

**Lumbini to Kusinara : The Noble
Birth of The Buddha
Volume 1**



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Cover Image: The Buddha—the Great Teacher—guided His disciples and all other beings capable of being tamed across the vast, sorrowful wilderness of ‘Samsara’, acting as a fearless and wise caravan leader.

**The Gift of Dhamma excels all gifts,
The taste of the Dhamma excels all tastes,
The delight in Dhamma excels all delights.**

(Dhammapada: 354)

Presentation

This publication was compiled to express our gratitude for the immense benefits we constantly receive by following the noble teachings—the Dhamma of the Blessed One. Our effort is like trying to collect the water of the vast ocean into a small vessel with our hands. In this spirit, it is fitting to recall the words of Vidagama Maha Thero from the *Buduguna-alankāraya*, which beautifully express the reverence one feels in making even the simplest offering to the Buddha:

**The Blessed One was honoured
And revered with celestial coral flowers.**

**I have only this humble work to offer to Him, the Great Sage.
My gift is but a wildflower—Yet who can say it is unworthy?**

Remembering those modest words, we offer this humble offering — like an innocent flower in the forest— at the golden feet of the Blessed One.

**“To the Great Sage—an ocean of virtues bestowing blessings,
A healer for the suffering of all beings,
And a dispeller of the dense darkness of ignorance—
I bow in joyful reverence.”**

(Lowada Sangarawa: Ven. Vidagama Maitreya Thero)

Upasika Sudhamma,
Auspicious month of Vesak, (May) 2026,
Bundanoon, New South Wales, Australia.

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Introduction

The primary purpose of this volume, titled **“From Lumbini to Kusinara: The Magnificent Dhamma Journey of Gotama Buddha,”** is to present the incomparable forty-five-year life story and compassionate mission of Gotama Buddha—from His birth as a royal prince in the Sal Grove of Lumbini to His Supreme Parinibbana beneath the Sal trees of Kusinara. Based primarily on the Pali Tipitaka and Buddhist tradition, and enriched with historical and archaeological insights where appropriate, this work seeks to present the Buddha’s extraordinary mission and pivotal life events in a clear manner, bridging ancient wisdom with the contemporary world.

This publication is designed to be released as a multi-volume series, with each volume focusing on significant milestones in the Buddha’s life. Together, they outline His birth as Prince Siddhartha in the Sakya realm, His renunciation of royal comforts in Kapilavastu in search of Truth, His severe austerities in Uruvela, His realization of Supreme Enlightenment through the Middle Path, and His tireless forty-five years of walking from village to village to share the Dhamma for the well-being of all beings, culminating in His Parinibbana in the Upavattana Sal Grove of the Malla Kings at Kusinara.

As you turn these pages, you will trace the sacred footsteps of the Buddha across the dusty roads of ancient India—meeting kings, outcastes, philosophers, and humble farmers alike. You will see how He transformed their lives through the simple yet profound message that the cessation of suffering is achievable by all. Within these pages lie the sacred turning points of an extraordinary life, offering timeless examples of wisdom, patience, rational inquiry, and boundless loving-kindness cultivated over four decades of selfless service.

This work is more than a historical biography; it serves as a spiritual guide for anyone seeking a meaningful and peaceful life. The Buddha’s awakening—transcending the darkness of ignorance through supreme effort and wisdom—stands as a powerful testament to the potential of

human effort. As the greatest spiritual light in human history, the Buddha laid down a path that remains fully accessible to us today.

It is with deep reverence that we present this first volume, **“From Lumbini to Kusinara: The Noble Birth of the Buddha.”** The forthcoming second volume will be titled: **‘The Sacred Land of the Buddha’s Birth.’** If reading this account of the Buddha’s wondrous life brings devotion and peace to your heart, our humble endeavour will have achieved its highest purpose.

In Isipatana’s quiet shade,
The Sage set free the Wheel of Truth,
A timeless light for gods and men.
For forty-five devoted years,
He walked the dusty roads of India,
Soothing the world’s quiet —
With boundless empathy and love.

Like an ancient chariot bound with cord,
His body aged, yet never wavered;
Through mountain frost and desert sun,
He bore the lamp of liberation.

Through mountain cold and desert heat,
With His noble Sangha by His side,
He dispelled the night of delusion,
For all who sought the dawn.

Guided by boundless compassion,
Anchored in unshakeable peace,
He trod the quiet path to Kusinara,
To rest beneath the blooming Sal trees.

May the light of the Dhamma shine forever!
May all beings attain the supreme bliss of Nibbana!



The Bodhisattva was born in the beautiful Lumbini and rested in the embrace of his noble mother, Queen Mahamaya, while a host of deities—led by Sakka, the King of Gods—raised shouts of joy!

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Volume 1: The Noble Birth of the Buddha

In this chapter, we reflect upon the profound significance of the birth of our Gotama Buddha.¹ The account is based on the Tripitaka texts² and, where necessary, is explained using Buddhist tradition,³ historical and archaeological evidence.

1: The Birth of the Buddha is a rare event

The appearance of a Buddha⁴ in this world is an event of immeasurable significance—a rare and wondrous occurrence that illuminates the path to liberation— from Samsara (suffering)⁵ for countless beings. A Buddha does not arise by chance but through the boundless perfections (pāramī)⁶ cultivated over countless lifetimes. It marks the culmination of an extraordinary journey of a Buddha to be —Bodhisatta—⁷ a moment when wisdom, compassion, and virtue manifest in their highest form for the welfare of all beings. The Rarity of the Buddha's Birth is shown in the Tripitaka as follows:

According to the Dhammapada⁸

**“Rare is it to be born a man; rare is the life of mortals.
Rare is it to gain the opportunity of hearing the Sublime
Truth, and rare to encounter is the arising of the Buddhas”**

*(dullabhaṃ manussattaṃ- dullabhaṃ maccāna jīvitam;
dullabhaṃ saddhammassa savaṇaṃ-
dullabhō buddhānaṃ uppādo.)*

This verse clearly shows that the birth of the Buddha is an extremely rare opportunity for the world.

In the Anguttara Nikaya, the Patubhāva Sutta says: ⁹

**The manifestation of a Tathāgata, an Arahant,
a Perfectly Enlightened One is rare in the world.**

*(tathāgatassa arahato sammāsambuddhassa pātubhāvō
dullabhō lōkasmim)*

According to Vinaya Pitaka ¹⁰

Once upon a time, the householder Anāthapiṇḍika ¹¹ heard the noble word “Buddha” in the house of one of his relatives in the town of Rajagaha.¹² Hearing the word “Buddha,” he was greatly delighted and said:

**“Householder, it is rare to even hear the word ‘Buddha’ in
this world; is it possible to see that Blessed One, the Arahant,
the Perfect Buddha, at this time?”**

*(ghoso pi kho eso gahapati dullabho lokasmim yadidaṃ
‘buddho’ti; sakkā nu kho gahapati imaṃ kālaṃ taṃ
bhagavantaṃ dassanāya upasaṇḍakamituṃ arahantaṃ
sammāsambuddhanti)*

Even hearing the word ‘**Buddha**’ excited his heart, and he was eager to see the Buddha immediately. This was because he knew that the appearance of the Buddha in the world was an extraordinary and rare thing.

In Majjima Nikaya: Sela Sutta¹³

On one occasion the Blessed One was living in Anguttarāpans named Āpaṇa. The matted-hair ascetic Keṇiya Jatila of that place went to pay homage to the Buddha and invited the Buddha and the

Sangha for tomorrow's meal. When he came back, he was busy with his friends and attendants preparing the tomorrow's meal for the Buddha.

At that time brahmin Sela was staying at Āpaṇa and he with his 300 students came to see the matted-hair ascetic Keṇiya. Seeing great alms being prepared there, he inquired about it. Hearing that Keniya Jatila had invited the Buddha and the great Sangha to the alms tomorrow, the brahmin Sela was filled with great joy and thought:

“Even this sound ‘Buddha’ is hard to come across in this world. Now the thirty-two marks of a Great Man ¹⁴ have been handed down in our hymns, and the Great Man who is endowed with them has only two possible destinies, no other. If he lives the home life he becomes a Wheel-turning Monarch, but if he goes forth from the home life into homelessness, he becomes an Accomplished One, a Fully Enlightened One, who draws aside the veil in the world.”

This sutta describes how the Brahmin Sela, who knew the rarity of Buddhas appearing in the world, heard about the Buddha's whereabouts at that very moment and set out to see him. At the first sight of the Buddha Brahmin Sela was delighted and inquired of the Buddhahood. The Buddha replied thus:

**“I am the one whose presence in the world —
Is very rarely come upon, I am the Fully Enlightened One,
I, O brahmin, am the supreme physician.”**

After hearing the Teachings of the Buddha Brahmin Sela and his 300 pupils became Ariyan disciples of the Buddha.¹⁵

2: Previous Buddhas before Buddha Gotama

The rarity of the appearance of Buddhas in the world is also evident from the time intervals that elapsed between the appearances of the respective Buddhas of the past. According to the ‘Buddhavamsa’ in the ‘Khuddaka Nikāya’,¹⁶ twenty-eight Buddhas have appeared in this world:

“In an immeasurable eon of the past, four Buddhas—Taṇhaṅkara, Saraṇaṅkara, Medhaṅkara, and Dīpaṅkara—appeared in the world. Following the Parinirvāṇa of **Buddha Dīpaṅkara**,¹⁷ Buddha Koṇḍañña appeared in the world during a subsequent eon. Thereafter, after the passage of many intermediate eons, the Buddhas named Maṅgala, Sumana, and Revata appeared within a single eon. Subsequently, after the lapse of a vast period of time, Buddha Sobhita arrived in the world. Later, after the passing of several intermediate eons, the Buddhas—Anomadassī, Paduma, and Nārada—appeared in the world during a subsequent eon.

Subsequently, after the passage of many aeons, Lord Buddha Padumuttara appeared in the world. Thereafter, following the lapse of thirty thousand aeons, the Lords of the World—Sumedha and Sujata—appeared. In the aeon that followed, the Buddhas Piyadassi, Atthadassi, and Dhammadassi appeared in the world, in that order.

In the ninety-fourth aeon from this one, the Lord Buddha Siddhartha—the Knower of the Worlds—appeared in this world. In the ninety-second aeon from this one, the Supreme Buddhas Tissa and Phussa appeared. In the ninety-first aeon from this one, the Lord Buddha Vipassi—the Lord of the World—appeared in the world.

In the thirty-first kapa of this Sikhi, Vessabhu Buddhas entered this world. In this Maha Bhadra Kalpa (the blessed aeon), Kakusunda, Konagama, Kasyapa and Gotama Buddha appeared in this world.”

In the journey of ‘Samsara’—the beginning of which is difficult to discern—only a limited number of Buddhas have appeared over the course of countless aeons. ¹⁸

The virtues of the twenty-eight Buddhas who have appeared in the past are chanted as the ‘Atavisi Pirith’ (chanting of the qualities of 28 Buddhas) for the sake of well-being and happiness as thus: ¹⁹

“May you receive health, well-being, and protection through the power of the virtues—such as truth, moral conduct, patience, and loving-kindness—possessed by the twenty-eight Buddhas, including the supremely energetic Taṇhaṅkara, the highly renowned Medhaṅkara, the benefactor of the world Saraṇaṅkara, and the world-illuminating Dīpaṅkara etc.”

Dīgha Nikāya: The Mahāpadāna Sutta ²⁰also speaks thus about the Buddhas who appeared in the past:

Lord Vipassi appeared ninety-one aeons ago. The Buddhas Sikhi and Vessabhu appeared in this world thirty-one aeons ago. The Buddhas Kakusandha, Konagamana, Kassapa, and Gotama appeared during this aeon.

The Buddha declared:

“Monks, I too have attained Enlightenment and appeared in this world during this ‘Fortunate Kappa.’” ²¹

The Tripitaka indicates that ‘**Paccekabuddhas**’ (Individual Buddhas) ²²also appeared in this world during that long aeon.

Through their own efforts, self-realization, and supreme wisdom, they attained Enlightenment, brought an end to the suffering of ‘Samsara’, and attained ‘Parinirvana’.

The distinction drawn between a ‘Samma-Sambuddha’ and a ‘Pacceka-buddha’ is that, although a ‘Pacceka-buddha’ attains supreme enlightenment, they lack the capacity to preach the Dhamma to others for the cessation of ‘Samsara's suffering or to establish a ‘Buddha-Sasana’ (Dispensation) comprising the fourfold assembly of disciples.

In the Isigili Sutta of Middle Length Discourses the Buddha declared that five hundred Pacceka-buddhas once dwelt on Mount Isigili:²³

“...Those noble ones brought the craving for existence to an end; they were possessed of great spiritual power; having eradicated all defilements—exhausting the cycle of existence—they attained final liberation through the ‘Parinibbana’ of the aggregates. Pay homage to those sages of great spiritual power...”

3: Appearance of the Future Buddha

In Cakkavatti-Sihanāda Sutta: (The Lion’s Roar on the Turning of the Wheel) ²⁴ it is mentioned that after long period of time has passed since the passing away of Gotama Buddha, in this present fortunate aeon, in the future, the **Buddha Maitriya** -Mettaiya will appear. ²⁵ The Buddha said:

“After a great long time has passed, in the future a king named Sankha will arise in this land Dambadiva, and in the present city of Benares, which will be called Ketumati in the future, will be the king’s capital. In that kingdom, like me

now, the Arahant Maitreya, the Perfectly Enlightened One, will arise. just as I am now. He will thoroughly know by his own super knowledge, and proclaim, the Dhamma.”

In the Khuddaka Nikaya, Buddhavamsa, it is also said about the appearance of future Maitriya Buddha. The Buddha Gotama said thus:

“I am now the fully enlightened one, and in the future a Buddha named Maitriya will also arise in the world.”

The Mahayana tradition states:

“In the future, the leader named Metteyya will become a Fully Enlightened Buddha.” ²⁶

Even in such a long period of time (kalpa), Buddhas appear only a very limited number of times. Therefore, isn't it a great blessing for us to be born as Buddhists in this era when Gotama Buddha was born?

4: The length of an aeon (kalpa/Kappa)

An aeon is long, it cannot be said to be so many years. If there is a rock one yard high, one yard wide, one yard long, without any holes, and if a man scrapes it with a silk cloth (like Kāsian cloth) once a century, that rock may wear away after a while, but an aeon will not end.²⁷

Yoduna-yojana” is an ancient Indian measure of length—a yoduna = about 13–15 km. For example, the Himalayas are 8.9 km high, so we can imagine the size of the mountain range in the above illustration. The preceding analogy illustrated the rarity of the arising of Buddhas throughout the long journey of ‘Samsara’. Therefore, is it not a tremendous stroke of good

fortune for us to have been born as Buddhists in this era—the time of Gautama Buddha—when the Dhamma He preached remains a living reality?



The Buddha illustrated the rarity of attaining human life through the parable of the **blind turtle**.²⁸ Just as it is exceedingly rare for a one-eyed turtle—surfacing from the ocean depths only once

every hundred years—to insert its neck into a yoke with a single hole floating on the waves, attaining human life is even more difficult. It is evident that one should reflect upon these noble words of the Buddha and strive without delay to follow the path of the Dhamma.

5: The benefits to the world from the birth of the Buddha

The birth of a Buddha—an exceedingly rare event—offers a precious opportunity for beings in the world to gain immense merit and great blessings. This is because one can find the fortune to behold the Buddha with faith, listen to the True Dhamma, and attain noble stages of enlightenment. This truth becomes clearly evident when one reflects on the life story of our Gautama Buddha. Throughout the Tripitaka, the wondrous nature of the Buddha’s advent and the immense benefit it brought to the world are extolled.

“Blessed is the birth of the Buddhas; blessed is the enunciation of the Teachings—Dhamma”

(Dhammapada: 194)

“Hard is it to be born a man; hard is the life of mortals. Hard is to gain opportunity hearing the Sublime Truth, and hard to encounter is the arising of the Buddhas”

(Dhammapada: 182)

6: The birth of the Buddha opens the doors of Nirvana

The emergence of the Buddha: a wonderful moment when compassion, wisdom, and liberation come together. Showing the bliss of Nirvana —Nibbana ²⁹—a great act of compassion that only the Supreme Buddha can perform. The birth of the Buddha signifies

not merely the advent of a noble being, but the dawn of an era of liberation for the entire world. The appearance of such a supreme and extraordinary figure is the greatest gift bestowed upon humanity; it is a momentous event that inspires boundless joy. This is because such a noble being, having attained Supreme Enlightenment through immense perseverance, reveals to us—out of infinite compassion and loving-kindness—the path to deliverance from suffering. With the eye of wisdom, this peerless teacher discerns the minds of those who come to him, expounds the Dhamma in a manner suited to each individual, and points the



**Venerable Kodagoda
Gnanaloka Thera**

way to the noble path of Nirvana, leading to liberation from the cycle of existence.

Venerable Kodagoda Gnanaloka Thero, a distinguished and virtuous Buddhist Scholar has said of the immeasurable benefits that came to both gods and humans — Opening of the doors to liberation —from the birth of the Buddha in this world: ³⁰

“The Buddha, from the moment the ‘Dhamma Chakka’ was set in the motion at the Deer Park of Isipathana in Benares, ³¹ to the time when, before the great Parinibbana, he subdued the wandering Subhadda ³²—and opened the path of Dhamma to him—during the forty-five years in which the Buddha rained the Dhamma like a great cloud, opening the doors of Nibbana to countless gods and humans.”

The manner in which the bliss of Nirvana becomes attainable—through the birth of the Buddha—for a world oppressed by the

suffering of ‘Samsara’ is highlighted in the following passages from the Suttas: ³³

**“Bhikkhus, there is one person who arises in the world for
the welfare of many people,
for the happiness of many people,
out of compassion for the world, for the good, welfare, and
happiness of devas and human beings.**

Who is that one person?

**The Tathāgata, the Arahant, the Perfectly Enlightened One.
This is that one person who arises in the world
for the good, welfare, and happiness of
devas and human beings”.**

The Tathagata, the Perfect Buddha, appeared in this world to provide refuge to the world. The birth of the Buddha gave the world beings the good fortune to receive the ‘Sublime Dhamma’. He attained enlightenment and experienced the bliss of liberation, and shared that experience for the well-being of the world. The Buddha's victory is a victory not only for himself, but for the entire world.

7: The birth of the Buddha brings the light of wisdom to the world.

With the birth of the Buddha, the darkness of ignorance is dispelled and the light of wisdom spreads; the eye of Dhamma is fully awakened, paving the way to the serene peace of Nirvana.

The birth of the Buddha is the dawning of the light of knowledge to the world—a great turning point from the darkness of ignorance to the light of liberation—the subversion of wrong wisdom and the emergence of noble wisdom.

According to Anguttara Nikaya:³⁴

“Due to the birth of one individual, the eye of great wisdom dawns upon the world; the Deathless Dhamma flows forth; the Noble Path—extending from the stage of Stream-entry to Arahantship—is opened; and the way to realize Nibbana becomes visible. Who is that individual? It is the Tathagata, the Arahant, the Fully Enlightened One.”

“Those who act according to the perfectly taught Dhamma will cross the realm of Death, so difficult to cross”.

(Dhammapada: 86)

8: The benefits to the gods from the birth of the Buddha.

Throughout the Tripitaka, it is evident that the birth of the Buddha was a blessed event not only for the human world but also for the deities in the celestial realms.

According to Janavasbha sutta of Long Length Discourses (DN:18)³⁵ :

Due to the appearance of the Buddha, a group of noble disciples arises in the world. Many of them are reborn in the deva worlds after death. Therefore, the deva world ³⁶ is filled, the asura world ³⁷ is depleted, and the gods are happy.

Nalaka Sutta of Suttanipatha says:³⁸

The Ascetic Asita ³⁹ while passing the day, saw the Sakka the lord of Tāvātimsa ⁴⁰ and the devas, joyful and ecstatic— waving their bows, waving their flags, singing songs of joy, and playing flutes, and the sky was filled with great joy. Curious, Ascetic Asita approached the Devas and asked them what had caused their immense joy. Then the gods said:

**“In Lumbinī, a village in the Sakkyan country,
the Bodhisatta — the excellent gem, unequalled — has been
born into the human world for well-being and happiness;
hence we are so delighted and extremely jubilant.**

**He is the best of all beings, the foremost person,
He will turn the wheel of the Dhamma —
in the grove of Isipatana of Varanasi.
Roaring like a king of lion —he will
bring blessings to the world by raining Dhamma.”**

According to Maha Govinda sutta of Long Lenth Discourses: ⁴¹

The deities of Tavatimsa, surrounding Sakka (the King of Gods), have extolled the benefits brought to the celestial realm by the advent of the Buddha in this manner:

**“Any deity who has practiced the holy life under
the Blessed One and attained a new birth in
Tavatimsa shines, surpassing other deities
in radiance and glory.
Consequently, the assembly of deities,
filled with joy, reflect upon the fortune they have gained
through the Buddha’s birth and proclaim:
“The host of gods increases; the host of Asuras diminishes!”**

After attaining Enlightenment, the Buddha propagated the sublime Dhamma, affording even the deities the opportunity to listen to the teachings and experience the bliss of Nirvana. Throughout the Devatā, Devaputta, Sakka and Yakkha sections of the Saṃyutta Nikāya (SN), one frequently encounters accounts of deities and other non-human beings—residing in realms beyond the human world—visiting the human realm to pay homage to the Buddha, listen to the Dhamma, and seek clarification on doctrinal matters.

The advent of the Buddha was an event that brought immense joy not only to humans but also to the deities!

9: The Bodhisatta's Sojourn in the Tusita Heaven

Both tradition and the Pali Canon indicate that all Bodhisattvas⁴² reside in the Tusita heaven prior to their final birth in the human world.⁴³ This passage from the Suttas clarifies that our Gautama Buddha resided in the Tusita heaven⁴⁴ as a Bodhisatta before appearing in the human world. Venerable Ananda said:

**"I heard and learned this, from the Blessed One's own lips:
'mindful and fully aware, the Bodhisatta appeared in the
Tusita heaven, mindful and fully aware the Bodhisatta
remained in the Tusita heaven, mindful and fully aware the
Bodhisatta passed away from the Tusita heaven and
descended into his mother's womb.'" ⁴⁵**

9.1 The divine invitation

The Buddhist tradition vividly depicts the Bodhisatta's advent into the human world. The invitation extended by the deities of the Tusita heaven for the Bodhisatta to be born in the human realm is known as the '**Deva Aradhana**' (Invitation by the Deities). Tradition holds that the deities approached the Bodhisatta and made this request.⁴⁶

**"The time has come, O great hero, the time has come! – be
conceived in the womb of a human mother.
Teach the Dhamma and free the gods and humans from the
suffering of Samsara."**

At that time, the Bodhisattva made the "**Five great observations**" — the time, the place, the country, the family-caste, and the mother suitable for being born.⁴⁷

The Pujavaliya, ⁴⁸an ancient classical Sinhala text, describes the **“Five great observations thus:**

Time: It is difficult to comprehend the nature of suffering when the human lifespan is very long, whereas unwholesome deeds abound when the lifespan is very short. Therefore, the Bodhisattva selected the most suitable era—a time when the human lifespan in Jambudvīpa (ancient India) was approximately 120 years.



Invitation by the Deities

(Picture credit ⁴⁹)

The place: Majjhima Desa (the Middle Region)—the area where Buddhas are born—was selected.

The Country: Jambudvīpa—the birthplace of countless Buddhas—was selected.

Cast: As the Shakya royal lineage was held in high esteem at the time, the Solar Dynasty of King Suddhodana—a just ruler—was selected as the lineage.

Mother: Queen Mahamaya Devi—who possessed supreme virtues and had cultivated the necessary merits over countless past lives to become the Bodhisattva’s mother—was selected.



Bodhisattva, looking upon the beings of the world with great compassion

10: The Bodhisattva’s conception in the mother's womb

Although not explicitly recorded in the Tripitaka, tradition holds that after the invitation by the deities, the Bodhisattva cast his gaze upon the world and beheld all beings suffering the immeasurable woes of ‘Samsara’. Having perfected noble spiritual virtues over countless lifetimes, the Bodhisattva—moved by great compassion for these beings—resolved to take birth in the human world for the final time.⁵⁰

Thus, the Bodhisattva was conceived in the womb of Queen Mahamaya—the chief consort of King Suddhodana of the Sakya clan ⁵¹—in the city of Kapilvastu⁵² in the **Middle Region** of Jambudvīpa, ⁵³ on the full moon day of the month of ‘Esala’.⁵⁴

11: Amazing events that occurred when Bodhisattvas appeared in the human world

The moment when the Bodhisattva descended from the Tusita heaven into the human world (to the womb of his mother) is solemnly depicted in this sutta text:

‘When the Bodhisatta passed away from the Tusita heaven and descended into his mother’s womb, then a great immeasurable light surpassing the splendour of the gods appeared in the world. And even in those abysmal world interspaces of vacancy, gloom, and utter darkness, where the moon and the sun, mighty and powerful as they are, cannot make their light prevail—there too a great immeasurable light surpassing the splendour of the gods appeared. And the beings reborn there perceived each other by that light: ‘So indeed, sir, there are other beings reborn here!’.

And this ten-thousandfold world system shook and quaked and trembled, and there too a great immeasurable light surpassing the splendour of the gods appeared.’ ⁵⁵

The emergence of a supremely great man, a Buddha who, with great kindness and boundless compassion, would show the way to freedom from suffering to a world shrouded in the darkness of ignorance, is thus shown.

12: The wonderful dream of Queen Mahamaya

This incident, which is not recorded in the scriptures, is narrated beautifully in a traditional way: ⁵⁶

“On a full moon night in the month of Esala, while Queen Mahamaya was sleeping in the palace, the four gods ⁵⁷ came and lifted her bed and took her to the Anotatta Lake⁵⁸ near the Himalayas. The deva queens bathed the queen, perfumed her, dressed her in divine clothes and laid her down on a bed in a golden palace. Then she felt that a white elephant came from the right side, walked around the bed three times, and entered her womb.”
⁵⁹

Tradition describes this dream as a premonition of the final birth of the Bodhisattva — symbolizing the emergence of a noble man who will bring great relief to the world.



Dream of Queen Mahamaya

(Picture credit ⁶⁰)

13: Details regarding the noble birth of the Bodhisattva

It was previously mentioned that, according to the Nālaka Sutta of the Sutta Nipāta, the deities rejoiced at the birth of the Bodhisattva in the village of Lumbini. Although the Tipitaka does not describe this occasion in great detail, the following account makes it evident that Buddhist tradition has recorded the event in a highly elaborate manner. ⁶¹

According to ancient Indian custom, when the gestation period was complete, Mahamaya Devi set out for Devadaha, the capital of the Koliya dynasty—the place where her parents lived. ⁶² The journey is vividly described in ancient Sanskrit literary works such as the Lalitavistara and the Jina Charitaya. ⁶³



Departure of Queen Mahamaya from Kapilvastu -Stone work of Borobudur, Indonesia

Here, it is appropriate to examine how the path taken by Queen Mahamaya —described by tradition is confirmed by historical and

archaeological evidence of the present world, and thus it becomes clear that the miraculous event that took place many centuries ago cannot be dismissed as a fictional story.

According to both tradition and historical accounts, the ancient city of **Devadaha** was the capital of the Koliya-Sakkyā clan. It was the birthplace of Queen Mahāmāyā—the mother of Prince Siddhartha—and her sister, Queen Prajāpatī.⁶⁴ Tradition holds that Prince Siddhartha also resided at the Koliya royal palace in Devadaha during his childhood. The Tripitaka records that the Buddha himself stayed there during his lifetime.⁶⁵



The stupa erected at the birth place of Queen Mahāmāyā -
Picture credit: Wikipedia

The site known as Devadaha—located near the Rohini River⁶⁶ in the Rupandehi (Rumindei) district of southern Nepal⁶⁷—is recognized today as the ancient city of Devadaha. In ancient times, the city was given this name because a reservoir located there was renowned as the “Pond of the Gods” (Devadaha). Ancient forest hermitage ruins, brick structures, and pottery unearthed during recent archaeological excavations near Devadaha confirm that this

site was the capital of the Koliya Kingdom during the time of the Buddha. ⁶⁸



Ruins of Devadaha- picture credit: Wikipedia

These excavations also revealed a stupa believed to have been built by Emperor Ashoka to honor the Buddha's mother. Many people still visit the city of Devadaha today to worship at this stupa, which is believed to have been erected at the birthplace of Queen Mahamaya.

According to current map data, the distance between Kapilavastu and Lumbini is approximately 30 km, while the distance between Lumbini and Devadaha is about 54 km (See the Google Map in the next page). Kapilavastu, Lumbini, and Devadaha are locations situated in close proximity to one another. It is entirely natural that Queen Mahamaya, while traveling from the city of Kapilavastu to the city of Devadaha, stopped at Lumbini—located along the route—to rest. Ancient sites such as Kapilavastu, Lumbini, and

Devadaha are marked on the map of Nepal today under these same names.

According to historians,⁶⁹ the city of Kapilvastu was connected via a spur road to the famous ancient trade route known as the 'Uttarapatha'. The 'Uttarapatha'—meaning the 'Northern Route'—was a renowned thoroughfare that extended southward across northern India.⁷⁰

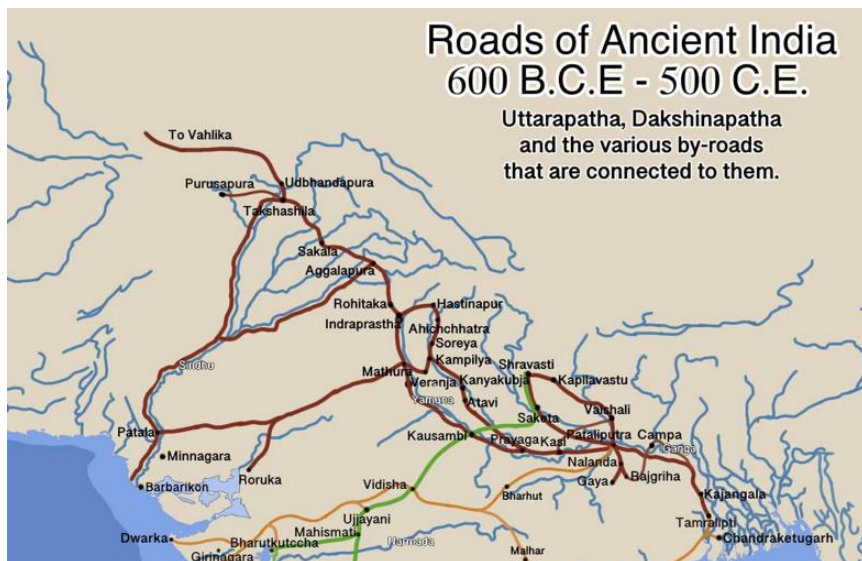


Google map showing road from Kapilavastu to Devadaha via Lumbini

As shown in the map in the next page,⁷¹ this route stretched from the region of Gandhara through the Kingdom of Kosala. It appears that at the city of Savatthi, this main highway connected with a by-road leading from Kapilavastu. Queen Mahamaya, while traveling to the city of Devadaha, may well have traversed this spur road that linked Kapilavastu to the Uttarapatha.

According to the Historians, the 'Uttarapatha' route extended from the region of **Gandhara**, through Taxila to the city of **Indraprastha**;

from there, it continued through **Mathura, Sravasti, Saketa, and Kasi**, proceeding via **Vaishali and Rajagaha** to the city of **Champa**, finally terminating near the ancient port of **Tamralipti**. This major route served as a vital artery for trade and communication at the time. Historical and archaeological evidence indicates that it was a popular and active route as early as the 6th and 5th centuries BCE.



It was utilized by merchants and travellers, as well as by various religious leaders and pilgrims. Historians state that the Buddha himself used this route for his missionary journeys.⁷²

14: The arrival of Queen Mahamaya and the birth of the Bodhisattvas in the Lumbini Garden-

Tradition describes **Lumbini**—revered as the sacred birthplace of the Buddha—as a grove filled with Sal trees situated between the

cities of Kapilavastu and Devadaha. There stood a beautiful Sal grove known as Lumbini Park, which was shared by both cities.

When Queen Mahamaya arrived at Lumbini, the garden was exquisitely beautiful. Every Sal tree was laden with blossoms from its base to its topmost branches. The air was perfumed with the sweet fragrance of these flowers, while the melodious sounds of diverse butterflies and birds created an enchanting atmosphere. ⁷³



The Splendour of Lumbini Garden

This magnificent Lumbini could well be compared to the Chitralatha or Nandana gardens of Sakka, the King of Gods. Meticulously maintained by the Shakya and Koliya clans, this garden was a sacred site that embodied serene tranquillity and peace. In Buddhist literature, Lumbini is described as a "Pratimoksha Grove"—a sacred forest of liberation. ⁷⁴

Wishing to relieve the fatigue of her journey and admire the beauty of the garden, Queen Mahamaya entered the Lumbini Grove accompanied by her retinue. After bathing in a cool pond there and adorning herself in fresh garments and ornaments, she was delightedly gazing at the natural splendour of the garden.

It was at that very moment—as she grasped the branch of a blossoming Sal tree with her delicate hands—that the Bodhisattva was born into the world.



The birth of Bodhisattva at Lumbini Garden

(Picture credit: ⁷⁵)

Every Buddhist tradition acknowledges that our Gautama Buddha was born as a prince of the Shakya clan in the Lumbini Grove of

ancient India. The Sutta Pitaka briefly describes this wondrous event as follows:⁷⁶

“In Lumbini, a village in the Sakkyan country, the Bodhisattva — the excellent gem, unequalled — has been born...”



The Devas receiving the new born child prince -Sri Lanka Temple Painting

15: The extraordinary and miraculous events that occurred at the birth of the Bodhisattva

The birth of the Bodhisattva is a wonderful event. His birth marks the birth of a supreme great man. The wonderful events that occurred at that time are described by Venerable Ananda as follows:⁷⁷

“I heard and learned this from the Blessed One’s own lips: ‘Other women give birth seated or lying down, but not so the Bodhisattva’s mother. The Bodhisattva’s mother gave birth to him

standing up. When the Bodhisattva came forth from his mother's womb, he did not touch the earth. The four young gods received him and set him before his mother saying:

**'Rejoice, O queen, a son of great power
has been born to you.'**

When the Bodhisattva came forth from his mother's womb, two jets of water appeared to pour from the sky, one cool and one warm, for bathing the Bodhisattva and his mother... a great immeasurable light surpassing the splendour of the gods appeared in the world".



Seven Steps of the Bodhisattva

(Picture credit ⁷⁸)

16: The Bodhisattva's Seven Steps and the Lion's Roar

Venerable Ananda further describes those wondrous events occurred at the birth of the Buddha:

“As soon as the Bodhisattva was born, he stood firmly with his feet on the ground; then he took seven steps facing north, and with a white parasol held over him; he surveyed each quarter and uttered the words of the Leader of the Herd”:

**“ I am the highest in the world; I am the best in the world;
I am the foremost in the world. This is my last birth; now
there is no renewal of being for me.”⁷⁹**

*(aggohamasmi lōkassa – seṭṭhohamasmi lōkassa
jeṭṭhohamasmi lōkassa – ayamantimā jāti natthidāni
punabbhavo’ti).*

This is not just a miracle—it is a bold statement by a supremely great man who will bring about the ultimate enlightenment and show the world the path to Nibbana.

17: Celebrating the Birth of the Buddha

The following are the contributions of two poets who composed beautiful verses praising the miraculous birth of the Buddha.

The Buddha Descending to this World

“...and on Lord Buddha, waiting in that sky,
Came for our sakes the five sure signs of birth
So that the Devas knew the signs, and spoke
” Buddha will go again to help the World.”
” Yea!” spoke He, “now I go to help the World.

This last of many times; for birth and death
End hence for me and those who learn my Law.
I will go down among the Sākkyans,
Under the southward snows of Himalay,
Where pious people live and a just King.”
(The Light of Asia by Edwin Arnold ⁸⁰)

The Birth of Something Beautiful

In that glorious grove, perceiving that it was time for the birth,
The queen took to a bed covered over with an awning,
being joyfully received into the bosom of thousands of fellow women.

Then, as a propitious moon passed into the asterism of *Puṣya*,
to that queen sanctified by the manner of her action –
for the welfare of the world – a son was born, painlessly and healthily.

With brightness he shone, and with constancy,
like a newly-risen sun inundating the earth;
Thus, he blazed too brightly to be gazed upon,
and at the same time, he stole the eyes,
in the manner of the hare-marked moon.

For with the blazing light of his body,
he blotted out the light of lamps as does the sun;
And with his beautiful lustre of precious gold,
he enlightened all directions.

With even footsteps, his feet rising up —
like water-born lotuses, and coming down —
in long stamping strides:
Seven such firm steps he took,
looking like the Seven Seer cluster of stars.

By Ashvaghosha ⁸¹

Volume 1 concludes here. The next is Volume 2: **‘The Sacred Land of the Buddha’s Birth’** – it includes details regarding the historical and archaeological evidence concerning the location and timeframe of the Buddha’s birth.

Volumen 1: End Notes

¹ Gautama Buddha is the twenty-fifth Buddha to appear, following Buddhas such as Dipankara Buddha etc. who lived in the past. Throughout the Tripitaka, He is referred to as Gautama Buddha; 'Gautama' is a lineage name. See: Pali Text Society (PTS) The Buddhavamsa and the Cariya Pitaka Edited by The Rev. Richard Morris, 1882.

² Tripitaka: In Pali, meaning Three Baskets, is a series of books containing the teachings of the Buddha. These are: 1) Sutta Pitaka (Buddha's sermons) 2) Vinaya Pitaka (Disciplinary rules and instructions for the benefit of the Sangha) 3) Abhidhamma Pitaka (Analysis of the Buddha's sermons). See: Wikipedia.

³ In here we have mainly used: **The Great Chronicles of the Buddhas by Bhaddanta Vicittasārābhivamsa**, otherwise known as Mingun Sayādaw. Originally the book was written in Burmese language. <https://ancient-buddhist-texts.net/English-Texts/Great-Chronicles/Great-Chronicles.pdf>.

⁴ The core meaning of Buddha (also called as 'awakened one' or 'enlightened one') is someone who has woken up from the illusion of ignorance and attained a state of profound understanding. This understanding leads to the attainment of the highest goal in Buddhism, which can be described as enlightenment (bodhi), liberation (vimukti), or nirvana/nibbāna (blowing out). A Buddha also possesses a complete understanding of the Dharma, which refers to the true nature of reality or the fundamental laws governing the universe. Here we use the term Buddha / Blessed One also specifically to refer to Buddha Gothama (Siddhartha Gautama) the historical founder of Buddhism.

⁵ According to Buddhism, samsara is the long journey of worldly beings, born, dying, and reborn, accumulating defilements due to ignorance. The end of the samsara journey, that is, liberation, is when a person who has understood the Dhamma has eliminated all defilements and is free from suffering (attainment of nirvana).

⁶ Pāramī (Pāli) or pāramitā (Sanskrit) translates to "perfection" or "completeness". It refers to a set of virtues and practices, often associated with the bodhisattva path, which are developed to achieve enlightenment. There are 10 pāramīs: generosity, morality (sīla), renunciation (nekkhamma), wisdom (paññā), energy (virīya) patience (or forbearance; khanti) truthfulness (sacca), resolution (adhitthāna) loving-kindness (mettā), equanimity (upekkhā) for details see: Pali Text Society (PTS) The Buddhavamsa and the Cariya Pitaka Edited by The Rev. Richard Morris, 1882.

⁷ Bodhisattva (or Bosat): A noble being who has resolved to attain Buddhahood and is fulfilling the supreme Paramis (perfections). Bodhi refers to an

awakening rooted in wisdom—rising from the slumber of defilements to perceive reality. According to tradition, Gautama Buddha cultivated his spiritual life over a of four incalculable eons and one hundred thousand aeons with the aspiration of attaining Buddhahood.

⁸ Dhammapada: Buddhavagga: verse 182.

⁹ AN:6: 96 (manifestation)

¹⁰ Source: Theravada Collection on Monastic Law: A Translation of Vinaya Pitaka in to English by Bhikkhu Brahmalī, Vol.5 Kd 11-22- The Lesser Division- Culavagga: 2.1 The account of Anāthapiṇḍika.

¹¹ Anāthapiṇḍika : a senior lay attendant of the Buddha; according to the Vinaya Pitaka, he was overjoyed at his first vision of the Buddha in Rajagaha. He offered Jetavanarama to the Buddha and the Sangha. At the moment of his death, he heard the Dhamma preached by the Venerable Sariputta and Venerable Ananda and was reborn in a pure abode, as a non-returner (anagami). Later, he came to pay homage to the Buddha as the deva Anathapindika.

¹² Rajagaha (currently called Rajgir) of ancient India during the life of the Buddha was the capital of Magadha empire of King Bimbisara, devoted lay disciple of the Buddha.

¹³ MN:92

¹⁴ The Thirty-Two Marks of a Great Man: It was a belief in Indian society during the time of the Buddha that supreme beings possessed thirty-two specific physical characteristics known as the "marks of a great man." According to the Tripitaka, only Buddhas and Universal Monarchs (Chakravartin kings) possess such marks. See: DN:30 (lakkhana sutta).

¹⁵ In this sutta, Sela Arahant chanted beautiful verses of the virtues of the Buddha.

¹⁶ The Buddhavamsa (Chronicle of Buddhas) and the Cariyapitaka (Basket of Conduct) are both important textual components of the Khuddaka Nikaya, the fifth and final division of the Sutta Pitaka. See: Pali Text Society (PTS) The Buddhavamsa and the Cariya Pitaka Edited by The Rev. Richard Morris, 1882.

¹⁷ The Buddhavamsa says that during the time of the Dipankara Buddha, our Gotama Buddha was an ascetic named Sumedha and he paid homage to the Buddha and the Buddha Dipankara declared that **‘countless eons from now, he shall fulfill the perfections and become a Buddha named Gotama’**. For more details see: <https://encyclopediaofbuddhism.org/wiki/Sumedha>.

¹⁸ See: List of the Buddhas: The Buddhavamsa and the Cariya Pitaka Edited by The Rev. Richard Morris, PTS, 1882.

¹⁹ This chanting is in the “Great Chanting Book”. For more information see : <https://pitaka.lk/books/punyopadeshaya/39-16.html>

²⁰ DN:14.

²¹ A fortunate aeon is one in which one or more Buddhas are born: the present aeon is one of five Buddhas, four of whom have already appeared. The next Buddha Maitriya also will appear in this aeon after a long time of the passing away of the Buddha Gotama. See: DN:26: Cakkavatti-Sīhanāda Sutta: The Lion’s Roar on the Turning of the Wheel.

²² For more information see: Apadana Pali, Jataka Commentaries, Mahavastu- and ancient text.

²³ The ancient capital of the Magadha empire in ancient India had cluster of 5 hills protecting the ancient city of [Rajagaha](#) (now Rajgir in Bihar, India): Isigili, Vepulla, Vebhara, Paṇḍava, and Gijjhakūṭa (Vulture's Peak). People believed these mountains are holy. Derived from *Isī gilatī*, meaning “the mountain that swallows the seers. According to tradition, Paccekabuddhas of ancient time who entered a cave in this mountain to attain noble Parinirvana; however, as they did not emerge again, people came to believe that the mountain had swallowed the sages. For more information see:

<https://accesstoinsight.org/>, Wisdom Library.

²⁴ DN:26.

²⁵ All Buddhist traditions mention the future Maitreya Buddha, who will appear in the world after the Parinibbana of Gotama Buddha. Until then, Maitreya Bodhisattva, like all other Bodhisattvas, resided in the Tusita heaven until he would be invited to become the Buddha. The appearance of Maitreya Bodhisattva is also mentioned in ancient texts such as the Mahavastu, the Lalitavisatara, the Mulasarvastivada-vinaya, and the Divyavadana.

²⁶ Source: “Future stories” (anagatha katha) :

<https://pitaka.lk/books/sampinditha-mahanidanaya/11.html> For further

information see: Buddha Weekly: <https://buddhaweekly.com/maitreya-bodhisattva-the-future-buddha-the-face-of-love-the-loving-friend-of-all-sentient-beings/> 3) Future Buddha Maitreya: An Iconological Study: 7

by [Inchang Kim](#): amazon. 4) Maitriya The Future Buddha – Alan Sponberg OUP (Articles):

<https://archive.org/details/maitreyathefuturebuddhaalansponbergouparticles>

²⁷ SN15:5 (The Mountain sutta) . Along with that parable, the Buddha used other parables to explain that it is difficult to tell the length of an aeon. See: SN15: Anamataggasamyutta: Connected discourses on without discoverable beginning).

²⁸ MN 129: *Bālappaṇḍita Sutta*-Fools and Wise Men.

²⁹ Nibbana (or Nirvana) is the ultimate goal of spiritual practice; attaining Nibbana: ends the suffering of samsara and rebirth. It completely eradicates the root causes of craving, hatred, and delusion. **Nibbanti dhirā yathā yang padīpo** - The wise, like the oil in a lamp that has run out, destroy all defilements and attain Nibbāna. For details see: Nibbana: Introduction to Majjima Nikaya by Bhikkhu Bodhi, Kewadda sutta in Digha Nikaya.

³⁰ This extract is from: Preface to Anguttra Nikaya of Buddha Jyanthi Publication. He held the editor's position, he was also the Principal of Vidhyachandra Pirivena of Ahangama, Sri Lanka.

³¹ SN:56 (*Setting in Motion the Wheel of the Dhamma*) is the first discourse preached by the Buddha to the group of five ascetics (at Isipatana Deer Park, Varanasi) after attaining Enlightenment.

³² According to DN: Mahaparinibbana Sutta, Subhadra Thera was the last personal pupil of the Buddha.

³³ AN1:170. (One-person sutta).

³⁴ AN1:175-186

³⁵ According to the Pitaka, King Bimbisara, a devout disciple of the Buddha, was reborn after death as a deity named Janavasabha in the Chaturmaha Rajakiya Heaven. Details of this are given in DN: Mahaparinibbana Sutta.

³⁶ Devaloka- heaven. It is a good destination. According to Tripitaka there are 6 sensual pleasure (kamachara) heavens.

³⁷ Asuras (Titans) are beings who are reborn in the Asura sect due to the consequences of their sinful actions, it is a bad destination. They act against the gods.

³⁸ Sn3:11

³⁹ Asitha: A famous ascetic who lived in ancient Dambadiva (India), has examined the characteristics of the infant Prince Siddhartha and said that the prince would definitely attain Buddhahood.

⁴⁰ Sakka is the lord of Tavatimsa, a disciple of the Buddha and a stream winner. For more information see SN: Sakkasamyutta.

⁴¹ DN:19

⁴² Bodhisattva means: noble person who is aspiring to become a Buddha. In the Tripitaka the word "Bodhisattva" is used to refer to the Buddha before he attained enlightenment. A Bodhisattva is a person who has spent a long time striving for enlightenment and achieving it.

⁴³ See: The Great Chronicles of Buddhas by Venerable Mingun Sayadaw.

⁴⁴ Tusita is one of the 6 sensuous planes. One night = to 400 days of human world. Life span of the devas in this realm is about 1000 deva years. All

bodhisattva's- beings inspiring for the Buddhahood, born in this realm before the last birth as human.

⁴⁵ MN:123 (Acchariya-abbhūta Sutta)

⁴⁶ Source: Chapter 1: The Great Chronicles of Buddhas by Venerable Mingun Sayadaw.

⁴⁷ Source: The Great Chronicles of Buddhas by Venerable Mingun Sayadaw. For details: see Sri Lanka Daily Newspaper: "Significance of Esala Poya: Full Moon of Prophecy": July 10, 2025.

⁴⁸ Pujavaliya (in Sinhala) by Buddhaputta Thera.

⁴⁹ Source: Wikipedia: A 2nd century AD Amaravati rock carving statue in the Calcutta Museum, India.

https://commons.wikimedia.org/wiki/File:Buddha_Preaching_in_Tushita_Heaven._Amaravati,_Satavahana_period,_2d_century_AD._Indian_Museum,_Calcutta.jpg

⁵⁰ See: The Great Chronicles of Buddhas by Venerable Mingun Sayadaw

⁵¹ The king and the queen – Noable parents of the Buddha.

⁵² Kapilavastu City, the ancient capital of the Sakkayans, the city where the Buddha lived as Prince Siddhartha from 1-29 years of age. Vol. 3 of this compilation describes this city.

⁵³ The 'Madhya Pradesh' (Pali: Majjhima Desa) of Jambudvīpa refers to the central geographical region of the Indian subcontinent where the Buddha was born, lived, and taught. This region corresponds to the modern-day Gangetic plain, encompassing parts of Uttar Pradesh, Bihar, and Nepal. For details, see: buddhanet.net

⁵⁴ Esala Poya – Full Moon Day usually occurred during July-August. For details see: Dictionary of Pāli Proper Names, G.P. Malalasekera and

<https://pitaka.lk/books/pohoya-varanava/7.html>

⁵⁵ MN:123.

⁵⁶ The Great Chronicles of Buddhas by Venerable Mingun Sayadaw.

⁵⁷ According to Buddhist tradition, the four great deities rule the four directions of the world and, according to the order of Lord Sakka protect Buddhism in the world. In the DN: Mahasamaya Sutta, the four great deities are named as follows: Dhritarashtra, Virudha, Virupaksha, and Vaishrava.

⁵⁸ Among the seven great lakes said to be located in the Himalayas, the main lake is called Anavatapta (Anotatta). According to the descriptions mentioned in ancient Atthakathas such as Sumandgalavilasini and ancient Sinhala books such as Butsarana, this lake was called Anavatapta because it has water that does not get heated by the sun's rays. For details, see: Sinhala Encyclopedia: http://encyclopedia.gov.lk/si_encyclopedia/index.php.

⁵⁹ The Great Chronicles of Buddhas by Venerable Mingun Sayadaw.

⁶⁰ Painting by Manikman Chitraka : MON: Museum of Nepali Art - <https://www.mona.com.np/artist/v/manikman-chitrakar>

⁶¹ The Great Chronicles of Buddhas by Venerable Mingun Sayadaw

⁶² See: Chapter 1: The Great Chronicles of Buddhas by Venerable Mingun Sayadaw

⁶³ The *Lalitavistara Sūtra* is a Sanskrit [Mahayana Buddhist sutra](#) that tells the story of [Gautama Buddha](#) , PTS: Jinacarita: Poem on the life of the Buddha concentrating on his final existence. Written in Sri Lanka. (13th century C.E.) edited by W.H.D. Rouse.

⁶⁴ In Theri Apadana, noble bhikkhuni Maha Prajapati stated that she and her sister Mahmaya was born in Devadaha city.

⁶⁵ MN:101 Devadaha Sutta. See also: PTS edition: Ancient Buddhist Texts.

⁶⁶ Rohini River: Tradition describes it as a river situated between the Shakya territory and the Koliya kingdom, see: Dictionary of Pāli Proper Names by G.P. Malalasekera and Wikipedia.

⁶⁷ Source: Lumbini Development Trust.

⁶⁸ Source: 1) Important Archaeological Sites of Devadaha Village by Ram Bahadur Kunwar 2) Archaeology of Buddhism: Recent Discoveries within the Koliya Republican Region of Nepal by Prakash Darnal.

⁶⁹ 1) Itihaas: <https://itihaas.ai/en/tradeRoutes/uttarapatha>, 2) Dharma Wheel: <https://www.dharmawheel.net/viewtopic.php?t=44899> 3) Wikipedia: https://en.wikipedia.org/wiki/Grand_Trunk_Road.

⁷⁰ See: Archaeology of Buddhism: Recent Discoveries within the Koliya Republican Region of Nepal by Prakash Darnal.

⁷¹ Map Source: [Monidipa Bose Dey](#) Face book page

⁷² Source: 1) Itihaas: <https://itihaas.ai/en/tradeRoutes/uttarapatha>, 2) Dharma Wheel: <https://www.dharmawheel.net/viewtopic.php?t=44899> 3) Wikipedia: https://en.wikipedia.org/wiki/Grand_Trunk_Road.

⁷³ Source: <https://ancient-buddhist-texts.net/English-Texts/Great-Chronicles/Great-Chronicles.pdf>

⁷⁴ Source: Lalitavisatara, and the Divyayadana

⁷⁵ Wikimedia: Kushan dynasty, late 2nd to early 3rd century CE. Freer Gallery of Art, Washington, D.C. https://commons.wikimedia.org/wiki/File:Four_Scenes_from_the_Life_of_the_Buddha

⁷⁶ Snp3:11

⁷⁷ MN:123.

⁷⁸ Picture by M. Sarlis. He can be introduced as a leading artist who contributed to revolutionizing the art of temple murals in Sri Lanka. Even today, Sarlis' paintings such as Invitation by Devas, Mahamaya Devi's dream, and Prince Siddhartha's renunciation adorn the walls of many Buddhist homes. Also, the picture of Venerable Seevali, which is a must-see in Buddhist homes, is also a work of Mr. Sarlis.

<https://www.lifile.lk/2020/08/02/famous-Sri-Lankan-painters/>

⁷⁹ According to Commentary (MA) explains each aspect of this event as a foretoken of the Buddha's later attainments. Thus, his standing with his feet (*pada*) firmly on the ground was a foretoken of his attaining the four bases for spiritual power (*iddhipada*); his facing the north, of his going above and beyond the multitude; his seven steps, of his acquiring the seven enlightenment factors; the white parasol, of his acquiring the parasol of deliverance; his surveying the quarters, of his acquiring the unobstructed knowledge of omniscience; his uttering the words of the Leader of the Herd, of his setting in motion the irreversible Wheel of the Dhamma; his statement "This is my last birth," of his passing away into the Nibbāna element with no residue remaining see: MN,note: 1165 (p. 1169).

⁸⁰ Quote from **The Light of Asia by Edwin Arnold**, PBS: Wheel no29, 1980.

⁸¹ Ashwaghosha, who lived in India in the 1st century CE, served as the spiritual advisor to King Kanishka. He wrote the Sanskrit poem "Buddha Charita". See: Translations of Āśvaghoṣa's Buddha Carita by Mike Cross.



Lumbini to Kusinara: The Noble Birth of the Buddha

(Volume One)

The noble birth of our Gautama Buddha—the most wonderful and unequalled Teacher to ever appear in the world—was not a mere coincidence, but the grand result of a Bodhisattva who fulfilled immeasurable virtues over a long journey through Samsara. Emerging as the fruit of a special research study conducted by the author, this book firmly establishes the historical reality and credibility of the Buddha's birth.

Grounded in the sacred Tipitaka texts, this exceptional research meticulously weaves together traditional Buddhist literature, history, and modern archaeological evidence. It presents to the reader—on a highly scientific and scholarly foundation—the extreme rarity of a Buddha's birth, the departure from Tusita heaven and conception in the human realm, the Five Great Investigations, the wondrous dream seen by Queen Mahamaya, as well as the birth of the Supreme Being in the beautiful Sal Grove of Lumbini, the seven steps, and the Lion's Roar. Unveiling the life story of that immensely wise Being who guided us out of the suffering of Samsara with boundless kindness and compassion from a fresh perspective, this work is an invaluable spiritual and academic guide that will uplift the heart of any seeker of truth with devotion, wisdom, and unwavering faith.