

Lesson 2

Buddhist Cosmology

Notes: This document (used as references) gives you a general concept about the so-called universe that the Buddha Sakyamuni came and built the Buddhism. You can ignore all Pali/Sanskrit words.

Introduction

The self-consistent Buddhist cosmology which is presented in commentaries and works of [Abhidharma](#) in both [Theravāda 31 planes](#) and [Mahāyāna](#) traditions, is the end-product of an analysis and reconciliation of cosmological comments found in the Buddhist [sūtra](#)¹. No single sūtra sets out the entire structure of the universe. However, in several sūtras the Buddha describes other worlds and states of being, and other sūtras describe the origin and destruction of the universe. The synthesis of these data into a single comprehensive system must have taken place early in the history of Buddhism, as the system described in the [Pāli Vibhajjavāda](#) tradition (represented by today's Theravādins) agrees, despite some minor inconsistencies of nomenclature, with the [Sarvāstivāda](#) tradition which is preserved by Mahāyāna Buddhists.

The picture of the world presented in Buddhist cosmological descriptions cannot be explain in modern day Science as the Science itself is developing. However, it is not intended to be a description of how ordinary humans perceive their world; rather, it is the universe as seen through the "**divine eye**" (through meditation) by which a [Buddha](#) or an [Arhat](#)² who has cultivated this faculty can perceive all of the other worlds and the beings arising (being born) and passing away (dying) within them, and can tell from what state they have been [reborn](#) and into what state they will be reborn. The cosmology has also been interpreted in a symbolical sense (For Mahayana teaching see [Ten spiritual realms](#)).

Buddhist cosmology can be divided into two related kinds: spatial cosmology, which describes the arrangement of the various worlds within the universe, and temporal cosmology, which describes how those worlds come into existence, and how they pass away.

Spatial cosmology

Spatial cosmology can also be divided into two branches. The *vertical* cosmology describes the arrangement of worlds in a vertical pattern, some being higher and some lower. By contrast, the *horizontal* (sahasra) cosmology describes the grouping of these vertical worlds into sets of thousands, millions or billions.

Vertical cosmology

¹ Sutra: Collection of Buddha teachings

² Arhat: Human being who attains Enlightenment, liberates himself/herself from the samsara (cycle of existence.)

In the vertical cosmology, the universe exists of many worlds – one might say "**planes/realms**" – stacked one upon the next in layers. Each world corresponds to a mental state or a state of being. A world is not, however, a location so much as it is the beings which compose it; it is sustained by their [karma](#) and if the beings in a world all die or disappear, the world disappears too. Likewise, a world comes into existence when the first being is born into it. The physical separation is not so important as the difference in mental state; humans and animals, though they partially share the same physical environments, still belong to different worlds because their minds perceive and react to those environments differently.

The vertical cosmology is divided into thirty-one planes of existence and the planes into **three realms**, or **dhātus**, each corresponding to a different type of mentality. These three (Tridhātu) are the Ārūpyadhātu³ (4 Planes), the Rūpadhātu⁴ (16 Planes), and the Kāmadhātu⁵ (15 Planes). In some instances all of the beings born in the Ārūpyadhātu and the Rūpadhātu are informally classified as "gods" or "deities" (**devāḥ**), along with the gods of the Kāmadhātu, notwithstanding the fact that the deities of the Kāmadhātu differ more from those of the Ārūpyadhātu than they do from humans. It is to be understood that **deva** is an imprecise term referring to any being living in a longer-lived and generally more blissful state than humans. Most of them are not "gods" in the common sense of the term, having little or no concern with the human world and rarely if ever interacting with it; only the lowest deities of the Kāmadhātu correspond to the gods described in many [polytheistic](#) religions.

The term "[brahmā](#)" is used both as a name and as a generic term for one of the higher devas. In its broadest sense, it can refer to any of the inhabitants of the Ārūpyadhātu and the Rūpadhātu. In more restricted senses, it can refer to an inhabitant of one of the eleven lower worlds of the Rūpadhātu, or in its narrowest sense, to the three lowest worlds of the Rūpadhātu (Plane of Brahmā's retinue) A large number of devas use the name "Brahmā", e.g. Brahmā Sahampati, Brahmā Sanatkumāra, Baka Brahmā, etc. It is not always clear which world they belong to, although it must always be one of the worlds of the Rūpadhātu. According to the Ayacana Sutra, Brahmā Sahampati, who begs the Buddha to teach Dharma to the world, resides in the Śuddhāvāsa worlds.

Formless Realm (Ārūpyadhātu)

"Formless realm" would have no place in a purely physical cosmology, as none of the beings inhabiting it has either shape or location; and correspondingly, the realm has no location either. This realm belongs to those devas who attained and remained in the Four Formless Absorptions (catuḥ-samāpatti) of the [arūpadhyānas](#) in a previous life, and now enjoys the fruits of the good karma of that accomplishment. [Bodhisattvas](#), however, are never born in the Ārūpyadhātu even when they have attained the arūpadhyānas.

There are four types of Ārūpyadhātu devas, corresponding to the four types of arūpadhyānas:

Arupa Bhumi (Arupachara Brahmaloкас or Immaterial/Formless Brahma Realms)

³ Arupyadhātu: English term is Formless plane/real.

⁴ Rūpadhātu: English term is Form plane/real.

⁵ Kamadhātu: English term is Desire plane/realms.

(31) Plane of Neither Perception-nor-non-Perception - (Nevasaknkna-nasaknkayathana)

(30) Plane of Nothingness - (Akiknchaknkayathana)

(29) Plane of Infinite Consciousness - (Viknknanaknchayathana)

(28) Plane of Infinite Space - (Akasanknayathanaya)

"Sphere of neither perception nor non-perception". In this sphere the formless beings have gone beyond a mere negation of perception and have attained a liminal state where they do not engage in "perception" ([samjñā](#), recognition of particulars by their marks) but are not wholly unconscious. This was the sphere reached by Udraka Rāmaputra (Pāli: Uddaka Rāmaputta), the second of [the Buddha](#)'s two teachers, who considered it equivalent to enlightenment. Total life span on this realm in human years - 84,000 Maha Kalpa (Maha Kalpa = 4 Asankya Kalpa). [Kalpa Vibhangaya](#) This is realm is place 5,580,000 Yodun (1 Yoduna = 16 Miles) above the Plane of Nothingness(Akiknchaknkayathana).[Sakwala Vibhangaya](#)

"Sphere of Nothingness" (literally "lacking anything"). In this sphere formless beings dwell contemplating upon the thought that "there is no thing". This is considered a form of perception, though a very subtle one. This was the sphere reached by Ārāḍa Kālāma (Pāli: Ālāra Kālāma), the first of [the Buddha](#)'s two teachers; he considered it to be equivalent to enlightenment. Total life span on this realm in human years - 60,000 Maha Kalpa. This is realm is place 5,580,000 Yodun above the Plane of Infinite Consciousness (Viknknanaknchayathana).

"Sphere of Infinite Consciousness". In this sphere formless beings dwell meditating on their consciousness ([vijñāna](#)) as infinitely pervasive. Total life span on this realm in human years - 40,000 Maha Kalpa. This is realm is place 5,580,000 Yodun above the Plane of Infinite Space (Akasanknayathanaya)

"Sphere of Infinite Space". In this sphere formless beings dwell meditating upon space or extension ([ākāśa](#)) as infinitely pervasive. Total life span on this realm in human years - 20,000 Maha Kalpa. This is realm is place 5,580,000 Yodun above the Akanita Brahma Loka — Highest plane of pure adobes.

Form Realm (Rūpadhātu)

The **"Form realm"** is, as the name implies, the first of the physical realms; its inhabitants all have a location and bodies of a sort, though those bodies are composed of a subtle substance which is of itself invisible to the inhabitants of the Kāmadhātu. According to the Janavasabha Sutra, when a brahma (a being from the Brahma-world of the Rūpadhātu) wishes to visit a deva of the Trāyastriṃśa heaven (in the Kāmadhātu), he has to assume a "grosser form" in order to be visible to them. There are 17-22 Rūpadhātu in Buddhism texts, the most common saying is 18.

The beings of the Form realm are not subject to the extremes of pleasure and pain, or governed by desires for things pleasing to the senses, as the beings of the Kāmadhātu are. The bodies of Form realm beings do not have sexual distinctions (no gender.)

Like the beings of the Ārūpyadhātu, the dwellers in the Rūpadhātu have minds corresponding to the [dhyānas](#) (Pāli: jhānas). In their case it is the four lower dhyānas or [rūpadhyānas](#). However, although the beings of the Rūpadhātu can be divided into four broad grades corresponding to these four dhyānas, each of them is subdivided into further grades, three for each of the four dhyānas and five for the Śuddhāvāsa devas, for a total of seventeen grades (the Theravāda tradition counts one less grade in the highest dhyāna for a total of sixteen).

Physically, the Rūpadhātu consists of a series of planes stacked on top of each other, each one in a series of steps half the size of the previous one as one descends. In part, this reflects the fact that the devas are also thought of as physically larger on the higher planes. The highest planes are also broader in extent than the ones lower down, as discussed in the section on [Sahasra cosmology](#). The height of these planes is expressed in *yojanas*, a measurement of very uncertain length, but sometimes taken to be about 4,000 times the height of a man, and so approximately 4.54 miles (7.31 km) or 7.32 kilometers.

Pure Abodes

"**Pure Abodes**", are distinct from the other worlds of the Rūpadhātu in that they do not house beings who have been born there through ordinary merit or meditative attainments, but only those [Anāgāmins](#) ("Non-returners") who are already on the path to [Arhat](#)-hood and who will attain enlightenment directly from the Śuddhāvāsa worlds without being reborn in a lower plane. Every Śuddhāvāsa deva is therefore a protector of Buddhism. ([Brahma Sahampati](#), who appealed to the newly enlightened Buddha to teach, was an Anagami from a previous Buddha.) Because a Śuddhāvāsa deva will never be reborn outside the Śuddhāvāsa worlds, no [Bodhisattva](#) is ever born in these worlds, as a [Bodhisattva](#) must ultimately be reborn as a human being.

Since these devas rise from lower planes only due to the teaching of a Buddha, they can remain empty for very long periods if no Buddha arises. However, unlike the lower worlds, the Śuddhāvāsa worlds are never destroyed by natural catastrophe. The Śuddhāvāsa devas predict the coming of a Buddha and, taking the guise of Brahmins, reveal to human beings the signs by which a Buddha can be recognized. They also ensure that a Bodhisattva in his last life will see the four signs that will lead to his renunciation.

The five Śuddhāvāsa worlds are:

- **Akaniṣṭha** – World of devas "equal in rank" (literally: having no one as the youngest). The highest of all the Rūpadhātu worlds, it is often used to refer to the highest extreme of the universe. The current [Śakra](#) will eventually be born there. The duration of life in Akaniṣṭha is 16,000 kalpas. Mahesvara (not to be confused with Hindu god Shiva) the ruler of the three realms of [samsara](#) is said to dwell here. The height of this world is 167,772,160 yojanas above the Earth (approximately the distance of Saturn from Earth).

- **Sudarśana** – The "clear-seeing" devas live in a world similar to and friendly with the Akaniṣṭha world. The height of this world is 83,886,080 yojanas above the Earth. (approximately the distance of Jupiter from Earth)
- **Sudṛśa** – The world of the "beautiful" devas are said to be the place of rebirth for five kinds of anāgāmins. The height of this world is 41,943,040 yojanas above the Earth.
- **Atapa** – The world of the "untroubled" devas, whose company those of lower realms wish for. The height of this world is 20,971,520 yojanas above the Earth.(approximately the distance of Sun from Earth)
- **Avṛha** – The world of the "not falling" devas, perhaps the most common destination for reborn Anāgāmins. Many achieve arhatship directly in this world, but some pass away and are reborn in sequentially higher worlds of the Pure Abodes until they are at last reborn in the Akaniṣṭha world. These are called in Pāli uddhaṃsotas, "those whose stream goes upward". The duration of life in Avṛha is 1,000 kalpas (Vibhajyavāda tradition). The height of this world is 10,485,760 yojanas above the Earth.(approximately the distance of Mars from Earth)

Bṛhatphala worlds

The mental state of the devas of the Bṛhatphala worlds corresponds to the fourth dhyāna, and is characterized by equanimity. The Bṛhatphala worlds form the upper limit to the destruction of the universe by wind at the end of a mahākāpa (see [Temporal cosmology](#) below), that is, they are spared such destruction.

- **Asaññasatta** (Sanskrit: Asañjñasattva) – "Unconscious beings", devas who have attained a high dhyāna (similar to that of the Formless Realm), and, wishing to avoid the perils of perception, have achieved a state of non-perception in which they endure for a time. After a while, however, perception arises again and they fall into a lower state.
- **Bṛhatphala** or **Vehapphala** – Devas "having great fruit". Their lifespan is 500 mahākālpas. Some [Anāgāmins](#) are reborn here. The height of this world is 5,242,880 yojanas above the Earth.(approximately the distance of Venus from Earth)
- **Puṇyaprasava** – The world of the devas who are the "offspring of merit". The height of this world is 2,621,440 yojanas above the Earth.
- **Anabhraka** (Sarvāstivāda tradition only; Tib: *sprin med*) – The world of the "cloudless" devas. The height of this world is 1,310,720 yojanas above the Earth.

Śubhaktṛtsna worlds

The mental state of the devas of the Śubhakṛtsna worlds corresponds to the third dhyāna, and is characterized by a quiet joy. These devas have bodies that radiate a steady light. The Śubhakṛtsna worlds form the upper limit to the destruction of the universe by water at the end of a mahākālpa (see [Temporal cosmology](#) below), that is, the flood of water does not rise high enough to reach them.

- **Śubhakṛtsna** or **Subhakiṇṇa** – The world of devas of "total beauty". Their lifespan is 64 mahākālpas (some sources: 4 mahākālpas). 64 mahākālpas is the interval between destructions of the universe by wind, including the Śubhakṛtsna worlds. The height of this world is 655,360 yojanas above the Earth.
- **Apramāṇaśubha** or **Appamāṇasubha** – The world of devas of "limitless beauty". Their lifespan is 32 mahākālpas. They possess "faith, virtue, learning, munificence and wisdom". The height of this world is 327,680 yojanas above the Earth.
- **Parīttaśubha** or **Parittasubha** – The world of devas of "limited beauty". Their lifespan is 16 mahākālpas. The height of this world is 163,840 yojanas above the Earth.

Ābhāsvara worlds

The mental state of the devas of the [Ābhāsvara](#) worlds corresponds to the second dhyāna, and is characterized by delight as well as joy; the Ābhāsvara devas are said to shout aloud in their joy, crying *aho sukham!* ("Oh joy!"). These devas have bodies that emit flashing rays of light like lightning. They are said to have similar bodies (to each other) but diverse perceptions.

The Ābhāsvara worlds form the upper limit to the destruction of the universe by fire at the end of a mahākālpa (see [Temporal cosmology](#) below), that is, the column of fire does not rise high enough to reach them. After the destruction of the world, at the beginning of the vivartakālpa, the worlds are first populated by beings reborn from the Ābhāsvara worlds.

- **Ābhāsvara** or **Ābhassara** – The world of devas "possessing splendor". The lifespan of the Ābhāsvara devas is 8 mahākālpas (others: 2 mahākālpas). Eight mahākālpas is the interval between destructions of the universe by water, which includes the Ābhāsvara worlds. The height of this world is 81,920 yojanas above the Earth.
- **Apramāṇābha** or **Appamāṇābha** – The world of devas of "limitless light", a concept on which they meditate. Their lifespan is 4 mahākālpas. The height of this world is 40,960 yojanas above the Earth.
- **Parīttābha** or **Parittābha** – The world of devas of "limited light". Their lifespan is 2 mahākālpas. The height of this world is 20,480 yojanas above the Earth.

Brahmā worlds

Main article: [Brahma \(Buddhism\)](#)

The mental state of the devas of the Brahmā worlds corresponds to the first dhyāna, and is characterized by observation and reflection as well as delight and joy. The Brahmā worlds, together with the other lower worlds of the universe, are destroyed by fire at the end of a mahākālpa (see [Temporal cosmology](#) below).

- **Mahābrahmā** – the world of "Great Brahmā", believed by many to be the creator of the world, and having as his titles "Brahmā, Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Lord, the Maker and Creator, the Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be." According to the Brahmajāla Sutra (DN.1), a Mahābrahmā is a being from the Ābhāsvara worlds who falls into a lower world through exhaustion of his merits and is reborn alone in the Brahma-world; forgetting his former existence, he imagines himself to have come into existence without cause. Note that even such a high-ranking deity has no intrinsic knowledge of the worlds above his own. Mahābrahmā is 1 ½ yojanas tall. His lifespan variously said to be 1 kalpa or 1 ½ kalpas long, although it would seem that it could be no longer than ¾ of a mahākālpa, i.e., all of the mahākālpa except for the Saṃvartasthāyikalpa, because that is the total length of time between the rebuilding of the lower world and its destruction. It is unclear what period of time "kalpa" refers to in this case. The height of this world is 10,240 yojanas above the Earth.
- **Brahmapurohita** – the "Ministers of Brahmā" are beings, also originally from the Ābhāsvara worlds, that are born as companions to Mahābrahmā after he has spent some time alone. Since they arise subsequent to his thought of a desire for companions, he believes himself to be their creator, and they likewise believe him to be their creator and lord. They are 1 yojana in height and their lifespan is variously said to be ½ of a kalpa or a whole kalpa. If they are later reborn in a lower world, and come to recall some part of their last existence, they teach the doctrine of Brahmā as creator as a revealed truth. The height of this world is 5,120 yojanas above the Earth.
- **Brahmapāriṣadya** or **Brahmapārisajja** – the "Councilors of Brahmā" or the devas "belonging to the assembly of Brahmā". They are also called **Brahmakāyika**, but this name can be used for any of the inhabitants of the Brahma-worlds. They are half a yojana in height and their lifespan is variously said to be ⅓ of a kalpa (Vibhajyavāda tradition) or ½ of a kalpa (Sarvāstivāda tradition). The height of this world is 2,560 yojanas above the Earth.

Desire Realm (Kāmadhātu)

Main article: [Desire realm](#)

The beings born in the Kāmadhātu differ in degree of happiness, but they are all, other than arhats and Buddhas, under the domination of [Māra](#) and are bound by sensual desire, which causes them suffering.

Heavens

The following four worlds are bounded planes. each 80,000 yojanas square, which float in the air above the top of Mount [Sumeru](#). Although all of the worlds inhabited by devas (that is, all the worlds down to the Cāturmahārājikakāyika world and sometimes including the Asuras) are sometimes called "heavens", in the western sense of the word the term best applies to the four worlds listed below:

- **Parinirmīta-vaśavartin** – The heaven of devas "with power over (others') creations". These devas do not create pleasing forms that they desire for themselves, but their desires are fulfilled by the acts of other devas who wish for their favor. The ruler of this world is called Vaśavartin (Pāli: Vasavatti), who has longer life, greater beauty, more power and happiness and more delightful sense-objects than the other devas of his world. This world is also the home of the devaputra (being of divine race) called Māra, who endeavors to keep all beings of the Kāmadhātu in the grip of sensual pleasures. Māra is also sometimes called Vaśavartin, but in general these two dwellers in this world are kept distinct. The beings of this world are 4,500 feet (1,400 m) tall and live for 9,216,000,000 years (Sarvāstivāda tradition). The height of this world is 1,280 yojanas above the Earth.
- **Nirmāṇarati** – The world of devas "delighting in their creations". The devas of this world are capable of making any appearance to please themselves. The lord of this world is called Sunirmīta; his wife is the rebirth of Visākhā, formerly the chief of the [upāsikās](#) (female lay devotees) of the Buddha. The beings of this world are 3,750 feet (1,140 m) tall and live for 2,304,000,000 years. The height of this world is 640 yojanas above the Earth.
- **Tuṣita** or **Tusita** – The world of the "joyful" devas. This world is best known for being the world in which a Bodhisattva lives before being reborn in the world of humans. Until a few thousand years ago, the Bodhisattva of this world was Śvetaketu, who was reborn as Siddhārtha, who would become the Buddha [Śākyamuni](#); since then the Bodhisattva has been Nātha who will be reborn as Ajita and will become the Buddha [Maitreya](#). While this Bodhisattva is the foremost of the dwellers in Tuṣita, the ruler of this world is another deva called Santuṣita. The beings of this world are 3,000 feet (910 m) tall and live for 576,000,000 years (Sarvāstivāda tradition). The height of this world is 320 yojanas above the Earth.
- **Yāma** – Sometimes called the "heaven without fighting", because it is the lowest of the heavens to be physically separated from the tumults of the earthly world. These devas live in the air, free of all difficulties. Its ruler is the deva Suyāma; according to some, his wife is the rebirth of Sirimā, a courtesan of Rājagṛha in the Buddha's time who was generous to the monks. The beings of this world are 2,250 feet (690 m) tall and live for 144,000,000 years. The height of this world is 160 yojanas above the Earth.

Worlds of Sumeru

Main article: [Sumeru](#)

The world-mountain of Sumeru is an immense, strangely shaped peak which arises in the center of the world, and around which the Sun and Moon revolve. Its base rests in a vast ocean, and it is surrounded by several rings of lesser mountain ranges and oceans. The three worlds listed below are all located on or around Sumeru: the Trāyastriṃśa devas live on its peak, the Cāturmahārājikakāyika devas live on its slopes, and the Asuras live in the ocean at its base. Sumeru and its surrounding oceans and mountains are the home not just of these deities, but also vast assemblies of beings of popular mythology who only rarely intrude on the human world.

- **Trāyastriṃśa** or **Tāvatiṃsa** – The world "of the Thirty-three (devas)" is a wide flat space on the top of Mount Sumeru, filled with the gardens and palaces of the devas. Its ruler is [Śakra](#) devānām indra, "Śakra, lord of the devas". Besides the eponymous Thirty-three devas, many other devas and supernatural beings dwell here, including the attendants of the devas and many [apsarases](#) (nymphs). The beings of this world are 1,500 feet (460 m) tall and live for 36,000,000 years or 3/4 of a yojana tall and live for 30,000,000 years. The height of this world is 80 yojanas above the Earth.
- **Cāturmahārājikakāyika** or **Cātummahārājika** – The world "of the Four Great Kings" is found on the lower slopes of Mount Sumeru, though some of its inhabitants live in the air around the mountain. Its rulers are the four Great Kings of the name, Virūḍhaka, Dhṛtarāṣṭra, Virūpākṣa, and their leader [Vaiśravaṇa](#). The devas who guide the Sun and Moon are also considered part of this world, as are the retinues of the four kings, composed of [Kumbhāṇḍas](#) (dwarfs), [Gandharvas](#) (fairies), [Nāgas](#) (dragons) and [Yakṣas](#) (goblins). The beings of this world are 750 feet (230 m) tall and live for 9,000,000 years or 90,000 years. The height of this world is from sea level up to 40 yojanas above the Earth.
- **Asura** – The world of the Asuras is the space at the foot of Mount Sumeru, much of which is a deep ocean. It is not the Asuras' original home, but the place they found themselves after they were hurled, drunken, from Trāyastriṃśa where they had formerly lived. The Asuras are always fighting to regain their lost kingdom on the top of Mount Sumeru, but are unable to break the guard of the Four Great Kings. The Asuras are divided into many groups, and have no single ruler, but among their leaders are [Vemacitrin](#) and Rāhu.

Earthly realms

- **Manuṣyaloka** – This is the world of humans and human-like beings who live on the surface of the earth. The mountain-rings that engird Sumeru are surrounded by a vast ocean, which fills most of the world. The ocean is in turn surrounded by a circular mountain wall called Cakravāḍa which marks the horizontal limit of the world. In this ocean there are four continents which are, relatively speaking, small islands in it. Because of the immenseness of the ocean, they cannot be reached from each other by ordinary sailing vessels, although in the past, when the cakravartin kings ruled, communication between the continents was possible by means of the treasure called the **cakraratna**, which a cakravartin and his retinue could use to fly through the air between the continents. The four continents are:

- **Jambudvīpa** or **Jambudīpa** is located in the south and is the dwelling of ordinary human beings. It is said to be shaped "like a cart", or rather a blunt-nosed triangle with the point facing south. (This description probably echoes the shape of the coastline of southern India.) It is 10,000 yojanas in extent (Vibhajyavāda tradition) or has a perimeter of 6,000 yojanas to which can be added the southern coast of only 3 ½ yojanas' length. The continent takes its name from a giant Jambu tree ([Syzygium cumini](#)), 100 yojanas tall, which grows in the middle of the continent. Every continent has one of these giant trees. All Buddhas appear in Jambudvīpa. The people here are five to six feet tall and their length of life varies between 10 to power 140 years and 10 years.
- **Pūrvavideha** or **Pubbavideha** is located in the east, and is shaped like a semicircle with the flat side pointing westward (i.e., towards Sumeru). It is 7,000 yojanas in extent or has a perimeter of 6,350 yojanas of which the flat side is 2,000 yojanas long). Its tree is the [acacia](#). The people here are about 12 feet (3.7 m) tall and they live for 250 years.
- **Aparagodānīya** or **Aparagoyāna** is located in the west, and is shaped like a circle with a circumference of about 7,500 yojanas. The tree of this continent is a giant Kadamba tree. The human inhabitants of this continent do not live in houses but sleep on the ground. They are about 24 feet (7.3 m) tall and they live for 500 years.
- **Uttarakuru** is located in the north, and is shaped like a square. It has a perimeter of 8,000 yojanas, being 2,000 yojanas on each side. This continent's tree is called a kalpavṛkṣa or kalpa-tree, because it lasts for the entire kalpa. The inhabitants of Uttarakuru are said to be extraordinarily wealthy. They do not need to labor for a living, as their food grows by itself, and they have no private property. They have cities built in the air. They are about 48 feet (15 m) tall and live for 1,000 years, and they are under the protection of [Vaiśravaṇa](#).
- **Tiryagyonī-loka** or **Tiracchāna-yoni** – This world comprises all members of the animal kingdom that are capable of feeling suffering, regardless of size.
- **Pretaloka** or **Petaloka** – The pretas, or "hungry ghosts", are mostly dwellers on earth, though due to their mental state they perceive it very differently from humans. They live for the most part in desert and waste places.

Hells (Narakas)

Main article: [Naraka \(Buddhism\)](#)

Naraka or **Niraya** is the name given to one of the worlds of greatest suffering, usually translated into English as "hell". As with the other realms, a being is born into one of these worlds as a result of his [karma](#), and resides there for a finite length of time until his karma has achieved its full result, after which he will be reborn in one of the higher worlds as the result of an earlier karma that had not yet ripened. The mentality of a being in the hells corresponds to states of extreme fear and helpless anguish in humans.

Physically, Naraka is thought of as a series of layers extending below Jambudvīpa into the earth. There are several schemes for counting these Narakas and enumerating their torments. One of the more common is that of the Eight Cold Narakas and Eight Hot Narakas.

Cold Narakas

- **Arbuda** – the "blister" Naraka
- **Nirarbuda** – the "burst blister" Naraka
- **Aṭaṭa** – the Naraka of shivering
- **Hahava** – the Naraka of lamentation
- **Huhuva** – the Naraka of chattering teeth
- **Utpala** – the "blue lotus" Naraka
- **Padma** – the "lotus" Naraka
- **Mahāpadma** – the "great lotus" Naraka

Each lifetime in these Narakas is twenty times the length of the one before it.

Hot Narakas

- **Sañjīva** – the "reviving" Naraka. Life in this Naraka is $162 \cdot 10^{10}$ years long.
- **Kālasūtra** – the "black thread" Naraka. Life in this Naraka is $1296 \cdot 10^{10}$ years long.
- **Samghāta** – the "crushing" Naraka. Life in this Naraka is $10,368 \cdot 10^{10}$ years long.
- **Raurava** – the "screaming" Naraka. Life in this Naraka is $82,944 \cdot 10^{10}$ years long.
- **Mahāraurava** – the "great screaming" Naraka. Life in this Naraka is $663,552 \cdot 10^{10}$ years long.
- **Tapana** – the "heating" Naraka. Life in this Naraka is $5,308,416 \cdot 10^{10}$ years long.
- **Pratāpana** – the "great heating" Naraka. Life in this Naraka is $42,467,328 \cdot 10^{10}$ years long.
- **Avīci** – the "uninterrupted" Naraka. Life in this Naraka is $339,738,624 \cdot 10^{10}$ years long.

The foundations of the earth

All of the structures of the earth, Sumeru and the rest, extend downward to a depth of 80,000 [yojanas](#) below sea level – the same as the height of Sumeru above sea level. Below this is a layer of "golden earth", a substance compact and firm enough to support the weight of Sumeru. It is 320,000 yojanas in depth and so extends to 400,000 yojanas below sea level. The layer of golden earth in turn rests upon a layer of water, which is 8,000,000 yojanas in depth, going down to 8,400,000 yojanas below sea level. Below the layer of water is a "circle of wind", which is 16,000,000 yojanas in depth and also much broader in extent, supporting 1,000 different worlds upon it.

Sahasra cosmology

(Source: www.aathaapi.org) While the vertical cosmology describes the arrangement of the worlds vertically, the sahasra (Sanskrit: "thousand") cosmology describes how they are grouped horizontally. According to the Universal teacher, Lord Buddha the Universe is infinite in time and space. Infinite in space means length of the Universe, width of the Universe or number of solar systems (lokadhātu) in the Universe are infinite. Universe is Infinite in time means; there is no beginning date or ending date to the Universe. Everything around us arising, growing/decaying and passing away. As Buddha's teaching how much we consider this much Universe exist. But everything is changing, nothing is permanent other than the Nirvana (The ever lasting bliss of Enlightenment)

This whole group of Worlds/Realms, from Plane of Neither Perception-nor-non-Perception down to the Avichi - the "uninterrupted" Naraka , constitutes a single world-system (Called one Sakwala, see Sakwala Vibangaya @ www.aathaapi.org). It corresponds to the extent of the Solar system/Salwala that is destroyed by fire at the end of 1st mahākālpa. The Solar system that is destroyed 7 times by fire at the end of mahākālpas and by water at the end of 8th mahākālpa. The solar system will be destroyed by wind at the end of 64 mahākālpas.(Kalpa Vibangaya @ www.aathaapi.org)

Structure of One Solar System (Salwala)

Arupa Bhumi (Arupachara Brahmaloкас or Immaterial/Formless Brahma Realms)

(31) Plane of Neither Perception-nor-non-Perception (Nevasaknkna-nasaknknyatana)

(30) Plane of Nothingness: (Akiknchaknkayatana)

(29) Plane of Infinite Consciousness (Viknkanaknchayathana)

(28) Plane of Infinite Space (Akasanknayathanaya)

Rupa Bhumi (Rupachara Brahma Lokas or Material Brahma Realms)

Suddhavasa Pure Abodes

- (27) Akanita Brahma Loka — Highest plane of pure adobes
- (26) Sudassi Brahma Loka — Plane of Clear Sight
- (25) Sudassa Brahma Loka — Plane of Beauty
- (24) Atappa Brahma Loka — Plane of Serenity
- (23) Aviha Brahma Loka — Plane of Durability

Chathur Dhyana Brahma Lokas — Fourth Jhana Plane

- (22) Asaknkna Satta Brahma Loka — Plane of non-percipient, matter only, no mind
- (21) Vehappala — Plane Great Fruit (Consequence)

Thrutiya Dhyana Brahma Lokas — Third Jhana Planes

- (20) Subakinna — Third Jhana, highest degree
- (19) Appamanasuba — Third Jhana, medium degree
- (18) Patittasuba — Third Jhana, minor degree

Dyutiya Dhyana Brahma Lokas — Second Jhana Planes

- (17) Abassara — Second Jhana, highest degree (Abhassara)
- (16) Appamanaba — Second Jhana, medium degree
- (15) Parittaba — Second Jhana, minor degree

Prathama Dyana Brahma Lokas — First Jhana Planes

- (14) Mahabrahma — Plane of Maha Brahma

(13) Brahmmapurohita — Plane of Brahma's ministers

(12) Brahmmaparissajja — Plane of Brahma's retinue

Kama loka - Eleven Sensuous Realms

Deva Lokas— Six Deva planes

(11) Parinimmita-vasavatti — Plane of controlling others' creations

(10) Nirmanarati — Plane of rejoice in their own creations

(9) Thusita — Delightful Plane

(8) Yama — Heaven without Fighting

(7) Tavatimsaya — Realm of the Thirty-three

(6) Chaturmaharajika — Plane of 4 Great Kings

(5) Manussa Lokaya — Human Beings

- Jambudvipa - (Where we live at present on Planet Earth)
- Pubbavideha
- Aparagoyana
- Uturukura

Apaya — Lower Realms of Woe

(4) Asura loka— Auras

(3) Tiraschina — Animal realm

(2) Pretaloka — Ghosts

(1) Narakaya — Hell realms

Cold Hells

- Arbuda – the “blister” Naraka
- Nirarbuda – the “burst blister” Naraka
- Atata – the Naraka of shivering
- Hahava – the Naraka of lamentation
- Huhuva– the Naraka of chattering teeth
- Uthpala – the “blue lotus” Naraka
- Padma – the “lotus” Naraka
- Mahapadma – the “great lotus” Naraka

Hot Hells

- Sanjeevaya – the “reviving” Naraka
- Kalasuthraya – the “black thread” Naraka
- Sangathaya – the “crushing” Naraka
- Rauravaya – the “screaming” Naraka
- Maha Rauravaya – the “great screaming” Naraka
- Thapaya – the “heating” Naraka
- Maha Thapaya – the “great heating” Naraka
- Avichiya - the “uninterrupted” Naraka

A collection of 1000 solar systems are called “Sahashri Loka Dhatu”(Sāhasra-Chulanika-Lokadhātu or small chiliocosm). (i.e. This is considered to be equal to our Milky Way Galaxy as per the Buddha's teaching in Anguththara Nikaya. (AN 1 - page 403) Arahant Abhibhu (Abibu) of Sikhi Buddha who got higher state of Dhyāna by doing mediation, said to be able to talk to all of the animals in a Sahashri Loka Dhatu at once.

The Lord Buddha many times discourse Dharma (Ultimate truth of a subject) to gods and Brahmas who came from 10,000 solar systems. (10 Galaxies). Gods and Brahmas of 10,000 solar systems came to the Parinirvana of Lord Buddha.

A collection of 1,000,000 solar systems are called “Divi Sahashri Loka Dhatu”(Dvisāhasra-Madhyama-Lokadhātu, or medium dichiliocosm). For example this is equal to 1,000 of galaxies like our Milky Way. Divi Sahashri Loka Dhatu Called "Jhati Kshetra" of Lord Buddha. When the conception of Lord Buddha, born of Lord Buddha, renunciation of household life, on attaining Buddha hood, at the Buddha's first discourse, taking the decision of leaving last body or at parinirvana it is said to be spread light to the whole Divi Sahashri Loka Dhatu.

The largest grouping which consist of one Trillion solar systems are called “Thri Sahashri Loka Datu” / Thrisāhasra-Mahāsāhasra-Lokadhātu or "great trichiliocosm". In a Thri Sahashri Loka Dhatu it can only exist one Lord Buddhas at same time. (10 to the power 12 = 1 Trillion = 1,000,000,000,000 Solar Systems - i.e. equal to 1000,000,000 Galaxies) There can be another Buddha existing outside our Thri Sahashri Loka Dhatu at this moment in time.

The entire vast infinite Universe is Lord Buddha’s “Vishaya Kshetra”. It mean Lord Buddha can talk or spread light to any living being who living in any place of the Universe. The infinity of the universe has described by a fable in the Dharma book (Buddhist scriptures) as follows. If someone takes mustard seeds amount equal to the volume of Thri Sahashri Loka Datu and travel toward to a one direction with putting one seed on one solar system, seeds will finish but still there is no end to the Universe.

After solar system being made it will be stable for some time, after that it will be destroying and it will be made again. The time taken to one of this cycle is called “Maha Kalpa (Great Kalpa)”.

Maha Kalpa is divide in to four equal portions those are time of solar system formation (Sanwatta Kalpa), time of existence(Sanwatta Sthayi Kalpa), time of destruction(Wiwatta kalpa) and time of emptiness(Wiwatta Sthayi Kalpa). Each one of these time interval is called as an “Asankya Kalpa”. So that one Maha Kalpa is equals to four Asankya Kalpa. One 64th of a Asankya Kalpa is called Antah Kalpa.

According to Lord Buddha the age of the mankind is not a constant (For Gods and Brahmas it is a constant). Since their spiritual degeneration there will be a time which age of mankind is just 10years. From this time they will grow spiritual, so again age of mankind will be increase till Asankya number of year. Asankya is a very large number.(it is some times called as a number which is one followed by 140 zeros = 10 to the power 140). The time period which take to grow the age of mankind form 10years to Asankya years and decrease the age of mankind from Asankya to 10 years is equals to one Antah Kalpa. When the solar system is being made the time takes to grow the earth by three Yojana and one Gawwa is also said to be equals to the one Antah Kalpa.

In a one Maha Kalpa, at maximum five Lord Buddhas can be exist. Maha Kalpas which there is no Lord Buddhas are called “Shunya Kalpa”. Maha Kalpas which one, two, three, four and five Lord Buddhas come in to exist are in order to called as “Sara Kalpa”, “Manda Kalpa”, “Vara

Kalpa”, “Saramanda Kalpa”, and “Badra Kalpa”. We are now in a Badra Kalpa which five Lord Buddhas come in to existence. Till now four Lord Buddhas came in to Existence who is Kakusanda Buddha, Konagama Buddha, Kashyapa Buddha and our Gauthama Buddha. Currently maximum age of a man is about 120 years. Gradually this life expectancy will go down till 10 years then again life expectancy will increase till Asankya years after that it will decrease. When the life expectancy of mankind is 80,000years, Maithree Buddha will come to exists. All Lord Buddhas come in to exists; have same qualities with infinite intelligence, infinite power, infinite kindness etc. All Lord Buddhas discourse same Dharma which is ultimate four noble truths about cycle of rebirth (Saṃsāra) of all living beings. With their infinite intelligence they understand that this is the only way to get eternal happiness. They discourse this Dharma because of their kindness about suffering living beings. They don't have any desires to distribute a religion.

Source: www.aathaapi.org [Aathaapi - Mr. Saminda Ranasinghe](#)

www.accesstoinight.org [Access to Insight](#)

Temporal cosmology

Buddhist temporal cosmology describes how the universe comes into being and is dissolved. Like other Indian cosmologies, it assumes an infinite span of time and is cyclical. This does not mean that the same events occur in identical form with each cycle, but merely that, as with the cycles of day and night or summer and winter, certain natural events occur over and over to give some structure to time.

The basic unit of time measurement is the **mahākalpa** or "Great Eon". The length of this time in human years is never defined exactly, but it is meant to be very long, to be measured in billions of years if not longer.

A **mahākalpa** is divided into four kalpas or "eons", each distinguished from the others by the stage of evolution of the universe during that kalpa. The four kalpas are:

- **Vivartakalpa** "Eon of evolution" – during this kalpa the universe comes into existence.
- **Vivartasthāyikalpa** "Eon of evolution-duration" – during this kalpa the universe remains in existence in a steady state.
- **Samvartakalpa** "Eon of dissolution" – during this kalpa the universe dissolves.
- **Samvartasthāyikalpa** "Eon of dissolution-duration" – during this kalpa the universe remains in a state of emptiness.

Each one of these kalpas is divided into twenty **antarakalpas** each of about the same length. For the Samvartasthāyikalpa this division is merely nominal, as nothing changes from one antarakalpa to the next; but for the other three kalpas it marks an interior cycle within the kalpa.

Vivartakalpa

The Vivartakalpa begins with the arising of the primordial wind, which begins the process of building up the structures of the universe that had been destroyed at the end of the last mahākālpā. As the extent of the destruction can vary, the nature of this evolution can vary as well, but it always takes the form of beings from a higher world being born into a lower world. The example of a Mahābrahmā being the rebirth of a deceased Ābhāsvara deva is just one instance of this, which continues throughout the Vivartakalpa until all the worlds are filled from the [Brahmaloka](#) down to Naraka. During the Vivartakalpa the first humans appear; they are not like present-day humans, but are beings shining in their own light, capable of moving through the air without mechanical aid, living for a very long time, and not requiring sustenance; they are more like a type of lower deity than present-day humans are.

Over time, they acquire a taste for physical nutriment, and as they consume it, their bodies become heavier and more like human bodies; they lose their ability to shine, and begin to acquire differences in their appearance, and their length of life decreases. They differentiate into two sexes and begin to become sexually active. Then greed, theft and violence arise among them, and they establish social distinctions and government and elect a king to rule them, called [Mahāsammata](#), "the great appointed one". Some of them begin to hunt and eat the flesh of animals, which have by now come into existence.

Vivartasthāyikalpa

First antarakalpa

The Vivartasthāyikalpa begins when the first being is born into Naraka, thus filling the entire universe with beings. During the first antarakalpa of this eon, human lives are declining from a vast but unspecified number of years (but at least several tens of thousands of years) toward the modern lifespan of less than 100 years. At the beginning of the antarakalpa, people are still generally happy. They live under the rule of a universal monarch or "wheel-turning king" who conquer^{[[clarification needed](#)]}. The Mahāsudassana-sūtra (DN.17) tells of the life of a cakravartin king, Mahāsudassana (Sanskrit: Mahāsudarśana) who lived for 336,000 years. The Cakkavattisīhanāda-sūtra (DN.26) tells of a later dynasty of cakravartins, Daḷhanemi (Sanskrit: Dṛḍhanemi) and five of his descendants, who had a lifespan of over 80,000 years. The seventh of this line of cakravartins broke with the traditions of his forefathers, refusing to abdicate his position at a certain age, pass the throne on to his son, and enter the life of a [śramaṇa](#). As a result of his subsequent misrule, poverty increased; as a result of poverty, theft began; as a result of theft, capital punishment was instituted; and as a result of this contempt for life, murders and other crimes became rampant.

The human lifespan now quickly decreased from 80,000 to 100 years, apparently decreasing by about half with each generation (this is perhaps not to be taken literally), while with each generation other crimes and evils increased: lying, greed, hatred, sexual misconduct, disrespect for elders. During this period, according to the Mahāpadāna-sūtra (DN.14) three of the four Buddhas of this antarakalpa lived: Krakucchanda Buddha (Pāli: Kakusandha), at the time when

the lifespan was 40,000 years; Kanakamuni Buddha (Pāli: Konāgamana) when the lifespan was 30,000 years; and Kāśyapa Buddha (Pāli: Kassapa) when the lifespan was 20,000 years.

Our present time is taken to be toward the end of the first antarakalpa of this Vivartasthāyikalpa, when the lifespan is less than 100 years, after the life of Śākyamuni Buddha (Pāli: Sakyamuni), who lived to the age of 80.

The remainder of the antarakalpa is prophesied to be miserable: lifespans will continue to decrease, and all the evil tendencies of the past will reach their ultimate in destructiveness. People will live no longer than ten years, and will marry at five; foods will be poor and tasteless; no form of morality will be acknowledged. The most contemptuous and hateful people will become the rulers. Incest will be rampant. Hatred between people, even members of the same family, will grow until people think of each other as hunters do of their prey.

Eventually a great war will ensue, in which the most hostile and aggressive will arm themselves and go out to kill each other. The less aggressive will hide in forests and other secret places while the war rages. This war marks the end of the first antarakalpa.

Second antarakalpa

At the end of the war, the survivors will emerge from their hiding places and repent their evil habits. As they begin to do good, their lifespan increases, and the health and welfare of the human race will also increase with it. After a long time, the descendants of those with a 10-year lifespan will live for 80,000 years, and at that time there will be a cakravartin king named Saṅkha. During his reign, the current bodhisattva in the [Tuṣita](#) heaven will descend and be reborn under the name of Ajita. He will enter the life of a [śramaṇa](#) and will gain perfect [enlightenment](#) as a Buddha; and he will then be known by the name of [Maitreya](#) (Pāli: Metteyya).

After Maitreya's time, the world will again worsen, and the lifespan will gradually decrease from 80,000 years to 10 years again, each antarakalpa being separated from the next by devastating war, with peaks of high civilization and morality in the middle. After the 19th antarakalpa, the lifespan will increase to 80,000 and then not decrease, because the Vivartasthāyikalpa will have come to an end.

Samvartakalpa

The Samvartakalpa begins when beings cease to be born in Naraka. This cessation of birth then proceeds in reverse order up the vertical cosmology, i.e., pretas then cease to be born, then animals, then humans, and so on up to the realms of the deities.

When these worlds as far as the Brahmaloaka are devoid of inhabitants, a great fire consumes the entire physical structure of the world. It burns all the worlds below the Ābhāsvara worlds. When they are destroyed, the Samvartasthāyikalpa begins.

Samvartasthāyikalpa

There is nothing to say about the Saṃvartasthāyikalpa, since nothing happens in it below the Ābhāsvara worlds. It ends when the primordial wind begins to blow and build the structure of the worlds up again.

Other destructions

The destruction by fire is the normal type of destruction that occurs at the end of the Saṃvartakalpa. But every eighth mahākalpa, after seven destructions by fire, there is a destruction by water. This is more devastating, as it eliminates not just the Brahma worlds but also the Ābhāsvara worlds.

Every sixty-fourth mahākalpa, after 56 destructions by fire and 7 destructions by water, there is a destruction by wind. This is the most devastating of all, as it also destroys the Śubhakṛtsna worlds. The higher worlds are never destroyed.

Mahayana views

[Mahayana Buddhism](#) accepted the cosmology as above. But they believe there are [pure land](#) worlds where [buddhas](#) and [bodhisattvas](#) teach sentient beings in human forms. A cosmology with some difference is further explained in the Worlds, chapter 5 of [Avatamsaka Sutra](#)

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THE BIRTH OF BUDDHA

The following excerpts about the life of Buddha are taken from Geshe Kelsang Gyatso's book, [Introduction to Buddhism](#):

The Buddha who is the founder of the Buddhist religion is called Buddha Shakyamuni. "Shakya" is the name of the royal family into which he was born, and "Muni" means "Able One."

Buddha Shakyamuni was born as a royal prince in 624 BC in a place called Lumbini, in what is now Nepal. His mother's name was Queen Mayadevi and his father's name was King Shuddhodana.

One night, Queen Mayadevi dreamed that a white elephant descended from heaven and entered her womb. The white elephant entering her womb indicated that on that very night she had conceived a child who was a pure and powerful being. The elephant's descending from heaven indicated that her child came from Tushita heaven, the Pure Land of Buddha Maitreya.

Later, when she gave birth to the child, instead of experiencing pain the queen experienced a special, pure vision in which she stood holding the branch of a tree with her right hand while the gods Brahma and Indra took the child painlessly from her side. They then proceeded to honor the infant by offering him ritual ablutions.

When the king saw the child he felt as if all his wishes had been fulfilled and he named the young prince "Siddhartha." He invited a Brahmin seer to make predictions about the prince's future. The seer examined the child with his clairvoyance and told the king, "There are signs that the boy could become either a chakravatin king, a ruler of the entire world, or a fully enlightened Buddha.

However, since the time for chakravatin kings is now past it is certain that he will become a Buddha, and that his beneficial influence will pervade the thousand million worlds like the rays of the sun.

THE BUDDHA'S BIOGRAPHY

The first step to learn Buddhism is starting to find out who is the founder of Buddhism. But according to our point of view, the Buddha's biography is not very important.⁶ Therefore, the following section is just a brief biography of Shakyamuni Buddha - the historical Buddha. Opinions differ concerning the dates of his birth and death. According to Buddhist tradition in China and Japan, he was born on April 8, 1029 B.C. and died on February 15, 949 B.C., but studies of Buddhism in the West place him nearly 500 years later. Two of the more prevalent views are that he lived from 560 to 480 B.C., or from 460 to 380 B.C., though no definite conclusion has been reached.

He was the son of Shuddhodana, the king of the Shakyas, a small tribe whose kingdom was located in the foothills of the Himalayas south of what is now central Nepal. "Shakya" of Shakyamuni is taken from the name of this tribe and "muni" means sage or saint. His family name was Gautama (Best Cow) and his given name was Siddhartha (Goal Achieved), though some scholars say this is a title bestowed on him by later Buddhists in honor of the enlightenment he attained.

According to the Buddhist scriptures, Shakyamuni was born in the Lumbini Gardens, located in what is now the village of Paderia in south Nepal. His mother Maya died seven days after his birth, so he was raised by her younger sister Mahaprajapati.

In his boyhood and adolescence it is said that he excelled in both learning and the military arts. Though raised in the pleasures of the royal palace, he became very aware of and profoundly troubled by the problem of human suffering.

As a young man, he married the beautiful Yashodhara who bore him a son, Rahula. However, he could not suppress the resolve growing within him to abandon the secular world and go out in search of a solution to the five sufferings of birth, old age, sickness, death,⁷ and dissatisfaction. Eventually he renounced his claim to the throne and embarked on the life of a religious

⁶ If readers want to know more information about the Buddha's life, you can get in the Internet to find out more. According to us, the Buddha's teachings are the most important. Also, **you need not to memorize His biography.**

⁷ Later, when you are in depth of Buddhism, in our opinion, the most suffering is the **samsara** – the cycle of existence.

mendicant. The events leading up to this decision are told in the Buddhist scriptures as the four meetings.

Have left the palace, Shakyamuni traveled south to Rajagriha, the capital of the kingdom of Magadha, where he studied first with Alara Kalama and then with Uddaka Ramaputta, both teachers of yogic meditation.⁸ Though he quickly mastered their respective forms of meditation, he did not find the answers to his questions in these disciplines.

Leaving Rajagriha, he proceeded to the bank of the Nairanjana River near the village of Uruvilva, where he began to practice various austerities in the company of the other ascetics.

For six years he subjected himself to disciplines of appalling severity, far surpassing the efforts of his companions, but he found it entirely impossible to reach emancipation through self-mortification and eventually rejected these practices as well. To restore his body weakened by the long fasting he accepted milk curds offered to him by Sujata, a girl of the village. Near the town of Gaya, he sat under a pipal (Bodhi) tree and entered meditation.

There he attained enlightenment and became the Buddha. According to Buddhist tradition in China and Japan, Siddhartha renounced secular life at the age of 19 and attained enlightenment at 30. (Modern scholars generally write these ages at 29 and 35, respectively.) The pipal tree was later called the Bodhi tree because Shakyamuni Buddha gained "Bodhi" or enlightenment under this tree, and the site itself came to be called Buddhagaya.

Notes: Enlightenment means He got mind powers: He can see the whole boundless universe, He can know all countless lives of Himself and all other sentient beings, He can read the mind of all sentient beings, and specially He has removed all His sufferings caused by ignorance.

After his awakening (enlightenment,) Shakyamuni is said to have remained for a while beneath the tree, rejoicing in his emancipation and at the same time troubled by the knowledge of how difficult it would be to communicate his realization to others.

For some time he vacillated as to whether or not he should attempt to teach others what he had achieved. After much debate with himself he finally resolved to teach them, so that the way to liberation from the sufferings of birth and death would be open to all people.

First he made his way to the Deer Park in Varanasi, where he preached the Four Noble Truth⁹ to five ascetics¹⁰ who had formally been his companions.

After that, Shakyamuni's efforts to propagate his teaching advanced rapidly. In Varanasi he

⁸ These two yogis are the best meditation practitioners at that time.

⁹ The truth of suffering (*dukkha*), The truth of the cause of suffering (*samudaya*), The truth of the end of suffering (*nirhodha*), The truth of the path that frees us from suffering (*maggā*).

¹⁰ Five ascetics: Kondanna, Bhaddiya, Vappa, Mahanama and Assaji.

converted Yashas, the son of a rich man, and about sixty others. Then he returned to Buddhagaya where he converted three brothers who were leaders among the Brahman ascetics. At the same time, one thousand people who were their followers also became the Buddha's disciples.

Accompanied by his new disciples, the Buddha then set out for Rajagriha in Magadha, where he converted King Bimbisara, as well as Shariputra and Maudgalyayana, who were at the time followers of Sanjaya, one of the six non-Buddhist teachers. Together with Shariputra and Maudgalyayana, all of Sanjaya's followers - said to number 250 - forsook him and entered the Buddhist Order. Mahakashyapa also became another of the Buddha's disciples in Rajagriha shortly thereafter.

The Buddha made several trips to his home, Kapilavastu, which resulted in the conversion of many people, including his younger half brother Nanda, his son Rahula, his cousins Ananda, Aniruddha and Devadatta.

Shakyamuni's father, Shuddohana, and his former wife, Yashodhara, are also said to have embraced the Buddhist teachings. The Buddha permitted his foster mother Mahaprajapati to enter the Buddhist community; thus the order of Buddhist nuns was established.

In those days there was a powerful kingdom called Kosala, which rivaled Magadha. In Shravasti, the capital of Kosala, a wealthy and influential merchant called Sudatta became the Buddha's follower and lay patron. Prasenajit, the king of Kosala, also became a Buddhist.

In the 50 years (45 according to some modern scholars), from the time of his awakening until he died, Shakyamuni continued to travel through many parts of India to teach.

The new religious movement was perceived by many as a threat to the old Brahmanic order, and in the course of his efforts Shakyamuni personally had to undergo nine great ordeals (persecutions.)¹¹ Persevering through all adversities, he continued to teach the message of

A well-known account of the nine ordeals follows:

- (1) At the instigation of a group of Brahmans, a beautiful woman named Sundarispread rumors to the effect that she was having an affair with Shakyamuni.
- (2) Brahmans mocked Shakyamuni when a maidservant gave him an offering of stinking rice gruel in a Brahman city.
- (3) Agnidatta, a Brahman in Vairanja, invited Shakyamuni and five hundred disciples to his mansion, but was so completely absorbed in the pursuit of pleasure that he neglected to make them any offerings. For a period of ninety days, they had nothing to eat but oats used as horse fodder.
- (4) King Virudhaka of Kosala killed a great many members of the Shakya clan, to which Shakyamuni belonged.
- (5) When Shakyamuni entered a Brahman city, the king forbade the people to make offerings or listen to him.
- (6) A Brahman woman named Chinchati tied a tub to her belly under her robe and claimed that she was pregnant by Shakyamuni.
- (7) Devadatta pushed a boulder from atop a cliff on Shakyamuni in an attempt to crush him. It missed its mark, however, injuring only his toe.
- (8) Once, around the time of the winter solstice, an icy wind rose and continued to blow for eight days. Shakyamuni and his disciples were particularly vulnerable since they were away from the monastery and had no permanent shelter. Shakyamuni protected himself from the cold wind by wearing three robes made of discarded rags, the only garments permitted a monk.

emancipation from the sufferings of birth and death, expounding the Law in various ways according to the circumstances and the capacity of his listeners.

The teachings he left are so numerous that they were later called the eighty four thousand teachings.

Shakyamuni passed away at the age of eighty. He spent the rainy season in Beluva. During this retreat he became seriously ill, but recovered and continued to teach. Eventually he came to a place called Pava in Malla. There again he became ill after eating a meal prepared as an offering by the village blacksmith, Chunda. Despite his pain, he continued his journey until he reached **Kushinagara**¹². There in a grove of sala trees he calmly laid down and spoke his last words. He admonished his disciples, saying, "You must not think that your teacher's words are no more, or that you are left without a teacher. **The teachings and precepts I have expounded to you shall be your teacher.**"

It is said, his final words were, "Decay is inherent in all composite things. Work out your salvation with diligence." His body was received by the Mallas of Kushinagara and cremated seven days later. The ashes (relics) were divided into eight parts, and eight stupas were erected to enshrine them. Two more stupas were built to house the vessel used in the cremation and the ashes of the fire.

In the same year, the First Buddhist Council was held in Cave of the Seven Leaves near Rajagriha to compile his teachings.

(9) King Ajatashatru loosed a drunken elephant and set it upon Shakyamuni and his disciples in an attempt to have them trampled to death.

¹² Kushinagara: Buddha nirvana here.