

# **The Buddha Day**

## **The Full Moon Day of Kason**

Ashin Kundalābhivamsa

Translated by  
Dr. Kay Mya Yee

Saddhammaramaṇī Meditation Centre  
Yangon      2003      Myanmar





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**Ashin Kuṇḍalabhivam̐sa**

**Mahasī Nāyaka,  
Agga Mahā Kammāṭṭhānācariya**

**Translated by  
Dr. Kay Mya Yee**

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**Sabbadanam dhammadanam jinati**

**The Gift of Truth Excels All Gifts**

**The Buddha Day**  
**The Full Moon Day of Kason**

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### The Buddha Day, The Fullmoon Day of Kason

Today is the fullmoon Day of Kason, 1363 (M.E). The Fullmoon Day of Kason was declared as Buddha Day by the learned ones.

On the Fullmoon Day of Kason the Buddha-to-be (Bodhisatta) received a prophecy that he was assured of becoming a Buddha. It was on this day that the Bodhisatta was born. It was on this day that he was enlightened as Buddha. It was on this day that He ended His conditioned existence and attained nibbāna (parinibbāna).

### *The Day of Prophecy*

At the foot of Buddha Dipankarā before the four incalculables (asankheyya) and a hundred thousand world cycles, he received a prophecy. The citizens of Rammavatī city repaired the roads as the Buddha Dipankarā together with five hundred thousand sangha were approaching the city. At

that moment, Sumedhā, the ascetic, Buddha-to-be started his jhāna journey in the air. On seeing the citizens repairing the roads speedily and energetically he came down and asked for the reason. They answered, “The Buddha Dipankarā together with five hundred thousand sangha are coming.” Being fully endowed with perfection (paramita) he was over joyed (pīti) on hearing the words “Buddha” and Buddha Dipankarā. The pīti arose when he reflected that Buddha Dipankarā was the best support for him to be liberated from the round of rebirths. Then he asked for a place for him to repair. The citizens knowing that he had a supernormal power, gave him the most muddy part of the road.

The ascetic Sumedhā tried his best to repair the road with his own physical strength to fulfil his perfection. He could have finished it in no time if it had been done by his supernormal power. As he could not finish it in time for the Buddha Dipankarā and the following sangha stretching himself, he lay down on his face. A thought arose in him, “What good will it be if I cross the saṃsarā alone and attain the bliss of Nibbāna, but being enlightened as a Buddha I shall be able to

save human beings and deva from their existential sufferings.” Knowing Sumedhā’s thought the Buddha Dipankarā prophesied thus, “This ascetic Sumedhā will be enlightened as Buddha Gotama after four incalculable and a hundred thousand world cycles”. The learned ones declared that the fullmoon day of Kason was the day of prophecy.

**Motto:** On fullmoon day of Kason  
Prophecy received firstly

It means that it was on the fullmoon day of Kason that the prophecy was firstly made.

**Motto:** At the foot of Buddha Dipankarā  
Prophecy received firstly.

It was on the fullmoon day of Kason that Sumedhā received a prophecy at the foot of Buddha Dipankarā.

That is the reason why the dhamma listeners and Buddhists perform noble kusala deeds with extraordinary respect.



*The Day of Birth*

On the fullmoon day of Kason Buddha-to-be was born.

**Motto:** On the fullmoon day of Kason  
Bodhisatta was truly born.

The Buddha-to-be was born on the fullmoon day of Kason, Friday, in the year 68 Mahā Era.

**Motto:** In the year 68, Mahā Era.  
Bodhisatta was truly born.

As it is the birthday of Buddha-to-be, the dhamma listeners and Buddhists, carried out noble kusala deeds with extraordinary respect. Do we need to pay extra ordinary respect to one who came to the human world to liberate us from the existential sufferings? (Indeed, we do need, Ven. Sir)

The Buddha-to-be was born in the Lumbini Park half way between his father King Suddhodhana's country, Kapilavatthu and Mother Queen Maya's country Devadaha. Holding the branch of a Sal tree with her right hand, the Queen gave birth

in a standing position. In the olden days pregnant women used to go back to their parents to give birth.

As soon as he was born the Buddha-to-be took seven steps to the North and spoke the five words of wonder which no one dared to utter.

- (1) Aggohamesami - I am the foremost  
Lokassa in the Universe.
- (2) Cetṭhohamasami - I am the greatest  
Lokassa in the Universe.
- (3) Setṭhohamasami - I am the most praise-  
Lokassa worthy in the Universe.
- (4) Ayamantimājāti - This is my last existence.  
Lokassa
- (5) Natthidānipunabbhavo - I will have no more  
future births.

In memory of that Day of Birth the dhamma audience perform many kusala deeds.



*The Day of Enlightenment*

The Buddha-to-be was enlightened on the fullmoon day of Kason.

**Motto:** On the fullmoon day of Kason  
The Bodhisatta was prominently  
enlightened.

On the fullmoon day of Kason, Wednesday the year 103, Mahā Era, the Bodhisatta was truly and prominently enlightened and became a Buddha.

**Motto:** In the year 103, Mahā Era  
The Bodhisatta was prominently  
enlightened

In the first watch of the night, He gained the higher psychic power that can remember His past existences. (Pubbenivāsa Ñāṇa)

In the middle watch of the night He gained the power of supernormal vision (Dibbacakkhu) that can see what is happening to every living being of the whole world, whether living, dying, fair,

dark, inferior or superior in accordance with their kamma.

In the last watch of the night He gained the ñāṇa, realizing Nibbāna, extinguishing entirely all defilements (Āsavekkhaya Ñāṇa).

At dawn He gained the ñāṇa which personally know all the dhamma that should be known rightly and perfectly (Sabbaññuta Ñāṇa). After gaining all these four ñāṇa. He was enlightened as a Buddha.

**Motto: Pu, di, ā, sab**  
**The four ñāṇa**  
**Are known by the Buddha**

“Pu” is Pubbenivāsa ñāṇa that can know the continuum of aggregate existed in the past existences.

“Di” is Dibbacakkhu ñāṇa that can know and perceive all the beings of the whole world whether dying, becoming, fair, dark, inferior or superior according to their kamma “Ā” is Āsavekkhaya ñāṇa that can perceive nibbāna, extinguishing all defilements. “Sab” is Sabbaññuta



ñāṇa that personally know all the dhamma that should be known rightly and perfectly.

After gaining and knowing these four ñāṇa He was enlightened as a Buddha, the Exalted One. He became a Buddha on the fullmoon day of Kason. Bearing that special fullmoon day of Kason in mind, the Buddhists pour water at the Bodhi Tree. On the fullmoon day of Kason at the Saddhammaramisī Yeiktha a ceremony of special alms giving is held at dawn as traditionally done by the venerable theras of the Nyaunglebin Tawya.

At the Nyaunglebin Tawya, founded by Sayadaw U Sīla, the venerable theras, traditionally pay homage on the fullmoon day of Kason by pouring water at the Bodhi Tree and by special alms offering. According to this tradition, every year homage is paid by special offering of alms on the fullmoon day of Kason at this Saddhammaramisī Yeiktha.

Special kusala benefits will be gained as of offering alms to the living Buddha, if one made special alms offering with reverence in mind to the living Buddha. Thus it was commented in the scriptures. Consequently the dhamma audience

should bear in mind as if offering alms to the living Buddha with reverence when special alms offering is made

*Same citte pasādamhi*

*Samam puññam mahaggatam*

*Tassamā thupankarūtvāna*

*Pujehi jinadātuyo.*

*(Apadāna Paḷi - 1 - 168).*

Paying homage to the Buddha, by offering lights, flowers, water and also alms, the offerings should be made reverentially as if offering to the living Buddha, the Exalted One. It is mentioned in the scriptures that the benefits of such offerings will be similar to those benefits of offering to the living Buddha. For this reason the dhamma audience should bear in mind that lights flowers, water and alms are offered with reverence to the living Buddha when such offerings to the Buddha are made.

The dhamma audience will be joyous upon learning that great benefits will be gained from the offerings done in the way as mentioned above. This is the opportunity for the dhamma audience



to practise vipassanā meditation. In vipassanā meditation only distinct object of noting can be observed. The noted objects which are not distinct cannot be observed. The delight in offering lights, flowers, water and alms to the Buddha is distinct at the moment of offering. So it should be observed.

Consequently, according to the stage of insight gained by the vipassanā meditators, the nature of dhamma will be distinct. At that time one should approach a quiet place, take a suitable posture and direct the mind towards the delight which is distinct.

When he notes “joyful”, “joyful”, the yogi who has attained the Nāmarupa pariccheda ñāṇa will experience distinctly the separate entity of the joyous consciousness and the sitting physical body. Is the joyous consciousness rupa or nāma? (It is nāma, Ven Sir). Is the sitting body which is not conscious of the sense object rupa or nāma? (It is rupa Ven Sir). The yogi thus differentiates between rupa and nāma.

The yogi at the stage of Nāmarupa pariccheda ñāṇa, upon noting will experience thus “There are

only rupa and nāma, the two phenomena in experiencing delight. There is no such thing as “self”. It is just a term for the sake of conversation. In reality, there is no “atta”. The knowledge of non-existence of “atta”, but just nāma and rupa eradicates the misbelief of atta and misbelief of self-illusion. The yogi will experience thus after attaining Nāmarupa pariccheda ñāṇa.

The yogi at the stage of Paccaya pariggaha ñāṇa will know that the noting mind can note only when the joyous consciousness arises upon noting “joyful” “joyful”. The joyous consciousness is the cause and the noting mind is the effect. If there is no joyous consciousness one cannot note. Thus it is evident that the joyous consciousness is the cause and the noting mind is the effect.

At the Paccaya pariggaha ñāṇa stage, the yogi can note closely. Having the knowledge of the conscious mind being the cause he can note “intend to stand” “intend to stand” when he is about to stand after listening to the dhamma discourse or at the end of sitting meditation. He can note the intention to stand which is first distinct. Thus the intention has to be noted as “intend to stand” “intend to stand”. Then he can note “standing”



“standing” when the bodily behaviour occur due to the pushing of the mental motion caused by the intention to stand.

When the yogi can note closely starting from the “intention”, he will swiftly experience dhamma, have quick dhamma progress and rapidly gain the noble dhamma according to his perfection. That is why the dhamma audience should note attentively the intention to stand, the intention to sit. The intention to stand is distinct to the yogi who has gained the Paccaya paraggaha ñāṇa. Being delighted and notes “delightful” “delightful”, the yogi will notice that noting is done unless the delightful consciousness precedently arises. Most yogi at the Paccaya paraggaha ñāṇa stage know that the delight is the cause and the noting is the effect.

At the Sammasana ñāṇa stage, the yogi notices distinctly the increasing and decreasing of delight upon noting “delightful” “delightful”. He then realizes that delight is not permanent. Impermanence in Pāli is anicca. The knowledge of impermanence by reflection is Sammasana ñāṇa. At the Udayabbaya ñāṇa stage while noting “delightful” “delightful”, the yogi notices the delight arises and

disappears, arises and disappears. Arising is becoming and disappearing is dissolution. Thus the yogi personally knows that delight also becomes and dissolves, and it is impermanence. It becomes unpleasant when the swift arising and disappearing or becoming and dissolution seem to be tormenting. It is also distressful to keep up with and note the swift becomings and dissolutions. Some yogi reported, "Becomings and dissolutions are so swift that we have difficulties in keeping pace with them. Please guide us how to note." The swiftness is distressful so it is suffering. Suffering in Pāli is dukkha. The suffering due to the swift becomings and dissolutions functioning on their own accord, cannot be prevented. There is no control over them, that is incontrollability, anatta. The yogi at the Udayabbaya ñāṇa stage can realize anicca, dukkha and anatta at once. When they have complete insight of anicca, dukkha and anatta, the stages of insight progress have been completed and the noble dhamma such as magga phala and nibbāna has been attained as they have desired and aspired for.

The prime factor for the vipassanā meditating yogi is to have the base foundation of vipassanā ñāṇa.



Any dhamma if distinct could be observed and noted. The Benefactor Mahasi Sayadaw advised to re-observe the delight after performing special kusala deeds. So that one can observe and note everything with the knowledge of the fact that one's ñāṇa is the prime factor.

As the fullmoon day of Kason is the day of Enlightenment and reflecting the time of becoming Buddha, the dhamma audience offer fruits, sweets, alms-food and such as a special dāna. Do you all feel delighted? (Yes, we do, Ven. Sir)

**Motto:** Many a time, have offered great beneficial alms food dāna.

Nothing so delightful is the present dāna.

Only becoming and dissolution should be observed and known when delighted.

Knowing becoming and dissolution anicca can truly be perceived.

When anicca is perceived, dukkha becomes distinct.

When dukkha is distinct, anatta is perceived.

When anatta is perceived, nibbāna is attained.

At the Udayabbaya ñāṇa stage, when the yogi notes “joyful” “joyful”, he himself realizes that delight is not permanent, (anicca) it arises and disappears, arises and disappears. In other words it is becoming and dissolution. He also realizes himself that it is suffering (dukkha) as the swift becomings and dissolutions appear to be tormenting. “These sufferings are functioning on their own accord and there is no way to control them”, knowing thus he also realizes the uncontralibility (anatta). When fully endowed with the anatta insight, the noble dhamma could be attained as aspired for and desired.

The above motto, composed by our Benefactor Ven. Mahāsi Sayadaw, explained how the noble dhamma can be attained by vipassanā noting when one is delightful. It is very beneficial for the dhamma listeners and also for the coming generations.



*The Day of Parinibbāna*

The day on which the Buddha attained parinibbāna is also the fullmoon day of Kason after expounding dhamma for 45 vāsa.

**Motto:** The Buddha attained nibbāna  
On the fullmoon day of Kason.

On the fullmoon day of Kason, Thursday, 148 - (Mahā Era) the Buddha attained parinibbāna in the Sal Park of the Mallā Kings, lying on the bed with His head towards the north.

**Motto:** The Buddha attained nibbāna  
In the year 148 - Mahā Era.

Four months ahead of His parinibbāna while residing at the Jetavana monastery, Savatthi City, the Buddha announced to the monks, "After four months from now I will attain parinibbāna." After this announcement no puthujana monks left the Buddha. Meeting were frequently held to discuss how to manage and reside after the Buddha's parinibbāna. At that time a monk named Attadattha

went to a forest and practised vipassanā with a determination to become an arahat before the Buddha's parinibbāna. The puthujana monks were not satisfied as he did not attend the meetings. They took him to the Buddha saying, "You have no respect for the Buddha. What is your idea? Come with us to the Buddha." The monks told the Buddha. "This monk has no respect for you. He did not attend the meetings" When the Buddha asked him, monk Attadattha supplicated thus. "It is true, the Exalted One. I could not attend the meetings as I have determined to practise to become an arahat before Your parinibbāna." The Buddha uttered "Sādhu! Sādhu!" and said, "Oh My sons, if you really respect and have reverence on Me, you should act like Attadattha." The Buddha was greatly pleased to learn that he (Attadattha) practised in the forest with a determination to become an arahat. The Buddha meant that if one truly revered and respect Him he should practise dhamma himself like monk Attadattha.

Then the Buddha continued, "Paying homage by offering flowers, incense and the like to Me is

not a true homage. The way of real homage to be paid to Me is to practise the satipaṭṭhāna vipassanā meditation conducive to the nine lokuttara dhamma, magga, phala and nibbāna.” The dhamma audience are now paying homage to the Buddha by practising the satipaṭṭhāna vipassanā meditation.

This morning the dhamma audience paid homage by offering fruits and eatables, and also by practising vipassanā dhamma. Which is more noble? (The vipassanā practice is more noble, Ven. Sir). Paying homage by vipassanā practice conducive to magga and phala is more noble and also in accord with the Buddha’s wish. The Aṭṭhakathā teachers often explained that the vipassanā practice is noble as follows. “An individual practising incessantly the vipassanā dhamma is the one who can fulfill the Buddha’s wish. In other words, it can be said that the vipassanā practice is what the Buddha, desired most.” If you want to be in accord with the Buddha’s wish which dhamma should you practise? (Will practise satipaṭṭhāna vipassanā dhamma, Ven. Sir.) Fully comprehending the dhamma audience are practising energetically with utmost bodily and intellectual effort in as



much time available. That is practising as desired by the Buddha. Where will those individuals arrive at a certain time? (They will attain the bliss of nibbāna Ven. Sir). Yes, praying for at every performance of wholesome deed the bliss of nibbāna will be attained. The Aṭṭhakathā teachers explained it by quoting examples.

At one time Step-Mother Gotamī, with much reverence paid homage to the Buddha, and prayed,

*Ciram jīva mahāvira kappam tiṭṭha mahāmuni.*

“The Exalted one, the possessor of great effort who excels the Five Muni, may You live the whole world cycle”, Praying thus she bowed down.

*Nakho Gotamī*

*Tathgatā evaṃ vanditabbā*

The Buddha said, “Gotamī you should not pay homage praying thus”. Could the Buddha live the whole world cycle? (No. Ven. Sir).

Step mother Gotamī asked, “How shall I pay homage?”

The Buddha replied, “If you want to see the Exalted one and always see all the Buddhas you pay homage to the disciples, yogi who are continuously observing and noting with mind inclined towards nibbāna. In this way you can pay homage to Me and all Buddhas.” The Buddha regarded the vipassanā practising yogi the same as Himself. The dhamma audience are practising energetically with all their bodily and intellectual effort. That is the best way of paying homage to the Buddha.

While lying down on the bed with His head towards North in the Mallā King’s Sal Park, the Buddha gave the last admonition

*Handa dāmi bhikkhave āmantayāmi vo  
vayadhammā sankhārā appamādena sampadetha*

“My son monks, all conditioned dhamma have the nature of passing away. Therefore be heedful, mindful and practise enthusiastically.” The Buddha admonished thus because individuals are prone to forget or be heedless. As there are many ways of forgetting, the Benefactor Mahāsi Sayadaw categorized it into three ways of forgetting or unmindfulness. (1) Over-forgetting (2) fairly -

forgetting (3) forgetting that should not be forgotten.

(1) Individuals performing evil conducts are over forgetful. With great concern for the worldly prosperity and to have a high standard of living individuals lead a life without abstaining from evil conducts. They will land in apāya in their next existence.

The dhamma audience are not over forgetful, afraid of evil conducts and delighted to be so.

**Motto: Performing only evil conduct**  
**Such a life is known as forgetting**

Individuals, more attentive to worldly prosperity and progress and perform evil conducts instead of abstaining them, are over-forgetful.

(2) Having a mind mostly bent towards worldly and sensual pleasures is forgetting. Being more attentive to and interested in enjoying the five sensual pleasures such as good sight, sound, odour, taste, touch, and desire to have house, cars, and a happy family is also a way of forgetfulness.



The dhamma audience may forget in this way when they are exposed to sensual pleasures. You should be mindful. If you are more attentive or heedful towards worldly sensual pleasures you will be less mindful in connection with supramundane dhamma sense-objects. If so one can be submerged in the next existence and the existential samasarā.

**Motto: Mind bent towards sensual objects  
Leading such a life means forgetting**

An individual is forgetful if he is mostly bent towards the worldly sensual objects. The dhamma audience are practising satipaṭṭhāna vipassanā dhamma as much as possible in the time available in order not to be forgetful.

(3) Forgetting what should be not forgotten means the practising yogi as well as the experienced yogi sometimes forget and fail to note. This way of forgetting does not take one to apāya. As the notings are sporadic they will have slow progress and deterred realization of the noble dhamma. Wishing not to have slow progress in dhamma

the yogi should note incessantly, the experienced yogi also must be attentive and heedful.

Soon after the opening of the meditation center the Benefactor Ven Mahāsi Sayadaw used to ask the experienced yogis when they came to pay homage to him. “Can you note mindfully? Can you note the general detailed activities attentively?” The experienced yogi found it difficult to answer instantly. To answer affirmatively will be a lie and negatively will be not according to the Ven. Sayadaw’s wish.

As they could not answer, the Ven. Sayadaw asked no more as he had great metta and compassion for the living beings. “Does the Saddhammaramisī Sayadaw ask”? (No, Ven. Sir) Should I follow Mahāsi Sayadaw? I think it is better to ask so that yogi could note closely.

**Motto:** Failing to note while meditating  
Is known as forgetting.

The dhamma audience should be more attentive and note so that this way of forgetting does not occur.

*The Buddha's last admonition.*

“Do not forget, do not forget, practise”, does not mean not to forget to enjoy the happiness of human, deva and brahma abodes after completely performing the usual dāna, sīla and samatha. He meant “Do not forget, do not forget to practise the satipaṭṭhāna vipassanā meditation which liberates one from apāya and gives freedom from all sufferings, the bliss of nibbāna”

That is the dhamma which the dhamma audience are practising now. The Aṭṭhakathā teachers explained that the “apamāda dhamma.” “Do not forget, do not forget,” summarizes all the admonitions given by the Buddha during the whole period of forty five vāsa. The individuals meditating incessantly and mindfully therefore have practised all the dhamma the Buddha had expounded during the forty-five vāsa. “Is it beneficial to practise vipassanā mindfully?” (Yes, it is, Ven. Sir). That is why the dhamma audience are



now practising mindfully as much as possible.  
(Mahāvagga, Aṭṭhakathā 185)

**Motto:** Admonitions were given  
The whole period of forty-five vāsa.  
Apamāda embraces  
All the admonitions

The dhamma audience are practicing as much as possible with all physical and intellectual strength. As the mindful and attentive practice is the best homage, it is done also on the Buddha Day, Wednesday, the fullmoon day of kason.

Today the dhamma audience have listened to the dhamma talk on “The Fullmoon day of Kason the day of Prophecy, the day of Birth, the Day of Enlightenment and the Day of Parinibbāna.” May you be able to practise accordingly with ease and swiftly realize the noble dhamma, the bliss of nibbanā, the cessation of all sufferings as you have desired and aspired for.

## **Motto to Note**

1. At the foot of Buddha Dipankarā  
Prophecy received firstly
2. On the fullmoon day of Kason  
Bodhisatta was truly born
3. In the year 68, Mahā Era  
Bodhisatta was truly born
4. On the fullmoon day of Kason  
The Bodhisatta was prominently enlightened
5. In the year 103, Mahā Era  
The Bodhisatta was prominently enlightened
6. Pu, di, ā, sab  
The four ñāṇa  
Are known by the Buddha
7. The Buddha attained nibbāna  
On the fullmoon day of Kason
8. The Buddha attained nibbāna  
In the year 148 - Mahā Era
9. Admonitions were given  
The whole period of forty-five vāsa  
Apamāda embraces  
All the admonitions



# Motto to Note

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Prophecy received firstly
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All the admonitions