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## Little glimpse about the Buddha for the coming Buddha Poornima-2021.

### Buddha Jayanti

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*“Sukho Buddhāna muppado,  
Sukhā Saddammadesana  
Sukhā Sanghassasāmaggi  
Samaggānam taposukho”*

Happy indeed is birth of the Buddhas,  
Happy indeed is the hearing of the pure Dhamma,  
Happy indeed is the unity of the Sangha,  
Happy indeed is meditative sojourn of the united ones.”

Buddha Jayanti or popularly called Buddha Poornima, is not celebrated just only to commemorate the birth of Prince Siddhartha who later became the Buddha, but we celebrate this day to commemorate the “Threefold Sacred day” is most significant and auspicious events for the Buddhist world since Siddhartha Goutama was born at Lumbini Park in the Rupandehi district of the kingdom of Nepal , attained the enlightenment, become the Buddha under the Bodhi-Tree at Uruvela-forest and passed into Parinibbāna at Sal Grove in Kusinara on this very Full moon day of May.

Prince Siddhartha Goutama was born 623 years before Jesus Christ under a Sal tree in the Sal Grove at Lumbini on the full moon day of the month of Vaishakh (May). As soon as the child was born he uttered an utterance (Udāna) which goes as:

*“Aggohamasmi Lokassa,  
 Jetthohamasmi Lokassa,  
 Setthohamasmi Lokassa,  
 Ayamantimajāti,  
 Natthi’danipunabbhavo.”*

*“I am the foremost among the living beings of the world,  
 I am the greatest among the living beings of the world,  
 I am the noblest among the living beings of the world,  
 It is my last birth,  
 From this day I will have no rebirth.”*  
*(This is the first Udāna or utterance of the Buddha)*

His mother’s name was Queen Mahāmāyā Devi and his father’s name was king Suddhodana who was the ruler of the Kingdom of Kapilavastu situated on the Terrai Rewgion of the Indo-Nepal border. Suddhodana was later anointed and enthroned as the King of Kapilavastu and since then he ruled the kingdom as a pious king. King Suddhodana’s father’s name was king Singhahanu, who had four sons and two daughters namely, Suddhodana, Dhotodana, Mitodana and Amitodana and the names of the two daughters were Amitā and Pramitā. Among them Suddhodana was the eldest.

Prince Siddhartha married princess Yasodharā at the age of 16 and they had a child named Rāhula. At the age of 29 after seeing the four signs, namely; an old man, a sick man, a dead body and a recluse, he renounced his family, the child and also the whole kingdom in order to search the truth of life and death, *“Kim saccamgavesiva”*. On the full moon night of the month of Asalha, (July) he made this great renunciation leaving everything behind. He was accompanied by his charioteer Channa along with the royal horse Kanthaka. After crossing the river Anoma which is still flowing along Kapilavastu, he removed his royal dresses and donned in a hermit robe, handed over all the valuable royal belongings to Channa and after bidding farewell to Channa and the horse Kanthaka he began to lead a life of a hermit. He moved from place to place in thick jungles looking for the truth of life and death. Later on he was joined by other five group of truth seekers who also had gone forth in order to search the truth of life and death, namely; Kondinya, Bhaddiya, Vappa, Mahanāma and Assaji and who were known as Pañcavaggi in Pāli literature.

After six years of association with these five group of monks Siddhartha left them and walked alone on the path of truth seeking. On the seventh year Siddhartha took a firm determination as not to take any food unless and until he could find the truth. So he sat down under a Bodhi tree on the river bank of Neranjara. He gave up taking food for several months and his skin of the belly touched the backbone due to weakness caused by the starvation. A deity living on that Bodhi tree, seeing the ruining physical condition of Siddhartha uttered;

“If the Veena (violin) when the strings are loose, it will not give any sound, to make the Veena to produce sound it has to be in a fit manner. One has to get it fixed in a proper way. If one pulls the string too tight it will break, and if one pulls it loosely again it will not produce sound.”

Prince Siddhartha heard this utterance of the deity and he came to know that by giving too much suffering to the body or by appeasing the body one cannot attain the enlightenment, so he started to take per day one single fruit that fall from the myrobalan (Bodhi) tree. He regained some energy after consuming the fruits. Now he decided to sit in deep meditation with strong determination, and without the help of any gods or divine beings with his own strenuous effort Siddhartha began to obtain different types of knowledge (ñāna) from the midnight of the 14<sup>th</sup> of the month of Vaishakha. On the 15<sup>th</sup> of the month of Vaishakha in the last watch of the night, he attained the full and final enlightenment destroying all the cankers. At this time he again uttered an utterance (Udāna) which goes as:

*“Anekajāti samsāram, Sandhāvissam anibhissam,  
Gahakāarakamgavesanto, dukkhajātipunappunam,  
Gahakāarakoditthosi, punageham nakahāsi,  
Sabbatephāsukābhaggā, Gahakūtam visankhitam,  
Visankhāragatam cittam tanhānamkhayam ajjhagā”*

**“Again and again looking for the mason (house builder) who builds my physical body, many a birth I had taken in this world of suffering, O! The house builder, now I have found you, I have seen you and you will not build this house again because I have destroyed all your utensils which you used to build house. I am now free from all bondages because I have destroyed every sort of defilements. (This is the second utterance of the Buddha.)**

Now he crossed to the other side of the river Neranjara and he sat under the Bodhi tree, which is still intact at Bodhgaya, where he received the milk-gruel-rice offered by Sujātā. Buddha after the enlightenment spent seven weeks at Bodhgaya. On the last day of the seven weeks he pondered as to whom should he preached the profound teaching which he had found after seven years of strenuous effort. By that time one Sahampati Brahma approached to the Buddha and requested to preach the deep doctrine to those people who have got clear eye and clear ear.

After the request of the Brahma the Buddha now again pondered as to whom he would preach first. Just then his mind struck upon those five friends whom he had left, and also Buddha came to know that all the five monks were living together at the Deer Park of Saranath. Buddha set out from Gaya to Varanasi. On the way he met two honey merchants Tapussa and Bhallika who offered him honey cake. Buddha gave them a few strings of hair for their memory and which they carried to Suvaranabhumi (Myanmar).

After a few days walk the Buddha arrived at Saranath and gave his first sermon to a group of five monks. This sermon is popularly known as **Dhammacakkapavattana Sutra**. Buddha’s first sermon was given to a group of five monks on the full moon day of the month of July.

From this place the teaching of the Buddha spread all over Jambudipa (India) like a conflagration. For continually 45 years the Buddha visited from city to city, village to village preaching his teachings and helping the suffering mass to come out from their sufferings. Thousands of lay and monk followers gathered around him within a short period of time. It is said that within 45 years he ordained as far as 84 thousand Arahants and later who were constituted as the Sangha.

After extensively preaching, teaching, guiding proper way and helping the suffering people for 45 years, now the Buddha has reached his 80 years of age. Accompanying five hundred monks along with Ananda the Buddha went to Vaishali where he gave sermons on long discourses to the monks and discussed with the monks various problem that the monks in future had to face. Buddha emphasized them the importance of Sīla, Samādhi and Pañña.

From Vaishali Buddha went to Kushinara via Pāvā where he had his meal at **CundaKaramāraputra**, who fed the Buddha with a curry of poisonous mushroom. After taking that mushroom curry as food the Buddha felt pain in his stomach which later turned to diarrhea, but with his spiritual power Buddha got the pain subdued. From Pāvā the Buddha came to Kushināra. He spent a few days in the Sal Park of the Malla Kings. One day he called upon Ananda and told him to announce to the villagers that in a few moments he is going to enter into Mahāparinibbāna. Accordingly Ananda went from house to house of the Malla kingdom announcing that the Lord is going to breathe his last. Immediately all the dwellers of Malla kingdom came to the Sal Park and paid homage to the Buddha turn by turn. Finally the Buddha entered into Mahāparinibbāna.

In 543 before Jesus Christ on the full moon day of May (Vaishakha Poornima), in the Sal Grove south west of Kisinagar, capital of the Mallas (in modern Uttra Pradesh, India), the Buddha, the founder of the greatest religion and the greatest teacher of all men and gods, passed into Mahāparinibbāna or complete extinction, at the age of eighty.

When the Blessed One was into Mahāparinibbāna, he addressed the assembly of Bhikkhus saying; “Behold, now behold, I exhort you, decay and disintegration are inherent in all compounded and conditioned things, but the truth will remain forever. Work out your salvation and liberation with earnestness and diligence”.

### **Buddha’s Last advice to the monks.**

**“Handa Dāni Bhikkhave Āmantayami vo Vayadhammā Sankhāra Appamādena Sampādetha”!**

**“Oh! Bhikkhus! These are my last words now; all conditioned and compounded things have the nature of decay and disintegration. With steadfast mindfulness, Endeavour diligently for your own liberation.”**

**“Atta Dipā Viharatha, Bhikkhave Na Aññasarana.”**

**“Live, O! Monks making yourself is the Island, yourself is the Lamp, and there is no other refuge which you can depend on.” (This is the last utterance of Buddha).**

The Buddha was a unique Being. He was the propounded of thinkers, the persuasive of speakers, the most energetic of workers, the most successful of reformers, the most compassionate and tolerant of teachers, the most efficient of administrators. The most notable characteristic of the Buddha was His absolute purity and perfect holiness. He was so pure and so holy that he should be called “The Holiest of Holiest”.

He was the perfect model of all the virtues He preached. He was an embodiment of all great virtues. In him, there was the embodiment of the highest Morality (Sīla) strongest concentration (Samādhi) and deepest Wisdom (Pañña). There are in Him unsurpassed and unparalleled qualities in human history. Everybody who come in contact with him was deeply influenced by his magnetic personality and acknowledged His indisputable greatness.

The Buddha addressed his noble message of selfless services, morality and boundless loving-kindness and compassion not only to kings, princes, noble and millionaires but also to the poor, lonely, and needy. He provided equal opportunities for all and enhanced the statue of people. He declared that the road of spiritual development is open to all in every condition of life, high or low, saint or sinner, who would care to turn a new life and seek perfection of life. He taught only what is necessary for our deliverance.

That is why; we celebrated Buddha Jayanti as commemoration of Buddha’s day in the Buddhist world.

*The Buddha is pass away more than 25 century ago but his words, his Path, His teachings, his discipline, his truth, his Dharma, his Philosophy, his guidance and his ethic are still exist as guidance for countless of mankind.*

**Sabbe Satta Sukkhita Hontu!**

May all beings be happy, Peaceful and Harmonious.

May all people of the world free from the Covid-19 pendamic!

Happy Buddha Jayanti 2021 to all.

**Yours in the Dharma!**

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