A Chronicle of the Buddha's Life

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Comics by Putet Comics
Translation Path Nirvana

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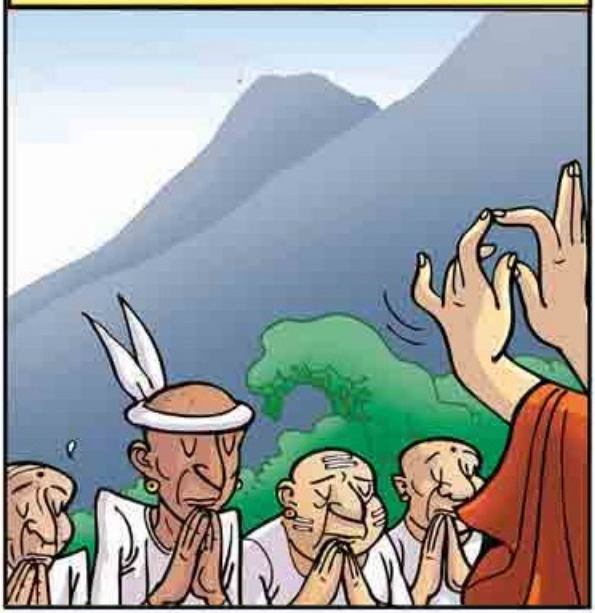
And then to make it known that Venerable Monk Uruvela Kassapa himself was the Buddha's desciple..

The most exalted Buddha is my mentor!! I am our disciple, your holiness!

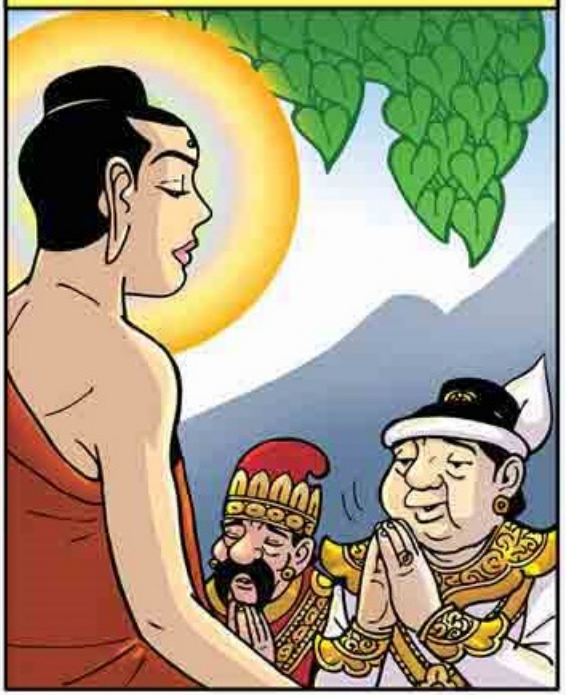
Then Venerable Uruvela soared into the sky up to a height of seven toddy-palm trees.

After landing back on the ground, he got down on knees and paid obeisance to the Buddha. Then he sojourned at an appropriate place.

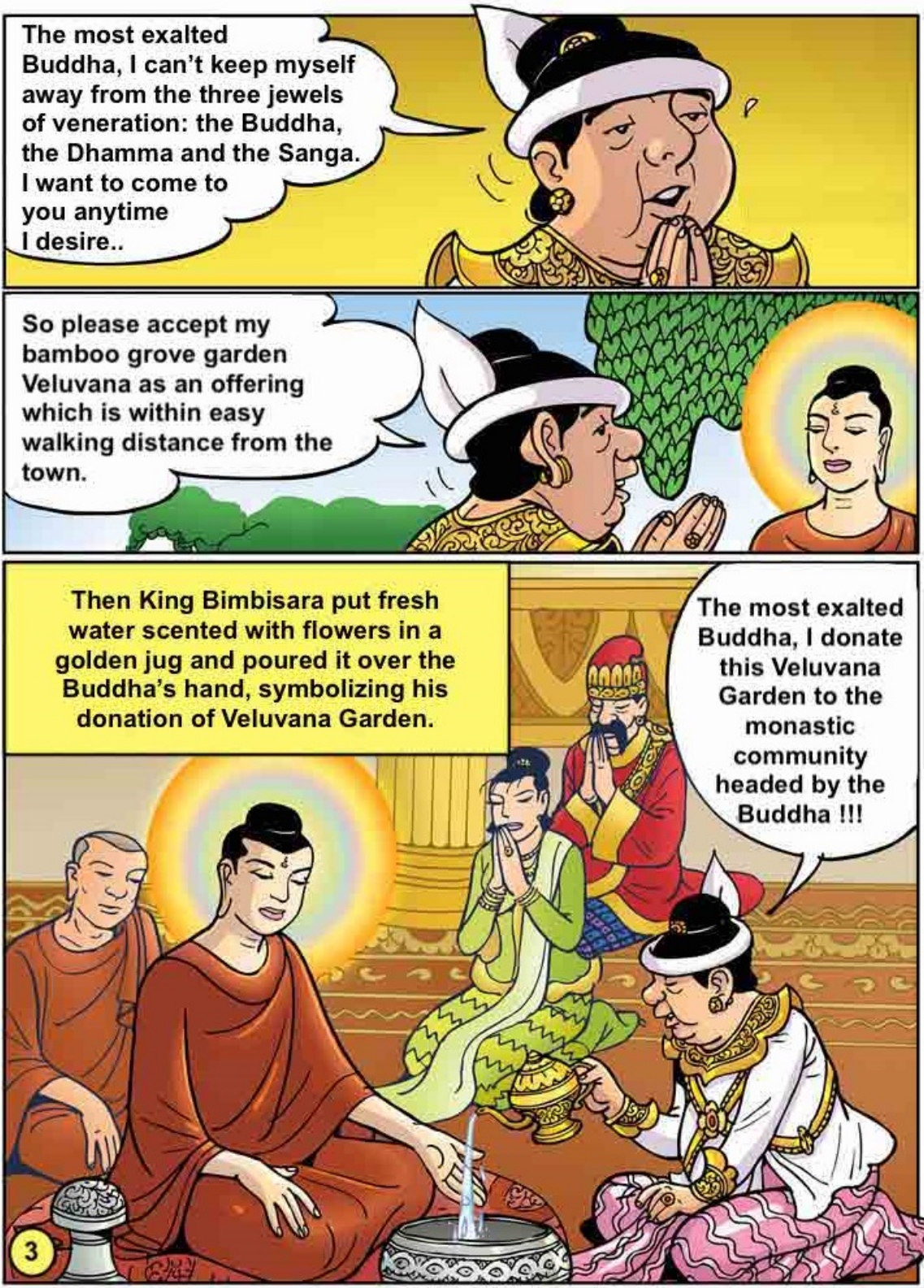
Uruvela Kassapa's admission to Buddha sasana dispelled the doubts of the rich Brahmins. They listened to the Buddha's sermons and as a result attained stream entry, the first stage of Nibbhana.



One day King Bimbisara came to meet Buddha and invited the Buddha and the monks to a Dhana at his palace.

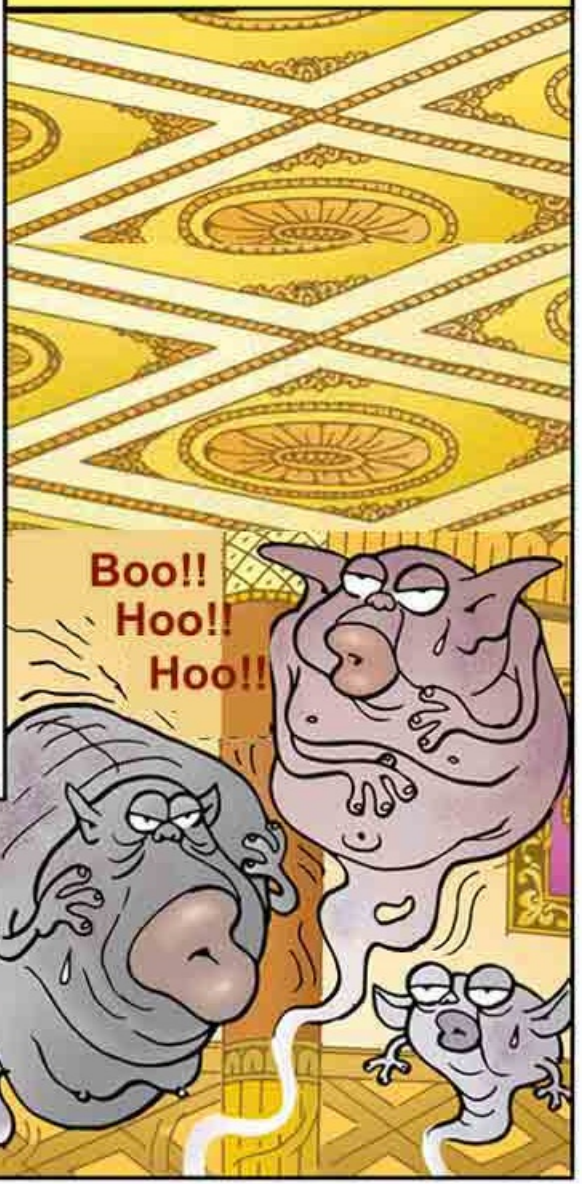


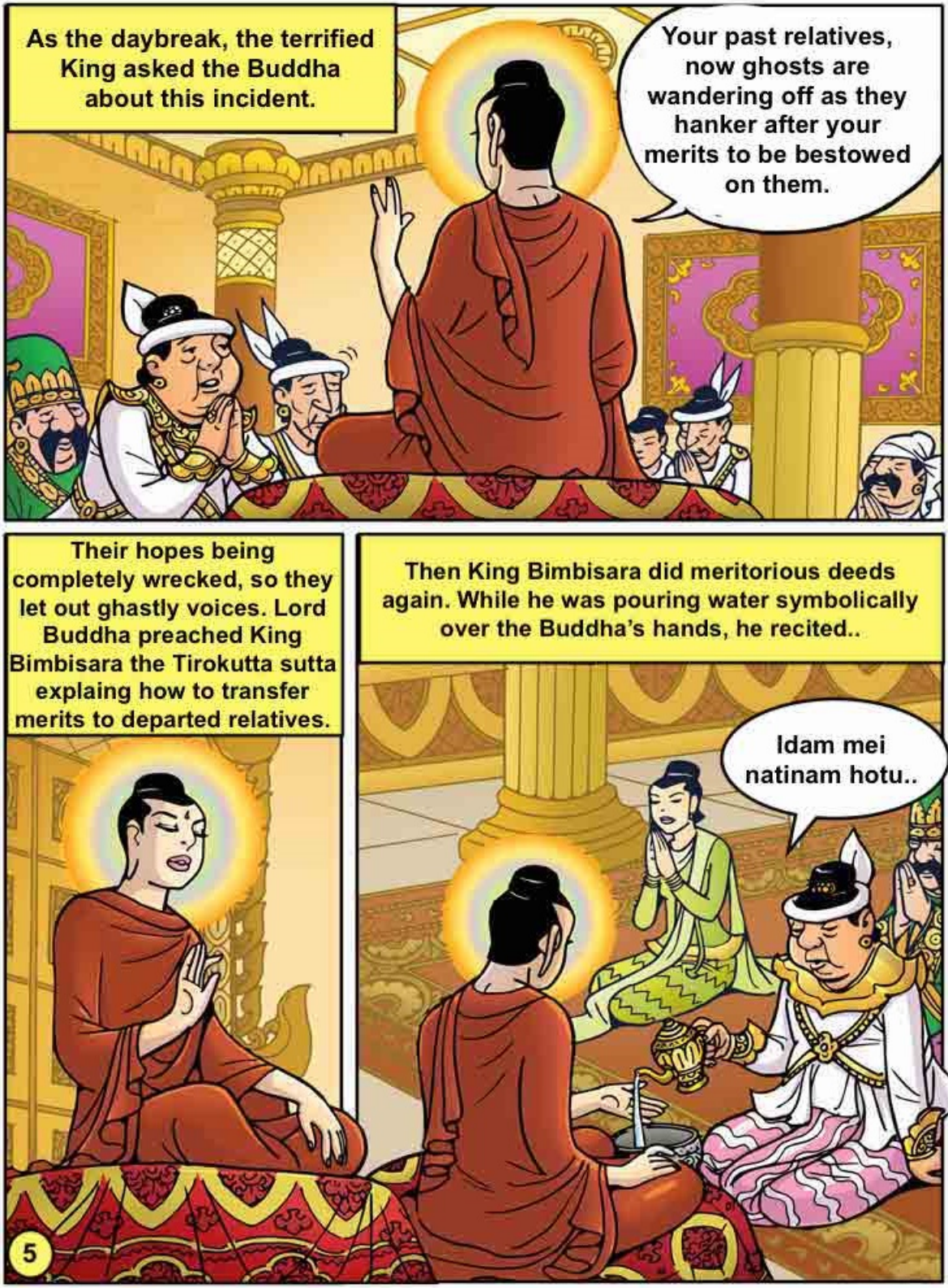
When dawn broke, King Bimbisara personally offered breakfast alms dhana to the monks led by the Buddha.


The most exalted Buddha, I can't keep myself away from the three jewels of veneration: the Buddha, the Dhamma and the Sanga. I want to come to you anytime I desire..
So please accept my bamboo grove garden Veluvana as an offering which is within easy walking distance from the town.
Then King Bimbisara put fresh water scented with flowers in a golden jug and poured it over the Buddha's hand, symbolizing his donation of Veluvana Garden.
The most exalted Buddha, I donate this Veluvana Garden to the monastic community headed by the Buddha !!!
3

When the Veluvana Garden was being donated, there was an uncontrollable tremor of the great earth.

King Bimbisara made a substantial donation, but he did not happen to share merits with others. Thus the hopes of ghosts, ghouls and goblins who were longing for his sharing of merits were shattered with disapointment. So they made horrible grumbles throughout the palace that night.




As the daybreak, the terrified King asked the Buddha about this incident.
Your past relatives, now ghosts are wandering off as they hanker after your merits to be bestowed on them.
Their hopes being completely wrecked, so they let out ghastly voices. Lord Buddha preached King Bimbisara the Tirokutta sutta explaing how to transfer merits to departed relatives.
Then King Bimbisara did meritorious deeds again. While he was pouring water symbolically over the Buddha's hands, he recited..
Idam mei natinam hotu..
5

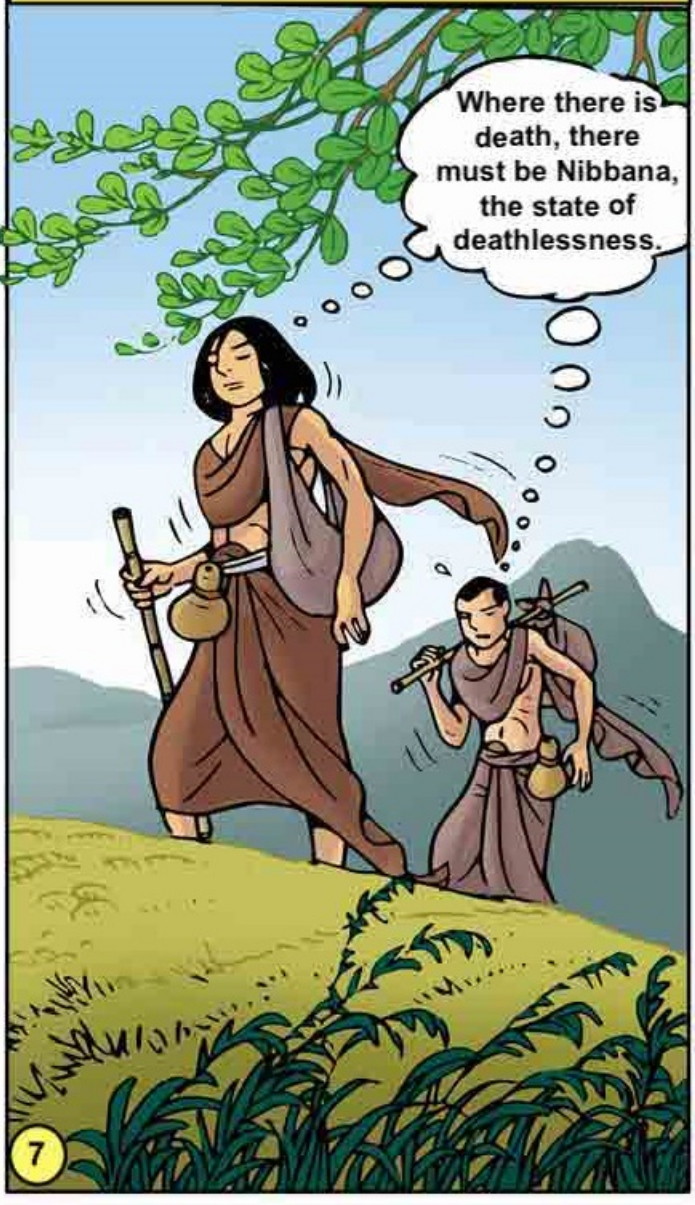
He shared his merits, "May this donation benefit my relatives". His past relatives, now are in ghost realms received his sharing of merits right away. Out came a pond full of water and fragrance of five kinds of water-lilies available for them to use

When the King offered food to the Buddha and shared merits, food appeared for these ghosts right away.

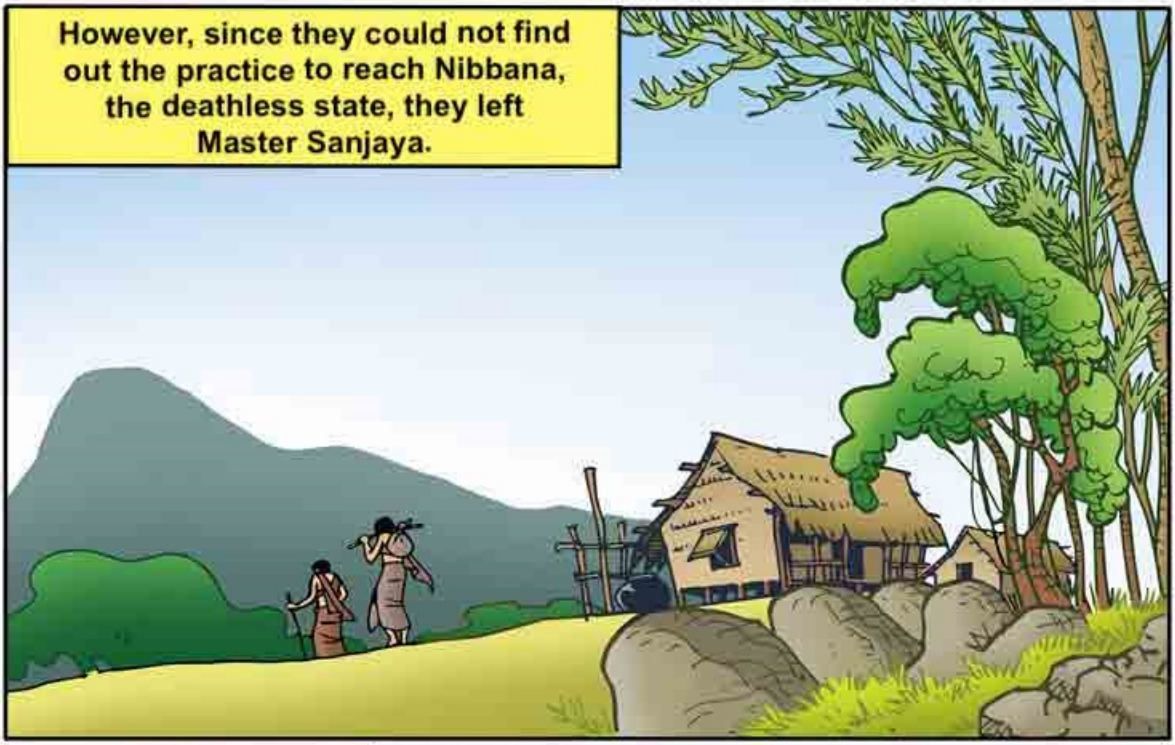
When he offered yellow robes and beds and shared his merits, cloths and beddings appeared for these ghosts.

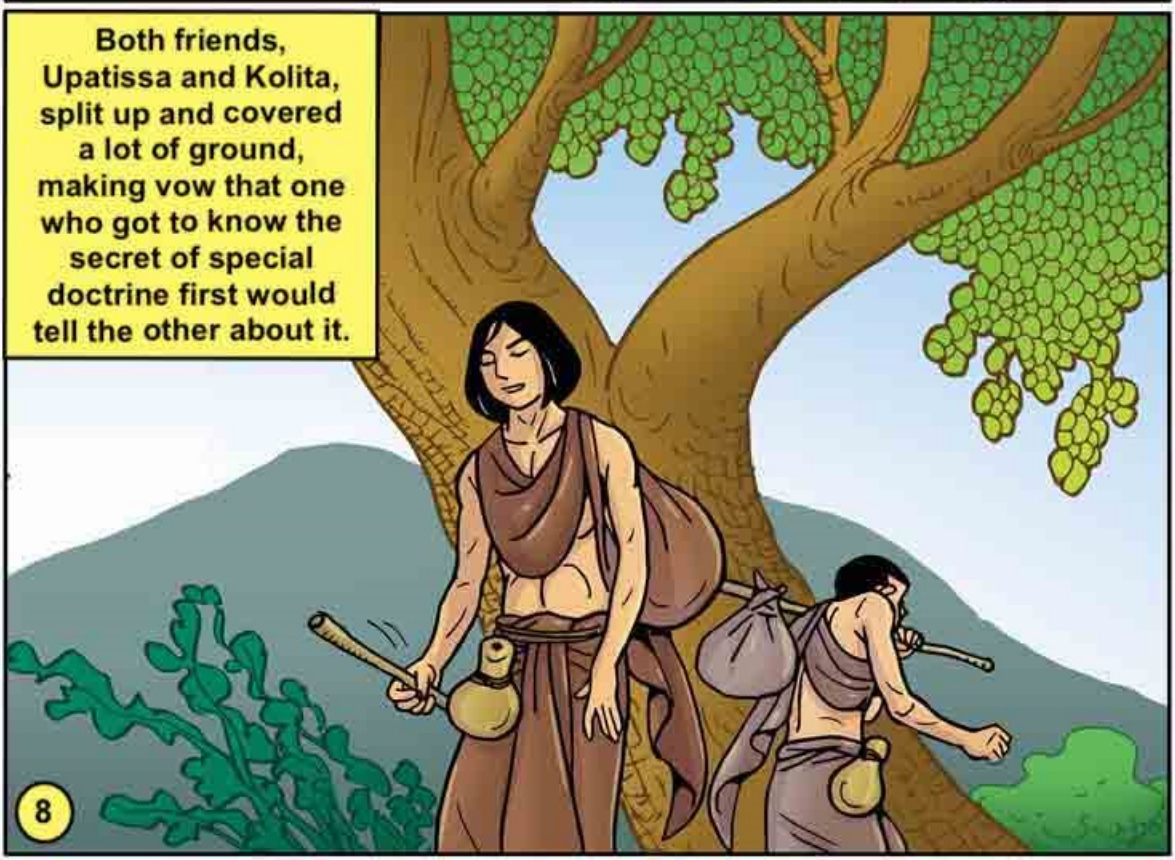
The ordination of right-hand and left-hand chief desciples.

Upatissa and Kolitha, who were childhood friends they roamed around in search of Nibbana to get freed from pain and suffering.



Their search took them to a great master of asceticism, Sanjaya. After they had received two or three day's training under Sanjaya, a great master of asceticism, they learnt all his skills inside out.


However, since they could not find out the practice to reach Nibbana, the deathless state, they left Master Sanjaya.


Both friends, Upatissa and Kolita, split up and covered a lot of ground, making vow that one who got to know the secret of special doctrine first would tell the other about it.
8

One day, when Upatissa saw the Venerable Buddhist monk Assaji going round the city of Rajagaha with calm dignity to collect almsfood, he told himself,

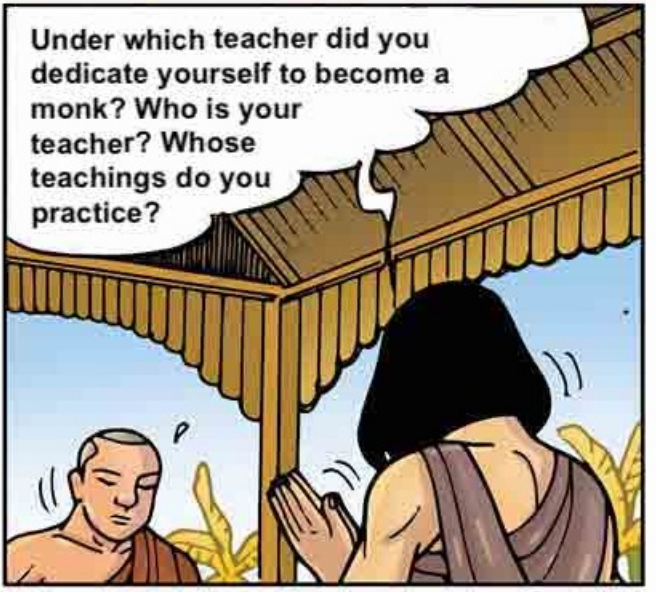
This monk must be an Arahant!!

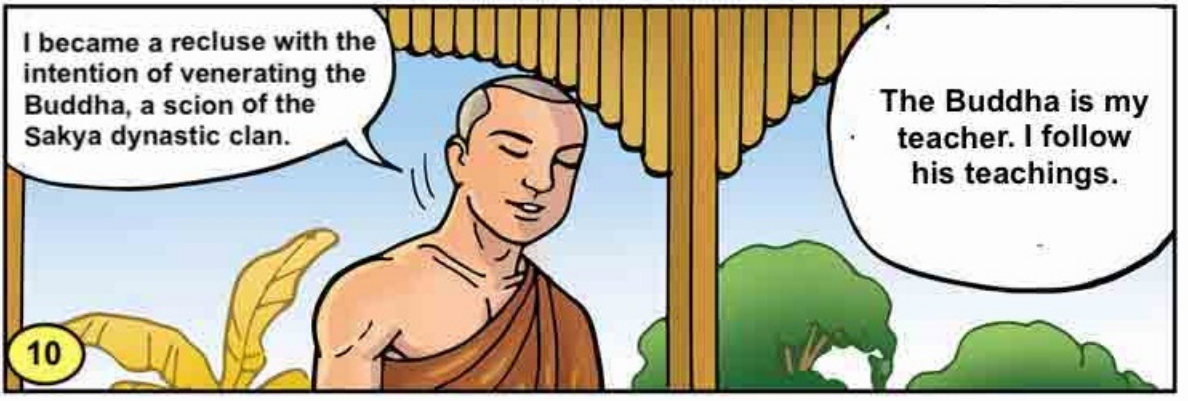
Under which teacher did he dedicated himself to become a monk? Who is his teacher? Whose teachings does he practice?

I should follow Venerable Assaji in order to perceive the way to the attainment of Nibbana.

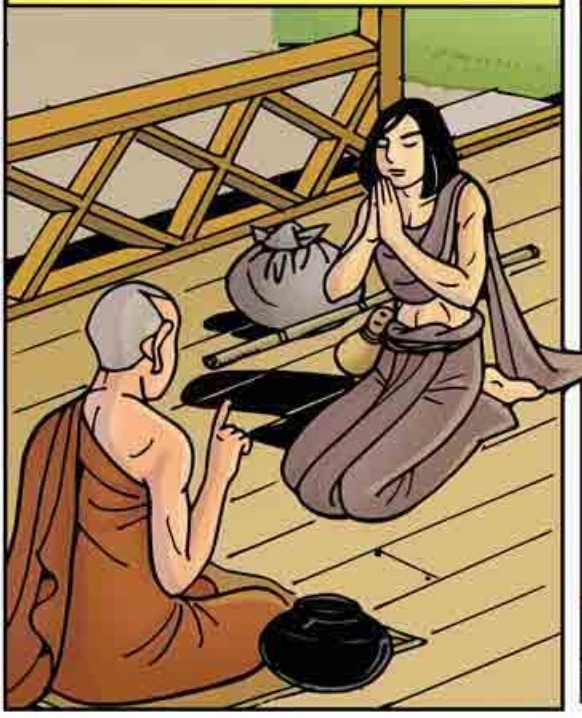
Venerable Assaji ate alms food at a public resting place en route.

After Venerable Assaji finished his dhana, Upatissa approached him reverentially and asked,

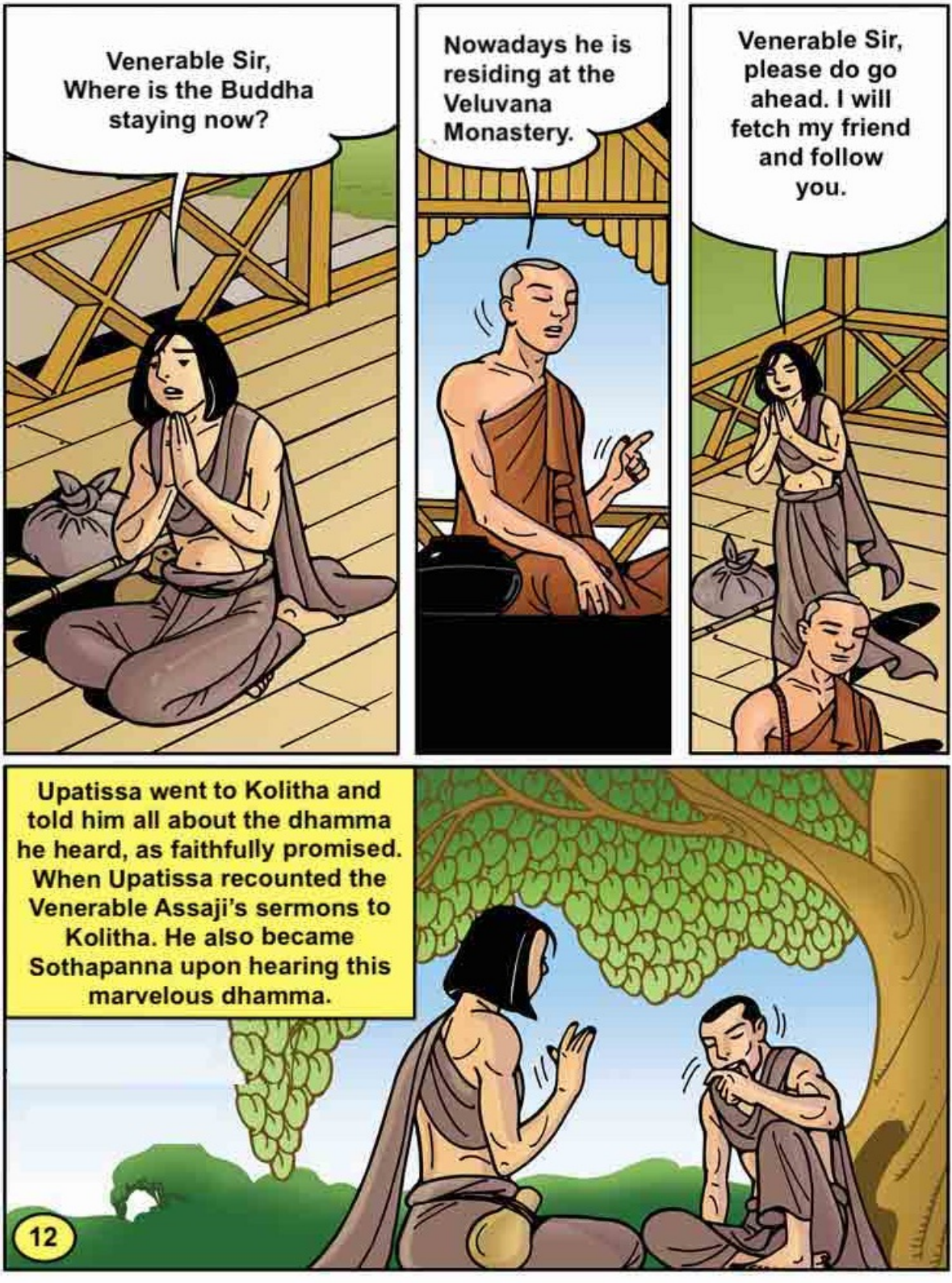




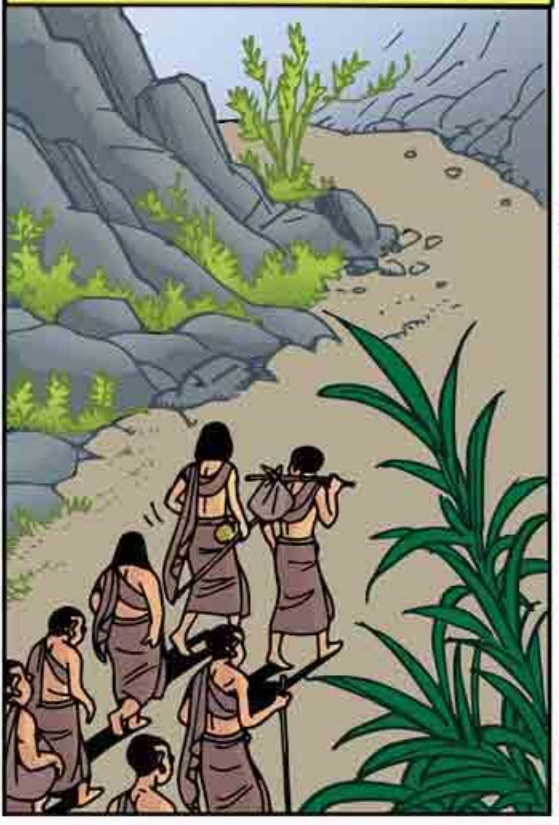
Just after listening to half of the Pali verse " Ye dhamma hethuppabhava, thesam hethum thathagatho aha" Upatissa became sothapanna, a stream enterer.



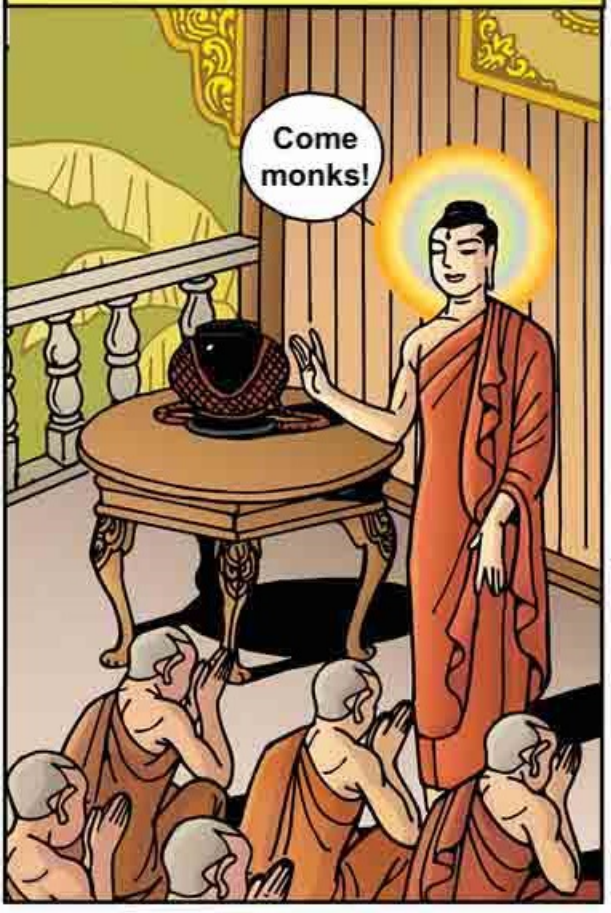
The meaning of that Pali verse is, "Friend, the five-fold aggregate known as the noble truth of suffering has its basic origins in an excessive craving known as the noble truth of attachment.

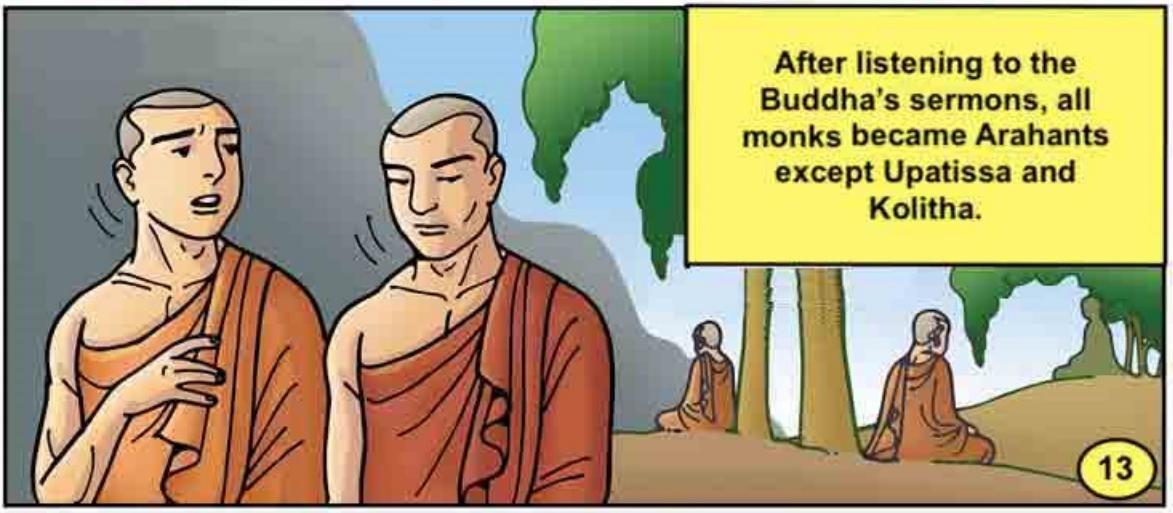

Venerable Sir, Where is the Buddha staying now?
Nowadays he is residing at the Veluvana Monastery.
Venerable Sir, please do go ahead. I will fetch my friend and follow you.
Upatissa went to Kolitha and told him all about the dhamma he heard, as faithfully promised. When Upatissa recounted the Venerable Assaji's sermons to Kolitha. He also became Sothapanna upon hearing this marvelous dhamma.
12

Upatissa and Kolitha asked permission from Master Sanjaya, they went together along their friends to the Buddha staying at the Veluvana Monastery.



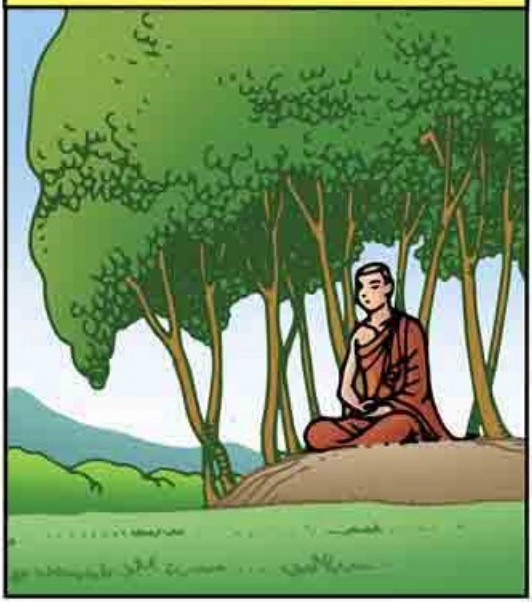
They bowed to the Buddha. They begged the Buddha for monkhood and the Buddha grant them monkhood.





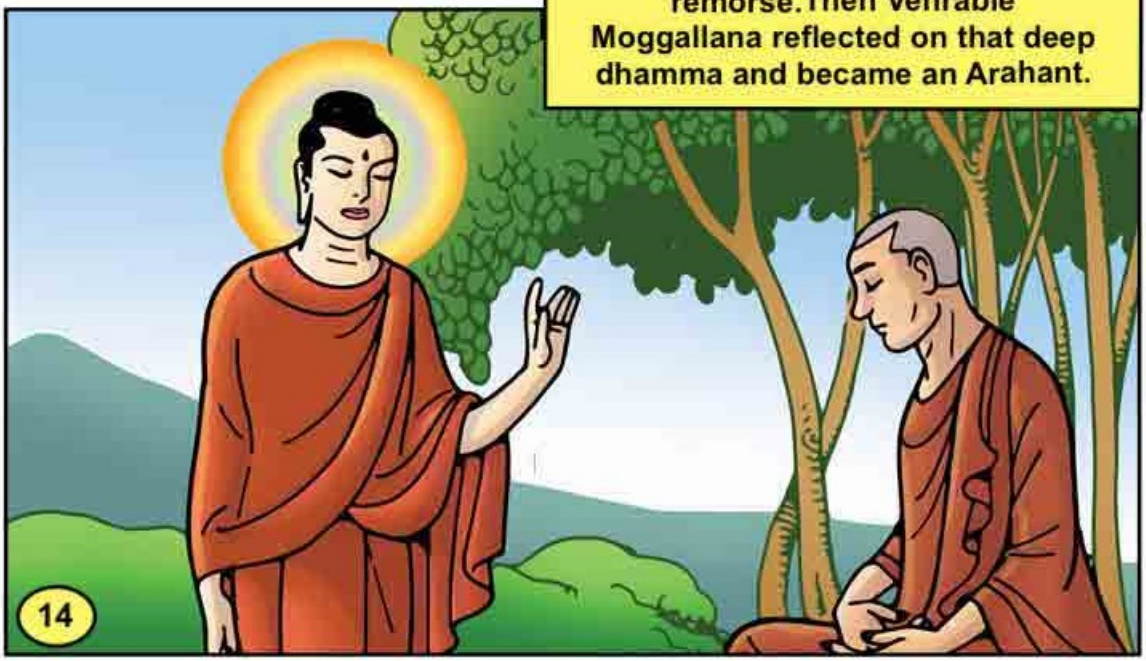
After listening to the Buddha's sermons, all monks became Arahants except Upatissa and Kolitha.

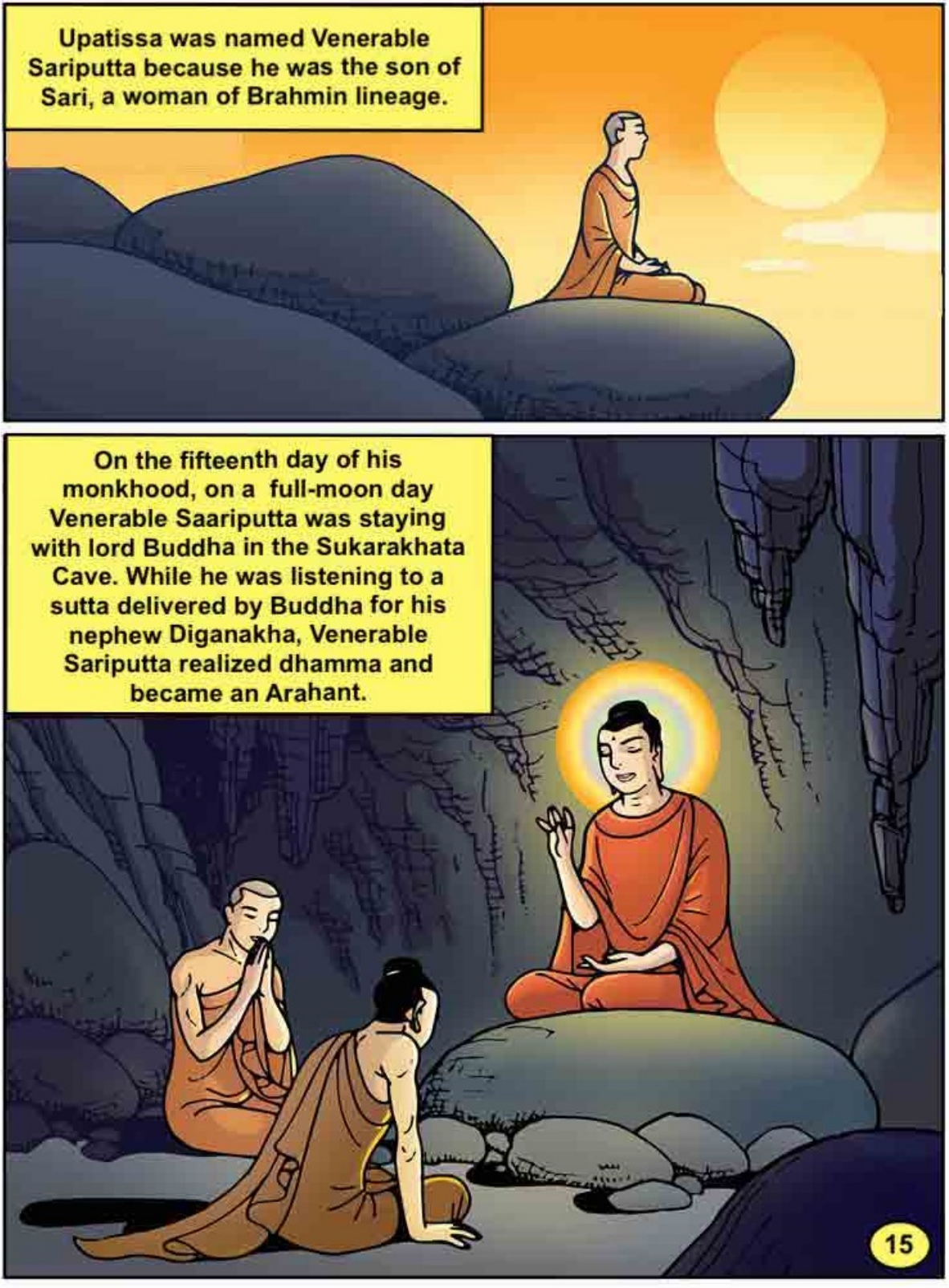
Kolitha by the name of Venerable Maha Moggallana was so called because he was the son of Moggali, a woman of Brahmin cast. His name implied the caste system like the Buddha Gothama.



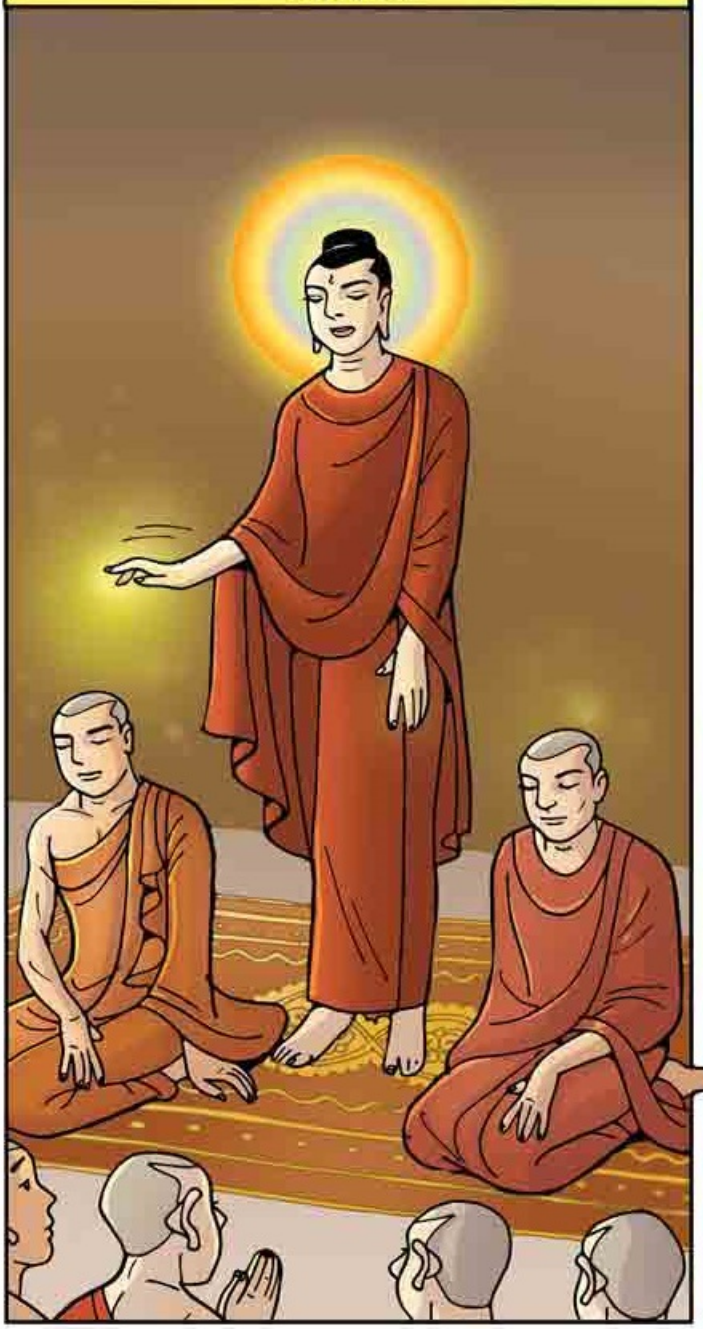
On the seventh day of his monkhood, Venerable Maha Moggallana was dozing, deep in meditation in the forest near the village Kalavalaputta.

Lord Buddha, saw venerable Moggallana's mind and delivered a sermon, which made him filled with mindfulness and remorse.Then Venrable Moggallana reflected on that deep dhamma and became an Arahant.



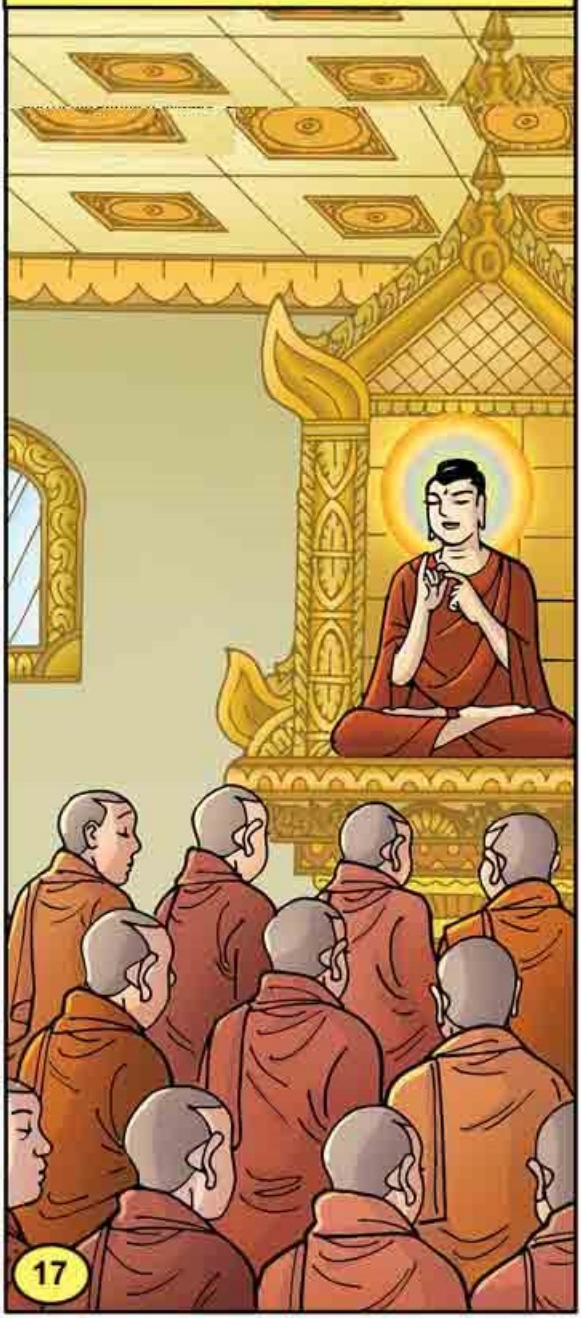

Upatissa was named Venerable Sariputta because he was the son of Sari, a woman of Brahmin lineage.
On the fifteenth day of his monkhood, on a full-moon day Venerable Saariputta was staying with lord Buddha in the Sukarakhata Cave. While he was listening to a sutta delivered by Buddha for his nephew Diganakha, Venerable Sariputta realized dhamma and became an Arahant.
15

Before sunset, Lord Buddha made his way back to Veluvana Monastery where he gathered his disciples. Then he announced Venerable Sariputta as his right hand chief disciple and Venerable maha Moggallana as left hand chief disciple.



At the meeting of disciples, Lord Buddha gave his disciples the first counsel on the rules of the monastic order- Patimokkha.

For the longevity of Buddha sasana Buddha establish this monastic code of conduct: Owadha Pathimokka. In every Buddha sasana , this code of conduct is the same, but the duration each Buddha teach that is different.



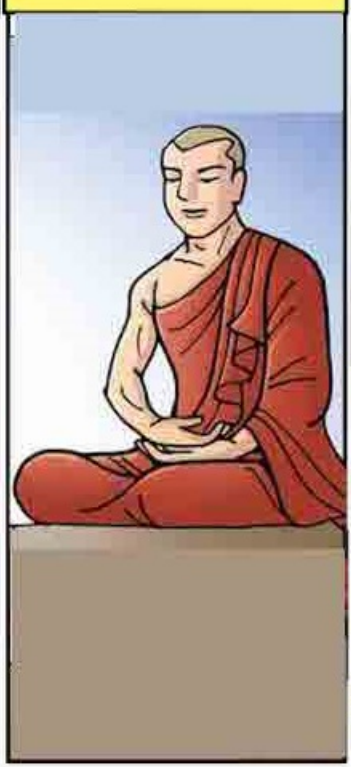
In Vipassi Buddha sasana, this Patimokka was taught once every seven years. In Kassapa Buddha sasana it was taught once every six months. In Gothama buddha sasana, Buddha thought it during first twenty years and then maha sangha got together and teach each other this Owada Patimokka every fifteen days.

"Kanthi paramam tapo titikkha-
Nibbanam paraman vadanti Buddha.
Na hi pabbajito parupaghati
Na Samano hoti param vihetthayyanto"

Patience is a noble habit. Buddhas preached the Nirvana as to be most noble. One who kills other does not deserve monkhood. One who tends to torture others has not overcome evil desire yet.

"Sabbapapassa akaranam, Kusalassa upasampada.
Sachitta pariyodapanam,
Etham Buddhana Sasanam "

Avoid all demerits. One must cultivate merits and keep their mind unblemished. These are the teachings of Buddhas.



"Anupavado amupaghato patimokkahe ca sanvaro mattannuta ca bhattasamin pantanca sayanasanam adhicitte ca ayogo etam Buddhana sasanam"

One must not accuse, blame or dispraise others. One mustn't ill-treat others by any means. One must not commit any of the seven offenses under monastic discipline. One must understand a sufficient quantity of nourishment. One must constantly strive to develop the eight attainment stages of meditation. These are the teachings of Buddhas.

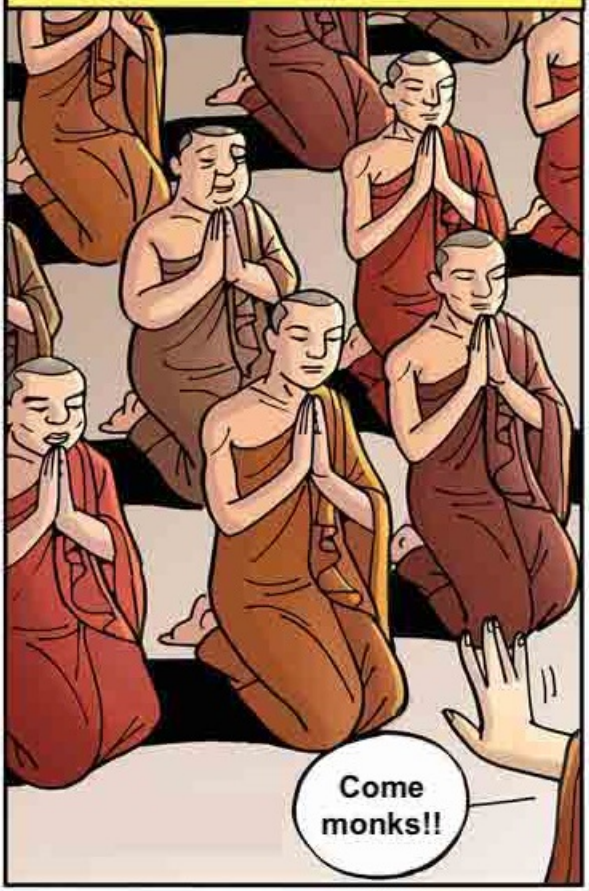
Visit to thr Royal City of Kapilavattu

When King Suddhodana heard that his son had become a Buddha and was staying at the Veluvana Monastery in the royal city of Rajagaha.

Oh Minister! Go to Rajagaha with one thousand royal servants and invite my son to visit me.

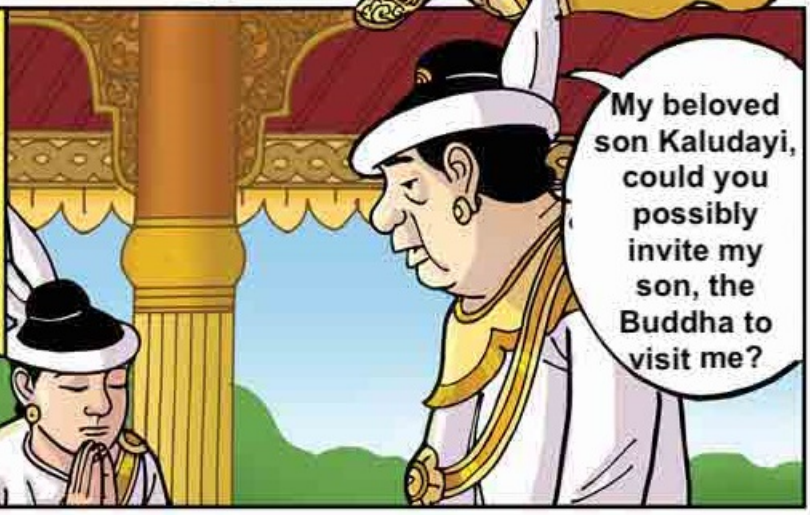
The minister went to the Buddha with royal servants. They arrived in the middle of a sermon, so they listened to Buddha's teachings from the back of the crowd.

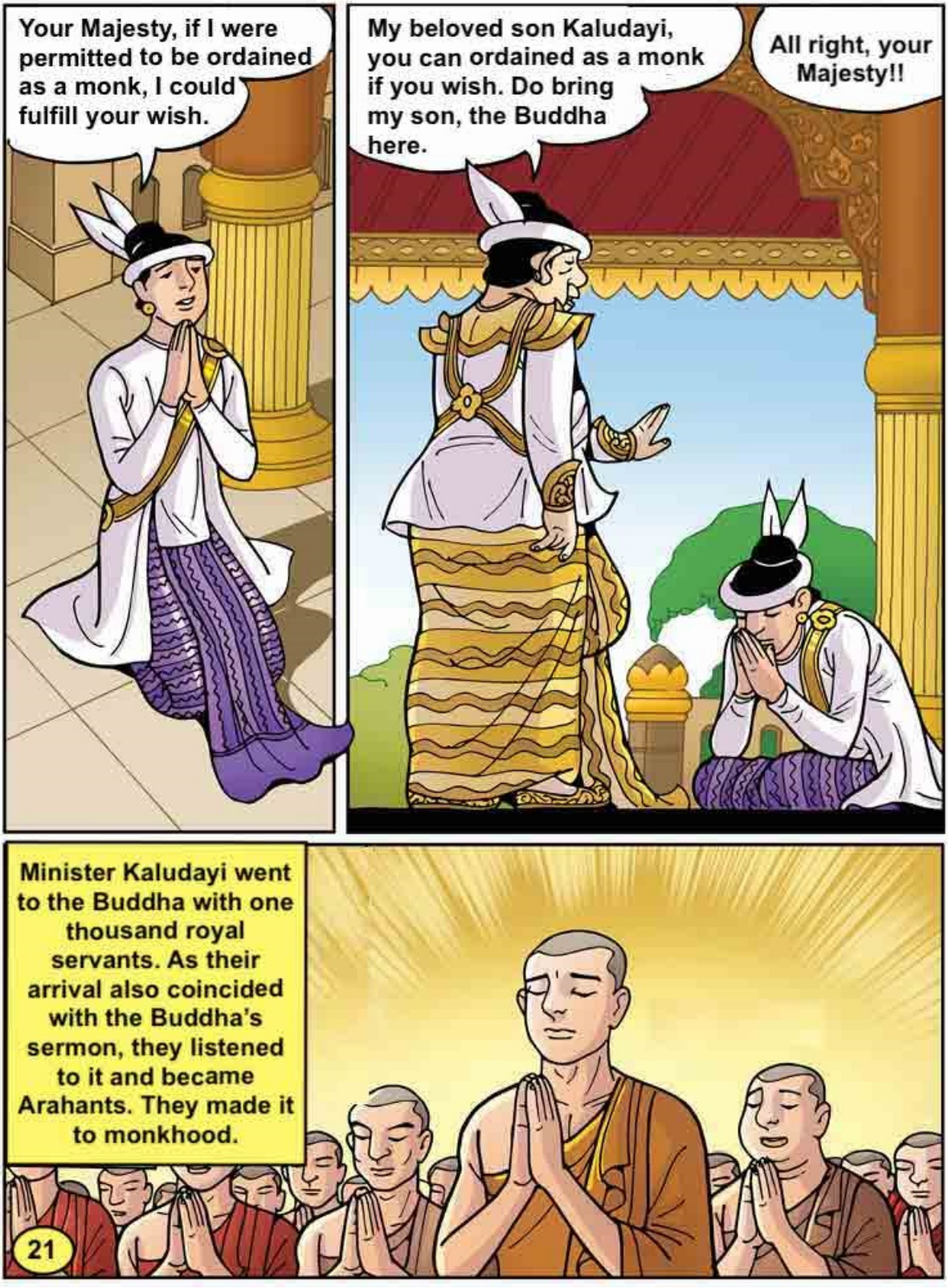
At the end of the sermon, all of them became Arahants. When they asked for permission to be ordained as monks, they became monks.



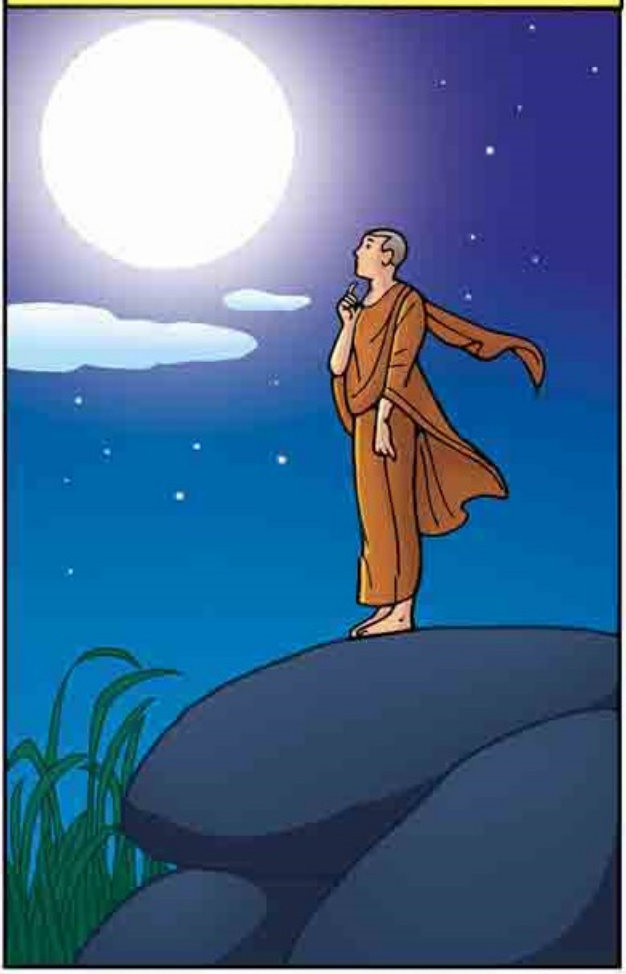
The ministers who became Arahants stayed with the Buddha instead of returning to King Suddhodana.

Although King sent nine groups of ministers on the same mission, no response was received. King Suddhodana then asked a minister called Kaludayi.




Your Majesty, if I were permitted to be ordained as a monk, I could fulfill your wish.
My beloved son Kaludayi, you can ordained as a monk if you wish. Do bring my son, the Buddha here.
All right, your Majesty!!
Minister Kaludayi went to the Buddha with one thousand royal servants. As their arrival also coincided with the Buddha's sermon, they listened to it and became Arahants. They made it to monkhood.
21

Monk Kaludayi was waiting to invite Buddha respectfully to the royal city of Kapilavattu. In this way, Medin full-moon poya day came.

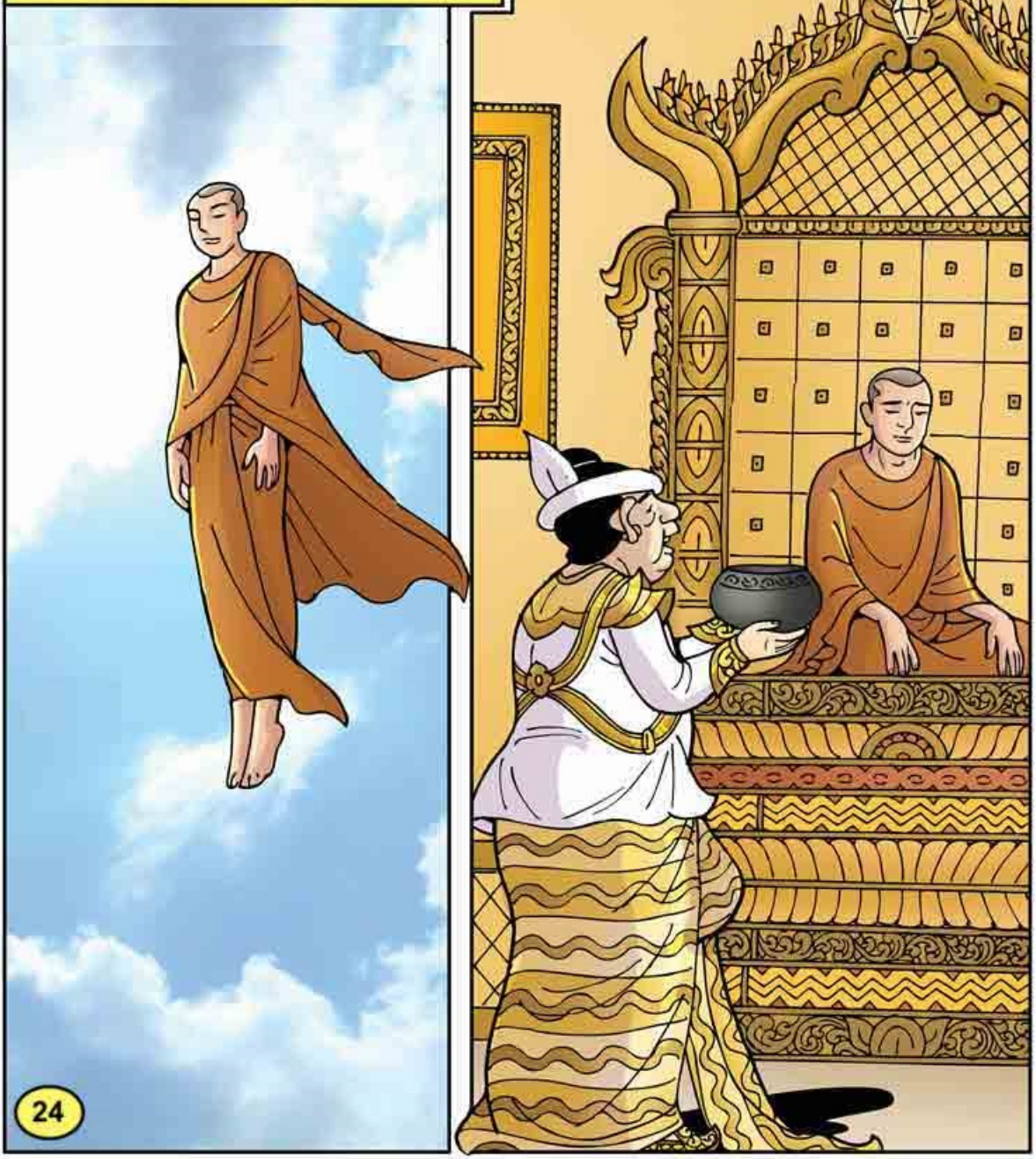


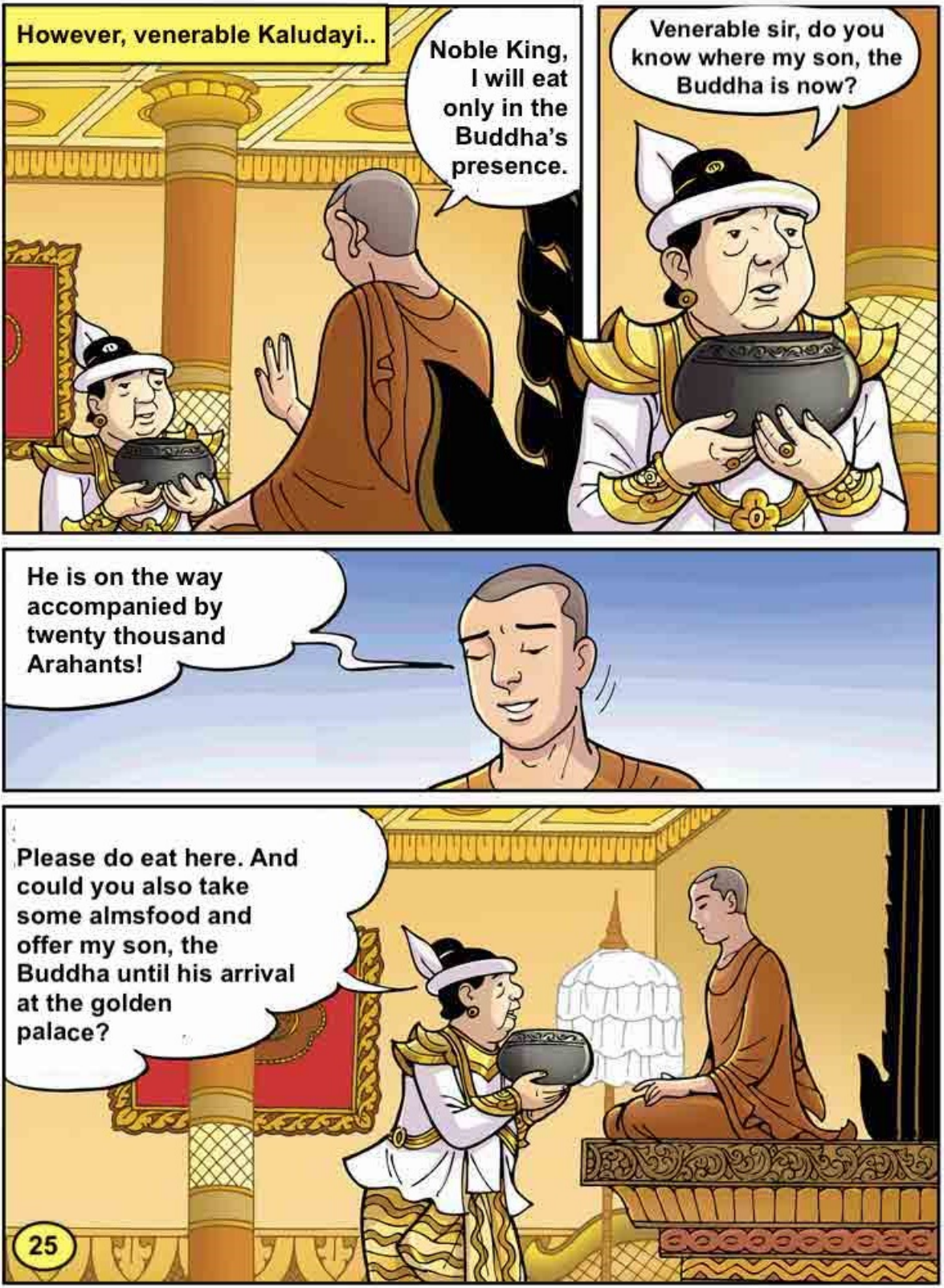
Monk Kaludayi addressed the Buddha with sixty pali verses in praise of the season and the way towards Kapilawattu.

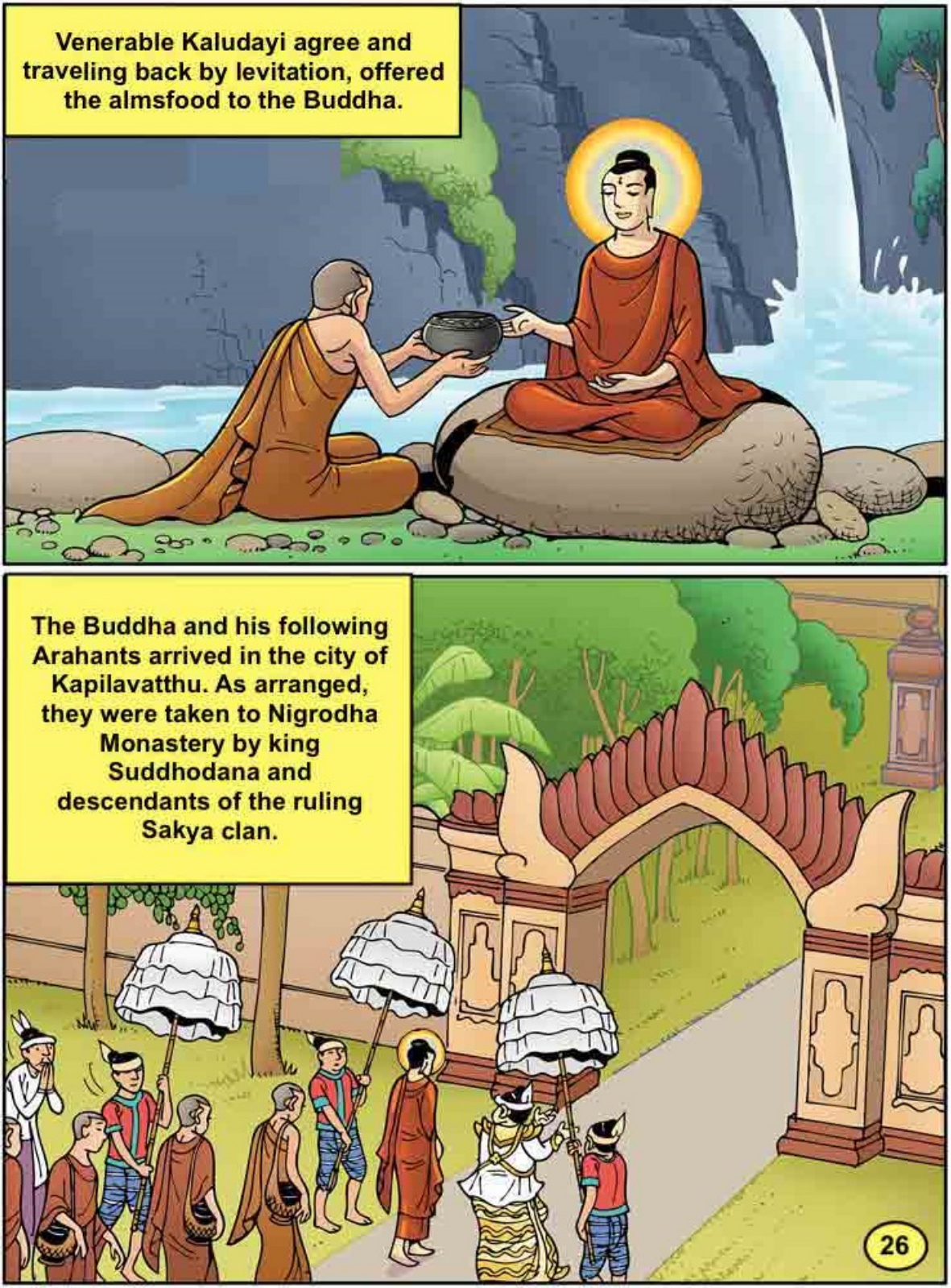
The Lord Buddha accepted the invitation of Monk Kaludayi. He left the royal city of Rajagaha with ten thousand Arahants from the city of Magadha and ten thousand Arahants from the city of Kapilavattu- twenty thousand Arahants altogether.

They left for the cir yof Kapilavattu 60 yojans far ar a rate of one yojan per day. The Buddhist monk Kaludayi journeyed ahead by levitation to inform King Suddhodana about the Buddha's departure from the royal city of Rajagaha.

To his great delight, the king saw Venerable Kaludayi. After letting him sit on the throne, he offered some tasty almsfood in the bowl respectfully.




However, venerable Kaludayi..
Noble King, I will eat only in the Buddha's presence.
Venerable sir, do you know where my son, the Buddha is now?
He is on the way accompanied by twenty thousand Arahants!
Please do eat here. And could you also take some almsfood and offer my son, the Buddha until his arrival at the golden palace?
25


Venerable Kaludayi agree and traveling back by levitation, offered the almsfood to the Buddha.
The Buddha and his following Arahants arrived in the city of Kapilavatthu. As arranged, they were taken to Nigrodha Monastery by king Suddhodana and descendants of the ruling Sakya clan.
26

When at the Nigrodha Monastery, the Buddha seated himself on the Throne for a sermon.

At that time, those of the Sakya royal clan, who were swelling with pride of their lineage, told, let their young daughters and sons to sit at the front.

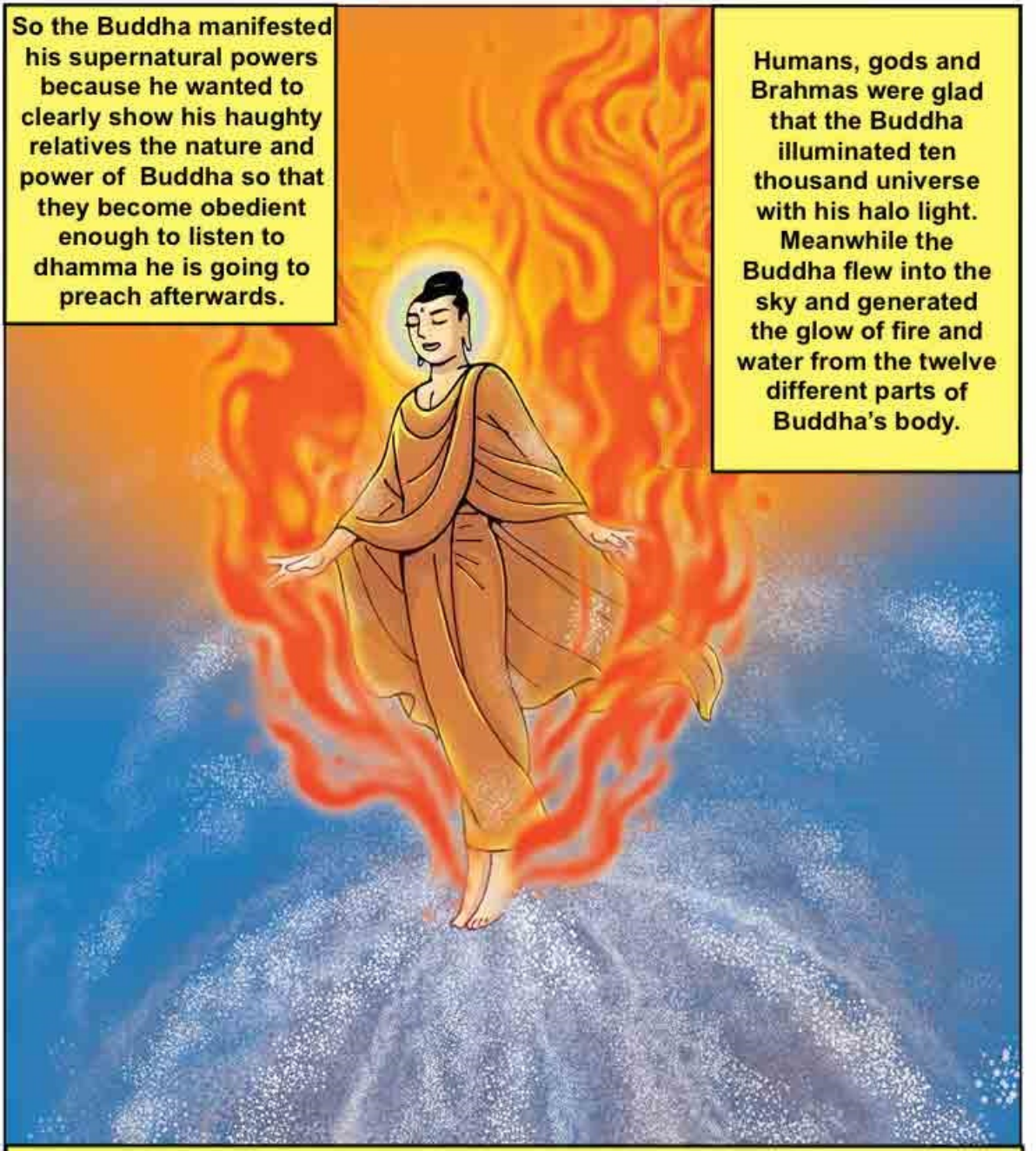
Young prince, Prince Siddhattha is younger than us.

He is our younger brother, nephew and grandson. Only you pay obeisance to him. We will just sit behind you.

The Buddha knew the relatives fierce internal pride of lineage.

So the Buddha manifested his supernatural powers because he wanted to clearly show his haughty relatives the nature and power of Buddha so that they become obedient enough to listen to dhamma he is going to preach afterwards.

Humans, gods and Brahmas were glad that the Buddha illuminated ten thousand universe with his halo light. Meanwhile the Buddha flew into the sky and generated the glow of fire and water from the twelve different parts of Buddha's body.



The twelve different parts of his body were 1)upward and downward, 2) From the back of his body, 3) Left and right eyes, 4) ears, 5)nose, 6)shoulders, 7)hands, 8)sides of the body, 9)legs, 10)fingers, toes and space between, 11)every hair of the body, 12)pores of every hair of the body.

Witnessing this miraculous demonstration of power, the king bowed to the Buddha in obeisance.

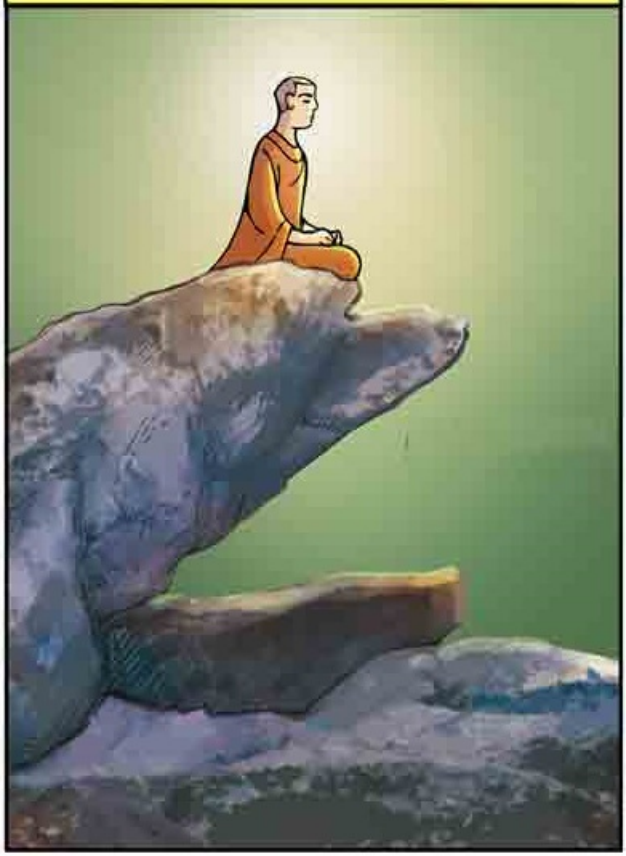
When the king bowed tothe Buddha in obeisance, all relatives of the Sakya royal clan did so.

He is so powerful. Even the king worshipped him. We'll also have to do the same!!

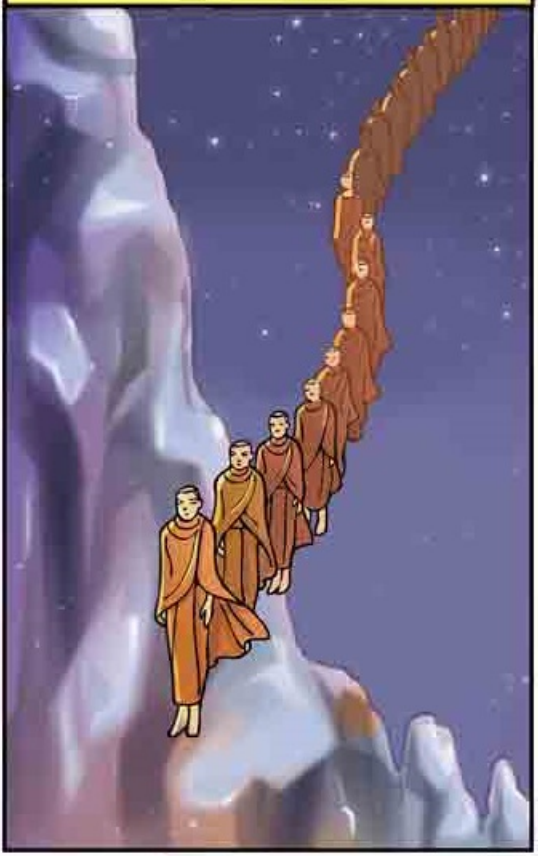
Afterwards, the Buddha creating a jewelled passage with this universe in the middle, walked back and forth in the passageway.

Desendent of Venerable Sariputta and his five hundred Arahants.

Venerable Sariputta, who was sitting on Mount Gijjha-Kuta, saw the Buddha walking in the jeweled passage in his divine eye.



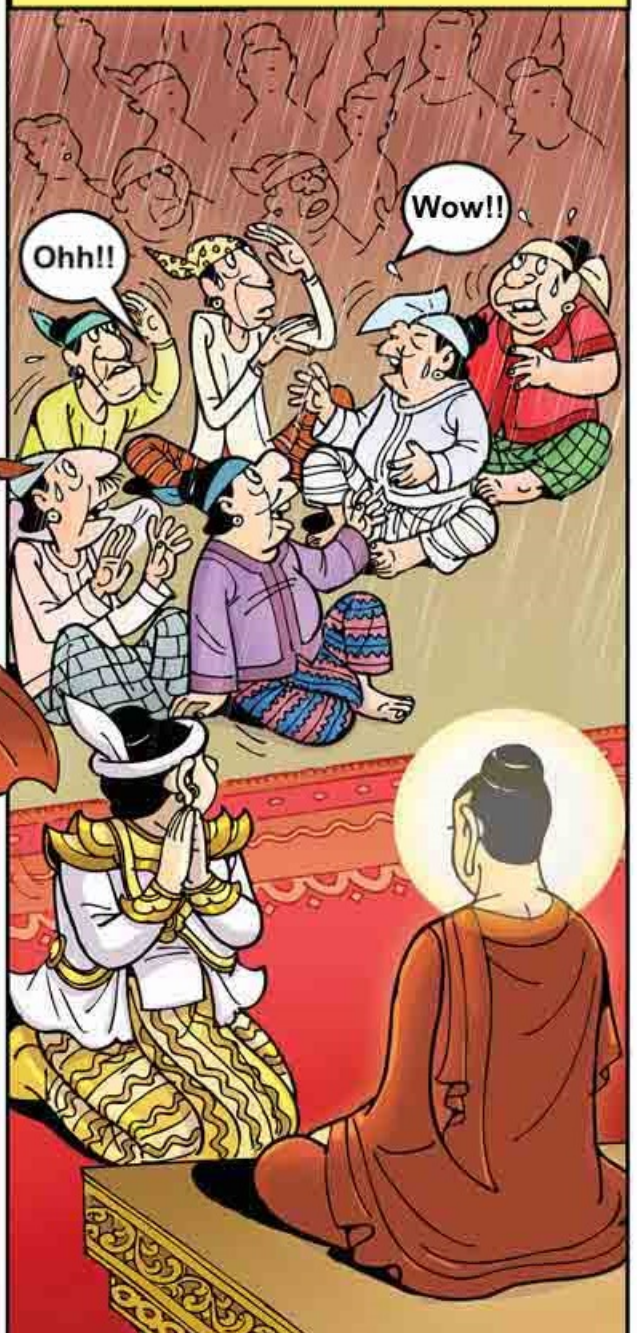
Then he journeyed by levitation together with five hundred Arahants and paid obeisance to the Buddha walking down the passage.



Gods and Brahmas from ten thousand universes began to congregate.

Venerable Sariputta addressed the Buddha to preach a sermon about his life so that gods and Brahmas could find more faith. At that, the Buddha preached, walking along the jeweled passageway.

When the Buddha descended from the sky and seated himself on the Dhamma throne, he made a rain fall in patches over an assembly of his Sakyan relatives.



As the rain came down in patches, the red rain flowed on the ground in torrents.

Those who wanted to be wet were soaked, whereas not a drop of rain fell over those who didn't.

What a coincidence! It is stiffing hot here.

I ain't getting wet. May be I am too powerful.

You weren't wet because you didn't deserve to be wet.

The members of the Sakya royal clan, who witnessed the event, showered praise with joy!

Do you know, I'm from the Sakyan clan same as Buddha.

Now is proud to say he is same Clan as Buddha..

The Buddha preached dhamma highlighting a same kind of rain occured in his past life when he donated his treasures as King Vessanthara. So he told the story of King Vessanthara to the Sakyans who gathered that day.

After listening to sermon, all the relatives returned home thinking they should offer something to Lord Buddha next day.

I should hurry to prepare offerings to Buddha.

King Suddhodana also,

I should see my son tomorrow. There is a lot I want to talk to him about..He will probably visit the palace tomorrow.

The next morning dawned..