

Strive On With Diligence
The Buddha and His Teaching

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Namo Tassa Bhagavato Arahato Samma Sambuddhassa.
Homage to Him, the Blessed One, the Exalted One, the Fully Enlightened One.

- 1 (Central image of MahaBodhi Temple, Buddhagaya, India)
Buddha means "Awakened One." The Buddha awakened to, discovered the Truth, more than 2500 years ago.
- 2 (Wat Promkunaram of Arizona , Waddell, Arizona, U.S.A.)
Buddhism began in India, but this Truth, the *Dhamma* which He discovered and taught, has spread to many countries.
- 3 (Phor Kark See, Singapore)
Today there are more than five hundred million Buddhists in all parts of the world.
- 4 (Philippine Refugee Processing Center, Bataan, Philippines)
Throughout its history, no wars have ever been fought in the name of Buddhism. Wherever it has gone, the teaching has always been spread peacefully, showing great tolerance for other traditions.
- 5 (Japanese Temple, Buddhagaya, India)
In each place where Buddhism has taken root, it has assumed a slightly different form, adapting to local customs.
- 6 (Tibetan Lama)
Although Buddhism is practiced differently in various countries, the central doctrine, the *Dhamma*, is accepted by all.
- 7 (Kum San-Sa, Korea)
All Buddhists take refuge in the Triple Gem--the Buddha, the *Dhamma*, and the *Sangha*, which is the community of monks. In following what the Buddha taught, Buddhists everywhere seek liberation, an end to suffering.
- 8 (Museum, Mathura, India)
Siddhattha Gotama, who became the Buddha, was born in 623 B.C., the son of the king of the Sakya tribe in what is now southern Nepal. The episodes from his life are depicted similarly in the Buddhist art of many countries.
- 9 (Japanese temple, Buddhagaya, India)
Before he was born, his mother, Queen Mahamaya, had a wonderful dream. In this dream, the Bodhisatta, or Buddha-to-Be, in the form of a white elephant, entered her womb. This painting in the modern Japanese temple at Buddhagaya, India, depicts the Bodhisatta descending from heaven.
- 10 (Indian Museum, Calcutta, India)
This carving from Bharut, Central India, was done in the second century, B.C. Now in the Indian Museum, Calcutta, these stone railing carvings are among the earliest examples of Buddhist art.

- 11 (Borobudur, Indonesia)
There is a royal umbrella over the descending elephant in this carving at Borobudur in Indonesia.
- 12 (Royal Chapel, National Museum, Bangkok, Thailand)
In this temple painting in Thailand, Queen Mahamaya is asleep in a lavish palace. The elephant is at her feet.
- 13 (Malacca, Malaysia)
This lacquer painting is in a temple in Malacca, Malaysia.
- 14 (Nagayon, Pagan, Burma)
This eleventh-century stucco plaque is in Pagan, Burma. The elephant can be seen above on the right.
- 15 (Borobudur, Indonesia)
As the time for her delivery drew near, Queen Mahamaya left her palace to return to her parents' home. Along the way the procession stopped in a pleasant grove called Lumbini.
- 16 (Musee Guimet, Paris, France)
As Queen Mahamaya stood beneath a sal tree, a branch bent for her to grasp. This gold and jewel statue is from Nepal.
- 17 (Gandhara; Freer Art Gallery, Washington, D.C., U.S.A.)
Standing beneath the tree, supported by her sister, Queen Mahamaya gave birth. In this Gandharan carving the Bodhisatta is shown emerging from her right side.
- 18 (Korea)
This Korean painting shows the trees of Lumbini Grove covered with gold and precious jewels. We can see the baby coming out through Queen Mahamaya's sleeve.
- 19 (National Museum, Bangkok, Thailand)
In this stone carving from Cambodia's Angkor Wat, a god, the four-headed Brahma, is receiving the baby.
- 20 (National Museum, New Delhi, India)
This early Chinese painting of the birth is from Tun Huang.
- 21 (Lumbini, Nepal)
This much-venerated carving is in the Mahamayadevi Temple in Lumbini.
- 22 (Kubyaunge, Pagan, Burma)
According to legend, the Bodhisatta stood immediately after birth. In this Burmese plaque we can see the baby descending.
- 23 (National Museum, Kathmandu, Nepal)
This stone relief in Kathmandu, Nepal, shows celestial beings showering the baby with flower-scented water.

- 24 (Korea)
Here dragons, or nagas, bathe the infant in a golden basin.
- 25 (Philippine Refugee Processing Center, Bataan, Philippines)
The newborn baby took seven steps, each step becoming a lotus. This picture was painted by an Indochinese refugee in the Philippines.
- 26 (Todai-ji, Nara, Japan)
The Bodhisatta then pointed to the heavens and declared that this was his last birth; that he would certainly achieve Enlightenment.
- 27 (Tibetan Temple, Buddhagaya, India)
This momentous event took place on the full-moon day of the month called Vesak. The heavens were filled with singing, and Lumbini burst forth with beautiful blossoms. In this Tibetan painting, we can see both the birth and the seven steps.
- 28 (Colombo, Sri Lanka)
The entire kingdom rejoiced over the birth of the Prince. An old ascetic named Asita visited the palace to see the royal baby. When King Suddhodana brought his son in to pay respects to the teacher, the baby turned his feet to touch the ascetic's head. This painting is from Sri Lanka.
- 29 (Borobudur, Indonesia)
Asita smiled and then wept. He was happy, he explained, because the baby would become a Buddha. He was grieved because he himself was too old to live to hear the teaching.
- 30 (Colombo, Sri Lanka)
On the fifth day after the Prince's birth, King Suddhodana named the baby Siddhattha, meaning "wish fulfilled." Seven brahmans attending the ceremony predicted that if the Prince stayed in the world, he would become a universal monarch, but that, if he left the household life, he would become a Buddha. The eighth brahman, Kondañña, declared that the Prince would definitely retire from the world and become an Enlightened One. Seven days after the birth, Queen Mahamaya died.
- 31 (Kelaniya Raja Maha Vihara, Kelaniya, Sri Lanka)
During Siddhattha's childhood a remarkable incident took place at the Royal Plowing Ceremony. Away from the festivities, the young Prince sat alone under a jambu tree. He began meditating by concentrating on his breathing.
- 32 (Pagan National Museum, Pagan, Burma)
As he meditated, his mind became very calm. He achieved the first *jhana*, or stage of higher concentration.
- 33 (Borobudur, Indonesia)
When the attendants returned, they found the tree's shadow unmoved; miraculously it continued to shade Siddhattha's meditation.

- 34 (Thai postcard)
Hearing of this wonderful event, the King recalled the prophecy about his son's greatness and paid obeisance to him.
- 35 (Museum of Fine Arts, Boston, Massachusetts, U.S.A.)
As a young boy, Siddhattha showed a gentle and merciful nature. Once, while he and his cousin Devadatta were playing, Devadatta shot and wounded a swan.
- 36 (Indian comic book)
Siddhattha quickly ran to the hurt bird, picked it up, and carefully removed the arrow. Devadatta angrily demanded the bird. It was his, he said, because he had shot it. Siddhattha refused. It was his, he answered, because he had saved it. Hearing the argument between the royal cousins, the elders decided in Siddhattha's favor, agreeing that one who saves life has more right than one who seeks to kill.
- 37 (Nagarjunakonda, India, second century, National Museum, New Delhi, India)
Afraid that his son would renounce the worldly life, King Suddhodana built special palaces for Siddhattha and filled them with beautiful young women, musicians, fine food, and every comfort. The King tried to create a sheltered, perfect world for his son, to ensure that Siddhattha never even saw anything unhappy.
- 38 (Museum of Fine Arts, Boston, Massachusetts, U.S.A.)
In spite of all this luxury, the Prince remained pensive and dissatisfied. He took no pleasure in politics nor in sensual delights. When a son was born to him, he named the baby Rahula, meaning "fetter."
- 39 (Sanchi, India)
King Suddhodana had ordered that whenever the Prince left the palace, the streets were to be cleared of all unpleasant sights and ugliness.
- 40 (Ajanta, India)
One day, however, on a ride around the capital, the Prince happened to see a feeble old man, gray-haired, and walking with a stick. He asked his charioteer, Channa, who the strange creature was. Channa told him that he was an old man, no different from them except by years. The Prince was dismayed to learn that everyone, rich or poor, royal or common, could become like that--decrepit, toothless, and weak.
- 41 (Borobudur, Indonesia)
Then the Prince saw a sick man, in obvious pain, beside the road. He wanted to help him, but Channa warned that the disease might be contagious. Siddhattha was disturbed to learn that sickness could strike anyone without warning.
- 42 (Korea)
Later, he was shocked when he saw a corpse ready for the burning ground. Channa explained that all living things would one day die. Thus, the Prince learned that all beings are subject to old age, sickness, and death.

- 43 (Wat Thammachat, Bangkok, Thailand)
At last they passed a hermit, with a calm, peaceful face.
- 44 (Wat Suthat, Bangkok, Thailand)
The Prince brooded on this suffering which he had never known before. The simplicity of the homeless life appealed to him. Siddhattha resolved to abandon his life of privilege and to become a hermit himself, seeking the Truth, the cause and the end of suffering.
- 45 (Sarnath, India)
Siddhattha's four encounters occurred shortly before he was to be crowned King. That night he went to the inner apartments and gazed upon his beautiful sleeping wife, Yasodhara, and their infant son, Rahula.
- 46 (Wat Benjamabophit, Bangkok, Thailand)
He dared not waken them, for he knew his family would not accept his decision to leave.
- 47 (Wat Rajsittaram, Bangkok, Thailand)
Silently he bade them farewell, promising to return after he had gained Enlightenment.
- 48 (Wat Suwanaram, Bangkok, Thailand)
He ordered Channa to bring the saddled horse, Kanthaka, to the palace gate.
- 49 (Borobudur, Indonesia)
According to legend, gods supported the horse so that its hooves made no sound.
- 50 (Wat Rajsittaram, Bangkok, Thailand)
In this way, he left the luxurious homelife of a prince, to begin his intensive quest for deliverance from suffering.
- 51 (Sanchi, India)
This detailed carving at the Great Stupa in Sanchi, done in the first century, A.D., also depicts the Great Departure. At that time the Buddha was never shown in human form. Here he is represented four times by his riderless horse, and once by his Footprints, where Channa is paying obeisance.
- 52 (Ananda Monastery, Pagan, Burma)
In the forest, Siddhattha cut his hair as close to the roots as possible, symbolically severing his ties with the secular world.
- 53 (Wat Rajsittaram, Bangkok, Thailand)
Bidding farewell to Channa and the faithful horse, he asked the servant to tell his father and family not to grieve for him.
- 54 (Borobudur, Indonesia)
In this Borobudur carving, a heavenly being waits to receive the turban and hair.
- 55 (Tibetan Temple, Buddhagaya, India)
Here the hair is carried to the heavens where it will be venerated.

- 56 (Bharut Stupa railing, Indian Museum, Calcutta, India)
Apsaras and gods dance with joy as Siddhattha's hair is enshrined in heaven.
- 57 (Sanchi, India)
The royal umbrella in the center shades the hair and turban, now objects of celestial reverence.
- 58 (Nara National Museum, Nara, Japan)
Siddhattha abandoned his princely life and became a religious wanderer when he was twenty-nine.
- 59 (Korea)
For the next six years he was known as Gotama the Ascetic.
- 60 (Colombo, Sri Lanka)
In his search for the truth and deliverance from suffering, Gotama first sought the guidance of two famous teachers.
- 61 (Borobudur, Indonesia)
He mastered their instruction and meditation techniques, but he was not satisfied to remain at their levels.
- 62 (Indian comic book)
Gotama aimed to achieve the greatest possible goal, the complete conquest of suffering. He decided to leave his teachers and to set out alone to practice asceticism in a secluded area called Uruvela.
- 63 (Wat Thammachat, Bangkok, Thailand)
Gotama was soon joined by five other ascetics. One of them was the same Brahman named Kondanna who had predicted that Prince Siddhattha would become a Buddha.
- 64 (Borobudur, Indonesia)
The five hoped to learn from Gotama.
- 65 (Ananda Monastery, Pagan, Burma)
He fasted more and more strictly. It was commonly believed that no spiritual attainment was possible without torturing the body.
- 66 (Pagan National Museum, Pagan, Burma)
Gotama made an extraordinary effort, practicing all forms of the harshest austerities.
- 67 (Lahore Museum, Lahore, Pakistan)
His youthful body became a skeleton, but the more he punished his body, the further his goal receded from him.
- 68 (Wat Suthat, Bangkok, Thailand)
Without having attained Enlightenment, he was at the point of death.

- 69 (Wat Rajsittaram, Bangkok, Thailand)
The god Sakka appeared before Gotama and played on a three-stringed lute. When the first string was plucked, it was so loose the sound could barely be heard. The second string was so tight that it snapped. But the third produced a beautiful, melodious note.
- 70 (Nagayon, Pagan, Burma)
Gotama understood that neither the sensual life of the palace (the loose string) nor the severe life of an ascetic (the tight string) could lead to Enlightenment. Instead, he had to seek a Middle Way, free of extremes.
- 71 (Wat Thammachat, Bangkok, Thailand)
A young woman, Sujata, came upon the starving Gotama. She offered him a nourishing meal of rice cooked in milk, served in a golden bowl.
- 72 (Tsubosaka-dera, Nara, Japan)
Restored by Sujata's gift, Gotama realized that his six years of searching had given him little.
- 73 (Sanchi, India)
In this carving at Sanchi, Sujata makes her offering to Gotama, represented by a Bodhi tree, a common symbol for the Buddha.
- 74 (Sarnath, India)
Seeing Gotama accept the food, his five companions misunderstood and concluded that he had given up his quest.
- 75 (Korea)
Disgusted that he had broken his fast, they deserted him.
- 76 (Wat Yai Intharam, Chon Buri, Thailand)
Having finished his meal, Gotama walked to the Neranjara River. He tossed the golden bowl into the river, requesting that, if he were certain to become a Buddha, the bowl should float upstream.
- 77 (Royal Chapel, National Museum, Bangkok, Thailand)
The bowl did so, and vanished from sight. It came to rest in the underwater palace of the Naga King, joining a stack of three other bowls, which had belonged to three previous Buddhas.
- 78 (Nagayon, Pagan, Burma)
In this Burmese plaque we can see the bowl floating upstream, the stack of four bowls, and the Naga King sleeping in his palace. According to legend, this Naga awakens only when a Buddha appears in the world.
- 79 (Kelaniya Raja Maha Vihara, Kelaniya, Sri Lanka)
On his way to the place he had chosen for meditation, Gotama met a grass-cutter named Sotthiya.
- 80 (Borobudur, Indonesia)
Gotama accepted a gift of grass from him.

- 81 (Buddhagaya, India)
Spreading the grass under the Bodhi tree, Gotama seated himself in meditation, facing east.
- 82 (Buddhagaya, India)
This Diamond Throne in Buddhagaya marks the exact spot where he sat.
- 83 (National Museum, Colombo, Sri Lanka)
Gotama made a vow to himself: "Even if my blood dries up and my flesh and muscles waste away to nothing, I will not leave this seat until I have perfectly achieved the goal of finding for myself and for mankind a Way of Deliverance from all suffering."
- 84 (Sanchi, India)
Gotama concentrated his mind in the search for ultimate Truth.
- 85 (Dambulla, Sri Lanka)
Mara, the Evil One, was worried by this threat to his power. Mara realized that, if Gotama managed to escape his net, he could save not only himself but also countless others.
- 86 (Ananda Monastery, Pagan, Burma)
Mara's first strategy was to send his three daughters, Discontent, Delight, and Desire, to distract Gotama and to destroy his concentration.
- 87 (Chogyesa, Seoul, Korea)
Gotama did not even notice their presence.
- 88 (Dambulla, Sri Lanka)
His concentration could not be broken.
- 89 (Wat Yai Intharam, Chon Buri, Thailand)
Failing at this temptation, Mara led his ferocious army of devils and monsters to attack Gotama.
- 90 (Korea)
They assailed him with weapons, magic, earthquakes, storms, and lightning.
- 91 (Gandhara; Freer Art Gallery, Washington, D.C., U.S.A.)
Throughout the tumult, Gotama remained calm and undisturbed. He was protected by the power of all the innumerable virtues he had practiced in his previous lives.
- 92 (Borobudur, Indonesia)
The arrows shot by Mara's army turned to flowers.
- 93 (Philippine Refugee Processing Center, Bataan, Philippines)
Mara then offered to make Gotama ruler of all the world, if only he would give up his quest. Gotama claimed that he had already achieved more than anything Mara could offer. In desperation, Mara demanded proof of the Bodhisatta's virtues.
- 94 (Chiangsaen, fifteenth century, Thai; Cleveland Art Museum, Cleveland, Ohio, U.S.A.)
Stretching forth his right hand, Gotama touched the ground with his middle finger.

- 95 (Bihar, India, tenth century; Los Angeles County Art Museum, Los Angeles, California, U.S.A.)
He called upon the earth to witness to the virtuous deeds he had performed through past aeons in fulfillment of the exalted perfections.
- 96 (Wat Yai Intharam, Chon Buri, Thailand)
Suddenly, Mother Earth herself appeared to testify to the Bodhisatta's supremacy. She wrung out her hair.
- 97 (Wat Yai Intharam, Chon Buri, Thailand)
This released a great flood which swept away Mara's army.
- 98 (Wat Yai Intharam, Chon Buri, Thailand)
Surrendering, Mara and his generals paid respect to the Conqueror of Illusion.
- 99 (Sanchi, India)
In this carving at Sanchi, Mara's army is retreating on the right. On the left is celestial rejoicing at the victory.
- 100 (Porcelain, China; Freer Art Gallery, Washington, D.C., U.S.A.)
As the full moon of Vesak arose, Gotama entered the tranquility of meditation. He acquired the power to recall all his previous existences. Then he became aware of the past and future births of all creatures. He could see the chain of *kamma* of all living beings.
- 101 (Stucco, Afghanistan, fourth century; Cleveland Art Museum, Cleveland, Ohio, U.S.A.)
Just before dawn, he achieved insight into the true nature of existence. He understood the three marks of *dukkha*, *anicca*, and *anatta*--suffering, impermanence, and the absence of a self. He completely destroyed all mental defilements. Perfectly enlightened by his own efforts, He became the Buddha.
- 102 (Philippine Refugee Processing Center, Bataan, Philippines)
Darkness vanished, and Light arose.
- 103 (Kelaniya, Sri Lanka)
Ignorance was conquered. Wisdom arose.
- 104 (Dambulla, Sri Lanka)
Enjoying the bliss of His Emancipation, the Buddha gazed appreciatively at the Bodhi tree that had sheltered Him during His quest for Enlightenment.
- 105 (Buddhagaya, India)
Following His example, we still revere the original Bodhi tree and its descendants.
- 106 (Buddhagaya, India)
During the third week after His Enlightenment, the Buddha silently meditated as He walked up and down along this jeweled path.
- 107 (Dambulla, Sri Lanka)
Later, while the Buddha was again seated in meditation, a great storm arose. At that time, the Naga King coiled himself around the Buddha's body and lifted Him out of the flood.

- 108 (Wat Thammachat, Bangkok, Thailand)
With his great hood spread wide, he protected the meditating Buddha from the wind and the rain.
- 109 (National Museum, Bangkok, Thailand)
This stone image is in Khmer style.
- 110 (National Museum, Bangkok, Thailand)
This bronze image is from the twelfth-century kingdom of Sri Vijaya.
- 111 (Borobudur, Indonesia)
The Buddha thought: "This that I have realized is indeed profound. How difficult it would be to try to teach this Truth to men"
- 112 (Wat Rajsittaram, Bangkok, Thailand)
Sensing his hesitation, Brahma and other gods gathered around the Buddha to persuade Him to teach the *Dhamma* to the world.
- 113 (Kamakura, Japan)
The Buddha thought of a lotus pond. Some lotuses remain immersed in the water. Some grow floating on the water. A few emerge from the water, unstained by the water. The Buddha saw that in the same way men could be difficult or easy to teach, unwilling or ready to learn.
- 114 (Sukhothai, Thailand)
The Buddha arose. He could not be content with His own salvation alone. With compassion for all humanity, He resolved to teach. He walked to Isipatana, a deer park near Baranasi, where His five disciples had gone.
- 115 (National Museum, New Delhi, India)
The five had sworn to have nothing to do with Him after He had broken his fast. Impressed by His calm radiance, however, they greeted Him with respect. Overcoming their doubts, the Buddha told them He had attained Enlightenment and that they too could reach the Supreme Goal if they followed His teaching.
- 116 (Colombo, Sri Lanka)
Convinced, they sat in silence to listen as He taught the *Dhamma*. He began by explaining the Middle Path between self-indulgence and self-mortification. He then expounded the Four Noble Truths.
- 117 (From Borobudur, Indonesia; now at Wat Phra Kaeo, Bangkok, Thailand)
The First Truth is that all existence is *dukkha*, unsatisfactoriness and suffering. This suffering is not accidental; it is inherent in all existence. All experiences, even the most pleasant, entail suffering, because they cannot last.
- 118 (Gandhara; Indian Museum, Calcutta, India)
The Second Truth is that the cause of *dukkha*, is *tanha*, or craving.

- 119 (Japanese Shanti Stupa, Rajgir, Bihar, India)
The Third Truth is that *nibbana*, the complete cessation of *dukkha*, is possible, by eliminating all craving.
- 120 (Candi Mendut, Indonesia)
The Fourth Truth is the Eightfold Path, by which *nibbana* can be attained. All *dukkha* can be eliminated and the cycle of rebirth can be broken by following this path of Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.
- 121 (Korea)
The disciple Kondanna quickly realized the Truth of the Buddha's Teaching, thus becoming a *sotapanna*, or Stream-enterer, the first step on the path to Enlightenment. Not long afterwards all five became *Arahats*, Fully-Enlightened Ones.
- 122 (Archeological Museum, Sarnath, India)
The Buddha is often shown with this mudra, called *dharmacakka*, Turning the Wheel of the Law, because it was thus that He first explained the *Dhamma* and sent it turning throughout the world. This image is in Sarnath, the place where the *Dhamma* was first taught.
- 123 (Wat Suthat, Bangkok, Thailand)
The five ascetics became the first *bhikkhus*, or Buddhist monks. The first *bhikkhus* were of noble birth, but the Order of the *Sangha* was open to all, regardless of caste or class. *Bhikkhus* lived like brothers, ranked only by seniority.
- 124 (Chinese; Cleveland Art Museum, Cleveland, Ohio, U.S.A.)
In becoming a *bhikkhu*, a man leaves his home and renounces worldly pleasure. A *bhikkhu's* possessions are robes and a waistband, an alms bowl, a needle, a razor, and a filter with which to remove small creatures from the drinking water.
- 125 (Sanchi, India)
Here the king of Magadha is leaving his capital of Rajagaha to welcome the Buddha. In the lower panel we can see him seated before the Diamond Throne, listening to the Buddha.
- 126 (Rajgir, Bihar, India)
This is the road that King Bimbisara built leading to Vulture Peak where the Buddha often preached.
- 127 (Rajgir, Bihar, India)
This is the Peak itself.
- 128 (Dambulla, Sri Lanka)
The Buddha often meditated in caves just below the Peak.
- 129 (Rajgir, Bihar, India)
This is one of those caves.

- 130 (Sarnath, India)
King Bimbisara's son Ajatasattu and the Buddha's cousin Devadatta were jealous and ambitious men. Together they conspired to overthrow the King and to kill the Buddha.
- 131 (Colombo, Sri Lanka)
In one attempt, Devadatta released the fierce, man-killing Nalagiri elephant, maddened with alcohol, while the Buddha was on his alms rounds in the street. Trumpeting wildly, the Nalagiri elephant charged the Buddha. Townspeople fled in terror. The Buddha stood calmly, extending his loving-kindness toward the elephant. Tamed by this compassion, Nalagiri knelt at the Buddha's feet.
- 132 (Ajanta, India)
In this painting in Ajanta, the Nalagiri elephant is shown twice: once charging, and once kneeling. Looking closely, you can see the Buddha in white, stroking the elephant's head.
- 133 (Pagan National Museum, Pagan, Burma)
In this stucco relief, representing the same scene, Ananda, holding an alms bowl on the right, appears ready to sacrifice himself to protect the Buddha.
- 134 (Pala; Indian Museum, Calcutta, India)
In this stone carving from India, the Buddha stretches out his hand to subdue the Nalagiri elephant with loving-kindness.
- 135 (Rajgir, Bihar, India)
After usurping the throne, Ajatasattu put his father into prison. Bimbisara begged to be allowed to stay in a place which would permit him to see Vulture Peak. These are the remains of that prison, with Vulture Peak in the background on the right. Still not satisfied, Ajatasattu ordered his father killed. When a messenger brought news that his first son had just been born, Ajatasattu was overjoyed. Suddenly, he realized that his father must have felt the same joy when he was born. He tried to stop his father's execution, but it was too late. Bimbisara was dead.
- 136 (Nunnery, Rangoon, Burma)
Ajatasattu, filled with remorse, later became a lay follower of the Buddha as his father had been. Once Ajatasattu sat respectfully and listened to a sermon by the Buddha. After he left, the Buddha explained to his followers that had Ajatasattu not killed his father, he would have at that moment become a *Sotapanna*, but because of his evil deed, he was unable to make any attainments in this life. Because of his parricide, Ajatasattu must suffer long in Niraya Hell.
- 137 (Colombo, Sri Lanka)
Visakha was the daughter of a millionaire. She heard the Buddha teach when she was a child of seven, and became a *Sotapanna*. For the rest of her life, she was a devoted follower, foremost among women lay disciples. After she married, she helped convert all of her husband's family.

- 138 (Indian comic book)
Visakha was famous for her generosity. She built a magnificent monastery for the Buddha and the *Sangha*. Every day, she served meals to five hundred monks. Throughout her life, she donated alms, robes, and medicine.
- 139 (Sarnath, India)
Another great patron of the Buddha was Anathapindika. As soon as he heard the Buddha's teaching, he decided to provide a residence for the *Sangha*. Choosing a beautiful mango grove in the city of Savatthi, he approached its owner, Prince Jeta. The Prince offered to sell the grove for the gold it would take to cover the entire area. Anathapindika agreed without hesitation.
- 140 (Korea)
In this Korean painting, we can clearly see servants spreading gold on the ground.
- 141 (Bharut Stupa railing, Indian Museum, Calcutta, India)
The same story is depicted in this carving from the Bharut Stupa. The ground on the right is already covered with coins.
- 142 (Sanchi, India)
This carving at Sanchi shows three of the Buddha's residences in Jetavana, as the mango grove was called.
- 143 (Jetavana Vihara, Saheth-Maheth, India)
Once Ananda, the Buddha's personal attendant, asked the Buddha how followers in Savatthi could show reverence to him while He was away. The Buddha answered that the great Bodhi tree was a suitable object of reverence. Moggallana, one of the chief disciples, brought back a seed from Buddhagaya. Anathapindika planted it. According to tradition, this tree still stands today.
- 144 (Wat Suthat, Bangkok, Thailand)
Other religious teachers besides the Buddha resided in Savatthi. One day two rival groups of naked ascetics called Jains and Ajivikas challenged the Buddha to demonstrate His power. Accepting the challenge, the Buddha caused a mango tree to spring up and bloom within one day. Standing under the tree, the Buddha multiplied Himself a thousandfold in its branches. This miracle of Savatthi is one of the great events often depicted in Buddhist art.
- 145 (National Museum, Bangkok, Thailand)
This Mon carving shows a surprised naked ascetic on the right.
- 146 (Ajanta, India)
The tree is more stylized in this representation in one of the caves in Ajanta, India.
- 147 (Sri Lankan, MahaBodhi Society Vihara, Sanchi, India)
One of the most dramatic conversions to take place in Savatthi was of Angulimala. This notorious outlaw had once been a brilliant student, but his wicked teacher had ordered him to kill one thousand people as payment of his fee. Angulimala murdered 999 people and cut off a finger from each. The fingers were strung in a garland and worn around his neck. To reach his goal of one thousand, he was about to slay his own mother.

- 148 (Seng Guan Si, Manila, Philippines)
When he saw the Buddha, however, he attacked Him instead. Even running full speed toward the Buddha, Angulimala was unable to catch Him. He shouted: "Stop! Stop, Monk!" The Buddha answered: "I have stopped. It is you who have not stopped." Puzzled, Angulimala listened to the Buddha.
- 149 (Korea)
"I have stopped violence against all creatures," the Buddha told him. "You go on acting violently toward all. I have stopped. You have not stopped." Angulimala understood the Buddha's meaning and asked to be allowed to follow Him.
- 150 (Sarnath, India)
Many people were shocked when Angulimala became a *bhikkhu*, but the Buddha knew Angulimala's true potential. In spite of his murderous past, Angulimala, in no long time, became an *Arahat*.
- 151 (Indian comic book)
With His perfect insight, the Buddha recognized those who were ready to receive the *Dhamma*. Once, in the town of Vesali, He accepted an invitation to take a meal at the house of Ambapali, a famous courtesan. Gladdened by the Buddha's teaching, Ambapali presented her garden to the *Sangha* as a residence. Later, she herself became a *bhikkhuni*, or nun, and attained *Arahatship*.
- 152 (Wat Rajsittaram, Bangkok, Thailand)
One year the Buddha spent the rainy season retreat in the Tavatimsa Heaven where He preached the *Dhamma* to His mother and other gods.
- 153 (Wat Thammachat, Bangkok, Thailand)
The descent from Tavatimsa on a beautiful jeweled staircase is another great event frequently portrayed in Buddhist art.
- 154 (Tibetan Temple, Buddhagaya, India)
This is a Tibetan painting.
- 155 (Pagan National Museum, Pagan, Burma)
The Buddha is shown descending accompanied by the gods Sakka and Brahma in this Burmese wooden carving.
- 156 (Colombo, Sri Lanka)
This diorama is in a temple in Colombo, Sri Lanka.
- 157 (Museum, Mathura, India)
In this first-century carving from Mathura, India, one of the great centers of early Buddhist art, the triple staircase symbolizes His descent.
- 158 (Bharut Stupa railing, Indian Museum, Calcutta, India)
In this Bharut carving, the Buddha is represented both at the top and the bottom by a Footprint.
- 159 (Sanchi, India)
Here the Buddha is indicated by a Bodhi tree descending a single staircase.

- 160 (Ananda Monastery, Pagan, Burma)
Once, an egotistical king named Jambupati scorned the Buddha's teaching. The Buddha, as shown in this Burmese image, created a splendid palace and seated Himself on a lofty throne with a gorgeous crown on His head. Jambupati was dazzled. From His high seat, the Buddha taught the king that such earthly things as palaces, thrones, and crowns are not important. Every kingdom has these. Of much greater concern, the Buddha told him, is wisdom and the striving for *nibbana*. Jambupati listened and understood. He renounced his throne and became a *bhikkhu*. Eventually, he attained *Arahatship*.
- 161 (Sri Lanka)
One day the only child of a woman named Kisa Gotami died. She wandered the streets carrying her son's body. Deranged by grief, she begged for medicine for her boy. Finally, a kind man pitied her and directed her to the Buddha. When she appealed to Him for medicine, the Buddha gently answered: "Bring me a handful of mustard seed from a household where no man, woman, nor child has ever died."
- 162 (Illustration from *The Story of the Buddha*, London Buddhist Vihara)
Kisa Gotami again walked through the town, asking from door to door. Of course she could find no house untouched by death. At last, by the power of the Buddha, her mind was restored, and she understood that death is universal and that everyone must suffer grief. Returning empty-handed but calm to the Buddha, she asked to be accepted into the order of *Bhikkhunis*. Shortly thereafter, she attained *Arahatship*.
- 163 (Wat Rajsittaram, Bangkok, Thailand)
When Gotama had left his palace, He had promised Himself to return after gaining Enlightenment. When He went back to his father's capital, Kapilavatthu, as a Buddha, His relatives and the elders would not greet Him properly. He instantly rose into the air and floated motionless above them, thus impressing upon them the respect that was due Him as the Enlightened One.
- 164 (Sanchi, India)
In this Sanchi carving, the Buddha is represented first as a Bodhi tree and second, as a bar, suspended in the air over the heads of His relatives.
- 165 (Indian comic book)
In Kapilavatthu, the Buddha and His disciples went out for alms each morning as usual. Hearing of this, King Suddhodana reproached his son for begging in His own kingdom. The Buddha answered that He was no longer a prince; He was keeping the tradition of all Buddhas.
- 166 (Colombo, Sri Lanka)
Shortly after the Buddha's arrival in Kapilavatthu, Princess Yasodhara sent Rahula to Him, saying: "That monk is your father. Ask him for your inheritance."
- 167 (Ajanta, India)
The best gift for the boy, the Buddha decided, was a bowl and a robe. Thus, Rahula was ordained as the first novice. His mother Yasodhara later became a *bhikkhuni*. Both attained *arahatship*.

- 168 (Philippine Refugee Processing Center, Bataan, Philippines)
Once a conflict arose between two groups of *bhikkhus* who stubbornly continued their quarreling. The Buddha quietly took His robes and bowl and went to stay by himself in the forest. While He was there an elephant brought Him water, and a monkey offered Him wild honey.
- 169 (Kubyaunge, Pagan, Burma)
Daily these noble animals cared for Him. When the *bhikkhus* heard about this, they were ashamed and begged for forgiveness. The Buddha rejoined them with this teaching: "There is no companionship with the foolish."
- 170 (Sanchi, India)
Here the Buddha is represented by a Bodhi tree on a throne. This story reminds us that the Buddha's message is for all living beings.
- 171 (Ananda Monastery, Pagan, Burma)
For forty-five years the Buddha taught the *Dhamma*, "to be seen here and now, not delayed in time, inviting one to come and see, leading inward, to be seen by each wise man for himself"
- 172 (Korea)
"Go now," the Buddha instructed the *bhikkhus*, "and wander for the welfare and happiness of many, out of compassion for the world, for the benefit, welfare, and happiness of gods and men. Teach the Law that is good in the beginning, good in the middle, and good in the end, with the meaning and the letter. Explain the Holy Life that is utterly perfect and pure. There are creatures with little dust in their eyes who will be lost through not hearing the Law."
- 173 (Sarnath; National Museum, New Delhi, India)
The Buddha expounded the three characteristics of existence. "All is impermanent. That which is impermanent is suffering. What is suffering is not-self." Again and again, the Buddha showed the path which leads to *nibbana*, the complete extinction of greed, hatred, and delusion which is the end of suffering.
- 174 (Muro-ji, Nara, Japan)
Transient are all compounded things. Even the body of a Buddha is not permanent. When the Buddha was eighty years old, He knew He soon would die.
- 175 (Dambulla, Sri Lanka)
One day a blacksmith named Cunda prepared a special meal for Him. Upon seeing the dish, the Buddha declared that it was fit only for the Tathagata, the Perfect One. He ordered that after He had eaten, the remainder be buried so no one else could eat any. When he had finished His meal, the Buddha graciously thanked His host, left, and became sick.
- 176 (Tibetan temple, Buddhagaya, India)
Although extremely weak, the Buddha walked to Kushinara, where He retired to a sal grove. He told Ananda and His other disciples that no one was to blame Cunda for making Him ill. Even as Sujata's meal had enabled Him to gain Enlightenment, so had Cunda's meal made it possible for Him to enter final *nibbana*.

- 177 (Dambulla, Sri Lanka)
On a couch prepared for Him between two sal trees, the Buddha lay down on His right side, mindful and self-possessed.
- 178 (Wat Rajsittaram, Bangkok, Thailand)
At that time a wandering ascetic named Subhadda arrived, asking to talk with the Buddha. Ananda tried to turn him away, insisting that the Buddha was too weak. Overhearing the conversation, the Buddha invited Subhadda to come near.
- 179 (Gandhara; Freer Art Gallery, Washington, D.C., U.S.A.)
Instead of responding to Subhadda's superficial question, the Buddha taught him the *Dhamma*. Subhadda accepted the teaching and asked to be received into the Order. He was ordained and soon became an *Arahat*. Subhadda was the last convert made by the Buddha Himself.
- 180 (Mihintale, Sri Lanka)
Ananda, who was still only a *Sotapanna*, had always been closest to the Buddha, and was especially grieved at the thought of the Master's Death. He went aside and wept.
- 181 (Shwetawlyang, Pegu, Burma)
The Buddha noticed his absence and asked for him.
- 182 (Wat Bovoranives, Bangkok)
The Buddha taught him saying: "Enough, Ananda! Do not grieve. Have I not already told you that we must sever ourselves from everything that is dear to us?"
- 183 (Dambulla, Sri Lanka)
The Buddha then began His last sermon. "Uphold the Doctrine and the Discipline that I have taught. Let them be your teacher when I am gone."
- 184 (Ajanta, India)
"Be lamps unto yourselves."
- 185 (Gal Vihare; Polonnaruwa, Sri Lanka)
"Strive on with diligence."
- 186 (Yamato Bunka Kan, Nara, Japan)
The Buddha passed into *Parinibbana* in 543 B.C., on a Vesak full-moon.
- 187 (Dambulla, Sri Lanka)
The body of the Buddha was cremated with great honor.
- 188 (Kushinara, India)
This is the remains of the stupa marking the site of the Buddha's cremation.
- 189 (Wat Rajsittaram, Bangkok, Thailand)
His relics were divided among the eight Buddhist kings.

- 190 (National Museum, New Delhi, India)
These are relics of the Buddha from the stupa at Piprahwa, Northeast India, now at the National Museum in New Delhi.
- 191 (Dambulla, Sri Lanka)
Each king built a stupa.
- 192 (Sanchi, India)
Later, the Buddha's relics were further divided. Many more stupas were built, either to enshrine sacred objects or to commemorate important events. This is the Great Stupa at Sanchi, originally built by King Ashoka in the third century, B.C.
- 193 (Mihintale, Sri Lanka)
The form of the stupa changed as Buddhism spread to many lands. The Maha Seya in Mihintale, the place where Mahinda, King Ashoka's son introduced Buddhism into Sri Lanka, enshrines a single hair of the Buddha.
- 194 (Rangoon, Burma)
Shwedagon in Rangoon, Burma, also enshrining hairs of the Buddha, has been revered for more than 2000 years.
- 195 (Kathmandu, Nepal)
The Charumati Stupa in Kathmandu, Nepal, was built by the daughter of King Ashoka.
- 196 (Nakhon Pathom, Thailand)
Phra Pathom in Nakhon Pathom is the largest and oldest stupa in Thailand.
- 197 (Nakhon Phanom, Thailand)
Phra Thad Phanom on the Mekong River has been revered for many centuries by the people of both Laos and Thailand.
- 198 (Xian, China)
This stupa in Xian, China, was built to protect the suttas that Hsuan-tsang carried from India during the Tang Dynasty.
- 199 (Linh-Mu Temple, Hue, Vietnam)
This seven-storied pagoda is in Linh-Mu temple, a Vietnamese National Treasure in the ancient city of Hue.
- 200 (Pul Kok-sa, Kyong Ju, Korea)
This stone stupa is in Kyong Ju, Korea.
- 201 (Hokki-ji, Nara, Japan)
This wooden pagoda is in Nara, Japan.
- 202 (Pagan National Museum, Pagan, Burma)
We remember the Buddha in revering the four sacred places:

- 203 (Lumbini, Nepal)
Lumbini, where He was born;
- 204 (Buddhagaya, India)
Buddhagaya, where He attained Enlightenment;
- 205 (Sarnath, India)
Sarnath, where he gave His First Sermon;
- 206 (Kushinara, India)
Kushinara, where He entered *Parinibbana*.
- 207 (MahaParinibbana Temple, Kushinara, India)
In Buddhism there is neither creed nor dogma. The *Dhamma*, the Truth, exists whether or not there is a Buddha in the world. Buddha encouraged his followers to question any part of the teaching, and to accept that which can be verified through experience. Faith in the Buddhist sense is never blind. It is rather confidence combined with wisdom.
- 208 (Phra Chinaroj, Phitsanuloke, Thailand)
There are many symbols which remind us of the Buddha:
- 209 (Sri MahaBodhi, Anuradhapura, Sri Lanka)
The Bodhi Tree,
- 210 (National Museum, Bangkok, Thailand)
representing His Enlightenment;
- 211 (Buddha Monthon, Thailand)
The Wheel of the Law,
- 212 (Gandhara; Freer Art Gallery, Washington, D.C., U.S.A.)
representing His Teaching;
- 213 (National Museum, Chiang Mai, Thailand)
His footprints
- 214 (Buddhagaya, India)
representing His Holy Presence;
- 215 (Mahazedi, Pegu, Burma)
The Stupa, or Pagoda,
- 216 (Mahathupa, Anuradhapura, Sri Lanka)
representing his *Parinibbana*.
- 217 (Ordination at Wat Sraket, Bangkok, Thailand)
After the death of the Buddha, the Noble Order of the *Sangha* continued to grow. The *Sangha*, which stands to this day, is the oldest institution of mankind.

- 218 (Phat Hoc Vien Quoc Te, Vietnamese Temple, California, U.S.A.)
Of good conduct is the Order of the Disciples of the Blessed One.
Of upright conduct is the Order of the Disciples of the Blessed One.
- 219 (Wat Khmer, Ban Thad, Aranyaprathet, Thailand)
Of wise conduct is the Order of the Disciples of the Blessed One.
Of dutiful conduct is the Order of the Disciples of the Blessed One.
- 220 (Sangha Raja of Thailand, Wat Bovoranives, Bangkok, Thailand)
This Order of the Disciples of the Blessed one, namely these Four Pairs of Persons, is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutation, is an incomparable field of merits to the World.
- 221 (Polonnaruwa, Sri Lanka)
The saffron robes of this Sri Lankan *bhikkhu* remain virtually unchanged since the days of the Buddha.
- 222 (Vietnamese monks, Philippine Refugee Processing Center, Bataan, Philippines)
Mahayana Buddhists adapted the robes to better suit northern climates.
- 223 (Tibetan monk)
Homelessness, celibacy, and inoffensiveness are the three essentials of monastic life.
- 224 (Popju-sa, Korea)
The members of the *Sangha* assist each other and strengthen each other's efforts.
- 225 (Bangkok, Thailand)
In Theravada Buddhist countries, *bhikkhus* go out each morning to receive food from believers.
- 226 (Pagan, Burma)
Bhikkhus are entirely dependent upon lay people for their livelihood. They accept whatever they are offered by laypeople, without discrimination.
- 227 (Sri Lanka)
They eat their meal before midday. After noon, they do not take any solid food. *Bhikkhus* partake of almsfood only to maintain and support life, not for pleasure nor to beautify the body.
- 228 (Sule Pagoda, Rangoon, Burma)
These senior *bhikkhus* are being served a meal at a pagoda in Burma.
- 229 (Kandy, Sri Lanka)
A Sri Lankan family has invited these *bhikkhus* into their home in order to share merit with a deceased relative. After the *bhikkhus* have finished their meal, they will chant suttas, Teachings of the Buddha, in the ancient Pali language.
- 230 (Wat Vivek Arsom, Chon Buri, Thailand)
Bhikkhus gather on full and new moon days to recite the *patimokkha*, the rules of discipline, to ensure that their conduct remains pure.

- 231 (Alu Vihara, Sri Lanka)
Members of the *Sangha* preserve as well as practice the Buddha's teachings. All of the teaching was maintained as an oral tradition for about four hundred years. The suttas were first written down only in the first century, B.C., in Sri Lanka, when famine and war threatened the *Sangha's* very existence. They were copied onto palm leaf pages, as this monk is doing.
- 232 (Nakhon Pathom, Thailand)
Novices and monks may spend many years studying and memorizing the Buddha's Teaching. This is in Thailand.
- 233 (Mandalay, Burma)
A senior monk is teaching this class in a monastery in Mandalay, Burma.
- 234 (Dambulla, Sri Lanka)
These monks and novices are studying in a village monastery in Sri Lanka.
- 235 (Wat Sanghathan, Nonthaburi, Thailand)
Monks teach and explain the *Dhamma* to lay followers.
- 236 (Chiang Khan, Loei, Thailand)
This Thai monk is reciting suttas, Teachings of the Buddha.
- 237 (Tibetan monks, India)
The Buddhist Canon has been preserved intact in three languages--Pali, which is used by Theravada; Chinese, which is used by Mahayana; and Tibetan, which is used by Vajrayana.
- 238 (Mandalay, Burma)
Some monks ordain for their entire lives. Others take the robes temporarily, in order to make merit, to study, or to practice meditation intensively.
- 239 (Cambodian monks, Siem Reap, Cambodia)
After having trained themselves in the teaching and the discipline, they return to their families and lay life. In some cultures, temporary ordination is considered essential for a boy to attain manhood.
- 240 (Shwedagon Pagoda, Rangoon, Burma)
For *bhikkhus* there are a total of 227 rules of discipline. These rules were laid down by the Buddha, and are called *vinaya*.
- 241 (Sagaing, Burma)
The Theravada order of *bhikkhunis*, founded by Buddha's stepmother, has died out,¹ but there are many women who have renounced the homelife to become nuns.

¹ Since this text was written, the Theravada order of *bhikkhunis* has been revived. The first modern ordination of Sri Lankan women took place in Sarnath in 1996. A grand international ceremony took place in BuddhaGaya in 1998. The order is now recognized in most countries.

- 242 (Rangoon, Burma)
They devote themselves to study, social work, and meditation.
- 243 (Wat Sanghathan, Nonthaburi, Thailand)
The Buddha praised solitude for meditation. Many *bhikkhus* and nuns live in simple dwellings like this forest hut.
- 244 (Chiang Kham, Phayao, Thailand)
This Burmese monastery was built entirely by one couple as a donation to the *Sangha*.
- 245 (Nong Khai, Thailand)
This temple is in Northern Thailand.
- 246 (Temple of the Tooth, Kandy, Sri Lanka)
This temple in Kandy, Sri Lanka, was built to enshrine a tooth of the Buddha.
- 247 (Wat Arun, Bangkok, Thailand)
This is one of the royal monasteries in Bangkok, Thailand.
- 248 (Angkor Wat, Cambodia)
Angkor Wat is the largest religious building ever constructed. It has been revered by Buddhists for many centuries, and has become the unmistakable symbol of Cambodia.
- 249 (Haein-sa, Korea)
Korean Zen temples, often situated in the mountains, are important centers for monks and nuns to study and to practice meditation.
- 250 (Kofuku-in, Nara, Japan)
The architecture of Japanese temples is often very refined, creating an atmosphere of tranquility.
- 251 (Temple of the Tooth, Kandy, Sri Lanka)
The Buddha taught us to take refuge in the Triple Gem--the Buddha, the *Dhamma*, and the *Sangha*. In taking refuge in the Triple Gem, one acknowledges that the world is really a place of danger and misery. The Buddhist realizes the impermanence of all experience and existence. He expresses confidence in the Buddha. He accepts that the only true refuge in this sea of suffering is the Triple Gem, offering the possibility of perfection and liberation.
- 252 (Wat Khmer, Khao I Dang, Aranyaprathet, Thailand)
"*Bhikkhus*," the Buddha said, "all is burning. Whatever is felt as pleasure or painful, it is burning with the fire of lust, with the fire of hate, with the fire of delusion. Birth is *dukkha*, old age is *dukkha*, death is *dukkha*. Sorrow, lamentation, pain, grief, and despair are *dukkha*. Not to get what one desires is *dukkha*. In short, the five groups of existence, that is, form, feeling, perception, volition, and consciousness, are *dukkha*."
- The three roots of evil are the mental defilements of greed, hate, and delusion, which lead to the mistaken belief in a permanent self. A unique characteristic of the Buddha's Teaching is that what we call a "self" is no more than the five groups of existence--form, feeling, perception, volition, and consciousness--none of these being permanent or existing independently.

253 (Nepalese; Authors' collection)

No god, no Brahma can be called
The Maker of this Wheel of Life:
Just empty phenomena roll on
Dependent on conditions all.

The Buddha taught that all phenomena arise dependent on other conditions, that there is no first cause. Because of ignorance, we are caught in *Samsara*, the wearying round of existence. *Paticca Samuppada*, dependent arising, is graphically represented in the Wheel of Birth and Death. Here, we can see how our *kamma*, our volition and our actions, perpetuate an unbroken sequence of rebirth and death. In order to break out of the wheel and to escape from the round of existence and suffering, we must overcome ignorance by developing wisdom. Thus, we can achieve *nibbana*. This is the goal of the practice of Buddhism.

254 (Temple of the Tooth, Kandy, Sri Lanka)

Puñña, or merit making, means doing skillful actions--mental, verbal, or physical. There are ten ways of making merit: by giving, by being virtuous, by becoming calm and mindful through meditation, by being reverent, by being helpful, by sharing merits with others, by rejoicing in others' merits, by listening to the *Dhamma*, by teaching the *Dhamma*, and by correcting one's views.

255 (Wat Phra Kaeo, Bangkok, Thailand)

The basis of Buddhist practice is *sila*, or morality. Buddhists uphold at least five precepts, or *panca sila*:

256 (Shwedagon Pagoda, Rangoon, Burma)

I undertake the training rule to abstain from taking life,
I undertake the training rule to abstain from stealing,
I undertake the training rule to abstain from adultery,
I undertake the training rule to abstain from telling lies, and
I undertake the training rule to abstain from using intoxicants which cause carelessness
and cloud the mind.

257 (Shwedagon Pagoda, Rangoon, Burma)

These are not commandments, but are voluntarily undertaken. They serve to create harmony in life and to calm and purify the mind.

258 (Wat Khmer, Ban Thad, Aranyaprathet, Thailand)

Many lay people undertake stricter training, keeping eight precepts. In addition to the five precepts mentioned earlier, these include:

to abstain from any sexual indulgence,
to abstain from eating in the afternoon,
to abstain from adorning the body and seeking entertainment, and
to abstain from using luxurious beds and high seats.

259 (Wat Lao, Ban Na Pho Lao Refugee Camp, Nakhon Phanom, Thailand)

The eight precepts may be undertaken for any period from a single day to many years.

- 260 (Shwedagon Pagoda, Rangoon, Burma)
On full-moon days, Buddhists usually gather at temples and at pagodas to serve the monks, to listen to the teaching, and to meditate. On these days, many undertake the eight precepts.
- 261 (Forest Monastery, Kanchanaburi, Thailand)
Moral responsibility is firmly established in the Buddha's Teaching, where the nature of *kamma* should be frequently recollected in these words: "I am owner of my *kamma*, heir of my *kamma*, born of my *kamma*, related to my *kamma*, and abide supported by my *kamma*. Whatever *kamma* I have done, good or evil, of that shall I be heir."
- 262 (Wat Lao, Ban Na Pho Lao Refugee Camp, Nakhon Phanom, Thailand)
The Buddha instructed us in the importance of *dana*, generosity. Giving helps to break down the notion of "I have" and "I am." Giving is meritorious, especially if it proceeds from the heart without any expectation of reward.
- 263 (Singapore)
The more worthy the recipient, the more meritorious the gift. Thus Buddhists want to give the best they can to the *Sangha*, which is a vast field of merit for the world.
- 264 (Wat Sraket, Bangkok, Thailand)
On full-moon days, lay followers and monks may commemorate the great events of the Buddha's life by silently circumambulating the temple or pagoda. Candles, incense, and flowers are the most common offerings at a temple.
- 265 (Temple of the Tooth, Kandy, Sri Lanka)
While lighting the candle, one reflects: "May I become Enlightened so that I am able to help enlighten others."
- 266 (Taiwan)
While lighting the incense, a Buddhist thinks: "In order to achieve that Enlightenment may the fragrance of my virtue pervade all my actions of body, speech, and mind, as this sweet incense spreads to all directions."
- 267 (Temple of the Tooth, Kandy, Sri Lanka)
One offers flowers thinking: "This life is short, and even though these flowers are fresh and beautiful today, tomorrow they will be faded and evil-smelling--so it is with what I call my body."
- 268 (Buddhagaya, India)
A Buddhist, knowing this, makes efforts, in this life which is fleeting and impermanent, to raise the standard of his virtuous conduct and so make progress in the direction of Enlightenment.
- 269 (Chinese temple, Bangkok, Thailand)
Buddhists often make merit by performing compassionate deeds such as offering medicine to the needy, donating blood, and releasing animals from captivity.

- 270 (Funeral service, Bangkok, Thailand)
The Buddha taught us to accept death as inherent with birth and existence. Because we know the certainty of death, though not when it will come, there is an urgency for us to be mindful and to strive diligently. "This life comes to an end like a drop of dew on a blade of grass, or a line drawn in water, like an enemy intent on killing. Death can never be avoided."
- 271 (Site II, Khmer Refugee Camp, Tapaya, Thailand)
"All living beings die. Life ends in death. Beings fare according to their deeds, reaping the harvest of their deeds, unwholesome or otherwise. Those who commit unwholesome deeds go to woeful states, and those who do wholesome deeds attain blissful states."
- 272 (Kuthodaw Pagoda, Mandalay, Burma)
Most important of all in the Buddha's teaching is the practice of *bhavana*, mind-training, or meditation.
- 273 (Shwedagon, Rangoon, Burma)
There are two different kinds of meditation taught by the Buddha. One emphasizes concentration and tranquility. This is called *samatha*. For this, the meditator takes one of the forty subjects of meditation taught by the Buddha.
- 274 (Sule Pagoda, Rangoon, Burma)
Tranquility, or concentration of mind, bestows a threefold blessing: favorable rebirth, present happy life, and purity of mind, which is the condition of Insight.
- 275 (Wat Suan Kaeo, Nonthaburi, Thailand)
The second kind of meditation, *vipassana*, emphasizes intuitive insight into the true nature of existence; that is, the three marks of *anicca*, Impermanence; *dukkha*, Suffering; and *anatta*, non-self.
- 276 (Wat Suan Kaeo, Nonthaburi, Thailand)
Insight is not the result of a mere intellectual understanding, but is won through direct meditative observation of one's own bodily and mental processes.
- 277 (Nakhon Pathom, Thailand)
Two things are conducive to knowledge: Tranquility and insight. If tranquility is developed, what profit does it bring? The mind is developed. If the mind is developed, what profit does it bring? All greed is abandoned. If Insight is developed, what profit does it bring? Wisdom is developed. If wisdom is developed, what profit does it bring? All ignorance is abandoned.
- 278 (Wat Vivek Arsom, Chon Buri, Thailand)
The goal of all Buddhist practice is the abandoning of ignorance, the purification of the mind, and the attainment of that perfect liberation, *nibbana*.
- 279 (Gandhara: Cleveland Art Museum, Cleveland, Ohio, U.S.A.)
- 280 (Museum, Mathura, India)
- 281 (Colombo, Sri Lanka)

- 282 (Shwedagon, Rangoon, Burma)
- 283 (National Museum, Kyong Ju, Korea)
- 284 (Japanese; MahaBodhi Society, Calcutta, India)
- 285 (Khmer; Musee Guimet, Paris, France)
- 286 (Phra Singh, Chiang Mai, Thailand)

May all beings share in this merit, and may they be happy.