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THE SHWE DAGON PAGODA. Part 2

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Translation.

BURMESE FACE A.

.....Lord, the Lord Dipankara by name... (2) in.... due course for a hundred thousand cycles the ten perfections, (3) having reached the very Excellence of the Laws, on the full moon day of Kason from the tree of knowledge.... (4)....having vanquished the Tempter's hosts and countless.... (5) ...having obtained omniscience, attained to the Buddhahood. That Buddhahood....(6) having enjoyed, he remained cross-legged again for seven days. At that time.... (7) certain of the spirits began to doubt "It seems there are other duties to perform to attain Buddhahood".... (8) The Lord rose from that state of spiritual attainment and in order to dispel the spirits' doubts flew up into the expanse of the sky.... (9) By showing it (*i.e.* Twin Miracle) he dispelled the doubts of those spirits. Descending

tree of knowledge for full seven days (11) he remained. Then on the jewelled terrace walk which stretched from east to west between the throne and the place where he stood, (12) he remained walking to and fro for full seven days. Then at the place west from the jewelled terrace walk and northwest from the throne of knowledge (13) he remained full seven days contemplating the Abhidhamma Pitaka. Thus at places near to the foot of the tree of knowledge, four weeks having been (14) spent, he went facing east from the foot of the tree of knowledge and approached the foot of the Ajapāla Banyan tree. And at the foot of that banyan tree also (15) he remained full seven days contemplating the Law and enjoying the bliss of emancipation. Then from that place (16) facing due south he approached the Mucalinda tree, situated a little to the east side of the south face of Mucalinda Lake, lying to the south-east of the tree of knowledge. (17) There also he remained full seven days, enjoying the bliss of emancipation. Afterward, rising from that place (18) and facing the north-west he approached the Rājāyatana tree situated due south of the tree of knowledge and there also (19) he remained full seven days enjoying the bliss of emancipation. To this extent he completed seven weeks, during which the Buddha did not wash his face, neither (20) did he attend to the needs of his body nor did he partake of food; he subsisted on the bliss of rapt meditation, the bliss of the Path, the bliss of the fruition. But on the (4) 9th day at the end of those 7 weeks, (21) the thought occurred to the Lord who was dwelling at the foot of the Rājāyatana tree that he would wash his face. Then Sakka king of the spirits knowing that at dawn (22) it was the Lord's intention to partake of food, at dawn brought a medicinal fruit of the myrobalan tree and offered it to the Lord. (23) And the Lord ate the myrobalan fruit offered by Sakka, king of the spirits. He felt comfortable when he had eaten the myrobalan fruit. And to the Lord, Sakka (24) brought and offered a tooth-cleanser made of a creeper and water from the Anotatta lake. The Lord chewed the tooth-cleanser made of a creeper and with the Anotatta lake (25) water he washed his face and remained at the foot of the Rājāyatana tree.

Two merchants, who were brothers, Tapussa and Bhallika by name dwelling at Asitañjana town, called Pokkharavatī in the land of Rāmañña (26) embarked on a ship together with 500 merchants and crossing the ocean reached the country of Ukkala lying between the banks of the streams...and.... (27) Desiring further to go from Ukkala country to the country of Magadha, called the middle country, they yoked 500 carts and went in the direction of the Middle Country. As they went along thus (28) they reached Nerañjara stream, crossed the stream, proceeded due north to the middle country and reached the place, north east of the Mucalinda tree and due east of the Rājāyatana tree, (29) at the moment when the Lord having chewed the tooth-