

# A Complete Set of the Chronicle of the Buddha in Myanmar

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**How to cite this paper:** Dr. Tin Tin Nwe "A Complete Set of the Chronicle of the Buddha in Myanmar" Published in International

Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-3 | Issue-5, August 2019, pp.2337-2347,

<https://doi.org/10.31142/ijtsrd27949>



IJTSRD27949

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## 1. Gotama Buddha and His Chronicle

The Gotama Buddha enlightened in the 6th century B.C in India. He expounded the discourses for fortyfive years upto the parinibbāna. He founded the Buddhist Order. The discourses are classified into three Pitakas. The event of the life of the Buddha scattered in the Vinaya Mahāvagga, Sonadanda Sutta of Sīlakkhanddhavagga of Dīghanikāya, Mahāpadāna Sutta and Mahāparinibbāna Sutta of Mahāvagga of Dīghanikāya; Mahāsaccaka Sutta, Pāsārāsī Sutta, Bodhirājakumāra Sutta, Saṅgārava Sutta of Mulapaññāsa, Majjhima Nikāya; Pabbajja Sutta and Nālaka Sutta of Khuddaka Nikāya; Acchariyadhamma Sutta of Majjhima Nikāya; Apadāna, Buddhavamsa and Cariyāpiṭaka. They are also found in Jātakatthakathā, Buddhavamsatthakathā, Cariyāpiṭakatthakathā and the Mahāyarnist Buddhist chronicles of Lalita vitthāra, Mahāvattu and Buddhacarita.

## 2. Myanmar and Buddhist Art

In Myanmar, the scenes from the life of the Buddha appeared in votive tablet, sculptures and wall paintings since the arrival and flourishing of Buddhism.

The scenes of the Buddha had been cost in different votive tablets in Srikssetra (Hmawzar), Bagan and Bago etc. all the whole Myanmar. They are the four scenes, the five scenes, the eight scenes, the nine scenes, the eleven scenes and the sixteen scenes etc.

There also found the wall paintings with ink inscriptions in the Lokahteikpan, Pathothamyā, Apatatana, Nagayon, Gupyaug Gyi (Myinkabar), Gupyaug Gyi (Wet Kyi-inn), Nandamañña (Minnanthu), Payathonzu, Thambula (Minnanthu) and Loka-U-shaung Pagodas.

## ABSTRACT

The aim of study was to find the historical values of Buddhism in Myanmar from the Myanmar Literature. Myanmar Literature is the Pāli Literature origin as a ground. The event of the life of the Gotama Buddha scattered in the Pāli Literature. Venerable Saddhammābhilaṅkāra (Depeiyin Sayadaw) composed as a chronical literature of the Buddha as a complete set of the chronicle of the Buddha in prose. It is the Tathāgata Udāna Dīpanī in 1772 A.D (B.E 2316, M.E 1134), early Kong-baung period. The title implies "the explanatory work on the chronicle of the Gotama Buddha." It is the first and complete work of its kind in Myanmar Literature. The chronicle in question is written on more than 300 topics in prose. This paper is mainly explored the historical values of Buddhism in Myanmar with reference to this chronicle due to the impact of Pāli Literature on Myanmar Literature by the flourishing of Buddhism.

**KEYWORDS:** *life of the Buddha, historical values, Pāli Literature, Myanmar Literature*

## INTRODUCTION

Since the first century AD and there prospered in about 4<sup>th</sup> to 5<sup>th</sup> century AD Buddhism introduced Myanmar, history of the Life of the Buddha in Myanmar introduced and developed together with short extracts in inscriptions of stone and ink because people of Myanmar made their effort to develop and prosper Buddhism having studied Pāli, the language of Theravāda Buddhism.

## 3. Chronicles of the Buddha in Myanmar Literature.

Not only portrayed the scenes of the Buddha in votive tablets, sculptures and wall paintings etc. but also in composition from period to period. There flourished in poetry and lyric : Sutaung-khan Pyo (Scene of Bodhisatta's prayer), Paramitaw-khan Pyo (Scene of Perfection of the Bodhisatta), and Buddhupatti Pyo (Life of the Buddha) of Shin Mahā Silavamsa ; Pyatiha-khan Pyo (Scene of the performing miracle) and Byadittawkhan Pyo (Scene of the prophecy of the Bodhisatta) of Shin Tejosara; Tawhtwet khan Pyo (Scene of the renunciation of the Bodhisatta) of Wungyi Padesaraja; Gatha-chauk-se Pyo (Sixty verses uttered by Venerable Kaludayi) of Shin Ohn Nyo; Parinibbana Pyo (the Parinibbana of the Buddha) of an anonymous poet; Wasocin Pyo (rain retreat order of the Buddha) of Mon Ywe Sayardaw and Vasocin Prayer (prayer of rain retreat order of the Buddha) of Caturangabala, the minister are chronical literature in Myanmar. There have been flourished the chronical literature of the Buddha in prose also from period upto day.

### A. Acinteyya vatthu

Among the chronical literature of the Buddha, Acinteyya vatthu was written by the second Taung-bi-la sayadaw in 1046 M.E. It is not a chronicle of the Buddha, just a novel composing about the four Acinteyyas. It mentions from the conception of Bodhisatta to the delivering the Discourse of Dhammacakkapavattana. It is earlier than Tathāgata Udāna Dīpanī (1134 M.E), Mālāṅkāra vatthu (1160 M.E) and Jinatthapakāsani (1200 M.E).

## B. Tathāgatupatti

In the same year, there appeared Tathāgatupatti of Shin Dhammananda. It is assumed as a translated work. As for the events of life of the Buddha were composed with 143 topics, it is a obvious sketch of the chronicle of the Buddha.

## C. Tathāgata Udāna Dīpanī

After Acinteyya vatthu and Tathāgatupatti, Tathāgata Udāna Dīpanī is the first and foremost, and the most complete one. It mentions from the 20 Asaṅkhyeyyas and one hundred thousand aeons in the fulfilment of perfections by the Future Buddha to the division of relics, hold of Buddhist councils and arrival of Buddhism in Thaton etc. with the embellishments of knowledge and aesthetics and 315 topics. So it would be the most complete and the basic of the later chronical texts: Mālālaṅkāra, Jinatthapakāsani and other chronicles of the Buddha.

## D. Mālālaṅkāra Vatthu

As it is said that this text had completed in 1160 M.E (2342 BE), it is a chronicle of the Buddha in the early Kong-baung Period. The events of the Buddha is mentioned in five volumes from the conception of the Future Buddha in the human abode to the build of pagodas enshrined the relics by the king Asoka. As an appendix, there mentioned the qualities of the Future Buddhas received prophecy, duration of perfection in fulfilment, individual qualities of the Buddhas. So this is the chronicle of the Buddha, which could present the scenes of the Buddha effectively.

## E. Jinatthapakāsani

Among the works of Kyetheilehtut Sayardaw (1179-1256 M.E), Jinatthapakāsani and Mahāvanvatthu are distinguished. Among old chronicles of the Buddha, Jinatthapakāsani is the excellent one endowed with aesthetic composition.

Except the chronicles of the Buddha, there appeared Mahābuddhavan vatthu (vol.I, 1819; vol.II, 1837) of Pathama Ngakhun Sayardaw, Buddhavan vatthu (1907) published from the Hanthawady press; Buddhupattipakāsani (1952) of U Bo Phyu and Mahābuddhavan (1967) of U Thaw Zin.

## F. The Great Chronicle of Buddhas

In the present day, the greatest, the most extensive and completed work in the great chronicle of Buddhas (1131 ME/ 1969 A.D) of Mingun Sayadaw Gyi, the Venerable Vicittasārābhavaṃsa in Myanmar.

This work has been inscribed on stone in the monastery, Dhammanāda in Mingun, Sagaing township. It has been also translated into English the six volumes in eight books by U Tin Lwin, U Ko Lay and U Tin Oo (Myaung).

In this way, Myanmar Literature is to be developed as Pyo, Kabyālaṅkā, Nissaya, Pyazat and Novel based on Pāli originals.

## 4. Perspective of Tathāgata Udāna Dīpanī

The Tathāgata Udāna Dīpanī is the first work and a complete set of the Chronicle of the Buddha in Myanmar with reference to the Pāli Literature.

On the cover of the book, it is mentioned that the book is “Tathāgata Udāna Dīpanī” which should be called the original

great chronicle of the Buddha (Mūla Mahā Buddhavan) the events of the Buddha from the life of the hermit, Sumedha of Rammāvati city to the parinibbāna in the Sal grove of king Mallas, composed by the Venerable Sirisaddhammābhilaṅkāra of Depeiyein.

The Sayardaw composed the Tathāgata Udāna Dīpanī for the fulfilment of the perfection of wisdom and the welfare of the people as he was an aspirant to be a Buddha. Although the title of the book is given in Pāli, the genre is prose in Myanmar. The Venerable Sayardaw inserted some Pāli passages and word - by - word translation. Preface and promise in three Pāli verses mention that he would present the utterances (events) of the Buddha for the ornamentation of the ear of the righteous ones having taken the materials worthy from the various works.

There the title has three words: *Tathāgata Udāna Dīpanī*. In the Sumaṅgalavilāsinī, the Venerable Mahābuddhaghosa gives the eight reasons for calling Buddha the Tathāgata. *Tathāgata* has two words: *tathā* and *āgata* or *tathā* and *gata*. It means the Buddha has come like the forer Buddhas and he has gone like them. The rest six reasons give the meaning of truth. In the Mahāniddeśa “*muni munino vuccanti Tathāgato Arahanto Sammāsambuddhā*.” he is the *muni* of *munis*, *Arahat* of the *Arahats*, the Buddha who is perfectly enlightened. In the Cūḷaniddesa, it is explained that he speaks at right time (*kālavādī*), according to truth (*bhūtavādī*), good (*attavādī*), dhamma (*dhammavādī*) and law (*vinayavādī*). The Buddha speaks or does or preaches etc. in all places concerning him are truth. He says as he does; and he does as he says (*yathāvādī tathākārī, yathākārī tathāvādī*). Therefore means *Tathāgata* means the Buddha.

Briefly, “Tathāgata” means the Buddha who has reached the truth as the previous Buddhas. The Venerable Sayardaw seemed to give the exposition of the Buddha who was endowed with the above mentioned eight qualities of the Tathāgata in his text.

The word “udāna” means utterance, event, incident, occurrence and happening. As mentioned “udānakathāvadāno” in the epilogue of the Tathāgata Udāna Dīpanī that the Buddha was used to utter the events, it means event or life of the beings. *Udāna* comes from the meaning of breathing out. It is joyful utterance emotionally. *Kathā* means speech, discourse, conversation, discussion, a story, tale and account. Therefore to take is an account or events.

*Dīpanī* means exposition or explanation. Therefore “Tathāgata Udāna Dīpanī” means biographical exposition of the Gotama Buddha. It is a work explained the events of the Buddha.

## A. Author of the Text

Little is known about Depeiyein Sayardaw. As internal evidence, it is mentioned in the epilogue of the Tathāgata Udāna Dīpanī that he was famous with the name Sirisaddhammābhilaṅkāra. He was clever in Pāli. He was endowed with good morality. In the year M.E 1134, B.E 2316 (1772 A.D), he stayed at the three-storied monastery donated by the Mayor of Depeiyein city, Jeyavaddha. When he was at the vassa of thirty eight, he completed his book, Tathāgata Udāna Dīpanī. He then prayed as follows:

As a result for the Tathāgata Udāna Dīpanī composed, that he wished to be a Buddha like Gotama Buddha who was used to deliver the Four Noble Truths and the events of the beings with utterances in the next. And the Sayardaw ended his book with a stanza thus.

As long as I have not become yet to be a Buddha, so long as I have to go round in the cycle of births, I wish to be a noble one who enables to fulfil the ten perfections to build the omniscience.

## B. Date of the Text

With regard to the date of the Tathāgata Udāna Dīpanī, it was written in B.E 2316, M.E 1134 (1772 A.D) in the early Kong-baung period when Depeiyin Sayardaw was at his vassa of thirty eight.

## C. Knowledge and Aesthetics on the Tathāgata Udāna Dīpanī

### On Simile (Upamā)

1. When the hermit, Sumedha received the prophecy, devas and men praised him.

There Dīpaṅkara Buddha is compared with the up-ferry and Gotama Buddha with down-ferry.

2. The disappearance of the thirty two characteristics is given the similes of the rib with the scattered rafter of the house and the skin with the back of the bug.
3. When the Buddha reflected on the Paṭṭhāna staying at the jewel house, his Omniscience found the opportunity to display in the Paṭṭhāna like the giant fish Kimira and Pingala get a chance to play in the ocean of 84000 yojanas by depth.
4. Different types of beings are compared with the three lotuses; lotuses remain submerged; lotuses in the water standing level with the surface of the water and lotuses standing aloft above the water.

### On Metaphor (Rūpaka)

1. Buddha-Seed
2. Eight-path-ship
3. Nibbāna-ferry
4. Dhamma-light
5. Cycle of births-flood
6. Omniscience-net

### On Hyperbole (Atisayavutti)

1. The newly born prince seems to be the boy of twelve years old.

### On the quality of superimposition (Samādhi)

1. The pot is personified as a man vomits the water.
2. The weapon of the Māra is personified as a doer fighting in various ways.

### On the quality of elevation of Subject (Udāratā)

1. Rhetorical expression of gold pot, gold net, gold litter, gold mat and gold bedsted.
2. Rhetorical expression of ten perfections and attribution of the Buddha.

3. When the Buddha entered the *Parinibbāna*, the great Brahmā, Sahampati recited on the Omniscience, attributions of power, *Satthā* and *Sambuddha*.

### On the emotional expressions of Dhamma (Dhamma - Siṅgāra)

1. The hermit, Sumedha took delight in the jhāna bliss without knowing the enlightenment of Dīpaṅkara Buddha.
2. The Future Buddha sat crossed-legged at the Jambu Eugenia tree developing the first jhāna.
3. The Future Buddha took delight in dhamma reflecting on the Dependent Originatin accordingly and reversely.

### On the quality tranquility (Santa rasa)

1. Ther hermit, Sumedha took delight in jhāna bliss and defilements were calm that he could not notice the enlightenment of Dīpaṅkara Buddha.
2. The Future Buddha was calm when reflected on the Dependent Origination accordingly and reversely.

### On the emotional expression of heroism in dhamma (Dhammavīra rasa)

1. The Future Buddha was brave in the practice of dhamma upto the disappearance of the great and small characteristics as he observed the severe practice having starved himself.
2. The Future Buddha endured bravely in search of the Four Noble Truths although the alms-food was disgust.

### On the emotional expression of herosm (Vīra rasa)

1. The Future Buddha uttered the three fearless roars '*aggohamasmi*' after taking the seven steps.

### On the sentiment of the horrible (Vibhaccha rasa)

1. On seeing the attendants sleeping, the Future Buddha felt disgust; he felt disgust the whole palace like cemetery.
2. The Buddha created and the form of a woman with her body full of blood and pus and made Rūpanandā see.

### On the emotional expression of wonder (Abbhuta rasa)

1. When the Buddha made the earth witness, the earth which is 240000 yojanas thick quaked like pot-wheel machine.
2. The Buddha showed the twin miracles of water and fire.
3. When the Buddha renounced the life-maintaining mental process, the earth quaked violently; raining without cloud and the thunder was striking.

## 5. Table of Contents of the Tathāgata Udāna Dīpanī

The Tathāgata Udāna Dīpanī is a masterpiece on the life of the Gotama Buddha in Myanmar literature of early Kong-baung period (18<sup>th</sup> century AD). It enlarges the life of the Buddha with some embellishment for knowledge and aesthetic addition. As it is written in five volumes that it is indispensable to present the detail contents of the book drawn by the author Depeiyin Sayardaw. Therefore the table of contents here is originally presented the life of the Gotama Buddha and the knowledgeable criticism as mentioned in the book Tathāgata Udāna Dīpanī as follows:



No.	Title	Remark
<b>Volume I</b>		
1.	Prologue	TUD, I, 1-2
2.	Analysis of innumerable period (Twenty saṅkhyeyya-prayed for as the Buddhahood)	TUD, I, 2-7
3.	The story of Sumedha, the Hermit (Future Buddha)	TUD, I, 7-23
4.	Devas proclaimed the prophetic phenomena	TUD, I, 23-26
5.	Reflection on Ten Perfections	TUD, I, 26-35
6.	The eight factors required for receiving the prophecy that have been stated	TUD, I, 35-36
7.	The twenty-three Buddhas uttered the prophecy to Sumedha <sup>1</sup> , Future Buddha	TUD, I, 36-64
8.	The lives of Gotama, Future Buddha who received the prophecy from the twenty-four Buddhas ranging from Dīpaṅkara to Kassapa	TUD, I, 64-68
9.	The descendants of King Mahāsammata	TUD, I, 69-73
10.	The founding of Kapilavatthu	TUD, I, 73-77
11.	The founding of Koliya	TUD, I, 77-78
12.	The Sakyan dynasty at the Kapilavatthu	TUD, I, 78-80
13.	The biography of Queen Sirimāyā, mother of Bodhisatta	TUD, I, 80-84
14.	Cause to look for the queen who was compatible with Prince Siddhodana	TUD, I, 85-92
15.	King Sihahanu's dream	TUD, I, 93-95
16.	The returning of the eight brahmin, father of Koṇḍañña	TUD, I, 95-100
17.	The wedding of Prince Siddhodana and Princess Sirimahāmāyā	TUD, I, 100-109
18.	Princess Sirimahāmāyā was sent off to the Kapilavatthu	TUD, I, 109-112
19.	The kingship of King Sihahanu was succeeded by Prince Siddhodana	TUD, I, 112
20.	The request made to conceive to the Bodhisatta Deva	TUD, I, 113-116
21.	The Bodhisatta's five great investigations	TUD, I, 116-118
22.	The predicting sign (pubba-nimitta) of the conception of Bodhisatta	TUD, I, 118-120
23.	Pubba-nimitta was read by the Brahmins	TUD, I, 120-121
24.	The protection was given by the Devas and Brahmās to the Queen Sirimahāmāyā	TUD, I, 121-125
25.	Sirimahāmāyā's journey to Devadaha City	TUD, I, 125-128
26.	The Birth of the Bodhisatta at the Lumbinī Garden	TUD, I, 129-130
27.	The predicting sign (pubba-nimitta) of the birth of Bodhisatta, a fearless roar of the Bodhisatta and Bodhisatta took seven steps forward	TUD, I, 131-137
28.	The seven connatals of the Bodhisatta and the death of the Bodhisatta's mother Mahāmāyā Devi	TUD, I, 137-139
29.	The effect for the thirty-two major marks of a Great man	TUD, I, 140-143
30.	The story of Kāladevila, the Hermit having inspected the major and minor characteristics on the Bodhisatta Prince	TUD, I, 143-145
31.	The prognostication of the marks on the Bodhisatta at the head-washing and naming ceremonies	TUD, I, 145-146
32.	The thirty-two major marks of a Great man	TUD, I, 146-156
33.	The cause and effect that bring about the thirty-two major marks	TUD, I, 156-162
34.	The eighty minor characteristics of a Great man	TUD, I, 162-164
35.	The measures taken by king Siddhodana to prevent Siddhattha, the Bodhisatta from seeing the four omens	TUD, I, 165-166
36.	The upbringing of Siddhattha, the Bodhisatta by Mahāpajāpati Gotamī through breast-feeding	TUD, I, 166-167
37.	King Siddhodana performing the ploughing ceremonies	TUD, I, 167-169
38.	The three palaces of Siddhattha, the Bodhisatta	TUD, I, 169-172
39.	Siddhattha's Demonstration of twelve minor types of archery	TUD, I, 172-174
40.	Siddhattha's seeing the Four Great Omens	TUD, I, 175-183
41.	Sakka despatched Visukamma Deva to help the Bodhisatta Prince dress up	TUD, I, 183-184
42.	The birth of Rāhula, son of Siddhattha, the Bodhisatta	TUD, I, 185-186
43.	Renunciation of Siddhattha, the Bodhisatta Prince	TUD, I, 187-191
44.	Siddhattha's cutting off the hair at the River Anomā	TUD, I, 192-193
45.	Erection of the Cūlāmaṇi Cetiya in Tāvātimsa by Sakka	TUD, I, 194
46.	Erection of the Dussa Cetiya in Akanittha Brahmā Abode by Ghatikāra Brahmā	TUD, I, 194-195
47.	Rebirth of the horse Kaṇḍaka, connatal of the Bodhisatta in Deva world after death	TUD, I, 195
48.	After Bodhisatta's becoming a recluse, entering Rājagaha to go on alms-round	TUD, I, 196-197
49.	King Bimbisāra has made such a proposal to the Bodhisatta	TUD, I, 197-199
50.	Learning from and discussing with Aḷāra and Udaka and practicing of severe austerities (Dukkaracariya) for six years	TUD, I, 199-200

<sup>1</sup> non-prophecy Buddhas: Medhaṅkara, Saraṇaṅkara, Taṇhaṅkara; Niyata-prophecy Buddha: Dīpaṅkara

51.	The story of the Five Bhikkhus (Pañcavaggi)	TUD, I, 200-201
52.	The Bodhisatta's practice of Dukkaracariya, strenuous Exertion	TUD, I, 201-202
53.	Devas went to king Suddhodana and told him that Samaṇa Gotama is dead.	TUD, I, 203-204
54.	Māra's visit to deter while the Bodhisatta practised the strenuous Exertion (dukkaracariya)	TUD, I, 205-206
55.	The abandoning of the Bodhisatta by his attendants, the Group of Five Bhikkhus (Pañcavaggi)	TUD, I, 206-207
56.	The preparation of Ghana milk-rice by Sujātā	TUD, I, 207-209
57.	The Five Great Dreams by the Bodhisatta himself	TUD, I, 209-210
58.	The Bodhisatta accepted the Ghana milk-rice together with the gold cup	TUD, I, 211-213
59.	The Bodhisatta ate the Ghana milk-rice	TUD, I, 213-214
60.	The Bodhisatta was residing in the vicinity of the Bodhi tree	TUD, I, 214-216
61.	The Bodhisatta strived by developing a firm resolution of four factors	TUD, I, 216-217
62.	Vanquishing Vasavatti Māra (Devaputta Māra) before sunset	TUD, I, 217-230
63.	The Devas, Brahmās, Nāgas and Garuda proclaimed simultaneously in profound praise to the Bodhisatta	TUD, I, 230-232
64.	The great homage paid by the Devas and Brahmās	TUD, I, 232-235
65.	The Bodhisatta bore in mind on the Doctrine of Dependent Origination (Paticcasamuppāda)	TUD, I, 236-240
66.	The attainment of Buddhahood	TUD, I, 241-250
67.	The appearance of thirty-two major marks on attainment of Buddhahood	TUD, I, 250-256
68.	The Omniscience (Sabbaññuta ñāṇa)	TUD, I, 256-265
69.	The true Wisdom: the attainment of Great Compassion Wisdom, the Mahāvajira Insight Wisdom, the Four Analytical knowledges	TUD, I, 265-271
70.	The Sixfold Unique Wisdom	TUD, I, 272-274
71.	The Six Mundane Psychic powers (chalabhinnā), the Eight Supreme Knowledges, the Fourfold Valorous Wisdom (catu-vesārajja)	TUD, I, 274-277
72.	The Ten Powers (dasabala nāṇa)	TUD, I, 277-286
73.	The Eighteen Special Qualities (āvenika-buddhadhamma)	TUD, I, 286-287
74.	The Four Unthinkable Things (catu-acinteyya)	TUD, I, 287-296
75.	Sattasattati ñāṇa	TUD, I, 296-297
<b>Volume II</b>		
76.	The Nine Attributes: Araham	TUD, II, 1-3
77.	The Nine Attributes: Sammāsambuddha	TUD, II, 3-4
78.	The Nine Attributes: Vijjāsaranasampanna	TUD, II, 4
79.	The Nine Attributes: Sugato	TUD, II, 5-6
80.	The Nine Attributes: Lokavidū	TUD, II, 6-11
81.	The Four Cosmos and the Three Domains	TUD, II, 11-13
82.	The Universal System	TUD, II, 13-14
83.	The Mount Meru	TUD, II, 14-16
84.	The Seven Rivers (Sidā) and the Seven Mountains ringing Mount Meru	TUD, II, 16-21
85.	The Four Colours of Mount Meru	TUD, II, 21-22
86.	The East Continent of Mount Meru	TUD, II, 22-23
87.	The South Continent of Mount Meru	TUD, II, 23
88.	The West Continent of Mount Meru	TUD, II, 23-24
89.	The North Continent of Mount Meru	TUD, II, 24
90.	The nature of Resident of the North Continent	TUD, II, 24-28
91.	The Five Mountains, the Nandamūla Cave and the fabulous celestial flower (Mirabilis jalapa) in South Continent	TUD, II, 29-31
92.	The lake Anotatta	TUD, II, 31-33
93.	The Lake Chaddanta	TUD, II, 33-35
94.	The Lake Mandākinī	TUD, II, 35-36
95.	The Formation of the South Continent (water area, settlement, and life span)	TUD, II, 36-37
96.	The Eight Great Hells	TUD, II, 37-38
97.	The Incident of Avīci Hell	TUD, II, 38-39
98.	The Life span of the eight Great Hells	TUD, II, 39-41
99.	Suffering extreme hardship in Ussada Hell	TUD, II, 41-47
100.	The Five Terrace in Mount Meru	TUD, II, 47-49
101.	The Formation of the Tāvātimsa abode	TUD, II, 49-52
102.	Preaching by the god Pañcasikha, Sakka and the gods at the Sudhammā hall	TUD, II, 53-55
103.	Erāvaṇa, the elephant of Indra	TUD, II, 55-56
104.	The queens of Sakka	TUD, II, 56-60

105.	Accounting the Four celestial lords (Catumahārājā) who descended to the Human abode	TUD, II, 60-61
106.	The Formation of the Six celestial abode and its life span	TUD, II, 61-63
107.	The Formation of the Brahmā abode and its life span	TUD, II, 63-66
108.	The evolution and dissolution of Asaṅkhyeyya kappa	TUD, II, 66-74
109.	The Five Aeon and the four Cosmos	TUD, II, 74-75
110.	The Sun, the Moon, the Stars and their orbit	TUD, II, 76-83
111.	Rotation of the Sun, the Moon and the Stars in the zodiac	TUD, II, 83-99
112.	The change of orbit of the Sun, the Moon and the stars if human beings do not keep the precepts	TUD, II, 99-100
113.	The sunrise and the sunset at the four Continents	TUD, II,100-102
114.	The Nine attributes: Anuttaropurisadammasārathi	TUD, II,102-104
115.	The Nine attributes: Satthādevamanussānaṃ	TUD, II,105-107
116.	The Nine attributes: Buddha	TUD, II,107-108
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## Conclusion

Depeiyin Sayardaw composed the events of the Buddha, the chronicle of the Buddha having taken the proper materials worthy to note from various works. It is recognized as the first and complete set of the Chronicle of the Buddha in Myanmar. It is endowed with knowledge and aesthetics.

To present above the fact due to the impact of Pāli on the Myanmar Literature is the composition of the work. The work is divided into five volumes.

In the first volume, the twenty asaṅkhyeyyas are mentioned with a verse concerning his aspiration to be a Buddha.

*‘Cintitaṃ sattasaṅkhyeyyaṃ, navasaṅkhyeyya-vācakaṃ,  
Kāyavācā catukhyātaṃ Buddhattaṃ samupā-gataṃ.*

He had fulfilled the perfections to aspire to be a Buddha for seven asaṅkhyeyyas mentally. He had fulfilled the perfections to aspire to be a Buddha for nine asaṅkhyeyyas verbally. He had fulfilled the perfections to aspire to be a Buddha for four asaṅkhyeyyas and a hundred thousand aeons physically, verbally and mentally. Having fulfilled such perfections and he attained the Buddhahood.

The Future Buddha, the brahmin, Sumedha aspired for the Buddhahood from the twenty three Buddhas. However he did not receive the prophecy from the three Buddhas: Taṇhaṅkara, Medhaṅkara, Saraṇaṅkara because he was not endowed with the eight conditions to receive the prophecy. He received the definite prophecy from Dīpaṅkara Buddha.

The dynasty of the kings from Mahāsammata to Okkākarāja, totally 252556 are mentioned.

The definition of the Omniscience is also explained.

In the second volume, the universal system is explained. It is also explained the hells.

In the third volume, about the Bhikkhunis are explained.

In the fourth volume, the *Parinibbāna* of the Buddha is mentioned.

In the fifth volume, the four Buddhist Councils are mentioned. In Sri Lanka, during the time of King Vaṭṭagāmaṇi, the three Piṭakas were inscribed on the palm leaves in Sanskrit language. There also mentioned the schism of Saṃgha. The three sects were popular, Mahāvihāravāsī, Abhayagiriavāsī and Jetavana-vāsī. It is also said that Mahāvihāravāsī sect is pure according to the Buddha's Teachings. It is also mentioned that in the time of King Buddhādāsa, the three Piṭakas were recorded on palm leaves in Sinhalese language.

The work is also decorated with rhetorical expressions. Here some expressions to present are as follow.

1. On Simile (Upamā)
  2. On Metaphor (Rūpaka)
  3. On Hyperbole (Atisayavutti)
  4. On the quality of superimposition (Samādhi)
  5. On the quality of elevation of Subject (Udārātā)
  6. On the emotional expressions of Dhamma (Dhamma - Siṅgāra)
  7. On the quality tranquility (Santa rasa)
  8. On the emotional expression of heroism in dhamma (Dhammavīra rasa)
  9. On the emotional expression of herosim (Vīra rasa)
  10. On the sentiment of the horrible (Vibhaccha rasa)
  11. On the emotional expression of wonder (Abbhuta rasa)
- These expressions above has been mentioned are both knowledgeable and rhetoric.

Myanmar literature has been achieved in the forms of inscriptions, ink inscriptions, poems and novels from the eleventh century AD upto the present day. In 1772 AD, the chronicle of the Buddha namely the Tathāgata Udāna Dīpani based on the life of the Buddha taken from the Pāli sources appeared in prose. It becomes the model novel of later chronicles of the Buddha. It is also the knowledgeable and aesthetic work in Myanmar Literature. It mentions from the 20 asaṅkhyeyyas and one hundred thousand aeons in the fulfilment of perfections by the Future Buddha to the division of relics, hold of Buddhist councils and arrival of Buddhism in Thaton etc. with the embellishments of knowledge and aesthetics by consecutive events. So it would be the most complete Chronicle of the Buddha. Moreover, Sriksetra (Hmawza, Pyay), Suvāṇṇabhūmi (Thaton), Rakhine and Bagan proved that Buddhism introduced to Myanmar since the first century AD and there prospered in about 4<sup>th</sup> to 5<sup>th</sup> century AD. Pyu, Mon Rakhine and Myanmar people made their effort to develop and prosper Buddhism having studied Pāli, the language of Theravāda Buddhism. In Eighteenth Century AD, the Tathāgata Udāna Dīpani became as a masterpiece of the Chronicle of the Buddha. It can assume that Myanmar Literature developed to the classical literature due to the impact of Pāli Literature on Myanmar Literature by the flourishing of Buddhism at that time. It is a milestone of Buddhism in Myanmar.

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