young prince. Siddhartha Gotama was the name chosen by the eight astrologers. They also declared that he would be either a Chakravarti (Universal Monarch) or a Buddha (one who had found the ultimate truth). (Lalitbistara page.8-9).

### **Ploughing festival**

Five months after the birth of Siddhertha Gotama, plowing festival was held. It was the custom of the Sakays to cultivate the fields, the king himself leading the way, holding a golden plough. On this occasion, Siddhartha, was quite a child, sat in meditation under a *jambu tree (jamun or black plum, Syzygium cumini)*

### **Three Luxurious Building for Siddhartha**

When he became young his father ordered to build the building of three palaces called Ramma, Suramma and Subha suited to the three seasons of the year. The first was of nine storey, the second of seven storey and third of five storey. And on all sides, guards were placed extending to the distance of four miles high, that no signs of evil import would catch the sight of the prince. The places were describes the places as handsome, four-

sides and four-cornered, with a pavilion on its top, which showed like a thing made by a skilful goldsmith. (*Lalita-Vistara* page 9).

### **His education**

Infant Bodhisattva was sent to the school to learn, under Visvamitra, writing on a tablet of *ugrasara* wood . He learnt 64 kinds of alphabets, including *Brahmi* and *Kharishti* and the letter of Banga, Anga and Magadha are mentioned. He excelled not only in writing but also in reading the Vedas, Nigamas, Puranas, Itihasas. 18 Silpas (Skills) and many other sciences; and in exercise and archery, such as shooting at the target of an iron boar beyond seven *palm* trees. Rockhill in his *Life of the Buddha* mentions that Siddhartha learned letters under Kausika, management of elephants under his uncle Sulabha and archery under Sakadeva.

### **Tournament and his excelling all Sakya youth**

Siddhartha Gotama was married to Yasodhara or Gopa, the daughter of Suprabuddha (or Dandapani according to the *Lalita-vistara*) at the age of 16. His father in law's palace was described (*Lalita-vistara*) as furnished with covered terraces, balconies, gateways, window, halls and pavilions ornamented with bells, jewels, parasols and flags, pendants and silken fabrics. His rooms were provided with stairs, decorated with silken carpets, with delightful floors, blue as lapis-lazuli and with wide and excellent corridors, having birds and flowers; also musical instruments, such as conch, trumpet, drum etc. Before marriage he was tested in his Kehetriya accomplishments in a tournament, which was proclaimed by the ringing of bells at Kapilvastu (*Lalita-vistara*). Gopa, who was accomplished in writing and composing poetry and well versed in the rules of Sutras, planted a flag victory in the arena. In an immense pavilion erected in the court of the palace, Siddhartha showed his skill in wielding a bow, which nobody else could hold up, the arrow of which when shot, went, according to a legendary account, some 10 *krosa* beyond, where it pierced the earth, making a well, since known as Sara-kupa ('arrow-well'). After that he threw a dead elephant at a deep hollow, known to this day as Hastigarta, two miles beyond the seven walls and moats of the city (*Lalita-Vistara* page .9-10).

### **His married life**

After his marriage Siddhartha Gotama was appointed *yuvaraj* ('sub king') and the governor or chief magistrate of a neighboring town. Kalishaka (Chinese). Where he does not appear to have lived much, for he was confined to his palace life, because Suddhodana was very much afraid lest he would renounce the secular life. As Siddhartha grew in years and rolled in the luxury of a married life, his distaste was distinctly shown and flying from palace life, he used to retire in the evening to the garden, which was his favorite resort. This park is called Lutiloka in a Chinese record from the name of the presiding deity. In order to prevent him, the king built high walls round the palace, excavated a broad moat. huge massive doors mounted on machines and chains, at the four main gates of the town, where extra guards were stationed. but Bodhisattva having seen the four scenes of an old leper, a dead man, sick man and a monk, while going out of the city for a drive to his garden and thus being impressed with the impermanence of worldly

life, effected the great Renouncement, ('Mahabhiniskramana'), in the midnight of Monday, full moon and constellation, when he was 29 years old (Lalit Vistara Page.10)

### **His great renouncement**

Leaving his wife and his baby son, Rahula and descending from his room, he proceeded to the palace of music, lowered the jewelled lattice and getting on a horse by name Kantaka, departed by the East gate, called Mabgaladwara ('lucky gate'), beyond the city, where subsequently a stupa was erected, called Kantaka's Return. The whole night he rode, reaching in the morning Anupiya on the other side of a great sandy river, Anoma (Gandaki?) and in the country of the Mallas, 12 *yojanas* distant from Kapilvastu.

### **His Effort to get enlightenment**

After going out in search of the truth, he first went towards Rajagraha. King Bimbirasa was the king of the king of Rajagraha. It was a place of great philosophers and leaders. First he went to Sakisage's hermitage then to Padma, then to Raivata. All them were women reshies. Finally, he reached to the Rajagraha. Since king Bimbisara was ruling, soon after he reached to Rajagraha, the king Bimbisara asked him the reason to be Sanyasi (one who give up the earthly life) then he offered one half of his kingdom. Siddhara Gotama thanked him and he declined the king offer and showed his resolve to find the ultimate truth of life.

Then some fellows called Kaundiaya, Ashvajot, Kasyapa, Mahanamma and Bhadaka followed him. In Rajgriha he went to Arda Kalam and Brigha's place. Finally he returned to Arada Kalan and learned from the philosophy of Sankya and Samadhi Marga. He also went to Uddaka Rama Putta. Uddaka Rama Putta was better then Ara Kalam for the Samadhi Marga.

Siddhartha Gotama practiced living on a corn in a day and doing fasting but he became unconscious and could not think of the universal truth. Six years passed in that way. One day Sujata, a lady from a rich family, saw him meditation under the Banyan tree. She thought that the tree god has appeared. So she offered foods of many kinds. After eating the foods his might had some strength and he could think about the truth of life.

But before that his own evil thought and evil passions called Mara entered his mind. Siddartha Gotama was greatly frightened lest they should over power and defeat him. So he summoned all the courage he had and said to Mara " Faith is found in me and said to Mara, "Faith is found in me, and heroism and wisdom. How can ye evil passions defeat me? The streams even of rivers may dry up. Ye would be unable to defeat me. The rivers may dried up but my resolutions you can not defeat. When I am resolved " Better to me is death in battle than that I should be defeated in life." The evil passions entered the mind of Gautama as a crow goes after a tone that looks like a hump of fat, thinking surely, "here I shall find a tender morsel, here perchance is something sweet."

### **Enlightenment**

To feed himself during the period of meditation Siddartha Gautama had collected food to last him for forty days. Having routed the evil thoughts that disturbed his mind Gautama

refreshed himself with food and gained strength. He thus prepared himself for meditation with the aim of obtaining enlightenment.

It took Gautama four weeks of meditation to obtain enlightenment. He reached final enlightenment in four stages

In the first stage he called forth reason and investigation. His seclusion helped him to attain it easily.

In the second stage he added concentration.

In the third stage he brought to his aid equanimity and mindfulness.

In the fourth and final stage he added purity to equanimity and equanimity to mindfulness. Thus his mind became concentrated, purified, spotless, with defilement gone, supple, dexterous, firm, impassionate, not forgetting what he is after, Gautama concentrated himself on the problem of finding an answer to the question which had troubled him.

On the night of the last day of the fourth week light dawned upon him. He realized that there were two problems. The first problem was that there was suffering in the world and the second problem was how to remove this suffering and make mankind happy.

So in the end, after meditation for four weeks, darkness was dispelled, light arose, ignorance was dispelled and knowledge arose. He saw a new way.

1. Gautama when he sat in meditation for getting new light was greatly in the grip of the Sankhya Philosophy.
2. That suffering and unhappiness in the world he thought was an incontrovertible fact.
3. Gautama was, however, interested in knowing how to do away with suffering. This problem the Sankhya Philosophy did not deal with.
4. It is, therefore, on this problem how to remove suffering and unhappiness- that he concentrated his mind.
5. Naturally, the first question he asked himself was "What were the causes of suffering and unhappiness which an individual undergoes?"
6. His second question was "How to remove unhappiness?"
7. To both these questions he got a right answer which is called "Samma Bodhi" (Right Enlightenment).
8. It is because of this that the Banyan Tree has come to be known as the Bodhi Tree.

Before enlightenment Gautama was only a Bodhisatta. It is after reaching enlightenment that he became a Buddha. One would be curious about Bodhisatta. A Bodhisatta is a person who is seeking to be a Buddha. How does a Bodhisatta become a Buddha? A Bodhisatta must be a Bodhisatta for ten lives in succession. What must a Bodhisatta do in order to qualify himself to become a Buddha?

In his first life he acquires Mudita (joy). The Bodhisatta having blown off his impurities, as the smith blows the dross from silver, reflects that man who has been reckless and becomes sober brightens up the world like the moon freed from clouds. Joy springs up in him realizing this, and he is fervent in his desire to benefit all beings.

In his second life he acquires Vimala (Purity). The Bodhisatta has now removed all thoughts of lust; he is kind; he is kind to all; he neither flatters the vices of men nor disparages their virtues.

In his third life he acquires Prabhakari (Brightness). The intellect of the Bodhisatta now becomes as bright as a mirror. He fully knows and grasps the truth of Anatta and Anicca. His only wish is for the highest wisdom, and for this he is ready to sacrifice anything.

In his fourth life he acquires Arcishmati (Intelligence of fire). The Bodhisatta in this life fixes his mind on the Eightfold Path, the Four Contemplation, the Fourfold Contest, the Fourfold Will Power, the Fivefold Morality.

In his fifth life he acquires Sudurjaya (Difficult to Conquer). He fully understands the connection of the relative and the absolute.

In his sixth life he becomes Abhimukhi. In this stage the Bodhisatta is now prepared fully to grasp the evolution of things, its cause, the Twelve Nidanas ; and this knowledge, called Abhimukhi, awakens the most profound compassion in his heart for all beings blinded by Avidya.

In his seventh life the Bodhisatta becomes a Durangama (going far off). The Bodhisatta is now beyond time and space; he is one with Infinity, but he still retains nama-rupa out of his great compassion for all beings. He is secluded from others, in that the lusts of the world no more cling to him than water to a lotus leaf. He quenches desires in his fellow beings, practices charity, patience, tactfulness, energy, calmness, intelligence and the highest wisdom.

While in his life he knows the Dharma, but presents it in ways understood by the people, he knows he must be tactful and patient. Whatever men do to him he bears with equanimity, for he knows that it is through ignorance they misunderstand his motives. At the same time he never slackens his energy to benefit all beings, nor does he withdraw his mind from wisdom, therefore misfortune can never turn him from the righteous path.

In his eighth life he becomes Acala. In this stage of Acala, of 'immovable,' all striving on the part of the Bodhisatta cease. He follows good spontaneously; whatever he will do he will succeed in.

In his ninth life he becomes Sadhumati. This is the stage or condition of one who has vanquished and penetrated all dharmas or systems, all quarters, and does not enter time.

In his tenth life he becomes Dharmamegha. The Bodhisatta attains the infinite divine eye of a Buddha.

The Bodhisatta acquires these ten powers which are necessary for him when he becomes a Buddha.

The Bodhisatta must not only acquire these ten powers as he evolves from stage to stage but he must also practice to perfection the ten Paramitas.

One Paramita is to be the end of one life. Specialisation in the Paramitas must go stage by stage. One Paramita in one life and not a little of one and a little of the other. It is only when he is doubly equipped that a Bodhisatta becomes qualified for becoming a Buddha. The Buddha is a culminating point in the life of a Bodhisatta.

The theory of the Jatakas or the birth stages of a Bodhisatta appears analogous to the Brahmanic theory of Avatars i.e., the theory of incarnations of God.

The Jataka theory is based upon the Buddha having the highest degree of purity as the essence of his being.

The Avatar theory does not require that the God should be pure in his making. All that the Brahmanic theory of Avatar says is that God saves his followers by taking different forms although the God may be very impure and immoral in his conduct.

The theory that to be a Bodhisatta for ten lives as a condition precedent for becoming a Buddha has no parallel anywhere. No other religion calls upon its founder to answer such a test. ( Dr B.R.Ambedkar "The Buddha and His Damma", Buddha Bhoomi Publication, Nagpur, India. 1997).

### **Lord Buddha's First Visit to Kapilvastu**

After attaining the Buddhahood, he thought he had been away from Kapilvastu for more than seven years and had received no news of his family or friend during this time. Finally his earlier friend Kaludayi and his earlier horseman Channa arrived. He took a seat with Kaludayi and Channa and for many hours asked about his father the king, the queen and his wife, Yasodhara, as well as his brother and sister, Nanda and Sundari Nanda, his friend and his son Rahula. The Buddha realized how many years had passed since he had seen Kaludayi by his face, whose youthfulness was replaced by the lines of age. Channa had also aged during this time.

Kaludayi explained to the Buddha that the king's physical health had declined in the years that the Buddha had been away and although still mentally alert, he was not as robust as he once was. The king had several talented advisors to help him with the running of the kingdom, including Kaludayi himself, who now held considerable rank at the court and was one of King Siddhodana's most trusted advisors.

Queen Gautami was as robust as ever and Prince Nanda was now a young man and engaged to a young noblewoman named Janapada Kalyani. Nanda was very handsome and was well liked, but the king was concerned that Nanda still lacked the stability and

maturity required to become king. Sundari Nanda, the Buddha's sister, had developed into a beautiful, graceful woman and would soon be married. The Buddha learned that his wife Yasodhara had given up all adornment on the day the Buddha departed. She dressed simply and had sold all her precious possessions and given money to the poor and needy. When she learned that the Buddha ate only one meal a day she also began this practice. She spent each day with the support of Queen Gautami helping the sick and the poor. The Buddha's son, Rahula had grown into a healthy and handsome boy seven. his black eyes flashed with intelligence and determination. His grandparents dearly cherished him, just as they had cherished Siddhartha as a boy.

The Buddha's heart was warmed by the news that his dear friend brought from Kapilavastu. Kaludayi finally asked the Buddha when he might return to Kapilavastu and the Buddha replied " I will return after the rainy season. I do not want to leave these young bhikkhus alone here until they are more firmly anchored in their practice. After this period of retreat, I will feel more comfortable about leaving them. but Kaludayi and Channa, why don't you remain here with me for a month or so to taste this life? " The Buddha further said that he would not stay at the palace and requested his father to prepare outside accommodations.

When the rainy season came to an end and the retreat was finished, the Buddha summoned Kaludayi and Channa and suggested they leave for Kapilavastu to announce the Buddha's arrival. Finally Buddha arrived he walked with the slow, serene steps of a bhikkhu.

According to the *Jatakatha Katha nidana*, the Buddha left Rajgriha on the full moon day of Falguna (February/march). The distance to be covered was 60 yojana (1 yojana=about 8 miles) and it took almost two months to arrive in Kapilavastu (Bhikkhu Dharmarachhita, 133:1951).

Immediately the king Suddhodana proceeded in a chariot to the entrance of the inner city, accompanied by ministers, Brahmin advisors and Sakyas of high rank.

The Buddha continued on his way along the road and although it was sunny, it was unbearably cold, as winter had settled in. The sight of three hundred bhikkhus in saffron robes peacefully and silently holding their begging bowls made a deep impression on the people of Kapilavastu. King Suddhodana ordered his carriage to the southeastern sector of the city and there they encountered the bhikkhus. The king's chariot was still some distance from where the Buddha. The king asked the charioteer to stop, and he stepped down from the carriage and with hurried steps walked towards the Buddha. The Buddha approached calmly and slowly to greet his father.

At Kaludayi's suggestion, the king had built a monastery for the Buddha and the Bhikkhus at Nyagrodharama park a few miles southeast of Kapilavastu. It was there that the Buddha and the bhikkhus resided. As the people of Kapilavastu gathered around the Buddha, he told the story of his spiritual search and explained the meaning and purpose of begging. He and his Sangha were invited to a meal at the palace together with the

guests of king Suddhodana. The Buddha gave a discourse on the Four Noble truths and how to mediate in order to transcend suffering.

Prajapai Gautami and Yasodhara visited the Buddha at Nyagrodharama and Gautami presented Kashaya vastra, (gold-embroidered). Kaludayi invited Buddha to a meal at the palace at the order of the King. Buddha arrived and looked around but Buddha did not see Yasodhara. He inquired with the king about her, and the king said that she was waiting in her room for him. With the consent of the community the Buddha went to meet her. He saw her there in a white dress and with no ornaments. She looked very lean and stricken with the sorrow. When she saw the Buddha with his shaved head and dressed in his monk robes, she began to shed tears. The Buddha said " Why are you crying, Yasodhara? For Siddhartha? But he has gone; there is no more Siddhartha. I am not he. I am the Buddha, not Siddhartha." At that moment Rahula, a boy of seven years, entered the room. He was astonished to see his mother crying in front of this stranger, this monk whom he did not know and asked her "Why are you crying, Mother? why? And Yashodhara answered spiritedly, "He is your father, Rahula, your Father!" She told him about his inheritance! And Rahula, being only seven years old, Asked Buddha for his "inheritance" without knowing the meaning of the word.

The Buddha and the Sangha left the palace to return to Nyagrodharama. As the Buddha was walking along, Rahula followed him and took hold of his little finger. He walked with him back to Nyagrodharama and again asked for his "inheritance". Sariputra, the Buddha's most valued disciple, was there, and he Buddha said, "Sariputra, please give Rahula whatever I have in this lifetime". And Rahula had his head shaved and saffron robes were given to him, and he became a novice in the Buddha's sangha. Sariputra became Rahula's teacher. Later he left Nyagrodharama and followed with the Buddha and the Sangha. After Rahula and Nanda Joined the Sangha, the King Suddodana realized that he would lose his grandson. He did not agree with the Buddha that Rahula should become a monk. At this time the Buddha gave a discourse on politics and the "way of Virtue".

Finally, the Buddha gave assurance that although he would soon be departing for Magadha, he would return to Kapilavastu in the future, which made all those present happy and hopeful.

Some Buddhist literature mentioned that the Buddha stayed for forty days at the Nyagrodha monastery during his first visit.

*Majjhimanikaya* (a very important Buddhist compilation of the Buddha's teaching) contains one hundred fifty two suttas. Out of these the Buddha preaches five very important suttas at Nyagrodharama during the above visit; these suttas are numbers 14, 18, 53, 122 and (Upadhyaya, 15:2018 B.S.)

Additional reference to Nyagrodharama can be found in the *Pindola-sutta*, *Avasutta-sutta*, *Kangkheyya-sutta*, *Pathama-Mahanama-sutta*, *Dutiya Mahanama-sutta*, *mahanama-sutta* and *Galna-sutta* (Upadhyaya, 22:2018 BS).

### **Chinese visitors**

Fa-hsien, the famous Chinese pilgrim came to this site in the 5th century A.D. He has given a very useful description of his visit to this site.

Stupas were erected on the spot where Buddha stayed. Three hundred Sakyas, having embraced the faith, paid reverence to Upali, at the place where Maha Prajapati presented Buddha with a Sanghati whilst he was sitting under a Nyagrodha tree, with his face to the east, which tree still exists (Beal, 87:1996).

Yuan Chwang, another important Chinese pilgrim, came to the same place in the 7th century A.D.

### **Other visitors**

P.C. Mukherji visited the site in 1899 and Dr. A.A. Fuhrer visited the site in 1972 (Further, 19:1972).

### **Buddha pacifies the Sakya and Koliyans:**

At a time of unusual drought, an embankment shut in the water of the Rohini for the purposes of irrigation; and both the Sakyas and the Koliyans exclusively claimed it. Hot words passed between the cultivators of the two sides; and soldiers and princes gathered together to support their parties. A battle was imminent, when the Buddha, then at Vaisali, was informed of it. He came in his 4<sup>th</sup> monsoon retreat and pacified the combatants; and thus peace was restored. Buddha converted 500 people on this occasion (Lalit Vistara page.11).

### **Attends his father's death :**

In the month of August, the Buddha, while sojourning in Mahavana monastery near Vaisali, heard that his father was dangerously ill. He instantly went to Kapilavastu, and attended the last moments of Suddhodana, who was greatly comforted. He breathed his last on the day of the full moon of Sravana (August), on a Saturday at the rising of the sun, at the age of 97 years. The corpse was carried processionally through the principal streets; and the Buddha cremated it on the funeral pile.

### **Sakya ladies become nuns:**

Prajapati, his stepmother, Yasodhar, his wife, and 500 Sakya females at this time three times asked the Buddha for his permission to enter his order, but he refused. The Buddha then retired from Nigrodha to Vaisali, the distance of which was 51 yojanas. There the Sakya and Koliya ladies followed him on foot. The soft heart of Ananda, now the constant attendant of the saint, was moved, and he interceded on their behalf. The Buddha at last gave permission for their entering the order; though he observed that admittance of women would not make his institutions last long. In his 8<sup>th</sup> Summer Retriet, the Buddha retreated from Sravasti to Sansumara-giri (Crocodile Hill) in the deer park of Bhesakala forest in the Bharga country (or Yaska Bhayankera or Vegga in Pali), which was near Kapilavastu.

### **Kings of Kapilbastu after Suddhodana,**

Bhadraka and then Mahanama succeed to the Sakya throne. Some years after his father Buddha visited his native town, when Mahanama who had succeeded Bhadraka or

Bhaddya, the successor of Suddhodana.. He sojourned in the Nigrodha monastery, situated close to the banks of the river Rohini. Among his relatives, Suprabuddha, his father-in-law and maternal uncle, became now his open enemy and Devdatta, his son, called the son of Godhi, deserted his master, founded a new sect at Ralgroiha under the patronage of Ajatasatru (p . 12).

### **King Virudhaka killed many Sakya**

The kingdom of Kapilavastu now appeared to be subordinate to that of Kosala and Kasi. According to the northern version, Mallika was the daughter of Brahman steward of Mahanama. On the death of her father, the Raja adopted her as his own daughter. She was employed to make garlands of flowers. One day Prasenjit, the king of Kasala, while on a hunting expedition, came to Mahanama's garden. He saw her plucking flowers, the king asked her from Mahanama, who said that she was a slave girl.. But the king wanted her; and so the lord of Kapilavastu sent her, who was made queen. In course of time she had a son whom the king named Virudhaka. Now Virudhaka, remembering his vow, invaded the Sakya country; but the Buddha, then at Sravasti, interceded. The young king returned; but he again attacked Kapilavastu; but the Sakyas fought bravely and repulsed him. At last he prevailed and entered the town at the time of truce, and began massacring the inhabitants and washing the stone-slabs of the Santhagara hall with their blood, exception being made of the family of Mahanama, the king, who, however, drowned himself in a tank. The Sakyas who could save themselves fled in different directions - some to Nepal, some to Rajgriha and Vaisali, some to Vedi, where Asoka long after married the daughter of Sresthi, who gave birth to Mahindra and Sanghamitra; and other fled to Pippalivana, where the Sakya were afterwards known as Maurayas. Virudhaka and Ambarishi, his minister, were burnt to death, a few after the destruction of Kapilavastu. One day Virudhaka went to Kapilavastu and halted at the Santhagara, the new assembly hall. It was a large and solid structure with stone pavements, and furnished with pillars, and was erected for receptions and preaching of the Buddha..

### **Ajatasatru of Rajgriha conquers Kapilavastu :**

Ajatasatru, the king of Magadha, who was entertaining ambitious designs over the neighboring kingdoms, invaded the country and conquered both Kosala and Kapilavastu in the 44<sup>th</sup> year after the attainment of Boudhahood. (p13).

### **The state of Kapilavastu after its sack :**

The story of the destruction of Kapilavastu appears to be of an old date, as reference of it is found in the Vibhasha-lun of Katyayanaputra and the Avidharma of Kaniska's council, which quote from an earlier and unknown sutra. When the Buddha visited the desolation of the city caused by Virudhaka's army, he was ill with a bad headache. But Ananda, who had become his constant companion, from the time when Buddha was 55 years of age, was greatly affected at seeing the city like a cemetery. The walls, houses, doors and windows were destroyed; and the gardens, orchards, and lotus ponds were all ruined. The orphaned children followed him with piteous cries for help. Ananda was especially pained to see the mangled bodies of his countrymen, trodden by elephants in the park, near the Sow's Tank, close to the arama of the Praivrajata Tirthikas. Some of the monks

had gone to the cold districts of Nepal, where they were protecting themselves against the frost by the use of Fulo, when Ananda visited them.

**The city not wholly destroyed :**

That Kapilavastu was not, however, altogether destroyed, is proved by the fact that the giving of garments to needy brethren, the prohibition against the wearing of ornaments by the bhikkhunis (nuns), and the permission to ordain boys at seven years of age are all referred to the state of affairs at Kapilavastu immediately after its destruction by Virudhaka. And many bhikkhus seem to have been left uninjured (p13.).

**The Sakya erect a stupa over the Buddha's relics :**

When the Buddha died at Kusinagara in 543 B.C., the Sakyas without an army went there to claim a share of his relics. They brought one-eighth of the Buddha's sarira (corporeal relics) and erected a stupa over it. Twenty years afterward, Kasyapa, his successor and chief of the church, took away some of the relics from here and elsewhere, and collected and buried them in an underground structure at Rajgir. The Mahasanghika Vinaya, records a congregation of bhikkhus at the Sakya city several years after the death of the Buddha. (Mukerji, 7-14:1969).

**Buddha's First Sorman**

After the attainment of Enlightenment, he thought "to whom shall the Dharma be preached?. He first thought of Alara Kalama. He understood that he was death. After that Buddha thought of five energetic ascetics who were with him for some times. With His Super Normal Vision, he perceived that they were residing in the Deer Park at Isipatana near Baranas .

He went to them. The five ascetics who saw Him coming from afar decided not to pay Him due respect as they misconstrued. His discontinuance of rigid ascetic practices which proved absolutely futile during his struggle for Enlightenment.

They remarked each other: "friends this ascetic Gautama is coming. He is luxurious. He has given up striving and has turned into a life of abundance. He should not be greeted and waited upon. His bowl and robe should not be taken. Nevertheless a seat should be prepared. If he wished let him sit down."

However, as the Buddha continued to draw near, his personality was such that they were compelled to receive him with due honor. One came forward and took his bowl and robe, another prepared a seat and yet another kept water for his feet. Nevertheless, they addressed him by name and called him friend (avuso) a form of address applied generally to juniors and equals.

At this the Buddha addresses them thus :

"Do not , O Bhikkhus, address the Tathagata by name or by the title "avuso". An Exalted One, O Bhikkhus is the Tathagata. A fully enlightenment one is he. Give ear, O Bhikkhus! Deathlessness (Amata) has been attained. I shall instruct and teach the

Dhamma. If you act according to my instructions, you will before long realized, by your own intuitive wisdom and live itself, that supreme consummation of the Holy Life, for the sake of which sons of noble families rightly leave the household for homelessness.

Thereupon the five ascetics replied : "By that demeanor of yours, avuso Gotama, by that discipline, by those painful austerities, you did not attain to any superhuman specific knowledge and insight worthy of an Ariya. How will you, when you have become luxurious, have given up striving and have turned into a life of abundance, gain any such superhuman specific knowledge and insight worthy of an Ariya?"

In explanation the Buddha said: "The Tathagata, O Bhikkhus, is not luxurious has not given up striving and has not turned into a life of abundance. An exalted one is the Tathagata. A fully enlightened one is he. Give ear, O Bhikkhus ! Deathlessness has been attained. I shall instruct and teach the Dhamma. If you act according to my instructions, you will before long realized, by your own intuitive wisdom and live attaining in this life itself, that supreme consummation of the Holy Life, for the sake of which sons of noble families rightly leave the household for homelessness."

For the second time the prejudiced ascetics expressed their disappointment in the same manner. For the second time the Buddha reassured them of his attainment to Enlightenment. When the adamant ascetics refusing to believe him, expressed their view for the third time, the Buddha questioned them thus: "Do you know, O Bhikkhus of an occasion when I ever spoke to thus before?"

"Nay, indeed, Lord!" The Buddha repeated for the third time that he had gained Enlightenment and that they also could realized the Truth if they would act according to his instructions. It was indeed a frank utterance, issuing from the sacred lips of the Buddha. The cultured ascetics, though adamant in their views, were then fully convinced of the great achievement of the Buddha and of his competence to act as their moral guide and teacher. They believed his word and sat in silence to listen to his Nobel Teaching. Two of the ascetics the Buddha instructed, while three went out for alms. With what the three ascetics brought from their alms-round the six maintained themselves. Three of the ascetics he instructed, while two ascetics went out for alms. With what the two brought six sustained themselves.

And those five ascetics admonished and instructed by the Buddha, being themselves subject to birth, decay, death, sorrow and passions, realized the real nature of life and seeking out the birthless, decayless, diseaseless, deathless, sorrowless, passionless, incomparable Superme peace, Nibbana, attained the incomparable Security, Nibbana, which is free from birth, decay, disease, death, sorrow ad passions,. The knowledge arose in them that their Deliverance was unshakable, that it was their last birth and that there would be no more of this state again.

*Dhammacakkappavattana Sutta'* which deals with the four Noble Truths was the first discourse delivered by the Buddha to the,. Hearing it, Kondanna, the eldest, attained the first stage of Sainthood. After receiving further instructions, the other four attained

Sotapatti later. On hearing the Anattalakkhana Sutta, Which deals with soul lessons, all the five attained Arahantship, the final of Sainthood. ( Buddha and His Teachings by Ven Narada, published by Buddhist Missionary Society Malaysia,1988)

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### **Buddha spent time giving Sermons in different places in India**

In his life time he also went to Shrawasti where rich man Anathapindaka constructed monastery for him. In this way he gave innumerable sermons on Buddha Dharma in different parts of the India for forty five years. Many people listened to him. Some became members of his Shanga and some were believers.

At last at the age 80 years old he came to Kushinagar and he got some disease and died. Although he told that the death is inevitable for everybody who were born. He also told to his followers particularly Bhikkhu Ananda that his teaching will be their guide after he was death. At that time there was no written sermon so different who people who had heard him interpreted Buddha Dhamma differently. So after death of Buddha Bhikkhu Mahakasyapa assembled all big Monks and lay followers of Buddha and he asked them to repeat whatever they had heard from the Buddha. Such gathering was called Sanghayana. There are four Sanghayana up to this time.

Therefore there are four importance places. Lumbini where Buddha was born and Buddha Gaya near Rajgriha where Buddha attained Enlightenment, Deer park of the Banaras where he gave first sermon to five ascetics and the Kushinagar where he died.

### **Asoka and Buddhist monuments :**

After the death of the Buddha Kapilavastu became an important spot for Buddhist pilgrims near and far, a continuous flow of who came with faith and devotion, seeking peace and purification of their minds.

The third century B.C. was the landmark epoch in the history of Kapilavastu. The conversion of Emperor Asoka after the massacre and bloodshed in the devastating battle of Kalinga (present-day Orrissa state of India) was a turning point in the history of Buddhism.

The patronage of a great and powerful emperor provided a strong stimulus to the spread of Buddhism. Among many other things, Emperor Asoka, in exhibition of his intense devotion to the Buddhist faith, instituted dharma-yatras ('state pilgrimages to hallowed Buddhist places') to replace vihara-yatras ('pleasure tours'). Evidence of such pilgrimages can still be seen in the inscriptions on the pillars in Lumbini, Niglihawa and Gotihawa (tough the pillar in Gotihawa is now broken and its upper part with inscription missing).

Emperor Asoka took great interest in erecting memorial columns in different parts of the land and inscribed on them simple rules of morality, such as loving kindness to man and beast, truthfulness and respect towards elders, care for the destitute and non-acquisitiveness. He is also credited with having built throughout his vast empire stupas

enshrining the relics of the Buddha's and with having appointed a special class of officers, called dharmamahamatras, to propagate righteousness among the people.

Asoka's pious activities also led to the formation of a school of art, their main concern being in propagating the Buddhist religion through artwork. The rules who succeeded him followed his noble examples. In the fact the history of Buddhism from the days of Asoka is intimately linked with that of Buddhist art (P.D. ,308:1956).

### **Asoka's visit of Kapilavastu ;**

According to the Buddhist tradition, as preserved in the Divyavadana, Asoka started on a pilgrimage to Kapilavastu in the company of his preceptor, Upagupta. On their arrival at Lumbini, Upagutpa, pointing to the tree under which the mother of the Buddha had stood while, delivering her child, said, "Oh, Maharaj! Here the Blessed One was born: (Bhattacharya, 59:1960).

As stated in Divyavadana, Asoka, guided by the venerable Upagupta, made pilgrimage to various sacred places, including the tombs of the great disciples of the Buddha, successively visiting the stupas of Sariputta, Mahamaudgalyayana, Mahakasyapa, Vakkula and Ananda. Lumbini Park, the Bodhi Tree, Deer Park in Sarnath and the site of the Parinirvana are the pre-eminently sacred places where the king donated one hundred thousand suvarnas (gold coins) (Przyluski, 29-30 :1967).

To commemorate his visit to the sacred holy place of the birth of the Buddha he erected a pillar with the inscription stating :

*Devanapiyena piyadasina lajina visativasabhisitena  
atana agacha mahiyite hida Budhe jate Sakyamuniti  
silavigadabhica kalapita silathabhe cha usapapite  
hida Bhagavam jateti Lummnigame ubalike kate  
athabhagiye cha* (Roman script by Pandey, 39:1962).

The translation of the inscription given above made by the Department of Archaeology, HMG/Nepal, is as follows :

King Piyadasi (Asoka) the beloved of Devas in the twentieth year of the coronation himself made a royal visit; Buddha Sakyamuni having been born here, a stone railing was built and a stone pillar erected. The Bhagavan having been born here, Lumbini village was tax-reduced and entitled to the eighth part (only).

(After the discovery of the "Marker stone", the exact location of the birthplace of the Lord Buddha, in the Mayadevi temple excavation, the word silavigadabhica for 'stone railing' of the earlier interpretations will need to be changed. Seminars have already held on the word, and the scholars have already suggested this change.)

Emperor Asoka, during his pilgrimage with Upagupta, also paid a visit to the site of the birth and Nirvana of the Kanakamuni Buddha in the present-day Niglihawa. Here, too he erected a pillar with an inscription. The inscription bears the name of Konakamana; one of six Buddhas supposed to have preceded Gautama Buddha. "The fact that Asoka visited this mythical birthplace indicates that the cult of worshipping the previous Buddha had developed by Asoka's time" (Bhattacharya, 55:1960).

Kapilvastu was called the Tilaurakot at present the Archeologists from the Government of Nepal evacuated different sites of ancient Kapilbastu and found following things