

Chapter 1 : Buddha - Rigpa Wiki

If this is counted as the first of the twelve deeds, then entering his mother's womb and taking birth are counted together as one deed. Alternatively, there are considered to be thirteen enlightening deeds on the plane of sensory desires (desire realm), and the above twelve in the human realm.

Taking rebirth in the higher realms Our teacher appeared in the beautiful, divine Tusita heaven as the son of the gods, the holy Svetaketu. Then, as a son of the royal family is anointed. In all these fields, he excelled his teachers. Enjoying the retinue of his consorts At the age of seventeen, displaying matchless skills of sports, he defeated all opponents and won Yashodara and also Bedna and Ridagkye, the three chief queens, who were accompanied by 60, beautiful maidens. With them he enjoyed the sensual pleasures as if they were illusory until the age of twenty-nine. Renouncing the world For consolation he went all around the city with Chandaka as his charioteer, he saw old age, sickness, death and a monk in the four directions and showed his unhappiness with the worldly life. Reality of suffering, impermanence and changing and pursued by the suffering of pain itself, he vowed to renounce the world. He returned the horse and his royal clothes with Channa. Then, near the Sacred Stupa he cut off his own hair, put on saffron robes and became a self-ordained monk. Prince Siddhartha looks at his wife and son before leaving the palace cutting off his hair, shaving off his beard, the Prince instructs Dunpa to return to the palace with his garments, ornaments and precious sword At dawn, Prince Siddhartha and the charioteer ride the horse Kanthaka, leave the city of apilavasthu, cross the Anoma river and start a homeless life 8. But he was not still not satisfied with his attainment so, he accompanied by the five followers, he persevered in ascetic contemplation for six years on the bank of the wide Nairanjana River. The Mara took the forms of all kinds of wrathful and vile figures in the world, they roared to create fear, however the Bodhisattva was without a slight sense of fear. The weapons flung against him were also transformed into rain and flowers. The Mara rejected that the Buddha practiced the path leading to enlightenment. Then the Bodhisattva struck the earth with his right hand, which had been formed by a hundred meritorious acts and the goddess of earth showed half of her body above the ground, and the Mara entered into the state of grief. At that time, the gods of the Pure Places rebuked the Evil one in sixteen different ways and the tree gods praised the Bodhisattva in sixteen different ways. Attaining perfect enlightenment By the midnight, he actualized the fourth stage of concentration; he investigated the nature of dependent origination both in successive and reverse orders and attained the three kinds of knowledge. In the last hour of the night, when it was about time to beat the waking drum, he fully realized the four truths and attained perfectly realized Buddha. He realized that the Deer Park was the place used by the three former Buddhas to turn the Dharma Wheel. There appeared a thousand thrones. The Buddha circumambulated the first three thrones and took up his seat on the fourth throne in cross-legged posture. Then, Lord Brahma bowed down and offered the golden wheel with one thousand spokes, made from gold extracted from the Dzambu River, which was also accepted by the three former conquerors, and requested to set in motion the Wheel of Dharma. At the same time, two Ruru deer of golden colour came out of the forest and knelt down staring one-pointedly at the tip of the golden wheel. The Buddha then observed the silence of the exalted beings in the morning, narrated inspirational allegories at mid-day and in the afternoon, called the Five Disciples and turned the Dharma Wheel in twelve aspects by repeating the Four Noble Truths three times each. And entering the nirvana At Vaishali due to the six non-Buddhist scholars, the Teacher demonstrated great miracles, and finally displayed the deed of entering into the Mahaparinirvana. Ananda failed to request the teacher to live eternally, he could not hear anything and remained silent as his ears were obstructed by the devils. But the wicked devil supplicated the Lord to pass away and the Lord agreed to attain the Mahaparinirvana after three months and at Kushinagar, the Tathagata entered into the meditative absorptions of the four concentrations of the form realm, the four concentrations of the formless realm successively and in reverse order remaining in equanimity. Consequently he entered into the four concentrations of the form realms and finally went beyond the sufferings of samsara or entered Mahaparinirvana.

Chapter 2 : Ashtanga Vinyasa Yoga Tarragona: THE TWELVE DEEDS OF SHAKYAMUNI BUDDHA

The Twelve Deeds of the Buddha by Khenchen Thrangu Rinpoche There are very many great deeds of the Buddha recorded but these can be summarized into the twelve most important, most famous deeds.

First the Buddha took birth as a god in a paradise called Tusita which is a place of great happiness. When he was in this paradise of Tusita, he taught the dharma to the gods. Although this was the first deed of the Buddha, it is not counted as one of the Twelve Deeds because the twelve deeds are in reference to beings in our world. Before he left Tusita, he appointed the bodhisattva Maitreya as the representative of the Buddhas in Tusita empowering him to give teachings in Tusita. Before he came into our world, he actually had five visions that told him the right place to go. He saw his mother, the place of his birth, the time and the kind of people he would be associated with in his life. He saw his caste as a royal family because at the time if he had been born in a low caste he would have been automatically cut off from the appreciation of most persons. The previous buddha, Buddha Kasyapa was born in a Brahmin family for a similar reason because at the time that caste had the greatest prestige. Buddha Shakyamuni was born into a royal family because at the time the royal caste had the greatest prestige. Then he saw his mother who was worth of bearing a buddha with all his perfect marks and signs inside the womb. He also saw that the beings associated with him lived in India so India would be the right place for him to manifest. He saw also the right time to manifest was about BC because beings were spiritually ready for his coming. He saw the country in which he should go because that is where be able to help beings in the best way. So having foreseen these five things, the Buddha came from Tusita, entered our world. The second deed was to enter the womb of his mother and his mother perceived this in the form of a white elephant with six tusks coming into her womb. So he took a normal birth to show that he was sharing the conditions of all other beings. The fourth deed is that he became very proficient in all arts and crafts. When the Buddha was a little boy, he took teachings with a master, and from him he learned the different aspects of knowledge. Particularly, he learned to write in 60 different languages and he learned all the different skills and material arts and all the aspects of knowledge and he was extremely proficient and skilled in all of them. Instead he showed one should practice the way to liberation without attachment. The sixth and seventh deeds were to eliminate the two possible extremes: So in order to show the pointlessness of these extremes, the Buddha renounced the world. This was to show that if one became very involved in the world and its pleasures, one had to leave it behind. The Buddha at the time had been living in all the pleasures of his palace with wife and consorts. To show this was too much of a fetter, he fled secretly from the palace at night and cut his hair off himself, and took up the life of a monk. Once he left the palace he wanted to show that practicing the austerities was not the way to achieve realization. He then went seeking a teacher and for six years he spent his time practicing extreme austerities by the banks of a river. This was to demonstrate that the austerities in themselves were not the answer and that realization came out from imposing difficulties on oneself. Instead the final realization would be understanding of the true nature of the mind. The eight deeds were to go to the place called Bodhgaya which is known as the heart of enlightenment. This is the place where all the one thousand buddhas of this time cycle will go to reach enlightenment. His ninth deed was to vanquish the host of Mara which are all the demons, all the negative forces. The true meaning of this is that through vajralike samadhi the Buddha becomes victorious over all the defilements that are known as the demon of the aggregates, the demon of defilements and so on. He vanquished all these aspects of negativity and this was manifested outwardly by vanquishing demons. These demons or obstacles appeared in front of him in order to try to stop him from reaching Buddhahood. They tried to stop him through passion, aggression, and ignorance. When they tried to stop him through passion, they produced a very beautiful woman who was trying to tempt the Buddha, but he overcame this. Then they tried to delude him, producing a messenger who said that his father had died and in this crisis Devadatta who going to take over the kingdom. They also tried to stop him by arousing his anger by producing a tremendous army of demons who came from all sides and tried to attack the Buddha through their amazing displays of negative miracles. But all the time, the Buddha just remained in meditation and was immersed in a state of loving kindness unsaid by desire, anger, of delusion. As a result he

demonstrated the tenth deed which was achieve perfect enlightenment. Through vajra-like meditation the Buddha achieve complete purity of all obscurations and realized full knowledge. Having achieved enlightenment the Buddha performed the eleventh deed which was turning the wheel of dharma. The first turning taught the four noble truths which was to help the disciples of hinayana. The second turning was the teaching of voidness and the original nature of everything of dharmadhatu. The third turning was teaching on the clarity aspects of Jnana that showed that the true nature of everything is an intimate union of clarity and voidness. This third turning was intended for bodhisattvas who could reach enlightenment. The twelfth deed of the Buddha was his passing away. To kindle a weariness of samsara and also to develop a wish for liberation, the Buddha demonstrated his death. The manifestation of the Buddha with these twelve deeds were all in impure places.

Chapter 3 : The Twelve Deeds of a Buddha – Study Buddhism

The Twelve Deeds of Buddha Shakyamuni The Treatise on the Supreme Continuum of the Greater Vehicle says: Not departing from the diverse nature of his emanations.

Buddhist tradition divides the life of its founder into 12 glorious events. Dzad pa chu nyi. This article consists primarily of material written by Nitin Kumar of Buddha Art. His Promise to Take Birth in the Human Realm Before the Buddha was born into this world as Shakyamuni, he was a bodhisattva in the Tushita heaven home of the contented gods. His name there was Shvetaketu "White Banner". From here he witnessed the dark ages engulfing the human realm, leading to its spiritual impoverishment. Moved to compassion like a true bodhisattva, he vowed to manifest himself in the sentient world and relieve people from their sufferings. Indeed, in strictly canonical terms, a bodhisattva is defined as an individual who discovers the source of the Ultimate Truth better known as nirvana, but postpones his own enlightenment until he has guided all his fellow beings to this same source of fulfillment. Thus, Buddha, looking down upon the sentient beings suffering in the throes of ignorance, felt a pang of compassion, and in accordance with his bodhisattva status, decided to descend to the earth and spread the word of Dharma. Visually, Buddha is depicted making this vow surrounded by other sacred beings, holding aloft a lotus flower in his right hand, symbolizing the purity of his intention see painting, above. AD says that Buddha himself selected the time, place, and caste of his birth. He finally short listed King Shudhodhana and his wife, Queen Mayadevi, rulers of the Shakya Lion clan, as his future parents. This generous couple was well known throughout the land for their just and noble bearing. Scriptures assert that Buddha chose a king as his father since the royal caste was more respected than the priestly one. It indeed seems strange that the Buddha, who never believed in the caste system, was so particular in the choice of a Brahmin or Kshatriya family for his own birth. In fact, it was precisely to show the futility of the notion of high-birth as an aid in spiritual salvation that this choice was made. In this dream, a white elephant approached and touched her right side with its trunk. Through this symbolic act, the bodhisattva entered the womb of Mayadevi and impregnated her. The choice of an elephant as a symbol of her impregnation is a well-thought out metaphor because elephants are known for their strength and intelligence, and also associated with gray-rain clouds and thus with fertility, since rainwater means that seeds will germinate and vegetables will be able to grow. The white color of the elephant, adds to this an element of purity and immaculacy. A young student said to his master, "Am I in possession of Buddha consciousness? The rocks, the trees, the butterflies, the birds, the animals, all beings. All things are in possession of Buddha consciousness. The rocks, the trees, the butterflies, the bees, the birds, the animals, all beings-but not you. Immediately upon his birth, he stood up and took seven steps, and wherever his feet touched the earth lotuses sprang up. Raising his hand he said: What does the baby say when it cries? He knew that he was a Buddha baby. According to Joseph Campbell, "The whole thing of Buddha consciousness means getting to know you are it. That takes a lot of work, principally because society keeps telling you that you are not it. Mayadevi had successfully carried the Buddha-to-Be for ten months without any complications or pain. Near the end of her pregnancy, she took a trip to her parental home to have the baby there with her mother, an ancient custom that is still sometimes practiced. On the way however there was a pleasant grove, overflowing with a rich profusion of fruits and flowers. Desiring to rest among them, the queen instructed her party to put camp there. She stepped out of her palanquin and reached to grasp one of the branches of a flowering tree. No sooner had she done so than she felt the throes of giving birth. The lifted hand grasps a tree, entwined around the branch in a manner identical to that of the tree goddesses and female tree-spirits yakshis of yore, who denoted fertility in early Indian art. Present at the time of birth were the Hindu gods Indra and Brahma. Normally in those ancient circumstances, everything connected with death, birth, excrement, and blood would have been considered unclean. The presence of these two important deities of the Hindu pantheon has significance over and above political interpretations. It indicates that the birth in question was non-defiling one, graced by their auspicious presence. In paintings, Brahma is easily recognized by his four heads three visible and fourth invisible at the back. Indra too stands ready, holding a cloth to wrap the baby. The advent of the newborn was

accompanied by many pleasurable happenings not the least of which was a bountiful rainfall, leading to a rich harvest and prosperity all around the kingdom. How he got the third of his popular epithets Shakyamuni, we will see later. A Youth Dedicated to the Mastery of Learning and Athletics Seven days after giving birth Mayadevi died, and her sister Mahaprajapati raised the prince. Additionally, 32 nurses were appointed after careful selection for his care: As the son of the king, Siddhartha was provided with the finest upbringing. His life had ample quantities of both opportunity and security. He received the finest education and mastered all lessons taught to him. In his younger years, he excelled in sports and other contests of skill. The vigorous training befitted the grooming of a future monarch. He was said to particularly excel on the horse and with the bow. The most significant episode of his youth occurred during the contest for winning the hand of the beautiful princess Gopa. An elephant had been placed inside the city gate to test which one was the strongest. Siddhartha, seeing the mindless killing, picked up the animal lightly and tossed it over the city wall, where it came to life again. Needless to say, Siddhartha was chosen as the groom. The Skillful Conduct of Worldly Affairs When he came of age and assumed royal duties, prince Siddhartha became a true man of the world and had a retinue of many queens and attendant ladies. Narrative paintings depict him at court, consulting his experienced father in the skilful conduct of material affairs. This state of affairs continued until one day, by chance, while riding his chariot, Siddhartha encountered an old man walking along the road. Intrigued by his first encounter with old age, the prince addressed his charioteer: Has something happened to alter him, or is that his natural state? In his childhood, that one too drank milk and learned to creep along the floor, came step by step to vigorous youth, and he has now, step by step, in the same way, gone on to old age. And will this evil come to me too? And thus the great souled one, whose mind was but a store of merits, was agitated when he heard of old age - like a bull who has heard close by the crash of a thunderbolt. He further encountered in such manner a sick man and a dead man, leading to great turbulence in his mind. One day he came across an ascetic mendicant. To which the other answered, "Terrified by birth and death, desiring liberation, I became an ascetic. As a beggar, wandering without family and without hope, accepting any fare, I live now for nothing but the highest good. The Renunciation of Worldly Life Having made the decision, Siddhartha requested his father to allow him to proceed in his quest for truth. To which Siddhartha replied thus: First, I should not die; Secondly, No disease should ever afflict me, youth should never desert me, and finally, prosperity should always be my companion. Gautama left the luxurious palace of his father in the middle of the night, leaving behind his sleeping wife and son. He thought, "These locks of mine are not suited to a monk; but there is no one to cut the hair of a future Buddha. Therefore I will cut them off myself with my sword. His hair thus became two finger-breadths in length, and curling to the right, lay close to his head. Taking hold of his top-knot and diadem, he threw them into the air, saying: He ate a single grain of rice for each of the first two years, drank a single drop of water for each of the second two years, and took nothing at all during the last two. Consequently, his bones stuck out like a row of spindles, and when he touched his stomach, he could almost feel his spine. His hair fell out and his skin became withered. But all this was in vain. However severe his austerities, perhaps even because of them, the body still clamored for attention, and he was still plagued by material craving. In fact, he seemed more conscious of himself than ever. Buddha had to face the fact that asceticism had failed to redeem him. All he had achieved after this heroic assault upon his body was a prominent rib cage, and a dangerously weakened physique. He thus slowly rose, and went to bathe in the stream. He crossed over to the far bank where he met a village girl named Sujata who offered him a bowl of rice pudding kheer. It was the first food he had accepted in years and it instantly restored his body to lustrous good health. Thus nourished, and accompanied solely by his own resolve, Siddhartha strode majestically towards the bodhi tree, to make his last bid for liberation. Abandoning himself to meditation, he vowed not to move from that spot until he had attained full enlightenment. The Defeat of Mara Hearing this solemn vow, Mara, the Buddhist manifestation of death and desire, felt threatened. The Buddha had already disengaged himself from these pinnings and thus remained unmoved. This prompted Mara to intimidate the venerable one by installing fear in his heart. Towards this end he generated an army of wrathful and hideous creatures, the very personifications of death. The Proclamation of the Teachings Having gained enlightenment, Gautama came to be called Shakyamuni, or the silent lion, indicating the explosive potential he carried within himself.

